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序

Preface

恒河大手印是佛教密宗中的一种高层次修法，不修而修，修即无修，言语道断，心行处灭，于一念不生而了了分明，虽了了分明而一念不生处，讨个消息，然后悟烦恼即是菩提，妄念即是妙用，空有不二，体用一如，一切法皆是佛法。	The Ganges Mahāmudrā is an advanced practice in Esoteric Buddhism. It is practice without practicing; to practice is itself no practice. Where the path of language is cut off and the sphere of mental activity ceases, one investigates the point at which not a single thought arises yet there is clear, lucid awareness, and at which, though there is clear, lucid awareness, not a single thought arises. Then one realizes that afflictions are bodhi, deluded thoughts are wondrous functioning, emptiness and existence are nondual, essence and function are one suchness, and all phenomena are Buddhadharma.
元音老人（李钟鼎老先生）以九十四岁的高龄，讲经说法，著书立说，不遗余力。此书是继《佛法修证心要》的又一部巨著，反复叮咛，和盘托出，生动活泼，触类旁通，确是度生的宝筏，成佛的要诀。希望读此书的志士仁人，开智慧眼，入无相门，大机大用，悲愿无尽，庶不辜负老人的一番苦心！	At the advanced age of ninety-four, Master Yuanyin (the elder Mr. Li Zhongding) spared no effort in lecturing on the sūtras, expounding the Dharma, and writing books. Following Essentials of Buddhist Practice and Realization, this book is another monumental work. It repeatedly offers earnest instruction, sets everything forth without reserve, and is vivid, lively, and illuminating by analogy. It is indeed a precious raft for liberating sentient beings and an essential key to attaining Buddhahood. It is hoped that all people of aspiration and goodwill who read this book will open the eye of wisdom, enter the gate of formlessness, develop great capacity and wondrous functioning, and cultivate inexhaustible vows of compassion, so as not to disappoint the elder's painstaking efforts.
一九九九年一月后学徐恒志拜序	January 1999. Respectfully prefaced by the junior student Xu Hengzhi.

前言

Preface

这里给大家讲一讲大手印，大手印是密宗最高层的法。密宗分九乘次第，这属于最高一乘，藏语为阿底约嘎，	Today I will speak to you about Mahāmudrā. Mahāmudrā is the highest teaching of Esoteric Buddhism. Esoteric Buddhism is divided into the

就是心中心圆满相应法。我们大家修心中心法已经很长时间了，都应该有些成绩。	successive stages of the Nine Vehicles; this belongs to the highest vehicle. In Tibetan it is called Atiyoga—the practice of complete union with the Heart-of-Heart. We have all practiced the Heart-of-Heart Dharma for a long time, and we should all have attained some results.
有的人已经打开本来，见到本性；有的人呢，可能在座上本性现前时，没有觉察而滑过去了。所以今天和大家讲一讲佛性是怎么回事，怎么样才能见到它。见到之后又怎么样来进一步提高向上，启发妙用而圆成佛果。	Some have already opened to their original nature and seen their intrinsic nature. Others, when their intrinsic nature manifested during meditation, may not have noticed it and let it slip by. Therefore, today I will explain what buddha-nature is and how it may be seen. And after seeing it, how does one further elevate oneself, bring forth wondrous functioning, and perfect the fruition of Buddhahood?
以提醒、敦促大家共同进步。恒河大手印和禅宗一模一样，它也不讲用什么法修，而是讲无修无得无证，直指人心成佛。	This is to remind and encourage everyone to progress together. Ganges Mahāmudrā is exactly the same as the Chan school. It does not teach the use of any particular method of practice; rather, it teaches no practice, no attainment, and no realization—directly pointing to the mind for the attainment of Buddhahood.
但无修无得无证这是真如本性的自然智，我们要证到这种境地，才谈得上无修无得无证，而不是空口说白话的。如果仅懂得一些义理，而没有做到心境一如，顺逆无拘，纵横自在，就说无修无得无证，那就完全失去意义了！所以，我们要把恒河大手印和大家讲一讲。	But no practice, no attainment, and no realization are the natural wisdom of the true suchness of one's intrinsic nature. Only when we have realized this state can we speak of no practice, no attainment, and no realization; it is not mere empty talk. If one understands only a few principles but has not achieved unity of mind and circumstances, remains constrained by neither favorable nor adverse conditions, and moves freely in every direction, then to speak of no practice, no attainment, and no realization is entirely meaningless. Therefore, we shall explain Ganges Mahāmudrā to everyone.
所谓大手印者，并不是有个手印用来修持，不像我们修心中心法时，有六个手印一个咒，须结印持咒修。这个法是直指法门，直接告诉我们，真心是怎么一回事，怎样来开发智慧，怎样来启发妙用。	What is called Mahāmudrā does not mean that there is some mudrā to be used for cultivation. It is unlike the Heart-of-Heart Dharma that we practice, which has six mudrās and one mantra and requires us to form mudrās and uphold the mantra in practice. This Dharma is a direct-pointing Dharma gate: it tells us directly what the true mind is, how

	to develop wisdom, and how to bring forth wondrous functioning.
所以这个法是直截了当的直指法门，修心中心法的人听了很有用，因心中心法也是不用通过有相而直证心地的。	Thus, this Dharma is a direct and straightforward Dharma gate of direct pointing. It is very useful for those who practice the Heart-of-Heart Dharma, for the Heart-of-Heart Dharma likewise directly realizes the mind-ground without proceeding through form.
大手印有很多种，恒河大手印是其中最上之大手印法门，它不要什么观想、气脉、明点、本尊等等的法，也毋须持什么咒，它直下指示我们见性成佛，所以是最高一层的法，就是一真法界。	There are many kinds of Mahāmudrā. Ganges Mahāmudrā is the supreme Mahāmudrā Dharma gate among them. It requires no practices involving visualization, channels, winds, drops, yidams, and the like; nor is there any need to recite mantras. It directly points us to seeing our true nature and attaining Buddhahood. Therefore, it is the highest level of Dharma: the One True Dharma Realm.
什么是一真法界呢？一真法界就是我们的本性真如妙体，也就是成佛的根本。为什么叫大手印呢？因为我们的佛性是大而无外，小而无内的，所谓“大象无形，大音希声”，最大的相是无相之相，无相可见的是最大的相。	What is the One True Dharma Realm? It is the wondrous essence of suchness that is our intrinsic nature; it is also the basis for attaining Buddhahood. Why is it called Mahāmudrā? Because our buddha-nature is so great that nothing lies beyond it, and so small that nothing lies within it. As it is said, “The great image has no form; the great sound is scarcely heard.” The greatest appearance is the appearance of no appearance; that which has no appearance to be seen is the greatest appearance.
我们的本性是非空非有，非青非黄，非大非小，一切皆非。所以把它说似一物皆不中，没有什么东西可以比仿，因为它是无形无相无可比拟的，它是大得不得了，尽虚空，遍法界，无物不包，无法不具。	Our intrinsic nature is neither empty nor existent, neither blue nor yellow, neither great nor small; it is none of all these things. Thus, to say that it resembles any one thing would be entirely wrong. Nothing can be compared to it, for it is formless, without appearance, and beyond comparison. It is immeasurably vast, exhausting empty space and pervading the dharma realm; there is nothing it does not encompass and no dharma it does not contain.
手就是心，心就是手，俗语说“得心应手”，就是这个道理。假如不是心，手也不会动。印就是我们和佛心心相印，佛心就是我心，我心就是佛心；故经云：心、佛、众生三无差别；又云：千佛万佛共一体，即此意也。	The hand is the mind, and the mind is the hand. As the common saying goes, “When the mind reaches it, the hand responds.” This is the principle. If there were no mind, the hand could not move. The seal means that our minds mutually accord with the Buddha’s mind. The Buddha’s mind is my mind, and my mind is the Buddha’s mind. Therefore, the

	sūtras say, “Mind, Buddha, and sentient beings are without distinction.” They also say, “A thousand Buddhas and ten thousand Buddhas share one body.” This is precisely the meaning.
故大手印，就是我们的大心，就是我们的本性。一切东西由它生起，由它显现，由它变化，这叫大手印。恒河大手印就是这么好，这么高，因而下面我们要把这宝法和大家公开地讲一讲。	Therefore, Mahāmudrā is our great mind; it is our intrinsic nature. All things arise from it, appear through it, and change through it. This is called Mahāmudrā. Ganges Mahāmudrā is so excellent and so lofty that we shall now explain this precious Dharma openly to everyone.

第一讲 大手印三要释义 统摄于心的见、定、行

Lecture One: An Explanation of the Three Essentials of Mahāmudrā—View, Meditation, and Conduct Integrated Within Mind

一、心、佛、众生三无差别	I. Mind, Buddha, and Sentient Beings Are Undifferentiated
“应知传承诸上师与我心无别。”	“You should know that the lineage masters are no different from my own mind.”
我们佛子应该知道，我们的心——佛性和历代的祖师都是无二无别的。这里拿历代祖师来代替诸佛，因为佛已经涅　了，佛法现在都是由祖师传授，以祖师代表佛，佛和祖师就合为一体了。	As disciples of the Buddha, we should know that our minds—that is, our Buddha-nature—and the patriarchs of successive generations are neither two nor different. Here, the patriarchs of successive generations stand in for all Buddhas, because the Buddhas have already entered nirvāṇa. The Buddhadharma is now transmitted by the patriarchs; thus the patriarchs represent the Buddhas, and Buddhas and patriarchs are united as one.
我们的心既与传承诸上师无别，就等于与佛无别。讲到这里有人不免要起疑惑，我们是凡夫，佛是神圣，凡圣不一，怎么会是无别呢？他就不知道，性体是不垢不净，不增不减的，无论凡圣都一样。	Since our minds are no different from the lineage masters, they are likewise no different from the Buddha. At this point, some people may inevitably raise doubts: We are ordinary beings, while the Buddha is sacred; ordinary beings and sages are not the same, so how can they be undifferentiated? Such people do not know that the essential nature is neither defiled nor pure, neither increasing nor decreasing. It is the same in ordinary beings and sages alike.

佛之所以神通广大，妙用无边，而我们不能者，是佛的性体上的污秽积垢都洗清爽了的缘故。我们因为粘着事物假象颠倒妄想，玷污了本性，就像太阳被乌云遮盖了一样，阳光显不出来，所以不能显发神用。	The reason the Buddha possesses vast spiritual powers and boundless wondrous functioning while we do not is that all the filth and accumulated grime upon the Buddha's essential nature have been completely cleansed away. Because we cling to the illusory appearances of things and entertain inverted deluded thoughts, we defile our intrinsic nature. It is like the sun being obscured by dark clouds: its light cannot shine forth, and so we cannot manifest spiritual functioning.
但不管乌云多么厚，怎么遮盖，太阳还是在，阳光未曾少一分，乌云散开后，太阳就光芒万丈地现出来了。就是说我们的心尽管污秽（着相的缘故），但是我们只要把污秽、积垢洗清爽了，就和佛一样光明。	Yet no matter how thick the dark clouds may be or how they cover it, the sun remains there, and its light has never diminished in the least. Once the clouds disperse, the sun appears, radiating boundless light. Likewise, although our minds are defiled—because we cling to appearances—if we cleanse away that defilement and accumulated grime, we will be as luminous as the Buddha.
所谓在圣不增，在凡不减，并不因我们是凡夫就失却了光明的性体；不过因为我们执着颠倒妄想的缘故，习染深重，遮盖住本性，光明不能显现罢了，本体还是一样。	This is what is meant by saying that in sages it does not increase, and in ordinary beings it does not decrease. Because we are ordinary beings, we have not lost the luminous essential nature. It is simply that our attachment to inverted deluded thoughts and our deeply ingrained habitual defilements obscure our intrinsic nature, preventing its luminosity from manifesting. The fundamental essence remains the same.
为什么说这句话呢？这句话非常重要，因为我们现在要成佛，要了生死出轮回，救度众生。就先要知道怎么修法，而修法时，第一要见地正。	Why is this said? It is extremely important, because we now seek to attain Buddhahood, transcend birth and death, leave saṃsāra, and liberate sentient beings. We must first know how to practice, and in practice the first requirement is correct view.
所谓见地就是因地，就是下手时，先要知道用什么来修，如何修？方能迅速圆成，否则就多走弯路，所以先要知道我们的本性原和诸佛一样，没有区别，用它来修证，就和烧饭需用米一样，绝无有不成。	What is called view is the causal ground. At the outset, one must first know what to use in cultivation and how to cultivate; only then can one swiftly attain complete fulfillment. Otherwise, one will take many detours. Therefore, we must first know that our intrinsic nature is originally the same as that of all Buddhas, without distinction. To use it for cultivation and realization is like using rice to cook a meal: there can be no failure to succeed.

明白了这一点，对我们能修成佛就不疑惑了，这样修持才收功迅速。不然佛是最高至上、无可企攀的，我们都是凡夫，怎么能成佛呢？怎么能修成就呢？一有怀疑就趑趄不前，不能成就了。	Once we understand this, we will no longer doubt that we can attain Buddhahood, and our cultivation will bear fruit swiftly. Otherwise, the Buddha seems supreme and utterly beyond reach. We are all ordinary beings, so how could we become Buddhas? How could we attain realization through practice? Once doubt arises, we hesitate and cannot move forward, and attainment becomes impossible.
因为信心是成功之母，要成就任何事情，第一要信心充足，没有信心，做任何事都不能成就。比如修净土宗的人，第一要深信不疑，西方确有净土，我只发愿念佛，临命终时，必得阿弥陀佛接引生西。	Faith is the mother of success. To accomplish anything, one must first have ample faith; without faith, nothing can be accomplished. For example, those who practice the Pure Land school must first have deep, unwavering faith that the Western Pure Land truly exists. If I simply make vows and practice Buddha-recitation, then at the time of death Amitābha Buddha will certainly come to guide me to rebirth in the Western Pure Land.
然后精勤念佛，临终方能成就。如信的不深，将信将疑的，哎呀，我障重呀，能生西方吗？恐怕不能生吧？！那就不行了，因为他怀疑不定，做起来就无力，不能一往直前地努力奋进，就不能成功了。	Then one must diligently practice Buddha-recitation; only at the time of death can one attain realization. If one's faith is not deep, if one half believes and half doubts—"Oh dear, my karmic obstacles are heavy. Can I be reborn in the Western Pure Land? I fear that perhaps I cannot"—then it will not work. Because one's doubts are unsettled, one lacks strength in practice and cannot press forward with single-minded effort; therefore one cannot succeed.
所以信心是第一，任何事情都是这样，世间事情也是这样，我相信这事能成功，就肯努力去做，虽然遭到失败，也不怕，再接再厉地去干，结果一定能成就。否则，一遇挫折，就心灰意懒，势必一事无成。	Thus faith comes first. This is true of everything, including worldly affairs. If I believe that something can succeed, I will be willing to work hard at it. Even if I encounter failure, I will not be afraid, but will redouble my efforts and continue. In the end, I will certainly accomplish it. Otherwise, at the first setback, one becomes disheartened and listless, and will inevitably accomplish nothing.
开头一句话就是叫我们信得及，我们的性和佛没有区别。因为传承诸上师是代表佛的，和佛一样，我们的性就是和上师的性一样，那就和佛性没有两样了。修道见地第一要紧，见地错了，结果必定是迂回曲折，走弯路。	The opening sentence tells us that we must have faith: our intrinsic nature is no different from the Buddha's. Because the lineage masters represent the Buddha and are the same as the Buddha, our intrinsic nature is the same as the masters' intrinsic nature and therefore no different from Buddha-nature. In cultivating the Way, correct view is of the

	utmost importance. If one's view is mistaken, the result will inevitably be roundabout and tortuous, and one will take detours.
我们果能信得及我们的性和佛都是一样，没有区别，只要我们去修，知道在本体上熏修，把颠倒妄想转化，恢复本来面目；而不在色体上修，不向外求，那么我们就一定能成佛。	If we can truly have faith that our intrinsic nature is exactly the same as the Buddha's, without distinction, then so long as we practice, cultivate and permeate the fundamental essence, transform inverted deluded thoughts, and restore our Original Face—rather than cultivating the physical body or seeking outwardly—we will certainly attain Buddhahood.
信得及，这时候就不向外求；不然向外驰求，今天到这里求佛，明天到那里求佛，或在色体上着力，求来求去，结果求了一场空；因为你不知道本性是佛，不向内求，转向外取，故白费精力。修行要成就，应向自己本心去求。	When one has such faith, one no longer seeks outwardly. Otherwise, one rushes about seeking externally: today seeking the Buddha here, tomorrow seeking the Buddha there, or exerting oneself upon the physical body. One seeks and seeks, only to end in emptiness, because one does not know that one's intrinsic nature is Buddha. Instead of seeking inwardly, one turns outward, and so wastes one's energy. To attain realization in practice, one should seek within one's own original mind.
把我们自己的主人翁唤醒，别迷了，别做梦了，世间的色相都是假的，都是空华水月不可得，不要迷在你的妻子儿女财宝地位上，那都是昙花一现不可得的。所以《法华经》说“唯此一事实，余二则非真。	Awaken the master within yourselves. Do not remain deluded; do not keep dreaming. The forms and appearances of the world are all false, all flowers in empty space and the moon reflected in water, unobtainable. Do not become lost in your wives, children, wealth, or social position; they are all fleeting as an epiphyllum bloom and cannot be grasped. Thus the Lotus Sūtra says: “Only this one true reality is real; the other two are not true.”
”唯一真实的就是我们的一真法界——真正的本性。什么是法界？法界就是法性，亦曰实相。法是诸法，界是分界，总赅万有，大分为十，就是四圣六凡。	The one and only true reality is the One True Dharma Realm—our true intrinsic nature. What is the Dharma Realm? The Dharma Realm is dharma-nature, also called true reality. Dharma refers to all dharmas, and realm means division or boundary. It encompasses all that exists and may broadly be divided into ten: the four noble realms and the six ordinary realms.
四圣就是佛、菩萨、缘觉、罗汉，六凡就是六道众生——人、天、修罗、地狱、饿鬼、畜生，都是这个性所显化。所以，非但我们人和诸佛的性一样，就是六道众	The four noble realms are those of Buddhas, bodhisattvas, pratyekabuddhas, and arhats. The six ordinary realms are the sentient beings of the six realms—humans, devas, asuras, hell beings,

生也和诸佛的真心没有区别，可惜迷于声色，业障深重而不自知。	hungry ghosts, and animals. All are manifestations of this nature. Thus, not only are the intrinsic natures of humans and all Buddhas alike; even the sentient beings of the six realms are no different from the true mind of the Buddhas. Alas, they are deluded by sounds and forms, burdened by deep karmic obstacles, and do not know it.
因此，佛怜悯我们，出世唤醒我们，不要再执着做梦了，你们都和我佛一样，赶快醒悟，出生死轮回之苦吧。佛在腊月初八夜睹明星悟道的时候说：“奇哉！一切众生皆具如来智慧德相。只因妄想颠倒执着，不能证得。	Therefore, the Buddha compassionately entered the world to awaken us: do not persist in clinging to dreams. You are all the same as me, the Buddha; awaken quickly and escape the suffering of birth and death in saṃsāra. When the Buddha saw the morning star and awakened to the Way on the eighth night of the twelfth lunar month, he said: “How wondrous! All sentient beings possess the wisdom and virtuous characteristics of the Tathāgata. Yet because of deluded thoughts, inverted views, and attachment, they cannot realize them.”
”可见我等众生并不因生死轮回而丧失了佛性，只要我们醒悟，不迷于声色，即能回复本来面目。恒河大手印高深得很，一开始就提醒我们：一切传承上师的心和我们的心都是一样的，没有分别，不要以为他们高不可攀。	This shows that we sentient beings have not lost our Buddha-nature because of birth and death in saṃsāra. So long as we awaken, are not deluded by sounds and forms, and do not cling to them, we can restore our Original Face. Mahāmudrā is profoundly deep. From the very beginning, it reminds us that the minds of all lineage masters are the same as our own minds, without distinction. We should not think that they are beyond our reach.
我们和诸佛心是一模一样，无有二致。把这肯定了，不怀疑我们就是佛，只因为我们迷而不觉，着相颠倒，才落轮回。	Our minds are exactly the same as those of all Buddhas, without the slightest difference. Once this is firmly established, we do not doubt that we are Buddhas. We have fallen into saṃsāra only because we are deluded and unaware, cling to appearances, and entertain inverted thoughts.
现在我们醒了，不为相所迷，不再取着，那么我们就恢复本来了，这是成佛第一要，所以，开头就讲这句要紧的话，下面就解释这句话，怎么样和诸佛心无别，怎样恢复我们本来，怎么样启发妙用，这句话是个总纲，非常重要。	Now that we have awakened, are not deluded by appearances, and no longer grasp at them, we return to our original state. This is the first essential requirement for attaining Buddhahood. Therefore, this crucial statement is given at the outset. What follows explains how our minds are no different from those of all Buddhas, how we restore our original state, and how we bring forth wondrous

	functioning. This statement is the general outline and is extremely important.
“见、定、行一切行持皆摄于心。”	“View, samādhi, conduct, and all forms of practice are contained within the mind.”
见、定、行三要素是大手印的三个秘诀，也是一切法门修持法要。为什么这样说呢？因为修行第一要知见正。以上告诉我们，我们的心和诸佛心没有分别，就叫知见正或见地正。见地正就因地正，因地正果地方能正。	The three essentials of view, samādhi, and conduct are the three key instructions of Mahāmudrā, and they are also the essential points of cultivation in every dharma gate. Why is this so? Because the first requirement of practice is correct understanding and view. As explained above, our minds are no different from the minds of all Buddhas. This is called correct understanding and view, or correct view. When one’s view is correct, one’s causal ground is correct; when the causal ground is correct, the fruition can be correct.
否则必走歧路，误认迷途，不能证正果。故云：“因地不正，果遭迂曲。”修行人因地不正，必定要走弯路而终归失败的，所以，这个见非常重要。	Otherwise, one will certainly take a wrong path, mistake the way, and be unable to realize the true fruition. Hence it is said: “If the causal ground is not correct, the fruition will turn out twisted.” If a practitioner’s causal ground is not correct, that person will certainly take detours and ultimately fail. Therefore, this view is extremely important.
我们凡夫都有身见，执着这个色身是我，执着得要死，身体要保养得好，吃得好，穿得好，样样好，都是为了这个躯壳。	All ordinary beings have a view of the self. They cling to this physical body as “I,” clinging to it desperately. They want to care for the body well, eat well, dress well, and have everything well—all for the sake of this shell of a body.
你看芸芸众生哪个不是为了这个躯壳忙？一天到晚都是为了躯壳的享受忙，这个世界的大小事都是为了躯壳忙，他们总想养尊处优地保养这个躯壳。因为要享受，不怕做尽伤天害理的事。自己没有，就抢人家的。	Look at the countless sentient beings: who is not busy for the sake of this bodily shell? From morning to night, they are busy seeking its pleasures. The great and small affairs of this world are all pursued for the sake of this shell. People always wish to live in comfort and privilege while caring for it. In pursuit of enjoyment, they do not shrink from committing every kind of cruel and immoral deed. If they do not have something themselves, they seize it from others.
这个世界上战争就是为了抢东西，你不给我，我就打你，把你国家亡了，你的全归我了。这种强盗行为，全为了躯壳的享受。	Wars in this world are fought over the seizure of things. If you will not give it to me, I will attack you, destroy your country, and take everything that is yours. Such banditry is all for the enjoyment of this bodily shell.

这个社会上犯罪的行为无一不是为了躯壳，他想吃得好，玩得好，没有钞票怎么办？于是就杀人放火抢劫。其实，你造了坏因必定受恶果！因果定律，种瓜得瓜，种豆得豆，丝毫不爽！你因地做坏事，果上必定受恶报。	Not a single criminal act in society is unrelated to this bodily shell. Someone wants to eat well and enjoy themselves, but has no money—what then? They murder, set fires, and rob. Yet if you create bad causes, you will certainly undergo evil results. The law of cause and effect is exact: sow melons and you reap melons; sow beans and you reap beans. There is not the slightest discrepancy. If you do evil at the causal stage, you will certainly undergo evil retribution in the result.
但是，可怜这些凡夫痴迷不悟呀，只为了眼前的快乐，不顾将来的恶果。你想杀人呀，要受法律制裁，杀你的头；你抢人家的东西，就要吃官司，坐监牢。	But these poor ordinary beings are foolishly deluded and do not awaken. They seek only immediate pleasure and disregard future evil results. If you wish to kill someone, you must face legal punishment and may lose your own head. If you rob others of their possessions, you will face prosecution and imprisonment.
你不想想看，做了坏事能逃得了吗？！唉，都是迷惑呀！眼前受报还不算，将来还要受地狱的惨报，不得了哇。	Do you not consider whether you can escape after doing evil? Alas, it is all delusion! Present retribution is not the end of it; in the future you must also undergo the dreadful retribution of the hells. It is terrible indeed.
有些人就不明白这个道理，你说要受惨报，我们怎么看到一些坏人现在很享福？反过来有些好人反而受苦，这个因果不相应嘛。他不知道这个因果要看三世的。	Some people do not understand this principle. They say, “You claim that one will undergo dreadful retribution, but why do we see some bad people now enjoying great blessings? Conversely, some good people suffer. Does that not mean cause and effect do not correspond?” They do not know that cause and effect must be viewed across the three lives.
佛经上有两句话：“欲知前世因，今生受者是；欲知来世果，今生作者是”。他今生受的福报是过去作善事而得到的，他现在作坏事，将来受恶报，非但将来受恶报，现在的福也就减少了，寿命也缩短了。	There are two lines in the Buddhist scriptures: “If you wish to know the causes of past lives, look at what you receive in this present life; if you wish to know the results of future lives, look at what you do in this present life.” The blessings a person receives in this life result from good deeds done in the past. If that person now does evil, they will undergo evil retribution in the future. Moreover, their present blessings will diminish and their lifespan will be shortened.
你现在看到好人受苦，那是他过去做了坏事，现在才受苦果，他现在做好事，无形中就把他的恶报减少了，本	When you now see a good person suffering, it is because he did bad things in the past and is only

来要受很多很多苦，现在已是减轻了。这些果报在冥冥中转换了，而大家都不知道。	now undergoing their painful result. If he now does good deeds, he will imperceptibly lessen his evil retribution. He was originally meant to suffer a great deal, but it has now been mitigated. These karmic results are transformed invisibly, yet no one knows it.
佛眼看得清爽，所以说：“欲知前世因，今生受者是。”佛眼看东西不像我们凡夫的眼睛，我们看不见的，他都看得见。几千年前，佛在世时，既没有望远镜，也没有显微镜，他就告诉我们：“人视一杯水，佛视千万虫。	The Buddha’s eye sees with perfect clarity. Thus it is said: “If you wish to know the causes of past lives, look at what is received in this life.” The Buddha’s way of seeing is unlike that of our ordinary eyes: what we cannot see, he can see. When the Buddha was in the world several thousand years ago, there were neither telescopes nor microscopes, yet he told us: “When people look at a cup of water, the Buddha sees millions of living creatures within it.”
”他看一杯水里有成千上万的虫，看得很清爽，而人就看不见。现在我们用肉眼看这世界上只有一个太阳，用天文望远镜才能看见有几亿光年外的星宿，虚空中既有别的行星、太阳和恒星，其他星球上也有生物。	He saw thousands upon thousands of creatures in a cup of water, with perfect clarity, whereas people could not see them. Now, with our naked eyes, we see only one sun in this world; only with astronomical telescopes can we see stars hundreds of millions of light-years away. Just as space contains other planets, suns, and stars, other planets also contain living beings.
但佛老早就知道了，看得很清楚。他告诉我们：虚空中世界很多，有仰世界、覆世界、斜世界等等，同时太阳也很多，和现在科学家说的一样，没有区别。所以说佛是先知者，看得很清楚，而人却很糊涂。我们要遵照佛的教导去做才对。	But the Buddha knew this long ago and saw it very clearly. He told us that there are many worlds in space—worlds facing upward, worlds facing downward, slanting worlds, and so forth—and that there are also many suns. This is exactly what scientists say today; there is no difference. Thus the Buddha is one who knew beforehand and saw with perfect clarity, whereas people remain very confused. We should follow the Buddha’s teachings in our conduct.
见地要正，见不正就要“莽莽荡荡遭殃祸”。佛经里讲见惑和思惑，就是说我们有知见不正和思想着境的迷惑。刚才讲了身见，这是我们见惑的第一个迷惑。下来就是边见。	One’s view must be correct. If one’s view is incorrect, one will “wander blindly and meet with calamity.” Buddhist scriptures speak of view-delusions and thought-delusions: that is, the delusions of incorrect views and of thoughts attached to objects. We have just discussed the view of the body, the first of our view-delusions. Next comes the extreme view.
因为有身见故而身体不能常住于世，它要死的，死以后到哪里去了？有人说，死了就没有了，这是断见；另有	Because one holds the view of the body, one sees that the body cannot remain in the world forever: it

人说，还是有的，这是常见。不是执常见，就是着断见，都倒在两边，不离断常两边叫边见。	must die. Where does it go after death? Some say that after death there is nothing at all; this is the annihilationist view. Others say that something still exists; this is eternalism. One either clings to eternalism or attaches to annihilationism, falling to one of the two extremes. Not departing from these two extremes of annihilation and eternity is called the extreme view.
还有邪见，就是拨无因果，说世上没有因果，这可害人不浅啊，将来他下地狱受苦就知道了。不要说将来，就是眼前果报也不爽，你做了坏事就会被枪毙或坐牢，你能逃得了吗？所以邪见是最坏事、最害人的。	There is also the heterodox view, which denies cause and effect and claims that there is no cause and effect in the world. This harms people deeply. In the future, when such people descend into hell and suffer, they will know. There is no need even to speak of the future: retribution before one's very eyes does not fail. If you do evil, you may be executed or imprisoned. Can you escape it? Therefore, heterodox views are the worst and most harmful of all.
下面还有外道的见取见，戒禁取见。见取见者，迷执妄见——即执前三见为正见。戒禁取见者，妄执苦身——受种种邪戒与苦行，为此身死后生往人天乐处之因。比如现在有某种邪教妄称世界末日到了，大家快点自杀升天，害得大家集体自杀。	There are also the non-Buddhist views of attachment to views and attachment to rules and prohibitions. Attachment to views means deluded attachment to false views—that is, taking the preceding three views to be right view. Attachment to rules and prohibitions means deluded attachment to mortifying the body—undertaking various mistaken precepts and ascetic practices, taking them to be causes for rebirth in the blissful realms of humans and devas after death. For example, some heterodox cults now falsely claim that the end of the world has come and urge everyone to commit suicide quickly in order to ascend to heaven, causing people to kill themselves collectively.
以上五种见，身见、边见、邪见、见取见与戒禁取见都是不正见，知见不正，果一定迂曲。	These five views—the view of the body, the extreme view, the heterodox view, attachment to views, and attachment to rules and prohibitions—are all incorrect views. When one's views are incorrect, the results will inevitably go astray.
我们晓得心就是佛，佛就是心，修行不向外求，不着身见就是知见正；我们念佛就是念心，念心就是念佛，我们用功使这个心能够平直无曲，无有粘着，除去它的住着性，去除它的贪得性，从而恢复本来，就是知见正。	We know that mind is Buddha and Buddha is mind. Practice does not seek outside oneself; not clinging to the view of the body is correct view. When we recite the Buddha's name, we recite mind; to recite mind is to recite the Buddha. We apply ourselves so

	that this mind may become straight and unbent, without attachment; we remove its tendency to abide and eliminate its tendency toward grasping, thereby recovering what is original. This is correct view.
这样用功，才能有所成就，所以见地正非常重要。圭峰宗密禅师说：“修道人因知见的差别，修证的果有五种不同。第一，带异计（心外取法）欣上厌下而修者，是外道禅。第二，正信因果，亦以欣厌而修者，是凡夫禅。	Only by applying ourselves in this way can we attain accomplishment. Thus correct view is extremely important. Chan Master Guifeng Zongmi said: “Because practitioners differ in their views, the fruits of their cultivation and realization differ in five ways. First, those who cultivate while entertaining heterodox notions, seeking what is above and rejecting what is below, practice non-Buddhist dhyāna. Second, those who rightly believe in cause and effect but still cultivate through seeking and rejecting practice the dhyāna of ordinary beings.”
第三，悟我空偏真之理而修者，是小乘禅。第四，悟我法二空所显真理而修者，是大乘禅。第五，悟此心本来清净，原无烦恼、无漏智性，本来具足，此心即佛，是最上乘禅。达摩门下所传之禅即是此禅。”由此可见，见地也即因心，在修行的过程上是何等重要。	“Third, those who cultivate after awakening to the partial truth of the emptiness of self practice the dhyāna of the two vehicles. Fourth, those who cultivate after awakening to the truth revealed by the twofold emptiness of self and phenomena practice Mahāyāna dhyāna. Fifth, those who awaken to the fact that this mind is originally pure, originally free of afflictions, and inherently complete in its undefiled wisdom-nature, and that this mind itself is Buddha, practice the dhyāna of the highest vehicle. The Chan transmitted in Bodhidharma’s lineage is precisely this dhyāna.” From this we can see how important one’s view—which is also the causal mind—is in the course of practice.
什么是定呢？修行人都知道，要成佛得道，须打座入定才能开发智慧、圆证菩提。但定有多种，如来禅讲四禅八定，修行人由初禅定渐渐上升二禅、三禅直至四禅顶为四禅定。	What is samādhi? All practitioners know that, to attain Buddhahood and realize the Way, one must sit in meditation and enter samādhi in order to develop wisdom and perfectly realize bodhi. But there are many kinds of samādhi. Tathāgata dhyāna teaches the four dhyānas and eight meditative attainments. Practitioners gradually rise from the first dhyāna to the second and third, until they reach the summit of the fourth dhyāna; these are the four dhyāna attainments.

再上，由空无边处而识无边处，无所有处，而入非想非非想处，为四空天定。加上前四禅定，就是八种定，这是渐次法门修证的定。祖师禅则不然，祖师禅是顿修、顿悟、顿证的。	Above these, one proceeds from the sphere of infinite space to the sphere of infinite consciousness, then to the sphere of nothingness, and enters the sphere of neither perception nor non-perception; these are the meditative attainments of the four formless heavens. Together with the preceding four dhyāna attainments, they make eight kinds of samādhi. These are the samādhis realized through a gradual path of practice. Patriarchal Chan is different: it is sudden practice, sudden awakening, and sudden realization.
他们不修这种定，而是以极高的智慧打开本来，亲证佛性而心贴贴地与定相应的。他们说：有出有入的定不是大定，对境不迷惑才为真定，对任何境界，心都不动摇，不为之迷倒、惑乱，才叫大定。	Its practitioners do not cultivate such samādhi. Rather, with the highest wisdom they open to what is original, directly realize Buddha-nature, and their minds naturally accord with samādhi. They say: Samādhi that has entry and exit is not great samādhi. Not being deluded when encountering circumstances is true samādhi. Only when the mind does not waver before any circumstance and is neither deluded nor confused by it can this be called great samādhi.
不是看到美色就动心，看到金银就贪婪，而于打坐时能入定为定的。更有人认为能坐几天几夜，或多少年不动是大定，其实错了，那不是大定，只是灭受想定。他们的第七识法执现行不灭，但以不取外六尘境，妄计识灭耳。	Samādhi is not merely being able to enter meditation while sitting, though one’s mind is stirred by beauty and greedy at the sight of gold and silver. Some even believe that remaining seated and unmoving for days and nights, or for any number of years, is great samādhi. In fact, this is mistaken. It is not great samādhi, but only the cessation of feeling and perception. The dharma-attachment of their seventh consciousness remains active; they merely do not take hold of the external objects of the six sense faculties and falsely imagine that consciousness has ceased.
一旦出定，遇境反动胜过未入定前，这种不究竟的，不为大定，所以禅宗不主张修这种定。兹举一例，以证明之。昔日六祖遇卧轮禅师，卧轮禅师说：“卧轮有伎俩，能断百思想；对境心不起，菩提日日长。	Once they emerge from samādhi and encounter circumstances, their reactions are even stronger than before they entered it. Such a state is not ultimate and is not great samādhi; therefore, the Chan school does not advocate cultivating this kind of samādhi. Let me give an example to demonstrate this. In the past, when the Sixth Patriarch encountered Chan Master Wolun, Wolun said: “Wolun has a skill: he can cut off a hundred

	thoughts; when circumstances arise, his mind does not stir, and his bodhi grows day by day.”
”卧轮禅师夸耀他的禅定功夫高深，说他能一天到晚思想不动，任何境界来，都不动摇，菩提智慧一天天在增长。看起来这定功真了不起，其实不对。为什么？你住在定上不动，死在那里了。我们成佛，是成活佛，不是成死佛。	Chan Master Wolun was boasting of the profundity of his meditative skill. He said that his thoughts did not move all day long, that no circumstance could make him waver, and that his bodhi wisdom increased day by day. This samādhi may seem remarkable, but it is actually wrong. Why? You abide unmoving in samādhi and die there. When we become Buddhas, we become living Buddhas, not dead Buddhas.
是有活泼泼的妙用的，不是死坐在那里不动的，所以这不是正定。	A Buddha possesses lively, wondrous functioning; a Buddha is not one who sits there dead and unmoving. Therefore, this is not right samādhi.
正定是没有出入而能起妙用的，你在那里有个“定功”的住执，坐着不动，不能起用，这个定有什么用？所以六祖救他说：“慧能没伎俩”，你有本事，我没本事。	Right samādhi has neither entry nor exit and can give rise to wondrous functioning. If you have the attachment of abiding in a “meditative skill,” sitting immobile and unable to function, what use is that samādhi? Therefore, the Sixth Patriarch rescued him by saying: “Huìnéng has no skills.” You have abilities, but I have none.
讲到本事，现在很多的修道人都执着“本事”，我有神通，“本事”很大，你无神通，就一点“本事”没有。他就不知道执在神通上，早就堕在窠臼里，死在那里了。	Speaking of abilities, many practitioners today are attached to “abilities”: “I have spiritual powers; my abilities are great. You have no spiritual powers, so you have no abilities at all.” They do not realize that by clinging to spiritual powers, they have already fallen into a fixed rut and died there.
修道人凡有所住，就被所住执的事物遮障了本性光明，不能见性成佛，所以尽管你有神通，非但不能成佛，将来成魔倒有份。要成佛必须心空净，毫无执着才行。	Whenever practitioners abide in anything, the thing to which they cling obstructs the luminosity of their original nature, preventing them from seeing their true nature and attaining Buddhahood. Thus, even if you have spiritual powers, not only will you fail to attain Buddhahood, but you may instead become a māra in the future. To attain Buddhahood, the mind must be empty and pure, entirely free from attachment.
所以六祖说：“慧能没伎俩”，我慧能没有伎俩，就是说你有本事，我没本事。	Therefore, the Sixth Patriarch said: “Huìnéng has no skills.” That is, you have abilities, but I have none.
为什么这样说呢？因为说有伎俩，早已有落处了，本性是净裸裸、赤洒洒，一法不立，一尘不染的，才说个有，早不是了，“慧能没伎俩”，正是拈卧轮的落处。	Why did he say this? The moment one speaks of having skills, one has already settled somewhere. Original nature is utterly pure and bare, not establishing a single dharma, unstained by a single

	speck of dust. As soon as one says that there is something, it is already no longer so. “Huìnéng has no skills” points precisely to where Wolun had settled.
“不断百思想”，我不把思想都断灭掉，为什么呢？我要起妙用度众生呀，佛是活泼泼、妙用无边的，不是死在那里不动的。佛出世说法，也要用思想的，他给我们说法，思想不动能说得出来吗？所以说：“不断百思想”。	“He does not cut off a hundred thoughts.” I do not extinguish all thoughts. Why not? Because I must give rise to wondrous functioning in order to liberate sentient beings. A Buddha is lively, and his wondrous functioning is boundless; he is not dead and unmoving. When the Buddha appears in the world to teach the Dharma, he must also use thought. Could he teach us the Dharma if thought did not move? Therefore, it is said: “He does not cut off a hundred thoughts.”
什么思想都不须断灭，因为我们还要它派用场呀！《圆觉经》曰：“居一切时，不起妄念”，下接着就说：“于诸妄心，亦不息灭。	No thoughts need to be extinguished, for we still need to put them to use. The Sūtra of Perfect Enlightenment says: “At all times, do not give rise to deluded thoughts,” and immediately continues: “Yet, with regard to deluded mind, do not seek to extinguish it.”
”你要把妄心息灭掉，正念就没有了，就死掉了，因为妄心是从真心来的，就像波浪是从水起来的一样，波浪灭掉，水也就没有了。	If you extinguish the deluded mind, right mindfulness will also be gone, and you will be dead. For deluded mind arises from the true mind, just as waves arise from water. If the waves are extinguished, the water too will be gone.
假如我们把妄心息灭掉，就变成土木金石了，你还能成道吗？那就成了大石头、大木头、大泥块了。所以，不要看某人入定一个礼拜，几个月，几年乃至上百年、千年，那没有用，欲证大道，必须开圆顿解，如实修行，在境界上不懈地锻炼，远离自心所现妄想虚幻境，方能相应。呆坐的功夫不行，那是死定，不能成道。	If we extinguish the deluded mind, we become like earth, wood, metal, or stone. Can we still realize the Way? We become great rocks, great logs, or great clods of mud. Therefore, do not be impressed when someone enters samādhi for a week, for months, for years, or even for hundreds or thousands of years. It is of no use. To realize the great Way, one must develop a complete and sudden understanding, practice in accordance with reality, train tirelessly amid circumstances, and remain far removed from the deluded, illusory states manifested by one’s own mind. Only then can one accord with it. The practice of sitting stupidly is no good; it is dead samādhi and cannot realize the Way.
兹再举一个公案以证此说不虚。从前释迦佛在世时，有个女子坐在释迦佛边上入定了。文殊菩萨走来一看，这	Let me give another koan to demonstrate that this is true. In the time when Śākyamuni Buddha was in the world, there was a woman seated beside him in

个女子怎么这样不懂规矩，在释迦佛身边入定？应该远远退到佛后面去才是。	samādhi. Mañjuśrī Bodhisattva came and, seeing her, thought: How can this woman be so unaware of proper conduct as to enter samādhi beside Śākyamuni Buddha? She ought to withdraw far behind the Buddha.
故在女子面前弹指，唤这个女子出定，但女子仍然纹丝不动，没有出定；文殊菩萨见女子没有出定，就显神通，把她举到三十三天，那女子还是不出定；文殊菩萨一看不行，又把她打入十八层地狱，仍不能使她出定。	Therefore, Mañjuśrī snapped his fingers before the woman, calling her to emerge from samādhi. Yet she remained utterly motionless and did not emerge. Seeing that she did not emerge, Mañjuśrī displayed his spiritual powers and lifted her to the Heaven of the Thirty-Three, but she still did not emerge from samādhi. Seeing that this did not work, Mañjuśrī cast her into the eighteen levels of hell, but still could not make her emerge from samādhi.
释迦佛说：“你不能叫她出定，下方有个罔明菩萨能叫她出定。”话才说完，下方的罔明菩萨来了，佛说：“你来得正好，你就叫这个女子出定吧。”罔明菩萨就在这个女子面前一弹指，这女子就出定了。	Śākyamuni Buddha said: “You cannot make her emerge from samādhi. Below, there is a Bodhisattva named Wangming who can make her emerge.” No sooner had he spoken than Bodhisattva Wangming arrived from below. The Buddha said: “You have come at just the right time. Please make this woman emerge from samādhi.” Bodhisattva Wangming snapped his fingers once before the woman, and she emerged from samādhi.
这个公案很迷惑人，因为文殊菩萨是七佛之师，是七尊佛的师父，智慧大得不得了，怎么不能叫这个女子出定呢？而罔明菩萨不过是下方的一个菩萨，他怎么一弹指就能叫这个女子出定呢？这个公案应从实质上来看，这个女子取相入定，已经是大错误。	This koan is very perplexing. Mañjuśrī Bodhisattva was the teacher of the Seven Buddhas—the teacher of seven Buddhas—and possessed inconceivably great wisdom. How, then, could he be unable to bring this woman out of samādhi? Wangming Bodhisattva, on the other hand, was merely a bodhisattva from the lower direction; how could he bring her out of samādhi with a single snap of his fingers? This koan must be understood in terms of its essence: this woman’s entering samādhi by grasping at an appearance was already a grave error.
我们刚才讲了，你住在定相上，有所住，就不对，要成佛，要丝毫无粘住，活泼泼地起妙用，不可死住在定上。	As we have just said, if you abide in the appearance of samādhi, there is something to which you are attached, and that is wrong. To become a Buddha, one must not cling in the slightest, but dynamically give rise to wondrous functioning. One must not rigidly abide in samādhi.

这女子住定先错，继而文殊菩萨呢？是代表大智慧的，大智慧不是很好吗？但我们的所谓智慧，是世智辨聪，不是般若大智。要成佛，是要将这妄智去除干净才行。	The woman was first wrong in abiding in samādhi. Then what of Mañjuśrī Bodhisattva? He represents great wisdom. Is great wisdom not good? Yet what we ordinarily call wisdom is worldly cleverness and intellectual discrimination, not the great wisdom of prajñā. To become a Buddha, one must thoroughly eliminate this delusive wisdom.
你有聪明智慧呀，就是所知障，所知愚，障住你悟道之门，不得开悟。昔日孔老夫子去见老子时，老子和他讲：“掊击尔智”，就是叫他把聪明智慧取消打倒，心中空荡荡地一无所有，毫无所住，才能悟道。	Your cleverness and intelligence are precisely the cognitive hindrance, the ignorance of what is known; they obstruct the gate to realizing the Way and prevent awakening. When Confucius went to see Laozi in ancient times, Laozi told him, “Cast aside your wisdom.” That is, he told him to discard and overthrow his cleverness and intelligence, so that the mind would be utterly empty, possessing nothing at all and abiding nowhere. Only then could he realize the Way.
所以我们不要夸自己聪明，弄小聪明是一个大障碍，要大智若愚，心不动摇，无所住执，才能成大道。	Therefore, we should not boast of our cleverness. Resorting to petty cleverness is a great hindrance. One must possess great wisdom while seeming foolish, with an unmoving mind and no attachment to anything, in order to accomplish the great Way.
心定不动，无所住执，不是像木石般的不知道，不晓得，而是了了分明、清清楚楚的无舍无取无爱无憎的不动心，所以我们要明白，正定是对境不惑，无出无入的，不是死坐不动的。	For the mind to be settled and unmoving, with no attachment or clinging, does not mean being like wood or stone, without awareness or understanding. It means a mind that is lucid and clear, neither rejecting nor grasping, neither loving nor hating, and yet unmoving. We must understand, therefore, that true samādhi is not being deluded by circumstances and has neither entering nor leaving; it is not merely sitting motionless in dead stillness.
那么罔明菩萨为什么能叫她出定呢？罔明就是要把你的世智辨聪取消掉，罔而无知无著，则般若大智现前。所以这个公案是表法的，不是文殊菩萨真不能让她出定，更不是罔明高于文殊菩萨。	Then why could Wangming Bodhisattva bring her out of samādhi? Wangming signifies eliminating your worldly cleverness and intellectual discrimination. When one is forgetful, without knowing and without attachment, the great wisdom of prajñā appears before one. Thus, this koan is an illustration of the Dharma. It does not mean that Mañjuśrī Bodhisattva truly could not bring her out of samādhi, still less that Wangming was superior to Mañjuśrī Bodhisattva.

所以我们要成道，就须去除这世智辨聪，时时心空如洗，内不随念转，外不为境牵，精勤锻炼，损之又损，方能成就。	Therefore, if we are to realize the Way, we must eliminate worldly cleverness and intellectual discrimination. At all times, let the mind be as empty and clean as if washed; inwardly, do not turn with thoughts; outwardly, do not be pulled along by circumstances. Practice diligently and reduce and reduce again; only then can accomplishment be attained.
六祖说：“何期自性本自清净！何期自性本不生灭！何期自性本无动摇！何期自性本自具足！何期自性能生万法！”既然自性具足一切，无所不有；本来清净，与佛无二，我们果能心空无染，还有什么不成就的呢？后来大慧宗杲作了个偈子颂这个出定公案，他说：“出得出不得，是定非正定。	The Sixth Patriarch said: “Who would have expected that intrinsic nature is originally pure! Who would have expected that intrinsic nature is originally neither arising nor ceasing! Who would have expected that intrinsic nature is originally unmoving! Who would have expected that intrinsic nature is originally complete in itself! Who would have expected that intrinsic nature can give rise to all phenomena!” Since intrinsic nature is complete with everything and lacks nothing, and is originally pure and no different from the Buddha, what could we fail to accomplish if we truly made the mind empty and free of defilement? Later, Dahui Zonggao composed a verse on this koan of emerging from samādhi: “Whether one can emerge or cannot emerge, this samādhi is not true samādhi.
”你在这里搞出定入定，你这个不是正定，是死定，真正的定是没有出入的，动也如此，静也如此，不是死坐在那里不动，而是妙用无边的，不是说话做事就不在定里，而是心无所住，动时不见动的。	”If you busy yourself here with emerging from samādhi and entering samādhi, this is not true samādhi but dead samādhi. True samādhi has neither entering nor leaving: it is thus in movement and thus in stillness. It is not dead stillness, sitting there without moving; rather, its wondrous functioning is boundless. Speaking and acting do not mean that one is no longer in samādhi. It means that the mind abides nowhere and, in movement, does not perceive movement.

你假如住在静相上就不是正定。罔明与文殊二位大菩萨尚且在出定入定上做文章，就不免离开本位了。宗下说：“片时不在，便同死人。”离开本位就丧失了性命。	If you abide in the appearance of stillness, that is not true samādhi. Even the two great bodhisattvas Wangming and Mañjuśrī, by making an issue of entering and emerging from samādhi, could not avoid departing from the original ground. The Chan school says: “If one is absent from it even for an instant, one is no different from a dead person.” To depart from the original ground is to lose one’s very life.
所以大慧宗杲禅师的偈子最后结束说：“罔明与文殊，丧却穷性命。”这两位大菩萨、佛和女子演个戏给我们看，就是让我们知道用功怎么用法，这点非常重要，我们用功千万不要取死定，要活泼泼的一切无碍。	Therefore, Chan Master Dahui Zonggao concluded his verse: “Wangming and Mañjuśrī have lost their very lives.” These two great bodhisattvas, the Buddha, and the woman performed a drama for us, so that we might know how to apply ourselves in practice. This is extremely important. In our practice, we must never grasp at dead samādhi; we must be lively and unobstructed in all things.
懒融禅师说：“恰恰用心时，恰恰无心用，无心恰恰用，常用恰恰无。”就是说正做事时，正说话时，我们的心还是无所粘染安住不动，不是坐在那里不动能定，事情一来就乱了，要动静一如才是真定。	Chan Master Niutou Farong, also known as Lanrong, said: “Precisely when using the mind, there is precisely no mind in use; when there is no mind, it is precisely in use; in constant use, it is precisely absent.” This means that when we are doing things or speaking, the mind remains unstained, abiding nowhere and unmoving. It does not mean that one can attain samādhi merely by sitting motionless, only to become confused when affairs arise. Only to be equally at ease in stillness and activity is true samādhi.
行是什么呢？就是一切行持，就是我们的修行，也就是我们的行为和造作。见定行三者对我们修行人来讲是至关重要的，所以是恒河大手印的三要素。	What is conduct? It is all forms of practice: our cultivation, our actions, and our activities. View, samādhi, and conduct are of crucial importance to practitioners; thus, they are the three essentials of Ganges Mahāmudrā.
上面讲的见，就是我们初用功时，应当先把知见摆正，方不至走弯路，知道怎样做，怎样用功，用什么东西来修行，所以见是因地法行。我们所说成佛者，是心成佛，而不是身成佛，因地搞错，果就要遭迂曲。	The view discussed above means that, when we first begin to practice, we must first set our understanding and view aright, so that we do not take a wrong turn. We must know what to do, how to practice, and what to use in cultivation. Thus, view is the practice of the causal ground. When we speak of becoming a Buddha, it is the mind that becomes Buddha, not the body. If one errs on the causal ground, the fruition will take a circuitous course.

我们知道修任何法门都是修心，要心空净，无所粘染，方能成道，故须知见正，选择一个适合自己的根机的法门来修，这个修就是行。	We know that every dharma gate of practice is a practice of mind. Only when the mind is empty and pure, free from all clinging and defilement, can one realize the Way. Therefore, one must have right view and choose a dharma gate suited to one's own capacities; this cultivation is conduct.
由修法当机而深入禅定开大智慧，才能证成佛果，这个大手印讲的是无修、无得、无证、无整、无散乱的大法，指示我们能言、能行、能知、能觉的性能就是佛，叫我们直下开悟见性，不用渐次修行的无上妙法。	Only by practicing a method suited to one's capacities, entering deeply into dhyāna, and opening great wisdom can one realize Buddhahood. This Mahāmudrā teaches the great Dharma of no practice, no attainment, no realization, no deliberate adjustment, and no distraction. It points out that the capacity that can speak, act, know, and be aware is itself Buddha. It instructs us to awaken directly and see our true nature: this is the unsurpassed wondrous Dharma that does not require gradual cultivation.
我们修行的法门很多，有偏、有圆、有顿、有渐。恒河大手印的行法是圆顿中的直指法，叫我们当下见性，不要修什么法的。	There are many dharma gates of practice: some partial, some complete; some sudden, some gradual. The practice of Ganges Mahāmudrā is a direct-pointing method among the complete and sudden teachings. It instructs us to see our true nature immediately, without cultivating any particular method.
但是，不管你有无修法，都由我们的真心所摄持，所以说一切行持皆摄于心，都由我们的心包藏含摄，所以经云：“无不从此法界流，无不归还此法界”也。	Yet whether or not one practices a method, all is sustained by our true mind. Thus it is said that all forms of practice are encompassed by mind and are contained and embraced by mind. As the sūtra says: “Nothing does not flow forth from this dharma realm; nothing does not return to this dharma realm.”
恒河大手印虽然直接指示我们当下见性，不用修什么法，但是见性后，多生妄习不能顿除，所以它也讲行，就是于见性后，还须绵密保任，除尽旧习，入无为本位，再浑化其迹，方能打成一片，圆融无碍。	Although Ganges Mahāmudrā directly points us to seeing our true nature immediately, without the need to practice any particular method, the deluded habits accumulated over many lives cannot be eliminated all at once after seeing one's true nature. Therefore, it also teaches conduct: after seeing one's true nature, one must still safeguard realization continuously and meticulously, eliminate all habitual tendencies, enter the original ground of non-contrivance, and then thoroughly blend one's traces into it. Only

	then can one become continuous and undivided, perfectly integrated and unobstructed.
二、法尔正见	II. Naturally Arisen Right View
“见者，了知一真法界，法尔如来藏心，无量显现染净诸法，具足法尔平等性义。”	“View is to clearly know the One True Dharma Realm and the naturally arisen mind of the Tathāgata-garbha, in which immeasurable pure and defiled dharmas appear, complete with the meaning of naturally arisen equality.”
见者，见什么呢？明心见性也。就是要我们知道成佛先须见地明白，识得这一真法界，法尔如来藏心，就在我们六根门头放光，然后勤加保护，始能圆证佛果。一真法界就是我们的真心本性。	What does “view” see? It is realizing the mind and seeing one’s true nature. We must know that, in becoming a Buddha, we must first clearly understand the view and recognize this One True Dharma Realm and the naturally arisen mind of the Tathāgata-garbha. It shines forth at the gateway of our six sense faculties; only by diligently safeguarding it can we fully realize Buddhahood. The One True Dharma Realm is our true mind and intrinsic nature.
所谓一真者就是唯有这一本性是真实的，其他俱是虚幻的；法界就是上面讲的十法界，就是四圣六凡，这里讲的一真法界，就是四圣六凡的本体，它没有圣，没有凡，所以称一真法界。	The term “One True” means that this one intrinsic nature alone is real, while all else is illusory. Dharma realm refers to the ten dharma realms discussed above—the four noble realms and the six ordinary realms. The One True Dharma Realm spoken of here is the essence of the four noble realms and six ordinary realms. It has neither noble nor ordinary, and therefore is called the One True Dharma Realm.
我们的本性是非凡非圣、一丝不挂、一法不立的。法尔如来藏心就是本来如此，而没有任何造作，所谓佛性天真事，不是后天造作成功的。法尔，就是本来如此。	Our intrinsic nature is neither ordinary nor noble, utterly bare, and not establishing a single dharma. The naturally arisen mind of the Tathāgata-garbha is originally thus, without any contrivance. As it is said, Buddha-nature is naturally so; it is not something accomplished through later fabrication. “Naturally arisen” means originally thus.
如来藏心意思有二层：一在凡夫地位是如来藏（cang，收藏之藏），就是如来的本性藏在里面，二是你悟道之后是如来藏（zang）、是宝藏，里面具足一切妙用，如摩尼宝珠，能雨众宝，一切妙用都包含在里面。	The meaning of the Tathāgata-garbha mind has two levels. First, at the stage of ordinary beings, it is the Tathāgata-garbha (cang, “to conceal or store”): the Tathāgata’s intrinsic nature is hidden within. Second, after you realize the Way, it is the Tathāgata-garbha (zang), a treasure treasury containing every wondrous function. Like a wish-

	fulfilling jewel that can shower down all treasures, it contains all wondrous functions within it.
具足一切妙用是如来藏，宝藏打开了就取之不竭，用之无穷，这样一个大宝贝本在我们身边我们却不知道，你看可怜不可怜！冤枉不冤枉！《法华经》说：“有摩尼宝珠在当人自己贴身衣袋里，可惜人都不知道，反向外去讨饭。	To be complete with all wondrous functioning is the Tathāgata-garbha. Once the treasury is opened, it may be drawn upon without exhaustion and used without end. Such a great treasure is right at our side, yet we do not know it. How pitiable is that! How grievously mistaken! The Lotus Sūtra says: “A maṇi jewel is in one’s own close-fitting garment pocket, but alas, people do not know it and instead go outside to beg for food.
”真是愚痴极了。	”This is truly the height of foolishness.
唉，这就是六道众生呀！六道轮回就是讨饭，本来是至尊至贵的大富翁具足一切的，现在却沦落街头讨饭，这不是太冤屈了吗？现在要让你知道，见到自己本来的真性，不要做屈死鬼，所以大手印直截了当地告诉我们：不但是人，一切众生都具足如来佛性，只是被无明、执着、妄想、颠倒、烦恼等遮蔽了看不见。	Alas, this is what sentient beings in the six realms are like! Cyclic existence in the six realms is like begging for food. Originally, one is a supremely honored and wealthy person, complete with everything; now one has fallen to begging in the streets. Is this not exceedingly unjust? Now you must be made to know and see your own original true nature, so that you do not die a wronged death. Therefore, Mahāmudrā tells us directly: not only human beings, but all sentient beings possess the Buddha-nature of the Tathāgata; they simply cannot see it because it is obscured by ignorance, attachment, deluded thoughts, inverted views, afflictions, and the like.
我们果能不执着外相，把一切妄想颠倒消尽，就能恢复本来面目的光明，那忘失的大宝贝就回到手中了。	If we can refrain from clinging to external appearances and completely eliminate all deluded thoughts and inverted views, we can restore the luminosity of our Original Face, and that lost great treasure will return to our hands.
这个宝贝不在外面，大家不要到外面去求去找，它就在你自己六根门头放光，你只回光返照，当前念已断，后念未起时，冷眼瞥着就明白自己本来是佛了。	This treasure is not outside. No one should seek or search for it outside; it shines forth at the gateway of your own six sense faculties. Simply turn the light inward and observe: when the preceding thought has ceased and the following thought has not yet arisen, take a cool glance, and you will understand that you have originally been Buddha.
所以大手印是直指法门，直接指示我们见性的，不是叫你去参话头、起疑情而后才能开悟的。所谓见者，不是用眼睛看见什么，而是体会。	Therefore, Mahāmudrā is a dharma gate of direct pointing: it directly points us to seeing our true nature. It does not require you first to investigate a huatou or arouse a sense of doubt before you can

	awaken. What is meant by seeing is not seeing something with the eyes, but directly experiencing it.
但怎么见到这一真法界呢？就是当你不思善、不思恶，一切妄念不起时，回光一鉴，这个一念不生，了了分明而又非同木石的是谁？现在大家可以当下试验，一念不起时，看这时是不是了了分明？它是不是像木石一样无知觉？显	But how does one see this One True Dharma Realm? When you neither think good nor think evil, and no deluded thoughts arise, turn the light inward and examine: who is this one in whom not a single thought arises, who is lucid and clear, yet unlike wood or stone? Everyone may test this immediately: when not a single thought arises, see whether there is still lucid clarity. Is it without awareness like wood or stone? Clearly
然不是，它还是了了分明（听得明明白白，看得清清楚楚）像镜子照东西一样的朗照，只是不起分别（没有纤毫的爱憎之心和取舍之念）。这个不起分别的了了灵知，就是我们的本性——一真法界！	it is not. It remains lucid and clear—hearing distinctly and seeing clearly—radiantly illuminating like a mirror reflecting things, yet without giving rise to discrimination, without the slightest mind of love or hate, grasping or rejecting. This lucid spiritual knowing without discrimination is our intrinsic nature—the One True Dharma Realm.
所以见者，就是了知一真法界，法尔如来藏心，是大家本具的宝贝，它不在别处，就在当人六根门头放光。	Therefore, view is to clearly know the One True Dharma Realm and the naturally arisen mind of the Tathāgata-garbha. This is the treasure innately possessed by everyone. It is not elsewhere; it shines forth at the gateway of each person’s six sense faculties.
可是一切众生就是不知道，只知执取外相而把自己的光明掩蔽了，沦为六道众生，岂不可悲叹？我们现在只要回光一照，识得这个了了分明，一念不起的灵知原来就是我们的本性，就是成佛的根源，也是成就一切事物、世界的根本，所以说：“无量显现染净诸法，具足法尔平等性义。”	Yet all sentient beings do not know this. They know only how to grasp at external appearances, thereby obscuring their own luminosity and falling into the ranks of beings in the six realms. Is this not lamentable? All we need do now is turn the light inward and recognize that this clear and distinct spiritual knowing, in which not a single thought arises, is originally our own intrinsic nature. It is the source of Buddhahood and the foundation for the accomplishment of all things and worlds. Thus it is said: “The innumerable manifested dharmas, defiled and pure, fully possess the meaning of intrinsic equality.”
现在先来讲“无量显现染净诸法”。就是所有一切男女老少、山河大地，草木丛林等等都是我这个心（真心）所显现的。染者，污染，不好的东西；净者，清净美好的东西。	Let us first explain “the innumerable manifested dharmas, defiled and pure.” All men and women, young and old, mountains and rivers, the great earth, grasses, trees, and forests—all are manifested by this mind of ours, the true mind.

	“Defiled” refers to polluted and undesirable things; “pure” refers to clean and beautiful things.
譬如，我们这个娑婆世界就是一个秽土，污秽的；西方极乐世界就是净土，是清净的。净土也好，秽土也好，它是什么所成，是什么显现的呢？都是我们的一真法界所成、所显现的。	For example, this Sahā world of ours is an impure land, a defiled land; while the Western Land of Ultimate Bliss is a Pure Land, a land of purity. Whether a Pure Land or an impure land, of what are they made, and by what are they manifested? They are all made and manifested by our One True Dharma Realm.
所以佛经说：“无不从此法界流，无不归还此法界”。由此可见，现在这个山河大地、男女老少也是这一真法界所显现的，没有这个一真法界，哪里会有山河大地男女老少呢？有人要起疑惑了，山河大地男女老少怎么会是一真法界所显现的呢？	Therefore, the Buddhist scriptures say: “Nothing does not flow forth from this Dharma Realm; nothing does not return to this Dharma Realm.” From this we can see that the mountains and rivers, the great earth, men and women, young and old that exist now are likewise manifested by this One True Dharma Realm. Without this One True Dharma Realm, how could there be mountains and rivers, the great earth, men and women, young and old? Someone may raise a doubt: How can mountains and rivers, the great earth, men and women, young and old be manifested by the One True Dharma Realm?
这话说来很长，在山河大地未形成时，我国古语叫做宇宙洪荒，又叫混沌未开，佛经上叫觉明空昧。觉就是我们的本觉，任何人、任何一个众生都有这个知觉，都有这个知觉性。	This requires a lengthy explanation. Before mountains and rivers and the great earth had taken shape, ancient Chinese called the state the primordial chaos of the cosmos, or undifferentiated chaos before its opening. The Buddhist scriptures call it the obscurity of emptiness illumined by awareness. Awareness is our original awareness. Every person and every sentient being possesses this awareness and this capacity for awareness.
性就是能量，就是知觉的本能，就是能起知觉的功能。觉本无过，但坏在认这个觉，敲定自己确是有知觉，这叫觉上生明，明就是明明有知觉，明白自己有知觉，这就是知上加知，头上安头，这个明便成无明了。	Nature is energy; it is the innate capacity for awareness, the function that gives rise to awareness. Awareness itself is not at fault, but the trouble begins when one identifies with this awareness and determines that one truly possesses awareness. This is called producing illumination upon awareness. “Illumination” means being plainly aware that one has awareness. This is adding knowing upon knowing, placing a head atop one’s head; this illumination then becomes ignorance.

觉本就是明，明本就是觉，经觉上生明，便分而对立，认为自己有能觉，就应当有所觉，应该有事物为我所觉。在那洪荒空昧时代，地球未曾形成，没有东西，于是大家乱动，寻觅能为所觉的东西。	Awareness itself is illumination, and illumination itself is awareness. But once illumination is produced upon awareness, division and opposition arise: one believes that, since one has an aware subject, there ought to be something of which one is aware—objects for oneself to perceive. In that primordial era of empty obscurity, before the earth had formed, there was nothing. Thus all began to move about in confusion, searching for things that could serve as objects of awareness.
但是空劫时代，没有东西，这叫空；因为寻不着东西，大家昏乱一团，这叫昧；越昏昧、越乱动；动极生风，于是大风轮起，和我们这个一真法界本所具有的地水火风空根识七大种性的地大相磨擦，地风相磨就成火大，火大上燃，浊者下沉，清者上浮，所以就生起了地、水、火、风、空合成的世界。我们现居的地球就是这样生起来的。	But in the age of emptiness there was nothing; this is called emptiness. Because nothing could be found, all became a mass of confusion; this is called obscurity. The greater the obscurity, the more frantic the movement. Extreme movement gives rise to wind. Thus the great wind-wheel arose and rubbed against the earth element among the seven great elements—earth, water, fire, wind, space, the sense faculties, and consciousness—originally inherent in our One True Dharma Realm. The friction of earth and wind produced the fire element. As the fire element burned upward, the turbid sank and the clear rose, and thus a world composed of earth, water, fire, wind, and space came into being. The earth on which we now live arose in this way.
所以这个世界，不论是地球、树木、太阳、月亮都是地水火风四大所形成的，而地水火风就是我们本性所具有的成分，就等于化学家所说的元素一样。	Thus this world—whether the earth, trees, sun, or moon—is formed from the four great elements of earth, water, fire, and wind. These four elements are constituents inherent in our intrinsic nature, comparable to what chemists call elements.
你看这个地球，地球有地壳是地大；地下地上有水，是水大；地心有火所以有火山爆发，就是火大；地球转动不停，有自转公转，是风大；所以地球完全是地水火风四大合成的。	Consider the earth. Its crust is the earth element; the water above and below the ground is the water element; fire in its core, which causes volcanic eruptions, is the fire element; and its ceaseless rotation, both axial rotation and revolution, is the wind element. Thus the earth is entirely composed of the four great elements of earth, water, fire, and wind.
就是一棵大树，也不离地水火风，因大树的树干是硬的，那是地大；树里有水分，是水大；树身是木质，有火性能生火，是火大；大树吸收养分的运行和风动摇摆，是风大；所以大树也是四大组成。	Even a great tree does not depart from earth, water, fire, and wind. Its hard trunk is the earth element; the moisture within it is the water element; its woody substance, which has the

	capacity to produce fire, is the fire element; and the circulation by which it absorbs nutrients, together with its swaying in the wind, is the wind element. Thus a great tree too is composed of the four great elements.
人也如此，身体的皮肤肌肉、骨骼是地大；血液、津液，是水大；火大就是心脏，每个人都有37℃的体温；风大就是我们的呼吸、血液循环和消化循环等等，转动不停就属于风大。所以一切一切都是我们的真心所显现的，叫无量显现染净诸法。所有世界，净土秽土都是我们心所显现的。	The same is true of human beings. The skin, flesh, and bones of the body are the earth element; blood and bodily fluids are the water element; the fire element is the heart, and everyone has a body temperature of 37°C; the wind element is our breathing, blood circulation, digestive circulation, and so forth—whatever moves ceaselessly belongs to the wind element. Thus all things are manifested by our true mind; this is called “the innumerable manifested dharmas, defiled and pure.” All worlds, Pure Lands and impure lands alike, are manifested by our mind.
下面说：“具足法尔平等性义”。什么是具足法尔平等性义呢？就是不管净土秽土它都是真心所显现，都是平等平等又平等的。	Next comes: “fully possess the meaning of intrinsic equality.” What does this mean? It means that, whether Pure Lands or impure lands, all are manifested by the true mind; all are equal, equal, and equal again.
不以为我们的秽土是由众生造业所感的，而净土是诸佛菩萨清净心所感的，因净秽不同而生不平等之感。同时须知一切色相皆是幻影，不管好、恶、美、丑都不可得；故是平等的。	We should not suppose that our impure land is brought about by the karma created by sentient beings, whereas Pure Lands are brought about by the pure minds of Buddhas and bodhisattvas, and thereby give rise to a sense of inequality because purity and impurity differ. We must also understand that all forms and appearances are illusory; whether good or bad, beautiful or ugly, none can be grasped. Therefore, they are equal.
现在我们虽沦落为众生，但一真法界是平等的；不过因为无明之故，一时遮盖了本性光明，但本体还是不垢不净，不动摇，不变异的，不因为光明被遮蔽了，本体就污染了。	Although we have now fallen into the state of sentient beings, the One True Dharma Realm is equal. It is only because of ignorance that the luminosity of our intrinsic nature is temporarily obscured. Yet its fundamental substance remains neither defiled nor pure, unmoving and unchanging. The obscuring of its luminosity does not pollute its fundamental substance.
比如一颗珍珠一时被污泥埋上了，光明被遮，不见了，是不是光明就失掉了呢？没有！你把它挖出来，把烂泥擦掉，这颗珍珠还是一样光明，它本体的光明不会因污	For example, suppose that a pearl is temporarily buried in mud. Its radiance is obscured and cannot be seen, but has its radiance thereby been lost? No. When you dig it out and wipe away the mud, the

物包裹而失掉的，所以说本性在圣不增，在凡不减，它是平等平等又平等的。	pearl shines exactly as before. The radiance of its fundamental substance is not lost because it has been covered by filth. Therefore, it is said that intrinsic nature does not increase in sages or diminish in ordinary beings; it is equal, equal, and equal again.
我们就因不知道这个平等性义，而有取有舍，有爱有嗔。这个好，清净，那个污秽不好，其实都是我们真心所显现的，所以真正见道的人是无取无舍的，无爱无憎的。	Because we do not understand this meaning of equality, we grasp and reject, love and resent. We think this is good and pure, while that is foul and bad. Yet all are manifested by our true mind. Therefore, one who has truly seen the Way neither grasps nor rejects, neither loves nor hates.
我们用功把无明去掉，把所有污染执着烦恼颠倒都消灭掉后，就能恢复本性的光明，显现本来清净的法体，那时净土就在当下了。净土有理西方、事西方，理西方，就是我们的清净心，叫唯心净土。	When, through practice, we remove ignorance and eliminate all defilement, attachment, affliction, and inverted views, we can restore the luminosity of intrinsic nature and reveal the originally pure Dharma body. At that time, the Pure Land is present here and now. There is a Pure Land in principle and a Pure Land in phenomena. The Pure Land in principle is our pure mind; this is called the mind-only Pure Land.
从事上讲呢，就是我们这个世界十万亿佛土之外，有一个西方极乐世界，但是这个西方世界虽然遥远，并没有与我们隔阂，因为我们的真心是遍满虚空，周遍法界的，任它十方净土，都不出我们的真心之外，就看你的心清净不清净。	Speaking in terms of phenomena, beyond ten trillion Buddha lands from this world of ours lies the Western Land of Ultimate Bliss. Yet although that western world is far away, it is not separated from us, for our true mind pervades empty space and extends throughout the Dharma Realm. No matter the Pure Lands in the ten directions, none lies outside our true mind. It depends only on whether your mind is pure.
心清净，净土就和你没有隔阂，就在你面前；心不清净，它不免就隔阂，离开你十万亿佛土之外了。我们的心具足一切的，一切行持皆摄于心。	When the mind is pure, the Pure Land is not separated from you; it stands before you. When the mind is impure, separation inevitably arises, and it is ten trillion Buddha lands away from you. Our mind fully possesses everything, and all practices are encompassed within the mind.
经云：“三界唯心，万法唯识”，离开心，什么都没有了，所以，我们上面讲妄心不好息灭，为什么妄心不好息灭？妄心就是真心所显现的，没有真心哪里有妄心呢？比如没有水哪有波浪呢？波浪表示妄心，水是表示真心，你要是把波浪取消了，水也就没有了，所以妄心不好消灭掉，只好歇下来。	The sūtras say: “The three realms are mind-only; all phenomena are consciousness-only.” Apart from mind, nothing exists. Therefore, as we discussed above, deluded mind should not be extinguished. Why should deluded mind not be extinguished? Deluded mind is manifested by the true mind; without true mind, how could there be deluded

	mind? Without water, for example, how could there be waves? The waves represent deluded mind, and the water represents true mind. If you eliminate the waves, the water too will be gone. Therefore, deluded mind should not be eliminated; it need only be allowed to rest.
所以说歇下狂心就是真如，一切法门只是叫我们把妄心歇下来。不要取圣，只要歇心，妄心歇下来就是了。	Thus it is said: when the frantic mind comes to rest, that is suchness. All dharma gates simply instruct us to let the deluded mind rest. Do not grasp at sagehood; simply let the mind rest. When the deluded mind comes to rest, that is enough.
大手印是直示法门，告诉我们要见一真法界，就要把妄心歇下来，在一念不生时，回光一照，看到本性光明，这就是自己的本来面目，再不要去求其他什么神奇玄妙的东西。	Mahāmudrā is a Dharma gate of direct instruction. It tells us that, if we are to see the One True Dharma Realm, we must let the deluded mind rest. When not a single thought arises, turn the light inward and see the luminosity of intrinsic nature. This is one's own Original Face. Do not seek any other marvelous or mysterious thing.
一有所求，一有所得，那就是着相了，非但永远不能成道，成魔倒有份在。为什么呢？因为我们的本性本来具足一切，不缺少什么，所以是如来藏，是个宝藏，只要你把它打开，就能用之无穷，不需向外面求取。	Once there is seeking, once there is something gained, one is attached to appearances. Not only will one never realize the Way; one may instead become a demon. Why? Because our intrinsic nature originally possesses everything and lacks nothing. It is therefore the tathāgata-garbha, a treasure storehouse. Once you open it, you can draw upon it without end; there is no need to seek anything externally.
一有求取，心不空净，住在相上，便成蕴魔，所以我们在见道后要绵密保任，勤除执着的旧习，这叫修道。	Once there is seeking, the mind is neither empty nor pure. Abiding in appearances, one becomes a skandha demon. Therefore, after seeing the Way, we must safeguard realization continuously and seamlessly, diligently removing the old habitual tendencies of attachment. This is called cultivating the Way.

为什么要这样做呢，因为见道以后，只不过认识了自己的本来面目，还有无始执着的习气没消光，这习气是从无始旷劫以来，着相着惯了，积聚起来，一下子叫你一点不粘着，清净无为不大可能。	Why must this be done? After seeing the Way, one has merely recognized one's own Original Face. The habitual tendencies of beginningless attachment have not yet been entirely eliminated. Since beginningless kalpas, one has grown accustomed to attachment to appearances, and these tendencies have accumulated. It is not very possible to make you immediately cling to nothing at all and remain pure and non-contriving.
比如一间黑房间封闭了好多年，一旦窗门打开了或者电灯开亮了，黑暗取消了，房间里虽有了光明，但封闭年久，霉臭之气一下子不能够消除，还必须经过长久的通风、打扫、洗刷，才能把多年积下的霉臭之气渐渐消光。	For example, suppose a dark room has been sealed for many years. Once its doors and windows are opened, or an electric light is switched on, the darkness disappears and the room has light. Yet because it has been closed for so long, its moldy, stale odor cannot be removed at once. It must still be aired, swept, and washed over a long period before the moldy odor accumulated over many years can gradually be eliminated.
又比如一个臭粪桶，装了好多年大粪，一下子把粪倒光之后，臭气还是不能消灭，因为臭气深入木里，不能马上消除。还要经过长远的浸、泡、洗、刷，慢慢地才可以把臭气消尽。	Again, consider a foul latrine bucket that has held excrement for many years. Once the excrement has been emptied out, the stench still cannot be eliminated, because it has penetrated deeply into the wood and cannot be removed at once. It must be soaked, immersed, washed, and scrubbed over a long time before the stench can gradually be completely eliminated.
同样的道理，我们纵然一下子见到本来面目，认得自家真心，也知道一切东西无量现像都是由我们的真心所显现的，但是要一下子把习气消光，在境界里面丝毫无粘，全不动摇，还很难做到。	By the same principle, even if we suddenly see our Original Face, recognize our own true mind, and know that all things and innumerable appearances are manifested by our true mind, it is still difficult to eliminate all habitual tendencies at once, remain wholly unattached amid circumstances, and be entirely unmoved.
所以开悟之后，只是见道位，还要经过修道位，在境上辛勤地锻炼用功，把自己着相粘境的习气完全消光，才可以证成佛果。到那时，才入证道位。	Therefore, after awakening, one is only at the stage of seeing the Way. One must still pass through the stage of cultivating the Way, diligently tempering oneself and practicing amid circumstances until the habitual tendencies of attachment to appearances and clinging to circumstances have been completely eliminated. Only then can one realize the fruition of Buddhahood. At that time, one enters the stage of realization of the Way.

见道的时候只等于是小毛头刚刚降生，是个刚刚生下来的婴儿，还不能走路说话做事，须要慢慢成长为大人，才能渐渐讲话、行走、工作、乃至于成为英雄、豪杰与伟大的人物。所以我们于见道后还要经过修道，然后才能证道。	At the time of seeing the Way, one is merely like a small child newly born—an infant who cannot yet walk, speak, or do things. One must gradually grow into an adult before one can gradually speak, walk, work, and even become a hero, an outstanding person, or a great figure. Therefore, after seeing the Way, we must still cultivate the Way before we can realize the Way.
但是，第一最重要的是见道。假如不见道，就不知道什么是本来面目，什么是真心，心里总有疑惑，总是向外驰求，心中无主，不免颠倒着相，故终究不能成道。	However, the first and most important thing is to see the Way. If one has not seen the Way, one does not know what the Original Face is or what the true mind is. Doubts always remain within; one is constantly chasing after externals, with no master in one's own mind. Inevitably, one becomes inverted and attached to appearances, and in the end cannot realize the Way.
所以修道人先要见到本性，明白了什么是本真，然后才能着手扫除虚幻的妄习，等于房间的电灯开亮了，看清了污秽所在，什么地方脏，什么地方有垃圾，然后才能着手扫除。	Therefore, practitioners must first see their intrinsic nature and understand what is fundamentally real. Only then can they begin to sweep away the illusory habitual tendencies of delusion. It is like turning on the light in a room: once one clearly sees where the filth is, what places are dirty, and where the rubbish lies, one can begin to clean it away.
假如电灯没开亮，房里漆黑一团，非但无从下手，即勉强打扫，也不免东碰西撞，撞得鼻青脸肿，还是不能打扫干净。	If the light has not been turned on and the room is pitch-dark, not only is there no way to begin; even if one forces oneself to clean, one will inevitably bump into things here and there, bruising one's face, and still be unable to clean the room thoroughly.
所以要成道，先要开佛知见，了知这一真法界，是一切众生本具的，不是修成功的！宗下说：“道属悟，不属修”，就是这个道理。我们真明白了这个道理，修法就上路了。	Therefore, to realize the Way, one must first open the Buddha's knowledge and vision and understand that this One True Dharma Realm is inherently possessed by all sentient beings; it is not something produced through cultivation. The Chan school says, "The Way belongs to awakening, not to cultivation." This is the principle. When we truly understand this principle, our practice is on the right path.
上面说过，真理虽然顿悟，但多生执相的旧习不能立刻消除，还须时时刻刻保护，妄念一起即觉，觉即化空，空亦不住，方能圆融无碍。功夫由浅而深，由生而熟，	As stated above, although truth may be awakened to suddenly, the habitual tendencies of attachment to appearances accumulated over many lives

到熟极时才能忘，忘了之后就能化，那时就可以变化无碍了。	cannot be eliminated at once. They must still be safeguarded at every moment. Whenever a deluded thought arises, recognize it; upon recognizing it, dissolve it into emptiness; and do not abide even in that emptiness. Only then can one be perfectly integrated and unobstructed. Practice proceeds from shallow to deep and from unfamiliar to familiar. Only when it becomes completely familiar can one forget it; after forgetting it, one can transform. At that time, one can transform without obstruction.
所以我们先要觉照，慢慢地进而至于寂照。觉就是知觉，念起要知道，不跟它跑，这是有功之用。假如看见心念动了，放不下，自己定力不够，不能止断其连续，这不行，须赶紧假佛力加持，以斩断之。	Therefore, we must first maintain aware contemplation and gradually advance to quiescent illumination. Awareness means conscious knowing: when a thought arises, one must know it and not follow it. This is functioning with deliberate effort. If one sees that a thought has moved but cannot let it go, because one's meditative stability is insufficient to stop its continuation, that will not do. One must promptly rely on the Buddha's empowering support to cut it off.
念佛的人迅速提起阿弥陀佛圣号，将妄心住到佛号上去，妄念就不能持续了；持咒的人则将咒一提，妄念就被转换了；参禅的人时刻照顾话头，妄念自然不起。假如妄念起来也不知道，跟着念头跑，那就完了。	Those who recite the Buddha's name should swiftly bring forth the sacred name of Amitābha Buddha and settle the deluded mind upon that name; then deluded thoughts cannot continue. Those who uphold mantras should bring forth the mantra, and the deluded thoughts will be redirected. Those who investigate Chan should attend to the huatou at every moment, and deluded thoughts will naturally not arise. But if deluded thoughts arise and one does not know it, instead following the thoughts along, then all is lost.
所以见道后，须绵密保护。保熟了就不要保了，可由觉照进而为寂照了。寂就是不动，不再用觉了，同时照也忘了，自然照而不着照，有个照在还是有住，还是有功之用，无照无不照，这才进入无为。无功之用，其功甚大。到这里，才能入不退转地。	Therefore, after seeing the Way, one must safeguard it continuously and closely. When this safeguarding has become mature, there is no need to safeguard it any longer; one can advance from aware contemplation to quiescent illumination. Quiescence means unmoving: one no longer needs to employ awareness, and illumination is forgotten as well. There is naturally illumination without attachment to illumination. If there remains an illumination to which one clings, there is still abiding and still functioning with deliberate effort. When there is neither illumination nor non-

	illumination, one enters non-contrivance. Functioning without deliberate effort has exceedingly great efficacy. Only here can one enter the stage of non-retrogression.
“具足法尔平等性义”就是一切好坏、染净、长短，都是平等平等又平等，没有差别的，因为一切众生都是佛呀，你不要看不起牛马等畜类，它也是佛，只不过因为作恶多端业障重，才落到下三道去。	“Fully endowed with the meaning of inherent equality” means that all things—good and bad, defiled and pure, long and short—are equal, equal, and again equal, without distinction. This is because all sentient beings are Buddhas. Do not look down on animals such as oxen and horses; they too are Buddhas. It is only because they have committed many evils and their karmic obstacles are heavy that they have fallen into the three lower realms.
我们要起大悲心，发愿救度一切众生，同登觉岸，才符合佛出世救度众生的本怀。	We must give rise to great compassion and vow to liberate all sentient beings, so that all may reach the shore of awakening. Only thus do we accord with the Buddha’s original intent in appearing in the world to liberate sentient beings.
地藏王菩萨在地狱里庄严地狱，救度地狱众生，广施法力唤醒他们的迷梦，使他们知道，在这里受苦的人，佛性并不减少一分，只因不觉，着相、造业，才落到地狱里来受罪。	Kṣitigarbha Bodhisattva adorns the hells while in the hells and liberates the sentient beings there. He widely employs Dharma power to awaken them from their deluded dreams, enabling them to know that the Buddha-nature of those suffering there has not diminished by even a fraction. It is only because they have failed to awaken, become attached to appearances, and created karma that they have fallen into hell to undergo punishment.
如迅速醒悟、忏悔，恢复自己的本性光明，就立刻飞升超脱了。由此看来，修道人第一要明心见性，见性之后，才不致造业受报。不见本性，不免盲修，见到本性之后，才是正修。	If they swiftly awaken, repent, and restore the luminosity of their own intrinsic nature, they immediately soar upward and transcend it. From this we can see that the first priority for practitioners is to realize the mind and see one’s true nature. Only after seeing one’s true nature will one no longer create karma and undergo retribution. Without seeing one’s intrinsic nature, one cannot avoid blind cultivation; only after seeing one’s intrinsic nature does one begin right cultivation.
真正见到本性之后，你也就明白，西方净土和我们所在的秽土都是一样平等。经云：随其心净，即佛土净。	After truly seeing one’s intrinsic nature, one also understands that the Western Pure Land and the impure land in which we dwell are equally the

	same. The sūtra says: “As the mind is pure, so the Buddha land is pure.”
你心清净无染，当下就是净土，因为心清净了，没有取舍，哪里还有什么好坏美丑等分别呢？心生分别那就坏了，好坏美丑就随之产生了，人便随之爱嗔取舍，就不免造业受报了。	When your mind is pure and undefiled, that very moment is the Pure Land. Once the mind is pure, there is no grasping or rejection; how could distinctions such as good and bad, beautiful and ugly remain? When the mind gives rise to discrimination, things go wrong: good and bad, beautiful and ugly then arise accordingly. People thereafter follow them with attachment, anger, grasping, and rejection, and inevitably create karma and undergo retribution.
修道为了出轮回、超三界，所以先要端正知见，识得这个人人本具的平等心，明白事物的平等义，而后才能着手除习，转识成智。	Cultivating the Way is for the sake of leaving cyclic rebirth and transcending the three realms. Therefore, one must first correct one’s view, recognize this mind of equality inherently possessed by everyone, and understand the meaning of equality among phenomena. Only then can one begin to eliminate habitual tendencies and transform consciousness into wisdom.
修行人要圆证佛果，必须转识成智，识是知识、分别心，这是凡夫着境造业的妄心，经过辛勤用功改造，圆觉大智，才得如愿以偿。	For practitioners to perfectly realize the fruition of Buddhahood, they must transform consciousness into wisdom. Consciousness is knowledge and the discriminating mind; it is the deluded mind by which ordinary beings cling to objects and create karma. Only through diligent practice and transformation can one attain the great wisdom of perfect enlightenment and fulfill one’s wish.
在转换的过程中，先转第六识为妙观察智，转第七识为平等性智，而后才能转前五识为成所作智，转第八识为大圆镜智。不是一下子就能把妄识转为圆觉大智的，所以六祖说：“六、七因中转，五、八果上圆”即是此意。	In the process of transformation, one first transforms the sixth consciousness into wondrous observing wisdom and the seventh consciousness into wisdom of equality. Only then can one transform the first five consciousnesses into wisdom that accomplishes what is to be done and transform the eighth consciousness into great perfect mirror wisdom. Deluded consciousness cannot be transformed into the great wisdom of perfect enlightenment all at once. Thus the Sixth Patriarch said, “The sixth and seventh are transformed at the causal stage; the fifth and eighth are perfected at the stage of fruition.” This is what he meant.

“应知传承诸上师与我心无别”，见道人既深知我心就是佛心，佛心就是我心，那么我心非但与传承诸上师无别，即和所有的事物境界也没有分别了。在这种心情下，还有什么爱憎取舍呢？假如还有分别，这是美好，我要取；那是丑陋，我要舍，那你的心还是不平等，你还没真见道。	“You should know that the lineage masters are no different from my own mind.” Since one who has seen the Way knows deeply that one’s own mind is the Buddha-mind and the Buddha-mind is one’s own mind, one’s mind is not merely no different from the lineage masters; it is also without distinction from all things and circumstances. In such a state of mind, what attachment or aversion, grasping or rejection, could remain? If one still discriminates—“This is beautiful, I want to take it; that is ugly, I want to reject it”—then one’s mind still lacks equanimity, and one has not truly seen the Way.
所以我们要了知一真法界本来不生不灭，不垢不净，不增不减，具足一切。换句话说，本来是佛，只要我们不迷痴，不跟妄念跑，不着境逐物，即能就路还家，恢复本性。	Therefore, we must understand that the One True Dharma Realm is originally neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing, and fully endowed with all things. In other words, we are originally Buddhas. So long as we are not deluded or ignorant, do not follow deluded thoughts, and do not become attached to circumstances or chase after things, we can return home by the very road we came and restore our intrinsic nature.
所以恒河大手印告诉我们：你不要修，你本来具足真如佛性，只要回光返照，一切不着，念起即觉，不跟念走，就是正修正行。但先要知见正，这是因地法行，知见不正，果遭迂曲，所以大手印一开始讲就说要知见正。	Therefore, Mahāmudrā tells us: do not seek to cultivate something new; you inherently possess the suchness of Buddha-nature. Simply turn the light inward, attach to nothing, recognize each thought as it arises, and do not follow thoughts. This is right cultivation and right practice. But one must first have correct views. This is the practice at the causal stage: if one’s views are incorrect, the fruition will be tortuous. Thus Mahāmudrā begins by saying that one’s views must be correct.

见到本性之后，才能时时在定。为什么呢？因为开悟后，才深切知道一切相都不可得，都是空华水月，无可取着，只有本性是真，尽管应机随缘而心不动。《金刚经》云：“应无所住而生其心。	Only after seeing one’s intrinsic nature can one remain in samādhi at all times. Why? Because only after awakening does one deeply know that all appearances are unobtainable, that they are flowers in empty space and the moon reflected in water, with nothing to grasp or cling to. Only one’s intrinsic nature is real, even though one responds to circumstances according to the occasion while the mind remains unmoved. The Diamond Sūtra says: “Give rise to the mind without abiding anywhere.”
”能这样才是活泼泼妙用无边的大定，这样修行方是修道人的真实行持。所以修道人的心一定是平等无偏倚的，待人接物毫无亲疏的差别，假如还有差别之见，那你还未达真平等之境。	Only thus is there a living, vibrant great samādhi of boundless wondrous functioning; only such cultivation is the genuine practice of one who cultivates the Way. Therefore, the mind of a practitioner must be impartial and equal, without distinctions of intimacy or distance in dealing with people and things. If one still holds views of difference, one has not yet reached the realm of true equality.
见定行一切都为心所摄，都具足于心，所以我们学佛应学心地法门，它是诞生王子，犹如皇帝亲生的太子，将来一定会做皇帝一样，将来一定成佛。	Insight, samādhi, and conduct are all encompassed by mind and fully present within mind. Therefore, in studying Buddhism we should study the Mind-Ground Dharma Gate. It is like giving birth to a prince: just as the emperor’s own son, the crown prince, will certainly become emperor in the future, so one will certainly become a Buddha in the future.

修其他法门，都是外围功勋位，功夫再好，也只能封王称侯，而不能做皇帝——成佛。尤其现代做气功的人都执着在肉身上，搞什么小周天，大周天，更或弄些巫术、障眼法，炫耀自己，愚弄无知之人，他们自以为得计，其实只是弄精魂。任你神通怎么大，身体怎么好，到后来终归败坏，不能长久。故宗门云：“外道练身终必坏”也。	Cultivating other dharma gates is like earning merit in outer ranks: however good one’s practice may be, one can only be enfeoffed as a king or marquis, not become the emperor—that is, become a Buddha. Especially today, people who practice qigong are all attached to the physical body. They work on the Microcosmic Orbit and the Macrocosmic Orbit, or even employ sorcery and tricks that deceive the eye, showing themselves off and fooling the ignorant. They think themselves clever, but in truth they are merely manipulating vital essences and spirits. However great your spiritual powers or however healthy your body, it will ultimately decay and cannot last. Hence the Chan school says, “When non-Buddhists cultivate the body, it must ultimately decay.”
所以我们用功，要知见正，知道成佛的根本是什么，然后以之精修，才能修成正果。憨山大师在《心经直指》中云：“修般若之所以成功迅速者，以人人皆具此真如妙性也。	Therefore, when we apply ourselves, our views must be correct. We must know what the foundation of becoming a Buddha is, and then cultivate it diligently in order to attain the true fruition. Master Hanshan says in Direct Pointers to the Heart Sūtra: “The reason cultivation of prajñā succeeds so swiftly is that everyone possesses this wondrous nature of suchness.”
诸佛证之，以为神通妙用，众生迷之，以作妄想尘劳，所以日用而不知，昧此本真，枉受辛苦，可不哀哉！苟能顿悟本有，当下回光返照，一念熏修，则生死情关忽然隳破，犹如千年暗室，一灯能破，更不别求方便耳！”由此可见，我们只要醒悟，不迷色相，时时回光返照，在心地法门上熏修，不用其他法门，将来一定成佛。	The Buddhas realize it and regard it as marvelous spiritual powers and wondrous functioning; sentient beings are deluded about it and make it into vain thoughts and worldly toil. Thus they use it daily without knowing it, obscuring this fundamental reality and suffering hardships in vain. Is this not lamentable? If one can suddenly awaken to what one has inherently possessed, turn the light inward at once, and cultivate it through a single thought, then the emotional barrier of birth and death will suddenly collapse, just as a lamp can dispel a thousand years of darkness in a room. There is no need to seek other expedient means!” From this we can see that so long as we awaken, do not become deluded by material appearances, turn the light inward at every moment, and cultivate through the Mind-Ground Dharma Gate, without relying on other dharma gates, we will certainly become Buddhas in the future.

三、心地法门	III. The Mind-Ground Dharma Gate
说到心地法门，我想起黄龙与吕纯阳的公案来。吕纯阳是修道教的，道教讲究练精气神，采大药炼成大丹，即所谓金丹，化成婴儿，为金刚不坏的阳神。他参黄龙祖师时，已是炼丹成就阳神出窍了。	Speaking of the Mind-Ground Dharma Gate reminds me of the Chan koan involving Huanglong and Lü Chunyang. Lü Chunyang cultivated Daoism, which emphasizes refining essence, vital energy, and spirit; gathering the great medicine and refining it into the great elixir, the so-called golden elixir; and transforming it into an infant, the indestructible yang spirit. When he visited Patriarch Huanglong, he had already accomplished the elixir and could project his yang spirit from his body.
在道教金丹炼成就后，即可以云游四方，参访各大名山的善知识。一天他经过黄龙山，见山上有紫云结盖，知有异人，便去拜访。恰好遇上黄龙禅师升堂说法，他便混在人群中听听黄龙禅师说些什么。	After the Daoist golden elixir has been accomplished, one may travel among the clouds in all directions and visit spiritually accomplished teachers at renowned mountains. One day, as he passed Mount Huanglong, he saw purple clouds gathered over it like a canopy. Knowing that an extraordinary person was there, he went to pay a visit. Just then, Chan Master Huanglong was ascending the Dharma seat to teach, so he mingled with the crowd to hear what Huanglong would say.
黄龙知是吕公，想诱他入道，就厉声说：“今天不说法，座旁有盗法者！”于是，吕纯阳毅然出来，问黄龙禅师道：“一粒粟中藏世界，半升铛内煮山川。	Huanglong knew that he was Master Lü and wished to draw him into the Way. He therefore said sternly, “Today I will not teach the Dharma, for beside this seat there is one who steals the Dharma!” Lü Chunyang then resolutely stepped forward and asked Chan Master Huanglong, “Within a grain of millet is concealed a world; in a half-pint cauldron are boiled mountains and rivers.”
且道此意如何？”黄龙指着他说：“这守尸鬼！”吕纯阳说：“争奈囊中有长生不死之药。”黄龙说：“饶经八万劫，终是落空亡。	“What does this mean?” Huanglong pointed at him and said, “You guardian ghost of a corpse!” Lü Chunyang said, “Yet there is within my pouch medicine of immortality.” Huanglong said, “Even after eighty thousand kalpas, you will still fall into emptiness and annihilation.”
”吕纯阳听了大惊，于是，飞剑取黄龙，黄龙以拂尘一掸，飞剑落地，剑者见也，剑落地即见负也，吕纯阳当下跪拜，请求指示。黄龙说：“半升铛内煮山川即不问，如何是一粒粟中藏世界？”吕纯阳于言下大悟。	Lü Chunyang was greatly startled on hearing this. He then sent forth his flying sword at Huanglong. With a flick of his whisk, Huanglong sent the flying sword falling to the ground. For one who wielded a sword, to see his sword fall to the ground was to admit defeat. Lü Chunyang immediately knelt in homage and asked for instruction. Huanglong said,

	“I will not ask about cooking mountains and rivers in a half-pint cauldron; how can a single grain of millet contain the world?” Lü Chunyang attained great awakening on hearing these words.
悟个什么？悟出了无相之心。这无相之心，才是成佛的根本、证成大道的根本。这能现阳神的、无形无相的大能量，才是永远不坏的天真佛。学佛修道，绝不能执取色相，色相是真心的影子，终归要败坏的。	What did he awaken to? He awakened to the formless mind. This formless mind is the root of becoming a Buddha and the root of realizing the great Way. This vast, formless energy capable of manifesting the yang spirit is the eternally indestructible true Buddha. In studying Buddhism and cultivating the Way, one must never cling to form and appearance. Forms and appearances are shadows of the true mind and will eventually decay.
所以吕纯阳恍然大悟之后，就说：“弃却瓢囊　碎琴，从此不炼水中金，自从一见黄龙后，始觉从前错用心。”水就是水银，是炼丹的药物。	Therefore, after Lü Chunyang suddenly awakened, he said: “Cast aside the gourd and bag; smash the qin. From now on, I will no longer refine the gold within water. Ever since I first saw Huanglong, I have realized that formerly I used my mind wrongly.” Water refers to mercury, an ingredient used in alchemical refinement.
道教炼丹讲究取坎填离，水是阴名坎，取其金是阳名离，取坎填离，即阴阳和合以炼成阳神之金丹大道。“从此不炼水中金”，即现在不炼这东西了，因为纯阳祖师认识了本性这个无相之心的天真佛。它是本来如此，法尔如此，非造作修炼而成，只是众生迷了外境，不识得而已。今天识得了、晓得了，就不再执取外境了。	Taoist alchemy emphasizes taking kan and filling li. Water is yin and is called kan; the gold extracted from it is yang and is called li. Taking kan and filling li means joining yin and yang to refine the golden elixir of the yang spirit. “From now on, I will no longer refine the gold within water” means that he no longer refines such things, because Patriarch Chunyang had recognized the true Buddha of the formless mind that is intrinsic nature. It is originally thus, naturally thus; it is not produced through contrived cultivation and refinement. Sentient beings are merely deluded by external objects and fail to recognize it. Now that he had recognized and understood it, he no longer clung to external objects.
我们用功，首先要明白成佛的根本是什么？不然，方向一错，就相去千里，成道无望了。比如煮饭，要用米来烧，才能成饭；用泥沙来烧，你尽管烧上几天或几万年也不能成饭，所以见地非常重要。	In our practice, we must first understand what the root of becoming a Buddha is. Otherwise, if the direction is wrong, we will be a thousand miles off and have no hope of realizing the Way. For example, to cook rice, one must use rice; only then can it become cooked rice. If one uses mud and sand, then no matter whether one cooks it for several days or several tens of thousands of years,

	it can never become rice. Therefore, right view is extremely important.
根本是什么？就是我们的一真法界（本性），而不是别的什么东西，与练气、炼丹都不相干。认识本性之后，就是具正见。见性之后，本来应是无修无得无证的，但是你习气未了，见境还要动心，那就生死不了，还是要修。	What is the root? It is our One True Dharma Realm (intrinsic nature), and not anything else; it has nothing to do with practicing qi or refining elixirs. Once one recognizes intrinsic nature, one possesses right view. After seeing one's nature, there should originally be no cultivation, nothing to attain, and nothing to realize. But if one's habitual tendencies have not been exhausted and one's mind still stirs upon encountering circumstances, then birth and death have not been transcended, and one must still cultivate.
为何如此说？因为你成佛之后，佛也不可得，哪还有什么东西可得？所以是无得；既然无得，你证个什么东西呢？所以是无证；无得无证，你本来是佛，不是修成，所以是无修。然而你的习气不了，还是要修。	Why is this said? Because after becoming a Buddha, even Buddhahood cannot be obtained—what else could there be to obtain? Therefore, there is nothing to attain. Since there is nothing to attain, what could one realize? Therefore, there is nothing to realize. With nothing to attain and nothing to realize, one is originally a Buddha and does not become one through cultivation; therefore, there is no cultivation. Yet because your habitual tendencies have not been exhausted, you must still cultivate.
如何修呢？无修之修，即是时时观照，不要用什么方法来修。所以，无修之修还是需要的。识得本性之后，就明白世界上一切色相，都是我这一真法界（本性）之所显现。	How should one cultivate? Cultivation without cultivation means constant contemplation, without relying on any particular method of cultivation. Therefore, cultivation without cultivation is still necessary. After recognizing intrinsic nature, one understands that all forms and appearances in the world are manifestations of this One True Dharma Realm (intrinsic nature).
所以，性就是相，相就是性，性相不二，因此，我们佛教说不二法门。《心经》说：“色即是空，空即是色。”这色相就是我们一真法界、妙有真空之体所显现，而不是一说“色即是空”，就以为色是空无所有，那就错了。空无所有，那就变成顽空断灭，就不对了。所以，我们说一切色相无自体、无自性、本空，也就是所有皆不可得的空。	Therefore, nature is appearance, and appearance is nature; nature and appearance are nondual. Thus, Buddhism speaks of the Dharma gate of nonduality. The Heart Sūtra says, “Form is emptiness; emptiness is form.” These forms and appearances are manifested by the essence of our One True Dharma Realm, which is wondrous presence and true emptiness. This does not mean that, when one hears “form is emptiness,” one should think that form is sheer nonexistence. That would be wrong. If it were sheer nonexistence, it

	would become a barren, annihilationist emptiness. Thus, when we say that all forms and appearances have no independent essence, no inherent nature, and are originally empty, we mean that all are empty in the sense of being unobtainable.
所谓空有好几种，一般讲来，有对峙之空、断灭之空、析法真空等。	There are several kinds of what is called emptiness. Generally speaking, there are emptiness defined in opposition, annihilationist emptiness, analytical true emptiness, and so forth.
凡夫是对峙之空，所谓东西在的时候是有，东西不在就是空；外道是断灭空，认为人死后，就统统完结没有了，是断灭空；二乘所见的道是析法真空，就是把色心两种法分开了，色是色法，心是心法。比如五蕴：色受想行识。	Ordinary beings understand emptiness as something defined in opposition: when things are present, there is existence; when things are absent, there is emptiness. Non-Buddhist paths teach annihilationist emptiness, maintaining that when a person dies, everything is entirely finished and nothing remains. The way seen by the two vehicles is analytical true emptiness: they separate the two dharmas of form and mind, taking form as the dharma of form and feeling, perception, volition, and consciousness as dharmas of mind. For example, the five aggregates are form, feeling, perception, volition, and consciousness.
二乘说色是色法，受想行识是心法，把它分开来。他们认为我们修道，身体是没用的，要舍去这身体。其实不是这样，色就是空，空就是色，所有色相包括我们身体在内就是真心。	The two vehicles say that form is the dharma of form, while feeling, perception, volition, and consciousness are dharmas of mind, and they separate them. They believe that in cultivating the Way, the body is useless and must be abandoned. But this is not so. Form is emptiness, and emptiness is form; all forms and appearances, including our bodies, are the true mind.
比如镜子能现影子，镜子不能现影子就不成为镜子了；因其能显现影子，故称为镜子。我们的本体是妙有真空，妙有者具足万法，它不是空无所有，所以它能显现一切事物的影像，能起妙用。	For example, a mirror can reflect images. If a mirror could not reflect images, it would not be a mirror; it is called a mirror precisely because it can manifest images. Our fundamental essence is wondrous presence and true emptiness. Wondrous presence possesses all dharmas; it is not sheer nonexistence. Therefore, it can manifest the images of all things and perform wondrous functions.
假如不能显现一切事物起妙用，那就不能称为真空之性了。所以这色就是空、空就是色者，即云一切色相就是真心（真空之性）所显现，真心之所成就。	If it could not manifest all things and perform wondrous functions, it could not be called the nature of true emptiness. Thus, “form is emptiness, and emptiness is form” means that all forms and

	appearances are manifested and brought about by the true mind, the nature of true emptiness.
真空之性（真心）无形相，看不见、摸不着，要由事相（色）来反映、显现，如此讲就比较彻底了，因此有“事以理成，理以事显”之说。事以理成即一切事物是由理体而成就的。	The nature of true emptiness—the true mind—is formless and cannot be seen or touched. It must be reflected and manifested through phenomena and forms. This is a more thorough explanation. Hence the saying, “Phenomena are brought about by principle, and principle is manifested through phenomena.” That phenomena are brought about by principle means that all things are accomplished through the underlying principle.
这理体——即我们无形无相的一真法界，在什么地方可见呢？在事相上见，由事上显现，故云理以事显。比如，我们要造一架飞机，先要设计好图案，然后，由工程师引导工人按照他这个图案去制造。造成功后，飞机上了天。	Where can this underlying principle—the formless One True Dharma Realm—be seen? It is seen in phenomena and manifested through things; hence it is said that principle is manifested through phenomena. For example, if we wish to build an airplane, we must first design a plan. Then an engineer guides the workers in manufacturing it according to that plan. Once it has been built, the airplane takes to the sky.
飞机是事物，有相之事成就了，就显示设计的方案、图样是正确无误，所以飞机就飞上了蓝天。假如设计的图样、方案、数据等等不正确，那么飞机就上不了天，或是从天上掉下来了。	The airplane is a thing, a phenomenon with form. Its successful completion demonstrates that the design, drawings, and plans were correct, and thus the airplane can fly into the blue sky. If the drawings, plans, data, and so forth are incorrect, the airplane will be unable to fly, or it will fall from the sky.
这个方案、图样、数据就是理体，而飞机就是事相。飞机是由方案、图样、数据等成就的事相，是事以理成；飞机造成功证明它的设计方案、图纸、数据是正确的，是理以事显，这是个比仿。	The plan, drawings, and data are the underlying principle, while the airplane is the phenomenon. The airplane, as a phenomenon brought about through plans, drawings, and data, illustrates that phenomena are brought about by principle. Its successful completion proves that its design, drawings, and data are correct, illustrating that principle is manifested through phenomena. This is an analogy.
我们的真心是无相的，无相之相是在事物上显现，今天有山河大地、男女老少、日月星辰、草木丛林等等千变万化的东西，都是我们的一真法界所显现的，所以，见相就是见性，性相不二。	Our true mind is formless, yet its formless appearance is manifested in things. Today, mountains, rivers, and lands; men and women, young and old; the sun, moon, and stars; grasses, trees, and forests; and all manner of ever-changing things are manifestations of our One True Dharma

	Realm. Therefore, to see appearance is to see nature; nature and appearance are nondual.
从前祖师讲“青青翠竹尽是法身，郁郁黄花无非般若”。	In the past, patriarchs said, “The verdant bamboo is entirely dharmakāya; the lush yellow flowers are nothing but prajñā.”
竹子是雅致之物，苏东坡就竹子作了首很巧妙的诗，“无竹令人俗”，这人家没有种竹子，很俗气；“无肉令人瘦”，假如不吃肉，人就要消瘦了；“若要不俗又不瘦，顿顿还它笋炒肉。	Bamboo is an elegant thing. Su Dongpo composed a clever poem about bamboo: “Without bamboo, people become vulgar; without meat, people grow thin. If you wish to be neither vulgar nor thin, then have bamboo shoots fried with meat at every meal.”
”这笋炒肉，味道很好，既不俗气又不瘦，说明这个竹子是很雅致的东西。看见青翠的竹子，那就是我们的法性身；看见郁郁的黄花，那就是我们的般若智慧。	Bamboo shoots fried with meat taste very good: one is neither vulgar nor thin. This shows that bamboo is a very elegant thing. When one sees verdant bamboo, that is our dharmakāya; when one sees lush yellow flowers, that is our prajñā wisdom.
为什么这样说呢？理以事显嘛！但是不是说这些东西就完全是我们，我们就完全是这些东西呢？不能这样说！为什么呢？从前大珠和尚讲过假如翠竹是法性身，那么我们吃笋子时，不是把这个法身吃掉了么？比如碗是你的法身，你把碗敲碎了，那你就把法身也敲碎了。	Why is this so? Principle is revealed through phenomena. But does this mean that these things are entirely ourselves, and that we are entirely these things? It cannot be said that way. Why not? Long ago, Chan Master Dazhu said that if green bamboo were the Dharma-nature body, then when we eat bamboo shoots, would we not be eating the Dharma body? For example, if a bowl were your Dharma body and you smashed the bowl, then you would also have smashed the Dharma body.
那也不对啊！那么究竟这句话对不对呢？如何理解呢？应该说是“非一非二”，既不完全是一体，也不是两者完全不同。	That too is not right. Then is this statement ultimately right or not? How should it be understood? It should be said to be “neither one nor two”: they are neither entirely one entity nor wholly different from one another.
说非一者，即不是一样，就是说我们的法性身是无形无相，而事物是有相，在相上说，不是一体；性不离相，相不离性，从不离的角度说是非二，是一体的。	To say “not one” means that they are not the same. Our dharmakāya is formless, whereas things have form; in terms of appearance, they are not one entity. Yet nature does not depart from appearance, and appearance does not depart from nature. From the perspective of their inseparability, they are not two; they are one entity.

镜子里有影子，影子总离不开镜子，你能把镜子里的影子拿掉吗？拿不掉。你用布把镜子包起来，布纹也映在里面，影子还是在里面。	There are reflections in a mirror, and reflections can never be separated from the mirror. Can you remove the reflections from within a mirror? You cannot. If you wrap the mirror in cloth, the weave of the cloth is reflected within it, and reflections remain there.
你把镜子向地，地下的物体还是映在里面；向天，天上的云、星、日、月也映在镜里面，镜子里终归有影子，因此，从不离的角度讲，镜就是影，影就是镜；但是，影子还是影子，镜子还是镜子，所以，从相上讲，一个是有相，一个是无相，不是一体，所以是“非一非二”。这个道理要弄通。	If you turn the mirror toward the ground, objects beneath it are still reflected within it; if you turn it toward the sky, clouds, stars, sun, and moon in the sky are also reflected in it. There are always reflections in the mirror. Therefore, from the perspective of inseparability, the mirror is the reflection and the reflection is the mirror. Yet a reflection remains a reflection and a mirror remains a mirror. Thus, in terms of appearance, one has form and the other is formless; they are not one entity. This is “neither one nor two.” This principle must be thoroughly understood.
过去洞山祖师过河时，低下头来卷裤脚，正当这个时候，看见水里面显现他的影子，恍然大悟。他作了个偈子，里头有“渠今正是我，我今不是渠”的妙句，证明他确实悟道。这“渠”不是渠道的渠，而是作“他”讲。	In the past, Patriarch Dongshan was crossing a river. He lowered his head to roll up his trouser legs, and at that moment saw his reflection in the water and suddenly awakened. He composed a verse containing the marvelous lines, “He is now precisely I, yet I am not now he,” demonstrating that he had indeed realized the Way. Here, qu does not mean a channel; it means “he.”
“渠今正是我”，就是指这水中的影子正是我；“我今不是渠”，我现在不是他。	“He is now precisely I” refers to the reflection in the water as precisely myself; “yet I am not now he” means that I am not that reflection.
为什么说他现在是我，而我不是他呢？世界上千差万别的影相，都是我们真心所显现的，所以这一切影相都是我的自性，但是，我不是这些影相，这叫不即不离。	Why is he now I, while I am not he? The infinitely varied images in the world are all manifested by our true mind; therefore, all these images are my intrinsic nature. Yet I am not these images. This is called neither identity nor separation.
不离者，就是不离这个影相而显现法性身；不即者，就是这一切影相不就是我。佛教道理讲得很清爽，又很玄妙，当我们把这些事物、佛性都弄清爽了，就晓得证体起用，不然你就迷惑了。	Not separation means that the dharmakāya is manifested without departing from these images. Not identity means that all these images are not myself. Buddhist principles are explained with great clarity, yet are also profoundly subtle. When we clearly understand these things and Buddha-nature, we know how to realize the essence and

	bring forth its function; otherwise, we remain confused.
从前大慧宗杲禅师看到洞山祖师这个偈子，他就想：洞山祖师悟道了，怎么还有他有我呢？既然悟道了，就无他无我，怎么还有他有我，他就怀疑了。后来真正彻悟之后，才知道我而他者，他而我者都不可得，不可得中不是说一个假相都没有，一切相还是不坏，还都是我们真心的妙用。所以，我们一定要把这些问题弄清爽。	Long ago, Chan Master Dahui Zonggao saw this verse by Patriarch Dongshan and thought: "Patriarch Dongshan awakened to the Way—so why are there still self and other? Once one has awakened to the Way, there should be neither self nor other. Why, then, are there still self and other?" He had doubts about this. Only after he truly awakened thoroughly did he realize that neither "self in relation to other" nor "other in relation to self" can be obtained. Yet their being unobtainable does not mean that not even a single apparent form exists. All appearances remain unspoiled; they are all wondrous functioning of our true mind. Therefore, we must thoroughly clarify these questions.
《楞严经》讲："性色真空，性空真色。"这个性是妙有的真空体，它一丝不挂、一尘不染，无有丝毫形相，说似一物即不中。这个真空万能体，是构造、变现一切的主体。	The Śūraṅgama Sūtra says: "The nature of form is true emptiness; the nature of emptiness is true form." This nature is the true-empty essence of wondrous presence. It is utterly bare and unstained by a single speck of dust, without the slightest form or appearance. To say that it resembles any one thing is already wrong. This true-empty, all-capable essence is the basis that forms and manifests everything.
就是说，这个空不是空无所有的空，而是妙有真空的空。因为一切色相无不都是真空妙有的体性所显现的，都是我们的自性所起的作用，离开自性是没有色相的。所以，一切色相就是自性，自性就是一切色相。	That is to say, this emptiness is not an emptiness in which nothing whatsoever exists; it is the emptiness of true emptiness and wondrous presence. For every form and appearance is manifested by the essential nature of true emptiness and wondrous presence; all are functions arising from our intrinsic nature. Apart from intrinsic nature, there are no forms or appearances. Therefore, all forms and appearances are intrinsic nature, and intrinsic nature is all forms and appearances.
自性无相，是有而不有，不空而空的真空，而色相则是不有而有，空而不空的妙有。一切色相与真空妙有本来没有两样。但是，世上的人往往都执着了有形象的色为实有，且迷入心窍、牢不可破。	Intrinsic nature is formless: it exists yet does not exist, is not empty yet is empty—true emptiness. Forms and appearances, by contrast, do not exist yet exist, are empty yet not empty—wondrous presence. Forms and appearances, true emptiness, and wondrous presence have never been different.

	Yet people in the world often cling to visible forms as truly existent, becoming deluded and entrenched in this fixation beyond breaking.
佛悲悯众生，教我们认清真理，强调指出：“色不异空，空不异色”，所谓不异者，就是没有差异的意思。	Out of compassion for sentient beings, the Buddha taught us to recognize the truth and emphatically pointed out: “Form is not other than emptiness; emptiness is not other than form.” “Not other than” means that there is no difference between them.
何以是“性色真空，性空真色”呢？因为性空之故，才能显现色相，倘若性不空，已经成为一种有色有相的实体，就不能显现诸相，为什么？举个很浅显的例子，假如我们这间房子空了，才能搬进来桌子、大立柜等等。	Why is it said, “The nature of form is true emptiness; the nature of emptiness is true form”? Because it is empty in nature, it can manifest forms and appearances. If its nature were not empty, if it had already become a concrete entity with color and form, it could not manifest the various appearances. Why not? To give a very simple example: only when this room is empty can we move in tables, large cabinets, and so forth.
相反，这个房间堆满了东西，已没有空的地方了，那就什么也搬不进来了。所以，性体是真空无相，才能显现一切色相，才能变现千差万别的妙相。	Conversely, if this room is piled full of things and there is no empty space left, then nothing else can be moved in. Thus, only because the essential nature is true emptiness and formless can it manifest all forms and appearances and transform them into the innumerable wondrous forms that differ in every way.
正因为自性无相，是不可以眼见的，所以又称性为妙体。无论在身体内外的哪一个部位都找不到它。把头脑打开找不到，把身体解剖了，把心脏剖开了，也找不到。它既不在脑，也不在心，了无踪影，了不可得。	Precisely because intrinsic nature is formless and cannot be seen by the eyes, it is also called the wondrous essence. It cannot be found in any part of the body, inside or out. Open the skull and you will not find it; dissect the body or cut open the heart, and you will not find it either. It is neither in the brain nor in the heart. It leaves no trace and cannot be obtained.
这就是说，性是了无迹相，不能用眼见的。	That is to say, nature leaves no trace or appearance and cannot be seen by the eyes.
眼前一切的有相的境物，虽然可以借其“见性”来看见到，但是谁能够看到自己的这个“见性”呢？因为眼睛只能看见有相的东西，这是其一；其二，眼睛只能看到与其相对的东西，不和眼睛相对则不能看见。	Although all the formed objects before our eyes can be seen through this “nature of seeing,” who can see this very nature of seeing itself? First, the eyes can see only things that have form. Second, the eyes can see only things that stand in opposition to them; what is not set before the eyes cannot be seen.

譬如：我们的眼睛能看见自己的眼睛吗？因它不和眼睛相对，就看不见了。而自性是绝对的真心，不是相对的东西，所以不能眼见。假如有见，就非真见了。	For example, can our eyes see themselves? Since they are not set in opposition to themselves, they cannot. Intrinsic nature is the absolute true mind, not something relative, and so it cannot be seen by the eyes. If it could be seen, that would not be true seeing.
性是了无迹相，不能眼见。所以，性为真空。虽然是真空，但它能够应缘起用。就是说，对境之后，它能够发识，能分别这是什么，那是什么。所以，性又是妙有，而不是顽空。	Nature leaves no trace or appearance and cannot be seen by the eyes. Therefore, nature is true emptiness. Although it is true emptiness, it can respond to conditions and function. That is, when it encounters an object, it can give rise to consciousness and distinguish this from that. Thus, nature is also wondrous presence, not inert emptiness.
当“见性”通过眼睛对一切色相分别的时候，一切色相才显现。	When the “nature of seeing” distinguishes all forms and appearances through the eyes, those forms and appearances then become manifest.
譬如，我们看见一个人，你怎么会知道是人？而不是其它东西呢？你又怎么会知道是男是女、是张三还是李四呢？这完全要靠意识的分别，才能把这个人的相显出来。既然色相是由见性所现，所以色相就是性。	For example, when we see a person, how do we know that it is a person rather than something else? How do we know whether the person is male or female, Zhang San or Li Si? This depends entirely on the discriminations of consciousness; only then can that person's appearance become manifest. Since forms and appearances are manifested by the nature of seeing, forms and appearances are nature.
依此可知，见、闻、嗅、尝、觉、知六种性，通过眼、耳、鼻、舌、身、意六根而发生作用，从而显现一切色，也就是六尘。所以，一切色相、一切现象都是性的显现。色不能离性，性也不能离色。离性就没有色，离色也没有性。	From this we may know that the six natures of seeing, hearing, smelling, tasting, feeling, and knowing function through the six sense faculties of eye, ear, nose, tongue, body, and mind, thereby manifesting all forms—that is, the six sense objects. Therefore, all forms and appearances, all phenomena, are manifestations of nature. Form cannot be apart from nature, nor can nature be apart from form. Apart from nature there is no form; apart from form there is no nature.
有人问，如以“见性”为例，究竟是先有色相，还是先有见呢，我们不妨分析研究一下。假如说先有见，后有色相，那么见应在前，色相就在后了。	Someone may ask: taking the nature of seeing as an example, which comes first—forms and appearances, or seeing? Let us analyze this. If seeing comes first and forms and appearances come afterward, then seeing should be prior and forms and appearances subsequent.

但没有色相，你能见个什么呢？又怎么能谈得上那是“见”呢？所谓见者，只因有色相之故，才见到了这是什么呢、那是什么。若无色相，又从何而起“见”的作用呢？所以，“见性”只有从色相上才能显示它能见的作用。	But without forms and appearances, what could you see? How could one even speak of “seeing”? What is called seeing occurs only because there are forms and appearances, through which one sees what this is and what that is. Without forms and appearances, from where could the function of seeing arise? Therefore, the nature of seeing can display its function of seeing only through forms and appearances.
反过来说，假如先有色，而后有见，那么色应当在前，见应当在后。	Conversely, if form comes first and seeing afterward, then form should be prior and seeing subsequent.
然而，没有见又何能显色呢？既然没看见，怎能会知道有什么色相呢？也就是说，没有“见性”，这个色相从何而显现出来呢？大家都没有见，那么，色相虽有也等于没有，也不能显现出来。因此，性与相是不能分离开的。	Yet without seeing, how could form be made manifest? If it has not been seen, how could one know that any form or appearance exists? That is, without the “nature of seeing,” how could this form or appearance manifest? If no one sees it, then even if the form exists, it is equivalent to not existing and cannot become manifest. Therefore, nature and appearance cannot be separated.
“见性”如此，其它的诸如闻、嗅、尝、觉、知等性的作用，也是如此。因此说，色之于性，两者之间是不能分离开的。性的本体即空，那么色的本体又何异于空呢？因此，色和空是了无分别的，即色不异空，空不异色。	This is so with the nature of seeing; the functioning of such other natures as hearing, smelling, tasting, feeling, and knowing is also so. Therefore, form and nature cannot be separated from one another. Since the essence of nature is emptiness, how could the essence of form differ from emptiness? Thus, form and emptiness are without any distinction: form is not other than emptiness, and emptiness is not other than form.
我们常常说佛教是不二法门，指的就是这个意思，一切都不二。因为它是一而二，二而一的。你说是一吧，它又是二；你说是二吧，它又是一。本是一体，不能分离出来。你一定要分别，那就误入歧途了。	We often say that Buddhism is the dharma gate of nonduality. This is what it means: everything is nondual. For it is one yet two, two yet one. If you call it one, it is also two; if you call it two, it is also one. Originally it is a single whole and cannot be separated. If you insist on making distinctions, you will go astray.
我们曾反复以水和波浪作例子。水和波浪也是一，因为水和波浪同是以湿为体。水是静止相，而波浪是以动为相，水因风起了波浪，相又则由静变为动了，相变了，看起来是两样，但都是一体。所以是一而二、二而一的。	We have repeatedly used water and waves as an example. Water and waves are also one, because both have wetness as their essence. Water has the appearance of stillness, whereas waves have the appearance of movement. Wind causes waves to arise on water, and the appearance changes from

	stillness to movement. Though the appearance changes and they seem to be two different things, they are one essence. Thus, they are one yet two, two yet one.
镜子和影子的道理也是如此。无论用什么材料，或作成什么样式，只要是镜子，则都能显影。倘若不能显影，就不成为镜子了。因镜不能离影、影不离镜故，镜即是影、影即是镜，故称之为不二法门。	The principle of a mirror and its reflections is the same. Whatever material it is made of and whatever form it takes, so long as it is a mirror, it can reflect images. If it cannot reflect images, it is not a mirror. Since a mirror cannot be apart from reflections and reflections cannot be apart from a mirror, the mirror is the reflection and the reflection is the mirror. This is called the dharma gate of nonduality.
我们人呢，从生下来，一有知识，就把性所显现出来的山河大地、宇宙万有等一切影像都当成真有，而去捕风捉影。也就是说，只看到影子，晓得影子，而不晓得影子是镜光显现出来的，没有认识这个镜光。	From the time we are born, once we acquire knowledge, we take all the images manifested by nature—the mountains, rivers, great earth, the myriad things of the universe, and so forth—to be truly existent, and we chase after insubstantial things. That is, we see and recognize only the reflections, without realizing that they are manifested by the mirror's light; we do not recognize that mirror-light.
倘若我们能认识了这个镜光，也就识得佛性了。为什么呢？因为影子有来有去，有生有灭，而镜光总是常在。镜子是猫来猫现，狗来狗现，所显现的影子，有来有去、有生有灭，但镜光从不变异。	If we can recognize this mirror-light, we recognize Buddha-nature. Why? Reflections come and go, arise and cease, but mirror-light is always present. When a cat comes before a mirror, a cat appears; when a dog comes before it, a dog appears. The reflected images come and go, arise and cease, but the mirror-light never changes.
山河大地等一切境相也是常寂光中的影子。我们常说“沧海桑田”现在是沧海，将来可变为桑田；过去是桑田，现在却变为沧海了。譬如，我们中国的云南，从前是大海，现在变为山和田了。虽然这些色相和刚才所说的镜子里的影子是在不断变化，有来有去，有生有灭。但镜光和性体一样，是没有生灭、如如不动的。	All appearances of the mountains, rivers, great earth, and so forth are likewise reflections within the Land of Eternal Quiescent Light. We often speak of “seas turning into mulberry fields.” What is now a vast sea may in the future become mulberry fields; what was once mulberry fields may now have become a vast sea. For example, Yunnan in China was once a great sea, but has now become mountains and fields. Although these forms and appearances, like the reflections in the mirror just mentioned, continually change, come and go, arise and cease, mirror-light, like the essential nature, neither arises nor ceases and is thusness, unmoving.

没有镜子，不能现影；没有影子，不能成为镜子。也就是说，性离不开色相，色相离不开性。所以，性就是色，色就是性。这个道理就是佛教的不二法门。这一点能透过，就是明心见性。	Without a mirror, reflections cannot appear; without reflections, there cannot be a mirror. That is to say, nature cannot be apart from forms and appearances, nor can forms and appearances be apart from nature. Therefore, nature is form, and form is nature. This principle is Buddhism's dharma gate of nonduality. To penetrate this point is to realize the mind and see one’s true nature.
不要以为明心见性是一桩难上加难只有圣人才能证到的事情。修道人往往被明心见性四个字吓住了，认为高不可攀，不是现代人所能做得到的。因此，一谈到明心见性，犹如谈虎色变，不敢靠拢。	Do not think that realizing the mind and seeing one’s true nature is an extraordinarily difficult matter that only sages can realize. Practitioners are often intimidated by these four words, believing the goal to be too lofty to attain and beyond the capacity of people today. Thus, at the mere mention of realizing the mind and seeing one’s true nature, they react as though speaking of a tiger and dare not approach it.
认为我们这些凡夫俗子是达不到这个境界的，而只能依靠净土宗，用念佛法门求生西方极乐世界，才是出路。等到了西方极乐世界，听佛说法后，再明心见性吧！这话对一般善男信女说来，是千真万确的。	They believe that ordinary people like us cannot attain this realm, and that the only way out is to rely on the Pure Land school and seek rebirth in the Western Pure Land through the practice of Buddha-recitation. Once we reach the Western Pure Land and hear the Buddha teach the Dharma, we can then realize the mind and see our true nature. For ordinary faithful men and women, this is indeed absolutely true.
因为现当末法时代，众生根钝障重，在这娑婆世界上修行，确是难以成就。但末法时代也有正法，不是没有上根人，决不能一刀切，一律对待，而把明心见性高高地推到圣境上，自己不敢承当。	For we are now in the Dharma-ending age: sentient beings have dull faculties and heavy obscurations, and it is indeed difficult to attain accomplishment through practice in this Sahā world. Yet even in the Dharma-ending age, there is true Dharma; it is not that there are no people of superior faculties. We must never make a blanket judgment and treat everyone alike, placing realizing the mind and seeing one’s true nature high up in the realm of sages and then not daring to take responsibility for it ourselves.
其实，明心见性不在别处，就在眼前，就在你能见、能闻、能行、能做处，回光一瞥，识得这个灵知就是自己的佛性，则一生修学事毕。一切众生都能见能闻，所以一切众生都是佛。这万能智性是在凡不减，在圣不增的。	In fact, realizing the mind and seeing one’s true nature is nowhere else; it is right before you, precisely where you are able to see, hear, act, and work. Turn the light inward for a single glance and recognize this numinous knowing as your own Buddha-nature; then the task of a lifetime of

	practice and study is complete. All sentient beings can see and hear, and therefore all sentient beings are Buddhas. This all-capable wisdom-nature is not diminished among ordinary beings and not increased among sages.
既然一切众生都能见能闻，都具如来智性，那么就不要再把明心见性高推圣境，而认为高不可攀了。	Since all sentient beings can see and hear and possess the Tathāgata's wisdom-nature, do not again elevate realizing the mind and seeing one's true nature to the realm of sages and consider it beyond reach.
只要在这能见、能闻等八大作用处，回光一照，认识这能见者是谁，能闻者是谁，在这上面一见而肯定，再不生疑，进而绵密保任，不要让它沾染色境，时时空灵。才有念起，便予觉破；刚将着境，随即牵转。做到内不随念转、外不为境迁，何愁不能圆证菩提！	As long as, at the point of these eight great functions—seeing, hearing, and so forth—you turn the light inward and recognize who it is that sees and who it is that hears; once you recognize this and affirm it without further doubt, then safeguard it continuously and closely. Do not let it be tainted by sensory objects; keep it ever empty and luminous. The moment a thought arises, immediately recognize and dispel it; the moment you become attached to an object, you are at once drawn along by it. If you can inwardly not turn with thoughts and outwardly not be moved by circumstances, why worry that you will be unable to realize bodhi completely?
自性是无相的真空体，性空无住，色相也空不可得，故无须企求，无须患得患失。《金刚经》说：“若见诸相非相，即见如来。”明白了性色真空的真理，就不会落在色尘上而被其所左右、动摇了。自己做得主，不为仆人所愚弄、所把持，不住一切境相，不执一切事物，时时绵密观照，就可以进入明心见性的境界了。	Self-nature is the formless substance of true emptiness. Its nature is empty and non-abiding; material forms too are empty and unobtainable. Therefore, there is no need to seek after them or fret over gain and loss. The Diamond Sūtra says, “If one sees all appearances as non-appearances, one sees the Tathāgata.” Once you understand the truth that nature and form are true emptiness, you will not fall upon sensory objects and be controlled or shaken by them. When you are your own master, you will not be deceived or controlled by your servants. By not abiding in any appearance, not clinging to any thing, and maintaining continuous and seamless contemplation at all times, you can enter the realm of realizing the mind and seeing one's true nature.
一切境相皆是自性显现，没有自性，就没有境相，也无从见任何境相。因为“见性”之故，才能见到色相。既	All appearances are manifestations of self-nature. Without self-nature, there would be no appearances, nor could any appearance be seen. It

然见相即是见性，相是能见的“见性”显现，那么，相就是性，性就是相。	is because of the seeing nature that material forms can be seen. Since seeing appearances is itself seeing nature, and appearances are manifestations of the seeing nature that sees, appearances are nature, and nature is appearances.
而性是真实不虚的，则色相也就真实不虚了。《法华经》说：“是法住法位，世间相常住。”说的是世间一切相皆性所显现，性真实故，相也不虚而常住，“性空真色”是也。故云：一真一切真，一假一切假。	Since nature is true and not false, material appearances too are true and not false. The Lotus Sūtra says, “Dharmas abide in their dharma positions; worldly appearances are ever abiding.” This means that all worldly appearances are manifestations of nature. Because nature is true, appearances too are not false and are ever abiding. This is what is meant by “true emptiness and true form.” Hence it is said: when one thing is true, everything is true; when one thing is false, everything is false.
有人问：西方极乐世界究竟是真还是假呢？西方极乐世界是非真非假，亦真亦假，即真即假。你在这里分真分假，还是妄心的分别。	Someone asked, “Is the Western Land of Ultimate Bliss ultimately real or false?” The Western Land of Ultimate Bliss is neither real nor false; it is both real and false, and it is at once real and false. If you distinguish here between real and false, that is still the discrimination of deluded mind.
因为西方极乐世界也是佛性所显现的，在相上讲，从性所显现的东西都属于性，性是真，相也是真，西方极乐世界是真的。从性体上讲，性是真实，相是影子。《金刚经》说：“凡所有相，皆是虚妄。	For the Western Land of Ultimate Bliss is also a manifestation of Buddha-nature. Speaking in terms of appearances, whatever is manifested from nature belongs to nature. Nature is real, and so appearances are real; thus the Western Land of Ultimate Bliss is real. Speaking in terms of the substance of nature, nature is real while appearances are shadows. The Diamond Sūtra says that all appearances are illusory.
”所有的相都是虚妄的影子，所以西方极乐世界是假的。我们不去妄想分别了！真正明白性相一如、色空不二的道理了，见相就是见性，就可以透过一切色相，而见自性。	All appearances are illusory shadows; thus the Western Land of Ultimate Bliss is false. Let us not indulge in deluded thoughts and discriminations. Once we truly understand that nature and appearances are alike, and that form and emptiness are nondual, seeing appearances is seeing nature, and we can see self-nature through all material appearances.
见性即是见相，就可以由性而起妙用，任运腾腾，腾腾任运，光明自在，圆证菩提。佛性是妙用无边的，所以大手印说，“无量显现染净诸法，具足法尔平等性	Seeing nature is seeing appearances. Then, through nature, one can give rise to wondrous functioning, functioning freely and vigorously, vigorous and free, luminous and at ease, and completely realize

义。”佛性具足一切，它能够无量显现清净、污染等境和相。	bodhi. Buddha-nature possesses boundless wondrous functioning. Thus Mahāmudrā says, “The immeasurable manifestations of defiled and pure dharmas are fully endowed with the meaning of inherent equality.” Buddha-nature contains everything and can manifest without measure such realms and appearances as purity and defilement.
这些境和相，一切一切都是平等的，因为我们的本真之心是平等的。我们的心和诸佛的心平等无二，不因我们在凡就减少了，不因诸佛成圣就增多了，而是平等平等再平等，所以明白这个道理之后，心有主宰了，我们修起法来，就不会迷惑混乱了。如果你不明白这个真心道理，就要向外驰求，总是疑，心里不安稳，就不得真实受用。	All these realms and appearances, every one of them, are equal, because our originally true mind is equal. Our minds and the minds of all Buddhas are equal and without duality: they do not diminish because we are ordinary beings, nor do they increase because the Buddhas have become sages. They are equal, equal, and yet again equal. Once we understand this principle, the mind has its master; when we cultivate the Dharma, we will not become deluded or confused. If you do not understand this principle of the true mind, you will seek outwardly, remain ever doubtful and inwardly unsettled, and fail to gain genuine benefit.
我们学佛法是要得真实受用的，所以佛法是安心法，是得真实受用的，不是像其他外道要求有所得。现在好多学佛的人都想要发神通，在众人面前炫耀一番，以表现自己。唉！错误了。用有所得的心，来修无所得的法，岂不背道而驰。	We study the Buddha Dharma in order to gain genuine benefit. Therefore, the Buddha Dharma is a Dharma for settling the mind and gaining genuine benefit; it is not like other non-Buddhist paths, which seek something to attain. Nowadays, many who study Buddhism want to develop spiritual powers and show them off before others in order to display themselves. Alas, this is mistaken. To cultivate a Dharma of nonattainment with a mind that seeks attainment—is that not to go directly contrary to the Way?
修道一下手就要晓得一切都不可得，唯有我们的真心——佛性是真的，其他一切法如梦幻泡影，都不可得，不可求。你恢复了自己的佛性光明之后，那神通妙用就完全显现了，你不求而自得。	From the very beginning of cultivating the Way, you must know that everything is unobtainable. Only our true mind—Buddha-nature—is real; all other dharmas are like dreams, illusions, bubbles, and shadows: unobtainable and not to be sought. Once you restore the luminosity of your own Buddha-nature, spiritual powers and wondrous functioning will manifest completely; without seeking them, you will attain them naturally.
但是，显现的时候也不能有所执着，才有所著便成窠臼，就落在里头不能自拔。	Yet even when they manifest, you must not become attached to them. As soon as there is

	attachment, it becomes a rut, and you fall into it, unable to free yourself.
你若心里有所住，魔王就趁机而入，将来佛果不能成，成魔倒有份在，千万要注意啊！我们学佛本是无修无得无证的，但是，在这无修无得无证的过程中，总有一点迹象。	If your mind has anything in which it abides, the demon king will seize the opportunity to enter. In the future, you will be unable to attain Buddhahood, whereas becoming a demon will indeed be your lot. You must pay the utmost attention! Our study of Buddhism is fundamentally without practice, attainment, or realization. Yet in the course of this no-practice, no-attainment, and no-realization, there are always some signs.
我们在前面讲过初初开悟，等于是小孩子，要等其长成大人，方才能起用。在这成长的过程中，总不免有步骤。这过程长短，因各人的根基、修法不同和勤惰而异。刚刚开悟只到法身边，还没有到中心，因此，须在事境上精勤锻炼，除尽习气，向上升进，才能成佛。	We have previously discussed initial awakening. It is like being a small child: one must wait until the child grows into an adult before it can function. In the process of growing, there are inevitably stages. The duration of this process varies according to each person's faculties, method of practice, diligence, or laziness. Just after awakening, one has only reached the outskirts of the dharmakāya, not yet its center. Therefore, one must diligently temper the mind through circumstances, eliminate habitual tendencies completely, and advance upward in order to become a Buddha.
四、临济三玄三要	IV. Linji's Three Mysteries and Three Essentials
我们由凡夫成佛，在教下讲来要经三大阿僧　劫，宗下就不这样讲了，禅宗的祖师禅是圆顿法门，是讲无修无得无证的，不讲禅定解脱。虽然如此，但它也并非是毫无步骤的。临济宗就讲三玄三要。	According to the doctrinal teachings, for us ordinary beings to become Buddhas requires passage through three great asaṃkhyeya kalpas. The Chan school, however, does not speak in this way. The patriarchal Chan of the Chan school is a complete and sudden Dharma gate; it speaks of no practice, no attainment, and no realization, and does not speak of dhyāna or liberation. Even so, it is not entirely without stages. The Linji school speaks of the Three Mysteries and Three Essentials.
临济禅师说：一句中有三玄，一玄中有三要。“三玄三要”是临济禅师心诣的的旨，因他用心细密，亲历过来，故把功夫由浅到深，由初步到最后，说得清爽透彻。他说：大凡演唱宗乘，一句中须具三玄门，一玄门须具三要。	Chan Master Linji said, “Within one phrase are three mysteries; within one mystery are three essentials.” The Three Mysteries and Three Essentials are the essential purport of Chan Master Linji's teaching. Because he applied his mind with meticulous care and had personally passed through these stages, he explained the practice clearly and thoroughly, from the shallow to the deep and from the initial stage to the final one. He

	said, “In general, when expounding the school’s vehicle, one phrase must contain three mystery gates, and one mystery gate must contain three essentials.”
临济祖师讲了三句，那么照理讲来三三得九，共九玄，一玄中又有三要，那就共二十七要了。其实不是这样，三句是分三层讲的，我们要细细参透，方知由初悟，渐臻圆满的玄奥。	Patriarch Linji spoke of three phrases. By this reasoning, three times three would make nine, giving nine mysteries; and since each mystery contains three essentials, there would be twenty-seven essentials. But this is not so. The three phrases are explained on three levels. We must investigate them thoroughly before we can understand the profundity of progressing from initial awakening gradually to consummation.
但是古来诸方对这三玄三要究竟是哪三玄三要呢？各执一词，争论不休，相持不下。临济公说：一句中具三玄。	Yet throughout the ages, different teachers have each held their own view about what, precisely, the Three Mysteries and Three Essentials are. They have argued without end and remained deadlocked. Master Linji said, “One phrase contains three mysteries.”
在弄清三玄之前，首先要明白这一句是哪一句，不明白这一句又如何参透三玄呢？原来临济公说的：“赤肉团上有一位无位真人，即今说法、听法者是。	Before clarifying the Three Mysteries, we must first understand which phrase this one phrase is. If we do not understand this phrase, how can we investigate the Three Mysteries thoroughly? Master Linji originally said, “Within this lump of red flesh is a True Person of No Rank; it is the one who now expounds the Dharma and hears the Dharma.”
”这一句最关紧要，是三玄三要的总纲，明白这一句，识得本来面目，也就是识得了一真法界，才可往下谈玄说要——用功的过程。否则，如纸上谈兵，空说无益。	This phrase is of the utmost importance. It is the general outline of the Three Mysteries and Three Essentials. Only when one understands this phrase, recognizes the Original Face, and thereby recognizes the One True Dharma Realm can one go on to discuss the mysteries and essentials—the process of practice. Otherwise, it is like discussing military strategy on paper: empty talk is of no benefit.
我们的本来面目，即一真法界是无修无证无得的，我们会得这本来面目，只是初悟，习气未除自救不了，还需要历境练心，上上升进，才能与佛祖把手共行。所以，临济公把这历进的过程分为三玄三要。三玄三要即是讲由初悟立见宗，而后保任，历境练心除习气，起大机用，到圆证本性的三个步骤。	Our Original Face, namely the One True Dharma Realm, is without practice, realization, or attainment. To comprehend this Original Face is only initial awakening; since habitual tendencies have not yet been eliminated, one cannot save oneself. One must still temper the mind through circumstances and advance ever higher before one can walk hand in hand with the Buddhas and

	patriarchs. Therefore, Master Linji divided this process of progressive advance into the Three Mysteries and Three Essentials. They describe three stages: from initial awakening and directly recognizing the school's principle, to safeguarding realization and tempering the mind through circumstances to eliminate habitual tendencies, to bringing forth great functioning and completely realizing one's intrinsic nature.
第一句，句中玄：“但看棚头弄傀儡，抽牵全藉里头人。”	The first phrase, the mystery within the phrase: "Watch the puppets playing upon the stage; all their pulling depends entirely on the person within."
就是我们初初见性，识得本性了。我们的身体能动、手能做事、脚能走路、眼睛能看、耳朵能听、嘴会说话，这些事情是什么东西在起作用啊？假如我们一口气不来，这个身体还会做吗？还会动吗？那就不可能。	This refers to our first seeing of our true nature and recognition of our intrinsic nature. Our bodies can move, our hands can do work, our feet can walk, our eyes can see, our ears can hear, and our mouths can speak. What is it that makes all these functions operate? If a single breath does not return, can this body still act? Can it still move? That would be impossible.
那是什么在动呢？“抽牵全藉里头人”，我们看木偶戏，木偶戏是下面有人抽线，没有人抽线，木偶人不会动，抽线人是谁呢？抽线的就是我们的一真法界，就是我们的本性。识得抽线的人就是我们初初悟道，识得本性了。	Then what is it that moves? "All their pulling depends entirely on the person within." When we watch a puppet show, someone below pulls the strings; without someone pulling the strings, the puppets cannot move. Who is the one pulling the strings? The one who pulls them is our One True Dharma Realm, our intrinsic nature. To recognize the person who pulls the strings is our initial awakening to the Way and recognition of our intrinsic nature.
认识本性就成道了吗？没有！临济公说识这句的人自救不了，六道轮回还不能出。因为初初见性是法身边，还是小孩子，所以，净土宗人诽谤禅宗就在这方面，他说禅宗不好啊，生死轮回断不了呀！还是净土宗好，到西方稳妥。禅宗人还有思惑在，六道轮回、分段生死是不能了的，的确是这样。	Does recognizing intrinsic nature mean that one has realized the Way? No. Master Linji said that one who recognizes this phrase still cannot save oneself and cannot yet escape the cycle of rebirth in the six realms. Since first seeing one's nature is only at the edge of the dharmakāya, one is still like a small child. For this reason, Pure Land adherents criticize the Chan school. They say that Chan is not good, that it cannot end the cycle of birth and death, and that the Pure Land school is better because rebirth in the West is secure. Chan practitioners still have delusions of thought; they cannot yet transcend the

	six realms of rebirth or be liberated from segmented birth and death. This is indeed so.
但是，我们修禅宗或其它宗，并不是说悟到本来、见到本性就算数了，还要用功，绵密保任，做除习气的功夫啊！故禅宗讲牧牛，这牛性很野，我们要把牛鼻绳子抓得紧紧的，鞭子高高举起，它野性一发，就抽它、打它。	However, when we practice the Chan school or other schools, it does not mean that, once we awaken to the original and see our intrinsic nature, everything is finished. We must still apply ourselves, safeguard realization continuously and closely, and work to eliminate habitual tendencies. Thus Chan speaks of herding an ox. The ox's nature is very wild, so we must grasp its nose rope tightly and hold the whip high. Whenever its wild nature erupts, we lash and strike it.
就是要时时觉照，照顾话头，看住它，不让它陷入妄念，不让它为境界所转，时时刻刻用功，做保任功夫，才能除尽习气而了生死。	That is, we must remain aware and watchful at every moment, attend to the huatou, keep watch over it, and not let it fall into deluded thoughts or be turned by circumstances. Only by applying ourselves at every moment and doing the work of safeguarding realization can we eliminate habitual tendencies completely and transcend birth and death.
悟后怎样用功呢？这一句里面就分三要，这是第一句的三要：初要、中要、上要。	How should one practice after awakening? This phrase is further divided into three essentials: the initial essential, the middle essential, and the highest essential.
初要是什么呢？初要就是见性，见到本来之后，你明白无误了，自肯承当了，不是听人家说说就起怀疑，那不算数的，要真正自肯承当了，不怀疑了，肯定了这是我们的本性，这是初要。假如你将信将疑的，那不算数。	What is the initial essential? The initial essential is seeing one's nature. After seeing the original, you understand it without error and personally accept it. If you merely hear others speak of it and then give rise to doubt, that does not count. You must truly accept it yourself, without doubt, and affirm that this is our intrinsic nature. This is the initial essential. If you are only half-believing and half-doubting, that does not count.
脚跟站稳了，纵然是佛祖现世你也不动摇，这也不是容易的。讲到这我想起于岫大夫参紫玉禅师的公案。	Your footing must be firm. Even if the Buddhas and patriarchs were to appear in the world, you would not waver. This is not easy. Speaking of this reminds me of the koan of Official Yu Xiu's encounter with Chan Master Ziyu.
于岫大夫问紫玉禅师：“如何是佛？”禅师召于岫大夫：“大夫！”于岫答应了：“哎！”紫玉禅师道：“即此是，无别物。”这就是佛，你答应的就是佛，没有别的东西了。“噢——”大夫明白悟道了。	Official Yu Xiu asked Chan Master Ziyu, "What is Buddha?" The Chan master called, "Official!" Yu Xiu answered, "Yes?" Chan Master Ziyu said, "Just this is it; there is nothing else." This is Buddha: your

	response is Buddha; there is nothing else. “Oh—” The official understood and awakened to the Way.
但是，药山禅师听了之后说：“唉呀，坏了，于岫大夫被紫玉山埋掉了。	But after hearing this, Chan Master Yaoshan said, “Alas, Magistrate Yu Xiu has been buried by Ziyu Mountain.”
”这句话传到于岫大夫那里，他想：“唉呀，大概我悟的不是吧？他怎么说紫玉山把我埋掉了，我难道不是悟道？是错了吗？”他怀疑了，脚跟站不稳，被药山禅师一钓就钓了去。	When these words reached Magistrate Yu Xiu, he thought, “Alas, perhaps my awakening was not right. Why did he say that Ziyu Mountain had buried me? Have I not realized the Way? Was I mistaken?” Doubt arose in him; he could no longer stand firm, and Chan Master Yaoshan hooked him with a single cast.
他连忙跑去问药山禅师道：“大和尚啊，闻你说我被紫玉山埋掉了，说我悟的不是，请大和尚您开示。”药山见于岫大夫这么说，哈哈一笑，心想：你这个人果然脚跟站不稳，叫我一钓就钓来了。	He hurried to Chan Master Yaoshan and asked, “Great Master, I heard that you said I had been buried by Ziyu Mountain and that my awakening was not right. Please instruct me.” Hearing Yu Xiu speak this way, Yaoshan laughed and thought, “Sure enough, this man cannot stand firm; one cast of my hook and he has come.”
就说：“好吧，你来问，我答复你。”于岫大夫就前面的问题再问：“如何是佛？”药山禅师不像紫玉禅师那样，召于岫大夫答应之后，直接指示。药山也跟紫玉一样召唤他：“大夫！”于岫答应了：“哎！”药山马上反问他：“是什么？”他回光返照看是什么？“噢！”他这下子悟道了。	He then said, “Very well. You ask, and I will answer.” Magistrate Yu Xiu again asked his earlier question: “What is Buddha?” Unlike Chan Master Ziyu, Yaoshan did not directly point it out after calling Yu Xiu and receiving his response. Like Ziyu, Yaoshan called to him: “Magistrate!” Yu Xiu answered, “Yes!” Yaoshan immediately asked in return, “What is it?” Yu Xiu turned the light inward to examine what it was. “Ah!” At that moment, he realized the Way.
其实同样是直指的方法，不过是手法不同而已，一个直接告诉你，一个反问你一句。因为你问如何是佛，我总要对你这个问题答复，不能答非所问的。	In fact, both were methods of direct pointing; only their techniques differed. One told you directly, while the other asked you a question in return. Since you ask what Buddha is, I must answer that question and cannot answer something irrelevant.
答问时不是直接说佛性如何如何，而是先召唤你一声，然后有两种答法，一是直指你答应的是什么。如紫玉禅师的“即此是，别无物。	In answering the question, one does not directly speak of what Buddha-nature is like. One first calls to you, then answers in one of two ways. The first directly points out what it is that responds, as Chan Master Ziyu said: “This very thing is it; there is nothing else.”
”一是药山禅师的问：“是什么？”即反问答应我的是谁？噢！这就是佛嘛！所以他就悟道了。看起来很简	The other is Chan Master Yaoshan’s question, “What is it?”—that is, asking in return who it is that answered me. Ah! This is Buddha! Thus he realized

单，就看你脚跟站得稳不稳，你真正站得稳，就直接告诉你也行。	the Way. It appears very simple; it depends only on whether you can stand firm. If you truly stand firm, it is enough to tell you directly.
像大梅参马祖，也问马祖如何是佛？马祖说：“即心是佛。”就是你的心就是佛，大梅他悟道了，马上就回去了。	When Damei visited Mazu, he too asked Mazu, “What is Buddha?” Mazu replied, “Mind itself is Buddha.” That is, your own mind is Buddha. Damei realized the Way and immediately returned home.
马祖还要试试他是不是真悟道，过了一段时间，就叫侍者去考考大梅：你和大梅讲，马祖现在佛法变了，不是即心即佛，而是非心非佛了，你看他怎么样。侍者领命去看大梅了。	Mazu still wanted to test whether Damei had truly realized the Way. After some time, he sent an attendant to test Damei: “Tell Damei that Mazu’s Buddhadharma has now changed. It is no longer ‘mind itself is Buddha,’ but ‘neither mind nor Buddha.’ See how he responds.” The attendant accepted the instruction and went to see Damei.
大梅一看马祖侍者来了，就问他：马祖现在好吗？侍者说：啊，马祖很好！大梅问：马祖的佛法怎么样？侍者说：马祖佛法现在是非心非佛。大梅说：嗨！这个老汉惑乱人心，任他非心非佛，我只管即心即佛。你们看他脚跟站得多稳，毫不怀疑。所以我们要是真正见道，就脚跟站得稳不怀疑了。此为初发明心，是第一句的初要。	When Damei saw Mazu’s attendant arrive, he asked, “How is Mazu these days?” The attendant replied, “Ah, Mazu is very well!” Damei asked, “How is Mazu’s Buddhadharma?” The attendant said, “Mazu’s Buddhadharma is now ‘neither mind nor Buddha.’” Damei said, “Ha! That old fellow confuses people’s minds. Let him say ‘neither mind nor Buddha’; I simply maintain that mind itself is Buddha.” See how firmly he stood, without the slightest doubt. Thus, when we truly see the Way, we stand firm and do not doubt. This is the initial realization of the mind, the first essential point of the First Phrase.
中要呢？既然是悟道之后，应该保任了，不是一悟就了，因为习气还在，要时时刻刻照顾话头保任。我们上面说的念佛人，这个心念一动，马上佛号一提；持咒人，就是把咒一提；参禅人就是一觉，根本不可得。	What, then, is its middle essential point? Having realized the Way, one should safeguard realization. One awakening does not finish everything, because habitual tendencies remain. One must constantly attend to the huatou and safeguard realization. As we said above, when a Buddha-reciter’s thought stirs, they immediately bring up the Buddha’s name; one who upholds a mantra brings up the mantra; one who investigates Chan simply awakens and sees that the root cannot be found.
在大手印讲来，就是你心一动，“呸”！迎头一喝，把妄念喝掉，就是大手印的做保任功夫的最上口诀。所以一切修道人都要做保任功夫，知道保任，这是中要。	In the language of Mahāmudrā, the moment your mind stirs, cry “Peh!” and give a head-on shout, shouting away the deluded thought. This is the supreme oral instruction of Mahāmudrā for the practice of safeguarding realization. Therefore, all practitioners must undertake this work of

	safeguarding realization. Knowing how to safeguard realization is the middle essential point.
上要呢？我们时时刻刻照顾，时时刻刻地保，保、保、保，保熟了，总不能执在保上。保住它不放，这是有功之用，我们还要上上升进，要把这个“保”去掉，进入无功之用。	What is the higher essential point? We attend to it constantly and safeguard it constantly—safeguard, safeguard, safeguard. Once safeguarding has become mature, we cannot remain attached to safeguarding. Holding onto it and refusing to let go is purposeful effort. We must continue advancing upward, relinquish this “safeguarding,” and enter effortless functioning.
但这保的功夫做了不少时候，要去掉也是不容易的，所以想去而不能去，这就是第一句的上要。	Yet after one has practiced safeguarding for quite a long time, it is not easy to relinquish it. One may wish to let it go but be unable to do so. This is the higher essential point of the First Phrase.
这是讲功夫的过程，所以我们做功夫要明白，不是一悟就罢休的，当然也有顿悟顿修顿证，一悟之后就彻底了了，那是大菩萨再来，不是一般凡夫能做到的。	This explains the course of practice. We must understand that practice does not end with a single awakening. Of course, there are those who awaken suddenly, practice suddenly, and realize suddenly; after one awakening, they are completely clear. But such people are great bodhisattvas returning to this world, not ordinary beings capable of doing this.
大菩萨再来时能顿悟、顿修、顿证，但是他从前也是这么渐渐做来的，也不是一下子就成功的。我们要晓得其中甘苦，好好地做功夫。所以，我每每对人讲要好好做功夫，不是悟一下子就完了，须由法身边进入法身正位，再上上升进始得。	Great bodhisattvas returning to this world can awaken suddenly, practice suddenly, and realize suddenly. Yet in the past they too gradually cultivated in this way; they did not succeed all at once. We must know the hardships and sweetness involved and practice diligently. Therefore, I often tell people to practice diligently: it is not over once you have an awakening. One must enter from the side of the dharmakāya into the proper position of the dharmakāya, and then continue advancing upward.
第二句，意中玄：“妙解岂容无著问，沤和争负截流机！”	The Second Phrase, Mystery within Meaning: “How could wondrous understanding permit a question from Asaṅga? How could bubbles and foam bear the function of cutting off the stream?”
佛性是无相的，是万法的根源，只有以智慧光明来照它、体认它，而不能目睹。明白世间千差万别的一切事相，都是我们的妙性所显现、所成就的影子，性就是相，相就是性，性相不二，妙用无边。	Buddha-nature is formless and the source of all phenomena. It can only be illuminated and recognized through the light of wisdom; it cannot be seen with the eyes. One understands that all the infinitely varied phenomena of the world are

	shadows manifested and brought forth by our wondrous nature. Nature is appearance, and appearance is nature; nature and appearance are nondual, and wondrous functioning is boundless.
真正理解这些道理的确是妙，但还是有相可见，有言可说，还非真妙；须证到一切光明、神通摄归自心，丝毫无住，一法不立，一丝不挂，无言可说，才真是妙。所以，经云：“凡有言说，都无实义。	To truly understand these principles is indeed wondrous, yet there are still appearances to be seen and words to be spoken, so it is not yet truly wondrous. Only when one realizes that all luminosity and spiritual powers return to one’s own mind, abiding nowhere in the slightest, not establishing a single dharma, utterly bare, with no words to speak—only then is it truly wondrous. Therefore, the sūtra says, “Whenever there are words, there is no real meaning.”
”须解到不可言解，妙到无可言妙，才是真妙。所以，临济公说“妙解岂容无著问”，证到这里即使是最会提问题的无著菩萨，也无法开口提问题了。“沤和争负截流机”，沤和就是水泡泡此起彼和，就是指有问有答。	One must understand to the point where there is no understanding that can be spoken, and be wondrous to the point where no wondrousness can be expressed; only then is it truly wondrous. Therefore, Master Linji said, “How could wondrous understanding permit a question from Asaṅga?” Having realized this point, even Asaṅga Bodhisattva, the most skillful of questioners, would be unable to open his mouth to ask a question. “How could bubbles and foam bear the function of cutting off the stream?” Bubbles and foam rise and respond to one another; this refers to questions and answers.
任你百问千答，任你说玄道妙，终归有解，不过是水泡泡。因为这都不是真，都不是正题，所以，将之比为水泡泡。	Ask a hundred questions and give a thousand answers; speak as profoundly and wondrously as you please—ultimately, there is still an understanding involved, and it is no more than bubbles and foam. Because none of this is true, none of it is the main point, it is compared to bubbles and foam.
任你百千万亿有言有说的问答，如水泡泡聚成一大块，如何负得起截断众流之大机大用？所以，“向上一着，千圣不传”，不是语言可以说到、思想可以理解到的，须要一切放下，自己实地做功夫，真实证到这种境界，才能以智慧光明来朗照、体认它，所以说“妙解岂容无著问，沤和争负截流机”。	No matter how many hundreds, thousands, millions, or billions of verbal questions and answers there may be, even if they gather like bubbles and foam into one great mass, how could they bear the great capacity and great function of cutting off the streams of all things? Thus, “The one step beyond is not transmitted by a thousand sages.” It cannot be reached through language or understood through thought. One must let go of everything, practice

	concretely for oneself, and truly realize this state; only then can one illuminate and recognize it through the light of wisdom. Thus it is said, “How could wondrous understanding permit a question from Asaṅga? How could bubbles and foam bear the function of cutting off the stream?”
这里也分三要：初要、中要、上要。这就是表示功夫增进，我们上面说的第一句的上要，就是做保任的功夫，保熟了，不要再保，再保就多事了，要忘掉它，但是，功力不够，一下子也不容易忘掉。	Here too there are three essential points: the initial, middle, and higher. They indicate the progressive deepening of practice. The higher essential point of the First Phrase discussed above is the practice of safeguarding realization. Once safeguarding has matured, one should no longer safeguard; to continue would be superfluous. One must forget it. Yet when one’s strength is insufficient, it is not easy to forget it all at once.
所以上面这一句是“句中玄”。我们说三玄是句中玄、意中玄和体中玄。句是言句，意就是我们从体而发之的的大意，就是西来大意，由意而发生为言句，由言句，即说话，写文章，那么可以教育大家。	Therefore, the preceding phrase belongs to the Mystery within the Phrase. We speak of the Three Mysteries as the Mystery within the Phrase, the Mystery within Meaning, and the Mystery within the Essence. A phrase is a verbal phrase. Meaning is the great import that issues from the essence—the great import of the coming from the West. Meaning gives rise to verbal phrases, and through verbal phrases—through speaking and writing—one can teach everyone.
所以这第一句“但看棚头弄傀儡，抽牵全藉里头人”，就是句中玄，句中玄它有三要。接下第二句“妙解岂容无著问，沤和争负截流机！”是意中玄，就是指由我们这个光明本体，就是一真法界所发出之的的大意。	Thus, the first phrase, “Only watch the puppet show upon the stage; its pulling and guiding all depend on the one within,” is the Mystery within the Phrase, and it has three essential points. The next phrase, “How could wondrous understanding permit a question from Asaṅga? How could bubbles and foam bear the function of cutting off the stream?” is the Mystery within Meaning. It points to the great import that issues from our luminous fundamental essence, the One True Dharma Realm.
因为有意才能变为言句，言句千变万化，没有意怎么发表言？所以开会时，人家问你有什么意见？什么意思啊？由意而发表言句，这是意中玄。初要怎么样？上面句中玄的上要，要忘保任尚不能。	Only because there is meaning can it become verbal phrases. Verbal phrases undergo a thousand transformations and ten thousand variations; without meaning, how could words be expressed? At a meeting, when someone asks what your opinion is, what do they mean? They mean that words and phrases are expressed from meaning.

	This is the Mystery within Meaning. What is its initial essential point? At the higher essential point of the Mystery within the Phrase described above, one still cannot forget safeguarding realization.
到这里功夫做久了，能忘了，忘记保了，不再保它了，所以功夫做到这里不保了，它就比保的时候轻松愉快。因为你还有保在时，要挑担子，虽然一百斤去了九十九斤，但还有一斤在啊！所以到了保也没有了，真正要入于无为了，当然是轻松愉快。但是，忘是忘了，有的时候还翻起来，还不彻底。	When one has practiced here for a long time, one can forget it—forget safeguarding and no longer safeguard it. Thus, when practice reaches this point and one no longer safeguards, it is more relaxed and joyful than when one was safeguarding. As long as you still safeguard, you must carry a burden. Even if ninety-nine pounds of a hundred-pound load have been removed, one pound still remains. When even safeguarding is gone, one is truly about to enter non-contrivance, and naturally one is relaxed and joyful. Yet although it has been forgotten, it may sometimes arise again; it is not yet thorough.
到了中要呢？就真正进入无为了，一法不可得了。这个时候是无内无外、无长无短、无青无黄什么都没有，入于无为正位了。	At the middle essential point, one truly enters non-contrivance, and not a single dharma can be found. At this time there is no within or without, no length or shortness, no blue or yellow—nothing at all. One has entered the proper position of non-contrivance.
功夫做到这里，很好很不错，就像一轮中秋明月朗照头上，推也推不去，拉也拉不来，这就是功夫进到这个层次的象征。每个人都有一个光明体，就是因为颠倒妄想执着之故而不见啊！现在把这些虚妄的东西都清除了，都没有了，所以，妄净自显通明，光明就发现了。所以到了这个中要，他自然就安乐得不得了，光明朗照了。	When practice reaches this point, it is excellent indeed. It is like a bright mid-autumn moon shining overhead: you cannot push it away or pull it toward you. This symbolizes the level to which practice has advanced. Everyone possesses a luminous essence, yet because of inverted deluded thoughts and attachments, they do not see it. Now all these false things have been cleared away and are gone. When delusion is purified, luminosity naturally reveals itself, and the light appears. Thus, at this middle essential point, one is naturally filled with immeasurable peace and joy, as luminosity shines brightly.
到了意中玄的上要呢，连无为也不可得了。中要时，还有无为在，所以，我们功夫做到第七地菩萨的时候，要入无为还有个无为在，无为还不能忘。	At the higher essential point of the Mystery within Meaning, even non-contrivance cannot be found. At the middle essential point, non-contrivance still remains. Thus, when our practice reaches the stage of a seventh-bhūmi bodhisattva, there is still a non-contrivance to be entered; non-contrivance itself cannot yet be forgotten.

到八地菩萨的时候，无为也没有了，那就是功夫更好了，所以功夫都是一层一层地进步的。到这时候呢，就无所谓功夫了。什么叫功夫？唉！都没有了。	At the stage of an eighth-bhūmi bodhisattva, even non-contrivance is gone. This means that one's practice is yet more refined. Practice progresses layer by layer. At this point, there is no longer any so-called practice. What is practice? Ah—it is all gone.
这无功之功，其功甚大，把所有的做功夫、无为的痕迹，都浑化得没有了，一起都消除了，无所谓无为了。此时不求神通变化，而神通自来。功夫做到此地位，已明两玄六要，可以教化人天，故临济公云：此句荐得可以为人天师。这就是上要。	This is the effortlessness of effort, whose efficacy is immense. All traces of practice and non-contrivance are thoroughly dissolved and eliminated; there is no longer even such a thing as non-contrivance. At this time one does not seek spiritual powers or transformations, yet spiritual powers arise naturally. When practice reaches this level, one has understood the two Mysteries and six essential points and can teach humans and devas. Therefore, Master Linji said: "If you realize this phrase, you can be a teacher of humans and devas." This is the higher essential point.
所以做功夫是有层次的，非一步即能登天，而是要看当人怎样努力去做，时时刻刻不忘记，时时刻刻保，保得久熟，熟了忘，忘了化，入于化境。	Thus, practice has its stages; one cannot ascend to heaven in a single step. It depends on how diligently each person applies themselves: never forgetting it at any moment, safeguarding it at every moment. Safeguard it until it becomes long familiar; when familiarity matures, forget it; when it is forgotten, it transforms, and one enters the realm of transformation.
这时，是不是完全到家了？还没有，还有体中玄，就是“三要印开朱点窄，未容拟议主宾分”，这是最后一句。本来只有一句，就是我们的寂灭一心，就是一真法界。这一真法界化成为三层，细微的表示做功夫的进程，以免　侗真如，颟顸佛性而未证为证，故一句化为三句。	At this point, has one completely arrived home? Not yet. There is still the mystery within essence: "When the seal of the three essentials opens, the cinnabar point is narrow; before deliberation is allowed, host and guest are distinguished." This is the final line. Originally there was only one line: our single mind of quiescent extinction, the One True Dharma Realm. This One True Dharma Realm is elaborated into three levels, subtly indicating the process of practice, so that one will not vaguely speak of suchness or carelessly invoke Buddha-nature and mistake nonrealization for realization. Thus, one line becomes three.
最后一句，体中玄：“三要印开朱点窄，未容拟议主宾分。”	The final line, the mystery within essence, is: "When the seal of the three essentials opens, the cinnabar point is narrow; before deliberation is allowed, host and guest are distinguished."

朱点是什么？朱点就是我们的真心。窄，狭窄，不广阔。即说这时候你的朱点（真心）还不广阔，妙用还不大，还要在三个要紧的环节上锻炼。	What is the cinnabar point? It is our true mind. “Narrow” means confined, not expansive. That is, at this time your cinnabar point—your true mind—is still not expansive, and its wondrous functioning is still limited. You must further train at the three crucial junctures.
这三要是什么呢？非上面所说的初要、中要、上要，而是身口意三要。就像我们修心中心密法，用以三密加持的身口意。	What are these three essentials? They are not the initial essential, middle essential, and highest essential mentioned above, but the three essentials of body, speech, and mind. They are like the body, speech, and mind through which we cultivate the Heart-of-Heart Dharma, using the three mysteries to receive empowerment.
所有一切一切法门或是世间法，都是要用身口意来做功夫，不论你修什么宗或是做些什么事情，都离不开身口意。身显威仪，你功夫做到相当程度，你的形貌、躯壳都起变化了，身心具威仪，以身作则，给大家做榜样。	All dharma gates, as well as worldly dharmas, require practice through body, speech, and mind. Whatever school you cultivate or whatever work you do, you cannot be apart from body, speech, and mind. The body manifests dignified bearing. When your practice has reached a considerable level, your appearance and physical form undergo change; body and mind possess dignified bearing, and you set an example for everyone through your conduct.
不是倒眉瞌眼、萎靡不振的，而是威仪堂堂、精神饱满的。修法的人要以身作则，尤其是在一切行持上，作一切人的榜样，不能够生活饮食起居与俗人一般，要严守戒律，具威仪相、大人相。	One should not be drooping and dispirited, but dignified and imposing, full of vigor. Those who practice the Dharma must set an example through their conduct, especially in all their activities, serving as an example to all. Their living, eating, and daily conduct cannot be the same as those of ordinary people. They must strictly uphold the precepts and possess the marks of dignified bearing and of a great person.
所以说不要看某人言词好、调子高，要看他行持之高低。行持很低，说到做不到，那就不行了；说得一丈，行得一尺，那就更差了。所以，不但修法人要说到做到，就是世俗人也须言行如一。	Therefore, do not look merely at whether someone speaks well or adopts a lofty tone; look at the level of that person's conduct. If their conduct is poor and they cannot do what they say, that will not do. If they speak a yard but practice only a foot, that is worse still. Thus, not only Dharma practitioners but even worldly people must make their words and actions accord.
这就是我们的理事无碍法界，做到后面事事无碍法界，就是在在处处，时时刻刻，都是身现威仪。意就是我们	This is our dharma realm of the nonobstruction of principle and phenomena. When one further

由本体而发出的大意，对一些众生怎么来教化，这就是意。	attains the dharma realm of the nonobstruction among phenomena, then everywhere and at every moment one manifests dignified bearing in one's body. Mind refers to the great intent that issues from our fundamental essence—how to teach and transform sentient beings. This is mind.
口就是说话、讲法时，随机对答，法无定法，对症下药，当然，一开始还不熟悉，慢慢地经历一段时间，观机熟了，就能清清楚楚地看出一切众生的来机，而当机说法了，这就是身口意三要。	Speech means that when speaking or teaching the Dharma, one responds according to the circumstances; there is no fixed Dharma, and one prescribes medicine according to the illness. Of course, at first one is not yet familiar with this. Gradually, after a period of experience, one becomes skilled at discerning capacities, clearly sees the occasion presented by every sentient being, and can teach the Dharma appropriately. These are the three essentials of body, speech, and mind.
经过这样锻炼就把你的朱点，也就是真心印开了，从而起广大无边的妙用。印就如做官的印，印到什么事情都能承办。这里说的印就是我们的心，我们的心就是印。我们的心到这个时候即发起大机大用，所有一切事情无有不知、无所不知，都能承办。这就是“三要印开朱点窄”。	Through such training, you open the seal of your cinnabar point—that is, your true mind—and thereby give rise to vast and boundless wondrous functioning. A seal is like the official seal of a government officer: whatever matter it is affixed to can be handled. Here, the seal refers to our mind; our mind is the seal. When the mind reaches this point, it brings forth great capacity and great functioning: there is nothing it does not know and nothing it cannot undertake. This is what is meant by “When the seal of the three essentials opens, the cinnabar point is narrow.”
“未容拟议主宾分”，就是任何事情来到面前，不要去思索考虑，我都是一清二楚。我们能做到这层功夫，就能为佛祖之师。	“Before deliberation is allowed, host and guest are distinguished” means that whenever any matter comes before you, you need not think it over or deliberate; you understand it all with perfect clarity. When we can attain this level of practice, we can become teachers of Buddhas and patriarchs.
但不是做阿弥陀佛、释迦牟尼佛的师父（因为阿弥陀佛、释迦文佛已经成佛了），而是做发愿将来要成佛做祖的人的师父，引导他上正路，证大道，成佛果，所以说是为佛祖之师。也就是说有大丈夫要发愿成佛，要救度众生，你就能为其师表了。因此这不要弄错了。	But this does not mean becoming the teacher of Amitābha Buddha or Śākyamuni Buddha, for Amitābha Buddha and Śākyamuni Buddha have already attained Buddhahood. Rather, it means becoming the teacher of those who vow to become Buddhas and patriarchs in the future: guiding them onto the right path, enabling them to realize the great Way and attain Buddhahood. Hence one is

	called a teacher of Buddhas and patriarchs. That is, if a great person vows to attain Buddhahood and liberate sentient beings, you can serve as that person's teacher and model. Therefore, do not misunderstand this.
这一句也要分初、中、上三要，那么初要是什么样呢？上面意中玄的上要，已经是泯化无为之机了，是无功大用，这还有什么功夫可讲呢？没有了。	This line must likewise be divided into the initial, middle, and highest essentials. What, then, is the initial essential like? The highest essential of the mystery within intent mentioned above is already the functioning of complete dissolution and non-contrivance; it is great functioning without effort. What further practice could there be to discuss? There is none.
没有了就返本还原了，由妙而返淡了，本来都是玄妙得不得了，因为到了朗照当头，八地菩萨的位子，他是发一切神通妙用的。我们不住着神通妙用，才能够由妙而返淡；假如你住着神通妙用上了，那就不能返了，要入魔去了。	When there is none, one returns to the source and restores the original, returning from the wondrous to the plain. Originally, it is all supremely wondrous; for upon reaching luminous clarity directly before one—the level of an eighth-bhūmi bodhisattva—one brings forth every kind of spiritual power and wondrous functioning. Only by not abiding in spiritual powers and wondrous functioning can we return from the wondrous to the plain. If you abide in spiritual powers and wondrous functioning, you cannot return; you will enter the path of demons.
所以，做功夫不能执着，一切不可得，要归于无所得。所以《心经》说：“以无所得故，得阿耨多罗三藐三菩提”，无所得才证成无上正等正觉，有所得就坏了，这里由妙而返淡了，不可得、不可得，一切不可得。	Therefore, in practice one must not cling. Nothing whatsoever can be obtained; one must return to nonattainment. Thus the Heart Sūtra says: “Because there is nothing to attain, one attains anuttarā-samyak-saṃbodhi.” Only through nonattainment does one realize unsurpassed perfect enlightenment; if there is something to attain, it is spoiled. Here one returns from the wondrous to the plain: unattainable, unattainable—nothing whatsoever is attainable.
这个淡并不是什么东西都没有的淡，而是像水一样，淡、淡、淡，淡之中有至味在，有不可言说的、至高无上的味道在里面，这只是比方，没办法讲了。	This plainness does not mean a plainness in which nothing at all exists. It is like water: plain, plain, plain—yet within its plainness there is a supreme flavor, an inexpressible and unsurpassable savor. This is only an analogy; it cannot be explained.
那么到了中要呢？他一天到晚浑浑噩噩、如痴如呆，只是穿衣吃饭而已。所以，庞居士的女儿说：“也不易，也不难，饥来吃饭困来眠。”他们一家人说的是三关	What is it like upon reaching the middle essential? One is all day long utterly unassuming, seemingly foolish and dazed, merely putting on clothes and eating meals. Thus the daughter of Layman Pang

语，庞居士说的是破初关：“难、难、难，十担麻油树上摊。	said, “Neither easy nor difficult: when hungry, eat; when tired, sleep.” The three members of that family each spoke words of the three barriers. Layman Pang spoke of breaking through the initial barrier: “Difficult, difficult, difficult—like spreading ten loads of sesame seeds upon a tree.”
”他老婆说的是破重关：“易、易、易、百草头上西来意。”他的女儿说的是破牢关：“也不易，也不难，饥来吃饭困来眠。”所以到了中要这个时候，只是穿衣吃饭而已。	His wife spoke of breaking through the second barrier: “Easy, easy, easy—the meaning of the Westward-coming lies atop every blade of grass.” His daughter spoke of breaking through the final barrier: “Neither easy nor difficult: when hungry, eat; when tired, sleep.” Thus, on reaching the middle essential, one merely puts on clothes and eats meals.
这些道理很多人听了，就觉得不大受用，怎么一点神通没有，成痴子傻子了吧？所以，人一听到这里，他就不愿听了。他最爱听的是发什么神通，有什么变化，有多大多大的妙用。	When many people hear these principles, they feel that they are of little use. “How can there be no spiritual powers at all? Has one become a fool or an idiot?” Thus, as soon as people hear this, they no longer wish to listen. What they most enjoy hearing about is what spiritual powers may arise, what transformations may occur, and how great the wondrous functioning may be.
当他听到只是穿衣吃饭而已，就说：“唉，一点什么东西都没嘛！像痴子傻子一样，没意思。”他觉得孤寂乏味。所以，唯有大智慧的人才能明白，他能谙知而不疑，谙知而乐在其中。	When they hear that it is merely a matter of putting on clothes and eating meals, they say, “Ah, there is nothing at all in it! One is like a fool or an idiot—how boring.” They find it lonely and tasteless. Therefore, only people of great wisdom can understand it; they know it intimately without doubt and delight in it.
所以，做功夫须是的的大丈夫，不是一般小智小慧人能做到的。	Therefore, those who practice must truly be great persons; this is not something that people of merely petty intelligence and limited wisdom can accomplish.
我们做功夫做到体中玄的中要这个时候，早已是淡、淡、淡，淡得无言可说了，那么怎么讲呢？原来不是有为，不是无为，行走坐卧、动静酬酢往来之中都是历历孤明啊！历历孤明，如朗照当头，推也推不走，拉也拉不来，没有丝毫断续的痕迹。	When our practice reaches the middle essential of the mystery within essence, it has long since become plain, plain, plain—so plain that it cannot be put into words. How, then, can it be described? Originally, it is neither conditioned nor unconditioned. Amid walking, standing, sitting, lying down, activity, stillness, social intercourse, and daily dealings, there is clear and solitary luminosity in every detail. This clear and solitary luminosity is like luminous clarity directly before one: it cannot be

	pushed away or pulled in, and there is not the slightest trace of interruption or continuity.
上面意中玄所说的光明朗照时，月亮是有了，只是还不怎么明亮，现在才是光明朗照的不得了，由月亮的光亮变为太阳的光芒了，所以说朗照当头。	When the luminous clarity spoken of above in the mystery within intent appears, there is already a moon, but it is not yet very bright. Now the luminosity is incomparably brilliant: the moon's light has become the radiance of the sun. Therefore it is called luminous clarity directly before one.
那么上要呢？唉！更是不能言讲了，至此难于开口措词，世尊见文殊、迦叶白椎竟便下座，古来诸禅大德至此便拂衣归方丈。因为这时候你那朗照的太阳光也没有了。	What, then, of the highest essential? Ah, it is even more beyond speech. At this point it is difficult to open one's mouth or find words. When the World-Honored One saw Mañjuśrī and Mahākāśyapa finish striking the gavel, he descended from the seat. Since ancient times, great Chan masters, upon reaching this point, have simply brushed off their robes and returned to the abbot's quarters. This is because at this time even the sunlight of your luminous clarity is gone.
从前有一个僧人问曹山大师，他说：“朗月当头时如何？”就是有个月亮照头上时是怎么样呢？这功夫已经做到了意中玄了，但还不是体中玄。那么做到体中玄，就是月亮变为太阳，更亮了。	In former times, a monk asked Master Caoshan, “What is it like when the bright moon is directly overhead?” That is, what is it like when there is a moon shining above one's head? This practice has already reached the mystery within intent, but not yet the mystery within essence. When one reaches the mystery within essence, the moon becomes the sun and is still brighter.
但是，在宗下的语句上，只是用月亮来表示，而没有说太阳。这个朗月当头怎么样呢？曹山说：“犹是阶下汉。	Yet in the sayings of the Chan school, only the moon is used as a symbol; the sun is not mentioned. What is it like when the bright moon is directly overhead? Caoshan said, “You are still a man below the steps.”
”你还是在接引室的台阶下面，非但没有升堂入室，还在接引室下面，就是说你功夫还差得远，但这僧人也是个汉子，不放过曹山，就说：“师父，请接引上阶”。	You are still below the steps of the reception hall. Not only have you not entered the hall and inner chamber; you are still below the reception hall. That is to say, your practice is still far from complete. But this monk was also a determined man and would not let Caoshan go. He said, “Master, please receive me and lead me up the steps.”
就是说请你助一臂之力，把我拉上来，接引我登堂入室！曹山说：“月落时相见。”等你头上月亮落掉了、没有了，再和你见面。这功夫做到最后的时候，浑化相	That is, “Please lend me a hand, draw me up, and guide me into the hall and inner chamber.” Caoshan said, “We will meet when the moon has

忘，什么都没有。什么都没有是不是断灭空？我们上面说无味当中有至味在！他并不是光明没有了，而是不知不觉了，不见了，不执着它了，浑化相忘，毫无痕迹了。	set." When the moon above your head has fallen and is gone, then I will meet you. When practice reaches its culmination, everything is completely transformed and forgotten; there is nothing at all. But is this nothing at all annihilationist emptiness? As we said above, within flavorlessness there is a supreme flavor. It is not that luminosity has disappeared; rather, one is no longer consciously aware of it, no longer sees it, and no longer clings to it. Everything is completely transformed and forgotten, leaving no trace whatsoever.
五、大手印三要	V. The Three Essentials of Mahāmudrā
我们初初看到光，觉得很明亮，但是你熟悉了，也不觉得在光明中了。比如我们现在生活在空气当中，你觉得有空气吗？你并不觉得。	When we first see light, we feel that it is very bright. But once we become familiar with it, we no longer feel that we are in luminosity. For example, we now live amid air, but do you feel the presence of air? You do not.
但是把你关到一个隔绝空气的房间里去，你马上就会觉得闷气，好像要死了，这时你就想要透透空气，于是，才觉得空气的存在。生活在空气当中久了、习惯了，也就不觉得了。	But if you were shut in a room cut off from air, you would immediately feel stifled, as though you were about to die. At that point, you would want some fresh air, and only then would you sense the existence of air. After living in air for a long time and becoming accustomed to it, you no longer notice it.
所谓“月落时相见”者，就是说你不要执着光明，你还有这个在就是窠臼。有一点点的执着，都不能成就佛果。所以我们说任何神通变化都不能执着，要像什么也没有一样，要如痴如呆。	The phrase "We will meet when the moon has set" means that you must not cling to luminosity. As long as you still have this something, it is a fixed pattern. With even the slightest attachment, you cannot attain Buddhahood. Therefore, we say that one must not cling to any spiritual powers or transformations; one should be as though there were nothing at all, as though foolish and dazed.
其实并不是光明就没有了，也不是神通没有了，是有而不觉了。比如我们每个人都会穿衣裳、都会吃饭，你还觉得是稀奇的事情吗？穿衣、吃饭这太平常了，不值得一谈，所以，一般人也不执着它。那么，现在做功夫做到这里，熟悉到了极点，无丝毫痕迹，就浑化相忘了。	It is not that luminosity has disappeared, nor that spiritual powers have disappeared; rather, they are present, but one is no longer aware of them. For example, every one of us knows how to dress and eat. Do you still regard these as remarkable things? Dressing and eating are so ordinary that they are not worth discussing, and ordinary people therefore do not become attached to them. Now, when practice has reached this point and become utterly familiar, leaving not the slightest trace,

	everything becomes thoroughly assimilated and forgotten.
我们学密宗也是这样，修到最后就如腊月三十的月亮。腊月三十晚上还有月亮现出来吗？就是说那时节你就忘记了，什么光也不住着了，真正到家了。这时候只是圆圆的圆觉大智朗然独存，别的东西都没有了，什么都没有了。	Our study of Esoteric Buddhism is the same. At the final stage of practice, it is like the moon on the thirtieth day of the twelfth lunar month. Does the moon still appear on the night of that day? That is to say, at that time you have forgotten everything and no longer abide in any light; you have truly arrived home. At this point, only the great wisdom of perfect enlightenment remains, round and bright in solitary clarity. Nothing else remains; nothing at all remains.
圆觉大智就是无所觉，无有相对，有能觉所觉就糟了。修法修到这个地步，才是真正到家啊！这时就能够把宇宙间所有一切万物都会归自己了，这些东西都是我。所以僧肇大师说：“会万物归自己者，其惟圣人乎？”是不是只有圣人能做到呢？是的。凡夫谁能做到？凡夫谁能知道这些万物都是自己啊？所以只有圣人才能做到。	The great wisdom of perfect enlightenment is awareness without anything to be aware of. There is no duality; if there is a subject that is aware and an object of awareness, something has gone wrong. Only when practice reaches this stage has one truly arrived home! Then one can gather all things in the universe back into oneself: all these things are oneself. Thus Master Sengzhao said, “Can it be only sages who unite the myriad things in themselves?” Is it only sages who can do this? Yes. How could ordinary beings do so? How could ordinary beings know that all these myriad things are themselves? Therefore, only sages can accomplish this.
讲到这里，想起一个公案。有个僧人问大随禅师：“大千坏时，法身坏不坏？”我们知道大千世界有成、住、坏、空四个阶段，它毕竟是要坏的。	Speaking of this brings to mind a Chan koan. A monastic asked Chan Master Dasui, “When the great trichiliocosm is destroyed, is the dharmakāya destroyed or not?” We know that the great trichiliocosm passes through four stages—formation, abiding, destruction, and emptiness—and that it will eventually be destroyed.
大千世界坏的时候，这个法身坏不坏呢？我们大家知道，佛说法身是不生不灭、不来不去、不动不摇、不变不易、亘古常青的妙体。来者提出大千世界坏时法身坏不坏这问题？要是我们就会马上答：“法身不坏。	When the great trichiliocosm is destroyed, is the dharmakāya destroyed or not? We all know that the Buddha taught that the dharmakāya is neither arising nor ceasing, neither coming nor going, neither moving nor wavering, neither changing nor altering: a wondrous essence ever fresh throughout all ages. Yet this visitor asked whether the dharmakāya is destroyed when the great trichiliocosm is destroyed. Were it us, we would

	immediately answer that the dharmakāya does not perish.
”这样不问来机的对答那就不对了，为什么？因为对答时要顺着来者的语脉，把他的问意打进去，叫来者知痛知痒，于心念不行处，蓦然回首，见到本性。不把他打进去，他就不能够开悟。	But such a response, which does not take account of the questioner’s capacity, would be wrong. Why? In replying, one must follow the thread of the questioner’s words and strike directly at the intent of the question, so that the questioner feels the pain and itch and, where thoughts can no longer proceed, suddenly turns back and sees the intrinsic nature. Without striking directly at the questioner, he cannot awaken.
不要和他讲道理，这时讲道理是没用的。所以，禅宗的话不是说道理，它是两面刃，一面是杀你，一面是活你，让你从死中得活。所以大随答复他说：“法身也坏。	Do not reason with him; reasoning at such a time is useless. Thus, Chan words are not words of reason. They are a double-edged blade: one edge kills you, and the other brings you to life, enabling you to find life within death. Therefore, Dasui replied, “The dharmakāya also perishes.”
”哎呀！这话不是与佛所说大相径庭？莫不是错下名言，迷惑世人，这是要堕金刚地狱啊？但是，如果这个话真答错了，投子青和尚是大禅德为什么要装香作礼，称赞他是古佛再世呢？原来所谓世间者，不论什么事物，都是我们广大众生的佛性（就是法身）所变化显现的，离开法身什么也没有。	Oh! Does this not greatly contradict what the Buddha taught? Was he perhaps carelessly misusing words and misleading people, thereby destined to fall into the Vajra Hell? Yet if this answer were truly mistaken, why would Chan Master Touzi Qing, a great Chan master, burn incense, bow in reverence, and praise him as an ancient Buddha reborn? The reason is that all worldly things, whatever they may be, are transformations and manifestations of the Buddha-nature of us sentient beings—that is, the dharmakāya. Apart from the dharmakāya, nothing exists.
所以，《法华经》说：“是法住法位，世间相常住。”就是说世间的一切事物无一不是依法身而建立的。“是法”就是指不论什么事物，而“法位”就是一真法界（也就是我们的法身），“是法住法位”就是说世间的一切事事物物都是法身的显现，依法身而建立，所以，说世间相就是法身，法身就是世间相。	Therefore, the Lotus Sūtra says, “Dharmas abide in their dharma positions; the marks of the world are ever abiding.” This means that every worldly thing is established in dependence on the dharmakāya. “Dharmas” refers to all things whatsoever, while “dharma positions” refers to the One True Dharma Realm—that is, our dharmakāya. “Dharmas abide in their dharma positions” means that every single thing in the world is a manifestation of the dharmakāya and is established in dependence on it. Thus, the marks of the world are the dharmakāya, and the dharmakāya is the marks of the world.

我们知道，事以理成，理以事显，理事不可分，所以经云：“性相不二，心境一体，”世间相正是显现我们的法身，古德云：“万象丛中独露身”。法身既然是常住不坏，那么，世间相就自然常住了。	We know that phenomena are established through principle, and principle is manifested through phenomena; principle and phenomena are inseparable. Thus the sūtra says, “Nature and appearance are nondual; mind and environment are one.” The marks of the world precisely manifest our dharmakāya. An ancient worthy said, “Amid the myriad forms, the solitary body is revealed.” Since the dharmakāya is ever abiding and indestructible, the marks of the world are naturally ever abiding as well.
从世间相表面上看，似乎是沧海桑田，瞬息万变不长久的，怎么说常住呢？其实事物的本体实无坏灭，不过这边坏了，到那边又生了，搬了一个场所而已。	From the surface appearance of the world, it seems that seas turn into mulberry fields and that everything changes in an instant, without lasting. How, then, can it be said to be ever abiding? In fact, the fundamental substance of things does not truly perish. When something perishes here, it arises there; it has merely changed locations.
这个道理苏东坡在《赤壁赋》中说得很好：“客亦知夫水与月乎？逝者如斯，而未尝往也；盈虚者如彼，而卒莫消长也。盖将自其变者而观之，则天地曾不能以一瞬；自其不变者而观之，则物与我皆无尽也。	Su Dongpo explained this principle well in his “Rhapsody on the Red Cliffs”: “Do you also understand water and the moon? What passes is like this, yet it has never truly gone away; what waxes and wanes is like that, yet in the end neither diminishes nor increases. Viewed from the standpoint of change, heaven and earth cannot remain unchanged even for an instant; viewed from the standpoint of the unchanging, things and I are both without end.”
”水不停地流啊流过去，水尽管流但并不是流过去就没有了，水还是滔滔不绝地流。月有阴晴圆缺，阴缺时候没有少掉什么，月亮晴圆的时候也没有多出什么来，尽管圆与缺，月亮的月体还是如此。	Water flows on and on. Although it flows, it does not disappear merely because it has flowed on; the water continues in an unceasing torrent. The moon waxes and wanes, is bright or obscured, full or deficient. Nothing is lost when it is obscured or deficient, and nothing is added when it is bright and full. Despite fullness and deficiency, the substance of the moon remains as it is.
东坡居士借水和月说明万物的假相在变化而实体未变易。同时又进一步说明心胸不豁达，执着假相的人看世间是沧海桑田，瞬息万变的，而开朗明智之士识得事物与众生一致的真体，就知道天地的一切一切皆是常住不变的了。	Layman Dongpo used water and the moon to show that the illusory appearances of all things change while their essential reality does not. He further explained that those whose minds are not open and who cling to illusory appearances see the world as seas turning into mulberry fields, changing in an instant; but broad-minded and discerning people

	recognize the one true essence of things and sentient beings, and thus know that all things in heaven and earth are ever abiding and unchanging.
真正悟道者，就是如此潇洒自在，横拈竖指，皆成妙谛，倒说竖说，无非奇葩。此妙趣岂笔墨之所能形容！是故我等做功夫，必须精勤努力，不可懈怠因循，于有生之年，证成大道，广度众生，才无愧于此生也！	Those who have truly realized the Way are thus free and at ease: whether they raise something horizontally or point to it vertically, all becomes a wondrous truth; whether they speak backward or forward, nothing is not a marvelous flower. How could this subtle delight possibly be described by brush and ink? Therefore, in our practice we must diligently exert ourselves and must not grow lax or drift along. We should realize the great Way within this lifetime and liberate vast numbers of sentient beings; only then shall we not have lived this life in vain.
“见宗唯有般若光，可以智慧观照抉择。”【见】	“Only the light of prajñā can reveal the principle, enabling one to contemplate and discern with wisdom.” [View]
修法首重见地正。前面说了，因正果始正，因不正，果必遭迂曲。见地是修法开始的因地，所以必须端正。尤其在末法时代的现阶段，鱼龙混杂、邪法盛行，五花八门的歪门邪道横行无忌，我们修法更须具择法眼，识辨真师，才免误入歧途，走冤枉路。	The first and foremost requirement in practice is correct view. As stated earlier, only when the cause is correct can the fruition be correct; if the cause is incorrect, the fruition will inevitably be distorted. View is the causal ground from which practice begins, so it must be upright. Especially at this present stage in the age of Dharma decline, when fish and dragons are mixed together, heterodox teachings flourish, and all kinds of crooked paths run rampant without restraint, we practitioners must all the more possess the dharma eye that discerns teachings and recognize true teachers, lest we enter a wrong path and travel a needless road.
讲到知见，前面讲过因学人的根基不同与知识差异，而有多种多样的知见。有一部分人慷慨豪放，意气风发，能牺牲自己，利益他人，就是不愿学佛，以为为人正直，乐善好施，就是世间最高尚的人了。这是人天乘知见。	Speaking of views, it was explained earlier that, because practitioners differ in capacity and knowledge, there are many different kinds of views. Some people are generous and bold, high-spirited, capable of sacrificing themselves to benefit others, yet unwilling to study Buddhism. They believe that being upright and delighting in good deeds and generosity makes one the noblest kind of person in the world. This is the view of the human and deva vehicle.

有人自以为是，不管他人生死，所谓各人自扫门前雪，休管他人瓦上霜。这是小乘偏空知见。	Some people are self-righteous and disregard the life and death of others, saying, “Each person sweeps the snow before his own door and does not concern himself with the frost on another’s roof.” This is the biased-emptiness view of the Lesser Vehicle.
有人见他人苦即自己苦，为救他人发奋修道。这是大乘菩萨知见。	Some see another’s suffering as their own suffering and diligently cultivate the Way in order to save others. This is the bodhisattva view of the Mahāyāna.
更有人受佛学熏陶，因知一切众生皆具如佛一样的无漏智性，因迷了外境而不觉知，只要回光返照，即能恢复本性光明，起诸妙用。这是最上乘佛知见。	Still others have been influenced by Buddhist learning and know that all sentient beings possess undefiled wisdom-nature like that of the Buddha. Deluded by external objects, they are unaware of it; but as soon as they turn the light inward, they can restore the luminosity of their intrinsic nature and give rise to all manner of wondrous functioning. This is the supreme Buddha view.
另有人心外取法，住着神通，这是外道知见… …	Others seek dharmas outside the mind and abide in attachment to spiritual powers. This is the heterodox view… …
总的说来，不问什么知见，总以从大悲心出发，舍己为人，方是正知见，否则是邪知见。因不从大悲心出发，不问你修什么道，不是偏空，即是住执神通，决不能证得空悲双融的正定，因而不能圆成佛果。	In general, whatever one’s view may be, only a view that proceeds from great compassion and selflessly benefits others is right view; otherwise it is a wrong view. If one does not proceed from great compassion, then whatever path one cultivates, one will either fall into biased emptiness or cling to spiritual powers. One can never realize the correct samādhi in which emptiness and compassion are integrated, and therefore cannot perfect Buddhahood.
由此看来，要能选择一个正确的因地知见来学佛，必须以般若大智来细细甄别方能无误。	From this it can be seen that, in order to choose a correct causal-ground view for studying Buddhism, one must carefully discriminate with the great wisdom of prajñā; only then can one avoid error.
可惜现代的学佛人，不知道何者为正，都趋向神通，认为有神通即是大法，去学什么功、什么道，而不知那些挂着佛门招牌的功、法，都是离心性而修的邪法，所谓的神通也都是鬼、神、妖、怪的附体，不是从自性心中发出来的	Unfortunately, modern Buddhist practitioners do not know what is correct. They all gravitate toward spiritual powers, believing that whoever has such powers possesses a great Dharma. They go to learn one kind of qigong or another kind of path, not knowing that those practices and teachings that bear the signboard of Buddhism are heterodox

	teachings cultivated apart from mind and intrinsic nature. Their so-called spiritual powers are all possessions by ghosts, spirits, demons, and monsters, rather than genuine spiritual powers arising from one's own intrinsic mind.
真神通，学了非但无益，还有入魔的危险；另有一些学佛多年同仁，本应知道从心地——根本上修学，方是正道，但他们因贪心未泯，执着神通，也鬼使神差地背弃了正法，跟着那些弄虚作假的牛鬼蛇神为虎作伥去了。这都是无有般若智慧，知见不正而遭受的冤苦。	Studying them is not only of no benefit, but also carries the danger of falling into demonic states. There are also fellow practitioners who have studied Buddhism for many years and should know that the correct path is to cultivate from the mind-ground—the root. Yet because their greed has not been extinguished and they cling to spiritual powers, they too have, as if driven by ghosts and gods, abandoned the true Dharma and followed those fraudulent demons and monsters, becoming their accomplices. These are all unjust sufferings brought about by the absence of prajñā wisdom and by incorrect view.
“彼空性不离大悲，般若菩提等持双运，故空悲双融方为正定。”【定】	“That emptiness does not depart from great compassion; prajñā and bodhi are cultivated together in balanced union. Therefore, only the integration of emptiness and compassion is correct samādhi.” [Samādhi]
在修证路上有一条岔路还须知道，不然就会误入偏空的“灭尽定”。有种人在修法时，以压念不起坐在那里不动为究竟。坐在死水潭里，变为土、木、金、石，又落入一重枯寂的生死，这也是无大悲心，不思起用度生的过错。	There is another fork in the road of practice and realization that must be understood; otherwise one may mistakenly enter the biased-emptiness “samādhi of cessation.” Some people regard suppressing thoughts so that none arise, and sitting motionlessly, as the ultimate. They sit in a stagnant pool, becoming like earth, wood, gold, or stone, and fall into yet another kind of lifeless birth and death. This too is the error of lacking great compassion and not considering how to give rise to functioning in order to liberate sentient beings.
如《六祖坛经》所示之卧轮禅师偈：“卧轮有伎俩，能断百思想，对境心不起，菩提日日长。”就是说这种人修法走错路不能成道。	As illustrated by the verse of Chan Master Wolun in the Platform Sūtra of the Sixth Patriarch: “Wolun has a certain skill: he can cut off a hundred thoughts. When facing circumstances, the mind does not arise; bodhi grows day by day.” This means that people who practice in this manner have taken a wrong road and cannot realize the Way.

须知我们的法身虽空而无相，但它是妙用无边的，不是死寂不能起用的。如死压本性一念不起，非但落入灭尽定，也无从彻见法界全体。因为本性之所以为空，是因为空能融万有，不是无相的死空、顽空，所以它不离大悲心起种种度生妙用。体、相、用俱全，方是法界全体，否则，死而不动，何能福慧双圆而证成佛果！	You should know that although our dharmakāya is empty and without characteristics, its wondrous functioning is boundless; it is not dead stillness incapable of functioning. If one forcibly suppresses the intrinsic nature so that not a single thought arises, one not only falls into the samādhi of cessation but also has no way to thoroughly see the totality of the dharma realm. The intrinsic nature is empty because emptiness can encompass all things; it is not a lifeless or inert emptiness devoid of characteristics. Therefore, it does not depart from great compassion and gives rise to all kinds of wondrous functions for liberating sentient beings. Only when essence, characteristics, and function are all complete is this the totality of the dharma realm. Otherwise, if one is dead and motionless, how can one perfect both merit and wisdom and realize Buddhahood?
因是，修道必须空悲双融，不可或缺。	Therefore, in cultivating the Way, emptiness and compassion must be integrated; neither can be lacking.
所谓空者即是慧，识得一切皆是自心影像，不可得，无可取，彻底放舍，心空如洗；悲者即是福德，从大悲心发起广度众生的大愿，不厌辛勤地做种种利益众生的善事而无住，积累福德，才能证到智慧、福德俱圆皆满的果地佛。否则，修慧不修福，就落入“罗汉供应薄”；修福不修慧，又落入“大象挂璎珞”的不圆满果报中去了。	What is called emptiness is wisdom: recognizing that everything is but images projected by one’s own mind, unobtainable and not to be grasped; letting go completely, so that the mind is empty and clean as if washed. Compassion is merit and virtue: from the great compassionate mind arises the great vow to liberate sentient beings extensively. One tirelessly performs all kinds of good deeds that benefit sentient beings, without abiding in them, thereby accumulating merit and virtue. Only then can one realize Buddhahood at the fruition stage, in which wisdom and merit and virtue are both perfectly complete. Otherwise, cultivating wisdom without cultivating merit and virtue leads to “the arhat’s scant offerings”; cultivating merit and virtue without cultivating wisdom leads to the incomplete karmic result of “an elephant wearing jeweled garlands.”

我们修道果能立正知见，认识本性乃成道之本，从空悲双运道上下手，努力用功，不消多时即能打开本来，亲见佛性，即知物物头头皆我本性显现，时时处处无非般若妙用，一切即一，一即一切，又何有人、我、物与众生之分别哉！	If, in cultivating the Way, we establish right view and recognize that realizing our true nature is the foundation of attaining the Way; if we begin with the path of the joint cultivation of emptiness and compassion and apply ourselves diligently, then before long we can open up to what is original and directly see the Buddha-nature. We will then know that each and every thing is a manifestation of our own true nature, that at all times and in all places there is nothing but the wondrous functioning of prajñā. All is one, and one is all; how then could there be distinctions among persons, self, things, and sentient beings?
若有丝毫粘着、分厘隔阂，就难免为事相或老和尚舌头所瞒，于言行上纳败阙而不得自由了。	If there is even the slightest attachment or the smallest barrier of separation, one will inevitably be deluded by phenomenal appearances or by an old master's tongue, admit defeat in one's words and actions, and lose one's freedom.
有一位居士去参虚云老和尚，虚老问：你做什么功夫啊？居士答：我观心。虚老问：啊，你心观到了没有？居士答不出来了。虚云和尚说：你还要好好用功啊！其实很好答。问你观到了没有？答，观到了。	A lay practitioner once went to interview the old master Xuyun. Master Xu asked, "What practice are you doing?" The lay practitioner replied, "I contemplate the mind." Master Xu asked, "Ah—have you seen the mind you contemplate?" The lay practitioner could not answer. Chan Master Xuyun said, "You still need to apply yourself well!" In fact, it would have been easy to answer. When asked, "Have you seen it?" he should have replied, "I have seen it."
本来不应该这么答，因真心无相不可以眼见，而且心是迥脱根尘，孤明独耀，无相对的能观与所观的，但与大和尚对话，不妨虎口里横身，看他怎么下口来咬！虚云和尚必定不放你过去，追问云：观到了，心在什么处？即伸出手掌云：和盘托出。	Originally, one should not answer in this way, for the true mind is formless and cannot be seen with the eyes. Moreover, the mind is far removed from the sense faculties and their objects, solitary in its luminosity and shining alone; there is no opposing subject that contemplates and object that is contemplated. But in conversation with a great master, one may as well throw oneself across the tiger's mouth and see how he will bite. Chan Master Xuyun certainly would not let you pass. He would press on and ask, "You have seen it—where is the mind?" Then he would extend his palm and say, "Present it all in full."
这就把你的真心和盘显示出来了。真心不在别处，时时在你面前放光，有什么难答的。古德云："道也者，不	This displays your true mind completely. The true mind is not elsewhere; it is always shining before

可须臾离也，可离非道也。”真心无断续相，故不可离；不可离，故时时在定而无出入。	you. What is difficult about answering? An ancient worthy said: “The Way is that from which one cannot be separated even for a moment; what can be separated from is not the Way.” The true mind has no appearance of interruption or continuity; therefore, it cannot be left. Since it cannot be left, it is always in samādhi, without entrance or exit.
如果这定是有出有入的，就不是正定了。偏空的定，是没有大悲心的定，当然不是正定；同样有出有入的定也不是正定，正定是既不偏空又无出入的。	If this samādhi has entering and leaving, it is not right samādhi. The samādhi of biased emptiness is samādhi without a great compassionate mind, and naturally is not right samādhi. Likewise, samādhi that has entering and leaving is not right samādhi. Right samādhi neither inclines toward emptiness alone nor has entrance or exit.
什么是大定呢？对境不迷惑，任何境界在面前，就像儒教所讲的“泰山崩于前而色不变，麋鹿兴于左而目不瞬”一样，一点不动。所以，我们修法须时时刻刻这样子，在动乱当中去磨练，在行住坐卧、人事往来当中去锻炼。不要学那偏空与有出有入的定，须学空悲双融的正定。习正定，才是修道的要着。	What is great samādhi? It is not being deluded by circumstances. Whatever circumstance appears before one, one is like what Confucian teaching describes: “Though Mount Tai collapses before one, one’s expression does not change; though a herd of deer rises to one’s left, one’s eyes do not blink.” One is utterly unmoved. Therefore, when practicing the Dharma, we must be like this at every moment: temper ourselves amid turmoil and train ourselves in walking, standing, sitting, lying down, and all human interactions. Do not learn the samādhi of biased emptiness or samādhi that has entering and leaving. You must learn right samādhi, in which emptiness and compassion are harmoniously integrated. Practicing right samādhi is the essential point of cultivating the Way.
“具正见正定者，契合诸佛生之苗芽，即菩萨行趣。一切利他六度万行，方为善机行者。”【行】	“Those who possess right view and right samādhi accord with the sprouting seed of the Buddhas’ birth; this is the course of bodhisattva practice. Only the six perfections and myriad practices that benefit others are the wholesome capacities of practitioners.” Practice
我们具备了修道的正见、正定，用起功来，就不至走入歧途，而易于成就了。所以修道一定要有正见、正定，没有正见、正定，都是煮沙求成饭无有是处，不能成道。	When we possess right view and right samādhi for cultivating the Way, our efforts will not go astray, and attainment becomes easier. Therefore, cultivating the Way certainly requires right view and right samādhi. Without right view and right samādhi, it is like cooking sand in the hope of

	producing rice: there is no possibility of attaining the Way.
契合诸佛生之苗芽者，就是我们具有了正见、正定，即是菩提之芽发出了，将来一定能茁壮成长，成果地佛。因正果正，因地不正，果遭迂曲。这是“菩萨行趣”，是菩萨修行的正确道路（趣者，道路也）。我们要这样做，才是行菩萨道，将来才能成佛。	“Accord with the sprouting seed of the Buddhas’ birth” means that, when we possess right view and right samādhi, the sprout of bodhi has emerged and will surely grow strong, culminating in Buddhahood at the fruition stage. When the cause is right, the result is right; if the causal ground is not right, the fruition becomes distorted. This is the “course of bodhisattva practice”—the correct path for a bodhisattva’s cultivation (qu means “path”). We must practice in this way for it to count as following the bodhisattva path, and only then can we become Buddhas in the future.
我们大乘人修行的出发点是为了利他，而不是为了自利，就象游泳场里的救生员。为了救落水者，救生员自己先要学会游泳、掌握救生术。不先学会救人的本领，跳下水去，非但不能救人，自己先被淹死了。	The starting point of cultivation for us Mahāyāna practitioners is to benefit others, not to benefit ourselves, just as with a lifeguard at a swimming pool. To rescue someone who has fallen into the water, a lifeguard must first learn to swim and master lifesaving techniques. If one jumps into the water without first learning the skills needed to save others, not only will one be unable to save anyone, but one will drown first oneself.
所以，我们学佛须学大乘，为了救度众生而学佛，不要只为了自己。只为自己出生死、生西方享福，不是我们的目的。求生西方净土的人，亦须到西方净土修成大道，而后回来救度众生，才符合佛、菩萨的胸怀。所以，学佛须时时刻刻不能离开众生啊！	Therefore, in learning Buddhism we must learn the Mahāyāna, learning Buddhism in order to liberate sentient beings, not merely for ourselves. To seek only one’s own liberation from birth and death and rebirth in the Western Pure Land to enjoy blessings is not our aim. Those who seek rebirth in the Western Pure Land must also cultivate the great Way there and then return to liberate sentient beings. Only this accords with the spirit of Buddhas and bodhisattvas. Therefore, in learning Buddhism, we must never depart from sentient beings at any time.
再回过头来说，我们如果离开众生，就不能成佛。为什么？因为离开众生，你的智慧、福德也不能圆满。	To return to the point: if we leave sentient beings behind, we cannot become Buddhas. Why? Because apart from sentient beings, neither our wisdom nor our merit and virtue can be perfected.

我们不是说要破见、思、尘沙和无明等四种惑吗？尘沙惑，是见、思二惑后的微细惑，就是说我们的微细烦恼习气种子，多得象泥沙一样，细微如灰尘一般，要破它，将它扫净，就要在度众生份上磨练。	Do we not say that we must overcome the four kinds of delusion: delusions of views, delusions of thought, dust-like delusions, and ignorance? Dust-like delusions are the subtle delusions that follow the delusions of views and thought. That is, the seeds of our subtle afflictions and habitual tendencies are as numerous as mud and sand, as minute as dust. To overcome them and sweep them clean, we must temper ourselves in liberating sentient beings.
为什么？因为众生的习惯、习气各各不同，你要度他就须舍己从人，随顺他、接近他，才能引他入门。要做到这一点，你自己先要把习气扫光。	Why? Because the habits and habitual tendencies of sentient beings differ in every case. To liberate them, you must put aside yourself and follow others, accommodating and drawing close to them, before you can lead them through the gate. To do this, you must first sweep away your own habitual tendencies.
否则，你自己的习气还在，贡高我慢，怎么能随顺他人？所以菩萨四摄中之一为同事摄——随顺他人。你和众生一起干事，才能把他拉过来。	Otherwise, if your own habitual tendencies remain and you are arrogant and self-conceited, how can you accommodate others? Thus, one of the four means of embracing sentient beings practiced by bodhisattvas is cooperation—accommodating others. Only by working together with sentient beings can you draw them over.
每个众生的性格、脾气都不同，你都能适应，都能对机，你的主观微细习气才消尽，你的心量才广阔，尘沙惑才能断，智慧才能圆满。所以，尘沙惑一定要在度众生中才能了，智慧不放在度众生上去不能圆满。	Every sentient being has a different character and temperament. When you can adapt to them all and respond appropriately to each person’s capacity, your own subtle, subjective habitual tendencies will be exhausted, your mind-capacity will become broad, dust-like delusions can be cut off, and wisdom can be perfected. Therefore, dust-like delusions can be brought to an end only while liberating sentient beings. Wisdom cannot be perfected unless it is applied to liberating sentient beings.
福德呢？你不为大众做事，福德从哪里积累呢？要为大众服务，要为大众牺牲啊！像释迦佛就曾不止一次地为大众牺牲。	What about merit and virtue? If you do not serve the community, how can you accumulate merit and virtue? You must serve and sacrifice for the community. Śākyamuni Buddha, for example, sacrificed himself for the community on more than one occasion.

当众生因共业重，闹荒灾无粮食充饥时，释迦佛就变了一个大得不得了的动物，从天上降下来，给大家吃，吃饱之后，再给大家说法。	When sentient beings, burdened by heavy collective karma, suffered famine and had no food to satisfy their hunger, Śākyamuni Buddha transformed himself into an enormous animal, descended from heaven, and let everyone eat of him. After they had eaten their fill, he taught them the Dharma.
使大家既得粮施，又有法施，而脱饥馑生死苦海，这是何等伟大学佛度生之典范！我们既然学佛，就要为众生牺牲，为众生服务，才能积累福德。佛为两足尊，要成佛就要智慧、福德都具足了才行。	Thus, everyone received both the gift of food and the gift of Dharma, and was freed from the ocean of suffering of hunger, birth, and death. What a great model of learning Buddhism and liberating sentient beings! Since we study Buddhism, we must sacrifice and serve for sentient beings in order to accumulate merit and virtue. The Buddha is the Honored One Perfect in the Two Accumulations; to become a Buddha, one must possess both wisdom and merit and virtue in full.
所以，依于众生才能成佛，没有众生你根本不能成佛，没有众生你顶多成个罗汉，法见俱未除也。因为尘沙习气改不了，智慧不圆满，福德更不具足。因此你能成佛，还要感谢众生，是众生帮助你成道的，没有众生，你的习气改不了，福德无由积累，你决不能成佛的。所以说“一切利他六度万行，方为善机行者。”	Therefore, one can become a Buddha only in reliance on sentient beings. Without sentient beings, you fundamentally cannot become a Buddha; at most, you can become an arhat, while the view of dharmas has not yet been removed. This is because dust-like habitual tendencies cannot be transformed, wisdom is not perfected, and merit and virtue are even less complete. Thus, if you can become a Buddha, you should thank sentient beings. Sentient beings help you attain the Way. Without sentient beings, your habitual tendencies cannot be transformed, there is no means of accumulating merit and virtue, and you can never become a Buddha. Hence it is said, “Only the six perfections and myriad practices that benefit others are the wholesome capacities of practitioners.”
六度万行者，乃施、戒、忍、精、禅、智。第一、布施。施予大众，有财布施、法布施、无畏施等。第二、持戒。就是守佛制的戒律，最基本的是五戒：不杀、不盗、不淫、不妄、不饮酒，持戒目的是使心清净。第三、忍辱。	The six perfections and myriad practices are giving, moral discipline, patience, diligence, dhyāna, and wisdom. First, giving: giving to the community includes material giving, giving of Dharma, and giving freedom from fear. Second, observing the precepts: this means observing the precepts established by the Buddha. The most basic are the five precepts: not killing, not stealing, not engaging in sexual misconduct, not lying, and not drinking

	alcohol. The purpose of observing the precepts is to purify the mind. Third, patience.
对忍辱大家都错会了，以为是人家骂我、打我，忍住，不要动，这样子不行。长久如此，要生病的。忍辱是什么？无辱可忍。忍辱者非忍耐，而是忍可、认可也，就是心里真正服贴了。《金刚经》云：“无我相、无人相。	Everyone misunderstands patience, thinking that when others curse or strike them, they should merely endure it and remain unmoved. That will not do. If one does so for a long time, one will become ill. What is patience? There is no insult to endure. Patience is not endurance; it is acceptance and acknowledgment—it is truly yielding in one’s heart. The Diamond Sūtra says: “No mark of self, no mark of person.”
”无我相，谁骂谁？无人相，谁骂我？谁骂谁，谁骂我，二者都不可得，都是空。他假若污辱我如何如何，我认可。无我，他骂如风吹树，过去算了。	“No mark of self”: who curses whom? “No mark of person”: who curses me? Who curses whom, and who curses me—neither can be obtained; both are empty. If someone insults me in some way, I accept it. With no self, their cursing is like wind blowing through trees; it passes, and that is all.
无人相、无我相，空不可得，这就是无生法忍！无生法忍是真正认可了宇宙人生的真理，明白了所谓大千世界都是假相，根本没有生没有灭啊！一切东西都是我们自性妙用的显现，一切都是因缘生，“因缘所生法，我说即是空”。	No mark of person, no mark of self: empty and unobtainable—this is the patience of the unborn dharmas! The patience of the unborn dharmas is truly accepting the truth of the universe and human life, understanding that the so-called great thousandfold world is entirely illusory, fundamentally without arising or ceasing. All things are manifestations of the wondrous functioning of our own intrinsic nature; all arise from causes and conditions: “Dharmas arising from causes and conditions, I say, are empty.”
空的，了无一法可得，哪里有生？没有生，哪里有灭？一切都没有，你忍个什么？再说一遍，忍辱者，不是忍耐。忍者，认可了，心真空了，真服贴了，无诤，就是忍辱行！第四、精进。	Being empty, there is not a single dharma to be obtained. Where could there be arising? Without arising, where could there be ceasing? If all is absent, what is there to endure? Let me repeat: patience is not mere endurance. Patience means acceptance: the mind is truly empty, truly yielding, and free from contention. This is the practice of patience. Fourth, diligence.
为救度众生就要成道，不成道怎么度众生？要成道就要精进。精进不懈为度众生，不是为了自己。第五、禅定。时时刻刻修禅定，对境心不动摇，不跟妄念流转。第六、大智慧。	To liberate sentient beings, one must attain the Way. Without attaining the Way, how can one liberate sentient beings? To attain the Way, one must be diligent. One diligently perseveres in order to liberate sentient beings, not for oneself. Fifth, dhyāna and samādhi: practice dhyāna and samādhi at every moment, so that the mind does not waver

	in response to circumstances and does not flow along with deluded thoughts. Sixth, great wisdom.
有大智慧，才能依据不同的机缘，善巧方便度众生。所有这些利他的善行，才是菩萨行，不然就不是菩萨了。恒河大手印是密宗的大法，不讲那些小法，因此一下就讲到正点上。	Only with great wisdom can one liberate sentient beings skillfully and expediently according to their differing capacities and conditions. All such good deeds that benefit others alone constitute bodhisattva practice; otherwise, one is not a bodhisattva. The Great Mahāmudrā of the Ganges is a great Dharma of Esoteric Buddhism; it does not discuss such minor teachings, and therefore goes directly to the essential point.
六、重在实修	VI. Emphasis on Actual Practice
“能再于寂静处，放下一切事缘，一心精进，即生于本净心体，必得正解脱而登妙觉。”	“If, furthermore, in a quiet place one lets go of all entanglements of affairs and conditions and diligently applies oneself with one-pointed mind, one will enter the originally pure essence of mind, certainly attain true liberation, and ascend to wondrous enlightenment.”
用功的人识得自性，在喧闹的环境当中又能适应，具足受用，不用修什么法，只是在尘境当中转，磨练自己的习气就是了。	A practitioner who recognizes intrinsic nature and can also adapt amid noisy surroundings, fully enjoying its benefits, need not practice any particular Dharma. One need only move amid the dusty circumstances of the world and temper one’s own habitual tendencies.
但是，有的人不适应，根基比较差，怎么办哪？有办法，即能“再于寂静处，放下一切事缘”，找个清净的地方，比如清净的山林，或者是比较清净的家庭环境，是很好的。但是有了好地方，就要放下一切事缘。	But some people are not suited to this; their faculties are relatively weak. What should they do? There is a way: they can “again, in a quiet place, set aside all worldly involvements.” Find a pure and quiet place—for example, a secluded mountain forest or a relatively peaceful home environment. That is very good. But once you have found such a place, you must set aside all worldly involvements.
假若你有了清净的地方，而身在净处心不净，也是徒然！修行成道在心，你心里乱七八糟、胡思乱想，等于在闹市，所以不行！要成道，须放下一切事缘，所有的事情在上座用功时都要放下来，修行才能上路。	If you have found a pure and quiet place but your body is in a pure place while your mind is impure, it is still futile. Cultivation and realization of the Way depend on the mind. If your mind is in a complete muddle, full of wild thoughts, it is no different from being in a bustling market; it will not do. To realize the Way, you must set aside all worldly involvements. When you sit down to practice, you must put aside every matter; only then can your cultivation get underway.

所以，我常劝大家上座时就要像死掉了一样，一切不管，不能再瞎想。	Therefore, I often urge everyone that, when sitting down to practice, they should be as though dead: attend to nothing at all and cease indulging in idle thoughts.
千万不要想这个事怎样做、那个事又如何安排，儿子、女儿怎么管教等等；要是上座时老想这些，那就糟糕了！我们要什么事也不管，最坏的是坐在座上还为子女操心：唉！阿毛、阿狗呀，时间到了，再不起来迟到了，快起来、起来。	Never think about how this matter should be handled, how that matter should be arranged, how your sons and daughters should be disciplined, and so on. If you keep thinking about such things while sitting in meditation, that is dreadful! We must attend to no affairs at all. Worst of all is sitting in meditation while still worrying about one's children: "Ah, A-Mao, A-Gou, it is time. If you do not get up, you will be late. Get up—quickly, get up!"
唉！这样一心二用、心力涣散，怎么能坐得好呢？这样的事我见多了，不是凭空捏造，实在是耳闻目睹的啊！唉——！这样打坐还坐得好么？因此，我们上座时任何事也不能管，就当自己死掉了，管不了那么多了。	Ah! With the mind divided in two and mental energy scattered like this, how can one sit well? I have seen many such cases. I am not making them up out of thin air; I have truly heard and witnessed them myself! Ah! Can one meditate well in this way? Therefore, when we sit down to practice, we cannot attend to any matter. We should regard ourselves as dead, unable to concern ourselves with so many things.
我再强调：上座时放下一切事缘，当自己死了一样不动，这样做才能得受用，才能得正定，不然你怎么得定，定不了的！所以，修法一定要放下一切事缘。	Let me emphasize this again: when sitting down to practice, set aside all worldly involvements and remain still as though you were dead. Only by doing this can you gain real benefit and attain correct samādhi. Otherwise, how could you attain samādhi? You simply cannot settle into it. Therefore, in practicing the Dharma, you must set aside all worldly involvements.
放不下，即使有清静地方可去，你也不要去，去也白搭，你心里乱糟糟的，呆在安静的地方，就如同在南京路上一样热闹非凡。因此，修法关键在真能放得下，只有放得下，才能够一心精进。	If you cannot let go, then even if there is a quiet place for you to go, do not go; going there would be futile. Your mind will still be in turmoil, and staying in a quiet place will be as lively as being on Nanjing Road. Therefore, the key to practicing the Dharma is truly being able to let go. Only by letting go can you advance single-mindedly.
真正放得下来，一心一意地修，不论你修什么法，都能立竿见影地和你自心相应。	If you can truly let go and cultivate single-mindedly, then whatever Dharma you practice will immediately correspond with your own mind.
常听有人说：唉！某某人很快啊！他也没有怎么坐，就证到本来面目了！我怎么坐了这么多时，还没有这个境	One often hears people say: "Ah, so-and-so is so quick! He did not even sit very much, yet he

界呀？哈哈！他的心能放得下，清净了，所以能速证；你的心放不下，乱七八糟的，不能清净，怎么会有亲证的境界呢？当然没有了。	realized his Original Face. Why have I sat for so long without experiencing such a state?" Ha, ha! His mind can let go and has become pure, so he can realize swiftly. Your mind cannot let go; it is in a complete muddle and cannot become pure. How could you have the experience of direct realization? Of course you cannot.
所以，修行的时间不在长短，而在你的心清净不清净，心死不死。老实讲一句：你心果真死了，坐下来不多时，你就安然入定了，自然有轻安、宁喜的禅境，自然会光明大放。你心不净，你要证境从哪里来呢？当然是没有了。是故修法勿论时间长与短，而看你心净不净，心死不死，这是关键之所在。	Therefore, the time spent in cultivation does not depend on its length, but on whether your mind is pure and whether your mind has died. To speak frankly: if your mind has truly died, then not long after you sit down, you will peacefully enter samādhi. States of Chan marked by ease, tranquility, and joy will naturally arise, and radiant light will naturally shine forth in abundance. If your mind is impure, where could realized states possibly come from? Naturally, there will be none. Thus, in practicing the Dharma, it does not matter whether the time is long or short; what matters is whether your mind is pure and whether your mind has died. This is the crucial point.
果真能够放下万缘，一心精进了，“即生于本净心体，必得正解脱而登妙觉”，即生，指这一生。密宗是讲即生成佛的，就是这一生要成佛。也有的人把它变成身体的“身”，就是这身体要成佛，在密宗有这种说法。	If you can truly let go of the myriad conditions and advance single-mindedly, then “one is immediately established in the originally pure essence of mind, will surely attain true liberation, and ascend to wondrous awakening.” “Immediately” means in this very life. Esoteric Buddhism speaks of attaining Buddhahood in this very life—that is, becoming a Buddha in this very life. Some people also interpret it as the character for “body,” meaning that this very body is to become a Buddha; Esoteric Buddhism has such a teaching.
我们上次讲了大圆满、大圆胜慧，这些法就是讲身体能成就。这大手印就是大圆满的前趋，大圆满分两段，一段是彻却，一段是妥嘎；一个是立断，一个是顿超。	Last time we discussed Dzogchen and Great Perfect Wisdom. These teachings speak of the body being able to attain accomplishment. Mahāmudrā is the precursor to Dzogchen. Dzogchen is divided into two parts: one is Trekchö, and the other is Tögal; one is cutting through, and the other is direct crossing.
立断，就是当机立断，当下就断掉一切烦恼、妄想、执着，本性朗然现前；顿超，一下子就超出三界，就成佛了。	Cutting through means decisively cutting off, right at the moment, all afflictions, deluded thoughts, and attachments, so that intrinsic nature clearly appears before one. Direct crossing means at once

	transcending the three realms and becoming a Buddha.
这大手印就是彻却法，直指你不要用什么方法来修而当下断除妄想见性，后面还讲到三空相应，我们到后面再讲，现在暂不讲。所以，大手印是很高深的密法，直接指示你成道。	This Mahāmudrā is the practice of Trekchö: it directly points out that you need not employ any method of cultivation, but should immediately cut off deluded thoughts and see your true nature. Later we will also discuss correspondence with the three emptinesses; we will speak of that later, not now. Thus, Mahāmudrā is a very profound esoteric teaching that directly instructs you in realizing the Way.
这一生我们能够放得下，必定能够在本净性体上得真正的大解脱。本净性体，就是说我们本有的妙性，是本来清净的、没有污染的。现在污染是什么缘故呢？是着相趣境的缘故，迷于外境而不知有本来。	If in this very life we can let go, we will certainly attain true great liberation on the basis of the originally pure essence of our nature. The originally pure essence of our nature means that our inherently possessed wondrous nature is originally pure and free from contamination. Why is it now contaminated? Because we cling to appearances and pursue external objects, becoming deluded by external circumstances and failing to recognize what is original.
从前古人根厚，执着轻，经师父一点，就明白了，即能当下承当，不再迷惑，把境放下来，从而保任自性，除去妄习，很快就成道了。现在的人呢？根基钝了，障也重了，任你讲破喉咙，他也不能认识，还是着境，所以要多走冤枉路。	In former times, people had deep roots and light attachments. With a single point from their teacher, they understood; they could immediately take it up for themselves, cease being deluded, let go of circumstances, preserve and sustain their intrinsic nature, and remove their deluded habits. They realized the Way very quickly. What about people today? Their faculties have become dull, and their obstacles have grown heavy. You may speak until your throat breaks, yet they still cannot recognize it; they remain attached to circumstances and therefore must take many unnecessary detours.
我师父王骧陆先生曾经讲：“修禅宗的人，三十年参这句‘念佛是谁？’不走着，才打开本来亲见佛性。我们修密法，三年就能打开来见性了。”就时间说来，已较禅宗少了十倍的时间，已是很迅速了。	My teacher, Mr. Wang Xianglu, once said: “Those who practice the Chan school may investigate the phrase ‘Who is it that recites the Buddha’s name?’ for thirty years without departing from it, and only then open up to their original nature and personally see their Buddha-nature. We who practice Esoteric Buddhism can open up and see our true nature in three years.” In terms of time, that is already ten times less than in the Chan school and is very rapid indeed.

但就本性说来，参禅也不用。	But from the standpoint of intrinsic nature, even investigating Chan is unnecessary.
三年也好，三十年也好，都是走冤枉路啊！因为大家本来是佛，既用不着在这里参禅，也不用念什么“ong bala……”在这里打坐用功，不是披枷戴锁、无事找事而徒困自己吗？你一切放下，恢复自性本真佛，想睡你就睡，想坐就坐，活泼天真多好！就如庞居士女儿灵照说的：“也不难，也不易，饥来吃饭困来眠。	Whether three years or thirty years, they are all unnecessary detours! Since everyone is originally a Buddha, there is no need to investigate Chan here, nor to recite some “ong bala …” while sitting here and exerting oneself in practice. Is that not like wearing a cangue and shackles, creating trouble where there is none, and merely exhausting oneself? Let go of everything and restore your intrinsically genuine Buddha-nature. Sleep when you wish to sleep, sit when you wish to sit—how lively, natural, and wonderful that is! As Layman Pang’s daughter Lingzhao said: “Neither difficult nor easy: when hungry, eat; when tired, sleep.”
”本性就是这么自在安乐，何苦挖肉补疮，自寻烦恼呢！然而，我们须知灵照说的是透末后牢关，不先透庞公、庞婆说的前二关是做不到的，因我们虽具如来佛性，但多生习气深厚，不经一番艰苦锻炼，习气不除是得不到真实受用的。	Intrinsic nature is naturally so free and at ease, so why go to the trouble of digging out flesh to mend a sore, seeking affliction for oneself? Yet we must understand that what Lingzhao said concerns passing through the final barrier. Without first passing through the first two barriers spoken of by Layman Pang and his wife, one cannot do this. Although we possess the Tathāgata’s Buddha-nature, our habitual tendencies accumulated over many lives are deep and heavy. Without a period of arduous training, and without removing those habitual tendencies, one cannot obtain genuine benefit.
所以还须参禅、打坐，走一番冤枉路透前二关才行。庞公说：“难、难、难，十担油麻树上摊。”破初关是最难的，我们初初用功，妄念纷飞，定不下来，难见到本性，就如把油麻籽摊上树一样难。	Therefore, one must still investigate Chan and sit in meditation, taking an unnecessary detour in order to pass through the first two barriers. Layman Pang said: “Difficult, difficult, difficult—like spreading ten loads of sesame seeds upon a tree.” Breaking through the first barrier is most difficult. When we first begin to exert ourselves in practice, deluded thoughts fly about, samādhi cannot settle, and it is hard to see our intrinsic nature. It is as difficult as spreading sesame seeds upon a tree.
庞婆说：“易、易、易，百草头上西来意”。这是讲破重关，即我们通过用功识得本来面目，那就容易、容易，容易得很哪，百草头上尽是本来面目啊！百草头上就是指一切事事物物的头上，头上还有什么东西吗？百	Pang’s wife said: “Easy, easy, easy—the meaning of the coming from the West is upon the tips of every blade of grass.” This refers to breaking through the second, more difficult barrier. Once we have recognized our Original Face through practice, then

草头上一切都无有啊！这不都空净了吗？这样的公案很多啊！	it is easy, easy—extremely easy! Upon the tips of every blade of grass is the Original Face. “Upon the tips of every blade of grass” refers to every matter and every thing. What is there upon the tip? There is nothing at all upon the tips of every blade of grass! Is not everything then empty and pure? There are many such koans.
古时候船子禅师与云岩、道吾一同在药山禅师那里参学，并印证所悟。他离开药山时，对吾、岩二师兄说：“你们将来应各据一方，建立药山宗旨。我率性疏野，只好山水，怡情自乐，担当不了教化众生的大任。	In ancient times, Chan Master Chuanzi studied together with Yunyan and Daowu under Chan Master Yaoshan, and they verified one another’s awakenings. When he left Yaoshan, he said to his two Dharma brothers, Wú and Yán: “In the future, each of you should establish yourselves in one region and uphold Yaoshan’s essential teaching. By nature I am unrestrained and fond of mountains and waters; I delight in myself and cannot shoulder the great responsibility of teaching and transforming sentient beings.
以后你们要是知道我的住处，如遇到灵利的座主，指一个来，我将平生所得传授给他，以报师父之恩。”于是他到了秀州华亭岸边，泛一小舟，渡过往行人随缘度日，以待当机者的来访，故人称“船子和尚”。	“Later, if you come to know where I reside and encounter a sharp and capable teacher of scriptures, send one to me. I will transmit to him what I have attained in this life, thereby repaying my teacher’s kindness.” He then went to the banks of Huating in Xiuzhou, floated about in a small boat, and ferried passersby across the water, living according to circumstances while awaiting the arrival of one with the proper capacity. Thus people called him “the Boat Monk.”
一次道吾去京口，遇夹山上堂说法，僧问：“如何是法身？”夹山说：“法身无相。”又问：“如何是法眼？”夹山说：“法眼无暇。”道吾听了不觉失笑。夹山便下座，顶礼请教。	Once Daowu went to Jingkou and encountered Jiaoshan teaching from the Dharma seat. A monk asked, “What is the dharmakāya?” Jiaoshan replied, “The dharmakāya is without appearance.” He then asked, “What is the dharma eye?” Jiaoshan replied, “The dharma eye is without flaw.” Daowu could not help laughing when he heard this. Jiaoshan then descended from the seat, bowed reverently, and asked for instruction.
你们看古人多认真，要是现在呀，棒子伺候，非打出去不可。他虚心地问道吾：“大师啊，我刚才的答话必有不是之处，令您失笑。我哪里说错了，请您慈悲说破。”道吾说：“我不说，但你可以去华亭找船子和尚。	Look at how earnest the ancients were. If this happened today, he would be met with a stick and certainly driven out. Jiaoshan humbly asked Daowu, “Master, there must have been something wrong with my replies just now, which caused you to laugh. Where was I mistaken? Please

	compassionately explain it to me.” Daowu said, “I will not tell you, but you may go to Huating and seek Chan Master Chuanzi.
”夹山问：“此人如何？”道吾说：“此人上无片瓦，下无卓锥。你若去时，最好换身衣服。	” Jiaoshan asked, “What sort of person is he?” Daowu said, “Above, he has not a single tile to cover him; below, not even enough ground to stand an awl upon. If you go, it would be best to change your clothes.”
”夹山于是散众换装，往华亭参访船子，船子才见，便问：“座主住什么寺？”夹山答道：“寺即不住，住即不似！”船子问：“不似，似个什么？”夹山道：“目前无相似。	Jiaoshan therefore dismissed his assembly, changed his attire, and went to Huating to visit Chan Master Chuanzi. As soon as Chuanzi saw him, he asked, “Where does the teacher of scriptures reside?” Jiaoshan replied, “I do not reside in a monastery; if I reside, it is not like one!” Chuanzi asked, “If it is not like one, what is it like?” Jiaoshan said, “Before my eyes, there is nothing like it.”
”船子问：“何处学得来？”夹山道：“非耳目之所到。”船子说：“一句合头语，万劫系驴橛。”接着又问：“垂丝千尺，意在深潭。离钩三寸，子何不道？”夹山刚要张口，啪！被船子一篙子打落水中。	Chuanzi asked, “Where did you learn this?” Jiaoshan said, “It is not reached by the ears and eyes.” Chuanzi said, “One fitting phrase becomes a tethering stake for a donkey through ten thousand eons.” He then asked, “With a line hanging a thousand feet, the intention is in the deep pool. Three inches from the hook, why do you not speak?” Just as Jiaoshan was about to open his mouth—smack! Chuanzi struck him with his pole and knocked him into the water.
夹山刚爬上船，船子又说：“道！道！”夹山刚要开口，啪！又被打下水去了。夹山在这个时候，豁然大悟，于是点头三下。船子说：“好、好、好，上来吧！”为什么？这时夹山心里没有东西了，一切都空净了。	As Jiaoshan had just climbed back into the boat, Chuanzi again said, “Speak! Speak!” Just as Jiaoshan was about to open his mouth—smack! He was knocked back into the water. At that moment, Jiaoshan suddenly attained great awakening and nodded three times. Chuanzi said, “Good, good, good—come up!” Why? At that time there was nothing in Jiaoshan’s mind; everything was empty and pure.
空净是空净了，但不是顽空，而是灵灵不昧，了了分明啊，所以只好头一点。所以，庞婆说：“百草头上西来意”，容易得很啊，你离相见嘛！不要着在相上就容易得很啊！所以我们说见性悟道不难，不难啊！不要着相，不要着大神通啊！	Empty and pure it was, yet not a blank emptiness. It was bright and unbewildered, clearly and distinctly aware; thus he could only nod once. Therefore, Pang’s wife said, “The meaning of the coming from the West is upon the tips of every blade of grass.” It is extremely easy: simply see beyond appearances. Do not cling to appearances, and it is extremely easy! Thus we say that seeing one’s true nature and

	awakening to the Way is not difficult—not difficult at all. Do not cling to appearances, and do not become attached to great spiritual powers!
但是，我常常听有人说：“假若这就是悟道，我为什么不发大神通啊？悟道应该有神通的，没神通的不是。	But I often hear people say: “If this is awakening to the Way, why have I not developed great spiritual powers? Awakening to the Way should entail spiritual powers; without them, it is not awakening.”
”唉！我们修法要晓得先后次序，先要认识本性，肯定它，保护它，保护得绵密，皮肤脱落净，一点都不住着，任何境界来都不动摇，自然大放光明。	Alas! In practicing the Dharma, we must understand the proper sequence. First, we must recognize our true nature, affirm it, and safeguard it. Safeguard it continuously and closely, until even the skin falls away cleanly and there is no attachment whatsoever. Then, whatever circumstances arise will not shake us, and naturally we will radiate great light.”
那个光明不只似一个两个太阳那般，而如百千个太阳的光明一样，那时当然天眼、天耳、他心、宿命、神足都通了。其实大光明人人本具，就如《弥陀经》所说：“彼佛光明无量，照十方国，无所障碍。	That light is not merely like one or two suns; it is like the radiance of hundreds of thousands of suns. At that time, the heavenly eye, heavenly ear, knowledge of others’ minds, knowledge of past lives, and spiritual powers will naturally all be unobstructed. In fact, everyone inherently possesses the great light. As the Amitābha Sūtra says: “The light of that Buddha is immeasurable, illuminating the lands of the ten directions without obstruction.”
”“彼佛”两个字，范围很广，你们不要把它缩小了，以为彼佛者只是阿弥陀佛。阿弥陀佛的光明无量照十方国土，彼佛的范围不是这么小。“彼佛，”即一切大众。	The two words “that Buddha” have a very broad scope. Do not narrow them down and suppose that “that Buddha” refers only to Amitābha Buddha. Amitābha Buddha’s immeasurable light illuminates the lands of the ten directions, but the scope of “that Buddha” is not so limited. “That Buddha” means all the multitude.
“彼佛”就是那个佛，不是我们的身体，身体不是佛，不要弄错啊！身体里面有个佛，就等于房子里面住了一个人。那个佛就是“彼佛”，就是大众。一切众生的本性光明都是无比无量的，朗照十方国土，无所障碍。不相信？你们自己用功试试嘛！	“That Buddha” is that Buddha; it is not our physical body. The body is not the Buddha—do not misunderstand this. There is a Buddha within the body, just as a person lives within a house. That Buddha is “that Buddha”; it is the multitude. The intrinsic luminosity of all sentient beings’ true nature is incomparable and immeasurable, shining brightly throughout the lands of the ten directions without obstruction. Do you not believe it? Try practicing diligently for yourselves!

你们现在听讲恒河大手印，须认识这一念断处的灵知是佛性，只有这才是真的，其他一切相都是假的，都是真性的影子。一切放下，死心塌地念佛、持咒、用功，心真空了，就放大光明，即生就能真正解脱而登等妙二觉。	Now that you are listening to teachings on Mahāmudrā, you must recognize that the numinous knowing at the point where a thought ceases is Buddha-nature. Only this is real; all other appearances are false, mere shadows of true nature. Let go of everything. Recite the Buddha's name, uphold mantras, and practice with wholehearted resolve. When the mind is truly empty, it radiates great light, and in this very life one can attain genuine liberation and reach the stages of Equal and Wondrous Enlightenment.
密宗是讲即生成佛而登等妙二觉位的。要到等妙觉位，就看我们怎样用功。	Esoteric Buddhism teaches attaining Buddhahood in this very life and reaching the stages of Equal and Wondrous Enlightenment. Whether we attain those stages depends on how we apply ourselves in practice.
如果我们功夫用的精深，用的绵密，即生就能做到；如果我们功夫用的不精深、不绵密，懒懒散散的，今朝推明朝，明朝推后朝，这样推下去，推到弥勒佛下生也不能成道。	If we apply ourselves deeply and continuously, we can accomplish this in this very life. If our practice is neither deep nor continuous, and we are lazy and lax—putting off until tomorrow what should be clarified today, and until the day after tomorrow what should be done tomorrow—then even if we keep postponing it until Maitreya Buddha descends into the world, we still will not realize the Way.
即使我们借阿弥陀佛、观世音菩萨、大势至菩萨的力量往生西方极乐世界，也要用功呀！你要往生西方极乐世界，而心里总是恋着娑婆世界的妻财子禄，古人谓之抱桩摇橹，行动尚且不能，又如何与弥陀感应道交，打成一片，往	Even if we rely on the power of Amitābha Buddha, Avalokiteśvara Bodhisattva, and Mahāsthāmaprāpta Bodhisattva to attain rebirth in the Western Land of Ultimate Bliss, we still must apply ourselves in practice. If you wish to be reborn there but remain attached to the wives, wealth, children, and worldly status of the Sahā world, this is what the ancients called "clinging to a post while trying to row a boat." You cannot even set out, so how could you enter into responsive communion with Amitābha, become continuous and undivided with him, and be reborn in
生西方净土呢？所以，首先要放下一切，你不放下怎么行呢？玉琳国师曾说过："想生西方极乐世界的人放不下，是生不上去的。	the Western Pure Land? Therefore, you must first let go of everything. How can it work if you do not let go? National Master Yulin once said: "Those who wish to be reborn in the Western Land of Ultimate Bliss but cannot let go will not be able to go there."

”假若恋着娑婆世界放不下，你就不要念《阿弥陀经》，还是以念《药师经》，供药师佛为好！药师佛发大愿保佑人们一切顺利，满足人们的私心欲望。	If you remain attached to the Sahā world and cannot let go, then do not recite the Amitābha Sūtra. It would be better to recite the Medicine Buddha Sūtra and make offerings to Medicine Buddha. Medicine Buddha made great vows to protect people, make all their affairs go smoothly, and fulfill their selfish desires.
在这个世上希望有财宝的，给你财宝；希望有儿女的，给你儿女；希望有高官的，给你高官，满足人们的所有欲望。在满足了你的私愿的时候，让你油然生起菩提心来：噢，我这一切所得都是佛的加持，佛法真是不可思议。在深深感谢佛时，即要发心学佛，修法以成道了。所以，念药师佛供药师佛好处大啊！	If, in this world, you hope for wealth, he gives you wealth; if you hope for children, he gives you children; if you hope for high office, he gives you high office—fulfilling all people’s desires. Once your personal wishes are fulfilled, bodhicitta may naturally arise: “Oh, all that I have obtained comes from the Buddha’s blessings. The Buddhadharma is truly inconceivable.” When you deeply appreciate the Buddha, you should then arouse the resolve to study Buddhism and practice the Dharma in order to realize the Way. Thus, reciting the name of Medicine Buddha and making offerings to Medicine Buddha brings great benefit!
你真要生西方极乐世界，就要一切放下，恋着这娑婆世界来修，那是背道而驰，一无是处。	If you truly wish to be reborn in the Western Land of Ultimate Bliss, you must let go of everything. To practice while remaining attached to this Sahā world is to go contrary to the Way; it is of no use at all.
然而，光口上说说放下，而心里放不下，又不肯努力修持，懒懒散散的，却想生西方极乐世界，如同要划船到对岸却不肯用力摇橹一样，一无是处。所以，我们无论修什么法，还是要用功的；不用功，单凭佛力接引是不行的。	Yet merely saying that one has let go while inwardly being unable to let go, and being unwilling to practice diligently—remaining lazy and lax while hoping to be reborn in the Western Land of Ultimate Bliss—is like wishing to row a boat to the other shore while refusing to exert oneself at the oars. It is of no use at all. Therefore, whatever Dharma we practice, we must still apply ourselves. Without practice, it will not do to rely solely on the Buddha’s power to guide us.
其实要往生西方，不单是念佛可以往生，参禅、持咒、诵经发愿往生也能去得。因为佛菩萨不像娑婆世界的俗人心量狭窄，你没念佛，他不接引，而是兴无缘大慈，无人不接，无生不救的。	In fact, for rebirth in the Western Land, it is not only Buddha-recitation that can bring rebirth. One may also get there through Chan investigation, mantra recitation, or sūtra recitation accompanied by vows for rebirth. For Buddhas and bodhisattvas are not like worldly people in the Sahā world, whose minds are narrow: they do not refuse to guide you merely because you have not recited the Buddha’s name.

	Rather, they give rise to unconditional great compassion, receiving everyone and liberating every being.
不问什么众生，于命终时，佛菩萨都一视同仁，放光普照，接他们生西。只是众生障重，不能相接，甚至有人因佛光强烈，畏而逃避，窜入恶道，宁不可悲可叹！自己不用力，单凭佛力接引不能往生，因佛不能拉我们到西方去。	Regardless of what kind of sentient being one is, at the time of death Buddhas and bodhisattvas treat all equally, radiating light everywhere and guiding them toward rebirth in the West. It is only because sentient beings' karmic obstacles are heavy that they cannot connect with this light. Some even fear the Buddha-light because it is so intense, flee from it, and rush into the evil realms. Is this not tragic and lamentable? If we do not exert ourselves and rely solely on the Buddha's guiding power, we cannot attain rebirth, for the Buddha cannot simply pull us to the West.
假如能的话，佛老早就把我们拉光了，何至于现在还在这五浊世间轮回受苦呢！佛有三不能：不能代人转业，不能代人成佛，不能度无缘众生。你想生西、想成道，却不想用功，那真是无话可说了。所以古德有云：“把臂牵他行不得，直须自肯始相应。”自己要肯用功啊，各位！	If that were possible, the Buddha would have pulled us all there long ago. Why would we still be revolving in this Sahā world of the five turbidities, suffering as we do? The Buddha has three things he cannot do: he cannot transform another's karma on their behalf, cannot make another person a Buddha on their behalf, and cannot liberate beings with whom he has no affinity. If you wish to be reborn in the West and wish to realize the Way, yet do not wish to apply yourself in practice, there is truly nothing more to say. Thus the ancient worthies said: “Though one takes another by the arm, one cannot make him walk; he must himself be willing before there can be a response.” All of you must be willing to practice diligently!
“但尤要者，令身安住如须弥山，令心寂静澄清，不为外境所牵，随处可修。”	“But most important of all, let the body remain steady like Mount Sumeru, and let the mind be tranquil and clear, not drawn away by external circumstances; then one can practice anywhere.”
这是强调见定行三者当中，最重要的是要使身体安住如须弥山不动摇。坐得住，心就定了；心不定，就坐不住。心不定，像猴子卜楞卜楞跳，你肯定是坐不住的。	This emphasizes that among view, samādhi, and conduct, the most important thing is to keep the body settled and unmoving like Mount Sumeru. If you can sit steadily, the mind becomes settled; if the mind is unsettled, you cannot sit steadily. When the mind is unsettled, jumping about like a monkey, you certainly cannot remain seated.
你心真定了，身体安住如须弥山一样不动摇，这是打坐中最重要的一着。所以我们常常问：打坐时候，你能不	When your mind is truly settled and your body remains unmoving like Mount Sumeru, this is the

动吗？还不能！那你要注意了，要慢慢锻炼，不可心急，只要有恒心地坐下去，慢慢就不动了。	most important point in meditation. Therefore, we often ask: Can you remain motionless while sitting in meditation? Not yet? Then you must pay attention and train gradually. Do not be impatient. As long as you sit with perseverance, you will gradually become still.
所以，我们再三强调，手印不可散啊！脚实在麻得熬不住了，才稍动一下，但不可乱动，这是初坐。	Therefore, we repeatedly emphasize that the mudrā must not come apart. Only when your legs are so numb that you truly cannot endure it may you move them slightly; but do not move about carelessly. This applies when you first begin sitting.
慢慢地脚也不要动，一上座就一点不动，不动才容易入定，如果在座上动来动去的怎么能入定？所以那些手里拿着念珠在念佛的人，再怎么念也不得定。他口念阿弥陀佛，手在掐念珠，这样动来动去，任你再怎么念也定不进去。	Gradually, you should not move your legs either. As soon as you sit down, remain completely motionless. Only by not moving can you readily enter samādhi; how can you enter samādhi if you keep shifting about while seated? Thus, those who hold prayer beads in their hands while reciting the Buddha's name will not attain samādhi, no matter how much they recite. Their mouths recite "Amitābha Buddha," while their hands count the beads. Moving about in this way, they cannot enter samādhi no matter how much they recite.
再加上一面念佛，一面论人是非，那就更不能得念佛三昧！这样子念佛也能生西方极乐世界？太便当了吧！所以，莲池大师叹曰："念佛者多，生西者少，何也？念佛心不痛切故，口虽念佛，心中胡思乱想，以此不得往生。"憨山祖师亦云："口念弥陀心散乱，喊破喉咙亦徒然。"	If, moreover, they recite the Buddha's name while discussing other people's faults and merits, they are even less able to attain the samādhi of Buddha-recitation. Can reciting the Buddha's name in this way bring rebirth in the Western Land of Ultimate Bliss? That would be far too easy! Thus Master Lianchi lamented: "Many recite the Buddha's name, but few are reborn in the West. Why? Because their minds are not earnest and urgent. Though their mouths recite the Buddha's name, their minds wander wildly; for this reason, they cannot attain rebirth." Patriarch Hanshan likewise said: "With the mouth reciting Amitābha while the mind is scattered, even shouting until one's throat breaks is futile."
"令心寂静澄清，不为外境所牵，随处可修。"身安住如须弥山一样不动摇，令心寂静澄清如一杯没有一点泥沙的清水一样，如此方不为外境所牵扰。心真的寂静澄清了，外面的一切境界都动摇不了你，随时随地都可用功修行。	"Let the mind be tranquil and clear, not drawn away by external circumstances; then one can practice anywhere." Let the body remain steady and unmoving like Mount Sumeru, and let the mind be tranquil and clear like a cup of pure water without the slightest trace of mud or sand. Only

	then will you not be disturbed by external circumstances. When the mind is truly tranquil and clear, no external circumstance can shake you, and you can apply yourself in practice anytime and anywhere.
真正得大定者，心真寂静澄清了，可在南京路上修；尽管车水马龙，心里一点也不动摇。但是初用功的人是做不到的，那就要找个清净地方去用功。	Those who have truly attained great samādhi have minds that are genuinely tranquil and clear; they can practice even on Nanjing Road. Though traffic streams past in endless flow, their minds do not stir in the least. But beginners cannot do this, so they must find a quiet place in which to practice.
所以上面说找个比较清净的地方，放下万缘去用功，做到后面，就随时随处都可修了。这随处可修的功夫是要假以时日的，不是要求大家马上就做到。现在要求大家在寂静处，要能把心马上放下来。寂静处心放不下来，喧闹处怎么办？	Therefore, it was said above that one should find a relatively quiet place, set aside the myriad conditions, and practice diligently. When one has reached the later stage, one can practice anytime and anywhere. The ability to practice anywhere requires time; it is not expected that everyone will accomplish it immediately. At present, you are asked to be able to set your minds down at once in a quiet place. If you cannot set down your mind in a quiet place, what will you do in a noisy one?
不管你修什么法，禅宗、密宗或净土宗，心都要放下来。	No matter what Dharma you practice—Chan, Esoteric Buddhism, or the Pure Land school—you must set down your mind.
不这样做怎么能成道呢？千万不要像现在有些修净土法门的人，他们说我不要这个，我横竖是借阿弥陀佛的他力接引，不要自力的，我们只要阿弥陀佛、阿弥陀佛，念它十口气，阿弥陀佛就把我拉上西方极乐世界了。	How else can you realize the Way? Never be like some people nowadays who practice the Pure Land Dharma gate and say, “I do not need that. In any case, I rely on Amitābha Buddha’s other-power to guide me; I do not need self-power. We need only recite Amitābha Buddha, Amitābha Buddha, for ten breaths, and Amitābha Buddha will pull me up to the Western Land of Ultimate Bliss.”
唉！这是把十念法弄错了。十念法是用气摄心，吸一口气念“阿弥陀佛、阿弥陀佛……”，再吸口气心别动，念“阿弥陀佛、阿弥陀佛……”，这样念十次，用以锻炼，摄心不动，除情、爱而往生西方净土。	Alas! This misunderstands the method of ten recitations. The method of ten recitations uses the breath to gather in the mind. Take one breath and recite, “Amitābha Buddha, Amitābha Buddha . . .”; then take another breath, do not let the mind move, and recite, “Amitābha Buddha, Amitābha Buddha . . .” Repeat this ten times, using it as training to gather in the mind and keep it unmoving, eliminate emotional attachment, and attain rebirth in the Western Pure Land.

他们不晓得十念法是专为世间事忙而没功夫打坐的人用气摄心而设的。摄心不动后，就要把这个境界保着、照住，在事上去锻炼，任何事情来都不动，不能一走出门就忘掉了。所以要用功，不用功净土难生啊！不是马马虎虎、懒懒散散就能生西的啊！	They do not know that the method of ten recitations was established specifically for people busy with worldly affairs who have no time to sit in meditation, using the breath to gather in the mind. Once the mind has been gathered in and does not move, one must preserve and keep watch over this state, training amid circumstances so that no matter what arises, one does not move. One cannot forget it as soon as one walks out the door. Therefore, one must practice diligently. Without diligent practice, rebirth in the Pure Land is difficult to attain. One cannot be reborn in the West merely by being careless and lazy!
“或未能如是，但一心向于此三门，即不当起贪嗔痴诸作业挂碍，于未来世，亦能由苦转乐。”	“Or, if one is unable to do this, yet wholeheartedly inclines toward these three gates, one should not give rise to the obstructing karmic activities of greed, anger, and ignorance. In future lives, one can also turn suffering into happiness.”
修法的人假若根基差，不能做到只一心安于见定行这三门去用功，也不应该起贪嗔痴，作种种恶业。	If practitioners have poor foundations and cannot devote themselves single-mindedly to practice through the three gates of view, samādhi, and conduct, they nevertheless should not give rise to greed, anger, and ignorance or create all kinds of evil karma.
贪嗔痴是三毒，我们所造的恶业都是从贪嗔痴来的。假如没有贪心，你知足常乐，就不去做坏事；假如不知足贪得无厌，多了还要再多，好了还要再好，你的心永远不得清净，想不造恶业是不可能的。	Greed, anger, and ignorance are the three poisons. All the evil karma we create arises from greed, anger, and ignorance. If you have no greed and are content with what you have, you will not do evil. But if you are dissatisfied and insatiably greedy—wanting more when you already have much, and wanting better when things are already good—your mind will never attain purity, and it will be impossible not to create evil karma.
因为你总是贪得无厌，一心想把别人的东西都据为己有。为了达目的将不择手段，谋财害命去了。嗔就是嗔恨心，人或事不如己愿、不如己意，就嗔恨别人，烦恼就来了。	This is because you are always insatiably greedy, single-mindedly wanting to seize everything that belongs to others. To achieve your aims, you will stop at nothing, even plotting for wealth and taking lives. Anger is a mind of hatred: when people or circumstances do not accord with your wishes or intentions, you resent others, and afflictions arise.
而这贪、嗔都源于痴，因为没有智慧，不认识真性本体，只认假相影子，所以叫痴。由于痴而不晓得世间一	Greed and anger both arise from ignorance. Because one lacks wisdom and does not recognize

切都是假的，不知道所有一切事事物物都是空的、不可得的，都是因缘所生，都无有自体，因此，他才有贪，才有嗔，是故痴是根本。没有智慧就无明，无明是没智慧没光明、黑暗暗地。	the true-nature essence, but recognizes only false appearances and shadows, this is called ignorance. Owing to ignorance, one does not understand that everything in the world is false, that all things are empty and unobtainable, arise from causes and conditions, and have no inherent self-nature. Thus greed and anger arise; therefore, ignorance is fundamental. Without wisdom there is ignorance; ignorance is the absence of wisdom and light, a state of darkness.
贪嗔痴三毒是最坏的东西，为我们意中之毒素、恶业，身上的三恶业是杀盗淫，口中恶业就是两舌、恶口、绮语、妄语。十恶业中贪嗔痴最坏，是我们受苦的根子，把这贪嗔痴打倒就好了，那后面七个就不要紧了，就自然改转过来了。所以，假若不能照前面所说的做到一心于见定行三门，我们也不应当起贪嗔痴心。	The three poisons of greed, anger, and ignorance are the worst things. They are poisons in our minds and evil karma. The three evil karmas of the body are killing, stealing, and sexual misconduct; the evil karmas of speech are divisive speech, harsh speech, frivolous speech, and false speech. Among the ten evil deeds, greed, anger, and ignorance are the worst; they are the roots of our suffering. If we overthrow these three poisons, the remaining seven will not matter so much and will naturally be transformed. Therefore, even if we cannot practice one-pointedly in the three gates of view, samādhi, and conduct as explained above, we should not give rise to thoughts of greed, anger, and ignorance.
贪嗔痴是大毒素，是成佛的大障碍，我们想了生死，成佛度众生，非将它去掉不可。这三个恶东西要是去不掉，那你就完蛋了，就不能成佛了。	Greed, anger, and ignorance are great poisons and major obstacles to attaining Buddhahood. If we wish to transcend birth and death, attain Buddhahood, and liberate sentient beings, we must remove them. If these three evil things cannot be eliminated, you are finished and cannot attain Buddhahood.
假若我们能够去掉三毒，不贪不嗔也不痴，纵然不能做到一心于见定行而成大道，于未来世也能够由苦转乐，不会到坏的地方去。就是说将来我们能生三善道，而不会堕到三恶道去。	If we can eliminate the three poisons—neither greedy, angry, nor ignorant—then, even if we cannot attain the great Way through one-pointedness in view, samādhi, and conduct, we can still transform suffering into happiness in future lives and will not go to bad places. That is, we may be reborn in the three good realms and will not fall into the three lower realms.
修禅宗的人，要发大愿维护人身，一定要成佛度众生，一定要成就。这愿发得大，保护自身，永远不失人身，	Those who practice the Chan school should make great vows to preserve the human body: they must attain Buddhahood and liberate sentient beings;

生生世世做人，而且根基深厚，一转世过来，就能接上去修行，一闻千悟，修禅宗有这样好处。	they must attain accomplishment. When this vow is made great, it protects oneself so that one never loses the human body, but is reborn as a human life after life. Moreover, one's faculties will be deeply rooted, so that upon rebirth one can continue one's cultivation, attaining a thousand awakenings upon hearing a single teaching. This is one benefit of practicing the Chan school.
这大手印也和禅宗一样，就是假若我们心向于三门，但是于见定行三门做得不好，那也不要起贪嗔痴，作种种恶业，那么，来世也能够转苦得乐的，不会到下三道去的。	Mahāmudrā is also like the Chan school. Even if our minds are directed toward the three gates but we do not do well in the three gates of view, samādhi, and conduct, we should still not give rise to greed, anger, and ignorance or commit all kinds of evil karma. Then in the next life, too, we can transform suffering into happiness and will not go to the lower three realms.
七、直指自心实际	VII. Directly Pointing to the Reality of One's Own Mind
“此三要（见定行）为断惑妄之命根、为直指自心实际之法门。”	“These three essentials—view, samādhi, and conduct—are vital to cutting off delusion and false thoughts, and are a dharma gate that directly points to the reality of one's own mind.”
见定行三要素为断惑妄之命根。我们凡夫有见惑、思惑、尘沙惑等迷惑。见惑就是没有正知正见而迷惑于外相。	The three essentials of view, samādhi, and conduct are vital to cutting off delusion and false thoughts. Ordinary beings such as ourselves have delusions of view, delusions of thought, dust-like delusions, and other delusions. Delusions of view mean lacking right knowledge and right view and thus being deluded by external appearances.
现在很多学佛的人，知见很迷惑，不识佛性是怎么一回事，脚跟站不稳，比如已经发心学佛法的人，他听说一个修气功的外道人有神通本事大，他就想：唉，我还是练气功去吧！佛法他不修了，学外道去了。	Nowadays, many people who study Buddhism are confused in their views. They do not know what Buddha-nature is and cannot stand firm. For example, someone who has already aroused the resolve to study the Buddhadharma hears that a non-Buddhist practitioner of qigong possesses spiritual powers and great abilities, and thinks, “Ah, I had better practice qigong instead!” He no longer cultivates the Buddhadharma but studies non-Buddhist teachings instead.
我告诉你们一个真实的例子，某某山有个小和尚，在山上设的佛学院当执事，他听说某气功师有神通，他就不修佛法，改学气功，以求获得特异功能，跟外道走了，	Let me tell you a true example. At a certain mountain, there was a young monk serving as an administrator at a Buddhist academy established

这就是为神通所迷惑。所谓迷惑者，乃我们学佛心不痛切，见定行不正之所致也。知见乃修法学道的第一要紧之事，知见不正，修行起来必然迷惑而走弯路。	there. Hearing that a certain qigong master possessed spiritual powers, he stopped cultivating the Buddhadharma and began studying qigong in the hope of acquiring extraordinary abilities. He followed a non-Buddhist path. This is being deluded by spiritual powers. Such delusion results from our lack of earnestness in studying Buddhism and from incorrect view, samādhi, and conduct. View is the first and most crucial matter in cultivating a method and studying the Way. If one's view is incorrect, one will inevitably be deluded in practice and take a roundabout path.
知见迷惑是修行之大敌，所以学佛先要知见正，破见惑，然后再破思惑。思惑是什么？就是对境生心，起种种粘着的思想。我们之所以有种种迷惑，乃知见不正引起的。	Confusion in one's view is a great enemy of practice. Therefore, in studying Buddhism, one must first establish right view and cut off delusions of view; only then should one cut off delusions of thought. What are delusions of thought? They are the various thoughts of attachment that arise in response to circumstances. The various delusions we have are caused by incorrect view.
知见正，见惑断了，思惑才能断，才能立稳脚跟，不跟外道走。任你外道神通再怎么大，但你不得漏尽通，不识佛性，决定不能了生死。我们是心地法门，识得什么叫佛性，能了生死。	Only when one's view is correct and delusions of view have been cut off can delusions of thought be cut off. Only then can one stand firm and not follow non-Buddhist paths. No matter how great the spiritual powers of non-Buddhist practitioners may be, if they have not attained the supernormal power of the exhaustion of outflows and do not recognize Buddha-nature, they certainly cannot transcend birth and death. We follow the Mind-Ground Dharma Gate; by recognizing what Buddha-nature is, we can transcend birth and death.
像吕纯阳祖师见黄龙祖师，当时吕纯阳已经阳神成就了，但黄龙说：“你这守尸鬼。”吕纯阳说：“哈哈，我囊中有不死之药。	For example, when Patriarch Lü Chunyang met Patriarch Huanglong, Lü Chunyang had already accomplished the yang-spirit. Yet Huanglong said, "You are a corpse-guarding ghost." Lü Chunyang replied, "Ha, ha! I have medicine of immortality in my bag."
”这囊中药有两种解释，一种是外药，就是口袋里面有炼好的金丹药，是外丹；一种是臭皮囊，即身体，身体中炼成功金丹，金丹炼成功就是不死之药物，不要守这躯壳。黄龙祖师说：嗨！“饶经八万劫，终是落空亡。	There are two interpretations of the medicine in the bag. One is external medicine: an alchemical golden elixir prepared and kept in one's pouch, an external elixir. The other is the foul skin bag—that is, the body. When the golden elixir has been

	refined to completion within the body, it is medicine of immortality; yet one should not guard this physical shell. Patriarch Huanglong said, “Even if you pass through eighty thousand great kalpas, you will ultimately fall into emptiness and extinction.”
”纵饶你能够活八万个大劫，到最后还是要落空。因为你不认识佛性是什么，有神通又有何用处？你着相，以为这阳神是真的，其实这阳神也是假的，亦是梦幻泡影，只是我们真心的妙用所显示一个幻身罢了。	Even if you could live for eighty thousand great kalpas, you would still ultimately fall into emptiness. Since you do not recognize what Buddha-nature is, what use are spiritual powers? You are attached to appearances and take the yang-spirit to be real, but in fact it too is false, dreamlike, illusory, like a bubble and a shadow. It is merely an illusory body displayed through the wondrous functioning of our true mind.
比如西方极乐世界和阿弥陀佛显现的身体，都是阿弥陀佛的意生身。所谓意生身不仅是身体，一切境界事物都是意生身。所以，山河大地也是我们的意生身，只是我们不认识，就把它隔断了，只认这身体是我，山河大地不是我。	For example, the Western Land of Ultimate Bliss and the body manifested by Amitābha Buddha are both Amitābha Buddha’s mind-born body. A mind-born body is not merely a body; all realms, affairs, and things are mind-born bodies. Therefore, mountains, rivers, and the great earth are also our mind-born body. But because we do not recognize this, we separate them off, acknowledging only this body as myself and not mountains, rivers, and the great earth.
山河大地是地水火风组成，我们的身体也是地水火风组成。而我们的佛性能大能小，“大而无外，小而无内”，“放之则弥于六合，收之则退藏于密”，只是无明把它缩小了，局限在你身腔里，而不识山河大地也是我们的意生身。	Mountains, rivers, and the great earth are composed of earth, water, fire, and wind, and our bodies are likewise composed of earth, water, fire, and wind. Our Buddha-nature can be great or small: “When great, there is nothing outside it; when small, there is nothing within it. Released, it fills the six directions; gathered in, it withdraws and conceals itself in the most secret place.” Ignorance has merely shrunk it and confined it within your bodily cavity, so that you do not recognize that mountains, rivers, and the great earth are also our mind-born body.
但是这意生身也是假的，阿弥陀佛也要退位的，极乐世界要改变的。阿弥陀佛退位之时，观世音菩萨来即位，观世音菩萨的世界不叫极乐世界，是另外一个世界，比现在阿弥陀佛的世界还要美好、还要庄严。	Yet this mind-born body is also false. Amitābha Buddha must also relinquish his position, and the Land of Ultimate Bliss must change. When Amitābha Buddha relinquishes his position, Avalokiteśvara Bodhisattva will assume it. Avalokiteśvara Bodhisattva’s world will not be

	called the Land of Ultimate Bliss, but will be another world, even more beautiful and magnificent than Amitābha Buddha's present world.
为什么呢？因为观世音菩萨倒驾慈航，他是古佛再来，再成佛。这是变戏法给你看看，你不要当真的，一当真都错。一真一切真，一假一切假。	Why is this so? Because Avalokiteśvara Bodhisattva has returned by steering the boat of compassion backward: he is an ancient Buddha who has come again and will again attain Buddhahood. This is like performing a conjuring trick for you to see; do not take it as real. Once you take it as real, everything is wrong. If one thing is real, everything is real; if one thing is false, everything is false.
你说这娑婆世界是假，那么，西方极乐世界也是假；你说极乐世界是真，娑婆世界也是真。其实是非真非假，亦真亦假，即真即假。分真分假，是你的分别心、虚妄心，其实是没有分别的。	If you say that this Sahā world is false, then the Western Land of Ultimate Bliss is also false. If you say that the Land of Ultimate Bliss is real, then the Sahā world is also real. In truth, they are neither real nor false, both real and false—at once real and false. Distinguishing real from false is your discriminating, deluded mind; in truth, there is no discrimination.
所以，明白这个道理之后，你心就不住相了，你不明白这个道理，总是住相，总是在那里分别：西方世界美好，是真的；娑婆世界丑恶，是假的。其实这都是没有正见，而被境所迷惑的过错啊！	Therefore, once you understand this principle, your mind will not abide in appearances. If you do not understand it, you always abide in appearances and constantly discriminate: "The Western world is beautiful and real; the Sahā world is ugly and false." In truth, this is all the fault of lacking right view and being deluded by circumstances.
我们凡夫都是被境所迷惑，所以，释迦佛腊月初八，夜睹明星悟道时说：一切众生都具如来智慧德相，他们为什么不自知？因为被妄想、颠倒、执着所遮盖了，不知道了、迷惑了。所以我们要成道，就要断迷惑的根子。	We ordinary beings are all deluded by circumstances. Thus, when Śākyamuni Buddha awakened to the Way upon seeing a bright star during the night of the eighth day of the twelfth lunar month, he said, "All sentient beings possess the Tathāgata's wisdom and virtuous characteristics. Why do they not know this themselves? Because they are obscured by deluded thoughts, inverted views, and attachments." They do not know and are deluded. Therefore, if we are to realize the Way, we must cut off the root of delusion.
要切断迷惑的命根子，首先要知见正，这第一重要。知见正之后用功夫修正定，时时锻炼，身如须弥山不动，心寂静如沉水不鼓，深入禅定，打开智慧，证见本性。	To cut off the vital root of delusion, one must first have right view. This is of primary importance. After establishing right view, apply yourself to cultivating right samādhi. Train constantly: let the body be as

	unmoving as Mount Sumeru, and the mind as still as deep water without a ripple. Enter deeply into dhyāna, open wisdom, and directly realize intrinsic nature.
识得本性后，要勤于观照，绵密保任，外不被境牵，内不随念转，不着相不住境，历境练心，消尽习气，真心就放大光明，朗照十方，所有的妄心、妄想、妄念，皆化为佛性的妙用。一切处、一切时都是我们佛性的显现，都是我们佛性的作用，一切时、一切处所有作为都是为大众，不是为自己，这就是般若妙行。	After recognizing intrinsic nature, one must diligently contemplate, safeguard realization continuously and seamlessly, not be drawn by circumstances outwardly or turn with thoughts inwardly, and neither attach to appearances nor abide in circumstances. Temper the mind through circumstances and exhaust habitual tendencies. Then the true mind radiates great light, illuminating the ten directions; all deluded mind, deluded thoughts, and deluded notions become the wondrous functioning of Buddha-nature. At every place and at every time, all is the manifestation and functioning of our Buddha-nature. All actions at every time and place are for the benefit of everyone, not for oneself. This is prajñā's wondrous conduct.
所以，说见定行三要素是大手印的三个秘诀，也是一切法门修持之法要，是断惑妄之命根、直指自心实际之法门。	Thus, the three essentials of view, samādhi, and conduct are said to be the three secret instructions of Mahāmudrā and also the essential methods of cultivation in all dharma gates. They are vital to cutting off delusion and false thoughts, and are a dharma gate that directly points to the reality of one's own mind.
恒河大手印的行法是圆顿中的直指法，它是直接指示我们当下见到无修、无整、无散乱的妙明本体（妙明真心），而成就大道的根本实际的法门。	The practice of Ganges Mahāmudrā is a direct-pointing method within complete and sudden teaching. It directly points us to the wondrously luminous essence of the true mind—free from cultivation, adjustment, and distraction—as it is immediately present, and is a dharma gate that accomplishes the fundamental reality of the great Way.
我们修心中心法还要结印一心持咒，参禅还要起大疑情，念佛也要都摄六根，净念相继，才能成道。照此讲来，我们要成道俱要经过一番修证，不及大手印高妙了。	When we practice the Heart-of-Heart Dharma, we must still form mudrās and recite mantras one-pointedly. In Chan investigation, we must still arouse a great sense of doubt. In Buddha-recitation, we must also gather in the six sense faculties and maintain uninterrupted pure mindfulness. Only then can we realize the Way. Thus understood, to realize the Way we must all

	undergo a period of cultivation and realization; this does not equal the loftiness and subtlety of Mahāmudrā.
须知大手印的根本说法虽是什么都不要修，指示你认识自己的妙明真心就是了。因为佛性是不生不灭、不来不去、不动不摇、不垢不净、不增不减的，你修什么？佛性没有散乱，你整理个什么？所以是无修、无整、无散乱。	You should know that Mahāmudrā's fundamental teaching is that there is nothing at all to cultivate; it simply points you to recognize your own wondrously luminous true mind. Buddha-nature is neither arising nor ceasing, neither coming nor going, neither moving nor wavering, neither defiled nor pure, neither increasing nor decreasing. What is there to cultivate? Buddha-nature is never distracted, so what is there to adjust? Thus it is without cultivation, without adjustment, and without distraction.
因此，做功夫都是走冤枉路啊！但是，不做功夫，能认识这离念的灵知即是当人的本性而成道吗？须知大手印是白教最后了手法，起初也要经过一番艰苦的修练，才可以进入大手印的功境。	Therefore, all practice is a roundabout path! But without practice, can one recognize that this numinous knowing free from thoughts is one's own intrinsic nature and thereby realize the Way? You should know that Mahāmudrā is the final, decisive method of the White School. At the outset, one must still undergo a period of arduous cultivation before one can enter the state of Mahāmudrā practice.
所以我们若要打开本来，证见本性，成就大道，还须一心念佛，大起疑情，绵密持咒做功夫，不能稍懈！ 我们虽然在讲密宗大手印，但是我们不分宗派，禅、净、密合在一块讲。	Therefore, if we wish to open up our original nature, directly realize intrinsic nature, and accomplish the great Way, we must still engage in one-pointed Buddha-recitation, arouse a great sense of doubt, and diligently recite mantras with continuous and seamless practice. We must not slacken even slightly. Although we are discussing Esoteric Buddhism's Mahāmudrā, we do not divide according to schools; we discuss Chan, Pure Land, and Esoteric Buddhism together.
其实大手印和禅宗是一鼻孔出气，是直指心性，叫人当下成佛，不要大家走冤枉路的圆顿法门。但是讲了几次之后，大家对“色”和“空”还不十分理解。	In fact, Mahāmudrā and the Chan school are cut from the same cloth: both directly point to the mind's nature, enabling people to become Buddhas on the spot and preventing them from taking needless detours. They are Dharma gates of perfect and sudden awakening. Yet after several talks, everyone still does not fully understand “form” and “emptiness.”
上次有人问我，这“空”是不是离开色之外的空？比如现在有房子，有这么多男女老少相聚一堂，是不是离开	Last time, someone asked me whether this “emptiness” is an emptiness apart from form. For

房子、离开男女老少，没有相了，才是“空”呢？不是的，他不理解色空之义啊！因此，我们有必要把色和空的义理弄懂，理解大手印宗旨，修行起来才比较顺利，否则不免要走冤枉路。	example, there is now a house, and so many men, women, young people, and elders gathered together. Must one leave behind the house and the men, women, young people, and elders—so that there are no forms—before that is “emptiness”? No. He did not understand the meaning of form and emptiness. Therefore, we need to understand clearly the principles of form and emptiness. Only by understanding the essential teaching of Mahāmudrā can we practice more smoothly; otherwise, we will inevitably take needless detours.
那么究竟什么是色、什么是空呢？	What, then, are form and emptiness?
我曾举过秦跋陀禅师问生公法师的公案，今天不妨拈来再讲一讲。生公法师当时名震全国，享有“生公说法，顽石点头”的盛誉。	I have previously cited the Chan koan in which Chan Master Qin Batuo questioned Dharma Master Shenggong. Today, let us take it up and discuss it again. At that time, Dharma Master Shenggong was renowned throughout the country and enjoyed the great reputation expressed in the saying, “When Shenggong expounded the Dharma, even stubborn stones nodded.”
秦跋陀来看生公，问他：“大师，你年纪这么大了还讲经，讲的什么经啊？”生公说：“我讲《般若经》”。我们知道《大般若经》六百卷，是专门讲色与空的，它的缩本是《金刚经》，《金刚经》的缩本是《心经》。《心经》讲“色不异空，空不异色，色即是空，空即是色”，就是讲色空之义。	Qin Batuo came to visit Shenggong and asked him, “Master, you are already so old, yet you still expound sūtras. What sūtra are you expounding?” Shenggong replied, “I am expounding the Prajñā Sūtra.” As we know, the Great Prajñā Sūtra comprises six hundred fascicles and is specifically concerned with form and emptiness. Its abridged version is the Diamond Sūtra, and the abridged version of the Diamond Sūtra is the Heart Sūtra. The Heart Sūtra says, “Form is not different from emptiness; emptiness is not different from form. Form is emptiness; emptiness is form.” This is precisely the meaning of form and emptiness.
秦跋陀禅师问：“哦！那么请问什么叫色呢？”（色是什么东西？）生公答：“众微聚集叫色”。众微就是《金刚经》里佛问须菩提时所说的“三千大千世界所有微尘”，这个大世界都是微尘聚集而成的。	Chan Master Qin Batuo asked, “Oh? Then what is called form?” (What is form?) Shenggong replied, “The gathering together of many minute particles is called form.” The many minute particles are what the Buddha referred to in the Diamond Sūtra when he asked Subhūti about “all the motes of dust in the three-thousand great-thousand world system.” This great world is entirely formed by the aggregation of motes of dust.

现在我们看到的房子等也是微尘聚集的。为什么呢？砖瓦、木料、钢筋、水泥都是微尘。砖瓦不就是泥土吗？用泥做成坯子，放到窑里去烧制成。木头呢？是大树。	The houses and other things we see today are likewise aggregations of minute particles. Why? Bricks, tiles, timber, reinforcing steel, and cement are all minute particles. Are not bricks and tiles simply earth? Clay is made into bricks and then fired in a kiln. And what about timber? It comes from great trees.
大树是什么地方来的呢？大树是树种子从泥土里面吸取养份，日光照晒，慢慢长大，聚起来的。都是合起来的，众微相聚的。并不是“某某样的东西”本身就有的，本来都没有自体，都是“众微聚集”的。	Where do great trees come from? A tree grows gradually when a seed draws nourishment from the soil and receives the sun’s rays; it is an aggregation. Everything is compounded, an aggregation of many minute particles. No thing of any particular kind exists in itself. Originally, none has an independent substance; all are “aggregations of many minute particles.”
秦跋陀禅师又问：“那么，什么叫空呢？”生公答：“众微无自性叫空。”即微尘本身是没有的，是别的东西合成的。	Chan Master Qin Batuo then asked, “What, then, is called emptiness?” Shenggong replied, “When many minute particles lack self-nature, this is called emptiness.” That is, the motes of dust do not exist independently; they are compounded from other things.
现在科学家说，一切物质都是由化学元素合成的（比如水就是由氧、氢两种元素合成的），化学元素是由原子组成的，原子是由原子核和电子组成的，原子核和电子是由更微小的基本粒子合成的。	Scientists today say that all matter is compounded from chemical elements—for example, water is composed of the two elements oxygen and hydrogen. Chemical elements are composed of atoms; atoms are composed of atomic nuclei and electrons; and atomic nuclei and electrons are compounded from still smaller elementary particles.
基本粒子也不“基本”，它是由更微细的东西合成的，一直分析到“波粒二象性”——既像波，又像粒子；既不是波，又不是粒子。其实佛经里早就说过“邻虚尘”——邻近虚空的微尘。	Elementary particles are not truly “elementary,” either; they are compounded from still subtler things. Analysis proceeds all the way to “wave-particle duality”—they are like waves and like particles; yet they are neither waves nor particles. In fact, the Buddhist sūtras spoke long ago of “dust motes adjacent to empty space”—minute particles bordering on emptiness.
说到这里大家可能这样理解：没有合成东西之前，什么都没有就是空，即“众微聚集是色，众微未聚是空”。其实佛教里讲的“空”并不是这个意思。	At this point, everyone may understand it in this way: before things are compounded, there is nothing at all, and that is emptiness. Thus, “the aggregation of many minute particles is form;

	before they aggregate, there is emptiness." Yet this is not what Buddhism means by "emptiness."
生公不说“众微聚集是色，众微未聚是空”，他说得很好：“众微无自性是空”。众微也没有本体——无自性。色就是空，空就是色，不是“空无所有”的空。“空无所有”的空就是“断灭空”啊。生公所说的“空”是自性空，就是我们的本性。一切色相都是我们的本性显现的。我们的本性就是佛性，就是一切色相的根本。	Shenggong did not say, "The aggregation of many minute particles is form; before they aggregate, there is emptiness." He put it very well: "The lack of self-nature in many minute particles is emptiness." The many minute particles also have no inherent substance—they lack self-nature. Form is emptiness, and emptiness is form; it is not the emptiness of "nothing whatsoever." The emptiness of "nothing whatsoever" is annihilationist emptiness. The "emptiness" of which Shenggong spoke is emptiness of self-nature—our own original nature. All forms are manifestations of our original nature. Our original nature is Buddha-nature, the root of all forms.
为什么叫“佛性”，不叫“法性”，这里边有什么区别呢?	Why is it called "Buddha-nature" rather than "Dharma-nature"? What is the difference between them?
法性是诸法的根本。所有的事事物物，包括我们的思想，都叫法。在佛经里，法所包括的范围很广、很广。所有的东西、事事物物乃至我们的思想都是我们的灵明真性所产生的，都是我们的灵明真性所显现的妙用。我们的灵明真性是诸法的根本，所以叫“法性”。	Dharma-nature is the root of all dharmas. All things and events, including our thoughts, are called dharmas. In the Buddhist sūtras, the scope encompassed by dharma is extremely broad. All things and events, even our thoughts, are produced by our spiritually luminous true nature and are manifestations of its wondrous functioning. Since our spiritually luminous true nature is the root of all dharmas, it is called Dharma-nature.
佛性是成佛的根本。我们把妄想除光、无明断尽，恢复本来面目，我们这个灵明真性的妙用就具足了。三身四智都具足了，那就是成佛了，不是另外有一个佛可成。我们的灵明真性是成佛的根本，所以叫“佛性”。佛性、法性都是指“一真法界”，就是我们的灵明真性。所以这个灵明真性是诸佛之本、万法之源。	Buddha-nature is the basis for becoming a Buddha. When we have completely eliminated deluded thoughts, utterly cut off ignorance, and restored the Original Face, the wondrous functioning of this spiritually luminous true nature becomes fully complete. The three kāyas and four wisdoms are then fully present; that is becoming a Buddha. It is not that there is some other Buddha to become. Since our spiritually luminous true nature is the basis for becoming a Buddha, it is called Buddha-nature. Buddha-nature and Dharma-nature both refer to the One True Dharma Realm, namely, our spiritually luminous true nature. Thus, this spiritually luminous true nature is the root of all Buddhas and the source of all phenomena.

“色”就是“空”，一切色都是我们的灵明真心所显现的，一切色相就是我们的灵明真心，灵明真心就是一切色相。而不是离开一切色相来找空，那是空无所有的空，那就不对了。所以，生公说“众微聚集是色，众微无自性是空”而不说“众微未聚是空”。	“Form” is “emptiness.” All forms are manifested by our spiritually luminous true mind; all forms are our spiritually luminous true mind, and the spiritually luminous true mind is all forms. One should not leave all forms behind in search of emptiness. That would be the emptiness of nothing whatsoever, and that is mistaken. Therefore, Shenggong said, “The aggregation of many minute particles is form; their lack of self-nature is emptiness,” rather than, “Before the many minute particles aggregate, there is emptiness.”
这时，秦跋陀进一步问他：“众微未聚时如何呢？”因为生公说众微聚集是色，这是色吗？他没说到根本去。其实这色就是我们的自性，因为没有自性是无能显色的。生公说“众微聚集是色”。	At this point, Qin Batuo questioned him further: “What is it like before the many minute particles aggregate?” Since Shenggong said that the aggregation of many minute particles is form, is that truly form? He had not reached the root of the matter. In fact, form is our self-nature, for without self-nature there would be nothing capable of manifesting form. Yet Shenggong said, “The aggregation of many minute particles is form.”
那么众微未聚呢？还未聚集的时候是什么东西呢？生公罔措——生公到这里就答不出来了。可见，生公对色空之义未能究竟。其实这句话要答他也便当得很，问众微未聚时如何？答他午夜日正红！午夜就是夜里的三更天。	Then what of the many minute particles before they aggregate? What are they before aggregation? Shenggong was at a loss—at this point he could no longer answer. This shows that Shenggong had not fully penetrated the meaning of form and emptiness. In fact, the answer is quite simple. When asked, “What is it like before the many minute particles aggregate?” one may answer, “At midnight, the sun shines red.” Midnight is the third watch of the night.
三更天的夜里太阳正通红地照着——午夜日正红。还有另一种答法，比如《楞严经》里就有现成的：“性色真空”。性色就是我们真心之色，是妙有真空，这个真空就不是顽空。	In the middle of the night, the sun shines bright red—“At midnight, the sun shines red.” There is another answer as well. The Śūraṅgama Sūtra provides one directly: “The nature of form is true emptiness.” The form of nature is the form of our true mind; it is wondrous presence and true emptiness. This true emptiness is not a dead void.
“性色”，性有色吗？恐怕说错了吧？我们知道显教说：我们这“妙有真心”——佛性，是丝毫的相都没有的——无相。但是，密教讲有微细之相，有精微之色。	“The form of nature”—does nature have form? Perhaps that sounds mistaken. We know that Exoteric Buddhism says that our “wondrously present true mind,” or Buddha-nature, has not the slightest form—it is formless. Yet Esoteric

	Buddhism teaches that there are subtle marks and extremely fine forms.
就像我们说“四空天”（无色界）一点色相都没有也不对，精微之色还是有的。所以，密教和显教讲的稍微有点差别。但这色不是粗的，而是精细、微细、极微细之色。“性色真空”，为什么真空呢？它尽虚空遍法界，到处都是。所以，虚空就是它，它就是虚空，不是两回事。	For example, it is not quite correct to say that the four formless heavens have no form whatever; extremely fine forms still exist there. Thus, Esoteric Buddhism and Exoteric Buddhism differ slightly in what they teach. But this form is not coarse; it is fine, subtle, and extremely subtle form. Why is “the nature of form” true emptiness? Because it fills empty space and pervades the dharma realm; it is everywhere. Thus, empty space is it, and it is empty space—they are not two separate things.
生公没有真正理解色空义，但他说“众微聚集叫色，众微无自性叫空”，比我们所理解的“离开色相而空”更进一步了。	Shenggong did not truly understand the meaning of form and emptiness. Nevertheless, when he said, “The aggregation of many minute particles is called form; their lack of self-nature is called emptiness,” he went a step beyond our understanding of emptiness as something apart from forms.
他不说空无所有，他说众微没有自性，就像房子没有自体，本身并没有，是钢筋、水泥、砖瓦和合成功的；沙发椅，本身也没有，是由弹簧、木板、皮革等，配合成功的。	He did not speak of nothing whatsoever. He said that the many minute particles have no self-nature. It is like a house: it has no independent substance and does not exist in itself; it is made through the combination of reinforcing steel, cement, bricks, and tiles. A sofa chair likewise does not exist in itself; it is made through the combination of springs, wooden boards, leather, and so forth.
任何事物本身都没有本体，所以，无自性叫空，不是无相叫空。有人说空就不应该有相，有相就不是空。那是会错意了，我们说的空，是“妙有真空”。就是说，一切色相都是我们自性所显现，若没有这个性（就是若没有我们这个灵明真心），就不会有山河大地、日月星辰、男女老少了；今天之所以有，就是这个灵明真心所显现的。	No thing has an inherent substance in itself. Therefore, lacking self-nature is called emptiness; being without form is not what is called emptiness. Some say that emptiness should not have forms, and that if there are forms, it is not emptiness. That is a misunderstanding. The emptiness of which we speak is “wondrous presence and true emptiness.” That is, all forms are manifested by our self-nature. Without this nature—without our spiritually luminous true mind—there would be no mountains, rivers, great earth, sun, moon, stars, men, women, young people, or elders. Their existence today is the manifestation of this spiritually luminous true mind.
为什么要讲这个道理啊？目的是让大家明白这个色相本来就是我们的真心。不要离开相去找真心，离相找真	Why explain this principle? The purpose is to enable everyone to understand that these forms

心，是找不到的。之所以说佛性妙用无边，是因为它所显的相是千差万别、妙用无边的。	are originally our true mind itself. Do not leave forms behind in search of the true mind; if you seek the true mind apart from forms, you will not find it. Buddha-nature is said to have boundless wondrous functioning because the forms it manifests are infinitely varied and its wondrous functioning is boundless.
认识了这个真理之后，就不取相不着相，任它一切相现前而无碍，就易于见到真心，圆证佛果了。若不知道心在何处，修行就没有着落处。	Once you recognize this truth, you neither grasp at nor become attached to forms. Let all forms appear without obstruction, and it becomes easier to see the true mind and perfectly realize Buddhahood. If you do not know where the mind is, your practice has no place to take hold.
比如你念佛，不知道佛号的落处，念“阿弥陀佛、阿弥陀佛……”，是求心外的佛，就是求离娑婆世界十万亿佛土之外的极乐净土的佛，而不晓得你的心就是佛，佛就是你的心。佛不在别处，就在你心头，不必到别处去求。所以，秦跋陀问生公色空义，生公的答法不对。	For example, when you recite the Buddha’s name, if you do not know where the Buddha-name comes to rest, reciting “Amitābha Buddha, Amitābha Buddha . . .” becomes a search for a Buddha outside your own mind. You seek the Buddha in the Land of Ultimate Bliss, beyond ten billion Buddha-lands from the Sahā world, without knowing that your mind itself is Buddha and Buddha is your mind. The Buddha is not elsewhere; the Buddha is right in your own mind. There is no need to seek elsewhere. Therefore, when Qin Batuo asked Shenggong about the meaning of form and emptiness, Shenggong’s answer was incorrect.
秦跋陀禅师又进一步问生公：“除此《般若经》之外，您还讲什么经呢？”生公答：“还讲《涅　经》。”秦问：“请问涅　之义是什么呢？”公答：“涅者不生，　者不灭。	Chan Master Qin Batuo further asked Shenggong, “Apart from the Prajñā Sūtra, what other sūtras do you expound?” Shenggong replied, “I also expound the Nirvāṇa Sūtra.” Qin asked, “What is the meaning of nirvāṇa?” Shenggong replied, “Nir means non-arising, and vāṇa means non-ceasing.”
”秦问：“不生不灭是涅　吗？”公答：“是的！”秦曰：“这是佛的果上涅　。	Qin asked, “Is non-arising and non-ceasing nirvāṇa?” Shenggong replied, “Yes.” Qin said, “That is nirvāṇa as fruition in a Buddha.”
什么地方是因上的涅　呢？”公答不出来，公问道：“涅　还有二义吗？”涅　都是一样的嘛，还有二义吗？秦跋陀见生公不领会意思，就拿起如意问生公道：“你见么？”公答：“见。	“Where, then, is nirvāṇa at the causal stage?” Shenggong could not answer. He asked, “Does nirvāṇa have two meanings? Nirvāṇa is all the same, is it not? How can it have two meanings?” Seeing that Shenggong did not grasp his meaning, Qin Batuo picked up a ruyi and asked Shenggong, “Do you see it?” Shenggong replied, “I see it.”

”秦问：“你见什么？”公答：“我见禅师手上拿着如意”。秦跋陀把如意“啪”地丢到地上，问：“你还见吗？”公答：“见。”秦问：“见什么？”公答：“见禅师手中如意堕地。	Qin asked, “What do you see?” Shenggong replied, “I see the Chan master holding a ruyi scepter in his hand.” Qin Baduo flung the ruyi scepter to the ground with a smack and asked, “Do you still see it?” Shenggong replied, “I do.” Qin asked, “What do you see?” Shenggong replied, “I see the ruyi scepter in the Chan master’s hand falling to the ground.”
”秦跋陀哈哈一笑：“观公见解，未出常流，何得名喧宇宙？”意即你的见解不出常流，如普通人一样着在相上，跟着我手中的东西转。（此时元音上师拿起一本书，问：这是什么东西？众答：书、佛经。	Qin Baduo burst into laughter and said, “Judging by your understanding, you have not gone beyond the ordinary course. How can your name resound throughout the universe?” This meant that his understanding had not gone beyond the ordinary; like an ordinary person, he clung to appearances and followed whatever was in the master’s hand. At this point, Master Yuanyin picked up a book and asked, “What is this?” Everyone answered, “A book —a Buddhist scripture.”
师笑道：噢！着在上面了，哈哈！）嗯，把这东西掼在地下，还跟着境界转。你不知道色就是空，空就是色。为什么名气还这么大啊？这真冤哉枉也！掉头就走。	The master laughed and said, “Ah! You are clinging to it—ha, ha!” Well, even when this thing is thrown to the ground, you still follow the circumstances. You do not know that form is emptiness and emptiness is form. Why, then, is his reputation still so great? What a grave injustice! Qin turned and left.
生公的弟子很多，他们迷惑了：哎呀，这是什么缘故啊？难道我师父讲错了？于是追上去问秦跋陀：“法师，法师，你怎么解释这色和空啊？”秦跋陀答曰：“你师父讲的也不能说是错的，只是他不会因中的色空义，只会果上的色空义。	Shenggong had many disciples, and they were bewildered. “Oh dear, why is this? Could it be that our master taught incorrectly?” They therefore caught up with Qin Baduo and asked, “Dharma Master, Dharma Master, how do you explain form and emptiness?” Qin Baduo replied, “It cannot be said that what your master taught was wrong. It is only that he did not understand the meaning of form and emptiness at the level of cause; he understood only form and emptiness at the level of fruition.”
”弟子问：“如何是因中色空？”秦跋陀禅师说：“一微空故众微空，众微空故一微空；一微空中无众微，众微空中无一微。”一微空，一个微尘根本是空，没有自体，就是无自性。一个微尘空，其它的微尘当然也是空的了。	The disciples asked, “What is form and emptiness at the level of cause?” Chan Master Qin Baduo said, “Because a single particle is empty, all particles are empty; because all particles are empty, a single particle is empty. Within the emptiness of a single particle there are no many particles; within the emptiness of many particles there is no single particle.” If one particle is empty, a single mote of

	dust is fundamentally empty and has no intrinsic substance; that is, it is without self-nature. If one particle is empty, then the other particles are naturally empty as well.
依此类推，众微都空。众微空故一微空——众微都是空的，就是一切微尘都空，那么一个微尘也是空的了。一微空故无众微——连一个微尘都是空的，还有什么众微呢？众微空故无一微——既然众微都空，还能找得到一个微尘吗？他所讲的“众微空，一微空；一微空，众微空”是说一切事物统统不可得。	By the same reasoning, all particles are empty. “Because all particles are empty, a single particle is empty”—if all particles are empty, if every mote of dust is empty, then a single particle is empty as well. “Because a single particle is empty, there are no many particles”—if even one particle is empty, what many particles could there be? “Because all particles are empty, there is no single particle”—since all particles are empty, can one still find even a single mote of dust? By saying, “Many particles are empty; a single particle is empty. A single particle is empty; many particles are empty,” he meant that all things whatsoever are unobtainable.
一切色相都是我们真心的妙用，所以要明白这个色空之义，我们能真正明白了，就在境界上见性，不须离开境界见性。如指树问：这是什么？说是树，着在上面了；说不是树，又违背、离境了。	All forms and appearances are the wondrous functioning of our true mind. Therefore, to understand the meaning of form and emptiness, we must truly understand it and see our true nature amid circumstances; there is no need to leave circumstances in order to see our true nature. If, pointing to a tree, someone asks, “What is this?” and you say, “It is a tree,” you are clinging to it. If you say, “It is not a tree,” you violate and depart from the circumstances.
这到底是什么呀？换句话讲：“难瞒和尚”，一句话二面不着而显示这不能瞒的灵知就脱卸掉了。禅宗用的是脱卸法，不被彼色境捆住。他问你，就是看你是著有还是着空。你两面都不着，一句话就脱卸了。	What, then, is it? In other words, one may say, “You cannot fool this monk.” This single phrase neither clings to either side, yet reveals the numinous knowing that cannot be deceived, and thereby one is freed. The Chan school uses methods of release, so that one is not bound by the object of form. When someone questions you, it is to see whether you cling to existence or to emptiness. If you cling to neither side, a single phrase releases you.
但又不能说“我不是空，也不是有”，那还是说道理，还是不行。须说一句字面上不着空有，而暗含空有的妙语，方合道妙。要证到这种境界，须时时刻刻观照，明白一切相都是自性所显现，不着相，也不离相。	Yet one cannot say, “I am neither empty nor existent,” for that is still merely reasoning and will not do. One must utter a wonderful phrase that, in its literal wording, does not cling to emptiness or existence, yet implicitly contains both emptiness and existence; only then does it accord with the subtlety of the Way. To realize this state, one must

	contemplate at every moment and understand that all appearances are manifestations of self-nature: do not cling to appearances, yet do not depart from them.
这即是宗下所谓的“不即不离”，明乎此，方能妙用圆融。世间法也不离事理，所谓事因理成——依空理做成功事；理因事显——事成功了，才把理显出来。无理不能成事，无事不能显理，故谓理事圆融。	This is what the Chan school calls “neither identical with nor separate from.” Once one understands this, one can exercise wondrous functioning with perfect integration. Worldly dharmas, too, do not depart from principle and phenomena. As it is said, phenomena are accomplished through principle—successful affairs are carried out in reliance on the principle of emptiness; principle is revealed through phenomena—only when an affair has been accomplished is the principle revealed. Without principle, no affair can be accomplished; without affairs, principle cannot be revealed. Thus it is said that principle and phenomena are perfectly integrated.
理是什么东西呢？举一个例子：科学家设计一个东西，要把它造出来，就要先列出公式，算好数据，这公式、数据就是理。依照公式、数据去施工，就把这个东西做成了。	What is principle? Let us give an example. When scientists design something and wish to manufacture it, they must first set out formulas and calculate the data. These formulas and data are principle. By carrying out the construction according to the formulas and data, they make the thing.
比如我们造房子，造几层，要什么式样，先画出图纸，再算出需要多少钢筋、多少水泥、多少材料等。然后，工人照这个图纸去施工，房子就造成功了。造得好，就证明这个图纸是对的，就是这个理正确；造得不好，就是这个图纸错了，理不正确。所以，事因理成，理因事显。	For example, when building a house, we first draw up blueprints for the number of stories and the desired design, then calculate how much reinforcing steel, cement, and other materials will be needed. The workers then build according to the blueprints, and the house is completed. If it is well built, this proves that the blueprints were correct—that the principle was correct. If it is poorly built, the blueprints were wrong and the principle was incorrect. Thus, phenomena are accomplished through principle, and principle is revealed through phenomena.
理事不可分，事就是理，理就是事。我们要明白这个道理，时时在境界上锻炼自己，磨练我们的真心。所以要明白色空之义，千万不要把空解释为空无所有的空。这空是妙有真空，就是我们的妙心、真心。	Principle and phenomena cannot be separated: phenomena are principle, and principle is phenomena. We must understand this and constantly train ourselves amid circumstances, tempering our true mind. Therefore, we must understand the meaning of form and emptiness,

	and never interpret emptiness as a void in which nothing whatsoever exists. This emptiness is wondrous presence and true emptiness; it is our wondrous mind, our true mind.
真心在什么地方？就在事相上，不离事相，但是着在事相上也不对，着在事相上就是执着事，那也错了。我们禅宗有两句话，“郁郁黄花无非般若，青青翠竹尽是法身。	Where is the true mind? It is right within phenomena and appearances; it does not depart from them. Yet it is also wrong to cling to phenomena and appearances, for clinging to them is attachment to phenomena. In our Chan school there are two sayings: “Lush yellow flowers are none other than prajñā; verdant bamboo is entirely the dharmakāya.”
”大珠和尚讲：青青翠竹若是法身，那么人吃笋子就是吃法身了！竹子是笋子长成的，我们把笋子拿来炒着吃，岂不是把法身吃掉了么？所以说着在法身、着在事相上都不对。离开事相呢？离开事相落空了也错。	Great Pearl Monk said, “If verdant bamboo is the dharmakāya, then when people eat bamboo shoots, they are eating the dharmakāya! Bamboo grows from bamboo shoots. When we stir-fry bamboo shoots and eat them, are we not eating up the dharmakāya?” Therefore, it is wrong to cling to the dharmakāya or to phenomena and appearances. But what about departing from phenomena and appearances? To fall into emptiness by leaving them behind is also wrong.
所以，要不即不离，要透过事相见性，事事不住着。所以《金刚经》说：“应无所住，而生其心”，不要着在上面，妙用真心时时现前。生者，就是显现，即你的妙有真心就现前了。所以，我们要时时刻刻无住，要磨练这个无住真心。	Therefore, one must neither identify with nor depart from them; one must see one’s true nature through phenomena and appearances, without abiding in attachment to anything. Thus the Diamond Sūtra says, “One should give rise to this mind without abiding anywhere.” Do not cling to anything; let the wondrous functioning of the true mind be present at every moment. “Arising” means manifesting: your wondrous true mind of wondrous presence becomes present. Therefore, we must remain non-abiding at every moment and temper this non-abiding true mind.
八、法贵当机	VIII. The Dharma Must Suit the Recipient
我们修法，不管是修净土宗，还是禅宗、密宗都要这样做功夫。比如说我们念佛，要不要修观呢？观是什么？观就是禅观，就是修定啊！你念佛名号，要心念耳闻，静静地倾听念佛声，才能摄心入定，这叫念佛观。	In cultivating a practice, whether we cultivate the Pure Land school, the Chan school, or Esoteric Buddhism, we must work in this way. For example, when we recite the Buddha’s name, should we cultivate contemplation? What is contemplation? Contemplation is Chan contemplation; it is the cultivation of samādhi. When reciting the Buddha’s name, let the mind recite and the ears hear, quietly

	listening to the sound of the Buddha-recitation. Only then can one gather in the mind and enter samādhi. This is contemplation in Buddha-recitation.
念佛不是唱山歌，更不可一边“阿弥陀佛、阿弥陀佛”，一边跟别人讲话，那不行！必须修“念佛观”，观就是修禅啊！禅有很多种，有凡夫禅、小乘禅、大乘禅、最上乘禅，还有外道禅。	Buddha-recitation is not the singing of folk songs. Still less may one recite “Amitābha Buddha, Amitābha Buddha” while talking with someone else; that will not do. One must cultivate contemplation in Buddha-recitation, and contemplation is the practice of Chan. There are many kinds of Chan: ordinary-person Chan, Lesser Vehicle Chan, Mahāyāna Chan, Chan of the Supreme Vehicle, and non-Buddhist Chan.
所谓凡夫禅、小乘禅者，就是心有异计。什么叫异计？就是心有差别。误认心和法不是一个路子，空和色不是一个东西，着在相上求色身健康，或是以为心法不是色法，色法不是心法，以偏空之理修禅等等，都是异计。	So-called ordinary-person Chan and Lesser Vehicle Chan both involve differentiating notions in the mind. What are differentiating notions? They are distinctions in the mind. One mistakenly takes mind and dharmas to be on separate paths, and emptiness and form to be different things; one clings to appearances in seeking physical health, or believes that mind dharmas are not form dharmas and form dharmas are not mind dharmas, or practices Chan on the principle of biased emptiness. All such views are differentiating notions.
外道禅呢？也是心带异计，它不是落空——偏于断灭，即是著有——着在“阳神、神我”上。以上都不是真正的禅道。我们修禅须先明正因，摆正知见，尔后择一与自己根性相契的正法来修习，才不致步入歧途。	What about non-Buddhist Chan? It too carries differentiating notions in the mind. It either falls into emptiness—leaning toward annihilation—or clings to existence, attaching to a “yang spirit” or a spiritual self. None of the above is the true Way of Chan. In practicing Chan, we must first understand the correct cause and set our views straight. Then we must select and cultivate a true Dharma suited to our own capacities, so that we do not stray onto a mistaken path.
为了使大家更明了起见，再将外道禅、小乘禅、大乘禅等复讲一下。欣慕佛道，厌离娑婆，这叫“欣厌之心”。在净土宗讲来，这是很好的，要一句弥陀，欣厌具足，就是希望到西方极乐世界去，脱离这个娑婆世界。	To make this clearer for everyone, let us explain non-Buddhist Chan, Lesser Vehicle Chan, Mahāyāna Chan, and the like once more. To admire the Buddha Way and reject the Sahā world is called “the mind of aspiration and aversion.” In the Pure Land school, this is considered very good: one should recite the name of Amitābha with both aspiration and aversion fully present, hoping to go

	to the Western Land of Ultimate Bliss and leave this Sahā world.
这“欣厌具足”在修禅上说来，凡有欣上厌下之心就是凡夫禅，没有入圣，还是凡夫境界。外道也是欣上厌下，他要成仙，要离开这个凡夫世界。他不明白仙就是凡夫，凡夫就是仙；佛就是凡夫，凡夫就是佛，本自一体，所以欣上厌下，往心外去求，不知道自性是真的，是故名外道。	From the perspective of Chan practice, however, this “fullness of aspiration and aversion,” any mind that aspires upward and rejects what is below, is ordinary-person Chan. It has not entered sagehood and remains within the state of ordinary beings. Non-Buddhists, too, aspire upward and reject what is below: they seek to become immortals and to leave the world of ordinary beings. They do not understand that immortals are ordinary beings and ordinary beings are immortals; Buddhas are ordinary beings and ordinary beings are Buddhas. They are originally one substance. Therefore, aspiring upward and rejecting what is below, they seek outside the mind and do not know that self-nature is the truth. For this reason they are called non-Buddhists.
悟我空偏真之理而修者，就是小乘禅。他已经晓得身心是四大五蕴合成的，身体就是地水火风。心就是思想，思想就是心，心就是受想行识，与这四大组成的色身合起来称为五蕴。	Those who practice after awakening to the principle that the personal self is empty, yet biased toward the true, practice Lesser Vehicle Chan. They already know that body and mind are formed from the four great elements and the five aggregates. The body consists of earth, water, fire, and wind. The mind is thought, and thought is mind; mind consists of feeling, perception, formations, and consciousness. Together with the physical body formed of the four great elements, these are called the five aggregates.
四大五蕴合成的东西，小乘禅人晓得是假的，是不真实的。不像我们凡夫，执着这个身体，认身体是我，要保护它，要穿得好、吃得好、住得好，样样都要好，就造业受报。	Practitioners of Lesser Vehicle Chan know that things formed from the four great elements and the five aggregates are false and unreal. They are unlike ordinary beings such as ourselves, who cling to this body, take it to be the self, and wish to protect it—to dress well, eat well, live well, and have everything be good—thereby creating karma and undergoing karmic retribution.
小乘圣人知道四大五蕴是假的，他晓得这个“人我”（就是身体）是空而不实的。但是他偏空了。他偏什么空呢？他说：我出了六道轮回之后，就住在界外净土（就是这欲界、色界、无色界之外的净土），安住这里不动了。	Lesser Vehicle sages know that the four great elements and five aggregates are false. They know that this “personal self,” namely the body, is empty and unreal. Yet they fall into biased emptiness. What emptiness are they biased toward? They say, “After I leave the six realms of rebirth, I shall dwell

	in the Pure Land beyond the realms”—that is, the Pure Land beyond the desire realm, form realm, and formless realm—and abide there without moving.
执着这地水火风四大种性为我，“法执”未了，还不知道、不理解一切假相都是我们真心所显现的妙用。所以叫做虽悟“我空”，但是“偏真”，偏于这个真实不虚的真心，不晓得“假就是真，真就是假；全假即真，全真即假”。	They cling to the natures of the four great elements—earth, water, fire, and wind—as self. Their attachment to dharmas has not been resolved, and they still do not know or understand that all illusory appearances are manifestations of the wondrous functioning of our true mind. Therefore, although they have awakened to the emptiness of the personal self, they are “biased toward the true”: they are biased toward this true mind, which is real and not false. They do not know that “the false is the true, and the true is the false; the wholly false is the true, and the wholly true is the false.”
没有假，哪有真？没有真，哪有假？所以，假就是真，真就是假。你在这里分真分假，还是妄心，有分别啊！如西方极乐世界，大家认为西方极乐世界是真，娑婆世界是假，所以要厌离娑婆，欣往极乐。这是真假之分。	Without the false, how could there be the true? Without the true, how could there be the false? Thus, the false is the true, and the true is the false. If you distinguish true from false here, that is still deluded mind, still discrimination. For example, people consider the Western Land of Ultimate Bliss to be true and this Sahā world to be false; therefore, they reject the Sahā world and aspire to be reborn in the Land of Ultimate Bliss. This is a distinction between true and false.
其实西方极乐世界是真，我们娑婆世界也是真，为什么呢？因为西方极乐世界是阿弥陀佛和诸上善人佛性所显现，所以是净土，是清净心所显现；我们这个娑婆世界是众生业障心所显现，所以是五浊恶世。	In fact, the Western Land of Ultimate Bliss is true, and our Sahā world is also true. Why? Because the Western Land of Ultimate Bliss is manifested by the Buddha-nature of Amitābha Buddha and all the supremely virtuous beings; therefore, it is a Pure Land, manifested by a pure mind. Our Sahā world is manifested by the minds of sentient beings burdened by karmic obstacles; therefore, it is the Sahā world of the five turbidities.
但是业障心——阿赖耶识是什么呢？是我们的佛性、是我们的真心。因为，这第八识——阿赖耶识就是真心，不是真心哪里来阿赖耶识呢？之所以称为阿赖耶识者，就是它由生灭、不生灭混合到一块的缘故，把这生灭部分去掉，那就是清净体了。是故阿赖耶识不离清净体，它虽然是污染体，可也是真心啊！	But what is the karmically obstructed mind—the ālaya consciousness? It is our Buddha-nature; it is our true mind. For this eighth consciousness—the ālaya consciousness—is precisely the true mind. If it were not the true mind, where could ālaya consciousness come from? It is called ālaya consciousness because it combines arising-and-ceasing with non-arising-and-non-ceasing. Remove

	the arising-and-ceasing portion, and that is the pure substance. Therefore, ālaya consciousness does not depart from the pure substance. Although it is a defiled aspect, it is still the true mind!
真心是怎么样子的呢？它是不动的，清净时如此，污染时亦如此。好像我们睡著作梦一样，一下子受惊吓了，一下子欢喜了，一会儿做皇帝，一会做乞丐了，而我们的身体未离开床，还是躺着不动。	What is the true mind like? It is unmoving: so when pure, and so when defiled. It is like our dreaming while asleep: one moment we are frightened, the next delighted; for a while we are emperors, then beggars. Yet our bodies have not left the bed; we remain lying there, unmoving.
我们的真心它是不动的，它是不生不灭，不来不去，不动不静、不垢不净的，它从未动过。一切都是它所显现，离开它什么都没有。所以，你说真，娑婆世界也真；你说假，西方世界也假。	Our true mind is unmoving. It neither arises nor ceases, neither comes nor goes; it is neither in motion nor stillness, neither defiled nor pure. It has never moved. Everything is manifested by it; apart from it, nothing exists. Thus, if you call things real, the Sahā world is real; if you call things false, the Western Pure Land is also false.
为什么？凡所有相，皆是虚妄啊！不能着相。	Why? All appearances whatsoever are illusory. One must not cling to appearances.
相是什么？相都是真心的影子，镜中显现的影子，莫将影子当镜子啊！不要认着心中的影子啊，影相而已，何必认取真呢？所以，说真说假都是我们的妄心分别，它是“非真非假，亦真亦假，即真即假”，你把分别心拿掉就行了。	What are appearances? All appearances are shadows of the true mind, shadows appearing in a mirror. Do not take the shadow for the mirror! Do not identify with the shadows in the mind. They are merely shadowy appearances; why take them to be real? Thus, calling something real or false is all discrimination of our deluded mind. It is “neither real nor false, yet both real and false; both real and false as such.” Simply remove the discriminating mind.
二乘圣人不明白这个真理，认为有真的，他证圣了是真，六道轮回的凡夫都是假。所以，这还不是最上乘禅，这是二乘禅。	The sages of the two vehicles do not understand this truth. They believe there is something real: their attainment of sagehood is real, while ordinary beings revolving in the six realms are false. Therefore, this is not yet the highest Chan; it is Chan of the two vehicles.
悟我法二空所显真理而修者，是大乘禅。我们讲了凡夫禅、外道禅、小乘禅，到大乘禅就已经醒悟了，我也不可得，法也不可得。刚才讲了，小乘圣人罗汉、辟支佛，只悟人我空，法我不空。	Those who cultivate on the basis of the truth revealed through realizing the twofold emptiness of self and phenomena practice Mahāyāna Chan. We have discussed the Chan of ordinary beings, the Chan of non-Buddhist paths, and Hīnayāna Chan. By the time one reaches Mahāyāna Chan, one has already awakened: the self is unobtainable, and

	dharmas too are unobtainable. As we have just said, the Hīnayāna sages—the arhats and pratyekabuddhas—realize only the emptiness of personal self; they do not realize the emptiness of dharma-self.
法我就是人我之外有四大种性为我，人我之外还有法身可修，有佛法可得，有涅　可证，有生死可了，法还是有。所以，法我不空。那么，进一步到人我也没有，法我也没有，一切一切都是我的妙用真心所显现，而妙有真心就是性空，都不可得。但是，悟到了人我、法我都空的道理，还不究竟，还不是最好。	Dharma-self means that, beyond personal self, one takes the four great elements to be a self; beyond personal self, one believes there is a dharmakāya to cultivate, Buddha-Dharma to attain, nirvāṇa to realize, and birth and death to transcend. Thus dharmas are still regarded as existing, and dharma-self is not empty. Going a step further, however, there is no personal self and no dharma-self. Everything whatsoever is manifested by my true mind of wondrous functioning, and this true mind of wondrous presence is itself empty in nature; nothing can be obtained. Yet even realizing the principle that both personal self and dharma-self are empty is not ultimate; it is not the best.
最好是什么呢？最好就是我们现在所讲的：假如顿悟自性本来清净，别无烦恼，无漏智性，本来具足，此心是佛，谛信无疑，就更进一步了，这是最上乘禅。	What, then, is best? It is what we are now discussing: if one suddenly awakens that one's own nature is originally pure, entirely free of afflictions, and that undefiled wisdom-nature is inherently complete; if one truly believes without doubt that this mind is Buddha—then one has gone a step further. This is the highest Chan.
就是说假如我们领会到：自己的心本来是清净无染的，本来是没有烦恼，无漏智性本来具足（有漏——有思想、有造作的有为法。无漏——就是一切造作都没有，法尔如是，一切烦恼都没有，大智慧本来具足），此心就是佛，和佛没有分别。这才是最好。	That is to say, if we understand that our own mind is originally pure and undefiled, originally without afflictions, and inherently complete with undefiled wisdom-nature—"defiled" means conditioned dharmas involving thought and contrivance; "undefiled" means the absence of all contrivance, things being naturally so, the absence of all afflictions, and the inherent completeness of great wisdom—then this mind is Buddha, no different from Buddha. This is the best.
既然我们就是佛，和佛无别，为什么我们却不知道呢？既然心本来清净，本来没烦恼，为什么我们现有这么多烦恼，一点也不清净呢？这是什么缘故呢？这就是无明作怪之故啊！由于无明之故，我们妄想分别，迷于外境而不自觉，跟着境界跑，随着妄念流。	Since we are Buddha and no different from Buddha, why do we not know it? Since the mind is originally pure and originally without afflictions, why do we now have so many afflictions and lack purity altogether? What is the reason? It is because ignorance is at work! Because of ignorance, we indulge in deluded thoughts and discrimination,

	become deluded by external circumstances without realizing it, run after circumstances, and drift along with deluded thoughts.
我们所以造业受报，六道轮回，无有了期，其原因就在于迷而不觉，所以，我不厌其详地来阐明真理使大家开悟。	The reason we create karma, undergo karmic retribution, and revolve endlessly in the six realms is that we are deluded and unaware. Therefore, I do not tire of explaining the truth in detail so that everyone may awaken.
一切众生都具足这个妙有真心，释迦佛在腊月初八夜睹明星悟道时说：“奇哉，奇哉，大地一切众生，皆具如来智慧德相。”为什么不自觉呢？就因为妄念颠倒，执着烦恼而不自知。	All sentient beings possess this true mind of wondrous presence. When Śākyamuni Buddha awakened to the Way upon seeing the morning star on the eighth night of the twelfth lunar month, he said: “How wondrous, how wondrous! All sentient beings throughout the great earth possess the wisdom and virtuous characteristics of the Tathāgata.” Why are they not aware of this? It is simply because they are inverted by deluded thoughts, cling to afflictions, and do not know it.
所以，我们讲经就是指示迷津，说明我们本来具足的妙明真心。佛性不在别处，就在我们面门上放光。	Thus, when we expound the sūtras, we point out the way to those who are lost and explain the wondrous, luminous true mind that we inherently possess. Buddha-nature is not elsewhere; it shines forth from right before our faces.
怎么放光啊？看见东西的是谁？听见声音的是谁？鼻子闻到香臭的是谁？舌头说话的是谁？知道酸甜苦辣的是谁？接触外境的是谁？走路的是谁？做工作是谁呀？这都是我们自性放光的妙用，要认识它啊！假如我们当下悟道，就是顿悟。	How does it shine forth? Who is it that sees things? Who is it that hears sounds? Who is it whose nose smells fragrances and odors? Who is it whose tongue speaks? Who is it that knows sour, sweet, bitter, and pungent tastes? Who is it that encounters external objects? Who is it that walks? Who is it that works? All this is the wondrous functioning of our intrinsic nature shining forth. We must recognize it! If we awaken to the Way at this very moment, that is sudden awakening.
我们的心本来就是如此清净，本来一点烦恼也没有，本来具足如来智慧。这个心就是佛啊！不要到外面求佛了。明白了这个道理，依此而修者是最上乘禅。	Our mind is originally so pure, originally without even the slightest affliction, and originally complete with the wisdom of the Tathāgata. This mind is Buddha! Do not seek Buddha outside yourselves. Those who understand this principle and cultivate accordingly practice the highest Chan.
不明白这个道理，盲修瞎练，走弯路，兜圈子，兜来兜去，出不去。所以，因地要正，要明白这个道理，时时刻刻都要知道，我们自己就是佛，佛不在别处。	If one does not understand this principle, one cultivates blindly, takes detours, and goes around in circles; however long one circles, one cannot get

	out. Therefore, the causal ground must be correct. One must understand this principle and know at every moment that we ourselves are Buddha; Buddha is not elsewhere.
你们或者要问：我现在就是佛？为什么我不显神通啊？佛有三明六通啊！古德说过：“识冰池而全水，藉阳气以消融”。这是个比喻。冬天寒冷，池塘里的水结成冰了，但这冰就是水啊！识就是认识。	Perhaps you will ask: “If I am Buddha right now, why do I not manifest spiritual powers? Buddha has three insights and six supernormal powers!” An ancient master said: “Recognize that the frozen pond is wholly water, and rely on the warmth of the sun to melt it.” This is a metaphor. In winter, when it is cold, the water in a pond freezes into ice; yet the ice is itself water. To recognize means to know.
识冰池而全水，认识到这个冰冻的池塘全都是水（比喻众生本来是佛）。藉阳气以消融，要假借阳光，把这冰融化了。融化之后，方成灌溉之功。冰是固体，不会流动（比喻众生不具三明六通）。	“Recognize that the frozen pond is wholly water” means to recognize that the frozen pond is entirely water—by analogy, that sentient beings are originally Buddha. “Rely on the warmth of the sun to melt it” means to depend on sunlight to melt the ice. Only after it melts can it serve the function of irrigation. Ice is solid and cannot flow—by analogy, sentient beings do not possess the three insights and six supernormal powers.
融化之后，能流动了，就可以灌溉田地了（比喻佛具三明六通）。接下来：“悟凡夫而即佛，资法力以薰修”。悟凡夫而即佛，就是我们醒悟了，知道这凡夫心就是佛心。资法力以薰修，资者，资助也，就是假借。	After it melts, it can flow and may irrigate the fields—by analogy, Buddha possesses the three insights and six supernormal powers. Next comes: “Awaken to the fact that the ordinary being is Buddha, and rely on the power of the Dharma for permeating cultivation.” To awaken that the ordinary being is Buddha means that we awaken and know that the mind of an ordinary being is Buddha-mind. To rely on the power of the Dharma for permeating cultivation: “rely on” means to receive assistance—that is, to make use of something.
用什么东西资助啊？用佛法的力量，要假借佛法的力量来帮助我们修行。因为我们悟虽悟了，只是理悟，只是始觉——才开始觉悟。习气还很重，一下子了不了。所以要借法力帮助我们，时时刻刻薰它，就是假念佛号、结印、持咒、照顾话头起疑情等方法来薰修，把我们这八识田中的妄种子、污秽种子薰成净种子，将习气转化为妙用。	What do we use for assistance? We use the power of the Buddha-Dharma; we rely on its power to help us cultivate. Although we may have awakened, it is only awakening at the level of principle, only initial awakening—we have only just begun to awaken. Our habitual tendencies are still very heavy and cannot be eliminated all at once. Therefore, we must rely on the power of the Dharma to help us. At every moment, we permeate and cultivate it: we use such methods as Buddha-recitation, forming mudrās, upholding mantras,

	and attending to the huatou so as to arouse a sense of doubt, thereby transforming the deluded and defiled seeds in the field of our eighth consciousness into pure seeds and transforming habitual tendencies into wondrous functioning.
明理之后还须借佛法之力来修啊！不修是落不到实处的、是没用的。绝不是就这么一说一理解可以了。不行啊！或许你现在悟到：一切都是假的，一切都放下，一切不执着。但可能出了这里到街上一逛，马上就没有了。	After understanding the principle, we must still cultivate with the aid of the Buddha-Dharma. Without cultivation, it cannot become actual; it is useless. It is certainly not enough merely to speak of it and understand it. That will not do! Perhaps you now realize that everything is false, let go of everything, and cling to nothing. Yet once you leave here and stroll down the street, it may all vanish at once.
有好几个朋友告诉我：唉！我今天到了火葬场，心都灰了。人一口气不来，烧成灰什么都没有了。还粘什么东西？不粘了，不粘了！这心死了空了。但是没走多远，又什么东西都要了，习气重啊！所以我们只好说顿悟渐修。	Several friends have told me: “Ah! Today I went to the crematorium, and my heart turned to ashes. When a person can no longer draw breath and is burned to ashes, nothing remains. What is there to cling to? I will not cling, I will not cling!” Their minds become dead and empty. But before they have gone very far, they want everything again. Their habitual tendencies are heavy! Therefore, we can only speak of sudden awakening followed by gradual cultivation.
其实顿悟渐修，讲起来是不通的，还要渐修就是没有顿悟，《般若经》就是这样讲的。但是说得太高了不行，我们没有这个力量。所以《楞严经》就讲两种法：理属顿悟，事则渐修。	Actually, “sudden awakening followed by gradual cultivation” is not logically consistent: if gradual cultivation is still needed, then there has been no sudden awakening. This is how the Prajñā Sūtras speak. But it will not do to state matters too loftily, for we do not have such capacity. Therefore, the Śūraṅgama Sūtra teaches two approaches: awakening to principle is sudden, while cultivation in practice is gradual.
道理一讲，他马上就醒悟了，悟了之后一切习气都消散了，都不要了，立刻就空净了。这种人的确是有，但只是少数、极少数，是上上根、再来人。不是再来人，不可能做到一悟即彻。然而今朝之顿乃昔日之渐也。	Once the principle is explained, some immediately awaken. After awakening, all their habitual tendencies disperse; they want nothing, and at once become empty and pure. Such people do indeed exist, but they are few—extremely few. They possess the very highest capacities and have returned again. Those who have not returned again cannot achieve thorough realization the instant they awaken. Yet today’s sudden awakening is yesterday’s gradual cultivation.

是从前、从前、再从前，慢慢、慢慢地修行积累起来的，所以今天“啪”一脱就脱掉了。《楞严经》说理属顿悟，事则渐修。这本是讲两种法门，一是圆顿法，一是渐次法。	It has been built up through gradual cultivation and accumulation in the past, further in the past, and still further in the past; thus today, with a snap, one breaks free. The Śūraṅgama Sūtra says that awakening to principle is sudden, while cultivation in practice is gradual. This originally refers to two Dharma gates: one is the perfectly sudden method, and the other the gradual method.
极少数的上上根、再来人，一闻道理，马上醒悟，一切习气，乘开悟刹那即已消灭，神通妙用即可发现了。大多数中下根人须于悟后，在事上磨练，渐除习气而后始能慢慢发挥作用。	The very few of the very highest capacities, those who have returned again, awaken immediately upon hearing the principle. At the very moment of awakening, all habitual tendencies are already extinguished, and spiritual powers and wondrous functioning may immediately manifest. Most people of middling or lesser capacities must, after awakening, temper themselves amid circumstances, gradually remove their habitual tendencies, and only then slowly bring their functioning into play.
现在我们不妨将两种法门合二为一，就是所谓“理属顿悟，事则渐修”，顿渐二门合起来修。	Now we may as well combine these two Dharma gates into one: what is called “awakening to principle is sudden, while cultivation in practice is gradual.” We cultivate by combining the sudden and gradual approaches.
为什么这样讲呢，因为现在是末法时代，众生根钝障重，不能顿悟、顿修、顿证，因此只好将两种法门合为一门，在理悟后保任，勤除习气，而渐渐地发通证果。	Why do we say this? Because this is the Dharma-ending age: sentient beings have dull capacities and heavy obstacles, and cannot awaken suddenly, cultivate suddenly, or realize suddenly. Thus we can only combine the two Dharma gates into one. After awakening at the level of principle, safeguard realization, diligently remove habitual tendencies, and gradually develop supernormal powers and realize fruition.
顿悟渐修合在一起，讲起来是不通的，但符合现在的实际情况，就可借用。这个道理不易讲清楚，我们不妨举释迦佛在世时的故事来说明。	Combining sudden awakening and gradual cultivation is, strictly speaking, not logically consistent. Yet it accords with present circumstances, so we may borrow the expression. This principle is not easy to explain clearly, so let us cite a story from the time when Śākyamuni Buddha was alive.
释迦佛座下的两个弟子讨论佛讲的一句话，公说公理，婆说婆理，相持不下，就去问佛：佛啊，你看我们两人	Two disciples seated beneath Śākyamuni Buddha were discussing a statement the Buddha had

哪个说的道理符合你老人家的意思？佛说，你们两人的都不符合我的意思，但是你们两人的意思都能用。为什么？符合实际情况嘛！所以，我们现在只好讲顿悟渐修了。	made. Each argued according to his own reasoning, and neither would yield. So they went to ask the Buddha: “Buddha, which of us two has an understanding that accords with your meaning?” The Buddha said, “Neither of you accords with my meaning, but both of your interpretations can be used.” Why? Because they accord with actual circumstances! Therefore, for now we can only speak of sudden awakening followed by gradual cultivation.
那怎么修呢？净土宗人就念佛：“阿弥陀佛、阿弥陀佛”拿这佛号扫尽我们心里的污秽，扫尽我们心里的习气，扫尽我们的烦恼。烦恼刚冒出来，就高声念“阿弥陀佛”，把你的心转空、化空。参禅人呢？时时照顾话头也。	How, then, should one practice? Pure Land practitioners recite the Buddha’s name: “Amitābha Buddha, Amitābha Buddha.” They use this Buddha-name to sweep away the defilements, habitual tendencies, and afflictions in their minds. As soon as an affliction arises, they loudly recite “Amitābha Buddha,” turning the mind empty and dissolving it into emptiness. What about Chan practitioners? They continually attend to the huatou.
烦恼才动，问：“你是谁？”当头就一棒：“这烦恼是谁动的？动烦恼的是谁？”当头一棒打过去，这就是照顾话头。密宗行人烦恼一起，就马上持咒将其转化。虽然方法有不同，但道理是一样。	The moment an affliction stirs, ask: “Who are you?” Give yourself a blow right on the head: “Who has stirred this affliction? Who is it that stirs affliction?” To strike directly with this blow is to attend to the huatou. When an affliction arises, practitioners of Esoteric Buddhism immediately recite a mantra to transform it. Although the methods differ, the principle is the same.
不要说：我净土宗好，你禅宗不对；我禅宗好，你净土宗不对；我密宗好，你们禅宗、净土宗都不对。这是分门别户，说明你还没通达。	Do not say, “My Pure Land school is good, and your Chan school is wrong”; or “My Chan school is good, and your Pure Land school is wrong”; or “My Esoteric Buddhism is good, while your Chan and Pure Land schools are both wrong.” This is sectarian division and shows that you have not yet attained thorough realization.
若通达起妙用了，你就会说：禅也好、净也好、密也好都是手段，方便有多门，归元无二路。我们假佛法的力量，用功修行，扫尽我们的习气，化空我们的烦恼，就“冰消则水流润，方显溉涤之功；妄尽则心虚通，应现通光之用。”心花通明了，就神通显发、妙用无边。这都是修行所证的，你说不修，行吗？不行啊！所以说一定要修。	Once you have attained thorough realization and wondrous functioning arises, you will say: Chan is good, Pure Land is good, and Esoteric Buddhism is good—they are all means. There are many gateways of skillful means, but no second road in returning to the source. We rely on the power of the Buddhadharma, apply ourselves to practice, sweep away our habitual tendencies, and dissolve our afflictions into emptiness. Then, “When ice

	melts, water flows and moistens, revealing the efficacy of cleansing and irrigation; when delusion is exhausted, the mind becomes open and unobstructed, responding with the function of penetrating luminosity." When the flower of the mind opens into clarity, spiritual powers manifest and wondrous functions are boundless. These are realized through practice. Can one do without practice? No! Therefore, one must practice.
有人问：开悟之人，寿终之时灵性何去?	Someone asked: "When an awakened person's life comes to an end, where does the spiritual nature go?"
这是个大问题啊！悟道之后，到什么地方去呢？很多人这样问。有个香港人写信问我，开悟的人临终时应该预知到啥地方，即预知处所。假若不预知处所，他就是没开悟。	This is a major question. After realizing the Way, where does one go? Many people ask this. A person from Hong Kong wrote me a letter asking whether, at death, one who has awakened should know in advance where he will go—that is, should know the destination beforehand. If he does not know the destination beforehand, then he has not awakened.
这话对吗？不对！为什么不对？真正开悟了，就没有生没有灭，没有来没有去，还有什么处所？我刚才讲了，这妙有真心是微细色，微细色就是虚空，虚空有什么处所？你要有处所，还是有来去，还是有生灭，还是没开悟。	Is this correct? No. Why not? Once one has truly awakened, there is no birth, no death, no coming, and no going. What destination could there be? As I just explained, this wondrously present true mind is subtle matter, and subtle matter is space. What destination does space have? If you have a destination, there is still coming and going, still birth and death; you still have not awakened.
写信的人不明白这个道理，所以，要问一期寿终，要死了，到什么地方去啊？这不但是他的问题，也是大家的问题。所以，今天借圭峰禅师的一段话把这个问题再谈一谈。圭峰宗密禅师说：	The letter writer did not understand this principle, and so he asked: when this present lifetime ends and one dies, where does one go? This is not only his question but everyone's question. Therefore, today I shall use a passage by Chan Master Guifeng Zongmi to discuss this matter further. Chan Master Guifeng Zongmi said:
一切众生，无不具有觉性，灵明空寂，与佛无殊。但以无始劫来，未曾了悟，妄执身为我相，故生爱恶等情。随情造业，随业受报。生老病死，长劫轮回。	All sentient beings, without exception, possess the nature of awakening: numinously bright and empty yet quiescent, no different from the Buddha. Yet, from beginningless kalpas onward, they have never realized it. Mistakenly clinging to the body as the mark of self, they give rise to feelings such as love and aversion. Following these feelings, they create karma; following karma, they undergo retribution.

	Thus they undergo birth, aging, sickness, and death, revolving in saṃsāra through long kalpas.
然身中觉性，未曾生死，如梦被驱役，而身本安闲；如水作冰，而湿性不易。若能悟此性，即是法身，本自无生，何有依托？灵灵不昧，了了常知，无所从来，亦无所去。然多生妄执，习以性成，喜怒哀乐，微细流注。	Yet the nature of awakening within the body has never undergone birth or death. It is like being driven about in a dream while the body itself remains at ease; it is like water becoming ice while its wet nature does not change. If one can awaken to this nature, it is the dharmakāya. It is originally unborn, so what support could it depend on? Bright and never obscured, clearly and ever-presently knowing, it comes from nowhere and goes nowhere. Yet through many lives of mistaken attachment, habits become second nature; joy, anger, sorrow, and pleasure continue in a subtle stream.
真理虽然顿达，此情难以卒除。须常觉察，损之又损，如风顿止，波浪渐停。岂可一生所修，便同诸佛力用？但可以空寂为自体，勿认色身；以灵知为自心，勿认妄念。妄念若起，都不随之。即临命终时，自然业不能系。	Although the truth may be suddenly realized, these feelings are difficult to remove all at once. One must constantly be aware of them, diminishing them again and again. It is like the wind suddenly ceasing while the waves gradually subside. How could the practice of a single lifetime immediately equal the powers and functions of all Buddhas? One need only take empty quiescence as one's own essence and not identify with the physical body; take luminous knowing as one's own mind and not identify with deluded thoughts. Whenever deluded thoughts arise, do not follow them at all. Then, even at the time of death, karma will naturally be unable to bind one.
虽有中阴，所向自由，天上人间，随意寄托。若爱恶之念已泯，即不受分段之身，自能易短为长，易粗为妙。若微细流注，一切寂灭，唯圆觉大智朗然独存，即随机应现千百亿化身，度有缘众生，名之为佛。	Though there is an intermediate state, one is free to go wherever one wishes, taking up temporary residence among devas or humans as one chooses. If thoughts of love and aversion have already vanished, one will no longer receive a body of segmented birth and death, and can naturally transform the short into the long and the coarse into the wondrous. If the subtle continuous stream has entirely ceased, and only the great wisdom of perfect enlightenment remains brightly present, one can respond to circumstances by manifesting countless transformation bodies to liberate sentient beings with affinities. This is called Buddha.

下面把圭峰宗密禅师的这段话解释一下：	Let us now explain this passage by Chan Master Guifeng Zongmi:
“一切众生，无不具有觉性，灵明空寂，与佛无殊。”一切众生，非但我们人类，蚂蚁、蚁虫、苍蝇、狮子、猿猴等等无不具有觉性。你说哪一个众生没有觉性呢？你看这蚊子，你这里有血，它马上飞来叮你。	“All sentient beings, without exception, possess the nature of awakening: numinously bright and empty yet quiescent, no different from the Buddha.” All sentient beings—not only human beings, but also ants, insects, flies, lions, monkeys, and so forth—without exception possess the nature of awakening. Which sentient being lacks this nature? Look at a mosquito: if you have blood here, it immediately flies over to bite you.
苍蝇呢，你端一块蒸糕，它老远老远也能飞来叮上去。它们是有觉性的。人就更不用讲了。觉性者，知觉性也，你知道肚皮饿吗？你知道今天天气暖吗？这都是知觉性啊！所以，一切众生都具有觉性。	As for flies, if you hold up a piece of steamed cake, they can fly from a great distance to land on it. They possess the nature of awakening. There is even less need to speak of human beings. The nature of awakening is the nature of awareness. Do you know when your stomach is hungry? Do you know that the weather is warm today? These are all functions of awareness. Therefore, all sentient beings possess the nature of awakening.
“灵明空寂”，即灵而明，光明剔透，了了分明。就是光明，而灵知了了，如如不动。这个“明”有两种解释：“空”，空无所有，一物不立；“寂”，不动不摇，不来不去。“与佛无殊”，与释迦牟尼佛、阿弥陀佛、弥勒佛等等一切佛了无差别，无有二致。	“Numinously bright and empty yet quiescent” means numinous and bright, luminous and transparent, clearly distinct. It is luminosity, yet its luminous knowing is clear and distinct, thusness itself, unmoving. This “bright” has two explanations: “empty” means empty of all things, with not a single thing established; “quiescent” means neither moving nor wavering, neither coming nor going. “No different from the Buddha” means no difference whatsoever from Śākyamuni Buddha, Amitābha Buddha, Maitreya Buddha, and all other Buddhas.
“但以无始劫来，未曾了悟，妄执身为我相，故生爱恶等情。”无始，无有开始，将来也无终，周而复始，总是这样子。“未曾了悟”，从来没有悟过，从来不知道自个儿是个大宝藏。	“Yet, from beginningless kalpas onward, they have never realized it. Mistakenly clinging to the body as the mark of self, they give rise to feelings such as love and aversion.” Beginningless means without a beginning; nor will there be an end in the future. It goes round and round, always like this. “They have never realized it” means that they have never awakened and have never known that they themselves possess a great treasury.

《法华经》比喻：人有一个摩尼宝珠缝在衣里，自己不知道。这个摩尼宝珠能雨众宝，所以你不穷。你一切都具足，要什么，它就有什么。而你却不知道，到外面讨饭去了。像我们现在轮回六道、流浪生死就是讨饭。	The Lotus Sūtra gives this analogy: a person has a wish-fulfilling jewel sewn into his clothing but does not know it. This jewel can rain down all precious treasures, so he is not poor. He possesses everything; whatever he wants, it provides. Yet he does not know this and goes outside to beg for food. Our present cycling through the six realms and wandering amid birth and death is like begging for food.
自己有大宝藏不知道，未曾了悟。“妄执身为我相”，由于妄执，不识真却认假。这个身体本不是我，却当作我了。身体等于是我们住的房子，里面有人。人是什么？人就是我们的灵明真心。	One possesses a great treasury without knowing it and has never realized it. “Mistakenly clinging to the body as the mark of self” means that, through mistaken attachment, one fails to recognize the true and instead takes the false for real. This body is not originally oneself, yet one takes it for oneself. The body is like the house in which we dwell, and there is someone inside it. Who is that person? It is our numinously bright true mind.
不知道这个，就认“房子”为我：这身体是我啊，这身体是我！“故生爱恶等情。”所以就产生爱恶之情。我欢喜这个，讨厌那个，这个人对我友好，那个人对我不友好。分别心很多，都是妄念。喜欢的，就据为己有；讨厌的，就将其打倒，所以就造业受报。	Not knowing this, one takes the “house” to be oneself: “This body is me! This body is me!” “Thus they give rise to feelings such as love and aversion.” One then produces feelings of love and aversion. I like this and dislike that; this person treats me well, that person does not. There are many discriminating thoughts, all of them deluded thoughts. What one likes, one claims as one’s own; what one dislikes, one seeks to overthrow. Thus one creates karma and undergoes retribution.
“随情造业，随业受报。生老病死，长久轮回。”生死本来没有的，而是因为我们有爱恶等情之后，随心造业所致。我们想要某个东西，但得不到，是他人的，就抢他或把人家杀掉，这就造杀业了。	“Following these feelings, they create karma; following karma, they undergo retribution. Thus they undergo birth, aging, sickness, and death, revolving for a long time.” Birth and death do not originally exist; they arise because, after developing feelings such as love and aversion, we create karma according to our minds. We may want something but fail to obtain it. If it belongs to someone else, we may rob them or kill them. This creates the karma of killing.
造业就要受报，就要六道轮回。造善业升天，造恶业下地狱，生老病死长久轮回。唉！本来没有生死，落入生死了。在六道里出没，生生死死，不得解脱。	Once karma has been created, one must undergo retribution and revolve through the six realms. Wholesome karma leads to heaven; evil karma leads to hell. Thus one revolves for a long time through birth, aging, sickness, and death. Alas!

	Birth and death did not originally exist, yet one falls into birth and death. One appears and disappears in the six realms, being born and dying again and again, unable to attain liberation.
“然身中觉性，未曾生死，如梦被驱役，而身本安闲；如水作冰，而湿性不易。	“Yet the nature of awakening within the body has never undergone birth or death. It is like being driven about in a dream while the body itself remains at ease; it is like water becoming ice while its wet nature does not change.”
”我们尽管在六道里生生死死地轮回，而我们的觉性未曾生死，它不因为你生而生，也不因为你肉体死亡而灭；你堕地狱它不痛苦，你升天堂它不快乐。它本不生不灭、空灵无住，未曾生死未曾动。	Although we revolve through birth and death in the six realms, our nature of awakening has never undergone birth or death. It does not arise because you are born, nor does it perish when your physical body dies. When you fall into hell, it does not suffer; when you ascend to heaven, it does not rejoice. It is originally unborn and undying, empty, numinous, and non-abiding; it has never been born or died, nor has it ever moved.
就像我们在睡梦中，被恶人追杀，惊恐万状，狂奔不已，可是实际上身体还在床上安然地躺着不动一样。也像水变成冰，而潮湿的性质不变一样。这是比喻我们尽管在六道轮回中但佛性不变。	It is like being pursued and threatened with death by evil people in a dream, terrified beyond measure and fleeing wildly, while one’s body in fact lies peacefully and motionlessly on the bed. It is also like water becoming ice while its wet nature remains unchanged. This illustrates that although we revolve through the six realms, Buddha-nature remains unchanged.
“若能悟此性，即是法身，本自无生，何有依托？”假如我们能悟到这觉性就是法身，明白我们的觉性就是一切事事物物的根本，它本来没有生过、没有灭过，为什么还要有依托的地方呢？你真正开悟了，就不要有依托，不要有去处。	“If one can awaken to this nature, it is the dharmakāya. It is originally unborn, so what support could it depend on?” If we can awaken to the fact that this nature of awakening is the dharmakāya, and understand that our nature of awakening is the root of all phenomena, then it has originally never arisen and never ceased. Why should there be any place upon which it depends? Once you have truly awakened, you need not depend on anything and need not have any destination.
我记得有个温州人讲得很好笑，他自说开悟了，有个人问他：“我们不是修净土法门求生西方极乐净土的人，是修禅宗的，我们圆寂之后到什么地方去呢？”你们看他怎么答，他说：“可以依草附木，在石头上也可以，在大树上也可以，在枯草上也可以，都可以。	I remember someone from Wenzhou who said something quite amusing. He claimed to have awakened. Someone asked him, “We are not practitioners of the Pure Land Dharma gate who seek rebirth in the Western Pure Land of Ultimate Bliss. We practice the Chan school. After we enter

	parinirvāṇa, where do we go?" See how he answered. He said, "You can attach yourself to grass or trees—on a stone, on a large tree, on withered grass; any of these will do."
”哎哟，不好了，成了依草附木的精灵了，这怎么行啊？依草附木是执著有身体的鬼魂。上海复兴公园有棵千年的菩提树，据说是灵得不得了，大家都去拜，其实是一个鬼，是灵鬼附在上面了。	Oh no! That turns one into a spirit attached to grass and trees. How could that be acceptable? To attach oneself to grass or trees is the attachment of a ghostly soul that clings to having a body. In Shanghai's Fuxing Park there is said to be a thousand-year-old bodhi tree of extraordinary spiritual efficacy, and everyone goes to worship it. In fact, it is a ghost, a spirit ghost attached to the tree.
死后依草附木就变成鬼了，你们说这悟的是什么道啊？其实与道不相干，都是假的。我们的觉性“本自无生，何有依托？”不要有依托。依草附木者未曾瞥见觉性半丝在。	To attach oneself to grass or trees after death is to become a ghost. What kind of realization of the Way is that? In fact, it has nothing to do with the Way; it is all false. Our nature of awakening is "originally unborn, so what support could it depend on?" One should not depend on anything. Those who attach themselves to grass and trees have never glimpsed even the slightest trace of the nature of awakening.
从前有个废弃多年的破灶，有个神附在灶上，托个梦给人：你们到这灶上祭祭我，你们要什么我给什么。人家都说，这个灶上有神呀，都去祭吧！很多人来祭他，这个神就满足他们的愿望。	Long ago, there was an old broken stove that had been abandoned for many years. A spirit was attached to it and appeared in someone's dream, saying: "Make offerings to me at this stove. Whatever you want, I will give it to you." People said, "There is a deity in this stove; let us all make offerings to it!" Many people came to make offerings, and the spirit fulfilled their wishes.
一传十，十传百，这个破灶就红得不得了了。那地方上有个禅师（慧安国师的弟子），见这个依附破灶的精灵使得大家杀生来供养他，造业了，就去给他说法。	As word spread from one person to ten, and from ten to a hundred, this broken stove became extremely famous. There was a Chan master in that area, a disciple of National Teacher Huian. Seeing that this spirit attached to the broken stove was causing everyone to kill living beings in order to make offerings to it, thereby creating karma, he went to teach it the Dharma.
拿禅杖咚、咚、咚敲灶台说：我问你，你是砖瓦泥土合成，灵从何来？神从何来？砖瓦泥水没有灵、没有神，有灵识的是你自心，你附着这个砖泥灶上干什么？这个破灶神被禅师一指点就醒悟了：对啊，神不在砖瓦泥土	Taking up his Chan staff, he struck the stove with a dong, dong, dong and said, "I ask you: you are made of bricks, tiles, and mud; where does your numinous awareness come from? Where does your spirit come from? Bricks, tiles, mud, and water have

上，神是在我的自心上啊！赶快舍去这个破灶吧！他夜里就来礼谢禅师，然后升天去了。	neither numinous awareness nor spirit. The one that has conscious awareness is your own mind. What are you doing attached to this brick-and-mud stove?" With a single point from the Chan master, this wretched stove spirit awakened: "That is right! The spirit is not in the bricks, tiles, and mud; it is in my own mind! I must quickly abandon this wretched stove!" That night, he came to bow in thanks to the Chan master and then ascended to heaven.
后来大家都称这位禅师为"破灶堕和尚"，反而把他的真名遗忘了。它还晓得不要执着身体，我们执着在草木上能行吗？所以不要有依托啊！我们本来无生，本来无有依托！	Later, everyone called this Chan master the "Stove-Breaking Monk," and his real name was forgotten instead. Even it understood that one should not cling to the body; can we cling to grasses and trees? Therefore, do not rely on anything! We are originally unborn and originally have nothing on which to rely!
"灵明不昧，了了常知，无所从来，亦无所去。"你真正悟道了，就了了常知，灵明不昧，什么地方都是我。什么地方有缘，就在什么地方现身。所以叫做"无住处涅　。	"Numinous luminosity is never obscured; there is clear, ever-present knowing. It comes from nowhere and goes nowhere." Once you have truly realized the Way, there is clear, ever-present knowing and numinous luminosity that is never obscured. Everywhere is myself. Wherever there are affinities, one manifests there. This is called "nirvāṇa without fixed abode."
"没有固定方所，什么地方都可以现身，只要有缘即可以现身。真正彻悟了，哪里还会有个固定地方？要有个固定地方就是没有悟。灵明不昧，就是没有一点昏昧之相。了了常知，就是明明白白。这个知是没有间断的，叫常知。	There is no fixed place; one can manifest anywhere, so long as there are affinities. Once one has truly awakened thoroughly, how could there still be a fixed place? To have a fixed place is not to have awakened. "Numinous luminosity is never obscured" means that there is not the slightest appearance of dullness or obscurity. "Clear, ever-present knowing" means utter clarity. This knowing is uninterrupted; it is called ever-present knowing.
不是现在知，等一会又不知了，那是没有用的。无所从来，亦无所去，它没有来哪有去呢？有来就有去，有去就有来，都是相对的，相对的都是假的。它是绝对真心，所以没有来去，没有出入。	It is not that one knows now and then does not know a while later; that is of no use. It comes from nowhere and goes nowhere. If it has not come, where could it go? Where there is coming, there is going; where there is going, there is coming. These are all relative, and whatever is relative is false. It is the absolute true mind; therefore, there is no coming or going, no entering or leaving.

九、如实知自心	IX. Knowing One’s Own Mind as It Truly Is
下面指示我们怎样用功了道，藉以成佛。	The following instructions explain how we should practice and realize the Way, thereby attaining Buddhahood.
“然多生妄执，习以性成，喜怒哀乐，微细流注。”我们现在所说的是最上乘禅：“自心就是佛，佛就是自心。”你能听到这个法，并能深信不疑，就不是一佛二佛三四五佛所种善根了，而是多生历劫以来所种善根。	“Yet through many lives, deluded attachment has become habitual and has formed one’s nature; joy, anger, sorrow, and pleasure flow on in subtle continuity.” What we are now discussing is the highest vehicle of Chan: “One’s own mind is Buddha, and Buddha is one’s own mind.” If you can hear this Dharma and deeply believe it without doubt, then the wholesome roots you have planted were not planted before merely one, two, three, four, or five Buddhas, but over many lives and countless kalpas.
但是，我们多生历劫以来，妄执习以为常，执着外面的境界认为是真的，执着身体是我，养成习惯了。	Yet over many lives and countless kalpas, we have made deluded attachments habitual. We cling to external circumstances as real, cling to the body as the self, and have formed these habits.
唉哟，这身体是我，最为珍贵，不能碰我啊！其实是臭粪桶，有什么可珍贵？清朝有个皇帝爱上一个身有香味的妃子，这香妃是新疆人，据说身上有异香。那是什么香味啊？狐骚臭！皇帝老儿却说是香味。	“Oh! This body is myself; it is most precious—no one must touch me!” Yet it is really a stinking bucket of excrement. What is so precious about it? A Qing-dynasty emperor fell in love with a consort whose body was said to give off a fragrant scent. This Fragrant Consort was from Xinjiang and was said to have an unusual bodily fragrance. But what fragrance was it? The foul smell of a fox! Yet the old emperor called it a fragrance.
可见一切事物美好与否，皆无一定标准，你喜爱的就好，否则就讨厌。或者习以为常了，不好也无不好。如俗语说：久入鲍鱼之肆，不闻其臭。养成习惯，就积重难返了。这是颠扑不破的真理。	This shows that there is no fixed standard for whether anything is beautiful or not. Whatever you like is good; otherwise, you dislike it. Or, once something has become habitual, even what is not good no longer seems bad. As the saying goes, “Long accustomed to a shop of salted fish, one no longer smells its stench.” Once habits are formed, they become deeply entrenched and difficult to reverse. This is an incontrovertible truth.
听到这，可能有人会这样想：“这身体就是我。而且大家都这样认为，你却说身体不是我，谁相信你？”唉！多生历劫妄执外境，我们习以为常，成为习惯了。	Upon hearing this, some may think: “This body is myself. Everyone else thinks so too, yet you say that the body is not myself. Who would believe you?” Alas! Through many lives and countless kalpas, we have deludedly clung to external objects. We have

	become accustomed to this, and it has become a habit.
于是产生了自己对待境物的种种看法，凡事都以自己的好恶来判断衡量，合我心者执取，否则舍弃，因此，就有“喜怒哀乐，微细流注”。喜、怒、哀、乐、恐、惊、悲，每个人都有。合于我的心境就满面春风，违犯我的心境即龙颜大怒；失掉什么了就怏怏不乐，中意什么了就喜笑颜开。这些都是微细流注。	Thus we develop all kinds of views toward ourselves, objects, and circumstances. In all things, we judge and assess by our own likes and dislikes: we grasp what accords with our minds and discard what does not. Thus there are “joy, anger, sorrow, and pleasure flowing on in subtle continuity.” Joy, anger, sorrow, pleasure, fear, alarm, and grief are found in everyone. When something accords with one’s state of mind, one is beaming with delight; when it offends one’s state of mind, one flies into a rage. When one loses something, one is unhappy; when one finds something pleasing, one beams with joy. All these are subtle continuous flows.
微细流注，就是极微细的妄念不停地在动。	Subtle continuous flow means that extremely subtle deluded thoughts are ceaselessly in motion.
最根本的妄心是意、触、受、想、思五个遍行心所，这遍行五法其实是心里起的或善或恶的一念，它存在于八识当中，并且不断地鼓动八识中的一切善恶种子，它非常非常之微细，所以叫流注生灭。	The most fundamental deluded mind consists of the five universal mental factors: intention, contact, feeling, perception, and volition. These five universal factors are in fact a single thought of good or evil arising in the mind. They exist within the eight consciousnesses and continuously stir all the wholesome and unwholesome seeds within them. They are exceedingly subtle; therefore, this is called the continuous flow of arising and ceasing.
所谓流注，就像无休止的流水一样，而这水流不像大海中的惊涛骇浪，也不像江河的滚滚波涛，而像静静的小溪微微细细地流。	This so-called continuous flow is like water flowing without rest. Yet it is not like the surging waves of the sea or the rolling billows of rivers; it is like a quiet stream flowing ever so subtly.
其实它流得很快，快到了极点，反而不显其动，平时你看不见，以为它是不动的，这就是微细、极微细的妄念。我们曾讲到粗妄，那是对境生心的妄念。若晓得境就是我们的心，心就是境，那么，我们就不执着。	In fact, it flows extremely fast—so fast that its movement does not show. Ordinarily, you cannot see it and suppose that it is motionless. These are subtle and extremely subtle deluded thoughts. We have previously spoken of coarse delusion: deluded thoughts that arise when encountering objects. If we understand that objects are our mind and that mind is objects, then we will not cling.
不执着，粗妄念就不起。可这个细妄种子还在。它微细极微细，你看它似不动了，其实还动得很快。怎样才能把微细流注斩断呢？只有深入金刚萨　定才能见到而消灭它，不是金刚萨　定不顶用。所以，要深入禅定。	When there is no clinging, coarse deluded thoughts do not arise. Yet the seeds of subtle delusion remain. They are subtle and extremely subtle. You see them as though they were motionless, but in

	fact they are still moving very quickly. How can this subtle continuous flow be cut off? Only by entering deeply into the Great Samādhi of Vajrasattva can one see and eliminate it. Anything short of the Great Samādhi of Vajrasattva is ineffective. Therefore, one must enter deeply into samādhi.
念佛人一定要得念佛三昧，不得念佛三昧是不行的。修禅人呢，要起大疑情，大疑起后，妄念不动疑情笼罩全身，时节因缘一到来，“啪”地爆开，才能亲见本性。	Those who practice Buddha-recitation must certainly attain Buddha-recitation samādhi; without attaining Buddha-recitation samādhi, it will not do. Chan practitioners, too, must arouse a great sense of doubt. Once great doubt has arisen, deluded thoughts do not move, and the sense of doubt envelops the whole body. When the time and conditions arrive, it bursts open with a “pa!” and one can directly see one’s true nature.
学密的人也是如此，身口意三密加持，借佛的力量加被我们，推动我们往前进，推到因缘成熟，“啪”！就爆炸了，把这微细流注斩断！这个微细流注微细得很，你们看不见，要做功夫，定下来才能看得见。	Those who study Esoteric Buddhism are the same. The three mysteries of body, speech, and mind are empowered; borrowing the Buddha’s power to bless us, they propel us forward. When causes and conditions ripen—“pa!”—it explodes, cutting off this subtle continuous flow! This subtle continuous flow is extremely subtle, and you cannot see it. You must practice; only when you become settled in samādhi can you see it.
比如一杯混浊的水，里面的泥沙你看不见，一旦沉淀下来，上面水清净了，才看见下面有这么多泥沙。摇晃、混浊的时候，你看不见它。诸位要先定，才能看见微细流注。	For example, in a cup of muddy water, you cannot see the silt and sand within it. Once it settles, the water above becomes clear, and only then can you see how much silt and sand lies below. When it is shaken and turbid, you cannot see it. You must first become settled in samādhi before you can see the subtle continuous flow.
“真理虽然顿达，此情难以卒除。”我们讲心就是佛，佛就是心。	“Although the truth is realized suddenly, these feelings are difficult to remove all at once.” We say that mind is Buddha and Buddha is mind.
这是真理，你们虽然一下子就悟到了：对、对！我们本来是佛，不是佛怎么会说话呢？还能问念佛是谁吗？不是佛怎么会念佛？不是佛怎么会写字？不是佛怎么会走路啊？我们这个身体一口气不来它就不动了，动是佛性的妙用。	This is the truth. Although you may suddenly realize it—“Yes, yes! We are originally Buddhas. If we were not Buddhas, how could we speak? How could we ask, ‘Who is reciting the Buddha’s name?’ If we were not Buddhas, how could we recite the Buddha’s name? If we were not Buddhas, how could we write? How could we walk?”—when this body no longer receives a breath, it does not move. Its

	movement is the wondrous functioning of Buddha-nature.
真理是顿然了悟、理解了，但是“此情难以卒除”。情者，妄情也，爱情也。爱情难以除啊！古德说：“念佛如念情，成道久矣！”假如念佛像念爱情一样，我们早就成道了。	The truth may be suddenly realized and understood, but “these feelings are difficult to remove all at once.” Feelings here means deluded feelings, including emotional attachment. Emotional attachment is difficult to remove! An ancient worthy said, “If one remembered the Buddha as one remembers one’s beloved, one would have realized the Way long ago!” If we remembered the Buddha as we remember romantic attachment, we would have realized the Way long ago.
我们凡夫是爱情难舍，爱情包括的范围很广，如男女之爱、母子之爱、夫妻之爱、声色犬马之爱等，还有诸多的爱好，如爱好古玩、集邮、字画、种花养鸟等等。人爱的事情实在是太多了。	For ordinary beings, emotional attachment is difficult to relinquish. It encompasses a broad range: love between men and women, between mothers and children, between husbands and wives, and attachment to sensual pleasures, among other things. There are also many hobbies, such as a fondness for antiques, stamp collecting, calligraphy and paintings, gardening, and raising birds. There are simply too many things that people love.
女人最难断的是母子之爱，有个孩子，永远记在心里再也忘不了，死了也放不下来：我舍不得离开我的孩子啊！有一位念佛的老太太临终时，我们劝她：“你放下吧，往生西方极乐世界吧。”她说：“我不去，我舍不得离开我的儿孙啊！”如此愚痴，怎能往生西方极乐世界呢?	For women, the most difficult attachment to sever is maternal love. Once they have a child, they carry the child in their minds forever and can never forget; even at death, they cannot let go: “I cannot bear to leave my child!” Once, when an elderly woman who recited the Buddha’s name was near death, we urged her: “Let go and be reborn in the Western Pure Land of Ultimate Bliss.” She said, “I will not go. I cannot bear to leave my children and grandchildren!” So deluded—how could she be reborn in the Western Pure Land of Ultimate Bliss?
凡夫都是“此情难以卒除”啊！卒者，立即也。我们的情很难马上除掉，只好顿悟渐修。顿悟之后再渐修，这是没办法的事，然而适合我们娑婆世界现阶段众生的习性。	All ordinary beings are like this: “These feelings are difficult to remove all at once.” To remove them all at once means to remove them immediately. Our emotional attachments are very difficult to eliminate at once, so we can only undergo sudden awakening followed by gradual cultivation. After sudden awakening, we cultivate gradually. There is no other way, yet this accords with the dispositions of sentient beings in our present Sahā world.

你们不要唱高调，说自己是顿悟、顿修、顿证，不需要修，无修无得无证。嘴上说说是很容易的，但你是否真能做到呢？吹牛是没用的，要真正做到才行。吹牛皮阎王老子不会放过你，还是要给你下请帖的。真正做到了，阎王老子的请贴才能取消。	Do not make grand claims, saying that you have sudden awakening, sudden practice, and sudden realization, and therefore need not practice—that there is no practice, no attainment, and no realization. It is easy to say these things, but can you truly do them? Boasting is useless; you must truly accomplish it. If you merely boast, Yama will not let you off; he will still send you an invitation. Only when you have truly accomplished it can Yama's invitation be canceled.
“须常觉察，损之又损，如风顿止，波浪渐停。”须要长时间的觉察，这就是做功夫了。	“One must constantly observe, diminishing and diminishing again; as the wind suddenly ceases, the waves gradually settle.” One must observe for a long time; this is practice.
如修净土宗的人就是提起一句佛号，起心动念时赶快把这佛号提得高高的、声音大大的念：“阿弥陀佛，阿弥陀佛，阿弥陀佛……”把这妄情化掉。	For those who practice the Pure Land school, this means taking up the Buddha's name. When thoughts arise, quickly raise the Buddha's name high and recite it loudly: “Amitābha Buddha, Amitābha Buddha, Amitābha Buddha ...” In this way, transform the deluded emotions.
妄情不化掉不行啊！损之又损，就是把妄情一天天地减少，把你的习气、烦恼、执着一天天地减少、减少、再减少。妄情不是一天就能除掉的，“如风顿止，波浪渐停。	Deluded emotions must be transformed; otherwise, they will not do. “Diminishing and diminishing again” means reducing deluded emotions day by day, reducing your habitual tendencies, afflictions, and attachments day by day—reducing them, reducing them, and reducing them again. Deluded emotions cannot be removed in a single day. “As the wind suddenly ceases, the waves gradually settle.”
”风一刮，波浪即起，风停后波浪还是在涌动，慢慢地才能停下来。所以古德说：“风停浪还涌，理现念犹侵。”“理现”，真理出现，就醒悟了，然而“念犹侵”，妄念还是要侵犯的，所以须慢慢地除。	When the wind blows, waves immediately arise. After the wind stops, the waves still surge and can only gradually come to rest. Therefore, an ancient worthy said, “Though the wind has ceased, the waves still surge; though principle has appeared, thoughts still intrude.” When “principle has appeared,” the truth has appeared and one has awakened; yet “thoughts still intrude,” for deluded thoughts still invade. Therefore, they must be removed gradually.
“岂可一生所修，便同诸佛力用？”修一生一世，就想马上有诸佛一样的三明六通，有诸佛一样的力量，这是	“How could the cultivation of a single lifetime immediately equal the powers and functions of all Buddhas?” After practicing for one lifetime, one

做不到。我们现在虽然没有发三明六通，但要深信不疑：我们的心就是佛心，舍此之外没有佛心。

may wish immediately to possess the three insights and six supernormal powers of all Buddhas, and the same powers as all Buddhas. This cannot be done. Although the three insights and six supernormal powers have not yet manifested in us, we must deeply believe without doubt: our mind is precisely the Buddha-mind; apart from it, there is no Buddha-mind.

说到这里，我想跟大家谈一个重要问题。我尝听人说：前后际断不是开悟，要能所双忘才是开悟。其实他不明白什么叫前后际断，不识本来，还要假装大根基；他没看教里面的书，却信口雌黄。

At this point, I would like to discuss an important issue with everyone. I once heard someone say, “The severance of the preceding and following divisions of time is not awakening; only when subject and object are both forgotten is it awakening.” In fact, he does not understand what it means for the preceding and following divisions of time to be severed. He does not recognize the original nature, yet pretends to possess great capacity. He has not read the scriptures, yet speaks recklessly.

从前澄观法师给武则天皇帝讲《华严经》时（你们不要以为武则天皇帝坏啊！武则天皇帝是个开悟的皇帝。现在你们读的开经偈“无上甚深微妙法，百千万劫难遭遇。

Long ago, when Dharma Master Chengguan was explaining the Avataṃsaka Sūtra to Emperor Wu Zetian (do not think that Emperor Wu Zetian was bad! She was an awakened emperor. The opening verse that you now recite—“The unsurpassed, profound, and subtle Dharma is rarely encountered in hundreds of millions of eons;”

我今见闻得受持，愿解如来真实义”就是武则天做的，是赞叹《华严经》的，现在都把它作为一切经上的开经偈了），对她讲：“一念不生，前后际断，照体朗然，即如如佛。”一念不生，就前后际断。

“Now that I can see, hear, receive, and uphold it, may I understand the Tathāgata’s true meaning”—was composed by Emperor Wu Zetian in praise of the Avataṃsaka Sūtra, and is now used as the opening verse for all sūtras), he told her: “When not a single thought arises, the divisions of before and after are cut off; the illuminating essence shines forth, and this is the Thus-Thus Buddha.” When not a single thought arises, the divisions of before and after are cut off.

前际者，前念；后际者，后念也。前后际“啪”地断了。照体，就是能照一切事物、能起一切妙用之体——本性。朗然——即不着一切相，即如如佛——这就是佛啊！你看说得多清楚。可是有人却不懂，说什么前后际断不是开悟。他不知道前后际断是什么，不知道还假充善知识，岂不害人！自己不知道还迷惑别人，下地狱如箭射在！

The prior division is the preceding thought; the later division is the succeeding thought. The divisions of before and after are cut off with a snap. The illuminating essence is the essence that can illuminate all things and give rise to all wondrous functions—our intrinsic nature. To shine forth means not clinging to any appearance; the Thus-

	Thus Buddha means that this is Buddha! See how clearly this is stated. Yet some people do not understand and say that cutting off the divisions of before and after is not awakening. They do not know what it means for those divisions to be cut off, yet they pretend to be good spiritual friends. Are they not harming people? Not knowing themselves, they still delude others; they will fall into hell as swiftly as an arrow.
我们当下念一断，而了了分明，这是什么？！舍此，再去别求佛性，就没有了。不要以为没有三明六通，没有同诸佛力用，就不是开悟、不是佛，并非这一生修行就能有诸佛一样的大神大用。	When a thought ceases right now and there is clear, distinct knowing, what is this?! Apart from this, if you seek Buddha-nature elsewhere, you will not find it. Do not suppose that without the three insights and six supernormal powers, or without powers and functions equal to those of all Buddhas, one has not awakened or is not Buddha. It is not the case that cultivation in this single lifetime enables one to possess the great spiritual powers and wondrous functions of all Buddhas.
初悟道只等于刚降生的小毛头（婴儿），小毛头虽然没有大人的力用，不会工作，不会走路，不会吃饭，还要人喂，要人抱，但是你不能说他不是人。初悟道是因地佛，你必须时时刻刻觉察，时时刻刻地保护它。	Initial awakening to the Way is only like a newborn little child. Although a little child does not have an adult's powers and functions, cannot work, walk, or eat, and must be fed and held by others, you cannot say that the child is not human. Initial awakening to the Way is Buddhahood at the causal stage. You must be aware of it at every moment and protect it at every moment.
绵密保任，损之又损，把自己的习气、烦恼一天天地减少，那么，你这“小毛头”就长大，成大人了，就力用俱备了。明白本来之后就用功，叫悟后真修。没悟到呢，就是盲修瞎练。比如你念佛不悟本来，就是念心外之佛。	Safeguard and sustain it continuously and closely; diminish and diminish again, reducing your habitual tendencies and afflictions day by day. Then this “little child” will grow up into an adult, fully endowed with powers and functions. Applying yourself after understanding the original nature is called true cultivation after awakening. Without awakening, it is blind cultivation and aimless practice. For example, if you recite the Buddha's name without awakening to the original nature, you are reciting a Buddha outside the mind.
我们念佛人要知道念阿弥陀佛是唤醒自己的主人公，叫自己的主人公时时觉醒，不要着在色相里面去，不要为境界所迁流，不要有妄取执着的凡情，这样做你才能成功。这非常重要啊！	Those of us who recite the Buddha's name should know that reciting Amitābha Buddha is meant to awaken our own master, so that this master is constantly awake. Do not become attached to forms and appearances, do not be carried along by

	circumstances, and do not entertain the ordinary feelings of deluded grasping and attachment. Only by doing this can you succeed. This is extremely important!
“但可以空寂为自体，勿认色身；以灵知为自心，勿认妄念。”我们要晓得，这色身、这肉体、这躯壳不是我们自己。我们真正的本体，是即空而即寂，就是不动不摇、不来不去、不生不灭这样一个东西，而不是这个躯壳。	“Take empty quiescence as your own essence; do not take the physical body to be yourself. Take spiritual knowing as your own mind; do not take deluded thoughts to be yourself.” We must understand that this physical body—this fleshly body, this shell—is not ourselves. Our true essence is empty yet quiescent: unmoving and unshakable, neither coming nor going, neither arising nor ceasing. It is not this bodily shell.
这个躯壳是慢慢变化的，由少而老，由老而死。不要认这肉身，肉身就是色体，这色体不是自己。千万千万不要认这色身为自己，要认空寂为自己。	This bodily shell gradually changes, from youth to old age, and from old age to death. Do not identify with this fleshly body. The fleshly body is material form, and this material form is not oneself. By all means, do not take this physical body to be yourself; take empty quiescence to be yourself.
即空而即寂、不来不去、不动不摇的这个佛性就是我们自己啊！“以灵知为自心，勿认妄念”，什么叫妄念？有所住着就叫妄念。起个念头，心定在那里，有所住、有所著，这就是妄念；念起无所住、无所著，才是真心的妙用。	This Buddha-nature—empty yet quiescent, neither coming nor going, unmoving and unshakable—is ourselves! “Take spiritual knowing as your own mind; do not take deluded thoughts to be yourself.” What are deluded thoughts? Any thought in which one abides is a deluded thought. When a thought arises and the mind settles on it, abiding in and attaching to something, that is a deluded thought. When thoughts arise without abiding or attaching, that is the wondrous functioning of the true mind.
这了了灵知才是真心，它不是死的。坐在那里不动，死压念头，一个念头不起，那就变成大石头、大木头了。因此，了了灵知，不着、不取、无爱、无憎，这就是真心的妙用。有所住、有所分别那就是妄情。	This clear and distinct spiritual knowing is the true mind; it is not dead. If you sit there motionless, forcibly suppressing thoughts so that not a single thought arises, you become a great stone or a great piece of wood. Therefore, clear and distinct spiritual knowing, without attachment or grasping, without love or hatred, is the wondrous functioning of the true mind. Wherever there is abiding or discrimination, there are deluded feelings.
但是有一点要弄清楚：不是不可以有分别，而是有分别而不住。即这个人好我知道，那个人坏我也清楚，不是好坏不分，成糊涂虫了。糊涂虫就是真心吗？不是的。好坏要知道，但是无憎、无爱、无取、无舍。	But one point must be understood clearly: it is not that discrimination is impermissible, but that one discriminates without abiding. That person is good—I know it; that person is bad—I also know it. This does not mean failing to distinguish good from bad

	and becoming a muddleheaded fool. Is a muddleheaded fool the true mind? No. One must know good and bad, yet have neither hatred nor love, neither grasping nor rejection.
不是见好人就喜欢，见坏人就厌憎。坏人我们也不舍，为什么？对坏人我们要教导他，要怜悯他，帮助他，使他转过来，这才对。真心就是这么一回事。所以，真心、妄心蛮好分别的。我们时时刻刻不要认妄心为自己，要晓得灵知了了而不住相才是真心；才有所住，即成巢臼，就落到相里去了。	It is not that, on seeing a good person, you become pleased, or on seeing a bad person, you become disgusted. We do not reject bad people either. Why? We should instruct them, have compassion for them, and help them turn themselves around. That is the right way. This is what the true mind is like. Therefore, it is quite easy to distinguish the true mind from the deluded mind. At every moment, do not take the deluded mind to be yourself. Know that clear, distinct spiritual knowing, without abiding in appearances, is the true mind. As soon as there is abiding, it becomes a fixed mold and falls into appearances.
“妄念若起，都不随之。即临命终时，自然业不能系。”这讲到临终了，临死怎么样？要临终得受生自在，须在平时做“妄念若起，都不随之”的功夫。	“Whenever deluded thoughts arise, do not follow them. Then, when the time of death comes, karma will naturally be unable to bind you.” This speaks of the moment of death. How can one gain mastery over taking rebirth at death? One must ordinarily practice “whenever deluded thoughts arise, do not follow them.”
如果我们的妄念还没有断除光，一刹那妄念又来了，马上就要觉察，不要跟它跑。假如妄念势强，觉而不能断，就赶快念佛、持咒，或是提起话头，问这妄念从何处来，而将妄念化掉。假如跟妄念跑了老远才知道，那就迟了。	If our deluded thoughts have not yet been entirely eliminated, then the moment another deluded thought arises, we must immediately become aware of it and not follow it. If the deluded thought is strong and, though aware of it, you cannot cut it off, quickly recite the Buddha’s name, uphold a mantra, or raise up a huatou and ask where this deluded thought comes from, thereby dissolving it. If you realize it only after following the deluded thought a long way, then it is too late.
这觉的速迟与除的快慢是用功的力量问题。就像蜡烛光和电灯光亮度不同一样。起初能照，照到后面不大看得见，妄念起了很久才晓得，这是蜡烛光。	The speed of this awareness and the rapidity of eliminating thoughts are matters of the strength of one’s practice. It is like the difference in brightness between candlelight and electric light. At first you may be able to illuminate things, but later you can scarcely see; only after a deluded thought has persisted for a long time do you recognize it. That is candlelight.

功夫用得纯熟了，念头一起就能照见，如强烈的灯光照在面前，什么坑坑洼洼都能看得清清楚楚，走夜路便不会堕坑落堑了，这就是电灯光。这就到寂而常照、照而常寂的阶段了，不要着意照，而自然照了。这里面的功夫大有深浅之别。	Once practice has become fully mature, you can see a thought the moment it arises. It is like a powerful light shining before you: every hollow and uneven place can be seen clearly, and when walking at night you will not fall into pits or ravines. This is electric light. You have then reached the stage of being quiescent yet ever illuminating, illuminating yet ever quiescent. You need not deliberately illuminate; illumination occurs naturally. The depths of practice here differ greatly.
我们做功夫须时时觉察，绵密用功。一天二十四小时，就一两个小时用功，其他二十二小时都不用功，那太疏懒了，功夫就很难做得上去。所以我们要行、住、坐、卧四威仪中，时时用功，时时觉察，功夫用得上去。	In our practice, we must be aware at every moment and apply ourselves continuously and closely. If, out of twenty-four hours in a day, you practice for only one or two hours and do not practice during the other twenty-two, you are far too lax and indolent, and it will be difficult for your practice to advance. Therefore, amid the four dignified postures of walking, standing, sitting, and lying down, we must practice and remain aware at every moment. Then our practice will progress.
复次，妄念若起，都不随着跑。不是认为哪个妄念好，就跟着跑。有人做了个好梦，醒来以后舍不得放掉它，还想着它。梦境本假，为何执着？梦中做了皇帝，你真是皇帝吗？梦中你得了大元宝，你真的得元宝吗？你恋着它，岂不愚痴吗！人就是这样愚痴啊！	Furthermore, whenever deluded thoughts arise, do not follow them. Do not decide that a particular deluded thought is good and then follow it. Someone may have a pleasant dream and, upon awakening, be reluctant to let it go, continuing to think about it. Dream experiences are inherently false, so why cling to them? If you became an emperor in a dream, are you truly an emperor? If you obtained great ingots of gold in a dream, did you truly obtain them? If you become attached to them, are you not foolish? People are foolish in just this way!
圭峰禅师苦口婆心给我们讲，妄念若起，都不随之，不要跟它跑。假如我们真正做到，“即临命终时，业不能系。”系者，捆住也。一切众生都是跟着业跑啊！善业者升天，恶业者下地狱。真能做到妄念起不随着跑，那时候业不能捆住你，就能够自由了。	Chan Master Guifeng explained to us with painstaking earnestness: whenever deluded thoughts arise, do not follow them; do not run after them. If we can truly do this, then “when the time of death comes, karma cannot bind us.” To bind means to tie up. All sentient beings follow their karma: those with wholesome karma ascend to heaven, while those with unwholesome karma descend to hell. If one can truly refrain from following deluded thoughts when they arise, then karma cannot tie one up, and one can be free.

“虽有中阴，所向自由，天上人间，随意寄托。”真正悟道的人没有中阴身，生到西方极乐世界的也没有中阴身。什么叫中阴呢？就是前身已坏，后身未起。	“Though there may be an intermediate state, one is free to go wherever one wishes, taking rebirth in heaven or among humans at will.” One who has truly awakened to the Way has no intermediate-state body, nor does one reborn in the Western Land of Ultimate Bliss. What is the intermediate state? It is when the previous body has already perished, but the subsequent body has not yet arisen.
前面一个躯壳已经坏了，还没有投胎到后面一个躯壳，当中的这个阴界之身，就是中阴身。这个中阴身是以风大为主，所以它有五通。六通当中他没有漏尽通，他只有少分的五通，不是像佛那样大的五通。	The previous bodily shell has already broken down, but one has not yet been born into the next bodily shell. The body in this intermediate realm is the intermediate-state body. The intermediate-state body is predominantly composed of the wind element, and therefore possesses the five supernormal powers. Of the six supernormal powers, it lacks the power of the exhaustion of outflows; it possesses only limited aspects of the five powers, not the great five supernormal powers of a Buddha.
中阴身有少分的五通，所以他有神足通，什么地方的父母和他有缘，千里万里他一飘就到。他有天眼通，千里万里外他也能看见。生西方极乐世界的人，他到西方去了，没有中阴身。下地狱的也没有中阴身。	Because the intermediate-state body has limited aspects of the five supernormal powers, it has the power of spiritual travel: wherever there are parents with whom it has karmic affinity, it can drift there in an instant, whether thousands or tens of thousands of miles away. It has the divine eye, so it can see thousands or tens of thousands of miles away. Those reborn in the Western Land of Ultimate Bliss go to the West and have no intermediate-state body. Those who descend to hell likewise have no intermediate-state body.
下到地狱了，哪里有中阴身？其它几个道都有中阴身。“虽有中阴，所向自由”，真正做到念起不随，那么，业障抓不住你，捆不住你，障不住你，你要到什么地方去就到什么地方去，自由自在。	Once they have descended into hell, how could they have an intermediate-state body? The other several realms all have intermediate-state bodies. “Though there may be an intermediate state, one is free to go wherever one wishes.” If one can truly refrain from following thoughts when they arise, karmic obstacles cannot seize, bind, or obstruct one. Wherever one wishes to go, one can go, freely and at ease.
“天上人间，随意寄托”，或者天上，或者人间，随意寄托一下。这个是最起码的功夫，妄念还不能断除，妄念起，我能不跟它跑。功夫到这里，虽然有中阴，还能	“Taking rebirth in heaven or among humans at will” means taking rebirth, as one wishes, either in heaven or among humans. This is the most

自由自在。妄念起跟着跑，那就坏了，就不能自由了。所以，这是最起码的一步，最差的一等。	elementary level of practice: although deluded thoughts cannot yet be completely eliminated, when they arise, one can refrain from following them. At this stage, even though there is an intermediate state, one can still be free and at ease. If deluded thoughts arise and one follows them, that is disastrous; one cannot be free. Thus, this is the most basic step, the lowest level.
“若爱恶之念已泯，即不受分段之身。”爱，喜欢，喜爱；恶，讨厌，厌恶。爱憎的心没有了。不是这个好我就取，那个不好就舍。	“If thoughts of love and aversion have already been extinguished, one will no longer receive a segmented body.” Love means liking or fondness; aversion means dislike or disgust. The mind of love and hatred is gone. It is not that, because this is good, I grasp it, while because that is bad, I reject it.
因为一切都是梦幻泡影，分什么好坏呢？有什么可爱憎的？这要真做到才行，假如人家给你讲讲，你也能做做，背了人之后你还有爱恶之情，那还是不行。爱恶之念已泯，泯者，灭也。爱恶之念灭除了，没有了，就不再受分段生死，就出生死轮回了。当然，还有法执未除。	Since all things are like dreams, illusions, bubbles, and shadows, why distinguish good from bad? What is there to love or hate? This must be genuinely accomplished. If someone explains it to you and you can outwardly act accordingly, but when others are absent you still harbor feelings of love and aversion, that will not do. Thoughts of love and aversion have already been extinguished; extinguished means eliminated. Once thoughts of love and aversion have been eliminated and are no more, one will no longer undergo segmented birth and death and will emerge from the cycle of birth and death. Of course, attachment to dharmas has not yet been removed.
“自能易短为长，易粗为妙。”这是讲功用。这样的人即能变化自在，短的可以变成长的，不好的粗糙的东西可以变成美妙的精细的东西。他能变化，六道轮回他也能变成神妙，一切都变化了。	“One can naturally transform the short into the long and the coarse into the wondrous.” This speaks of function. Such a person can transform freely: what is short can be made long, and what is poor and coarse can be made wondrous and refined. They can transform; even the cycle of rebirth in the six realms can be transformed into something marvelous. Everything is transformed.
你们不是常常问：我的功夫到哪一步了？你们可以不妨自己考察、自己印证：第一，是不是妄念起都不随之了？如能做到，那你即能所向自由。进一步，如你能泯灭爱恶之心，没有喜欢，没有讨厌，一切平等、平等、又平等。那你分段生死就消除了，就能够变化自在了。	Do you not often ask, “To what stage has my practice reached?” You may examine and verify it for yourselves: First, when deluded thoughts arise, do you refrain from following them? If you can do this, you will be free and at ease in every direction. Going a step further, if you can extinguish the mind of attachment and aversion—having neither likes

	nor dislikes, and seeing everything as equal, equal, and again equal—then segmented birth and death will be eliminated, and you will attain mastery of transformation.
如更进一步：“若微细流注，一切寂灭，唯圆觉大智朗然独存，即能随机应现千百亿化身，度有缘众生，名之为佛。”这是最上乘。	Going still further: “If the subtle continuous stream is entirely stilled and extinguished, and only the great wisdom of perfect enlightenment remains, clear and radiant, then one can manifest countless transformation bodies in response to circumstances, liberating sentient beings with whom one has affinities. This is called Buddhahood.” This is the supreme vehicle.
我们修法就是要做到微细流注一切寂灭，将微细妄念的种子都消除光，而彻证“唯圆觉大智，朗然独存”的境界，圆成佛果。	Our practice is meant to bring about the complete stilling and extinction of the subtle continuous stream, eliminating all the seeds of subtle deluded thoughts, directly realizing the state in which “only the great wisdom of perfect enlightenment remains, clear and radiant,” and perfecting the fruition of Buddhahood.
我们这一生果能由见性破初关，进而在事境上锻炼，勤除习气，练到顺逆无拘，纵横无碍，破重关后，再上上升进，除尽微细流注，就大放光明，朗照十方，无所障碍了。你不要神通，神通自会来找你，所以能随机应现千百亿化身度有缘众生。佛菩萨就是这样随机赴感，应缘现身，来度众生的。	If, in this life, we can realize our true nature and break through the first barrier, then further temper the mind amid circumstances, diligently eliminate habitual tendencies, and train until we are unbound by favorable and adverse circumstances and unobstructed in every direction, then, after breaking through the heavy barrier, we may advance still further. When the subtle continuous stream has been entirely eliminated, great light will shine forth, radiating throughout the ten directions without obstruction. Do not seek spiritual powers; spiritual powers will come to you of themselves. Thus one can manifest countless transformation bodies in response to circumstances and liberate sentient beings with whom one has affinities. This is how Buddhas and bodhisattvas respond to beings’ needs, manifesting bodies according to conditions in order to liberate sentient beings.
意生身有三种：一、三昧乐正受意生身。二、觉法自性意生身。三、种类俱足无行作意生身。打坐深入三昧，深入禅定，能出三昧乐正受意生身。意根就是第七识，第七识意根所现之身，叫意生身。	There are three kinds of mind-born body: first, the mind-born body of the blissful proper experience of samādhi; second, the mind-born body awakened to the Dharma’s intrinsic nature; third, the mind-born body complete in all kinds, arising without deliberate action. By sitting in meditation and

	entering deeply into samādhi, deeply into meditative absorption, one can produce the mind-born body of the blissful proper experience of samādhi. The mind faculty is the seventh consciousness; the body manifested by the mind faculty of the seventh consciousness is called a mind-born body.
由少而多变化，最后百千万亿化身一切具足。种类俱足无行作，山河大地、楼台亭阁等等，都能显现变化出来。	One transforms from few into many, until at last countless transformation bodies are all complete. In the state of being complete in all kinds and arising without deliberate action, mountains, rivers, great earth, towers, terraces, pavilions, and the like can all be manifested and transformed.
功夫做到什么程度，微细流注才能断除？所谓微细，就是我们现在看不见它，要做功夫深入金刚萨　定以后才看得见：唉呀，细妄种子这么多，动得这么厉害。	At what level must one's practice reach before the subtle continuous stream can be severed? "Subtle" means that we cannot presently see it. Only after practice has penetrated deeply into the Great Samādhi of Vajrasattva can it be seen: "Ah! There are so many seeds of subtle delusion, moving so intensely."
知道这个在动，把它消去，不动了，但还有个“不动”在也不行，不动也不要。打破它，识蕴区宇就打破了。识蕴是五蕴的最后一蕴，识蕴打破，就成就了。所以我们要做功夫，要修行，就是要悟后真修。但是，你不悟真心不明理怎么去修？所以，认识真心明白道理最为重要，即觉法自性意生身最重要。	Once you know that it is moving, eliminate it. Yet when it no longer moves, it is still not enough if there remains an idea of "not moving"; even nonmovement must be relinquished. Break through that, and the domain of the aggregate of consciousness will be shattered. The aggregate of consciousness is the last of the five aggregates. When it is shattered, accomplishment is attained. Therefore, we must practice and cultivate; that is, we must truly cultivate after awakening. But if you have not awakened, and do not know the true mind or understand the principle, how can you cultivate? Therefore, recognizing the true mind and understanding the principle are of utmost importance; that is why the mind-born body awakened to the Dharma's intrinsic nature is most important.
今天我把色、空之义又讲了一遍，还再次重申了认识真心（见地正）的重要性：为什么要认识真心才行，也讲了讲修行人临命终时究竟到什么地方去。你们要时时刻刻这样做功夫，就是“常须觉察，损之又损”。	Today I explained once again the meaning of form and emptiness, and again emphasized the importance of recognizing the true mind—that is, having correct understanding. I also explained why one must recognize the true mind, and where practitioners ultimately go at the time of death. You

	must practice in this way at every moment: “One must constantly be aware and diminish it again and again.”
我们要时时刻刻的觉照：唉哟，念头来了。唉哟，又着相了。唉哟，妄念起了。赶快不要动，不跟它跑，这叫损之又损。	We must maintain awareness at every moment: “Oh, a thought has arisen. Oh, I am attached to appearances again. Oh, a deluded thought has arisen.” Quickly do not move; do not run after it. This is what is meant by diminishing it again and again.
你们不要讲什么一悟到底，这恐怕不是轻易做得到吧？我们不是常听人说：“哎呀，我怎么还有这么多念头呢？”你们看，一下子把念头消除净光，不是容易办到的事，所以常须觉察，损之又损才行。	Do not speak of awakening once and for all; I fear that is not easily accomplished. Do we not often hear people say, “Oh! Why do I still have so many thoughts?” You see, it is no easy matter to eliminate thoughts completely and thoroughly. Therefore, one must constantly be aware and diminish them again and again.
那如何考察自己是否进步呢？应该回头看，就是比比过去，过去自己怎么执着、怎么烦恼，现在比从前少一点了，心平气和多了，那就是有进步了。有进步就好，因为知道有进步，就能增强信心。我们在做功夫当中，身体发热，光明显现，这都是好现象。但是我们不能追求，一追求就完了，那就是住着、就是妄念妄情。	How, then, can one examine whether one has made progress? One should look back and compare oneself with the past: How attached and troubled was one before? If now there is a little less attachment than before, and one is more even-tempered and peaceful, then there has been progress. Progress is good, for knowing that one has progressed can strengthen one’s confidence. During practice, bodily heat and the manifestation of light are all favorable signs. But we must not seek them. Once we seek them, all is lost: that is abiding and attachment; that is deluded thought and emotion.
我们于悟后做功夫要任其自然，像流水一样，哗、哗、哗地流过去，要不停留、不可住着，不跟境界跑，不随妄念流，把我们的妄想习气损之又损，消除净光，才能成就大道。此为修法之诀窍，是故不识真心，修法无益；识得真心，不知诀窍，不能成就。	After awakening, we should let our practice proceed naturally, like flowing water, rushing on without pause. Do not linger or abide; do not run after circumstances or flow along with deluded thoughts. Diminish our deluded thinking and habitual tendencies again and again, eliminating them completely, and only then can we accomplish the great Way. This is the essential secret of practice. Therefore, without recognizing the true mind, practice is of no benefit; having recognized the true mind but not knowing the essential secret, one cannot attain accomplishment.
十、净土要义	Ten: Essential Teachings of the Pure Land

我们念阿弥陀佛，是唤醒自心，不是求西方的阿弥陀佛。我们发愿往生西方极乐世界，就和阿弥陀佛心心相印，也是自力，也是他力。	When we recite Amitābha Buddha's name, we are awakening our own minds; we are not seeking Amitābha Buddha in the West. When we vow to be reborn in the Western Land of Ultimate Bliss, our minds resonate with Amitābha Buddha's mind. This involves both self-power and other-power.
我们明白念佛的作用，就是借佛的圣号除去我们心中的污浊、烦恼，借佛的光明朗照我们，消除我们的业障，那么我们发愿生西方，就能生到西方极乐世界去。怎么个生法呢？即是要把爱根斩断，若能如此，肯定成功。	Once we understand the function of Buddha-recitation, we use the Buddha's sacred name to remove the defilement and afflictions within our minds, and use the Buddha's light to shine clearly upon us and eliminate our karmic obstacles. Then, if we vow to be reborn in the West, we can be reborn in the Western Land of Ultimate Bliss. How does this rebirth occur? One must sever the root of attachment. If one can do so, success is certain.
你要是还爱恋着这个世界，尽管你强调“我有他力、我有他力、我有他力”、但你最终是生不了西方净土的。因为你爱根没有斩断，牵挂着这娑婆世界，如何走得了呢？其实他力就是自力，自力就是他力，自他不二。	If you still cling lovingly to this world, then no matter how much you insist, “I have other-power, I have other-power, I have other-power,” you ultimately cannot be reborn in the Western Pure Land. Since the root of attachment has not been severed and you remain bound to this Sahā world, how can you depart? In truth, other-power is self-power, and self-power is other-power; self and other are nondual.
将自他分成两个，那就错了。我们修行，一定要双修，就是把自力和他力结合起来，光靠他力，自力上不去，没有用处。因为你妄念不除，执着这个娑婆世界，他力拉不动你。佛菩萨要是能拉，老早就把我们拉光了。	To divide self-power and other-power into two is mistaken. In cultivation, we must practice both together, combining self-power and other-power. Relying only on other-power is of no use if self-power does not advance. For if you do not eliminate deluded thoughts and remain attached to this Sahā world, other-power cannot pull you along. If Buddhas and bodhisattvas could simply pull us along, they would have pulled every one of us across long ago.
佛菩萨接引生西，怎么接引法？发光照你。你不睁眼睛，他照你，你看不见他的光，有何用处？是故永明延寿禅师说：我们的心比如是一盆水，佛菩萨比如天上的月亮。	How do Buddhas and bodhisattvas guide beings to rebirth in the West? They emit light to illuminate you. If you do not open your eyes, then even if they shine upon you, you cannot see their light. What use is that? Therefore, Chan Master Yongming Yanshou said: Our minds are like a basin of water, while Buddhas and bodhisattvas are like the moon in the sky.

阿弥陀佛放光照我们，假如我们的心如水清净了，就能现出月亮的影子来，这就是感应道交，他力自力结合在一块了；假若我们的心水是一盆污水，就映不出月亮来。	Amitābha Buddha emits light to shine upon us. If our minds, like water, have become pure, the moon's reflection can appear in them. This is the communion of response between beings and the Way: other-power and self-power are joined together. But if the water of our minds is a basin of filthy water, it cannot reflect the moon.
不是佛不照你，佛没有这种不平等的心，佛是普遍朗照的，而你的心却污秽得很。是故瞎子不见光明，污水不现月影。这完全是我们的误会，并不是佛不照我们。所以要双修，有他力也有自力。	It is not that the Buddha does not shine upon you. The Buddha has no such unequal mind; the Buddha shines universally and clearly, while your own mind is deeply defiled. Therefore, blind people do not see light, and filthy water does not reveal the moon's reflection. This is entirely our own misunderstanding; it is not that the Buddha does not shine upon us. Therefore, we must practice both together, with both other-power and self-power.
往生西方极乐世界，就要一切放下，恳恳切切地念佛号：“阿弥陀佛、阿弥陀佛……”，把自心唤醒。他心就是自心，自心就是他心，打成一片，心佛道交。临命终时彼佛现前。	To be reborn in the Western Land of Ultimate Bliss, one must let go of everything and earnestly recite the Buddha's name: “Amitābha Buddha, Amitābha Buddha . . .” thereby awakening one's own mind. The other's mind is one's own mind, and one's own mind is the other's mind; they become continuous and undivided, and there is communion between mind and Buddha. At the time of death, that Buddha appears before one.
这“临命终时”，不光是指临死的时候，还指生死命根断除之时。什么叫生死命根断除之时呢？就是我们的妄情、妄念、妄心这个时候死下来了、断除了，这就是临命终时。因为我们的生死命根就是妄情、妄念、妄心。	“At the time of death” does not refer only to the time of physical death; it also refers to the time when the root of birth and death is severed. What is the time when the root of birth and death is severed? It is when our deluded emotions, deluded thoughts, and deluded mind die away and are cut off. That is the time of death, because the root of our birth and death is precisely these deluded emotions, deluded thoughts, and deluded mind.
我们本来哪里有生死啊？都是这妄情、妄念、妄心执着色相，造业受报，从而六道轮回、虚妄生死。我们一心念佛，功夫成熟，时节因缘一到“啪”地一下子，把妄情、妄念、妄心斩断，这生死命根就终了。	Where, originally, do we have birth and death? It is only because these deluded emotions, deluded thoughts, and deluded mind cling to forms and appearances, create karma, and undergo retribution that there is cycling through the six realms and illusory birth and death. When we single-mindedly recite the Buddha's name, and our practice matures, then, once the time and

	conditions arrive, with a snap our deluded emotions, deluded thoughts, and deluded mind are severed, and the root of birth and death comes to an end.
“临命终时，彼佛现前”，“彼佛”就是那个佛，就是阿弥陀佛，就是我们自性佛，自性佛就是阿弥陀佛。“现前”，即本性现前也，这叫“花开见佛悟无生”。心花开放，见自性佛，这就是开悟了。	“At the time of death, that Buddha appears before one.” “That Buddha” means that Buddha, Amitābha Buddha; it is the Buddha of our own intrinsic nature, and the Buddha of our own intrinsic nature is Amitābha Buddha. “Appears before one” means that one’s original nature appears before one. This is called, “When the lotus opens, one sees the Buddha and awakens to the unborn.” When the flower of the mind opens and one sees the Buddha of one’s own intrinsic nature, one has awakened.
“悟无生”，开悟了见到了不生不灭的本来自性！这就是净土宗啊，是真正的净土宗！我们千万不要把生死大事，推到阿弥陀佛一个人身上。不要说这是他力，你阿弥陀佛假如不救我去，是你的过错，非我之咎。	“Awakens to the unborn” means awakening and seeing one’s originally unborn and undying intrinsic nature. This is the Pure Land school—this is the true Pure Land school! We must never shift the great matter of birth and death entirely onto Amitābha Buddha. Do not say, “This is other-power. Amitābha Buddha, if you do not save me, it is your fault, not mine.”
这是不对的，你自己的妄情、妄念、妄心没有斩断，彼佛如何现前，如何能悟无生？这全是你自己的过咎，怎么可以埋怨阿弥陀佛呢？	That is incorrect. If you have not severed your own deluded emotions, deluded thoughts, and deluded mind, how can that Buddha appear before you? How can you awaken to the unborn? This is entirely your own fault. How can you blame Amitābha Buddha?
净土宗就是禅宗，禅宗就是净土宗。这是古来的大善知识讲的，“禅者，净土之禅也；净土者，禅之净土也。”禅就是净土，净土就是禅。不能分成两个，看成两回事，它的确是一回事。	The Pure Land school is the Chan school, and the Chan school is the Pure Land school. This was taught by the great virtuous teachers of old: “Chan is the Chan of the Pure Land; the Pure Land is the Pure Land of Chan.” Chan is Pure Land, and Pure Land is Chan. They cannot be divided into two and regarded as two separate matters; they are indeed one and the same.
比如，永明寿大师是禅师，怎么成为净土宗的大祖师了呢？莲池大师也是禅师，彻悟大师也是禅师，他们怎么都成为净土宗的大祖师了呢？禅、净本来就是一鼻孔出气，只是后来人不明理，才强分禅分净。	For example, Master Yongming Yanshou was a Chan master; how did he become a great patriarch of the Pure Land school? Master Lianchi was also a Chan master, and Master Chewu was also a Chan master. How did they all become great patriarchs of the Pure Land school? Chan and Pure Land originally breathe through the same nostril. It was

	only because later people did not understand the principle that they forcibly divided Chan from Pure Land.
我们发愿生西，心要真切，不要疑惑。愿要恳切，不是口头上说说而已，还要有真实之行。心有行散，不可救矣。朝于斯，夕于斯，流离于斯，颠沛于斯，时时刻刻不忘记，那么，你就快要成道了。	When we vow to be reborn in the West, our resolve must be sincere and earnest; do not harbor doubts. The vow must be earnest, not merely something spoken aloud. There must also be genuine practice. If the mind has a vow but no practice, it cannot be saved. Attend to this in the morning and attend to this in the evening; attend to it in displacement and attend to it in hardship. If you do not forget it at every moment, you will soon realize the Way.
修禅人也是如此，常须觉察，时时保护，照顾话头。我们修密宗的也是如此，我再三说修心中心法，不能光靠两小时打坐，下座时观照最重要，下座比上座还重要。下座时历境练心，看看你的心空不空，这是最重要的一着。	Those who cultivate Chan are the same: one must constantly be aware, safeguard at every moment, and attend to the huatou. Those of us who practice Esoteric Buddhism are the same. I have repeatedly said that in cultivating the Heart-of-Heart Dharma, one cannot rely only on two hours of seated meditation. Contemplation after leaving the meditation cushion is most important; it is even more important than practice on the cushion. After leaving the cushion, temper the mind through circumstances and see whether your mind is empty. This is the most crucial point.
我常常听人讲：唉哟，今天我真是气死了，某人怎么、怎么不好。我倒问问你是不是学佛的人啊？还气什么东西啊？你学佛了，就不应该有气。	I often hear people say, “Oh, I was furious today! How could so-and-so be so terrible?” Let me ask you: are you a Buddhist practitioner or not? What is there to be angry about? If you are learning Buddhism, you should not harbor anger.
一切皆空，无人无我，无自无他，还气什么？若还有气，你就是没学佛，就是没有时时觉察，没有历境练心。	All is empty: there is no person and no self, no self and no other. What is there to be angry about? If you still get angry, then you have not truly learned Buddhism; you are not constantly aware, nor are you tempering the mind through circumstances.
越是违逆的环境，越是气恼的人事，越是能锻炼你，看你还气不气？你还生气，就是没锻炼，没锻炼怎么能成佛啊？逆境其实也是好的境界，是锻炼你的，看你是不是醒悟。	The more adverse the circumstances and the more aggravating the people and events, the more they can train you. Let us see whether you still become angry. If you do, then you have not been trained. How can you become a Buddha without such training? Adverse circumstances are actually also beneficial circumstances: they train you and reveal whether you have awakened.

不要说什么逆境坏，坏不坏就看你醒悟不醒悟，就看你是不是会利用这个境界锻炼自己。我们学佛人，不管是习禅、习净抑或是习密，都要时时刻刻历境练心，不能如是，决无成就。	Do not say that adverse circumstances are bad. Whether they are bad depends on whether you have awakened, and on whether you know how to use such circumstances to train yourself. As Buddhist practitioners, whether we practice Chan, Pure Land, or Esoteric Buddhism, we must at every moment temper the mind through circumstances. Without doing so, there can be no attainment.
我们的妙明真心，既不属有，亦不是无，你说它有，无相可见，无声可闻；你说它无，语默动静，行住坐卧，无一不是它在起作用。古德喻之“海中盐味”，“色里胶青”，虽不能目睹，而体实不无。	Our wondrously luminous true mind belongs neither to existence nor to nonexistence. If you say that it exists, it has no form that can be seen and no sound that can be heard. If you say that it does not exist, then in speech and silence, movement and stillness, walking, standing, sitting, and lying down, there is nothing in which it is not functioning. Ancient worthies compared it to “the taste of salt in the sea” and “the blue in a pigment”: though it cannot be seen with the eyes, it is not in fact absent.
释迦牟尼佛告诉我们，它是真空妙有，妙有真空的大宝藏。所谓真空者，别于顽空和断灭空，以妙有故，空而不空；所谓妙有者，别于妄有或实有，以真空故，有而不有，不有而有也。	Śākyamuni Buddha told us that it is a great treasury of true emptiness and wondrous presence, wondrous presence and true emptiness. What is called true emptiness is distinct from blank emptiness and annihilationist emptiness. Because of wondrous presence, emptiness is not mere emptiness. What is called wondrous presence is distinct from illusory existence or substantial existence. Because of true emptiness, existence is not truly existence: it is nonexistence that yet appears as existence.
次从相用来说，也是非有非无，非无非有的。你说它无，形形色色历然现前，而妙用恒沙；你说它有，一切色相，皆因缘所生，无有自体，所起事用，宛如水月空花，无可把持。《心经》云：“色即是空，空即是色。	Next, speaking in terms of appearances and functions, it is likewise neither existent nor nonexistent, neither nonexistent nor existent. If you say that it does not exist, the myriad forms appear distinctly before us, and its wondrous functions are as numerous as the sands of the Ganges. If you say that it exists, all forms and appearances arise from causes and conditions and have no self-nature; the affairs and functions that arise are like the moon reflected in water or flowers in empty space, impossible to grasp. The Heart Sūtra says, “Form is emptiness; emptiness is form.”

”就是说色空不二，非有非无。以一切事相皆是真空妙体之所显现，而真空妙体亦不能离开色相而另有。比如水起波浪，离开波浪即不可得水。我们用功，既不可执色相为实有而粘着不舍，更不能偏离色相，废有而着空。所以，不论上座习定，还是下座起用，均须无所取舍，方契中道之理，走上真空妙有的大道。	This means that form and emptiness are nondual, neither existent nor nonexistent. All phenomenal appearances are manifestations of the wondrous essence of true emptiness, yet that wondrous essence of true emptiness cannot exist separately from forms and appearances. For example, when water gives rise to waves, water cannot be found apart from the waves. In our practice, we must neither cling to forms and appearances as substantially real nor depart from them, abandoning existence and attaching to emptiness. Therefore, whether practicing samādhi while on the meditation cushion or functioning after leaving it, we must make no choices of grasping or rejecting. Only then can we accord with the principle of the Middle Way and enter the great path of true emptiness and wondrous presence.
但是我们大家对色空之义理还是不太理解，所以，我在上面再将色空之义进一步阐述，并引述圭峰宗密禅师语录，重申了认识真心的重要性，并谈了修行人临命终时究竟到什么地方去这个问题，以使大家契入大手印之宗旨，在修行上不走冤枉路，直趣真空妙有之大道。	However, everyone still does not fully understand the principle of form and emptiness. Therefore, above I have further explained the meaning of form and emptiness, cited the recorded sayings of Chan Master Guifeng Zongmi, reiterated the importance of recognizing the true mind, and discussed where practitioners ultimately go at the time of death. This is so that everyone may enter into the central principle of Mahāmudrā, avoid needless detours in practice, and proceed directly toward the great path of true emptiness and wondrous presence.

第二讲 大手印之见 认知法身

Lecture Two: The View of Mahāmudrā—Recognizing the Dharmakāya

一、澄清粗妄，不擒不纵	I. Clarifying Coarse Deluded Thoughts: Neither Grasping nor Indulging
我们现在回到恒河大手印上来，前面讲到大手印是直接指示我们见到真心的实际法门。大手印是一真法界，是我们的真心，是无修、无整、无散乱的本体。但要进入大手印功境，起初也要经过一番艰苦的修炼。不做功夫，你就不能认识这离念的灵知即是当人的本性而成就大道。为什么？大手印说了：	Let us now return to Mahāmudrā. Earlier, we explained that Mahāmudrā is a practical Dharma gate that directly points us to the true mind. Mahāmudrā is the One True Dharma Realm; it is our true mind, the essential nature that is without cultivation, without correction, and without distraction. Yet, to enter the realm of Mahāmudrā practice, one must initially undergo arduous

	cultivation. Without undertaking the practice, you cannot recognize that this knowing awareness free of thoughts is your own intrinsic nature and thereby realize the great Way. Why is this? Mahāmudrā says:
“然随境而转之粗妄念，遮盖自心本相。”	“Coarse deluded thoughts that turn with circumstances obscure the original appearance of one’s own mind.”
什么是随境而转的粗妄念？我们对境生心，攀缘不息，看见这个想这个，看见那个想那个，心里总放不下来，乱七八糟、颠三倒四地胡思乱想，就叫粗妄。粗妄如乌云蔽日，遮盖我们光明的自心本相，所以，要断除。	What are coarse deluded thoughts that turn with circumstances? When we encounter an object, a thought arises; we cling to conditions without cease. Seeing this, we think of this; seeing that, we think of that. We can never put things down in our minds, and we indulge in chaotic, topsy-turvy, reckless thoughts. This is called coarse delusion. Coarse delusion is like dark clouds obscuring the sun: it conceals the bright original appearance of our own mind. Therefore, it must be eliminated.
粗妄不断，功夫不上路。为什么？你在座上尽是妄念颠倒，想这想那，在座下随境而转，攀缘不息，根本就不能见到自心本相，这是流浪生死啊！功夫如何上路，怎能成就大?	If coarse delusion is not cut off, one’s practice will not get on track. Why? While sitting in meditation, you are wholly caught up in inverted deluded thoughts, thinking of this and that; off the cushion, you turn with circumstances and cling to conditions without cease. You simply cannot see the original appearance of your own mind. This is drifting through birth and death! How can your practice get on track, and how can you attain the great Way?
“虽经直指，亦不能见，故当先使粗妄澄清。因示曰：最初令心坦然住，不擒不纵。”	“Though one has received direct instruction, one still cannot see it. Therefore, one should first clarify coarse delusion. Thus it is taught: At the outset, let the mind rest openly and at ease, neither grasping nor indulging.”
真心在什么处，真心是什么样子，已经直接指示了很多次了。我们如果经过直接指示后，还是不能见到，说明我们妄心很重，那就应该做功夫断粗妄。	Where is the true mind, and what is it like? This has already been directly pointed out many times. If, after receiving direct instruction, we still cannot see it, this shows that our deluded mind is very strong. We should then undertake the practice to cut off coarse delusion.
开悟证道分先后，因此作功夫也分先后。怎么分法？开始做功夫的时候，要把随境而转的粗妄斩断。什么是粗妄？看见这想这，看见那想那，对境生心，攀缘不息的	There is an order to awakening and realizing the Way; accordingly, there is also an order to practice. What is that order? At the beginning of practice, one must cut off the coarse delusion that turns

妄想，叫粗妄。我们作功夫不睬它，一切放下，就是断粗妄。	with circumstances. What is coarse delusion? Deluded thoughts that think of this upon seeing this, think of that upon seeing that, give rise to mind in response to objects, and cling to conditions without cease are called coarse delusion. When we practice, we ignore them and let everything go; this is cutting off coarse delusion.
粗妄断了，还有细妄——就是我们脑子里的一些意念。诸位作过功夫都晓得，当我们停下粗粗的妄念时，那些细的意念不知不觉地纷纷跳出来了，这跳出来的就叫细妄，这在法相宗里叫“意”。	When coarse deluded thoughts have ceased, subtle deluded thoughts remain—namely, certain ideas in our minds. Those of you who have practiced know that when we stop the coarse deluded thoughts, subtle thoughts emerge one after another without our noticing. These emerging thoughts are called subtle delusions; in the Dharma Characteristics School, they are called “mind.”
法相宗所讲五个遍行心所，任何人都有，一切众生都有，即作意、触、受、想、思，这是最根本的妄心。意，就是意根。	The five universal mental factors taught by the Dharma Characteristics School are possessed by everyone, by all sentient beings: attention, contact, feeling, perception, and volition. These are the most fundamental deluded mind. Yi is the mind faculty.
它时时在动，如潜水鱼在底层运动，而且动得很快，表面上看不见它动，但它迁流不息，没有停息，此为微细、极微细的妄念。	It is constantly in motion, like a fish moving beneath the water. It moves very swiftly. On the surface, one cannot see it moving, yet it flows on continuously without stopping. These are subtle and extremely subtle deluded thoughts.
这极微细的妄念也叫微细流注，它最微细，湛不摇处，就如高速流动的水，看上去像是一点也不动了，其实它动得非常之快，非人眼目之所能见，要深入金刚萨　定才看得见它，所以，粗妄断了，还有细妄、微细妄、极微细妄，更何况我们初用功，只是做到身体不动而已。	These extremely subtle deluded thoughts are also called the subtle continuous stream. They are most subtle: where they are clear and unmoving, they resemble swiftly flowing water that appears not to move at all. In fact, they move with great speed, beyond what human eyes can perceive. Only by entering the Great Samādhi of Vajrasattva can one see them. Therefore, even after coarse delusion has been cut off, there remain subtle delusion, very subtle delusion, and extremely subtle delusion—not to mention that when we first begin to practice, we have merely managed to keep the body still.
怎样才能见到这极微细的妄念？我们只有安下心来打坐，先澄清粗妄，才能看见微细、极微细的妄念，从而将其断掉，证见自心本相；所以，先要破粗妄。	How can we see these extremely subtle deluded thoughts? We can only settle the mind and meditate, first clarifying coarse delusion. Then we can see the subtle and extremely subtle deluded thoughts, cut them off, and directly realize the

	original appearance of our own mind. Therefore, we must first break through coarse delusion.
如何做功夫？大手印这样指示我们：“最初令心坦然住，不擒不纵。”做功夫一开始，先要让我们的心很坦然，不要有住着，不要有烦恼，不要有拘谨，不要有束缚，坦坦荡荡，放下来。儒教讲：“君子坦荡荡，小人常戚戚。	How should one practice? Mahāmudrā instructs us in this way: “At the outset, let the mind rest openly and at ease, neither grasping nor indulging.” At the beginning of practice, we must first let our minds be entirely open and at ease. Do not abide in anything; do not have afflictions, constraint, or bondage. Be open and unconstrained, and let everything go. Confucian teaching says, “The noble person is open and at ease; the petty person is ever anxious.”
”小人心存利害得失，在心里面转圈子。患得患失，是故常戚戚。君子不患得失，一切都无所谓，所以坦坦荡荡。我们修法的人，是大君子、大丈夫，更是要坦坦荡荡，一切放下，坦然无住。	The petty person calculates gain, loss, benefit, and harm within the mind, turning them over and over. Because of concern over gain and loss, such a person is always anxious. The noble person is not troubled by gain or loss; everything is of no consequence, and so such a person is open and unconstrained. We who practice the Dharma are great noble persons and true persons of resolve. All the more, we must be open and unconstrained, let everything go, and rest openly without abiding.
坦坦者，平坦也，笔笔直直的，没有弯曲，心无弯曲，直心就是道场；荡荡，就是把一切都扫荡空尽，无所住着；是故坦然自在得很。大手印叫我们先要这样做。	Tantan means level and straight, without bends or twists. When the mind has no twists, the direct mind itself is the place of practice. Dangdang means sweeping everything away until it is empty, without abiding in anything. Thus one is utterly open, at ease, and free. Mahāmudrā tells us that we must first practice in this way.
若不能如是，心里有所执着，总是转个不停，我们就要依法对治。如何对治？就是“不擒不纵”。擒者，就是抓住它，按住它；纵者，就是放纵它。我们既不要擒住它，也不要放纵它，任其自然。	If we cannot do this, if there is attachment in the mind and it keeps turning without cease, then we must apply the Dharma as an antidote. How? By “neither grasping nor indulging.” To grasp means to seize and hold it down; to indulge means to let it run free. We should neither grasp it nor indulge it, but let it be naturally.

我们做功夫的时候，假如把念头擒得紧了，一点也不敢动，慢慢地就死掉了。但也不是任它念头起，不然就落入放纵，那也不对；念头来了，我不理睬你，这才是不擒不纵。	When we practice, if we grasp thoughts too tightly and dare not let them move at all, we will gradually become lifeless. Yet neither should we allow thoughts simply to arise unchecked, for that falls into indulgence, and that too is wrong. When a thought comes, do not attend to it. This is neither grasping nor indulging.
其实我们修一切法，就是练就“不理睬”的功夫。念头不是不来，不是不起。尽管来，尽管起，不理睬它，它自然就化除了。念佛也好，持咒也好，参禅也好，都要念头来了不擒不纵。	In fact, the practice of all Dharma methods is the training of not attending to thoughts. It is not that thoughts do not come or do not arise. Let them come and let them arise; if you do not attend to them, they will naturally dissolve. Whether one practices Buddha-recitation, mantra recitation, or Chan inquiry, when thoughts come, one must neither grasp nor indulge them.
其实念头是擒不住、压不了的，它会来的，正如古德所说：风停浪犹涌。念佛的人，念头来了，不理睬它，把佛号提起；参禅的人，念头来了，不理睬它，把话头提起；修密的人，念头来了，不理睬它，把咒语提起。	In fact, thoughts cannot be grasped or suppressed; they will come. As the ancient worthies said, “Though the wind has ceased, the waves still surge.” When thoughts come to a practitioner of Buddha-recitation, do not attend to them, but take up the Buddha’s name. When thoughts come to a Chan practitioner, do not attend to them, but take up the huatou. When thoughts come to one practicing Esoteric Buddhism, do not attend to them, but take up the mantra.
一心照顾佛号，一心照顾话头，一心照顾咒语，妄念就自然转化掉了。对于念头，不是不让它起，也不是放任自流，而是转化掉，这是活的，不是死的。上次提到卧轮禅师的偈：“卧轮有伎俩，能断百思想，对境心不起，菩提日日长”，那是压念不起，是死的，不行！要不擒不纵——不理睬它才行。	Give single-minded attention to the Buddha’s name, the huatou, or the mantra, and deluded thoughts will naturally be transformed. With regard to thoughts, it is not that we prevent them from arising, nor that we let them run freely; rather, we transform them. This is alive, not dead. Last time, we mentioned Chan Master Wolun’s verse: “Wolun has a skill: he can cut off a hundred thoughts. When encountering objects, the mind does not arise; bodhi grows day by day.” This suppresses thoughts so that they do not arise; it is lifeless and will not do. One must neither grasp nor indulge them—one must not attend to them.
妄念来了固然不好，但是你将它压死了，就完了；因为妄念是真心生起的，犹如水起的波浪，你把妄念压死，就像把波浪消掉水也没有一样，真心也就不活了。我们知道真心是活泼泼的，能具万物，能生万法，能起妙用	It is certainly not good when deluded thoughts arise, but if you suppress them to death, all is lost. Deluded thoughts arise from the true mind, just as waves arise from water. If you suppress deluded thoughts to death, it is like eliminating the waves

的；你如真把妄念压死，真心就变成土木金石，不能起妙用了。	and thereby leaving no water; the true mind will no longer be alive. We know that the true mind is vital and dynamic: it contains all things, gives rise to all dharmas, and manifests wondrous functioning. If you truly suppress deluded thoughts to death, the true mind will become like earth, wood, metal, or stone, unable to manifest wondrous functioning.
土木金石是十二类生当中的一类。土木金石是无情的，粗看起来好像与我们人没有关系，因为我们人与所有六道轮回的天、人、修罗、饿鬼、畜生、地狱都是有情的，都是有情见、有爱情。	Earth, wood, metal, and stone constitute one of the twelve classes of living beings. They are insentient. At first glance, they may seem unrelated to us, for humans and all beings within the six realms of rebirth—devas, humans, asuras, hungry ghosts, animals, and hell beings—are sentient, possessing notions of sentience and attachment.
人是有感情的动物，而土木金石是冥顽不灵，是死而不动的，看起来好像与我们不相干。其实不然，这十二类生虽然种类各别，但都是一灵真性，一真法界所变现，和我们人类同根同源，并非异类。	Human beings are creatures with feelings, whereas earth, wood, metal, and stone are inert and insensible, dead and unmoving. They appear to have nothing to do with us. But this is not so. Although the twelve classes of living beings differ in kind, all are manifestations of one numinous true nature, of the One True Dharma Realm. They share the same root and origin as human beings and are not of a different kind.
佛性本来是真实不虚，能生万法，具足一切妙用的灵根，但因我们执着外相被无明包裹，住境、粘情，造业受报，迷失了真心，就由一真分为内外二分。	Buddha-nature is originally true and real, capable of giving rise to all dharmas and fully endowed with all wondrous functions. Yet, because we cling to external appearances, are enveloped by ignorance, abide in objects, cling to emotional attachment, create karma, and undergo karmic retribution, we lose the true mind. Thus the One True becomes divided into inner and outer aspects.
内真者，即我们自己的身心；外真者，乃外面的山河大地、日月星辰、草木丛林等种种东西，名曰身外之物。	The inner true aspect is our own body and mind. The outer true aspect consists of mountains, rivers, the great earth, the sun, moon, stars, grasses, trees, forests, and all other things outside us—what are called external objects.
其实都是我们自己啊！因无明之故，取少分的地水火风，捆在肉壳内为自己，而将其它大部分的地水火风置之不理，认为是身外之物，于是有了十二类生。其实无论是有情无情皆同一根本，所以经云：“有情无情同圆种智。	Yet all of these are ourselves! Because of ignorance, we take a small portion of earth, water, fire, and wind, bind it within this fleshly shell, and regard it as ourselves, while disregarding the greater portion of earth, water, fire, and wind and considering it external. Thus there are the twelve classes of living beings. In fact, whether sentient or insentient, all

	share one root. Therefore, the sūtra says: “Sentient and insentient beings alike perfect the wisdom of all seeds.”
”无情也是我们自己啊！同圆种智者就是佛的智慧，就是一切种智，就是上能知道一切诸佛的法用（即一切诸佛的佛法，通通能晓得），下能知道一切众生的因种。	The insentient too are ourselves. To perfect the wisdom of all seeds together means the Buddha’s wisdom, the wisdom of all seeds: above, it can know the Dharma functions of all Buddhas—that is, it can fully know the Buddhadharma of all Buddhas; below, it can know the causal seeds of all sentient beings.
现在做功夫的人有一点点小境界，耳边有人告诉你，将要发生什么事情，有什么人来了，是什么模样的，这是耳报神告诉你的。	Nowadays, some practitioners who attain a slight experience have someone tell them in their ear what will happen, who has arrived, and what that person looks like. This is being reported to them by an ear-reporting spirit.
但是，有的人自以为有智慧神通了，能预知什么人要来、什么事要发生，于是自鸣得意：啊！这多好，我有先知了。其实一点也不好！因为这是传送鬼在作祟，你和他粘久了，就要被他利用、为他所害了。	But some people imagine that they possess wisdom and spiritual powers, able to foresee who will come and what events will occur. They become complacent: “Ah, how wonderful! I have foreknowledge.” In fact, it is not wonderful at all! This is a transmitting ghost causing mischief. If you remain attached to it for long, it will exploit you and harm you.
这个鬼怎么来的呢？就是这个人活在世上时，专门结党营私、助恶兴讼，即帮人做坏事，助人打官司，谋财害命等，造了地狱罪，是故堕地狱受苦。地狱苦受完后出来了，他前世结党营私、专门做坏事的习气还在，而且还很重，所以，他就附人为自体，给人说一些未来事，因此，叫传送鬼，不是什么好东西。	How does such a ghost come about? When this person was alive, he specialized in forming factions for private gain, assisting evil, and stirring up lawsuits—that is, helping others commit evil deeds, helping them litigate, plotting for wealth, taking lives, and so forth. Having created karma deserving of the hells, he fell into the hells and suffered there. After his suffering in the hells is exhausted and he emerges, the habitual tendencies from his former life—forming factions for private gain and specializing in evil—still remain and are very strong. Thus, he attaches himself to people and takes them as his own body, telling them certain things about the future. That is why he is called a transmitting ghost; he is no good thing.
我们做功夫，不要听到耳边有人告诉你什么什么事，就以为有神通了，这不是好事情，那是鬼啊！经里就讲了好几种鬼，比如贪财的，生前喜欢钞票要金子，越多越好，因贪得之故而造恶下地狱了，受苦完毕之后，他的	When we practice, we should not hear someone telling us this or that in our ear and suppose that we have spiritual powers. This is not a good thing; it is a ghost! The sūtras speak of several kinds of ghosts. For example, one who is greedy for wealth

贪习还在，见什么要什么，遇到草木就觉得很好，以为是他自己。	may have loved banknotes and wanted gold while alive—the more, the better. Because of greed, such a person created evil karma and fell into the hells. After the suffering there has ended, the habit of greed remains: seeing anything, he wants it. Upon encountering grasses and trees, he thinks they are wonderful and takes them to be himself.
所以，就依附在草木上面显灵作祟去了。据传上海复兴公园有个菩提树灵得很，大家蜂拥而至，求呀、拜呀，什么问题都解决了，很灵验的，这就是依草附木的怪鬼作祟。	Thus they attach themselves to grasses and trees, manifesting their powers and causing mischief. It is said that there is a very efficacious bodhi-tree spirit in Shanghai's Fuxing Park. People flock there, praying and worshipping, and every sort of problem is resolved; it is said to be most efficacious. This is the mischief caused by strange ghosts that attach themselves to grass and trees.
还有好色的男女，因色是欲火，下地狱时被欲火烧，把这苦受完出来之后，因好色是轻薄的，所以，出来之后遇风成形，依风为体，是魃鬼，就是女妖。还有依大山、大水为体的，这是什么鬼呢？是名魍魉，即邪见鬼。	There are also lustful men and women. Since lust is a fire of desire, they are burned by this fire of desire when they descend into hell. After they have undergone this suffering and emerge, because lustfulness is frivolous, they take form upon encountering wind and make wind their substance. These are ba ghosts—female demons. There are also those that take great mountains and great waters as their substance. What ghosts are these? They are called wangliang: ghosts of wrong views.
因为这些人前世里知见不正，妄自尊大，自以为是，人家有不同意见，就耍阴谋、施诡计陷害别人，所以就下地狱。	This is because in their previous lives these people held incorrect views, were arrogantly self-important and self-righteous, and, whenever others differed with them, used schemes and tricks to harm them. Therefore, they descended into hell.
苦受完出来之后，因狂妄自大，故依日月精华为自体，抓住太阳、月亮的光，附在山上、水里显灵，所以大家都说这地方灵得不得了。	After they have undergone their suffering and emerge, because they were wildly arrogant and self-important, they take the essences of the sun and moon as their own substance. Seizing the light of the sun and moon, they attach themselves to mountains and waters and manifest their powers. Thus everyone says that such places are extraordinarily efficacious.

像前段时间盛传杭州有个泼水观音，就是紫阳山上有块石头，平时看上去是一个光溜溜的石头，什么也没有，但是浇上水，就显出观音像，人称为泼水观音。人们互相传说这地方灵验不得了，大家从四面八方来求取水喝，以治百病，其实这是以日月精华为自体的鬼。	For example, not long ago it was widely rumored that there was a Water-Sprinkling Avalokiteśvara in Hangzhou. There is a stone on Ziyang Mountain which ordinarily appears to be merely a smooth, bare stone, with nothing on it. But when water is poured over it, an image of Avalokiteśvara appears, and people call it the Water-Sprinkling Avalokiteśvara. People tell one another that the place is extraordinarily efficacious, and come from all directions to seek water there to drink, hoping to cure every illness. In fact, this is a ghost that takes the essences of the sun and moon as its substance.
可见一切鬼、神，乃至土木金石这些东西，都是我们自己啊！由此之故，是谓“有情无情同圆种智”。我们的佛性本是能够知道一切众生的因种，也能知道诸佛妙法是圆满的、具足的大般若体。	This shows that all ghosts and spirits, and even such things as earth, wood, metal, and stone, are ourselves! For this reason, it is said that “sentient and insentient alike perfect all-encompassing wisdom.” Our Buddha-nature is originally able to know the causal seeds of all sentient beings, and also to know that the wondrous Dharma of all Buddhas is the complete and perfect great prajñā essence.
二、无情说法	II. The Teaching of the Insentient
上次有人问，有情能够圆满种智，可以说得过去，无情怎么会呢？无情的砖瓦木石它怎么能圆成种智呢？它怎么能成佛？今天，我再讲一讲。砖瓦木石都是我们自己的本性。	Last time, someone asked: sentient beings can perfect all-encompassing wisdom—this can be understood—but how can insentient things do so? How can insentient bricks, tiles, wood, and stones perfect all-encompassing wisdom? How can they become Buddhas? Today I will explain this further. Bricks, tiles, wood, and stones are all our own intrinsic nature.
是谁发现砖瓦木石呢？不是我们灵光照上去发现的吗！这灵光是谁？就是我们的佛性啊！我们佛性的灵光所照之处，一切有情无情，山河大地，日月星辰，男女老少，飞禽走兽，都是佛性的影子，皆为佛性的显现。	Who discovers bricks, tiles, wood, and stones? Do we not discover them when our numinous light shines upon them? Whose numinous light is this? It is our Buddha-nature. Wherever the numinous light of our Buddha-nature shines, all sentient and insentient things—mountains, rivers, the great earth, the sun, moon, and stars, men and women, young and old, birds and beasts—are shadows of Buddha-nature; all are manifestations of Buddha-nature.
你是佛，那么你灵光所照到一切都是佛啊！如一个国家，我是国王，国土里所有的东西，无一不是我的；同	You are Buddha; therefore, everything illuminated by your numinous light is Buddha. Just as, in a

样道理，你是佛，你的佛性光明朗照十方，遍虚空满法界，无不为佛性灵光所照，所以，所有一切都是佛，无一个不是佛。	country, if I am the king, everything within that land is mine, so too, if you are Buddha, the light of your Buddha-nature shines clearly throughout the ten directions, pervading empty space and filling the dharma realm. Nothing is not illuminated by the numinous light of Buddha-nature. Therefore, everything is Buddha; not one thing is not Buddha.
但是，如果我们功夫做得不好，不知道灵活妙用，将念头压死了，就变成土木金石了。从前一座大山边两个做功夫的人，坐那里一动不动，头上、耳朵里都长了青草，变成木头、石头了，就是做压死念头工夫的结果。	But if we do our practice poorly and do not know how to use the mind flexibly and wondrously, instead suppressing our thoughts to death, we become like earth, wood, metal, and stone. Long ago, there were two people practicing beside a great mountain. They sat there without moving, until grass grew on their heads and in their ears; they became like wood and stone. This was the result of practicing by suppressing thoughts to death.
所以，一切东西都是我们自己，都是我们的佛性，我们所看见的一切色相就是佛。因此之故凳子，椅子，桌子，台子等等都是佛，无一不是佛。故云：郁郁黄花无非般若，青青翠竹尽是法身。花也好竹也好都是佛性之变现，都是佛啊！这个问题看起来很难懂，但是道理弄通之后并不难。下面讲个公案讨论这个问题。	Therefore, all things are ourselves; all are our Buddha-nature. Every form and appearance that we see is Buddha. For this reason, stools, chairs, tables, stands, and so forth are all Buddha; not one is not Buddha. Thus it is said: “The luxuriant yellow flowers are none other than prajñā; the verdant green bamboo is entirely dharmakāya.” Whether flowers or bamboo, all are transformations of Buddha-nature; all are Buddha! This question appears difficult to understand, but once the principle is understood, it is not difficult. Let us now discuss a koan concerning this question.
从前洞山良价禅师也弄不懂这个问题，他到沩山祖师那里去参问，他问道：“顷闻南阳忠国师有无情说法话，某甲未究其微。”沩山问：“你还记得么？”洞山答道：“记得。”沩山说：“你试举一遍看。”洞山于是举其事。	Long ago, Chan Master Dongshan Liangjie also could not understand this question. He went to Patriarch Guishan to seek instruction and asked, “I have recently heard of National Teacher Nanyang Zhong’s saying about the insentient teaching the Dharma, but I have not yet fathomed its subtleties.” Guishan asked, “Do you still remember it?” Dongshan replied, “I remember.” Guishan said, “Try recounting it once.” Dongshan then related the matter.
“僧问：‘如何是古佛心？’国师答：‘墙壁、瓦砾是。’僧问：‘墙壁瓦砾，岂不是无情？’（墙壁瓦砾冥顽不灵，没有知觉的，而佛是觉者，无所不知，无所不能的。	“A monk asked, ‘What is the mind of the ancient Buddha?’ The National Teacher replied, ‘Walls and tiles and rubble are.’ The monk asked, ‘Are not walls, tiles, and rubble insentient?’” (Walls, tiles, and

	rubble are dull and unknowing, without consciousness, whereas a Buddha is an awakened one, knowing everything and capable of everything.
墙壁瓦砾没有知觉冥顽不灵，怎么会是古佛心呢？照你这么说墙壁瓦砾就不是无情了？这是那僧人的反问。）国师答：‘是。’（这句话深含妙意。因为有情无情同圆种智，因分别之故，就生出有情无情不同。	How can walls, tiles, and rubble, being unconscious, dull, and unknowing, be the mind of the ancient Buddha? If that is what you say, then walls, tiles, and rubble are not insentient after all, are they? This was the monk’s counter-question.) The National Teacher replied, ‘They are.’ (These words contain a profound and wondrous meaning. Since sentient and insentient alike perfect all-encompassing wisdom, it is only through discrimination that the distinction between sentient and insentient arises.
如若不分别，一切声色、山河大地、乃至饮食男女都在心性中圆，而无一法可得，又有什么有情无情呢？因为有法可得，再去分门别类，爱憎取舍，从而烦恼丛生，轮转不息。	If there is no discrimination, all sounds and forms, mountains, rivers, the great earth, and even food, drink, and the relations of men and women are complete within mind-nature, and not a single dharma can be grasped. What sentient or insentient things could there then be? Because dharmas are taken as graspable, people then classify them into categories, loving and hating, accepting and rejecting; thus afflictions arise in profusion and the cycle of rebirth continues without end.
前面讲过，我们的身体本是四大假合而成，也和无情一样。只因真心被无明包裹住，变成了妄心，捆在有这个四大假合的壳子里面，执以为自身，所以才有了妄知。	As explained earlier, our bodies are originally formed through the provisional combination of the four elements and are no different from insentient things. It is only because the true mind is enveloped by ignorance and becomes the deluded mind, bound within the shell formed by the provisional combination of the four elements and clung to as oneself, that deluded knowing arises.
否则，我们的身体岂不是跟墙壁瓦砾一样吗？但这僧人不解此理，故有如下疑惑。）僧问：‘还解说法否？’（因为佛是说法度生的，古佛会说法，无情既是古佛心，当然也就会说法了。	Otherwise, would our bodies not be the same as walls, tiles, and rubble? But the monk did not understand this principle, and therefore had the following doubt.) The monk asked, ‘Can they also teach the Dharma?’ (Because Buddhas teach the Dharma to liberate sentient beings, and ancient Buddhas can teach the Dharma, if insentient things are the mind of ancient Buddha, then surely they too can teach the Dharma.

此僧与我等凡夫一样，总是落在尘境的所见所闻上，而不见能见能闻的性。）国师答：‘常说炽然说。无间歇。	This monk, like us ordinary beings, always remained caught up in what is seen and heard among objects of sense, without seeing the nature that sees and hears.) The National Teacher replied, ‘They are constantly teaching, blazing forth in their teaching, without interruption.
’（无情说法，不是间歇地一时说、一时不说，它时时时刻刻说，说法声音很大，如猛烈燃烧之大火，说法无有停歇。我们往往都着在所见所闻上，不知道无说才是真说。听到声音了，就是听到；没有听到声音，就是没有听到。	’ (The insentient do not teach intermittently, teaching at one time and not at another. They teach at every moment; the sound of their teaching is immense, like a raging fire burning fiercely, and their teaching never ceases. We are often attached to what we see and hear and do not know that no teaching is the true teaching. When a sound is heard, we say that it is heard; when no sound is heard, we say that nothing is heard.
其实，没有听到声音也是听到！你听到个没有声音嘛！所以，无说是真说，因大音希声之故，最大的声音是没有声音的。说有声可闻，皆非真闻，因为你着在所闻上去了。闻性不在有声与无声。	In fact, not hearing a sound is also hearing: you hear the absence of sound! Therefore, no teaching is true teaching. Because the greatest sound is rarely heard, the greatest sound is soundless. If one says there is a sound to be heard, it is not true hearing, because one is attached to the object heard. The nature of hearing lies neither in sound nor in silence.
声有生灭，故是假；性无断处，故是真。）僧问：‘某甲为甚么不闻？’国师答：‘汝自不闻，不可妨他闻者也。’（这是你自己不闻，因为你颟顸佛性，着在有声可闻上了，不知道无闻才是真闻。	Sound arises and ceases, and is therefore false; nature has no point of interruption, and is therefore true.) The monk asked, ‘Why do I not hear it?’ The National Teacher replied, ‘You yourself do not hear; do not hinder those who hear.’ (It is you yourself who do not hear, because you obscure your Buddha-nature and are attached to audible sounds, not knowing that non-hearing is true hearing.
进一步看，闻无闻者是谁？听到了没有声音的是谁呀？你说你不闻，但它正在你耳根放光，你为什么不知道呢？你听到个无声，难道不是听到了吗？闻个无声，不是正闻吗？听到有声时，你就跟着声音起分别了，跟着声音跑了。	Looking further, who is it that hears what is not heard? Who is it that hears the absence of sound? You say that you do not hear, but it is radiating light through your ear faculty—why do you not know this? You hear silence; is that not hearing? To hear silence—is that not precisely hearing? When you hear sound, you give rise to discriminations in accordance with the sound and run after it.
而这个无声无分别时，正是你的闻性现前之时，是故是真闻。你自己不闻，不能妨碍那个能闻的啊！此为国师	But when there is silence and no discrimination, that is precisely when your hearing nature is

呵斥、指示、提醒那僧人。	present; therefore, it is true hearing. You yourself do not hear, but you cannot obstruct that which is able to hear! Here the National Teacher rebukes, instructs, and reminds the monk.
在这无声可闻、闻性正闻之时，你却说不闻，是你自己不机灵、不明白，可闻性还是了了分明地在啊！）僧问：‘未审甚么人得闻？’（尽大地无一人不闻。	At the very time when there is no sound to be heard and the hearing nature is truly hearing, you say that you do not hear. It is simply that you yourself are not alert and do not understand; yet the hearing nature remains distinctly clear!) The monk asked, ‘May I ask what person can hear it?’ (Throughout the entire earth, there is not one person who does not hear.
谁不闻？谁无有闻性？但不执于声响，阿谁不是闻性昭昭耶？可惜自家眼光不瞥地也！）国师答：‘诸圣得闻。’（诸佛、菩萨、罗汉、辟支佛等圣人能闻，凡夫听不到。	Who does not hear? Who lacks the nature of hearing? So long as one does not cling to sounds, who is not brightly manifest hearing nature? Alas, one does not cast even a glance at one’s own insight!) The National Teacher replied, ‘All the sages hear it.’ (All sages—Buddhas, bodhisattvas, arhats, pratyekabuddhas, and the like—can hear it; ordinary beings cannot.
国师此答有漏洞，因为人人本来都是佛，法身无相，凡圣不立，哪还有什么圣不圣呢？国师被这　追得紧，且用此句权遮其眼目，却被那僧识破，并进一步反问。	There is a flaw in the National Teacher’s reply, for everyone is originally Buddha. The dharmakāya is without characteristics, and neither ordinary nor sage is established; how could there still be any distinction between sage and non-sage? Pressed hard by this [illegible character], the National Teacher temporarily used this statement as an expedient to veil his eyes, but the monk saw through it and pressed the question further.
）僧问：‘和尚还闻否？’（你自己能听到么？因为国师说诸圣得闻，此问直逼得国师有口难言也。若说有闻，即是自赞；若说不闻，则国师非圣、非师也。）国师答：‘我不闻。’（只能招供认罪。	) The monk asked, ‘Does the Venerable Monk also hear it?’ (Can you yourself hear it? Since the National Teacher said that all sages hear it, this question pressed him to the point where he could scarcely answer. If he said that he heard it, he would be praising himself; if he said that he did not, then the National Teacher would be neither a sage nor a teacher.) The National Teacher replied, ‘I do not hear it.’ (He could only confess his guilt.
）僧问：‘和尚既不闻，争知无情解说法？’（问得好，有力量，以国师之矛反戳国师，国师无处可避。）国师答：‘赖我不闻，我若闻，即齐于诸圣，汝即不闻我说法也。	) The monk asked, ‘Since the Venerable Monk does not hear it, how do you know that the insentient can teach the Dharma?’ (A good, forceful question: using the National Teacher’s own spear to strike back at him, the monk left him nowhere to evade.)

	The National Teacher replied, ‘It is precisely because I do not hear it. If I heard it, I would be on a par with the sages, and you would not hear me teach the Dharma.
’（幸好我听不到，假若我听到了，我就是圣人了，你也就听不到我说法了。僧此问本难回避，国师乃禅宗作家也，自有转身之处，赖我不闻——巧妙一拨，化险为夷。然而，凡有言说，皆无实义。	’ (Fortunately, I do not hear it. If I did hear it, I would be a sage, and you would not hear me teach the Dharma. The monk’s question was originally difficult to evade, but the National Teacher was a master of Chan and had his own way of turning about. “It is precisely because I do not hear it”—with this clever turn, he transformed danger into safety. Yet wherever there are words, there is no real meaning.
本来无法可说，本来也无人闻法。若还有法可说、有人闻法，那正是执着在人相、我相上了。所以国师说，汝即不闻我说法也，也是自谤。）僧紧逼道：‘恁么则众生无分去也。	Originally there is no Dharma to teach, and originally there is no one to hear the Dharma. If there were still a Dharma to teach and someone to hear it, that would be attachment to the marks of person and self. Therefore, when the National Teacher said, ‘You would not hear me teach the Dharma,’ he was also speaking against himself.) The monk pressed him closely: ‘Then sentient beings have no share in it.’
’（若是这样，众生就不能听到无情说法了，成道就无望了？）国师答：‘我为众生说，不为诸圣说。’（国师转话锋。	’ (If this is so, sentient beings cannot hear the insentient teaching the Dharma. Would there then be no hope of realizing the Way?) The National Teacher replied, ‘I teach for sentient beings, not for the sages.’ (The National Teacher shifted the thrust of his response.
）僧问：‘众生闻后如何？’（这僧将国师盯得牢牢的：众生听你讲过以后，会怎么样啊？）国师答：‘即非众生。	) The monk asked, ‘What happens after sentient beings hear it?’ (The monk kept the National Teacher firmly pinned down: after sentient beings have heard you teach, what will happen?) The National Teacher replied, ‘They are no longer sentient beings.’

’（国师顺水推舟将僧人的机锋挡回，众生若能听到无情说法，荐取这不生不灭的闻性，那就超凡入圣了，所以说即非众生。《金刚经》云：“众生众生者，如来说非众生，是名众生。	The National Teacher skillfully turned the monk’s challenge back. If sentient beings can hear the insentient expound the Dharma and recognize this hearing-nature that neither arises nor ceases, they transcend the ordinary and enter the sacred; therefore they are not sentient beings. The Diamond Sūtra says: “Sentient beings, sentient beings—the Tathāgata says they are not sentient beings; this is merely called sentient beings.”
”众生？哪里有众生？一切众生如梦幻泡影，都不是真实的。众生之所以为众生，就是因为不醒悟；假如当下一醒悟，即非众生了。但是，在梦境当中不醒悟，不能不是众生，所以说是名众生。	Sentient beings? Where are there any sentient beings? All sentient beings are like dreams, illusions, bubbles, and shadows; none is real. Sentient beings are sentient beings precisely because they have not awakened. If they awaken at this very moment, they are no longer sentient beings. Yet, so long as they do not awaken within the dream, they cannot but be sentient beings; therefore, they are merely called sentient beings.
所以要赶快从梦境中醒啊！从前有人说：你说一切都没有？比如我的耳朵被打聋了，耳朵听不见声音，但我这还是有啊！我的耳朵聋了这个现象还是有，不能空。他这是着相粘心不醒悟啊！赶快醒啊！不要做梦了。	Therefore, quickly awaken from the dream! Someone once said, “You say that everything is nonexistent? For example, if my ear were struck deaf, it could no longer hear sounds, but this still exists, does it not? The phenomenon of my ear having become deaf still exists; it cannot be empty.” This person was clinging to appearances and fastening them to the mind, without awakening. Quickly awaken! Do not keep dreaming.
例如我们在睡梦当中被人打，或者头被杀了，但一醒之后，自己却没有被打，也没有被杀，头还是好好的。	For example, in a dream we may be beaten by someone or have our heads cut off. Yet once we awaken, we have not in fact been beaten or killed, and our heads remain perfectly intact.
你耳朵被打聋了，其实这耳聋是个虚幻的假象，就如同在梦中被打被杀一样不可得，所以你不要着梦境，赶快空啊！赶快醒悟啊！醒之后什么都没有了！如关公被吕蒙杀头之后，痛得大叫大喊：“还我头来、还我头来。	When your ear is struck deaf, this deafness is actually an illusory appearance, unobtainable just like being beaten or killed in a dream. Therefore, do not cling to the dream; quickly empty it! Quickly awaken! Once you awaken, nothing remains. After Guan Gong was beheaded by Lü Meng, he cried out in agony, “Give me back my head! Give me back my head!”
”智者大师得知后就去度他，大师盘腿而坐挡住关公的去路，关公一看心想：这个和尚胆子真大，竟敢挡我的	When Master Zhizhe learned of this, he went to liberate him. The Master sat cross-legged, blocking Guan Gong’s path. Guan Gong thought, “This monk

去路，给他点厉害看看。于是，呼——刮起一阵狂风，飞砂走石迎面打来，但是智者大师纹丝不动。	is truly bold to dare block my path. I shall show him something.” Then—whoosh!—a violent wind arose, sending flying sand and stones straight at him, but Master Zhizhe did not move in the slightest.
关公心想：狂风飞砂你不怕，那我搬座大山来吓吓你。于是，一座大山铺天盖地压过来，智者大师还是纹丝不动。这下关公佩服了：这和尚是真功夫啊！赶快上前顶礼。	Guan Gong thought, “You are not afraid of violent winds and flying sand, so I shall move a great mountain here to frighten you.” A great mountain then came crashing down, covering heaven and earth, yet Master Zhizhe still did not move in the slightest. Guan Gong was now impressed: “This monk has genuine skill!” He hurried forward and bowed in homage.
智者大师就给关公说法：“你在这里喊还我头来、还我头来。	Master Zhizhe then expounded the Dharma to Guan Gong: “Here you are crying, ‘Give me back my head! Give me back my head!’”
你被人砍一个头，就要人家还你，你一生砍杀了多少人头？你能还给人家吗？再说你头虽没了，但是你一点也不缺少啊！为什么？因为你只不过丢失这虚幻的色身，但是你的灵知、真心一点也不缺少。	“When someone cuts off one of your heads, you demand that they return it to you. But how many heads did you cut off and kill during your lifetime? Can you return them to others? Moreover, though your head is gone, you have not lacked anything at all. Why? Because you have merely lost this illusory physical body, while your spiritual knowing and true mind have not diminished in the least.”
”我们讲过以空寂为体，莫认色身为体；虚空才是我真正的身体，躯壳不是真体，只是作为房子而已。以灵知为心，莫认妄想妄念为心，妄念、妄想不是真实的，是对境着相攀缘的东西。	We have spoken of taking empty quiescence as the essence; do not take the physical body as the essence. Empty space is your true body; the bodily shell is not the true body, but is merely like a house. Take spiritual knowing as the mind; do not take deluded thoughts and false thinking as the mind. Deluded thoughts and false thinking are not real; they are products of clinging to appearances and grasping at objects.
灵知之性，就是知冷知热知痛知痒的知觉性，是不住相的，这东西无头无尾亦无名无字。过去六祖慧能大师问大众：“吾有一物，无头无尾，无名无字，无背无面，诸人还识否？”神会出曰：“是诸佛之本源，神会之佛性。	The nature of spiritual knowing is the faculty of awareness that knows cold and heat, pain and itch. It does not abide in appearances; it has neither head nor tail, neither name nor word. In the past, the Sixth Patriarch, Master Huineng, asked the assembly: “I have one thing: it has no head or tail, no name or word, no back or face. Do any of you recognize it?” Shenhui stepped forth and said: “It is the source of all Buddhas and Shenhui’s Buddha-nature.”

”六祖曰：“向汝道无名无字，汝更唤作本源佛性，汝向后去把茅盖头，也只成个知解宗徒。”灵知之性——本性是无相的、无有名字的，说似一物即不中，神会给它加个名字上去，早是妄念了。	The Sixth Patriarch said: “I told you that it has neither name nor word, yet you call it the source and Buddha-nature. In the future, you will merely become a follower of the school of intellectual understanding, fit only to build a thatched hut and cover your head.” The nature of spiritual knowing—our intrinsic nature—is formless and nameless. To call it one thing is already wrong. The moment Shenhui added a name to it, it had already become a deluded thought.
所以，我们莫认妄念为心，要认灵知之性。	Therefore, do not take deluded thoughts as the mind; recognize the nature of spiritual knowing.
智者大师给关公就是说这个法：你觉得头痛，就是妄想心执着，你躯壳已坏掉了，已经没有了，还有什么痛啊？心一空，你就大放光明，佛性朗然，还有什么痛不痛的！关公被智者指点后明悟了，于是发心做佛法的护法神。	This was the Dharma that Master Zhizhe expounded to Guan Gong: your sense that your head hurts is the deluded mind’s attachment. Your bodily shell has already been destroyed and no longer exists, so what pain could there be? Once the mind is empty, you shine forth with great radiance; Buddha-nature is luminously clear—what question can there be of pain or no pain? After Guan Gong received Master Zhizhe’s instruction, he awakened and formed the resolve to become a Dharma-protecting deity.
所以，众生只要梦醒，荐取不生不灭的本性，那就超凡入圣，就不是众生了。因此，听南阳忠国师说众生听闻无情说法之后，即非众生了。	Thus, once sentient beings awaken from the dream and recognize their intrinsic nature, which neither arises nor ceases, they transcend the ordinary and enter the sacred; they are no longer sentient beings. Therefore, when National Teacher Zhong of Nanyang said that sentient beings who hear the insentient expound the Dharma are no longer sentient beings, this is what he meant.
）僧又问：‘无情说法，据何典教？’（无情会说法，未曾听说过，有根据吗？出自什么经典？不会是你自己编造的吧？这僧粘着国师不放。）国师答：‘灼然，言不该典，非君子之所谈。	The monk again asked: “The insentient expound the Dharma—what scripture supports this?” He had never heard that the insentient could expound the Dharma. Was there any basis for it? From which scripture did it come? Surely it was not something the National Teacher had invented himself? The monk would not let go of the National Teacher. The National Teacher replied: “Certainly. If one’s words are not grounded in the scriptures, they are not fit for a gentleman to discuss.”

汝岂不见《华严经》云：刹说、众生说、三世一切说。’（国师说你这样说当然很对，如果无情说法没有根据，没有依据经典，那就没有任何意义，也不是君子所言了。	“Have you not seen the Avataṃsaka Sūtra say: ‘Lands speak, sentient beings speak, and everything throughout the three periods of time speaks’?” The National Teacher said that the monk was quite right: if the insentient expounding the Dharma had no basis in scripture, it would be meaningless and not something a gentleman should say.
随后举出经典，《华严经》云：刹说、众生说、三世一切说。即一切灰尘、一切国土都在说法，一切众生即包含一切，不管是有情世间，还是无情世间无不在说法，过去世、现在世、未来世三世无不在说法啊！）。”这是南阳忠国师对那和尚的开示，洞山禅师不理解，所以把这个公案讲给沩山祖师听。	He then cited a scripture. The Avataṃsaka Sūtra says, “Lands speak, sentient beings speak, and everything throughout the three periods of time speaks.” That is, every particle of dust and every land expounds the Dharma. “All sentient beings” encompasses everything: whether the sentient world or the insentient world, nothing does not expound the Dharma. The past, present, and future—the three periods of time—all expound the Dharma. This was National Teacher Zhong of Nanyang’s instruction to that monk. Chan Master Dongshan did not understand it, so he related this koan to Patriarch Guishan.
沩山听了之后道：“我这里亦有，只是罕遇其人。”这样的无情说法，我这里也有。要遇到根器相当的人，才能相机相契，所以说“罕遇其人”。洞山良价诚请道：“某甲未明，乞师指示。”沩山把拂尘一举说：“会么。	After hearing it, Guishan said, “I too have this here, but such a person is rarely encountered.” This expounding of the Dharma by the insentient is also found here. One must encounter someone of corresponding capacity before the occasion and the person can accord; hence, “such a person is rarely encountered.” Dongshan Liangjie respectfully requested, “This humble one has not yet understood. I beg the Master for instruction.” Guishan raised his fly-whisk and said, “Do you understand?”
”这就是无情说法，你能领会吗？无情说法无有声音，但不是不说法。如花开花落，就是无情在说法。花是无情，花开了很娇艳美丽，可是没多久就凋谢零落了，这是说什么法？这是说无常法。	This itself was the insentient expounding the Dharma. Could Dongshan comprehend it? The insentient expounds the Dharma without sound, but that does not mean it does not expound the Dharma. For example, flowers bloom and flowers fall: this is the insentient expounding the Dharma. Flowers are insentient. When they bloom, they are delicate and beautiful, but before long they wither and fall away. What Dharma do they expound? They expound the Dharma of impermanence.
河水“哗、哗——”淌过去，流水无住，它不停留，今天这么流过去，明天也这么流过去，永不停息。这流水	The river flows past with a rushing sound. Flowing water does not abide; it does not remain. It flows

告诉我们：万物的假相在变化而实体未尝变易。苏东坡懂得其中的道理，他说：“逝者如斯，而未尝往也。	past today, flows past again tomorrow, and never ceases. This flowing water tells us that the illusory appearances of all things change, while their essence has never changed. Su Dongpo understood this principle and said, “That which passes on is thus, yet it has never gone away.”
”流水是无情，但也在说法。所以无情时时在说法，不是不说法，只是你自己不知道而已。所以，沩山将拂尘一举，意思在问举拂尘的是谁呀？不一定开口说话才是说法，这一举就是说法。	Flowing water is insentient, yet it too expounds the Dharma. Thus, the insentient is constantly expounding the Dharma. It is not that it does not expound the Dharma; you simply do not know it. When Guishan raised his fly-whisk, he was asking: who is it that raises the fly-whisk? It is not only speaking aloud that constitutes expounding the Dharma; this very raising is an exposition of the Dharma.
但是，洞山良价还是不明白、不理解，所以他说：“不会。”洞山老老实实地承认自己不明白、未领会。其实，这个时候是最亲切的了。因为你会了、理解了就是情见，就有道理可得了。	Yet Dongshan Liangjie still did not understand, so he said, “I do not understand.” Dongshan honestly admitted that he did not understand and had not comprehended. In fact, this was the most immediate point. For once you think that you understand and comprehend, that is a view based on discriminating consciousness, and there is some principle to be grasped.
相反，在你不会的时候，正是一念不生之时，立刻回光返照，这是什么？当下就见性了。可惜洞山总以为还有个道理在，会错了意，错过了机会。洞山接着说：“请和尚说。”沩山说：“父母所生口，终不为子说。	On the contrary, when you do not understand, you are precisely at the time when not a single thought arises. Immediately turn the light inward: what is this? At that very moment, you see your true nature. Unfortunately, Dongshan always assumed that there was still some principle to be found; he misunderstood the meaning and missed the opportunity. Dongshan then said, “Please, Master, explain it.” Guishan said, “The mouth born of one’s parents can never speak it for you.”
”由父母所生的这个肉身嘴巴，始终不能对你讲。何也？因为任你千说万说，总是说不到。这是语言说不到，思维不能及的，即“言语道断，心行处灭”，说了即不中，知道了即不是。	This fleshly mouth born of one’s parents can never explain it to you. Why? Because no matter how much one says, one can never reach it. Language cannot express it, and thought cannot attain it: “the way of words is cut off, and the activity of mind is extinguished.” The moment it is spoken, it misses the mark; the moment it is known, it is no longer it.
沩山在这里暗示洞山，无说是真说，无闻是真闻，这就是无情说法。遗憾的是此时洞山仍颟顸不明白。人们往	Here Guishan was intimating to Dongshan that non-speaking is true speaking and non-hearing is true hearing; this is the insentient expounding the

往执着见闻觉知所相对的色声香味触法六尘境界，即执在这个所见所闻上，那么，无所见无所闻就不是了。	Dharma. Regrettably, Dongshan still remained confused and did not understand. People often cling to the six sense-object realms of forms, sounds, smells, tastes, tactile objects, and dharmas that correspond to seeing, hearing, awareness, and knowing. That is, they cling to what is seen and heard, so that if there is nothing seen and nothing heard, they think there is nothing at all.
岂不知，这无所见无所闻的能见能闻的真性，是从来不间断的，是没有相续痕迹的，是如如不动的，故佛性又称“如如”。由此可见，人们妄想执着的习气是多么浓厚深重啊！	Do they not know that the true nature which is capable of seeing and hearing when there is nothing seen or heard has never been interrupted, bears no trace of continuity, and is thus and unmoving? Therefore Buddha-nature is also called “thusness.” This shows how dense and deeply rooted people’s habitual tendencies of deluded attachment are.
此外，沩山禅师的“父母所生口，终不为子说。”还有另一层意思，即功夫只有自己做，佛性要自己悟。古德云：“从门入者不是家珍。”从耳朵听进去，是从门入，因为六根门头都是向外的。从耳朵听进去的道理，不是你自家的宝贝。要自己悟到才真。叫我给你讲，一点好处也没有，你将来会怨我的。	Moreover, Guishan’s statement, “The mouth born of one’s parents can never speak it for you,” has another meaning: cultivation can only be undertaken by oneself, and Buddha-nature must be awakened to by oneself. An ancient worthy said, “What enters through the gate is not a family treasure.” What enters through the ears enters through a gate, since the gates of the six sense faculties all face outward. Principles taken in through the ears are not your own treasure. Only what you awaken to yourself is real. There is no benefit at all in asking me to explain it to you; later you will resent me for it.
说到这里我想起香严祖师来，他同样也遇到这个问题。香严祖师和沩山祖师同是百丈祖师的弟子。	This brings to mind Patriarch Xiangyan, who encountered the same problem. Patriarch Xiangyan and Patriarch Guishan were both disciples of Patriarch Baizhang.
香严祖师对佛经很熟，如有人问法，他常常是问一答十，自己以为很了不起，在心里自许道：我智慧如海！但在百丈在世时却参禅未得。百丈圆寂后，只好到他师兄沩山那里去参禅了。	Patriarch Xiangyan was thoroughly familiar with the Buddhist scriptures. Whenever someone asked him about the Dharma, he would often answer one question with ten answers, and he considered himself quite remarkable, secretly praising himself: “My wisdom is as vast as the sea!” Yet while Baizhang was still alive, he had not attained realization through Chan practice. After Baizhang passed away, he had no choice but to go to his elder Dharma brother Guishan to study Chan.

沩山对他说：“师弟啊！我听说你在百丈先师处，问一答十，问十答百。”他忙说：“不敢不敢。”沩山说：“那是你聪明伶俐，意解识想，生死根本。我现在有个问题问你，你给我答复答复看。	Guishan said to him, “Dharma brother, I have heard that under our late teacher Baizhang, when asked one question, you gave ten answers; when asked ten questions, you gave a hundred.” Xiangyan hurriedly replied, “I would not dare.” Guishan said, “That is merely your cleverness and quick wit, conceptual understanding and discriminating consciousness—the root of birth and death. I now have a question for you. Let us see whether you can answer it.”
”他表面上轻描淡写地问：“什么问题呀？”心里却说：“有什么我还答不出来的问题，哼！”沩山说：“我不问你别的，只问你父母未生你时，如何是你的本来面目？试道一句看。”香严祖师听后，心里竟一片茫然。	Outwardly, Xiangyan casually asked, “What question is it?” But inwardly he thought, “What question could there possibly be that I cannot answer? Hmph!” Guishan said, “I will not ask you anything else. I ask only this: before your parents gave birth to you, what was your Original Face? Try saying a single word.” When Patriarch Xiangyan heard this, his mind was utterly blank.
于是，归寮将平日所看过的经论文字，从头到尾翻阅一遍，要寻一句来酬对，最后是一无所得。自叹道：“画饼不能充饥。”于是屡次乞求沩山说破。沩山说：“我若说似汝，汝以后骂我去。我说是我的，终不干汝事。	Guishan then went back to his quarters and reviewed from beginning to end the scriptural and treatise passages he had read in ordinary times, seeking a single sentence with which to respond, but in the end he found nothing. He sighed to himself, “A painted cake cannot satisfy hunger.” He repeatedly begged Guishan to explain it plainly. Guishan said, “If I were to explain it to you, you would revile me later. What I say would be mine alone and, in the end, would have nothing to do with you.”
汝还是自己去参吧！”香严祖师于是将平昔所看文字烧光，辞别沩山自己去参究。早也参晚也参，行住坐卧时时参。	“You should go and investigate for yourself!” Patriarch Xiangyan then burned all the writings he had previously read, took leave of Guishan, and went to investigate on his own. He investigated in the morning and at night, at every moment whether walking, standing, sitting, or lying down.
一天在地里除草，一锄头下去，锄到了石块，把石头拾起来，随意一扔出去，击中竹子，“啪”的一声，忽然醒悟，打开本来了。于是回去沐浴焚香，遥礼沩山师兄，赞道：“和尚大慈，恩逾父母。当时若为我说破，何有今日之事？”	One day, while weeding in the fields, he struck a stone with his hoe. He picked up the stone and casually tossed it away; it hit a bamboo stalk with a crack. He was suddenly awakened and opened to his original nature. He then returned, bathed, burned incense, and from afar paid reverence to his Dharma brother Guishan, praising him: “The Master’s great compassion surpasses that of my

	parents. Had you explained it to me then, how could there have been what has happened today?"
所以说功夫要自己做的。因此，沩山祖师对洞山说：“父母所生口，终不为你说。“给你讲了，没用处，要自己参才行啊！”洞山良价禅师开悟不了，他感到机缘不投，于是又问：“还有与师同时慕道者否？”沩山于是指示他去参云岩禅师。	Thus, the work must be done by oneself. Therefore Patriarch Guishan said to Dongshan, “The mouth given you by your parents will ultimately not speak for you.” Explaining it to you is of no use; you must investigate for yourself. Chan Master Dongshan Liangjie was unable to awaken. Feeling that the opportunity was not right, he asked again, “Is there anyone who, like you, aspires to the Way?” Guishan then directed him to investigate with Chan Master Yunyan.
洞山辞别沩山直往云岩处，将前面无情说法的公案举说一遍，然后问云岩禅师道：“无情说法，甚么人得闻？”云岩禅师答：“无情得闻。”南阳忠国师说是“诸圣得闻”，云岩禅师却说无情得闻。其实，清净心空就是圣。	Dongshan took leave of Guishan and went directly to Yunyan. He recounted the preceding koan of insentient things expounding the Dharma, then asked Chan Master Yunyan, “When insentient things expound the Dharma, who can hear it?” Chan Master Yunyan replied, “The insentient can hear it.” National Master Nanyang Huizhong said, “The sages can hear it,” but Chan Master Yunyan said that the insentient can hear it. In truth, a pure and empty mind is itself sagehood.
圣凡也不立，一切都没有，物物头头皆现妙色身、发广长舌宣流法音。炽然无尽说，无穷无尽说，无情就是这样说法。那如何是“无情得闻”？意思就是你把情见泯灭了、除尽了，不着一切声色尘境，你就能听得见无情说法了，就能悟见本性了。	Neither sages nor ordinary beings are established; everything is absent. Every thing and every point manifests the wondrous form-body and extends the broad, long tongue to proclaim the sound of Dharma. It speaks blazing and without end; it speaks endlessly and without limit. This is how the insentient expound the Dharma. What, then, does it mean that “the insentient can hear it”? It means that when you have extinguished and entirely eliminated emotional views, and do not cling to any sights, sounds, or objects of the sense-fields, you can hear the insentient expounding the Dharma and awaken to see your true nature.
我们曾经讲过，人有两个坏东西，一个情，一个想。假若妄情、爱情断了，那就好了。为什么呢？因为情由爱生，爱能生水，水性下流，不能升天，故须断除。	We have said before that people have two bad things: emotion and thought. If deluded emotion and love are cut off, that is good. Why? Because emotion arises from love, love can produce water, and water by nature flows downward and cannot ascend to heaven; therefore, it must be cut off.
比如我们遇到爱吃的东西，就产生口水；假若我们亲爱的人要离开了，或者出远门了，眼泪就不禁流出来；假	For example, when we encounter food we love to eat, saliva arises. If someone we dearly love is

若亲人死了，更是哭得伤心；至于男女相爱那更不要谈了。水性为潮湿，不管什么水都是潮湿的，而且是向下流的。	about to leave, or is going far away, tears cannot help but flow. If a loved one dies, we weep even more bitterly. As for the love between men and women, there is no need even to speak of it. Water is by nature moist: all water is moist, and it flows downward.
所以，爱情的“情”字是向下沉的，假若我们要生西方极乐世界，要飞升才行，向下沉就无望了。因此，要把情见断光。爱情不断光，生不了西方极乐世界，所以情是坏东西。	Thus, the qing in “love” sinks downward. If we wish to be born in the Western Land of Ultimate Bliss, we must rise upward; if we sink downward, there is no hope. Therefore, we must cut off emotional views completely. If love is not completely cut off, one cannot be born in the Western Land of Ultimate Bliss. Thus, emotion is a bad thing.
想，就比较好一点，这想不是胡思乱想，胡思乱想还是情。因为我们有了情之故，才胡思乱想。比如我们爱什么人，就想方设法把这人弄到手；假若这个人有了对象，那就想个办法把她对象取消掉，然后把她弄到手。	Thought is somewhat better. This thought is not wild and wandering thought; wild and wandering thought is still emotion. It is because we have emotion that we indulge in such thoughts. For example, if we love someone, we devise every possible means to possess that person. If that person already has a partner, we think of some way to get rid of the partner and then possess that person.
你看那些戏剧、小说都是这样子写的，不如此不成戏剧、小说了。这是造业啊！造业要受报的。胡思乱想其实是情爱，还是不行的。	You see this sort of thing written in dramas and novels; without it, they would not become dramas or novels. This creates karma, and karma brings karmic retribution. Wild and wandering thought is really emotional love, and it will not do either.
那么，这想是怎么回事呢？就是密想修行之法，即想我们要怎么样子脱开这有情之界，证到本来面目，或是想西方极乐世界，心系西方，用功念佛这就比较好。但是说到究竟处，想与情同样是不行的。	Then what is this thought? It is the method of cultivation through focused visualization: imagining how we may escape the realm of sentient beings and realize the Original Face; or visualizing the Western Land of Ultimate Bliss, fixing the mind on the West, and earnestly practicing Buddha-recitation. This is somewhat better. But ultimately, thought is no more acceptable than emotion.
为何？没有情怎么有想，没有想怎会有情，情、想不分离也。《楞严经》讲，假若我们真正密修观想，七识能够离开我们的形体，或是化作所想象的东西，叫做纯想即飞，但还没有真清净。真正清净了连想也没有。	Why? Without emotion, how could there be thought? Without thought, how could there be emotion? Emotion and thought are inseparable. The Śūraṅgama Sūtra says that if we genuinely cultivate visualization in secret, the seventh consciousness can leave our physical body or transform into the object imagined. This is called “pure thought brings flight,” but it is not yet true

	purity. When one is truly pure, even thought is absent.
假若还有佛可念，那还未真净，真清净了什么也没有，那才是常寂光净土。但是我们念佛求生西方也不能要求太高，能生凡圣同居土也就可以了。	If there is still a Buddha to recite, one is not yet truly pure. When one is truly pure, there is nothing at all; only that is the Land of Eternal Quiescent Light. Yet when we practice Buddha-recitation and seek rebirth in the West, we must not demand too much. It is enough to be born in the Land of the Common Residence of Ordinary Beings and Sages.
所以念佛念到情断了，纯想就飞，就能往生西方，并非难事！用功时只专想生西方极乐世界怎么好，阿弥陀佛怎么样光明，怎么样接迎我们，到圆寂飞升时，自然显出西方的圣境来，看见阿弥陀佛、观世音菩萨、大势至菩萨及诸菩萨来迎接，我们就飞生到西方去了。	Thus, when Buddha-recitation brings emotion to an end, pure thought brings flight, and one can be reborn in the West; it is not difficult. During practice, simply focus exclusively on how wonderful rebirth in the Western Land of Ultimate Bliss is, how radiant Amitābha Buddha is, and how he comes to welcome us. When, at parinirvāṇa, we rise in flight, the sacred realm of the West will naturally appear. Seeing Amitābha Buddha, Avalokiteśvara Bodhisattva, Mahāsthāmaprāpta Bodhisattva, and the other bodhisattvas coming to welcome us, we shall fly to rebirth in the West.
纯想即飞，是念佛净业成熟的善根显圣境。我们现在说净土只说一个西方，但是《楞严经》说的是十方净土，随缘往生，不单是生西方净土。由此可知，要想生净土，非把这爱情、妄情斩尽不可。	“Pure thought brings flight” is the manifestation of the sacred realm through the wholesome roots of mature pure karma in Buddha-recitation. At present, when we speak of the Pure Land, we speak only of the West; but the Śūraṅgama Sūtra speaks of the Pure Lands in the ten directions, where one is reborn according to conditions, not only in the Western Pure Land. From this we know that, to seek rebirth in a Pure Land, one must completely cut off emotional love and deluded emotion.
所以，有成就的修道人都是无情见的，你有情就不行。什么叫菩萨呢？这是梵文菩提萨　的简称，译成汉文是觉有情，就是先把自己所有的情见都觉破，不着一切声色尘境，明悟自性，才能帮助他人觉破迷梦，扫尽妄情，同出苦海的意思。因此云岩禅师说“无情得闻”。	Therefore, accomplished cultivators are free of emotional views; if you have emotion, it will not do. What is a bodhisattva? It is an abbreviation of the Sanskrit bodhisattva, translated into Chinese as “awakened sentient being.” It means first awakening through all one’s own emotional views, not clinging to any sights, sounds, or objects of the sense-fields, and clearly realizing one’s intrinsic nature; only then can one help others awaken from their deluded dreams, sweep away deluded emotion, and leave the sea of suffering together.

	This is why Chan Master Yunyan said, “The insentient can hear it.”
洞山紧紧追问道：“和尚闻否？”洞山到现在还是颟顸一个。云岩答：“我若闻，汝即不闻吾说法也。”和忠国师如出一辙。我假如听得见，我就不给你说法了。	Dongshan pressed him closely, asking, “Does the Master hear it?” Even now, Dongshan remained thoroughly obtuse. Yunyan replied, “If I heard it, you would not hear me expounding the Dharma.” This was exactly the same as National Master Huizhong’s teaching. If I could hear it, I would not expound the Dharma to you.
为什么？首先，我若闻，即齐于诸圣，诸圣报化非真，亦非说法者，诸圣正法身无说无闻的，我若闻，即与佛菩萨一样成道了，凡也不可得圣也不可得，凡圣都不住，一切都无有了，你还能听我说法吗？注意！一切都无有，不是断灭空。	Why? First, if I heard it, I would be equal to all the sages. The sambhogakāya and nirmāṇakāya of all the sages are not the true Buddha, nor are they the one who teaches the Dharma. In their true dharmakāya, the sages neither speak nor hear. If I heard it, I would, like the Buddhas and bodhisattvas, have realized the Way. Neither ordinary beings nor sages could then be found; one would abide in neither ordinary being nor sage, and everything would be absent. Could you still hear me expounding the Dharma? Take note: the absence of everything is not annihilationist emptiness.
而是有而不住，即说而不说，不说而说，不是死执不说话，更不是执有所说。一切施为，皆是虚设，佛也没有，连佛之一字也是方便的假名！假如还有诸佛向上事，佛就不是佛！所以，我们不要住相，真正成道是一点都没有。	Rather, it is presence without abiding: speaking yet not speaking, not speaking yet speaking. It is not stubbornly clinging to silence, still less clinging to there being something spoken. All actions and undertakings are merely provisional; there is not even a Buddha, and even the word “Buddha” is a provisional name of expedient means. If there were still something beyond all Buddhas, then a Buddha would not be a Buddha. Therefore, do not abide in appearances. To truly realize the Way is to have not a single thing.
其次，我若闻即同无情，无情以不说为正说，非有言说，那你今天又怎能听我说法呢？再者，我若闻，即着声尘，有所住着，法见未除，如何为人师？所以我不闻。无闻才是真闻！也就是“无言说”，无言可说了。	Second, if I heard it, I would be the same as the insentient. The insentient take non-speaking as their true speaking; there are no spoken words. How then could you hear me expounding the Dharma today? Furthermore, if I heard it, I would be attached to the sense-object of sound, with something to which I abide; my dharma-self view would not yet be eliminated. How then could I be a teacher of others? Therefore, I do not hear. Non-hearing is true hearing! That is, “no words are spoken”; there are no words to speak.

你要好好领会言外之意啊！你只理解有语言的法、可说的法，你现在听到我所说的这些话，都是有言说的，都不是真实的。	You must thoroughly grasp the meaning beyond words. You understand only dharmas expressed in language, dharmas that can be spoken. The words you now hear me speak are all spoken words and are not true reality.
而今我为你这样说，是要你领会到言外之意，会意于言外，从而明见无说的真说、无闻的真闻啊！但是，洞山还是不领会，又问道：“某甲为甚么不闻？”他问云岩：“无情说法我应该听见，我为什么听不见呢？”他还是执着在	Now, in speaking to you in this way, I want you to grasp the meaning beyond words, to understand beyond words, and thereby clearly see the true speaking that is without speaking and the true hearing that is without hearing. Yet Dongshan still did not understand and asked again, “Why can I not hear it?” He asked Yunyan, “If insentient things expound the Dharma, I should be able to hear it. Why can I not hear it?” He was still attached to
声色尘境上，这样追逐有什么意义呢？为什么不反闻闻自性？就在你面门上放光啊！这岂不是你在自然闻、无闻闻么？！世人都是这样颟顸，太可怜了！此时，云岩也像沩山一样，竖起了拂子。	the sense-objects of sound and form. What meaning is there in pursuing them in this way? Why not turn the hearing back to hear your own nature? It shines right before your face! Is this not your naturally hearing and hearing through non-hearing? People in the world are all so obtuse; how pitiful! At this point, Yunyan, like Guishan, raised his whisk.
要是洞山抓住这一时机，反问自己，这个看见竖拂的是谁？！就在这里猛着精彩，也就当下开悟了。可惜许，又错过也！云岩问：“还闻否？”竖起拂子虽没有声音，没有话说，但是，大音希声，真真切切，如雷贯耳。为什么？因为无声之声是最大的声音，这就叫大音希声。	Had Dongshan seized this moment and asked himself in return, “Who is it that sees this whisk being raised?” and vigorously applied himself right there, he would have awakened immediately. Unfortunately, he missed it again. Yunyan asked, “Do you hear it still?” Though the raised whisk made no sound and spoke no words, the great sound is rarely heard; it was utterly clear, like thunder filling the ears. Why? Because soundless sound is the greatest sound. This is called “the great sound is rarely heard.”
我们人往往都执着在有声可闻，在有声可闻处去领会。但是你要真正见性，就不能执着在有声可闻处。因为有声无声，不过是声音的生灭，而我们的闻性是无时无刻不在面前放光，它是没有间隔、没有连续的。	We people are often attached to audible sound and seek understanding where sound can be heard. But if you truly wish to see your nature, you cannot be attached to what is audibly heard. Audible and inaudible sound are merely the arising and ceasing of sound, whereas our faculty of hearing shines before us at every moment; it has neither intervals nor continuity.

所以，古德云：“夹岸桃花风雨后，马蹄何处避残红。	Therefore, an ancient worthy said: “After wind and rain, peach blossoms line both banks; where can a horse’s hooves avoid the fallen red petals?”
”一条小道的两边，种满了桃树，经过一番大风雨后，小道遍地都是桃花瓣，骑马走过此处时，马蹄怎能避开遍地的花瓣，而踏不到呢？意思是说，佛性时时处处都在作用，它无时不在、无处不在的，你能避得开吗？所以，不要在有相无相、有声无声上分别。	Both sides of a narrow path are planted thick with peach trees. After a great wind and rain, the path is covered with peach blossoms. When riding a horse through that place, how could its hooves avoid the petals scattered all over the ground and fail to tread on them? This means that Buddha-nature is functioning at all times and in all places; there is no time when it is absent and no place where it is absent. Can you avoid it? Therefore, do not discriminate between appearances and non-appearances, sound and silence.
我们见不到光明时，却见到了黑暗，见暗还是有见。我们听不到声音时，则听到了无声，听到了无声还是听。这岂不就是见性和闻性不生不灭的证据么？	When we do not see light, we see darkness; seeing darkness is still seeing. When we do not hear sound, we hear silence; hearing silence is still hearing. Is this not evidence that the nature of seeing and the nature of hearing are neither arising nor ceasing?
可惜，洞山答道：“不闻。”他着在了声音上，因为没听到声音，所以不闻。这就像俏媚眼作给瞎子看，他当面错过，太可惜了！不过，我们要说，亏得他不闻，如果有闻，又着在相上，不闻则是真闻。	Unfortunately, Dongshan answered, “I do not hear.” He was attached to sound: because he heard no sound, he said that he did not hear. It was like making alluring eyes at a blind man; he missed it right before his face. What a pity! Yet we must say that it was fortunate that he did not hear. Had there been hearing, he would again have been attached to appearances; non-hearing is true hearing.
云岩说：“我说法汝尚不闻，岂况无情说法乎？”我对你这样说法，竖起拂子，虽然没有声音，但还有举动，这样你都不闻、不领会，何况无说无动的真说真动呢？世人都是如此的愚痴，都着在所见所闻的色声惑业里面，从来没有回光一瞥，荐取这个能见能闻、能说能动的性。	Yunyan said, “When I expound the Dharma, you still do not hear it; how much less could you hear insentient things expounding the Dharma?” When I speak to you in this way and raise the whisk, there is no sound, yet there is still a movement. If you neither hear nor comprehend even this, how could you comprehend the true speaking and true movement that are without speech or motion? People in the world are all so foolish: they cling to the karmic delusions of forms and sounds that they see and hear, never turning the light around for a glimpse of the nature that sees and hears, speaks and moves.

这个性就是本来真佛！甚至误认为听不到声音就是无闻，不见光影色相就是无见。岂不知这个见性闻性时时刻刻都在面门放光，从无遮掩、从无间断。即便是在无声无闻、无相可见时，依然还是见、还是闻。因为你闻到个无声还是闻，见到个无相还是见，怎么能说无见无闻呢?	This nature is the originally true Buddha! Some even mistakenly think that not hearing a sound means no hearing, and not seeing light, shadows, forms, or appearances means no seeing. Do they not realize that this seeing-nature and hearing-nature are constantly radiating light directly before them, never obscured and never interrupted? Even when there is no sound to hear and no appearance to see, there is still seeing and still hearing. For hearing the absence of sound is still hearing, and seeing the absence of appearances is still seeing. How, then, can one say that there is neither seeing nor hearing?
洞山接着又问：“无情说法，该何典教？”和前面公案里那僧人问国师一样。云岩禅师答：“岂不见《弥陀经》云，水鸟树林，悉皆念佛念法。	Dongshan then asked, “What scripture teaches that insentient things expound the Dharma?” This was the same as the question posed to the National Teacher by the monk in the preceding koan. Chan Master Yunyan replied, citing the Amitābha Sūtra: “Have you not seen where it says, ‘Water, birds, and forests all recite the Buddha and recite the Dharma’?”
”这时洞山良价禅师猛然有些醒悟了，终于由有声悟入无声了，总算是会到了、悟到了，他脱口说了个偈子说：“也大奇，也大奇，无情说法不思议，若将耳听终难会，眼处闻声方得知。	At this, Chan Master Dongshan Liangjie suddenly awakened somewhat. He had finally entered realization of the soundless through sound; at last he had understood and awakened. He blurted out this verse: “How wondrous! How truly wondrous! Insentient things expounding the Dharma is inconceivable. If one listens with the ears, one will never understand; only by hearing sound at the eye can one know.”
”真奇妙呀，真妙怪！无情能说法真是妙不可言、不可思议，真是使人想像不到啊！无情会说法吗？会！你若用耳朵去听，是不能理解的，因为无情说法是没有声音的。用眼睛来听，才能领会到其中的奥妙。	How truly marvelous and strange! That insentient things can expound the Dharma is beyond words and inconceivable, utterly beyond imagination! Can insentient things expound the Dharma? They can. If you use your ears to listen, you cannot understand, for the Dharma expounded by insentient things has no sound. Only by listening with the eyes can you comprehend its subtle wonder.
眼睛听不到声音，但没有声音正是妙声。由此可见，洞山禅师会了有声，而且从有声会到了无声，但还没有会到无声就是有声、有声就是无声，还未彻底究竟。	The eyes cannot hear sound, yet no sound is precisely the wondrous sound. From this it can be seen that Chan Master Dongshan understood sound and, through sound, understood the soundless. But he had not yet understood that the

	soundless is sound and sound is the soundless; he had not yet reached complete and ultimate realization.
从声音悟道的公案还有很多。兹再举一例：昔圆悟勤禅师在五祖演禅师会下做侍者，随演禅师参禅。	There are many other koans in which awakening occurs through sound. Let us give another example. In former times, Chan Master Yuanwu Keqin served as an attendant under Chan Master Wuzu Fayan and studied Chan with him.
一日，有读书人来参五祖演，五祖演对来者讲：“若问及自性、法身，你少年时曾读过‘小艳诗’么？诗中有两句与之很相似：‘频呼小玉原无事，只要檀郎认得声。	One day, a scholar came to consult Wuzu Fayan. Wuzu said to him, “If you ask about intrinsic nature and the dharmakāya, did you read ‘The Little Beauty Poem’ when you were young? Two lines in that poem are very similar to this: ‘Again and again she calls Little Jade for no reason at all; she only wants her beloved to recognize her voice.’”
’”意思是频频呼“小玉！小玉！”小玉是丫环，小姐叫她何事？无事。那为什么喊？目的是要她的情郎听到这呼唤声，知道她在这里。也就是有意给她的情郎传个消息，因为他认得她的声音，听到呼唤，就晓得她在这里了。	This means that she repeatedly calls, “Little Jade! Little Jade!” Little Jade is a maidservant. Why does the young lady call her? For no reason. Then why call her? Her purpose is to let her lover hear the call and know that she is here. In other words, she deliberately sends him a message, for he recognizes her voice; hearing the call, he knows that she is here.
这是假诗以说禅。借用这首诗来反问一下，这呼唤声是由谁发出来的呢？又由谁听到的呢？这一切岂不是自性的作用吗？岂不都是真性的显现吗？五祖演禅师引用这首小艳诗，蕴含深意。	This is using a secular poem to speak of Chan. Let us use this poem to ask in return: Who produces this calling voice? And who hears it? Are these not all functions of intrinsic nature? Are they not all manifestations of true nature? Chan Master Wuzu Fayan’s citation of this poem contains profound meaning.
本来一切色相、一切声音都无意义，都是空华水月，都是不可得，合了第一句“原无事”。但是，所有的一切都是自性的作用，都是真性的显现，合了第二句“认得声”。这旨在启发我们大家认识自己的本来面目。	Originally, all forms and all sounds have no inherent meaning; they are flowers in empty space and the moon reflected in water, all unobtainable. This accords with the first line, “for no reason at all.” Yet everything is a function of intrinsic nature and a manifestation of true nature. This accords with the second line, “recognize her voice.” Its purpose is to inspire us all to recognize our own Original Face.
圆悟勤在旁边听到了这个话，立刻有所醒悟。他走出方丈室，恰好这时有只大公鸡在栅栏上“喔、喔”长鸣。圆悟勤一听，猛然触动了灵机，触着刚才五祖演所说	Yuanwu Keqin, listening nearby, immediately had an awakening. As he left the abbot’s quarters, a large rooster happened to crow loudly, “Cock-a-

“只要檀郎认得声”的“声”字，忽然大悟！这不是声吗？这就是自性的显发，一切影子都离不开镜子，离开镜子哪里还有影子呢？一切的一切都是真性的作用，都是真性的显现。	doodle-doo!” from atop the fence. Hearing it, Yuanwu Keqin was suddenly stirred to spiritual insight. Touching upon the word “voice” in Wuzu Fayan’s phrase, “she only wants her beloved to recognize her voice,” he suddenly attained great awakening. Is this not sound? This is the manifestation of intrinsic nature. No image can be apart from a mirror; once apart from the mirror, where could an image remain? Everything whatsoever is a function of true nature and a manifestation of true nature.
通过上面对几个公案的讲解，我们就不要把眼处闻声错解为特异功能了。我们不少修道人就是喜欢神通，往往误以为耳朵能够看字，眼睛能够听声音，六根互用发神通了，才能听见无情说法。	From the preceding explanations of several koans, we should not mistakenly interpret hearing sound at the eye as a supernormal power. Many practitioners like spiritual powers and often mistakenly believe that only when the ears can read characters, the eyes can hear sounds, and the six sense faculties function interchangeably and manifest spiritual powers can one hear insentient things expounding the Dharma.
殊不知无情说法是无说而说，不是有个微细的声音，等你不用耳朵听、不用眼睛看时，才能听到的。	They do not realize that insentient things expounding the Dharma is speaking without speaking. It is not a subtle sound that you can hear only when you no longer listen with your ears or look with your eyes.
眼处闻声不是特异功能，洞山禅师的“眼处闻声方得知”，是叫我们不要住在耳根上，而是要我们于无声可闻、妄念不起处、触景生情处，回光返照、心领神会这一念不生、了了分明的灵妙真心即是也。	Hearing sound at the eye is not a supernormal power. When Chan Master Dongshan said, “Only by hearing sound at the eye can one know,” he meant that we should not abide in the ear faculty. Rather, amid sounds that can be heard without sound, where deluded thoughts do not arise, and where feelings are stirred by circumstances, we should turn the light inward and inwardly comprehend that this wondrous, lucid true mind—in which not a single thought arises—is precisely it.
认识自己的本来面目，明白一切的一切都是真心的作用，都是真心的显现，那么，我们就能理解“无情就是有情，有情就是无情”了。	When we recognize our own Original Face and understand that everything whatsoever is a function and manifestation of the true mind, then we can understand that “the insentient are the sentient, and the sentient are the insentient.”
山河大地、日月星辰、墙壁瓦砾等等就是我们自己哟！为什么呢？山河大地等不是在虚空当中吗？它能出虚空	Mountains, rivers, the great earth, the sun, moon, stars, walls, tiles, and rubble are ourselves! Why? Are not mountains, rivers, and the great earth

外吗？不出。我们真心和虚空一样，虚空有多大，我们的真心就有多大。	within empty space? Can they exist outside empty space? No. Our true mind is like empty space: however vast empty space is, so vast is our true mind.
真心遍虚空尽法界，十法界都在我心里，虚空的一切东西都在我心里，那么山河大地等也不出我心之外了。《左传》云：“普天之下，莫非王土；率土之滨，莫非王臣。	The true mind pervades empty space and the entire dharma realm. The ten dharma realms are all within my mind, and everything in empty space is within my mind; therefore mountains, rivers, and the great earth are not outside my mind. The Zuo Commentary says, “Under all heaven, there is no land that is not the king’s land; along all the shores within his domain, there are none who are not the king’s subjects.”
”我是佛，它们也是佛，都是佛！所以“无情就是有情，有情就是无情”！再说，无情就是地水火风！如地球就是由地水火风四大组成，地球在转动，有自转、公转，动就是风；地球有地壳，地壳是坚硬的，是地大；地球表面、地下皆有水，是水大；地球核心部分是炽热的熔岩状物质，地表上常有火山爆发，这是火大。	I am a Buddha, and they too are Buddhas—all are Buddhas! Therefore, “the insentient are the sentient, and the sentient are the insentient.” Furthermore, insentient things are earth, water, fire, and wind. The earth, for example, is composed of the four great elements of earth, water, fire, and wind. The earth moves, rotating on its axis and revolving in orbit; movement is wind. It has a crust, which is hard; this is the earth element. There is water on its surface and underground; this is the water element. Its core contains intensely hot, molten material, and volcanoes often erupt on its surface; this is the fire element.
地水火风都具足，地球是地水火风四大种性合成。种性者，能生起东西的叫种，故四大种性能生起万物。我们的佛性具有地、水、火、风、空、根、识七大成分，故叫七大种性。	The earth possesses all four elements of earth, water, fire, and wind; it is formed by the four great elements. A “seed-nature” is so called because it can give rise to things; thus, the seed-natures of the four great elements can give rise to the myriad things. Our Buddha-nature possesses the seven great elements of earth, water, fire, wind, space, faculties, and consciousness; hence they are called the seven great elements.
世间一切事物，都是这七大种性生起，“有情无情同圆种智”。所以，无情就是有情，有情就是无情，无论有情无情都是我们自己。既然都是我们自己，还有什么有情无情之分呢？明白了这个道理，就知道桌子也是佛，椅子也是佛，砖头也是佛，瓦块也是佛，无一不是佛。一切有情无情都是佛啊！	All worldly things arise from these seven great elements: “sentient and insentient alike perfect the wisdom of the seed.” Therefore, the insentient are the sentient, and the sentient are the insentient; whether sentient or insentient, all are ourselves. Since all are ourselves, what distinction remains between sentient and insentient? Once this principle is understood, we know that a table is also

	a Buddha, a chair is also a Buddha, a brick is also a Buddha, and a roof tile is also a Buddha. There is nothing that is not a Buddha. All sentient and insentient things are Buddhas!
我们举公案讨论了无情就是有情，“有情无情同圆种智”，但是还有不少人仍不十分理解，因此，有必要再讲一讲有情无情为什么是一样的，在哪些地方是一样的，作如下总结。	We have discussed through koans that the insentient are the sentient, and that “sentient and insentient alike perfect the wisdom of the seed.” Yet many people still do not fully understand. It is therefore necessary to explain further why sentient and insentient are the same, and in what respects they are the same. The following is a summary.
第一点：一切无情皆妙明真心之物，真心即佛心，所以无情即是有情。真心并非如我们妄心所想象那样，被无明遮住，缩在躯壳里那么一点大。	First: all insentient things are things of the wondrously luminous true mind. The true mind is the Buddha-mind; therefore, the insentient are the sentient. The true mind is not, as our deluded mind imagines, obscured by ignorance and shrunk into something as small as a body.
当你做功夫打开来之后，就发现它原来是尽虚空遍法界的，虚空有多大，真心就有多大。雪峰义存禅师讲：“真心与古镜相似，虚空有多宽、多大，古镜就有多宽、多大。	Once your practice opens it up, you discover that it originally pervades empty space and the entire dharma realm. However vast empty space is, so vast is the true mind. Chan Master Xuefeng Yicun said, “The true mind resembles an ancient mirror: however broad and vast empty space is, so broad and vast is the ancient mirror.”
”为什么说似古镜呢？古镜之意指非今世才有，比作我们的真心是无始以来就有的。又为什么比作镜子呢？因为镜子能照万物，万象森罗能在镜中显现，我们的真心也是这样，朗照大千，量周沙界无所障碍的。	Why is it said to resemble an ancient mirror? “Ancient mirror” means that it did not first come into being in the present age; it illustrates that our true mind has existed since beginningless time. And why is it compared to a mirror? Because a mirror can reflect the myriad things, and the profusion of all appearances can manifest in it. So too does our true mind illuminate the great thousandfold world, encompassing realms as numerous as the sands of the Ganges without obstruction.
沙界者，即无量无边的世界，多得如恒河沙一样不可数。虚空中世界多得很，现在科学证明有外星人，如太阳一样的恒星也不止一个。科学越昌明，则越能证明我佛所说的话是真实不虚的。	“Realms as numerous as the sands” means immeasurable and boundless worlds, too numerous to count, like the sands of the Ganges. There are very many worlds in empty space. Science now proves that extraterrestrial beings exist, and that there is more than one star like the sun. The more advanced science becomes, the

	more it can prove that what the Buddha taught is true and not false.
我们真心如虚空一样，所有的世界都在我们心中；世界在我们心中，无情不是在我们心中吗？如我们造的房子是无情，它在地球上，地球在虚空中，那么房子不是也在虚空中吗？所以，一切无情就在我心中啊！由于在我们的心中之故，因此说我们真心神具万物。	Our true mind is like empty space, and all worlds are within our mind. Since the worlds are within our mind, are not insentient things also within our mind? For example, the houses we build are insentient. They are on the earth, the earth is in empty space, and therefore are not the houses also in empty space? Thus all insentient things are within my mind. Because they are within our mind, we say that our true mind spiritually contains the myriad things.
万物在我真心中，真心即佛心，万物不是佛是什么？故说无情有情无有分别。为何要弄明白这道理？因为明白了无情即有情，心量就广大，能容万物，而不再着相搏取了，这样做功夫才容易进步，是故我们对无情就是有情要有正确清爽的认识，这是第一点。	The myriad things are within my true mind, and the true mind is the Buddha-mind. If the myriad things are not Buddhas, what are they? Thus it is said that there is no distinction between insentient and sentient. Why must we understand this principle? Because once we understand that the insentient are the sentient, our mind-capacity becomes vast enough to contain the myriad things, and we no longer cling to appearances and grasp at them. Practice can then more easily advance. Therefore, we must have a correct and clear understanding that the insentient are the sentient. This is the first point.
第二点：一切无情无非是四大组成，而四大是真心的元素种子。比如地球是无情，也是由地、水、火、风四大组成；大树也一样，由四大组成，也是无情，它们都没有情爱。	Second: all insentient things are composed of the four great elements, and the four great elements are elemental seeds of the true mind. For example, the earth is insentient and is also composed of the four great elements of earth, water, fire, and wind. The same is true of a great tree: it is composed of the four great elements and is insentient; neither has emotional attachment.
地球运动有自转公转不是风大吗？地壳是硬的，这不是地大吗？地面上有海洋，地下有地下水，这不是水大吗？地心里有火，像火山爆发，火就出来了，这不是火大吗？所以都是地、水、火、风。	Does not the earth's movement—its rotation and revolution—constitute the wind element? Is not its hard crust the earth element? Are not the oceans on the surface and groundwater beneath the surface the water element? Is not the fire within the earth, which emerges in volcanic eruptions, the fire element? Thus all are earth, water, fire, and wind.
树也是如此，树摇摆不停不是风大吗？树干是地大，你把树皮剥去，水就出来了，就是水大，树本身有火性，	Trees are the same. When a tree sways incessantly, is that not because of the wind element? Its trunk is the earth element; if you strip away the bark, water

可以燃烧，不是火大吗？所以都是四大所成。而地、水、火、风四大是我们佛性的基本元素，是四大种性。	comes forth—this is the water element. The tree itself has the nature of fire and can be burned—is that not the fire element? Thus, all are composed of the four great elements. Earth, water, fire, and wind are the basic elements of our buddha-nature; they are the natures of the four great elements.
种性是能生起东西来的种子，如稻种、麦种，稻种种下去长出稻子，麦种种下去长出麦子，所以种子即能生能长之意。因此我们的佛性是万能体，一切东西都是它创造，一切东西都是它发明，一切东西都是它显现，所以一切东西都是我们的佛性啊！不要认为它们是身外之物，都是我们自己啊！	A nature is a seed capable of giving rise to things, like rice seed and wheat seed. When rice seed is planted, it grows into rice; when wheat seed is planted, it grows into wheat. Thus, a seed means that which can generate and grow. Our buddha-nature, therefore, is an all-capable substance: all things are created by it, all things are devised by it, and all things are manifested by it. Hence, all things are our buddha-nature! Do not regard them as things outside ourselves; they are all ourselves!
第三点：无情是谁发现的呢？是谁作成的呢？若离开我们的佛性就不能发现，譬如这里有一棵树，树上有一朵花，我们不去看它，谁能知这树上有花。那么是谁看见花呢？是不是眼睛？不是眼睛。	Third point: Who discovers insentient things? Who makes them? Apart from our buddha-nature, they cannot be discovered. For example, suppose there is a tree here with a flower on it. If we do not look at it, who could know that there is a flower on the tree? Then who sees the flower? Is it the eye? It is not the eye.
现代科学家也明白看见东西不是眼睛，而是大脑的作用，因为假如大脑不运动，眼睛就不能起作用，就看不见东西，但是科学家只知道大脑能使六根起作用，而不能进一步知道大脑自己也不能起作用。	Modern scientists also understand that it is not the eyes that see things, but the functioning of the brain. For if the brain does not function, the eyes cannot function and cannot see things. Yet scientists only know that the brain enables the six sense faculties to function; they cannot go a step further and know that the brain itself cannot function on its own.
因为大脑神经只如电网，要起作用还需输进能量（电），假如没有能量（电）输进去，大脑就没有动力，就不能起作用。就像电灯，电能不来它就不能亮一样。	The brain's nerves are merely like an electrical grid. To function, they still need an input of energy—electricity. If no energy is supplied, the brain has no motive power and cannot function. It is like an electric lamp: if the electrical energy does not come, it cannot shine.
能量是什么呢？能量就是我们的佛性，佛性离去，大脑虽在却不能起作用，所以我们的一言一行、一举一动都是佛性的妙用，离开了佛性我们就不能起作用了。因此，我们眼能看见无情，是佛性显现，而无情也是佛性成就的。	What is this energy? It is our buddha-nature. When buddha-nature departs, although the brain remains, it cannot function. Thus, every word and action, every movement and gesture of ours, is the wondrous functioning of buddha-nature. Apart from buddha-nature, we cannot function.

	Therefore, our ability to see insentient things with our eyes is a manifestation of buddha-nature, and insentient things too are brought about by buddha-nature.
为什么呢？比如我们起个思想：这花怎么种，怎么来培育呢？于是钻研栽花的技术，小心栽培，花就开得茂盛了，这不是我们佛性的作用是什么？假如一个人，佛性离开了，他身体就像石头一样，还会动脑筋？手脚还能动吗？还能培育花朵吗？房子是谁造成功的？是人造的。	Why is this so? For example, we have a thought: How should this flower be planted and cultivated? We then study the techniques of growing flowers and cultivate them carefully, so that the flowers bloom luxuriantly. What else is this but the functioning of our buddha-nature? If a person's buddha-nature has departed, the body is like a stone. Could that person still use the mind? Could the hands and feet still move? Could flowers still be cultivated? Who built the houses? People built them.
工程师、工匠、泥水匠离开佛性，他们大脑还能运转，手脚还能动弹设计图纸建造房子吗？所以一切无情也是我们佛性显现的，是佛性造成功的。因此之故，离开佛性就没有一切无情。无情离开了佛性，还会有吗？绝对没有了。	If engineers, craftsmen, and masons were apart from buddha-nature, could their brains still operate, their hands and feet still move, and could they still design plans and construct houses? Thus, all insentient things are also manifestations of our buddha-nature; they are made by buddha-nature. Therefore, apart from buddha-nature, there are no insentient things at all. Could insentient things exist apart from buddha-nature? Absolutely not.
因此，无情就是有情，也就是佛性。这些无情就像镜子所现的影子一样，镜子就像我们的真心佛性。我们的真心佛性是大圆镜智，它朗照十方无有障碍，十方世界无所不显、无所不见。	Therefore, insentient things are sentient beings; they are buddha-nature. These insentient things are like images reflected in a mirror, while the mirror is like our true mind and buddha-nature. Our true mind and buddha-nature are great perfect mirror wisdom, which illuminates the ten directions without obstruction; nothing in the worlds of the ten directions is not manifested or seen.
镜子照物只是比方而已，不足以形容大圆镜智。看到面前这些东西或者眼前所发的光，这就是大圆镜智吗？不是不是，还差得远呢！镜子能现影子，心镜能照万相，影不能离镜。影子能离开镜子吗？离开镜子，影子就没有了。	A mirror's reflecting objects is only an analogy; it is insufficient to describe great perfect mirror wisdom. Are the things before us, or the light appearing before our eyes, great perfect mirror wisdom? No, no—they are still far from it. A mirror can manifest images, and the mirror of mind can illuminate all appearances. Images cannot be apart from a mirror. Can an image leave the mirror? Apart from the mirror, the image no longer exists.
影子离不开镜子，相离不开心；离开了心，相就无处显现了；没有影子，就不成镜子，同样，离开相也无从显	An image cannot be apart from a mirror, and appearances cannot be apart from mind. Apart

现真心。真心无相可见，必由事相来显。因此真心能够成就万物，反过来万物显现真心，心、相就是这么微妙。因此之故，心就是相，相就是心，影子就是镜子，镜子就是影子，所以无情就是有情，这是第三点。	from mind, appearances have nowhere to manifest; without images, there would be no mirror. Likewise, apart from appearances, the true mind would have no means of manifesting itself. The true mind has no appearance that can be seen; it must manifest through phenomenal appearances. Thus, the true mind can bring forth all things, and, conversely, all things manifest the true mind. Mind and appearances are subtle in this way. Therefore, mind is appearance and appearance is mind; an image is the mirror and the mirror is the image. Thus, insentient things are sentient beings. This is the third point.
第四点：无情本来就是佛性，只为无明不觉之故，妄认四大少分为我身，遗弃了绝大部分四大以为是身外之物，判为无情，故有有情无情的妄想分别。	Fourth point: Insentient things are originally buddha-nature. It is only because of ignorance and nonawakening that we mistakenly take a small portion of the four great elements to be our bodies, discard the vast majority of the four great elements as things outside the body, and designate them as insentient. Hence arises the deluded discrimination between sentient and insentient.
从以上所析的实例来看，一切无情本来是佛性所显现，众生只是因为无明之故，不知不觉地取少分四大（地、水、火、风）为自己色身，将百分之九十几的四大（地、水、火、风）遗弃在外面了，认为是身外之物，于是就分别这	From the examples analyzed above, we can see that all insentient things are originally manifestations of buddha-nature. Sentient beings, simply because of ignorance, unknowingly take a small portion of the four great elements—earth, water, fire, and wind—as their own physical bodies, while discarding more than ninety percent of the four great elements outside themselves as things external to the body. They therefore distinguish:
是有情，那是无情，其实一切都是自己，这是无明之咎啊！所以，我们如果用功得力，把无明打破了，就能体会到这山河大地，草木丛林无一不是我们自己。	“This is sentient, and that is insentient.” In fact, everything is oneself. This is the fault of ignorance! Therefore, if we practice effectively and break through ignorance, we will realize that mountains, rivers, the great earth, grasses, trees, and forests—none is other than ourselves.
以我为主，你们及周围一切都是我心中的影子；以你们为主，这一切都是你们心中的影子。有句话说得好：众生各具法界全体。什么是法界全体呢？法界就是一真法界，也就是真心。一切都具足，不缺少一丝半点就叫全体。	Taking myself as the center, you and everything around me are images within my mind; taking you as the center, all this is an image within your minds. As a saying aptly puts it: “Each sentient being fully possesses the dharma realm.” What does “the full body of the dharma realm” mean? The dharma realm is the One True Dharma Realm, which is also

	the true mind. When everything is complete and not even the slightest bit is lacking, this is called the full body.
全什么呢？全众生各具，众生不妨各具。你是你、我是我、他是他，张三是张三、李四是李四，各具什么呢？各具法界全体，就是每个人都有真心，不缺一分一毫。	Full in what sense? Fully possessed by each sentient being, while sentient beings may each possess it. You are you, I am I, and he is he; Zhang San is Zhang San, and Li Si is Li Si. What does each possess? Each possesses the full body of the dharma realm: every person has the true mind, lacking not the slightest fraction.
比如说你镜中有我，我镜中有你，互摄不碍；又比如房间有不少盏电灯，这盏灯的光与那盏灯的光，光光相融，光光相摄，互不相拒。由此可知，无情有情是一体，只因我们无明不觉，而妄生分别罢了。无明打破了，就能真正体认真心的妙用，就不会将无情视为外物了。	For example, you are in my mirror and I am in yours; we mutually encompass one another without obstruction. Again, suppose there are many electric lamps in a room: the light of this lamp and the light of that lamp merge with one another, and each light encompasses the others without mutual rejection. From this we may know that insentient things and sentient beings are one body. It is only because we are ignorant and unawakened that we falsely give rise to discrimination. Once ignorance is broken through, we can truly realize the wondrous functioning of the true mind and will no longer regard insentient things as external objects.
第五点：无情是土、木、金、石，若我们用功用得不好，把妄念压死了，那就变成无情了，变成土木金石了，土木金石是我们十二类生当中的一种（《金刚经》说十类生，《楞严经》说十二类生）。	Fifth point: Insentient things are earth, wood, metal, and stone. If we practice improperly and suppress deluded thoughts to death, we become insentient, becoming earth, wood, metal, and stone. Earth, wood, metal, and stone are one of the twelve classes of living beings. The Diamond Sūtra speaks of ten classes of living beings, while the Śūraṅgama Sūtra speaks of twelve.
有人说六道轮回都是有情，跟无情毫不相干。其实你用功不好，或做外道功夫，压死了，也会化成土木金石，变成无情的。所以，这样看来有情岂不是无情吗？	Some say that the six realms of rebirth are all sentient and have nothing whatsoever to do with insentient things. But in fact, if you practice improperly, or engage in the practices of a non-Buddhist path and suppress yourself to death, you may also turn into earth, wood, metal, and stone, becoming insentient. From this perspective, are sentient beings not also insentient?
所以，明白山河大地、男女老少、有情无情都是我们佛性的显现，都是我们自己这个道理之后，做功夫要空灵无住，不擒不纵。不擒，即妄念来了不是压住它不许	Therefore, once we understand that mountains, rivers, the great earth, men and women, young and old, sentient and insentient—all are manifestations

动，而成土木金石；不纵，即不放任妄念让它瞎起，而流浪生死。	of our buddha-nature and are all ourselves, our practice must be empty, luminous, and non-abiding: neither grasping nor indulging. Not grasping means that, when deluded thoughts arise, we do not suppress them and forbid them to move, thereby becoming earth, wood, metal, and stone. Not indulging means that we do not let deluded thoughts arise recklessly and wander through birth and death.
对于妄念既不压也不随，让你来，我不睬你。妄念不是没有，而是有的。历劫多生形成的妄念，你想一做功夫妄念就没有了？谈何容易，做不到的。所以，我们做功夫先断粗妄，粗妄即是我们对境生心而产生的妄想。	With regard to deluded thoughts, neither suppress nor follow them. Let them come; I pay them no heed. Deluded thoughts are not absent; they are present. Deluded thoughts formed over countless kalpas and lives—do you imagine that as soon as you begin practicing, they will disappear? That is hardly easy; it cannot be done. Therefore, in our practice we first cut off coarse delusions. Coarse delusions are the false thoughts produced when we respond to circumstances with a discriminating mind.
如何息掉粗妄？即我们要晓得境界不可得，都是自性显现的影子，我真心是镜子，其他那些都是影子，要抓镜子，不要抓影子。不着影相，真心不动，妄念就不起了，粗妄就息了。若粗妄不息，你在那里打坐是白坐。	How do we quell coarse delusions? We must know that circumstances are unobtainable; they are all shadows manifested by our intrinsic nature. Our true mind is the mirror, and everything else is an image. Hold to the mirror; do not grasp the images. If we do not cling to shadowy appearances, the true mind does not move, deluded thoughts do not arise, and coarse delusions cease. If coarse delusions do not cease, your sitting meditation is in vain.
比如打坐时，想到我的儿子如何如何，女儿怎样，就坐不好了。若再浮想联翩我的钞票怎样花，该买什么东西，那里的东西好便宜，某某人好某某人坏等等，这样你还能坐得好吗？就坐不好了。	For example, while sitting in meditation, you think about this and that concerning your son, or about how your daughter is doing, and then you cannot sit well. If your thoughts further proliferate—how to spend your money, what things to buy, how cheap the goods are somewhere, how one person is good and another bad, and so forth—can you still sit well? You cannot.
粗妄要息掉，心中的影子不去管他，镜子中的影子是拿不到的。可能有人说：镜中的影子拿不到，但是现出来的东西我拿得到，你看这笔我拿到了。	Coarse delusions must cease. Do not concern yourself with the images in your mind. Images in a mirror cannot be grasped. Someone may say, “The images in a mirror cannot be grasped, but I can

	grasp the things that appear before me. Look, I have grasped this pen.”
唉！你是在做梦，那是梦境啊！在梦中的东西也的确像拿到，好吃的东西也吃到了，跟好朋友谈得很开心，见到冤家对头很惊慌害怕，但梦醒之后，什么都没有。我们现在就是梦境，你不要着相，所有的一切都拿不到。	Ah, you are dreaming! This is a dream state. Things in a dream do indeed seem to be grasped: delicious food seems to be eaten, one talks happily with good friends, and one feels alarmed and afraid upon meeting enemies. But when the dream ends, there is nothing at all. What we are experiencing now is a dream state. Do not cling to appearances; none of it can be grasped.
一息不来时，什么也带不走，与其将来不得不放下，何不趁早放下而省却几分心力呢？你想醒过来（觉悟），就要做功夫了。	When a single breath does not return, nothing can be taken away. Since you will have no choice but to let go in the future, why not let go early and save some mental effort? If you wish to awaken, you must practice.
念佛的人与持咒的人，须专心系念，把妄念斩断了，将身心世界齐消殒、都化空，只有了了的真心现前，那时如睡觉做梦醒过来一样，梦中的所见所得的一切都空了、都没有了，还有什么东西可拿吗？所以现在的相都是影子，不	Those who recite the Buddha's name and those who uphold mantras must concentrate their mindfulness and cut off deluded thoughts, so that body, mind, and world all vanish and dissolve into emptiness. Only the clear, ever-present true mind then appears before them. It is like awakening from a dream: everything seen and obtained in the dream becomes empty and is gone. What could there be to grasp? Thus, all present appearances are mere shadows—never objects to be sought!
能去求啊！因此，现在有必要跟你们讲清楚，让你们明白有情就是无情之理，不要去妄想分别了，放下来、放下来。无情就是有情，有情就是无情，还着什么相?	Therefore, it is necessary to explain this clearly to you now, so that you may understand the principle that sentient beings are insentient things. Do not engage in deluded discrimination; let go, let go. Insentient things are sentient beings, and sentient beings are insentient things—what appearance is there still to cling to?
倘若真的死心塌地，用功上座时就容易入定。粗妄断了，细妄还要来侵犯，不要怕它，也不要压它，只置之不理，妄想断处，真心就显现了。“生灭灭已，寂灭现前”，这就是涅　。	If you truly apply yourselves wholeheartedly, it will be easy to enter samādhi when you sit down to practice. Once coarse delusions have been cut off, subtle delusions will still come to intrude. Do not fear them, nor suppress them; simply disregard them. At the point where deluded thoughts cease, the true mind manifests. “When arising and ceasing have ceased, quiescent cessation appears before one.” This is nirvāṇa.

不生不灭是涅　，生生灭灭是妄心，妄想妄情都灭光了，这不生不灭的佛性就显现了。	Neither arising nor ceasing is nirvāṇa; continual arising and ceasing is the deluded mind. When all deluded thoughts and deluded emotions have been extinguished, this buddha-nature that neither arises nor ceases manifests.
修法坐不好是什么缘故呢？这要自我反省了，我们的心还粘在什么地方？为什么还要粘着它？赶快放下来呀！一切都是我们心中的影子，你还粘着它干吗？不可得啊，是假的、是空的，放掉！你果真一放，念佛也好，持咒也好，就能所双亡，根尘脱落，自然佛性显现开悟了。	Why is it that you cannot sit properly when practicing? You must reflect on yourself: What is your mind still clinging to? Why do you still cling to it? Quickly let it go! Everything is but a shadow within our minds—why cling to it? It cannot be grasped; it is false, it is empty. Let it go! If you truly let go, whether you recite the Buddha's name or uphold a mantra, subject and object will both vanish, the sense faculties and their objects will fall away, and your buddha-nature will naturally reveal itself in awakening.
见性不见性，不要问人，自己体味。开悟的至味犹如哑子作梦，无法向人诉说，但心中明白。	Whether you have seen your true nature or not, do not ask others; experience it for yourself. The supreme flavor of awakening is like a mute person dreaming: it cannot be told to others, though one understands it inwardly.
我再三地讲述有相无相的问题，力求把它讲清讲透，目的是要大家见地正，也即是大手印首立见宗的要义。以知见为宗者，佛法之中心也。知见正，识得佛性是什么，才容易下手作功夫；不认识佛性，不免盲修瞎炼，因此，大手印不是有个手印与咒叫我们修，而是先讲见宗，矫正知见，认识佛性是什么。	I have repeatedly discussed the question of form and formlessness, striving to explain it clearly and thoroughly. My purpose is to ensure that everyone's view is correct. This is precisely the essential meaning of first establishing the view in Mahāmudrā. Taking understanding and view as its principle is the heart of the Buddhadharma. Only when one's view is correct and one recognizes what buddha-nature is can one readily begin the work of practice. If one does not recognize buddha-nature, one cannot avoid practicing blindly. Thus, Mahāmudrā is not merely a mudrā and a mantra for us to practice; it first explains the principle of the view, corrects one's understanding, and enables one to recognize what buddha-nature is.
综上之所讨论，我想大家已经弄清了无情为什么就是有情，一切无情为什么就是佛，“有情无情同圆种智”这些问题。	From the foregoing discussion, I believe everyone has now understood such questions as why the insentient are precisely the sentient, why all insentient things are Buddhas, and how “the sentient and insentient alike perfect the wisdom of all-aspects.”

真正理解明白了“有情无情同圆种智”，那么，如果有人问你：如何是佛，就不致目瞪口呆，不知所措，只随便举一样东西就行了。天上地下、日上月下、窗里窗外，花明柳暗等等，这些无情都是佛啊！信手拈来，皆成妙谛，多少便当。	Once you truly understand that “the sentient and insentient alike perfect the wisdom of all-aspects,” then, if someone asks you, “What is Buddha?” you will not be left staring blankly and at a loss. Simply point to any object. Above heaven and below earth, above the sun and below the moon, inside and outside the window, bright flowers and dark willows—all these insentient things are Buddha! Whatever you casually pick up becomes a wondrous truth; how convenient that is.
上面讲了无情说法，无情怎么说法？我们讲了一层道理，就是有言可说的法、有声可闻的法，都不是正法。正法是无说的，“言语道断，心行路绝”，即言语说不到，思想想不着，有言有说的法都不是正法。	Above, we discussed the insentient expounding the Dharma. How do the insentient expound the Dharma? We explained one level of principle: dharmas that can be spoken in words or heard as sounds are not the true Dharma. The true Dharma is beyond speaking: “The path of words is cut off, and the way of mental activity is extinguished.” That is, words cannot reach it and thought cannot grasp it. Any dharma involving words and speech is not the true Dharma.
我们虽然听不见无情说法，但它正说法，大音希声之故。无说真说，无闻真闻，听到声音那不是正法，所以说“若将耳听终难会，眼处闻声方得知”。	Although we cannot hear the insentient expounding the Dharma, they are indeed expounding it, because the greatest sound is rarely heard. Non-speaking is true speaking; non-hearing is true hearing. Hearing sound is not the true Dharma. Thus it is said, “If you listen with the ears, you will ultimately find it hard to comprehend; only when the eyes hear sound can it be known.”
你可能心里有疑问：听不到声音，怎么说是无情在说法呢？因为真正的妙玄奥意是无法表说的，只有意会、神知。	You may have a question in your mind: If no sound can be heard, how can it be said that the insentient are expounding the Dharma? Because the truly wondrous, profound, and subtle meaning cannot be expressed; it can only be apprehended in silent understanding and known spiritually.
若住在言说上，就会不到真义了，故云“若将耳听终难会”，不要住在声音上啊！妙意是听不到的，“眼处闻声方得知”。为什么？这无情说法是触景生情，心领神会，无闻而闻的一种心开意解的微妙神境。	If you abide in words and speech, you will not realize the true meaning. Hence it is said, “If you listen with the ears, you will ultimately find it hard to comprehend.” Do not abide in sound! The wondrous meaning cannot be heard: “Only when the eyes hear sound can it be known.” Why? The insentient expound the Dharma when circumstances stir feeling and the mind receives the meaning: it is a subtle spiritual state in which

	the mind opens and meaning is understood through hearing without hearing.
做功夫参究到无说、无闻，妄念不起处，就能触景生情，领会个中奥义。正如洞山问他的两位师父：无情说法你能听到吗？两个师父所答一样：我若闻，你就不闻我说法了。	When, in practice and inquiry, you reach the point of non-speaking and non-hearing, where deluded thoughts do not arise, you can encounter circumstances, have your feelings stirred, and grasp their profound meaning. Just as Dongshan asked his two teachers, “Can you hear the insentient expounding the Dharma?” Both teachers gave the same answer: “If I could hear it, you would not hear me expounding the Dharma.”
意思是真正的闻是无闻，假若能听到，我就着相了；我着相了，就没有说法的资格，就不能给你说法了。上次就讲了这层意思，我们还可以再补充。	This means that true hearing is non-hearing. If I could hear it, I would be attached to appearances; and if I were attached to appearances, I would not be qualified to expound the Dharma to you. This was the point explained last time; we can add something further.
诸佛的正法身是无说无闻的，报化身不是真佛，是有说有闻，所以“报化非真佛，亦非说法者”，有说有闻，着在言说上还行吗？正如刚讲的，假如我有闻，我就同于诸佛了，我就是诸佛了，诸佛正法身是无说的，那我就不能在这里说法了；我若能说法，那就不同于诸佛了，这又是一层意思。	The true dharmakāya of all Buddhas is without speaking and hearing. The sambhogakāya and nirmāṇakāya are not the true Buddha; they involve speaking and hearing. Therefore, “The sambhogakāya and nirmāṇakāya are not the true Buddha, nor are they the one who teaches the Dharma.” If there is speaking and hearing, can one still remain attached to words and speech? As just explained, if I could hear, I would be the same as all Buddhas—I would be a Buddha. The true dharmakāya of all Buddhas is without speaking; therefore, I could not expound the Dharma here. If I can expound the Dharma, then I am not the same as all Buddhas. This is another level of meaning.
我们凡夫时时刻刻都在着相，眼睛看见什么东西，耳朵听到什么声音，便还以己之见分别好坏美丑；真正见性的人，在一切声色当中，尽管见无所见，尽管闻无所闻。假如一住声尘，一住色相，那就变成为凡夫了。	We ordinary beings are attached to appearances at every moment. Whenever the eyes see an object or the ears hear a sound, we immediately use our own views to discriminate good and bad, beauty and ugliness. Those who have truly seen their nature, amid all sounds and forms, see without seeing and hear without hearing. But if one abides in the dust of sound or in forms and appearances, one becomes an ordinary being.

所以说我若闻就不能给你说法了。我若听见就着相了，着相了还有资格给你说法吗？就不能了。下面我再把祖师言语中暗含的几点意思归纳一下：	Therefore, it is said that if I could hear, I could not expound the Dharma to you. If I heard, I would be attached to appearances. Once attached to appearances, would I still be qualified to expound the Dharma to you? No. Below, I shall summarize several meanings implicit in the patriarch's words:
第一点，我若闻，就着声尘，有所住着，能所相对，法见未除，即非道人，就没有资格说法了。	First, if I could hear, I would be attached to the dust of sound and would have something to which I abide. Subject and object would stand opposed, attachment to dharmas would not have been eliminated, and I would not be a person of the Way; thus, I would not be qualified to expound the Dharma.
第二点，我若闻，即同无情，无情以不说为正说，非有言说，你便听不见我说法了。	Second, if I could hear, I would be the same as the insentient. The insentient take non-speaking as true speaking, not verbal speech; therefore, you would not hear me expounding the Dharma.
第三点，我若闻，即齐诸圣，而诸圣的报化非真，亦非说法者，诸圣正法身是无说无闻的，我今为你说，只是方便接引而已。	Third, if I could hear, I would be equal to the sages. Yet the reward and manifestation bodies of the sages are not the true Buddha, nor are they the ones who teach the Dharma. The true dharmakāya of the sages is without speaking and hearing. What I now say to you is merely an expedient means of guiding you.
三、曹洞五位君臣	III. The Five Ranks of Lord and Minister in the Caodong School
我们讲这些道理就是让诸位明白，色声都不可得，时时空净其心，保养真心。不保养真心是成不了道的。要保养真心，首先要知见正，见到真心本性。为什么要这样呢？我们可以用禅宗来印证。	We discuss these principles in order to help you all understand that forms and sounds cannot be grasped, so that you may at all times empty and purify your minds and preserve the true mind. Without preserving the true mind, one cannot realize the Way. To preserve the true mind, one must first have correct understanding and view, and see the true mind's intrinsic nature. Why must this be so? We may use the Chan school to verify it.
有人要问：我们讲的恒河大手印是密宗，怎么用《五灯会元》的禅宗公案来印证呀？因为密宗讲的道理和禅宗、净土宗完全一样，无二无别。	Someone may ask: The Ganges Mahāmudrā of which we speak belongs to Esoteric Buddhism, so how can we use Chan koans from The Compendium of the Five Lamps to verify it? Because the principles taught in Esoteric Buddhism are exactly the same as those of the Chan school

	and the Pure Land school, without the slightest difference.
大凡佛法所有的宗派，名相虽有不同，而至理俱是一样，故净就是密，密就是禅，禅就是净，都是佛所说的成道之法，只是用的工具不同而已，证得的道果无有二致。	In all schools of the Buddhadharma, terminology may differ, but the ultimate principle is the same. Thus Pure Land is Esoteric Buddhism, Esoteric Buddhism is Chan, and Chan is Pure Land. All are methods for realizing the Way taught by the Buddha; only the means employed differ, while the fruition they realize is not different.
恒河大手印是密宗最上乘的密法，与禅宗太相近了，所以必要用禅宗的道理来印证。禅宗五家中的曹洞宗所说和密宗最相应。曹洞宗讲五位君臣，讲五个位置，让我们由凡夫知见而开佛知见。	The Ganges Mahāmudrā is the highest vehicle of Esoteric Buddhism and is very close to the Chan school. Therefore, it must be verified through Chan principles. Among the five houses of Chan, what is taught by the Caodong school corresponds most closely with Esoteric Buddhism. The Caodong school teaches the Five Ranks of Lord and Minister, five positions by which we open the Buddha's knowledge and vision from the knowledge and vision of ordinary beings.
开佛知见，就是见道位，进一步是修道位，修道位之后，就是证道位，证成功佛果。五个位置有三个渐次——见道位、修道位、证道位，和大手印所说一样，大手印首先也是见道位。	Opening the Buddha's knowledge and vision is the stage of seeing the Way. The next stage is the stage of cultivating the Way; after that comes the stage of realizing the Way, in which the fruition of Buddhahood is attained. The five positions include these three successive stages—the stage of seeing the Way, the stage of cultivating the Way, and the stage of realizing the Way—and this is the same as what Mahāmudrā teaches. Mahāmudrā likewise begins with the stage of seeing the Way.
曹洞宗是怎样来见道的呢？它讲正位偏位，正位表示体、空、理，偏位表示用、色、事。	How does the Caodong school see the Way? It speaks of the upright position and the partial position. The upright position represents essence, emptiness, and principle; the partial position represents function, form, and phenomena.
第一个位置：“正中偏。三更初夜月明前，莫怪相逢不相识，隐隐犹怀旧日嫌。”——此为凡夫位。凡夫就像“三更初夜月明前”那无月亮之夜晚，一片漆黑。	The first position: “Within the upright, there is the partial. Before the moon shines in the first watch of the night, do not blame us for meeting without recognizing one another; faintly, old resentments still remain.” This is the position of ordinary beings. Ordinary beings are like the night before the moon appears in the first watch: utterly dark.

何故？因他不知佛性为何物，只认取外面的色相，被无明遮盖，其心一片漆黑。“莫怪相逢不相识”，我们大家时时刻刻都在佛性当中，与佛性时时相见，就是不认识。	Why? Because they do not know what buddha-nature is. They recognize only external forms, and, covered by ignorance, their minds are entirely dark. “Do not blame us for meeting without recognizing one another”: every moment, we dwell within buddha-nature and meet buddha-nature, yet we do not recognize it.
我们大家在饮食起居日用当中，不是佛性起作用我们怎能动弹？比如早晨起来洗脸、刷牙、上街、买菜、上班、工作，这是谁在做啊？这是谁呀？我们不妨像禅宗问“念佛是谁”那样问一问自己。	In our everyday activities of eating, drinking, rising, and resting, if buddha-nature were not functioning, how could we move at all? For example, when we rise in the morning, wash our faces, brush our teeth, go out, buy vegetables, go to work, and carry out our duties—who is doing these things? Who is this? We may as well ask ourselves as Chan asks, “Who is reciting the Buddha’s name?”
你们说不是本性是谁？既是本性，为何相逢不相识？不要埋怨本性难识，其实是我们着相、无明、无智慧的缘故啊！无明者黑夜也，漫漫长夜里，相逢如何能相识？！“隐隐犹怀旧日嫌”，隐隐，即不明显。	You say: if it is not intrinsic nature, then who is it? Since it is intrinsic nature, why do we meet without recognizing one another? Do not complain that intrinsic nature is difficult to recognize. In truth, it is because we are attached to appearances, ignorant, and without wisdom. Ignorance is like the dark night: in the vast darkness, how could we recognize one another when we meet? “Faintly, old resentments still remain”: “faintly” means not clearly apparent.
平时执着的习气隐隐在那里作怪，只顾往外面贪取、追求、执着，不愿回光返照，看看能动的是谁，能起作用的是谁。如能回光返照：这是谁呀？那就认识了。	The habitual tendencies of ordinary attachment are faintly at work there. We merely greedily seek, pursue, and cling to external things, unwilling to turn the light inward and examine who it is that can move and who it is that can function. If we can turn the light inward and ask, “Who is this?” then we will recognize it.
所以，正中偏，就是说我们本来就在理体、佛性的正位上，但是不知不觉，因此便落在偏位，在偏位上着事相。正位是理体，偏位是色相，正位是空，偏位是有。空有、理事、体相，都是相对的，是正中有偏，着在偏位上。禅宗的五大宗派，接人方法不同，曹洞宗讲的道理容易明白。这是第一个位置——凡夫位，不认识佛性。	Thus, “within the upright, there is the partial” means that we originally abide in the upright position of principle and buddha-nature, but because we are unaware of it, we fall into the partial position and become attached to phenomenal appearances there. The upright position is the essence of principle; the partial position is form and appearance. The upright is emptiness; the partial is existence. Emptiness and existence, principle and phenomena, essence and appearance are all relative. This is the partial within

	the upright: attachment to the partial position. The five great schools of Chan differ in their methods of guiding people, but the principles taught by the Caodong school are easy to understand. This is the first position—the position of ordinary beings, who do not recognize buddha-nature.
第二个位置：“偏中正。失晓老婆逢古镜，分明觌面别无真，休更迷头犹认影。”——见道位。此是偏位的日用当中现理体了，即在穿衣吃饭当中时时刻刻体会到这是我的佛性在作用，见道了，即见道位。	The second position: “Within the partial, there is the upright. At dawn, an old woman encounters an ancient mirror; clearly face to face, there is no other reality—do not, still deluded, mistake the reflection for your head.” This is the stage of seeing the Way. In the everyday activities of the partial position, the essence of principle now appears: amid dressing and eating, one realizes at every moment that it is one’s own buddha-nature that is functioning. One has seen the Way; this is the stage of seeing the Way.
前面讲一片漆黑，现在明亮了，失晓即破晓了，天要亮了，日光显现。老婆他说得很妙，老婆婆何意也？老婆者白发也，天快亮了，故显白了。逢古镜，照镜也，镜子是亮光的，比喻有光明。	Earlier, we spoke of complete darkness; now there is brightness. “Dawn” means daybreak: the sky is about to grow light, and sunlight appears. The phrase “old woman” is wonderfully expressive. What does “old woman” mean? An old woman has white hair; as day is about to break, whiteness becomes visible. “Encountering an ancient mirror” means looking into a mirror. A mirror is bright and thus symbolizes light.
老婆逢古镜，天破晓了，光明显现了，用功的人用到这晨光，见到自己的本性了，所以说“失晓老婆逢古镜”。“分明觌面别无真”，镜子中影子显现出来了。分明，清清楚楚，觌面，面对面。	When an old woman encounters an ancient mirror, dawn has broken and brightness has appeared. When practitioners exert themselves to this dawning light, they see their own intrinsic nature. Thus it is said, “At dawn, an old woman encounters an ancient mirror.” “Clearly face to face, there is no other reality” means that a reflection appears in the mirror. “Clearly” means plainly and distinctly; “face to face” means directly before one another.
你和镜子里的影子面对面相见，镜子里现的影子就是你，你就是镜子，除这影子之外，还另有真的吗？除了这影子之外就再没有了，所以说“分明觌面别无真”。	You meet face to face with the reflection in the mirror. The reflection appearing in the mirror is you, and you are the mirror. Apart from this reflection, is there any other reality? There is none. Thus it is said, “Clearly face to face, there is no other reality.”
如灵云开门见一片盛开的桃花，豁然大悟，噢——！不是我的性显现这个相，是谁显现呢？离开我的性哪里能	For example, when Master Lingyun opened the door and saw a stretch of peach blossoms in full

见到这桃花呢？反过来，离开桃花这影子，又哪里能显现我的性镜呢？所以，他回光一瞥，识得这分明觑面别无真的，见到本性了！又如洞山祖师也是在过河时看见自己的影子而开悟的。	bloom, he was suddenly greatly awakened: “Ah! If it is not my own nature that manifests this appearance, then whose manifestation is it? Apart from my own nature, where could these peach blossoms be seen? Conversely, apart from the image of the peach blossoms, how could the mirror of my own nature be manifested?” Thus, with a backward glance of the light, he recognized that what was plainly before his face was nothing other than the true reality, and he saw his original nature. Likewise, Patriarch Dongshan awakened when he saw his own reflection while crossing a river.
当时他曾问有关无情说法，师父对他讲了，虽有醒悟，但并未彻底明白，还是有些怀疑。	Earlier, he had asked about insentient things expounding the Dharma. His teacher explained it to him, and although he had some awakening, he did not yet understand it thoroughly and still had some doubts.
有一天，他要过河，低下头来卷裤脚，看见水中有自己的影子显现，“噢——！”才豁然大悟，并做偈曰：“切忌从他觅，迢迢与我疏；我今独自往，处处得闻渠；渠今正是我；我今不是渠；应须恁么会，方得契如如。	One day, as he was about to cross a river, he lowered his head to roll up his trouser legs and saw his own reflection appear in the water. “Ah!” Only then was he suddenly greatly awakened, and he composed this verse: “Never seek it from another, for it will grow ever more distant from you. Now I go on alone; everywhere I encounter it. It is now precisely I, yet I am not it. One must understand in this way to accord with suchness.”
”这个偈子是什么意思？“切忌从他觅”，我们修法学道不要向外驰求，不要向别人去求，要自己悟出来才是真实的。比如我们念佛的人念阿弥陀佛，祈求西方极乐世界的阿弥陀佛：来拉我，来拉我。	What does this verse mean? “Never seek it from another” means that when we cultivate the Dharma and study the Way, we should not chase after things outside ourselves or seek from others. Only what we awaken to ourselves is real. For example, those of us who recite the Buddha’s name recite Amitābha Buddha’s name and pray to Amitābha Buddha in the Western Land of Ultimate Bliss: “Come pull me along! Come pull me along!”
这就是从他觅，那就不对了，所以莲池大师说念佛是“声声唤醒主人公。	This is seeking from another, and it is incorrect. Therefore, Master Lianchi said that Buddha-recitation is “with every sound, awakening the master of the house.”

”念佛是把我们自己的主人公唤醒，不要昏迷，不要睡着，不要着相了，要清醒啊！万象都是心中的影子，不要着相啊！我们的知觉性，就是佛性，就是阿弥陀佛啊！你从他觅，就是向外取。	Buddha-recitation is meant to awaken the master of our own house. Do not remain confused, do not fall asleep, and do not cling to appearances; be awake! The myriad appearances are all images within the mind; do not cling to appearances! Our capacity for awareness is Buddha-nature; it is Amitābha Buddha. To seek from another is to seek outwardly.
向外祈求，要阿弥陀佛来拉你，那就错误了。阿弥陀佛是兴无缘大慈的，无人不接，无人不救的，但不是拉你，而是放光照你，放光接引你，你到那光明中就行了，你想要阿弥陀佛来拉你，那是不行的。	To pray outwardly and ask Amitābha Buddha to pull you along is mistaken. Amitābha Buddha gives rise to the great compassion that is without conditions: there is no one he does not receive and no one he does not save. But he does not pull you along; rather, he emits light to illuminate and guide you. You need only enter that light. To expect Amitābha Buddha to come and pull you along will not do.
所以永明寿禅师说：“行人净业成熟，心地清净，与佛相应，方见佛现前，接引生西。佛虽现前，实无来去。如月在天，千江万水，一时俱现，而月实无分。心犹水也，如心不净，犹水混浊，而不现影。	Therefore, Chan Master Yongming Yanshou said: “When a practitioner’s pure karma has matured, the mind-ground is pure and accords with the Buddha; only then does one see the Buddha appear before one and guide one to rebirth in the West. Though the Buddha appears before one, there is in fact no coming or going. It is like the moon in the sky, appearing simultaneously in a thousand rivers and ten thousand waters, while the moon itself is not divided. The mind is like water: if the mind is impure, it is like turbid water, in which no reflection appears.”
故心颠倒混乱者，佛虽放光接引，犹生盲不能见日。	“Therefore, one whose mind is confused and disordered is like a person blind from birth who cannot see the sun, even though the Buddha emits light to guide them.”
”佛等于是天上的月亮，我们念佛的心就是水，水若清净，月亮影子就显现在水中，你心中就现佛像了；念佛的心不清净，月亮虽一样照着你，但是你的心是混浊的污水，那月亮的影子就现不出来了，阿弥陀佛不见了。	The Buddha is like the moon in the sky, while the mind with which we recite the Buddha’s name is like water. If the water is clear, the moon’s reflection appears in it, and the image of the Buddha appears in your mind. If the mind that recites the Buddha’s name is impure, then although the moon shines upon you just the same, your mind is like muddy, polluted water, and the moon’s reflection cannot appear. Amitābha Buddha is no longer seen.

所以“切忌从他觅”啊！倘若你向外找、向外求，则“迢迢与我疏”了。从心外去找，就与佛性相去十万八千里了。	Therefore, “Never seek it from another.” If you look and seek outwardly, it will “grow ever more distant from you.” To seek outside the mind is to be a hundred and eight thousand li away from Buddha-nature.
佛性不在别处，在你面门放光呢！看东西的是谁？听声音的是谁？闻到香臭的是谁？说话的是谁？动作的是谁？这不是我的佛性是什么？你为什么从他觅？“我今独自往”，现在我无论何时何地，对外面的东西都不取不舍了，都是“独自”的，绝对的，都不见有对偶、不见有相对。	Buddha-nature is nowhere else; it shines from your very face. Who is it that sees things? Who is it that hears sounds? Who is it that smells fragrance and stench? Who is it that speaks? Who is it that moves? If this is not my Buddha-nature, what is it? Why seek it from another? “Now I go on alone” means that, wherever and whenever I may be, I neither grasp nor reject external things. Everything is “alone,” absolute; no duality and no opposites are seen.
绝对真心是“独自”的，绝对的，无一物的，没有相对的。如梁武帝问：“如何是圣谛第一义？”达摩祖师答：“廓然无圣。”梁武帝又问：“对朕者谁？”祖师答：“不识”。	The absolute true mind is “alone”: absolute, without a single thing, and without opposites. When Emperor Wu of Liang asked, “What is the highest meaning of the noble truth?” Patriarch Bodhidharma replied, “Vast emptiness—nothing holy.” Emperor Wu then asked, “Who is standing before me?” The Patriarch replied, “I do not know.”
为什么不识？相对的是你认识我，我认识你；我就一个人——绝对真心。是绝对的，谁认识谁呀？绝对真心，说识与不识，都是两头话。	Why did he say, “I do not know”? Knowing is relative: you know me, and I know you. But I am one alone—the absolute true mind. It is absolute; who is there to know whom? With the absolute true mind, to speak of knowing or not knowing is to speak from two sides.
若能这样，那就“处处得逢渠”，就时时处处都能显现这个绝对的真心，处处时时都能见到真如自性了。“渠今正是我”渠就是影子。山河大地、日月星辰等等，一切事物无不是我的影子，统统都是我的显现。	If one can be like this, then “everywhere I encounter it”: at all times and in all places, this absolute true mind can manifest, and at all times and in all places one can see the self-nature of suchness. “It is now precisely I”: it refers to the reflection. Mountains, rivers, the great earth, the sun, moon, stars, and all other things are none other than my reflections; all are my manifestations.
但“我今不是渠”，我这法身是无相的，虽然影子都是我的显现，但我不是影子。也就是说，虽然这一切相无不都是我，但我不是一切相，因为法身是无相的。你就是把一切相统统都拿走，因其皆不是我，也于我无损。	But “I am not it”: this dharmakāya of mine is without appearance. Although all reflections are my manifestations, I am not the reflections. That is, although all these appearances are none other than me, I am not any of these appearances,

	because the dharmakāya is without appearance. Even if you were to remove all appearances, since none of them is me, I would not be diminished in the least.
因此，不要着在相上，一切相皆不可得，一法不立才对。“应须恁么会，方得契如如。”修道人应该这样子去领会，真心才能够常住，才能够与如如不动相契，而不为任何境物所左右。	Therefore, do not cling to appearances. All appearances are unobtainable; not establishing a single dharma is correct. “One must understand in this way to accord with suchness.” Practitioners should understand in this way; only then can the true mind abide constantly and accord with the unmoving suchness, without being swayed by any circumstances or objects.
任何地方都离不开我的真心，如影随形，所以，我们时时刻刻都不要向外追求。念佛就是念自心，念阿弥陀佛，就是使自心醒悟，不要着相了。	No place is apart from my true mind; it follows like a shadow follows a form. Therefore, at every moment we should not pursue anything outwardly. To recite the Buddha’s name is to be mindful of one’s own mind. To recite Amitābha Buddha’s name is to awaken one’s own mind and cease clinging to appearances.
“失晓老婆逢古镜，分明觌面别无真”，这就是你呀！离开它再去找就找不到了，没有了。因此，我们再三指示诸位，这个真心觉性就是我，离开它，什么也没有。	“When the old woman who had lost her dawn encounters an ancient mirror, what is plainly before her face is nothing other than the true.” This is you! If you leave it and seek elsewhere, you will not find it; there will be nothing. Therefore, we repeatedly point out to you all that this true mind and aware nature are oneself; apart from them, there is nothing at all.
你如果认为这个没有天眼、天耳、宿命、他心、神足等五通的，不是真心觉性，那你就错误了。	If you think that what lacks the five supernormal powers—divine eye, divine ear, knowledge of past lives, knowledge of others’ minds, and spiritual travel—is not the true mind and aware nature, then you are mistaken.

因为你虽经指示而认识这妙明本体——真心觉性，但是，你多生历劫的妄想执着的习气多得很，还没除掉，你怎么能一下子发通呢？就像一面镜子上积了很厚的灰尘，如何照物？你必须揩擦，一直到它光亮，就能朗照了。	Although, through instruction, you have recognized the wondrously luminous fundamental essence—the true mind and aware nature—you still have a great many habitual tendencies of deluded thoughts and attachments accumulated over countless lives and kalpas, and they have not yet been removed. How could supernormal powers arise all at once? It is like a mirror covered with a thick accumulation of dust: how can it reflect things? You must wipe and polish it until it is bright, and then it can shine forth clearly.
但你首先要得镜子，若不得镜子，那你揩什么、擦什么？所以，你必先经指示识得妙明本体是什么后，勤除习气，恢复我们本体光明，然后起种种妙用，成就大道，一切神通就具足了。	But first you must obtain the mirror. If you do not obtain the mirror, what could you wipe or polish? Therefore, after receiving instruction and recognizing what the wondrously luminous fundamental essence is, you must diligently remove habitual tendencies, restore the luminosity of our fundamental essence, and then bring forth its various wondrous functions, accomplish the great Way, and fully possess all spiritual powers.
所以，圭峰禅师说：“识冰池而全水（全妄而即真），借阳气以消融，悟凡夫而即佛（凡夫就是佛），资法力以熏修（悟后方可修），冰消则水流润，方显溉涤之功；妄尽则心虚通（把虚妄荡光，将污垢清除），应现通光之用（朗照万物，朗照乾坤）。事上神通变化，非一日之功可成，乃渐熏而发现也。”	Therefore, Chan Master Guifeng said: “Recognize the frozen pond as entirely water—delusion in its entirety is itself true—and borrow the warmth of the sun to melt it away. Awaken to the fact that the ordinary being is itself Buddha—ordinary beings are Buddhas—and rely on the power of the Dharma for permeating cultivation—only after awakening can one cultivate. When the ice melts, the water flows and moistens, thus revealing its power to irrigate and cleanse. When delusion is exhausted, the mind becomes empty and unobstructed—falsehood is swept away and defilement cleared—and its function of responding, manifesting, and radiating unobstructed light appears, clearly illuminating the myriad things and the whole universe. Supernormal transformations in phenomena cannot be accomplished in a single day; they emerge through gradual permeating cultivation.”
我们学佛修法第一要认识本性，肯定这能说、能行的就是我们真心，脚跟立得稳，毫不怀疑，然后好好地保护它，发扬光大，证成圣果。大手印就是要我们首先肯定佛性，然后开始做功夫。	In studying Buddhism and cultivating the Dharma, the first essential is to recognize one’s original nature and be certain that this which can speak and act is our true mind. Stand firm at the root, without the slightest doubt; then safeguard it well,

	bring it forth in full radiance, and realize the noble fruition. Mahāmudrā requires us first to affirm Buddha-nature and then begin the work of practice.
这一点如不能肯定，以后就无法下手，功夫就不能成就。所以，洞山祖师说得好：“分明覿面别无真”啊！离开这个影子，再去找就没有了。佛性就是我们能起知觉的性能，就是知冷暖阴晴，知饱饥痛痒的性能，你要时时保护它。	If this point cannot be affirmed, one will have no way to begin later, and the practice cannot be accomplished. Therefore, Patriarch Dongshan spoke well: “What is plainly before one’s face is nothing other than the true.” Apart from this reflection, if you seek elsewhere, there is nothing to find. Buddha-nature is our capacity for awareness: the capacity that knows cold and warmth, shade and sunshine, fullness and hunger, pain and itch. You must safeguard it at every moment.
最后一句“休得迷头犹认影”，意即你们自己不要再迷了，不要去追逐影子了。迷头认影是《楞严经》上佛讲的一个例子。	The final line, “Do not remain deluded, mistaking the reflection for the head,” means that you yourselves should no longer be deluded and should no longer chase after reflections. The story of mistaking the reflection for the head is an example spoken by the Buddha in the Śūraṅgama Sūtra.
佛说在室罗城中一个演若达多戏的人，有一天取镜自照，只见镜中映现一个化了装演戏的面像，不见了自己的本来面目，误认为妖怪，吓得他无故乱跑，到外面寻找头去了。其实头还在自己肩膀上，并未失去。	The Buddha said that in the city of Śrāvastī there was an actor named Yajñadatta. One day, he looked into a mirror and saw only the face made up for performance reflected in it, but did not see his own Original Face. Mistaking it for a monster, he was so frightened that he ran about wildly for no reason and went outside to search for his head. Yet his head was still upon his shoulders and had never been lost.
这就是用比喻来劝告我们不要迷于外相而错认本来面目。犹认影，你们时时刻刻还是在认影子，其实那影子是你所显现的幻相，何必去认假作真呢？妇女最放不下儿女，整天挂在心上。	This is a metaphor to urge us not to be deluded by external appearances and thereby mistake our Original Face. Yet you still mistake reflections for reality at every moment. In fact, those reflections are illusory appearances manifested by you; why take the false for the true? Women find it hardest to let go of their children and think of them all day long.

男同志呢？年轻的则爱女朋友，年老的则爱钞票。孔夫子说得好：“少之时，气血未定，戒之在色……及其老也，气血既衰，戒之在得。”这些都是贪认影子啊！不要认影子了，要放下来，“休得迷头犹认影”，就是在万千假象——偏——中，识取真心——正——不为影子所迷了。这是第二位置是偏中正——见道位。	And what about men? The young are fond of girlfriends, while the old are fond of money. Confucius said well: “When young, before one’s vital energies are settled, one should guard against sexual desire. … When old, as one’s vital energies decline, one should guard against acquisitiveness.” All this is greedily mistaking reflections for reality. Do not mistake reflections for reality. Let go. “Do not remain deluded, mistaking the reflection for the head” means that amid the myriad false appearances—the biased—one recognizes the true mind—the upright—and is no longer deluded by reflections. This is the second position: the upright within the biased—the stage of seeing the Way.
第三个位置：“正中来。无中有路出尘埃，但能不触当今讳，也胜前朝断舌才。”——修道位。前面讲见道位。正即正位，正位即理体，从理体当中来起作用，在作用当中磨练自己，把自己习气消光，即正中来。	The third position is: “Coming from within the upright: from within emptiness there is a path that leaves the dust. If only one does not violate the present taboo, one surpasses the eloquent worthies of former dynasties whose tongues were cut out.” This is the stage of cultivation. Previously, we discussed the stage of seeing the Way. The upright is the upright position, the upright position being the essential principle. To arise from the essential principle and function within activity, tempering oneself in function until one’s habitual tendencies are entirely worn away—this is coming from within the upright.
“无中有路出尘埃”，我们讲一切都无，一切都空，但这个无和空不是断灭空，不是绝对无。这个无者、空者，就是我们不着一切相的理体，你时时能空，时时能不着相，你沿这条路走下去，就能离三界出轮回了。	“From within emptiness there is a path that leaves the dust.” We say that all things are nonexistent and empty, but this nonexistence and emptiness are not annihilationist emptiness or absolute nothingness. This nonexistence, this emptiness, is the essential principle of not clinging to any appearance. If at every moment you can be empty and not cling to appearances, and follow this path, you can leave the three realms and emerge from saṃsāra.

其实我们时时刻刻地空空空者，不是有无相对的空，不是断灭空，你们不要怕落空。古人云：“空、空、空，空里得成功，根本栽培后，哪怕雪和风”。	In truth, when we are empty, empty, empty at every moment, it is not the emptiness that stands in opposition to existence; it is not annihilationist emptiness. Do not fear falling into emptiness. The ancients said: “Empty, empty, empty—in emptiness one achieves success. Once the roots have been cultivated, why fear snow and wind?”
心真空净了，这佛性就显现了，我们面前就出现光明大路，能够出三界的尘境。	When the mind is truly empty and pure, Buddha-nature manifests. Before us appears a bright, broad road by which we can leave behind the dusty realm of the three realms.
我们众生都是在欲界、色界、无色界尘埃里，在六道里轮回无有了期啊！我们果真能时时刻刻地立稳脚跟，认清爽了我们的自性，时时保护它，才有念起，即便觉除，就能离三界出苦海，就能成就大道。	We sentient beings are all amid the dust of the desire realm, form realm, and formless realm, revolving through the six realms with no end in sight. If we can truly stand firm at every moment, clearly recognize our own intrinsic nature, and constantly safeguard it, then whenever a thought arises, immediately become aware of it and remove it, we can leave the three realms, emerge from the sea of suffering, and accomplish the great Way.
比如我们念佛的人妄念起时，就把佛号一提：阿弥陀佛，就把你的妄念斩掉，就把你的执着斩掉，就把你的烦恼斩掉。你光火时，即刻念阿弥陀佛；如还不顶用，就出声念或大声念阿弥陀佛，这样就把你的烦恼斩掉。	For example, when deluded thoughts arise in those of us who recite the Buddha’s name, we raise the Buddha’s name: “Amitābha Buddha.” This cuts off your deluded thoughts, cuts off your attachments, and cuts off your afflictions. When anger flares up, immediately recite “Amitābha Buddha.” If that is still not effective, recite “Amitābha Buddha” aloud or loudly. In this way, you cut off your afflictions.
你不这样做，就跟境界跑了，妄念纷飞不已，你怎么能成道啊！因此，第一要认清自己的本来面目，识得它是无相之相，是万能体，能起妙用，时时刻刻保护它，在一切顺逆境界中磨练自己，才能得解脱，这是最重要的，所以说“无中有路出尘埃”。	If you do not do this, you will be carried away by circumstances, with deluded thoughts flying about without cease. How can you realize the Way? Therefore, the first essential is to recognize your own Original Face and know that it is the appearance of the formless, an all-capable essence that can give rise to wondrous functioning. Constantly safeguard it and temper yourself amid all favorable and adverse circumstances. Only then can you attain liberation. This is most important. Hence the saying, “Within nonbeing there is a road that leads beyond the dust.”
“但能不触当今讳，也胜前朝断舌才。”这句讲得更好。什么叫讳？人起名字有避讳，比如皇帝的名字有个	“If one can simply avoid touching the taboos of the present age, that is better than the eloquence of

“正”，那么你们的名字就不能用这个“正”字，要避讳的，不能跟皇帝的名字一样。	having one’s tongue cut out under a former dynasty.” This is even better put. What is a taboo? When people give names, they observe naming taboos. For example, if an emperor’s name contains the character zheng ( ), then your own names may not use that character; it must be avoided, for one may not have the same name as the emperor.
另如你们的父亲，你们爷爷名字当中有“明”，那你的名字就不能用“明”，要避讳一下，不好和长辈同名。“不触当今”，当今就是皇帝也，这是比仿我们的佛性，意即时时地不触犯它。	Likewise, if the names of your father or grandfather contain the character ming ( ), then your own name may not use ming; it should be avoided, since it is inappropriate to share a name with one’s elders. “Not touching the present ruler”: the present ruler means the emperor. This serves as an analogy for our Buddha-nature; that is, one must never violate it.
比如我的拳头，说是拳头就触犯它，它是拳头，你不称它为拳头，就违背它。触犯它不对，违背它也不对。所谓不能触犯，就是说真的用功夫，用到识得自己的佛性了，也不能时时念叨：这是我的佛性。	Take my fist as an example. To call it a fist is to offend it, but if it is a fist and you do not call it a fist, you violate it. To offend it is wrong, and to violate it is also wrong. What does it mean not to offend it? It means that when one has truly applied oneself in practice and recognized one’s own Buddha-nature, one must still not keep saying, “This is my Buddha-nature.”
住在佛性上，也是不行的。即使功夫做到觉也没有了，也不要住在上面。是故曰：有觉有照，还是生死，不得解脱；住于圣境，亦是有为，不得究竟。凡夫固是无觉无照，整日昏昏噩噩，如做梦相似。	To abide in Buddha-nature is also unacceptable. Even if one’s practice reaches the point where awareness itself is gone, one must not abide there. Thus it is said: “If there is awareness and illumination, one is still within birth and death and cannot attain liberation. To abide in a sacred state is also conditioned and cannot be ultimate.” Ordinary beings, to be sure, have neither awareness nor illumination; all day long they are muddled and confused, as though dreaming.
老子曾说过：“世人察察，唯我昏昏。”世上人都是昏昏沉沉的，怎么说察察呢？所谓察察者，是耍聪明图名利；而老子所谓昏昏者，是功夫用到究竟处，大智若愚，丝毫无住了。	Laozi once said, “People of the world are clear and sharp; I alone am muddled.” If the people of the world are all muddled and confused, how can they be called clear and sharp? Those who are “clear and sharp” are clever in pursuit of fame and profit. But by “muddled,” Laozi meant that one’s practice has reached the ultimate point: great wisdom seems like foolishness, and there is not the slightest abiding.

所以做功夫，既要认识本性，又不要住在上面，以为有所得，即“不触当今”也。《圆觉经》云：“居一切时，不起妄念，于诸妄心，亦不息灭，住妄想境，不加了知，于无了知，不辨真实。”功夫至此，方为究竟。	Therefore, in practice one must both recognize one’s intrinsic nature and not abide in it, thinking that one has attained something. This is what “not offending the present” means. The Sūtra of Perfect Enlightenment says: “At all times, do not give rise to deluded thoughts; yet, with regard to deluded mind, do not seek to extinguish it. Dwelling amid the realm of delusion, do not superimpose any further knowing. In the absence of such knowing, do not discern what is the ultimate reality.” Only when practice reaches this point is it ultimate.
是故到最后，连佛也不可得。不可得，不是不成佛，而是正成佛。因佛亦假名，无一丝可得。你假若有个佛可成，就是还没有成佛。正如前面公案讲的洞山禅师的师父所说：我若闻无情说法，我就齐于诸圣了。	Thus, in the end, even a Buddha cannot be obtained. “Cannot be obtained” does not mean that one does not become a Buddha; it is precisely becoming a Buddha. For Buddha is also merely a provisional name, and not a single thread is obtainable. If you suppose that there is a Buddha to be attained, you have not yet become a Buddha. As the teacher of Chan Master Dongshan said in the koan mentioned earlier: “If I were to hear the insentient speak the Dharma, I would be equal to all the sages.”
与诸圣一齐，就是我心中有个佛了，有个佛就不是真佛了。所以，见与佛齐，亦有佛地障。因此，要你连佛的知见也没有，都光净了，才是真净，故云“但能不触当今讳，也胜前朝断舌才”。	To be equal to all the sages means that there is a Buddha in my mind; but if there is a Buddha, that is not the true Buddha. Therefore, even the view that one is equal to the Buddha entails an obstacle at the stage of Buddhahood. Thus, only when you have not even the knowledge and views of Buddha, when everything is entirely clear and pure, is there true purity. Hence: “So long as one does not offend the present taboo, one surpasses the talented men of former dynasties who had their tongues cut out.”
这里有一个典故，从前有个人，忘记他的名字了，其人智慧大的不得了，皇帝、奸臣把他的舌头割断，他就用割断舌的血，写出字来。我们成道比断舌的大才还要胜过多多。断舌才不过是个世智辩聪，是小智慧，般若是大智慧。这是讲做功夫——第三个位置。	There is an allusion here. Long ago, there was a man whose name I have forgotten. His wisdom was extraordinarily great. When the emperor and corrupt ministers cut out his tongue, he used the blood from his severed tongue to write characters. Yet our realization of the Way far surpasses the talent of a man with a severed tongue. Such talent is only worldly cleverness and eloquence, a small wisdom; prajñā is great wisdom. This concerns practice—the third position.

第四个位置：“兼中至。两刃交锋不须避，好手犹如火里莲，宛然自有冲天志。”有人说本来不叫兼中至，洞山良价禅师说兼中至，恐怕是印错了，应该是偏中至。我认为这种讲法是对的。	The fourth position is: “Arriving within the reciprocal. When two blades meet in combat, there is no need to evade them. A skilled hand is like a lotus in fire, naturally possessing the aspiration to soar to the heavens.” Some say it was originally not called “arriving within the reciprocal.” Chan Master Dongshan Liangjie said “arriving within the reciprocal,” but this was perhaps a printing error; it should be “arriving within the biased.” I believe this explanation is correct.
兼中至是正偏合体，即兼并之意；而第三位正中来，是表从正位的理体当中，来起作用；第四位应该是接着讲，在偏位上的日用事情当中能做到理事无碍了；所以偏中至是正确的。偏中至，即一天到晚在做事情当中，不离正位，能做到理事无碍，不怕一切逆境烦恼，起妙用，这也是修道位。	“Arriving within the reciprocal” means that the upright and biased are combined, that is, joined together. The third position, “coming from within the upright,” indicates that one functions from within the noumenal essence of the upright position. The fourth position should then explain that, amid the everyday affairs of the biased position, one can achieve the nonobstruction of principle and phenomena. Therefore, “arriving within the biased” is correct. “Arriving within the biased” means that, throughout the day while engaged in affairs, one does not depart from the upright position, achieves the nonobstruction of principle and phenomena, fears neither adverse circumstances nor afflictions, and gives rise to wondrous functioning. This too is a stage of cultivating the Way.
“两刃交锋不须避”，打仗时刀来枪往，不要害怕，不须躲避。譬喻在一切逆境当中，不害怕、不烦恼。如你自己家中有忤逆之子，你也不要烦恼。	“When two blades meet in combat, there is no need to evade them.” In battle, when swords and spears come and go, do not be afraid and need not dodge them. This is an analogy for not fearing or becoming troubled amid any adverse circumstance. If there is a disobedient child in your household, you should not become distressed.
噢！这一切都不可得、不可得，忤逆就忤逆，你只不过是多花些钱罢了，你去花好了，因为我欠你的债，欠债还钱，理所当然，无所谓、不烦恼。	Ah! None of this can be obtained—none of it can be obtained. Let the child be disobedient; you need only spend a little more money. Go ahead and spend it, because I owe you a debt; when one owes a debt, one repays it. It is only right. It does not matter, so do not become troubled.
“两刃交锋不须避”，逆境来时，你能躲避得了吗？躲避不了的，所以“不须避”。讲到躲避，想起了一个公	“When two blades meet in combat, there is no need to evade them.” When adversity comes, can you evade it? You cannot, so there is “no need to

案，有一位徒弟问洞山禅师道：“寒暑到来时，如何回避？”洞山禅师说：“向无寒无暑处去。	evade.” Speaking of evasion recalls a koan. A disciple asked Chan Master Dongshan, “When cold and heat come, how can one avoid them?” Chan Master Dongshan said, “Go to the place where there is neither cold nor heat.”
”徒弟又问：“如何是无寒暑处？”洞山说：“寒时寒死　黎，热时热死　黎！”此话怎讲？即暖时不作暖想，冷时不作冷想；若作冷暖想，即起分别心，烦恼现前也。	The disciple again asked, “What is the place where there is neither cold nor heat?” Dongshan said, “When it is cold, the venerable one freezes to death; when it is hot, the venerable one swelters to death!” What does this mean? When it is warm, do not form the thought of warmth; when it is cold, do not form the thought of cold. If thoughts of cold and warmth arise, discriminating mind arises, and afflictions appear before you.
逆境当前怎么办？有两句诗说得好：“镬汤炉碳吹教息，剑树刀山喝令摧”。镬汤炉碳，剑树刀山，我心不怕，我一吹就把它息掉，我一声大喝即将它摧毁。逆境尽管来，我的心不动，就息掉了。	What should one do when adversity stands before one? Two lines of poetry put it well: “Make the boiling cauldrons and charcoal furnaces cease with a single breath; command the sword trees and knife mountains to crumble with a single shout.” Boiling cauldrons, charcoal furnaces, sword trees, and knife mountains—I do not fear them in my mind. With one breath I make them cease; with one great shout I destroy them. Let adversity come as it may: if my mind does not move, it ceases.
注意了，不是逆境来了，我想怎么躲过去，也不是如何把烦恼取消了；而是我们心要放下来，一切都无所谓，一切都不可得，无所畏惧，你要杀我，就来杀好了，“将头迎白刃，犹如斩春风”，我心不动。逆境尽管来，我不躲避，即“两刃交锋不须避”；我心不动摇、不畏惧，即“吹教息、喝令摧”是也！。	Take note: this does not mean that, when adversity comes, I think about how to evade it, nor does it mean trying to eliminate afflictions. Rather, we must let our minds rest. Nothing matters; nothing can be obtained; there is nothing to fear. If you want to kill me, then come and kill me: “I offer my head to the white blade, as though a spring breeze were being cut.” My mind does not move. Let adversity come as it may; I do not evade it—this is “when two blades meet in combat, there is no need to evade them.” My mind does not waver and is not afraid—this is what “make them cease with a breath; command them to crumble with a shout” means.
兼中至是讲修道位。修道是说我们时时在逆境丛中锻炼自己，不惊不怖，经得起考验，才能从真正修持中证得妙果。是故“好手犹如火里莲，宛然自有冲天志。”真正的好手就是功夫作得上去的人，不是池塘中开的莲	“Arriving within the reciprocal” concerns the stage of cultivating the Way. Cultivating the Way means constantly tempering ourselves amid adverse circumstances, neither startled nor fearful, and able to withstand tests. Only then can we realize

花，而是火里开的莲花。所以，大慧宗杲禅师说在家居士比出家人力量大二十倍。	the wondrous fruition through genuine practice. Thus: “A skilled hand is like a lotus in fire, naturally possessing the aspiration to soar to the heavens.” One who is truly skillful is one whose practice has advanced; such a person is not like a lotus blooming in a pond, but like a lotus blooming in fire. Therefore, Chan Master Dahui Zonggao said that lay practitioners have twenty times the strength of monastics.
大慧宗杲禅师是一位了不起的禅宗大祖师，他说：“如杨文公、李文和、张无尽三大老，打得透，其力胜我出家儿二十倍。”这三个人都是当时悟道的在家居士。	Chan Master Dahui Zonggao was an outstanding great patriarch of the Chan school. He said, “Such great elders as Yang Wengong, Li Wenhe, and Zhang Wujin thoroughly penetrated it; their strength surpassed that of us monastics twentyfold.” These three were lay practitioners of the time who had realized the Way.
大慧禅师为什么这样讲呢？因为我们习气重，既有分别我执与分别法执，更有俱生我、法二执，纵然一旦打开本来、亲证佛性，还有俱生二执未脱。法相意识颂三云：“发起初心欢喜地，俱生犹自现缠眠。	Why did Chan Master Dahui say this? Because our habitual tendencies are heavy. We have both discriminative attachment to self and discriminative attachment to dharmas, and moreover the innate twofold attachments to self and dharmas. Even if one suddenly opens to one’s original nature and directly realizes Buddha-nature, the innate twofold attachments have not yet been cast off. The third verse of the Consciousness-Only Verses says: “Upon arousing the initial resolve and reaching the Ground of Joy, the innate [attachments] still manifest, binding and dormant.”
”悟后不经一番艰苦锻炼，不在事境上将俱生二执磨尽，是不能轻易到达究竟地的。出家人是“一瓶一钵，日用应缘处，无许多障道底冤家。一心一意体究此事。”而在家人“开眼合眼处，无非障道底冤魂。	Without undergoing a period of arduous tempering after awakening, and without wearing away the innate twofold attachments amid circumstances and affairs, one cannot easily reach the ultimate ground. Monastics have “one robe and one bowl; in their daily responses to conditions, they do not have so many hostile adversaries that obstruct the Way. With one mind, they investigate this matter.” But laypeople, “whether opening or closing their eyes, encounter nothing but resentful foes that obstruct the Way.”
”出家人“在外打入”，在家人“在内打出”。这里的内、外是指什么？在什么内、在什么外呀？这是指“世俗尘劳”，世俗尘劳如“大火聚”，是障道底因缘。	Monastics “fight their way in from outside,” while laypeople “fight their way out from inside.” What do “inside” and “outside” mean here? Inside what, and outside what? They refer to worldly dust and toil.

	Worldly dust and toil are like “a great mass of fire,” conditions that obstruct the Way.
出家人处于不受家庭、亲属拖累的清净之地，好比在大火的外面，就像池塘里的白莲花；在家人处于世俗尘劳里，好比在大火的里面，若能成道，就像火里红莲一样。大慧禅师说：“在外打入者，其力弱；在内打出者，其力强。	Monastics dwell in a pure place where they are not burdened by family and relatives. They are like those outside a great fire, like white lotuses in a pond. Laypeople dwell amid worldly dust and toil. They are like those inside a great fire; if they can realize the Way, they are like red lotuses in fire. Chan Master Dahui said, “Those who fight their way in from outside have weaker strength; those who fight their way out from inside have stronger strength.”
”古来所有成道的圣贤，都是历尽艰辛，吃大苦耐大劳，经受了种种磨练，才成道的。如果怕苦怕累，经不起逆境的磨练、考验，就不能成道了。	All sages throughout history who realized the Way endured every hardship, suffered greatly, labored greatly, and underwent all manner of trials before realizing the Way. If one fears hardship and fatigue, and cannot withstand the tempering and testing of adverse circumstances, one cannot realize the Way.
我们的本师释迦牟尼佛，也是历尽艰辛，受尽种种磨练，最后坐在菩提树下发大誓愿：若不证大道决不起座！方于腊月初八夜睹明星而证大道。	Our fundamental teacher, Śākyamuni Buddha, also endured every hardship and underwent all manner of trials. At last, seated beneath the bodhi tree, he made a great vow: “If I do not realize the great Way, I will never rise from this seat!” Then, on the night of the eighth day of the twelfth lunar month, he saw the morning star and realized the great Way.
释迦佛的前生，纵然被歌利王割截身体也不动心，这是多么伟大的道心啊！他老人家是给我们做个榜样：修道须有这种艰苦卓绝的耐心，方能成就。	In a previous life, even when King Kali cut and mutilated Śākyamuni Buddha’s body, his mind did not move. What a great resolve for the Way! He set us an example: in cultivating the Way, one must possess this kind of steadfast patience through hardship in order to attain accomplishment.
讲到磨练身心的环境，其实用不着刻意寻求自苦，我们现在就常处于种种的逆境当中。谚云：“不如意事常八九！”现实生活中时时都有与自己意愿相违的逆境。	Speaking of circumstances that temper body and mind, there is actually no need deliberately to seek suffering for oneself. Even now, we constantly find ourselves amid all kinds of adverse circumstances. As the proverb says, “Things that go contrary to one’s wishes are eight or nine out of ten.” In everyday life, adverse circumstances that conflict with our wishes arise at every moment.
现在世界上灾难很多，人我竞起，是非纷呈，加以众生各各的业障，家家都有烦恼的事。有一些人，还不知道苦，这就是“苦苦”啊！现在所幸我们知道修道了，须	There are now many disasters in the world. Contention over self and others arises everywhere, right and wrong proliferate, and each sentient

脚跟站稳，不为这些梦尘影事所动，不怕吃苦，勇往直前。不成道誓不罢休。所以“好手犹如火里莲”！	being has their own karmic obstacles; every household has its troubles. Some people do not yet know suffering—this is “the suffering of suffering.” Fortunately, we now know to cultivate the Way. We must stand firm, not be moved by these dreamlike, dusty, shadowy affairs, not fear hardship, and press courageously ahead. Until we realize the Way, we vow never to rest. Thus, “A capable hand is like a lotus in the fire.”
“宛然自有冲天志”，大丈夫具有冲天大志，不怕艰难困苦，不向挫折、失败低头。修道就要有大丈夫气概，能行大施，不拘小节，逆境来了不怕，顺境来了不喜，我行我素，勇往直前，没有大丈夫气概，那就难修成了。	“Clearly possessed of an ambition that soars to the heavens”: a true person has great aspirations that soar to the heavens, fears neither hardship nor adversity, and does not bow before setbacks or failure. To cultivate the Way, one must have the bearing of a true person—able to practice great giving, unconstrained by minor details; unafraid when adversity comes and not delighted when favorable circumstances arrive; proceeding according to one’s own course and pressing courageously ahead. Without such bearing, it is difficult to succeed in practice.
释迦佛之所以要说净土宗，就是怕我们胆小、怯弱，畏惧路途遥远，不敢修行，故说一个歇脚的好去处：西方有一个极乐世界，临命终时，阿弥陀佛会接引你们去往生，放心去好了，不要怕！所以说佛法最好，样样具备，胆小有胆小的法，胆大有胆大的法。	The reason Śākyamuni Buddha taught the Pure Land school was that he feared we might be timid and fainthearted, afraid that the journey was too long and thus not dare to practice. Therefore, he spoke of a good place to rest along the way: in the West there is a Land of Ultimate Bliss, and when your life comes to an end, Amitābha Buddha will come to guide you to rebirth there. Go there with confidence; do not be afraid! Thus, the Buddha Dharma is best because it provides everything: there are teachings for the timid and teachings for the bold.
实际上禅宗并不危险，你只要发大愿：我一定要成佛，救度众生，不成功誓不罢休！有这个大誓愿维持，你人身永远不失，再出头来，一闻千悟。老实说来，怕吃苦不容易成佛，因为你的习气磨练不了。	In fact, the Chan school is not dangerous. You need only make a great vow: “I shall certainly become a Buddha and liberate sentient beings; until I succeed, I vow never to rest!” Sustained by this great vow, you will never lose your human body; when you emerge again, hearing one teaching will bring a thousand awakenings. Frankly speaking, those who fear hardship do not easily become Buddhas, because they cannot temper their habitual tendencies.

你不要以为在西方极乐世界不用修行，舒舒服服地享受享受，就成道了。哪有这么容易！经上说，西方极乐世界的水、鸟、风声，皆是“法音宣流”，宣说什么法音啊？“演说苦、空、无常、无我之音”。	Do not suppose that in the Western Land of Ultimate Bliss there is no need to cultivate, and that one can simply enjoy oneself comfortably and thereby realize the Way. How could it be so easy? The sūtras say that the water, birds, and sounds of the wind in the Western Land of Ultimate Bliss all proclaim the sound of the Dharma. What Dharma sound do they proclaim? “They expound the sounds of suffering, emptiness, impermanence, and nonself.”
就是叫我们不要执着这个美好的世界，享乐而不用功。这个世界也是空幻的，执着就是苦。一切相都是无常的，无可执取，无可留恋，须放下放下再放下。	They teach us not to cling to that beautiful world, indulge in pleasure, and neglect diligent practice. That world too is empty and illusory; clinging brings suffering. All appearances are impermanent; there is nothing to grasp and nothing to which one should remain attached. We must let go, let go, and let go again.
经又说要“饭食经行”，有人误以为在西方极乐世界，吃饱饭，没事了，走走玩玩。其实大错！“饭食”应读作“反饲”，指修道吃饱了法食，就应“经行”十方，反过来给众生吃法食，即广度众生也。	The sūtra also says that one should “eat and then walk in meditation.” Some people mistakenly think that in the Western Land of Ultimate Bliss, after eating one has nothing to do but stroll about for amusement. This is entirely wrong. “Eating” should be read as “feeding back”: having filled oneself with the food of Dharma through cultivating the Way, one should then “walk in meditation” throughout the ten directions, in turn giving sentient beings the food of Dharma—that is, liberating sentient beings extensively.
通过救度众生，磨练自己的习气，这样才能成道啊！不然的话，也不能成道。我们要成道，就须在度众生的份上，磨练习气，积累福德，才能圆成佛果。	By liberating sentient beings, one tempers one’s own habitual tendencies; only in this way can one realize the Way. Otherwise, one cannot realize the Way. If we are to realize the Way, we must temper our habitual tendencies while liberating sentient beings and accumulate merit and virtue; only then can we perfectly fulfill the fruition of Buddhahood.
为什么？因为众生的习气各各不同，你要度他，就须舍己从人；要随顺他，就要自己先将习气消掉，这样才能恒顺他人。所以，普贤菩萨十大愿王中就有“恒顺众生”这一条。	Why? Because the habitual tendencies of sentient beings all differ. To liberate them, you must set yourself aside and accommodate others; to accord with them, you must first eliminate your own habitual tendencies. Only then can you constantly accord with others. Therefore, among the ten great vows of Samantabhadra Bodhisattva is the vow to “constantly accord with sentient beings.”

这是不容易做到的啊！要真做到，把自己的习气消尽了，才能断“尘沙惑”，心量才能广阔，广大神通妙用不求而自得。所以修道要有大丈夫气概——“宛然自有冲天志”，以上是讲在事境上的锻炼，仍是修道位。我们要艰苦磨练，以达到“理事无碍”的境界。	This is not easy to accomplish. Only when one truly accomplishes it and exhausts one’s own habitual tendencies can one sever dust-like delusions; only then can one’s mind-capacity become vast, and vast spiritual powers and wondrous functioning will arise naturally without being sought. Thus, to cultivate the Way one must have the bearing of a true person—“clearly possessed of an ambition that soars to the heavens.” What has been discussed above is training amid circumstances and still belongs to the stage of cultivating the Way. We must undergo arduous tempering in order to attain the state in which principle and phenomena are unobstructed.
最后一个位置“兼中到”，正位和偏位靠拢了，兼并在一起了。洞山祖师的“五位君臣颂”，君喻正位，臣喻偏位。君臣合并了，故云“兼中到”，也有几句诗：“兼中到。不落有无谁敢和？人人尽欲出常流，折合还归碳里坐。”	The final position, “Arrival within Both,” is where the upright position and the partial position draw together and merge as one. In Patriarch Dongshan’s “Verses on the Five Ranks of Ruler and Minister,” the ruler represents the upright position and the minister the partial position. Since ruler and minister merge, it is called “Arrival within Both.” There are also several lines of verse: “Arrival within Both. Who dares join in without falling into being or nonbeing? Everyone wishes to leave the ordinary stream, yet in the end returns to sit amid the charcoal.”
“不落有无谁敢和”是什么意思？我们曾讲过：我们的佛性，你说有也不对，说无也不对；我们凡夫就是爱执着，说有着在有上，说无著在无上，都当作道理领会了。	What does “Who dares join in without falling into being or nonbeing?” mean? We have previously explained that it is incorrect to say that our Buddha-nature exists, and also incorrect to say that it does not exist. Ordinary beings love to cling: if they say it exists, they cling to existence; if they say it does not exist, they cling to nonexistence. They take both as principles to be understood.
实际上，佛性是既非有，也非无，非非有，非非无，都不可得，佛性本来如此嘛！你说有么，它无相可得；你说无么，它能起妙用。这不是非有非无吗？佛性如此，事相也如此。	In fact, Buddha-nature is neither existent nor nonexistent; neither not-existent nor not-nonexistent. None of these can be grasped. Buddha-nature is originally just so. If you say it exists, it has no appearance that can be obtained; if you say it does not exist, it can give rise to wondrous functioning. Is this not neither existent nor nonexistent? Buddha-nature is thus, and phenomenal appearances are thus as well.

举个例子：比如茶杯，它无自体，杯子本身是没有的，它是用土捏成形，然后放入窑里烧出来的；你说它没有么，形象宛然，可用来饮水喝茶。这不是非有非无吗？佛性本体是非有非无的，世间一切事相也是非有非无的。	Take a teacup as an example. It has no self-nature; the cup itself does not inherently exist. It is formed by kneading clay and then firing it in a kiln. Yet if you say it does not exist, its form is plainly present and it can be used for drinking water or tea. Is this not neither existent nor nonexistent? The essential nature of Buddha-nature is neither existent nor nonexistent, and all phenomenal appearances in the world are likewise neither existent nor nonexistent.
“不落有无谁敢和”，吟诗作曲时，我唱一句，你和一句，此唱彼和就叫唱合。谁敢和？到了最后这个位置就难以开口措词了，说有不对，说无也不对，只好无说无闻了。	“Who dares join in without falling into being or nonbeing?” When chanting poetry or composing music, I sing one line and you respond with one line; this singing and responding is called joining in. Who dares join in? At this final position, it becomes difficult to open one’s mouth and formulate words: to speak of existence is wrong, and to speak of nonexistence is also wrong. One can only be without speech and without hearing.
释迦世尊在涅　会上说：“若谓吾灭度，非吾弟子；若谓吾不灭度，亦非吾弟子。”诸位，你们说佛有没有灭度啊？怎么样才能算是佛弟子？“非有非无”（听众有人插话）。	At the assembly on nirvāṇa, the World-Honored Śākyamuni said: “If one says that I have entered extinction, that person is not my disciple; if one says that I have not entered extinction, that person is likewise not my disciple.” Everyone, would you say that the Buddha entered extinction or not? How can one count as a disciple of the Buddha? “Neither existent nor nonexistent,” someone in the audience interjected.
不对，你说非有非无也不对，还是落在“非有非无”的概念上。那怎样讲呢？离开有、无、非有、非无、非非有、非非无，作么生道？“海市蜃楼多奇彩，雨后霓虹分外娇。”	No. To say “neither existent nor nonexistent” is also wrong, for you are still caught in the concept of “neither existent nor nonexistent.” Then how should it be expressed? Leaving behind existence, nonexistence, neither existence nor nonexistence, and neither not-existence nor not-nonexistence—how would you speak of it? “The mirage displays many wondrous colors; after the rain, the rainbow is especially lovely.”
“人人尽欲出常流”，常流，意指凡夫，因为凡夫都是在六道轮回的生死苦海里流转。出常流，就是了生脱死，跳出六道轮回的生死苦海。我们今天到这里来的，个个都想成佛，都想跳出生死苦海。	“Everyone wishes to leave the ordinary stream.” The ordinary stream refers to ordinary beings, because they all drift and turn within the bitter sea of birth and death in the six realms of rebirth. To leave the ordinary stream is to be liberated from birth and death and escape the bitter sea of birth

	and death in the six realms of rebirth. Everyone who has come here today wishes to become a Buddha and escape that bitter sea of birth and death.
“折合还归碳里坐”，折合，就是到头来。还归碳里坐，就是还归到你原来所处的地方。	“Yet in the end returns to sit amid the charcoal”: “in the end” means ultimately. “Returns to sit amid the charcoal” means returning to the place where you originally were.
我们未修法前，因烦恼、执着，遮蔽了本性光明，经过修法，慢慢恢复了光明，怎么最后还回到黑黑的碳里坐呢？这句话是不是说错了呢？没有错！密宗修到最后，就是这样讲，它说，功夫做到家，就像腊月三十之月。	Before we practice the Dharma, afflictions and attachments obscure the luminosity of our intrinsic nature. Through practicing the Dharma, we gradually restore that luminosity. Why, then, do we finally return to sit amid black charcoal? Is this statement mistaken? It is not mistaken. This is how Esoteric Buddhism speaks of the final stage of practice: when one’s practice has reached completion, it is like the moon on the thirtieth day of the twelfth lunar month.
阴历十二月的最后一日，这天晚上还能看得到月亮吗？民间有一句赖账的俏皮话：“腊月三十有月亮时还钱。”腊月三十有月亮吗？没有！没有，就不还钱。	On the last day of the twelfth lunar month, can one still see the moon that night? There is a popular joking excuse for defaulting on a debt: “I will repay you when there is a moon on the thirtieth day of the twelfth lunar month.” Is there a moon on that day? No. Since there is none, the debt is never repaid.
为什么修道修到最后，竟如腊月三十之月呢？因为功夫做到光明大放、神通大发，还不是究竟位。必须做到一切摄归自心，一法不存，一丝不挂，一尘不染，才是了手时，故以满黑位以表之。	Why, when cultivation of the Way reaches its ultimate point, is it likened to the moon on the thirtieth day of the twelfth lunar month? Because even when one’s practice reaches a great outpouring of luminosity and a great manifestation of spiritual powers, one has not yet reached the ultimate stage. One must bring everything back into one’s own mind, with not a single dharma remaining, utterly bare and unstained by a single speck of dust. Only then is the work complete; therefore, this is represented by the position of complete darkness.
再说，修行到家无有生死可了，以佛性本无生死，六道皆如来寂灭之海，是故来去自由，随缘度生。故过了末后牢关，六道轮回就是了生死，了生死就是六道轮回，生死、涅　皆不可得。	Moreover, when practice has reached completion, there is no birth and death to transcend, for Buddha-nature is originally without birth and death, and the six realms are all the Tathāgata’s ocean of quiescence. Thus, one comes and goes freely, liberating sentient beings in accord with

	conditions. Having passed the final barrier, the six realms of rebirth are precisely transcendence of birth and death, and transcendence of birth and death is precisely the six realms of rebirth; birth and death and nirvāṇa are both unobtainable.
“折合还归碳里坐”，末等于初，真正到了家，就像无修行一样。佛性是一个大圆相，无始无终。但你不要误解为修成佛还返回来做烦恼众生。佛的境界是：烦恼不可得，菩提不可得，众生不可得，佛也不可得，无可取，无可舍。众生是对境生心，妄执妄取。这怎么能相同?	“Yet in the end returns to sit amid the charcoal”: the end is the same as the beginning. When one has truly arrived home, it is as though there had been no cultivation at all. Buddha-nature is a great perfect circle, without beginning or end. But do not misunderstand this as meaning that, after becoming a Buddha through practice, one returns to become an afflicted sentient being. The Buddha’s state is this: afflictions are unobtainable, bodhi is unobtainable, sentient beings are unobtainable, and even Buddhas are unobtainable. There is nothing to grasp and nothing to abandon. Sentient beings give rise to thoughts in response to objects, falsely cling, and falsely grasp. How could these be the same?
这“兼中到”是讲证道位。但是，光有证道位，没有见道位，证个什么呀？必须先有见道位。离开见道位，想入证道位是不可能的。所以恒河大手印一开始就讲见道位，说明见道位很重要。	This “Arrival within Both” concerns the stage of realization of the Way. Yet if there is only the stage of realization and no stage of seeing the Way, what could one realize? One must first have the stage of seeing the Way. Apart from the stage of seeing the Way, it is impossible to enter the stage of realization. Therefore, the Mahāmudrā of the Ganges begins with the stage of seeing the Way, which shows how important that stage is.
今天有两位居士问我这“五位君臣”的问题，所以拿“五位君臣”的内容、次序，来和恒河大手印对照。五位君臣的排列次序是：正中偏、偏中正、正中来、兼中至、兼中到，前两个是见道位，中间两个是修道位，最后一个是证道位。和恒河大手印一样，先要见道（就是明心见性，即“见宗”），这是很重要的。	Today two lay practitioners asked me about these “Five Ranks of Ruler and Minister,” so I have used their content and sequence to compare them with the Mahāmudrā of the Ganges. The sequence of the Five Ranks of Ruler and Minister is: the upright within the partial, the partial within the upright, coming from within the upright, arrival within both, and arrival within both. The first two are stages of seeing the Way, the middle two are stages of cultivating the Way, and the last is the stage of realizing the Way. It is the same with the Mahāmudrā of the Ganges: one must first see the Way—that is, realize the mind and see one’s true nature, or “see the principle”—and this is very important.

由于很多人对“有情无情同圆种智”还不怎么理解，我们因此再作解释。谁知一泻千里，讲了这么多，但仍未离大手印之“见宗”，所谓“万变不离其宗”是也。	Because many people do not yet fully understand “sentient and insentient alike perfect the all-knowing wisdom,” we shall explain it further. Before we knew it, the discussion had ranged far and wide. Yet it has never departed from the “seeing the principle” of Mahāmudrā; as the saying goes, “Though there may be ten thousand changes, they never depart from their source.”
四、谴离对空乐明的贪着	IV. Dispelling Attachment to Emptiness, Bliss, and Luminosity
前面讲到做功夫要“不擒不纵”，既不要压住妄念不让它起，而成土木金石，也不要纵容妄念让它瞎起，而流浪生死。现在接着讲：	Earlier we said that in doing the practice one should “neither restrain nor indulge”: neither suppress deluded thoughts so that they cannot arise, becoming like earth, wood, metal, or stone; nor indulge deluded thoughts and let them arise wildly, thereby wandering in birth and death. We now continue:
“离妄念，是无为而住之自心性，即智慧光明。”	“To be free of deluded thoughts is the self-nature that abides in non-contrivance; it is wisdom-light.”
假如我们能够离开妄念，不但上座修法，而且于行住坐卧一切时中离妄念，这就是无为而住之自心性，这是本来面目显现了。一切时一切处都不着相，心不住一点影子，这叫无为。不是不做事，有事尽管做。	If we can be free of deluded thoughts—not only when seated in meditation practicing the Dharma, but at all times, whether walking, standing, sitting, or lying down—this is the self-nature that abides in non-contrivance. This is the manifestation of the Original Face. At all times and in all places, do not cling to appearances, and let the mind abide in not even the slightest trace; this is called non-contrivance. It does not mean doing nothing. When there is work to do, simply do it.
终日吃饭，未曾咬着一粒米；终日穿衣，未曾挂着一根纱，这叫无住之心。无住之心就是我们天然本性。但是，初见本性没有神通妙用，叫素法身。就如买了一块素布，没有什么花色一样。	All day long one eats, yet has never bitten a single grain of rice; all day long one wears clothes, yet has never had a single thread hang upon one. This is called the non-abiding mind. The non-abiding mind is our natural intrinsic nature. However, when one first sees one’s intrinsic nature, one has no spiritual powers or wondrous functioning; this is called the plain dharmakāya. It is like buying a piece of plain cloth with no pattern or color.
能够无为而住的心就是素法身，就是智慧光明。有人说这个素法身没有神通妙用，光明不大。	The mind that can abide in non-contrivance is the pure dharmakāya; it is wisdom-light. Some say that this pure dharmakāya has no wondrous function of spiritual powers and that its light is not very great.

这是因为你还有住处，着在“无为而住”，不是真正无住，这就是遮盖你本性的妄情啊！把妄情去掉之后，念念不着相，智慧光明才能显现。你不可起心动念去求它，因为它本来是光明的。	This is because you still have something on which to abide: you are attached to “abiding in non-contrivance.” This is not genuine non-abiding; it is the deluded feeling that obscures your intrinsic nature. After deluded feeling has been removed, and thought after thought does not cling to appearances, wisdom-light can manifest. You must not stir the mind to seek it, for it is luminous from the very beginning.
比如宝珠是有光的，但宝珠上有一层污泥，遮住它了，光现不出来。污泥去掉后，光明自然就放出来了，还用再求一个光明吗？所以不要有所求，只要去除妄念，智慧光明自然就显现了。	For example, a precious jewel has light, but if it is covered by a layer of mud, its light cannot shine forth. Once the mud is removed, the light naturally radiates. Is there any need to seek another light? Therefore, seek nothing. Simply remove deluded thoughts, and wisdom-light will naturally manifest.
“若以有为为道而修，必不了悟本元。”	“If one cultivates by taking the conditioned as the Way, one will surely fail to awaken to the original source.”
反过来，我们假如是有为而修，心里有所住，就有个东西挡住，那就难以成道了。	Conversely, if we cultivate in a conditioned manner, with something on which the mind abides, then something obstructs us, and it becomes difficult to realize the Way.
“有为”者，就是有所求。将有所求当成“道”，那是妄心，是有所住着，与空灵无住的真心相去十万八千里，这样绝对不能明悟本来面目。不明真心，不识本来，那是盲修瞎练，要想成道，即如“以沙煮饭”无有是处。	“Conditioned” means having something one seeks. To take what one seeks as “the Way” is deluded mind; it is attachment and abiding. It is a hundred and eight thousand miles removed from the true mind, which is empty, numinous, and non-abiding. In this way, one can absolutely never awaken to the Original Face. Failing to understand the true mind and recognize one’s origin is blind cultivation and blind practice. To hope to realize the Way in this manner is like “cooking rice with sand”: it can never succeed.
比如说修净土的人，祈求西方的阿弥陀佛：你来拉我啊、你来拉我啊！这是以有为之心而修，很难与阿弥陀佛相应。	For example, practitioners of the Pure Land may pray to Amitābha Buddha in the West: “Come and pull me along! Come and pull me along!” This is cultivation with a conditioned mind, and it is very difficult for them to resonate with Amitābha Buddha.
因为不知道心是何物、佛是何物，把心和佛分成两边，有所追求，有所企盼，有所住着，心不清净，绝对生不了西方净土的。	Because they do not know what mind is or what Buddha is, they divide mind and Buddha into two sides. They pursue, hope for, and cling to

	something. Their minds are not pure, so they can absolutely not be reborn in the Western Pure Land.
现在不少学佛的人想发财，尤其是港澳台同胞和海外华侨中的居士，他们来学法都问：有什么办法让我做生意发财吗？他们学佛不是为了了生死，而是为了发财。内地的学法者，大都想发神通。这都是有为而修。	Nowadays, quite a few Buddhist practitioners want to become rich. This is especially so among lay practitioners from Hong Kong, Macao, and Taiwan, and among overseas Chinese: when they come to study the Dharma, they ask, “Is there any method that will enable me to prosper in business?” They study Buddhism not to transcend birth and death, but to become rich. Most Dharma students in mainland China want to develop spiritual powers. All this is conditioned cultivation.
这样修法的人，必不了悟本元，他绝对不能开悟，证见本来面目。因为用心不正，还着相，有所求。要把心洗空净了才好，一切不要，一切不着，无为而修，才与本真相应；一有所求就背道而驰，不能悟道了。	Those who cultivate in this way will surely fail to awaken to the original source. They can absolutely not awaken or directly realize the Original Face, because their intention is improper: they still cling to appearances and seek something. One must cleanse the mind until it is empty and pure, wanting nothing and clinging to nothing. Only by cultivating in non-contrivance can one accord with what is fundamentally real. The moment one seeks something, one goes directly contrary to the Way and cannot realize it.
假如你说仅要神通而已，那更不对了。你要神通，魔王就乘机捣乱了，化作佛来迷惑你，你当作真佛，心花乱放，魔即乘机进入你的心里去了，让你成魔，佛也救不了你。	If you say that you want only spiritual powers, that is even more wrong. If you seek spiritual powers, Māra will seize the opportunity to cause trouble, manifesting as a Buddha to delude you. Taking him for a true Buddha, your mind will blossom with joy, and Māra will take the opportunity to enter your mind and turn you into a demon. Even the Buddha will be unable to save you.
所以，以“有为”为“道”而修的人，“必不能了悟本元”，绝对不会开悟，绝对不会认识根本，绝对不会知道根本、佛性是什么东西，绝对不能成道！有所住着，哪里会成道呢？成魔倒是有份在！	Therefore, those who cultivate by taking the “conditioned” as “the Way” “will surely fail to awaken to the original source.” They will absolutely not awaken, recognize the root, or know what the root and Buddha-nature are; they can absolutely not realize the Way. How could one realize the Way while clinging and abiding somewhere? Becoming a demon, however, is certainly within reach!

因此，我们修法，要识得根本，要无所追求，要知道我们本来是佛，把我们的妄情消掉就行了，不要去求什么东西。一有所求，就要成魔了。魔是有神通的，他知道你心动，他就来了。所以心魔一动，外魔就来了。	Therefore, when we cultivate the Dharma, we must recognize the root, seek nothing, and know that we are originally Buddhas. We need only eliminate our deluded feelings; there is no need to seek anything. Once you seek something, you are heading toward becoming a demon. Demons possess spiritual powers. They know when your mind stirs, and then they come. Thus, when the inner demon stirs, the outer demon arrives.
什么叫心魔？有所住就是心魔。心一着相，外魔就乘机而入；心不着相，心不动，外魔不得其门而入。魔来了，我不睬，“凡所有相，皆是虚妄”，佛来佛斩，魔来魔斩，一切都不可得，他怎能进得来啊？不要怕魔，魔是心现的，你心不魔，任他外魔法力多高超也进不来。	What is an inner demon? Having something on which to abide is the inner demon. Once the mind clings to appearances, outer demons seize the opportunity to enter; when the mind does not cling to appearances and does not stir, outer demons find no door through which to enter. If demons come, I pay them no heed: “All appearances are false and unreal.” If a Buddha comes, slay the Buddha; if a demon comes, slay the demon. Since nothing is attainable, how could they enter? Do not fear demons. Demons are manifested by the mind. If your mind is not demonic, then no matter how great the powers of outer demons may be, they cannot enter.
我们学佛修法，因地要正，先要弄清楚这个问题：我们了了常知的灵明真心就是佛，除此之外没有佛。千佛万佛同我们这了了常知的真心本是一体、本是一个，任他佛形象现前我们也不睬。	When we study Buddhism and cultivate the Dharma, the causal ground must be correct. First, we must clearly understand this: our numinous, lucid true mind of clear, ever-present knowing is Buddha. Apart from this, there is no Buddha. The thousand Buddhas and myriad Buddhas are originally one body, one reality, with this true mind of clear, ever-present knowing. No matter what form of Buddha appears before us, we pay it no heed.
晓得一切相都是假的，一切都不可得，我们这个妙明真心才是真佛，那么你就不会入魔了，你就可以成大道了。不然，心不清净，有所住有所求，必是招魔入魔成魔去了，与道无有丝毫干系。是故大手印强调，以“有为”为“道”的修道者，必不能悟见本性，不能成大道。	Once you know that all appearances are false and that nothing is attainable, and that only this wondrously lucid true mind is the true Buddha, you will not fall into demonic states and can realize the great Way. Otherwise, if the mind is impure and has attachment and seeking, one will surely invite demons, enter demonic states, and become a demon; this has not the slightest connection with the Way. Therefore, Mahāmudrā emphasizes that those who cultivate by taking the “conditioned” as “the Way” will surely be unable to awaken to and

	see their intrinsic nature, and cannot realize the great Way.
“此为自心元所俱生智，但初修虽欲自然住定于本元，然所住不越于贪着乐、明、无念等功力之中。”	“This is the innate wisdom of one’s own mind from the very origin. Yet although beginners in practice may wish to abide naturally and steadily in the original source, what they abide in does not go beyond such attainments as attachment to bliss, luminosity, and no-thought.”
这离知的智慧光明，不从外得，它是自心本具的性能。	This wisdom-light free from conceptual knowing is not obtained from outside; it is an inherent capacity of one’s own mind.
但是，初修的人即使很想使心自然安住清净本元之中，也是做不到的，因为不明本来面目，还落入有为而修之中，所住之处没有超越快乐、光明、无念（即是空）等等这些功夫。这些功夫有吗？有的。	Yet even if beginning practitioners greatly wish for the mind to rest naturally within the pure original source, they cannot do so. Because they do not understand the Original Face, they still fall into conditioned cultivation. What they abide in does not transcend such attainments as bliss, luminosity, and no-thought—that is, emptiness. Do such attainments exist? They do.
比如快乐，当你做功夫到了第三禅乐境时，世上所有的快乐都比不上它，但是，不要贪住在上面，虽然有，须等于无一样，不贪着。	Take bliss, for example. When your practice reaches the blissful state of the third dhyāna, no worldly pleasure can compare with it. Yet do not greedily abide in it. Although it exists, you must treat it as though it did not and not become attached to it.
假如你贪住在快乐、光明和无念，就坏了，特别是贪住在无念上，那更是坏了，因为这个无念是死的。坐在那里不动，一个念头也没有，那你就变成土木金石，把自己的心压死了。	If you greedily abide in bliss, luminosity, or no-thought, it is harmful. Attachment to no-thought is especially harmful, because this no-thought is dead. If you sit there without moving and without a single thought, you become like earth, wood, metal, or stone; you have suppressed your own mind to death.
贪着快乐是喜魔来了，贪着光明是明魔来了，贪着无念是空魔来了。而我们的本性光明是大光明，尽管它光明朗照十方无障碍，但是它自己不说自己是光明，不住光明相。	Attachment to bliss means that the demon of joy has come; attachment to luminosity means that the demon of luminosity has come; attachment to no-thought means that the demon of emptiness has come. But the luminosity of our intrinsic nature is great luminosity. Although it shines brightly throughout the ten directions without obstruction, it does not proclaim itself to be luminosity or abide in the appearance of luminosity.

假如你住光明相，被光明相所遮，就把你妙体的无边神用遮掉了，所以不能住光明。因此，我们打坐的时候，不许见光见佛，有光可见还不行。不是连看也不许看，而是不许贪住在上面，须看见了等于没看见一样。	If you abide in the appearance of luminosity, obscured by that appearance, you obscure the boundless wondrous functions of your essential nature. Therefore, you must not abide in luminosity. When we sit in meditation, we must not seek to see light or Buddhas; even seeing light is not acceptable. This does not mean that you are forbidden even to look at it; rather, you must not greedily abide in it. Having seen it, you should treat it as though you had not seen it.
为什么？由于初初发的光是微弱的光，你心念稍微一动，光明就没有了。光明来了你不睬也不动，光明就越发越大，你一睬心念一动，光明就被盖掉了。所以，你如果是带着异计而修，从好的方面来说，不过是住着在快乐、光明、无念上面而已；坏的方面呢，就是你要着魔的，因为你有所求，魔就乘机而入。因此，不要带异计而修啊！	Why? Because the light that first arises is faint. If your thought stirs even slightly, the luminosity disappears. When luminosity comes and you neither heed it nor stir, it grows ever greater; but once you heed it and thought stirs, the luminosity is obscured. Therefore, if you cultivate with ulterior designs, then at best you merely abide in bliss, luminosity, or no-thought; at worst, you are about to fall under demonic influence. Because you seek something, demons seize the opportunity to enter. Therefore, do not cultivate with ulterior designs!
“当遣离贪着如是等功力境，顿然安住，方现赤裸了彻之自性本元体。”	“One should cast off attachment to such states of attainment as these. Only then, abiding suddenly and directly, does the naked and thoroughly lucid original essence of intrinsic nature appear.”
我们做功夫时，应当遣除上面所说的快乐、光明、无念等等的功力境界。为什么？因为这只是初步定境的影相，赤裸的自性本元体还未现出来，不过是比初修者有了一点影境而已。	When we practice, we should cast off the states of attainment mentioned above—bliss, luminosity, no-thought, and the like. Why? Because these are merely reflections of preliminary states of samādhi. The naked original essence of intrinsic nature has not yet appeared. One merely has a slight semblance of such states beyond that of a beginner.
功夫并不是开悟啊！比如高峰祖师，他的师父问他：“日间浩浩时还作得主么？”修行人在日常动用的一切境界中，要作得主，不为境界所牵，不跟境界走，才有少分定力，方与本元体有些许相应。	Attainment in practice is not awakening. For example, Patriarch Gaofeng’s teacher asked him, “Amid the vast activity of daytime, can you remain master?” A practitioner must remain master amid all the circumstances of daily activity, neither being drawn by circumstances nor following them. Only then does one have a small measure of meditative stability and some slight resonance with the original essence.

所以，他师父问他在日常动用中，能把一切境界照破，喜也不喜，乐也不乐，悲也不悲，苦也不苦，空净也不空净，不为境界所干扰吗？能作得主吗？高峰祖师说：“作得主。	Therefore, his teacher asked whether, amid daily activity, he could see through all circumstances: neither delighting in joy, nor taking pleasure in pleasure, nor grieving in sorrow, nor suffering in suffering; neither treating emptiness and purity as emptiness and purity; and remaining undisturbed by circumstances. Could he remain master? Patriarch Gaofeng said, “I can remain master.”
”师又问：“睡梦中作得主么？”睡着做梦了，晓得是梦境而不动摇，什么来了都不怕，老虎来了也不怕，假的；仇人来了不怕，假的；发大财也不要，一切都是假的，这就是睡梦当中做得主。	The teacher further asked, “Can you remain master in dreams?” When asleep and dreaming, one knows it is a dream-state and does not waver. Whatever comes, one is unafraid: if a tiger comes, there is no fear, for it is false; if an enemy comes, there is no fear, for it is false; even if great wealth comes, one does not want it, for all is false. This is remaining master in dreams.
睡梦当中做得主，力量比白天大十倍。因为我们醒的时候只是迷，睡着时候是昏迷。昏迷的时候，你还能明明白白、清清爽爽地晓得这是幻境、梦境，心不动摇，这力量是很大的。	To remain master in dreams requires ten times the strength needed during the day. When awake, we are merely deluded; when asleep, we are deeply deluded. If, in deep delusion, you can still know clearly and lucidly that this is an illusory state, a dream-state, and your mind does not waver, that strength is immense.
我们人临死能作得主，先要梦境中能作得主，因为临死时是大昏迷，睡梦是小昏迷，小昏迷尚不能作主，那大昏迷时就更不能作得主了。高峰祖师功夫好、本事大，他答道：“作得主。”	For us to remain master at the time of death, we must first be able to remain master in dreams. At death there is great delusion; dreaming is lesser delusion. If one cannot remain master in lesser delusion, one will be even less able to remain master in great delusion. Patriarch Gaofeng’s practice and abilities were excellent, and he replied, “I can remain master.”
高峰祖师两次答：“作得主。”的确是好功夫，乃我辈后学作功夫的典范与榜样。我们学佛修道，就是为了在生死岸头作得主，不为业障所牵累而沉沦苦海。	Patriarch Gaofeng answered twice, “I can remain master.” This was indeed excellent practice, a model and example for later students like ourselves. We study Buddhism and cultivate the Way in order to remain master at the shore of birth and death, rather than being dragged down by karmic obstacles and sinking into the sea of suffering.
要做到这一点，我们大家先要练习在日用当中作得主，不为顺逆之境缘所转，不被喜怒哀乐之妄情所移，顺不喜逆不忧，一切皆如空花幻影，不可得，不粘不住，而	To accomplish this, we must first train ourselves to remain master in daily life, not be turned by favorable and adverse circumstances, and not be

后方能于睡梦中作得主。假如这一点也做不到，还说什么了生死呢？因为生死的根源，就是妄念不息，随境攀缘呀！	moved by the deluded feelings of joy, anger, sorrow, and pleasure. In favorable circumstances, do not rejoice; in adverse circumstances, do not grieve. Regard everything as flowers in empty space and illusory shadows—unattainable, neither clung to nor abided in. Only then can one remain master in dreams. If one cannot even do this, how can one speak of transcending birth and death? The root of birth and death is precisely that deluded thoughts do not cease and one grasps at circumstances.
宁波有一位居士，正在打坐用功时，突然有人来报她儿子落水了，她坐在那儿一动也不动。有人骂她道：“你怎么这样无情？自己骨肉掉水里，竟然不去救？”她还是无动于衷，照样用功。	There was a laywoman in Ningbo who was sitting in meditation when someone suddenly came to report that her son had fallen into the water. She sat there without moving. Someone rebuked her: “How can you be so heartless? Your own flesh and blood has fallen into the water, yet you will not go save him?” She remained utterly unmoved and continued her practice as before.
她的定力功夫是好的，但是见死不救并不好，未免残忍。怎样做才对呢？人还是要救，但要心不动，救了等于没有救过一样，不是坐着一点儿不动。然而话又说回来，像她这样的功夫算不错的了，要是我们早已是方寸大乱了。	Her meditative stability is good, but it is not right to stand by and watch someone die; that would be cruel. What, then, is the right thing to do? One should still save the person, but without letting the mind move—having saved them, it is as though one had done no saving at all. This does not mean sitting there without moving in the slightest. Yet, having said that, her cultivation is quite good. Had it been us, we would already have been in utter confusion.
有一个人家里遭火灾了，女主人想起自己的孩子还在屋里，心慌意乱了，赶紧冲进屋里，往床上一抓，出来一看：啊呀！错了，抱出了个枕头。她马上昏过去，孩子也被烧死了。你们看这就是方寸大乱的结果啊！	A family’s home caught fire. The mistress of the house remembered that her child was still inside, panicked, and rushed into the house. She grabbed at the bed and ran out, only to see: “Oh no! I was wrong—I brought out a pillow.” She immediately fainted, and the child was burned to death. You see, this is the result of being thrown into utter confusion!
所以，在境界当中你动不动摇，是一大考验，这也是功夫。高峰祖师在日用当中，不管什么事情来了，都能做得主不动摇，功夫很不错；睡梦当中也做得主，功夫更不得了。	Therefore, whether or not you are shaken amid circumstances is a major test; this, too, is cultivation. In his daily life, Patriarch Gaofeng could remain in command and unshaken no matter what happened; his cultivation was quite good. If one can remain in command even in dreams, one’s cultivation is all the more extraordinary.

他师父看他功夫确实不错，要考察他的悟性，于是进一步问他：“无梦无想时，主人公在哪里？”高峰一愣：梦也没有思想也没有，主人公在哪呢？左思右想，终是答不出来，他师父叫他去参。	His teacher saw that his cultivation was indeed quite good and wished to test his capacity for awakening. He therefore asked him further: “When there are neither dreams nor thoughts, where is the master?” Gaofeng was startled: There are no dreams and no thoughts—then where is the master? He pondered this from every angle, but in the end could not answer. His teacher told him to investigate it.
（元音上师曰：“你们大家代高峰祖师答一答，无梦无想，主人公在什么处？”众皆默然。上师道：“我代大家试答如何？”即厉声道：“的的！”）高峰祖师再参，后来就开悟了。开悟后高峰祖师就在天目山狮子崖闭死关。	(Master Yuanyin said: “All of you, answer on Patriarch Gaofeng’s behalf: when there are neither dreams nor thoughts, where is the master?” Everyone remained silent. The master said, “Shall I try answering for you?” Then he shouted sternly, “Precisely!”) Patriarch Gaofeng continued his investigation and later awakened. After awakening, Patriarch Gaofeng entered a closed retreat at Lion Cliff on Mount Tianmu.
所以，功夫归功夫，悟性归悟性啊！假如我们做功夫时，能够遣除快乐、光明、无念等等的功力境界，修法修至能所双亡，根尘脱落，前后际断时，“啪”地一声，忽然爆破，内而身心，外而世界，乃至虚空一时粉碎，化为乌有，顿然安住不动。	Thus, cultivation is one thing, and capacity for awakening is another. If, in our cultivation, we can dispel states arising from practice—such as bliss, luminosity, and thoughtlessness—and cultivate until subject and object both vanish, and the sense faculties and their objects fall away, so that the divisions of past and future are cut off, then with a sudden “snap,” there is an abrupt explosion: inwardly, body and mind; outwardly, the world; and even empty space all shatter at once and vanish into nothingness. One then suddenly abides unmoving.
此时虽一无所有，安住不动，但是非如木石，而是灵知了了，我们的“赤裸了彻之自性本元体”就显现出来了。	At this time, although there is nothing at all and one abides unmoving, one is not like wood or stone. Rather, there is clear, numinous knowing, and our “original fundamental essence of naked and thorough self-nature” appears.
因此，我们无论修什么宗，都要修至能所双亡，心法双泯时，“啪——”地一声，“大地平沉，虚空粉碎”，一无所有而又了了分明的自性本元体才能显现出来！比如念佛法门，以一句佛号“阿弥陀佛……”，都摄六根，把眼耳	Therefore, no matter which school we practice, we must cultivate until subject and object both vanish and mind and phenomena both fall away. Then, with a “snap”—“the great earth sinks level and empty space shatters”—the original fundamental essence of self-nature, in which there is nothing at all yet everything is clearly distinct, can appear. For example, in the Buddha-recitation Dharma gate,

	with the Buddha-name “Amitābha Buddha . . . ,” gather in the six sense faculties and hold fast to the eye, ear,
鼻舌身意统统抓住，念到真正归一了，无心可心，无念可念时，念也就没有，佛也没有了，“啪——”，当下即亲见真佛，生到佛土。	nose, tongue, body, and mind faculties. Recite until they truly return to one: when there is no mind that can be minded and no thought that can be thought, recitation itself is gone, and the Buddha is gone as well. With a “snap,” one immediately and directly sees the true Buddha and is reborn in the Buddha-land.
我们学心中心法的人也是如此，一句佛心咒“嗡伯拉伯拉……”，把六根摄住，心念耳闻，意不外驰，时节因缘到来，“啪——”能念所念顿时脱落，了彻的、无住的本元自性就清清爽爽、明明白白地显现了。	Those of us who study the Heart-of-Heart Dharma are the same. With the Buddha-Heart Mantra, “Oṃ boluo boluo . . . ,” gather in the six sense faculties; let the mind recite and the ears hear, without allowing the mind to wander outward. When the time and conditions arrive, with a “snap,” both the one who recites and that which is recited instantly fall away, and the thorough, non-abiding original self-nature appears cleanly and clearly.
功夫要做，不然，无法打开本来，见自本性；光是空谈理论，乃画饼充饥，无有是处。我们要在日用当中做得主，如果你一遇到事情就不行，做不得主，那是药水汞，遇火即飞，敌不得生死的。	Cultivation must be undertaken. Otherwise, one cannot open up one’s original nature and see one’s own intrinsic nature. Merely talking about theory is like drawing cakes to satisfy hunger; it is of no use. We must be able to remain in command in daily life. If, whenever something happens, you cannot manage and cannot remain in command, then you are like medicinal mercury, which flies away when it meets fire; you cannot withstand birth and death.
做功夫，打开本来，梦醒了，晓得一切都是梦境，动什么心？一切恩恩怨怨、是是非非都消殒了，所以叫乘悟并消。一切事情都是梦境，不悟，执以为实有；一觉，如热汤消冰，一切业障都空了。这就是平常所说的“了则业障本来空”啊！所以说功夫要做，不做，开悟的时节因缘怎么会来啊？怎么会打开本来呢？	Do the work of cultivation, open up the original nature, and awaken from the dream. Once you know that everything is dreamlike, why let the mind be stirred? All favors and grievances, rights and wrongs, disappear; hence the saying, “With awakening, both are dissolved.” All things are dreamlike. Without awakening, one clings to them as truly existent; once awakened, it is like ice melting in hot water, and all karmic obstacles become empty. This is what is ordinarily meant by: “Once understood, karmic obstacles are originally empty.” Therefore, cultivation must be undertaken. Without it, how could the time and conditions for awakening ever arrive? How could one open up the original nature?

有人问我做功夫需要多长时间？这要看你功夫做得绵密不绵密，若是断断续续的那不行；假如我们功夫做得绵密，今天打坐、明天打坐，持续不停；打坐下来之后，时时不忘观照，不跟境界跑，不过三五年工夫，你就彻见本性了。	Someone asked me how long cultivation takes. That depends on whether your practice is continuous and seamless. If it is intermittent, it will not do. If our practice is continuous and seamless—sitting in meditation today and tomorrow, without interruption—and, after rising from meditation, never forgetting to maintain contemplation, without following circumstances, then in no more than three to five years you will thoroughly see your intrinsic nature.
为什么说我们修心中心法要修一千座呢？就是说认真修三年工夫就行了。你假如不绵密用功，修修停停，停停修修，三天打鱼两天晒网的，那不用说三五年不行，就是三五十年也不行。	Why do we say that practitioners of the Heart-of-Heart Dharma should complete one thousand meditation sessions? It means that three years of earnest practice will suffice. If you do not apply yourself continuously and seamlessly, but practice for a while and stop, stop and practice again—fishing for three days and drying the nets for two—then not only will three to five years be insufficient; even thirty to fifty years will be insufficient.
又有人问一千座坐过又怎样呢？关于这个问题，已讲过多遍，兹再重复说一遍。一千座者，就是说这心中心法是仗佛、菩萨之力加持，功法殊胜，切实认真地修法三年，就一定能打开本来，亲见自性。假如拖拖沓沓、断断续续、一曝十寒地修法，不要说一千座不能见本性，就是三、五千座也不能见性。	Others ask, “What happens after one has completed one thousand sessions?” This question has already been explained many times, but I shall repeat it once more. One thousand sessions means that the Heart-of-Heart Dharma relies upon the empowering support of Buddhas and bodhisattvas. Its method is extraordinary: if you practice earnestly and conscientiously for three years, you will certainly open up the original nature and directly see your self-nature. If you practice in a dilatory, intermittent manner, working only sporadically, then not only will one thousand sessions fail to reveal your intrinsic nature; even three or five thousand sessions will not enable you to see your nature.
还有人问：一千座之后是不是不修法了？我们上次讲过，饶你上根顿悟，多生历劫的习气，也不能一旦尽除，还要时时观照，在事境上锻炼，损之又损，把习气消尽了才行啊！悟后做功夫就是无修之修为真修，不是不修而是不要执着打坐，落在乐境中，成为法执障。	Others ask, “After one thousand sessions, do we no longer practice the Dharma?” As we said last time, even if you are of the highest capacity and awaken suddenly, the habitual tendencies accumulated through many lives and kalpas cannot be eliminated all at once. You must still maintain contemplation at all times, tempering the mind through circumstances and reducing them again and again, until your habitual tendencies are exhausted. Cultivation after awakening is true

	cultivation through non-cultivation. This does not mean not cultivating; rather, it means not becoming attached to sitting in meditation and falling into states of bliss, thereby turning them into the obstacle of attachment to dharmas.
反过来，假如你定力不足，见境还要动摇，那还要加工打坐，增强定力，才能渡过重关。如定力相当，只消时时凛觉，不费丝毫力气，非常轻松省力，不是还要修这个法、积那个功德……在法相上忙得不可开交。	Conversely, if your meditative stability is insufficient and you are still shaken by circumstances, then you must undertake additional meditation sessions and strengthen your stability before you can pass this crucial barrier. If your stability is adequate, you need only remain alert at all times. This requires no effort at all and is exceptionally easy and economical; it does not mean that you must still practice this Dharma or accumulate that merit, keeping yourself frantically busy with formal dharmas.
无论你悟不悟，在法相上做功夫，都是徒费精力，自找麻烦，无有是处。所以说，做功夫越省力越好，越轻松越好，越费力气越坏。	Whether or not you have awakened, doing cultivation on the level of formal dharmas is merely a waste of energy and an invitation to trouble; it is of no use. Thus, the less effort cultivation requires, the better; the more relaxed it is, the better. The more strenuous it is, the worse.
五、顿断妄念，自性现前	V. Instantly Severing Deluded Thoughts and Bringing Self-Nature Before You
“急呼‘呸’字，顿断妄想之流。”	“Urgently call out the word ‘pei!’ and instantly cut off the stream of deluded thoughts.”
妄念动，急呼“呸”，这是大手印断妄念的要诀。念佛的人不要此法，只要把佛念一提，念一声阿弥陀佛就行了。其他行人于妄念一动时，就急呼“呸”，马上凛觉，妄想的源流“啪”地一下就断了。	When a deluded thought arises, urgently call out “pei!” This is the essential instruction of Mahāmudrā for cutting off deluded thoughts. Those who practice Buddha-recitation do not need this method; they need only raise up the Buddha-recitation and recite “Amitābha Buddha” once. When deluded thoughts arise, other practitioners should urgently call out “pei!” and immediately become keenly alert. With a “snap,” the source and stream of deluded thoughts is cut off.
比如我们想到发财，就“呸”，发什么财？白日做梦！这样妄念就断掉了。假如妄念势力强，即贪心重，呸它不断时，就须持咒，假佛力来消除了。	For example, when we think of getting rich, we say, “Pei! What wealth? Daydreaming!” In this way, the deluded thought is cut off. If deluded thoughts are forceful—that is, if greed is heavy—and “pei!” cannot cut them off, then one must recite a mantra and rely on the Buddha’s power to eliminate them.

“息粗妄心所而住定，则离攀缘一切法之境，自性即明彻，赤显离心智慧，如如现住。”	“When the coarse deluded mental factors are stilled and one abides in samādhi, one is freed from the realm of clinging to all dharmas. Self-nature then becomes bright and thoroughly clear, and the nakedly manifest wisdom free from mind abides just as it is.”
把粗妄心所息掉（我们的心王心所，有八大心王，五十一个心所。其中最坏的心所是五个遍行心所，即作意、触、受、想、思。	Still the coarse deluded mental factors. (Our mind king and mental factors include eight principal consciousnesses and fifty-one mental factors. Of these, the worst are the five universal mental factors: attention, contact, feeling, perception, and volition.
“作意”即意根，翻动势力之强大，从来没有停止过，不要以为睡觉它就停止了，它在繁衍梦境，还是没有停止，要到最后金刚萨　定，才能把它定下来），就是把对境生心的粗妄歇下来，才能安住定境而不动。	“Attention” is the mind faculty. Its stirring force is immense and has never ceased. Do not think that it stops when you sleep; it continues generating dreams. Only in the Great Samādhi of Vajrasattva can it finally be stilled.) This means stilling the coarse delusions that arise when the mind encounters objects. Only then can one abide unmoving in a state of samādhi.
修法能对境不生心，就有相当功力了。我们人时时刻刻都是对境生妄心，并且不断攀缘，由这想到那，由那想到这，无有停息。	If, in practicing the Dharma, one can encounter circumstances without giving rise to mind, one already has considerable skill. We human beings constantly give rise to deluded thoughts in response to circumstances and endlessly cling to conditions, thinking from this to that and from that to this, without cease.
假如攀缘之心能停下来，就能安然入定，离一切妄想攀缘虚妄之境，我们的自性就明了透彻、赤裸无遗显现出来（即朗然现前），从而打开离生灭有无、而空灵无住的、如如不动的般若大智了。	If the mind that clings to conditions can stop, one can peacefully enter samādhi and be free from all false realms of deluded thought and clinging. Our self-nature then appears brightly, thoroughly, and utterly bare—clear and evident before us—and thereby opens the great prajñā wisdom that is free from arising and ceasing, existence and nonexistence; empty, numinous, non-abiding, and unmoving just as it is.
就是说我们修法功夫第一步须息掉对境生心的粗妄，进一步离开攀缘境界，心不乱动，我们本来的自性就明明了了、清清澈澈、赤裸裸地显现出来了，就是离开妄想心的如如不动的光明大智慧也显现出来了。	That is to say, the first step in cultivation is to still the coarse delusions of giving rise to mind in response to objects. Going further, one leaves behind the realm of clinging to conditions, and the mind no longer moves in confusion. Our original self-nature then appears distinctly, limpidly, and

	nakedly. The luminous great wisdom, unmoving just as it is and free from the deluded mind, also appears.
所以佛法就是妙，教我们认识真理，不要跟假相跑。我们若被假相迷惑，那就六道轮回；离开假相，你认识了真心就超脱了，就能证得大神通，得大受用。	Thus, the Buddhadharma is wondrous: it teaches us to recognize the truth and not follow false appearances. If we are deluded by false appearances, we remain in cyclic rebirth within the six realms. Once we leave false appearances behind and recognize the true mind, we transcend them, attain great spiritual powers, and gain great benefit.
因此，我们真要生到西方极乐世界，不是马马虎虎地念两声佛、念两句经就可以生的，要用阿弥陀佛之慧剑，斩断我们对娑婆世界这个假相的迷恋之情，才能生西的。	Therefore, if we truly wish to be reborn in the Western Land of Ultimate Bliss, it is not enough to casually recite the Buddha's name a few times or chant a few passages of scripture. We must use Amitābha Buddha's sword of wisdom to cut off our infatuated attachment to the false appearances of the Sahā world. Only then can we be reborn in the West.
所以说“纯想即飞”，也就是我们平日所说的初定，就是我们做功夫能够做到即使真正佛来了，也只是念：阿弥陀佛、阿弥陀佛……，别的什么都没有，只这思想是佛，我全想是佛，佛是我全想，全佛是想，全想是佛，那你就决定生西。	Thus it is said, “Pure thought brings flight.” This is what we ordinarily call the initial meditative stability: through cultivation, even if a real Buddha were to appear, one simply recites, “Amitābha Buddha, Amitābha Buddha . . .” There is nothing else. One's every thought is Buddha; Buddha is one's every thought; the whole Buddha is thought, and the whole of thought is Buddha. Then one will certainly be reborn in the West.
假如你不是这样呢？有念无念的念几声阿弥陀佛，心里想着此事彼事，那就不行了。有人问修念佛法门为何要念经呢？念经就是要你认识真理。佛经里说要上品上生，就要读诵大乘经典。为什么呢？读诵大乘经典就能明理。	But if you are not like this—if you recite “Amitābha Buddha” a few times, sometimes mindfully and sometimes not, while thinking about this matter and that—then it will not do. Someone asks why those who practice the Buddha-recitation Dharma gate must recite sūtras. Reciting sūtras is meant to help you understand the truth. The Buddhist scriptures say that, to attain the highest grade of the highest rebirth, one must read and recite Mahāyāna scriptures. Why? Because reading and reciting Mahāyāna scriptures enables one to understand principle.
明白一切本来是佛，众生是佛，只是我们迷惑着相，而把自性忘掉了。我们不要迷惑住相，不要贪着功德，功	Understand that all are originally Buddha: sentient beings are Buddha. It is only because we are deluded and cling to appearances that we forget

德就是我们的自心，自心是大功之母，大功告成就是成佛。我人六道轮回或往生西方净土，乃心使然也。	our own nature. We should not be deluded or abide in appearances, nor should we crave merit and virtue. Merit and virtue are our own mind; the self-mind is the mother of great accomplishment. The completion of great accomplishment is Buddhahood. Whether we human beings undergo rebirth in the six realms or are reborn in the Western Pure Land is brought about by the mind.
万德之根本是心，一切万德都从心出，“无不从此法界流，无不归还此法界”。所以，心是根本，是一切法的根本啊！平时我叫大家读诵大乘经典，就是要我们明白这个道理。	The root of all myriad virtues is the mind. All myriad virtues arise from the mind: “Nothing does not flow forth from this Dharma realm; nothing does not return to this Dharma realm.” Therefore, the mind is the root; it is the root of all dharmas. The reason I ordinarily ask everyone to read and recite Mahāyāna sūtras is to help us understand this principle.
这里讲的净土法是大乘的净土法，跟禅宗道理一鼻孔出气。净土宗是三根普摄的大乘佛法，不仅是度中下根人，三根人都摄在里面，都是同一个心，净土就是心，心就是净土。	The Pure Land Dharma discussed here is the Mahāyāna Pure Land Dharma, and its principle is of one piece with that of the Chan school. The Pure Land school is Mahāyāna Buddhism that universally embraces practitioners of all three capacities. It does not merely liberate those of middling and lesser capacities; it encompasses all three capacities. All share the same mind: the Pure Land is mind, and mind is the Pure Land.
《阿弥陀经》说“从是西方，过十万亿佛土，有世界名曰极乐”，十万亿佛土就是十度万行，即是用“施、戒、忍、精、禅、慧、方、愿、力、智”来把心修空，开大智慧。心空了，就跨过十万亿佛土，到西方了。	The Amitābha Sūtra says, “From here westward, passing through a hundred thousand koṭis of Buddha lands, there is a world called Ultimate Bliss.” These hundred thousand koṭis of Buddha lands are the ten perfections and myriad practices. That is, one uses generosity, precepts, patience, diligence, dhyāna, wisdom, skillful means, vows, strength, and knowledge to cultivate the mind until it is empty and great wisdom opens. Once the mind is empty, one has crossed beyond the hundred thousand koṭis of Buddha lands and arrived in the West.
所以说西方非遥远，就在你面前。简单说一句，就是你心无所住，一切皆空，你心就是佛，佛就是你心，这里就是西方，西方就是这里，当下就生西方了。不要等死后，活的时候就生西方，是真的生西方；活的时候不能生西方，到死了才生西方，恐就难了。	Therefore, the West is not far away; it is right before you. Simply put, when your mind abides nowhere and all is empty, your mind is Buddha and Buddha is your mind. Here is the West, and the West is here; in this very moment, you are reborn in the West. Do not wait until after death. Be reborn

	in the West while alive—this is genuine rebirth in the West. If you cannot be reborn in the West while alive and wait until death to be reborn there, it may be difficult indeed.
“洞达离生灭有无诸边，超绝语意分别境，而自安住离言思之智慧性境中。此指法身体性智、瑜伽、见宗。”	“Thoroughly comprehend and depart from all extremes of arising and ceasing, existence and nonexistence; transcend the realm of discrimination by language and ideation; and naturally abide in the wisdom-nature realm beyond words and thought. This refers to the intrinsic wisdom of the dharmakāya, yoga, and the school of realization.”
意为我们要明明白白地晓得生灭、有无等等相对的知见是假的，并且要离开这些边见，超越语言意根分别的相对之境，那么，就自自然然地安住在无语言可说、无思想可动的朗照的大智慧的本来自性当中了。	This means that we must clearly understand that such relative views as arising and ceasing, existence and nonexistence are false. We must leave behind these extreme views and transcend the relative realm of discrimination by language and the mind faculty. Then we naturally abide within the originally inherent nature of vast, luminous wisdom, where there are no words to speak and no thoughts to stir.
“洞达”者就是洞然明白、彻底通达。离生灭有无诸边，就是离开生和灭、有和无等种种边见。生灭、有无等见解，都是相对的妄知妄见，就像海市蜃楼一样虚妄不实，不合中道义，故为边见。	“Thoroughly comprehend” means to understand clearly and penetrate completely. To depart from all extremes of arising and ceasing, existence and nonexistence means to leave behind all kinds of extreme views, such as arising and ceasing, existence and nonexistence. Views such as arising and ceasing and existence and nonexistence are all relative, deluded knowledge and deluded views. Like a mirage, they are false and unreal; they do not accord with the meaning of the Middle Way, and are therefore called extreme views.
而我们时时处处都埋在相对的妄境中过活，在那里分辨好坏、分辨是非、分辨长短，从未离开过生灭、有无诸边。比如，以为人身活着的时候是有，死了以后就什么都没有了，这是边见。	Yet we live at all times and in all places immersed in the deluded realm of relativity, distinguishing good from bad, right from wrong, and long from short. We have never departed from the extremes of arising and ceasing, existence and nonexistence. For example, to suppose that a person exists while alive but becomes absolutely nothing after death is an extreme view.
假如能识得凡是相对而有的，都是虚妄的影子，都不去追取，那么，即可于妄心息处，洞达本有的绝对真心。真心就是佛性，非有、非无、非长、非短、非生、非	If we can recognize that everything arising through relativity is merely a false shadow and cease pursuing it, then, where the deluded mind comes

灭、非好、非坏、非美、非丑……，一切皆非，语言描述不到，思维推理不出，本不存在任何分别。这就是“超绝语意分别境”。	to rest, we can thoroughly comprehend the inherently present, absolute true mind. The true mind is Buddha-nature: neither existent nor nonexistent, neither long nor short, neither arising nor ceasing, neither good nor bad, neither beautiful nor ugly. Everything is beyond all such descriptions. Language cannot describe it, and thought and reasoning cannot fathom it; fundamentally, no discrimination exists in it. This is what is meant by “transcending the realm of discrimination by language and ideation.”
语意分别境，即是语言意识分别的境界，意思是我们讲话时大脑意根在不停地动，所以就是非、好坏、长短分别不休，相对之见炽然而生起。	The realm of discrimination by language and ideation is the realm in which language and consciousness discriminate. When we speak, the mind faculty in the brain is continually stirring; thus, discrimination between right and wrong, good and bad, long and short goes on without cease, and relative views blaze forth.
比如有的人边念佛边讲话：“阿弥陀佛，我的媳妇怎么坏；阿弥陀佛，我的女儿怎么好。”这就是语意分别境，这样怎么行？如果这样就能生西方极乐世界，那么，生西方极乐世界的人就多了。	For example, some people recite the Buddha’s name while talking: “Amitābha Buddha, how terrible my daughter-in-law is; Amitābha Buddha, how wonderful my daughter is.” This is the realm of discrimination by language and ideation. How can that do? If one could be reborn in the Western Land of Ultimate Bliss in this way, then there would be many people reborn there.
我们必须要把迷情、边见斩断，一切都不住，一心念阿弥陀佛、阿弥陀佛……，全心是佛，佛就是我心，我心就是佛，心佛道交，打成一片，才能往生西方极乐世界。	We must cut off deluded emotions and extreme views, abide in nothing, and recite wholeheartedly, “Amitābha Buddha, Amitābha Buddha . . .” When the whole mind is Buddha, Buddha is my mind, and my mind is Buddha—when mind and Buddha commune and become continuous and undivided—only then can one be reborn in the Western Land of Ultimate Bliss.
因此，我们要超越语意分别境界，明白这些境界都是假的，都不可得，而不随它走，不跟它转，一切放下再放下。如，梵志双手持曼陀罗花来供佛，佛开示他说：“放下着。”梵志把一只手的花放下。佛又说：“放下着。	Therefore, we must transcend the realm of discrimination by language and ideation, understand that these realms are all false and unobtainable, neither follow nor be turned by them, and let go of everything, again and again. For example, a brahmin held māndārava flowers in both hands as an offering to the Buddha. The Buddha instructed him, “Put them down.” The

	brahmin put down the flowers in one hand. The Buddha again said, “Put them down.”
”梵志又把另一只手的花放下。佛再说：“放下着。”梵志一听莫名其妙，赶紧问佛：“我两手的花都放下了，没有了还放下个什么？”佛说：“我叫你放下外六尘、中六识、内六根一切放下。	The brahmin then put down the flowers in his other hand. When the Buddha again said, “Put them down,” the brahmin was utterly perplexed and quickly asked, “I have put down the flowers in both hands. There is nothing left—what is there still to put down?” The Buddha said, “I am telling you to put down the outer six sense objects, the middle six consciousnesses, and the inner six sense faculties—put down everything.”
”就是内中外都放光了，一切都不可得，梵志听后就觉悟了。所以，要超越语意分别境界，一切放下，再放下，把一切都放光了，而自然安住离言思之智慧性境中。	This means that inwardly, in the middle, and outwardly, all is released; nothing whatsoever can be obtained. Upon hearing this, the brahmin awakened. Therefore, to transcend the realm of discrimination by language and ideation, let go of everything, again and again, release everything completely, and naturally abide in the wisdom-nature realm beyond words and thought.
离言思，就是超越了语言和思维。离言思之智慧性境，超越了语言和思维的、自性本具的大智慧。假如你超越语意分别境，就会自自然然地安住于这个大智慧中，而受用无穷。	To be beyond words and thought is to transcend language and thinking. The wisdom-nature realm beyond words and thought is the great wisdom inherently possessed by one’s own nature, transcending language and thinking. If you transcend the realm of discrimination by language and ideation, you will naturally abide in this great wisdom and enjoy its inexhaustible benefit.
要做到时时刻刻都自自然然，而不带一点功用之修，是很难的，我们都是有功用之修啊！从初地到七地菩萨，还是有功用之修，从八地到十地才是无功用之修。我们凡夫想一下子就达到无功用之修是不容易的，所以，要从有功用之修到无功用之修，一步一步地上去。	It is very difficult to be natural at every moment and cultivate without even the slightest deliberate effort. We all cultivate with deliberate effort. From the first bhūmi through the seventh bhūmi, bodhisattvas still cultivate with deliberate effort; only from the eighth bhūmi through the tenth bhūmi is cultivation without deliberate effort. It is not easy for ordinary beings like us to reach cultivation without deliberate effort all at once. Therefore, we must proceed step by step, from cultivation with deliberate effort to cultivation without deliberate effort.
何谓有功用之修呢？就是时时地觉照，当心自己，照顾自己。念头一动，即刻警策自己：“哎，不要动，我看见你了。	What is cultivation with deliberate effort? It is to remain continually aware and watchful, guarding and caring for oneself. The moment a thought stirs,

	immediately alert yourself: “Ah, do not move. I see you.”
”假如你不觉，就照不见了，跟着念头跑十万八千里还不知道呢！所以，我们时时有觉有照，就是有功用之修；照到后面照熟了，不要觉了，它自然照，它自然不动摇，寂而常照，照而常寂，那就是无功用之修了；到最后寂也不可得，照也不可得，那才是真正到家。	If you are not aware, you cannot see it, and you may run after thoughts for a hundred thousand miles without even knowing it. Therefore, continually being aware and watchful is cultivation with deliberate effort. When watchfulness has become fully familiar, there is no need deliberately to be aware; it watches naturally, and naturally does not waver. Still yet ever luminous, luminous yet ever still—this is cultivation without deliberate effort. In the end, even stillness cannot be obtained, and even luminosity cannot be obtained. Only then have you truly arrived home.
我们只有时时如此做功夫，才能从有功用之修达无功用之修，不能一步登天。	Only by practicing in this way at every moment can we progress from cultivation with deliberate effort to cultivation without deliberate effort. We cannot ascend to heaven in a single step.
这功夫怎么做？时时觉悟，要安住在无语言可说、无思想可动，即如宗下所云“言语道断，心行路绝”的、朗照的大智慧当中。	How is this practice to be done? Be awake at every moment and abide in the vast, luminous wisdom in which there are no words to speak and no thoughts to stir—what the Chan school calls “the path of words is cut off and the road of mental activity is ended.”
我们的心不动了，它就自然朗照，反应异常快捷；假如你心有所动，有所住着，有所烦恼，反应就很迟钝了。因为你被境界牵走了，心的光明被境界所遮盖，无法朗照了，所以，反应就迟钝了。	When our mind does not move, it is naturally luminous and responds with exceptional swiftness. If your mind is stirred, clings somewhere, or has afflictions, your responses become very dull. This is because you have been carried away by circumstances; the mind’s light is obscured by circumstances and cannot shine luminously, so your responses become dull.
你假如能做到时时安住在离言思之智慧性境中，说话也不可得，思想也不可得，一切都不可得，你自然了了分明，那么，所有的神通妙用就来了。你不这样做，想要神通啊？不可得，得不到的。	If you can abide at all times in the wisdom-nature realm beyond words and thought, where speech cannot be obtained, thought cannot be obtained, and nothing whatsoever can be obtained, you will naturally know with complete clarity. Then all spiritual powers and wondrous functions will come forth. If you do not practice in this way but want spiritual powers, can you obtain them? No, you cannot.

凡夫时时刻刻都在计较、分别，患得患失，故不得安宁自在。我们修行了道，就是为了离开妄想，去除执着，恢复本性光明，而起大机大用。我们的佛性就像太阳一样，光明无量，但为妄想分别所遮，不能放大光明、起大神用。	Ordinary beings are constantly calculating and discriminating, worrying over gain and loss; therefore, they cannot attain peace and ease. We cultivate and realize the Way in order to leave behind deluded thoughts, remove attachment, restore the luminosity of our original nature, and bring forth great potential and great function. Our Buddha-nature is like the sun: its light is immeasurable, but it is obscured by deluded thought and discrimination, so it cannot radiate great light or manifest great spiritual functions.
如乌云消去，太阳就放大光明，离开了妄想执着，各种神通妙用不求而自得。《大日经》云：“菩萨住此修学，不久勤苦，便得除一切盖障三昧。若得此者，则与诸佛菩萨同等住，当发五神通，获无量语言音陀罗尼。”	When dark clouds disperse, the sun radiates great light. When deluded thoughts and attachments are left behind, the various spiritual powers and wondrous functions are attained naturally without being sought. The Mahāvairocana Sūtra says: “When a bodhisattva abides in this cultivation and study, before long, through diligent practice, one attains the samādhi that removes all obscurations. Having attained this, one abides on equal footing with all Buddhas and bodhisattvas. One will develop the five spiritual powers and gain dhāraṇīs of immeasurable eloquence.”
“菩萨住此”住什么地方啊？“安住离言思之智慧性境中”，在这种境界中，再勤苦修学，以除旧习，不久就会五通齐发、辩才无碍。五通，就是天眼通、天耳通、他心通、宿命通和神足通。	What does “a bodhisattva abides in this” mean? It means abiding in the wisdom-nature realm beyond words and thought. In this state, one further cultivates diligently in order to remove habitual tendencies. Before long, all five spiritual powers will arise together, and one’s eloquence will be unobstructed. The five spiritual powers are the divine eye, divine ear, knowledge of others’ minds, knowledge of past lives, and spiritual power of movement.
佛有六通，五通之外，还有漏尽通，就是一切妄想、执着、分别、烦恼等有漏之处，统统净尽。	The Buddha has six spiritual powers. Beyond the five powers, there is the power of extinguishing all outflows: all places of outflow—deluded thoughts, attachments, discriminations, afflictions, and the like—are utterly purified.
那就是“离言思之智慧性境”啊！我们修行，是先得漏尽通，而自安住在离言思之智慧性境中，这也叫“法身体性智”，也叫“瑜伽”、也叫“见宗”。法身无相，无相而无不相，在佛不增，在众生不减。法身体性智，就是超越一切相对、超越一切世间智慧的大智慧。“瑜	That is the “wisdom-nature realm beyond words and thought.” In cultivation, we first attain the power of extinguishing all outflows and naturally abide in the wisdom-nature realm beyond words and thought. This is also called the intrinsic wisdom

伽”，意即相应。与什么相应？与法身佛相应。也就是“见宗”啊！	of the dharmakāya, also called yoga, and also called the school of realization. The dharmakāya is without characteristics; being without characteristics, it is not without any characteristics. It neither increases in Buddhas nor decreases in sentient beings. The intrinsic wisdom of the dharmakāya is the great wisdom that transcends all relativity and all worldly wisdom. “Yoga” means correspondence. Correspondence with what? Correspondence with the dharmakāya Buddha. This is precisely the school of realization.
明白清爽地晓得生灭、有无等等相对之见都是假的，离开这些边见，超越语言意根分别的相对之境，就自自然然地安住在无语言可说、无思想可动、自然朗照、本自具足之大智慧自性当中，是指法身体性智。	To understand clearly and lucidly that all relative views—arising and ceasing, existence and nonexistence, and so on—are false; to leave behind these extreme views; to transcend the relative realm of discrimination by language and the mind faculty; and then naturally to abide within the great-wisdom nature that is inherently complete, naturally luminous, and without words to speak or thoughts to stir—this refers to the intrinsic wisdom of the dharmakāya.
修法证道有五大智：大圆镜智、平等性智、妙观察智、成所作智、法界体性智。法界体性智在恒河大手印里，称之法身体性智。法身体性智是总的种智，转第八识为大圆镜智。	There are five great wisdoms realized through practicing the Dharma and realizing the Way: great perfect mirror wisdom, wisdom of equality, wondrous observing wisdom, wisdom of accomplishing what is to be done, and dharma-realm essence wisdom. In the Ganges Mahāmudrā, dharma-realm essence wisdom is called the intrinsic wisdom of the dharmakāya. The intrinsic wisdom of the dharmakāya is the comprehensive wisdom of all modes; it transforms the eighth consciousness into great perfect mirror wisdom.
大圆镜智是最后圆成，六祖讲过：“六七因中转，五八果上转”。就是修道时，先从第六、第七识上下手来修，因第六识的势力最强，一切时一切处都是它在分别蠢动。	Great perfect mirror wisdom is the last to be fully realized. The Sixth Patriarch said, “The sixth and seventh consciousnesses are transformed at the stage of causes; the fifth and eighth are transformed at the stage of fruition.” That is, in cultivating the Way, one first works on the sixth and seventh consciousnesses, because the sixth consciousness has the greatest force: at all times and in all places, it is making discriminations and stirring restlessly.

如六识妄想不动了，没有什么妄想消息传给第七识，七识就转了。七识是传送识，它把六识传来的消息收下来，然后送到第八识里面去。	When the deluded thoughts of the sixth consciousness cease to move, no messages of deluded thought are transmitted to the seventh consciousness, and the seventh consciousness is transformed. The seventh consciousness is the transmitting consciousness: it receives the messages sent by the sixth consciousness and then conveys them to the eighth consciousness.
六七识在修因中转为妙观察智与平等性智，则第八识和前五识，就随后因无妄种可藏和无第六识的干扰而转为大圆镜智和成所作智了。	When, in the course of cultivating causes, the sixth and seventh consciousnesses are transformed into wondrous discerning wisdom and the wisdom of equality, the eighth consciousness and the first five consciousnesses subsequently transform into great perfect mirror wisdom and the wisdom of accomplishing what is to be done, because there are no deluded seeds left to store and no interference from the sixth consciousness.
因此，从除习气在事境上修来讲，转识还是从第六识开始转，第八识还须在后头转，一下子转第八识为大圆镜智是不可能的。我们时时刻刻在六识上做功夫，妄想就不动，不跟境转了。	Therefore, from the standpoint of eliminating habitual tendencies through cultivation amid circumstances, the transformation of consciousness still begins with the sixth consciousness; the eighth consciousness must be transformed later. It is impossible to transform the eighth consciousness directly into great perfect mirror wisdom all at once. When we work constantly on the sixth consciousness, deluded thoughts cease to move, and we no longer follow external circumstances.
念佛念法念僧，就是把圣种、净种传递给第七识，第七识再传给第八识，从而把染种转为净种而生西了生死的。	Buddha-remembrance, Dharma-remembrance, and Saṅgha-remembrance transmit sacred and pure seeds to the seventh consciousness, which then transmits them to the eighth consciousness. Thus defiled seeds are transformed into pure seeds, enabling one to be reborn in the West and transcend birth and death.
所以说在八识中，第七识恒审思量执着我相，我是他非，贡高我慢得不得了，总以我为主，一切都归我，贪得无厌，所以，第七识最坏。因此，修法打七，就是打倒第七识。	Thus, among the eight consciousnesses, the seventh consciousness constantly examines and deliberates, clinging to the appearance of self. It distinguishes self from others, considers itself right and others wrong, and is exceedingly arrogant and conceited. It always takes itself as primary, appropriates everything for itself, and is insatiably greedy. Therefore, the seventh consciousness is the

	worst. Hence, practicing the Dharma through a seven-day retreat means overthrowing the seventh consciousness.
其实一切众生皆平等一如，哪里有我？但是人们的我执炽盛，都把别人看得低一等，人家都不行，唯我顶好，所以在人际关系上就不平等了。因此，第七识一转之后，即没有人我是非得失，一切都一样，一切法都平等无异了。	In truth, all sentient beings are equally such; where is there a self? Yet people's attachment to self is intense. They regard others as inferior, think that no one else is capable, and believe that only they themselves are best. Thus relationships among people become unequal. Once the seventh consciousness is transformed, there is no longer any distinction of self and others, right and wrong, gain and loss. Everything is the same, and all dharmas are equal and without difference.
我们现在虽然学佛法了，但七识尚未转换时，也免不了不平等。比如修净土宗人说净土宗最好最好，别的法都不行；学禅的人说禅最高，其它那些都不好；学密宗的人说密宗最圆满，其余都不怎么好。	Although we now study the Buddhadharma, as long as the seventh consciousness has not yet been transformed, we cannot avoid such inequality. For example, Pure Land practitioners say that the Pure Land school is the very best and that other teachings are worthless; those who study Chan say that Chan is supreme and that all the others are inferior; those who study Esoteric Buddhism say that Esoteric Buddhism is the most complete and that the rest are not very good.
唉！自是非他，都是没有真真正正证到平等性智，心不平等的缘故。其实所有的法门都一样的，都是工具、手段，不是目的，我们的目的是成佛。	Alas! To affirm oneself and reject others is due to not having truly realized the wisdom of equality and to the mind's lack of equanimity. In fact, all dharma gates are alike. They are tools and means, not the goal. Our goal is to attain Buddhahood.
你用这手段成功，我用那手段也能成功，你我都成功了，岂不一样？是故云：“方便多门，归元无二。”所有的法都是一样的，所以说：“是法平等，无有高下。”之所以不平等，是第七识做怪。	If you succeed through this means, and I succeed through that means, then when both of us succeed, are we not the same? Hence it is said: "There are many gateways of expedient means, but the return to the source is not two." All dharmas are alike; therefore it is said: "These dharmas are equal, with neither high nor low." The reason for inequality is the mischief of the seventh consciousness.
所以，我们的七识一转，就平等了。一切是非人我都平等，一切对峙都平等。平等平等，一切一切都平等，就悟彻大道了。转第六识为妙观察智，它就由妄想分别弄是非得失，而变为圆妙地观察一切事物与正确处理之智慧。	Therefore, once our seventh consciousness is transformed, there is equality. All distinctions of right and wrong, self and others are equal; all oppositions are equal. Equal, equal—everything is equal—and then one thoroughly realizes the great Way. When the sixth consciousness is transformed into wondrous discerning wisdom, its deluded

	discriminations concerning right and wrong, gain and loss become the wisdom that perfectly observes all things and deals with them correctly.
譬如这事如何做才好，那人怎么安排才合理，对一个坏人又应该怎样转化他，使他转坏为好、转凡成圣等等。妙观察智是清清爽爽不动不摇，现量而比量，比量而现量。	For example, how should this matter be handled most appropriately? How should that person be arranged in a reasonable way? How should a bad person be transformed, so that he turns from bad to good and from ordinary to noble, and so forth? Wondrous discerning wisdom is clear, fresh, unmoving, and unshakable: direct perception becomes inferential perception, and inferential perception becomes direct perception.
现量是称其量而显形，不加分别；比量就要比较一下是好还是坏、是长还是短、是是还是非。证到此智，虽明辨是非得失，而无爱嗔取舍；虽平等处理一切事物，而不是不知是非、长短，所以是大智用。转前五识为成所作智，眼看色、耳听声、鼻闻香、舌尝味、身历境乃成所作智的作用。	Direct perception reveals forms in accordance with their measure, without adding discrimination. Inferential perception requires comparison: whether something is good or bad, long or short, right or wrong. Upon realizing this wisdom, one clearly discerns right and wrong, gain and loss, yet has no attachment, aversion, grasping, or rejection. One handles all matters equally, yet is not unaware of right and wrong, long and short. This is a great function of wisdom. When the first five consciousnesses are transformed into the wisdom of accomplishing what is to be done, seeing forms with the eyes, hearing sounds with the ears, smelling fragrances with the nose, tasting flavors with the tongue, and encountering circumstances with the body are all functions of that wisdom.
我们之所以能思考、工作、创造发明（也就是说前面所讲的四大智），都靠法界体性智的作用。法界体性智在大手印里称为法身体性智，它是根本智。瑜伽见宗，见是知见，瑜伽，是相应，即心相应法。	Our ability to think, work, create, and invent—that is, the four great wisdoms discussed above—depends entirely on the functioning of dharma-realm essential-nature wisdom. In Mahāmudrā, dharma-realm essential-nature wisdom is called the wisdom of the essential nature of the dharmakāya; it is fundamental wisdom. The Yogācāra view takes “view” to mean knowledge and understanding, while “yoga” means correspondence, that is, dharmas in correspondence with the mind.
大手印就是叫你时时相应，即凡夫与佛相应，自心与虚空相应，所谓印空、印水、印泥也。时时刻刻相应即是瑜伽。瑜伽见宗，就是指时时与本来自性相应的知见。	Mahāmudrā instructs you to remain in correspondence at all times: ordinary beings correspond with the Buddha, and one’s own mind corresponds with empty space. This is what is

	meant by sealing space, sealing water, and sealing clay. To remain in correspondence at every moment is yoga. The Yogācāra view refers to the understanding of constantly corresponding with one's originally inherent nature.
六、不识自性，修法无益	VI. Without Recognizing One's Own Nature, Practice Is of No Benefit
“如不识此而修，则是未离心之作用及有为之见，与自性大圆满道悬隔，不得无修光明轮。”	“If one practices without recognizing this, one has not departed from the functioning of mind and from views of the conditioned; one remains far removed from the path of the Great Perfection of one's own nature and cannot attain the radiant wheel of non-practice.”
假如不认识自己的妙心，没有正确的知见，不知从佛性起修，而着相向外求取，那就没有离开妄心的作用，那就是有为的邪见，那与“自性大圆满道”风马牛不相及，得不到“无修光明轮”。	If one does not recognize one's own wondrous mind, lacks correct understanding, does not know to begin practice from buddha-nature, and instead clings to appearances and seeks outwardly, then one has not departed from the functioning of the deluded mind. This is a conditioned and erroneous view. It is utterly unrelated to the “path of the Great Perfection of one's own nature,” and one cannot attain the “radiant wheel of non-practice.”
自性大圆满，就是佛性本自具足，本来圆满，并非从取而有，从修而生。无修光明轮，就是佛性本来光明无量，照十方国，具足一切妙用，能起万千变化。光明轮不是修出来的，而是自心本具的。	The Great Perfection of one's own nature means that buddha-nature is inherently complete and originally perfect; it does not arise from acquisition or from cultivation. The radiant wheel of non-practice means that buddha-nature is originally of immeasurable luminosity, illuminating the lands of the ten directions, fully endowed with all wondrous functions, and capable of giving rise to countless transformations. The radiant wheel is not produced through practice; it is inherently possessed by one's own mind.
所以说：“道，不属修，而属悟。”悟道，即醒悟、明白、契入真心，恢复本来。就是在修法时，于一念断处，“口力”地一声，证悟本真。	Therefore it is said: “The Way does not belong to practice; it belongs to awakening.” To awaken to the Way is to awaken, understand, and enter into true mind, thereby returning to one's original state. It means that while practicing the Dharma, at the point where thought ceases, one realizes one's original true nature with a sudden sound.
悟后要不要修？要修！因为无始以来的我、法二执还在，还不能开发大神用，须将这二执消尽，才能彻证本	After awakening, must one still practice? Yes, one must practice. The two attachments to self and

源。那么，怎么修啊？这要看各人的习染轻重，而用不同的方法，但最好是无修之修，用观照的方法。	dharmas, accumulated since beginningless time, still remain, and one cannot yet unfold great spiritual functions. One must eliminate these two attachments before thoroughly realizing the source. How, then, should one practice? This depends on the weight of each person's habitual defilements, and different methods are used. The best, however, is practice within non-practice, using the method of contemplation.
大手印的方法是，当妄念一起，就“呸”地一声，将妄念喝断，从而保护真心。但我们也可以用别的方法，比如念佛、持咒等。当妄念起时，就念阿弥陀佛，或持一句咒语，不跟妄念走，将妄念转化，同样可以保护真心。	The Mahāmudrā method is this: whenever a deluded thought arises, one gives a sharp shout of “Pei!” and cuts off the deluded thought, thereby safeguarding the true mind. Yet we may also use other methods, such as Buddha-recitation or mantra recitation. When a deluded thought arises, recite Amitābha Buddha or uphold a mantra. Do not follow the deluded thought; transform it instead. This too can safeguard the true mind.
更或当妄念起时，凛然一觉，一切化空，妄念也就歇下来了。所以，要得到“无修光明轮”，须明证这妙明真心之后才行。假如不明白什么是真心，那就得不到了。	Or, when a deluded thought arises, one may suddenly awaken with stern clarity, and everything dissolves into emptiness; the deluded thought then subsides. Therefore, one can attain the “radiant wheel of non-practice” only after directly realizing this wondrous, luminous true mind. If one does not understand what true mind is, one cannot attain it.
“于见宗未得印证，则虽修亦无保任之境，故以印证见宗为首要。”	“If one has not received verification of the view, then even if one practices, there is no state in which realization can be safeguarded and allowed to function. Therefore, verifying the view is the foremost priority.”
见宗，就是正知正见，即在正知见的熏习下，认识了本性。	The view refers to correct knowledge and correct understanding: through the permeation of right knowledge and right view, one comes to recognize one's own nature.
假如你还不认识本性，则“虽修亦无保任之境”；即使你在勤勤恳恳地用功修行，也得不到“无修光明轮”；因为你没有“保任之境”，不知保什么啊！就是说，你对于前面讲的正知正见还拿不准，不认识本性，脚跟站不稳，还	If you still do not recognize your own nature, then “even if you practice, there is no state in which realization can be safeguarded and allowed to function.” Even if you diligently exert yourself in cultivation, you cannot attain the “radiant wheel of non-practice,” because there is no state in which to safeguard realization—you do not know what to safeguard. That is, you are still uncertain about the correct knowledge and correct view discussed

	above; you do not recognize your own nature, your footing is unsteady, and you remain unsettled.
在疑惑，那你保什么呀？譬如我们有个小孩子，要小心照顾他、保护他，不要饿着，不要冻着，不要让他跌倒了，无微不至地关怀他，抚养他长大。如果你根本没有小孩子，那你保护谁呀？	If you are still in doubt, what can you safeguard? For example, if we have a small child, we must carefully care for and protect the child: do not let the child go hungry or become cold, and do not let the child fall. We attend to the child in every possible way and raise the child to maturity. But if you have no child at all, whom would you protect?
保任，是两段功夫，先保后任。就像对小孩子，先要保护他，待小孩子长大了，就放任他，让他自主自立，自己做事，自己工作，不必管他了。	Safeguarding and letting be are two stages of practice: first safeguard, then let be. It is like caring for a child. First one must protect the child; when the child grows up, one lets the child go, allowing independence and self-reliance—to do things and work independently, without needing supervision.
保任，看起来只两个字，做起功夫来，要走好一段路呢！要做保任功夫，须先见本性；不见本性，保什么呀？那什么是本性呢？上面讲了很多，即现在能见、能闻之性，认取它，不要怀疑，好好地保护它。	Safeguarding and letting be may seem to consist of only two words, but in actual practice one must travel a long road. To undertake this practice, one must first see one's own nature. If one has not seen one's own nature, what is there to safeguard? And what is one's own nature? Much has already been said above: it is the nature that is now able to see and hear. Recognize it; do not doubt it; safeguard it well.
怎么保护？“不是不见，不是不闻”，而是“了了觉知，不着见闻”，在日常生活中，不是不看东西，不是不听声音，而是不分别好坏、美丑，不起爱憎、取舍之心。	How is it safeguarded? It is “not that one does not see, nor that one does not hear,” but rather that one has clear, lucid awareness without clinging to seeing or hearing. In daily life, this does not mean refusing to look at things or refusing to listen to sounds; it means not discriminating between good and bad, beauty and ugliness, and not giving rise to attachment, aversion, grasping, or rejection.
尽管看、尽管听，心里什么也没有——“荡然无住”，这就是“保”了，保成熟之后，就不要保了，放下它，一切处都可以去，什么事都不妨做，而丝毫无住，这就到了事事无碍、任运逍遥的境界。	See as much as you wish and hear as much as you wish, while inwardly there is nothing at all—“vastly open, without abiding.” This is safeguarding. Once safeguarding has matured, there is no need to safeguard further. Let it go: one may go anywhere and do anything, yet not abide in anything at all. Then one reaches the state of nonobstruction among phenomena and effortless freedom.
关于“事事无碍”真净克文禅师有一偈颂曰：“事事无碍，如意自在，手把猪头，口诵净戒，趁出淫坊，未还	Concerning “the nonobstruction among phenomena,” Chan Master Zhenjing Kewen

酒债，十字街头，解开布袋。	composed this verse: “In all affairs there is no obstruction; freely at ease as one wishes, holding a pig’s head in one’s hand, reciting the pure precepts with one’s mouth, driven out of a brothel, with wine debts still unpaid, at a crossroads, untying the cloth sack.”
”手里拎猪头，一边啃着猪头肉，一边念诵戒条：不杀生，不偷盗，不邪淫……我在吃素，我刚从淫坊出来啊，哈哈哈哈！趁出，就是被赶出来。淫坊，就是妓女院。在妓院里钞票花光了，被老鸨赶出来。	Holding a pig’s head in his hand, he gnaws at its meat while reciting the precepts: no killing, no stealing, no sexual misconduct . . . “I eat vegetarian food; I have just come out of a brothel!” Ha, ha, ha! “Driven out” means being expelled. A brothel is a house of prostitution. He had spent all his money there and was driven out by the madam.
喝酒欠债，酒馆来讨酒钱，穷得无力偿还。就这么邋遢，就这么潦倒了，从而逍遥自在、无忧无虑。可能有人会问：手把猪头，口诵净戒……不吃素，不是破戒了吗？非也！他未曾吃荤，他是吃素的。	He owed money for drink, and the tavern came to collect the debt. He was so poor that he had no means to repay it. Thus disheveled and destitute, he was nevertheless carefree, at ease, and free of worry. Some may ask: Holding a pig’s head and reciting the pure precepts . . . if he does not eat vegetarian food, has he not broken the precepts? Not at all! He had never eaten meat; he was vegetarian.
为什么？他心空了，没有着相，未曾觉得肉好吃而多吃，菜不好吃而少吃。没有爱憎、取舍之心，就是吃素。相反有的人虽然吃素，但执着在味道上：这个菜味道好，鲜美；那个菜味道不好，难吃！非常挑剔，就等于不吃素。如果我们的心真的空净了，吃了还等于没吃，尽管手把猪头也不要紧。	Why? Their mind is empty, and they are free of attachment to appearances. They never think that meat tastes good and so eat more of it, or that vegetables taste bad and so eat less of them. To have no mind of love and hate, grasping and rejecting—that is vegetarianism. Conversely, although some people are vegetarians, they are attached to flavors: “This dish tastes good and is delicious; that dish tastes bad and is unpalatable!” They are extremely particular, which is no different from not being vegetarian. If our minds are truly empty and pure, then eating is no different from not eating; even if one is holding a pig’s head, it does not matter.
话又说回来，若没证到这个地步，你就这么放任啊，那你“入地狱如箭射在！”你的心没有真正空净，“业”就粘住你、缠住你，不放你过去。	But to return to the point: if you have not realized this stage and simply indulge yourself in this way, then you will plunge into hell like an arrow! If your mind is not truly empty and pure, karma will cling to you and bind you, refusing to let you pass.
举一则这样的公案：从前有个禅师爱吃牛肉，他说：“吃就是不吃！”他的心空净了吗？没有啊！只是嘴上	Here is a Chan koan of this kind. Long ago, there was a Chan master who loved to eat beef. He said,

说说，心里空不了，业障就粘住他，要他还债。这禅师一口气不来，就入了牛胎，作牛还债。	“Eating is not eating!” But was his mind empty and pure? No! He merely said it with his mouth; inwardly, his mind could not become empty, so karmic obstacles clung to him and demanded repayment of his debts. When this Chan master took his last breath, he entered a cow’s womb and became a cow to repay his debt.
有一天，农夫把牛牵出来，遇见宝志公禅师。志公一看：哟！这不是某某禅师吗？你不是说“吃就是不吃”吗？你不应该做牛啊，你怎么作牛还债啊？这牛泪流满面！！！自己撞死了。	One day, a farmer led the cow out and encountered Chan Master Baozhi. At a glance, Master Zhi said, “Oh! Isn’t this So-and-so Chan Master? Didn’t you say, ‘Eating is not eating’? You should not have become a cow. How did you come to become a cow to repay your debts?” The cow’s face streamed with tears!!! It then dashed itself to death.
所以，不到真正空净的地步，胡说大话，要下地狱的。我们是决心证大道的，证到什么地步，就说什么地步的话，不得胡来！要想证到“事事无碍”的地步，首先要做到见地纯正，明见真心，再进一步除妄习而入于无为。	Therefore, if one has not reached the stage of genuine emptiness and purity, yet speaks such wild boasts, one will descend into hell. We are determined to realize the great Way. We should speak only in accordance with the stage we have realized, and must not act recklessly! To reach the stage of the nonobstruction among phenomena, one must first attain a completely correct view and clearly see the true mind; then one must go further, eliminating deluded habitual tendencies and entering non-contrivance.
着相而修、有为而修，俱不能证到“事事无碍”。	Cultivation with attachment to appearances, or contrived cultivation, can never realize the nonobstruction among phenomena.
现在有的人心不空净，妄求神通，坏了！非但不能成佛，却是成魔有份！你想要神通，魔就到你心里现神通，变个佛相给你看看，你以为是真佛，高兴地守住它，魔就住到你心里去了。魔王还要扩大他的影响，让你去说法，接引一班魔子魔孙。这都是着相之故，所以我们不能着相，不能有为而修。	Nowadays, some people whose minds are not empty and pure foolishly seek spiritual powers. This is disastrous! Not only will they fail to become Buddhas; they are instead liable to become demons! If you desire spiritual powers, a demon will manifest such powers in your mind and transform itself into the appearance of a Buddha for you to see. Thinking it a true Buddha, you will happily cling to it, and the demon will then take up residence in your mind. The demon king will further expand his influence by having you teach the Dharma and lead in a group of demon offspring and descendants. All this results from attachment to appearances. Therefore, we must not be

	attached to appearances or cultivate through contrivance.
“故以印证见宗为首要。”这是最重的一句话。见宗就是明见本性。恒河大手印把见宗置于首要地位，曹洞宗的“五位君臣”也突出了这一点。临济宗有“三玄三要”，其中“句中玄”里的初要，就是识自本心、见自本性，同样突出了这一点。	“Therefore, verification of realization of the essential principle is paramount.” This is the most important statement. To realize the essential principle is to clearly see one’s intrinsic nature. The Ganges Mahāmudrā places realization of the essential principle in the foremost position, and the Caodong school’s “Five Ranks of Lord and Vassal” likewise emphasizes this point. The Linji school has the “Three Mysteries and Three Essentials”; among them, the first essential of the “mystery within the phrase” is to recognize one’s own original mind and see one’s own intrinsic nature. This likewise emphasizes the same point.
“后可印证自住之智慧，是即住自本性，非由他求，亦非昔无今有。”（此为初要）	“Thereafter, one can verify the wisdom that abides in itself. This is abiding in one’s own intrinsic nature; it is not sought from another, nor was it absent in the past and present now.” (This is the first essential.)
先要证见本性，然后才能够显发“自住之智慧”。明悟后，保任本性不失，勤苦用功，扫荡妄习。如果在任何顺境、逆境中，都能心如止水，毫无走作，那么，各种神通妙用便不求自得。	One must first realize and see one’s intrinsic nature; only then can one bring forth the “wisdom that abides in itself.” After clear awakening, safeguard one’s intrinsic nature so that it is not lost. Diligently apply oneself and sweep away deluded habitual tendencies. If, amid any favorable or adverse circumstances, one’s mind can remain like still water, without the least restless movement, then the various wondrous functions of spiritual powers will arise naturally without being sought.
“住自本性”，就是自心本具，自然由本心发出。“非由他求”，不是修什么法求得的，也不是佛菩萨赐给我们的，更不是什么鬼神附体而显现的。“亦非昔无今有”，也不是以前没有，现在才有，而是本来就有的。	“Abiding in one’s own intrinsic nature” means that it is inherently complete within one’s own mind and naturally issues from the original mind. “Not sought from another” means that it is not attained by cultivating some method, nor bestowed upon us by Buddhas or bodhisattvas, much less manifested through possession by ghosts or spirits. “Nor was it absent in the past and present now” means that it was not absent before and present only now; it has been there from the very beginning.
有人问：“你说本来就有，那我现在怎么没有呢？”你现在妄想、妄习还没除光啊！首先你要认识佛性，明悟这能见、能闻的性能就是本性。然后时时保护它，不要	Someone asks, “You say it has been there from the very beginning, so why do I not have it now?” Your deluded thoughts and deluded habitual tendencies

着相，不要跟境界跑。保护圆熟了，心真的空净了，神通就会自然显现。	have not yet been completely removed! First, you must recognize buddha-nature and clearly awaken to the fact that the capacity to see and hear is intrinsic nature itself. Then safeguard it at all times: do not attach to appearances, and do not run after circumstances. When this safeguarding has matured and the mind has become truly empty and pure, spiritual powers will naturally manifest.
如果不是“住自本心”，不是自己开发出来的，那都是不相干的，一口气不来，就什么功能都没有了，自己到哪里去也不知道。	If it is not “abiding in one’s own original mind,” if it has not been developed by oneself, then it is irrelevant. Once one’s last breath ceases, all such powers are gone, and one will not even know where one is going.
做了坏事，还要下地狱，很危险啊！我们上海就有好几个所谓“有神通”的，将到临终，附在他们身上的精灵离开他走了，这时他们不但没有神通，肉体还非常痛苦，精神上更是内疚，深受良心的谴责，只是“痛啊！苦啊！”地叫着，堕入下三道去了。我们修正法的人要引以为戒啊！	Having done evil deeds, one must still descend into hell; this is very dangerous! Here in Shanghai, there have been several so-called people “with spiritual powers.” As they approached death, the spirits possessing them left. At that point, not only did they lose their spiritual powers, but their bodies suffered intensely. Mentally, they were even more remorseful and deeply tormented by their consciences. They could only cry, “Pain! Suffering!” and fell into the three lower realms. Those of us who cultivate the true Dharma must take this as a warning!

第三讲 大手印之定 熟识法身

Lecture Three: Mahāmudrā Samādhi—Familiarizing Oneself with the Dharmakāya

一、烦恼即菩提	I. Afflictions Are Bodhi
“令心如河流，任运自然住，起伏不作成立与遮遣，即得法身自相。”	“Let the mind be like a flowing river: abide naturally and spontaneously. Do not establish or reject its rising and falling; then you will realize the intrinsic character of the dharmakāya.”
我们做功夫，要让心像河流一样，随弯就折。自己毫无主观的住着，一切任运随缘，没有我见，亦无滞碍。一切时都像流水一样，安然自在地流去，功夫就要这样做。	In our practice, we must let the mind be like a flowing river, bending wherever it bends and turning wherever it turns. We should abide without any subjective fixation, letting everything proceed naturally in accordance with conditions, free of self-view and without obstruction. At all times, let things

	flow on as peacefully and freely as water. This is how practice should be done.
我们凡夫私心重重、妄念多端，什么都要符合自己的心意；我要这样，就得这样才好，不然心里就烦恼；所以业障深重，不能见道。	We ordinary beings are burdened by layer upon layer of self-interest and manifold deluded thoughts. We want everything to accord with our own wishes: “I want it this way, so it must be this way”; otherwise, afflictions arise in our minds. Thus our karmic obstacles are profound, and we cannot realize the Way.
我们现在用功修道，就要改变这种住着的妄习，要能够随缘就物，弯就弯、折就折，不能固执己见。比如我们干工作，升就升，降就降，均无所谓。不可因迁升而喜、下降即恼。	Now that we are applying ourselves to cultivating the Way, we must change these deluded habits of fixation. We must be able to accord with conditions and adapt to circumstances: bend when it is time to bend, turn when it is time to turn, and not stubbornly cling to our own views. For example, in our work, whether we are promoted or demoted should make no difference. We should not rejoice at promotion or become upset at demotion.
因为一切都是为人民服务，不是为自己，所以需能上能下。我们学佛了，知道一切声色货利皆如空花水月，不可求、不可得，心常空寂，没有烦恼，所以什么问题都好商量，什么事都能无私地负担起来，勇往直前地干。	Since everything is for serving the people, rather than for ourselves, we must be able to rise or step down as circumstances require. Having studied Buddhism, we know that all sounds, forms, wealth, and gain are like flowers in empty space and the moon reflected in water: they cannot be sought or obtained. When the mind is constantly empty and quiescent, there are no afflictions. Then every matter can be discussed reasonably, every responsibility can be shouldered selflessly, and we can press forward courageously in our work.
假如大家都这样舍己为人地去做，社会就安宁，民族就兴旺，国家就富强。所以学佛对世道人心大有裨益，实在应该大力提倡。	If everyone acted in this selfless way for the sake of others, society would be peaceful, the nation would prosper, and the country would become strong and wealthy. Thus, studying Buddhism is greatly beneficial to society and the human mind, and it truly ought to be vigorously promoted.
我们做事情时，不去管它成功还是失败，只是竭尽全力去做，成不喜，败不恼，总结经验，纠正错误，再接再厉地干。若能做到思想坦坦荡荡，无曲无私，不动不摇，即自然证法身的本来面目。	When we do things, we should not concern ourselves with success or failure, but simply do our utmost. Do not rejoice in success or become upset by failure; sum up experience, correct mistakes, and press on with renewed effort. If we can make our thoughts open and upright, without crookedness or selfishness, unmoved and

	unwavering, we will naturally realize the Original Face of the dharmakāya.
同样，不因一起念，而生“心光被乌云所遮”想；也不因妄念息下时，而生“遣除”想。因为一生起“离”与“出”之念，就是妄上加妄，还是有所执着，不得解脱。大手印是讲无为而作，一切无染，任运随缘，时时如此的，功夫较高一层，是较难做的。假如一时做不到这样子，还要做其它功夫，等后面再讲。	Likewise, when a thought arises, do not give rise to the idea that “the mind’s light is obscured by dark clouds”; nor, when deluded thoughts subside, give rise to the idea of “eliminating” them. For as soon as thoughts of “leaving” and “getting out” arise, delusion is added to delusion. There is still attachment, and liberation cannot be attained. Mahāmudrā teaches acting without contrivance, remaining unstained by everything, and naturally according with conditions at all times. This is a higher and more difficult level of practice. If one cannot do this for the time being, one must undertake other practices, which will be discussed later.
所以，我们须时时如此，念头来了不睬它、不压它，也不跟它跑，任运随缘，应万机而无住，这就是我们的法身自相。我们自己的法性本来就是如此，它能随机起妙用，不是死在那里不动。它反应非常之快，快得超过光速。	Therefore, we must be like this at all times. When thoughts arise, neither heed nor suppress them, nor follow them. Let everything proceed naturally in accordance with conditions; respond to the myriad circumstances without abiding. This is the intrinsic character of our dharmakāya. Our own dharmatā is originally like this: it can give rise to wondrous functioning in response to circumstances; it is not something dead and motionless. Its responsiveness is exceedingly swift—faster than the speed of light.
凡夫之所以反应慢，就是因为妄想多，像太阳被乌云遮住了，光明放不出来，功能因而变小了一样。发神通就是妄念消尽后，心的功能完全发挥出来了。一切众生皆具有佛性，而佛性本具无穷神通妙用。	Ordinary beings respond slowly because they have so many deluded thoughts. It is like the sun obscured by dark clouds: its light cannot shine forth, and its powers consequently diminish. The manifestation of spiritual powers occurs when deluded thoughts have been completely exhausted and the mind’s capacities can function fully. All sentient beings possess buddha-nature, and buddha-nature inherently possesses boundless spiritual powers and wondrous functions.
只要我们能够像流水一样地无心，任其自然，所谓落花有意，流水无心，时时这样任运腾腾，就能恢复法身的自相，而大显神通了。法身自相并不是一念不起，死板板地什么也不知道。它是活泼泼的，随缘起用、妙用无边。所谓无念，不是说一个念头不起才叫无念，而是念起无住叫做无念。空即是有，有即是空啊！	So long as we can be as unselfconscious as flowing water and let things take their natural course, as the saying goes, “Fallen flowers have intention; flowing water has no mind,” and at all times let everything proceed naturally and freely, we can restore the intrinsic character of the dharmakāya

	and manifest great spiritual powers. The intrinsic character of the dharmakāya does not mean that not a single thought arises, or that one is stiff and knows nothing at all. It is lively and vital, giving rise to function in accordance with conditions, with boundless wondrous activity. So-called no-thought does not mean that no thought whatsoever arises; rather, when thoughts arise without abiding, this is called no-thought. Emptiness is precisely presence, and presence is precisely emptiness!
讲到空有，这对学佛的关系非常大，把空有的关系完全弄通之后，方能迅速进步。做功夫的人总是说一切皆空，不要著有；而凡夫做事都是著有，空和有好像是不可调和的对立面。	Speaking of emptiness and presence, their relationship is of tremendous importance to Buddhist practitioners. Only after one thoroughly understands this relationship can one make rapid progress. Those who practice always say that everything is empty and that one should not cling to presence, whereas ordinary beings cling to presence in everything they do. Emptiness and presence thus seem to be irreconcilable opposites.
这是因为大家对“空”、“有”理解不同的缘故。凡夫说空，是一切没有；佛法说空，只是无体性，而不是无假相；所以说“即色即空”，而不是离开假相说空。	This is because people understand “emptiness” and “presence” differently. When ordinary beings speak of emptiness, they mean that nothing whatsoever exists. In Buddhadharma, emptiness means only the absence of inherent nature; it does not mean the absence of provisional appearances. Thus it is said that form itself is emptiness, not that emptiness is spoken of apart from provisional appearances.
我们说空，不同凡夫一无所有的空，而是不住着假相的空，是“空即有，有即空，空有不二”的空。所以，无念不是一念不起，而是念起不随不住，要搞通此理。佛性真空，不是不显现，因为起用必显现故。	The emptiness of which we speak is not the emptiness of ordinary beings, in which nothing at all exists. It is the emptiness of not abiding in provisional appearances—the emptiness in which “emptiness is presence, presence is emptiness, and emptiness and presence are nondual.” Therefore, no-thought does not mean that not a single thought arises; it means that when thoughts arise, one neither follows nor abides in them. This principle must be thoroughly understood. The true emptiness of buddha-nature does not mean that it does not manifest, for whenever it functions, it necessarily manifests.
假如空了没有相，即不是自性了。因为有心必有相，心就是相，相就是心，心相不二故。我上次讲了，镜子里	If emptiness had no appearances, it would not be intrinsic nature. For where there is mind, there are

一定有影子，没有影子不成为镜子，所以佛性一定能显现色相，没有色相就不能称为佛性，因为没有妙用，佛性就变为死空、顽空了；但佛性不是顽空，它是灵明廓彻，能起一切妙用，能现诸般色相的，所以是“森罗万象心中圆”。	necessarily appearances: mind is appearance, appearance is mind, and mind and appearance are nondual. As I said last time, a mirror must have reflections; without reflections, it could not be called a mirror. Thus buddha-nature must be able to manifest forms and appearances. Without such appearances, it could not be called buddha-nature, for without wondrous functioning, buddha-nature would become dead emptiness or stagnant emptiness. But buddha-nature is not stagnant emptiness. It is spiritually luminous and all-pervading, capable of giving rise to every wondrous function and manifesting all manner of forms and appearances. Therefore it is said, “The myriad forms and phenomena are complete within the mind.”
讲到这里，说个故事给你们听听，镇江有个金山寺，寺里有个镇山法宝。法宝就是苏东坡的玉带，玉带由一块块方玉用金线串起来的。这玉带怎么留在金山寺了呢？原来苏东坡和金山寺的方丈佛印禅师是要好的朋友。	At this point, let me tell you a story. In Zhenjiang there is Jinshan Monastery, which has a precious treasure that protects the monastery. This treasure is Su Dongpo’s jade belt, made of square pieces of jade strung together with gold thread. How did this jade belt come to remain at Jinshan Monastery? Su Dongpo and Chan Master Foyin, the abbot of Jinshan Monastery, were close friends.
苏东坡的诗词作得很好，也是信佛修持者，自负功夫已到八风不动的地步。佛印禅师要试试他功夫深浅，故意贬抑他说：“苏东坡的诗真是狗屁不值。”苏东坡听了这话，不禁心中大气，就大兴问罪之师，气冲冲地过江来责问佛印禅师。佛印禅师笑道：“好个八风不动，一屁就把你打过江来。”这是个笑话。	Su Dongpo was an excellent poet and writer, a Buddhist believer and practitioner as well, and he prided himself on having reached the point of being unmoved by the eight worldly winds. Chan Master Foyin wished to test the depth of his practice, so he deliberately disparaged him, saying, “Su Dongpo’s poetry is worthless dog shit.” Hearing this, Su Dongpo became quite angry and launched an expedition to demand an accounting, crossing the river in a fury to confront Chan Master Foyin. Foyin laughed and said, “So much for being unmoved by the eight worldly winds—one fart has blown you across the river!” This is a humorous story.
有一次，苏东坡到金山寺来访问佛印禅师，禅师这时正在禅堂里领众坐香，那正是止静的时候，闲人不好进去。苏东坡知道这个规矩，就在客堂里坐等佛印禅师出来。这枝香坐完后又加了一枝香，所以出来很晚。	On one occasion, Su Dongpo came to Jinshan Monastery to visit Chan Master Foyin. The master was then leading the assembly in seated meditation in the Chan hall. It was the period of silence, when outsiders were not to enter. Knowing the rule, Su Dongpo sat waiting in the reception hall

	for Chan Master Foyin to come out. After one incense stick had burned down, another was added, so the master came out very late.
苏东坡等了很久，心里非常焦燥。香完开静，佛印禅师出来了：“哎呀！苏大学士，请坐请坐。”苏东坡说：“嘿呀，你还叫我坐呀！我要在你这秃驴的头上坐！”他们是好朋友，在说笑话，骂禅师是“秃驴”。	Su Dongpo waited for a long time and became very impatient. When the incense period ended and silence was lifted, Chan Master Foyin came out. “Ah, Academician Su, please sit, please sit.” Su Dongpo said, “Hah! You still ask me to sit? I want to sit on the head of you bald donkey!” They were close friends and were joking; he was calling the Chan master a “bald donkey.”
禅师听了道：“噢，你要坐在老僧的头上啊？好、好、好，我有个问题问问你，你要答得出来，老僧的头给你当坐具；若答不出来，就把你身上的玉带解下来，给我们做镇山之宝。	Hearing this, the Chan master said, “Oh, you want to sit on this old monk’s head? Fine, fine, fine. I have a question for you. If you can answer it, this old monk’s head may serve as your seat. But if you cannot answer it, you must remove the jade belt you are wearing and give it to us as a treasure that protects the monastery.”
”苏东坡哈哈一笑：“随你什么问题，我都能一问十答，我的妙解很多，释义很广。	Su Dongpo burst into laughter: “Ask whatever question you please. I can give ten answers to every one question. I have many marvelous interpretations and broad explanations.”
”佛印禅师说：“好，我问你，四大本空，五蕴非有，你在什么地方坐？”意思是说你要在我的头上坐啊，我的身体是四大五蕴，是空无所有的，你怎么坐法？苏东坡想：四大是空的，五蕴本没有，一切都没有啊，那我落空了，坐在什么地方呢？不能坐在虚空里呀……想来想去，来回走了三圈，一时答不上来。	Chan Master Foyin said, “Good. Let me ask you: the four elements are fundamentally empty, and the five aggregates are nonexistent. Where will you sit?” He meant: you want to sit on my head, but my body consists of the four elements and five aggregates, which are empty and without anything real. How can you sit on it? Su Dongpo thought: the four elements are empty, the five aggregates do not truly exist, and everything is nonexistent—then I have nothing to land on. Where can I sit? I cannot sit in empty space. . . . He pondered back and forth, paced around three times, and could not answer for the moment.
佛印禅师乘机叫小沙弥：“来呀，把他的玉带解下来，他答不出来了。”于是苏东坡的玉带就留在金山寺做镇山之宝了。这就是空而有、有而空的公案。	Chan Master Foyin seized the opportunity and called to a young novice: “Come, remove his jade belt. He cannot answer.” Thus Su Dongpo’s jade belt remained at Jinshan Monastery as a treasure that protects the monastery. This is a koan of emptiness within presence and presence within emptiness.

其实这个问题不难答，因空非顽空，有非实有，空不碍有，有不碍空，空就是有，有就是空，心就是相，相就是心。故不妨答他：“真空不碍妙有，就在你这假相头上坐！”或者就在椅子上一坐，说一声：“如是坐！”或者竖起一指，说：“就在这里坐！”更或竖起指问他：“在什么地方坐？”这些答案，随手拈来，正不必动脑筋也。	In fact, this question is not difficult to answer. Emptiness is not stagnant emptiness, and presence is not real presence. Emptiness does not obstruct presence, nor does presence obstruct emptiness. Emptiness is presence, presence is emptiness; mind is appearance, and appearance is mind. Thus one might answer, “True emptiness does not obstruct wondrous presence; I shall sit right on the head of your provisional appearance!” Or one could simply sit down in a chair and say, “Thus I sit!” Or raise one finger and say, “I sit right here!” Or, better still, raise a finger and ask him, “Where do you sit?” Such answers may be produced at hand; there is no need to rack one’s brains.
有人问《金刚经》座主：“无人相、无我相，那么，谁说谁闻呢？”这个问题看来很难，无人无我，就无说无闻了，还能在这里讲经听经吗？其实《金刚经》是破相见性的，不是属顽空，事相虽无，佛性不无。	Someone asked a lecturer on the Diamond Sūtra, “If there is no appearance of a person and no appearance of self, then who speaks and who hears?” This question seems difficult: if there is neither person nor self, then there is no speaking and no hearing. Can one still lecture on and listen to sūtras here? Yet the Diamond Sūtra demolishes attachment to appearances in order to reveal intrinsic nature; it does not teach stagnant emptiness. Though phenomenal appearances are empty, buddha-nature is not empty.
可以答他：“只说无相，不说无人。”我们的佛性，妙有非有，真空不空。大家如果把空与有、有与空的道理搞清楚，进一步绵绵密密地于一切时保任，不住相、不落空，就可以圆证大道了。不然，我们一遇境相就粘住，不自在，何时得了？	One may answer, “It only says that there are no appearances; it does not say that there are no persons.” Our buddha-nature is wondrous presence that is not truly present, and true emptiness that is not empty. If everyone clearly understands the principle of emptiness and presence, and then further safeguards realization continuously and seamlessly at all times, neither abiding in appearances nor falling into emptiness, one can fully realize the great Way. Otherwise, whenever we encounter circumstances and appearances, we become stuck and lose our freedom. When will we ever be finished?
宗下有很多这样的公案，宋朝徽宗皇帝的时候，有一位丞相把各宗各派的长老都请来，开一个无遮大会。就是一点儿没有遮盖，各述己见，直接痛快地呈示本性，圆证大道。	There are many such koans in the Chan school. During the reign of Emperor Huizong of the Song dynasty, a prime minister invited the senior monks of every school and tradition to hold an unrestricted assembly. This meant that there was no concealment whatsoever: each set forth his own

	view, directly and freely revealed intrinsic nature, and fully realized the great Way.
有个讲《华严经》的座主说：“在我们教下讲来，成佛需三大阿僧　劫。而宗下说，一棒一喝就能成佛，这完全不符合佛的教导。	A lecturer on the Avataṃsaka Sūtra said, “According to the teachings of our school, attaining Buddhahood requires three great asaṃkhyeya kalpas. Yet the Chan school says that one can become a Buddha with a single blow or shout. This is wholly inconsistent with the Buddha’s teaching.”
现在请问在座的诸大禅德，你们如果一喝能透得过华严宗所说的五教，我承认你们一棒一喝就能成佛，假如透不过五教，那就是魔说。	“Now I ask all the great Chan adepts present: if with one shout you can penetrate the Five Teachings taught by the Avataṃsaka school, I will admit that one can become a Buddha with a single blow or shout. But if you cannot penetrate the Five Teachings, that is the teaching of Māra.”
请你们哪个出来讲一讲？”华严宗把佛法分为五教：小乘教、大乘始教、大乘终教、大乘顿教、大乘圆教，教义由浅入深，修法循序渐进。当时赴会的禅宗硕德有圆悟克勤祖师，八十岁开外了，是大慧宗杲禅师的师父。	Which of you will come forward and explain?” The Huayan school divides the Buddhadharma into five teachings: the Lesser Vehicle Teaching, the Initial Mahāyāna Teaching, the Final Mahāyāna Teaching, the Sudden Mahāyāna Teaching, and the Perfect Mahāyāna Teaching. Their doctrines progress from shallow to profound, and their practices advance step by step. Among the eminent Chan masters attending the gathering was Patriarch Yuanwu Keqin, who was over eighty years old and the teacher of Chan Master Dahui Zonggao.
他用眼睛看了看四十多岁的净因成小禅师，净因成禅师会意了，便站出来，对华严座主说：“你这个问题不难答复，不值得在座的大祖师给你讲，让我小长老对你讲一讲。	He glanced at Chan Master Jingyin Cheng, who was in his forties. Jingyin Cheng understood his meaning, stood forth, and said to the Huayan lecturer, “Your question is not difficult to answer. It is not worth troubling the great patriarchs present to explain it to you. Let this junior elder explain it to you.”
我们先把五教的教义定一定：小乘教著有，有道可成，有涅　可证，有生死可了；大乘始教讲空；大乘终教讲非空非有，既不是空，也不是有；大乘顿教讲即空即有；大乘圆教讲非空而非有，非有而非空，圆融无碍。	“Let us first settle the doctrines of the five teachings. The Lesser Vehicle Teaching holds that things exist, that there is a path to attain, nirvāṇa to realize, and birth and death to transcend. The Initial Mahāyāna Teaching speaks of emptiness. The Final Mahāyāna Teaching speaks of neither emptiness nor existence: it is neither empty nor existent. The Sudden Mahāyāna Teaching speaks of emptiness as existence and existence as emptiness. The Perfect Mahāyāna Teaching speaks of neither emptiness nor existence, neither existence nor

	emptiness, with perfect interpenetration and no obstruction.”
是不是这个意思？”华严座主曰：“对！”净因成禅师大喝一声，问众曰：“你们听到没有？”众曰：“听到了！”成曰：“听到了，那就是有啊！透过小乘了。	“Is that correct?” The Huayan lecturer replied, “Correct!” Chan Master Jingyin Cheng gave a great shout and asked the assembly, “Did you hear that?” The assembly replied, “We heard it!” Cheng said, “Since you heard it, there was something. You have passed through the Lesser Vehicle Teaching.”
”徽宗皇帝当时着青衣小帽掺杂在大众中坐着，他关照丞相，不要讲出去，让他好好听听怎么讲。过了一会儿，声音消散了，成又问：“你们现在听，还有声音吗？”众曰：“没有了！”成曰：“没有就是空，透过始教了。	At that time, Emperor Huizong was seated among the crowd, disguised in blue robes and a small cap. He had instructed the prime minister not to reveal his identity, so that he could listen carefully to the explanation. After a while, the sound faded away. Cheng again asked, “Can you hear any sound now?” The assembly replied, “No!” Cheng said, “No sound is emptiness. You have passed through the Initial Teaching.”
”又曰：“现在没有而刚才有，就是非空；刚才有而现在没有，就是非有。这不是非空非有吗？透过终教了。	He continued, “What is absent now was present just now; therefore it is not emptiness. What was present just now is absent now; therefore it is not existence. Is this not neither emptiness nor existence? You have passed through the Final Teaching.”
再者，若无刚才的有，现在说什么空呢？若无现在的空，说什么刚才有啊？说有之时空在有，说空之时有在空，这不是即空即有吗？透过顿教了。大乘圆教呢？我一喝不作一喝用，尽管喝，没喝过，时时处处不着相。	“Furthermore, without the presence just now, what could we now call emptiness? Without the emptiness now, how could we speak of the presence just now? When we speak of existence, emptiness is within existence; when we speak of emptiness, existence is within emptiness. Is this not emptiness as existence and existence as emptiness? You have passed through the Sudden Teaching. And what is the Perfect Mahāyāna Teaching? I give a shout, yet do not use it as a shout. Though I shout, it is as if I had never shouted: at all times and in all places, do not cling to appearances.”
吃饭没咬着一粒米，穿衣没挂着一丝纱。尽管工作很忙，就像没有工作过一样。	“When eating, do not bite onto a single grain of rice. When dressing, do not let a single thread of cloth catch on you. However busy one may be at work, it is as though one had never worked.”
这就是《金刚经》里‘应无所住而生其心’的精义，说有之时，纤毫不立；说空之时，周遍沙界；空有不住，	“This is the essential meaning of the Diamond Sūtra: ‘Give rise to this mind without abiding

圆融无碍，这是最上乘的大乘圆教，是《华严经》所说的最高境界——事事无碍法界。这也是禅宗的本质。	anywhere.' When speaking of existence, not even the finest hair is established; when speaking of emptiness, it pervades realms as numerous as the sands of the Ganges. Abiding in neither emptiness nor existence, it is perfectly interpenetrating and without obstruction. This is the supreme Perfect Mahāyāna Teaching, the highest realm spoken of in the Avataṃsaka Sūtra—the dharma realm of the nonobstruction among phenomena. This is also the essence of the Chan school."
”大众闻后，莫不信服赞叹，徽宗皇帝也点头不已。佛法实在是最崇高的宗教，是最好的人生哲学。我们能信受奉行，还有什么成败得失的烦恼啊？恒河大手印讲的是最上乘的佛法，我们既然十分庆幸地听到了这部法，就应依教奉行，时时令心如河流一样，无所住着地任运而作，才能证得法身自相。	When the assembly heard this, all were convinced and praised it, and Emperor Huizong nodded repeatedly as well. The Buddhadharma is truly the most sublime religion and the finest philosophy of life. Since we can have faith in it, accept it, and put it into practice, what worries need we have about success or failure, gain or loss? The Ganges Mahāmudrā teaches the supreme Buddhadharma. Since we have been so fortunate to hear this teaching, we should practice in accordance with it, allowing the mind at all times to function naturally like a flowing river, without abiding or clinging. Only then can we realize the intrinsic aspect of the dharmakāya.
“心起知为智慧功用，观照及一切时皆如是。故放逸不修与勤积修习，其法性无增减。”	“When a thought arises in the mind, know it to be the functioning of wisdom. This is so in contemplation and at all times. Therefore, whether one is heedless and does not practice, or diligently accumulates practice, its dharma-nature neither increases nor decreases."
心里起了念头，应该知道，这是智慧功用，是法性的妙用。不仅观照时是这样，一切时都是这样。所以，放逸不修时，法性没有减少；勤积修习时，法性没有增加。法性本身是不增不减的。	When a thought arises in the mind, one should know that it is the functioning of wisdom, the wondrous functioning of dharma-nature. This is so not only during contemplation, but at all times. Therefore, when one is heedless and does not practice, dharma-nature does not decrease; when one diligently accumulates practice, dharma-nature does not increase. Dharma-nature itself neither increases nor decreases.
我们不少人学佛做功夫，往往压念不起，以为一念不生地坐上十天半月、乃至十年八年，是好功夫。殊不知，这样修死定，不得真实受用，不能出三界，只是压伏一时，一经翻动，妄念生起，更胜于昔。	Many of us, when practicing Buddhism, often suppress our thoughts so that none arise. We imagine that sitting with not a single thought arising for ten days or half a month, or even for ten

	or eight years, is good practice. We do not realize that this is cultivating a dead samādhi. It brings no genuine benefit and cannot free one from the three realms. It merely suppresses thoughts temporarily; once it is disturbed, deluded thoughts arise with even greater force than before.
纵不翻动，死坐在那里，有什么用啊？久久死定，会变成土木金石的。真做功夫须活泼泼地在事境上锻炼，知道心念起处，是本性的妙用，不去着相，则智慧日增。我们修行要成活佛，不是成死佛，要起种种妙用，利乐众生，这样才有价值。不是死坐在那里不动，那不成了泥菩萨了吗？	Even if it is not disturbed, what use is there in sitting there rigidly? Prolonged dead samādhi turns one into earth, wood, metal, or stone. Genuine practice requires lively training amid circumstances. Know that where thoughts arise is the wondrous functioning of one's intrinsic nature. If one does not cling to appearances, wisdom increases day by day. In our practice, we must become living Buddhas, not dead Buddhas. We must bring forth all kinds of wondrous functions to benefit and bring happiness to sentient beings; only then does it have value. If one merely sits motionless, does one not become a clay bodhisattva?
前面讲过，见到本性之后，须要在事境上勤除习气。观照，就是除习气的最好办法。观照，就是佛性的妙用啊！不仅观照时是妙用，一切时都是妙用。比如游山玩水、探亲访友、看戏跳舞都是妙用。	As explained earlier, after seeing one's intrinsic nature, one must diligently remove habitual tendencies amid circumstances. Contemplation is the best means for removing habitual tendencies. Contemplation is the wondrous functioning of buddha-nature. It is not only during contemplation that this is wondrous functioning; it is so at all times. For example, traveling through mountains and waters, visiting relatives and friends, watching opera, and dancing are all wondrous functioning.
不是不能看戏，但不要被戏看了去，被戏里的情节转了去。	It is not that one cannot watch opera, but one must not be watched by the opera or carried away by its plot.
正看时，随着戏里的悲欢离合而频起喜怒哀乐，看过后还念念不忘、耿耿于怀，脑筋老是跟着戏里的情节转，这个人这么好，那个人那么坏……这就叫做被戏看了去，这怎么行？看戏也能用功练心，看看这个心能不能被转动。	While watching, one repeatedly gives rise to joy, anger, sorrow, and pleasure along with the separations and reunions, sadness and delight in the drama. Afterward, one cannot forget it and remains preoccupied with it, with the mind constantly turning over the plot: this person is so good, that person so bad. This is what it means to be watched by the opera. How can that do? Watching opera can also be used to practice and train the mind: see whether the mind can be moved by it.

若能达到“犹如木人看花鸟”，就是好功夫了。但这并不是说，戏里的好人坏人都不知道，戏的情节也不知道。如果什么都不知道，岂不成了死水一潭了吗？不是不知道，而是不分别取舍，不为戏里的情节所动。	If one can reach the state of “a wooden person watching flowers and birds,” that is good practice. But this does not mean being unaware of who is good or bad in the drama, or unaware of its plot. If one knew nothing at all, would one not become a pool of dead water? It is not that one does not know, but that one does not discriminate, grasp, or reject, and is not moved by the plot.
看而不看，不看而看，丝毫无住。“人间事不过总是戏”，我们放不下这个，放不下那个，其实这都像戏一样虚妄啊！一口气不来，这场戏就演完了，执着它干什么？	Watching without watching, not watching yet watching, with no abiding whatsoever. “The affairs of the human world are always but a play.” We cannot let go of this or that, yet in truth all of it is as unreal as a play. When one breath does not return, the play is over. Why cling to it?
我们做功夫，勤勤恳恳地用功，法身没有增加一分；我们放逸，法身也没有减少一分。换句话说，我们成佛，法身没有增加一分，做众生也没有减少一分；升天没有增加一分，下地狱也没有减少一分。	When we practice diligently and conscientiously, the dharmakāya does not increase by a fraction. When we are heedless, the dharmakāya does not decrease by a fraction. In other words, when we become Buddhas, the dharmakāya does not increase by a fraction; when we become sentient beings, it does not decrease by a fraction. Ascending to heaven does not increase it by a fraction, and descending into hell does not decrease it by a fraction.
它没有生灭去来，亘万古而不变。美国有一位叫卢胜彦的“活佛”这样说：“做功夫，佛性（天心）就升上天，不好的恶心就降到地下去。	It has no arising or ceasing, coming or going; it remains unchanged throughout the ages. A “living Buddha” in America named Lu Shengyan once said, “When one practices, buddha-nature—the heavenly mind—ascends to heaven, while the evil mind that is bad descends underground.”
”一个升上来，一个降下去，一颗真心分成两个，那可真糟糕透了！有的法师讲经时说：“假如我们做了坏事，做坏事的妄心下地狱；真心升到天上去。”也是把真、妄分成两个心。	If one rises and the other descends, then one true mind has been divided into two. That would be truly disastrous! Some Dharma teachers say when lecturing on the sūtras, “If we do bad deeds, the deluded mind that does those bad deeds goes to hell, while the true mind rises to heaven.” This too divides the true and deluded into two minds.
他们不知道真心（佛性）和妄心原是一体，妄心就是真心，真心就是妄心。	They do not know that the true mind, or buddha-nature, and the deluded mind are originally one. The deluded mind is the true mind, and the true mind is the deluded mind.

比如，水（喻真心）起了波浪（喻妄心），波浪就是水，水就是波浪，怎么有两个呢？有人问：“没有两个，为什么人家说三魂七魄呢？三魂七魄不是有十个吗？”如果真是这样，一个人岂不变成十个了吗？不是啊！所谓“魂”者，属于阳，是光明无私的正气；“魄”者，属于阴，是黑暗污秽的邪念。	For example, when water, which symbolizes the true mind, gives rise to waves, which symbolize the deluded mind, the waves are water and water is the waves. How could there be two? Someone may ask, “If there are not two, why do people speak of three hun and seven po souls? Do not three hun and seven po make ten?” If that were so, would one person not become ten people? No. What is called hun belongs to yang; it is bright, selfless, upright energy. What is called po belongs to yin; it is dark, defiled, and perverse thought.
三魂七魄，是说一个人光明的成分少，只有三份，而黑暗的、见不得人的东西多，有七份。不是把一个人分成十个东西。如果我们把七份黑暗的邪心都驱除掉，都转过来，完全化成光明，就成道了。	The three hun and seven po mean that a person has relatively little brightness, only three parts, and much darkness and that which cannot bear the light, seven parts. It does not mean that one person is divided into ten things. If we drive out all seven portions of the dark and perverse mind, transform them, and turn them entirely into light, we realize the Way.
像吕纯阳祖师之所以称“纯阳”，就是“魄”都化除了，黑暗都化为光明，而成仙道。因此，真心和妄心不是两个东西。你下地狱，真心也跟着你下地狱，但它的光明并没有减少，也没有污秽，它也不痛苦。	Patriarch Lü Chunyang was called “Pure Yang” because all his po had been transformed away: all darkness had become light, and he attained the Way of the immortals. Therefore, the true mind and the deluded mind are not two things. If you descend into hell, the true mind also goes down into hell with you, but its light does not diminish, it is not defiled, and it does not suffer.
犹如一颗珍珠被污泥包裹了，珍珠的光明并不减少。你升天，它也不快乐，它的光明也没有增加。我们的自性时时刻刻都是不垢不净、不增不减、不来不去、不动不摇、不生不灭的。	It is like a pearl wrapped in filthy mud: the pearl’s light does not diminish. If you ascend to heaven, it does not rejoice, nor does its light increase. Our intrinsic nature is at every moment neither defiled nor pure, neither increasing nor decreasing, neither coming nor going, neither moving nor wavering, neither arising nor ceasing.
“贪嗔、烦恼、苦乐感受等之自性，知其皆是法尔，即得法身妙用。”	“When one knows greed, anger, afflictions, and feelings of suffering and pleasure to be naturally so, one attains the wondrous functioning of the dharmakāya.”
我们之所以有贪嗔、烦恼、苦乐等等感受，皆是法身自然的妙用。假如没有法身，就生不起这些感受：但有这种情感不同的变幻——时而欢乐，时而忧愁烦恼，这都是贪、嗔、痴三毒在作怪。	The reason we have feelings such as greed, anger, afflictions, suffering, and pleasure is that they are all the natural wondrous functioning of the dharmakāya. Without the dharmakāya, such

	feelings could not arise. Yet these varying emotional transformations—at times happiness, at times sorrow and affliction—are all the mischief of the three poisons of greed, anger, and ignorance.
遇到不如意事就烦恼，求而不得就嗔怒，满足不了自己的心愿就悲苦怨恨，满足了自己的欲望就欣喜快乐。这些感受都是空无自性，都是对境生起的妄想。所谓“万法本闲，唯人自闹”，这都是有根本无明的缘故。	When we encounter something unsatisfactory, we become afflicted; when we seek but cannot obtain, we become angry; when our wishes cannot be fulfilled, we suffer grief and resentment; when our desires are fulfilled, we feel delight and happiness. All these feelings are empty and without intrinsic nature; they are deluded thoughts that arise in response to circumstances. As it is said, “The myriad dharmas are originally at ease; people alone make trouble for themselves.” This is all because of fundamental ignorance.
讲到无明，修法的人都害怕，就是这东西害人，使我们在六道里轮回！假如没有它，我们早就成佛了！但是你不要怕，无明并非实有，不过是个妄想、幻影，我们只要一觉，就把它照破了。	When ignorance is mentioned, practitioners are all afraid, for this is the thing that harms us and causes us to revolve through the six realms. Without it, we would long ago have become Buddhas. But do not fear it. Ignorance is not truly existent; it is merely a deluded thought, an illusion. As soon as we awaken, we illumine and break through it.
因为它不是一个实有的东西，所以，不能用什么物体来把它敲破。只要觉悟贪、嗔、痴、慢、疑等都是我们着境粘心所起的妄受，都是无明妄想，它本自法尔如此，是空无所有的。法尔者，“本来如此，并非有意造作”之意也。	Because it is not something truly existent, it cannot be smashed apart with any physical object. We need only awaken to the fact that greed, anger, ignorance, pride, doubt, and the like are deluded feelings arising from our clinging mind’s attachment to circumstances; they are deluded thoughts of ignorance. They are inherently thus, empty and without anything at all. “Inherently thus” means “originally so, not intentionally fabricated.”
我们明白了这个妙理，一切苦乐、烦恼，一觉就化脱了。正如《圆觉经》所说：“知幻即离，不假方便；离幻即觉，亦无渐次。”我们平常说“业障深重”，什么叫业障啊？业障是你着相。	Once we understand this wondrous principle, all suffering, pleasure, and afflictions dissolve the moment we awaken. As the Sūtra of Perfect Enlightenment says: “Knowing illusion is itself liberation; no expedient means are required. Liberation from illusion is itself awakening; there are no gradual stages.” We often speak of “deep and weighty karmic obstacles.” What are karmic obstacles? Karmic obstacles are your attachment to appearances.

假如你不着相，什么烦恼也没有，业障又从何来？所有苦受、乐受，如同我们睡觉做梦，梦境当中，恶梦、美梦宛然，但你一醒就什么都没有了。所以我们如果能够猛醒，一切放下，不着相，就得法身妙用了。法身妙用并不难，只要我们时时清醒，时时不住相。	If you are not attached to appearances, you will have no afflictions at all; then where could karmic obstacles come from? All painful and pleasant experiences are like dreams while we sleep. Within a dream, nightmares and beautiful dreams seem vividly real, but once you awaken, nothing remains. Therefore, if we can awaken sharply, let go of everything, and refrain from attachment to appearances, we attain the wondrous functioning of the dharmakāya. This wondrous functioning is not difficult: we need only remain awake at all times and never abide in appearances.
有人说：“哎呀！参禅学密很难，还是念佛求生西方容易呀！”其实，他弄错了，念佛、参禅、学密都一样，没有什么难易之分，不过随各人的根性不同，选择一合适自己的法门而已。	Some people say: “Oh! Investigating Chan and studying Esoteric Buddhism are difficult; it is easier simply to recite the Buddha’s name and seek rebirth in the Western Pure Land!” In fact, they are mistaken. Buddha-recitation, Chan practice, and Esoteric practice are all the same; there is no distinction of difficulty or ease. One simply chooses a dharma gate suited to one’s own faculties.
念佛是用佛号打扫自己心地上的积垢，用持名的方法使自己清醒过来。莲池大师说念佛是“声声唤醒主人翁”。	Buddha-recitation uses the Buddha’s name to sweep away the accumulated grime on one’s mind-ground, and uses name-recitation to bring oneself to wakefulness. Master Lianchi said that Buddha-recitation is “each sound calling the master of the house awake.”
就是一声一声虔诚地念诵圣号，把自己的本性唤醒，不要住相，不要粘境，从而亲见佛性，于临命终时，得以往生西方极乐世界。参禅也一样，时时照顾话头，看着妄念从什么地方来。	That is, one sincerely recites the sacred name, sound after sound, to awaken one’s own intrinsic nature. Do not abide in appearances; do not cling to circumstances. Thus one directly sees Buddha-nature and may attain rebirth in the Western Land of Ultimate Bliss at the time of death. Chan practice is the same: one continually attends to the huatou, watching to see where deluded thoughts arise from.
念头一起，就问它：你从什么地方来？迎头一棒。这妄念本来没有，是虚妄的幻影，一打它就没有了。这和念佛一样，都是为了消尽妄想，从而亲证本来。	As soon as a thought arises, ask it, “Where do you come from?” Strike it head-on with a blow. This deluded thought was never there to begin with; it is an illusory phantom. Strike it, and it vanishes. This is the same as Buddha-recitation: both are intended to exhaust deluded thoughts, thereby directly realizing the original nature.

但有人说不一样，他说念佛有阿弥陀佛、观世音菩萨、大势至菩萨以及莲池海会诸菩萨接引，往生西方，横超三界，而参禅不能。其实他们也弄错了，接引横超是有的，但接引横超并不是拉你去。	Yet some say that they are not the same. They say that in Buddha-recitation, Amitābha Buddha, Avalokiteśvara Bodhisattva, Mahāsthāmaprāpta Bodhisattva, and the bodhisattvas of the Lotus Pond assembly come to guide one to rebirth in the Western Pure Land, enabling one to transcend the three realms horizontally, whereas Chan practice cannot do this. In fact, they too are mistaken. Guidance and horizontal transcendence do exist, but such guidance and transcendence do not mean that someone pulls you there.
永明寿禅师说得很清楚：佛如天上的月亮，心就好比一盆水，心清净了，月亮的影子才能现出来；若心不清净——是污水，天上月亮虽有（佛虽放光照你，而你却看不见），也现不出来，那你就不能生西方了。	Chan Master Yongming explained this very clearly: the Buddha is like the moon in the sky, while the mind is like a basin of water. Only when the mind is pure can the moon's reflection appear. If the mind is impure—if it is muddy water—then although the moon is in the sky (although the Buddha shines his light upon you, you cannot see it), its reflection cannot appear. Then you cannot be reborn in the Western Pure Land.
憨山大师说，念佛要念得得力，把爱根斩断，生西才有希望。爱根就是无明妄动的爱情，这是生死的根本，不斩断它，心就像污水，月亮的影子在污水就现不出来。	Master Hanshan said that one must recite the Buddha's name with effective effort and cut off the root of attachment in order to have any hope of rebirth in the Western Pure Land. The root of attachment is the deluded stirring of love and desire born of ignorance; it is the root of birth and death. Unless it is cut off, the mind is like muddy water, in which the moon's reflection cannot appear.
不是佛不来接引你，不放光照你，只是你自己看不见，犹如盲人不能见到太阳一样。再说，参禅的人用功，心地空净了，那就是净土。因为心就是土，土就是心。佛说：“欲净其土，先净其心，随其心净，即佛土净。	It is not that the Buddha does not come to guide you or does not shine his light upon you; it is simply that you yourself cannot see it, just as a blind person cannot see the sun. Moreover, when Chan practitioners apply themselves and their mind-ground becomes empty and pure, that is the Pure Land. For mind itself is the land, and the land itself is mind. The Buddha said: “If one wishes to purify one's land, one must first purify one's mind. As one's mind becomes pure, so the Buddha-land becomes pure.”
”心清净了，佛土才净，此时你发愿生西方，定蒙阿弥陀佛慈悲接引往生。阿弥陀佛不似我们凡夫，凡夫会有	When the mind is pure, the Buddha-land is pure. At that time, if you vow to be reborn in the Western Pure Land, Amitābha Buddha will surely, in his

爱憎之感，你跟我结缘得好，我就接引你；你没有和我结缘，我就不睬你。	compassion, guide you there. Amitābha Buddha is not like us ordinary beings. Ordinary beings have feelings of love and aversion: if you have formed a good affinity with me, I will guide you; if you have not formed an affinity with me, I will ignore you.
佛菩萨是行无缘大慈的，没有这种劣见，你没跟我结缘，我倒要与你结缘，慈悲接引你。就密宗讲来，阿弥陀佛不管你是念佛，还是修其它法门，当你临命终时，他都放光来照你，接引你生西。	Buddhas and bodhisattvas practice great compassion without conditions; they do not hold such inferior views. If you have not formed an affinity with me, then I shall form one with you and compassionately guide you. In terms of Esoteric Buddhism, Amitābha Buddha does not care whether you recite the Buddha's name or practice some other dharma gate: when you are at the time of death, he shines his light upon you and guides you to rebirth in the West.
而且不光是修行的人，就是不修行的人，造恶的人，他也照，也接引。只是这些造恶的人业障深重，看不见佛光，或者见佛光强烈，吓得逃走，没有福气生西。《阿弥陀经》云：“不可以少善根福德因缘，得生彼国。	Moreover, he shines upon and guides not only those who practice, but also those who do not practice and those who commit evil. Yet people who commit evil have deep and weighty karmic obstacles; they cannot see the Buddha's light, or, seeing its intensity, become frightened and flee. They lack the blessings for rebirth in the West. The Amitābha Sūtra says: “One cannot attain birth in that land with few good roots, blessings, and conditions.”
”善根、福德、因缘，三者缺一不可。想生到西方去，要善根、福德、因缘具足才行，不是马马虎虎地念两句阿弥陀佛就能去的。	Good roots, blessings, and conditions: not one of these three can be lacking. To be reborn in the Western Pure Land, one must possess all of them. It is not enough merely to recite “Amitābha Buddha” carelessly a few times.
诸位菩萨，我们要真正用功，把妄心完全息下来才能成道啊！大手印讲的是心地法门。一真法界——华藏世界，就是大手印。西方极乐世界就在这个大手印当中，不出大手印之外。	All you bodhisattvas, we must truly apply ourselves and completely still the deluded mind before we can realize the Way. Mahāmudrā teaches a dharma gate of the mind-ground. The One True Dharma Realm—the Flower Treasury World—is Mahāmudrā. The Western Land of Ultimate Bliss is within this Mahāmudrā; it does not lie outside it.
西方极乐世界的“凡圣同居土”，就在这个大手印的第十三层，“实报庄严土”就是华藏世界的第二十层。我们娑婆世界也是第十三层，和西方的“凡圣同居土”是平行的。佛说：“从是西方，过十万亿佛土，有世界名曰极乐。	The Land of the Common Residence of Ordinary Beings and Sages in the Western Land of Ultimate Bliss is on the thirteenth level of this Mahāmudrā, while the Land of True Reward and Adornment is on the twentieth level of the Flower Treasury World. Our Sahā world is likewise on the thirteenth

	level, parallel to the Land of the Common Residence of Ordinary Beings and Sages in the West. The Buddha said: “From here westward, passing a hundred thousand koṭis of Buddha-lands, there is a world called Ultimate Bliss.”
”就是说，从我们这儿，向西方去，就是极乐世界的“凡圣同居土”。我们只要深信不疑，做一切善事，发愿回向往生，都是可以去的，佛菩萨不会拒绝的。并不是没有念阿弥陀佛的圣号就不能去。	That is, going westward from here brings one to the Land of the Common Residence of Ordinary Beings and Sages in the Land of Ultimate Bliss. So long as we have unwavering faith, perform all wholesome deeds, make vows, and dedicate the merit toward rebirth there, we can all go. The Buddhas and bodhisattvas will not reject us. It is not the case that one cannot go simply because one has not recited the sacred name of Amitābha Buddha.
有人说，我念佛念得少，恐怕不能去吧。此话不对！生西与否，不是看你念得多少，这不是买卖，而要看你念佛的质量如何，心地是否虔诚，心里是否清净。假如你心里真清净了，临命终时一念也能生西。	Some say, “I have recited the Buddha’s name too little; I am afraid I may not be able to go.” This is incorrect. Whether one is reborn in the West does not depend on how much one has recited; this is not a business transaction. Rather, it depends on the quality of one’s Buddha-recitation—whether one’s mind is sincere and pure. If your mind is truly pure, a single thought at the time of death can bring rebirth in the West.
吾人果能反省一切色、声、香、味、触、法都是空花水月不可求、不可得，一放一切放，清净无染地念一声“阿弥陀佛”，这一念清净心就能与佛相应，而生到西方去，也不需要十念、百念、千万念，就看你临命终时能不能一心不乱而正念分明。	If we can truly reflect that all forms, sounds, smells, tastes, tactile objects, and dharmas are flowers in empty space and the moon reflected in water, impossible to seek or obtain, then, letting go of one thing, we let go of everything. If, with a pure and undefiled mind, we recite “Amitābha Buddha” once, this single thought of pure mind can accord with the Buddha and bring rebirth in the West. There is no need for ten recitations, a hundred recitations, or tens of millions of recitations; it depends on whether, at the time of death, one can maintain one-pointedness of mind without distraction and clear right mindfulness.
临终时，能心不颠倒，意不散乱，而正念分明，这是深得念佛三昧的功夫啊！功夫能做到这步田地，就靠现在勤恳扫除妄习而积累起来的。	At the time of death, to have a mind free from confusion, an undistracted awareness, and clear right mindfulness—this is the attainment of profound Buddha-recitation samādhi. To reach this level of practice depends on the accumulated effort of diligently clearing away deluded habitual tendencies now.

所以现在用功，要虔诚地放下、放下、再放下，使心清净无染，将来才能稳操胜券，往生西方，这也是法身的妙用啊！我们把禅宗、净土宗、密宗融于一炉，是因为它们本来是一体的。不要去分密宗呀、禅宗呀、净土宗呀，本来是一个佛宗啊！	Therefore, in applying ourselves now, we must sincerely let go, let go, and let go again, making the mind pure and undefiled. Only then can we be assured of rebirth in the West in the future. This too is the wondrous functioning of the dharmakāya. We unite the Chan school, the Pure Land school, and Esoteric Buddhism because they are originally one. Do not distinguish Esoteric Buddhism, Chan, and Pure Land; they are originally one Buddha school.
二、无修之大自然住	II. Natural Abiding Without Cultivation
“如不达自然任运，必妄念纷驰而落凡愚。故常应不离无修之大自然住。”	“If one does not understand natural, spontaneous functioning, deluded thoughts will inevitably race about, and one will fall into the state of ordinary deluded beings. Therefore, one should always remain inseparable from natural abiding without cultivation.”
我们在一切时、一切处的举措施为，都是真心的妙用，一切色相都是自己的化身。自当随顺种种因缘应付操作，尽一己之力，为群众造福，这就叫“自然任运”。	At all times and in all places, every action we undertake is the wondrous functioning of the true mind, and all forms are our own manifestation bodies. We should naturally accord with the various causes and conditions, respond and act as needed, and do our utmost to bring benefit to the community. This is called “natural, spontaneous functioning.”
如果不明白、不通达“自然任运”的道理，必定着境粘心，贪得无厌地为满足自己的欲望而妄念纷飞，那就把大好的一尊活佛埋没为凡夫愚妇了。我们修法原为见性证道，一切不着。	If one does not understand or penetrate the principle of “natural, spontaneous functioning,” one will inevitably become attached to circumstances and cling to the mind. Deluded thoughts will fly about as one greedily seeks without satisfaction to fulfill one’s desires. Then one buries a fine living Buddha beneath the identity of an ordinary deluded person. We practice the Dharma in order to see our true nature and realize the Way, without attachment to anything.
假如想发神通，想得到什么东西，或是求佛菩萨保佑升官发财，那就与学佛背道而驰了。现在我们只要时时刻刻任运无住，于一切妄想境不加了知，而又非同木石，而了了分明地应机随缘，这就是佛事。	If one wishes to develop spiritual powers, obtain something, or ask Buddhas and bodhisattvas to bless one with promotion and wealth, one has gone directly contrary to Buddhist practice. Now we need only remain naturally at ease and non-abiding at every moment, dwelling amid the realm of delusion without superimposing any further knowing, yet

	not becoming like wood or stone. Clearly and distinctly, we respond to conditions and circumstances. This is Buddhist activity.
我们在前面讲过，不要认这个色身为我，要以空寂为体；不要认妄念，要以灵知为心。用心地法门来修，就如用米来烧饭一样，必定能成饭；不这样修呢？就是用沙来煮饭，费尽功夫，也煮不成饭。	As we explained earlier, do not take this physical body to be the self; take empty quiescence as the essence. Do not identify with deluded thoughts; take luminous knowing as the mind. To practice through the dharma gate of the mind-ground is like cooking rice with rice: one will certainly make a meal. To practice otherwise is like trying to cook rice with sand: however much effort one expends, one cannot make a meal.
我们明白了这清净无染而了了分明的灵知之心就是佛，便不再着相，而任运自然地为群众服务，以在事境上锻炼，除尽妄习而圆证佛果。反之，必定妄念纷飞，自落凡愚，而生死不了。	Once we understand that this mind of luminous knowing—pure, undefiled, and clear—is Buddha, we no longer become attached to appearances. We then naturally serve the community, temper ourselves amid affairs and circumstances, eliminate all deluded habitual tendencies, and perfectly realize Buddhahood. Otherwise, deluded thoughts will inevitably race about, and we will fall into the state of ordinary deluded beings, unable to transcend birth and death.
我们这些凡夫多生历劫着相惯了，一下子是改不过来的，非但在饮食起居上挑拣分别，即使在修法上也挑拣个不停。这个说：“净土宗好，可靠；禅宗危险，不可靠。”那个说：“密宗好。	We ordinary beings have been habituated to attachment to appearances through lives upon lives and kalpas upon kalpas; this cannot be changed all at once. Not only do we pick and choose in food and daily living, but we also endlessly pick and choose among Dharma practices. One person says, “The Pure Land school is good and reliable; the Chan school is dangerous and unreliable.” Another says, “Esoteric Buddhism is good.”
”另有人说：“密宗也不好，密宗妖气重重。”哎呀，这个好，那个不好……，都是盲人摸象，妄自分别，胡说乱道。	Still another says, “Esoteric Buddhism is not good either; it is filled with demonic influences.” Oh, this is good, that is not good . . . all of this is like blind people feeling an elephant: making arbitrary distinctions and speaking nonsense.
他不知道佛说的法是平等、平等、又平等的，不过是应各人的根器不同而说不同的法门，这叫做“应病与药”。像我们吃东西，你喜欢吃甜的，就取甜食；喜欢吃酸的，就取酸食。	They do not know that the Dharma taught by the Buddha is equal, equal, and again equal. The Buddha merely taught different dharma gates in response to the differing capacities of different people; this is called “prescribing medicine according to the illness.” It is like eating: if you enjoy

	sweet foods, you choose sweet foods; if you enjoy sour foods, you choose sour foods.
若爱吃酸的人说甜食不好，爱吃甜的人说酸食不好，念佛的说禅宗危险（其实禅宗并不危险），参禅的说密宗有妖气（其实密宗并无妖气），这都是偏重自己所好，妄自分别，非但自取烦恼，而且无形中得了个谤法的罪。	If those who like sour foods say that sweet foods are bad, and those who like sweet foods say that sour foods are bad; if Buddha-recitation practitioners say that Chan is dangerous, though Chan is not in fact dangerous; or Chan practitioners say that Esoteric Buddhism has demonic influences, though Esoteric Buddhism in fact has no such influences—this is all merely giving undue weight to one's own preferences and making arbitrary distinctions. Not only does it bring affliction upon oneself, but it also unwittingly incurs the offense of slandering the Dharma.
你喜欢哪一宗就修哪一宗，不要说别的宗派不好，任何一宗都是一样的。你说参禅难，修其它宗也不容易；你说念佛容易，修其它宗也不难。	Practice whichever school you prefer, but do not say that other schools are inferior. Every school is the same. If you say Chan practice is difficult, practicing other schools is not easy either; if you say Buddha-recitation is easy, practicing other schools is not difficult either.
庞居士说的：“难难难，十担麻油树上摊。	Layman Pang said: “Difficult, difficult, difficult—spreading ten loads of sesame oil atop a tree.”
”是讲初步修行人不明白修行诀窍，所以很难很难，犹如“粘鱼上滑杆”，鱼身上的鱼鳞粘乎乎滑溜溜的，要上那油滑的竹杆，谈何容易！但一经点破，原来这能说、能行、能哭、能笑的就是我人的自性，它镇日在我们面门放光，丝毫没有隐藏，不需要寻觅、祈求，只一切放下即是。	This means that beginning practitioners do not understand the key to practice, so it is exceedingly difficult for them—like “a sticky fish climbing a slippery pole.” The scales on a fish are sticky and slick; how could it easily climb an oily bamboo pole? But once this is pointed out, one realizes that the very one capable of speaking, acting, crying, and laughing is our own intrinsic nature. It radiates light before our very faces all day long, without the slightest concealment. There is no need to search or pray for it; simply let go of everything.
正所谓“踏破铁鞋无觅处，得来全不费功夫”。所以庞婆接声云：“易易易，百草头上西来意。”不难不难，参禅悟道容易得很。	As the saying goes, “One may wear out iron shoes searching everywhere, yet find it without the slightest effort.” Therefore, Laywoman Pang immediately responded: “Easy, easy, easy—the meaning of the Patriarch's coming from the West is atop the hundred grasses.” It is not difficult at all; investigating Chan and realizing the Way are very easy indeed.

百草头上就是任何事物的头上，这“头上”的涵意就是离开相看，别往下着相看，离相能见物的功能就是自性的妙用啊！这不是很容易吗？所以我们做功夫不要分宗别派，说这难那易，只时时刻刻认清这离相而了了分明的真心，不要认影子，影子是取不到的。	“Atop the hundred grasses” means atop every thing whatsoever. The implication of “atop” is to see apart from appearances, rather than looking downward and becoming attached to appearances. The capacity to perceive things apart from appearances is the wondrous functioning of intrinsic nature. Is this not very easy? Therefore, in our practice we should not divide ourselves by schools and sects, calling this difficult and that easy. We need only recognize at every moment this true mind, which is apart from appearances and yet clearly aware. Do not mistake the shadow for it; a shadow cannot be grasped.
此时理虽明了，但多生历劫的住相习气还要来侵犯。圭峰禅师说：“多生妄执，习以性成，喜怒哀乐，微细流注。真理虽然顿达，此情难以卒除。须常觉察，损之又损。”所以我们必须时时觉察，一有念起，即便觉除。	Although the principle may now be understood, the habitual tendency to abide in appearances, accumulated through lives and kalpas, will still come to assail us. Chan Master Guifeng said: “Deluded attachments from many lives become habitual and seem to form one’s nature; joy, anger, sorrow, and pleasure continue in a subtle stream. Though true principle may be suddenly comprehended, these feelings are difficult to remove at once. One must constantly examine them and diminish them again and again.” Therefore, we must constantly remain aware: whenever a thought arises, immediately recognize it and dispel it.
如妄念势强，一时转化不了，就念佛或持咒以化之。佛号和咒语就是慧剑，用以斩断着相的妄心和情思，有无穷的威力。我们只要虔诚持诵，定获佛菩萨加持，因此，成道没有什么难处。	If deluded thoughts are powerful and cannot be transformed at once, recite the Buddha’s name or uphold a mantra to transform them. The Buddha’s name and mantras are swords of wisdom, used to sever the deluded mind and emotional thoughts that cling to appearances; their power is inexhaustible. So long as we recite them sincerely, we will certainly receive the blessings of Buddhas and bodhisattvas. Therefore, realizing the Way presents no great difficulty.
同样的，要生西方极乐世界，任何一宗只要发愿都能往生。我们常说，念佛的范围很广，不是念一句阿弥陀佛才是念佛，诵经也是念佛，做善事不着相也是念佛，惺惺在觉也是念佛。	Likewise, to be reborn in the Western Land of Ultimate Bliss, practitioners of any school need only make the vow and can attain rebirth. As we often say, Buddha-remembrance has a wide scope. It is not only reciting “Amitābha Buddha” that counts as Buddha-remembrance: chanting sūtras is also Buddha-remembrance; doing good deeds without

	attachment to appearances is also Buddha-remembrance; remaining lucidly aware is also Buddha-remembrance.
为什么？因为佛是觉义，你时时不迷，回向西方极乐世界，这不是念佛吗？净土宗说，欲上品上生，要“读诵大乘”。为什么要读诵大乘？是叫你明理呀！叫你明白生死等现象是从何而有的，怎样才能了生脱死。	Why? Because Buddha means awakening. If you are not deluded at every moment and dedicate the merit toward rebirth in the Western Land of Ultimate Bliss, is this not Buddha-remembrance? The Pure Land school says that to attain the highest grade of the highest level of rebirth, one must “read and recite Mahāyāna.” Why read and recite Mahāyāna? It is to enable you to understand principle—to understand from where such phenomena as birth and death arise, and how birth and death may be transcended.
你把这些道理搞明白，空尽妄心，毫无住着，才能上品上生。假如你住在相上，死死执着，认为这个世界不好，要去西方那里享福，这就坏了。纵然能去，也不过是下品下生。因为你心不空净，只能生凡圣同居土，不能生方便有余土和实报庄严土。	Only when you understand these principles, empty out the deluded mind, and remain wholly without attachment can you attain the highest grade of the highest level of rebirth. If you abide in appearances and cling to them stubbornly, thinking that this world is bad and that you wish to go to the West to enjoy blessings, then you have gone astray. Even if you can go there, you will attain only the lowest grade of the lowest level of rebirth. Since your mind is not empty and pure, you can be reborn only in the Land of the Common Residence of Ordinary Beings and Sages, not in the Land of Expedient Means with Residue or the Land of True Reward and Adornment.
什么是禅呢？本来自在的清净心是，即宗下说的“正法眼藏，涅　妙心”。这涅　妙心，不就是净土吗？不也是密宗的秘密宝藏吗？所以禅、净、密看起来是三宗，实是一体。	What is Chan? It is the originally free and pure mind—the “Treasury of the True Dharma Eye, wondrous mind of nirvāṇa” spoken of in the Chan school. Is this wondrous mind of nirvāṇa not the Pure Land? Is it not also the secret treasury of Esoteric Buddhism? Thus Chan, Pure Land, and Esoteric Buddhism may appear to be three schools, but in reality they are one.
密宗有很多往生西方极乐世界的方法，譬如颇哇法、大弥陀法、迁识法等，都是往生西方极乐世界的。念观世音菩萨也一样生西，因为观世音菩萨就在西方，他也放光照你，接引你生西方极乐世界。	Esoteric Buddhism has many methods for rebirth in the Western Land of Ultimate Bliss, such as the practice of phowa, the Great Amitābha practice, and the practice of transference of consciousness. All lead to rebirth in the Western Land of Ultimate Bliss. Reciting Avalokiteśvara Bodhisattva’s name likewise leads to rebirth in the West, because

	Avalokiteśvara Bodhisattva is in the West. He too radiates light upon you and guides you to rebirth in the Western Land of Ultimate Bliss.
往生之所以有九品，就在着相不着相上分别啊！假如你明白心就是土，土就是心，生即无生，无生即生，丝毫不住相，无生之中不妨往生。这样的往生是妙用啊！无生不是死在那里不动，生生不已就是不生，不生就是生生不已，这才得无生之妙谛。	The reason rebirth has nine grades lies precisely in whether one is attached to appearances or not. If you understand that mind is the land and the land is mind, that birth is no birth and no birth is birth, and remain wholly without attachment to appearances, then within no birth there is no impediment to rebirth. Such rebirth is wondrous functioning. No birth does not mean dying and remaining motionless there. Unceasing birth is precisely no birth, and no birth is precisely unceasing birth. Only then does one attain the wondrous truth of no birth.
“故常应不离无修之大自然住。”所谓无修者，乃“无修之修是为正修”也。大手印是最上乘密法，它不要你念咒，不要你结手印，不要你修什么法，一切任运自然，毫无住着即是。这种修，即是大自然住。	“Therefore, one should always abide without departing from the great natural state of non-practice.” What is called non-practice means that “practice within non-practice is right practice.” Mahāmudrā is the highest vehicle of Esoteric Buddhism. It does not require you to recite mantras, form mudrās, or practice any particular method. Let everything unfold naturally and spontaneously, with no attachment whatsoever. Such practice is abiding in the great natural state.
禅宗开悟后也是如此，无修而修，不要对治。对治法门是针对各人习气而专修的除妄法。譬如，淫心重的人专修不净观、白骨观；特爱讲话的人专修禁语等，这是息妄归真的方便法。	It is the same after awakening in the Chan school: practicing without practice, without the need for antidotal measures. Antidotal dharma gates are methods for eliminating delusion, practiced specifically in response to each person’s habitual tendencies. For example, those with strong sexual desire specially cultivate contemplation of impurity or contemplation of white bones; those especially fond of talking specially observe silence. These are expedient methods for quelling delusion and returning to the true.
大手印不要这么对治，它告诉我们，一切色相都是自性的显现，都是真心的妙用，时时无住，即是无修而修的大修行。念佛的人，念头一起，一觉即空，就是念佛，不是非得要念一句“阿弥陀佛”才算念佛。	Mahāmudrā does not require such antidotal measures. It teaches us that all forms and appearances are manifestations of intrinsic nature, all wondrous functioning of the true mind. To remain without abiding at every moment is the great practice of practicing without practice. When thoughts arise in one who recites the Buddha’s

	name, recognizing them immediately renders them empty; this itself is Buddha-remembrance. It is not necessary to recite “Amitābha Buddha” in order for it to count as Buddha-remembrance.
但用功须契合自己的根机，不可拘于一格。念佛有几种不同的念法：念起即觉，为实相念佛；观自己就是阿弥陀佛，为观想念佛；观佛相好，为观相念佛；时时不离一句“阿弥陀佛”，为持名念佛。	Yet one’s practice must accord with one’s own capacity; one must not be confined to a single pattern. There are several different ways of Buddha-remembrance: when a thought arises, recognize it at once—this is Buddha-remembrance of true reality; contemplate that you yourself are Amitābha Buddha—this is visualization Buddha-remembrance; contemplate the Buddha’s excellent marks and characteristics—this is contemplation of the Buddha’s form; never depart from the phrase “Amitābha Buddha”—this is name-recitation Buddha-remembrance.
我们用功，须选用一种适合自己习性的方法来修行，才能收到事半功倍之效。假如你不能念起一觉即空，那就念名字佛。如果默念还不顶事，念头还动，那就出声念“阿弥陀佛……”，总是要把你的妄念斩断，转为无念才行。	In our practice, we must choose a method suited to our own dispositions; only then can we gain twice the result with half the effort. If, when thoughts arise, you cannot recognize them and immediately empty them, then recite the Buddha’s name. If silent recitation still does not work and thoughts continue to move, then recite “Amitābha Buddha . . .” aloud. In every case, you must cut off your deluded thoughts and transform them into no-thought.
同样是念佛，明白这个道理和不明白这个道理，力用大有区别。	Although both are Buddha-remembrance, there is a great difference in power and effect between understanding this principle and not understanding it.
不明理念佛，时时着相，执着西方的阿弥陀佛；明理念佛，就晓得念佛是借阿弥陀佛的圣号，把我们心里的龌龊扫清，把我们着相的烦恼、愚痴都扭转过来，以证和阿弥陀佛一样的清净佛性。因用功的方法不同，将来生西的品位也因之而别。这不着相的修行，即是“无修之大自然住”，无住之住，叫自然住。	Those who recite the Buddha’s name without understanding principle remain attached to appearances, clinging constantly to Amitābha Buddha in the West. Those who recite the Buddha’s name with understanding know that Buddha-remembrance borrows Amitābha Buddha’s sacred name to sweep away the filth in our minds and turn around the afflictions and ignorance of our attachment to appearances, so that we may realize the same pure Buddha-nature as Amitābha Buddha. Because the methods of practice differ, the grades of rebirth in the West will also differ accordingly. This practice without attachment to

	appearances is “abiding in the great natural state of non-practice.” Abiding without abiding is called natural abiding.
禅师开示这样讲：“有佛处莫停留，无佛处急走过。”有佛的地方你不要停留，没有佛的地方赶快走过去。	A Chan master taught in this way: “Where there is a Buddha, do not remain; where there is no Buddha, pass quickly through.” Where there is a Buddha, do not stay; where there is no Buddha, quickly pass on.
这是说，既不能著有，也不可偏空，有无两边都不立，中间亦无有，那就是中道义，也就是天台宗的“空、假、中”一心三观。所以，相不是没有，而是幻显起用的。	This means that one must neither cling to existence nor incline toward emptiness. Neither of the two extremes of existence and nonexistence is established, nor is there anything in between. This is the meaning of the Middle Way, and also the Tiantai school’s threefold contemplation of emptiness, provisional existence, and the middle in one mind. Thus appearances are not nonexistent; they arise illusorily and function.
假如真性不能显示幻相而起用，那是一潭死水，佛性还有什么价值？我们用功修行，就是为了除尽执着幻相的妄习，而不是死坐在那里不动。若能觉醒，时时不住于相，也不执于法修行，就走上正路，入于“无修之大自然住”了。	If true nature could not manifest illusory appearances and function through them, it would be stagnant water. What value would Buddha-nature then have? We practice in order to eliminate completely the deluded habits of clinging to illusory appearances, not to sit rigidly and motionlessly. If we can awaken, never abiding in appearances and not clinging to dharmas in our practice, then we are on the right path and have entered “abiding in the great natural state of non-practice.”
“无论何时，唯以认识直指见宗，一切尽摄。”	“At all times, recognize the view directly pointed out; it encompasses everything.”
不管什么时间、什么地方，唯以认识直指所示的本性为正知见，真正领悟我们这个心就是一真法界。一真法界是统摄一切的，森罗万象都包括在内，任何色相都是自心显现的妙用，所以，不要去着相。	No matter the time or place, take the intrinsic nature indicated by direct pointing as right view. Truly realize that this mind of ours is the One True Dharma Realm. The One True Dharma Realm encompasses everything; the myriad forms and phenomena are all contained within it. Every form and appearance is the wondrous functioning manifested by one’s own mind. Therefore, do not become attached to appearances.
境界好也罢，境界不好也罢；顺我的心也好，逆我的意也好；都不去管它，那就时时刻刻都见性。《六祖坛经》云：“见性之人，言下须见，若如此者，轮刀上	Whether circumstances are favorable or unfavorable, whether they accord with your mind or run counter to your wishes, do not concern yourself with them. Then you see your true nature

阵，亦得见之。”上阵打仗，心里有生死出入之见，这不行。	at every moment. The Platform Sūtra of the Sixth Patriarch says: “A person who sees the true nature must see it immediately upon hearing the words. If this is so, even when wielding a sword on the battlefield, one can see it.” But if, upon going into battle, one has notions of entering and leaving birth and death in one’s mind, this will not do.
我被人杀了也无所谓，“将头迎白刃，犹如斩春风”，哈哈！斩掉就斩掉好了，斩了这个躯壳，我们的真心是不增不减、不生不灭的，还是堂堂地斩不掉。这就是见性人的作略。	Even if I were killed, it would not matter: “I meet the white blade with my head, as though a spring breeze were cutting me.” Ha ha! If it is cut off, let it be cut off. Once this bodily shell is cut off, our true mind is neither increasing nor decreasing, neither arising nor ceasing; it remains openly present and cannot be cut off. This is the bearing of one who has seen the true nature.
从前，嵩岳元圭禅师在宴坐时，见一帝王，带了很多随从，威风凛凛地站在面前。	In former times, when Chan Master Yuangui of Mount Song was seated in meditation, he saw an emperor standing before him with many attendants, imposing and majestic.
那帝王见禅师不起立迎接，心中很不快，问禅师道：你认识我吗？禅师说：我观佛与众生都是平等的，对你能另眼相看吗？那帝王说：我是岳神，掌握着生死大权，能令人活，也能令人死，你怎么能用平常的眼光来看我呢？禅师	When the emperor saw that the Chan master did not rise to greet him, he was greatly displeased. He asked the Chan master, “Do you recognize me?” The Chan master replied, “I see Buddhas and sentient beings as equal. How could I regard you differently?” The emperor said, “I am the Mountain Spirit, holding authority over birth and death. I can make people live and can make them die. How can you look upon me in an ordinary way?” The Chan master
哈哈一笑说：我本无生，你能令一个无生的人死吗？在我看来，身体和虚空不二，我和你不二，你能损坏了虚空和你自己吗？就算你能，我的真心却是不生不灭的。	laughed and said, “I am originally unborn. Can you make an unborn person die? As I see it, the body and empty space are nondual; you and I are nondual. Can you damage empty space and yourself? Even if you could, my true mind is neither arising nor ceasing.”
你能损坏的只是我的躯体，你不能损坏我的真心哪！你还没有证到这个真心，怎么就说叫我生、叫我死呢？那岳神被他说得怔住了：哎，这话我没听说过，还有不死的真心在吗？禅师继续开示说：比如你现在是大神，你以前也是人啊！只因你为人耿直，刚正不阿，做了很多善事，所以现在成了操生死权柄的大神。	“What you can damage is only my physical body; you cannot damage my true mind. You have not yet realized this true mind, so how can you speak of making me live or making me die?” The Mountain Spirit was stunned by his words: “Ah, I have never heard this teaching. Is there truly an undying true mind?” The Chan master continued his instruction: “For example, you are now a great spirit, but you

	too were once a human being. Because you were upright, incorruptible, and impartial as a human being, and performed many good deeds, you have now become a great spirit who wields authority over birth and death."
但是，是谁做了岳神？你做人时的躯壳已经没有了，是识神做了岳神。你那识神和我们的佛性不一样，差那么一点点，差什么东西呢？有“无明”在，佛性就成为识神，把无明去净，识神就恢复为佛性了。	"But who became the Mountain Spirit? The bodily shell you had when you were human has already vanished; it is the consciousness-spirit that became the Mountain Spirit. Your consciousness-spirit differs from our Buddha-nature by only a little. What is this difference? Ignorance is present. With ignorance, Buddha-nature becomes the consciousness-spirit; when ignorance is completely removed, the consciousness-spirit returns to Buddha-nature."
纵然“无明”还在，佛性也不减少一分，因它是不增不减的。现在是谁做岳神？就是这个不生不灭的佛性啊，而你全不知道！那岳神经禅师开示后，如梦方醒，当时就拜元圭禅师为师，皈依了佛门。	"Even while ignorance remains, Buddha-nature is not diminished in the slightest, for it neither increases nor decreases. Who is now acting as the Mountain Spirit? It is precisely this Buddha-nature, neither arising nor ceasing—yet you do not know it at all!" After receiving the Chan master's instruction, the Mountain Spirit awoke as if from a dream. At once he bowed to Chan Master Yuangui as his teacher and took refuge in the Buddhadharma.
还有那些依草附木显灵的，是什么神呢？那是鬼呀！他在世的时候贪得无厌，造罪下了地狱，地狱罪受满了，出狱之后，因为贪习还在，遇到草木就附上去，这草木就灵验了。这实在是贪鬼作祟，不是什么神。	And what kinds of spirits are those that manifest efficacy by attaching themselves to grasses and trees? They are ghosts! When they were alive, they were insatiably greedy and committed offenses, so they fell into hell. After their sufferings in hell were exhausted and they emerged, their habitual greed still remained. When they encounter grasses or trees, they attach themselves to them, and those grasses or trees then appear efficacious. This is truly the mischief of greedy ghosts, not that of any deity.
神者是大的鬼王，神通比其它的鬼大，都是着相。所以我们无论何时，唯以认识“直指见宗”所指示的真心为要，心量犹如虚空，森罗万象，无一不包括在我们的心性当中。	Deities are great ghost kings; their spiritual powers exceed those of other ghosts, but they are all attached to appearances. Therefore, at all times, we must take as essential the recognition of the true mind indicated by "direct pointing and seeing the essential principle." The mind-capacity is like empty space: the vast array of phenomena is all included within our intrinsic nature of mind.

我们要恢复本能，就要从现在做起，一切放下，时时认识这个佛性，不要住相。才有住着，赶快念佛，赶快持咒，最好一觉即空。明白这个道理去修，修净土也好、修禅也好、修密也好，都容易迅速成就；不明白这个道理去修，都难成正果。	If we are to recover our original capacities, we must begin now: let go of everything, recognize this Buddha-nature at all times, and do not abide in appearances. As soon as there is any abiding or attachment, promptly recite the Buddha's name, promptly recite mantras; best of all, awaken and let it immediately become empty. If you practice with an understanding of this principle, whether you cultivate Pure Land, Chan, or Esoteric Buddhism, attainment will be easy and swift. If you practice without understanding this principle, it will be difficult to attain the true fruition.
“不可于各各妄念起伏上，作各各调伏对治。”	“Do not apply distinct methods of subduing and counteracting to the arising and ceasing of each individual deluded thought.”
这里讲，调伏对治妄念，不可在各个妄念起伏上面着手，须在妄念生起的总根上下功夫。	This means that, in subduing and counteracting deluded thoughts, one must not begin with the arising and ceasing of each separate deluded thought. One must work instead at the fundamental root from which deluded thoughts arise.
凡夫的妄念多啊！有的好色好得厉害，有的贪财贪得厉害，有的好名好得厉害，各人的妄念习气不同，若一一分别对治，以妄治妄，其妄更甚。如在妄心动处下手，则一了百了，归家稳坐矣。	Ordinary beings have many deluded thoughts. Some are intensely lustful, some are intensely greedy for wealth, and some are intensely fond of fame. Each person's habitual tendencies of deluded thought differ. If one discriminates among them and counteracts them one by one, using delusion to treat delusion, the delusion becomes even worse. If one begins at the point where the deluded mind stirs, then one solution resolves a hundred problems, and one may sit securely at home.
教下也有对治法，比如“六度万行”里的“布施度”就是对治我们的心量小、悭吝的要法。又譬如五戒“杀盗淫妄酒”，就是对治我们妄心蠢动的法门。比丘戒二百余条，也不外戒心不动，所以，最大的戒是心戒。	The doctrinal schools also have methods of counteraction. For example, the perfection of giving among the “six perfections and myriad practices” is an essential method for counteracting our narrow mind-capacity and miserliness. Again, the five precepts—refraining from killing, stealing, sexual misconduct, false speech, and alcohol—are dharma gates for counteracting the restless stirring of our deluded minds. The bhikshu precepts number more than two hundred, yet all are simply intended to prevent the mind from stirring. Therefore, the greatest precept is the precept of the mind.

心一动就是犯戒，不是等事情做出来才算犯戒。从前有一个徒弟问师父：“师父啊，如何是破戒？”师父说：“当隔壁女子洗脸擦面的时候，你听见她的簪环首饰声音，那就是破戒。”为什么听到这些声音就是破戒？因为你听见声音就着相，簪环首饰是女人饰物，你着了女人相就起别的念头。	The moment the mind stirs, one violates the precepts; it is not only a violation once an act has been carried out. In the past, a disciple asked his master, “Master, what is meant by breaking the precepts?” The master said, “When the woman next door is washing her face and applying powder, and you hear the sound of her hairpins and ornaments, that is breaking the precepts.” Why does hearing such sounds constitute breaking the precepts? Because upon hearing the sounds, you become attached to appearances. Hairpins and ornaments are women’s adornments; once you become attached to the appearance of a woman, other thoughts arise.
大手印是从根本上修，对各种妄念不讲一一对治。见到本性之后，时时照顾它，不令此心着境，时时照空。以真心来摄持一切，森罗万象，万象森罗，都是妙明真心中物。	Mahāmudrā is practiced from the root and does not teach counteracting every kind of deluded thought one by one. After seeing one’s intrinsic nature, attend to it constantly, without allowing this mind to become attached to objects, and constantly contemplate emptiness. Use the true mind to encompass everything: the vast array of phenomena, and phenomena in their vast array, are all things within the wondrously luminous true mind.
心是根本，遇一切境都不动心，一切都不予理睬，那么，即生成就有何难？若在枝末上修，一个个妄念分别对治，那就不胜其烦，那真是太难太难了！不讲对治，是大手印的修法，诸位若有不对机的，也可修对治法门，如：淫心重就修不净观、白骨观等，根据各人的情况不同而选择不同的修法。	The mind is fundamental. If, when encountering every circumstance, the mind does not stir and one pays no heed to anything, what difficulty could there be in attaining accomplishment in this very life? But if one practices at the branches and twigs, discriminating among deluded thoughts and counteracting them one by one, the task becomes unbearably tedious. That truly is far, far too difficult! Not teaching counteraction is the practice of Mahāmudrā. If this is unsuited to any of you, you may also practice dharma gates of counteraction. For example, if lust is strong, practice contemplation of impurity, contemplation of white bones, and so forth; choose different methods of practice according to each person’s circumstances.
三、子母光明会	III. The Meeting of the Mother and Child Clear Lights
“妄念与烦恼，皆法身本觉智慧相。”	“Deluded thoughts and afflictions are all manifestations of the dharmakāya’s wisdom of

	primordial awakening.”
妄念和烦恼，都是法身的本觉智慧相。法身无相，而又无不相。说它无相，是指法身本体没有具体的形象可见；说它无不相，是指森罗万象、万象森罗，一切有相的东西都是法身的显现，没有一个有相的东西在法身之外。	Deluded thoughts and afflictions are all manifestations of the dharmakāya’s wisdom of primordial awakening. The dharmakāya is without characteristics, yet there is no characteristic that it does not possess. To say that it is without characteristics means that the essential substance of the dharmakāya has no concrete form that can be seen. To say that it lacks no characteristic means that the vast array of phenomena, and phenomena in their vast array—all things possessing form—are manifestations of the dharmakāya. Not a single thing possessing form exists outside the dharmakāya.
妄念与烦恼都是有相的东西，当然不在法身之外。妄念、烦恼从什么地方来的？它的来处就是法性，法性是生起一切法的根本。佛性是成佛的根本。法性、佛性说起来是两回事，其实是一回事，都没有离开法身。	Deluded thoughts and afflictions are things with characteristics, so of course they are not outside the dharmakāya. Where do deluded thoughts and afflictions come from? Their source is dharmatā, and dharmatā is the root from which all dharmas arise. Buddha-nature is the root of becoming a Buddha. Dharmatā and Buddha-nature may be spoken of as two different things, but in fact they are one; neither is separate from the dharmakāya.
本觉，就是本来具足的觉性，就是人人本有的灵明真心。这个真心，能生起广大智慧，能起一切妙用，能显现千差万别的形象。所以，妄念也好，烦恼也好，都是法身本体的妙用。	Primordial awakening is the originally complete capacity for awakening; it is the luminous and knowing true mind inherently possessed by everyone. This true mind can give rise to vast wisdom, bring forth all wondrous functions, and manifest an infinite variety of forms. Therefore, whether they are deluded thoughts or afflictions, they are all wondrous functions of the essential substance of the dharmakāya.
法身是根本，若没有这个根本，哪里会有妄念和烦恼呢？有水才会有波浪，水是根本，波浪是水的动荡相。有镜子才有影子，镜子是根本，能显影子是镜子的妙用。有法身才会有妄念与烦恼，法身是根本，妄念与烦恼都是法身的本觉智慧相。假如没有法身，妄念与烦恼也无由生起。	The dharmakāya is fundamental. Without this foundation, how could deluded thoughts and afflictions exist? Only where there is water can there be waves. Water is fundamental, while waves are the appearance of water in motion. Only where there is a mirror can there be reflections. The mirror is fundamental, and its capacity to produce reflections is its wondrous function. Only where there is the dharmakāya can there be deluded thoughts and afflictions. The dharmakāya is fundamental, and deluded thoughts and afflictions

	are all manifestations of the dharmakāya's wisdom of primordial awakening. Without the dharmakāya, deluded thoughts and afflictions would have no basis from which to arise.
“其自性亦即法身本体光明之真实。”	“Their intrinsic nature is itself the true reality of the luminosity of the dharmakāya's essential substance.”
妄念与烦恼的自身性质，也就是法身本体光明真实不虚的显现。这里提到了光明，法身本体具足无量光明，是一个“大光明藏”。	The intrinsic nature of deluded thoughts and afflictions is itself a true and unfailing manifestation of the luminosity of the dharmakāya's essential substance. Luminosity is mentioned here. The essential substance of the dharmakāya is fully endowed with immeasurable light; it is a great light treasury.
在修行的过程中，有的人看到了红光，有的人看到了黄光，有的人看到了蓝光，有的人看到了绿光……各种色彩都有。假如你修大圆满脱噶，就要看光，光放大之后，就会看到明点。	In the course of practice, some people see red light, some see yellow light, some see blue light, and some see green light—every kind of color. If you practice Tögal of Dzogchen, you must observe light. When the light expands, you will see bindus.
这明点先是白色，再看下去就变成彩色，五彩、六彩、七彩，都显现出来了。这就是我们的本性光，由日光、月光、灯光等引发出来的。	At first these bindus are white. As you continue observing, they become colored: five colors, six colors, seven colors—all appear. This is the light of our own intrinsic nature, elicited by sunlight, moonlight, lamplight, and so on.
这和现代激光技术的道理一样，把红宝石放在激光器里，用脉冲氙气灯发出强光照射，受这光线的激发，红宝石自身特定频率的光，“哗”地一下被激发出来了。俗话说：眼睛是心灵的窗户。	The principle is the same as that of modern laser technology. A ruby is placed in a laser device and irradiated with intense light from a pulsed xenon lamp. Stimulated by this light, the ruby's own light at a particular frequency is suddenly emitted. As the saying goes, the eyes are the windows of the soul.
按密宗的理论讲，第八识——阿赖耶识，就在心包里，有两条脉管从后面连通心包和眼睛。密宗观光修行，外光由眼睛打进去，将我们自心本具的法性光激发出来，其原理和激光技术无二，所以说密宗蛮科学的。	According to the theory of Esoteric Buddhism, the eighth consciousness—the ālaya consciousness—is located within the pericardium, and two channels connect the pericardium with the eyes from behind. In the Esoteric Buddhist practice of observing light, outer light enters through the eyes and stimulates the dharmatā light inherently present in our own minds. Its principle is no different from laser technology. Thus, Esoteric Buddhism is quite scientific.

依照中医理论，五脏六腑通过经络连通全身，每个手指都有其对应的脏腑。结手印，就是安排好脏腑的位置，持咒是用咒音鼓动气机。	According to the theory of Chinese medicine, the five viscera and six bowels are connected throughout the body by the meridians, and each finger corresponds to particular internal organs. Forming mudrās is a way of arranging the positions of the internal organs, while mantra recitation uses mantra sounds to stir the vital energy.
咒音不是无的放矢，不是随便念点什么都可以的，而是佛菩萨在禅定当中，将自心化作的符号。你用心持咒，和佛菩萨发出的符号相同，就能和佛菩萨感通，得到佛菩萨的加持力。这和科学上的“共振”原理相同，所以密宗很科学，并不是迷信。	Mantra sounds are not shot into the void; it is not the case that one may casually recite anything at all. Rather, they are symbols into which Buddhas and bodhisattvas transformed their own minds while in meditative absorption. When you recite a mantra with concentration and it corresponds to the symbols emitted by Buddhas and bodhisattvas, you can resonate with Buddhas and bodhisattvas and receive their power of blessing. This accords with the scientific principle of “resonance.” Thus, Esoteric Buddhism is quite scientific; it is not superstition.
我们现在讲的恒河大手印，是无修而修，一切时、一切处任运自然。这最易和佛菩萨感通，因为佛菩萨都是任运自然的。	The Ganges Mahāmudrā of which we are now speaking is practice without practice: in all times and places, it functions spontaneously and naturally. This most readily resonates with Buddhas and bodhisattvas, because Buddhas and bodhisattvas all function spontaneously and naturally.
我们首先要识得自己的真心，先要明白包括妄念与烦恼在内的一切事物，都是自己真心起现的妙用，这就是前面讲过的“见宗”，也就是禅宗讲的“明心见性”。然后，一切时、一切处保护它，时时处处都不着相。	We must first recognize our own true mind and understand that all things, including deluded thoughts and afflictions, are wondrous functions manifested by our own true mind. This is the “seeing the essential principle” discussed earlier; it is what the Chan school calls realizing the mind and seeing one’s true nature. Then, in all times and places, protect it, never becoming attached to appearances anywhere or at any time.
保护圆满，就成道了。这个法很直接、很痛快，不是一一对治的法，无修之修才是真修，所以说大手印是无上乘的修法。不要怕妄念，不要怕烦恼，妄念与烦恼是法身生起的妙用。	When this protection is complete, one realizes the Way. This dharma is very direct and straightforward; it is not a method of counteracting things one by one. Practice without practice is true practice. Thus Mahāmudrā is said to be a practice of the unsurpassed vehicle. Do not fear deluded thoughts or afflictions. Deluded thoughts and

	afflictions are wondrous functions arising from the dharmakāya.
把这妄念、烦恼息下来就是了，息下狂心，即是菩提，并不是要去掉它。就像去掉波浪就没有水一样，去掉妄念与烦恼，岂不是连法身也去掉了么？法身又怎么能去得掉呢？只是息下妄念与烦恼，而不是去掉它们。	Simply let these deluded thoughts and afflictions subside. When the frenzied mind subsides, that is bodhi; it does not mean that they must be removed. Just as removing the waves would leave no water, if deluded thoughts and afflictions were removed, would not the dharmakāya itself also be removed? How could the dharmakāya be removed? One simply lets deluded thoughts and afflictions subside, rather than removing them.
不要认为妄念与烦恼不好，它正是真心的显现，也正是显神通、起妙用。恒河大手印就是叫我们认识这妙理，在从事一切工作时不执物相，而将妄心、妄念化作真心的妙用。	Do not think that deluded thoughts and afflictions are bad. They are precisely manifestations of the true mind, and they are also what display spiritual powers and bring forth wondrous functions. Ganges Mahāmudrā teaches us to recognize this wondrous principle: while engaged in every kind of work, do not cling to material appearances, but transform the deluded mind and deluded thoughts into wondrous functions of the true mind.
“知之，即名本体住之光明。”	“Knowing this is called the luminosity of abiding in the essential substance.”
知道了这个道理，就叫做“本体住之光明”。住，就是不动。	To understand this principle is called “the luminosity of abiding in the essential substance.” Abiding means not moving.
假如你能知道妄念与烦恼都是本体的妙用，能息下它不动，即是做事时不执不住、随缘应用，这样的“知道”就是法身发出的“本体住”之光啊！住，有“安住”意，就是脚跟站稳，在禅宗里叫“脚跟点地”。	If you can know that deluded thoughts and afflictions are all wondrous functions of the essential substance, and can let them subside without stirring, this means not clinging or abiding while doing things, but responding in accordance with conditions. Such “knowing” is the light of “abiding in the essential substance” emitted by the dharmakāya. Abiding also carries the sense of being securely established, of standing firmly on one’s heels; in the Chan school, this is called “planting one’s heels on the ground.”
认识到妄心的起处就是真心，不再到别处去找，这就站稳脚跟了。	Recognize that the very place from which the deluded mind arises is the true mind, and do not search elsewhere. This is to stand firmly on one’s heels.
还去求什么师父给开顶授法呢？师父能给你开顶成道吗？老实讲一句：没有这种事！师父要是能给你开顶成	Why still seek a master to open your crown and transmit a dharma to you? Can a master open your

道，佛那么慈悲，老早就给大家把顶都开好了，使大家成道了，哪里还会有这么多凡夫啊？说给你开顶，那是象征性安慰安慰你，使你的心情愉悦、稳定下来，易于进道而已。	crown and enable you to realize the Way? To speak frankly, there is no such thing! If a master could open your crown and enable you to realize the Way, then the Buddha, being so compassionate, would long ago have opened everyone's crowns and enabled all to realize the Way. Why, then, would there still be so many ordinary beings? Saying that one will open your crown is merely symbolic, to offer you some comfort, make your state of mind joyful and settled, and thereby make it easier for you to enter the Way.
我们明白了这个道理后，自己奋发用功，开自己的顶，不倚赖他人。清清楚楚地认识真心不在别处，妄念与烦恼的起处就是我们的真心。时时保护它，不随妄念转。	Once we understand this principle, we must apply ourselves diligently and open our own crowns, without relying on others. Clearly recognize that the true mind is not elsewhere: the very place where deluded thoughts and afflictions arise is our true mind. Protect it at all times, and do not be carried away by deluded thoughts.
才有走作，赶快念佛，或者赶快持咒，将妄念化去，这回光返照是保护真心的妙法。做功夫要向内照，不要向外照。外面的东西太多了，有好吃的、有好穿的，有好玩的……这些全都是影子，统统了不可得，跟它转，就完了。	As soon as thoughts begin to wander, quickly recite the Buddha's name or quickly recite a mantra, transforming the deluded thoughts away. This turning the light inward is a wondrous method for protecting the true mind. In practice, one must look inward, not outward. There are too many things outside: fine food, fine clothes, amusements. . . . All of these are merely shadows, utterly unobtainable. If you follow them, you are finished.
须安住不动，脚跟站稳，将着相旧习消尽，自然会放大光明。其实，平时我们都在放光，念头一动就是放光，不过这是妄光。妄心发出的是妄光，真心发出的光才是真光。何谓妄光？着相而生妄念，就是妄光，妄光也有光明。	You must remain settled and unmoving, stand firm, and exhaust the old habit of clinging to appearances. Then you will naturally emit great light. In fact, we are always emitting light: the moment a thought stirs, light is emitted. But this is deluded light. The light emitted by the deluded mind is deluded light; only the light emitted by the true mind is true light. What is deluded light? When deluded thoughts arise through clinging to appearances, that is deluded light. Deluded light, too, has luminosity.
前苏联的科学家发明了一种机器，能把人体发出的光拍照下来，据介绍那光环有七、八厘米厚。妄光有限量，而真光没有限量。如果我们能时时保护这本然的一段真光，它就会越放越大，乃至照十方佛国，无所障碍。	Scientists in the former Soviet Union invented a machine capable of photographing the light emitted by the human body. According to reports, this halo is seven or eight centimeters thick. Deluded light is limited, whereas true light is

	without limit. If we can constantly protect this inherently existing portion of true light, it will shine ever more brightly, until it illuminates the Buddha lands in the ten directions without obstruction.
这是我们自心本具的大光明藏。我们应当如是安住，这是无住之住，不是住在什么东西上，而是要你心安稳，不动摇，不疑惑。	This is the great light treasury inherently possessed by our own mind. We should abide in this way. This is abiding in non-abiding: it is not abiding upon anything, but having your mind settled, without wavering or doubt.
“其直指自性光明之见宗，能熟其自相，即名行道之始觉光明。”	“When one becomes familiar with the distinctive characteristic of the view that directly points to the luminosity of intrinsic nature, this is called the luminosity of initial awakening in the practice of the path.”
上面讲了本觉光明，妄念与烦恼就是本觉光明相。现在讲始觉光明，什么是始觉光明呢？就是“直指自性”的光明。直接指示给你：那一念不生、了了分明的灵知之心，就是佛性，就是一真法界，就是大手印。	Above, we discussed the luminosity of original awakening: deluded thoughts and afflictions are aspects of the luminosity of original awakening. Now we will discuss the luminosity of initial awakening. What is it? It is the luminosity of “directly pointing to intrinsic nature.” It is directly pointed out to you: the spiritually knowing mind in which not a single thought arises, yet which is clear and distinct, is Buddha-nature, the One True Dharma Realm, and Mahāmudrā.
你这样认识，就是见宗，就是始觉光明。但是我们无量劫来着相惯了，“对境生心”是熟路，而对于“荡然无住”却很生疏，还要有一个“熟处转生，生处转熟”的过程，这就是所谓的“保护”过程，也就是“观照”的过程。	To recognize it in this way is to see the principle, and this is the luminosity of initial awakening. Yet we have long been accustomed to clinging to appearances throughout immeasurable kalpas. “Giving rise to mind in response to circumstances” is a familiar path, whereas “utterly free from abiding” is unfamiliar to us. We must therefore undergo a process of “turning the familiar into the unfamiliar and the unfamiliar into the familiar.” This is what is called the process of “protecting,” and it is also the process of “contemplation.”
“能熟其自相，即名行道之始觉光明。”熟，就是成熟，不是着相成熟，而是观照成熟，明心见性成熟，时时不住相，一点没疑惑，这就叫“熟其自相”。	“When one becomes familiar with its distinctive characteristic, this is called the luminosity of initial awakening in the practice of the path.” Familiar means mature. It does not mean maturity in clinging to appearances, but maturity in contemplation, maturity in realizing the mind and seeing one’s true nature: never abiding in appearances and having not the slightest doubt.

	This is called “becoming familiar with its distinctive characteristic.”
假如我们听了之后，将信将疑地：这就是佛性吗？这就是成佛的根本吗？恐怕不是吧！若是的话，应该发大神通啊！怎么没有神通呢？那是你没有熟，你还生疏啊！假若我们一点都不疑惑，时时能照顾，这就是行道之始觉光明。	Suppose that, after hearing this, we remain half-believing and half-doubting: “Is this really Buddha-nature? Is this truly the foundation of becoming a Buddha? Surely not! If it were, great spiritual powers ought to manifest. Why are there no spiritual powers?” This is because you have not become familiar with it; it is still unfamiliar to you. If we have no doubt whatsoever and can attend to it at all times, this is the luminosity of initial awakening in the practice of the path.
这是真修行，不一定有什么形象，不一定有打坐的相、念佛的相或持咒的相。而是妄念一起，就看见它，不跟它跑、不理睬它，它马上就转空了，了不可得。	This is true practice. It need not have any particular form; it need not take the form of sitting meditation, Buddha-recitation, or mantra-recitation. Rather, the moment a deluded thought arises, you see it. Do not run after it or heed it, and it immediately turns into emptiness, utterly unobtainable.
行住坐卧都如此，你看不出他做功夫，其实他时时处处都在做功夫，这是心地功夫，称之为“行道之始觉光明”。	This is so in walking, standing, sitting, and lying down. You cannot tell that such a person is practicing, yet in fact he is practicing at all times and in all places. This is practice on the mind-ground, called “the luminosity of initial awakening in the practice of the path.”
为什么说是“光明”？念头一起，就能看见，若不是光明你怎么能照见它呢？有人说：“我念佛念得不好，念了很久，还是有很多妄念。	Why is it called “luminosity”? The moment a thought arises, you can see it. If there were no luminosity, how could you perceive it? Someone says, “My Buddha-recitation is poor. I have recited for a long time, yet I still have many deluded thoughts.”
”要我说，你念得很不错，妄念起了，你能照见，这就是始觉光明啊！妄念就像房间里飞荡的灰尘，没有光明你看不见。	I would say that your recitation is quite good. When deluded thoughts arise, you can perceive them—this is the luminosity of initial awakening. Deluded thoughts are like dust floating about in a room; without light, you cannot see them.
如果透进一线阳光，你就会发现，灰尘原来这么多啊！所以，打坐时、念佛时照见妄念，是好事而不是坏事，这是始觉光明，开始觉悟了。进一步就是不跟妄念跑，不理不睬，全神贯注地念佛或持咒，心念耳闻，听得清清楚楚，妄念自然就息下来了。这就是“行道之始觉光明”。	If a ray of sunlight enters, you will discover just how much dust there is. Therefore, seeing deluded thoughts during meditation or Buddha-recitation is a good thing, not a bad one. This is the luminosity of initial awakening: awakening has begun. The next step is not to follow deluded thoughts and not

	to heed them, but to recite the Buddha's name or mantra with complete concentration, the mind reciting and the ears hearing, clearly and distinctly. Deluded thoughts will then naturally subside. This is "the luminosity of initial awakening in the practice of the path."
"为任运于此而无分别之体与道两光明之自相，即所谓之光明母子相会也。（本觉母，始觉子也。）"	"To abide spontaneously in the non-discriminating essence and path—the distinctive characteristics of these two luminosities—is what is called the meeting of the mother and child luminosities. (Original awakening is the mother; initial awakening is the child.)"
妄念与烦恼，是本觉光明；见宗和行道，是始觉光明。本觉光明是"体光明"，始觉光明是"道光明"。这"体与道两光明"之自相——这两个光明各自的形象虽有不同，但它们在本体上却是一个，是无分别的。	Deluded thoughts and afflictions are the luminosity of original awakening; seeing the principle and practicing the path are the luminosity of initial awakening. The luminosity of original awakening is the "luminosity of essence," while the luminosity of initial awakening is the "luminosity of the path." The distinctive characteristics of these "two luminosities of essence and path"—although the respective appearances of these two luminosities differ, they are one in their essence and are without discrimination.
我们任运于此，任运于这两个光明无分别的本体，就是所谓"光明母子相会"啊！母，是本觉光明；子，是始觉光明。母子相会，就是本觉合始觉，两个光明合为一个。中阴身救度法就是这个原理。中阴，又称中有。	We abide spontaneously in this, in the non-discriminating essence of these two luminosities. This is what is called "the meeting of the mother and child luminosities." The mother is the luminosity of original awakening; the child is the luminosity of initial awakening. The meeting of mother and child means that original awakening unites with initial awakening, and the two luminosities become one. The practice for liberating the intermediate-state body is based on this principle. The intermediate state is also called the intermediate existence.
人死过之后，有三天半到四天的"闷绝"状态，然后"中阴身"生起，如三岁童子，四十九天内七度生死，起现种种境象。	After a person dies, there is a state of "unconsciousness" lasting three and a half to four days. Then the "intermediate-state body" arises, resembling a three-year-old child. Within forty-nine days, it undergoes birth and death seven times and manifests all kinds of appearances.
所谓"闷绝"，就是大昏迷，昏迷时妄念不动，因为他的身体——地水火风四大分散了，眼耳鼻舌身诸根失去	So-called "unconsciousness" is profound coma. During unconsciousness, deluded thoughts do not

了摄取外境的功能。妄念不动，自性光明就要显现。不过这种光明叫死光，死后发出的光，三到四天内两度现起。	stir, because the body's four great elements of earth, water, fire, and wind have dispersed, and the faculties of eye, ear, nose, tongue, and body have lost their ability to apprehend external objects. When deluded thoughts do not stir, the luminosity of intrinsic nature is about to manifest. Yet this luminosity is called death-light, light emitted after death; it arises twice within three to four days.
这死光每次起现的时间不长，不过一顿饭的功夫，“倏——”就消灭了。死光也是自性光，若能在死光起现时“一把擒来”，及时体认它，立即就成道了。死光，就是母光；能觉察到它，就是子光。	Each manifestation of this death-light does not last long—only as long as a meal—and then, with a flash, it vanishes. Death-light is also the light of intrinsic nature. If one can seize it at the moment it manifests and recognize it in time, one immediately realizes the Way. Death-light is the mother light; being able to recognize it is the child light.
及时体认，就是母子相会，及时合上去就能顿证报身佛。这是“中阴救度”的第一阶段——死位中有。若不能及时体认，就错过了这个机会。	To recognize it in time is the meeting of mother and child. If they unite in time, one can suddenly realize a sambhogakāya Buddha. This is the first stage of “liberation in the intermediate state”—the intermediate state at the time of death. If one cannot recognize it in time, this opportunity is missed.
然后中阴身生起，并显现种种业相，生前做好事就现好相，做坏事就现恶相，美好的相、恐怖的相都要显现。同时，前十四天每日都有佛菩萨放各色强光、现双身相接引。	Then the intermediate-state body arises and manifests various karmic appearances. Those who did good deeds in life see favorable appearances, while those who did evil see unfavorable ones. Both beautiful and terrifying appearances will manifest. At the same time, during each of the first fourteen days, Buddhas and bodhisattvas emit intense lights of various colors and appear in yab-yum forms to guide them.
此时若不惧强光、不生狂妄分别之心，及时地合上去，也能得生佛国净土。	At this time, if one does not fear the intense light or give rise to wild discriminating thoughts, but unites with it in time, one can also be reborn in a Buddha land of the Pure Land.
在中阴身生起的第四日，西方极乐世界无量光佛放红色强光，并且现出与白衣佛母面合交抱的双身相，这时你若能不起分别、惊异、恐惧之心，毅然地合上去，就能立即得生西方极乐净土。	On the fourth day after the intermediate-state body arises, the Buddha of Infinite Light in the Western Land of Ultimate Bliss emits an intense red light and appears in yab-yum union, face to face and embracing White-robed Buddha Mother. If, at that time, you can refrain from discrimination, astonishment, and fear, and resolutely unite with it,

	you can immediately be reborn in the Western Pure Land of Ultimate Bliss.
有佛菩萨接引前十四天，是“中阴救度”的第二阶段——法性中有。紧接着是“中阴救度”的第三阶段——轮回中有，《中有教授听闻解脱密法》一书示之甚详，我这里就不多说了。	The first fourteen days, during which Buddhas and bodhisattvas come to guide one, constitute the second stage of “liberation in the intermediate state”—the intermediate state of Dharmatā. This is immediately followed by the third stage of “liberation in the intermediate state”—the intermediate state of becoming. The book Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State explains this in great detail, so I will not say more here.
我们打坐修行，能够照见妄念，这是好事，不要起疑惑，应继续精进修行，待到功夫成熟，“啪——”一下子脱开，子光、母光合成一体，一大光明藏也！那就成道了。	When we practice meditation and can perceive deluded thoughts, this is a good thing. Do not give rise to doubt; continue practicing diligently. When the practice matures, with a snap, everything falls away. The child light and mother light unite as one—one great light treasury! Then the Way is realized.
念佛的人也是如此，时时处处一句佛号，久久功夫成熟，能念之心、所念之佛一时脱落，无能念之人，无所念之佛，明明历历、了了分明，这也是子、母相合，也是“光明母子相会”啊！	The same is true for those who recite the Buddha’s name. At all times and in all places, they maintain a single Buddha-name. When their practice has matured over a long time, the mind that recites and the Buddha who is recited both fall away at once. There is no one who recites and no Buddha that is recited; all is vividly clear and distinctly known. This too is the union of child and mother, the “meeting of the mother and child luminosities.”
“不忘已认识之见宗自相光明，对于境界功用中之妄念烦恼，不起任何遮遣与成立、取舍等为最要。”	“Most important is not to forget the luminosity that is the distinctive characteristic of the view one has already recognized, and, with respect to deluded thoughts and afflictions arising amid circumstances and activity, not to engage in any suppression, affirmation, grasping, or rejection.”
不要忘记已经认识到的“见宗自相光明”。何谓见宗自相光明？我们能够照见一切事物，这都是法身本体所起的妙用。	Do not forget the “luminosity that is the distinctive characteristic of the view one has already recognized.” What is this luminosity? Our ability to perceive all things is the wondrous functioning arising from the essential substance of the dharmakāya.
照见事物，不为事物所转，而了知这能见的功能正是我们的本性，从而在相上见性——透过相而见到本性，这就是见宗。见宗也是法身所起的妙用，也是法身自体的	Perceive things without being turned by them, and understand that this capacity for perception is precisely our own intrinsic nature. Thus, see

放光相，这放光相是无相之相，称之为“见宗自相光明”。	intrinsic nature in appearances—see intrinsic nature through appearances. This is seeing the principle. Seeing the principle is also the wondrous functioning arising from the dharmakāya; it is also the luminous manifestation emitted by the dharmakāya’s own substance. This luminous manifestation is an appearance without appearance, called “the luminosity that is the distinctive characteristic of seeing the principle.”
这并不是用眼睛看到，或者用耳朵听到。前面我们讲过无情说法：“若将耳听终难会，眼处闻声方得知”，那是说用眼睛听声音，现在我们是用耳朵看光明。	This is not something seen with the eyes or heard with the ears. Earlier we discussed insentient things expounding the Dharma: “If one listens with the ears, one will never understand; only when one hears sound at the eye faculty does one know.” That speaks of hearing sounds with the eyes. Here, we speak of seeing luminosity with the ears.
眼睛怎么听？耳朵怎么看？照一切事物、听到一切声音的功能，就是我们的本性。离开本性，一切皆无有，若能这样体认，就是见宗自相光明。这光明能用眼睛看到吗？所以说用耳朵看。这是看吗？默契、体验、领悟、神会是也。	How can the eyes hear? How can the ears see? The capacity to perceive all things and hear all sounds is our intrinsic nature. Apart from intrinsic nature, nothing whatsoever exists. If one can recognize this, it is the luminosity that is the distinctive characteristic of seeing the principle. Can this luminosity be seen with the eyes? That is why we speak of seeing with the ears. Is this really seeing? It is tacit accord, experience, realization, and intuitive comprehension.
我们对于在境界上、在功用中泛起的妄念与烦恼，不生起遮遣它、成立它、取着它、舍弃它等心，以一切皆影幻，无可取舍故。须不理不睬，不生任何心，方合道妙。遮，是盖覆；遣，是赶走。遮、遣都是压制。	With respect to deluded thoughts and afflictions that arise in circumstances and activity, do not give rise to thoughts of suppressing them, affirming them, grasping them, or rejecting them, because all things are illusory shadows and there is nothing to grasp or reject. You must neither heed nor attend to them and give rise to no thought whatsoever; only then does one accord with the wonder of the Way. Suppression means covering over; expulsion means driving away. Both are forms of repression.
成立就是随着它跑。比如，你做生意赔了本钱，烦恼生起来了。又一想：“我是学佛的人，不应该这样烦恼，为什么还起烦恼呢？不好、不好！”越想越懊悔，越搞越烦恼，这就是遮遣。	Affirmation means following them. For example, you lose money in business, and affliction arises. Then you think, “I am a Buddhist practitioner. I should not be so afflicted. Why do I still give rise to affliction? This is not good, not good!” The more you think about it, the more remorseful you become,

	and the more affliction you create. This is suppression and expulsion.
再如，你已经能够不为事情的成败动心，你自以为定力强，“八风吹不动，端坐紫金莲”，这个境界很好！这就是成立。	Again, suppose you are already able not to be moved by the success or failure of affairs. You regard your meditative stability as strong: “The eight worldly winds cannot move me; I sit upright upon a purple-golden lotus.” What a fine state this is! This is affirmation.
我们应该这样做功夫：动也好、静也好、顺也好、逆也好、轻安也好、烦恼也好，都了不可得，统统不放在心上。甚至遮也好、遣也好、成也好、立也好、取也好、舍也好，全都不往心里去。	This is how we should practice: whether in activity or stillness, favorable or adverse circumstances, ease or affliction, all are ultimately unobtainable; do not take any of them to heart. Even rejection or dispelling, establishing or setting up, grasping or relinquishing—let none of them enter the mind.
妄念、烦恼来了，既不跟它跑，也不理睬它，任它起灭，一凛觉就是了。前面我们已经讲过，你如果功夫做到“没有爱、恶之心”的程度，那你命终之后，就不再轮回六道了。	When deluded thoughts and afflictions arise, neither follow them nor pay them any heed. Let them arise and cease; simply awaken sharply. As we have already explained, if your practice reaches the point of having “neither love nor aversion,” then after death you will no longer revolve through the six realms.
一个“不忘”，一个“不起”，最为重要。不忘“见宗自相光明”，不起“遮遣、成立、取舍”等心，这是最最重要的啊！我们不要忘记，这能看、能知、能说、能行的功能，就是本性的妙用，时时刻刻熟悉它。	One “not forgetting” and one “not arising” are most important. Do not forget “beholding the self-luminous radiance of the principle,” and do not give rise to thoughts of “rejecting, dispelling, establishing, grasping, or relinquishing.” This is of utmost importance. Do not forget that the capacity to see, know, speak, and act is the wondrous functioning of intrinsic nature; become familiar with it at every moment.

妄念与烦恼来了，不压制它，不随它跑，没有任何遮遣、成立，没有任何爱憎、取舍，一切都了不可得。坦坦然然，平平常常，一种平怀，泯然自尽，任它风云多变幻，我自无喜亦无忧。心常空空地，气常平平地，意常淡淡地。我们时时处处都要这样做功夫，这个功夫不管哪一宗都是用得着的。	When deluded thoughts and afflictions arise, do not suppress them or follow after them. Have no rejection or dispelling, no establishing, no love or hatred, no grasping or relinquishing; all is ultimately unobtainable. Be open and at ease, ordinary and natural, with an even mind. Let all such things quietly fade away of themselves. However much winds and clouds may change, I myself have neither joy nor sorrow. Let the mind remain ever empty, the breath ever even, and the intention ever light. We must practice in this way at all times and in all places. This practice is useful in every school.
四、频除乐、明、无念诸功力	IV. Frequently Removing the Powers of Bliss, Luminosity, and No-Thought
“日久护持如是之境，有乐明无念诸功力而遮本元自面者，当揭此皮壳，自性之相方能赤裸呈现，是为智慧由内明朗。”	“If, after long sustaining such a state, the powers of bliss, luminosity, and no-thought arise and obscure the original face of the primordial source, one should strip away this shell. Only then can the aspect of intrinsic nature appear utterly bare. This is wisdom becoming luminous from within.”
如上讲的不忘、不起之境，护持的日子久了，即有“空、乐、明”等境界出现，那是功力引发的初步入道境界。乐是快乐，明是光明，无念就是心空，“空乐明”的境界出现了。	If the state of not forgetting and not arising discussed above is sustained over a long period, states such as “emptiness, bliss, and luminosity” will appear. These are initial states of entering the Way, brought forth by the power of practice. Bliss is happiness, luminosity is light, and no-thought is emptiness of mind: the state of “emptiness, bliss, and luminosity” appears.
内心空净，无比轻安，这个身体好像没有了，轻松得就像卸下一副重担一样。	The mind within is empty and pure, and one feels incomparably at ease. It is as though the body were gone, and one feels as light and relaxed as if a heavy burden had been set down.
欢欣愉悦，无比快乐，比那“久旱逢甘雨，他乡遇故知，洞房花烛夜，金榜题名时”还要快乐百倍，这种快乐非任何世间快乐能够比拟（四禅八定，修到三禅就有此乐，修到四禅，此乐才会消融）。	One feels joyful and delighted, incomparably happy—one hundred times happier even than “welcome rain after a long drought, meeting an old friend in a distant land, the wedding night by candlelight, or success in the imperial examination.” No worldly happiness can compare with this happiness. (Among the four dhyānas and eight meditative attainments, this bliss arises at the third dhyāna;

	only upon reaching the fourth dhyāna does it dissolve.)
心光发露，明亮透彻，就像一轮明月当头朗照，醒时梦时都沐浴在光明之中。这“空乐明”好不好？好倒也好，但你若住在上面，起心动念：“好啊！我得空净，我有快乐，我放光明。”那就坏了，那就会遮盖住本元自面。	The intrinsic luminosity reveals itself, bright and lucid, like a full moon shining overhead. Whether awake or dreaming, one is bathed in light. Is this state of “emptiness, bliss, and luminosity” good? It is good enough; but if you abide in it and give rise to thoughts such as, “Wonderful! I have attained emptiness and purity; I have happiness; I emit light,” then it becomes harmful. It will obscure the original face of the primordial source.
什么是本元自面？就是前面反复强调的自性啊！若着在“空乐明”相上，就像在自性的外面包上一层皮壳，那还能见到自性吗？应该揭掉这层皮壳，不要住着这“空乐明”。	What is the original face of the primordial source? It is precisely the intrinsic nature that has been repeatedly emphasized above. If you become attached to the appearances of “emptiness, bliss, and luminosity,” it is like wrapping a layer of skin around intrinsic nature. How could you then see intrinsic nature? You should strip off this layer of skin and not abide in “emptiness, bliss, and luminosity.”
我曾再三关照诸位，修心中心法，不许见光，不许见佛。不是不允许你见到，而是不允许你着相啊！自性非明非暗，你说它光明，不对；你说它黑暗，也不对。我们前面讲过，功夫做到最后，如“腊月三十之月”，不见有光了。	I have repeatedly cautioned you all: in practicing the Heart-of-Heart Dharma, you must not seek visions of light or visions of Buddhas. This does not mean that you are forbidden to see them; rather, you must not become attached to appearances. Intrinsic nature is neither bright nor dark. To call it bright is wrong; to call it dark is also wrong. As we explained earlier, when practice reaches its culmination, it is like “the moon on the thirtieth day of the twelfth lunar month”: no light is seen.
但这并不是黑暗，就像人在空气中不见有空气，鱼在水中不见有水一样，“如入芝兰之室，久闻不知其香”，不取不舍，浑化相忘了。说不许，是不许你住相。住在相上，就是“成立”，就是“取”，这都是妄想执着。	Yet this is not darkness. It is like a person in the air not perceiving the air, or a fish in water not perceiving the water; “when one enters a room filled with orchids and remains there long, one no longer notices their fragrance.” Neither grasping nor rejecting, one becomes wholly assimilated and forgets all distinctions. To say that it is not permitted means that you must not abide in appearances. Abiding in appearances is “establishing” and “grasping”; these are all deluded attachments.

除掉这妄想执着，才能彻悟本来。	Only by removing these deluded attachments can one thoroughly awaken to what is original.
观世音菩萨“耳根圆通法门”，功夫做到后面也是这样：“觉所觉空，空觉极圆，空所空灭”，能觉和所觉空净到极其圆满的时候，能空和所空也消失了，连空也没有了，这时才“生灭灭已，寂灭现前”。	The Dharma Gate of Perfect Penetration through the Ear Faculty of Avalokiteśvara Bodhisattva is the same when practice reaches its later stages: “the awareness and its object become empty; the empty awareness reaches ultimate perfection; that which empties and that which is emptied both cease.” When the aware subject and the object of awareness have become empty and pure to the utmost perfection, the emptier and the emptied also disappear; even emptiness is no more. Only then does “when arising and ceasing have ceased, quiescent cessation appear before one.”
能空和所空有生有灭，能乐和所乐，能明和所明同样有生有灭。这些有生有灭的东西都统统消匿，那不生不灭的“寂灭”大涅 就朗然现前了。寂者，寂而常照，照则起用万机；灭者，照而常寂，寂者，如如不动。如如不动曰“如”，起应万机曰“来”，“如来”的境界岂是泛泛的“空乐明”可比的？这才是真正的成佛。	That which empties and that which is emptied arise and cease; likewise, the experiencer and object of bliss, and the experiencer and object of luminosity, arise and cease. When all these things that arise and cease have completely disappeared, the great nirvāṇa of “quiescent cessation,” which neither arises nor ceases, clearly appears before one. Quiescence means that, though quiescent, it ever illumines; through illumination it gives rise to responsive functioning in myriad ways. Cessation means that, though illumining, it is ever quiescent; quiescence is thusness, unmoving. Being unmoving in suchness is called “Thus”; responding to myriad circumstances is called “Come.” How could the state of the Tathāgata be compared with the ordinary “emptiness, bliss, and luminosity”? This alone is true Buddhahood.
应该揭掉“空乐明”这层皮壳，自性之相才能赤裸裸地呈现出来。“是为智慧由内明朗”，这才是从内心发出来的智慧之光，这是真光明，能朗照十方，无所障碍。“空乐明”的光明是有限量的，不能朗照十方。	One should strip away the shell of “emptiness, bliss, and luminosity,” so that the aspect of intrinsic nature can appear utterly bare. “This is wisdom becoming luminous from within”: this is the light of wisdom issuing from the inner mind. It is true luminosity, able to illuminate the ten directions without obstruction. The luminosity of “emptiness, bliss, and luminosity” is limited and cannot illuminate the ten directions.
“故宜频除乐、明，曰：泉水汹涌激流妙。”	“Therefore, one should repeatedly remove bliss and luminosity. It is said: ‘The spring water surges forth—a marvelous rushing torrent.’”

所以应该频频地扫除这“空乐明”。禅宗修持也是这样，如僧问曹山：“朗月当头时如何？”就像一轮明月当头朗照，心头充满光明，您看我的功夫可以了吧，这种情况怎么样啊？曹山禅师说：“犹是阶下汉。	Therefore, one should repeatedly sweep away “emptiness, bliss, and luminosity.” Chan practice is the same. Once a monk asked Caoshan, “What is it like when the bright moon shines overhead?” It is as though a bright full moon shines overhead and the mind is filled with light: “Surely my practice is adequate now—what do you say of this state?” Chan Master Caoshan replied, “You are still a man below the steps.”
”功夫到这里，还在台阶之下面，没有升堂入室，还差得远呢！僧云：“请师接上阶。”请师父您发发慈悲，接引我走上台阶，得以升堂入室。曹山云：“月落时相见”，待月亮落之后，再和你相见。（元音上师问众人：“月落时作么生相见？月亮落之后，怎么相见哪？”众默然良久，上师曰：“止！止！别想了。拂袖归方丈去也！”）	At this point in practice, one is still below the steps, not yet having entered the hall or inner chamber; one remains far from the goal. The monk said, “Please, Master, receive me onto the steps.” He was asking the master, out of compassion, to guide him up the steps, so that he might enter the hall and inner chamber. Caoshan said, “We shall meet when the moon has set.” After the moon has set, we shall meet again. (Master Yuanyin asked the assembly, “How do you meet when the moon has set? After the moon has set, how do you meet?” The assembly remained silent for a long while. The Master said, “Stop! Stop! Do not think any further.” Then he flicked his sleeves and returned to his quarters.)
“泉水汹涌激流妙”，泉水借着山势奔流，波涛汹涌，水势很大，这股激流，难以扼制。比喻功夫做到一定的程度，微妙的智慧迸发出，就像“泉水汹涌激流”一样，挡也挡不住。	“The spring water surges forth—a marvelous rushing torrent.” Spring water races down with the force of the mountain; its waves surge mightily and its current is powerful. Such a torrent is difficult to restrain. This is a metaphor for practice reaching a certain level, where subtle wisdom bursts forth like a surging torrent of spring water, impossible to hold back.
当年憨山大师文才很好，善于写诗词，他做功夫做得把诗词全忘光了。有人请他写首诗，他一句也写不出来。后来有人弄了几首唐诗请他吟吟，他一吟唐诗，诗句马上跳出来了。	In his day, Master Hanshan was highly gifted in literary composition and skilled at writing poetry and lyrics. He practiced until he had forgotten all his poetry and lyrics. When someone asked him to compose a poem, he could not produce a single line. Later, someone brought him several Tang poems and asked him to recite them. As soon as he recited Tang poetry, poetic lines immediately sprang forth.
根本就不要思索，有如山洪暴发，想停也停不住，一发而不可收拾。憨山大师知道这不对劲，不能让文思遮蔽	There was no need to think at all; it was like a mountain flood bursting forth, impossible to stop

住佛性，就毅然地把这一似“泉水汹涌激流”的玄妙，“啪”地一下斩断了。这都是能遮“本元自面”的皮壳，“当断不断，反受其乱”，应当断然地把它揭去。	and, once released, impossible to contain. Master Hanshan knew that this was not right: he could not allow literary inspiration to obscure Buddha-nature. He therefore resolutely cut off this seeming marvel of “the spring water surging forth as a rushing torrent” with a sharp “snap.” All such things are shells that can obscure the original face of the primordial source. “If what should be cut off is not cut off, one will instead suffer its disorder”; one should decisively strip them away.
“生乐、明之力及现世乐、愉快等相时，力念方便能摄之‘泼’（P），与般若能断之‘诶’（ei），猛然从上落下，以破贪着功力之皮壳（以上二藏字，合成为‘泼诶’（Pei），即‘呸’字，译音泼吒。）。”	“When the power of bliss and luminosity arises, together with such signs as present-life joy and delight, the ‘po’ (P), which can gather them through the skillful means of forceful mindfulness, and the ‘ei’ (ei), which can cut through them through prajñā, suddenly descend from above, breaking through the shell of attachment to the power of greed. (The two Tibetan syllables above combine as ‘po-ei’ (Pei), namely the character pei [ ], transliterated as po-zha.)”
当生起乐、明的力用，以及生起现世的欢乐、愉快等现象时，用力念一声“呸！”，把这一“呸”猛然从上落下，以破除贪着“空乐明”等功力的皮壳，使自性朗然现前。藏文字母“P”音“坡”，有“方便能摄”之义。	When the powers of bliss and luminosity arise, together with appearances of worldly joy and pleasure, forcefully recite “Pei!” Let this “Pei!” fall sharply from above to break through the shell of attachment to the powers of “emptiness, bliss, and luminosity,” allowing intrinsic nature to appear clearly before one. The Tibetan letter “P” is pronounced po and carries the meaning of “skillful means that can gather in.”
括是摄受、含容，“P”字有含容一切妙义的方便性。藏文字母“ei”音“诶”，有“般若能断”之义。断是截断、排除，“Pei”字有排除一切障碍的般若性。“Pei”音“呸”，能含容一切妙义，排除一切障碍。这个“呸”就这么好。	To gather in means to embrace and contain; the letter “P” has the skillful-means quality of containing all wondrous meanings. The Tibetan letter “ei” is pronounced ei and carries the meaning of “prajñā that can cut through.” To cut through means to sever and remove; the word “Pei” has the prajñā quality of removing every obstruction. Pronounced pei, it can contain all wondrous meanings and remove every obstruction. This “Pei!” is indeed excellent.
五、修习“不修之大修”	V. Cultivating the “Great Practice of Non-Practice”

“如是一切时能保任离绝道验之关要、无可言说之自性了彻者，入定、出定行持无别，上座、下座修持亦无别。”	“If, at all times, one can sustain and allow the spontaneous functioning of the essential point of severing reliance on signs of the path, and thoroughly realize the ineffable intrinsic nature, then there is no difference between entering samādhi and emerging from samādhi, nor between practice on the meditation cushion and practice off the cushion.”
如上面所说的那样，在一切时候都能保护、任运这“离绝道验之关要、无可言说之自性”。	As stated above, at all times one must safeguard and allow the spontaneous functioning of “the essential point of severing reliance on signs of the path, and the ineffable intrinsic nature.”
道验，就是修道的验证，常常验证自己修道修得怎么样，修到什么程度了，空乐明出现了吗？若出现了一点，高兴得不得了，心常常粘在这里。	Signs of the path are validations of one’s cultivation of the Way. One constantly checks how one’s practice is going and to what degree one has cultivated: Have emptiness, bliss, and luminosity appeared? If even a little appears, one becomes enormously delighted and the mind often clings to it.
还有的人没有空乐明、没有神通，心里总在想这些东西，拿这些东西验证自己，我怎么没有消息啊？怎么不发神通啊？是我不行吧？是这个法不灵吧？有这些东西梗在心头，慢说成道，就连空乐明的境界也给障住，不会出现了。	Others have not experienced emptiness, bliss, and luminosity or spiritual powers, yet their minds are always thinking of such things and using them to assess themselves: “Why have I received no sign? Why have spiritual powers not manifested? Perhaps I am incapable? Perhaps this Dharma is ineffective?” With such things lodged in the mind, let alone realizing the Way, even states of emptiness, bliss, and luminosity will be obstructed and will not appear.
我们前面讲过，空乐明是在修法打坐和保任自性的过程中出现的，即使出现了，也要“呸”地一下离开它。你若没有，少一层障碍，岂不更好！但真用功修道的人，在修习过程中，空乐明自然会开发。	As we explained earlier, emptiness, bliss, and luminosity arise in the course of practicing the Dharma in meditation and safeguarding realization of intrinsic nature. Even if they appear, one should leave them behind with a single “Pei!” If they do not appear, that is one less obstruction—is that not even better? Yet for those who truly exert themselves in cultivating the Way, emptiness, bliss, and luminosity will naturally unfold during practice.
只是不可追求，任其自然开发而不住着，即无妨碍。离绝道验，就是离开这些验证、断绝这些验证。关要，就是关键、要点。离绝用“空乐明”等觉受来验证修道的成就，这是成道的关键，修行的要点。	One simply must not pursue them. Let them unfold naturally without abiding in them, and there will be no obstruction. To sever reliance on signs of the path means to leave behind and put an end to such

	validations. The essential point is the key point. Severing the use of experiences such as “emptiness, bliss, and luminosity” to validate one’s attainment in cultivating the Way is the key to realizing the Way and the essential point of practice.
自性就是法身，法身无相无不相，它是不可言说、不落思维的。任你怎么说它，它无相貌可说；任你怎么想它，它没东西可想。语言说不出，思维想不到，这叫“言语道断，心行路绝”。	Intrinsic nature is precisely the dharmakāya. The dharmakāya is without marks, yet not without marks; it is inexpressible and beyond conceptual thought. However one may speak of it, it has no appearance that can be described; however one may think of it, there is nothing that can be thought. What language cannot express and thought cannot conceive is called “the path of words is cut off, and the road of mental activity is ended.”
经云：“唯此一实事，余二皆非真”，可言说、落思维的任何有相事物全是虚妄不实的，统统了不可得。只有这“言语道断，心行路绝”的自性是唯一真实不虚的，称之为“实相”，这就是大乘佛教的“一实相印”。	A sūtra says: “Only this one true reality exists; the other two are not real.” Any marked thing that can be spoken of or conceived is wholly false and unreal, altogether unobtainable. Only this intrinsic nature, in which “the path of words is cut off, and the road of mental activity is ended,” is the one true and unfalsified reality. It is called “true reality,” and this is the “one seal of true reality” of Mahāyāna Buddhism.
我们应该时时不忘“离绝道验之关要”，不用“空乐明”等觉受来检验是否成道；时时任运这“不可言说之自性”，在一切时不取不舍。这样的保任一刻也不能离。了彻，就是明了、透彻。	We should never forget the essential point of abandoning the criteria of verification, and should not use experiences such as “emptiness, bliss, and luminosity” to test whether we have realized the Way. At all times, allow this “inexpressible intrinsic nature” to function naturally, neither grasping nor rejecting amid all circumstances. This safeguarding realization must not be abandoned even for a moment. Thorough realization means clear and penetrating understanding.
修行人这样保任，保任到自性明了透彻的时候，“熟处转生，生处转熟”了，就是“了彻者”。此时，“入定、出定行持无别，上座、下座修持亦无别。	When practitioners safeguard realization in this way, until intrinsic nature becomes clearly and thoroughly evident, “what is familiar becomes unfamiliar, and what is unfamiliar becomes familiar.” Such a person is one who has attained thorough realization. At this point, practice in entering samādhi and emerging from samādhi is

	no different; cultivation on and off the meditation cushion is likewise no different.
”大定无出入，如果入定时心能定下来，出定之后，心又随外境跑了，那就不是大定、不是真定。	Great samādhi has no entering or leaving. If, when entering samādhi, the mind can settle, but after emerging from samādhi it again runs after external circumstances, then this is not great samādhi; it is not true samādhi.
真正的大定，无时不刻不在定中，禅堂里寂静也好、闹市里喧哗也好、打坐入定也好、做事繁忙也好，都是一样，在行持上没有差别。真修无修，不修才是大修。	In genuine great samādhi, one is in samādhi at every moment. Whether the Chan hall is quiet or a bustling city is clamorous, whether one sits in meditation and enters samādhi or is busy at work, it is all the same: there is no difference in one’s conduct. True cultivation is no cultivation; not cultivating is the great cultivation.
我们修心中心法，不只是上座结印持咒修持，更须于下座秒秒不离观照。我早就告诉过诸位，观照是正行，打坐是助行，但是忽视观照的人还是不少。我在这里再次强调：观照是不可忽视的正行！观照正是刚才讲的“保任”啊！座上结印持咒，左右摄着这个心，座下绵密观照，也是左右摄着这个心。上座下座在修持上是没有差别的！	In practicing the Heart-of-Heart Dharma, we do not cultivate only by forming mudrās and reciting mantras while on the meditation cushion. More importantly, when off the cushion, we must not depart from continuous contemplation for even a second. I have long told you all that contemplation is the primary practice, while seated meditation is an auxiliary practice. Yet there are still quite a few who neglect contemplation. I emphasize again here: contemplation is a primary practice that must not be neglected! Contemplation is precisely the “safeguarding realization” just discussed. On the cushion, while forming mudrās and reciting mantras, one continually gathers in this mind; off the cushion, through continuous and seamless contemplation, one likewise continually gathers in this mind. There is no difference in cultivation on and off the meditation cushion!
“此为不修之大修，自住等遍之智慧。如河流之瑜伽，无毫发之修正，然亦无刹那之驰散。”	“This is the great cultivation of non-cultivation, the wisdom that naturally abides in equality and pervades all. It is the yoga of a river: without even a hair’s breadth of cultivation or correction, yet without a moment’s distraction.”
恒河大手印的修法是“不修之大修”。真修行没有修的形象。你看他好像是不修，实际上他时时都在修，他这是不修之大修。因为他时时都在观照，时时都在保护己灵。	The practice of the Ganges Mahāmudrā is “the great cultivation of non-cultivation.” True practice has no outward appearance of cultivation. One may look as though one is not practicing, but in fact one practices at every moment. This is the great cultivation of non-cultivation, because one is

	contemplating at every moment and protecting one's own numinous awareness at every moment.
没有修行的形象，谓之“无修”；一切都了不可得，连“空乐明”也不可得，谓之“无得”；自己本来是佛，只要息灭妄想执着，不用再加点什么，本自具足一切妙用，谓之“无证”。这就是所谓“无修、无得、无证”。	Having no appearance of cultivation is called “non-cultivation.” When all is altogether unobtainable, and even “emptiness, bliss, and luminosity” are unobtainable, this is called “non-attainment.” One is originally a Buddha; one need only extinguish deluded thoughts and attachments, without adding anything further. One originally possesses all wondrous functions in their entirety; this is called “non-realization.” This is what is meant by “non-cultivation, non-attainment, and non-realization.”
无修者，本不生灭；无得者，本自空寂；无证者，本来是佛。这是“自住等遍之智慧”啊！等就是平等，遍就是普遍，即自自然然地安住在平平等等、遍满一切的大智慧上。	Non-cultivation is originally neither arising nor ceasing; non-attainment is inherently empty and quiescent; non-realization means that one is originally a Buddha. This is the “wisdom that naturally abides in equality and pervades all.” Equality means impartiality, and pervasion means universality: naturally abiding in the great wisdom that is equal and all-pervading.
等遍，就是一切时、一切处、一切人都是平等的，没有人高我低，没有我高人低，也没有我的法高，你的法低。人就是喜欢纷争，各执己见，以为自己说的都是真理而毁谤他人，站在自己的立场上说是说非、说好说坏。	Equality and pervasion mean that at all times, in all places, and among all people, all are equal. No one is higher than I, nor am I higher than anyone else; nor is my Dharma higher while your Dharma is lower. Yet people delight in contention. Each clings to his own view, believing that what he says is the truth and slandering others, judging right and wrong, good and bad from his own standpoint.
举个例子：有一种自动伞用起来很方便，但并不坚固，用不了多久就坏掉了，人们称之为“短命伞”。这种伞在我国的消费者看来，是不好的。因为我们喜欢坚固耐用。	For example, there is a kind of automatic umbrella that is very convenient to use but not durable; before long, it breaks. People call it a “short-lived umbrella.” Consumers in our country consider such umbrellas poor, because we like things that are sturdy and durable.
可是在外国人的眼里，这种伞很好！因为它很好用，价格也便宜，物美价廉，正好用一用就丢掉。我们不习惯扔东西，就说这伞不好；他们扔东西习惯了，就说这伞很好。	Yet in the eyes of foreigners, this kind of umbrella is very good! It is easy to use and inexpensive, good value for the price, and can simply be thrown away after use. We are not accustomed to throwing things away, so we say that the umbrella is no good; they are accustomed to throwing things away, so they say that it is very good.

其实伞就是伞，伞本身并没有好坏，说好说坏都是人们的妄心分别，所谓“万物本闲，愚人自扰”也。如果“自住等遍之智慧”朗然现前，不起分别取舍之心，你就可以听到“短命伞说法”了。	In fact, an umbrella is simply an umbrella. The umbrella itself is neither good nor bad; judgments of good and bad are merely discriminations of people’s deluded minds. As it is said, “All things are originally at rest; fools disturb themselves.” If the “wisdom that naturally abides in equality and pervades all” shines forth clearly, and no mind of discriminating, grasping, or rejecting arises, then you can hear the “short-lived umbrella” expounding the Dharma.
我们前面讲过“无情说法”，无情怎么说法呀？听不到无情说法，那是无明遮蔽了你的真心，你的差别心宛然存在之故，因此，你的知觉性只能遍满你的身体。打你的头，头会痛；打你的脚，脚也会痛。	We have previously discussed “the insentient expounding the Dharma.” How can the insentient expound the Dharma? If you cannot hear the insentient expounding the Dharma, it is because ignorance obscures your true mind and your discriminating mind remains plainly present. Consequently, your faculty of awareness can extend only throughout your body. If your head is struck, your head hurts; if your foot is struck, your foot hurts.
打这把椅子，你就没知觉了。假如打破无明，除去“对境生心”的习气，扫掉了分别取舍之心，觉性就能遍满一切事物，心量犹如虚空，没有任何东西在你心外，那你就横亘十方、竖穷三际，无所不知、无所不晓了。	But if this chair is struck, you have no sensation. If you break through ignorance, remove the habitual tendency to give rise to mind in response to objects, and sweep away the mind of discrimination, grasping, and rejecting, then awareness can pervade all things. Your mind-capacity will be like empty space, with nothing outside your mind. Then you will extend across the ten directions and exhaust the three divisions of time, knowing and understanding all things.
日月星辰、茫茫宇宙、山河大地、花鸟虫鱼，所有一切有情、无情都在你的心内。如帝网珠，光光相映，颗颗相圆，他在你心内，你也在他心内，你中有我、我中有你。拈出一个，就是全体。	The sun, moon, and stars; the vast universe; mountains, rivers, and the great earth; flowers, birds, insects, and fish—all sentient and insentient things are within your mind. Like the jewels in Indra’s net, their lights reflect one another, and each jewel encompasses all the others. Others are within your mind, and you are within theirs; within you is me, and within me is you. Bring forth a single one, and it is the whole.
就像现代的“激光全息照片”一样，其中任何一个小小的部分，都包括了整张照片的信息。这就是“等遍”。若欲如此，就须起修，如何修？“如河流之瑜伽，无毫发之修证，然亦无刹那之弛散。”	It is like a modern “laser holographic photograph”: any tiny portion contains the information of the entire photograph. This is “equality and pervasion.” To become so, one must undertake cultivation.

	How does one cultivate? “It is the yoga of a river: without even a hair’s breadth of cultivation or realization, yet without a moment’s distraction.”
瑜伽，意即相应。如河流之瑜伽，就是像河流那样相应。你看那河水，河道弯，它就弯着流；河道直，它就直着流。它处处与环境相应，并不是只能直不能弯，也不是只能弯不能直。	Yoga means correspondence. The yoga of a river means corresponding like a river. Look at river water: where the riverbed bends, it flows in bends; where the riverbed is straight, it flows straight. Everywhere it corresponds to its environment. It is not that it can only flow straight and cannot bend, nor that it can only bend and cannot flow straight.
我们的真心本来就像河流一样，与一切境界相应。前面不是已经讲过了吗，“妄念与烦恼，皆法身本觉智慧相”。法身就是我们的真心，就是自性。	Our true mind is originally like a river, corresponding to all circumstances. Was this not explained earlier? “Deluded thoughts and afflictions are all aspects of the dharmakāya’s innate awakened wisdom.” The dharmakāya is our true mind; it is intrinsic nature.
它从来就是不来不去、不垢不净、不增不减的，它从来就“无毫发之修正”，也“无刹那之弛散”，这才是一切事物的根本。我们做功夫，从根本做起，也应该像河流那样，与一切境界相应，没有成败得失，没有爱憎取舍。	It has always neither come nor gone, neither defiled nor pure, neither increasing nor decreasing. It has always had “not even a hair’s breadth of cultivation or correction,” and also “not a moment’s distraction.” This is the root of all things. As we work at practice from the root, we too should be like a river, corresponding to all circumstances, without success or failure, gain or loss, love or hate, grasping or rejecting.
事情该怎么做就怎么做，做时井井有条、头头是道，做过等于没有做，心里不留任何痕迹。这样做事，智慧技巧应手而生，忙而不乱，多而不杂，效率很高。倘若事前期望、畏惧，背着思想包袱，做事时就不会得心应手。更在事后或因成功而沾沾自喜，或因失败而懊丧恼怒，“喜风吹倒菩提树，怒火烧毁功德林”。那早已不“瑜伽”了。	Do whatever needs to be done. While doing it, do so in an orderly and well-managed way; once it is done, it is as if it had not been done, leaving no trace in the mind. In this way, wisdom and skill arise readily at hand; one can be busy without confusion, handle much without disorder, and work very efficiently. But if one has hopes and fears beforehand and carries the burden of one’s thoughts, one will not be able to act with ease. Then afterward, one may become smug and delighted by success or dejected and angry over failure: “The wind of joy blows down the bodhi tree; the fire of anger burns down the forest of merit and virtue.” That is no longer yoga.
我们要像河流一样，弯就弯、直就直，风来了起起波浪也无所谓。喜笑怒骂都是佛性的妙用，发一发脾气也没关系。	We should be like a river: when it bends, bend; when it runs straight, run straight. When wind comes and raises waves, that too does not matter. Joy, laughter, anger, and scolding are all wondrous

	functions of Buddha-nature. It is all right to show some temper.
为什么？你如果太顺从他，他以为你软弱可欺，欲望更加高涨，一下子要害许多人，那怎么行啊？这时就须要“菩萨心肠罗刹面”，发火教训他一顿，甚至打他一顿，让他赶快回头，这是教育呀！所以，我们学佛的人也不能总是软软弱弱的，看到坏事情该发火就发火。	Why? If you are too accommodating, the other person may think you weak and easy to bully. Their desires may swell further, and they may suddenly harm many people; how could that be acceptable? At such a time, one needs “the heart of a bodhisattva and the face of a rākṣasa”: become angry and reprimand them, or even give them a beating, so that they quickly turn back. This is education! Therefore, those of us who study Buddhism cannot always be weak and timid. When we see harmful conduct, we should become angry when anger is called for.
是不是真的发火？发火是外表，是教育人手段，不是心里失去了控制，不是嗔恨心生起来了。	Is it really anger? Anger is only an outward appearance, a means of educating people. It does not mean that one has inwardly lost control, or that a mind of hatred has arisen.
从前，梁山缘观禅师座下有一个园头（管理菜园子的，种菜供大众吃），他问梁山：“家贼难防时如何？”家贼比喻妄念，跟着妄念跑，就把自性光明遮蔽了，等于是妄念这个“家贼”把法财偷走了。	In the past, there was a garden steward under Chan Master Liangshan Yuanguan. A garden steward manages the vegetable garden, growing vegetables for the community to eat. He asked Liangshan, “What should one do when it is difficult to guard against the thief in the house?” The thief in the house is a metaphor for deluded thoughts. If one follows deluded thoughts, the luminosity of intrinsic nature is obscured; it is as though the “thief in the house” of deluded thoughts has stolen one’s Dharma treasure.
妄念来了，怎么办哪？梁山说：“识得不为冤。”你能看见它，认识到它是妄念，不跟着它走就是了，那就不冤枉。	What should one do when deluded thoughts arise? Liangshan said, “Recognizing it, one is not wronged.” If you can see it and recognize it as a deluded thought, simply do not follow it. Then you are not wronged.
若是跟着它跑（执着它、压制它都是跟它跑），那就白修了，岂不冤枉！但是园头是开悟的人啊，他不是这样说说听听就算了，他要“觑面相呈”，把定要津、不放过话头。	If you follow it—whether by clinging to it or suppressing it, both are following it—then your cultivation has been in vain. Would that not be a shame? But the garden steward was an awakened person. He was not content merely to say this and hear it; he wanted a face-to-face presentation, to hold firmly to the crucial point and not let go of the huatou.

几问几答之后，他突然问：“忽然倾湫倒岳时如何？”忽然间发了大脾气，就像山洪暴发，把山岳都冲倒了，怎么办？梁山禅师从法座上走下来，一把抓住园头：“ 黎，莫教湿却老僧袈裟角！”连袈裟角也不能弄湿，比喻心不动。就是说你尽管发脾气，心要把持住，一点不能动啊！	After several questions and answers, he suddenly asked, “What if a torrent suddenly overturns mountains?” If one suddenly has a great outburst of temper, like a mountain flood bursting forth and washing down mountains, what should one do? Chan Master Liangshan stepped down from the Dharma seat, seized the garden steward, and said, “Ācārya, do not let the corners of this old monk’s robe get wet!” Not even the corners of the robe may be wetted; this symbolizes an unmoving mind. That is, however much temper you show, you must keep hold of your mind and not allow it to move in the slightest!
到这里就“无毫发之修正，然亦无刹那之驰散。”没有定也没有乱，定和乱都不可得，平等一如，一如平等。	At this point, there is “not even a hair’s breadth of cultivation or correction, yet not a moment’s distraction.” There is neither samādhi nor distraction; both samādhi and distraction are unobtainable. They are equal and such, such and equal.
你说：我这里入定了！那你还有“定”在，有“定”就一定有乱，因为“定”是对“乱”说的，没有乱还讲什么定啊！讲真一定有假、讲善一定有恶、讲美一定有丑，如果没有“假恶丑”，还用讲“真善美”吗！我们的心要真正平等，既没有乱也没有定，既没有修正、也没有驰散。功夫要做到这种程度才行。	You say, “I have entered samādhi here!” But then you still have “samādhi.” Where there is samādhi, there must necessarily be distraction, because samādhi is spoken of in contrast to distraction. If there were no distraction, why speak of samādhi? Where there is truth, there must be falsehood; where there is good, there must be evil; where there is beauty, there must be ugliness. If there were no falsehood, evil, and ugliness, would there be any need to speak of truth, goodness, and beauty? Our minds must become truly equal, with neither distraction nor samādhi, neither correction nor dissipation. Only when practice reaches this level will it do.
“颂云：未曾修习未曾离，亦不离无修习义。”	“The verse says: ‘Never cultivated, never departed; nor departing from the meaning of non-cultivation.’”
这个颂分三段：一、未曾修习；二、未曾离；三、亦不离无修习义。	This verse is divided into three parts: first, “never cultivated”; second, “never departed”; third, “nor departing from the meaning of non-cultivation.”
“未曾修习”，就是刚讲过的无修之大修，无毫发之修正，然亦无刹那之驰散。	“Never cultivated” means the great cultivation of non-cultivation just discussed: not the slightest

	corrective cultivation, yet not a single moment of dissipation.
这不是不做功夫，功夫还是要做的，所以说“未曾离”——也没有离开做功夫，但你不能住在做功夫上，做了还同没有做，这就是“亦不离无修习义”。功夫尽管做，而不生做功夫之见，做也不可得，离也不可得。	This does not mean doing no practice at all; practice must still be undertaken. Hence, “never departed”—one has not departed from doing the practice. Yet you must not abide in doing practice: having done it, it is as though nothing had been done. This is “nor departing from the meaning of non-cultivation.” Practice may certainly be done, but do not give rise to the view that one is doing practice. Doing is unobtainable, and departing is also unobtainable.
修行好比乘船过河，船还在中流，就不能离开船，若这时离开船，岂不就掉进水流（喻生死之流）里淹死了么！等船到了对岸，必须离开船，若不离船，怎么到不生不灭的涅　彼岸啊！真正修行到家，既不曾修习，也不曾离开；既没有此岸，也没有彼岸；既无六道可堕，也无佛道可成；既无生死可了，也无涅　能证。	Practice is like crossing a river by boat. While the boat is still midstream, one cannot leave it; if one left the boat then, would one not fall into the current—the stream of birth and death—and drown? Once the boat reaches the far shore, however, one must leave it. If one does not leave the boat, how can one reach the far shore of nirvāṇa, unborn and undying? When practice has truly reached completion, there has neither been cultivation nor departure; there is neither this shore nor the far shore; there are neither six realms into which one may fall nor a Buddha Way to attain; there is neither birth and death to transcend nor nirvāṇa to realize.
“无生死可了”才是真了生死，“无涅　能证”方称真证涅　。这不是说说就算数的，唯证乃知。正所谓“如人饮水，冷暖自知”也。	“There is no birth and death to transcend” is true transcendence of birth and death; “there is no nirvāṇa that can be realized” is what may be called truly realizing nirvāṇa. This is not something accomplished merely by talking about it; only realization brings knowledge. As the saying goes, “Like a person drinking water, one knows for oneself whether it is cold or warm.”
“于此自性大圆满根本道，有成如‘　’字者（于圆满法如量得解），或顿时得解脱，则为色心大离体所显一切法身之妙用，无有能修所修。”	“On this fundamental path of the Great Perfection of intrinsic nature, there are those who attain such realization as the character ‘　’(understanding the perfect Dharma in accordance with its full measure), or who attain liberation all at once. This is the wondrous functioning of all dharmakāyas manifested by the great separation of form and mind; there is no one who cultivates and nothing to be cultivated.”

大圆满法里有好几种修法，最主要的就是“彻却”、“脱噶”。“彻却”就是立断，立即就断掉妄念、妄心、妄习；“脱噶”意即顿超，顿然超越生死苦海。顺序是先修“彻却”，后修“脱噶”。	Great Perfection practice includes several methods, the most important of which are Trekchö (cutting through) and Tögal ("direct crossing" or "leap-over"). Trekchö means cutting through at once: immediately cutting off deluded thoughts, the deluded mind, and deluded habitual tendencies. Tögal means sudden transcendence: suddenly crossing beyond the bitter sea of birth and death. The sequence is first to practice Trekchö and then Tögal.
先要立断，就是先要见到自性，见到自性就是见到了根本。恒河大手印就时时刻刻指示我们见到自性，所以大手印是大圆满的先驱，是大圆满的根本，也可以说大手印就是大圆满，故称“自性大圆满根本道”。	One must first cut through at once—that is, first see one’s own nature. To see one’s own nature is to see the root. Mahāmudrā constantly points us toward seeing our own nature. Thus, Mahāmudrā is the forerunner of Great Perfection and its root. One may even say that Mahāmudrā is Great Perfection; hence it is called “the fundamental path of Great Perfection of one’s own nature.”
佛的胸前有“ ”字。“ ”本不读作“万”。因为它表示万德庄严、清净无染，大家就把它读作“万”了。万德庄严，清净无染，就是“于圆满法如量得解”。“ ”字是像所写的那样向右转。	There is a “ ” character on the Buddha’s chest. The character “ ” is not originally read as wan. Because it signifies the majestic adornment of myriad virtues and purity unstained by defilement, people came to read it as wan. The majestic adornment of myriad virtues and purity unstained by defilement mean “understanding the perfect Dharma in accordance with its full measure.” The character “ ” turns to the right, as it is written.
有人说，胸前“ ”字向右转是真佛，向左转是假佛，就这样辨别佛的真假。那魔王也能显现佛相，你又如何辨别呢？又有人说，佛胸前“ ”字放光，照得人心清凉就是真佛，照得人心热恼就是假佛。	Some say that a Buddha whose chest bears a right-turning “ ” character is a true Buddha, while one with a left-turning character is a false Buddha, and that this is how one distinguishes true from false Buddhas. But Māra can also manifest the appearance of a Buddha—how, then, would you distinguish it? Others say that if the “ ” character on a Buddha’s chest emits light that makes people’s minds cool and refreshed, it is a true Buddha; if it makes their minds feverish and troubled, it is a false Buddha.
这都是在相上作文章，没有说到根本上去。我们说，无相才是真佛，有相都是假佛。因为“报化非真佛，亦非说法者”也！报身显光明相，化身现色身相。《金刚经》云：“若以色见我，以音声求我，是人行邪道，不能见如来。	All this is making an issue of appearances and does not address the root. We say that only the formless is the true Buddha; whatever has form is a false Buddha. For “The sambhogakāya and nirmāṇakāya are not the true Buddha, nor are they the one who

	teaches the Dharma.” The sambhogakāya manifests an appearance of light, and the nirmāṇakāya manifests an appearance of physical form. The Diamond Sūtra says: “If one sees me by form, or seeks me through sound, that person follows a wrong path and cannot see the Tathāgata.”
”佛的化身有三十二相、八十随好，但那是假身，你认着这个假身，就不能见如来。法身才是真佛，法身无相。报身、化身都有相，所以都不是真佛。若从究竟说来，假就是真、真就是假，全假即真、全真即假。	The Buddha’s nirmāṇakāya has the thirty-two marks and eighty subsidiary characteristics, but this is a false body. If you take hold of this false body, you cannot see the Tathāgata. Only the dharmakāya is the true Buddha, and the dharmakāya is formless. The sambhogakāya and nirmāṇakāya both have form, so neither is the true Buddha. From the ultimate standpoint, however, the false is the true and the true is the false; the wholly false is itself true, and the wholly true is itself false.
若没有法身，从何显出报身、化身呢？报化身离开法身能显现吗？就像离开水显现不出波浪、离开镜子显现不出影子一样，离开法身也显现不出报化身。	Without the dharmakāya, from where could the sambhogakāya and nirmāṇakāya appear? Can the sambhogakāya and nirmāṇakāya manifest apart from the dharmakāya? Just as waves cannot appear apart from water, and reflections cannot appear apart from a mirror, the sambhogakāya and nirmāṇakāya cannot manifest apart from the dharmakāya.
法身在哪里呀？法身就是眼前的森罗万象啊！森罗万象离开了法身就无从显现，我们透过相来见性，性就是相、相就是性。分真分假都是我们自己的妄心分别，法身无相，无相而无不相，法身本来就如此。有成如“ ”字者，就是成就万相庄严、清净无染，就是“于圆满法如量得解”啊！	Where is the dharmakāya? The dharmakāya is precisely the myriad phenomena before our eyes! Apart from the dharmakāya, the myriad phenomena have no way to appear. We see intrinsic nature through appearances: nature is appearance, and appearance is nature. Distinguishing true from false is merely the discriminating activity of our own deluded minds. The dharmakāya is without appearances; being without appearances, it is not without any appearance. This is simply how the dharmakāya has always been. Those who attain realization such as the character “ ” have accomplished the majestic adornment of myriad appearances and purity unstained by defilement; this is “understanding the perfect Dharma in accordance with its full measure.”

“或顿时得解脱，”我们念佛也好、参禅也好、修密也好，应该时时处处都在做功夫，一刻也不能离。行也如此、坐也如此、睡也如此、吃饭也如此、做事情也如此，久久功夫成熟，触机遇缘，“啪！”地一下子就断掉了。	“Or suddenly attains liberation”: whether we practice Buddha-recitation, investigate Chan, or practice Esoteric Buddhism, we should be practicing at every time and in every place, without leaving it even for a moment. It should be so while walking, sitting, sleeping, eating, and attending to affairs. After a long time, when practice matures, upon encountering the right circumstance, it suddenly snaps!
执着色相的妄习，是多生历劫养成的，就是因为它才有了六道轮回，它像绳子一样捆住你，使你的佛性不能发显。	The deluded habit of clinging to material appearances has been formed over many lives and kalpas. It is because of this that there is rebirth in the six realms. Like a rope, it binds you and prevents your Buddha-nature from manifesting.
你现在用功修法，就是要把这根绳子磨断，越磨越细，越磨越细，最后细如发丝，“啪”地一下就断开了，这就叫做“顿时得解脱”。假如你不努力做功夫，就不会顿时解脱。顿时解脱的一刹那，不一定在座上。	Now, as you diligently practice the Dharma, you must wear through this rope until it grows finer and finer, finer and finer. In the end, when it is as thin as a hair, it suddenly snaps. This is called “suddenly attaining liberation.” If you do not diligently practice, you will not attain sudden liberation. The instant of sudden liberation need not occur during a meditation session.
我曾再三地对诸位讲，修心中心法不一定是在座上打开本来，也可能是走路的时候，也可能是在睡觉做梦里，也可能是在做事的时候，突然内不见身心、外不见世界，“啪”地一下就打开了。	I have repeatedly told you all that, in practicing the Heart-of-Heart Dharma, one does not necessarily open to one’s Original Face while seated in meditation. It may happen while walking, while sleeping and dreaming, or while attending to affairs: suddenly, inwardly one does not see body and mind, outwardly one does not see the world, and it suddenly opens.
但你要绵密做功夫啊！假如你今天做做、明天停停，三天打鱼两天晒网的，或者座上做功夫、座下就放野马，那是不行的。因为你没有把妄想执着这根绳子磨细，那它就不会断。我们应该时时用功，安住于“大圆满根本道”，功夫成熟，就会“顿时得解脱”。	But you must practice continuously and seamlessly. If you practice today and stop tomorrow, fishing for three days and drying the nets for two, or if you practice during meditation sessions but let the wild horse run loose once you leave the cushion, that will not do. You will not have worn the rope of deluded thought and attachment thin, and so it will not break. We should practice at all times, abide in “the fundamental path of Great Perfection of one’s own nature,” and, when practice matures, “suddenly attain liberation.”

“则为色心大离体所显一切法身之妙用。”成如“ ”字或顿时得解脱，就是法身的妙用，这妙用是色心大离体所显现。“色”指色身，就是我们的这个躯壳；“心”指妄想执着的妄心。	“This is the wondrous functioning of all dharmakāyas manifested by the great separation of form and mind.” To attain realization such as the character “ ,” or to attain liberation all at once, is the wondrous functioning of the dharmakāya. This wondrous functioning is manifested by the great separation of form and mind. “Form” refers to the physical body, this bodily shell of ours; “mind” refers to the deluded mind of delusive thoughts and attachments.
我们的心总是住在这个躯壳上，执着它为“我”，这就是“身见”，身见居五种“见惑”之首。惑就是迷惑，所以这个躯壳就是“无明壳子”。色心大离体就是不再执着这个躯壳为我。“无明壳子”一旦打破，法身的妙用就显现出来了。	Our minds always abide in this bodily shell and cling to it as “I.” This is the view of the body, the first of the five delusive views. Delusion means confusion; therefore, this bodily shell is the “shell of ignorance.” The great separation of form and mind means no longer clinging to this bodily shell as self. Once this “shell of ignorance” is broken open, the wondrous functioning of the dharmakāya manifests.
我们学佛的人中，有不少人追求神通。求神通最不好，一有所求，就不能“于圆满法如量得解”、就不能“顿时得解脱”。也就是说，求神通障碍见性。见性才是根本，但得本，不愁末。	Among those who study Buddhism, quite a few pursue spiritual powers. Seeking spiritual powers is most undesirable. Once there is seeking, one cannot understand the perfect Dharma in due measure or suddenly attain liberation. In other words, seeking spiritual powers obstructs seeing one’s nature. Seeing one’s nature is fundamental: once the root is attained, there is no need to worry about the branches.
你只要安住在本性上，时时刻刻做功夫，日日消减你的妄心妄习，损之又损、损之又损……啪！断开来了，神通妙用就自然现前了，这不是求来的。求来的神通没用，凡是有所求而得，都是有为法，都靠不住。	If you simply abide in your intrinsic nature, practice at every moment, and daily reduce your deluded mind and deluded habitual tendencies—diminish and diminish, diminish and diminish—then suddenly, they break apart, and spiritual powers and wondrous functioning naturally appear before you. They are not obtained through seeking. Spiritual powers obtained through seeking are of no use. Whatever is obtained through seeking is conditioned dharma and cannot be relied upon.
有的人自称有神通，能预知未来，其实那是“依通”，他依靠一个“耳报神”。耳报神是什么？就是我们前面讲过的“灵鬼”啊！由于它过去世贪心重，造了大罪恶了，从而堕地狱受大苦。	Some people claim to possess spiritual powers and to be able to foresee the future. In fact, this is dependent powers: they rely on a “spirit that reports in the ear.” What is such a spirit? It is the “spirit ghost” we discussed earlier. Because of its

	heavy greed in past lives, it committed grave evil and consequently fell into hell to suffer greatly.
苦报受尽，出离地狱，由于贪习还在，又生饿鬼道，常常依附在人的身上，吸取人的精血。人若心空无住，它就无法依附；人若追求神通，正好被它所乘。	When its karmic retribution has been exhausted, it leaves hell. Yet because its habitual greed remains, it is reborn in the realm of hungry ghosts, where it often attaches itself to people and feeds on their vital essence and blood. If a person's mind is empty and non-abiding, it cannot attach itself; if a person pursues spiritual powers, that provides precisely the opportunity it needs.
鬼有“鬼通”，你若被他所乘，它就会在你的耳边告诉你：明天有什么人来，有什么事情发生，第二天果然如此。你要是误认为有神通了，那就上它的当了，其实这和神通毫不相干。不能听它的，不能理睬它，不能依靠它。你若依靠它，就被它缠绕住，不能成道了。	Ghosts have “ghost powers.” If you are exploited by one, it will tell you in your ear, “Tomorrow someone will come,” or, “Such-and-such will happen,” and the next day it indeed happens. If you mistakenly think that you possess spiritual powers, you have fallen for its trick. In fact, this has nothing whatever to do with spiritual powers. Do not listen to it, pay it no heed, and do not rely on it. If you rely on it, you will become entangled by it and will be unable to realize the Way.
我们不能追求神通，须于一切时、一切处绵密用功，对一切境界不理不睬。如此久久精进行去，就会突然打开本来，能所双亡，根尘脱落，顿时解脱。根尘脱落就是“色心大离体”；能所双亡，便没有能修之人和所修之法。	We must not pursue spiritual powers. We must practice continuously and seamlessly at all times and in all places, paying no heed to any state or circumstance. If we proceed diligently in this way for a long time, we will suddenly open to our Original Face: subject and object both fall away, sense faculties and their objects fall away, and liberation is attained at once. The falling away of sense faculties and their objects is “the great separation of form and mind”; when subject and object both fall away, there is no practitioner and no practice.
此时就“无有能修所修”。佛性本来就是圆满而具足一切的，它妙用无边，能显现万有。我们只要坚持努力做功夫，总有一天能够突然脱开，“无有能修所修”的境界朗然现前，那时一切神通妙用不求而自得。我们要有坚固心，持之以恒，时时心空无住，事事消归自性，才会圆满成就。	At this point, there is “no practitioner and nothing practiced.” Buddha-nature is originally perfect and complete, endowed with everything. Its wondrous functioning is boundless and can manifest the myriad existent things. If we persist in diligent practice, one day we will suddenly break free, and the state in which there is “no practitioner and nothing practiced” will appear brightly before us. Then all spiritual powers and wondrous functioning will be attained without seeking. We must have a steadfast mind, persevere without interruption,

	keep the mind empty and non-abiding at all times, and return every circumstance to our intrinsic nature. Only then will complete attainment be possible.
六、下机渐道凡夫的修定方法	VI. Methods of Cultivating Samādhi for Ordinary Beings of Lesser Capacity on the Gradual Path
“倘未得坚固，则是起现妄念、为他力所转之下机渐道凡夫。尚须舍愦闹、驰散处，以勤修具足之禅定固聚。否则，纵久修习，道验不生。”	“If one has not attained stability, one is an ordinary person of lesser capacity on the gradual path, giving rise to manifest deluded thoughts and being swayed by external forces. One must still leave behind places of noise and distraction and diligently cultivate the complete concentration that firmly gathers the mind. Otherwise, even after long practice, no signs of the Way will arise.”
未得坚固，就是没有坚固心，不能持之以恒。前面所讲的修行方法——不修之大修，是对上根人说的，他们根基很好，能够听从大手印的说教，努力作向上的功夫，这就是能得坚固。	Not having attained stability means lacking a stable mind and being unable to persevere. The method of practice discussed earlier—the great practice of non-practice—is spoken for those of superior capacity. Their foundations are excellent; they can heed the teachings of Mahāmudrā and diligently apply themselves upward. This is what enables them to attain stability.
假如不是这样的人，不能坚持努力用功，那就是未得坚固。	If one is not such a person and cannot persist in diligent practice, then one has not attained stability.
未能坚固的人，总是懈怠因循，总有不修的借口：或是近来身体不适、伤风咳嗽，或是今日事情太多、没有时间，或是环境嘈杂、太闹了……总之今天是不行了，等明天再说吧。	Those who have not attained stability are always lax and procrastinating, always finding excuses not to practice: perhaps recently they have felt unwell, caught a cold, or developed a cough; perhaps there is too much to do today and no time; perhaps the surroundings are noisy and too bustling.... In short, today will not do; let us wait until tomorrow.
就这样“明日复明日，明日何其多”，什么时候能够修行成就啊！这种人一定是“起现妄念，为他力所转”，跟着妄想跑，随着境界动，那他就是“下机渐道凡夫”。他的根机是下等的，适合走三大阿僧　劫的渐修道路，今生也就是种种善根，这一世不容易成道了。	Thus it is always “tomorrow after tomorrow—how many tomorrows there are!” When will such a person ever attain accomplishment in practice? Such people certainly “give rise to manifest deluded thoughts and are swayed by external forces”: they chase after delusive thoughts and are moved by circumstances. They are therefore “ordinary persons of lesser capacity on the gradual path.” Their capacities are inferior, and they are suited to the gradual path of cultivation over three great

	asaṃkhyeya kalpas. In this life, they can only plant various wholesome roots; it will not be easy for them to realize the Way in this lifetime.
但是，未得坚固之人，并非今生连一点成道的希望都没有。“尚须舍愦闹、驰散处，以勤修具足之禅定固聚。”内不随妄念转，外不为境界动，须要有具足的定力，这种定力谓之“禅定固聚”。	Yet those who have not attained stability do not have absolutely no hope of realizing the Way in this life. “One must still leave behind places of noise and distraction and diligently cultivate the complete concentration that firmly gathers the mind.” Inwardly, do not be turned by deluded thoughts; outwardly, do not be moved by circumstances. One must possess sufficient meditative stability; this stability is called “the firm gathering of meditative concentration.”
须要舍弃繁华热闹的地方，因为这种地方会引起他心绪纷乱。须要找一个安宁、清净的地方，精勤地修习禅定功夫，以获得必须具有的定力。他如果这样坚持用功，今生还是有希望修成的。否则“纵然久习，道验不生。	One must leave behind bustling and noisy places, for such places stir the mind into disorder. One must find a peaceful and pure place and diligently cultivate meditative concentration in order to acquire the necessary stability. If one persists in practice in this way, there is still hope of accomplishment in this life. Otherwise, “even after long practice, no signs of the Way will arise.”
”在闹市里面，因无定力，心随境转，又不肯离开闹市到清净的地方去修禅定，那么，纵然是长时间地修习某个法门，也不会生起“道验”。这里所说的“道验”，就是我们前面讲过的“空、乐、明”。	In a bustling city, lacking meditative stability, the mind follows circumstances; and if one is unwilling to leave the city for a pure place to cultivate meditation, then even if one practices a particular dharma gate for a long time, no “signs of the Way” will arise. The “signs of the Way” spoken of here are the “emptiness, bliss, and luminosity” discussed earlier.
不是说要摒除“空、乐、明”，要急呼“呸”字以揭去“空、乐、明”的皮壳吗？是的。那是要你直证“见宗”，不能执着“空、乐、明”，更不能认为得到“空、乐、明”就是成道。	But did we not say that one should cast aside “emptiness, bliss, and luminosity,” and urgently cry out “Peh!” to strip away their outer shell? Yes. That is because you must directly realize the View. You must not cling to “emptiness, bliss, and luminosity,” much less regard attaining them as realizing the Way.
并不说“空、乐、明”不好，好是好，好事不如无。如果对“空、乐、明”生起求取、住着之心，就不可能了彻“自性大圆满根本道”；所以我们不详细讲“空、乐、明”。可是现在我们既然提到了“道验”这个问题，就稍微讲一点渐次法：	This is not to say that “emptiness, bliss, and luminosity” are bad. They are good, certainly, but even good things are better absent. If the mind of seeking and abiding arises toward “emptiness, bliss, and luminosity,” one cannot thoroughly realize the fundamental path of the Great Perfection of one’s own nature. Therefore, we do

	not discuss “emptiness, bliss, and luminosity” in detail. But since we have now raised the matter of “signs of the Way,” let us say a little about the gradual stages:
坐禅习定，有粗住、细住、欲界定、未到定、初禅、二禅、三禅、四禅这八个阶段。所谓“道验”，就是验证修到了哪个阶段。譬如念佛，若能够把心系在佛号上，而不会驰散，这就是“粗住”，才伏住了粗妄。	In seated meditation and the cultivation of concentration, there are eight stages: coarse abiding, subtle abiding, desire-realm concentration, access concentration, the first dhyāna, second dhyāna, third dhyāna, and fourth dhyāna. So-called “signs of the Way” verify which stage one has reached. For example, in Buddha-recitation, if one can keep the mind on the Buddha’s name without letting it become scattered, this is “coarse abiding”: one has only subdued coarse delusion.
进一步，心贴贴地不动了，和佛号打成一片，心外无佛，佛外无心，就是“细住”，又伏住了细妄。再进一步，心里豁然开朗，身体像云、像影一样腾空了，觉得离开了坐处，这就是“欲界定”。	Going further, when the mind remains closely fixed and unmoving, becoming continuous and undivided with the Buddha’s name—outside the mind there is no Buddha, and outside the Buddha there is no mind—this is “subtle abiding,” which further subdues subtle delusion. Going still further, the mind suddenly becomes open and clear, and the body seems like clouds or a shadow, floating in space; one feels that one has left one’s seat. This is “desire-realm concentration.”
所谓“三界”就是欲界、色界、无色界。地狱、饿鬼、畜生、人类，还有六层天，统属于欲界；再往上，初禅、二禅、三禅、四禅，这四层天属于色界；更往上属于空界天，分“空无边处、识无边处、无所有处、非想非非想处”四层。	The “three realms” are the desire realm, form realm, and formless realm. The hells, hungry ghosts, animals, human beings, and the six heavens all belong to the desire realm. Above these are the first, second, third, and fourth dhyānas; these four heavens belong to the form realm. Higher still are the heavens of the formless realm, divided into four levels: the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither perception nor non-perception.
到了“欲界定”，再继续修习，如果身体世界忽然化空，这就是“未到定”，离开了欲界，还没有到色界，还不到初禅。功夫更进一步，内不见身心、外不见世界，就到了初禅。初禅具有“八触十功德”。	Having reached “desire-realm concentration,” one continues to practice. If the body and world suddenly dissolve into emptiness, this is “access concentration”: one has left the desire realm but has not yet reached the form realm, and has not yet entered the first dhyāna. When one’s practice advances further, so that inwardly one does not perceive body or mind and outwardly one does not

	perceive the world, one has reached the first dhyāna. The first dhyāna possesses the “eight sensations and ten virtues.”
“八触”就是“动、痒、轻、重、冷、暖、滑、涩”。觉得身体没有了，但产生了这八种感觉。八种感觉不一定同时出现，但不外这八种。	The “eight sensations” are movement, itching, lightness, heaviness, cold, warmth, smoothness, and roughness. One feels that the body has disappeared, yet these eight sensations arise. They need not all appear at once, but they do not go beyond these eight kinds.
动，是动得飘飘然，超过了世间的狂欢；痒，是痒得欣欣然，超过了世间的欲乐……总之，八触都是很舒服、很快乐的感觉。离欲而生喜乐，所以初禅称为“离生喜乐地”。	Movement is a buoyant, floating sensation, surpassing worldly revelry; itching is an exhilarating sensation, surpassing worldly sensual pleasure.... In short, all eight sensations are extremely comfortable and joyful. Since joy and bliss arise through freedom from desire, the first dhyāna is called the “stage of joy and bliss born of withdrawal.”
“十功德”就是“空、明、定、慧、善心、柔软、喜、乐、解脱、相应”，这里面已经包括了“空、乐、明”。定者不乱、慧者不愚、喜者不忧，还有善心、柔软、解脱、相应，这都是极好的境界，所以称为“十功德”。	The “ten virtues” are emptiness, luminosity, concentration, wisdom, wholesome mind, pliancy, joy, bliss, liberation, and accord. These already include “emptiness, bliss, and luminosity.” Those with concentration are not confused; those with wisdom are not deluded; those with joy are not sorrowful. Together with wholesome mind, pliancy, liberation, and accord, these are all exceptionally fine states; hence they are called the “ten virtues.”
舍弃初禅八触十功德的觉受，才能进入二禅。二禅称为“定生喜乐地”，定中生起喜乐。舍弃二禅的“喜”，才能进入三禅。三禅称为“离喜妙乐地”，产生了超越欢喜的微妙快乐。舍弃一切觉受，才能进入四禅。四禅称为“舍念清净地”。此时清净平等，“空、乐、明”等等一切觉受都没有了。	Only by relinquishing the experiential sensations of the first dhyāna’s eight sensations and ten virtues can one enter the second dhyāna. The second dhyāna is called the “stage of joy and bliss born of concentration”: joy and bliss arise within concentration. Only by relinquishing the “joy” of the second dhyāna can one enter the third dhyāna. The third dhyāna is called the “stage of sublime bliss free from joy,” in which a subtle bliss surpassing joy arises. Only by relinquishing every experiential sensation can one enter the fourth dhyāna. The fourth dhyāna is called the “stage of purity through relinquishment and mindfulness.” At this point there is purity and equanimity, and all experiential sensations, such as “emptiness, bliss, and luminosity,” are absent.

我们修的是大乘禅、圆顿禅，不是修上述渐次禅，当然不讲这一层层的功夫，但我们也没有离开这些。我们无论遇到什么境界，一概不理不睬，这些感受不久就过去了。我们是以见性为宗，不管这些事情。	What we cultivate is Mahāyāna Chan, complete and sudden Chan; we are not cultivating the gradual meditation described above. Naturally, we do not discuss this step-by-step work, yet neither are we apart from it. Whatever state we encounter, we pay it no heed, and these sensations soon pass. We take seeing one's true nature as our principle and do not concern ourselves with such matters.
不管并不等于没有，这些过程还是有的，只不过是一闪而过罢了。恒河大手印是大乘佛法，把“空、乐、明”视为皮壳，必须把这皮壳揭掉，自性之相才能赤裸现前。如果是下机渐道凡夫，他的心不定，总是跟着境界跑。	Not concerning ourselves with them does not mean that they are absent; these processes still occur, but merely flash by. Ganges Mahāmudrā is Mahāyāna Buddhism. It regards “emptiness, bliss, and luminosity” as an outer shell that must be stripped away before the appearance of one's own nature can stand utterly bare before one. But ordinary persons of lesser capacity on the gradual path lack stability of mind and always chase after circumstances.
好色的人，看见年轻貌美的姑娘，他的心就跟着跑；贪吃的人，看到美食当前，他的心就动荡不安。他座上座下总是放野马，不要说直契“见宗”，就连“空、乐、明”也不会现前。所以说，这种人“纵久修习，道验不生”。	A lustful person sees a young and beautiful woman, and his mind runs after her; a glutton sees fine food before him, and his mind becomes restless. Whether on or off the cushion, such people always let wild horses run loose. Not to mention directly realizing the View: even “emptiness, bliss, and luminosity” will not appear before them. Therefore it is said of such people that “even after long practice, no signs of the Way will arise.”
“故闭关修持，以免行仪上易生习性之染污，乃能于根本定之自地道验智（即道力证验之智）与后得智（或出定之后得智）相融也。”	“Therefore, cultivate in retreat, so that habitual defilements may not easily arise in one's conduct and observances. Only then can the wisdom that verifies the Way on its own ground in fundamental concentration—that is, the wisdom that verifies the power of the Way—merge with differentiated wisdom, or the wisdom gained after emerging from concentration.”
离开愦闹、弛散处，找一个安宁、清净的地方闭关修行，可以避免“行仪”被习性所污染。“行仪”就是行持和仪规。	Leave places of noise and distraction, find a peaceful and pure place, and practice in retreat. This can prevent one's “conduct and observances” from being polluted by habitual tendencies. “Conduct and observances” means one's practice and ritual regulations.

比如我们修心中心法，座下忘了观照，心为外境所转，这就污染了行持；座上提不起咒语，心随妄念迁流，这就污染了仪规。所谓“习性”就是“习以成性”，习惯成自然了。凡夫最大的习性就是对境生心，总是着相。	For example, when we cultivate the Heart-of-Heart Dharma, if after leaving the cushion we forget to maintain contemplation and the mind is turned by external circumstances, this pollutes our practice. If, while on the cushion, we cannot raise the mantra and the mind drifts along with deluded thoughts, this pollutes the ritual observances. What is called “habitual tendencies” means that what is repeatedly practiced becomes one’s nature: habits become natural. The greatest habitual tendency of ordinary beings is that their minds arise in response to objects; they are always attached to appearances.
譬如爱财的人看到一个发财的机会，心就怦怦乱跳，晚上就睡不好觉了。当年庞居士说：“金多乱人心”，钱一多，心就乱了，于是把万贯家财沉于江底。他只要明心见性，不要这障碍修道的金银财宝。这是真修道人，以至后来得大成就。现在还有这样的人吗？当然不能说一个也没有，但确实是很少了。	For example, when someone who loves wealth sees an opportunity to get rich, his heart pounds wildly, and he cannot sleep well at night. Layman Pang once said, “Much gold confuses the mind.” When money becomes abundant, the mind becomes disordered. He therefore sank his immense fortune in the riverbed. He wanted only to realize the mind and see his true nature; he did not want gold and silver possessions that obstructed practice of the Way. This was a true practitioner of the Way, and he eventually attained great accomplishment. Are there still people like this today? Of course, one cannot say there are none at all, but they are indeed very few.
下机渐道凡夫，行仪上易生习性之污染，若能闭关修持，“乃能于根本定之自地道验智（即道力验证之智）与后得智（或出定之后得智）相融也。”根本定之自地道验智，就是根本智。	Ordinary persons of lesser capacity on the gradual path are easily defiled by habitual tendencies in their conduct and observances. If they can cultivate in retreat, “only then can the wisdom that verifies the Way on its own ground in fundamental concentration—that is, the wisdom that verifies the power of the Way—merge with differentiated wisdom, or the wisdom gained after emerging from concentration.” The wisdom that verifies the Way on its own ground in fundamental concentration is fundamental wisdom.
根本智与后得智相融，就是前面讲的“子母光明相会”。这就是说，下机渐道凡夫，若能闭关修持，今生也能成就。这段文在“根本定之自地道验智”后面加了括号予以注解：即道力证验智。	The merging of fundamental wisdom and differentiated wisdom is what was discussed earlier as “the meeting of the child and mother luminosities.” This means that ordinary persons of lesser capacity on the gradual path can also attain accomplishment in this life if they cultivate in

	retreat. After “the wisdom that verifies the Way on its own ground in fundamental concentration,” this passage adds a parenthetical explanation: “that is, the wisdom that verifies the power of the Way.”
证验就是验证，验证什么？修道人当然验证道力，这是验证道力的智慧。你用什么验证道力？除了“一念不生、了了分明的灵知”，还有什么！这就是明心见性的“性”啊！这就是根本智。“后得智”也有个注解：或出定之后得智。这里的“出”是“超越”的意思，超越了定与不定。这是妙用啊！后得智就是妙用。	Verification means to test and confirm. What is confirmed? A practitioner of the Way naturally confirms the power of the Way; this is the wisdom that verifies that power. By what do you verify the power of the Way? Apart from the numinous knowing in which not a single thought arises and yet there is clear awareness, what else is there? This is the “nature” in realizing the mind and seeing one’s true nature. This is fundamental wisdom. “Differentiated wisdom” also has an explanation: “or the wisdom gained after emerging from concentration.” Here “emerging” means transcending—transcending both concentration and non-concentration. This is wondrous functioning. Differentiated wisdom is wondrous functioning.
“闭关修持，虽有护持，依赖于根本定体之行持。”	“Although retreat practice has support and protection, it depends upon the practice grounded in the essence of fundamental concentration.”
闭关就要有人护持。护关的人有两种，一种是外护，一种是内护。外护负责你的饮食起居，你在关房内用功，不能出去买菜，也没功夫烧饭，就要有人护持你，这是外护。内护是指导你修行的，使你不入魔障，指示你证成大道。	Retreat requires someone to provide support and protection. There are two kinds of retreat attendants: external attendants and internal attendants. External attendants take care of your food and daily needs. While you are practicing in the retreat room, you cannot go out to buy vegetables, nor do you have time to cook, so someone must support you; this is external support. Internal support consists in guiding your practice, preventing you from entering demonic obstacles, and instructing you in realizing the great Way.”
闭关修持，虽然有人护持，但主要还是“依赖于根本定体之行持”。根本定体，就是自性。自性本来是不生不灭、不垢不净、不增不减的，只因无始劫来，无明妄动，对境生心，从而沦入六道。	Although one may have support while practicing in retreat, the main thing is still to “rely on practice grounded in the fundamental essence of samādhi.” The fundamental essence of samādhi is one’s own nature. One’s own nature is originally neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing. Yet, because ignorance has stirred delusively since beginningless

	kalpas and the mind arises in response to objects, we have fallen into the six realms.
解铃还须系铃人，还要靠自己努力修持，豁破无明，不能依赖他人。	The person who tied the bell must untie it. We must still rely on our own diligent practice to break through ignorance; we cannot depend on others.
如果护关的人能够代替我们成道，那么，释迦牟尼佛、阿弥陀佛老早就把我们度光了，哪里还会有这么多的凡夫！生到西方极乐世界也不那么容易，阿弥陀佛也不能把你拉了去，还要你精勤念佛，把爱根斩断，才能生西。	If those who support practitioners in retreat could attain the Way on our behalf, Śākyamuni Buddha and Amitābha Buddha would long ago have liberated us all. How could there still be so many ordinary beings? Nor is rebirth in the Western Pure Land so easy. Amitābha Buddha cannot simply pull you there; you must diligently practice Buddha-recitation and sever the root of attachment before you can be reborn in the West.
印光大师说，生西要“娑婆印坏、净土文成”。你如果爱根不断，贪着金银财宝，恋着妻子儿女，分明是“娑婆印”未坏，那怎么能生西呢?	Master Yinguang said that, to be reborn in the West, one must have “the Sahā seal broken and the Pure Land document completed.” If the root of your attachment remains unsevered—if you crave gold, silver, and treasures, and are attached to wife and children—then clearly your “Sahā seal” has not been broken. How, then, can you be reborn in the West?
所以，纵然是闭关修持，也不能依赖护关的人，还是靠自己努力用功，把我们自身本具的根本智慧打开，再与后得智相融，才能成道。	Therefore, even when practicing in retreat, we must not depend on those who support the retreat. We must still apply ourselves diligently, open up the fundamental wisdom inherently possessed within us, and unite it with differentiated wisdom. Only then can we realize the Way.
“然如不知长养后得智，使与行仪相合，则徒以对治，不能克他缘，致被妄想之缘牵入凡愚障中。”	“But if one does not know how to nurture differentiated wisdom and bring it into accord with one’s conduct and ritual observances, then merely relying on counteractive methods will be futile. One will be unable to overcome other conditions and will consequently be drawn by the conditions of deluded thoughts into the hindrances of ordinary delusion.”
后得智，是相对于根本智来讲的。得了根本智，就是“见宗”——明心见性，此后还要在境界上磨练，以起广大妙用。后得智，就是妙用。	Differentiated wisdom is spoken of in relation to fundamental wisdom. To attain fundamental wisdom is to “see the principle”—to realize the mind and see one’s true nature. Thereafter, one must still temper oneself amid circumstances in

	order to bring forth vast wondrous functioning. Differentiated wisdom is this wondrous functioning.
长养后得智，就是长时间不间断地养护、保任根本智，时时在境上磨练，保护真心，以起无量妙用。行仪，就是行持（行为规范）和仪规。	To nurture differentiated wisdom means to safeguard and sustain fundamental wisdom continuously over a long period, to temper oneself constantly amid circumstances, and to protect the true mind so that immeasurable wondrous functioning may arise. Conduct and ritual observances refer to practice conduct—standards of behavior—and ritual procedures.
譬如我们修心中心法，座下时时观照，不随念转、不为境迁，就是行持；每日至少两小时坐修，座上手印不散、咒语不停，就是仪规。对治，是指前面讲过的，如淫欲心重就修不净观；如散乱心重，就闭关专修禅定等等。	For example, when we practice the Heart-of-Heart Dharma, constantly maintaining contemplation off the meditation cushion, neither following thoughts nor being moved by circumstances, is practice conduct. Sitting in practice for at least two hours every day, without dispersing the mudrā or interrupting the mantra while on the cushion, is ritual procedure. Counteractive methods refer to those discussed earlier: if sexual desire is strong, one practices contemplation of impurity; if the scattered mind is strong, one enters retreat to specialize in cultivating dhyāna, and so forth.
然而，如果不知道长养后得智，使之与我们的行为规范和修行仪规结合在一起，仅仅用对治的方法来修持，那将是徒劳无功的，将不能克服外在因缘的侵袭。什么缘故呢？因为“不识本心，学法无益”。	Yet if one does not know how to nurture differentiated wisdom and unite it with standards of conduct and ritual procedures for practice, but cultivates solely through counteractive methods, such cultivation will be futile and will not overcome the assaults of external conditions. Why? Because “without recognizing the fundamental mind, studying the Dharma is of no benefit.”
徒用对治法，不仅令人心烦，而且极易着相，不但不能克服外在因素（环境）的影响，而且还会导致被内在因素（妄想）所牵缠，从而落入“凡愚障”中。凡夫的愚昧，即“贪、嗔、痴”的痴，它会障碍成道，故称“凡愚障”。	Merely employing counteractive methods not only causes vexation, but also easily leads to attachment to appearances. Not only will one be unable to overcome the influence of external factors, that is, one’s environment; one will also be entangled by internal factors, namely deluded thoughts, and thereby fall into the “hindrances of ordinary delusion.” The ignorance of ordinary beings is the ignorance among greed, anger, and ignorance. Since it obstructs realization of the Way, it is called the “hindrances of ordinary delusion.”

七、了彻法身，保任于惺惺寂寂	VII. Thoroughly Realizing the Dharmakāya and Safeguarding It in Luminous Quiescence
“故长久护养、了彻于后得，是为尤要。”	“Therefore, long-term safeguarding and nurturing, together with thorough realization of differentiated wisdom, are especially essential.”
所以长久护养、了彻于后得智，在境界上保任磨练，尤其显得重要。那么怎样长久护养、了彻于后得智呢?	Thus, long-term safeguarding and nurturing, thorough realization of differentiated wisdom, and safeguarding and tempering oneself amid circumstances are especially important. But how does one safeguard and nurture differentiated wisdom over the long term and thoroughly realize it?
“此无他法，只不离本定法身见，无‘能所、是非’分别，自然任运，保任于惺惺寂寂。此为无分别智止观、无为俱生法尔之自相、一切行持之心要。”	“There is no other method: simply do not depart from the view of the inherently stable dharmakāya. Without discriminations of ‘subject and object’ or ‘right and wrong,’ function naturally and spontaneously, safeguarding [awareness] in luminous quiescence. This is the calming and contemplation of non-discriminating wisdom, the inherent aspect of unconditioned, co-arisen suchness, and the essential point of all practice.”
认识到法身本定，本是不来不去、无有动摇的。这个正知见谓之“本定法身见”。契入这个正知见，便无“能修之人”，无“所修之法”，无是非，无分别，腾腾任运，任运腾腾，惺惺然而不乱，寂寂然而大定。大道无形，自性寂寥。法身如如不动，乃大定之体，非关你信不信，或是作不作入定功夫也。	Recognize that the dharmakāya is inherently stable: it neither comes nor goes and is wholly unmoving. This right knowledge and view is called “the view of the inherently stable dharmakāya.” Upon entering into this right view, there is no “person who practices,” no “dharma that is practiced,” no right or wrong, and no discrimination. One functions freely and naturally, naturally and freely; lucid without confusion, quiescent yet in great samādhi. The great Way is formless, and one’s own nature is tranquil and vast. The dharmakāya is thusness, unmoving; it is the essence of great samādhi. It does not depend on whether you believe in it or whether you make efforts to enter samādhi.
怎样长久护养、了彻于后得智呢？这没有别的方法，只有不舍离“本定法身见”，时时刻刻安住在本性上，于事境上磨练自己，不要着相，不要有“能与所，是与非”等等分别，这是最重要的。	How does one safeguard and nurture differentiated wisdom over the long term and thoroughly realize it? There is no other method: simply do not abandon “the view of the inherently stable dharmakāya.” At every moment abide in your own nature, temper yourself amid affairs and circumstances, do not cling to appearances, and do

	not entertain discriminations such as “subject and object” or “right and wrong.” This is most important.
人总是妄想纷飞，对什么都去分别，这个好那个坏，这个是那个非，这个真那个假……在那里分别不休。	People are always beset by a profusion of deluded thoughts, discriminating about everything: this is good and that bad, this is right and that wrong, this is true and that false—discriminating without cease.
你若能时时刻刻离开“能所、是非”等等分别，不住相、不粘境，一切都不可得，不可得也不可得，那就是本性时时朗然现前，就是时时不离“本定法身见”啊！“佛法无多子”，说起来很容易，但这不是听一听明白了就算数的，要落在实处。	If at every moment you can leave behind discriminations such as “subject and object” and “right and wrong,” neither abiding in appearances nor clinging to circumstances, then all things are unobtainable, and even unobtainability is unobtainable. This is one’s own nature lucidly present at every moment; it is never departing from “the view of the inherently stable dharmakāya.” “The Buddhadharma is not much,” and it sounds easy to say, but it is not enough merely to understand it upon hearing it. It must be put into actual practice.
必须时时刻刻这样做功夫，才能落在实处。要“自然任运，保任于惺惺寂寂”。寂寂者，一念不生，有“不动”义，不动就是定；惺惺者，了了分明，有“观照”义，观照就是慧。	Only by working in this way at every moment can it be put into actual practice. One must “function naturally and spontaneously, safeguarding [awareness] in luminous quiescence.” Quiescence means that not a single thought arises; it has the sense of “unmoving,” and unmoving is samādhi. Luminosity means clear and distinct awareness; it has the sense of “contemplation,” and contemplation is wisdom.
保任于“一念不生、了了分明的灵知”，即是定、慧双融，定中有慧，慧中有定。慧中没有定是狂慧，定中没有慧是死定。所以，下机渐道凡夫只是闭关修定还不行，出关后还要在事境上磨练，以长久护养、了彻于后得智。	To safeguard the spiritually knowing awareness in which “not a single thought arises, yet all is clear and distinct” is the mutual integration of samādhi and wisdom: wisdom within samādhi and samādhi within wisdom. Wisdom without samādhi is wild wisdom; samādhi without wisdom is dead samādhi. Therefore, for ordinary beings of lesser capacity who proceed gradually, merely entering retreat to cultivate samādhi is not enough. After leaving retreat, they must still temper themselves amid affairs and circumstances, so as to safeguard and nurture differentiated wisdom over the long term and thoroughly realize it.
“自然任运”就是随缘；“保任于惺惺寂寂”就是不变。随缘不变，不变随缘，发了大财无所谓，穷得叮当	“Functioning naturally and spontaneously” means adapting to conditions; “safeguarding [awareness]

响也无所谓；有粥吃粥，有饭吃饭，不起分别、取舍、攀缘之心。	in luminous quiescence” means remaining unchanged. Adapt to conditions without changing; remain unchanged while adapting to conditions. Whether one gains great wealth or is reduced to abject poverty, it makes no difference. If there is porridge, eat porridge; if there is rice, eat rice. Do not give rise to discriminating, grasping and rejecting, or seeking and clinging thoughts.
古德云：“惺惺寂寂是，惺惺妄想非；寂寂惺惺是，寂寂无记非”，这是“长久护养、了彻于后得智”的绝妙口诀，不但慧中寓定、定中寓慧，而且还防止了死定和狂慧。	An ancient worthy said: “Luminosity within quiescence is right; luminosity with deluded thoughts is wrong. Quiescence within luminosity is right; quiescence without awareness is wrong.” This is an exquisite essential instruction for “long-term safeguarding and nurturing, together with thorough realization of differentiated wisdom.” It not only contains samādhi within wisdom and wisdom within samādhi, but also prevents dead samādhi and wild wisdom.
“此为无分别智止观、无为俱生法尔之自相、一切行持之心要。”这里讲的止观，并非天台宗的“摩诃止观”，或者别的什么止观法门，而是“无分别智止观”——没有分别的智慧所行的止观。	“This is the calming and contemplation of non-discriminating wisdom, the inherent aspect of unconditioned, co-arisen suchness, and the essential point of all practice.” The calming and contemplation discussed here is not the Tiantai school’s Great Calming and Contemplation, nor any other method of calming and contemplation. It is the “calming and contemplation of non-discriminating wisdom”—calming and contemplation practiced by wisdom free of discrimination.
寂寂就是止，惺惺就是观，止即是定，观即是慧。“无为”就是廓然无造作，“俱生”就是森罗万象，“法尔”就是本来如此。无为、俱生、法尔三个词，活泼泼地烘托出法身的无相之实相。	Quiescence is calming, and luminosity is contemplation; calming is samādhi, and contemplation is wisdom. “Unconditioned” means vast and free of contrivance. “Co-arisen” means the myriad phenomena. “Suchness” means originally thus. The three terms unconditioned, co-arisen, and suchness vividly evoke the formless true reality of the dharmakāya.
“一切行持之心要”就是一切修行法门的核心。所有的修行法门都离不开惺惺寂寂、都离不开定慧交资、都离不开止观。念佛的人把心缘在佛号上，就不起别的念头了，这就是止；佛号听得字字分明、清清楚楚，这就是观。	“The essential point of all practice” means the core of every Dharma gate of cultivation. No Dharma gate of practice can depart from luminous quiescence, from the mutual support of samādhi and wisdom, or from calming and contemplation. When those who practice Buddha-recitation direct

	their minds to the Buddha's name, other thoughts do not arise; this is calming. When they hear each syllable of the Buddha's name clearly and distinctly, this is contemplation.
参禅的人，疑情笼罩全身，无暇生起妄念，这就是止；提起一句话头，了了分明，这就是观。我们修心中心法也是这样，结印、持咒摄住了身心，这就是止；心念耳闻，听得清清楚楚、明明白白，这就是观。大手印教我们“自然任运，保任于惺惺寂寂”，寂寂就是止，惺惺就是观。	For those who investigate Chan, the sense of doubt envelops the entire body, leaving no opportunity for deluded thoughts to arise; this is calming. Bringing up a huatou (critical phrase) with clear and distinct awareness is contemplation. It is the same for us who practice the Heart-of-Heart Dharma: binding the mudrā and reciting the mantra gather in body and mind; this is calming. With the mind reciting and the ears hearing, listening clearly and distinctly, this is contemplation. Mahāmudrā teaches us to “function naturally and spontaneously, safeguarding [awareness] in luminous quiescence”: quiescence is calming, and luminosity is contemplation.
明朝末年，密云圆悟禅师住持宁波天童寺。当时，天童寺外围有很多茅蓬，供精进参禅的和尚居住专修。有一年冬至时节，密云禅师令侍者给茅蓬里的和尚送棉衣。有一位茅蓬老宿对侍者说：“老僧自有娘生褂，不用寒衣。	At the end of the Ming dynasty, Chan Master Miyun Yuanwu was abbot of Tiantong Monastery in Ningbo. At that time, many thatched huts stood around Tiantong Monastery, where monks diligently investigating Chan lived in solitary practice. One winter solstice, Chan Master Miyun instructed an attendant to deliver cotton-padded garments to the monks in the huts. One elder monk in a hut said to the attendant, “This old monk has the robe his mother gave him at birth; he has no need of winter clothes.”
”侍者将此话汇报给密云禅师。密云禅师说：“此僧似有悟处，恐未实，更于语下搜看。”就令侍者再去问：“娘未生前着何衣？”老宿答不出来了。密云禅师就嘱这位老宿参究“娘未生前着何衣”这个话头。	The attendant reported these words to Chan Master Miyun. Chan Master Miyun said, “This monk seems to have some realization, but I fear it is not genuine. Examine him further through his words.” He then instructed the attendant to ask again, “What garment did you wear before your mother was born?” The elder monk could not answer. Chan Master Miyun then instructed him to investigate the huatou, “What garment did you wear before your mother was born?”
三年后，这位老宿圆寂了，并没有参破话头、没有道出一句转语。火化后，舍利无数，好多人都惊叹：这么多舍利，这位老宿修行得很好啊！密云禅师说：“舍利十斛，不及转语一句。尔等试代答看。	Three years later, the elder monk passed away. He had not broken through the huatou and had not uttered a single turning word. After his cremation, countless relics were found. Many people

	exclaimed, “So many relics! This elder monk’s practice must have been excellent!” Chan Master Miyun said, “Ten hu of relics cannot compare with a single turning word. Try answering on his behalf.”
”不仅赞叹舍利的人答不出，当时天童寺里的五百和尚谁也没有答出来。密云圆悟禅师叹道：“习道恒沙无一悟。”答不出，那是没有契入“无为俱生法尔之自相”的缘故，若契入如是实相，不用思索就答出来了。	Not only were those who praised the relics unable to answer, but none of the five hundred monks then at Tiantong Monastery could answer either. Chan Master Miyun Yuanwu sighed, “As numerous as the sands of the Ganges are those who practice the Way, yet not one awakens.” Their inability to answer was due to their failure to enter into “the inherent aspect of unconditioned, co-arisen suchness.” If they had entered into such true reality, they would have answered without deliberation.
不妨答他：“才谢桃李嫩，又添菊梨新。”嫩嫩的桃花、李花刚刚凋谢，新鲜的菊花、梨花又相继开放了。这是什么意思呢？这是和盘托出“无为俱生法尔之自相”啊。	One might answer him: “The tender peach and plum blossoms have scarcely faded, when fresh chrysanthemums and pear blossoms bloom anew.” The tender peach and plum blossoms have just withered, and fresh chrysanthemums and pear blossoms have opened in succession. What does this mean? It fully reveals “the inherent aspect of unconditioned, co-arisen suchness.”
我们前面讲过无情说法、讲过“万法归一，一归何处”，一归何处啊？时时处处不离法身、时时处处不离自性。	Earlier, we discussed insentient things teaching the Dharma and “The myriad dharmas return to the One; where does the One return?” Where does the One return? At every time and place, it does not depart from the dharmakāya; at every time and place, it does not depart from one’s own nature.
这些花卉都是无情，无情也能说法，这都没有离开我的法身啊！自性如如不动而又变化无穷，如如不动称为法身，变化无穷称为报身、化身，三身原来是一身。	These flowers are all insentient, yet insentient things too can teach the Dharma. None of this departs from my dharmakāya. One’s own nature is thusness, unmoving, yet undergoes limitless transformation. Its unmoving thusness is called the dharmakāya; its limitless transformations are called the sambhogakāya and nirmāṇakāya. The three bodies are originally one body.
有的人总认为只有变化出很多人身才是化身，他不知道森罗万象、万象森罗都是我们的化身。	Some people always think that only the manifestation of many human bodies counts as the nirmāṇakāya. They do not know that the myriad phenomena, in all their vast array, are all our nirmāṇakāya.

日月星辰、山河大地、鸡鸭狗猫、桌子板凳、饮食起居、男女老少，都是“无为俱生法尔之自相”，都是从一真法界流出，都是我们的化身。	The sun, moon, and stars; mountains, rivers, and the great earth; chickens, ducks, dogs, and cats; tables and benches; food, clothing, and daily life; men and women, young and old—all are the self-characteristics of what is unconditioned, coemergent, and naturally so. All flow forth from the One True Dharma Realm; all are our manifestations.
只因你妄想执着、刻意分别，才无端生出“我相、人相、众生相、寿者相”，从而把一尊大好天真佛埋葬在六道里，从无六道处幻现出六道轮回，从无苦处幻现出无边苦海。现在，只要你痛下决心、精勤修法，把无始劫来形成的执着、分别之习气去掉，便可当下成就、当处解脱。	It is only because of your deluded thoughts, attachments, and deliberate discriminations that the marks of self, person, sentient being, and life span arise groundlessly. Thus you bury the naturally perfect great Buddha within the six realms, conjure up the cycle of rebirth in the six realms where there originally are no six realms, and conjure up a boundless sea of suffering where there originally is no suffering. Now, if you make a firm resolve and practice the Dharma diligently, ridding yourself of the habitual tendencies toward attachment and discrimination formed over beginningless kalpas, you can attain realization immediately and be liberated right where you are.
“如以分别心，入有作为之网者，无有解脱时也。”	“If one enters the net of contrivance with a discriminating mind, there will be no time of liberation.”
有的人把神通作为成道的标准，以为有了神通才有作为，老在那里分别猜度：某某有神通，某某没神通。你自己有神通吗？你没有神通怎么能分辨别人有没有呢？更重要的是，神通并不能作为解脱的标准。	Some people take spiritual powers as the standard for realizing the Way. They think that only with spiritual powers can one accomplish anything, and they are always discriminating and speculating: so-and-so has spiritual powers; so-and-so does not. Do you yourself have spiritual powers? If you do not, how can you distinguish whether others have them? More importantly, spiritual powers cannot serve as the standard for liberation.
鬼神都有神通，难道它们都解脱了吗？如果它们都解脱了，为什么还作佛事超度它们呢？求神通就落在网中，落入了有作为之网。一旦以分别心落入网中，那就没有解脱的时候了。	Ghosts and spirits all possess spiritual powers. Does that mean they are all liberated? If they were all liberated, why would Buddhist rites be performed to ferry them across? Seeking spiritual powers means falling into the net, the net of contrivance. Once one falls into that net with a discriminating mind, there will be no time of liberation.

念佛也是为了保护我们本来光明的自体，也是为了去掉分别心。如果你在那里分别念佛遍数多少，疑来疑去的，我一天念三百遍是不是太少了？我才念了一年，能不能生西呀？这些都是分别心。	Buddha-recitation, too, is for protecting our inherently luminous essence and for removing the discriminating mind. If you keep distinguishing how many times you have recited the Buddha's name and worrying over and over—"Is three hundred recitations a day too few? I have recited for only one year; can I be reborn in the Western Pure Land?"—these are all discriminating thoughts.
念佛念得好不好关键在质量，憨山大师说：“口念弥陀心散乱，喊破喉咙亦枉然”，质量不好，遍数再多也没用。要把分别心去掉，分别心最坏，有了分别心，就落入有作为之网，不能生西了。	Whether Buddha-recitation is done well depends crucially on its quality. Master Hanshan said, "Though the mouth recites Amitābha, if the mind is scattered, shouting until the throat breaks is still in vain." If the quality is poor, no number of recitations will help. One must eliminate the discriminating mind. It is the worst thing: once it arises, one falls into the net of contrivance and cannot be reborn in the Western Pure Land.
念佛生西，尽管生而没有生，尽管去而没有去。这是无为法，无为而无所不为，没有去尽管去，没有生尽管生。所以净土宗的大祖师说：“生则决定生，去则实不去。”有生有灭、有来有去，都是分别心。	Buddha-recitation leads to rebirth in the Western Pure Land; although one is reborn, there is no real birth, and although one goes, there is no real going. This is an unconditioned dharma: non-contrivance, yet nothing is left undone. Though there is no going, one nevertheless goes; though there is no birth, one nevertheless is reborn. Therefore, the great patriarchs of the Pure Land school said, "Rebirth is certainly attained, yet in truth there is no going." Birth and cessation, coming and going—all are discriminating thoughts.
佛法是无为法，应该去掉分别心。念佛须要深信、切愿、力行，不需要分别心。更不能争强斗胜，诽谤其他法门，那是更强的分别心，不但落入有作为之网，不能解脱，而且还招来谤法之咎。	The Buddhadharma is an unconditioned dharma, so one should remove the discriminating mind. Buddha-recitation requires deep faith, earnest vows, and vigorous practice; it does not require a discriminating mind. Still less should one contend for superiority or slander other dharma gates. That is an even stronger discriminating mind: not only does it lead one into the net of contrivance and prevent liberation, but it also incurs the fault of slandering the Dharma.
“此即法身自住之赤露智，本未曾迷之觉性心，须决定护持相续。”（以上是第二密义）	"This is the naked wisdom of the dharmakāya abiding in itself, the awakened nature of mind that has never been deluded from the beginning; it must be resolutely protected and sustained

	without interruption." (The above is the second secret meaning.)
上面所说无分别的止观，就是法身本来如是、无住之住的智慧。它不从外来、不从人得，完全是自性所开显的本有功德，一点也不曾遮盖，本来就赤裸裸地显露着，所以称为“法身自住之赤露智”。	The non-discriminating calming and contemplation discussed above is the wisdom of the dharmakāya as it has always been: abiding without abiding. It does not come from outside or from another person. It is an inherent virtue fully revealed by one's own nature, never covered over in the slightest, but naturally and nakedly manifest. Therefore, it is called "the naked wisdom of the dharmakāya abiding in itself."
如果认真按照这无分别止观的法门，精勤修习，长久护养这“法身自住之赤露智”，一切大的神通不求而自得；如果有追求神通之心，就落入了有作为之网，不但不能解脱，就连神通也发不出来了；倘若你追求神通的分别心被精灵鬼妖所乘，引它附体的话，那就更不堪设想了。	If you earnestly follow this dharma gate of non-discriminating calming and contemplation, practice diligently, and sustain for a long time this "naked wisdom of the dharmakāya abiding in itself," all great spiritual powers will naturally be attained without being sought. But if you have a mind that seeks spiritual powers, you fall into the net of contrivance; not only will you be unable to attain liberation, but even spiritual powers will fail to manifest. If the discriminating mind that seeks spiritual powers is exploited by spirits, ghosts, or demons, causing them to possess your body, the consequences are even more unthinkable.
这“法身自住之赤露智”，就是“一念不生、了了分明的灵知”，就是本来没有迷悟的觉性心。	This "naked wisdom of the dharmakāya abiding in itself" is the clear, distinct, numinous knowing in which not a single thought arises. It is the awakened nature of mind in which there originally is neither delusion nor awakening.
“开示悟入出十界，万象天真无迷悟”，日月星辰、山河大地、男女老少、事事物物，都是天真自然，都具有佛性，法尔如是，没有迷也没有悟，故称之为“本未曾迷之觉性心”。	"Opening, revealing, awakening to, and entering transcend the ten realms; the myriad forms are naturally such, without delusion or awakening." The sun, moon, and stars; mountains, rivers, and the great earth; men and women, young and old; every affair and every thing—all are naturally and spontaneously so, all possess Buddha-nature, and all are dharmically so. There is neither delusion nor awakening; therefore, this is called "the awakened nature of mind that has never been deluded from the beginning."

觉性本不曾迷，也不存在什么悟，入佛界而不增，历地狱而不减。但因无明覆盖、妄执妄取，使佛性不能开显，假名为“迷”。	The awakened nature has never been deluded, nor does there exist anything called awakening. Entering the Buddha realm does not increase it; passing through the hells does not diminish it. Yet because it is covered by ignorance and because of deluded attachment and grasping, Buddha-nature cannot be revealed. This is provisionally called “delusion.”
只要努力修道，打破无明，在事上锻炼，除去对境生心、妄执妄取的习气，就能恢复自性天真，假名为“悟”。迷和悟都是假名，只要我们把无明打破，那么迷也不可得、悟也不可得。	As long as one strives to cultivate the Way, breaks through ignorance, tempers oneself amid circumstances, and removes the habitual tendencies of giving rise to thoughts in response to objects, deluded attachment, and deluded grasping, one can restore one’s naturally genuine intrinsic nature. This is provisionally called “awakening.” Delusion and awakening are both provisional names. Once we break through ignorance, neither delusion nor awakening can be obtained.
佛性不属迷悟，即使为无明包裹，本性光明也依然存在，不曾增减一丝毫。“为学日益，为道日损”，修道人要损减的只是无明习气，天真佛性不曾迷悟、不曾增减。	Buddha-nature does not belong to either delusion or awakening. Even when wrapped in ignorance, the luminosity of its intrinsic nature remains and has never increased or decreased by the slightest amount. “In pursuing learning, one increases daily; in pursuing the Way, one diminishes daily.” What practitioners must diminish is only the habitual tendencies of ignorance. Naturally genuine Buddha-nature has never been deluded or awakened, and has never increased or decreased.
修行不成功，就是没有护持好这天真佛性。所以说“须决定护持相续”，这极为重要。决定，就是痛发大愿、下大决心；护持，就是不随念转、不为境迁，行住坐卧，不离这个，秒秒不离自性；相续，就是时时刻刻不能间断。	Failure in practice results from not having properly protected and sustained this naturally genuine Buddha-nature. Thus it is said, “It must be resolutely protected and sustained without interruption.” This is of the utmost importance. To be resolute means to make great vows and establish a great determination. To protect and sustain means neither to turn with thoughts nor to be moved by circumstances; while walking, standing, sitting, or lying down, never depart from this, and never depart from one’s intrinsic nature even for a second. To sustain without interruption means that it cannot cease at any moment.

假如断断续续地修，三天打鱼，两天晒网，进一步退两步，不能相续不断，就不能成道了。譬如我们修心中心法，若每日一座，才两个小时，还有二十二小时。	If one practices only intermittently—fishing for three days and drying the nets for two, advancing one step and retreating two—and cannot sustain it without interruption, one cannot realize the Way. For example, in practicing the Heart-of-Heart Dharma, if one sits only one session a day, that is merely two hours, leaving twenty-two hours.
若二十二小时放野马，只有两小时修定，时间比例还不到十分之一，那怎么能成道啊？更若今天修修、明天停停，那就更不能成道了。所以我们说，观照是正行、打座是助行。	If one lets the wild horse run free for twenty-two hours and cultivates samādhi for only two, less than one-tenth of one's time, how can one realize the Way? Still more, if one practices today and stops tomorrow, one certainly cannot realize the Way. Therefore, we say that contemplation is the principal practice, while seated meditation is an auxiliary practice.
观照就是不随念转、不为境迁，以使自性秒秒不离，这就是为了护持相续啊！修净土也是如此，大势至菩萨教我们念佛方法：“都摄六根，净念相继”。	Contemplation means neither turning with thoughts nor being moved by circumstances, so that one does not depart from one's intrinsic nature even for a second. This is precisely for the sake of protecting and sustaining it without interruption. Pure Land practice is the same. Mahāsthāmaprāpta Bodhisattva taught us the method of Buddha-recitation: “Gather in the six sense faculties, and let pure mindfulness continue without interruption.”
相继就是相续，净念，是指念佛功夫纯熟，能念之心与所念之佛一时脱落，无能无所、无净无秽，天真佛性朗然现前，这才堪称“净念”。	To continue without interruption means to sustain without interruption. Pure mindfulness means that one's skill in Buddha-recitation has become fully mature, so that the mind that recites and the Buddha who is recited both fall away at once. There is no subject and no object, neither purity nor defilement, and naturally genuine Buddha-nature shines forth clearly before one. Only this can be called “pure mindfulness.”
有的人弄错了，以为能够连续不断地念“南无阿弥陀佛”就是净念相继了，其实差得很远。须知“口念弥陀心散乱，喊破喉咙亦枉然”啊！净土宗不是要求低，而是要求很高。	Some people misunderstand this, thinking that continuously reciting “Namo Amitābha Buddha” is itself uninterrupted pure mindfulness. In fact, it falls far short. One must understand: “Though the mouth recites Amitābha, if the mind is scattered, shouting until the throat breaks is still in vain.” The Pure Land school does not make low demands; its demands are very high.

现在有的人偷懒，不肯用功，马马虎虎地念几句佛号，不“至心”，等于没念，就幻想生西。若不能生，那是阿弥陀佛的过错。还指示别人，不需要一心不乱。唉，一个竖穷三际、横亘十方、三根普被、利钝全收的大好净土宗，被他误解成这个样子，怎不令人痛心之至？	Nowadays, some people are lazy and unwilling to apply themselves. They carelessly recite a few Buddha-names without wholeheartedness—which is no different from not reciting at all—yet imagine that they will be reborn in the Western Pure Land. If they cannot be reborn there, they say it is Amitābha Buddha’s fault. They even instruct others that one-pointedness of mind without distraction is unnecessary. Alas! How can one not be grieved to the utmost when such a magnificent Pure Land school—one that exhausts the three divisions of time vertically, extends throughout the ten directions horizontally, universally embraces practitioners of all three capacities, and receives both the sharp and the dull—has been misunderstood in this way?
决定护持相续，这是第二密要义。那么第一密要义是什么？就是前面讲过的“见宗”。大手印就是一真法界，一真法界就是我们的天真佛性，它无时不在、无处不在，森罗万象、万象森罗都是它的变现。	Resolutely protecting and sustaining without interruption is the second essential secret meaning. What, then, is the first essential secret meaning? It is the “recognition of the principle” discussed earlier. Mahāmudrā is the One True Dharma Realm, and the One True Dharma Realm is our naturally genuine Buddha-nature. It is present at all times and in all places; the vast array of phenomena and all myriad forms are its manifestations.
先要见性，才能护持，若不见天真佛性，那你护持个什么呀？简要言之，第一是明心见性，第二是绵密保任，这就是第一密要义和第二密要义。	One must first see one’s true nature before one can protect and sustain it. If you have not seen this naturally genuine Buddha-nature, what is there for you to protect and sustain? In brief, first is realizing the mind and seeing one’s true nature; second is continuous and seamless safeguarding realization. These are the first and second essential secret meanings.

第四讲 大手印之行 不离法身

Lecture Four: The Practice of Mahāmudrā Does Not Depart from the Dharmakāya

一、认识“解脱体智”的重要性	I. The Importance of Recognizing the Essence-Wisdom of Liberation
“定，至行之要。如无解脱智之道力，唯住休息之行持，仍不能越色、无色界。因其未能克制贪嗔缘起及诸	“Meditative stability is essential to practice. Without the power of the path that comes from liberating

行业流。”	wisdom, one merely remains in the practice of resting and cannot yet transcend the form and formless realms, because one is unable to restrain the conditions giving rise to greed and anger, and the currents of karmic activity.”
至行之要，意即至关重要的行持。“见、定、行”的“定”，就是至关重要的行持。解脱智，是指前面讲过的见宗与保护。解脱智之道力，是指从本体之见上起无量妙用的力量，这就是禅宗里讲的大机大用。	“Essential to practice” means practice of the utmost importance. The “meditative stability” in “view, meditative stability, and practice” is precisely such essential practice. Liberating wisdom refers to the view of the school and safeguarding discussed earlier. The power of the path that comes from liberating wisdom is the power to give rise, from the view of the essence, to immeasurable wondrous functioning. This is what the Chan school calls great capacity and great function.
在这里，“休息”指的是休心息念。休息之行持，就是压念不起——“搬石头压草”的功夫。唯住休息之行持，就是只停留在压念不起的阶段。	Here, “resting” means resting the mind and quieting thoughts. The practice of resting is to suppress thoughts so that they do not arise—the work of “using a stone to press down grass.” Merely remaining in the practice of resting means stopping only at the stage of suppressing thoughts so that they do not arise.
我们前面提到过“欲界、色界、无色界”三界，这里的“色界、无色界”就是指的“四禅天”（色界）和“四空天”（无色界）。这段话的意思是：虽然说修定，乃至闭关专修定力，是至关重要的行持，但如果只是休心息念，而没有证体起用的力量，那还是世间禅定，尽管超越了欲界，还没有超越色界和空界，还在六道的天道里。	Earlier we mentioned the three realms of desire, form, and formlessness. Here, the form and formless realms refer respectively to the four dhyāna heavens of the form realm and the four formless heavens of the formless realm. This passage means that although cultivating meditative stability, even to the point of entering retreat to specialize in its power, is an essential practice, if one merely rests the mind and quiets thoughts without the power of realizing the essence and bringing forth its function, this is still worldly meditation. Though one has transcended the desire realm, one has not yet transcended the form and formless realms and remains within the heavenly realms of the six realms of rebirth.
这是什么缘故呢？“因未能克制贪嗔缘起及诸行业流”。他能休心息念，“贪、嗔”可以暂时伏住，但生起贪嗔的条件还在。缘，就是条件。“贪嗔缘起”，就是生起贪嗔的条件。	Why is this so? “Because one is unable to restrain the conditions giving rise to greed and anger, and the currents of karmic activity.” Such a person may rest the mind and quiet thoughts, and greed and anger can temporarily be subdued, but the conditions that give rise to greed and anger remain.

	Yuan means conditions. “The conditions giving rise to greed and anger” are the conditions under which greed and anger arise.
为什么休心息念不能克制贪嗔缘起呢？因为他不认识本性，对境生心的习气还在。境界来了，就不得自由，被境所转了。譬如美女现前，你为了克制淫欲心，把她看成白骨骷髅、皮包脓血，也还是对治法。	Why can resting the mind and quieting thoughts not restrain the conditions giving rise to greed and anger? Because one does not recognize one’s intrinsic nature, and the habitual tendency to give rise to mind in response to circumstances remains. When circumstances arise, one is not free but is turned by them. For example, when a beautiful woman appears before you, you may try to restrain lust by viewing her as a white skeleton or as skin enclosing pus and blood. Yet this is still only a remedial method.
从根本说来，凡所有相，皆是虚妄，一切相都是真心显现的影子。若真心朗然现前，觅男女相了不可得。真心朗然现前，对境不失，就是解脱智之道力。若无此道力，就要为境界所惑、随境界而转。	Fundamentally speaking, all appearances whatsoever are illusory; every appearance is a shadow manifested by the true mind. If the true mind shines forth clearly, the appearances of male and female cannot be found at all. When the true mind shines forth clearly and one does not lose oneself in circumstances, this is the power of the path that comes from liberating wisdom. Without this power, one will be deluded by circumstances and turned by them.
因惑而造业，因业而受报，因因果果，果果因因，六道轮回，无有出期，这就是“诸行业流”。住于休心息念之“定”，只能暂时伏住贪嗔，却不能克制贪嗔缘起，这在禅宗里叫做“冷水泡石头、死水不藏龙”。一旦定力消退，习气泛起，贪嗔更甚，如石压草，石去草生，当然不能克制诸行业流了。	Deluded, one creates karma; through karma, one undergoes retribution. Causes produce fruits, and fruits become causes: the cycle of rebirth in the six realms has no time of release. This is “the currents of karmic activity.” The “meditative stability” of resting the mind and quieting thoughts can only temporarily subdue greed and anger; it cannot restrain the conditions that give rise to them. In the Chan school, this is called “soaking a stone in cold water” or “dead water does not harbor dragons.” Once the power of meditative stability wanes and habitual tendencies surge forth, greed and anger become even stronger. Like grass pressed down by a stone, it grows again once the stone is removed. Naturally, such practice cannot restrain the currents of karmic activity.
“以未得决定心之道力故，于喜欲境顺缘生贪爱、逆境拂缘生嗔恨，如对病痛生苦受想等。”	“Because one has not attained the power of the path of a resolute mind, one gives rise to greedy attachment in favorable conditions involving

	pleasant and desirable objects, and to anger and resentment when adverse conditions are obstructive—for example, one gives rise to thoughts of painful feeling in response to illness and pain.”
未得决定心之道力，即不认识本性。如果你认识了本性，晓得事物都是假的，晓得事物都是真心的影子，绝对不疑，对境就不动心、不着相了。因此我们必须实证本性。	Not having attained the power of the path of a resolute mind means not recognizing one’s intrinsic nature. If you recognize your intrinsic nature, know that things are all unreal, know that things are all shadows of the true mind, and have absolutely no doubt about this, then when encountering circumstances your mind will not stir and you will not cling to appearances. Therefore, we must directly realize our intrinsic nature.
大手印指示我们见性，教导我们勤于保护，在境界上锻炼，在锻炼中实证。我们就要在锻炼中，把身心世界都化空，真正见到本性，那才有“决定心之道力”。若不锻炼，就不会有力量。	Mahāmudrā points us to seeing our nature, teaches us to diligently safeguard it, temper ourselves amid circumstances, and directly realize it through that tempering. In the course of such training, we must empty body, mind, and world, truly see our intrinsic nature, and thereby attain “the power of the path of a resolute mind.” Without training, there will be no such power.
你在这儿听听讲，此时好像很有力量，一出门马上就忘掉了，那有什么用处呢？还是要踏踏实实地做功夫。	As you listen to this teaching here, you may seem to have great strength; yet once you step outside, you immediately forget it. What use is that? You must still practice steadily and earnestly.
现介绍两种做功夫的方法：一种是听到开示，认识了本性后，时时刻刻保护它，“朝于斯，夕于斯，流离于斯，颠沛于斯”，时时刻刻保护它不动，才有念起就把它转过来，不跟它跑，长期坚持这样做。	I will now introduce two methods of practice. One is that, after hearing the teaching and recognizing your intrinsic nature, you safeguard it at every moment: “Morning, let it be here; evening, let it be here; in wandering and displacement, let it be here; in hardship and distress, let it be here.” Safeguard it at every moment so that it does not move. Whenever a thought arises, turn it back at once; do not follow it. Persist in this over a long period.
另一种是修个具体的法门，或念佛，或参禅，或修心中心法。不仅座上做功夫，座下也要做功夫，要时时观照，绵密保任，这样才会有效果。不然，看见美好的东西，你还是会动心的；碰到违逆的境遇，你还是会发怒怨恨的。这就是“于喜欲境顺缘生贪爱、逆境拂缘生嗔恨”。	The other is to cultivate a specific dharma gate: Buddha-recitation, Chan investigation, or the Heart-of-Heart Dharma. Do not practice only while seated; practice also off the cushion. Contemplate at all times and safeguard realization continuously and closely. Only then will there be results. Otherwise, when you see something beautiful, your mind will still stir; when you encounter adverse

	circumstances, you will still become angry and resentful. This is what is meant by “giving rise to greedy attachment in favorable conditions involving pleasant and desirable objects, and to anger and resentment when adverse conditions are obstructive.”
“如对病痛生苦受想等。”现举几则病缘现前的例子，看看古德是怎样对待病缘的。马祖道一禅师是一位了不起的禅宗大祖师，世称“马大师”，他教导出百余位证成大道的弟子，分赴各地，教化天下。	“For example, one gives rise to thoughts of painful feeling in response to illness and pain.” Let us now give several examples of illness arising as a condition, to see how the ancient worthy ones treated such conditions. Chan Master Mazu Daoyi was an outstanding great patriarch of the Chan school, known as “Master Ma.” He instructed more than a hundred disciples who realized the great Way; they went to various places and taught throughout the land.
马大师晚年生病了，当家师去慰问：“和尚近日尊候如何？”马大师说：“日面佛，月面佛。”这是什么意思啊？日面是白天，比喻健康时；月面是晚上，比喻生病时。佛者，觉也。	In his later years, Master Ma fell ill. The monastery steward came to inquire after him: “How has the Venerable One been lately?” Master Ma said, “Sun-faced Buddha, moon-faced Buddha.” What does this mean? A sun-face is daytime, symbolizing health; a moon-face is nighttime, symbolizing illness. Buddha means awakening.
白天在觉里晚上也在觉里，健康时是这样生病时也是这样。语虽只有六字，却简捷明了地道出马大师那“决定心之道力”。宋朝的慈明楚圆禅师也是一位了不起的禅宗大祖师，他晚年突然中风，嘴都歪斜了。	In the daytime he was in awakening, and at night he was also in awakening; he was thus when healthy and thus when ill. Though only six characters long, these words plainly and concisely express Master Ma’s “power of the path of a resolute mind.” Chan Master Ciming Chuyuan of the Song dynasty was likewise an outstanding great patriarch of the Chan school. In his later years, he suddenly suffered a stroke, and his mouth became crooked.
他的侍者急得跺脚：“当奈何！平生呵佛骂祖，今乃尔。”这可怎么办哪！平时你呵佛骂祖，现在报应了。慈明禅师说：“无忧。为汝正之。”你不必发愁，我给你把它正过来就是了。	His attendant anxiously stamped his feet: “What can be done? All your life you have rebuked the Buddha and scolded the patriarchs, and now this has happened to you.” What can be done? All your life you rebuked the Buddha and scolded the patriarchs; now retribution has come. Chan Master Ciming said, “Do not worry. I shall straighten it for you.” You need not worry; I will simply straighten it.
说着，用手把嘴搬正，那歪了的嘴立即就正常了。病痛也是业障，“了即业障本来空，未了应须还宿债”，业	As he spoke, he straightened his mouth with his hand, and the crooked mouth immediately

债在了道的大祖师身上，要受就受，要不受就不受。	returned to normal. Illness and pain are also karmic obstacles: “Once understood, karmic obstacles are originally empty; if not understood, one must still repay past debts.” For a great patriarch who has realized the Way, if karmic debts are to be undergone, they are undergone; if they are not to be undergone, they are not.
身体就像一所房子，总有坏的时候，能住就住，不能住舍掉它就是了。它若坏了，你还贪恋不舍，痛苦就来了，这痛苦是你自己找的。重云智晖禅师圆寂的时候，写了一首偈子给大家看：“我有一间舍，父母为修盖。	The body is like a house: eventually it will deteriorate. If it can be inhabited, inhabit it; if it cannot, simply abandon it. If it deteriorates and you still cling to it unwilling to let it go, suffering comes. Such suffering is of your own making. When Chan Master Chongyun Zhihui entered parinirvāṇa, he wrote a verse for everyone to see: “I have a dwelling place, built and roofed by my parents.”
住了八十年，近来觉损坏。早拟移别处，事涉有憎爱。待它摧毁时，彼此无妨碍。”写完，跏趺而逝。	“I have lived in it for eighty years, and lately I find it damaged. I long ago planned to move elsewhere, but the matter involves attachment and aversion. When it collapses, neither it nor I will obstruct the other.” Having finished writing, he sat in the lotus posture and passed away.
也不一定都是这样，再举一例：翠岩可真禅师行将涅的时候，示现极其痛苦的病相，在地下铺的席子上辗转反侧，不停地翻来覆去。	Nor is it necessarily always like this. Let us give another example. When Chan Master Cuiyan Kezhen was about to enter nirvāṇa, he manifested an extremely painful appearance of illness. On a mat spread on the ground, he tossed and turned without ceasing.
他的侍者哭着说：“平生呵佛骂祖，今何为乃尔？”要不是你平时呵佛骂祖，现在怎么会这样呢？翠岩禅师盯着侍者看了一会儿，呵斥他：“汝亦作此见解邪？”你也是这种见解吗！于是翠岩禅师跏趺而坐，令侍者烧香。	His attendant wept and said: “All your life you have rebuked the Buddha and scolded the patriarchs. Why has this now happened to you?” Had you not rebuked the Buddha and scolded the patriarchs all your life, how could this have happened now? Master Cuiyan stared at his attendant for a while, then sharply rebuked him: “Do you also hold such a view?” He then sat in the lotus posture and told the attendant to burn incense.
香烟才起，禅师就圆寂了。诸位，既然翠岩禅师有坐脱立亡的把握，为什么还示现那么痛苦的病相呢？他是在以身说法：痛苦即解脱，烦恼即菩提，生死即涅 。他何曾“对病痛生苦受想”啊！	As soon as the incense smoke rose, the Chan master entered parinirvāṇa. Everyone, since Master Cuiyan had the assurance to pass away seated, why did he still manifest such a painful appearance of illness? He was teaching the Dharma with his body: suffering itself is liberation, afflictions themselves are bodhi, and birth and death themselves are

	nirvāṇa. How could he ever have “given rise to thoughts of painful feeling in response to illness and pain”?
你如果“对病痛生苦受想”，那就不得了了，病魔就起劲地折磨你。如果心不住在病痛上，“你痛你就痛好了，没关系，无所谓”，反而不觉得痛了。	If you “give rise to thoughts of painful feeling in response to illness and pain,” that is serious indeed: the demon of illness will energetically torment you. If the mind does not dwell on the illness and pain—“If you hurt, then hurt; it does not matter, it is nothing”—you may instead no longer feel the pain.
再如修心中心法，结手印手指很痛时，心不要想到手，注意力集中在咒上，忘记了手，就不觉得手痛了。但你一起欢喜心：“咦，手不痛了。”这么一想，马上手又痛起来了。所以，痛苦的感觉终归还是大脑接受不接受的问题。	For example, when practicing the Heart-of-Heart Dharma, your fingers may hurt greatly from forming mudrās. Do not think of your hands; concentrate your attention on the mantra. Forget your hands, and you will no longer feel their pain. But as soon as a joyful thought arises—“Ah, my hands no longer hurt”—the pain immediately returns. Thus, whether one feels pain ultimately depends on whether the mind accepts it.
只要我们心空无住，有病也会好的，纵然痛也不觉得痛苦。净土宗是这样讲的：“临命终时，身无病苦，心不颠倒，意不散乱”。身无病苦，就是不为病所苦，不一定一点病也不生。	So long as our minds are empty and non-abiding, illness too can be cured; even if there is pain, we do not experience it as suffering. The Pure Land school says: “At the time of death, the body is free of the suffering of illness, the mind is not confused, and the thoughts are not scattered.” Freedom from the suffering of illness means not being afflicted by illness; it does not necessarily mean that not even the slightest illness occurs.
能在生病时不想着病，只管念佛：“阿弥陀佛、阿弥陀佛、阿弥陀佛……”，注意力集中在佛号上，感觉不到痛苦，那就是身无病苦。如果你心乱了，想着病痛，“哎哟，哎哟！”那就痛得要死了。	If, when ill, one does not think of the illness but simply recites the Buddha’s name—“Amitābha Buddha, Amitābha Buddha, Amitābha Buddha . . .”—concentrating one’s attention on the Buddha’s name and feeling no suffering, that is freedom from the suffering of illness. But if your mind becomes scattered and you think about the pain—“Oh! Oh!”—then it hurts unbearably.
假如你平时很用功，有很深的功力，那就没有什么病不病、痛不痛了。“心能转物即如来”，若真的作到心空无住，病也能转，就像慈明禅师，用手一搬，那因中风而歪了的嘴立即就正常了。功夫稍浅点，也能不为病所苦。	If you ordinarily practice with great diligence and have deep skill, then there is no question of illness or no illness, pain or no pain. “When the mind can turn things, it is the Tathāgata.” If one truly achieves an empty, non-abiding mind, illness too can be transformed. It is like Chan Master Ciming, who moved his hand and immediately restored to

	normal the mouth that had been crooked from a stroke. Even with somewhat shallower skill, one can avoid suffering on account of illness.
因此我们要时时刻刻令心空净。假如我们心不空净，临终为病所逼，痛苦、难过，心就不安了。我见过很多修净土的人，临命终时，嘱他说：“你现在要努力念佛，这是关键时刻，你就要生西方了。关键时刻到了，赶快念佛吧。	Therefore, we must keep the mind empty and pure at every moment. If our minds are not empty and pure, then when illness presses upon us at death, we suffer and feel distressed, and the mind becomes unsettled. I have seen many Pure Land practitioners who, at the time of death, are urged: “You must now strive to recite the Buddha’s name. This is the critical moment; you are about to be reborn in the Western Pure Land. The critical moment has come—quickly recite the Buddha’s name.”
”你猜他怎么说，他说：“哎哟！还念什么佛啊！我都快痛死了，难过得要命，念不出来了。”他就是不念，因为他的心散乱了。我们现在用功念佛，是预备临命终时的一刹那时用的。能够在临命终时心不散乱，还这样“阿弥陀佛、阿弥陀佛……”，往生西方极乐世界就绝对有把握了。大家好好用功吧！这样的例子实在是太多了。	Do you know what they say? They say, “Oh! Why recite the Buddha’s name now? I am almost dying from the pain. It is unbearable; I cannot recite it.” They simply do not recite, because their minds have become scattered. Our present diligent practice of Buddha-recitation is preparation for that single moment at death. If at the time of death one can keep the mind from scattering and continue, “Amitābha Buddha, Amitābha Buddha . . .,” then rebirth in the Western Land of Ultimate Bliss is absolutely assured. Everyone, practice diligently! There are truly far too many examples like this to recount.
“所起一切，皆是自性功用显现。故认识于解脱体智为极要。”	“Whatever arises is a manifestation of the functioning of self-nature. Therefore, recognizing the essence-wisdom of liberation is of utmost importance.”
前面刚刚讲过，不能“于喜境顺境生贪爱、逆境拂缘生嗔恨，如对病痛生苦受想”，为什么不能这样想呢？因为“所起一切，皆是自性功用显现。”不要认为喜境顺缘好、逆境拂缘不好，健康好、生病不好。	We have just said that one must not “give rise to craving and attachment in pleasant and favorable circumstances, or anger and resentment amid adverse circumstances and obstructing conditions, as when one experiences painful feelings in response to illness.” Why should one not think this way? Because “whatever arises is a manifestation of the functioning of self-nature.” Do not regard pleasant circumstances and favorable conditions as good, adverse circumstances and obstructing conditions as bad, health as good, and illness as bad.

这不好的逆境拂缘乃至病痛是从什么地方来的呢？这都是自性的显现，没有自性，哪里会有这些境缘呢？我们要凛然一觉，了知这些境缘乃至嗔恨心都是自性的显现，自然就不嗔恨了！自性本身是不垢不净、不增不减、不来不去、不动不摇的。	Where do these adverse circumstances, obstructing conditions, and even illnesses that seem bad come from? They are all manifestations of self-nature. Without self-nature, how could such circumstances and conditions exist? We must awaken keenly and understand that these circumstances and conditions, even the mind of anger, are manifestations of self-nature. Then anger will naturally cease. Self-nature itself is neither defiled nor pure, neither increasing nor decreasing, neither coming nor going, neither moving nor wavering.
若无菩提自性，连烦恼也不会有，就像没有水就不会有波浪一样。正因为波浪本身就是水，所以说“烦恼即菩提”。我们修道，要时时凛觉，烦恼才起，就凛然一觉，一凛觉就回归到本位，自然朗然现前，烦恼立即了不可得，这就是解脱体智。	Without the self-nature of bodhi, even afflictions would not exist, just as waves cannot exist without water. Precisely because waves are themselves water, it is said that “afflictions are bodhi.” In cultivating the Way, we must remain keenly aware at all times. As soon as an affliction arises, awaken sharply; with that awakening, one returns to the original ground, and clarity naturally appears before one. The affliction immediately becomes unobtainable. This is the essence-wisdom of liberation.
“故认识于解脱体智为极要。”所以，对于解脱体智的认识是极为重要的。认灵知之心，不认妄念；认空寂之体，不认色身。妄念才起，立即凛觉，灵知之心现前，妄念当下瓦解冰消。不能认色身为我，执着了这个色壳子就麻烦了。色身就像一所房子，它不是“我”，只是暂时住住而已。我们要时时刻刻这样做功夫。	“Therefore, recognizing the essence-wisdom of liberation is of utmost importance.” Thus, recognition of the essence-wisdom of liberation is extremely important. Recognize the mind of luminous knowing, not deluded thoughts; recognize the essence of empty quiescence, not the physical body. As soon as a deluded thought arises, awaken sharply. The mind of luminous knowing comes forth, and the deluded thought instantly disintegrates and vanishes. Do not take the physical body to be the self. Once you cling to this shell of flesh, trouble begins. The physical body is like a house: it is not “I,” but only a temporary dwelling. We must cultivate in this way at every moment.
二、消除妄念的方法：不离法身	II. Methods for Eliminating Deluded Thoughts: Not Departing from the Dharmakāya
“如未得起灭（念）之要，则所渗漏之妄念皆轮回业因。故无论粗细妄念，均须起灭随无而善护修。即是不纵之使炽，亦不以念治念。唯不离自然本体以观照之，使不连续，如在水中画图，随画随消。”	“If one has not attained the essential point of arising and ceasing of thoughts, then all deluded thoughts that leak out become karmic causes of rebirth. Therefore, whether deluded thoughts are

	coarse or subtle, one must let their arising and ceasing vanish as they arise, and cultivate through careful safeguarding. That is, neither indulge them until they blaze forth nor use one thought to cure another. Simply contemplate them without departing from the natural original essence, preventing continuity, like drawing in water: as one draws, the marks disappear.”
起灭之要，就是念起念灭的关键要点。那么这个要点是什么呢？“青山原不动，白云任去来”，青山比喻自性，白云比喻妄念，自性不动不摇，妄念有起有灭。尽管念有起灭，“识得不为冤”啊！识得，就是得了起灭之要。	The essential point of arising and ceasing is the crucial key to the arising and ceasing of thoughts. What is this key? “The green mountains originally do not move; white clouds come and go freely.” The green mountains symbolize self-nature, and the white clouds symbolize deluded thoughts. Self-nature neither moves nor wavers, while deluded thoughts arise and cease. Although thoughts arise and cease, “once recognized, they are no enemy.” Recognition is precisely attaining the essential point of arising and ceasing.
若不识得，起了妄念你还不知道，那就是未得起灭之要。“如未得起灭之要，则所渗漏之妄念皆轮回业因。	If you do not recognize this, and a deluded thought arises without your knowing it, then you have not attained the essential point of arising and ceasing. “If one has not attained the essential point of arising and ceasing, then all deluded thoughts that leak out become karmic causes of rebirth.”
”我们修心中心法强调“观照是正行，打坐是助行”，就是为了突出观照的作用，妄念来了要看见它，立即凛然一觉，不睬念头。若看不见它，分明是跟着妄念跑了，这就是“渗漏”。这些渗漏的妄念都是六道轮回的业因。	In the Heart-of-Heart Dharma, we emphasize that “contemplation is the primary practice, while seated meditation is an auxiliary practice.” This is to highlight the function of contemplation. When deluded thoughts come, one must see them, awaken sharply at once, and not attend to them. If you fail to see them, you are plainly following deluded thoughts along. This is “leakage.” Such leaking deluded thoughts are all karmic causes of rebirth in the six realms.
跟着念头跑，必然随境转。着境之后就造业，造业之后就受报，以致六道轮回无有出期。就像水桶有个漏洞，自性妙用之水全被漏光，便堕落成六道凡夫了。堕落是业果，渗漏就是业因。	If you follow thoughts, you will inevitably be turned by circumstances. Once attached to circumstances, you create karma; having created karma, you undergo karmic retribution, and thus rebirth in the six realms has no end in sight. It is like a bucket with a hole: all the water of self-nature’s wondrous functioning leaks away, and one falls into the state

	of an ordinary being in the six realms. Falling is the karmic result; leakage is the karmic cause.
《圆觉经》云：“居一切时不起妄念，于诸妄心亦不息灭。”前半句就是教我们不渗漏，不放过妄念，凛然一觉使妄念不起。又恐我们错误理解，去做压念不起的“死定”功夫，立即接上后半句“于诸妄心亦不息灭。	The Sūtra of Perfect Enlightenment says: “At all times, do not give rise to deluded thoughts; yet, with regard to deluded mind, do not seek to extinguish it.” The first half teaches us not to leak—to let no deluded thought pass unnoticed, but to awaken sharply so that it does not arise. Fearing that we might misunderstand and undertake the deadened practice of suppressing thoughts, it immediately adds the second half: “Yet, with regard to deluded mind, do not seek to extinguish it.”
”也别把妄念消灭光。为什么呢？为了起无边妙用，度无量众生啊！真心若能作主，言谈话语、举手投足、起心动念等，都是自性的妙用。	Nor should you eliminate all deluded thoughts. Why? So that boundless wondrous functioning may arise and innumerable sentient beings may be liberated. If the true mind can take the lead, then speech and conversation, every gesture and movement, and every stirring of mind and thought are all wondrous functions of self-nature.
五通仙人问佛：“如何是那一通？”他有五通，佛有六通，那一通是什么呀？佛喊他的名字：“五通仙人！”他答应了一声。佛说：“那一通，你问我。”一喊一应、一问一答，活脱脱地显示出自性的妙用。	An immortal with five spiritual powers asked the Buddha, “What is that one additional power?” He possessed five spiritual powers, while the Buddha possessed six. What was that one? The Buddha called his name: “Immortal with Five Powers!” He answered. The Buddha said, “That is the one you asked me about.” In the calling and response, the question and answer, the wondrous functioning of self-nature is vividly revealed.
这就是“那一通”——漏尽通。漏尽，就是一点也不渗漏，渗漏已经尽绝。所以，尽管真心像痴子，大智若愚，但若不起心动念，如何起无边妙用啊？若把波浪灭光，岂不成死水一潭了吗？是故“于诸妄心亦不息灭”。	This is “that one additional power”—the power of the exhaustion of outflows. Exhaustion of outflows means not leaking in the slightest; all leakage has been utterly ended. Thus, although the true mind may appear foolish, and great wisdom may seem simple, if no thought ever arose, how could boundless wondrous functioning appear? If all waves were extinguished, would that not leave a pool of dead water? Therefore, “with regard to deluded mind, do not seek to extinguish it.”

识得真心，真心作主，妄念就是妙用；不识真心，妄念作主，便是渗漏，便是轮回的业因。这就是“起灭之要”。仍借青山、白云为喻，颂一颂这“起灭之要”：“白云漫青山，青山依然在；青山自青山，岂受白云碍。”	When one recognizes the true mind and lets it take the lead, deluded thoughts become wondrous functioning. When one does not recognize the true mind and lets deluded thoughts take the lead, there is leakage, and this becomes a karmic cause of rebirth. This is the “essential point of arising and ceasing.” Again using green mountains and white clouds as a metaphor, let us offer a verse on this essential point: “White clouds fill the green mountains, yet the green mountains remain; green mountains are themselves green mountains—how could white clouds obstruct them?”
“故无论粗细妄念，均须起灭随无而善护修。”妄念有粗有细，粗妄和细妄有什么不同呢？粗妄，就是对境生心。于顺境而喜，于逆境而忧，不知不觉地跟着境界跑。	“Therefore, whether deluded thoughts are coarse or subtle, one must let their arising and ceasing vanish as they arise, and cultivate through careful safeguarding.” Deluded thoughts may be coarse or subtle. What is the difference? Coarse delusion means giving rise to a mind in response to circumstances: delighting in favorable circumstances, grieving in adverse circumstances, and unconsciously following circumstances along.
我们要把这个粗妄先斩断，晓得一切外境都是假的，如空花水月、了不可得。《金刚经》云：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。”这里“应”有顺应、应付之义。	We must first cut off this coarse delusion and understand that all external circumstances are illusory, like flowers in empty space and the moon reflected in water—utterly unobtainable. The Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows; like dew and like lightning. One should contemplate them thus.” Here, “should” also carries the sense of accommodating and dealing with them.
对于顺、逆等一切外境，尽管去应付，同时还要作如是观照，还要把一切外境观成像做梦、幻相、水泡、影子、朝露、闪电那样了不可得。时时刻刻这样观照，久久就会不为外境所动，基本上把粗妄斩断了。	With regard to all external circumstances, whether favorable or adverse, simply deal with them as necessary, while also contemplating them in this way: regard them all as unobtainable, like dreams, illusions, bubbles, shadows, morning dew, and lightning. If one contemplates in this way at every moment, over time one will no longer be moved by external circumstances and will have basically cut off coarse delusion.
在这之后，还有“串习”存在。串习是八识田里的习气种子，你不去想它，它也会自己跳出来，这叫“翻种子”。这种妄念比刚才说的“粗妄”细一些了，但还不是细妄。打坐的时候，更容易觉察到种子的翻腾，对此	After this, habitual tendencies still remain. These are seeds of habitual tendencies in the field of the eighth consciousness. Even if you do not think of them, they may leap forth on their own; this is

我们仍是不理不睬，这样就安然入定了。定中看见的才是细妄，像是潜水暗流，涌涌地动。不深入禅定是根本看不见细妄的。	called the surfacing of seeds. Such deluded thoughts are subtler than the coarse delusion just discussed, but they are not yet subtle delusion. During seated meditation, it is easier to notice the stirring of these seeds. We still neither attend to nor follow them, and thus peacefully enter samādhi. The deluded thoughts seen in samādhi are subtle delusions, like hidden underwater currents, surging and moving. Without entering deeply into dhyāna, one simply cannot see subtle delusions.
不管妄念是粗的或是细的，“均须起灭随无而善护修。”妄念来了，你必须觉察到它，然后凛然一觉，不去理睬它、不跟着它跑，它自然就化于无形。这就叫“起灭随无”，随着你的觉醒而化空了念起念灭。	Whether deluded thoughts are coarse or subtle, “one must let their arising and ceasing vanish as they arise, and cultivate through careful safeguarding.” When a deluded thought comes, you must notice it. Then awaken sharply, neither attend to it nor follow it, and it will naturally dissolve without trace. This is called “letting arising and ceasing vanish as they arise”: through your awakening, the arising and ceasing of thought is transformed into emptiness.
如果你觉察不到或者不凛觉，妄念总是动个不停，念念相续，没有间断，那就成为轮回的业因了。“善护修”就是好好地保护修正。保护什么？修正什么？保护灵明无住的真心，修正迁流不止的妄念。	If you do not notice them or do not awaken sharply, deluded thoughts will continue moving without cease; one thought follows another without interruption, becoming a karmic cause of rebirth. “Careful safeguarding and cultivation” means properly safeguarding and correcting oneself. What is safeguarded, and what is corrected? Safeguard the true mind of luminous clarity and non-abiding; correct the deluded thoughts that flow on without stopping.
觉察到妄念，要立即凛觉，立即“起灭随无”，不要跟着走一段路才去凛觉。有的人，妄念起了他也知道，但他舍不得停下，他说：让我再考虑考虑，先让我想想再凛觉。	Once you notice a deluded thought, awaken sharply at once; immediately let its arising and ceasing vanish. Do not follow it for some distance before awakening. Some people know when a deluded thought has arisen, but they are reluctant to stop. They say, “Let me consider it a little longer. Let me think it through before I awaken.”
你既然已经晓得是妄念了，干嘛还想下去呢？这不是愚痴透顶吗？这分明是随着妄念迁流！不应该这样，要赶快凛然一觉，起灭随无。要时时地保护我们的真心，了了常知，无所住着，无所粘滞，这就是“善护修”。	Since you already know it is a deluded thought, why continue thinking about it? Is this not utter foolishness? It is plainly being carried along by deluded thoughts. One should not act this way. Quickly awaken sharply and let arising and ceasing

	vanish. At all times, safeguard our true mind: clear, ever-present knowing, without abiding or attachment. This is “careful safeguarding and cultivation.”
“即是不纵之使炽，亦不以念治念。”纵是放纵，放野马，跟着念头跑。使炽，就是使念头炽然不停，由张三联想到李四，由李四联想到赵五……迁流不息。像大火燃烧，越烧越炽烈。	“That is, neither indulge them until they blaze forth nor use one thought to cure another.” To indulge means to let loose—to release a wild horse and follow thoughts along. To make them blaze means allowing thoughts to burn on without stopping: from Zhang San one thinks of Li Si, from Li Si one thinks of Zhao Wu, and so on, flowing on without rest. It is like a great fire: the more it burns, the fiercer it becomes.
放纵念头炽然不停地相续，就是“纵之使炽”。我们不能“纵之使炽”，要赶快转化它。	To indulge thoughts so that they continue blazing without interruption is to “indulge them until they blaze forth.” We must not indulge them in this way; we must quickly transform them.
怎样转？有两个办法，一个办法，就是自己心里想想看，“纵之使炽”有什么后果？那将是不堪设想的！那是六道轮回的业因，苦不堪言！赶快凛然一觉，使自性朗然现前。	How are they transformed? There are two methods. The first is to consider within oneself: what will be the consequence of indulging them until they blaze forth? It will be unimaginable. They will become karmic causes of rebirth in the six realms, with suffering beyond endurance. Quickly awaken sharply, allowing self-nature to appear clearly before you.
若妄念力强，凛觉也转化不了，就用第二个办法，赶快念佛或者赶快持咒，用佛念、正念代替妄念。这两个办法都是“不纵之使炽”，但切切不能“以念治念”。	If the force of deluded thoughts is strong and sharp awakening cannot transform them, use the second method: promptly recite the Buddha’s name or recite a mantra, replacing deluded thoughts with Buddha-remembrance or right mindfulness. Both methods are ways of not “indulging them until they blaze forth,” but one must absolutely not “use one thought to cure another.”
什么叫以念治念呢？起一个妄念来压原来的妄念：“噢，这个念头是妄念，不好不好，赶快别动。”这就叫以念治念。为什么以念治念不好呢？有两个结果。	What does it mean to use one thought to cure another? It means raising a deluded thought to suppress the original deluded thought: “Oh, this thought is deluded. It is bad, bad—quickly, do not move.” This is using one thought to cure another. Why is this not good? It produces two possible results.
一个是压不住妄念，恰成“妄念迁流”；另一个是纵然你能够治得一时，把念头压死了，就像“搬石压草，石	One result is that you cannot suppress the deluded thought, and it becomes precisely a case of

去草生”。念头被压死了之后，变得如土木金石一样，死掉了。	“deluded thoughts flowing on.” The other is that, even if you can control it temporarily and suppress the thought into death, it is like “pressing down grass with a stone: when the stone is removed, the grass grows again.” Once thoughts have been suppressed into death, one becomes like earth, wood, metal, or stone—dead.
这样的“死定”是有时间性的，纵饶你能定几百年，几千年……待定力消退，妄念又来了，而且来势更猛，六道轮回依旧，还是不究竟。因此，我们不以念治念，不压死念头，我们是转换，凛然一觉把它转过来。力量不够时，就持咒、念佛。	Such deadened samādhi is temporary. Even if you can remain in samādhi for hundreds or thousands of years, once the power of samādhi wanes, deluded thoughts will return with even greater force. Rebirth in the six realms will continue as before, and this is still not ultimate. Therefore, we do not use one thought to cure another, nor do we suppress thoughts into death. We transform them, turning them around through a sharp awakening. When our strength is insufficient, we recite mantras or the Buddha’s name.
“唯不离自然本体以观照之，使不连续，如在水中画图，随画随消。”自然本体就是我们的天真佛性。佛性是不生不灭、不动不摇、不来不去、不增不减的。观照就是刚才讲的“凛然一觉”。	“Simply do not depart from the natural fundamental essence; contemplate it so that [deluded thoughts] do not continue, like drawing on water—each stroke vanishes as it is made.” The natural fundamental essence is our innate Buddha-nature. Buddha-nature is unborn and undying, unmoving and unshakable, neither coming nor going, neither increasing nor decreasing. Contemplation is the “sudden, solemn awakening” discussed just now.
只要凛然一觉，回归到自然本体就是了。我们要时时不离自然本体，妄念来了，就凛然一觉，使妄念不能连续。假如妄念来了，你还不知道，那就不行了。	Simply awaken suddenly and solemnly, and return to the natural fundamental essence. We must remain constantly inseparable from this natural fundamental essence. When a deluded thought arises, awaken suddenly and solemnly, so that it cannot continue. If a deluded thought arises and you do not even know it, that will not do.
所以“观照”有两层意思：一个是妄念来了你要知道，一个就是凛然一觉。有一个比喻叫“如猫捕鼠”，就是把妄念比作老鼠。要有猫那样的警觉性，老鼠一露头，立即就发现了。这在禅宗里叫“照顾话头”，照顾就是看好它。	Thus, “contemplation” has two meanings: first, when a deluded thought arises, you must know it; second, there is the sudden, solemn awakening. There is an analogy called “a cat catching mice,” in which deluded thoughts are compared to mice. One must have a cat’s vigilance: the moment a mouse pokes out its head, it is immediately noticed. In the Chan school this is called “attending

	to the huatou"; to attend to it means to keep watch over it.
这种“看好”之念是正念，做功夫正念不可失。正念就像衙门口的差人，挡住闲杂人等，不许进去。正念是佛性的妙用。如果失去正念，要么是觉察不到妄念纷飞，要么是做死定功夫，变成土木金石。这是做功夫时的两条岔路。因此，禅宗要提起疑情，净土宗要执持佛号，密宗要持咒结印，大手印要我们“不离自然本体以观照之”。	This thought of "keeping watch" is right mindfulness. In cultivation, right mindfulness must not be lost. Right mindfulness is like the bailiff at the entrance to a government office, stopping idlers and forbidding them to enter. Right mindfulness is the wondrous functioning of Buddha-nature. If right mindfulness is lost, then either one fails to notice the swirling of deluded thoughts, or one practices a dead, fixed samādhi and becomes like earth, wood, or stone. These are two wrong paths in cultivation. Therefore, the Chan school calls for arousing the sense of doubt; the Pure Land school calls for upholding the Buddha's name; Esoteric Buddhism calls for reciting mantras and forming mudrās; and Mahāmudrā instructs us to "not depart from the natural fundamental essence and contemplate it."
观照的目的是什么呢？“使不连续”。就是不令妄念相续，把妄念斩断。所以我们说念佛的作用就是斩断妄念，佛的圣号就是一柄慧剑，“阿弥陀佛、阿弥陀佛……”，佛念现前，自然而然把妄念斩断于无形之中。	What is the purpose of contemplation? "So that [deluded thoughts] do not continue." That is, do not allow deluded thoughts to persist; cut them off. Thus, we say that the function of Buddha-recitation is to cut off deluded thoughts. The Buddha's sacred name is a sword of wisdom: "Amitābha Buddha, Amitābha Buddha . . ." When the Buddha's name is present, it naturally cuts off deluded thoughts invisibly.
假如一面念佛，一面妄念颠倒，那就不是念佛了。念佛的时候一定要有“止观”，一定要心念耳闻。心念佛号而妄念不起是止，耳闻佛号而了了分明是观。佛教里做任何功夫，目的都是令妄念不相连续。“如在水中画图，随画随消。”使妄念的起灭，就像在水面上画图一样，一边画一边随之消失，丝毫痕迹也不保留，起灭随无。	If, while reciting the Buddha's name, one is at the same time caught up in confused deluded thoughts, then that is not Buddha-recitation. When reciting the Buddha's name, there must certainly be both calming and contemplation; the mind recites, and the ear hears. When the mind recites the Buddha's name and deluded thoughts do not arise, this is calming; when the ear hears the Buddha's name with clear and distinct awareness, this is contemplation. In every Buddhist practice, the purpose is to prevent deluded thoughts from continuing without interruption. "Like drawing on water—each stroke vanishes as it is made." Let the arising and ceasing of deluded thoughts be like drawing on the surface of water: as one draws, the

	marks disappear, leaving not the slightest trace; arising and ceasing vanish as they occur.
“但妄念虽自灭，尚未为清净。以仅仅了知妄念，而尚不能断惑乱业流。”	“Although deluded thoughts may cease of themselves, this is not yet purity, for one merely knows the deluded thoughts and is still unable to cut off the turbulent stream of delusion and karma.”
妄念纵然不起来，自然灭掉了，但还不算清净。有人迷惑了：妄念灭了应该是清净了吧？为什么说还不算清净呢？因为“仅仅了知妄念，而尚不能断惑乱业流”。	Even if deluded thoughts do not arise and naturally cease, this still does not count as purity. Some people are perplexed: if deluded thoughts have ceased, should that not be purity? Why is it said not to count as purity? Because one “merely knows the deluded thoughts and is still unable to cut off the turbulent stream of delusion and karma.”
仅仅了知妄念的境界，晓得这是妄念，而没有认识真心，那还不行。认识真心之后，才能断惑乱业流。惑乱，就是对境之后就迷惑了，心就乱了。	The state of merely knowing deluded thoughts—knowing that they are deluded thoughts, yet not recognizing the true mind—will not do. Only after recognizing the true mind can one cut off the turbulent stream of delusion and karma. Turbulent delusion means becoming confused upon encountering circumstances, so that the mind becomes disturbed.
看到金元宝，心乱动了，要发财呀；见到美色，心乱动了，淫欲之火烧身……这些都是惑乱。你明明知道这些都是影子、都是假的、都不可得，你就是不能断。为什么？因为你只是知道妄念的境界，而不认识真心。	Seeing gold ingots, the mind stirs restlessly: one wants to become rich. Seeing physical beauty, the mind stirs restlessly, and the fire of lust burns within . . . These are all turbulent delusions. You clearly know that these are all shadows, all false, all unobtainable, yet you still cannot cut them off. Why? Because you know only the realm of deluded thoughts and do not recognize the true mind.
真心是什么，你不知道，所以没有力量，遇到境界还是要动心，故不能断惑乱的业流。我等凡夫，迷失本性，认物为己，追逐物境，造业受报，像流水一样不断。过去的业，就像种子种在八识田里面，怎样断它？只有证到真心，把根本斩断，才能断掉。所以，欲断惑乱业流，必须证到真心，仅仅了知妄念自灭是不够的。	You do not know what the true mind is, so you have no strength. When you encounter circumstances, your mind still stirs; thus, you cannot cut off the turbulent stream of delusion and karma. We ordinary beings have lost our original nature, take external things to be ourselves, pursue objects and circumstances, create karma, and undergo retribution in an unceasing flow like running water. Past karma is like seeds planted in the field of the eighth consciousness. How can it be cut off? Only by realizing the true mind and cutting off the root can it be ended. Therefore, if one wishes to cut off the turbulent stream of delusion

	and karma, one must realize the true mind; merely knowing that deluded thoughts cease by themselves is not enough.
“必须在了知妄念自灭之同时，即识知显见自识之智性，则自然而住。”	“One must, at the very time one knows that deluded thoughts cease of themselves, recognize and know the wisdom-nature in which one’s own consciousness is plainly seen; then one naturally abides.”
“自识之智性”就是根本识，就是第八意识由迷而回归觉悟，转过来了。第八识一转，便是“庵摩罗识”，又称白净识。此即所谓“转识成智”，把第八意识转成大圆镜智。	The “wisdom-nature of one’s own consciousness” is the fundamental consciousness: the eighth consciousness returns from delusion to awakening and is transformed. Once the eighth consciousness is transformed, it is the amalavijñāna, also called the pure white consciousness. This is what is meant by “transforming consciousness into wisdom”: transforming the eighth consciousness into great perfect mirror wisdom.
“显见”自识之智性，即明显地见到大圆镜智，也就是自性朗然现前，也就是一念不生，了了分明的灵知真心朗然现前。这样，才能断惑乱的业流。“显见自识之智性”并不难，难在你不了解不认识它，即难在不“识知”它。	To “plainly see” the wisdom-nature of one’s own consciousness means clearly seeing great perfect mirror wisdom; that is, one’s intrinsic nature luminously appears before one. It is also the luminous presence of the true mind’s spiritual knowing: not a single thought arises, yet knowing remains clear and distinct. Only in this way can one cut off the turbulent stream of delusion and karma. To “plainly see the wisdom-nature of one’s own consciousness” is not difficult. What is difficult is not understanding or recognizing it—that is, not “knowing and recognizing” it.
“识知显见自识之智性”，在禅宗叫做“一把擒来”，在净土宗叫做“花开见佛悟无生”，在密宗叫作“证入悉地”。	In the Chan school, “knowing and recognizing the wisdom-nature in which one’s own consciousness is plainly seen” is called “seizing it in one grasp”; in the Pure Land school, it is called “When the lotus opens, one sees the Buddha and awakens to the unborn”; in Esoteric Buddhism, it is called “entering attainment of siddhi.”
必须在了知“妄念自灭”的同时，“即识知显见自识之智性”。在没有妄念的时候，要认取真心，要认取我们真正的佛性。佛性是智性——智慧之性，因为一切功夫，一切神通，一切妙用都是由它生起的，故称“智性”。	At the very time one knows that “deluded thoughts cease of themselves,” one must “immediately know and recognize the wisdom-nature in which one’s own consciousness is plainly seen.” When there are no deluded thoughts, one must recognize the true mind, recognize our genuine Buddha-nature. Buddha-nature is wisdom-nature—the nature of

	wisdom—because all practices, all spiritual powers, and all wondrous functions arise from it. Therefore, it is called “wisdom-nature.”
只了知妄念起灭随无，不认取真心，还不能断惑乱业流。必须认取真心，进一步了知妄心从真心而起。妄心一断时，这一念不生而了了常知的是什么？这正是真心，正是“大圆镜智”。要在妄念断处，认识真心，体验真心。	Merely knowing that the arising and ceasing of deluded thoughts vanish as they occur, without recognizing the true mind, still cannot cut off the turbulent stream of delusion and karma. One must recognize the true mind and further know that the deluded mind arises from the true mind. When the deluded mind is cut off, what is this clear, ever-present knowing in which not a single thought arises? This is precisely the true mind, precisely great perfect mirror wisdom. At the point where deluded thought ceases, one must recognize and experience the true mind.
若不能一把擒来，就是“当面错过”，那就不能见性了。所谓“见性”者，明白也。明白妄心不可得，明白妄心是真心的妙用。于妄心息处，当下就“抓住”真心。	If one cannot seize it in one grasp, one “misses it face to face,” and then cannot see one’s nature. What is meant by “seeing one’s nature”? It means understanding clearly: understanding that the deluded mind is unobtainable, and understanding that the deluded mind is the wondrous functioning of the true mind. Where the deluded mind comes to rest, one immediately “grasps” the true mind.
不是用手去抓个什么东西，真心无形无相，“说似一物即不中”，并不是存在一个有相的东西等你去抓，而是要你体验它，认取它，肯定它。在妄心歇下来的时候，认取真心是非常非常重要的。	This does not mean using the hand to grasp some thing. The true mind is formless and without characteristics: “To call it something is already to miss it.” It is not that some perceptible thing exists and awaits your grasp. Rather, you must experience it, recognize it, and affirm it. When the deluded mind comes to rest, recognizing the true mind is of the utmost importance.
我曾再三提醒大家：在“前后际断”时，即前念已灭，后念未生时，这是什么？应在此时猛着精彩，认识真心、肯定真心，深信不疑，承当下来。认取真心之后，就不着相了，一切妄念都化为妙用。	I have repeatedly reminded everyone: when “the divisions of before and after are cut off”—when the preceding thought has already ceased and the following thought has not yet arisen—what is this? At that moment, you should exert yourself vigorously, recognize the true mind, affirm the true mind, believe in it deeply without doubt, and assume responsibility for it. Once you recognize the true mind, you will no longer cling to appearances, and all deluded thoughts will be transformed into wondrous functioning.

真心是没有形相的，凡有形相的都是假象、都是影子、都了不可得。既知如此，我们就不会去执著有相的东西了。这样才有力量，才能放舍有相、抛弃有相、不住著有相。若不认识真的，总被假的所迷惑。	The true mind has no form or appearance. Whatever has form or appearance is false appearance, is shadow, and is utterly unobtainable. Knowing this, we will not cling to things with form and appearance. Only then do we have strength to relinquish appearances, cast aside appearances, and not abide in appearances. If one does not recognize what is real, one will always be deluded by what is false.
“假做真时真亦假”，因不认识真的，不免认取假的，那就“认贼做父”，埋没了真心。这是个最最重要的问题。必须认识妄念从何而来？妄念是什么？妄念并不是坏东西，妄念是我们真心所起的妙用。	“When the false is taken as real, the real also becomes false.” Because one does not recognize what is real, one cannot avoid taking the false as real; then one “takes a thief for one’s father” and buries the true mind. This is an exceedingly important matter. One must recognize where deluded thoughts come from and what they are. Deluded thoughts are not bad things; they are the wondrous functioning that arises from our true mind.
不要怕妄念，只要不跟它跑，认清它的本来面目，不粘境，不住境，不着相，时时刻刻念起就觉，念起就断，一念断处，“自识之智性”就会朗然现前。所谓“无念”，未必是一个念头也不起。	Do not fear deluded thoughts. Simply do not follow them; recognize their Original Face; do not cling to circumstances, abide in circumstances, or attach to appearances. At every moment, when a thought arises, awaken; when a thought arises, cut it off. At the point where a thought ceases, the “wisdom-nature of one’s own consciousness” will luminously appear before you. What is called “no-thought” does not necessarily mean that not a single thought arises.
假如一个念头也不起，那就变成土木金石了，那是断灭、是无记，不是无念。无念者，念起不住也。	If not a single thought arose, one would become like earth, wood, or stone. That is annihilation and an indeterminate state, not no-thought. No-thought means that when thoughts arise, one does not abide in them.
僧问赵州：“初生孩子还具六识也无？”刚刚出生的婴儿，什么都不知道，总不会对境生心，妄想纷飞吧！婴儿是不是具有“眼耳鼻舌身意”六识呢？这实际上是以婴儿作喻，问什么是“无念”？赵州答：“急水上打球子。	A monk asked Zhaozhou, “Does a newborn child also possess the six consciousnesses?” A newborn infant knows nothing; surely it does not give rise to thoughts in response to circumstances or become swept away by deluded imaginings. Does an infant possess the six consciousnesses of eye, ear, nose, tongue, body, and mind? In fact, the infant serves as an analogy in asking what “no-thought” is.

	Zhaozhou replied, “A ball struck atop rushing water.”
”僧又问投子：“急水上打球子，意旨如何？”投子答：“念念不停留”。在很急的流水上打球，球能停得住吗？一下子就被冲跑了。“不停留”就是无住。可见念起无住就是无念，而不是一个念头也没有才叫无念。	The monk then asked Touzi, “What is the meaning of ‘a ball struck atop rushing water’?” Touzi replied, “Thought after thought does not linger.” If one strikes a ball atop swiftly rushing water, can the ball remain still? In an instant, it is swept away. “Not lingering” means non-abiding. Thus, when thoughts arise without abiding, that is no-thought; no-thought does not mean that there are no thoughts at all.
我们再三提示，一念断处，这了了分明的，就是我们的灵知之心，这就是真心、就是真如佛性。念佛，就是念这个佛。佛者，觉也。念佛，就是念念在觉，这是念佛的真谛。不明白这个真谛，迷迷糊糊地念佛，那等于没有念佛。	We have repeatedly pointed out that, at the point where a thought ceases, that which is clear and distinct is the mind of our spiritual knowing. This is the true mind; this is Buddha-nature as suchness. Buddha-recitation is recitation of this Buddha. Buddha means awakening. To recite the Buddha is to remain awake in thought after thought; this is the true meaning of Buddha-recitation. If one does not understand this true meaning and recites the Buddha’s name in a muddled way, it is equivalent to not reciting the Buddha’s name at all.
我的师父（王骧陆上师）从前讲过，假如念佛的人很多年不得妙用、不得力量，那就赶快改修密宗，待修密得了相应、得了三昧之后，再回过头来念佛，就知道念佛的落处了。所以，我们学佛的人，要识得妄念的来处，于妄念歇处认取真心，这最重要。	My teacher, Master Wang Xianglu, once said that if those who recite the Buddha’s name for many years do not attain wondrous functioning or strength, they should promptly change to Esoteric Buddhist practice. After practicing Esoteric Buddhism and attaining correspondence and samādhi, they may return to Buddha-recitation and will then know where Buddha-recitation leads. Therefore, for us who study Buddhism, it is most important to recognize the source of deluded thoughts and, where deluded thoughts come to rest, recognize the true mind.
认取真心之后，“则自然而住”。无住之住，叫自然而住。自自然然、平平稳稳，惺惺寂寂、寂寂惺惺，不再被境界所动摇，不再为妄念所困扰。这样学佛，才是真正得力。不然的话，都是错用功。	After recognizing the true mind, “one naturally abides.” Abiding without abiding is called naturally abiding. One is natural and steady, vividly aware yet tranquil, tranquil yet vividly aware; no longer shaken by circumstances and no longer troubled by deluded thoughts. Only by studying Buddhism in this way does one genuinely gain strength. Otherwise, one is practicing incorrectly.

有的人说：我已经念了多少多少经，还要再念多少多少，我要还愿呀！做这些事正是大梦不醒，不是真用功，不是真学佛！真学佛就要认识本来无住的妙明真心，时时觉醒，处处无住，这才有成佛的希望。念了多少句佛，念了多少部经，点点红点子，烧一烧，还还愿，有什么用处啊？如此着相，能成佛吗？不能的。	Some people say, “I have already recited so many sūtras, and I still must recite so many more. I must fulfill my vow!” Doing such things is precisely to remain unawakened from a great dream; it is not genuine cultivation or genuine Buddhist practice. To truly study Buddhism, one must recognize the intrinsically non-abiding, wondrously luminous true mind; remain constantly awake and abide nowhere in every circumstance. Only then is there hope of attaining Buddhahood. What use is there in reciting so many Buddha-names, reciting so many sūtras, marking little red dots, burning them, and fulfilling vows? Clinging to appearances in this way, can one attain Buddhahood? One cannot.
“妄念灭处清净随得，更为重要（仅识妄念，不能断惑）。”	“Where deluded thoughts cease, purity is immediately attained; this is still more important. (Merely recognizing deluded thoughts cannot cut off delusion.)”
在那妄念灭掉之处，本来清净的真心随即现前了。波浪歇下来不就是清净的水了吗？识取这个真心，更为重要。（仅仅识得妄念。不认取真心，不能断惑乱业流）。我们刚才已经讲了很多了。	Where those deluded thoughts cease, the originally pure true mind immediately appears. When waves subside, is that not pure water? Recognizing this true mind is even more important. (Merely recognizing deluded thoughts, without recognizing the true mind, cannot cut off the turbulent stream of deluded karma.) We have already discussed this at length.
“念之起灭同时，如水上绘图，即绘即消，本皆清净。自起自灭，绵绵密密，相续不休，得任运矣。”	“The arising and ceasing of thoughts occur simultaneously, like drawing on water: as soon as one draws, it vanishes. They are originally all pure. They arise and cease of themselves, continuously and seamlessly, without interruption; then one attains spontaneous functioning.”
念头才生起，不梗在心头，即时便自灭，不留痕迹，叫做“念之起灭同时”。这与在水上画图很相似，念头才起，等于我们在水（心水）上一笔画过去了；念头自灭，等于水上画的图，痕迹没有了。	As soon as a thought arises, it does not lodge in the mind; it immediately ceases of itself and leaves no trace. This is called “the arising and ceasing of thoughts occur simultaneously.” It is much like drawing on water. As soon as a thought arises, it is as though we had made a stroke upon water—the water of the mind. When the thought ceases of itself, it is like a drawing made on water: its trace is gone.

所以说“即绘即消，本皆清净”。佛说：“吾四十九年住世，未曾说一字。”这就是随画随消，说完了等于没有说。禅宗说：“终日吃饭，未曾咬着一粒米；终年穿衣，未尝挂着一根纱。”他不是不吃饭、不是不穿衣，吃过、穿过就完了，不去分别计较。心要这样空净才能成道。	Thus it is said, “As soon as one draws, it vanishes; they are originally all pure.” The Buddha said, “During my forty-nine years in the world, I have not spoken a single word.” This means that as one draws, it vanishes; once something has been said, it is as though it had not been said. The Chan school says, “All day long one eats, yet has never bitten a single grain of rice; all year long one wears clothes, yet has never had a single thread hanging on oneself.” This does not mean not eating or not wearing clothes. Once one has eaten or worn them, it is finished; one does not discriminate or calculate over them. Only when the mind is empty and pure in this way can one realize the Way.
“自起自灭，绵绵密密，相续不休，得任运矣”。妄念才起，就自然消灭掉了，这就是前边讲过的“青山原不动，白云任去来”。我这青山（真心）不动，任你这白云（妄念）来来去去。尽管来去，来过去过就没有了，这就叫“自起自灭”。	“They arise and cease of themselves, continuously and seamlessly, without interruption; then one attains spontaneous functioning.” As soon as deluded thoughts arise, they naturally disappear. This is what was discussed earlier: “The green mountains originally do not move; white clouds come and go as they please.” My green mountains—the true mind—do not move, while you, the white clouds—deluded thoughts—may come and go. Let them come and go; once they have come and gone, they are gone. This is called “arising and ceasing of themselves.”
“绵绵密密，相续不休”是讲做功夫。做功夫难，就难在这一点上。绵，就是绵长，绵绵，就是长久坚持；密，就是不疏，密密，就是没有间断。绵绵密密，就是长时间不间断地如此行去。相续不休，就是连续不休止。	“Continuously and seamlessly, without interruption” refers to practice. Practice is difficult, and its difficulty lies precisely here. Continuous means lasting; continuously means persisting for a long time. Seamless means without gaps; seamlessly means without interruption. “Continuously and seamlessly” means proceeding in this way over a long period without interruption. “Without interruption” means continuing without stopping.
做功夫要这样才行。我们果能这样做功夫，三年五年一定成功。我说三年五年，已经长了。从前我师父（王骧陆上师）讲过：一年半保证成就，不成就来问我。这是真的！我们假如能够“绵绵密密，相续不休”，怎么会不成就？决定能成就！坏就坏在不能“绵绵密密，相续不休”，都是修修停停，三天打鱼，两天晒网。	Practice must be carried on in this way. If we can truly practice in this manner, we will certainly succeed within three to five years. Even three to five years is a long time. My teacher, Master Wang Xianglu, once said: “I guarantee attainment within a year and a half. If you do not attain it, come and ask me.” This is true! If we can “continue seamlessly, without interruption,” how could we fail to attain

	realization? We will certainly attain it. The problem is that we cannot “continue seamlessly, without interruption”; we practice for a while and then stop, like fishing for three days and drying the nets for two.
这一段讲的很重要，我再重复一遍：在妄念停下来的时候，清清净净，了了分明的就是真如自性，除了这个之外，别的都不是。	This passage is very important, so I shall repeat it once more: when deluded thoughts come to a stop, that which is utterly pure and lucidly distinct is the intrinsic nature of suchness. Apart from this, nothing else is it.
不要在那里怀疑：“这个不是吧？假如这个是，我怎么不发神通呢？”如果你这样想，那就坏了，那就着了神通这个魔了。	Do not harbor doubts there: “Could this not be it? If it is, why have I not developed spiritual powers?” If you think this way, it is ruined; you have become attached to the demon of spiritual powers.
你不是想见神通吗？现在就显给你看：我在这儿讲话，不是神通吗？你在这儿听讲，不是神通吗？你走路到这里来，不是神通吗？这些都是神通，都是真如自性的妙用。真如自性就是神，没有隔碍就是通。心无所住，自然就通。	Do you not wish to see spiritual powers? I will show them to you now: Is it not a spiritual power that I am speaking here? Is it not a spiritual power that you are listening here? Is it not a spiritual power that you walked here? These are all spiritual powers; they are all wondrous functioning of the intrinsic nature of suchness. The intrinsic nature of suchness is shen; tong means being without obstruction. When the mind abides nowhere, it naturally functions without obstruction.
不过我们现在的神通是小神通。只要我们“绵绵密密，相续不休”地保护真如自性，久久即发大神通。将来大神通发现，就靠今天这一点，就靠“识取真心”这一点。	Yet our present spiritual powers are only minor ones. So long as we protect the intrinsic nature of suchness “continuously and seamlessly, without interruption,” in time great spiritual powers will develop. When great spiritual powers manifest in the future, they will depend on this very point today—on this very point of “recognizing the true mind.”
现在我们识取真心，就像小毛头（婴儿）刚生下来一样，还不能像大人那样起作用，所以要保护他。长大以后就能像大人一样地起作用了。	Our present recognition of the true mind is like a little child who has just been born. It still cannot function as an adult does, so we must protect it. Once it has grown up, it can function like an adult.
大人等于是佛，我们现在等于是小孩子，我们求佛菩萨保护，也自己保护，他力自力一起来修，这就叫“长养圣胎”，长期养护它成长，长大后就能像佛一样起妙用了。	An adult is equivalent to a Buddha, while we are now like small children. We seek the protection of Buddhas and bodhisattvas, while also protecting it ourselves. Practicing through the combined strength of others and ourselves is called “nurturing the noble embryo”: protecting and

	nourishing it over a long time until it matures. Once it has grown up, it can manifest wondrous functioning like a Buddha.
如果你不保护，会怎样呢？这小孩了就会夭折，小毛头没有长成人就死掉了。如果你们听了之后不相信：“哎哟，恐怕这个不是吧。”不相信，另外去求，那就夭折、死掉了。	What will happen if you do not protect it? This little child will die prematurely; the infant will die before growing into an adult. If, after hearing this, you do not believe it and think, “Oh dear, perhaps this is not it after all,” and then seek elsewhere, it will die prematurely.
你没有保护它，它就不能长大，不能成佛，不能发大神通。认识这一点非常重要啊！我师父（王骧陆上师）常常说：“大鹏金翅鸟，一翅千万里，全靠脚下一点劲。”大鹏金翅鸟的脚不点一点地，它就飞不起来。	If you do not protect it, it cannot grow up, cannot become a Buddha, and cannot develop great spiritual powers. Recognizing this point is extremely important! My teacher, Master Wang Xianglu, often said: “The great golden-winged garuḍa travels ten thousand miles with one stroke of its wings, yet it all depends on the force of that point beneath its feet.” Unless the great golden-winged garuḍa presses its feet down, it cannot take flight.
你们见过乡里人抓老鹰吗？刨一条窄窄的沟，比老鹰的身子还窄，沟里放几只刚出壳不久的小鸡，小鸡叽叽地叫，老鹰眼睛很尖，在天上盘旋，嘿！下面有鸡了，就下来抓。	Have you seen country people catch eagles? They dig a narrow trench, narrower even than an eagle’s body, and place several newly hatched chicks inside. The chicks chirp and chirp. The eagle, with its keen eyes, circles overhead. “Ah, there are chicks below!” It swoops down to seize them.
身体不能进去，被卡在沟上，把爪子伸进去，爪子碰不到地，落空了，翅膀在两边“啪、啪”地拍，就是飞不起来，乡下人就把老鹰抓去了。它为什么飞不起来？因为它“脚跟不点地”。我们现在识取真心，就是脚跟点地。若不然，也飞不起来，不能起无边妙用了。	Its body cannot enter, so it becomes wedged over the trench. It stretches its claws inside, but they cannot reach the ground and grasp only empty space. Its wings beat “flap, flap” against both sides, yet it cannot fly away, and the country people capture it. Why can it not fly? Because “its feet cannot touch the ground.” Our present recognition of the true mind is precisely like having one’s feet touch the ground. Otherwise, we too cannot fly and cannot bring forth boundless wondrous functioning.
我们果真能够绵绵密密，相续不休，那就“得任运矣”。随缘任运，自在逍遥。我们人有烦恼，就在于不得任运，这样那样的要求太多了。要发财、要升官、要儿女有出息……没完没了的要求。	If we can truly continue seamlessly, without interruption, then “we attain spontaneous functioning.” According with conditions and functioning spontaneously, we are free and at ease. People have afflictions because they cannot function spontaneously. They have too many demands of one kind and another: they want

	wealth, promotion, successful children—demands without end.
但是，你以前没有布施，怎么能发财呢？你以前没有为大众服务，怎么能升官呢？求之不得，就烦恼无穷。若是识取真心，知道一切事物都不可得，便随缘任运，自在逍遥了。	But if you did not formerly practice generosity, how can you become wealthy? If you did not formerly serve the public, how can you be promoted? When what one seeks cannot be obtained, afflictions are endless. If one recognizes the true mind and knows that all things are unobtainable, one can accord with conditions and function spontaneously, free and at ease.
要那些东西干什么？慢说得不到，即使能得到，也还是赤裸裸地来、赤裸裸地去，两手空空生、两手空空死！而你为达目的，不择手段，所造的种种业，却跟随着你，赶也赶不去，终究是要报应的。赶快觉醒吧！好好做功夫吧！只有这样，才能任运、自在、逍遥。	What is the use of seeking those things? Not to mention that they may not be obtained; even if they can be obtained, one comes naked and goes naked, born empty-handed and dying empty-handed. Yet, in pursuing one's aims by any means, one creates all kinds of karma, which follows one and cannot be driven away. In the end, one must undergo karmic retribution. Wake up quickly! Practice diligently! Only in this way can one function spontaneously, free and at ease.
三、依于妄念，调修法身	III. Relying on Deluded Thoughts to Cultivate the Dharmakāya
“故于妄念起者任其起（《圆觉经》云：于诸妄心亦不息灭），应知其所起者，皆为本元清净性中之道行。功夫至此，毫无粘滞，妄念皆妙用恒沙之道行。以无念即有念、有念即无念，念而不念、不念而念。”	“Therefore, when deluded thoughts arise, let them arise (the Sūtra of Perfect Enlightenment says, 'yet, with regard to deluded mind, do not seek to extinguish it'). You should know that whatever arises is all conduct of the Way within the originally pure nature. When practice reaches this point, there is no trace of sticking or stagnation; deluded thoughts are all conduct of the Way, as countless as the sands of the Ganges. For no-thought is precisely thought, and thought is precisely no-thought; thinking yet not thinking, not thinking yet thinking.”

妄念要起，那就任它起，不压制它，这并不是放纵它，放纵是攀缘不息。“任其起”则毫无攀缘。括号里引了《圆觉经》的话“于诸妄心亦不息灭”，这句话前面已经讲过了。	When deluded thoughts arise, simply let them arise; do not suppress them. This does not mean indulging them. Indulgence means ceaselessly pursuing conditions. To “let them arise” means having no such pursuit at all. The words quoted in parentheses from the Sūtra of Perfect Enlightenment—“yet, with regard to deluded mind, do not seek to extinguish it”—have already been explained.
《圆觉经》是一连讲了四句话：“居一切时不起妄念，于诸妄心亦不息灭，住妄想境不加了知，于无了知不辨真实。”这四句话是粗、细、微细、极微细四步功夫。	The Sūtra of Perfect Enlightenment presents four statements in succession: “At all times, do not give rise to deluded thoughts; yet, with regard to deluded mind, do not seek to extinguish it; dwelling amid the realm of delusion, do not superimpose any further knowing; in the absence of such knowing, do not discern what is the ultimate reality.” These four statements are four stages of practice: coarse, subtle, very subtle, and extremely subtle.
粗，就是第一句话，“居一切时不起妄念”，在任何时候都不起妄念，不攀缘外境，这是粗粗地讲，是初步用功。细，就是第二步，“于诸妄心亦不息灭”，为什么不息灭呀？前面我们讲过，是为了要起妙用，不能把妄念压死了。但要不跟它跑、不放纵它，这就要掌握好分寸，比较细了。	The coarse stage is the first statement: “At all times, do not give rise to deluded thoughts.” At any time, do not give rise to deluded thoughts or pursue external objects. This is a broad explanation and the initial stage of practice. The subtle stage is the second: “Yet, with regard to deluded mind, do not seek to extinguish it.” Why not extinguish it? As we explained earlier, it is because wondrous functioning must arise; one cannot suppress deluded thoughts to death. Yet one must neither follow them nor indulge them. This requires a proper sense of measure and is somewhat subtler.
第三步，“住妄想境不加了知”，住妄想境是什么意思啊？就是在这个既不压死、又不放纵的境界当中。其实，日月星辰、山河大地、人我众生、花鸟鱼虫等等境界，都是“妄想境”，都是妄想所蕴积的。	The third stage is: “Dwelling amid the realm of delusion, do not superimpose any further knowing.” What does dwelling amid the realm of delusion mean? It means being in the state of neither suppressing nor indulging deluded thoughts. In fact, such realms as the sun, moon, and stars; mountains, rivers, and the great earth; people, self and others, sentient beings; flowers, birds, fish, and insects are all “realms of delusion,” all accumulated from deluded thoughts.
不是妄想蕴积，就没有这些人人我我的境界。因为我们不识得真如自性，无明妄动，追取境相，结果动出来这	Without the accumulation of deluded thoughts, there would be no such realms of people, self, and

些境相。	others. Because we do not recognize the intrinsic nature of suchness, ignorance moves delusively, we pursue appearances of objects, and these appearances thereby arise.
我们却继续认假作真，妄执妄取，这是多么迷惑啊！因惑而造业，因业而受报，从无六道处动出六道轮回，从无痛苦处动出无边苦海。你可能会说：“我觉得这些挺真实的，怎么没有觉出这是妄想境啊？”这就微细了。	Yet we continue to take the false for the real, clinging to and grasping at delusion. How deluded this is! Because of delusion, we create karma; because of karma, we undergo karmic retribution. From where there originally were no six realms, the cycle of rebirth in the six realms is set in motion; from where there originally was no suffering, a boundless sea of suffering is set in motion. You may say, “These seem quite real to me. How have I not realized that they are realms of delusion?” This is the very subtle stage.
你的心粗，觉不到微细的境界，要作微细的功夫才行。微细的功夫怎么作呀？“住妄想境不加了知”，在既不压死妄想，又不放纵妄想的境界当中，不加了知。	Your mind is coarse, so it cannot perceive these subtle realms. You must undertake subtle practice. How is subtle practice carried out? “Dwelling amid the realm of delusion, do not superimpose any further knowing.” Within the state of neither suppressing nor indulging deluded thoughts, do not add any further knowing.
为什么不加了知呢？因为一切有相的东西都是妄想境，也都是真心所显现的。妄想境就是真心，真心就是妄想境。若无真心，哪来妄想境呢？就像无水便无波、无镜便无影一样。因此，就不要对这个妄想境分别取舍了，这就是“不加了知”。	Why should one not add further knowing? Because all things with appearances are realms of delusion, and they are also manifestations of the true mind. The realm of delusion is the true mind, and the true mind is the realm of delusion. Without the true mind, where could realms of delusion come from? It is like there being no waves without water and no reflections without a mirror. Therefore, do not discriminate over, accept, or reject this realm of delusion. This is “not superimposing any further knowing.”
第四步，“于无了知不辨真实”。我们的心总是处在有与无、真与假等等相对之中，其实，这都是分别心在作怪。什么有无真假等等，统统是戏论。	The fourth stage is: “In the absence of such knowing, do not discern what is the ultimate reality.” Our minds are always caught in such opposites as existence and nonexistence, truth and falsity. In fact, all of this is the mischief of the discriminating mind. Existence and nonexistence, truth and falsity, and the like are all mere frivolous discourse.
说有是“增益谤”，它就是这样，你再说个“有”，分明是“头上安头”，无端地“增益”它，那就等于是诽	To say that it exists is the “slander of exaggeration.” It is just so; if you further assert that it “exists,” you

谤它。	are plainly “putting a head on top of a head,” gratuitously exaggerating it. That is tantamount to slandering it.
说无是“减损谤”，它本来就了不可得，何用减损？你再说个“无”，岂不是“减损谤”吗？说即有即无是“相违谤”——自相矛盾。说非有非无是“戏论谤”。	To say that it does not exist is the “slander of diminution.” It is originally utterly unobtainable; what is there to diminish? If you further say that it is “nonexistent,” is that not the “slander of diminution”? To say that it both exists and does not exist is the “slander of contradiction”—a self-contradiction. To say that it neither exists nor does not exist is the “slander of idle speculation.”
有、无、即有即无、非有非无，四句全是谤法！真假等相对法，亦复如是——也都是这样。只有证得真如自性，才能离开种种相对。稍一走作，便落有无、真假等相对之中，这就极其微细了。	Existence, nonexistence, both existence and nonexistence, and neither existence nor nonexistence: all four propositions are slanders of the Dharma! The same is true of such relative dharmas as true and false—they are all likewise. Only by realizing the true nature of suchness can one leave behind all such opposites. At the slightest deviation, one falls into opposites such as existence and nonexistence, true and false. This is exceedingly subtle.
“不辨真实”，不要去分别这个是真，那个是假了。真就是假，假就是真，即真即假，即假即真，非真非假，非假非真，亦真亦假，亦假亦真。比如我们修净土，如果说西方极乐世界是真，我们这个娑婆世界是假，那就错误了。	“Do not discern what is the ultimate reality” means that one should not discriminate, saying that this is true and that is false. The true is precisely the false, and the false precisely the true; true is false, false is true; neither true nor false, neither false nor true; both true and false, both false and true. For example, if in cultivating the Pure Land we say that the Western Land of Ultimate Bliss is real while this Sahā world of ours is false, that is mistaken.
若西方极乐世界是真，我们这里也真；若娑婆世界是假，西方极乐世界也假。怎么这样讲呢？因为一切事物都是一真法界所流出，都是真如自性的派生物，都是大圆觉海里的浪花。所谓“无不从此法界流，无不归还此法界。	If the Western Land of Ultimate Bliss is real, then this place of ours is real as well; if the Sahā world is false, then the Western Land of Ultimate Bliss is false as well. Why do I say this? Because all things flow forth from the One True Dharma Realm; all are derivatives of the true nature of suchness, waves in the great ocean of perfect enlightenment. As it is said, “Nothing does not flow from this Dharma Realm; nothing does not return to this Dharma Realm.”

”此法界，就是大圆觉海。西方极乐世界是净土，因为它是阿弥陀佛的愿力和诸大菩萨的净心所感得；我们娑婆世界是秽土，因为它是我等众生着境造业所显现。	This Dharma Realm is the great ocean of perfect enlightenment. The Western Land of Ultimate Bliss is a Pure Land because it is brought forth through the vow-power of Amitābha Buddha and the pure minds of all the great bodhisattvas. Our Sahā world is an impure land because it manifests through sentient beings such as ourselves clinging to circumstances and creating karma.
着境造业也是真心的妙用啊！就真心来讲，全是真的；就影子来讲，全是假的。“凡所有相，皆是虚妄”，西方极乐世界也是真心的影子啊！识得真心妙体之后，生西方极乐世界就绝对有把握了。“心即是土，土即是心。	Creating karma through clinging to circumstances is also a wondrous function of the true mind! From the standpoint of the true mind, all is real; from the standpoint of shadows, all is false. “All appearances are empty and false”; the Western Land of Ultimate Bliss, too, is a shadow of the true mind. Once one recognizes the wondrous essence of the true mind, rebirth in the Western Land of Ultimate Bliss is absolutely assured. “Mind is the land, and the land is mind.”
随其心净，即佛土净。”所谓“生净土”其实是生我心中之净土，当然不费吹灰之力，不用来来去去。所以大祖师有言：“生者决定生，去者实不去。”	“As the mind is purified, so the Buddha-land is purified.” What is called “being reborn in the Pure Land” is in fact being reborn in the Pure Land within one’s own mind. Naturally, this requires no effort at all and entails no coming or going. Therefore, a great patriarch said: “Those who are born are certainly born; those who go do not truly go.”
“应知其所起者，皆为本元清净性中之道行。”应该知道，我们所起的一切作用，所起的一切念头，所认识的一切事物，都是“本元清净性”中的“道行”。本元清净性就是真如自性。道行就是修道的行为，这正是真如自性的妙用啊！应该知道，所起的一切，都是真如自性的妙用。	“Know that whatever arises is the conduct of the Way within the original, fundamental purity of intrinsic nature.” We should know that all our functions, all the thoughts that arise, and all the things we perceive are the “conduct of the Way” within the “original, fundamental purity of intrinsic nature.” This original, fundamental purity of intrinsic nature is the true nature of suchness. Conduct of the Way means the acts of cultivating the Way; this is precisely the wondrous functioning of the true nature of suchness. We should know that everything which arises is the wondrous functioning of the true nature of suchness.
“功夫至此，毫无粘滞，妄念皆妙用恒沙之道行。”功夫至此，就是功夫到这种地步。什么地步啊？即清醒地了知其所起者，皆为本元清净性中之道行。若功夫至此，就毫无粘滞了。	“When practice reaches this point, there is not the slightest sticking or stagnation; all deluded thoughts are conduct of the Way, as countless as the sands, in wondrous functioning.” When practice

	reaches this point means that one's practice has reached such a stage. What stage? Clearly knowing that whatever arises is conduct of the Way within the original, fundamental purity of intrinsic nature. When practice reaches this point, there is not the slightest sticking or stagnation.
执着于妄心妄境不舍，谓之“粘”；于无上道停止不前，谓之“滞”。无粘，就不再住相，不再分别取舍，心里面自然空空荡荡。无粘必然无滞，必然在修行的大道上快速前进。那么，所起的念头便都是“妙用恒沙之道行”。	Clinging to deluded mind and deluded circumstances without letting go is called “sticking”; stopping short and failing to advance on the unsurpassed Way is called “stagnation.” Without sticking, one no longer abides in appearances or discriminates and chooses; the mind naturally becomes empty and open. Without sticking, there must be no stagnation; one will necessarily advance swiftly on the great path of practice. Then all thoughts that arise become “conduct of the Way, as countless as the sands, in wondrous functioning.”
恒河是印度的一条大河，河中的沙土很细，可以想象恒河中沙粒的数目多到何种程度。佛经里常用“恒河沙”比喻数量之多。妙用恒沙，意即无穷多的妙用。刚才讲过，道行就是修道的行为。俗云：某某大法师道行很深。	The Ganges is a great river in India. Its sand is very fine, and one can imagine how innumerable its grains must be. Buddhist scriptures often use “the sands of the Ganges” as a metaphor for a vast quantity. “Wondrous functioning as countless as the sands” means infinitely many wondrous functions. As just explained, conduct of the Way means the acts of cultivating the Way. Commonly, people say that a certain great Dharma master has profound conduct of the Way.
是说他修行功底深厚。所以，道行也指修行的功底。到了这一地步，一丝一毫的粘滞都没有了，妄念就成了道行，能起无量无边的妙用。	This means that the foundation of that person’s cultivation is deep. Thus, conduct of the Way can also refer to one’s foundation in practice. Upon reaching this stage, not the slightest sticking or stagnation remains. Deluded thoughts then become conduct of the Way and can give rise to immeasurable, boundless wondrous functions.
“以无念即有念、有念即无念，念而不念，不念而念。”没有妄念不是很好么？刚才为什么说“妄念皆妙用恒沙之道行”呢？因为无念就是有念、有念就是无念，念而不念，不念而念。	“No thought is precisely thought; thought is precisely no thought; thinking without thinking, and not thinking yet thinking.” Is it not good to have no deluded thoughts? Why, then, did we just say that “all deluded thoughts are conduct of the Way, as countless as the sands, in wondrous functioning”? Because no thought is precisely thought, thought is precisely no thought; thinking without thinking, and not thinking yet thinking.

我们在前面讲《圆觉经》里四句话的时候，对于有无、真假等已经分析得够多了，在这里不再对“无念即有念……不念而念”作过多重复的解释。相信大家一定能够举一反三，正确理解。	Earlier, when we discussed the four statements in the Sūtra of Perfect Enlightenment, we analyzed existence and nonexistence, true and false, and the like sufficiently. Here we shall not repeat at length the explanation of “no thought is precisely thought . . . not thinking yet thinking.” I trust that everyone can draw inferences from one example and understand this correctly.
简言之：无念即有念，有什么念？有正念，正念就是“了了分明”。有念即无念，是无邪念，邪念就是“粘滞”之念。念而不念，就是“急水上打球子”——“念念不停留”。不念而念，就是“妄念灭处清净随得”。	In brief: no thought is precisely thought. What thought is there? Right mindfulness; right mindfulness is clear, distinct awareness. Thought is precisely no thought: there are no mistaken thoughts, for mistaken thoughts are thoughts of “sticking and stagnation.” Thinking without thinking is like “hitting a ball on rushing water”—“each thought does not linger.” Not thinking yet thinking means “where deluded thoughts cease, purity is immediately attained.”
对照《圆觉经》的四句话：无念即有念——居一切时不起妄念（有一个“不起妄念”之念），有念即无念——于诸妄心亦不息灭，念而不念——住妄想境不加了知，不念而念——于无了知不辨真实（不辨别取舍，即清净正念）。	Compare these with the four statements in the Sūtra of Perfect Enlightenment: no thought is precisely thought—at all times, do not give rise to deluded thoughts (there is a thought of “not giving rise to deluded thoughts”); thought is precisely no thought—yet, with regard to deluded mind, do not seek to extinguish it; thinking without thinking—dwelling amid the realm of delusion, do not superimpose any further knowing; not thinking yet thinking—in the absence of such knowing, do not discern what is the ultimate reality (do not discriminate or choose; this is pure right mindfulness).
唐朝的庞居士作了个偈子：“有男不婚，有女不嫁，合家团栾头，共说无生话。	The Tang-dynasty layman Pang composed a verse: “Having a son, I do not marry him off; having a daughter, I do not give her in marriage. The whole family gathers together, speaking only of the unborn.”
”宋朝的杨杰居士，不让先贤，和了一首“男大须婚，女长须嫁，讨甚闲工夫？更说无生话！”海印信禅师见此两偈，也和了一首：“我无男婚，也无女嫁，困来便打眠，管甚无生话。	The Song-dynasty layman Yang Jie, not wishing to yield to the worthies of old, replied with a verse: “When a son is grown, he must marry; when a daughter is grown, she must be married. Why seek such idle leisure, and speak further of the unborn?” Chan Master Haiyin Xin, seeing these two verses, also composed one: “I have no son to marry and no

	daughter to give in marriage. When sleepy, I simply sleep. Why concern myself with talk of the unborn?”
”见他三位古人如此，我也和了一首：“有男就婚，有女就嫁，子子复孙孙，是说无生话。”诸位，从这四首偈子，你能看出一丝一毫的“粘滞”吗？你如果问：“四偈读来，主张不同，到底该婚不该婚、该嫁不该嫁呀？”那是你自己粘滞于文词。“依文解义，三世佛冤！”我等也只好“将口挂壁”。	Seeing how these three people of old wrote, I too composed a responding verse: “If there is a son, let him marry; if there is a daughter, let her marry. Sons upon sons and grandsons upon grandsons—this is speaking of the unborn.” Everyone, can you detect the slightest trace of “sticking and stagnation” in these four verses? If you ask, “The four verses advocate different views; in the end, should one marry or not? Should one give one’s daughter in marriage or not?” then you yourself are sticking to the words. “To interpret meaning according to the words is to wrong the Buddhas of the three times!” We can only “hang our mouths on the wall.”
“正起念时，亦不见有念可起，是名无念。非如一般人所想象者，一念不生名无念也。”	“At the very moment a thought arises, one does not see that there is any thought that can arise; this is called no thought. It is not, as ordinary people imagine, that no thought means that not a single thought arises.”
所谓无念，并不是一个念头也不起，而是尽管念起却无所住着、不滞停留。一般人所想象的“一念不生”的无念，那是压念不起。他们以为一个念头也没有，就是好功夫。	What is called no thought does not mean that not a single thought arises. Rather, although thoughts arise, one does not abide in or cling to them, nor does one linger or stagnate in them. The no thought of “not a single thought arising,” as ordinary people imagine it, is suppressing thoughts so that they do not arise. They think that having no thoughts at all is good practice.
其实死在那里，非但不能成道，成个土木金石倒有份在！不见当年六祖大师救卧轮禅师的公案吗？卧轮初以为压念不起是好功夫，故有偈子云：“卧轮有伎俩，能断百思想，对境心不起，菩提日日长。	In fact, one dies right there. Not only can one not realize the Way; one may instead become like earth, wood, stone, or metal! Have you not seen the koan of the Sixth Patriarch rescuing Chan Master Wolun? At first, Wolun thought that suppressing thoughts so that they did not arise was good practice, and so he wrote this verse: “Wolun has a skill: he can cut off a hundred thoughts. When facing circumstances, his mind does not arise; bodhi grows day by day.”
”六祖见他走入死胡同，故救他云：“慧能没伎俩，不断百思想，对境心数起，菩提作么长？”起心就是不起心，动念就是不动念，六祖无住啊！“对境心数起”就	Seeing that he had entered a dead end, the Sixth Patriarch rescued him, saying: “Huineng has no skill and does not cut off a hundred thoughts. When facing circumstances, thoughts arise again and

是起妙用，假如不起心动念，就是死在那里了，还能起什么妙用啊？还能给人说法吗？不能了。	again; how could bodhi grow?" Giving rise to mind is precisely not giving rise to mind; stirring a thought is precisely not stirring a thought. The Sixth Patriarch was without abiding! "When facing circumstances, thoughts arise again and again" means giving rise to wondrous functioning. If one does not give rise to mind or stir thoughts, one dies right there. What wondrous function could then arise? Could one still teach the Dharma to others? No.
菩提即为本性，它是不生不灭、不垢不净、不增不减的。在凡夫不减，即使在地狱也不少；在贤圣不增，即使成佛时也不多。古时候有人问一位大禅师：开悟之后怎样？大师答：也不增一分。又问：未开悟前呢？答：也不减一分。所以卧轮说：“菩提日日长”就错误了。	Bodhi is one's intrinsic nature: neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing. It is not diminished in ordinary beings; even in hell it is no less. It is not increased in sages; even upon becoming a Buddha it is no more. In ancient times, someone asked a great Chan master, "What is it like after awakening?" The master replied, "It does not increase by a fraction." He then asked, "And before awakening?" The master replied, "It does not decrease by a fraction." Therefore, Wolun was mistaken in saying, "Bodhi grows day by day."
“依于妄念，调修法身，则所现之妄念皆调现为自性之妙受用，即五毒妄念所现之粗者，皆能令具自性解脱之光力，明空成受用也。”	"Relying on the arising and ceasing of deluded thoughts to regulate and cultivate the dharmakāya, all deluded thoughts that appear are thereby transformed into the wondrous benefit and use of intrinsic nature. Even the coarse manifestations of deluded thoughts arising from the five poisons can all be endowed with the radiant power of liberation inherent in intrinsic nature, and luminosity and emptiness become benefit and use."
依妄念起灭，调修法身，就是说妄念起了，赶快觉醒，认识它，不跟它跑，而不是把妄念压死不动。就是要时时觉醒，时时观照，不要跟妄念跑。跟妄念跑了，着在境界上，那就不行了。	To regulate and cultivate the dharmakāya through the arising and ceasing of deluded thoughts means that when a deluded thought arises, one promptly awakens, recognizes it, and does not follow it—not that one suppresses it until it is dead and motionless. One must remain awakened and contemplative at all times, and not follow deluded thoughts. If one follows them and clings to circumstances, that will not do.
所以，净土宗强调时时刻刻念佛，不是让你贪多，贪功德相，而是让你觉醒，认识法身，保护法身。我们做功	Therefore, the Pure Land school emphasizes Buddha-recitation at every moment, not to make you greedily seek quantity or cling to marks of

夫，就要在妄念上修，没有第二个办法。念佛也好、持咒也好、参禅也好，目的都是调理这个妄念。	merit and virtue, but to awaken you, enable you to recognize the dharmakāya, and safeguard the dharmakāya. In our practice, we must cultivate with deluded thoughts; there is no second method. Whether reciting the Buddha's name, reciting mantras, or investigating Chan, the purpose is to regulate these deluded thoughts.
所以，依于妄念调修法身，就是在妄念上做功夫，将妄念斩断，不让它相续不停。一切佛法都是调修法身，都是在妄念上做功夫。不要将念佛当做有相功德来做，那是错误的。所以，莲池大师说：“声声唤醒主人公。”念佛就是把主人公唤醒，让你觉悟的。	Thus, relying on deluded thoughts to regulate and cultivate the dharmakāya means practicing with deluded thoughts: cutting them off and not allowing them to continue without cease. All Buddhadharma regulates and cultivates the dharmakāya; all of it is practice with deluded thoughts. Do not treat Buddha-recitation as the accumulation of meritorious acts with form; that is mistaken. Therefore, Master Lianchi said, “With every sound, awaken the master of the house.” Buddha-recitation is for awakening the master of the house and enabling you to awaken.
若晓得在妄念上做功夫，依于妄念调修法身，“则所现之妄念皆调现为自性之妙受用，即五毒妄念所现之粗者，皆能令具自性解脱之光力，明空成受用也。	If one understands how to practice with deluded thoughts, relying on them to regulate and cultivate the dharmakāya, “all deluded thoughts that appear are thereby transformed into the wondrous benefit and use of intrinsic nature. Even the coarse manifestations of deluded thoughts arising from the five poisons can all be endowed with the radiant power of liberation inherent in intrinsic nature, and luminosity and emptiness become benefit and use.”
”那么，所起之妄念，都调整为显现自性的微妙受用，即使是“色受想行识”五毒所现的粗妄念，也都能令它们具有自性解脱之道力和光明，入于光明空灵之境。也就是说能化“五蕴”之毒，为自性之妙受用，使之成为我们修证之工具、成佛之资粮。	Thus, all deluded thoughts that arise are adjusted so that they manifest the wondrous benefit and use of intrinsic nature. Even coarse deluded thoughts manifested by the five poisons of form, feeling, perception, formations, and consciousness can be endowed with the power and luminosity of liberation inherent in intrinsic nature, entering a state of luminous emptiness. That is to say, one can transform the poison of the five aggregates into the wondrous benefit and use of intrinsic nature, making it a tool for our cultivation and realization, and provisions for attaining Buddhahood.
把我们的自心调理好，不住相、不住境、不烦恼，就得大受用了。妙受用者，就是微妙的感受，很受用。得受	If we set our own minds in order—without abiding in appearances, without abiding in circumstances,

用很好，但贪享受就坏了，受用和享受，就相差一个字，却大有差别，而且是天壤之别。	and without afflictions—we will gain great benefit. “Wondrous benefit” means subtle and wonderful experience; it is deeply beneficial. To gain benefit is good, but craving enjoyment is harmful. Benefit and enjoyment differ by only one character in Chinese, yet the difference between them is as vast as heaven and earth.
如果讲究吃得好、穿得好，交异性朋友、跳舞、看电影，灯红酒绿、纸醉金迷，一旦不具备这些条件，就作奸犯科以达到享受的目的，那就坏了，这就是贪享受。	If one insists on eating well, dressing well, making friends with the opposite sex, dancing, going to movies, and indulging in glittering nightlife and extravagant pleasures, then, when these conditions are unavailable, commits crimes in order to enjoy them, that is disastrous. This is craving enjoyment.
若一切时都是心空无住，安然自在，不去追逐外境，今天只有粥吃也很好，只有破草房住也无所谓，胸襟豁达，心安理得，知足常乐，随缘自在，这就是妙受用。	If at all times the mind is empty and non-abiding, peaceful and at ease, and does not chase after external circumstances, then it is perfectly fine to have only porridge to eat today or only a dilapidated thatched hut in which to live. To be broad-minded, content at heart, happy in knowing sufficiency, and at ease in accordance with conditions—this is wondrous benefit.
晓得在妄念上做功夫，把我们的自性调理好，自然能得妙受用，“一种平怀，泯然自尽”也！平怀，就是心里没有丝毫的弯曲，平直坦率。泯然自尽，就是心里空荡荡的，没有半点烦恼。	When we understand how to work with deluded thoughts and set our own nature in order, we will naturally gain wondrous benefit. As it is said, “With an even mind, all naturally comes to an end.” An even mind means that there is not the slightest crookedness within; it is straightforward and candid. “All naturally comes to an end” means that the mind is utterly empty, without the slightest affliction.
这是多么美好啊！所以学佛是得大受用、开大智慧的。学佛不是求什么东西，有所希求就坏了。求福报、求神通，那不是学佛；求财、求官，更不是学佛。	How wonderful this is! Thus, learning the Buddha Dharma brings great benefit and opens great wisdom. Learning the Buddha Dharma is not a matter of seeking something; once there is something sought, it goes wrong. Seeking blessings or spiritual powers is not learning the Buddha Dharma; seeking wealth or official rank is even less so.
一切都是假的，如空花水月，到头一场空啊！所以，我们要时时认识真心，要依于妄念调修法身，不要让妄念遮盖真心。识得妄念是真心所起的妙用，从而不住相，就会得真实受用，不起烦恼。	Everything is false, like flowers in empty space and the moon reflected in water; in the end, it all comes to nothing. Therefore, we must constantly recognize the true mind, cultivate the Dharma body by working with deluded thoughts, and not allow

	deluded thoughts to obscure the true mind. Recognize that deluded thoughts are the wondrous functioning arising from the true mind. Then, by not abiding in appearances, one will gain genuine benefit and give rise to no afflictions.
反过来呢？若不知道依于妄念调修法身，那就烦恼无穷，欲壑难填了。有了一百想一千，有了一千想一万，有了一万想千万、亿万，永远没有满足的时候，烦恼痛苦也就无有了期了。	Conversely, if one does not know how to cultivate the Dharma body by working with deluded thoughts, afflictions will be endless and desires impossible to satisfy. Having one hundred, one wants one thousand; having one thousand, one wants ten thousand; having ten thousand, one wants millions and hundreds of millions. There will never be a time of satisfaction, and affliction and suffering will likewise have no end.
“一切妄念，皆由自性通彻境中所起之妙用。”	“All deluded thoughts are wondrous functioning arising when intrinsic nature penetrates circumstances.”
这是进一步解说妄念的缘起。妄念固然是由真心所生起的，但若无境缘也无由生起。境缘就是“自性通彻境”。我们在前面反复讲过，日月星辰、山河大地、人我众生、花鸟虫鱼，都是自性所显现。	This further explains the arising of deluded thoughts. Although deluded thoughts arise from the true mind, without circumstances and conditions they would have no basis for arising. Such circumstances and conditions are what is meant by “the realm penetrated by intrinsic nature.” As we have repeatedly explained earlier, the sun, moon, stars, mountains, rivers, earth, people, self and sentient beings, flowers, birds, insects, and fish are all manifestations of intrinsic nature.
但同是凡夫的境缘，为什么会有种种不同呢？那是因为业性使然。凡夫不识自性，故而迷惑。因惑而造业，因业而受报。由共业感现山河大地，复由别业感现十二类生。随其善恶之因不同，感现的境缘也不同。	Yet why, among the circumstances and conditions of ordinary beings, are there so many differences? This is because of the nature of karma. Ordinary beings do not recognize their intrinsic nature and therefore are deluded. Because of delusion, they create karma; because of karma, they undergo karmic retribution. Through collective karma, mountains, rivers, and the great earth are manifested; through individual karma, the twelve classes of living beings are manifested. As the causes of good and evil differ, so too do the circumstances and conditions that are manifested.
种种不同的境缘，都是在自性中感通、在自性中了彻的，无有实体，虚妄不实。就自性来说，因也在其中，	The various differing circumstances and conditions all resonate within intrinsic nature and are fully comprehended within intrinsic nature. They have

果也在其中。自性是超越因果的，种种不同的境缘都是“自性通彻境”，此即所谓“第八识的相分”。	no substantial reality and are empty and unreal. From the standpoint of intrinsic nature, causes are within it, and results are within it as well. Intrinsic nature transcends cause and effect. The various differing circumstances and conditions are all “the realm penetrated by intrinsic nature”; this is what is called “the object aspect of the eighth consciousness.”
而“第八识的见分”又对“相分”分别取舍，这种分别取舍即所谓的“妄念”。同是一个第八识——阿赖耶识，在迷即第八识，在悟即“如来藏心”。故而，若能“依于妄念，调修法身”——返迷归悟，则“一切妄念，皆由自性通彻境中所起之妙用”。妄念是真心所起的妙用啊！	The “perceiving aspect of the eighth consciousness,” moreover, discriminates among and accepts or rejects the “object aspect.” Such discrimination, acceptance, and rejection are what are called “deluded thoughts.” The same eighth consciousness—ālaya consciousness—is the eighth consciousness when one is deluded, and the “mind of the Tathāgata-garbha” when one is awakened. Therefore, if one can “cultivate the Dharma body by working with deluded thoughts”—turning back from delusion and returning to awakening—then “all deluded thoughts are wondrous functioning arising when intrinsic nature penetrates circumstances.” Deluded thoughts are wondrous functioning arising from the true mind!
“以无取舍心护持之，因其生灭未能超越法身妙用王之境也。”	“Protect and sustain it with a mind that neither accepts nor rejects, for its arising and ceasing have not transcended the realm of the sovereign wondrous functioning of the Dharma body.”
顾名思义，“妄念”是虚妄不实之念。因其对虚妄不实的外境分别取舍，故其“分别取舍”也是虚妄不实的。妄念虽“妄”，却是真心的妙用。一旦识取真心，就要好好地“护持之”。	As the name implies, “deluded thoughts” are thoughts that are false and unreal. Because they discriminate among, accept, and reject false and unreal external circumstances, their “discrimination, acceptance, and rejection” are likewise false and unreal. Although deluded thoughts are “deluded,” they are wondrous functioning of the true mind. Once one recognizes the true mind, one must carefully “protect and sustain it.”
护是保护，持是维持，好好地保护它，维持其“作主”的地位，所以真心又称“主人翁”。怎样护持它呀？“以无取舍心护持之”，要以对外境不取不舍的方法护持真心。	Protect means to guard, and sustain means to maintain: guard it carefully and maintain its position as “master.” Thus, the true mind is also called “the master.” How should it be protected and sustained? “Protect and sustain it with a mind that neither accepts nor rejects”: protect and sustain the

	true mind by neither accepting nor rejecting external circumstances.
对一切外境，都不要起心分别：这个东西好，要取到它；那个东西不好，要舍弃它。不要有爱憎取舍之心，把这爱憎取舍之心拿掉，就是保护真心。我们之所以不得解脱，坏就坏在“爱、憎、取、舍”上。哎呀！这金子多好，要取到手！这地方不好，赶快远离。	With regard to all external circumstances, do not give rise to discriminating thoughts: “This thing is good; I must obtain it,” or “That thing is bad; I must discard it.” Do not harbor a mind of love and hate, acceptance and rejection. To remove this mind of love and hate, acceptance and rejection is to protect the true mind. The reason we cannot attain liberation is precisely our love, hate, acceptance, and rejection. “Ah, this gold is so good—I must get it!” “This place is bad—leave it quickly!”
讲到这里，想起一则现代公案。杭州有个法师，他说：“讲《金刚经》的人虽然不少，但一句话就能把他们问倒。	Speaking of this brings to mind a modern Chan koan. There was a Dharma teacher in Hangzhou who said: “Although quite a few people lecture on the Diamond Sūtra, one question is enough to stump them.
《金刚经》说无人相、无我相、无净相、无垢相，那么，这里有一泡大粪，你无相，把它吃掉吧！”这哪里是诘难讲《金刚经》者，这是在诘难《金刚经》的经义啊！其实他这问话很容易答。答他：“请你衔将来。	The Diamond Sūtra says that there is no appearance of person, no appearance of self, no appearance of purity, and no appearance of defilement. So here is a pile of excrement: since you are without appearances, eat it!” This is not a challenge to those who lecture on the Diamond Sūtra; it is a challenge to the meaning of the Diamond Sūtra itself. In fact, his question is easy to answer. One could reply, “Please carry it here in your mouth.”
”你不是让我吃掉它吗？那就请你用嘴把它衔过来吧！这是客气的答法，如果不客气，就震喝他：“嘿！你这法师竟然被一泡大粪埋掉了。”他看见这泡大粪，着相了，就等于被大粪埋掉了。这都是爱憎取舍分别之心在作怪啊！因此，我们不能对外境起爱憎取舍之心，这就是护持真心。	You want me to eat it, do you not? Then please carry it over here in your mouth! That is a polite answer. If one were not being polite, one could thunder at him: “Hey! You, a Dharma teacher, have actually been buried by a pile of excrement.” When he sees that pile of excrement, he becomes attached to its appearance; it is as though he has been buried by the excrement. This is all the mischief of a discriminating mind of love and hate, acceptance and rejection. Therefore, we must not give rise to a mind of love and hate, acceptance and rejection toward external circumstances. This is protecting and sustaining the true mind.
为何要这样护持真心呢？“因其生灭未能超越法身妙用王之境也”。因妄念生灭没有能够超越“法身妙用王”的境界啊！法身的妙用是包容一切的，故而称“王”。	Why must we protect and sustain the true mind in this way? “For its arising and ceasing have not transcended the realm of the sovereign wondrous

妄念的生灭当然也在“法身妙用王”的境界之内，不出真心妙用的范围。所以，妄念尽管有生有灭，只要我不跟你跑，不为你所牵，不为你所动，那就是护持真心了。	functioning of the Dharma body.” The arising and ceasing of deluded thoughts have not transcended the realm of the “sovereign wondrous functioning of the Dharma body.” The wondrous functioning of the Dharma body encompasses everything and is therefore called “sovereign.” The arising and ceasing of deluded thoughts naturally remain within the realm of the sovereign wondrous functioning of the Dharma body; they do not go beyond the scope of the true mind’s wondrous functioning. Therefore, although deluded thoughts arise and cease, if I do not follow them, am not led along by them, and am not moved by them, that is protecting and sustaining the true mind.
“妄念虽具无明色相，而其自性未出智慧法身之清净中。”	“Although deluded thoughts possess the material appearances of ignorance, their own nature has not departed from the purity of the wisdom Dharma body.”
《心经》云：“照见五蕴皆空”。五蕴又称五阴，就是“色、受、想、行、识”，色蕴属色法，色法有相。男女老少、山河大地、草木丛林都是色相。受、想、行、识是心法，心法无相。	The Heart Sūtra says, “Clearly seeing that the five aggregates are all empty.” The five aggregates are also called the five skandhas: form, feeling, perception, formations, and consciousness. The aggregate of form belongs to material phenomena, and material phenomena have appearances. Men and women, young and old, mountains, rivers, the great earth, plants, and forests are all material appearances. Feeling, perception, formations, and consciousness are mental phenomena, and mental phenomena have no appearances.
妄想属于心法，可是，为什么说妄念“具无明色相”呢？起妄念就是有住着、有执取。执取什么？执取色法虚妄的形象——执取色相。妄念一起，头脑中就有色相的影子，所以说妄念“具无明色相”。	Deluded thinking belongs to mental phenomena, but why is it said that deluded thoughts “possess the material appearances of ignorance”? To give rise to deluded thoughts is to abide and to grasp. What does one grasp? One grasps the false appearances of material phenomena—one grasps material appearances. As soon as a deluded thought arises, there is an image of material appearance in the mind. Therefore, deluded thoughts are said to “possess the material appearances of ignorance.”
其实，心法就是色法，色法就是心法。离开真心哪有二法？但因无明之故，心法一动，就是色法的影子，故称“无明色相”。无明色相同样是虚妄的、不可得。假如	In truth, mental phenomena are material phenomena, and material phenomena are mental phenomena. Apart from the true mind, where

你能“依于妄念，调修法身”，则“所现之妄念皆调现为自性之妙受用”。为什么妄念能够翻成妙受用呢？因“其自性未出智慧法身之清净中”。	could there be two dharmas? Yet because of ignorance, once mental phenomena stir, they become the shadow of material phenomena; hence they are called “the material appearances of ignorance.” The material appearances of ignorance are likewise false, unreal, and unobtainable. If you can “cultivate the Dharma body by working with deluded thoughts,” then “all deluded thoughts that appear are transformed into wondrous benefit of intrinsic nature.” Why can deluded thoughts be transformed into wondrous benefit? Because “their own nature has not departed from the purity of the wisdom Dharma body.”
这里讲的“自性”，是“自身性质”的意思。妄念的自身性质是虚妄不实的，也可以说，妄念无自性，犹如“空中华”——就好像看到虚空中有花朵。	The “own nature” discussed here means “one’s inherent nature.” The inherent nature of deluded thoughts is false and unreal. It may also be said that deluded thoughts have no intrinsic nature; they are like “flowers in empty space”—as though one sees flowers in the sky.
那是眼睛有毛病了，眼睛里长了翳，才会看到空中有花，其实空中是没有花的。眼里有翳，比喻自心的妄想执着；见空中花，比喻认虚作实，妄执妄取。	This occurs because the eyes are diseased and a film has grown over them, causing one to see flowers in the sky; in fact, there are no flowers in the sky. The film over the eyes is a metaphor for the deluded thoughts and attachments of one’s own mind; seeing flowers in the sky is a metaphor for taking the unreal to be real and falsely grasping and clinging.
这不但迷惑于虚空——不见真如实性，而且也不见实华生处——也不能了知妄念与妄境都是真心的妙用。无明、妄念皆如“空中华”（古时华、花二字通用），均无有实体，都是虚妄的。	This not only mistakes empty space for reality—failing to see the true nature of suchness—but also fails to see where real flowers arise; nor can it understand that deluded thoughts and deluded objects are both wondrous functions of the true mind. Ignorance and deluded thoughts are like “flowers in empty space” (in ancient usage, and were interchangeable): they have no substantial reality and are all illusory.
可是它为什么能生起来呢？就是因为我们具有灵明真心啊！真心如大海，妄念似浪花。无大海便无海浪，无真心何来妄念？真心就是智慧法身，真心本来就是清净的。所以，妄念的自身性质并没有超出“智慧法身之清净中”。	But why can they arise? It is because we possess a numinous and lucid true mind. The true mind is like the great ocean, and deluded thoughts are like its waves. Without the great ocean, there are no ocean waves; without the true mind, whence could deluded thoughts come? The true mind is the wisdom Dharma body, and it is originally pure.

	Therefore, the inherent nature of deluded thoughts has not gone beyond “the purity of the wisdom Dharma body.”
证道歌云：“无明实性即佛性，幻化空身即法身”，无明的真实性质，就是真如佛性；如幻如化的“本来空”之身，就是智慧法身。因为虚妄的身心并没有超出清净智慧法身的范围。这就是实相、就是一真法界。	The Song of Realization says: “The true nature of ignorance is itself Buddha-nature; the illusory empty body is itself the Dharma body.” The true nature of ignorance is true suchness and Buddha-nature; the body, originally empty like an illusion or magical transformation, is the wisdom Dharma body. This is because the false body and mind do not go beyond the scope of the pure wisdom Dharma body. This is true reality; this is the One True Dharma Realm.
“故于广大不断之光明所照中，妄念自性原空也。”	“Therefore, within the illumination of the vast and unceasing light, the intrinsic nature of deluded thoughts is originally empty.”
“广大不断之光明”是什么？就是我们的智慧法身。法身是广大无比、永远不断、光明无量的。《佛说阿弥陀经》云：“彼佛光明无量，照十方国，无所障碍。是故号为阿弥陀。”阿弥陀就是无量光、无量寿。	What is “the vast and unceasing light”? It is our wisdom Dharma body. The Dharma body is incomparably vast, eternally unceasing, and immeasurably luminous. The Amitābha Sūtra says: “The light of that Buddha is immeasurable, illuminating the lands of the ten directions without obstruction. Therefore, he is called Amitābha.” Amitābha means Immeasurable Light and Immeasurable Life.
无量光就是空间之“广大”，无量寿就是时间之“不断”，阿弥陀就是“广大不断之光明”。我们修行，无论念佛、参禅、修密，都是修心。心空净了，就会光明大放。	Immeasurable Light is the “vastness” of space, and Immeasurable Life is the “unceasingness” of time. Amitābha is “the vast and unceasing light.” Whether we practice Buddha-recitation, investigate Chan, or cultivate Esoteric Buddhism, we are all cultivating the mind. When the mind becomes empty and pure, great light will shine forth.

现在为什么不放光明？因为有无明遮盖，就像珍珠被污泥包裹，光明不见了。但是，虽不见还是有啊！其实，光明并没有离开我们，日常生活中，工作、作文章、创造发明等等，这些仍然是光明，仍然是法身的妙用，只是没有全部发挥出来罢了。在这个“广大不断之光明”的朗照之中，所有一切妄念的自身性质，原本都是空寂的。	Why does this light not shine forth now? Because it is obscured by ignorance, like a pearl wrapped in mud: its light is no longer seen. Yet though it is unseen, it is still there. In fact, this light has never left us. In daily life—in work, writing, creative invention, and so forth—it is still this light, still the wondrous functioning of the dharmakāya; it has simply not been fully brought forth. Within the illumination of this “vast and unceasing light,” the inherent nature of every deluded thought is originally empty and quiescent.
不要怕妄念，妄念息下去就是真心。妄念若起，要像水上画图一样随画随灭，不要有停留，不要有执着，立即凛然一觉，起灭随无。净土宗提佛号，禅宗起疑情，密宗持印咒，都是为了转化妄念、保护真心。	Do not fear deluded thoughts. When deluded thoughts cease, that is the true mind. When they arise, let them be like drawings on water: as soon as they are drawn, they vanish. Do not let them linger or become attached to them. Immediately awaken with lucid awareness; as they arise, they cease and vanish. The Pure Land school invokes the Buddha’s name, the Chan school arouses a sense of doubt, and Esoteric Buddhism upholds mudrās and mantras—all in order to transform deluded thoughts and safeguard the true mind.
如此绵密行去，不过几年功夫一定成就。怕的是我们不肯这样做，不肯绵绵密密地保护，而是任由妄念纷飞，并且纵之任之，让它像大火烧起来一样——纵之使炽，那就不能成就了。	If you practice in this continuous and seamless way, you will surely attain accomplishment within a few years. What is to be feared is that we are unwilling to do this, unwilling to safeguard [the mind] continuously and seamlessly. Instead, we allow deluded thoughts to fly about unchecked and indulge them, letting them blaze up like a great fire. If we indulge them until they burn fiercely, accomplishment will be impossible.
所以，只要认识妄念自性原空，不要怕它，它就是真心的妙用，就是道行。念佛、参禅、修密，其目的都是为了将妄念斩断，不随之流浪。若无“渗漏之妄念”，就断了“轮回业因”。	Therefore, once you recognize that the intrinsic nature of deluded thoughts is originally empty, do not fear them. They are the wondrous functioning of the true mind; they are conduct on the Way. The purpose of Buddha-recitation, Chan meditation, and esoteric practice is all to cut off deluded thoughts and not wander along with them. If there are no “leaking deluded thoughts,” the “karmic causes of saṃsāra” are cut off.
“如是长久串习行持，则妄念自起调治，动静无分，得无坏住。”	“If one practices and sustains this continuously over a long period, deluded thoughts will naturally arise and be regulated; activity and stillness will be

	undifferentiated, and one will attain an indestructible abiding.”
朝于斯、夕于斯、流离于斯、颠沛于斯，时时刻刻做功夫，在在处处不妄记，就叫“长久串习”。行就是实行，实际去做；持是坚持，长恒如是。如果这样“长久串习行持”，则“妄念自起调治，动静无分，得无坏住”。	To be with this in the morning and with this in the evening, to remain with this in displacement and adversity, to practice at every moment and not give rise to false thoughts wherever one may be—this is called “continuous habituation over a long period.” Practice means putting it into effect, actually doing it; sustaining means persevering, remaining thus continually. If one “practices and sustains this continuously over a long period,” then “deluded thoughts will naturally arise and be regulated; activity and stillness will be undifferentiated, and one will attain an indestructible abiding.”
自起调治，即不用你降服它，它自己就降服了。我们做功夫就像牧牛，一开始要时时刻刻地管教，待调伏它了，不用管，它也服从你。到那时要起念就起念，要不起念就不起念。	“Naturally arise and be regulated” means that you need not subdue them; they subdue themselves. Our practice is like herding an ox. At first, we must train and control it at every moment. Once it has been tamed, there is no need to control it, for it obeys you on its own. At that point, you can give rise to thoughts when you wish, and refrain from giving rise to thoughts when you do not wish.
起念是派用场，若不用它，便不起念，那就修成功了。凡夫作不得念头的主，不要它起还是要起，念头自己从心里跳出来，故称“妄念”。如果修行人也如此，那是功夫没做好，那就需要端正认识，好好用功。	Giving rise to thoughts is for putting them to use. If there is no need to use them, no thought arises; then cultivation has succeeded. Ordinary beings cannot be masters of their thoughts: even when they do not want thoughts to arise, they still arise, jumping out of the mind on their own. Hence they are called “deluded thoughts.” If practitioners are likewise unable to control their thoughts, their practice has not been done well. They need to correct their understanding and apply themselves diligently.
“动静无分”，即动也好，静也好，打坐也好，劳动也好，都没有分别，都是如此。我让你动念头，你就动；不让你动念头，你就不动，动静一如。	“Activity and stillness will be undifferentiated” means that whether one is active or still, sitting in meditation or working, there is no distinction; it is all the same. If I tell you to give rise to a thought, you do so; if I do not tell you to give rise to a thought, you do not. Activity and stillness are equally at ease.
正起念时，也不见有念从何而起，这就是时时刻刻无念可起，而不是死水一潭，一个念也没有，只是不住着。到这个地步，就“得无坏住”，就不会坏了。我们这个	Even when a thought is arising, one does not see where it arises from. This means that at every moment there is no thought that can arise. It does

色身要坏的、要死的，缘尽便会四大分离，而法身是不会坏的。	not mean stagnant water, with not a single thought at all; it simply means non-abiding. Upon reaching this stage, one “attains an indestructible abiding” and will not be destroyed. This physical body of ours will decay and die; when its conditions are exhausted, the four elements will separate. But the dharmakāya will not be destroyed.
得无坏住，就成道了。大手印叫我们在心地上做功夫，不需要修什么别的法门，直接在心地上用功就行。时时观照，如水上画图，毫无住着。这样做功夫，久久妄念就自然调伏，那就结成道果，“得无坏住”了。所以，密宗的无上部修法和禅宗是一样的，禅宗也是叫你无修而修。故心地法门非常重要。	To attain an indestructible abiding is to realize the Way. Mahāmudrā teaches us to practice on the mind-ground. There is no need to cultivate any other dharma gate; one need only apply oneself directly on the mind-ground. Maintain contemplation at every moment, like drawing on water, with no abiding whatsoever. If one practices in this way, deluded thoughts will gradually be naturally subdued, and one will form the fruition of the Way, attaining an indestructible abiding. Thus, the practices of the highest class of Esoteric Buddhism are the same as those of the Chan school. Chan likewise teaches you to practice without contrivance. Therefore, the Mind-Ground Dharma Gate is extremely important.
“极其功用，虽现喜忧疑虑之妄念与凡夫同，然不似其成坏之实执，而集诸行业，随贪欲力成转移。”	“When its efficacy reaches the utmost, deluded thoughts of joy, sorrow, doubt, and anxiety may still appear, just as they do in ordinary beings; yet one does not, like them, cling to the reality of arising and decay, accumulate karmic activities, and be carried along by the force of desire.”
极其功用，就是我们这样观照用功到了极点。	“When its efficacy reaches the utmost” means that our practice of contemplation has reached its utmost point.
这时候，“虽现喜忧疑虑之妄念与凡夫同”，遇坏事忧虑，遇好事欢喜，做事情还有疑虑（但绝非疑师、疑法，绝非疑及根本），这些喜欢、忧愁、疑虑都是妄念，与凡夫的喜欢、忧愁、疑虑一个样。	At this time, “deluded thoughts of joy, sorrow, doubt, and anxiety may still appear, just as they do in ordinary beings.” One worries when encountering misfortune, rejoices when encountering good fortune, and still has doubts and concerns when doing things—though certainly not doubts about one’s teacher or the Dharma, and certainly not doubts concerning the fundamentals. Such joy, sorrow, doubt, and anxiety are all deluded thoughts, the same as the joy, sorrow, doubt, and anxiety of ordinary beings.

“然不似其成坏之实执”，然而，却不像凡夫那样，把所喜欢的、所忧愁的、所疑虑的境界执为实有。虽然也动一动“喜忧疑虑之妄念”，但他不死执，了知“凡所有相，皆是虚妄”，不认为有什么实体可成，有什么实体可坏。	“Yet one does not, like them, cling to the reality of arising and decay.” That is, one does not, as ordinary beings do, cling to the circumstances one enjoys, grieves over, or worries about as truly existent. Though thoughts of joy, sorrow, doubt, and anxiety may stir, one does not cling to them rigidly. Knowing that “all appearances are illusory,” one does not regard anything as having an entity that can arise or an entity that can decay.
凡夫把妄想境界执以为实，心里一直不安，耿耿于怀，朝朝暮暮都在心里盘算。烦恼啊、烦恼啊！凡夫的一生是在妄想和烦恼中度过的，这是多么苦啊！这就是迷惑。	Ordinary beings take the realms of deluded thought to be real. Their minds are constantly uneasy; they brood over them, calculating from morning to night. Afflictions, afflictions! The lives of ordinary beings are spent amid deluded thoughts and afflictions. How painful this is! This is delusion.
因惑而造业，因业而受报，就是“集诸行业，随贪欲力成转移”。凡夫自己作不得主，而是随着贪欲之力转移。	Because of delusion, one creates karma; because of karma, one undergoes karmic retribution. This is what is meant by “accumulating karmic activities and being carried along by the force of desire.” Ordinary beings cannot be masters of themselves, but are carried along by the force of desire.
真用功修行，“极其功用”的人，虽然也有“喜忧疑虑之妄念”，但是一转就过去了，不随着贪欲力转移，不是耿耿于怀，不是朝朝暮暮地盘算个不停；所以不同啊！他遇到悲伤的事情，也不是不哭泣；遇到喜欢的事情，也不是不欢笑。	Those who truly apply themselves to cultivation, those whose efficacy has reached the utmost, may still have deluded thoughts of joy, sorrow, doubt, and anxiety, but these pass as soon as they turn. They are not carried along by the force of desire; they do not brood over matters or calculate endlessly from morning to night. That is the difference. When they encounter something sad, it is not that they do not weep; when they encounter something joyful, it is not that they do not laugh.
但呜呜一哭、哈哈一笑就过去了，心里还是平坦坦的。“极其功用”的人，并不是喜也不会笑，悲也不会哭，不是死人、木头人。功夫到了那个时候，喜笑怒骂都是佛法，都是道行！	But after a brief cry or a hearty laugh, it passes, and the mind remains even and open. Those whose efficacy has reached the utmost are not people who cannot laugh when joyful or cry when sad; they are not corpses or wooden figures. When practice reaches that point, joy, laughter, anger, and scolding are all Buddhadharma; they are all conduct on the Way.
四、修习大手印的要点及有可能出现的几种歧路	IV. Essential Points of Mahāmudrā Practice and Several Possible Deviations

“当念生时，初识其妄念之相，其相随灭，如遇旧识之人；次则妄念必自灭，如蛇结自解，最后妄念无利无害而隐灭，如盗入空室，是为解法之最要妙。”	“When a thought arises, first recognize the appearance of the deluded thought; its appearance then vanishes, as when one meets an old acquaintance. Next, the deluded thought will necessarily vanish by itself, like a knot in a snake undoing itself. Finally, the deluded thought disappears imperceptibly, neither beneficial nor harmful, like a thief entering an empty house. This is the most essential and wondrous method of liberation.”
当妄念起来的时候，初初做功夫，只认识妄念的各种相貌，妄念之相随即消灭，就像遇到从前认得的人一样。但是，这个熟人离开之后，心里头还有影子。妄念虽然消灭了，影子还是有的。	When a deluded thought arises, at the very beginning of practice one merely recognizes the various appearances of the deluded thought, and its appearance immediately vanishes, as when one encounters someone one knew before. Yet after this familiar person has left, an image still remains in the mind. Though the deluded thought has vanished, its lingering image remains.
其次，功夫较前做得好了些，妄念必定自起自灭，像蛇打了个结自己也能解开——执着心松动了。功夫做到最后“妄念无利无害而隐灭”，既不是妄念生了有坏处，也不是妄念灭了有好处，而是无利无害，自然隐灭。	Next, one’s practice has improved somewhat. Deluded thoughts will necessarily arise and vanish on their own, like a knot tied in a snake that unties itself—the clinging mind has loosened. When practice reaches its final stage, “the deluded thought disappears imperceptibly, neither beneficial nor harmful.” It is not that the arising of a deluded thought is harmful, nor that its cessation is beneficial. Rather, there is neither benefit nor harm, and it naturally fades away.
妄念尽管起，我知道这是真心的妙用，因而不住，它自然就消灭了，不在妄念上起分别了。有的修行人喜欢分别：哎呀！我妄念不起了，有好处啊，功夫进步了；唉呀！我妄念又起了，有害有害，又退步了。	Though deluded thoughts may arise, I know them to be the wondrous functioning of the true mind, and so I do not abide in them. They naturally vanish, and I no longer discriminate with regard to deluded thoughts. Some practitioners enjoy making distinctions: “Ah, my deluded thoughts have ceased. That is good; my practice has progressed.” Or, “Oh no, my deluded thoughts have arisen again. How harmful! I have regressed.”
其实妄念本无自性，并无好坏，只要我们认真地做功夫，最后就不会起“有利、有害”的分别心，妄念就会随时隐灭。“如盗入空室”，就像盗贼进入空房间一样，没有东西可偷。“是为解法之最要妙”，这是解脱妄念最重要、最妙的方法。	In truth, deluded thoughts originally have no intrinsic nature and are neither good nor bad. So long as we practice earnestly, in the end we will no longer give rise to discriminating thoughts of “benefit” and “harm,” and deluded thoughts will fade away at any moment. “Like a thief entering an

	empty house”: it is like a thief entering an empty room, where there is nothing to steal. “This is the most essential and wondrous method of liberation”: this is the most essential and wondrous method for liberation from deluded thoughts.
由于这是“解法之最要妙”，所以下面再将这三个修行层次讲一遍。妄念起来了，首先识得它，不跟它跑，妄念随之而灭。但最初认识妄念的力量不够，妄念虽然灭了，我们心中不无它的影相，还是有的。	Because this is “the most essential and wondrous method of liberation,” let us explain these three stages of practice once more. When a deluded thought arises, first recognize it and do not follow it; then the deluded thought vanishes. But at first, the power of recognizing deluded thoughts is insufficient. Although the deluded thought vanishes, its image is not absent from the mind; it still remains.
像遇到从前的熟人一样，他虽然已离去，但是我们心中却翻腾起来：这人多年不见了，他过去怎样、现在如何。人虽离开，影子却在。妄念虽灭，影相犹存也。此为力量不充之故！	It is like encountering an old acquaintance. Though the person has already left, the mind begins to churn: “I have not seen this person for many years. How was he in the past? How is he now?” The person has gone, but the image remains. Though the deluded thought has vanished, its lingering image still remains. This is because one’s power is insufficient.
其次，进一步认识妄念，晓得妄念必然自灭，力量较前充足了。但是，妄念的虚幻之相还在，而且停留一段时间才灭去，这如同“蛇结自解”一样。蛇是不会自己打结的，你若给它打一个结，经过一段时间，它会自己解开。功夫到此，“旧识之人”离去，也不会心起翻腾了，比较以前，又进一步了。	Next, one further recognizes deluded thoughts and knows that they will necessarily vanish by themselves; one’s power is more sufficient than before. Yet the illusory appearance of the deluded thought remains and only vanishes after lingering for a while. This is like “a knot in a snake undoing itself.” A snake cannot tie itself in a knot. If you tie a knot in it, after some time it will untie itself. When practice reaches this point, even after the “old acquaintance” leaves, the mind will no longer churn. This is a further step beyond the earlier stage.
再其次，认识到妄念无利无害，妄念起灭与我不相干。因为真心是不动不摇的，我的真心不因妄念起而损一分，不因妄念灭而增一分，真心无增无减，所以，妄念无利无害，任它随起随灭。	Next, one recognizes that deluded thoughts are neither beneficial nor harmful, and that their arising and ceasing have nothing to do with oneself. This is because the true mind neither moves nor wavers. The arising of deluded thoughts does not diminish my true mind by even a fraction, nor does their cessation increase it by even a fraction. The true mind neither increases nor decreases. Therefore, deluded thoughts are neither

	beneficial nor harmful; let them arise and vanish as they do.
认识到这一点最重要，做到这一点最好、最妙。假如我们起了妄念之后，还在心里盘旋，还丢不掉，还要再盘算盘算看，这是力量不充之故。	Recognizing this point is most important; accomplishing it is best and most wondrous. If, after a deluded thought has arisen, it still circles in our minds and cannot be cast aside, and we continue to calculate and reconsider it, this is because our power is insufficient.
很多人都是这样，晚上做了个梦，醒过来还要再想想，这梦怎么、怎么样，还要讲给别人听听。假如我们能做到：知道这是个梦，不去管它，心里一点影子也不留，这就有力量了。如遇旧识、蛇结自解、盗入空室，这是我们对妄念的看法和消灭妄念之力量的不同层次。诸位能把妄念消灭在哪一层上，自己去考察考察看。	Many people are like this. They have a dream at night, and after waking they continue to think about it: what was this dream like, what did it mean? They even want to tell others about it. If we can do this—know that it is a dream, leave it alone, and leave not the slightest trace of it in the mind—then we have power. Meeting an old acquaintance, a knot in a snake undoing itself, and a thief entering an empty house: these are different stages in how we regard deluded thoughts and in the power by which we eliminate them. Examine for yourselves at which stage you are able to eliminate deluded thoughts.
“知修不知解，与禅天同。”	“To know how to cultivate but not how to liberate is the same as the dhyāna heavens.”
知道修行，知道不跟妄念跑，但不知道“一切妄念，皆自性通彻境中所起之妙用”，这就叫“知修不知解”。只知道修道，不知道真心是怎么一回事，不认得真心，就“与禅天同”。你这样勤做功夫，即使做到极点，定功颇深，而不识真心，也不过生初禅天、二禅天、三禅天、四禅天而已，还是不出色界。慢说解脱，连无色界也没有到达。	One may know that one should practice and that one should not follow deluded thoughts, yet not know that “all deluded thoughts are wondrous functions arising within the realm of the self-nature’s thorough penetration.” This is called “knowing how to practice but not knowing how to understand.” One knows only how to cultivate the Way, but does not know what the true mind is. If one does not recognize the true mind, one is no different from those in the dhyāna heavens. If you diligently apply yourself in this way, then even if you reach the utmost point and have considerable meditative power, if you do not recognize the true mind, you can be reborn only in the first, second, third, or fourth dhyāna heavens. You still do not leave the form realm. To say nothing of liberation, you do not even reach the formless realm.
“若不具如是解法妙要之修习，虽心能坚住禅定，亦落于上界之禅定。”	“If one does not possess such practice based on the essential points of understanding the Dharma, then even if the mind can remain firmly established in

	dhyāna, one still falls into the dhyāna of the higher realms.”
如果不具如是解法妙要之修习，就是“知修不知解”。虽心能坚住禅定，就是心能够不动，入定很深，经一年、两年、三年，乃至一劫、两劫、千百万劫的时间而不动。	If one lacks practice based on such essential points of understanding the Dharma, this is precisely “knowing how to practice but not knowing how to understand.” “Even if the mind can remain firmly established in dhyāna” means that the mind can remain unmoving and enter deep meditative absorption, staying unmoved for one, two, or three years, or even for one or two kalpas, or for thousands, millions, or billions of kalpas.
“亦落于上界之禅定”，也不过落在四禅天或者四空天的禅定里。这还是色界、无色界的禅定，还在三界里，并非解脱。不认取真心，就不可能出三界，就与外道相同。外道为何不能出三界？因为他不知道真心是怎么一回事。	“One still falls into the dhyāna of the higher realms” means that one merely falls into the dhyāna of the four dhyāna heavens or the four formless heavens. This is still the dhyāna of the form and formless realms, still within the three realms; it is not liberation. Without recognizing the true mind, one cannot leave the three realms and is no different from non-Buddhists. Why can non-Buddhists not leave the three realms? Because they do not know what the true mind is.
外道执着阳神，认为阳神是真实不坏的。阳神就是佛教讲的“意生身”，就是第七意识（意根）所生之身，还是虚假的影子。	Non-Buddhists cling to the yang spirit, considering it truly real and indestructible. The yang spirit is what Buddhism calls the mind-born body: a body produced by the seventh consciousness, the mind faculty. It is still an illusory shadow.
《金刚经》云：“凡所有相，皆是虚妄”，一切有相的东西全是假的，阳神也是假的，不出三界，并不究竟。只有认取真如自性，努力保护它，这样修行，才能成大道。	The Diamond Sūtra says: “All appearances are illusory.” Everything possessing appearance is false; the yang spirit is false as well. It does not leave the three realms and is not ultimate. Only by recognizing the self-nature of suchness and diligently safeguarding it can one, through such practice, accomplish the great Way.
我们再三地讲：大家要保护好真如法体啊！要了了常知，时时无住，绵绵密密地保护它，久久自然证成大道，决定能成就。认取真心，就好像得到了米，再用火来烧，就能成饭。	We have said again and again: everyone must safeguard the Dharma body of suchness well! Maintain clear, ever-present knowing; remain non-abiding at all times; and safeguard it continuously and seamlessly. In time, you will naturally realize the great Way and certainly attain accomplishment. Recognizing the true mind is like obtaining rice: then, by cooking it over a fire, one can make it into a meal.

所谓用火来烧，就是时时保护它，处处不让妄念侵扰，不随妄念跑，心空无住，那么，结果一定成佛，这非常重要。若不这样修，纵然定功很深，入禅定的时间很久，也不能证成大道。	What is meant by cooking it over a fire is safeguarding it at all times, never allowing deluded thoughts to disturb it anywhere, and not following deluded thoughts. When the mind is empty and non-abiding, the result will certainly be Buddhahood. This is extremely important. If one does not practice in this way, then even if one's meditative power is profound and one remains in dhyāna for a long time, one still cannot realize the great Way.
现在很多人喜欢定功：哎哟，这个法师功夫很好，入定一星期了。噢，不、不！那个法师功夫更好，入定三个月了。我们在此要向他大喝一声：不行！那是死定，绝对不能证成大道！真正的禅定，是对境不迷惑，一切时无住。	Many people today are fond of meditative power: "Oh my, this Dharma teacher's practice is excellent—he has been in meditation for a week." "No, no! That Dharma teacher's practice is even better—he has been in meditation for three months." Here we must give him a great shout: "No! That is dead absorption. It can absolutely never realize the great Way!" True dhyāna means not being deluded when encountering circumstances and remaining non-abiding at all times.
坐在那里就定，下座就不定了，那能行吗？不行的。所以，不认取真如法体，盲修瞎练，决定不能成道。一定要认取真心，做功夫保护它，才能成就大道。这是我们学佛的人必须知道的、至关重要的原则问题。	If you are settled while sitting there but unsettled once you leave the meditation cushion, can that work? No, it cannot. Therefore, without recognizing the Dharma body of suchness, blind cultivation and blind practice can never lead to realization of the Way. One must recognize the true mind and apply oneself to safeguarding it in order to accomplish the great Way. This is a crucial principle that we Buddhists must understand.
"如以了知妄念起住为足者，是与下劣狂惑无别。"	"If one takes knowing where deluded thoughts arise and abide as sufficient, one is no different from inferior, deluded people."
有些人做功夫，知道了妄念的起住之处，就满足了。他说："噢，我晓得了。妄念起处、住处我都知道了。妄念从什么地方起呢？妄念从境界起，妄念是境界的反映。妄念住在什么地方？就住在境界上。	Some people apply themselves to practice and, once they know where deluded thoughts arise and abide, are satisfied. They say: "Oh, I understand. I know both where deluded thoughts arise and where they abide. Where do deluded thoughts arise? They arise from circumstances; deluded thoughts are reflections of circumstances. Where do they abide? They abide in circumstances."
"妄念确是从境界起来的，没有境界，就没有妄念。"心本无生因境有"这是毗舍浮佛讲的。可是，境界从	Deluded thoughts indeed arise from circumstances; without circumstances, there are no deluded

何而有呢？假若只知道妄念起住就满足了，“是与下劣狂惑无别”，那就和下劣狂惑没有差别。	thoughts. “The mind is originally unborn; it exists because of circumstances.” This was spoken by Vipaśyin Buddha. Yet from where do circumstances arise? If one is satisfied merely with knowing where deluded thoughts arise and abide, then one “is no different from inferior, deluded people.”
佛法是上妙之法，定而不狂，慧而不惑，下劣狂惑不是佛法。“以了知妄念起住为足者”是最下乘根器。你只知道妄念起住，有什么用？一定要认取真如法体，在法体上用功，时时处处观照保护，才能成道。只知道妄念起住而幻想成道，就像是以沙煮饭，千万劫也不能成饭的。	The Buddhadharma is the supreme and wondrous Dharma: settled without madness, wise without delusion. Inferior, deluded people are not the Buddhadharma. Those who “take knowing where deluded thoughts arise and abide as sufficient” have the lowest capacities. What use is it merely to know where deluded thoughts arise and abide? One must recognize the Dharma body of suchness and apply oneself upon that Dharma body, contemplating and safeguarding it at all times and in all places; only then can one realize the Way. To know only where deluded thoughts arise and abide, while imagining that one will realize the Way, is like cooking rice with sand: even after countless kalpas, it cannot become rice.
“或偏于空性求法身印契等等思量，然遇恶缘时，则所修持不能解除境缚，而反自现过失。”	“Or one may incline exclusively toward emptiness and seek such conceptualizations as the Dharma-body seal of confirmation; yet when adverse conditions arise, one’s cultivation cannot free one from bondage to circumstances, and one instead reveals one’s own faults.”
以了知妄念起住为足者，当然是下等根性的人，因为他着境，以为境是实有。但是“偏于空性”也不行啊！著有当然不对，落空也不对。	Those who take knowing where deluded thoughts arise and abide as sufficient are naturally persons of inferior capacity, for they cling to circumstances and consider them truly existent. Yet it will not do to “incline exclusively toward emptiness” either. Clinging to existence is certainly wrong, but falling into emptiness is wrong as well.
为什么？因为我们的法身是非空非有，即空即有，不是空也不是有，说有不对，说空也不对。“求法身印契”，印是印证，契是契合。求法身印契，就是要求与法身印证契合。你偏空了，与法身不相应，怎么能印证契合法身呢？所以，只能说这是“思量”。法身不落思量，一落思量，便违法身。着空、著有的种种思量，都与法身不相应。	Why? Because our Dharma body is neither empty nor existent; it is emptiness and existence at once. It is not empty, nor is it existent: to call it existent is wrong, and to call it empty is also wrong. In “seeking the Dharma-body seal of confirmation,” seal means verification and confirmation, while correspondence means accord. To seek the Dharma-body seal of confirmation means to seek verification and accord with the Dharma body. If

	you fall into one-sided emptiness, you do not accord with the Dharma body; how can you be verified as corresponding with it? Therefore, this can only be called “conceptualization.” The Dharma body does not fall within conceptualization; once it falls within conceptualization, it violates the Dharma body. All kinds of conceptualization that cling to emptiness or existence fail to accord with the Dharma body.
“然遇恶缘时，则所修持不能解除境缚，而反自现过失”。这些偏空的人，遇到恶缘、逆缘的时候，他所做的功夫，不能解除这些境界的束缚，就被这些境界捆住了。	“Yet when adverse conditions arise, one’s cultivation cannot free one from bondage to circumstances, and one instead reveals one’s own faults.” When these people who incline toward emptiness encounter adverse or unfavorable conditions, the practice they have undertaken cannot free them from the bondage of those circumstances, and they become bound by them instead.
他的“空”只是思量，遇到事情就空不了啦！他的“空”是有个空在，这岂不成“有”了吗？从前，上海浦东有一位大老，他说：“你们说空、空，怎么还有山河大地、男女老少？”他把“空”理解为“什么都没有”了，这和我们理解的空不相同。	Their “emptiness” is merely conceptualization; when something happens, they can no longer empty it. Their “emptiness” contains an emptiness as something existent—does this not become “existence”? In the past, there was an elderly gentleman in Pudong, Shanghai, who said: “You speak of emptiness, emptiness—then why are there still mountains and rivers, the earth, men and women, young and old?” He understood “emptiness” to mean “there is nothing at all,” which differs from our understanding of emptiness.
我们讲空，是空其相，不要住在相上，以不可得为空。“凡所有相，皆是虚妄”，只是不要着相，相还是有的，没有相怎么起妙用啊？这房子没有，我们怎么避风雨？这凳子没有，我们怎么安坐？“因缘所生法，我说即是空”，无自体、无自性为空，并不是没有相。	When we speak of emptiness, we mean emptying appearances: do not abide in appearances, but take them as unobtainable. “All appearances are illusory” means only that one should not cling to appearances; appearances still exist. Without appearances, how could wondrous functioning arise? If this house did not exist, how could we shelter from wind and rain? If this stool did not exist, how could we sit securely? “All dharmas arising from causes and conditions, I say, are emptiness.” To lack an inherent entity and self-nature is what is meant by emptiness; it does not mean that appearances do not exist.

思量“空”不顶用，遇到境界就空不了了。我们的自性是非空非有，即空即有，有就是空，空就是有。“有”之当体就不可得，这才是真空。执着偏空，而不认自性，就没有力量，就透不过境界。	Conceptualizing “emptiness” is of no use; when circumstances arise, one can no longer empty them. Our self-nature is neither empty nor existent; it is emptiness and existence at once. Existence is emptiness, and emptiness is existence. The very substance of “existence” is unobtainable: this alone is true emptiness. If one clings to one-sided emptiness and does not recognize the self-nature, one has no strength and cannot penetrate circumstances.
若认识自性，种种境界不过是自性的妙用。就像镜中之影、水上之波。认得镜子识得水，就不会被影子和波浪所迷惑，一切境界自然很容易空掉。若不识自性，那就空不掉了。我们第一要认识真如法体，这是最最重要的。所以，明心见性是根本，不论你修什么宗，都以明心见性为本，不明心见性是不行的。	If one recognizes the self-nature, all kinds of circumstances are merely its wondrous functioning. They are like images in a mirror and waves upon water. Once one recognizes the mirror and knows the water, one will not be deluded by images and waves, and all circumstances will naturally be easy to empty. If one does not recognize the self-nature, one cannot empty them. First and foremost, we must recognize the Dharma body of suchness. This is of the utmost importance. Therefore, realizing the mind and seeing one’s true nature is fundamental. Whatever school you practice, you must take realizing the mind and seeing one’s true nature as the basis. Without realizing the mind and seeing one’s true nature, it will not do.
只是理解妄念起住，或者偏空，而不认识自性，遇到恶缘时，则所修持的功力解除不了境界的束缚，“而反自现过失”。凡夫不认识什么是真空，在恶逆境界显现而受阻碍时，就疑虑重重，因而毁谤佛法。	If one merely understands where deluded thoughts arise and abide, or inclines toward one-sided emptiness without recognizing the self-nature, then, when adverse conditions arise, the power of one’s practice cannot free one from the bondage of circumstances, “and one instead reveals one’s own faults.” Ordinary beings do not recognize true emptiness. When adverse circumstances appear and obstruct them, they are filled with doubts and therefore slander the Buddhadharma.
他说：“这个应该是空的嘛！怎么空不了？还是有啊！那么，佛法说空是说错了。	They say: “This should be empty—so why can it not be emptied? It still exists! Then the Buddhadharma must be wrong in speaking of emptiness.”
”四空天的天人就是这样，他修到了空定，空定的劫数一到，他就出定了，见到外面的境界就起了怀疑：“咦，说是空的，怎么还是有啊！佛说法骗人，是骗子、骗子。”他还是着相，着相就造业，造业就受报。	This is how celestial beings in the four formless heavens are. They cultivate emptiness absorption, but when the kalpas of that absorption come to an end, they emerge from it. Seeing external circumstances, they give rise to doubt: “Eh? They

	are said to be empty, so why do they still exist? The Buddha's teaching deceives people—the Buddha is a fraud, a fraud." They still cling to appearances. Clinging to appearances creates karma; creating karma brings retribution.
反过来毁谤佛法，就下地狱了。这就是“而反自现过失”。所以，我们要认识佛法的真谛，晓得佛性是怎么一回事，这是最重要的。佛性是非空非有，即空即有，亦空亦有。你要是着空落空，不认识本性去修，是修不成功的。其结果是造恶业，反而自己出现过失。	When they in turn slander the Buddhadharma, they fall into hell. This is what is meant by "one instead reveals one's own faults." Therefore, we must recognize the true meaning of the Buddhadharma and understand what Buddha-nature is. This is most important. Buddha-nature is neither empty nor existent; it is emptiness and existence at once, both empty and existent. If you cling to emptiness and fall into emptiness, practicing without recognizing your original nature, you cannot succeed in practice. The result is that you create unwholesome karma and bring forth faults in yourself instead.
五、随妄本净	V. Originally Pure Amid Delusion
“起灭、自灭、定灭，皆是妄念自灭，随妄本净。”	"Arising-and-ceasing extinction, spontaneous extinction, and extinction through concentration are all the spontaneous extinction of deluded thoughts; amid delusion, the original nature is pure."
妄念能生起，就能灭掉。灭掉的形式有三种：“起灭、自灭、定灭”。起灭：后一个妄念生起，就灭掉了前一个妄念；自灭：妄念自己灭掉了；定灭：做功夫入定，将妄念消灭。	Since deluded thoughts can arise, they can also cease. There are three forms of cessation: arising-and-ceasing extinction, spontaneous extinction, and extinction through concentration. In arising-and-ceasing extinction, a later deluded thought arises and extinguishes the preceding one. In spontaneous extinction, a deluded thought extinguishes itself. In extinction through concentration, one applies oneself and enters samādhi, thereby eliminating deluded thoughts.
这几种妄念消灭的方式，有快慢之不同，有力量大小之差别。不论用什么办法消灭它，都是妄念自己消灭了，所以“皆是妄念自灭”。其实，妄念本身是虚妄不可得的，也没有什么灭不灭，不住着它，便视之为灭。	These ways in which deluded thoughts are eliminated differ in speed and in the strength involved. Whatever method is used to eliminate them, deluded thoughts eliminate themselves; therefore, "all are the spontaneous extinction of deluded thoughts." In truth, deluded thoughts themselves are illusory and unobtainable; there is not really anything that is extinguished or not

	extinguished. When one does not abide in them, they are regarded as extinguished.
妄念灭后，就“随妄本净”了，随着妄念的消灭，就是本来清净的真如法身了。经云：“息下狂心，即是菩提”。妄心是怎么起的？“心本无生因境有”（毗舍浮佛明言），妄心是因境而有的，没有外境就没有妄心。	Once deluded thoughts have ceased, “amid delusion, the original nature is pure”: with the cessation of deluded thoughts, there is the originally pure Dharma body of suchness. A sūtra says: “Cease the mad mind, and that itself is bodhi.” How does the deluded mind arise? “The mind is originally unborn; it exists because of circumstances”—as Vipaśyin Buddha clearly stated. The deluded mind exists because of circumstances; without external circumstances, there is no deluded mind.
但是，境同心一样虚幻不可得，“心不自心，因境故心；境不自境，因心故境。”心与境相对而生，离一即无。所以先师骧陆公云：“境亦不有，同属幻影”。	Yet circumstances, like the mind, are illusory and unobtainable. “The mind is not mind by itself; because of circumstances, it is mind. Circumstances are not circumstances by themselves; because of mind, they are circumstances.” Mind and circumstances arise in mutual opposition; apart from either one, the other does not exist. Therefore, our late teacher, Mr. Xianglu, said: “Circumstances too do not truly exist; they likewise are illusory shadows.”
只要你了知一切外境，都如梦幻空花，无有实体，不去攀缘，不生妄念，那就神宁智清，灵光独耀，真心明净，如镜照物，无取无舍，无爱无憎，了了分明而一念不生，一念不生而了了分明，当下就亲证真如法身，无需于息心之外更做什么笨拙的功夫了。	So long as you understand that all external objects are like dreams, illusions, and flowers in empty space, without any substantial reality; do not cling to conditions or give rise to deluded thoughts; then the spirit is tranquil and wisdom clear, intrinsic luminosity shines alone, and the true mind is bright and pure. Like a mirror reflecting objects, it neither grasps nor rejects, neither loves nor hates. It is distinctly clear, yet not a single thought arises; not a single thought arises, yet it is distinctly clear. At that very moment, you directly realize the suchness dharmakāya, without needing to undertake any further clumsy practice beyond quieting the mind.
你若真正认识真如法身，妄念就是真如法身的妙用，妄也就是净了。就像认识到波浪本身就是水，不着波浪相，那就不必等波浪平息，波浪当体就是水了。这是“随妄本净”的深刻含义。	If you truly recognize the suchness dharmakāya, then deluded thoughts are the wondrous functioning of the suchness dharmakāya, and delusion itself becomes purity. It is like recognizing that waves are water itself: if you do not cling to the appearance of waves, there is no need to wait for them to subside, for the waves themselves are

	water. This is the profound meaning of “intrinsically pure amid delusion.”
这里所讲的中心，就是要认识妄念，不要怕妄念。妄念就是真心的妙用。只要不跟它跑，就能把它斩断，随妄本净。随着妄念的起灭，就是根本清净的真如法身。真如法身本自清净，不因为有妄念，真如法身就不清净了。只要不跟妄念跑，不被它所左右，时时照顾真如法身，绵绵密密地保护，久久必然能够证成大道，证成佛果。	The central point being taught here is to recognize deluded thoughts and not fear them. Deluded thoughts are the wondrous functioning of the true mind. So long as you do not follow them, you can cut them off; they are intrinsically pure amid delusion. As deluded thoughts arise and cease, there is the fundamentally pure suchness dharmakāya. The suchness dharmakāya is originally pure; it does not become impure because deluded thoughts arise. So long as you do not follow deluded thoughts or allow them to sway you, and constantly attend to the suchness dharmakāya, protecting it continuously and seamlessly, you will inevitably realize the great Way and attain Buddhahood in time.
“此灭解相，即自解脱现量唯一之要。”	“This dissolution of mistaken understanding is the sole essential point of the direct realization of self-liberation.”
前面讲过随妄本净。妄从何而起？妄是随境而有的。假若没有境界，就不会有妄念。虽然跟着妄境起妄念，但是我们的真心，并不被污染，还是清净的。	Earlier, we spoke of being intrinsically pure amid delusion. From where does delusion arise? Delusion arises in dependence on objects. If there were no objects, there would be no deluded thoughts. Although deluded thoughts arise in response to deluded objects, our true mind is not defiled by them; it remains pure.
我们曾以珍珠为喻，比如珍珠被污泥包裹了，珍珠本身还是清净光明的，并不因为被污泥包裹，珍珠就变污黑了。把污泥去掉之后，珍珠还是光明依旧。所以，只须认取真心，不必害怕妄念。	We have used a pearl as an analogy. For example, though a pearl is wrapped in mud, the pearl itself remains pure and luminous; it does not become dirty and black merely because it is wrapped in mud. Once the mud is removed, the pearl remains as luminous as ever. Therefore, one need only recognize the true mind and need not fear deluded thoughts.
息灭了对妄念的不正确认识，解开了怕妄念的心结，从而认取真心，谓之灭解相。“此灭解相，即自解脱现量唯一之要。”现量就是和盘托出，不加分别，如镜照物。	To extinguish an incorrect understanding of deluded thoughts, untie the inner knot of fearing them, and thereby recognize the true mind is called “dissolving mistaken understanding.” “This dissolution of mistaken understanding is the sole essential point of the direct realization of self-liberation.” Direct realization means being wholly

	revealed, without discrimination, like a mirror reflecting objects.
照到圆物，就现圆相；照到方物，就现方相；照万两黄金，镜子不喜；照一泡大粪，镜子不恼。这就是现量。现量是随着客观事物的形象而显现，一点也不加妄心分别。如果分别这个好、那个坏；这个长，那个短；这个美，那个丑。便是比量。	When it reflects a round object, a round image appears; when it reflects a square object, a square image appears. When it reflects ten thousand taels of gold, the mirror does not rejoice; when it reflects a heap of excrement, the mirror does not grow angry. This is direct realization. Direct realization manifests in accordance with the forms of objective things, without adding the least deluded discrimination. If one discriminates, “This is good and that is bad; this is long and that is short; this is beautiful and that is ugly,” that is inferential cognition.
我们修解脱道，转第八识为大圆镜智，朗照十方，森罗万象都在我们真心里显现，丝毫不加爱憎取舍，这就是“解脱现量”。虽以镜子作喻，但也并不全似镜子。根据客观情况显形，这像镜子。	In cultivating the path of liberation, we transform the eighth consciousness into great perfect mirror wisdom, illuminating the ten directions in radiant clarity. The myriad forms and appearances all manifest within our true mind, without the slightest love, hatred, grasping, or rejection. This is the “direct realization of liberation.” Although a mirror is used as an analogy, it is not entirely like a mirror. Manifesting forms according to objective circumstances is like a mirror.
然而，镜子没有分辨力，没有知觉性。我们有知觉性，知道是非、长短、得失，只是没有爱憎、取舍。恰如经所云：“善能分别诸法相，于第一义而不动。”虽分别而不到心里去，即是现量而比量。	Yet a mirror has no discriminating capacity and no awareness. We have awareness: we know right and wrong, long and short, gain and loss, but have no love, hatred, grasping, or rejection. Just as the sūtra says: “Skillfully distinguish the characteristics of all dharmas, yet remain unmoved in the ultimate truth.” Though one discriminates, it does not enter the mind. This is direct realization together with inferential cognition.
假如只有现量，那我们就成痴子、呆子了，连是非、好坏、长短也不知道，那怎么行啊？作功夫要活泼泼的，就是我们时时以现量真心，作比量之用。	If there were only direct realization, we would become fools and dullards, unable even to distinguish right from wrong, good from bad, or long from short. How could that do? Practice must be lively and vital: we constantly employ the true mind of direct realization for the function of inferential cognition.
比量就是所谓妄念了，因此我们要懂得佛在《圆觉经》里说的“于诸妄心亦不息灭”这个道理。用着它时就用它，能用它便是妙用。这就是“灭解相”的深刻含义。	Inferential cognition is what is called deluded thought. Therefore, we must understand the principle stated by the Buddha in the Sūtra of

此灭解相，就是解脱现量，就是“唯一之要”，这是唯一重要的。	Perfect Enlightenment: “yet, with regard to deluded mind, do not seek to extinguish it.” Use it when it is needed; being able to use it is wondrous functioning. This is the profound meaning of “dissolving mistaken understanding.” This dissolution of mistaken understanding is the direct realization of liberation; it is the “sole essential point,” the one thing of supreme importance.
认取真心，最为重要。真心在哪里？真心就在每个人面前放光。	Recognizing the true mind is of the utmost importance. Where is the true mind? The true mind shines before every person.
光明在哪里？东西我看到，声音我听到，香臭我闻到，种种境界我知道，这就是光明啊！有的人一味消灭妄念，但在妄念灭了之后，真心朗然现前时，他却不认取真心，而是继续作息念的功夫。	Where is this luminosity? I see things, hear sounds, smell fragrances and odors, and know all kinds of circumstances—this is luminosity! Some people single-mindedly try to eliminate deluded thoughts. But after their deluded thoughts have ceased and the true mind appears before them in radiant clarity, they fail to recognize it and instead continue practicing the cessation of thought.
这样作功夫，久久就死掉了，不得活泼泼的妙用，因为他不认取真心。我们前面讲过，只息妄念而不知本体，是没有用处的。要在妄念息处，识得本体，这才是唯一重要的事。	If they practice in this way for a long time, they become deadened and cannot attain lively, vital wondrous functioning, because they do not recognize the true mind. As we said earlier, merely quieting deluded thoughts without knowing the fundamental essence is useless. One must recognize the fundamental essence at the point where deluded thoughts cease. This alone is of supreme importance.
“亦即自性大圆满殊胜法门不共之要妙。”	“It is also the distinctive essential marvel of the unsurpassed Dharma gate of Great Perfection of intrinsic nature.”
大圆满有具体的法可修，但这里说的是“自性大圆满”，自性本来就是圆满无缺的，本来就满虚空遍法界，虚空有多大，它就有多大，十方世界、一切众生都在自性中圆。	Great Perfection has specific practices that can be cultivated, but what is discussed here is the “Great Perfection of intrinsic nature.” Intrinsic nature is originally complete and without lack. It originally fills empty space and pervades the dharma realm: however vast empty space is, so vast it is; the worlds of the ten directions and all sentient beings are complete within intrinsic nature.
无论是净土宗、密宗、禅宗、法相宗、天台宗、华严宗等等，都离不开这个妙明真心。“无不从此法界流，无不归还此法界。”此法界，就是一真法界、妙明真心。	Whether it is the Pure Land school, Esoteric Buddhism, the Chan school, the Dharma Characteristics School, the Tiantai school, the

	Huayan school, or any other, none can be apart from this wondrously luminous true mind. “Nothing does not flow forth from this dharma realm, and nothing does not return to this dharma realm.” This dharma realm is the One True Dharma Realm, the wondrously luminous true mind.
恒河大手印是直入“自性大圆满”的“殊胜法门”，殊者特别，胜者优胜，这是特别优胜的法，别的法不能比，与别的法“不共”。共者共同，不共就是不相同。这是密宗最高一乘的法，密宗里其他乘都不这样讲。	The Great Mahāmudrā of the Ganges is a “supreme Dharma gate” that directly enters the “Great Perfection of intrinsic nature.” Supreme means exceptional, and victorious means excellent: this is an exceptionally excellent teaching, incomparable with other teachings and “distinctive” from them. Common means shared; not shared means different. This is the highest vehicle of Esoteric Buddhism; the other vehicles within Esoteric Buddhism do not teach in this way.
最高的密法和禅宗是一个鼻孔出气。净土宗就不这样讲，净土宗强调一心念佛，往生西方极乐世界。	The highest Esoteric Dharma and the Chan school speak with one voice. The Pure Land school does not teach in this way; it emphasizes one-pointed Buddha-recitation and rebirth in the Western Land of Ultimate Bliss.
到了西方极乐世界之后，在佛菩萨身边继续修行，证到不退转地——阿　跋致，这里面自有妙处，最后仍是会归一真法界，在这里就不多讲了。任何法门都有自己的妙处，都有自己的应化之机，最后都要会归一真法界。	After reaching the Western Land of Ultimate Bliss, one continues to cultivate beside the Buddhas and bodhisattvas, attaining the stage of non-retrogression—avaivartika. There are subtleties within this, but ultimately one still returns to the One True Dharma Realm, so we will not elaborate here. Every dharma gate has its own wonders and its own capacities to which it responds; ultimately, all return to the One True Dharma Realm.
而恒河大手印则是直接契入，不绕弯子，与其他修法都不相同，也就是“自性大圆满殊胜法门不共之要妙”。要就是要点，妙就是微妙。不共之要妙，就是不同于其他法门的、独具的要点，独具的妙处。	The Great Mahāmudrā of the Ganges enters directly, without detours, and differs from all other practices. This is precisely “the distinctive essential marvel of the unsurpassed Dharma gate of Great Perfection of intrinsic nature.” Essential means the key point, and marvel means subtle wonder. Its distinctive essential marvel is its unique key point and unique wonder, unlike those of other dharma gates.
“具此要妙，无论所生是何烦恼妄念，皆显为法身。”	“Possessing this essential marvel, whatever afflictions or deluded thoughts arise all manifest as the dharmakāya.”

具此要妙，就是认识真心的妙用。具此要妙之后，“无论所生是何烦恼妄念，皆显为法身。”随便什么烦恼，如病痛、失恋、事业失败等等，也就是烦恼丛生、妄念纷扰时，全都显现为法身。	To possess this essential marvel is to recognize the wondrous functioning of the true mind. After possessing it, “whatever afflictions or deluded thoughts arise all manifest as the dharmakāya.” Whatever afflictions may arise—illness, the loss of a romantic relationship, career failure, and so forth—when afflictions proliferate and deluded thoughts swirl, they all manifest as the dharmakāya.
因为“妄念与烦恼，皆法身本觉智慧相。”就像没有水就没有波浪一样，若无真心，哪有烦恼妄念呢？烦恼妄念兴起的时候，也就是法身的显现。大家要晓得，这句话是非常重要的。	For “deluded thoughts and afflictions are all aspects of the dharmakāya’s innate awakened wisdom.” Just as there can be no waves without water, how could there be afflictions and deluded thoughts without the true mind? When afflictions and deluded thoughts arise, that itself is the manifestation of the dharmakāya. Everyone should understand that this statement is extremely important.
在烦恼丛生、妄念纷扰的时候，马上认识到这是法身的妙用，烦恼妄念当下就会瓦解冰消。认识法身之后，就不跟妄念跑了；不认识法身，就会跟着妄念跑，烦恼无穷，乃至要自杀了。现在有些失恋的人，烦恼痛苦得不得了，要自杀，活不下去了。他不认识法身，不晓得烦恼妄念都是真心的妙用啊！	When afflictions proliferate and deluded thoughts swirl, immediately recognize that this is the wondrous functioning of the dharmakāya, and the afflictions and deluded thoughts will at once disintegrate and melt away. Once you recognize the dharmakāya, you no longer follow deluded thoughts. If you do not recognize the dharmakāya, you follow deluded thoughts, and your afflictions become endless, even to the point of wanting to commit suicide. Nowadays, some people whose love affairs have failed are so afflicted and miserable that they want to kill themselves and cannot go on living. They do not recognize the dharmakāya; they do not know that afflictions and deluded thoughts are all the wondrous functioning of the true mind!
《观世音菩萨普门品》说：“若有持是观世音菩萨名者，设入大火，火不能烧，由是菩萨威神力故；若为大水所漂，称其名号，即得浅处。	The Universal Gateway Chapter of Avalokiteśvara Bodhisattva says: “If there are those who uphold the name of Avalokiteśvara Bodhisattva, even should they enter a great fire, the fire cannot burn them, through the majestic spiritual power of this bodhisattva. If they are carried away by great waters and invoke his name, they will immediately find shallow ground.”
”不管你烦恼之火有多大，妄念之浪有多高，只要一回光返照，称念“南无观世音菩萨”，噢！原来这是真心	No matter how great the fire of your afflictions or how high the waves of your deluded thoughts, so

的妙用啊！那些烦恼、妄念马上就息下来了，这就是诀窍，最重要的诀窍。	long as you turn the light inward and recite, “Namo Avalokiteśvara Bodhisattva,” then—ah!—you recognize that this is the wondrous functioning of the true mind. Those afflictions and deluded thoughts immediately subside. This is the key, the most important key.
有不少人学佛多年就是不知道这个诀窍，他不认识真心，不知道真心在哪里。他找不到，怎么办？就到西方极乐世界去找，那何止万里之遥啊！其实真心就在你面前放光。大手印就是好，直接了当地告诉我们真心是什么。	Many people study Buddhism for years without knowing this key. They do not recognize the true mind and do not know where it is. Unable to find it, what do they do? They go looking for it in the Western Land of Ultimate Bliss—what an immense distance that is! In fact, the true mind shines right before you. The Great Mahāmudrā is excellent because it tells us directly and plainly what the true mind is.
诸位有福报，机缘成熟，才能听到这个大法。我们听了这个大法之后，不要辜负自己，要时时保护真心，晓得妄念起处就是真心的妙用，从妄念上认取真心。这样做功夫，一年，两年，三、五年，还不成道吗？绝对成功。	You are blessed and have mature conditions, and therefore can hear this great Dharma. Having heard this great Dharma, do not fail yourselves. Constantly protect the true mind, knowing that wherever deluded thoughts arise is the wondrous functioning of the true mind, and recognize the true mind through deluded thoughts. If you practice in this way for one year, two years, or three to five years, how could you fail to realize the Way? You will certainly succeed.
上次讲过，我师父（王骧陆上师）说：“做功夫不要二三年，一年半就成功，若不成功，你来问我。”我们总是不肯做功夫，老是跟着习气跑，那怎么能成功呢？	Last time I mentioned that my teacher, Master Wang Xianglu, said: “Practice need not take two or three years. You will succeed in a year and a half; if you do not succeed, come and ask me.” Yet we are always unwilling to practice, constantly following our habitual tendencies. How can we succeed that way?
“妄念尽为智慧，逆缘成为助伴，烦恼成为道行。”	“Deluded thoughts all become wisdom; adverse conditions become aids; afflictions become the path of practice.”

若具此“自性大圆满殊胜法门不共之要妙”，则“妄念尽为智慧”，正当妄念纷飞、烦恼丛生之时，凛然一转：噢！这是法身的妙用！能这么一转，就是大智慧。	If one possesses this “distinctive essential marvel of the unsurpassed Dharma gate of Great Perfection of intrinsic nature,” then “deluded thoughts all become wisdom.” At the very time when deluded thoughts fly about and afflictions proliferate, make a resolute turn: “Ah! This is the wondrous functioning of the dharmakāya!” Being able to turn in this way is great wisdom.
对境现量而比量，不着境、不粘境、不住境，并非不知好丑、不知是非，这就是智慧。如果分别之后就要取舍，住境粘心，跟着境界跑，难过得要死，被困住了，这就是妄念。其实妄念就是智慧，关键在于你知不知道。	To encounter circumstances with direct realization and employ inferential cognition, without clinging to, adhering to, or abiding in circumstances, does not mean being unable to distinguish beauty from ugliness or right from wrong. This is wisdom. If, after making distinctions, you grasp or reject, abide in circumstances and let them cling to your mind, and follow circumstances until you are miserable beyond endurance and trapped, that is deluded thought. In truth, deluded thought is wisdom; the key is whether you know this.
所以“于诸妄心也不息灭。”若真如法身作主，妄念就成为仆人、佣人。主人指挥佣人做事，便是“成所作智”。真心作主，前五识（眼耳鼻舌身）就转化为成所作智。真心指挥它们，你给我看看是什么东西，你给我听听是什么声音，你给我闻闻是香是臭，你给我尝尝是酸是甜……，见闻觉知都化为真心的妙用——妄念尽为智慧。	Thus, “with regard to all deluded thoughts, do not seek to extinguish them.” If the dharmakāya of suchness is the master, deluded thoughts become servants or attendants. When the master directs the servants to do things, this is the wisdom of accomplishing what needs to be done. When the true mind is the master, the first five consciousnesses—eye, ear, nose, tongue, and body—are transformed into the wisdom of accomplishing what needs to be done. The true mind directs them: “Look and see what this is for me; listen and hear what sound this is for me; smell and tell me whether it is fragrant or foul; taste and tell me whether it is sour or sweet. . . .” Seeing, hearing, awareness, and knowing are all transformed into the wondrous functioning of the true mind—deluded thoughts are wholly turned into wisdom.
“逆缘成为助伴”。大家都喜欢西方极乐世界，西方极乐世界处处是顺缘，没有不如人意处。黄金为地、七宝池、八功德水、水鸟树林、风声鸟语，皆是法音宣流，都是好的，没有冤家对头。	“Adverse conditions become supportive companions.” Everyone likes the Western Pure Land. Everywhere in the Western Pure Land, conditions are favorable; nothing is unsatisfactory. The ground is gold; there are pools of the seven treasures, water of the eight virtues, water birds and groves of trees, and the sounds of wind and

	birds—all proclaim the Dharma. Everything is good, and there are no enemies or adversaries.
不像我们这个五浊恶世，烦恼冤家多得不得了。	It is unlike this Sahā world of the five turbidities, where afflictions and adversaries are innumerable.
比如工作中有很多不如意处，这个人踩你一脚，那个人踢你一腿；家庭里也颇不顺心，你这样想她偏那样想，你这样做她偏那样做，家庭也充满吵闹纠纷！但是，你要晓得，这些逆缘是帮助你成道的伴侣，叫你警惕，不要住境。	For example, there are many unsatisfactory things at work: one person steps on your foot, another kicks your leg. Family life may also be far from agreeable: you think one way, while she insists on another; you do something one way, while she does it another. The home is likewise full of quarrels and disputes. But you should understand that these adverse conditions are companions that help you realize the Way. They keep you alert and prevent you from abiding in circumstances.
你晓得这些逆缘是苦，就产生出离心：唉呀！这个世界这么苦啊，赶快出苦吧！怎么出苦呢？认识真心，不跟境界跑，不然，你粘在这个世界上舍不得走，认为这个世界真适意、真舒服，就不学佛，不修法，那你不能成道了。	When you know that these adverse conditions are suffering, the wish for liberation arises: “Oh, this world is so painful! Quickly, I must escape suffering!” How does one escape suffering? By recognizing the true mind and not running after circumstances. Otherwise, you become attached to this world and are reluctant to leave it. Thinking it truly pleasant and comfortable, you will neither study Buddhism nor practice the Dharma, and then you cannot realize the Way.
我从前遇到一个法国华侨，他钞票很多，他家的仓库与铁路连接着，火车可以开进去。他也信佛法大做好事，回国探亲时总是到庙里布施。我对他讲：“你信佛法，又肯布施，自己要是修持佛法就更好了。	I once met an overseas Chinese Frenchman who had a great deal of money. His warehouse was connected to the railway, so trains could enter it. He also believed in the Buddhadharma and did many good deeds. Whenever he returned to China to visit relatives, he would make offerings at temples. I said to him, “You believe in the Buddhadharma and are willing to give. It would be even better if you yourself cultivated and practiced the Buddhadharma.”
光做好事、布施，是修善、修福，不能成道。你还要修慧，要福慧双修才能成道。所以你还须要修学佛法。”他说：“不要、不要，我太舒服太快乐了，我不需要吃苦修行。”他沉溺于福报，满足于现状，不想修行了。人尚如此，况天人乎？	“Simply doing good deeds and giving is the cultivation of goodness and blessings; it cannot enable you to realize the Way. You must also cultivate wisdom. Only by cultivating both blessings and wisdom can you realize the Way. Therefore, you still need to study and practice the Buddhadharma.” He said, “No, no. I am too comfortable and happy. I do not need to undergo hardship in practice.” He was immersed in his

	blessings, content with his present circumstances, and no longer wished to practice. If people are like this, how much more so are devas?
若遇到种种逆缘，吃尽了苦头，觉得很痛苦，那就要发大心出苦了。要出苦，怎么办？赶快修学佛法，所以说“逆缘成为助伴”。	If one encounters all kinds of adverse conditions, suffers every hardship, and feels great pain, then one should arouse a great resolve to escape suffering. How does one escape suffering? Quickly study and practice the Buddhadharma. Thus it is said, “Adverse conditions become supportive companions.”
逆缘帮助你在境上磨练，看你的心还住境不住境？你若真的心空，就无所谓顺逆，无所谓跟着跑不跑。普贤菩萨十大愿王里就有“恒顺众生”这一愿。恒顺众生，就是常常跟着众生跑。	Adverse conditions help you temper yourself amid circumstances, testing whether your mind still abides in them. If your mind is truly empty, there is no such thing as favorable or adverse, nor any question of following along or not following along. Among Samantabhadra Bodhisattva’s Ten Great Vows is the vow to “constantly accord with sentient beings.” To constantly accord with sentient beings is to go along with them at all times.
你喜欢吃辣的，好！我跟着你吃辣的；你喜欢吃甜的，好！我跟着你吃甜的；你想打球，好！我陪着你打球；你想跳舞，好！我陪着你跳舞；你要信耶稣教，好！我随着你信耶稣教。一切都无所谓。	You like spicy food? Fine—I will eat spicy food with you. You like sweets? Fine—I will eat sweets with you. You want to play ball? Fine—I will play ball with you. You want to dance? Fine—I will dance with you. You want to believe in Christianity? Fine—I will believe in Christianity with you. Nothing matters in itself.
为什么？磨练真心嘛！我空无所得，一切都是真心的妙用。我跟你跑也是妙用，以便摄受你，这叫做“同事摄”。菩萨行四摄法，其中就有“同事摄”。	Why? It tempers the true mind. I am empty and obtain nothing; everything is the wondrous functioning of the true mind. Going along with you is also wondrous functioning, so that I may embrace and guide you. This is called embracing others by sharing their activities. Among the bodhisattva’s four means of embracing others is embracing others by sharing their activities.
有很多修道人不愿生西方极乐世界，为什么呢？因为西方极乐世界是顺缘，成道所需的时间太长。西方极乐世界的一天，等于我们这里一个大劫。一个大劫多少天？多得难以算计。	Many practitioners do not wish to be reborn in the Western Pure Land. Why? Because the Western Pure Land offers favorable conditions, and it takes too long to realize the Way there. One day in the Western Pure Land is equivalent to one great kalpa here. How many days are there in a great kalpa? Too many to calculate.

一个大劫有四个中劫，一个中劫有二十个小劫，每个小劫有多长时间呢？假如人的寿命有八万四千岁，过一百年减一岁，减到寿命十岁时，过一百年又增加一岁，再增加到八万四千岁。这一增一减，就是一个小劫的时间。	One great kalpa comprises four medium kalpas, and one medium kalpa comprises twenty small kalpas. How long is each small kalpa? Suppose that human life spans are eighty-four thousand years. Every hundred years, the life span decreases by one year, until it reaches ten years. Then, every hundred years, it increases by one year, until it again reaches eighty-four thousand years. This increase and decrease constitutes the duration of one small kalpa.
八十个这样的小劫是一个大劫。这是多少天？西方极乐世界的一天等于我们这里这么长的时间。	Eighty such small kalpas make one great kalpa. How many days is that? One day in the Western Pure Land is equivalent to such an immense span of time here.
再加上那边是顺缘，事事都随你的心，你要怎么就怎么，你要住什么样的房子就有什么样的房子，穿什么衣服都有，用什么东西都有，所以习气不容易断尽，成道所需的时间就长。	Moreover, conditions there are favorable, and everything accords with your mind. Whatever you want is what you get: whatever kind of house you wish to live in, such a house is available; whatever clothes or things you wish to use, they are all available. Therefore, habitual tendencies are not easily eliminated, and realizing the Way takes a long time.
因此，很多发大心的菩萨说，你们去西方极乐世界，我就在娑婆世界磨练真心，在逆缘当中磨。这是大心菩萨精神，难能可贵啊！“丈夫自有冲天志，不向梵天净土行。”不到大梵天和净土去，这才是大丈夫气概。	Therefore, many bodhisattvas of great resolve say, “You go to the Western Pure Land; I will temper the true mind in the Sahā world, amid adverse conditions.” This is the spirit of a bodhisattva of great resolve—rare indeed and worthy of esteem! “A true hero has aspirations that soar to heaven; he does not proceed to Brahmā Heaven or a pure land.” Not going to Mahābrahmā Heaven or the Pure Land—this is the bearing of a true hero.
如果你真具大丈夫气概，就要经得起磨练。若经不起磨练，被魔王摄了去，做了魔子魔孙，那就完了。你如果经不起磨练的话，那还是到西方极乐世界去，那里比这里安稳得多。所以，法无定法，要看各人的气魄和各人的根基，没有一成不变的。我们现在修法作功夫，遇到逆境时，不要灰心，这是帮助你成道的助伴。	If you truly possess the bearing of a great hero, you must be able to withstand tempering. If you cannot withstand it and are drawn in by Māra, becoming one of Māra’s offspring, then all is lost. If you cannot endure such tempering, it is better to go to the Western Pure Land, where conditions are far more secure than here. Therefore, there is no fixed Dharma; it depends on each person’s courage and capacity, and nothing is immutable. As we now practice the Dharma and cultivate, when we encounter adverse circumstances, do not lose

	heart. They are supportive companions that help you realize the Way.
我有个师兄弟，其妻信耶稣教，拉他到耶稣教堂。他说：“好、好，我陪你去。”听牧师讲完道之后，他对她说：“我陪你听牧师讲道，你也陪我去寺里，听听佛教大善知识讲佛法吧。”她说：“不去、不去，那是魔王。	I have a Dharma brother whose wife believed in Christianity and took him to a church. He said, “Fine, fine, I will go with you.” After hearing the pastor’s sermon, he said to her, “I accompanied you to hear the pastor preach. You should also accompany me to a temple to hear a great Buddhist teacher expound the Buddhadharma.” She said, “No, no. That is the demon king.”
你也不许去，咱们回家。”他也就随着回家了。看起来这是逆缘，但是，他不怕。你磨不倒我，我随顺你，我心空空的，逍遥自在得很。所以，他们夫妻关系很好。	“You must not go either. Let us go home.” So he went home with her. It may seem that this was an adverse condition, but he was not afraid. “You cannot wear me down. I accord with you; my mind is empty, and I am thoroughly carefree and at ease.” Thus, their marital relationship was very good.
她问：“你说我是魔王吗？”他答：“不，我说你很好，你是大菩萨。”她说：“我不是大菩萨，我是天主、上帝。”他马上回答：“好、好！是天主、上帝。	She asked, “Are you saying that I am the demon king?” He replied, “No, I say that you are very good; you are a great bodhisattva.” She said, “I am not a great bodhisattva. I am the Lord God.” He immediately replied, “Fine, fine! You are the Lord God.”
”这都是助伴，磨练你心空啊！有一首诗说得好：“空、空、空，空里得成功。根本栽培固，哪怕雪和风。”根本坚固了，不怕大雪和狂风，一切逆境来了都不怕，要知道这是我们的助道伴侣啊！逆缘也是好事，不要怕。	These are all supportive companions, tempering your empty mind. A poem puts it well: “Empty, empty, empty—success is attained within emptiness. When the roots are firmly cultivated, why fear snow and wind?” When the roots are firm, one need not fear heavy snow or violent winds. When all adverse circumstances arise, do not fear them; know that they are companions assisting us on the Way. Adverse conditions are also good things, so do not fear them.
“烦恼成为道行”。说到道行，有人说：白娘娘只有五百年道行，法海有一千年道行。其实那都是神话，根本没有什么白娘娘。	“Afflictions become progress on the Way.” Speaking of progress on the Way, some people say that Lady White has only five hundred years of attainment, whereas Fahai has one thousand years of attainment. In fact, that is all mythology; there was no Lady White at all.
如果我们会利用烦恼，在烦恼上醒悟：这是我真心的妙用！能够这样做，烦恼就帮助你成道，烦恼就成为道行了。越是烦恼大，越是道行高。你经得起烦恼的磨练，	If we know how to make use of afflictions and awaken amid them—“This is the wondrous functioning of my true mind!”—then afflictions help

心空了，力量就大，就能在烦恼的烈火中锻炼成长，这就是“火中生莲终不坏”，这是了不得的功夫。水中莲花经不起火烧，火一烤就完结了，火中莲花生命力才强。	us realize the Way, and afflictions become progress on the Way. The greater the afflictions, the higher one’s attainment on the Way. If you can withstand the tempering of afflictions, your mind becomes empty and your strength grows great. You can then be tempered and grow amid the blazing fire of afflictions. This is what is meant by “A lotus born in fire is never destroyed”; it is an extraordinary accomplishment. A lotus growing in water cannot withstand fire; once scorched, it is finished. A lotus growing in fire alone has powerful vitality.
“不舍轮回而住清净。”	“Without abandoning saṃsāra, abide in purity.”
轮回，即“天、人、阿修罗、地狱、饿鬼、畜生”六道轮回。真要彻了生死，未必是离开六道轮回。为什么？因为你如果只是住在界外净土——欲界、色界、无色界之外的净土，那只是小乘阿罗汉。	Saṃsāra is the cycle of rebirth in the six realms: devas, humans, asuras, hell beings, hungry ghosts, and animals. To truly transcend birth and death does not necessarily mean leaving the cycle of rebirth in the six realms. Why? If you merely abide in a pure land beyond the realms—the pure lands beyond the desire, form, and formless realms—then you are only an arhat of the Lesser Vehicle.
如果要成佛，就要有大心菩萨的行为，在六道里度生，不舍轮回。	If one is to become a Buddha, one must have the conduct of a bodhisattva of great resolve: liberating sentient beings within the six realms and not abandoning saṃsāra.
下面讲一个公案，有一位禅师圆寂后，有人问他的弟子：“你师父生了什么净土？是西方极乐世界，或是东方净琉璃世界，还是兜率内院？”答：“我师父东方也不去、西方也不去。	Let me now relate a koan. After a Chan master passed away, someone asked his disciple, “In what pure land was your master reborn? Was it the Western Pure Land, the Eastern Pure Lapis Lazuli World, or the Inner Court of Tuṣita?” He replied, “My master went neither east nor west.”
”问：“东、西方都不去，那他到哪里去了？”答：“东家做牛，西家做马。	The questioner asked, “If he went neither east nor west, where did he go?” The disciple replied, “At an eastern household he became an ox; at a western household he became a horse.”
”问者道：“你在骂你师父啊！”答者笑道：“哈哈，苍天、苍天！冤枉、冤枉！”其意思是：我在赞叹我的师父，你却说我在骂他，真是冤枉啊！我师父道行深、有把握，敢于“东家做牛，西家做马”，向异类中行，“不舍轮回而住清净”。你们有这个把握吗？我这是赞叹，而你却不知道。所以，这“苍天、苍天”大有妙处。	The questioner said, “You are insulting your master!” The disciple laughed and said, “Ha ha! Heaven, Heaven! What an injustice, what an injustice!” What he meant was: “I am praising my master, yet you say that I am insulting him. What an injustice! My master’s attainment was profound, and he had such assurance that he dared to ‘become an ox at an eastern household and a

	horse at a western household,' entering even among other kinds of beings, 'without abandoning saṃsāra, abiding in purity.' Do you have such assurance? I am praising him, but you do not understand." Thus, this cry, "Heaven, Heaven!" contains great subtlety.
赵州禅师，人称“赵州古佛”，说起话来妙得很，软绵绵的像团棉花，但是你捏不得。为什么？绵里藏针，一捏就扎手。有一次，他要到天台山去见阿弥陀佛。阿弥陀佛是谁？丰干禅师就是阿弥陀佛的化身。	Chan Master Zhaozhou, known as the "Ancient Buddha of Zhaozhou," spoke with great subtlety. His words were soft and yielding like a ball of cotton, yet you could not squeeze them. Why? Needles were hidden in the cotton: squeeze it, and it pricks your hand. Once, he wished to go to Mount Tiantai to see Amitābha Buddha. Who was Amitābha Buddha? Chan Master Fenggan was an emanation of Amitābha Buddha.
丰干禅师座下有寒山子、拾得子，是文殊菩萨、普贤菩萨的化身。赵州禅师走到天台山，刚刚下过雨，地下明显地印着很多牛蹄印。他看见一个童子，骑在牛背上吹笛子，这童子就是寒山子。	Under Chan Master Fenggan were Hanshan and Shide, emanations of Mañjuśrī Bodhisattva and Samantabhadra Bodhisattva. When Chan Master Zhaozhou arrived at Mount Tiantai, it had just rained, and many ox hoofprints were clearly imprinted on the ground. He saw a boy riding on an ox's back and playing a flute. This boy was Hanshan.
童子问赵州：“上座还识牛么？”上座，是对僧人的尊称。他问赵州禅师：你还认得牛吗？要是答“认得”就上当了，那就证明你还没超出着境粘心的凡夫境界。另一位禅师丹霞天然就曾问来僧：“甚处来？”僧云：“山下来。	The boy asked Zhaozhou, "Venerable, do you still recognize an ox?" Venerable is an honorific for a monastic. He was asking Chan Master Zhaozhou, "Do you still recognize an ox?" If he had answered, "I recognize it," he would have fallen into the trap, proving that he had not yet transcended the ordinary state of clinging to circumstances and attaching to mind. Another Chan master, Danxia Tianran, once asked a visiting monastic, "Where have you come from?" The monastic replied, "From below the mountain."
”霞云：“吃饭了也未？”僧云：“吃饭了。”霞云：“将饭来与汝吃的人，还具眼么？”给你饭吃的那个人，长了眼睛没有？意思是，他看错了人，供养了你这个着境粘心的俗汉。赵州禅师是大手笔的宗师，不会上这个当。	Xia said, "Have you eaten?" The monk replied, "I have eaten." Xia said, "Does the person who brought you food to eat have eyes?" The person who gave you food—did he have eyes? That is, he mistook you for someone worthy and made offerings to you, a worldly fellow clinging to objects and attaching to mind. Chan Master Zhaozhou was a great master; he would not fall for this.

寒山子问：“上座还识牛么？”赵州答：“不识。”这就像达摩祖师回答梁武帝一样。梁武帝问：“对朕者谁？”摩曰：“不识。	Hanshan asked, “Senior monk, do you recognize the ox?” Zhaozhou replied, “I do not recognize it.” This is like Patriarch Bodhidharma’s reply to Emperor Wu of Liang. Emperor Wu asked, “Who is this standing before me?” Bodhidharma replied, “I do not know.”
”达摩祖师连自己也不认识吗？赵州禅师连牛也不认识吗？不是这个意思！在认识、不认识上着眼都错。	Did Patriarch Bodhidharma not even recognize himself? Did Chan Master Zhaozhou not even recognize an ox? That is not the meaning. To fix one’s attention on knowing or not knowing is already mistaken.
达摩祖师答“不识”是针对问话中的那个“谁”，赵州禅师答“不识”是针对问话中的那个“牛”，二答同出一辙，都是扫荡一切粘滞、超越一切能所相对，不着在“谁”上、不着在“牛”上，将赤裸裸净洒洒的灵明真心和盘托出。	Patriarch Bodhidharma’s reply, “I do not know,” addressed the “who” in the question; Chan Master Zhaozhou’s reply, “I do not know,” addressed the “ox” in the question. The two replies came from the same mold: both sweep away all attachments, transcend every opposition of subject and object, do not cling to “who” or to “ox,” and lay bare the pristine, radiant, spiritually aware true mind in its entirety.
寒山子听到赵州禅师答“不识”，就指着牛蹄印说：“此是五百罗汉游山。”赵州问：“既是罗汉，为甚么却作牛去？”寒山子说：“苍天、苍天！”这是什么意思？这是说，你这个人分别心炽盛。	When Hanshan heard Chan Master Zhaozhou answer, “I do not know,” he pointed at the ox’s hoofprints and said, “These are the five hundred arhats touring the mountains.” Zhaozhou asked, “If they are arhats, why have they become oxen?” Hanshan said, “Heavens! Heavens!” What does this mean? It means: your discriminating mind is blazing fiercely.
一切众生都是佛，都具如来智慧德相，你还从脚印上分别罗汉、牛啊！“苍天、苍天！”就把赵州禅师罩住了。赵州毕竟是大手笔宗师，善于在无法转身处转身，就像太极推手一样，四两拨千斤，于是他哈哈大笑。	All sentient beings are Buddhas and possess the Tathāgata’s wisdom and virtuous characteristics, yet you still distinguish arhats from oxen by their footprints! With “Heavens! Heavens!” Hanshan had Zhaozhou cornered. But Zhaozhou was, after all, a great master, skilled at turning around where there seems to be no room to turn. Like taiji push-hands, he deflected a thousand pounds with four ounces; thus he burst into laughter.
寒山子问：“作甚么？”你笑什么？赵州说：“苍天、苍天！”意思是，你问“作甚么”，还是有个东西在啊！寒山子赞叹道：“这厮儿宛有大人之作！”你具有大丈夫的作略，具有解脱者的风范。	Hanshan asked, “What are you doing?” Why are you laughing? Zhaozhou said, “Heavens! Heavens!” This means: when you ask, “What are you doing?” there is still some thing to which you cling. Hanshan praised him: “This fellow truly acts like a great

	person!" You possess the bearing of a great person and the manner of one who is liberated.
宗下叫我们时时见性，在一切作用中见性，不跟境界跑。永嘉禅师说："行亦禅，坐亦禅，语默动静体安然。"禅宗禅宗，处处是禅，时时皆宗，故云："日日是好日"。所以，"不舍轮回而住清净"。本体清净，在在处处都是道场，还有轮回相可得么？	The Chan school teaches us to see our true nature at all times, to see it in every activity, and not to run after circumstances. Chan Master Yongjia said: "Walking is Chan, sitting is Chan; whether speaking or silent, moving or still, the essence remains at peace." Chan, Chan: everywhere is Chan, and at every moment there is the essential principle. Thus it is said, "Every day is a good day." Therefore, one does not abandon saṃsāra in order to abide in purity. The fundamental essence is pure; everywhere is a bodhimaṇḍa. Where, then, is there any appearance of saṃsāra to be obtained?
六、无功用行	VI. Effortless Practice
"解脱染净缠缚，无功用修正而任运也。"	"Free oneself from the fetters of defilement and purity; cultivate and correct oneself without effort, allowing things to function spontaneously."
对污染、清净分别不休，就被染、净的概念缠住束住了。从这种缠缚中解脱出来，就是"解脱染净缠缚"。	When one endlessly discriminates between defilement and purity, one becomes entangled and bound by the concepts of defilement and purity. To be liberated from such bondage is what is meant by "free oneself from the fetters of defilement and purity."
《金刚经》云："应无所住，而生其心"，应是随顺，无所住是不粘滞，随一切缘而不粘滞，生灵妙无住之心，这是"无功用修正"。	The Diamond Sūtra says, "Give rise to that mind without abiding anywhere." "Should" means to accord with; "without abiding" means not clinging. To accord with all conditions without clinging, and to give rise to the spiritually wondrous mind that abides nowhere—this is "cultivating and correcting oneself without effort."
八地以前的菩萨都是有功用修正，比如我们教大家时刻照顾本来，照顾就是有功用修正，但是你不照顾不行，习气重啊！一旦忘记掉，就又住相、住境了，又跟妄念跑了。	Bodhisattvas below the eighth bhūmi all cultivate and correct themselves with effort. For example, we teach everyone to attend to their original nature at every moment; such attending is cultivation and correction with effort. Yet you cannot do without it, for habitual tendencies are strong. Once you forget, you again abide in appearances and circumstances, and again follow deluded thoughts.
所以，要时时刻刻注意观照，这是从有功用转化到无功用的方法。八地以上的菩萨，才能"无功用修正，而任	Therefore, one must constantly attend to contemplation and awareness. This is the method for transforming effortful practice into effortless

运也。”修正者，就是不要散乱，时时刻刻正念昭昭，了了分明，惺惺寂寂，寂寂惺惺。	practice. Only bodhisattvas above the eighth bhūmi can “cultivate and correct themselves without effort, allowing things to function spontaneously.” To cultivate and correct oneself means not to be scattered, but to keep right mindfulness bright and clear at every moment—alert yet still, still yet alert.
无功用者，连观照之心都没有了，这才是“无功用修正”。诸位注意，不是现在让你马上做到，而是要从有功用到无功用。有功用修正时，不要认为这样修就满足了，就以为是修好了。	In effortless practice, even the mind that contemplates and observes is absent. Only this is “cultivating and correcting oneself without effort.” Please note: this does not mean that you are now expected to accomplish it immediately; rather, you must proceed from effortful practice to effortless practice. While cultivating and correcting yourself with effort, do not suppose that this practice is enough, or imagine that you have already completed your cultivation.
我们要进步、进步、更进步，八地、九地、十地不算，等妙二觉还不算，要究竟觉——圆成佛果才能了手。所以，要努力做功夫，功夫做到最后才能任运。要从“有功用修正”着手，不这样，怎么能到“无功用修正”的程度呢？那就要于妄念息处，识得真心，时时保护它，这点最重要。	We must advance, advance, and advance still further. The eighth, ninth, and tenth bhūmis do not count as the end; even equal enlightenment and wondrous enlightenment do not count as the end. Only ultimate enlightenment—the perfect accomplishment of Buddhahood—brings the work to completion. Therefore, strive diligently in practice; only when the work has reached its ultimate point can one function spontaneously. Begin with “cultivating and correcting oneself with effort.” Without this, how can one reach the level of “cultivating and correcting oneself without effort”? At the point where deluded thoughts cease, recognize the true mind and protect it at all times. This is most important.
“如无此解法之道力，虽有至高之见地、甚深之修持，亦于心无利。”	“If one lacks the power of the path of understanding the Dharma, then even the loftiest view and the most profound cultivation bring no benefit to the mind.”
“解法”就是认识法身。如果只知道死做功夫，或者道理讲得很好，但却不认识法身，就是“无此解法之道力”。若无此道力，“虽有至高之见地、甚深之修持，亦于心无利。”至高之见地，指道理懂得很多，讲得很好。	“Understanding the Dharma” means recognizing the dharmakāya. If one merely practices rigidly, or expounds principles very well, yet does not recognize the dharmakāya, one lacks “the power of the path of understanding the Dharma.” Without this power, “even the loftiest view and the most profound cultivation bring no benefit to the mind.”

	The loftiest view means understanding many principles and explaining them well.
甚深之修持，指打坐功夫很好，入定很深。若不认识法身，只有这些是不行的。香严禅师原是百丈禅师的弟子，他很聪明，对经论禅语样样通达，问一答十，但却没有解法之道力，没有认识法身。	Profound cultivation means being very skilled in seated meditation and entering samādhi deeply. Without recognizing the dharmakāya, these alone will not do. Chan Master Xiangyan was originally a disciple of Chan Master Baizhang. He was very intelligent and thoroughly versed in sūtras, treatises, and Chan sayings: ask him one question and he could answer ten. Yet he lacked the power of the path of understanding the Dharma; he had not recognized the dharmakāya.
百丈禅师圆寂之后，香严就去参问他的师兄沩山禅师。沩山禅师看到香严来了，对他说：“我闻汝在百丈先师处，问一答十，问十答百，此是汝聪明灵利，意解识想，生死根本。	After Chan Master Baizhang entered parinirvāṇa, Xiangyan went to consult his senior fellow disciple, Chan Master Weishan. When Weishan saw Xiangyan arrive, he said to him: “I have heard that under our late teacher Baizhang, when asked one question you could answer ten, and when asked ten you could answer a hundred. This is your intelligence and quickness, your conceptual understanding and discriminating thought—the root of birth and death.”
父母未生时，试道一句看！”香严被问住了，茫然无答。在经书上找，在他看过的文章里找，竟找不到一句答语。他为自己叹息：“画饼不可充饥”，屡次请求沩山禅师给他说破。沩山说：“我若说似汝，汝以后骂我去。我说的是我的，终不干汝事。”	“Before your parents were born, try saying one phrase.” Xiangyan was stumped and could give no answer. He searched the scriptures and the writings he had read, yet could not find a single answer. He sighed to himself: “A painted cake cannot satisfy hunger.” Repeatedly, he begged Chan Master Weishan to explain it to him. Weishan said, “If I explained it to you, you would later revile me. What I say is mine; it would ultimately have nothing to do with you.”
所以，若不具解法的道力，于修心没有什么实际利益。香严禅师遂将平日所看的文字烧掉，气愤地说：“此生不学佛法也。且作个长行粥饭僧，免役心神。	Therefore, if one does not possess the power of the path of understanding the Dharma, cultivating the mind brings no real benefit. Xiangyan then burned the writings he had ordinarily read and said indignantly: “For the rest of this life I will not study the Buddhadharma. I will simply be an itinerant monk living on gruel and rice, sparing my mind and spirit from toil.”
”便泣别沩山禅师，到一所荒废了的古寺庙（南阳忠国师遗迹）里住下，自耕自食。他烧却文字，不学佛法，	He then wept as he bade farewell to Chan Master Weishan and went to live in an abandoned ancient temple, a site associated with National Teacher

扫掉了“至高之见地”；长行粥饭，免役心神，排除了“甚深之修持”。	Nanyang Zhong. There he farmed and fed himself. By burning his writings and no longer studying the Buddhadharma, he swept away the “loftiest view”; by living as an itinerant monk on gruel and rice, sparing his mind and spirit from toil, he set aside the “most profound cultivation.”
但“父母未生时”这个话头，他却时时处处没有忘记。禅宗参话头的修法，是由宋朝的大慧宗杲禅师力倡而风靡禅林。香严禅师是唐朝人，那时禅宗多用直指，参话头并没有广行。香严禅师可谓是开了“参话头”的端倪。	Yet he never forgot the huatou, “Before your parents were born.” The Chan method of investigating a huatou was vigorously promoted by Chan Master Dahui Zonggao in the Song dynasty and became widespread in Chan circles. Chan Master Xiangyan lived in the Tang dynasty, when direct pointing was more commonly used in the Chan school and huatou investigation had not yet become prevalent. Xiangyan may be said to have opened the way for the practice of investigating a huatou.
他行也参、坐也参、下地耕田也参，正所谓“行住坐卧，不离这个”。他不但抛却了世间名利，出家学道，而且扫除了“开悟”、“成道”等种种概念，置心一处。这样久久行去，好消息就要来了。	Whether walking, sitting, or working in the fields, he investigated it, just as the saying goes: “Walking, standing, sitting, and lying down, never depart from this.” He not only cast aside worldly fame and profit to leave home and study the Way, but also swept away all concepts such as “awakening” and “realizing the Way,” concentrating his mind on one point. As he continued in this way for a long time, good news was about to come.
有一天，他开荒种田，一锄头锄过去，锄到一块瓦砾，他拿起一掷，正好打在田边的竹子上，“啪啦”一声，震醒了生死大梦，顿时打开本来。噢！原来如此。这在禅宗谓之“破参”——参破了所参的话头。	One day, while clearing land to plant crops, he struck a tile shard with his hoe. He picked it up and threw it; it happened to strike bamboo by the edge of the field with a crack. The great dream of birth and death was shaken awake, and in that instant his original nature opened before him. Ah! So that is how it is. In the Chan school this is called “breaking through the investigation”—breaking through the huatou one has been investigating.
那么，父母未生时是什么面目啊？香严禅师没有说破。幸好他没说，不然，“父母未生时”以后就不能作为话头来参了。有了现成答案，就提不起疑情了。	Then what is one’s face before one’s parents were born? Chan Master Xiangyan did not explain it. Fortunately, he did not; otherwise, “before your parents were born” could no longer serve as a huatou for investigation. Once there is a ready-made answer, the sense of doubt cannot be aroused.

到了宋朝，由于大慧禅师的提倡，参话头盛行。有一个和尚也参“父母未生时”这个话头。	By the Song dynasty, huatou investigation had become widespread through Chan Master Dahui’s advocacy. There was a monk who likewise investigated the huatou, “Before your parents were born.”
他不像香严禅师那样，烧却文字、不学佛法、长行粥饭、免役心神，他对至高之见地、甚深之修持扫得不尽，就不免役使心神，参话头过急。	Unlike Chan Master Xiangyan, he did not burn his writings, cease studying the Buddhadharma, live as an itinerant monk on gruel and rice, and spare his mind and spirit from toil. He had not thoroughly swept away the loftiest view and the most profound cultivation; thus he could not spare his mind and spirit from exertion, and he investigated the huatou too urgently.
久久他变得疯颠了，嘴里念念叨叨，露宿街头巷尾，然而“父母未生前的本来面目”却时时处处没有忘记。有一天，他遇到两兄弟打架，叔叔出面劝阻。	After a long time, he became deranged. Muttering constantly to himself, he slept in the streets and alleyways. Yet he never forgot, at any time or place, “the original face before one’s parents were born.” One day, he encountered two brothers fighting, and their uncle stepped in to stop them.
叔叔说：“你们父亲在世的时候，可是有面目的人啊……”有面目就是有面子、有威望。这和尚一听到“有面目”，就傻愣愣地挤进围观的人群，要找到这个面目。	The uncle said: “When your father was alive, he was a man of standing…” Here, “having a face” means having dignity and prestige. When the monk heard the words “having a face,” he foolishly squeezed into the crowd of onlookers, trying to find this face.
叔叔批评他的两个侄子：“你们却打架，像什么话？这么没面目！”这和尚一听到“没面目”，顿然虚空粉碎、大地平沉，真如实相朗然现前，他破参开悟了，从此不疯不颠，逍遥自在去也。	The uncle reproached his two nephews: “You are fighting—what sort of behavior is that? You have no face at all!” When the monk heard “no face,” empty space suddenly shattered and the great earth sank into stillness; the true suchness of reality appeared brightly before him. He broke through the investigation and awakened. From then on, he was no longer mad or deranged, but went about freely and at ease.
“没面目”就是无相之实相，就是自性啊！只知道无相的理论，不见自性，落不到实处，任你说得天花乱坠、地涌金莲，也没有用。必须落实在心地深处，明见自性，才可透得过种种境界。	“No face” is the reality of signlessness; it is one’s own nature. Merely knowing the theory of signlessness, without seeing one’s own nature, does not reach the actual ground. No matter how brilliantly one speaks, it is of no use. It must be realized deep within the mind-ground: only by clearly seeing one’s own nature can one pass through all kinds of circumstances.

香严禅师破参悟道之后，沐浴焚香，遥向沩山方向礼拜说：“和尚大慈，恩逾父母。当时若为我说破，何有今日之事！”乃有颂曰：“一击忘所知，更不假修持。动容扬古路，不堕悄然机。处处无踪迹，声色外威仪。	After Chan Master Xiangyan broke through the investigation and realized the Way, he bathed, burned incense, and bowed from afar in the direction of Weishan, saying: “Venerable Master, your great compassion surpasses that of my parents. Had you explained it to me then, how could there have been this day?” He then composed this verse: “One strike and all that I knew was forgotten; no further cultivation is required. In every movement, I carry forth the ancient path, without falling into the mechanism of silent stillness. Everywhere there are no traces; beyond sound and form is majestic deportment.”
诸方达道者，咸言上上机。”这个颂传到了沩山那里，沩山禅师对他的高足弟子仰山禅师说：“此子彻也。”仰山却说：“此是心机意识，著述得成。待某甲亲自勘过。”他要亲自考考香严。	“Those who have realized the Way everywhere all speak of the highest capacity.” This verse reached Guishan. Chan Master Guishan said to his foremost disciple, Chan Master Yangshan, “This fellow has penetrated it.” But Yangshan said, “This has been composed through the workings of discriminating consciousness. Let me examine him myself.” He wanted to test Xiangyan personally.
仰山见到香严，说：“和尚赞叹师弟发明大事，你试说看。”香严举出前颂，仰山说：“此是夙习记持而成。若有正悟，别更说看。”香严又颂曰：“去年贫，未是贫；今年贫，始是贫。	When Yangshan met Xiangyan, he said, “The Master praises you, junior brother, for having awakened to the great matter. Try speaking of it.” Xiangyan cited the preceding verse. Yangshan said, “This was achieved through retained learning from former habits. If you have genuine awakening, say something else.” Xiangyan then composed another verse: “Last year I was poor, yet not truly poor; this year I am poor, and only now am I truly poor.”
去年贫，犹有卓锥之地；今年贫，锥也无。”仰山说：“如来禅许师弟会，祖师禅未梦见在。”香严禅师又成一颂：“我有一机，瞬目视伊。若人不会，别唤沙弥。”仰山听后大喜，报告给沩山说：“且喜闲师弟会祖师禅也。	“Last year, though poor, I still had enough ground to stand an awl upon; this year, even an awl has nowhere to stand.” Yangshan said, “I acknowledge, junior brother, that you understand the Tathāgata Chan, but you have not even dreamed of Patriarchal Chan.” Chan Master Xiangyan then composed another verse: “I have a device: I blink my eyes and look at him. If someone does not understand, I call for a novice monk.” Yangshan was overjoyed on hearing this and reported to Guishan, “Fortunately, Junior Brother Xian understands Patriarchal Chan.”

”香严禅师法名智闲，故仰山称他“闲师弟”。他原是跟百丈禅师学禅，但后来在沩山禅师的激励下开悟，就成了沩山禅师的弟子。我们在这里不能扯得太远，这段公案就不再解释了，留给你们自己去透吧。	Chan Master Xiangyan’s Dharma name was Zhixian, so Yangshan called him “Junior Brother Xian.” He originally studied Chan under Chan Master Baizhang, but later awakened under the encouragement of Chan Master Guishan and became Guishan’s disciple. We should not stray too far afield here, so we will not explain this koan further; leave it for you to penetrate for yourselves.
别看现在这里有这么多人听讲，若无“解法之道力”，脚跟未必站得稳。一听人家说，我的法怎么好、怎么妙、怎么高超，一下子就滑过去了，他要学“至高之见地”。	Do not be misled by the number of people listening here now. Without “the power of the Way that elucidates the Dharma,” one may not be able to stand firm. The moment they hear someone say, “My Dharma is so good, so wondrous, so advanced,” they immediately slip over to it, wanting to learn its “supreme view.”
一听人家说，我的法多么多么有力量，能出多大多大的神通，马上就跟着跑了，他要学“甚深之修持”。他不晓得真心是根本啊！“如无此解法之道力，虽有至高之见地、甚深之修持，亦于心无利。	The moment they hear someone say, “My Dharma has such tremendous power and can produce such great spiritual powers,” they immediately follow along, wanting to learn its “profound cultivation.” They do not know that the true mind is fundamental. “Without the power of the Way that elucidates the Dharma, even with the support of a supreme view and profound cultivation, it brings no benefit to the mind.”
”你那理论敌不得生死，你那神通算不上解脱。若不认识根本，没有用处。若不得漏尽通，即使发了五神通，也是妖通。不但不能解脱，还有入魔的危险。因为“无解法之道力……于心无利”啊！	Your theories cannot withstand birth and death, and your spiritual powers do not amount to liberation. Without recognizing the root, they are of no use. If one has not attained the supernormal power of the exhaustion of outflows, then even if one has developed the five spiritual powers, they are demonic powers. Not only do they fail to bring liberation; they also entail the danger of entering a demonic path. This is because, “Without the power of the Way that elucidates the Dharma . . . it brings no benefit to the mind.”
“烦恼力未退，非真实之道。”	“If the force of afflictions has not subsided, this is not the true Way.”
为什么“解法之道力”这么重要呢？因为若无此道力，便不识无相之真心，那就是“烦恼力未退，非真实之道。”你心中的烦恼力没有退掉，总在烦恼当中，就不是真实解脱之大道。我们学佛，要认识根本，从而得此“解法之道力”，这才是“真实之道”，不能跟着邪魔	Why is “the power of the Way that elucidates the Dharma” so important? Because without this power of the Way, one does not recognize the true mind that is without characteristics. That is what is meant by, “If the force of afflictions has not subsided, this

外道走。跟邪魔外道走，将来会成魔子魔孙，而不会成佛的啊！	is not the true Way.” If the force of afflictions in your mind has not receded and you remain constantly amid afflictions, then this is not the great Way of true liberation. In studying Buddhism, we must recognize the root and thereby gain this “power of the Way that elucidates the Dharma.” Only this is “the true Way”; we must not follow heterodox and demonic paths. If one follows heterodox and demonic paths, one will eventually become a child or descendant of demons, not a Buddha.
“如得此自起自灭之妙要，虽毫无至高见地之持法与甚深修法之缘依，然其自性亦决能从二执之缠缚得解脱。”	“If one obtains this wondrous essential principle of thoughts arising and ceasing of themselves, then, even without the support of practices based on a supreme view or the conditions for profound methods of cultivation, one’s intrinsic nature can certainly be liberated from the bondage of the two attachments.”
我们认识到了妄念根本不可得，就不用去管它，不用去压制它，任它自起自灭。在“起灭随无”之际，“随妄本净”，回光一瞥，一把擒来，从而识取真心，便得“此自起自灭之妙要”了。	Once we recognize that deluded thoughts are fundamentally unobtainable, there is no need to attend to or suppress them; simply let them arise and cease on their own. At the point where arising and ceasing vanish as they occur, delusion itself is originally pure. Turning the light around for a single glance, seize it in one stroke and thereby recognize the true mind; then one obtains “this wondrous essential principle of arising and ceasing of themselves.”
我们打坐的时候，念头来了不要去睬它，只管持咒，任它念头自起自灭。如果你要压住它，在心里念叨：“不要起、不要起”，那你就会胸口发闷，很紧张、很难过、很不舒服。很多人胸口发闷就是这么回事，他太紧张了。	When meditating, do not pay attention to thoughts as they arise. Simply continue holding the mantra and let the thoughts arise and cease on their own. If you try to suppress them, muttering inwardly, “Do not arise, do not arise,” your chest will feel oppressed, and you will become tense, miserable, and uncomfortable. This is why many people feel tightness in the chest: they are too tense.
只要不跟着念头跑，让它自起自灭，就会轻松爽快，久久则定，随着你念咒功夫的深入，慢慢地入定了，进而由定开慧。打坐时如此，平时也如此。就像在南京路、西藏路（上海繁华处）路口，人来人往、车来车去。	As long as you do not follow thoughts and simply let them arise and cease on their own, you will feel relaxed and at ease. Over time, you will enter samādhi; as your mantra practice deepens, you will gradually enter samādhi and then develop wisdom from samādhi. This is so in meditation and in daily life as well. It is like standing at the intersection of

	Nanjing Road and Tibet Road, a bustling area of Shanghai, where people and vehicles come and go.
他们来了与你不相干，你不拉他们，他们就过去了。念头起了你就让它起，它自起自灭，并不长久，自然就灭掉了。但如果念头来了，你不知道，那就坏了。	Their coming has nothing to do with you. If you do not pull at them, they pass on. When thoughts arise, just let them arise. They arise and cease on their own and do not last long; naturally, they disappear. But if thoughts arise and you do not know it, that is a problem.
分明是跟着妄念跑而不自知，分明是攀缘住着，哪里还是修行啊！所以，看见念头，不跟它跑，任它自起自灭，这非常重要。“如得此自起自灭之妙要，虽毫无至高见地之持法与甚深修法之缘依，然其自性亦决能从二执之缠缚得解脱。”	You are plainly following deluded thoughts without knowing it; you are plainly grasping at conditions and abiding in them. How can that still be cultivation? Therefore, it is extremely important to see thoughts without following them, letting them arise and cease on their own. “If one obtains this wondrous essential principle of thoughts arising and ceasing of themselves, then, even without the support of practices based on a supreme view or the conditions for profound methods of cultivation, one’s intrinsic nature can certainly be liberated from the bondage of the two attachments.”
“至高见地之持法”，即前句讲的“至高之见地”。“甚深修法之缘依”，即“甚深之修持”。有“至高之见地”可持、有“甚深之修持”可依，这都不可靠。“解法之道力”，即“自起自灭之妙要”，才是最重要的。	“Practices based on a supreme view” means the “supreme view” mentioned in the preceding sentence. “The conditions for profound methods of cultivation” means “profound cultivation.” Even if one has a “supreme view” to uphold and “profound cultivation” to rely upon, these are not dependable. “The power of the Way that elucidates the Dharma,” namely “the wondrous essential principle of arising and ceasing of themselves,” is what is most important.
前句是说，若不得妙要，纵然具有高见、深修，也不得解脱。此句是说，得此妙要，就算不具高见深修，也能得解脱。这两句话，是从一反一正两个方面强调“解法之道力”的重要性。	The preceding sentence says that if one does not obtain this wondrous essential principle, then even with lofty views and deep cultivation one will not attain liberation. This sentence says that if one obtains this wondrous essential principle, then even without lofty views and deep cultivation one can attain liberation. From the negative and positive sides respectively, these two sentences emphasize the importance of “the power of the Way that elucidates the Dharma.”
其实，得此妙要方称至高之见地，具此道力才是甚深之修持。前述见地修持之高深，是有相的、相对的高深；	In fact, only obtaining this wondrous essential principle qualifies as the supreme view, and only possessing this power of the Way qualifies as

得此妙要、具此道力，才是超越的、离相的、绝对的高深。	profound cultivation. The loftiness and profundity of the view and cultivation mentioned earlier are characterized and relative loftiness and profundity. Obtaining this wondrous essential principle and possessing this power of the Way are transcendent, free of characteristics, and absolute loftiness and profundity.
“然其自性亦决能从二执之缠缚得解脱”。“二执”就是执两边，有好多种讲法。执好执坏、执有执无、执是执非、执空执有，还有人我执、法我执。二执很多啊！都是倒向两边的。“人我执”，认这个身体或这个思想为我。	“One’s intrinsic nature can certainly be liberated from the bondage of the two attachments.” The “two attachments” are attachments to the two sides, and they may be explained in many ways: attachment to good or bad, existence or nonexistence, right or wrong, emptiness or existence; and attachment to personal self and attachment to dharmas. There are many forms of the two attachments; all incline toward one side or the other. “Attachment to personal self” means taking this body or these thoughts to be oneself.
这是我，以我为主，你们都不要抵抗，都要依从我，都要执行我的意见，都要服从我的意志，贡高我慢全都来了。二乘，就是罗汉、辟支佛，他已除掉了“人我执”，但还有“法我执”——有法可修、有道可成。	“This is me; I am primary. None of you may resist me; you must all comply with me, carry out my opinions, and obey my will.” Then arrogance and pride all arise. The two vehicles, namely arhats and pratyekabuddhas, have eliminated attachment to personal self, but they still have attachment to dharmas—the belief that there is a dharma to cultivate and a path to accomplish.
大乘空宗讲“空”，见地很高超，理论很细密。但却不能执着，执着了便是“执空”。大乘有宗，如法相宗，它是讲“有”的，见地也很高超，理论也很细密。但也不能执着，执着了便是“执有”。	The Mahāyāna Emptiness school speaks of emptiness. Its view is lofty and its theory subtle and precise. Yet one must not become attached to it; attachment becomes “attachment to emptiness.” The Mahāyāna Existence school, such as the Dharma Characteristics School, speaks of existence. Its view too is lofty and its theory subtle and precise. Yet one must not become attached to it; attachment becomes “attachment to existence.”
人们多生历劫执着惯了，深受“二执”的缠绕束缚，即“二执之缠缚”。它捆住我们，使我们不得解脱。但是，假如你得此“自起自灭之妙要”，具此“解法之道力”，它也捆不了多长时间，你一定能够从“二执之缠缚”中解脱出来。	Over many lives and kalpas, people have become accustomed to attachment and are deeply entangled and bound by the “two attachments”—this is “the bondage of the two attachments.” They bind us, preventing us from attaining liberation. But if you obtain “the wondrous essential principle of arising and ceasing of themselves” and possess “the power of the Way that elucidates the Dharma,” they

	cannot bind you for long. You will certainly be able to free yourself from “the bondage of the two attachments.”
“如到金洲，求他石了不可得。”	“If one reaches the Isle of Gold, it is impossible to find any other stone.”
金洲，纯是黄金的地方。有这种地方吗？何止是有！还有比这更好的地方。西方极乐世界就比金洲更好。在西方极乐世界，想找块石头是不可能的。楼台殿阁，也不是石头砖头造的，那是七宝合成，异常坚固，充满光明。	The Isle of Gold is a place made entirely of gold. Does such a place exist? More than that—there are places even better. The Western Pure Land of Ultimate Bliss is better than the Isle of Gold. In the Western Pure Land of Ultimate Bliss, it is impossible to find a stone. Its towers, terraces, palaces, and pavilions are not made of stone or brick; they are formed from the seven treasures, exceptionally solid and filled with light.
你若到了“金洲”——纯是黄金的地方，根本无法找到一块不是黄金的其他石头——“求他石了不可得”。这比喻我们若是得了起灭之妙要、具有解法之道力，就像是到了金洲，除了黄金没有别的，比喻除了解脱没有别的，那就只能得解脱，得不到别的，是必定能成道的。	If you arrive at the “Isle of Gold”—a place made entirely of gold, where you cannot find a single other stone that is not gold—then “it is impossible to find any other stone.” This is a metaphor: if we obtain the wondrous essential principle of arising and ceasing and possess the power of the Way that elucidates the Dharma, it is like arriving at the Isle of Gold, where there is nothing but gold. Likewise, there is nothing but liberation; one can attain only liberation and nothing else. One will certainly realize the Way.
“任何所起之动、静妄想，皆唯现成之真实定境。”	“Whatever deluded thoughts of movement or stillness arise are all simply the already-present true state of samādhi.”
这句话的意思是：随便起什么妄想，动的妄想也好、静的妄想也好，都只能是现成的真实定境，已不是什么妄想了。就像“到金洲，求他石了不可得”一样，到了这里，唯有真实定境，找不到什么妄想。为什么妄想能转为真实定境呢？那是因为得了起灭之妙要，具有解法之道力故也。	This means that whatever deluded thoughts arise—whether thoughts of movement or thoughts of stillness—can only be the already-present true state of samādhi; they are no longer deluded thoughts. Just as with “reaching the Isle of Gold, where it is impossible to find any other stone,” once one reaches this point, there is only the true state of samādhi, and no deluded thoughts can be found. Why can deluded thoughts be transformed into the true state of samādhi? Because one has obtained the wondrous essential principle of arising and ceasing and possesses the power of the Way that elucidates the Dharma.

你可能会问：妄想都是动的，还有静的妄想吗？是的。求静也是妄想，一味追求入定，一定要定几个劫，住在定上，有定境可得，这就是静的妄想。所以我们说，打坐的时候不要有入定的企盼。	You may ask: deluded thoughts are all active, so are there also deluded thoughts of stillness? Yes. Seeking stillness is also a deluded thought. Single-mindedly seeking to enter samādhi, insisting on remaining in samādhi for several kalpas, abiding in samādhi, and treating a state of samādhi as something to be attained—these are deluded thoughts of stillness. Therefore, we say that when meditating, one should not anticipate entering samādhi.
一上座就追求入定，正是“静妄想”。妄想一起，这一座就坐不好了。要随顺而入，不去管它定不定，总是持咒不停，一句顶着一句念咒，那就自然入定了。还有，明明知道环境不允许，条件不具备，偏要想到一个幽静的地方去修行，这也是“静妄想”。“动妄想”就更多了，要这要那，都是动的妄想。	To seek samādhi the moment one sits down is precisely a “deluded thought of stillness.” Once such a deluded thought arises, that meditation session will not go well. Enter naturally and in accordance with conditions; do not concern yourself with whether samādhi has been attained. Simply continue holding the mantra without interruption, reciting one phrase after another, and you will naturally enter samādhi. Again, when you clearly know that the environment does not permit it and the conditions are not present, yet insist on going to some secluded place to practice, this too is a “deluded thought of stillness.” Deluded thoughts of movement are even more numerous: wanting this and wanting that are all deluded thoughts of movement.
尽管动的、静的妄想很多，但这些都是现成的真实定境。念起念灭，不睬它，时时识得真心，认取本来面目，不跟妄想跑，当然得解脱，当然是定境。	Although there are many deluded thoughts of movement and stillness, all of them are already-present true states of samādhi. When thoughts arise and cease, do not attend to them. Constantly recognize the true mind, acknowledge the Original Face, and do not follow deluded thoughts. Then one naturally attains liberation, and this is naturally a state of samādhi.
我们讲过，并不是死坐在那里不动才是定，而是对境不迷惑，任何境界现前，我都心不动摇，这才是无出无入的大定。	As we have said, samādhi does not mean merely sitting motionless like a corpse. Rather, it means not being deluded by circumstances: whenever any state presents itself, my mind remains unmoved. This is the great samādhi that neither enters nor exits.
比如二八佳人、妙龄少女，她是什么东西？白骨骷髅、臭躯壳，臭得很，有什么好看？你为什么见之心动？为什么跟她跑？分明是淫欲心在作怪。“二八佳人体似	For example, a lovely maiden of sixteen—what is she? A skeleton of white bones, a foul shell of a body, reeking with stench. What is there to admire?

酥，腰间仗剑斩凡夫。虽然不见人头落，暗里摧尽骨髓枯。	Why does your heart stir when you see her? Why do you run after her? It is plainly the mind of sexual desire playing tricks. “A lovely maiden of sixteen, her body like soft butter; a sword at her waist cuts down ordinary men. Though no one sees heads fall, in secret it destroys them until their bones and marrow wither.”
”淫欲是生死根本啊！诸位，若淫欲不断，西方极乐世界是生不去的。有人说，夫妻之间可是正淫啊！哈哈！夫妻正淫那只是随着你的习性，方便说说而已。知道你们夫妻的淫欲心一时断不了，故说夫妻正淫，意在不能邪淫。	Sexual desire is the root of birth and death! Everyone, if sexual desire is not cut off, you cannot be reborn in the Western Land of Ultimate Bliss. Some say, “But sexual relations between husband and wife are proper.” Ha! So-called proper sexual relations between husband and wife are merely a provisional way of speaking in accordance with your habitual tendencies. Knowing that you cannot immediately cut off sexual desire between husband and wife, it is said that such relations are proper, with the intention of forbidding sexual misconduct.
说到究竟处，正淫也要断！为什么？要生西方极乐世界，就要断除淫欲心。淫欲不断，不能清净，与净土不相应，怎么能生到净土去？淫欲心最坏，即使你发了神通，淫欲心一来，神通就没有了。	Speaking ultimately, even proper sexual relations must be cut off! Why? To be reborn in the Western Land of Ultimate Bliss, one must eliminate the mind of sexual desire. If sexual desire is not cut off, one cannot be pure and will not accord with the Pure Land. How, then, can one be reborn there? The mind of sexual desire is the worst. Even if you have developed spiritual powers, once sexual desire arises, those powers are gone.
云门禅师三世为王之后，神通一点都没有了。他前生作人王，三宫六院、七十二妃，女人太多，神通全失光了。西天有个大阿罗汉，肉身能飞行。国王请这个罗汉到王宫里应供，罗汉一下子就飞进了王宫。	After Chan Master Yunmen was a king for three lifetimes, his spiritual powers were completely gone. In a previous life, he had been a human king, with three palaces, six courts, and seventy-two consorts. There were too many women, and all his spiritual powers were lost. In India there was a great arhat whose physical body could fly. A king invited this arhat to the palace to receive an offering, and the arhat flew into the palace at once.
国王恭敬大阿罗汉，让王妃出来敬酒。这王妃长得非常漂亮，罗汉看见她，心动了一下。就这一下，神通没有了，不能飞回去了。这种例子还有很多，所以，淫欲心不能动啊！	The king reverently received the great arhat and had the queen come out to offer him wine. The queen was exceedingly beautiful, and when the arhat saw her, his mind stirred for just a moment. In that very moment, his spiritual powers vanished, and he could not fly back. There are many more

	examples of this kind. Therefore, the mind of sexual desire must not stir!
“复求迷乱自性者，了不可得。”	“If one again seeks the self-nature obscured by delusion, it cannot be found at all.”
认取自性之后，时时处处绵密保任，久久就成道了。再反过来找迷乱自性的无明妄想，再也不可能找到了——“复求迷乱自性者，了不可得”。有人问，我认识佛性，不迷了，成佛之后，还会不会再迷？你不必担心。	After recognizing one’s self-nature, one must safeguard and sustain it continuously and seamlessly at all times and in all places. In time, one will realize the Way. If one then turns back to seek the ignorant, deluded thoughts that obscure self-nature, they can no longer be found—“If one again seeks the self-nature obscured by delusion, it cannot be found at all.” Someone asks, “Having recognized Buddha-nature and no longer being deluded, will one become deluded again after attaining Buddhahood?” You need not worry.
《圆觉经》云：“譬如销金矿，金非销故有。虽复本来金，终以销成就。一成真金体，不复重为矿。”这里的“销”，就是我们现在所说的冶炼。金矿本来就含金，并不是冶炼产生金，因为“金非销故有”。	The Sūtra of Perfect Enlightenment says: “It is like smelting gold ore: gold does not come into being because of smelting. Although it is originally gold, it is ultimately perfected through smelting. Once it becomes true gold, it never again becomes ore.” Here, “smelting” means what we now call refining. Gold ore inherently contains gold; gold is not produced by refining, for “gold does not come into being because of smelting.”
比喻众生本具佛性，并不是原无佛性，因修而有。然而，虽然是恢复金矿中原有之金，终究是用冶炼的手段来成就的——“虽复本来金，终以销成就”。	This illustrates that sentient beings inherently possess Buddha-nature; it is not that they originally lacked Buddha-nature and acquire it through practice. Yet although one recovers the gold originally present in the ore, it is ultimately brought to perfection through the means of smelting—“Although it is originally gold, it is ultimately perfected through smelting.”
比喻众生虽具“本觉智”，根本是觉的，只因妄想执着，同时具有无明烦恼，所以，必须通过修行，得到“始觉智”，始觉合本觉，从而破无明、断烦恼，才能开显本具之佛性。“一成真金体，不复重为矿”。比喻一旦成道，就永远不会再迷了。	This illustrates that although sentient beings possess the “wisdom of original enlightenment” and are fundamentally awakened, they also possess ignorance and afflictions because of deluded thoughts and attachments. Therefore, they must cultivate in order to attain the “wisdom of initial enlightenment.” When initial enlightenment accords with original enlightenment, ignorance is shattered and afflictions are cut off, and the inherently possessed Buddha-nature can be revealed. “Once it becomes true gold, it never again

	becomes ore.” This illustrates that once one realizes the Way, one will never again become deluded.

第五讲 结语 法尔真实即是真正大手印

Lecture Five: Conclusion—Naturally Genuine Reality Is the True Mahāmudrā

一、大手印三要乃统一的整体	I. The Three Essentials of Mahāmudrā Form a Unified Whole
“见、定、行三要是三世佛之密意中心，一切乘之顶尖，故曰诸佛之母。”	“The three essentials of view, meditation, and conduct are the heart of the secret intent of the Buddhas of the three times, the summit of all vehicles; hence they are called the mother of all Buddhas.”
我们前面讲过：“见”者，了知一真法界、法尔如来藏心，无量显现染净诸法，具足法尔平等性义。“见宗”才是正知见。“定”者，不是死定，而是活定。故空悲双融方为正定。	We have previously explained that “view” is to understand the One True Dharma Realm and the Tathāgata-garbha mind as it naturally is: the immeasurable manifestations of defiled and pure dharmas are inherently endowed with the meaning of equality. Only the “view as principle” is right view. “Meditation” is not dead absorption, but living absorption. Thus, only the integration of emptiness and compassion is right meditation.
“行”者，内不随妄念迁流，外不为境界所动，令心如河流，任运自然住，保任于惺惺寂寂。这才是正行。三要就是三个要点。“见、定、行三要，是三世佛之密意中心”，三世，就是过去世、现在世、未来世。	“Conduct” means inwardly not being carried along by deluded thoughts and outwardly not being moved by circumstances, allowing the mind to abide naturally and effortlessly like a flowing river, while safeguarding clear awareness and quiescence. This alone is right conduct. The three essentials are these three key points. “The three essentials of view, meditation, and conduct are the heart of the secret intent of the Buddhas of the three times.” The three times are the past, present, and future.
三世佛之密意中心，就是自性真如、涅　妙心、一真法界、妙明真心、真如实相、如来藏心、大圆觉海、如如、菩提、法身、佛性、总持、大佛顶、主人翁、无底钵、没弦琴、无尽灯、无根树、吹毛剑、无为国、摩尼珠、无钥锁，乃至泥牛、木马、心源、心印、心镜、心月、心珠等等。	The heart of the secret intent of the Buddhas of the three times is called true suchness of intrinsic nature, the wondrous mind of nirvāṇa, the One True Dharma Realm, the wondrously luminous true mind, the true aspect of suchness, the Tathāgata-garbha mind, the great ocean of perfect enlightenment, thusness, bodhi, dharmakāya,

	Buddha-nature, dhāraṇī, the Great Buddha-Crown, the master of the house, the bottomless bowl, the stringless lute, the inexhaustible lamp, the rootless tree, the hair-blowing sword, the land of non-contrivance, the maṇi jewel, the lock without a key, and even the mud ox, wooden horse, source of mind, mind-seal, mind-mirror, mind-moon, mind-pearl, and so forth.
名虽多般，意实一也。“密意”的“密”，是指无相可见，说不出来，无法可说，不是语言的对象。并不是故意保密，不告诉人。虽不可说，却是中心。此即是大乘佛教的“一实相印”，用它来判断是不是大乘佛教。若背离了这个宗旨，说不到这上头，就不是大乘佛教。	Though the names are many, their meaning is in fact one. The “secret” in “secret intent” means that it has no form to be seen, cannot be spoken of, and has no Dharma that can be taught; it is not an object of language. It does not mean deliberately keeping it secret and refusing to tell people. Though inexpressible, it is nevertheless the center. This is the “seal of the one true aspect” of Mahāyāna Buddhism, by which one judges whether something is Mahāyāna Buddhism. If it departs from this guiding principle and cannot speak to this point, it is not Mahāyāna Buddhism.
《大集经》云：“末法亿亿人修行，罕一得道，唯依念佛，得度生死。”念者，今心也，即当前一念心。佛者，觉也，即真如自性、一实相印。	The Great Collection Sūtra says: “In the Dharma-ending age, though hundreds of millions practice, scarcely one attains the Way; only by relying on Buddha-remembrance can they cross beyond birth and death.” Nian, remembrance, means the mind of the present moment. Buddha means awakening —namely, true suchness of intrinsic nature and the seal of the one true aspect.
见、定、行三要之行法，令心念念在觉，不离一实相印，正是“实相念佛”；《观无量寿经》讲了十六种观法，修习这十六种观法也是念佛，谓之“观想念佛”，观观未离妙明真心。	The practice of the three essentials of view, meditation, and conduct keeps the mind awake in thought after thought and never apart from the seal of the one true aspect. This is precisely “Buddha-remembrance through the true aspect.” The Contemplation Sūtra of Amitāyus Buddha teaches sixteen methods of contemplation. Practicing these sixteen contemplations is also Buddha-remembrance, called “Buddha-remembrance through visualization”; in every contemplation, one never departs from the wondrously luminous true mind.
瞻视西方极乐世界、阿弥陀佛的圣相，妙相庄严，至心信乐，愿生彼国，也是念佛，谓之“观相念佛”，也在在未离妙明真心。	To gaze upon the Western Land of Ultimate Bliss and the sacred form of Amitābha Buddha, with its wondrous and majestic marks; to have

	wholehearted faith and joy and aspire to be reborn in that land—this too is Buddha-remembrance, called “Buddha-remembrance through contemplating the form.” In every instance, it does not depart from the wondrously luminous true mind.
执持阿弥陀佛圣号，心念耳闻，摄住烦乱之心，将妄念转换为佛念，一句“南无阿弥陀佛”贯彻始终，谓之“持名念佛”。持名念佛何曾离开真心半步！若口诵心不行，那就不是念佛。	To uphold the sacred name of Amitābha Buddha, with the mind reciting and the ears hearing; to gather in the scattered and troubled mind and transform deluded thoughts into thoughts of the Buddha; to carry a single phrase, “Namo Amitābha Buddha,” through from beginning to end—this is called “Buddha-remembrance through holding the name.” How could Buddha-remembrance through holding the name ever depart from the true mind by even half a step? If the mouth recites but the mind does not practice, that is not Buddha-remembrance.
憨山大师云：“口念弥陀心散乱，喊破喉咙也枉然”！末法修行，若欲得度生死，唯依这“都摄六根，净念相继”的种种念佛法门。大手印最直接，正是实相念佛。正是三世佛之密意中心。	Master Hanshan said: “If the mouth recites Amitābha while the mind is scattered, shouting until the throat breaks is still in vain!” In the Dharma-ending age, if practitioners wish to cross beyond birth and death, they must rely solely on the various methods of Buddha-remembrance that “gather in the six sense faculties and maintain uninterrupted pure mindfulness.” Mahāmudrā is the most direct; it is precisely Buddha-remembrance through the true aspect. It is precisely the heart of the secret intent of the Buddhas of the three times.
“一切乘之顶尖”。密宗判定佛法共分九乘次第——外三乘、内三乘、密三乘。恒河大手印、大圆满，统属最高一层，所以说“见、定、行三要”是一切乘之顶尖，像宝塔一样到了尖顶了。“故曰诸佛之母”，这是十方三世诸佛之母，一切佛都是依此法而出世，一切法都是从这里派生出来。	“The summit of all vehicles.” Esoteric Buddhism classifies the Buddha Dharma into nine successive vehicles: the three outer vehicles, the three inner vehicles, and the three esoteric vehicles. Ganges Mahāmudrā and Dzogchen both belong to the highest level. Therefore, the three essentials of view, meditation, and conduct are said to be the summit of all vehicles—like reaching the pinnacle of a jeweled pagoda. “Hence they are called the mother of all Buddhas”: they are the mother of all Buddhas throughout the ten directions and three times. All Buddhas appear in the world in reliance on this Dharma, and all dharmas are derived from it.

“如上三要乃自性大圆满之见、定、行、果，四者在自性了彻之境中，统摄为一面，行之最极心要。亦是即定即行之要。”	“The foregoing three essentials are the view, meditation, conduct, and fruition of Dzogchen of intrinsic nature. Within the realm of thorough realization of intrinsic nature, these four are gathered into a single whole, the ultimate essential of practice. They are also the key to meditation and conduct being one.”
“自性大圆满之见、定、行、果”，指自性大圆满修行的四个阶段。如上三要者，即以上所论述的正见、正定、正行三要，它是三世佛之密意中心，即我人之真如本性。而自性大圆满修行的目的是明心见性，证成佛果。	“The view, meditation, conduct, and fruition of Dzogchen of intrinsic nature” refers to the four stages of Dzogchen practice. The three essentials mentioned above are the three essentials of right view, right meditation, and right conduct. They are the heart of the secret intent of the Buddhas of the three times—that is, our own true-suchness nature. The purpose of Dzogchen practice is to realize the mind and see one’s true nature, thereby attaining Buddhahood.
无有正见，就无有正定；无有正定，就无有正行，哪来正果？经云：因地不正，果遭迂曲。是故只有正见、正定、正行，方能证见真如佛性，结果成佛。所以说，见定行三要乃自性大圆满见、定、行、果。	Without right view, there can be no right meditation; without right meditation, there can be no right conduct. How then could there be right fruition? A sūtra says: “If the causal ground is not right, the fruition will be distorted.” Therefore, only through right view, right meditation, and right conduct can one realize true suchness and Buddha-nature and finally attain Buddhahood. Thus, the three essentials of view, meditation, and conduct are the view, meditation, conduct, and fruition of Dzogchen of intrinsic nature.
“四者”，指修行的四个阶段，即先树立解脱正见，然后修定以摄伏散乱之心，心定之后在事境上磨练（六度万行），最后证成佛果。“自性了彻之境”，即“自性大圆满”的心境。在这种心境中，见、定、行、果四者统摄为一面、化为一体，不可分开。这是修行的最极心要、最为关键之心髓、要点。	“These four” refers to the four stages of practice: first establish the right view of liberation; then cultivate meditation to subdue the scattered mind; after the mind is settled, temper it amid circumstances through the six perfections and myriad practices; and finally attain Buddhahood. “The realm of thorough realization of intrinsic nature” is the state of mind of “Dzogchen of intrinsic nature.” In this state, view, meditation, conduct, and fruition are gathered into one aspect and become a single whole, incapable of separation. This is the ultimate essential of practice, its most crucial core and key point.
“亦是即定即行之要”，行就是定，定就是行，即定即行，定和行是不能分开的。不但定和行如此，见、定、	“They are also the key to meditation and conduct being one”: conduct is meditation, and meditation

行三者也都不能分开，必须融为一体。因为只有“见”正确了之后，才晓得什么是无出无入的大定，不至于落入死定；才知道怎样修“无功用”行，避免走弯路，而直趋真如，结果成佛。	is conduct. Meditation and conduct cannot be separated. Nor can view, meditation, and conduct be separated; they must merge into a single whole. For only after one’s view is correct does one know what great meditation without coming or going is and avoid falling into dead absorption. Only then does one know how to cultivate conduct “without deliberate effort,” avoid taking detours, proceed directly toward true suchness, and finally attain Buddhahood.
“即是于何时了悟赤裸裸之智慧性，即何时得其自性智之见宗。”	“At whatever time one realizes naked wisdom-nature, at that very time one obtains the view as principle of one’s intrinsic wisdom.”
赤裸裸之智慧性，就是我们的佛性，赤裸裸、净洒洒，无形无相，灵明寂照，毫无遮盖。佛性是大智慧，是无所不知、无所不能的大智慧。什么时候能够了悟这赤裸裸的智慧性，就在什么时候“得其自性智之见宗”。	Naked wisdom-nature is our Buddha-nature: naked and utterly pure, without form or appearance, luminously aware and quietly illuminating, with nothing concealed. Buddha-nature is great wisdom, the great wisdom that knows everything and can do everything. Whenever one realizes this naked wisdom-nature, one thereby “obtains the view as principle of one’s intrinsic wisdom.”
得其自性智之见宗，即识取了自性，契入了大圆镜智，见到了宗旨，也就是明心见性了。见宗之后，就不会向外求取，不会心外求法，不会再落入外道了。你那里有再大的神通显现，我这里也丝毫不动摇，脚跟站得很稳。如果没证到这个地步，就站不稳脚跟，难免要动摇的。	To obtain the view as principle of one’s intrinsic wisdom is to recognize one’s intrinsic nature, enter great perfect mirror wisdom, and see the guiding principle; it is realizing the mind and seeing one’s true nature. After seeing the principle, one no longer seeks externally, seeks no Dharma outside the mind, and no longer falls into a non-Buddhist path. However great the manifestations of spiritual powers there may be, I remain wholly unmoved here, with my footing firmly established. If one has not realized this stage, one cannot stand firmly and will inevitably be shaken.
从前，南泉山下有一庵主，别人告诉他：“近日南泉和尚出世，何不去礼见？”南泉和尚出来说法度众了，你怎么不去拜见他呀？庵主说：“非但南泉出世，直饶千佛出兴，我亦不去。	Formerly, there was a hermitage master at the foot of Mount Nanquan. Someone told him, “Nanquan the monk has recently appeared in the world. Why not go and pay him respects?” Nanquan the monk had come forth to teach the Dharma and liberate sentient beings; why would he not go to see him? The hermitage master said that even if not only Nanquan appeared in the world, but a thousand Buddhas arose, he still would not go.

”意思是说，他已经识得本来，脚跟站得稳，不会动摇了。南泉禅师听到这件事，就令其弟子赵州禅师去考考他，看他脚跟是否真正点地。赵州去了就向庵主礼拜，庵主不睬他，坐在禅床上不动。	This meant that he had already recognized his original nature, stood firmly on his feet, and would not be shaken. When Chan Master Nanquan heard of this, he instructed his disciple Chan Master Zhaozhou to test him and see whether his footing was truly grounded. Zhaozhou went and bowed to the hermitage master, but the master ignored him and remained seated unmoving on his Chan bed.
赵州从西过东，又从东过西，庵主还是不睬他。这庵主脚跟站定了，任你活佛出世我也不睬。我已识取了自己的本来面目，了了分明，赤裸裸、净洒洒，一样东西都没有。	Zhaozhou passed from west to east, then from east to west, but the hermitage master still ignored him. The hermitage master had planted his feet firmly: even if a living Buddha appeared in the world, he would not heed him. He had already recognized his own Original Face—clear and distinct, naked and utterly pure, with not a single thing present.
我已了悟，还求什么东西？我已神通自在了，这自在逍遥就是大神通。诸位注意，自在逍遥就是大神通，不是什么稀奇古怪是大神通。赵州没办法了，“哗啦”一声，把庵主的帘子拽下来，说：“草贼大败。	Having already realized this, what could he still seek? Having already attained mastery of spiritual powers, this freedom and ease itself was great spiritual power. Everyone, take note: freedom and ease are great spiritual power; strange and unusual things are not great spiritual power. Zhaozhou had no recourse. With a crash, he tore down the hermitage master’s curtain and said, “The grass-bandit has suffered a crushing defeat.”
”你不敢讲话，你不是大丈夫，是草贼，你打了大败仗。庵主还是不睬他，赵州没办法了，只好败阵归山。回到山上对他师父讲，这个庵主是有道行，我怎么样、怎么样，他也不动。南泉禅师说：“我从来疑着这汉。	You dare not speak. You are no great person, but a grass-bandit; you have suffered a crushing defeat. The hermitage master still ignored him, and Zhaozhou had no recourse but to admit defeat and return to the mountain. Back on the mountain, he told his teacher that the hermitage master had attainment: no matter what he did, the man would not move. Chan Master Nanquan said, “I have always doubted this fellow.”
”我早就怀疑他是不是真的脚跟点地，你没有问倒他，让我再去考考他。第二天，南泉禅师带着一个沙弥，拿了一瓶茶水、三只茶杯，到了庵中往地上一掷，便说：“昨日的、昨日的。	I had long suspected whether he had truly planted his feet firmly. You could not stump him, so let me test him again. The next day, Chan Master Nanquan took a novice monk, a bottle of tea, and three teacups to the hermitage. Throwing them onto the ground, he said, “Yesterday’s, yesterday’s.”
”庵主问：“昨日的，是什么？”昨天我如如不动，你那徒弟彻底没辙，那说明什么呀？这下狐狸尾巴露出来了，还有个“什么”要说明啊！南泉禅师在沙弥背上拍	The hermitage master asked, “What is ‘yesterday’s’?” Yesterday I remained thus and unmoved, and your disciple was utterly helpless—

了一下，说：“赚我来，赚我来。”拂袖便回。我勘破你了，你还有东西在，还是动了，脚跟仍未点地，还差一大截呢！	what does that show? Now the fox’s tail had been exposed: there was still some “what” needing explanation! Chan Master Nanquan patted the novice on the back and said, “You deceived me into coming, deceived me into coming.” Then he flicked his sleeves and returned. I have seen through you. There is still something in you; you have still been moved. Your footing is not yet grounded, and you still fall far short.
我们修行，必须站稳脚跟，任你什么气功，什么神通广大，你是外道，我不跟你跑。我修心地法门，我识得自性，我将来必定证成圣果。你不知道自性是什么，你终归不能证成圣果。	In our practice, we must stand firmly on our feet. Whatever qigong or whatever great spiritual powers you may have, if you follow a non-Buddhist path, I will not follow you. I practice the Mind-Ground Dharma Gate; I recognize intrinsic nature, and in the future I will certainly attain the fruit of sagehood. If you do not know what intrinsic nature is, you ultimately cannot attain the fruit of sagehood.
我们曾讲过吕纯阳祖师的公案，他已成就了阳神，黄龙祖师却说他：“这守尸鬼。”吕纯阳说：“争奈囊中有长生不死药。	We have previously discussed the koan of Patriarch Lü Chunyang. He had already accomplished the yang spirit, yet Patriarch Huanglong called him “a corpse-guarding ghost.” Lü Chunyang said, “Yet within my bag I possess the medicine of immortality.”
”囊中是指身体里，你不是说我守尸鬼么，我守的这个尸里——囊中，有长生不死的药啊！这药是指修炼成的“金丹”——阳神。黄龙祖师说：“饶经八万劫，终是落空亡。”你还是要落空，不过比别人长寿些。	“Within my bag” refers to the body. “Do you not call me a corpse-guarding ghost? Within the corpse that I guard—in this bag—there is medicine of immortality.” This medicine refers to the “golden elixir,” the yang spirit, attained through cultivation. Patriarch Huanglong said, “Even after eighty thousand eons, you will ultimately fall into emptiness and extinction.” You will still fall into emptiness; you will merely live longer than other people.
阳神是第七识——末那识所显现的身体，叫意生身，是虚妄不实的。若不认识真心，还是落空亡。若认识真心，就逍遥自在，一点不住相了。先得漏尽通——道通，这才是真通，才是根本。道通得到了之后，不愁不得五神通，但得本，不愁末。这一点很重要，诸位要注意了。即是：于何时了悟赤裸裸之智慧性，即何时得其自性智之见宗。	The yang-spirit is a body manifested by the seventh consciousness—the manas consciousness—and is called the mind-born body. It is illusory and unreal. If one does not recognize the true mind, one still falls into empty annihilation. If one recognizes the true mind, one is carefree and at ease, without abiding in any appearance at all. First attain the power of the exhaustion of outflows—the penetration of the Way. This alone is true

	penetration and is fundamental. Once penetration of the Way has been attained, there is no need to worry about not attaining the five spiritual powers. Obtain the root, and there is no need to worry about the branches. This point is very important; you must take note of it. That is: at the very moment one realizes the naked nature of wisdom, one gains the view of the wisdom of one's own nature.
“见与定虽分述，体实一也。”	“Although view and samādhi are discussed separately, in essence they are one.”
见与定虽然分开来讲，但并不是两个，而是一体的。所谓“见”就是认识本来面目，有了正确的知见，才知道什么是无出无入的大定，才会有正定。反过来说，得了正定，才会有正确的知见。	Although view and samādhi are discussed separately, they are not two things, but one entity. What is called “view” is recognizing the Original Face. Only with correct understanding can one know what the great samādhi without coming or going is, and only then can one have right samādhi. Conversely, only upon attaining right samādhi can one have correct understanding.
见与定都没有离开我们的自性，都是自性中所流出。从体上来讲，实在是一样东西。不仅见与定“体实一也”，见、定、行三者，也都是一体，都没有离开我们的妙明真心。	Neither view nor samādhi is separate from our own nature; both flow forth from it. In terms of their essence, they are truly the same thing. Not only are view and samādhi “one in essence”; view, samādhi, and conduct are likewise one entity, none of them separate from our wondrous, luminous true mind.
二、大手印乃九乘佛法之精髓	II. Mahāmudrā Is the Essence of the Nine Vehicles of Buddhism
“如此行持自性大圆满本清净之无失要道者，实九乘之巅顶。”	“Those who thus practice the infallible essential path of the primordial purity of the Great Perfection of their own nature truly stand at the summit of the nine vehicles.”
“自性大圆满”，前面已经解释过了。“本清净”，自性本来圆满、本来清净。“无失要道”，没有差错的，极其重要的修行之道。	“The Great Perfection of one's own nature” has already been explained above. “Primordial purity” means that one's own nature is originally complete and originally pure. “The infallible essential path” is a path of practice that is without error and of the utmost importance.
“如此行持自性大圆满本清净之无失要道者”，怎样行持啊？正像上面所说的“见、定、行三要”那样的修法。先要认识本体，然后从本体起修。	“Those who thus practice the infallible essential path of the primordial purity of the Great Perfection of their own nature”—how should they practice it? It is precisely the method of practice described above as the “three essentials of view,

	samādhi, and conduct." One must first recognize the fundamental essence and then begin practice from that essence.
识得妄念与烦恼正是本体的妙用，既不跟它跑，也不压制它，让它自起自灭、起灭随无。只须认得本体，把一切都摄归本体。就这样行持这个“无失要道”。偏离此道，就是有失。	Recognize that deluded thoughts and afflictions are precisely the wondrous functioning of the fundamental essence. Neither follow them nor suppress them; let them arise and cease of themselves, and let arising and ceasing vanish accordingly. One need only recognize the fundamental essence and gather everything back into it. This is how one practices this "infallible essential path." To deviate from this path is to go astray.
练气功的，很多人都走了岔路、出了偏差，这当然是失去了要道。有的人修禅，不知道正确的方法，也搞错了，追求死定，变成木头、石头了，这也有失要道。	Many people who practice qigong have gone down wrong paths and developed deviations; this is, of course, to have lost the essential path. Some people practice Chan without knowing the correct method and likewise go wrong. They pursue dead samādhi and become like wood or stone; this too is to have lost the essential path.
修净土也有修错的，他们把念佛当铜钱使，当钞票用，把佛号当成纸钱烧，烧到阎罗王那里去存库，准备死后到阎罗王那里领用。哪有这样的净土法门？这种人过去很多，现在也不少。他们大错特错。净土宗是往生西方极乐世界的，谁叫你到阎罗王那里去，这不是搞颠倒了么！这些都是失去了要道。	Some also practice the Pure Land incorrectly. They treat Buddha-recitation as though it were coins or banknotes, and burn the Buddha's name as though it were paper money, depositing it in King Yama's treasury for use after death. What kind of Pure Land dharma gate is that? There were many such people in the past, and there are still quite a few today. They are utterly mistaken. The Pure Land school is for rebirth in the Western Pure Land of Ultimate Bliss; who told you to go to King Yama? Is this not turning things upside down? All these are cases of losing the essential path.
行持这个无失要道者，“实九乘之巅顶”。前面讲“一切乘之顶尖”时曾提到，密宗判定佛法共分九乘次第——外三乘、内三乘、密三乘。	Those who practice this infallible essential path "truly stand at the summit of the nine vehicles." When we previously discussed "the pinnacle of all vehicles," it was mentioned that Esoteric Buddhism divides the Buddha Dharma into nine successive vehicles: the three outer vehicles, the three inner vehicles, and the three esoteric vehicles.

现把这九乘的内容稍微讲讲：外三乘是声闻乘、缘觉乘、菩萨乘，是指阿罗汉、辟支佛、菩萨所行之四谛、十二因缘、六度万行等法，泛指显教。内三乘是指作部、行部、瑜伽部三部修法。	Let us now briefly explain these nine vehicles. The three outer vehicles are the śrāvaka vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle. They refer to such teachings as the Four Noble Truths, the twelve links of dependent origination, and the six perfections and myriad practices, as practiced by arhats, pratyekabuddhas, and bodhisattvas; broadly speaking, they refer to Exoteric Buddhism. The three inner vehicles refer to the practices of the Kriyā, Caryā, and Yoga divisions.
作部又称事业部，有增、息、怀、诛等等法门。这都是随顺众生的愿望而起用的法，也是“先以欲钩牵，后令入佛智”的方便接引法，并不究竟。行部的修法，目的是了生死、出苦海，才算进入了实修。	The Kriyā division is also called the division of ritual activity and includes practices of increase, pacification, magnetization, and wrathful subjugation. These are methods that function in accordance with sentient beings’ wishes; they are also expedient methods of guidance—“first entice them with what they desire, then lead them into the Buddha’s wisdom”—and are not ultimate. The aim of the practices of the Caryā division is to transcend birth and death and leave the sea of suffering; only then does one enter actual cultivation.
从观想入手，修气、脉、明点，如颇哇法等等。瑜伽意即“相应”，瑜伽部的修法，事与理相应，言与行相应，上与诸佛相应，下与众生相应。从这里开出三个层次，就是密三乘。	One begins with visualization and practices the channels, winds, and vital essences, as in the practice of phowa. Yoga means “union.” In the practices of the Yoga division, phenomena accord with principle, words accord with conduct, above one accords with all Buddhas, and below one accords with sentient beings. From this unfold the three levels known as the three esoteric vehicles.
密三乘是嘛哈（摩诃）瑜伽、阿努瑜伽、阿底瑜伽。嘛哈瑜伽，意即大圆满相应，将观成的气脉等有相的东西化空，以与无相的法身相应。阿努瑜伽，意即无上圆满相应，以界智为趣入门，进一步把种种显现都化为一实相。	The three esoteric vehicles are Mahāyoga, Anuyoga, and Atiyoga. Mahāyoga means union with the Great Perfection: one dissolves into emptiness such formed things as the channels and winds produced through visualization, so as to accord with the formless dharmakāya. Anuyoga means union with unsurpassed perfection: taking the realm and wisdom as the gateway of entry, one further transforms all appearances into a single true characteristic.
阿底瑜伽，意即无比圆满相应，进而合三乘为一大密咒乘。“如此行持自性大圆满本体清净之无失要道者，实	Atiyoga means union with incomparable perfection, further uniting the three vehicles into the single

九乘之巅顶”，这就是最上乘的法门了。大密咒无咒可念，大手印无印可结，至此，“无不从此法界流，无不归还此法界”了，故称“巅顶”。	great mantra vehicle. “Those who thus practice the infallible essential path of the primordial purity of the essence of the Great Perfection of their own nature truly stand at the summit of the nine vehicles.” This is the supreme dharma gate. In the great mantra vehicle, there is no mantra to recite; in Mahāmudrā, there is no mudrā to form. At this point, “nothing does not flow from this dharma realm, and nothing does not return to this dharma realm.” Therefore it is called the “summit.”
“其余各乘之道，即随从而为此要道之台架与助伴。”	“The paths of all the other vehicles merely follow along as scaffolding and aids for this essential path.”
既然此无失要道是九乘之巅顶，是最上乘，那么“其余各乘之道”——其余的八乘，“即随从而为此要道之台架与助伴”，其余的各种法门，不过是随从，不过是这个要道的台架与助伴。	Since this infallible essential path is the summit of the nine vehicles and the supreme vehicle, “the paths of all the other vehicles”—that is, the other eight vehicles—“merely follow along as scaffolding and aids for this essential path.” The various other dharma gates are merely followers, scaffolding, and aids for this essential path.
台，就是台阶，只是阶梯而已，供我们踏着它上到顶层用的。架，就是架子，比如我们修盖房屋要搭个架子，不过是临时用一用。“助伴”，只是一种帮助，只是一种陪伴，不是正行。	Tai means a platform or step; it is only a staircase on which we tread to reach the top. Jia means a framework; for example, when building a house, one erects scaffolding, but it is only used temporarily. “Aids and companions” are merely a kind of help or accompaniment, not the principal practice.
要成道，必须修这个“无失要道”，其它的法不过是台架与助伴。不修这个心地法门，就不能成道。	To realize the Way, one must practice this “infallible essential path.” The other methods are merely scaffolding and aids. Without practicing this Mind-Ground Dharma Gate, one cannot realize the Way.
若不认识真心，怎么能成道？若不知道真心起现妄念正是妙用，不知道妄念正是真心的本觉智慧相，只是压念不起，即使把妄念压死了，也是不能成道的。若了知妄念是怎么一回事，不怕它，任它自起自灭，起灭随无，不跟它跑。这是多么轻松、多么愉快啊，气也不闷了，脑也不涨了，久久必然证成大道。	If one does not recognize the true mind, how can one realize the Way? If one does not know that the arising and manifestation of deluded thoughts from the true mind is precisely wondrous functioning, or that deluded thoughts are the appearance of the true mind’s innate wisdom, but merely suppresses thoughts so that they do not arise, then even if one suppresses deluded thoughts to death, one still cannot realize the Way. If one understands what deluded thoughts are, does not fear them, lets them arise and cease of themselves, and lets arising and ceasing vanish

	accordingly, without following them—how relaxed and joyful this is! The breath no longer feels constrained, the head no longer feels swollen, and in time one will certainly realize the great Way.
“见本净之自性般若光明相时，则由定所生般若之功用更炽，如夏水瀑流。”	“When one sees the luminous aspect of the prajñā of one’s own nature, which is primordially pure, the functioning of the prajñā born of samādhi becomes still more intense, like the cascading waters of a summer waterfall.”
本净，就是本来清净。自性般若光明相，是指自性——般若大智慧，所显现的光明。不只是打坐时看到的光明，打坐时看到的光明是明亮的光。但我们这里所说的“光明”不一定是指明亮的光。	Primordially pure means originally pure. The luminous aspect of the prajñā of one’s own nature refers to the light manifested by one’s own nature—the great wisdom of prajñā. It does not refer only to light seen during meditation. The light seen during meditation is bright light, but the “luminosity” of which we speak here does not necessarily mean visible brightness.
一切妙用都是光明，比如脑子一转，这件事应该怎么做，这个人应该怎么接待，这也是光明，不一定非要看见亮光才是光明，一切妙用都是智慧光明相。	All wondrous functioning is luminosity. For example, when the mind turns and one knows how a matter should be handled or how a person should be received, this too is luminosity. One need not see visible light for there to be luminosity; all wondrous functioning is the luminous aspect of wisdom.
“见本净之自性般若光明相时”，见到本来清净的真如佛性所起的智慧光明时，这时候“则由定所生般若之功用更炽”，由正定而生起的妙智慧，功用更为广大了。炽，就是炽盛，就像火焰一样炽烈地燃烧。	“When one sees the luminous aspect of the prajñā of one’s own nature, which is primordially pure,” when one sees the luminosity of wisdom arising from the originally pure Buddha-nature of suchness, then “the functioning of the prajñā born of samādhi becomes still more intense.” The wondrous wisdom arising from right samādhi functions more extensively. Intense means blazing and flourishing, burning fiercely like flames.
甚至不求神通，而神通自得。我们前面讲过，认识法身之后，时时刻刻保护用功，不跟妄念跑，不随境界走，这就是定，时时处处常摄在定，久久由定而生起智慧，功用就更广大了，“如夏水瀑流”，就像夏天的瀑布流水一样。夏天冰雪融化，水源充足，加之雨水很多，所以瀑布流水，源源不断，气势宏大。这是比喻般若智慧的无尽妙用。	One may not even seek spiritual powers, yet spiritual powers arise naturally. As we said before, after recognizing the dharmakāya, one must continually safeguard it in practice—not following deluded thoughts and not being led along by circumstances. This is samādhi. When one remains gathered in samādhi at all times and in all places, wisdom eventually arises from samādhi and its functioning becomes still more extensive, “like the cascading waters of a summer waterfall.” In

	summer, ice and snow melt, water sources are abundant, and there is much rainfall; thus waterfall waters flow without ceasing, vast in force and momentum. This illustrates the inexhaustible wondrous functioning of prajñā-wisdom.
“由空性之本住起现大悲入无方悲悯，亦法尔然也。”	“From the primordial abiding of emptiness arises great compassion, entering boundless compassion and sympathy; this too occurs naturally.”
法性、佛性，其性本空，故称空性。一切东西都具空性，都不可得，谓之“性空”。其性是空，是真空之本性。其空性，本来就不动不摇、不生不灭、不来不去、不增不减，这叫本住。	The Dharma-nature and Buddha-nature are empty in their nature and are therefore called emptiness. All things possess emptiness and cannot be grasped; this is called the emptiness of nature. Their nature is empty; this is the true nature of emptiness. This emptiness has always remained unmoving and unshaken, neither arising nor ceasing, neither coming nor going, neither increasing nor decreasing. This is called primordial abiding.
“由空性之本住起现大悲”，要起现大悲心，不能只顾自己了生死，还要拯救广大众生。“入无方悲悯”，无方就是没有边际，无限广大。我们凡夫的悲悯是小悲悯，悲悯什么？悲悯自己的子女。	“From the primordial abiding of emptiness arises great compassion.” One must give rise to great compassion, not merely concern oneself with transcending one’s own birth and death, but also rescue the vast multitude of sentient beings. “Entering boundless compassion and sympathy”: boundless means without limits, infinitely vast. The compassion of ordinary beings is limited compassion. Toward whom are they compassionate? Toward their own children.
我的儿子，乖乖，宝贝得不得了。别人的孩子，随他去吧，不管他。我孝养我的父母，别人的父母，不管、不管！悲悯的范围太小太小了。无方悲悯，就是不管哪一方，对十方世界的众生都有悲悯之心，发愿广度十方众生。	“My son—my dear one, my precious treasure!” But other people’s children? “Let them be; I do not care.” “I dutifully support my own parents, but other people’s parents? I do not care, I do not care!” The scope of such compassion is far too narrow. Boundless compassion means having compassion for sentient beings in all directions, throughout the worlds of the ten directions, and vowing to liberate sentient beings throughout the ten directions.
“亦法尔然也”，这是自然而然的事。如果能够修行成就，自然入于无方悲悯，大悲心就会油然生起。有的人说，阿罗汉不具大悲心，其实并非如此。那是他还没有证到四果罗汉，到了第四果，他也会油然生起大悲心的。	“This too occurs naturally.” It is a spontaneous matter. If one can succeed in cultivation, one naturally enters boundless compassion and great compassion wells up of itself. Some people say that arhats lack great compassion, but this is not actually so. It is only that they have not yet realized

	the fourth fruit of arhatship. Upon reaching the fourth fruit, great compassion will likewise arise spontaneously in them.
他初发心的时候，观三界如牢狱，视生死如冤家。就像现在有些修净土的人说：“我到了西方极乐世界就不再回来了，因为这个世界太苦、太烦恼了。	When they first arouse the resolve, they contemplate the three realms as a prison and regard birth and death as an enemy. It is like some people who practice the Pure Land today and say, “Once I reach the Western Pure Land of Ultimate Bliss, I will never return, because this world is too painful and full of afflictions.”
”如果真的生到西方极乐世界，他还是要回来的，为什么呢？他听了莲池海会佛菩萨宣说大法，就难为情了。成道就要广度众生，不度众生不能成道！他也会“入无方悲悯，亦法尔然也”。	If they are truly reborn in the Western Pure Land of Ultimate Bliss, they will still return. Why? Having heard the Buddhas and bodhisattvas of the Lotus Pond Assembly expound the great Dharma, they will feel ashamed. To realize the Way, one must liberate sentient beings extensively; without liberating sentient beings, one cannot realize the Way! They too will “enter boundless compassion and sympathy; this too occurs naturally.”
若证到第四果罗汉，他看到诸佛菩萨，都在六道里度众生，我怎么好坐在这里不动，挺难为情的。比如同在一个单位，大家都在劳动，你一个人坐在那里不动，不难为情吗？于是，他那“无缘大慈，同体大悲”之心就会油然生起，此谓之“回小向大”。回小向大，亦法尔然也。	If one realizes the fourth fruit of arhatship and sees all the Buddhas and bodhisattvas liberating sentient beings within the six realms, how could one remain seated here without moving? One would feel quite ashamed. It is like being in the same work unit: everyone else is working, while you alone sit there doing nothing. Would that not be embarrassing? Then the mind of “great compassion without conditions, and great compassion based on oneness of self and others” naturally arises. This is called “turning from the lesser to the greater.” Turning from the lesser to the greater is also the natural course of things.
“空性与大悲双运要道现证时，如海诸行，一一自现作用，似日之与光。”	“When the essential path of the joint operation of emptiness and great compassion is directly realized, the various practices, like the rivers flowing into the sea, each manifest their functions of themselves, like the sun and its light.”
若真证到“空性”，就没有凡夫的私情了。凡夫的感情，是只顾自己妻子、儿女，别人的就不管了。心空了之后，般若大智慧朗然现前，凡夫的感情荡然无存。无情乃大情，大悲心自然就生起来了。	When one truly realizes “emptiness,” one no longer has the personal attachments of ordinary beings. The feelings of ordinary beings are concerned only with their own wives and children; they do not care about others. Once the mind is empty, the great wisdom of prajñā shines forth clearly, and the

	feelings of ordinary beings vanish completely. Being without personal attachment is great love; the mind of great compassion naturally arises.
这就是“空性与大悲双运”，这就是“要道”——修道的要点、成道的要点。现证就是朗然现前。这个空悲双运的要道朗然现前时，“如海诸行，一一自现作用”。大海是千百条江河汇归之处，一条条江河都有其不同的作用。	This is the “joint operation of emptiness and great compassion”; this is the “essential path”—the essential point of cultivating the Way and the essential point of realizing the Way. Direct realization means shining forth clearly before one. When this essential path of the joint operation of emptiness and compassion shines forth clearly, “the various practices, like the rivers flowing into the sea, each manifest their functions of themselves.” The ocean is where hundreds and thousands of rivers converge, and each river has its own distinct function.
长江、黄河也还有很多支流，这些小支流也都有其不同的作用。这里可以行船、可以运输，那里可以灌溉、可以产米，还有的地方盛产鱼虾。	The Yangtze and Yellow Rivers likewise have many tributaries, and each of these smaller tributaries has its own distinct function. Here boats can travel and goods can be transported; there irrigation is possible and rice can be grown; other places abound in fish and shrimp.
这是比喻我们证得空性，遍起大悲之后，在六道轮回里救度众生，时时处处都能起现不同的妙行。“似日之与光”，就像太阳和光那样不可分。	This is a metaphor for realizing emptiness and universally giving rise to great compassion: within the cycle of rebirth in the six realms, one can perform different wondrous conduct in every time and place to liberate sentient beings. “Like the sun and its light” means that they are inseparable, just like the sun and its light.
有了太阳，才有光，你才看见东西；若没有太阳，便在黑暗之中，你就看不见东西了。空性与大悲的关系，就像太阳和光的关系一样不可分，有太阳才有光，无有太阳哪来光。太阳比喻空性，光比喻大悲，二者是紧密结合不可分的。	Only when there is a sun is there light, and only then can you see things. Without the sun, one is in darkness and cannot see things. The relationship between emptiness and great compassion is inseparable, just like that between the sun and its light: where there is a sun, there is light; without a sun, where could light come from? The sun is a metaphor for emptiness, and light a metaphor for great compassion. The two are intimately united and inseparable.

“如是与福德资粮合作，广为利他之行，以圆成真实见宗，而为无染寂乐之助伴。”	“Thus, joining with the provisions of merit and virtue, widely undertake practices that benefit others, thereby bringing the true principle of view to perfect fulfillment and serving as an aid to unstained quiescent bliss.”
证得空性，就是有了智慧；起现大悲，就是有了福德。广度众生、为众生服务，才有福德。如果只有智慧，没有福德，或者福德资粮不够，是不能成佛的。因为佛是“两足尊”，智慧具足、福德具足。	To realize emptiness is to possess wisdom; to manifest great compassion is to possess merit and virtue. Only by widely liberating sentient beings and serving them does one acquire merit and virtue. If one has wisdom alone but no merit and virtue, or lacks sufficient provisions of merit and virtue, one cannot become a Buddha. This is because a Buddha is the “Doubly Complete Honored One,” complete in wisdom and complete in merit and virtue.
所以，我们要福慧双修，只是修慧、修空，不修福，不为众生做事，福德不圆满，就不能圆成佛果。阿罗汉发心小，只顾自度，不度众生，不为众生服务，只是智慧具足，而福德不具足，故不能成佛，他必然会“回小向大”的。	Therefore, we must cultivate merit and wisdom together. If one cultivates only wisdom and emptiness, without cultivating merit or doing things for sentient beings, one’s merit and virtue will not be complete, and one cannot bring Buddhahood to fulfillment. Arhats have a lesser aspiration: they attend only to their own liberation, do not liberate sentient beings, and do not serve them. They possess sufficient wisdom but not sufficient merit and virtue, and therefore cannot become Buddhas. They will inevitably turn from the lesser to the greater.
“如是与福德资粮合作”，资是资本，粮是道粮，成道的资粮就像旅行的路费一样，必不可少。所以一定要发大心、发菩提心，福慧双修，才能圆成佛果。	“Thus, joining with the provisions of merit and virtue”: zi means capital, and liang means provisions for the path. The provisions for realizing the Way are as indispensable as travel expenses for a journey. Therefore, one must certainly arouse a great resolve and arouse bodhicitta, cultivating merit and wisdom together, in order to bring Buddhahood to fulfillment.
大菩萨初发心就是为了广度众生而发，他说：我学佛不是为自己，是为众生而学的。比如众生在大海里快要淹死了，我要去救他，但我不会游泳、不会救生术，那怎么救啊！我学佛自度就是先学游泳、学救生术。	When great bodhisattvas first arouse the resolve, they do so in order to liberate sentient beings extensively. They say, “I study Buddhism not for myself, but for sentient beings. For example, sentient beings are about to drown in the great ocean. I want to save them, but if I cannot swim and do not know lifesaving techniques, how can I save them? My studying Buddhism in order to

	liberate myself is like first learning to swim and learning lifesaving techniques.”
学会之后，本领大了，我就去度众生。自度只是手段，度生才是目的。学佛是为众生，不是为自己，这就是大心菩萨。如果发小心，只为自己跳出生死轮回，那就只能成就阿罗汉果，不能说是菩萨。这是大乘菩萨与小乘圣者的区别。	After learning these skills and becoming capable, I will liberate sentient beings. Self-liberation is only the means; liberating sentient beings is the aim. Studying Buddhism is for sentient beings, not for oneself. This is a bodhisattva of great resolve. If one arouses a lesser aspiration and seeks only to escape the cycle of birth and death for oneself, one can attain only the fruit of arhatship and cannot be called a bodhisattva. This is the difference between Mahāyāna bodhisattvas and Hīnayāna sages.
证得智慧空性，与广度众生的福德资粮合作，“广为利他之行”。广为，就是要多多地做，而不是少做。利他之行，就是有利于众生的事情，要多多地做。做一件好事倒是容易，长久地做就难了，天天不间断地做更难。	When realized wisdom of emptiness joins with the provisions of merit and virtue, one “widely undertakes practices that benefit others.” To undertake them widely means doing many such things, not merely a few. Practices that benefit others are matters beneficial to sentient beings, and one must do many of them. Doing one good deed is easy; doing so over a long time is difficult, and doing so every day without interruption is more difficult still.
比如观照，观照于一时，很容易，但要时时不忘，那就很难了。然而，世上无难事，只怕有心人。假若你能够不断地观照七天，在七天当中时时不忘记，那以后就不难了。	Take contemplation, for example. To contemplate for a while is easy, but not to forget it at every moment is very difficult. Yet nothing in the world is difficult for one with determination. If you can continue contemplating without forgetting it at any time for seven days, it will no longer be difficult afterward.
《阿弥陀经》云：“若一日、若二日、若三日、若四日、若五日、若六日、若七日，一心不乱，其人临命终时，阿弥陀佛与诸圣众，现在其前。”若能于七天之内时时不忘记，以后就不容易忘记了。	The Amitābha Sūtra says: “If, for one day, two days, three days, four days, five days, six days, or seven days, one attains one-pointedness of mind without distraction, then at the time of that person’s death, Amitābha Buddha and the assembly of sages will appear before them.” If one can avoid forgetting at every moment for seven days, it will thereafter be less easy to forget.
广为利他之行，就是要多多地长久地做有利于众生的事，肯牺牲自己，帮助别人，“以圆成真实见宗，而为无染寂乐之助伴”。用“广为利他之行”来圆满成就“真实见宗”，来真实圆满你所见到的宗旨。	To widely undertake practices that benefit others means doing things beneficial to sentient beings abundantly and over the long term, being willing to sacrifice oneself and help others, “thereby bringing the true principle of view to perfect fulfillment and serving as an aid to unstained quiescent bliss.” Use

	“widely undertaking practices that benefit others” to bring the “true principle of view” to perfect fulfillment—to make the principle you have seen genuinely complete and perfect.
下面解释一下“寂乐”，连乐也不可得，才叫寂乐。还有乐在就坏了，因为乐和苦是相对的，有乐就有苦，乐时苦在其中。寂乐，乐也不可得，哪会有苦？“极乐世界”即乐之极矣，乐也不可得了。	Let us now explain “quiescent bliss.” Only when even bliss is unobtainable can it be called quiescent bliss. If bliss still remains, it is not yet right, because bliss and suffering are opposites: where there is bliss, there is suffering; even in bliss, suffering is present. In quiescent bliss, bliss itself is unobtainable—how, then, could there be suffering? The “Land of Utmost Bliss” is bliss at its utmost, yet even bliss is unobtainable.
世间禅定也是这样，二禅是喜、三禅是乐，到了四禅“舍念清净地”，乐也不可得，清净了。“无染寂乐”，就是从来不曾污染的寂乐，这正是妙明真心、一真法界、大圆觉海。	Worldly meditative absorption is the same. The second dhyāna is joy, and the third dhyāna is bliss. Upon reaching the fourth dhyāna, the “ground of purity through equanimity and mindfulness,” even bliss is unobtainable, and there is purity. “Unstained quiescent bliss” is quiescent bliss that has never been defiled. This is precisely the wondrously luminous true mind, the One True Dharma Realm, and the great ocean of perfect enlightenment.
把“广为利他之行”作为“无染寂乐”的助伴，大悲伴随着空性，六度万行伴随着般若智慧。前面讲了很多怎样做功夫开智慧，只是开智慧还不够，还要“广为利他之行”，修福德。利他之行很多，在这里就不细细讲了。我们要尽力而为地帮助众生，所谓有钱出钱、有力出力，竭尽我们之所能，就算是能够帮助别人，说句好话，也是好的。	Take “widely undertaking practices that benefit others” as an aid to “unstained quiescent bliss.” Great compassion accompanies emptiness, and the six perfections and myriad practices accompany prajñā wisdom. Earlier, much was said about how to practice in order to open wisdom. But opening wisdom alone is not enough; one must also “widely undertake practices that benefit others” and cultivate merit and virtue. There are many practices that benefit others, and they will not be explained in detail here. We should do our utmost to help sentient beings: those with money contribute money, and those with strength contribute strength. Exhaust all that we can do. Even saying a kind word that helps another is good.
三、总结大手印三要	III. Summary of the Three Essentials of Mahāmudrā
“三要者：知自心相，依妄念缘境、念之随起，而观察自心本相，认知法身自性（这是见）。”	“The three essentials are these: know the characteristics of one’s own mind; observe the original characteristics of one’s own mind by relying on the arising of deluded thoughts in dependence

	upon objects and conditions, and recognize the intrinsic nature of the dharmakāya. (This is view.)”
三要者，即见、定、行三要也。这段话是讲“见”。	The three essentials are the three essentials of view, samādhi, and conduct. This passage concerns “view.”
知自心相，即知道自己的真心相貌。真心有没有相貌？真心无相，叫做空性。所谓知自心相，就是了知“我、人、众生、寿者”等概念根本就没有，一切都了不可得，荡然无住，万法皆空。同时还要知道真心是妙用无边的，妄念与烦恼都是它所起的妙用。	To know the characteristics of one’s own mind is to know the appearance of one’s own true mind. Does the true mind have an appearance? The true mind is without characteristics; this is called emptiness. To know the characteristics of one’s own mind means to understand that such concepts as “self,” “person,” “sentient being,” and “life span” have no basis at all; everything is utterly unobtainable, completely empty and without abiding, and all phenomena are empty. At the same time, one must know that the true mind has boundless wondrous functioning, and that deluded thoughts and afflictions are all wondrous functions arising from it.
依“妄念缘境、念之随起”而观察自心本相。妄念是从什么地方来的？缘境而起。妄念是随着外境而起现的，这就是妄念的缘起。依照妄念的缘起来观察自心本相。	Observe the original characteristics of one’s own mind by relying on “deluded thoughts arising in dependence upon objects and conditions, arising as thoughts follow them.” Where do deluded thoughts come from? They arise in dependence upon objects and conditions. Deluded thoughts manifest as they follow external objects and conditions; this is the dependent arising of deluded thoughts. Rely on this dependent arising of deluded thoughts to observe the original characteristics of one’s own mind.
妄念是因境界而有的，假如光有境界，没有真心，妄念也起不来。比如，境界是风，真心是水，妄念是波浪。若没有水，光有风，也起不了波浪。缘境而起的妄念是因为有真心才能起，所以根据妄念的缘起能够观察到自心本相。	Deluded thoughts arise because of circumstances. If there were circumstances alone but no true mind, deluded thoughts could not arise either. For example, circumstances are wind, the true mind is water, and deluded thoughts are waves. Without water, wind alone cannot produce waves. Deluded thoughts that arise in dependence upon circumstances can arise only because there is a true mind. Therefore, from the dependent arising of deluded thoughts, one can observe the original characteristics of one’s own mind.
就像见波浪即是见到水一样，从而“认知法身自相”。我们的真心——法身本来是无相的，但是，境界一来，	It is like seeing water when one sees waves; thus one “recognizes the intrinsic characteristics of the

真心缘境界就会起现妄念。通过起妄念，可以反证真心，可以认知法身无相的自相。光有眼球，是不能看见东西的。	dharmakāya.” Our true mind—the dharmakāya—is originally without characteristics. Yet when circumstances arise, the true mind, in dependence upon them, manifests deluded thoughts. Through the arising of deluded thoughts, one can infer the true mind in reverse and recognize the intrinsic characteristic of the formless dharmakāya. An eyeball alone cannot see things.
由于本性的妙用，借眼球这个工具生起视觉，才能看见东西。如果这无相的法身不生起视觉，那就视而不见了。	Through the wondrous functioning of intrinsic nature, visual consciousness arises by means of the eyeball as an instrument, and only then can things be seen. If this formless dharmakāya did not give rise to visual consciousness, one would look without seeing.
生病了，脚很痛，哎呀！痛死人了！这也是真心的妙用，无相的法身通过神经系统这个工具生起触觉，才能觉得疼痛。要不然，你怎么知道脚有毛病。若无真心，既不会感觉到痛，也不会喊痛。	When one falls ill and one’s foot hurts—“Oh! It hurts unbearably!”—this too is a wondrous function of the true mind. Only when the formless dharmakāya gives rise to tactile sensation through the nervous system as an instrument can one feel pain. Otherwise, how would you know there was something wrong with your foot? Without the true mind, you would neither feel pain nor cry out in pain.
通过妄念的缘起，从而认识真心的，这就叫“见”。恒河大手印反复反复地讲这个大手印见。我也在这里反反复复地解释，诸位要是还不知道，那就不行了。其实并不是听不懂、不知道，而是还有疑在。这就是大乘佛教的“一实相印”啊！诸位不要再怀疑了。	To know the true mind through the dependent arising of deluded thoughts is what is called “view.” The Mahāmudrā of the Ganges repeatedly explains this Mahāmudrā view. I too have repeatedly explained it here. If you still do not know it, that will not do. In truth, it is not that you fail to understand or do not know; rather, doubt still remains. This is the “one seal of true reality” of Mahāyāna Buddhism. Do not doubt any longer.
“融妄念为法身妙用，熟识法身。（这是定）”	“Merge deluded thoughts into the wondrous functioning of the dharmakāya, and become familiar with the dharmakāya. (This is samādhi.)”
我们讲的“定”，并不是死坐在那里不动。那怎么样“定”呢？就这样定——“融妄念为法身妙用，熟识法身”。把这妄念和法身妙用融为一体，法身妙用就是妄念，妄念就是法身妙用，无二无别。	The “samādhi” of which we speak does not mean sitting rigidly without moving. Then how does one abide in samādhi? Abide in it in this way: “Merge deluded thoughts into the wondrous functioning of the dharmakāya, and become familiar with the dharmakāya.” Merge deluded thoughts and the wondrous functioning of the dharmakāya into one. The wondrous functioning of the dharmakāya is

	deluded thought, and deluded thought is the wondrous functioning of the dharmakāya; they are neither two nor different.
仍以波浪和水为喻，不仅波浪息下来完全是水，即使波浪不息下来也完全是水。为什么一开始要讲波浪息下来呢？因为那样有个“静”在，容易认取。认取之后，还要打掉这个静相，才算了手。	Again, take waves and water as an analogy. Not only are waves entirely water when they subside; even when they have not subsided, they are entirely water. Why speak at first of waves subsiding? Because then there is a state of “stillness,” which is easier to recognize. After recognizing it, one must still cast off this appearance of stillness; only then is the task complete.
众生着相惯了，认识有相的心路走熟了，体认无相的心路还很生疏。这就须要一个“生处转熟、熟处转生”的过程，佛教八万四千法门都是这种过程。大手印最直捷，直指“融妄念为法身妙用”。	Sentient beings are accustomed to clinging to appearances; they are familiar with the mental path of recognizing what has form, but are still quite unfamiliar with the mental path of realizing the formless. This requires a process of “making what is unfamiliar familiar and what is familiar unfamiliar.” The Buddha’s eighty-four thousand Dharma gates are all such processes. Mahāmudrā is the most direct: it points directly to “transforming deluded thoughts into the wondrous functioning of the dharmakāya.”
你若能直下承当，那就是“一念越三　”，就直下“熟识法身”了，这才真是无出无入的大定。	If you can assume it directly, then “in a single thought, one traverses three asaṃkhyeya kalpas”; you directly become familiar with the dharmakāya. Only this is truly the great samādhi of neither entering nor leaving.
这时候你就不怕妄念了，妄念尽管起好了，这都是法身的妙用，只要不理不睬，不住境、不执着，时时处处这样观照，慢慢就熟识法身了。你可能会说：“咦！你怎么还是讲修行过程？这样观照并不是直捷熟识法身啊。	At this point, you need not fear deluded thoughts. Let them arise as they will; they are all wondrous functioning of the dharmakāya. So long as you pay them no heed, do not abide in objects, and do not cling, but contemplate in this way at all times and in all places, you will gradually become familiar with the dharmakāya. You may say: “Eh! Why are you still speaking of a process of practice? Such contemplation is not a direct familiarization with the dharmakāya.”
”对！那是因为你没有直下承当，我不得不这样说。你若真的承当不疑，还观什么照啊？！诸位承当此事大须仔细，真的假不了，假的真不了，“如人饮水，冷暖自知”，你自己心里最清楚。	“Yes! That is because you have not assumed it directly, so I have no choice but to speak this way. If you truly assume it without doubt, what is there left to contemplate?! You must be exceedingly careful in assuming this matter. What is real cannot be

	false, and what is false cannot be real. ‘Like one who drinks water, one knows for oneself whether it is cold or warm.’ You yourself know most clearly in your own mind.”
若不能承当不疑，还是要在行住坐卧中时时刻刻观照。说话是妙用，做工作也是妙用，事事都这样看，熟透了就只认法身、不认外境了，那就叫证成大道，那时连观照也不要了。	If you cannot assume it without doubt, then you must still contemplate at every moment while walking, standing, sitting, and lying down. Speaking is wondrous functioning; doing work is also wondrous functioning. See everything in this way. Once you are thoroughly familiar with it, you recognize only the dharmakāya and not external objects. This is called realizing the great Way. At that point, even contemplation is no longer needed.
“于念灭上，坚固而定，念无连续，法身之见不忘。（这是行）”	“When thoughts cease, remain steadfast and settled; when thoughts do not continue, do not forget the vision of the dharmakāya. (This is practice.)”
这段文字前、后两句话，是讲“行”的。恒河大手印的行法，在在未离妙明真心，是最上乘的行法。若从粗浅的层次理解，很可能领会错。我们试从两个层次分析这段话。	The preceding and following sentences of this passage discuss “practice.” The practice of Mahāmudrā of the Ganges never departs from the wondrously luminous true mind; it is the practice of the highest vehicle. If understood at a superficial level, it is very likely to be misconstrued. Let us analyze these words on two levels.
第一层：“于念灭上，坚固而定。”于念灭上，就是在一念断处，在妄念停歇的时候。坚固而定，就是心不动摇，安然入定。“念无连续，法身之见不忘。	The first level: “When thoughts cease, remain steadfast and settled.” “When thoughts cease” means at the point where a thought ceases, when deluded thoughts come to rest. “Steadfast and settled” means that the mind does not waver but peacefully enters samādhi. “When thoughts do not continue, do not forget the vision of the dharmakāya.”
”念无连续，就是一念不生，是“止”；法身之见不忘，就是了了分明，是“观”。你一定能听得出来，这样解释是在讲打坐入定的功夫、止观的功夫。	“When thoughts do not continue” means that not a single thought arises; this is “cessation.” “Do not forget the vision of the dharmakāya” means clear and distinct awareness; this is “contemplation.” You can certainly tell that this explanation concerns the practice of seated meditation and entering samādhi, the practice of cessation and contemplation.

我们讲恒河大手印已经讲得不少了，你一定会说：“这好象不是恒河大手印所主张的行法，但这段话不就是这样讲的么？”其实不是这个意思。这是粗粗地理解字面意思，或者说，是这段话的表层意思。“依文解义，三世佛冤”，现在我们再深入一层，深入内涵，解释这段话。	We have already spoken a great deal about Mahāmudrā of the Ganges. You will surely say: “This seems not to be the practice advocated by Mahāmudrā of the Ganges, yet is this passage not saying exactly this?” Actually, this is not its meaning. It is merely a rough reading of the literal words, or rather, the surface meaning of the passage. “To interpret meaning according to the words makes one the enemy of the Buddhas of the three times.” Now let us go a level deeper, into its inner import, and explain these words.
第二层：“于念灭上，坚固而定”，并非一念不生谓之念灭。因为“妄念与烦恼，皆法身本觉智慧相”，若能一念回光，认取法身，则妄念已不再是妄念。认法身不认妄念，就是“念灭”。	The second level: “When thoughts cease, remain steadfast and settled” does not mean that thoughts cease when not a single thought arises. For “deluded thoughts and afflictions are all aspects of the dharmakāya’s innate awakened wisdom.” If, in a single thought, one turns the light inward and recognizes the dharmakāya, then deluded thoughts are no longer deluded thoughts. Recognizing the dharmakāya rather than deluded thoughts is what is meant by “thoughts cease.”
于念灭上，坚固而定，就是在“认法身不认妄念”这样的认识基础上，坚定、牢固地认取法身，此即是无出无入的大定。	“When thoughts cease, remain steadfast and settled” means that, on the basis of recognizing the dharmakāya rather than deluded thoughts, one firmly and steadfastly recognizes the dharmakāya. This is the great samādhi of neither entering nor leaving.
“念无连续，法身之见不忘”，若忘记了“妄念与烦恼，皆法身本觉智慧相”，则妄念又是妄念了，即是念有连续，忘失了法身。若时时处处警觉，坚固地认取法身，则当念便是无念，就是念无连续，法身之见不忘。	“When thoughts do not continue, do not forget the vision of the dharmakāya”: if one forgets that “deluded thoughts and afflictions are all aspects of the dharmakāya’s innate awakened wisdom,” then deluded thoughts become deluded thoughts again. This means that thoughts continue and the dharmakāya is forgotten. If one remains vigilant at all times and in all places, firmly recognizing the dharmakāya, then the very thought is no-thought. This is “thoughts do not continue, and the vision of the dharmakāya is not forgotten.”
前句讲的是“念灭”——认取法身，即见宗、明心见性。若能“坚固而定”，则一劳永逸矣。若未得坚固，则有后句。后句便是绵密保任的观照之行法。	The first sentence speaks of “the cessation of thoughts”—recognizing the dharmakāya, that is, seeing the principle and realizing the mind and seeing one’s true nature. If one can be “steadfast and settled,” then one has settled the matter once

	and for all. If one has not yet attained steadfastness, there is the following sentence. The following sentence is the practice of continuous and seamless contemplation that safeguards realization.
《金刚经》云：“应无所住，而生其心”，这里的应，是指应事、应物、应万机。人来客往，还是要顺应，难免要起心动念，但这是本性的妙用，只要不住着，不跟念跑就是了。正起念时，也不见有念可起，这叫坚固而定。	The Diamond Sūtra says: “Give rise to the mind without abiding anywhere.” Here, “give rise” refers to responding to affairs, objects, and the myriad situations. When people come and go, one must still respond accordingly, and it is unavoidable that thoughts arise and the mind stirs. Yet this is wondrous functioning of one’s intrinsic nature. So long as one does not abide or become attached, and does not follow thoughts, that is enough. Even as a thought arises, one does not see any thought that can arise. This is called being steadfast and settled.
并不是一个念头不起，死在那里不动。我们利用妄念，待人接物，处理日常事情，并不是跟着妄念跑。我们的真心仍然是不住不随，不动不摇。念无连续，就是不要让妄念连续不断，攀缘不息。	It does not mean that not a single thought arises and that one sits there lifeless and unmoving. We make use of deluded thoughts in dealing with people and things and handling daily affairs, but we do not follow deluded thoughts along. Our true mind still neither abides nor follows; it neither moves nor wavers. “Thoughts do not continue” means not allowing deluded thoughts to continue without interruption, endlessly grasping at conditions.
由张三联想到李四，由李四联想赵五，由赵五联想到王六……妄念纷飞不停息，那就坏了。此时要凛然一觉，不去睬它，妄念就被斩断了。昨天有人问我参禅的问题，他说他喜欢参禅，参究“念佛是谁？”，但总是提不起疑情。	One associates Zhang San with Li Si, Li Si with Zhao Wu, and Zhao Wu with Wang Liu . . . Deluded thoughts fly about without ceasing; that is where the trouble lies. At such a time, one must awaken sharply and pay them no heed; then the deluded thoughts are cut off. Yesterday someone asked me about investigating Chan. He said that he liked to investigate Chan and inquire, “Who is it that recites the Buddha’s name?” but could never arouse a sense of doubt.
我对他说：参禅就要提起疑情，提不起疑情就糟糕了。要么换个方法，念头来了，你就问它从何而来，并不是理睬念头，而是穷追它的起处。念头息下去时，你就问它到什么地方去，并不是留住念头，而是看着它的灭处。	I said to him: To investigate Chan, you must arouse a sense of doubt; if you cannot arouse it, that is a problem. Alternatively, change methods. When a thought arises, ask where it comes from. This is not paying heed to the thought, but thoroughly tracing its point of arising. When the thought subsides, ask

	where it goes. This is not holding on to the thought, but observing where it ceases.
如猫捕鼠，猫伏在老鼠洞口，老鼠刚一冒头，猫立即扑上去。老鼠喻妄念，你时时警觉如猫，妄念一露头，立即追究它的来处。妄念息下，你就看着它的灭处。这就是参禅法门，目的也是使“念无连续”。	It is like a cat catching mice. The cat crouches at the entrance to a mouse hole; the moment a mouse pokes out its head, the cat immediately pounces. The mouse is a metaphor for deluded thought. Be ever vigilant like the cat: the moment a deluded thought shows its head, immediately investigate where it comes from. When the deluded thought subsides, observe where it ceases. This is the Chan dharma gate of investigation; its purpose, too, is to ensure that “thoughts do not continue.”
这样久久用功，念有连续由熟变生，念无连续由生变熟。功夫成熟，触机遇缘，能看之心、所看之念于一刹那化于无形，“嚯”地一声，能所双亡，根尘脱落，那你就证成大道了。	If you practice in this way for a long time, the continuity of thoughts changes from familiar to unfamiliar, while the noncontinuity of thoughts changes from unfamiliar to familiar. When the practice matures and you encounter a stimulus or condition, the mind that sees and the thought that is seen both vanish without trace in a single instant. With a “ha!” subject and object both perish, and the sense faculties and their objects fall away. Then you realize the great Way.
所谓“法身之见不忘”，这仍然是在作功夫，时时处处警觉，不要忘记法身。这是“见、定、行”之行，还在修行的位置上。顿证大道之际，法身之见也不可得。	What is called “not forgetting the vision of the dharmakāya” is still an exercise in practice: remaining vigilant at all times and in all places, and not forgetting the dharmakāya. This is the practice aspect of “view, samādhi, and conduct”; one still occupies the position of cultivation. At the moment of sudden realization of the great Way, even the vision of the dharmakāya cannot be obtained.
从前有和尚善讲《维摩诘所说经》，洞山禅师问他：“不可以智知，不可以识识，唤作什么语？”他答：“赞法身语。”洞山禅师说：“唤作法身，早是赞了也。	In the past, there was a monk skilled at expounding the Vimalakīrti Nirdeśa Sūtra. Chan Master Dongshan asked him, “It cannot be known by wisdom, nor recognized by consciousness—what kind of words are these?” He replied, “Words praising the dharmakāya.” Chan Master Dongshan said, “To call it the dharmakāya is already praise.”
”把它叫做法身，就早已赞颂过它了，再说个“不可以智知，不可以识识”的赞词，更是头上安头，多此一举。这是到家人语。洞山禅师平时总是教导学人“行鸟道”，鸟道，就是狭路、羊肠小道。	Once it is called the dharmakāya, it has already been praised. To add the laudatory words “it cannot be known by wisdom, nor recognized by consciousness” is all the more like putting a head on top of one’s head—an unnecessary addition. These are the words of one who has arrived home.

	Chan Master Dongshan regularly instructed students to “walk the bird path.” The bird path is a narrow road, a winding goat trail.
僧问洞山：“师寻常教学人行鸟道，未审如何是鸟道？”洞山禅师答：“不逢一人。”大道，车水马龙，人多得很，行大道比喻杂念丛生、妄念纷飞。鸟道，狭僻小径，常无人行，行鸟道比喻心若止水、一念不生。	A monk asked Dongshan, “Master, you regularly instruct students to walk the bird path. What is the bird path?” Chan Master Dongshan replied, “It meets not a single person.” On a great highway, traffic is dense and there are very many people; walking the great highway symbolizes the profusion of distracting and deluded thoughts. The bird path is a narrow, secluded trail, usually traveled by no one; walking the bird path symbolizes a mind still as water, with not a single thought arising.
僧又问：“如何行？”洞山说：“直须足下无私去。”行鸟道指的是心路历程，足下无私是指心地无私，心地无私天地宽。为什么会妄念纷飞、执着不舍呢？皆因一己之私利而起。若心地无私，觅妄念了不可得矣。	The monk further asked, “How does one walk it?” Dongshan said, “You must go with no self-interest beneath your feet.” Walking the bird path refers to the course of the mind; having no self-interest beneath one’s feet means being selfless in one’s mind-ground. When the mind-ground is selfless, heaven and earth are vast. Why do deluded thoughts fly about and why do we cling without letting go? They all arise from one’s own private interests. If the mind-ground is selfless, deluded thoughts cannot be found.
这僧又问：“只如行鸟道，莫便是本来面目否？”洞山反问：“ 黎因甚颠倒？”这僧说：“甚么处是学人颠倒？”洞山禅师说：“若不是颠倒，因甚么却认奴做郎？”本来面目是主人，行鸟道是修行方法，只是妙用、是仆人，不是主人。	The monk again asked, “If one walks the bird path, is that not the Original Face?” Dongshan countered, “Venerable, why are you inverted?” The monk said, “In what respect is this student inverted?” Chan Master Dongshan said, “If you were not inverted, why would you mistake a servant for the master?” The Original Face is the master; walking the bird path is a method of practice, merely wondrous functioning—a servant, not the master.
若把“行鸟道”看成本来面目，这是唤奴作郎，岂不是颠倒么！这僧又问：“如何是本来面目？”洞山禅师说：“不行鸟道。”若说到本来面目上，连鸟道也不要行了。	If one takes “walking the bird path” to be the Original Face, one mistakes a servant for the master. Is that not inversion? The monk again asked, “What is the Original Face?” Chan Master Dongshan said, “Not walking the bird path.” When speaking of the Original Face, there is no need even to walk the bird path.
所以说，“于念灭上，坚固而定，念无连续，法身之见不忘”，只是行法。确切说来，这句话是不究竟的，还不是本来面目，还是在“行鸟道”，尚在途中。待功夫	Therefore, “When thoughts cease, remain steadfast and settled; when thoughts do not continue, do not forget the vision of the dharmakāya” is only a

做熟了，“嚯”地一声打开本来，法身之见也不可得，就“不行鸟道”了，也根本不曾行什么鸟道。	method of practice. Strictly speaking, these words are not ultimate. They are not yet the Original Face; one is still “walking the bird path,” still on the way. When the practice has become mature, with a “ha!” one opens to the original. Even the vision of the dharmakāya cannot be obtained; then one “does not walk the bird path,” and in truth has never walked any bird path at all.
四、大手印要中要	IV. The Essential Point of Mahāmudrā
“心注眼，眼注空，为一切要中要。（须参仰兑修法）”	“Let the mind attend to the eyes, and the eyes attend to emptiness: this is the essential point of all essential points. (One must study the Yangdön practice.)”
“心注眼，眼注空”。我们平时作功夫，心要警觉，心看着眼睛，所谓“心眼”。白居易晚年有诗句：“何以度心眼，一句阿弥陀。”就提到“心眼”。眼睛看着空，即心眼观空。就是把一切空掉，一切都不可得。	“Let the mind attend to the eyes, and the eyes attend to emptiness.” When we practice, the mind must remain alert, with the mind attending to the eyes—this is what is called the “mind’s eye.” Bai Juyi wrote in his later years: “How can one save the mind’s eye? With a single utterance of Amitābha.” This too mentions the “mind’s eye.” The eyes attend to emptiness; that is, the mind’s eye contemplates emptiness. It means emptying everything, so that nothing whatsoever can be obtained.
看到任何东西都不挂在心上，等于没有看到。尽管见而无所见，不是把眼睛闭起来不见；尽管闻而无所闻，不是把耳朵塞住不闻。“不是不见，不是不闻，了了觉知，不着见闻。”这样作功夫，决定能成大道。	When you see anything at all, do not let it hang in the mind; it is as though you had not seen it. Though seeing, there is nothing seen; this does not mean closing the eyes and not seeing. Though hearing, there is nothing heard; this does not mean plugging the ears and not hearing. “It is not that one does not see, nor that one does not hear; one knows clearly and distinctly, without attachment to seeing or hearing.” Practice in this way, and you will certainly realize the great Way.
“为一切要中要”，这是一切心要中的心要。修法要有诀窍，这是所有诀窍当中的最重要的诀窍。这个“要中要”，可以参照“仰兑”所说。仰兑，是密宗的一个法派。意即一切法不可分，五趣众生都是清净身。	“This is the essential point of all essential points”: it is the essential point among all essential teachings of mind. Practice has its key instructions, and this is the most important key instruction of all. For this “essential point of essential points,” one may consult what is taught by Yangdön. Yangdön is a lineage of Esoteric Buddhism. Its meaning is that all dharmas are indivisible, and that sentient beings in the five destinies all possess pure bodies.

清净身就是法身，天、人、畜生、饿鬼、地狱之身，都是清净法身。正如永嘉禅师《证道歌》所云：“无明实性即佛性，幻化空身即法身。”这是到家人语。密宗修到无上部，便与禅宗合辙，所以说禅宗是“大密宗”。	The pure body is the dharmakāya. The bodies of devas, humans, animals, hungry ghosts, and hell beings are all the pure dharmakāya. As Chan Master Yongjia says in his Song of Realizing the Way: “The true nature of ignorance is itself Buddha-nature; this illusory, empty body is itself the dharmakāya.” These are the words of one who has reached home. When Esoteric Buddhism is cultivated to its highest class, it converges with the Chan school; hence Chan is called the “great Esoteric Buddhism.”
“非经密乘第四灌顶之大手印，不能称为大手印。”	“Without the Mahāmudrā of the fourth empowerment in the Vajrayāna, it cannot be called Mahāmudrā.”
这里是讲密宗关于“灌顶”的规定。我们稍微解释一下“灌顶”的由来。灌顶是古印度的一种风俗习惯。太子即王位的时候，就要给他举行灌顶仪式。要用四大海的水，把珠宝、香料、珍奇之物放在海水里面。	Here the discussion concerns the Esoteric Buddhist regulations concerning “empowerment.” Let us briefly explain the origin of empowerment. Empowerment was a custom in ancient India. When a crown prince ascended the throne, an empowerment ceremony was performed for him. Water from the four great seas was used, with jewels, fragrances, and rare precious objects placed in the seawater.
然后骑上大象，顺着象牙把水灌到太子头上。用这种形式祝福国王安乐、健康、长寿，祝福国家太平、国富民强、人寿年丰。灌顶是吉祥的象征。释迦牟尼佛恒顺众生，顺应这种风俗，也给大众灌顶。	The prince would then mount an elephant, and the water would be poured over his head along its tusks. This form was used to bless the king with peace, health, and long life, and to bless the nation with peace, prosperity, strength, and abundant harvests. Empowerment is a symbol of auspiciousness. Śākyamuni Buddha, in accordance with sentient beings, also bestowed empowerment upon the assembly in accordance with this custom.
于是，灌顶仪规就在佛教里流传下来了，密宗就很讲究灌顶。但这里讲的“第四灌顶”是怎么回事啊？密宗讲究四种灌顶、五个地方，下面解释一下：	Thus, the ritual procedures for empowerment were transmitted within Buddhism, and Esoteric Buddhism places great importance on empowerment. But what is meant here by the “fourth empowerment”? Esoteric Buddhism teaches four kinds of empowerment and five locations. Let us explain them below:
第一种灌顶：光明灌顶。放光照佛子的头顶。	The first empowerment: light empowerment. Light is emitted to shine upon the crown of the Buddhist disciple’s head.

第二种灌顶：甘露灌顶。用甘露水给佛子灌顶。	The second empowerment: nectar empowerment. Nectar water is used to confer empowerment upon the Buddhist disciple.
第三种灌顶：种子灌顶。观想一个种子密咒，观想到行人的心里去。	The third empowerment: seed empowerment. One visualizes a seed mantra and visualizes it entering the practitioner’s heart.
第四种灌顶：执印灌顶。手结印契，加持于行人的五个地方。	The fourth empowerment: mudrā empowerment. Forming mudrās with the hands, one bestows blessings upon five locations of the practitioner’s body.
这五个地方就是五方佛，故第四灌顶又称“五方佛灌顶”。	These five locations correspond to the Five Buddhas of the Five Directions; thus, the fourth empowerment is also called the “Five Buddha Empowerment.”
第一个：中央。大日如来（有的经上说，是阿弥陀如来）。表示法界体性智。在行人的额头上。	First: the center. Mahāvairocana Tathāgata (some sūtras say Amitābha Tathāgata). It represents the wisdom of the essential nature of the dharma realm. It is applied to the practitioner’s forehead.
第二个：南方。宝生如来。表示平等性智。在行人的右肩上。	Second: the south. Ratnasaṃbhava Tathāgata. It represents the wisdom of equality. It is applied to the practitioner’s right shoulder.
第三个：北方。不空如来。表示成所作智。在行人的左肩上。	Third: the north. Amoghasiddhi Tathāgata. It represents the wisdom of accomplishing what is to be done. It is applied to the practitioner’s left shoulder.
第四个：东方。阿　如来（不动如来）。表示大圆镜智。在行人的心上。	Fourth: the east. Akṣobhya Tathāgata (Immovable Tathāgata). It represents great perfect mirror wisdom. It is applied to the practitioner’s heart.
第五个：西方。阿弥陀如来（有的经上说，是大日如来）表示妙观察智。在行人的咽喉。	Fifth: the west. Amitābha Tathāgata (some sūtras say Mahāvairocana Tathāgata). It represents the wisdom of wondrous observation. It is applied to the practitioner’s throat.
举行五方佛灌顶仪式，在行人的额、右肩、左肩、心、喉五处加持，叫做“第四灌顶”。密宗规定：必须经过第四灌顶的仪式，才算是受了大手印这个法。若没受过第四灌顶，就不能算是大手印。	In the Five Buddha Empowerment ceremony, blessings are conferred upon the practitioner’s five locations—the forehead, right shoulder, left shoulder, heart, and throat. This is called the “fourth empowerment.” Esoteric Buddhism stipulates that one can be said to have received the Mahāmudrā practice only after undergoing the fourth empowerment ceremony. Without having

	received the fourth empowerment, it cannot be considered Mahāmudrā.
其实，这种人间的灌顶仪式只是个形式而已。真正的灌顶，要等到你证到等觉菩萨，受十方诸佛的灌顶，那才是真正的灌顶。印度是佛教的诞生地，印度国王传位的时候采用灌顶的形式，释迦牟尼佛也用这种形式给大家灌顶。于是，灌顶仪规就在密宗里流传下来了。现在，密宗传法时都要为学人灌顶。	In fact, such human empowerment ceremonies are merely formalities. True empowerment awaits the time when you realize the level of an equal enlightenment bodhisattva and receive empowerment from the Buddhas of the ten directions; only that is true empowerment. India is the birthplace of Buddhism. When Indian kings transmitted the throne, they used the form of empowerment, and Śākyamuni Buddha also used this form to confer empowerment upon people. Thus, the ritual procedures of empowerment were transmitted within Esoteric Buddhism. Nowadays, when Esoteric Buddhism transmits a practice, it confers empowerment upon students.
“真实法尔，即是真正大手印。不修不整不散乱，即其最上法门也。”	“Reality as it is—that is true Mahāmudrā. Neither cultivating nor correcting, and free from distraction: this is its supreme dharma gate.”
“真实”，只有真如佛性才谈得上真实，故称“实相”。实相无相，无相而无不相。“法尔”，本来如此。我们的佛性，本来就是如此真实，与修行无关，本来就光明无量、妙用无穷。	“Reality”: only suchness and Buddha-nature can be called real, and thus it is called the “true mark.” The true mark is without marks; without marks, yet without no marks. “As it is” means that it is originally so. Our Buddha-nature is originally so real; it has nothing to do with cultivation. It is originally of immeasurable luminosity and inexhaustible wondrous functioning.
因为被无明遮盖，便起现为凡夫（这也是妙用）。真实不虚、法尔本然，“即是真正大手印。”大手印就是一真法界，就是我们的妙明真心，这是真正的大手印。	Because it is obscured by ignorance, it manifests as ordinary beings—this too is wondrous functioning. Reality is not false, and things are originally so: “that is true Mahāmudrā.” Mahāmudrā is the One True Dharma Realm; it is our wondrously luminous true mind. This is true Mahāmudrā.
第四灌顶只是形式，未必是真正的大手印；结个手印、修个法，也未必是真正的大手印。真正大手印就是我们的真心，它是不需要修的，它是根本没有修整、没有散乱的。	The fourth empowerment is only a form and may not be true Mahāmudrā. Forming a mudrā or practicing a method may likewise not be true Mahāmudrā. True Mahāmudrā is our true mind. It does not need to be cultivated; it has fundamentally never required correction and has never been distracted.
若有散乱才需要修整，它没有散乱，修整什么呀？“不修不整不散乱，即其最上法门也”，这就是最上乘的法	Only if there were distraction would correction be needed. Since it has no distraction, what is there to

门。这个法门，就是当下认识真心，这才算真正得到大手印。	correct? “Neither cultivating nor correcting, and free from distraction: this is its supreme dharma gate.” This is the dharma gate of the supreme vehicle. This dharma gate is to recognize the true mind directly in the present moment. Only then can one be said truly to have attained Mahāmudrā.
当下认识真心，保护真心，使真心不跟境界跑，这是密宗最上乘的法门，禅宗也是如此。禅宗学人问师父：如何是佛？师父说：我给你讲，恐怕你不会相信。	To recognize the true mind directly in the present moment and safeguard it, so that it does not chase after circumstances—this is the supreme dharma gate of Esoteric Buddhism, and Chan is the same. A Chan student asked his teacher, “What is Buddha?” The teacher replied, “If I tell you, I fear you will not believe it.”
弟子说：师父讲诚实话，我怎么敢不相信呢？师父说：你若相信，你就是佛。弟子当下了悟：噢，原来如此！弟子承当之后，绵密保任，几年功夫就证成大道。他之所以能成道，是因为能直下承当，作功夫绵密保任。	The disciple said, “Master, if you speak truthfully, how could I dare not believe you?” The teacher said, “If you believe, you are Buddha.” The disciple immediately awakened: “Oh, so that is how it is!” After accepting this, the disciple safeguarded realization continuously and closely. After several years of practice, he realized the great Way. He was able to realize the Way because he could immediately accept it and practice continuous, close safeguarding realization.
密宗的最上法门和禅宗一样，它也这么讲，你现在知冷、知热、知疼、知痒……这知觉性，就是你的真心，你时时保护它就行了。你要知道一切境界都是法身的妙用，通过境界识得真心。真心如镜，境界似影，只认镜子，不认影子。这样作功夫，就是最上乘的大手印，就是最圆满的法门，就是最快的成佛之道。	The supreme dharma gate of Esoteric Buddhism is the same as that of Chan. It also teaches this way: right now, you know cold and heat, pain and itchiness. This capacity for awareness is your true mind; you need only safeguard it at all times. You must know that all circumstances are the wondrous functioning of the dharmakāya, and recognize the true mind through circumstances. The true mind is like a mirror, and circumstances are like reflections. Recognize only the mirror, not the reflections. To practice in this way is the Mahāmudrā of the supreme vehicle, the most complete dharma gate, and the swiftest path to Buddhahood.
“‘空、乐、明（明又称智慧）’，空即无念，故又称‘乐、明、无念’。”	“‘Emptiness, bliss, and luminosity’—luminosity is also called wisdom. Emptiness is no-thought, and so they are also called ‘bliss, luminosity, and no-thought.’”
我们在前面讲“道验”的时候讲过“空、乐、明”，是在用功修道的过程中自然生起的三种觉受。明不一定是	When we previously discussed the “signs of the Way,” we spoke of emptiness, bliss, and luminosity. These are three kinds of experience that naturally

亮光，是指心光发露，所以明又称智慧。没有妄念而了了分明，心空如洗，就是“空”的觉受。	arise during the process of earnest practice and cultivation of the Way. Luminosity does not necessarily mean visible light; it refers to the manifestation of intrinsic luminosity, and so luminosity is also called wisdom. When there are no deluded thoughts and yet one knows with complete clarity, when the mind is empty and clean as though washed, this is the experience of “emptiness.”
“空即无念，故又称乐、明、无念”，有时候也把“空、乐、明”称之为“乐、明、无念”。乐者，轻安快乐。这种快乐不是任何世间快乐能够比拟的。明者，真心妙明。佛性光明大放，般若智慧显发，必是光明磊落、潇洒自在。无念者，未必一个念头也没有，有念而不住，当体即空，谓之“无念”。	“Emptiness is no-thought, and so they are also called bliss, luminosity, and no-thought.” At times, “emptiness, bliss, and luminosity” are also called “bliss, luminosity, and no-thought.” Bliss means ease and joy. This joy cannot be compared with any worldly pleasure. Luminosity means the wondrous luminosity of the true mind. When Buddha-nature radiates great light and prajñā wisdom manifests, one is necessarily open, radiant, free, and at ease. No-thought does not necessarily mean that not a single thought arises. Thoughts may arise, but one does not abide in them; in their very substance they are empty. This is called “no-thought.”
前面讲“道验”的时候已讲了很多，这里就不再多说了。	We have already discussed this at length when speaking of the “signs of the Way,” so we will not say more here.
“不起修正心，又绝无散乱，以守护自心。如是无住、无缘、任运，而不违越自心明净本体者，即同手执明灯，照破黑暗。即是善守护三昧耶。”	“Without giving rise to a mind that seeks to cultivate or correct, and with no distraction whatsoever, safeguard your own mind. Such non-abiding, non-seeking, and spontaneous functioning, without departing from the luminous and pure essential nature of one’s own mind, is like holding a bright lamp in one’s hand and illuminating the darkness. This is truly safeguarding samaya.”
不起修正心，即刚才所讲的“不修不整”；又绝无散乱，即刚才所讲的“不散乱”。不修不整不散乱，即其最上法门也。“以守护自心”，以此最上法门来守护妙明真心。	Not giving rise to a mind that seeks to cultivate or correct is what was just called “neither cultivating nor correcting.” Having no distraction whatsoever is what was just called “free from distraction.” Neither cultivating nor correcting, and free from distraction: this is its supreme dharma gate. “Safeguard your own mind” means to safeguard the wondrously luminous true mind through this supreme dharma gate.

妙明真心，就是本觉智慧，它本来无相，本来无住，本来不动。它遍虚空、满法界，本来没有散乱。无论上天堂还是下地狱，它都是常恒不变的。因此，我们在做保任功夫，即守护自心时，不要起任何对治、取舍、修正之心，时时处处放下一切，空灵无住，方与真心契合。这样才能证成大道。	The wondrously luminous true mind is the wisdom of original awakening. It is originally without marks, originally non-abiding, and originally unmoving. It pervades empty space and fills the dharma realm; originally, it has no distraction. Whether one ascends to heaven or descends to hell, it remains eternally unchanged. Therefore, when we practice safeguarding realization—that is, safeguarding our own mind—we should not give rise to any mind of counteraction, grasping, rejection, or correction. Only by letting go of everything at all times and in all places, remaining open, numinous, and non-abiding, can we accord with the true mind. Only in this way can we realize the great Way.
无住者，没有执着；无缘者，没有攀缘；任运者，随顺环境。一切都是应因缘而起，不要随着缘起而动心。环境是怎么样，我就怎么样。环境变化，我就跟着变化。不要加上任何主见，随顺一切因缘。	Non-abiding means having no attachment; non-seeking means not chasing after conditions; spontaneous functioning means adapting to circumstances. Everything arises in response to causes and conditions, so do not let your mind be stirred by conditioned arising. Whatever the circumstances are, I am simply as they are. When circumstances change, I change along with them. Do not add any personal opinion; accord with all causes and conditions.
如果你要自作主张，要这样，要那样，或者勉勉强强地随顺，那就不行了。“如是无住、无缘、任运，而不违越自心明净本体者”，像这样无住、无缘、任运，即不违越自心明净本体（即自性也）。违越，就是违背、越轨。	If you insist on making your own decisions—wanting this or that—or if you conform only reluctantly, then it will not do. “Such non-abiding, non-seeking, and spontaneous functioning, without departing from the luminous and pure essential nature of one’s own mind” means that such non-abiding, non-seeking, and spontaneous functioning does not depart from the luminous and pure essential nature of one’s own mind—that is, one’s intrinsic nature. To depart means to violate or go beyond it.
自性本来是不动不摇的，你却动摇不定；自性本来是不来不去的，你却来去不停；自性本来是不生不灭的，你却生灭不已。	Intrinsic nature is originally unmoving and unshakable, yet you are restless and unsettled. Intrinsic nature is originally without coming or going, yet you continually come and go. Intrinsic nature is originally neither arising nor ceasing, yet you are endlessly arising and ceasing.
这就是违越自心明净本体！自性本来是不生不灭、不垢不净、不来不去、不增不减的，你却动动摇摇、来来去	This is to depart from the luminous and pure essential nature of your own mind! Intrinsic nature

去、生生灭灭，不相应啊！我们要时时刻刻与本性相应，无住、无缘、任运，在在处处不违越自心明净本体。	is originally neither arising nor ceasing, neither defiled nor pure, neither coming nor going, neither increasing nor decreasing. Yet you are restless, coming and going, arising and ceasing. This is not in accord. We must accord with our intrinsic nature at every moment: non-abiding, non-seeking, and spontaneous functioning, never departing from the luminous and pure essential nature of our own mind in any place or circumstance.
若能这样的话，“即同手执明灯，照破黑暗”，就像是手里拿着一盏明灯，黑暗都被照破，眼前一片光明。前途坑坑洼洼也不怕，夜间走路也不怕。要想不跌入深坑，就要照破黑暗。	If you can do this, then “it is like holding a bright lamp in one’s hand and illuminating the darkness.” It is like holding a bright lamp in your hand: all darkness is dispelled, and everything before your eyes is bright. Then there is no need to fear potholes ahead or walking at night. To avoid falling into a deep pit, one must illuminate the darkness.
不然的话，前面有坑，你也不知道啊！所以，我们面对境界不要动心。“塞翁失马，焉知非福”，“福兮祸所倚，祸兮福所伏”。如果你看到很好的发财机会，心就动了，这发财机会很可能害了你。	Otherwise, if there is a pit ahead, you will not know it. Therefore, when facing circumstances, do not let your mind be stirred. “When the old man at the frontier lost his horse, how could one know it was not a blessing?” “Misfortune leans upon fortune; fortune harbors misfortune.” If you see what appears to be an excellent opportunity to get rich and your mind is stirred, that opportunity may very well harm you.
为什么这样讲？若你发了财，绑票的来了，把你绑去，敲诈勒索，岂不成了坏事！唐朝的庞蕴居士，他把万贯家财都沉到湘水里去了。他说：“金多乱人心。”财宝一多，心里就乱，也惹人眼红，扰得你不能安稳。	Why do I say this? If you become wealthy, kidnappers may come, seize you, and extort ransom from you—would that not become a bad thing? The lay practitioner Pang Yun of the Tang dynasty sank his immense family fortune in the Xiang River. He said, “Too much gold unsettles the mind.” When wealth and treasures become abundant, the mind becomes disturbed; they also arouse others’ envy and keep you from living in peace.
它是祸水，不要它！如果我们只认妙明真心，不随境界走，不被金钱、美色等所迷，佛性就会时时现前，心就不乱了。往生西方极乐世界也一定要“一心不乱”，心一乱，就不能往生了。	Wealth is a source of calamity; do not want it! If we recognize only the wondrously luminous true mind, do not follow circumstances, and are not deluded by money, beauty, and the like, then buddha-nature will constantly manifest before us and the mind will no longer be disturbed. To be reborn in the Western Pure Land of Ultimate Bliss, one must likewise attain one-pointedness of mind without

	distraction. Once the mind is scattered, rebirth is impossible.
我们要时时处处无住、无缘、任运，与自性心净本体不相违越，就像手执明灯，照破黑暗一样。若能这样，“即是善守护三昧耶”。三昧耶是什么？就是平等、誓愿、不违越。	At all times and in all places, we must be non-abiding, without attachment to conditions, and allow things to function spontaneously, without deviating from the pure fundamental essence of the mind of self-nature. It is like holding a bright lamp that dispels the darkness. If one can do this, one is “properly upholding samaya.” What is samaya? It means equality, vows, and non-transgression.
平等者，佛与一切众生都是平等的，自心明净本体完全一样，没有高、低的差别。本来没有苦海，只因众生妄执妄取，才幻现出无边苦海。誓愿者，要使大家都从苦海中解脱出来，要发大誓愿救度众生。	Equality means that Buddhas and all sentient beings are equal: the luminous and pure fundamental essence of their own minds is entirely the same, without distinction of high or low. Originally, there is no sea of suffering; only because sentient beings falsely cling and falsely grasp does the boundless sea of suffering appear as an illusion. Vows mean resolving to liberate everyone from the sea of suffering and making great vows to save sentient beings.
要向地藏王菩萨学习，“地狱不空，誓不成佛”；要向普贤菩萨学习，恒顺众生，和众生一起在六道里滚。不违越，刚才已经讲过，这里不再重复了。	We should learn from Kṣitigarbha Bodhisattva: “Until the hells are empty, I vow not to become a Buddha.” We should learn from Samantabhadra Bodhisattva, accommodating sentient beings constantly and rolling about with them in the six realms. Non-transgression has just been explained, so it will not be repeated here.
我们要时时处处警觉，不要为境所迷，时时处处除垢障，把我们污染的习惯除掉。如果稍微受点挫折，就打退堂鼓，哎哟！这太苦了，手又痛，脚又麻，不修了、不修了。	At all times and in all places, we must remain alert. Do not be deluded by circumstances; constantly remove defilements and obscurations, and rid ourselves of our contaminated habits. If, upon encountering the slightest setback, you retreat, saying, “Oh! This is too painful. My hands hurt, my feet are numb—I will not practice any longer, I will not practice any longer,”
心里闷，好难过，还是散散漫漫的好，去看看戏，或者和朋友聊聊吧。看着、聊着，不知不觉就到三恶道里去了。真要了生死，就要发大誓愿，不能怕吃苦，要于行住坐卧中努力用功。仅靠两小时，三、四小时的打坐还不够，还要时时刻刻警觉，不为境界所迷，保护清净的本性。这就是“善守护三昧耶”。	or if your heart feels oppressed and miserable and you think it would be better to relax and drift along—going to see a show or chatting with friends—then, while watching and chatting, you will unknowingly enter the three lower realms. If you truly wish to transcend birth and death, you must make great vows. You cannot fear hardship; you

	must exert yourself diligently in walking, standing, sitting, and lying down. Relying only on two, three, or four hours of seated meditation is not enough. You must remain alert at every moment, not be deluded by circumstances, and protect your pure original nature. This is “properly upholding samaya.”
“如分别执着，岂唯违犯三昧耶？！”	“If one continues to discriminate and cling, would that merely be a transgression of samaya?!”
反过来说，假若还是分别不息、执着不舍，那岂止是“违犯三昧耶”？那不仅仅是违犯三昧耶，而是六道轮回的种子、地狱的种子。分别执着，分明是妄心乱动、不肯放下一己私利。	Conversely, if discrimination does not cease and clinging is not relinquished, how could this merely be “a transgression of samaya”? It is not merely a transgression of samaya, but the seed of rebirth in the six realms and the seed of hell. Discrimination and clinging plainly reveal the restless stirring of the deluded mind and an unwillingness to let go of one’s own private interests.
这样修法，如何与虚阔大道相应？诸位注意！不分别绝不是不知好丑，我们讲的是不能“分别不息”，不能念念相续、刹不住车。起用的时候善恶分明、是非宛然，用过之后便无有粘滞，无有爱憎取舍，不留痕迹。	How can one who practices in this way accord with the vast and open great Way? Everyone, take heed! Non-discrimination certainly does not mean being unable to distinguish beauty from ugliness. What we mean is that one must not let “discrimination continue without cease,” allowing thought after thought to follow in succession, unable to stop like a vehicle with failed brakes. When functioning, good and evil are clearly distinguished, and right and wrong remain evident; once the function is over, however, there is no adhesion, no love or hatred, grasping or rejection, and no trace left behind.
若能如是，即现量而比量、比量而现量，这并不是分别。是好、是坏，心里清楚得很，但并不是偏爱好人、厌恶坏人，我们希望坏人转化为好人，希望好人更向上。	If one can be thus, then immediate perception becomes inferential knowledge, and inferential knowledge becomes immediate perception; this is not discrimination. Whether something is good or bad is perfectly clear in the mind, but one does not favor good people or detest bad people. We hope that bad people will change into good people and that good people will advance still further.
从前，僧团里有一个人偷东西，这就犯了“不偷盗”戒，并且再一再二地犯，当家师要把他赶出僧团。他痛哭流涕、哀求忏悔。因为他不是初犯，所以当家师不听他忏悔，坚持要把他赶出去。	In the past, someone in a monastic community stole something. This violated the precept against stealing, and he committed the offense repeatedly. The monastery steward wished to expel him from the community. He wept bitterly and begged to

	repent. Since this was not his first offense, however, the steward would not accept his repentance and insisted on expelling him.
可是方丈和尚却要留他，再给他一个改过的机会。当家师和一些正直的修行人对方丈说：“你如果留他，我们就都离开这里。”方丈说：“你们就是都走，我也要留他。”当家师说：“走归走，但话要说明白。	But the abbot wished to keep him and give him another chance to reform. The steward and several upright practitioners said to the abbot, “If you keep him, we will all leave this place.” The abbot said, “Even if all of you leave, I will still keep him.” The steward said, “We may leave, but let us make the matter clear.
你留他、不留我们，难道我们这么多人里面，就没有一个好的，还比不上一个犯戒僧吗？”方丈说：“正是因为你们每一个都比他强，我才留他，不留你们。你们到哪儿都还可以继续修行。	You keep him but not us. Among so many of us, is there not even one good person? Are we inferior to a monastic who has broken the precepts?” The abbot said, “It is precisely because every one of you is better than he is that I keep him and do not keep you. Wherever you go, you can continue practicing.
他若走掉，谁会收留他？他除了堕落，还会有别的结果吗？”一席话说得大家深为感动，都不走了。那犯戒僧更是感动，从此一心学好，不但再不偷盗，而且努力用功修行，日后也得了成就。	If he leaves, who will take him in? Other than falling into degradation, could there be any other outcome for him?” These words deeply moved everyone, and none of them left. The precept-breaking monastic was especially moved. From then on, he single-mindedly strove to improve himself. Not only did he never steal again, but he also diligently cultivated, and later attained realization.
所以，不分别绝不是黑白不分、是非不辨。而是无缘大慈、同体大悲，不为一己私利而爱憎取舍。这就是现量而比量、比量而现量，虽然现量没有分别，而比量还是知道好丑。	Therefore, non-discrimination certainly does not mean failing to distinguish black from white or right from wrong. Rather, it means unconditional great loving-kindness and great compassion based on the identity of self and others, without loving, hating, grasping, or rejecting for one’s own private benefit. This is immediate perception becoming inferential knowledge, and inferential knowledge becoming immediate perception. Although immediate perception involves no discrimination, inferential knowledge still recognizes beauty and ugliness.
我们的佛性是有知觉的，不像木头、石头，但却不可有分别执着。如果分别执着，岂止是违犯三昧耶，那是六道轮回的种子，甚至要下地狱的。分别执着，后患无穷啊！	Our buddha-nature possesses awareness; it is not like wood or stone. Yet there must be no discrimination or clinging. If there is discrimination and clinging, this is more than a transgression of samaya: it is the seed of rebirth in the six realms

	and may even lead one into hell. Discrimination and clinging bring endless future troubles!
“永离分别执着，无所住而生其心者，乃能见彻三藏一切教义真谛而无余也。”	“Only those who forever abandon discrimination and clinging, give rise to their minds while abiding nowhere, can completely perceive the true meaning of all the teachings of the Tripiṭaka, without remainder.”
上面讲了，假如不离开分别执着，不但违犯三昧耶，而且后患无穷，所以要“永离分别执着”。你纵然家财万贯，也执着不得，你能保得住吗？保不住啊！因为你总要死的，你死掉之后一分钱也带不走，还是两手空空而去。	As explained above, if one does not leave behind discrimination and clinging, one not only transgresses samaya but also creates endless future troubles. Therefore, one must “forever abandon discrimination and clinging.” Even if you possess a vast family fortune, you cannot cling to it. Can you preserve it? You cannot. For you must eventually die, and after death you cannot take even a single penny with you; you still depart empty-handed.
终归要放下的，舍不得放也要放。何不聪明点，现在就放下，从而得大智慧，得大受用呢？慢说死时，即使在眼前，你也未必能保得住它。释迦佛说，钱财是“五家所共”。不是你自己的，是你跟五家所共有的。	In the end, you must let it go. Even if you are unwilling to let it go, you must do so. Why not be wiser and let it go now, thereby gaining great wisdom and great benefit? Not to mention the time of death—even now, you may not be able to keep it. Śākyamuni Buddha said that wealth is “shared by five households.” It is not your own; you share it with five households.
哪五家？水、火、盗贼、国王、亲属。你的财产可以被大水冲完，被大火烧光，被盗贼抢去，被国王没收，被亲属争夺。哪是你自己的啊？一旦五家来取，不管你放不放，总是要放下的。	Which five households? Water, fire, thieves, rulers, and relatives. Your possessions may be swept away by floodwaters, burned up by fire, stolen by thieves, confiscated by rulers, or contested by relatives. How can they be your own? Once any of the five households comes to take them, whether or not you are willing, you must let them go.
所以，我们放聪明一些，不要再分别执着了。要“永离分别执着，无所住而生其心”，于一切时、一切处都无分别执着，谓之“永离”。心不贪着、意不粘滞，谓之“无所住”。并非心如死灰，而是活泼泼地妙用现前，谓之“而生其心”。	Therefore, let us be wiser and no longer discriminate or cling. We must “forever abandon discrimination and clinging, give rise to the mind while abiding nowhere.” To be free of discrimination and clinging at all times and in all places is called “forever abandoning.” When the mind does not crave or cling and the intent does not adhere or stagnate, this is called “abiding nowhere.” It does not mean that the mind is like dead ashes; rather, lively wondrous functioning

	manifests before us. This is called “giving rise to the mind.”
果然如此者，“乃能见彻三藏一切教义真谛而无余也”。我们果真能做到一切时、一切处都无所住着，而生起灵明、活泼的妙用真心，就能彻底明见佛法的真谛，通达无余。	If this is truly so, then “one can completely perceive the true meaning of all the teachings of the Tripiṭaka, without remainder.” If we can truly abide nowhere at all times and in all places, and bring forth the spiritually luminous, lively true mind of wondrous functioning, then we can thoroughly perceive the true meaning of the Buddhadharma and comprehend it without remainder.
假使我们做死功夫，“枯木倚寒岩，三冬无暖气”，最多证成阿罗汉果，那还在变易生死里。为什么呢？因为他住在界外净土里不动，死在那里，这又是一重生死。凡夫是分段生死，罗汉是变易生死。	If we engage in dead practice—“A withered tree leans against a cold cliff; through three winters, not a breath of warmth”—at most we may attain arhatship, yet we still remain within transformational birth and death. Why? Because such a person abides unmoving in a pure land beyond the three realms and dies there; this is another level of birth and death. Ordinary beings undergo segmented birth and death; arhats undergo transformational birth and death.
所以，我们要生起无住心，生起妙用无边之心。《金刚经》云：“应无所住，而生其心”，六祖大师就是从这里开悟的。针对神秀的偈子“身如菩提树，心如明镜台；时时勤拂拭，勿使惹尘埃。	Therefore, we must bring forth the mind of non-abiding, the mind of boundless wondrous functioning. The Diamond Sūtra says, “Give rise to the mind while abiding nowhere.” The Sixth Patriarch awakened upon hearing this. In response to the verse of Master Shenxiu: “The body is like a bodhi tree; the mind is like a bright mirror stand. Constantly polish and wipe it, and do not let it gather dust.”
”六祖大师作偈曰：“菩提本无树，明镜亦非台。本来无一物，何处惹尘埃。”神秀大师是执著有，六祖大师此偈偏空。你说有，我就说空，其实两个人都是偏见，所以五祖说“亦未见性”。	The Sixth Patriarch composed this verse: “Originally, bodhi has no tree, nor is the bright mirror a stand. Originally there is not a single thing; where could dust alight?” Master Shenxiu clung to existence, while the Sixth Patriarch’s verse inclined toward biased emptiness. You speak of existence, and I speak of emptiness. In fact, both were partial views, so the Fifth Patriarch said, “He has not yet seen his true nature.”
有人认为，这是五祖恐怕拥护神秀的人加害六祖而故意假说的。其实这不是假说，如果是假说，五祖为什么还叫六祖三更入方丈，再给他开示？五祖给六祖讲《金刚经》，讲到“应无所住，而生其心”，六祖言下大悟。	Some people believe that the Fifth Patriarch feared that Shenxiu’s supporters would harm the Sixth Patriarch, and so deliberately made this false statement. In fact, it was not false. If it were false, why would the Fifth Patriarch have asked the Sixth

	Patriarch to enter the abbot's room at the third watch and then given him further instruction? The Fifth Patriarch explained the Diamond Sūtra to the Sixth Patriarch, and when he came to "Give rise to the mind while abiding nowhere," the Sixth Patriarch attained great awakening on the spot.
啊，原来自性本来就是活泼泼的，不是空无一物，不是死在那里不动啊！六祖感慨地说："何期自性本自清净，何期自性本不生灭，何期自性本自具足，何期自性本无动摇，何期自性能生万法。	Ah! It turned out that self-nature is originally lively and vibrant; it is not an emptiness in which there is nothing at all, nor is it dead and motionless. The Sixth Patriarch exclaimed: "Who would have expected self-nature to be originally pure? Who would have expected self-nature to be originally unborn and undying? Who would have expected self-nature to be originally complete in itself? Who would have expected self-nature to be originally without movement? Who would have expected self-nature to be capable of giving rise to all phenomena?"
"六祖连说了五个"何期"，他活转过来了。在此之前，六祖惠能大师所解，其实是偏空、是死的。"本来无一物，何处惹尘埃"，空到极点了，这也不是究竟。五祖看他是块好料子，便用手中的杖子击碓三下而去，暗示他三更入室，为他讲《金刚经》，使他恍然大悟。	The Sixth Patriarch said "Who would have expected" five times: he had come alive. Before this, Master Huineng, the Sixth Patriarch, had in fact understood biased emptiness, a dead emptiness. "Originally there is not a single thing; where could dust alight?" This emptiness had been carried to an extreme, and it too was not ultimate. The Fifth Patriarch saw that he was excellent material, so he struck the mortar three times with the staff in his hand and left, signaling for him to enter at the third watch. He then explained the Diamond Sūtra to him, causing him to awaken suddenly.
所以，我们不要作死功夫，要作活功夫，要时时刻刻起妙用。"渠今正是我"，都是我的影子，都是我的妙用。但"我今不是渠"，也不能执着在妙用上。我们不怕众生、不怕有魔，这都是妙用，并不是空无所有。	Therefore, we should not engage in dead practice but in living practice, bringing forth wondrous functioning at every moment. "He is now precisely I": all are my reflections, all are my wondrous functioning. But "I am not he": neither may we cling to wondrous functioning. We need not fear sentient beings or fear the existence of māras. These are all wondrous functioning; they are not a sheer nothingness.
有人说，《金刚经》是讲空，空无所有，那是错误理解，不对！《金刚经》是讲妙用无边，是显现真心的。	Some say that the Diamond Sūtra teaches emptiness, that there is nothing at all. This is an erroneous understanding, incorrect! The Diamond

西方极乐世界就是有的，就有这样美好的世界：黄金为地，七宝莲池，八功德水，风声鸟语，宣说法音。	Sūtra teaches boundless wondrous functioning and reveals the true mind. The Western Land of Ultimate Bliss truly exists; there is such a wonderful realm: ground of gold, lotus ponds of the seven treasures, water possessing eight virtues, and the sounds of wind and birds proclaiming the Dharma.
就是这么好，当然是真有，怎么会没有？但这是妙有、不是实有，本来没有，是阿弥陀佛、莲池海会佛菩萨愿力所化。顽空是错误的，实有也是错误的。真空妙有，空而不空、有而不有，不空而空、不有而有。	It is just that wonderful; of course it truly exists—how could it not? Yet it is wondrous presence, not substantial existence. Originally, it is nonexistent; it is transformed through the vow-power of Amitābha Buddha and the Buddhas and bodhisattvas of the Lotus-Pond Ocean Assembly. Stagnant emptiness is mistaken, and substantial existence is also mistaken. True emptiness is wondrous presence: empty yet not empty, existent yet not existent; not empty yet empty, not existent yet existent.
若能这样，就是“永离分别执着”，就是“无所住而生其心”，“乃能见彻三藏一切教义真谛而无余也”。三藏十二部佛法，浩瀚无边的教义，统统能明了于心。三藏十二部无一不是描绘真心的，你领会了真心，就掌握了真谛。	If you can do this, you will “forever be free from discriminating attachment”; you will “give rise to the mind without abiding anywhere”; and you will “thereby thoroughly perceive, without remainder, the true meaning of all the teachings of the Tripiṭaka.” The vast and boundless teachings of the Tripiṭaka and the twelve divisions of Buddhist scriptures will all be clearly understood in your mind. There is not one teaching in the Tripiṭaka and twelve divisions that does not describe the true mind. Once you comprehend the true mind, you have grasped the true meaning.
你就是家里人，不再是门外汉，自己家里的东西，你当然是一目了然而无所余。三藏十二部经，没有什么地方疑而不明，没有什么地方不能解释，统统地知道，没有剩余的东西了。	You are then one of the family, no longer an outsider. Naturally, you see everything in your own home at a glance, with nothing left over. In the Tripiṭaka and twelve divisions of scriptures, there will be nothing that you doubt or fail to understand, nothing that you cannot explain. You will know it all, with nothing remaining.
“无作之修，以观心为最要。”	“In practice without contrivance, contemplating the mind is most essential.”
“无作之修”，就是无功用行。将心修心，是有功用行，就是有修行之心、有心来修行。有功用行是初步，慢慢地过渡到无功用行，即“无作之修”。无作之修，“以观心为最要”，观心最为重要。	“Practice without contrivance” means effortless practice. Using the mind to cultivate the mind is effortful practice: there is a mind that engages in cultivation and a mind that intends to cultivate. Effortful practice is the initial stage; gradually one transitions to effortless practice, namely, “practice

	without contrivance.” In practice without contrivance, “contemplating the mind is most essential”; contemplating the mind is of greatest importance.
我们前面讲过，观心就是警觉地看着念头起处。念头来了，问它从什么地方来；念头息下去了，问它到什么地方去。观心就是观照，观察它、照住它，这样，念头就不会乱起乱灭、迁流不息了。	As we explained earlier, contemplating the mind means vigilantly watching where thoughts arise. When a thought comes, ask where it comes from; when it subsides, ask where it goes. Contemplating the mind is contemplation: observe it and keep it in view. In this way, thoughts will not arise and cease chaotically in an unceasing flow.
若不观照，妄想纷飞、思虑万千，你反而习以为常，不觉得乱，这怎么能行啊？所以要警觉，要看好它。真心、妄心，你要弄清。观照之心，还是妄心，因为这也是起心动念。	If you do not contemplate, deluded thoughts fly about and considerations multiply by the thousands; yet you become accustomed to this and do not feel that there is disorder. How can that do? Therefore, you must remain alert and watch them carefully. You must clearly distinguish the true mind from the deluded mind. The mind that contemplates is still the deluded mind, because it too involves stirring the mind and giving rise to thoughts.
没有真心，就不会生起这个妄心，妄心是真心所起的、是真心的妙用。正用的时候，即正观心的时候，不要分别它是真心、妄心。	Without the true mind, this deluded mind could not arise. The deluded mind arises from the true mind and is its wondrous functioning. While it is functioning—while you are contemplating the mind—do not discriminate whether it is the true mind or the deluded mind.
用到妄心不动的时候，能观之心、所观之念，就会一时脱落，那就“能所双亡”了，能观之心、所观之念都没有了。若不观照，就不会能所双亡，就不会脱开，所以一定要观照。	When the deluded mind is used until it no longer moves, the mind that contemplates and the thought being contemplated will simultaneously fall away. Then subject and object both vanish: the mind that contemplates and the thought contemplated are both absent. Without contemplation, subject and object cannot both vanish and you cannot break free. Therefore, you must contemplate.
念佛也是观照、也是止观，“阿弥陀佛，阿弥陀佛……”，行人的思想被佛号摄住，思想不动了，这就是止。自己念、自己听，听得了了分明，这就是观。纵然不出声，心念阿弥陀佛，也听得清清楚楚，这就是照。	Buddha-recitation is also contemplation, and also calming and contemplation. “Amitābha Buddha, Amitābha Buddha . . .” The practitioner's thoughts are gathered in by the Buddha's name, and the thoughts no longer move; this is calming. Recite for yourself and listen for yourself, hearing it with clear, distinct awareness; this is contemplation.

	Even without reciting aloud, if you mentally recite Amitābha Buddha and hear it clearly and distinctly, this is illumination.
照顾佛号、不杂用心，是止；照见佛号、明明历历，是观。观心，不是观肉团心，而是观心念。我们修心中心法，也是观心。座上持咒、心念耳闻，念得字字清晰，听得了了分明。座下观照，警觉念头起处，如猫捕鼠。一起念就看见，不随念转、不为境迁。念起即知，就是禅宗所说的“识得”，识得不为冤啊！	Attending to the Buddha's name without mixing in other thoughts is calming; clearly seeing the Buddha's name, lucid and distinct, is contemplation. Contemplating the mind does not mean contemplating the physical heart; it means contemplating thoughts in the mind. In cultivating the Heart-of-Heart Dharma, we too contemplate the mind. During meditation, we hold the mantra: the mind recites and the ears hear, every syllable is distinctly recited and heard with clear awareness. Off the meditation cushion, we contemplate, vigilantly watching where thoughts arise, like a cat catching mice. The instant a thought arises, we see it; we do not turn with thoughts or move with circumstances. To know a thought as soon as it arises is what the Chan school calls “recognizing it.” Once it is recognized, it no longer causes trouble.
有人说，我不念佛还好，还没妄念，一念佛就坏了，妄念多得不得了。念佛念坏了吗？不是的！其实你没念佛时，心里乱得很，你没觉察到罢了！你跟着妄念、跟着境界跑，一直在六道轮回里转。	Some people say, “I was fine before I recited the Buddha's name; I had no deluded thoughts. But once I began Buddha-recitation, things became bad—my deluded thoughts became unbearable in number.” Has Buddha-recitation made things worse? No. In fact, before you recited the Buddha's name, your mind was already in great disorder; you simply did not notice it. You followed deluded thoughts and chased after circumstances, continually turning in the six realms of rebirth.
现在你念佛了，心静了下来，看见了妄念、看见了轮回之因，这是大好事！就像一间房子有个小洞，一缕阳光照进来，你看见那一道光线里灰尘飞扬。没有光线的地方，看不见灰尘。	Now that you recite the Buddha's name, your mind has become quiet, and you see your deluded thoughts and the causes of saṃsāra. This is an excellent thing. It is like a room with a small hole: a ray of sunlight shines in, and you see dust flying in that beam of light. Where there is no light, you cannot see the dust.
其实处处都是灰尘，经阳光一照，它就显现了。所以看见念头是好事，这是慧光初显。你希望一下子就不起念，正如希望一步登天一样，哪有那么快啊？这是学人的通病，都想一下子成功，一下子成佛，没有这么容易。	In fact, dust is everywhere; once sunlight shines upon it, it appears. Thus, seeing thoughts is a good thing: it is the first appearance of wisdom-light. To hope that thoughts will cease arising all at once is like hoping to ascend to heaven in a single step. How could it happen so quickly? This is a common

	failing among students: all want to succeed at once, to become Buddhas at once. It is not so easy.
说难也不难，晓得方法之后就去做，今天做、明天做、后天做，几年功夫一定能成功。想一下子就成功、一天就成功，没有这样的事。	Yet it is not difficult either. Once you know the method, put it into practice—practice today, tomorrow, and the day after tomorrow—and after several years of effort, you will certainly succeed. There is no such thing as succeeding all at once, or succeeding in a single day.
我们修心中心法，有的人每天坐两个小时，还觉得难过，勉强坐几天，就坚持不下去了，这就坏在没有恒心。于是，就改为散心念佛了，嘴里“阿弥陀佛、阿弥陀佛……”，心里却是妄想纷飞，这样行吗？这等于没有念佛，不行的！	In cultivating the Heart-of-Heart Dharma, some people sit for two hours each day and still find it painful. After forcing themselves to sit for a few days, they cannot persist. The problem is a lack of perseverance. They then switch to casually reciting the Buddha's name: their mouths say, “Amitābha Buddha, Amitābha Buddha . . .,” while deluded thoughts fly about in their minds. Will that do? It is equivalent to not reciting the Buddha's name at all. It will not do.
五、见修行果	V. View, Cultivation, Conduct, and Fruition
“超离一切边见、执着、遍计，方为真正见中之王。”（见）	“Only by transcending all extreme views, attachments, and pervasive discriminations does one attain the true king among views.” (View)
大家都是有边见的。什么是边见啊？执有、执无，这是有无边；执好、执坏，这是好坏边。还有长短、是非、得失、空有等等很多种边见。凡是相对，都有两边，都是边见。边见就是凡夫的相对之见。	All of you hold extreme views. What are extreme views? Clinging to existence and clinging to nonexistence are the extremes of existence and nonexistence; clinging to good and clinging to bad are the extremes of good and bad. There are also the extremes of long and short, right and wrong, gain and loss, emptiness and existence, and many others. Whenever there is duality, there are two extremes; all are extreme views. Extreme views are the ordinary being's dualistic views.
什么是执着？盯在一桩事情上放不下、脱不开，就是执着。什么是遍计？就是普遍地计度、算计，没一样东西放得下，样样都要。这就是法相宗所讲的“遍计所执性”。六道轮回的凡夫个个都是如此，没有一个凡夫不计较。	What is attachment? Fixating on a matter and being unable to let it go or free oneself from it is attachment. What is pervasive discrimination? It is calculating and scheming about everything, unable to let go of a single thing and wanting everything. This is what the Dharma Characteristics School calls the nature of pervasive discrimination and attachment. Every ordinary being revolving in the six realms is like this; there is not one who does not calculate and contend.

有的人嘴上说，这个他不要，那个他不要，别信他，其实他样样都想要。“鱼，吾所欲也；熊掌，亦吾所欲也”，鱼和熊掌他都想要。他如果说，有一样东西他不要，那是他明知“不可兼得”罢了。	Some people say that they do not want this or that. Do not believe them; in fact, they want everything. “Fish is what I desire; bear's paw is also what I desire”: they want both fish and bear's paw. If they say that there is one thing they do not want, it is only because they know that “the two cannot be had together.”
其实，皆不可得也！唉，都是普遍计着啊！我们修行人就要把这些东西放下，一切放下，放不下不行！放下就是超离，“超离一切边见、执着、遍计，方为真正见中之王”，这样做，才是正知见，才是见中之王。	In truth, none of it can be obtained! Alas, all of this is pervasive attachment and calculation. As practitioners, we must let these things go—let go of everything. If we cannot let go, that will not do. Letting go is transcending. “Only by transcending all extreme views, attachments, and pervasive discriminations does one attain the true king among views.” Only by acting in this way does one have right view and become the king among views.
为什么呢？因为只有这样做，才与我们的本性相应。“见”，就是要识得我们的本性，要识得我们的本来面目。你不这样“见”，怎么能够识得本性呢？要把一切边见、执着、遍计，统统放下，统统远离，统统超越，才是真正见中之王。	Why? Because only by doing this can one accord with our intrinsic nature. “View” means recognizing our intrinsic nature, recognizing our Original Face. If you do not “view” in this way, how can you recognize intrinsic nature? Only by letting go of, leaving behind, and transcending all extreme views, attachments, and pervasive discriminations can one truly become the king among views.
“修，必于自心明体毫不散乱，方为真正修中之王。”（修）	“In cultivation, only when one remains utterly undistracted in the luminous essence of one's own mind does one attain the true king among cultivation.” (Cultivation)
见、定、行，刚才讲的是“见”，现在讲“定”。定就是“修”，“必于自心明体毫不散乱，方为真正修中之王”，自心明体，就是我们自己的本性，它是光明无量、智慧无穷的，所以叫明体，光明就在我们的本体上。	View, samādhi, and conduct: we have just discussed “view”; now we discuss samādhi. Samādhi is “cultivation.” “Only when one remains utterly undistracted in the luminous essence of one's own mind does one attain the true king among cultivation.” The luminous essence of one's own mind is our own intrinsic nature. Its light is boundless and its wisdom inexhaustible; therefore, it is called the luminous essence. Luminosity is inherent in our fundamental essence.
必须丝毫不散乱，丝毫不为外境所引诱而离开自性本体。如果跟着境界跑，胡思乱想，那就散乱了。要时时刻刻在本性上看得真切，保持得住。这样才是真正修中之王。	One must not be distracted in the slightest, nor be lured away from the fundamental essence of intrinsic nature by external circumstances. If you chase after circumstances and indulge in random

	thoughts, then you are distracted. At every moment, you must see intrinsic nature clearly and preserve it. Only then is this truly the king among cultivation.
我们大家都是习惯于跟着境界跑，跑了十万八千里后才晓得：哎哟！我怎么跟妄念跑那么远啊，拉回来！可是已经觉得太迟了。禅宗里有句话：“不怕念起，只怕觉迟。”就是告诉我们要时时警惕觉照，不随妄念转。	We are all accustomed to chasing after circumstances. Only after running one hundred and eight thousand miles do we realize, “Oh! How did I follow deluded thoughts so far away? Pull back!” But by then it already feels too late. There is a Chan saying: “Do not fear the arising of thoughts; fear only awakening too late.” It tells us to remain constantly vigilant and aware, and not to turn with deluded thoughts.
如果跟着妄念跑了很远、很久了，你才知道，那就不好了。念尽管起，但一起我就能看见它。一看见它，不理睬它，就照破了。照破就是毫不散乱，这才是真正修中之王。	If you have followed deluded thoughts for a long time and a great distance before becoming aware of it, that is not good. Thoughts may arise, but the moment one arises, I can see it. Once I see it and do not pay attention to it, it is illuminated and dissolved. To illuminate and dissolve it is to be utterly undistracted. This is truly the king among cultivation.
“行，必安住于自心明体，无作无求，方为真正行中之王。”（行）	“In conduct, only when one abides in the luminous essence of one's own mind, without contrivance and without seeking, does one attain the true king among conduct.” (Conduct)
行，就是行持。怎么样行持啊？“必安住于自心明体，无作无求，方为真正行中之王”，这里又一次提到自心明体。必须安住在这个光明无量、智慧无穷的本体上，“无作无求”。无作，就是不要有意做作，一切任运随缘。	Conduct means putting the teaching into practice. How should one practice? “Only when one abides in the luminous essence of one's own mind, without contrivance and without seeking, does one attain the true king among conduct.” Here again, the luminous essence of one's own mind is mentioned. One must abide in this fundamental essence of boundless light and inexhaustible wisdom, “without contrivance and without seeking.” Without contrivance means not deliberately fabricating anything, but allowing everything to function naturally in accordance with conditions.
有人在修法的时候，不去如法地修，总是自作聪明地加点什么东西上去，这就是有意做作。无求，就是对什么都不追求。不求神通，不求入定。越追求入定，就越入不了定；越追求神通，就越不现神通。	When some people cultivate a practice, they do not cultivate according to the Dharma. They are always devising clever additions of their own; this is deliberate contrivance. Without seeking means seeking nothing at all. Do not seek spiritual powers or seek to enter samādhi. The more you seek to

	enter samādhi, the less able you are to enter it; the more you seek spiritual powers, the less they will manifest.
因为你起了妄念，遮蔽了心光。要“无作无求”才对，这样才是“真正行中之王”。若不这样修行，纵然努力修，也不能成道；因为，你不知道自心明体是什么，就像用沙来煮饭一样，终不能成就。	This is because you have given rise to deluded thoughts, which obscure the intrinsic luminosity. “Without contrivance and without seeking” is the proper way; only thus is one the “true king among conduct.” If you do not cultivate in this way, then even if you practice diligently, you cannot realize the Way. For if you do not know what the luminous essence of your own mind is, it is like cooking rice with sand: you can never succeed.
先要知道自心明体是怎么一回事，再保护这个自心明体。念佛也好，持咒也好，观照也好，目的都是保护这个自心明体。这是先决条件，非常重要。这样用功，一定能成就，故称“行中之王”。若不知道自心明体是怎么一回事，则尽是盲修瞎练，总归是在外面兜圈子，达不到中心，终究不能成道。	First, you must understand what the luminous essence of your own mind is, and then safeguard it. Whether reciting the Buddha's name, holding a mantra, or contemplating, the purpose is to safeguard this luminous essence of your own mind. This is a prerequisite and is extremely important. If you apply yourself in this way, you will certainly attain accomplishment; hence it is called the “king among conduct.” If you do not know what the luminous essence of your own mind is, all your practice is blind cultivation and aimless training. You will only keep circling on the outside, never reach the center, and ultimately cannot realize the Way.”
“若言果道，必于圣凡、上下、涅　、生死皆无希求、无所住，真正无上之随缘不变、不变随缘，寂而恒照、照而恒寂，等同诸佛，方是果也。”（果）	“If we speak of the fruition of the Way, one must have no seeking and no abiding with regard to sage and ordinary person, high and low, nirvāṇa and birth and death. One must truly embody the unsurpassed principle of remaining unchanged while according with conditions, and according with conditions while remaining unchanged; being still yet ever illuminating, and illuminating yet ever still. Only when one is equal to all Buddhas is this the fruition.” (Fruition)
恒河大手印一直强调“见、定、行”三要，这是为了什么呢？是为了证成圣果。见定行只是手段，证成圣果才是目的。“若言果道”，若要说怎么样才算证成圣果，“必于圣凡、上下、涅　、生死皆无希求”。	The Ganges Mahāmudrā continually emphasizes the three essentials of view, samādhi, and conduct. What is this for? It is for realizing the fruition of sagehood. View, samādhi, and conduct are merely the means; realizing the fruition of sagehood is the aim. “If we speak of the fruition of the Way,” that is, if we ask what counts as realizing the fruition of

	sagehood, then one “must have no seeking with regard to sage and ordinary person, high and low, nirvāṇa and birth and death.”
圣也好、凡也好，上也好、下也好，涅　也好、生死也好，这些都是我们的妄心分别。我们本来就是佛，本来就没有离开大道。	Whether sage or ordinary person, high or low, nirvāṇa or birth and death—these are all discriminations of our deluded mind. We are originally Buddhas and have never departed from the great Way.
我们的本体是不生不灭、不垢不净、不增不减的，“心、佛、众生”三无差别，还有什么圣和凡、上和下、生死和涅　呢？究竟处没有这些相对，你还希求什么呢？真正证到了本体，就无圣无凡，圣人、凡夫都是一体，都是本来的光明自性。	Our fundamental essence is neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing. Mind, Buddha, and sentient beings are without distinction. What, then, are sage and ordinary person, high and low, birth and death, and nirvāṇa? At the ultimate point, these opposites do not exist. What is there still to seek? When one truly realizes the fundamental essence, there are no sages and no ordinary people. Sages and ordinary beings are one body; all are the original luminous self-nature.
既然无圣无凡，还有什么上下呢？也就没有我在上、你在下，或者你在上、我在下；没有贡高我慢，大家平等一如，上、下本来就不可得。	Since there are no sages and no ordinary people, what high or low could there be? There is no “I am above and you are below,” or “you are above and I am below.” There is no arrogance or conceit. Everyone is equally such; high and low are originally unobtainable.
涅而不生，　而不灭，本体从来就不生不灭，还有什么涅　可言呢？既然没有涅　，又有什么生死呢？所以说本来就没有生死，再说个了生脱死岂不是多余！一切都根本没有，还追求什么？所以说“皆无希求”。	Nir means not arising, and vāṇa means not ceasing. Since the fundamental essence has never arisen or ceased, what nirvāṇa is there to speak of? And if there is no nirvāṇa, what birth and death could there be? Thus, there is originally no birth and death; is it not superfluous to speak further of transcending birth and death? Fundamentally, none of these things exists, so what is there to pursue? Hence it is said, “all are without seeking.”
“无所住”，真正的涅　是“无所住处涅　”。我们以前讲过，涅　有四种：一自性涅　。自性就是我们的真心，它本来不生不灭，本来涅　。二有余涅　。小乘圣人所证，还有变易生死未了，故称“有余”。三无余涅　。	“No abiding”: true nirvāṇa is “nirvāṇa without abiding anywhere.” We have discussed before that there are four kinds of nirvāṇa. First, nirvāṇa of self-nature. Self-nature is our true mind; it is originally neither arising nor ceasing, originally nirvāṇa. Second, nirvāṇa with remainder. This is realized by the sages of the Lesser Vehicle, who have not yet ended transformational birth and

	death; hence it is called “with remainder.” Third, nirvāṇa without remainder.
变易生死也了了，一切东西都没有了。这是小乘教中佛所证的涅　。四无所住处涅　。佛也不可得，这才是真正涅　，所谓“生死涅　等空花”者是也。	Transformational birth and death, too, has been ended, and all things have vanished. This is the nirvāṇa realized by the Buddha according to the teachings of the Lesser Vehicle. Fourth, nirvāṇa without abiding anywhere. Even Buddha is unobtainable; only this is true nirvāṇa. This is what is meant by “birth and death and nirvāṇa are equally like flowers in empty space.”
至此，什么东西都可以有，什么地方都可以在，无所不有、无所不在，“从来真是妄，而今妄皆真。但复本时性，更无一法新。”无所住，连涅　也不住，那就处处可住了。	At this point, anything may be present and one may be anywhere—there is nothing that is not present and nowhere one cannot be. “What has always been true is delusion, and now all delusions are true. If one merely returns to the nature as it originally was, not a single dharma is new.” With no abiding, not even abiding in nirvāṇa, one can abide everywhere.
我们前面讲过，圆寂后往生什么地方啊？西方极乐世界、东方净琉璃世界、还是兜率内院？“应无所住”，有所住就错了。佛根本无相，一切随缘，恒顺众生，跟众生滚，什么地方有缘，就到什么地方度众生，没有一定的处所。	We discussed earlier: after parinirvāṇa, where does one take rebirth? In the Western Land of Ultimate Bliss, the Eastern Pure Lapis Lazuli World, or the Inner Court of Tuṣita? “One should give rise to the mind without abiding anywhere.” To abide somewhere is already mistaken. The Buddha is fundamentally without characteristics, accords with all conditions, and constantly accommodates sentient beings. The Buddha goes along with sentient beings: wherever there are affinities, there the Buddha goes to liberate sentient beings, without any fixed dwelling place.
地藏菩萨就不生净土，而是在地狱里度众生，“地狱不空，誓不成佛”。你以为地藏菩萨没有成佛吗？你以为地藏菩萨不在净土吗？其实，地狱本来就是空的，地藏菩萨早已成佛，时时处处都在净土之中。在众生看来，是地狱，因众生有地狱心（贪嗔痴炽盛之心）之故。地藏菩萨没有地狱心，处处都是净土。	Kṣitigarbha Bodhisattva does not take birth in the Pure Land, but liberates sentient beings in the hells: “Until the hells are empty, I vow not to attain Buddhahood.” Do you think Kṣitigarbha Bodhisattva has not attained Buddhahood? Do you think Kṣitigarbha Bodhisattva is not in the Pure Land? In truth, the hells are originally empty. Kṣitigarbha Bodhisattva attained Buddhahood long ago and is always, everywhere, within the Pure Land. To sentient beings, it is hell, because they have minds of hell—the minds in which greed, anger, and ignorance blaze fiercely. Kṣitigarbha

	Bodhisattva has no mind of hell; everywhere is the Pure Land.
“无所住”，就是“真正无上之随缘不变、不变随缘。”随缘不变，即随一切众生之缘。众生在天上，我就到天上；众生在地狱，我就到地狱。上天也好，入地也好，本性是不变的。	“No abiding” means “truly embodying the unsurpassed principle of remaining unchanged while according with conditions, and according with conditions while remaining unchanged.” To accord with conditions while remaining unchanged is to accord with the conditions of all sentient beings. If sentient beings are in heaven, I go to heaven; if sentient beings are in hell, I go to hell. Whether ascending to heaven or entering hell, one’s intrinsic nature remains unchanged.
上天也不多一分、清净一分，下地也不减少一分、污秽一分。比如金子，随缘打成戒指、打成项链、打成镯子，随缘变不同形相，但金子的本体不变，金子还是金子。	Going to heaven does not add even a fraction or make it a fraction purer; entering hell does not diminish it even a fraction or make it a fraction more defiled. Gold, for example, may according to conditions be made into rings, necklaces, or bracelets. Its forms may change according to conditions, but gold’s fundamental essence does not change: gold remains gold.
不变随缘，金子本体虽不变，但形相可以改变，这正是妙用，真心具足无量妙用。随缘不变是本体，不变随缘是妙用。“寂而恒照，照而恒寂”，寂，寂然不动，本体是寂然不动的；照，照了万法，能照万法就是妙用。	According with conditions while remaining unchanged means that although the fundamental essence of gold does not change, its forms can change. This is precisely wondrous functioning; the true mind fully possesses immeasurable wondrous functions. Remaining unchanged while according with conditions is the fundamental essence; according with conditions while remaining unchanged is wondrous functioning. “Being still yet ever illuminating, and illuminating yet ever still”: stillness means being tranquilly unmoving; the fundamental essence is tranquilly unmoving. Illumination illuminates all phenomena; the ability to illuminate all phenomena is wondrous functioning.
这也是讲本体和妙用。我们前面讲过觉照，时时要觉悟、警觉，不要跟境界跑。到后面觉也不要了，还有觉在，就是有作为。要无作为，才称“无为”。功夫成熟了，不用提起觉照，自然觉照。	This, too, concerns the fundamental essence and wondrous functioning. We discussed awareness-illumination earlier: at all times one must remain awakened and alert, and not be carried away by circumstances. Later, however, even awareness must be relinquished. As long as there is awareness to maintain, there is contrivance. Only without contrivance can it be called non-contrivance. When

	practice has matured, there is no need deliberately to raise awareness-illumination; it arises naturally.
不提觉照，就是寂；自然觉照，就是照。这就是“寂而恒照”。“照而恒寂”呢？尽管起妙用，本体仍是如如不动。功夫到这里才算到家，还有觉照在，那就还没到家。但也不是一下子就能这样，总是要经过提起觉照的阶段。	Not deliberately raising awareness-illumination is stillness; naturally being aware and illuminating is illumination. This is “being still yet ever illuminating.” What does “illuminating yet ever still” mean? Although wondrous functioning is manifest, the fundamental essence remains thusness itself, unmoving. Only when practice reaches this point can it be said to have come home. If awareness-illumination still remains as something one maintains, one has not yet come home. Yet one cannot become like this all at once; one must always pass through the stage of deliberately raising awareness-illumination.
要觉照、觉照、再觉照，把它照熟了，就像人在空气中，忘记了还有空气。“如入芝兰之室，久闻不知其香”，浑化相忘了。	Be aware and illuminate, again and again; illuminate until it becomes thoroughly familiar. It is like a person in the air who forgets that there is air. “It is like entering a room of fragrant orchids: after smelling their scent for a long time, one no longer notices it.” One becomes wholly assimilated and forgets it.
像诸佛一样“随缘不变、不变随缘”；像诸佛一样，“寂而恒照、照而恒寂”，这就是等同诸佛。“等同诸佛，方是果也”，这样才算得上证果。我们开始用功的时候，就要知道本性是什么。	Like all Buddhas, “remain unchanged while according with conditions, and accord with conditions while remaining unchanged”; like all Buddhas, “be still yet ever illuminating, and illuminate yet ever still.” This is to be equal to all Buddhas. “Only when one is equal to all Buddhas is this the fruition”: only then does one count as having realized fruition. When we begin to apply ourselves, we must know what our intrinsic nature is.
知道本性之后，要时常观心、时常觉照。这样作功夫，就能证成佛果。若不觉照、不作功夫，怎么证果呢？一步登天是不可能的，生下来就成佛的人是没有的。因为他的无明还在，总是着相。	After knowing our intrinsic nature, we must constantly observe the mind and maintain awareness-illumination. By practicing in this way, we can realize Buddhahood. If we neither maintain awareness-illumination nor practice, how can we realize fruition? It is impossible to ascend to heaven in a single step; no one is born a Buddha. For ignorance still remains, and one is always attached to characteristics.
婴儿一有知觉，就知道身体要紧，他也是私心蛮重的。他有东西，也不肯给你，你如果拿他的东西，他就哭	As soon as an infant has awareness, it knows that its body is important; it, too, has strong selfishness.

闹。这都是无明之故啊！所以，要证成道果，就须从开正知见起步。	If it has something, it will not give it to you; if you take it, it cries and fusses. This is all because of ignorance. Therefore, to realize the fruition of the Way, one must begin by opening right understanding and right view.
第一步，“啪——”，打开本来了，啊！这是我的自性！第二步，时时处处用功保护它。第三步就是证果。你们今天果真能认取自性，再去念佛，必然得大受用。这时念佛跟从前念佛不同了。	The first step: “Pa!”—the original nature suddenly opens up. Ah! This is my self-nature! The second step is to apply oneself at all times and in all places to safeguard it. The third step is realization of fruition. If today you can truly recognize your self-nature and then engage in Buddha-recitation, you will certainly receive great benefit. At this point, Buddha-recitation differs from how you practiced it before.
从前念佛不知道“念”是怎么一回事，只知道向西方追求。现在明白了：噢！这声声佛号是念我的自性，使我自心清净。“阿弥陀佛、阿弥陀佛……”，把自心的污秽都扫除掉，把自心的执着、烦恼都连根断除，那你念佛就得真正受用了。所以，开正知见非常重要，“见”为第一。“见”正了，才能得正定，这时修法才算是正行。	Previously, when reciting the Buddha’s name, you did not know what “recitation” was; you knew only to seek toward the West. Now you understand: Ah! Each recitation of the Buddha’s name is a recitation of my self-nature, making my own mind pure. “Amitābha Buddha, Amitābha Buddha . . .” Sweep away all the defilement in your own mind; uproot all its attachments and afflictions. Then Buddha-recitation brings genuine benefit. Therefore, opening right understanding and right view is extremely important; view comes first. Only when the view is right can one attain right samādhi, and only then does the practice of the Dharma count as right conduct.
六、修行的必要性	VI. The Necessity of Practice
“无念并非无记（此是无始无明）。”	“No-thought is not indeterminate blankness (which is beginningless ignorance).”
“无念”并不是无记。无记是什么呢？就是像木头、石头一样，一个念头都没有，即所谓“无记空”。无记空就是“灭受想定”，灭掉了“受”和“想”，不接受外界的任何信息，没有任何思想活动了。	“No-thought” is not indeterminate blankness. What is indeterminate blankness? It is being like wood or stone, without a single thought—the so-called “blank emptiness of indeterminacy.” This blank emptiness of indeterminacy is the “cessation of feeling and perception”: feeling and perception are extinguished, one receives no information whatsoever from the external world, and all mental activity has ceased.
无记空是“无始无明”，不是好东西，不要把它当成好东西看。有的人追求这个东西、崇拜这个东西。	Blank emptiness of indeterminacy is “beginningless ignorance.” It is not a good thing, so do not regard

	it as one. Some people pursue it and worship it.
哎哟！某某功夫好，他能入定一个星期不动；嗨！某某功夫更好，他一个月都没动；哎呀！某某已经坐三年啦！这些都是无记空，饶你能入定八万四千劫，充其量也不过是“非想非非想处定”，那还是世间禅定，还在六道轮回里，并没有解脱。	“Oh my, so-and-so’s practice is excellent—he can enter samādhi and remain unmoving for a week!” “Why, so-and-so’s practice is even better—he has not moved for an entire month!” “Goodness, so-and-so has already been sitting for three years!” These are all blank emptiness of indeterminacy. Even if you could enter samādhi for eighty-four thousand kalpas, at most you would attain the samādhi of the sphere of neither perception nor non-perception. That is still worldly dhyāna, still within the cycle of rebirth in the six realms; it is not liberation.
成佛是修成活佛，活活泼泼地起灵活妙用，并不是死坐在那里不动。死坐在那里不动有什么用处呢?	To become a Buddha is to become a living Buddha, lively and active in manifesting flexible, wondrous functioning. It is not to sit there motionlessly like a corpse. What use is it to sit there motionlessly like a corpse?
唐朝的玄奘法师到印度取经，走到喜玛拉雅山一带，发现山上有紫云结盖，知道山里一定有人修道。于是，大家就去寻找。山上原来有个洞，年深日久，树倒下草生起，山洞被掩没了。	During the Tang dynasty, Dharma Master Xuanzang traveled to India to seek the scriptures. When he reached the region of the Himalayas, he saw purple clouds forming a canopy over a mountain and knew that someone must be cultivating the Way in its mountains. So everyone went searching.
找啊、找啊，突然有人发现像有个洞，就在那里试着挖挖看。挖进去，果然是个洞，有一个人坐在里面。玄奘的弟子说，这人死掉了，你看他冷冰冰的，只剩下皮包的骨头架子了。	There had originally been a cave in the mountain, but after many years trees had fallen and grass had grown, concealing it. They searched and searched. Suddenly, someone noticed what seemed to be a cave and tried digging there. They dug in and found that it was indeed a cave, with a person sitting inside. Xuanzang’s disciples said, “This person is dead. Look—he is cold as ice, with only skin wrapped around a skeletal frame.”
玄奘法师摸摸他的胸口还有点热，这就说明他没死，第八识还没有走。第八识是“暖寿识”，胸口还有点暖气，说明他还有寿命在。玄奘法师敲敲引罄，这道者出定了。道者睁开眼一看：啊！佛来了，来给我说法啦。	Dharma Master Xuanzang felt his chest and found it still slightly warm. This showed that he was not dead: his eighth consciousness had not yet departed. The eighth consciousness is the consciousness of warmth and life-span; the slight warmth in his chest showed that his life-span remained. Dharma Master Xuanzang struck a qing chime, and the practitioner emerged from samādhi. Opening his eyes, he saw Xuanzang and

	exclaimed, “Ah! The Buddha has come to teach me the Dharma!”
他坐在这里就是等释迦佛出世为他说法，所以一见玄奘法师，以为是释迦佛来接引他、来度脱他。玄奘法师说：我不是释迦佛，释迦佛已经圆寂多年了。	He had sat there waiting for Śākyamuni Buddha to appear in the world and teach him the Dharma. Thus, on seeing Dharma Master Xuanzang, he thought Śākyamuni Buddha had come to guide and liberate him. Dharma Master Xuanzang said, “I am not Śākyamuni Buddha. Śākyamuni Buddha entered parinirvāṇa many years ago.”
释迦佛出世相当于周昭王时期，唐玄奘是唐朝李世民时期，已经过了很长时间了。这个道者哭了：唉！我错过机会了，我在等释迦佛出世来度我，想不到佛已经圆寂了。	Śākyamuni Buddha appeared in the world around the time of King Zhao of the Zhou dynasty, whereas Tang Xuanzang lived during the reign of Li Shimin of the Tang dynasty; a very long time had already passed. The practitioner wept: “Alas! I missed the opportunity. I was waiting for Śākyamuni Buddha to appear in the world and liberate me, never imagining that the Buddha had already entered parinirvāṇa.”
玄奘法师说：你不要哭，释迦佛的佛法还在，我就是到佛国求取真经的，将来回震旦大振佛法。	Dharma Master Xuanzang said, “Do not weep. Śākyamuni Buddha’s Dharma is still here. I am going to the Buddha-land to obtain the true scriptures, and in the future I will return to Zhendan and greatly revitalize the Buddhadharma.”
你这身体没有用了，坐了一千多年了（他入定是一千多年，不是三年、五年）不能用了，再换一个身体吧！你赶快到震旦投胎，待你长大，我也该回来了。你要到高楼大院琉璃瓦的地方去投胎，小地方不要去。	“This body of yours is no longer of use. You have sat for more than a thousand years in meditation (he had entered samādhi for more than a thousand years, not merely three or five years), and it can no longer be used. Change to another body. Quickly go to Zhendan and be reborn there. When you grow up, it will be time for me to return as well. You must be reborn in a place of lofty mansions and glazed-tile roofs; do not go to a small place.”
这道者就投胎去了，投到尉迟恭家里，成了小王子（尉迟恭的侄子）。这道者一入定就是一千多年，他功夫应该是很好的吧。不行！这种灭受想定没有用，这是搬石头压草，石去草生，反而更甚。	The practitioner then went to be reborn, entering the household of Yuchi Gong and becoming a young prince (Yuchi Gong’s nephew). Once this practitioner entered samādhi, he remained there for more than a thousand years. His practice must have been quite good, must it not? No! This cessation of feeling and perception is of no use. It is like moving a stone onto grass: once the stone is removed, the grass grows again, even more vigorously.

他长大以后，着相、淫乱，闯下大祸，被打入太庙，要杀他的头了。尉迟恭是功臣，他家是封王的，要杀王子，就先打入太庙。但是，如果出家做和尚，就可以不杀头，他只好出家做和尚了。	After he grew up, he became attached to appearances and indulged in sexual misconduct. He caused a great calamity and was imprisoned in the Imperial Ancestral Temple, where he was to be beheaded. Yuchi Gong was a meritorious official, and his family had been enfeoffed as princes. When a prince was to be executed, he was first imprisoned in the Imperial Ancestral Temple. But if he became a monastic, he could avoid execution, so he had no choice but to become a monk.
但是，女人、乐队、好吃好玩的，他还要带着，这些东西拉了三大车。人们讽刺他为“三车和尚”。后来，玄奘法师点醒他的前生，他幡然醒悟，“三车”都不要了。他就是玄奘的大弟子窥基法师，后来成就很高，是法相宗第二代传人。	Yet he still wanted to take women, musicians, fine food, and amusements with him. These things filled three large carts. People mockingly called him the “Three-Cart Monk.” Later, Dharma Master Xuanzang awakened him to his previous life, and he suddenly came to his senses, abandoning all “three carts.” He was Dharma Master Kuiji, Xuanzang’s foremost disciple. He later attained a high degree of realization and became the second patriarch of the Dharma Characteristics School.
所以，我们要活泼泼地作功夫，死坐在那里没用处，真定是对境不惑。无论什么事情发生，我的心都不乱；什么女色来到面前，我的心都不动；再多的财宝也不能使我动心。这才是真定。	Therefore, we must practice with lively responsiveness. Sitting there rigidly and lifelessly is of no use. True samādhi is not being deluded when encountering circumstances. No matter what happens, my mind does not become disturbed; whatever woman may appear before me, my mind does not stir; no amount of treasure can move my mind. This is true samādhi.

假若对境心动，再压下去，还不是真定，还有生灭心在啊！初果罗汉为什么还会七生天上、七生人间呢？就是因为他还有生灭心。念头来了，立即警觉，马上就灭掉，这也是生灭心啊，有生灭就要七返人天！我们作功夫，要作真正的功夫，时时处处保护真心不失。无念并不是无记，弄明白这一点，非常重要。	If the mind stirs upon encountering circumstances and one then suppresses it, that is still not true samādhi; the mind of arising and ceasing remains. Why does a first-fruit arhat still undergo seven births in heaven and seven births among humans? It is because the mind of arising and ceasing still remains. When a thought comes, one immediately becomes alert and at once extinguishes it—this too is a mind of arising and ceasing. Where there is arising and ceasing, one must return seven times to the human and heavenly realms. In our practice, we must do genuine work, protecting the true mind at all times and in all places so that it is not lost. No-thought does not mean blankness or indeterminate consciousness. It is extremely important to understand this clearly.
“更别于外凡。”	“Further, it differs from ordinary people outside the path.”
更和外道、凡夫不同。心外求法，就是外道。外道也讲究无念，但他那无念是死的。凡夫所修的气功，没有离开执着，他也讲无念。他的无念更不是真正的无念。	It differs further from non-Buddhists and ordinary beings. Seeking the Dharma outside the mind is the non-Buddhist path. Non-Buddhists also value no-thought, but their no-thought is lifeless. The qigong cultivated by ordinary people has not departed from attachment, though they too speak of no-thought. Their no-thought is even less genuine no-thought.
他执着在气上，这个气到什么地方了，一会到百会、一会到丹田、一会又到涌泉，大周天、小周天等等，这些东西能算无念吗？所以，我们所讲的无念，不同于外道、凡夫的无念，与他们那些功夫毫不相干。	They are attached to qi: now it goes to the baihui point, then to the dantian, then again to the yongquan point; there are the great and small circulations, and so forth. Can such things be called no-thought? Therefore, the no-thought of which we speak differs from the no-thought of non-Buddhists and ordinary beings and has nothing whatever to do with their practices.
“由不觉而始觉，始觉即同本觉生出之子光明，而合母光明也。”	“From non-awareness comes initial awakening. Initial awakening is the child light born from fundamental awakening, and it merges with the mother light.”
我们大家做功夫都是“由不觉而始觉”，以前不觉悟，通过入道修行，开始觉悟了。我现在给大家讲法，就是希望大家开始觉悟。始觉发出的慧光，“即同本觉生出之子光明”，本觉就是我们的佛性。	All of us practice by proceeding “from non-awareness to initial awakening.” Formerly we were not awakened; through entering the Way and cultivating practice, we begin to awaken. I am now

	teaching the Dharma in the hope that you will begin to awaken. The light of wisdom emitted by initial awakening “is the child light born from fundamental awakening.” Fundamental awakening is our buddha-nature.
本觉是“母光明”，始觉为“子光明”，子光明是母光明所生，就像是母亲生出儿子一样。“而合母光明也”，就是始觉合于本觉。子母相合就成道了，子母不相合就不能成道。	Fundamental awakening is the “mother light,” while initial awakening is the “child light.” The child light is born of the mother light, just as a mother gives birth to a child. “And it merges with the mother light” means that initial awakening merges with fundamental awakening. When child and mother unite, one realizes the Way; when they do not unite, one cannot realize the Way.
要时时刻刻观照，不要着外境，这是始觉合于本觉的过程。始觉和本觉融为一体，就是子母相合。比如，我们修心中心法，第四印就是“如来母印”。母能生子，子母相合，从而证成大道。	One must contemplate continually and not become attached to external circumstances. This is the process by which initial awakening merges with fundamental awakening. When initial awakening and fundamental awakening merge into one, child and mother unite. For example, in cultivating the Heart-of-Heart Dharma, the fourth mudrā is the “Tathāgata Mother Mudrā.” The mother can give birth to the child; when child and mother unite, one thereby realizes the great Way.
净土宗也是这样讲：“十方如来怜念众生，如母忆子，若子逃逝，虽忆何为？子若忆母，如母忆时，母子历生，不相违远。”这段话是大势至菩萨讲的。我们念佛的时候，佛就是母，我们是子，佛总是时时刻刻接引我们。	The Pure Land school teaches likewise: “The Tathāgatas of the ten directions cherish sentient beings as a mother remembers her child. If the child flees, what use is the mother’s remembrance? But if the child remembers the mother just as the mother remembers the child, then throughout life after life mother and child will not be separated by any distance.” These were the words of Mahāsthāmaprāpta Bodhisattva. When we engage in Buddha-recitation, the Buddha is the mother and we are the children. The Buddha is always guiding us at every moment.
假如儿子忆念母亲，就像母亲忆念儿子一样，那么，子母相合，成道就很快。三藏十二部经，都是同一鼻孔出气。要把这个总纲抓住，真正领会了，则三藏十二部经都能通达。若没有抓住总纲，断章取义，就会支离破碎，无所适从。所以，要时时刻刻见到本性，这最要紧。	If the child remembers the mother just as the mother remembers the child, then mother and child unite, and realization of the Way comes swiftly. The Tripiṭaka and twelve divisions of the teachings all issue from the same source. One must grasp this central guiding principle. If one truly understands it, one can penetrate the Tripiṭaka and twelve divisions of the teachings. If one does not

	grasp this central guiding principle and instead takes passages out of context, everything becomes fragmented and one will not know where to turn. Therefore, seeing one's true nature at all times is most essential.
“虽立见宗，亦非不修所能证。”	“Though the school of direct seeing is established, realization is still impossible without cultivation.”
虽然我们确立了“见宗”，有了正确的知见，明明白白地知道本性是怎么一回事，知道用这本性来修行才能成道。但是，这并不是不要修行。不修道，能证道吗？不能啊！故云“亦非不修所能证”，也并不是说不修行就能证道的。	Although we have established the school of direct seeing, possess correct understanding, and clearly know what intrinsic nature is, knowing that only cultivation based on this intrinsic nature enables one to realize the Way, this does not mean that cultivation is unnecessary. Can one realize the Way without practicing it? No. Thus it is said, “realization is still impossible without cultivation”; this does not mean that one can realize the Way without cultivation.
“金沙具金质，但未即成金。必须炼冶工夫也。”	“Gold-bearing sand possesses the nature of gold, but it is not yet gold itself. It must undergo the work of smelting and refining.”
金沙，含有黄金的沙子，也就是含金的矿藏。“金沙具金质”，从本质上讲，金沙里面含有黄金，具有黄金的质地。“但未即成金”，虽然含金，但它还不完全是纯粹的黄金，还有沙子等杂质掺和在里面。	Gold-bearing sand is sand containing gold—that is, a gold-bearing mineral deposit. “Gold-bearing sand possesses the nature of gold” means that, in essence, it contains gold and has the quality of gold. “But it is not yet gold itself” means that although it contains gold, it is not yet wholly pure gold; it is still mixed with impurities such as sand.
“必须炼冶工夫也”，必须要一个冶炼的过程，把沙子等杂质去掉，才能够成为纯金。	“It must undergo the work of smelting and refining” means that it must undergo a process of smelting and refining to remove impurities such as sand before it can become pure gold.
比喻一切众生（金沙）虽然都有如来智慧德相，都具足佛性（具金质），但还有无明在，还有妄想执着，并不是果地佛啊！换句话说，众生虽具佛性，但还不是佛（但未即成金）。	By analogy, although all sentient beings, like gold-bearing sand, possess the wisdom and virtuous characteristics of the Tathāgata and fully possess buddha-nature, like possessing the nature of gold, they still have ignorance, deluded thoughts, and attachments. They are not Buddhas at the fruition stage. In other words, although sentient beings possess buddha-nature, they are not yet Buddhas, just as gold-bearing sand is not yet gold itself.
必须要一个修行的过程（必须炼冶工夫也），豁然打破无明，进而除尽妄想执着，才能成佛。这段话是以冶炼	They must undergo a process of cultivation—the work of smelting and refining—suddenly breaking

金矿为喻，意在强调修行的重要。怎么修呢？看取下文。	through ignorance and then completely removing deluded thoughts and attachments before they can become Buddhas. This passage uses the refining of gold ore as an analogy to emphasize the importance of cultivation. How should one cultivate? Read on.
七、三修门	VII. The Three Gates of Cultivation
“三修门：身修，离诸作为，如世间无益之事及其他出世之行法等，唯安闲宽坦令身安住。”	“The three gates of cultivation: bodily cultivation means abandoning all activities, such as worldly affairs that bring no benefit and other supramundane practices, and simply remaining at ease and unencumbered, allowing the body to abide in tranquility.”
三修门，指的是身修、口修、意修。密宗讲究三密加持，是指身、口、意。三修门也是指身、口、意。第一就是“身修”，是建立在我们这个血肉之躯——身体上的修持方法。	The three gates of cultivation refer to bodily cultivation, verbal cultivation, and mental cultivation. Esoteric Buddhism emphasizes the empowerment of the three mysteries, namely body, speech, and mind. The three gates of cultivation likewise refer to body, speech, and mind. First is “bodily cultivation,” a method of cultivation founded on this body of flesh and blood.
“离诸作为”，就是要远离种种作为，“如世间无益之事”，这个世界上没有益处的事情，比如搓麻将，这事没有益处，把宝贵的光阴都唐丧了、浪费了。	“Abandoning all activities” means staying away from all kinds of activities. “Such as worldly affairs that bring no benefit” refers to things in this world that are of no benefit—for example, playing mahjong. It brings no benefit and squanders, wastes, precious time.
诸位当中喜欢搓麻将的可能不算太少，还会以“三缺一”为借口，天天四合一，大战几回。这样不行！无益之事不能做。不做世间无益之事，这本身就是修行——身修。	Perhaps quite a few among you enjoy playing mahjong. You may even use “one person short of four” as an excuse, gathering four people together every day for several rounds of play. This will not do. One must not engage in unbeneficial activities. Not doing unbeneficial worldly things is itself cultivation—bodily cultivation.
“及其他出世之行法等”，出世修行的方法很多，如果今天修这个，明天修那个，也不行。要一门深入，受持一个法，一直修到底。今天听张三说这个法好，就修这个法；明天听李四说那个法好，又去修那个法。	“And other supramundane practices” means that there are many methods of supramundane cultivation, but it will not do to practice one today and another tomorrow. One must go deeply into a single gate, uphold one Dharma method, and cultivate it through to the end. Today one hears Zhang San say that this method is good and practices it; tomorrow one hears Li Si say that

	another method is good and goes off to practice that one.
这样朝三暮四，虽然所修的都是出世之妙法，也不会有效果，因为你心不专一，不能与妙法相应。何况，有很多法是无益之法。比如，念一个咒，可以在刀上钻个洞，这就是无益之法，于解脱无益。你一看能在刀上钻个洞，高兴了，好，我就修这个法。修这个有什么用处?	In this way, changing from one thing to another, even though the practices are all wondrous supramundane dharmas, one will gain no result, because the mind is not single-minded and cannot accord with the wondrous Dharma. Moreover, many methods are unbeneficial. For example, there is a mantra by which one can bore a hole through a knife. This is an unbeneficial method, of no benefit for liberation. Seeing that one can bore a hole through a knife, one becomes delighted: “Good, I will practice this method.” What use is practicing it?
我曾听一位和尚讲过他自己出家的因缘：未出家前他是个打拳的，跟他的娘舅练拳、学剑。有一天，他在四川边界看到两个西藏小喇嘛抽鸦片。	I once heard a monk speak of the circumstances that led him to leave home. Before becoming a monastic, he practiced martial arts, learning boxing and swordsmanship from his maternal uncle. One day, at the border of Sichuan, he saw two young Tibetan lamas smoking opium.
他看不惯，就去干涉：“哎！你们是出家人，怎么抽起鸦片来了？”小喇嘛说：“别看我们抽鸦片，我们有法术的。”他问：“你们有什么法术？”小喇嘛看他带着刀，便说：“用你带的刀砍我，我一念咒你就砍不动。	He could not stand the sight and intervened: “Hey! You are monastics—how can you smoke opium?” The young lamas said, “Do not judge us merely because we smoke opium; we have magical abilities.” He asked, “What magical abilities do you have?” Seeing that he carried a knife, the young lama said, “Strike me with the knife you carry. Once I recite a mantra, you will be unable to cut me.”
”他听了感到很新奇，忙问：“真有这个法？”小喇嘛答：“当然有，不信就试试看。不过，你先等我把鸦片抽好。”一会儿，抽好了，“来，我念咒，你砍。”其实他不敢真砍，这把刀很锋利，把手砍断就不好收场了。	Hearing this, he found it very strange and quickly asked, “Is there really such a method?” The young lama replied, “Of course. If you do not believe it, try it. But first wait until I have finished smoking my opium.” After a while, he had finished smoking. “Come, I will recite the mantra, and you strike.” In fact, the man did not dare truly to cut him. The knife was very sharp, and if he severed the lama’s hand, it would be difficult to deal with the consequences.
他用刀背砍，！刀弹了起来。“哎哟，你怎么把我的刀弹起来了？”小喇嘛说：“你就是用刀刃砍，我也不怕。”“真不怕？”“当然不怕。”，“砍断了，我不管！”“不用你管，你砍好了。	He struck with the back of the knife, and the knife sprang back. “Oh! How did you make my knife bounce back?” The young lama said, “I would not be afraid even if you struck with the blade.” “You really are not afraid?” “Of course not.” “If it is cut off, I will

	not take responsibility!" "You need not take responsibility. Just strike."
”这一次他是真用刀刃砍的，！刀又被弹了起来。他服了，心想：佛法真不错，比我练的这功夫还要好。他就是以这个因缘学佛法的。其实这是无益之法，学了没有用处。	This time he truly struck with the blade, and the knife again sprang back. He was convinced and thought, "The Buddhadharma is truly remarkable—better even than the martial arts I practice." This was the circumstance through which he began studying the Buddhadharma. Yet this was actually an unbeneficial method; there is no use in learning it."
“唯安闲宽坦令身安住。”只有安安闲闲、宽宽坦坦地令身安住，没有任何挂碍，不是紧张忙碌。《心经》云：“无挂碍故，无有恐怖，远离颠倒梦想，究竟涅　。”有挂碍就会恐怖、就会颠倒梦想。	“Simply abide with the body at ease and open.” This means allowing the body to abide in ease and openness, without any hindrance—not tense or busily occupied. The Heart Sūtra says: “Because there is no hindrance, there is no fear. Far removed from inverted deluded thoughts, one ultimately attains nirvāṇa.” Where there is hindrance, there will be fear and inverted deluded thoughts.
无挂碍，心空空的，胸怀就宽阔平坦。所以“君子坦荡荡，小人常戚戚”。小人患得患失，经常戚戚然不可终日；君子胸怀坦荡、安闲自在。诸位注意，安闲宽坦令身安住，就是身修。假如心里总是患得患失的，那就不相应了。	Without hindrance, the mind is empty, and one's heart becomes open and level. Thus, “The noble person is open and at ease; the petty person is ever anxious.” Petty people are always calculating gains and losses, continually anxious and unable to get through the day; noble people are broad-minded, open, at ease, and free. Please note: allowing the body to abide in ease and openness is cultivation of the body. If one is constantly calculating gains and losses inwardly, then one is not in accord with this.
安安闲闲、宽宽坦坦，令身安住，心里没烦恼，没有牵挂，总是心平气和、轻松愉快，身体就会好，病也不大生了。这样住在世间，才可以用功修法。这是身修。	When one is at ease and open, allowing the body to abide, the mind is free of afflictions and concerns, always calm, peaceful, relaxed, and joyful. Then the body will be healthy, and illness will seldom arise. Only by abiding in the world in this way can one apply oneself to cultivating the Dharma. This is cultivation of the body.
“语修，无益之世间语及咒诵均止，安静如谷。”	“Cultivation of speech: cease all useless worldly talk and mantra recitation; be quiet as a valley.”
三修门的第二门就是语修，是言谈话语方面的修持。	The second of the three gates of cultivation is cultivation of speech: cultivation in the sphere of speaking and conversation.
说笑话、奉承某人、贬抑某事等等，这些世间的闲话都是于修解脱道没有益的，都是无益之世间语。就某人某	Telling jokes, flattering someone, disparaging some matter, and so forth—such idle worldly talk is of no

事争论是非长短，更是戏论。藏密的黑教里，有好多咒语并非修解脱道，都是治人的，那就是无益之咒诵。	benefit to the path of liberation; it is all useless worldly speech. Arguing over the rights and wrongs or merits and faults of particular people and matters is even more frivolous discourse. In the Black Teaching of Tibetan Esoteric Buddhism, there are many mantras that are not for cultivating the path of liberation but for controlling others; these are useless mantra recitations.
这些东西都不要去说它、不要去念它。“无益之世间语及咒诵均止”，我们学佛法、修解脱道，必须一门深入，其它东西都不要去瞎弄。世间无益的话不要讲，无益的咒语、课诵也不要去念。	Do not speak of or recite such things. “All useless worldly talk and mantra recitation should cease.” As we study the Buddhadharma and cultivate the path of liberation, we must enter deeply through one gate; we should not blindly meddle with other things. Do not speak useless worldly words, nor recite useless mantras or liturgical services.
我们要做到“三少”：要心中事少，口中语少，腹中食少。人有个坏毛病，事情做完了，一有空闲，就张三、李四、王二麻子说个不停。修解脱道，那样是不行的。	We should achieve the “three reductions”: few concerns in the mind, few words in the mouth, and little food in the stomach. People have a bad habit: once they have finished their work and have a little free time, they chatter endlessly about Zhang San, Li Si, and Wang Ermazi. That will not do for cultivating the path of liberation.
你默默不语，不是挺好的吗？“安静如谷”，话不要多说，心里安安静静的，就像空幽幽的山谷一样。“幽谷回声话晚烟”，你有问题问我，我就详详细细地、不厌其烦答复你；没问题时并不去思考分别，心里放教空荡荡的——“太虚饮光消契阔”。	Is it not perfectly good to remain quietly silent? “Quiet as a valley” means not speaking too much, while inwardly remaining calm and quiet, like a secluded empty valley. “In the deep valley, echoes speak amid the evening mist.” If you have a question and ask me, I will answer you in full detail and without weariness; but when there is no question, I do not engage in discriminating thought. I simply leave the mind open and empty—“The great void drinks in light and dissolves all estrangement.”
“意修，离戏论思量、比对心想，即观想作意亦止。（恰恰用心时，恰恰无心用）”	“Cultivation of mind: leave behind frivolous theorizing, calculation, and comparative thoughts; even intentional visualization should cease. (Precisely when mind is applied, there is precisely no mind to apply.)”
三修门的第三门就是意修，是思想意识方面的修持。	The third of the three gates of cultivation is cultivation of mind: cultivation in the sphere of thought and consciousness.

心里装着成套的与解脱道无关的空理论放不下，有什么用啊？分析它、推论它，是“戏论”；思念它、评价它，是“思量”。应该“离戏论思量、比对心想”，心里空空净净，远离戏论思量，还要远离比对心想。	What use is there in clinging inwardly to a whole set of empty theories unrelated to the path of liberation? Analyzing and inferring them is “frivolous theorizing”; pondering and evaluating them is “calculation.” One should “leave behind frivolous theorizing, calculation, and comparative thoughts.” Let the mind be empty and pure, far removed from frivolous theorizing and calculation, and further removed from comparative thoughts.
样样东西都拿来对比一下，比较什么呢？到底是我好，还是你好；是我长，还是你长。这种居心是不平等的，正是妄想分别，这种“比对心想”更要远离。	One compares everything—but what is there to compare? Am I better, or are you better? Am I superior, or are you superior? Such intentions lack equanimity; they are precisely deluded discriminatory thoughts. These “comparative thoughts” must all the more be left behind.
“即观想作意亦止”。观想是修行的方法，我们在前面已提到过。想个什么东西，还是有作为之修。比如“观想念佛”，想阿弥陀佛在我头顶上，观我自己就是阿弥陀佛。观想都是作意的，即有所作为地鼓动思想意识。	“Even intentional visualization should cease.” Visualization is a method of practice, as we mentioned earlier. To imagine some object is still contrived cultivation. For example, in “visualized Buddha-remembrance,” one imagines Amitābha Buddha above one’s head and contemplates oneself as Amitābha Buddha. All visualization is intentional activity: it deliberately sets thought and consciousness in motion.
连这种观想、这种作意也要停止。只要好好观照就行了，念头一起就看见，看见后不睬它，不跟它跑。观想是渐次法，观想成功之后，还要再用功把观成的相破掉，才能见到本性。	Even this visualization and intentional activity must cease. It is enough simply to contemplate well: the moment a thought arises, see it; once it is seen, do not attend to it or follow it. Visualization is a gradual method. After visualization has succeeded, one must further apply oneself to dissolve the image that has been formed; only then can one see one’s true nature.
我师父（王骧陆上师）对此有个比喻：比如身上生了一大片疮，用药来医治，于是，疮口收敛、收敛、再收敛，最后敛成一个小口，乃至敛成一个点。其他地方都平复了，只剩下这一个点，比喻观想成功了。	My teacher, Master Wang Xianglu, offered an analogy for this. Suppose a large area of sores breaks out on the body and medicine is used to treat them. The sores then draw together, draw together, and draw together again, until finally they contract into a small opening, and eventually into a single point. Everywhere else has healed, and only this one point remains. This illustrates successful visualization.

但这一个点也是个疮啊！若不除去，以后还会复发的。所以进一步要把观成的相破掉，这样才可以一劳永逸，才算是真的证入法身。相不破，本性不能显现。所以说观想法要多跨一道门坎。	Yet this one point is still a sore! If it is not removed, it will recur later. Therefore, one must go a step further and dissolve the image formed through visualization. Only then can one settle the matter once and for all, and only then does one truly realize the dharmakāya. If the image is not dissolved, true nature cannot manifest. Thus, the method of visualization requires crossing one additional threshold.
凡是有相密部都须多跨一道门坎，最后都要把相破掉。相怎么破？还须进一步做功夫，把这相观大，大、大……大到无边无际，相就没有了。反过来，把它观小，小、小……小到什么都没有。	All form-based esoteric practice requires crossing one additional threshold: in the end, the image must be dissolved. How is it dissolved? One must further apply oneself, visualizing the image as large—larger, larger, until it becomes boundless and infinite; then the image disappears. Conversely, visualize it as small—smaller, smaller, until nothing at all remains.
一个是放大，一个是缩小，就这样把它破掉。相破掉后，就见到了本性，但多跨一道门坎。大手印是最直接的大乘心地法门，不要这些过程。所以，说“即观想作意亦止”。大手印不走这条路，不跨这一道道门坎。念一起就看见，看见后不睬它，保护真心就是了。	One method enlarges it, the other reduces it; in this way the image is dissolved. Once the image has been dissolved, one sees true nature—but only after crossing one additional threshold. Mahāmudrā is the most direct Mahāyāna Mind-Ground Dharma Gate and does not require these processes. Hence it says, “Even intentional visualization should cease.” Mahāmudrā does not follow this path or cross these successive thresholds. The moment a thought arises, see it; once it is seen, do not attend to it. Simply safeguard the true mind.
括号里这句话是从懒融禅师的偈子里摘出来的，以对“意修”作个注解。懒融禅师的偈子很好，大家都喜欢引用，大多引用四句：“恰恰用心时，恰恰无心用；无心恰恰用，常用恰恰无”。	The sentence in parentheses is taken from a verse by Chan Master Niutou Farong, also known as Lanrong, and serves as an annotation to “cultivation of mind.” Chan Master Niutou Farong’s verse is excellent, and everyone likes to quote it. Most quote these four lines: “Precisely when mind is applied, there is precisely no mind to apply; when no mind is precisely applied, constant application is precisely absent.”
完整的偈子是八句：“恰恰用心时，恰恰无心用。曲谈名相劳，直说无繁重；无心恰恰用，常用恰恰无。今说无心处，不与有心殊。”做功夫正在用心时，却不见有念可起，就是“恰恰用心时，恰恰无心用”。	The complete verse has eight lines: “Precisely when mind is applied, there is precisely no mind to apply. To discuss names and characteristics in roundabout ways is laborious; to speak directly entails no cumbersome burden. When no mind is

	precisely applied, constant application is precisely absent. Now, in speaking of the place of no mind, it is no different from mind." When one is applying oneself in practice, yet finds no thought arising, this is "Precisely when mind is applied, there is precisely no mind to apply."
拐弯抹角大谈佛教名相，劳心费力；直指心源，不说余话，便没有那么繁琐、那么沉重。这就是“曲谈名相劳，直说无繁重”。	To discourse in roundabout ways on Buddhist names and characteristics is tiring and laborious; to point directly to the source of mind and say nothing superfluous is neither so cumbersome nor so burdensome. This is: "To discuss names and characteristics in roundabout ways is laborious; to speak directly entails no cumbersome burden."
大道无形、真心无相，虽然无形无相，却时时处处都在起作用；事事物物虽然都是它的妙用，觅它本身却又了不可得。这就是“无心恰恰用，常用恰恰无”。如今我们直接指出这个“无心”，直接说它，便又和“有心”没有什么不同，即“今说无心处，不与有心殊”。	The great Way is formless, and the true mind is without characteristics. Though formless and without characteristics, it functions everywhere and at all times. Although all things and events are its wondrous functioning, when one seeks its very substance, it cannot be found at all. This is: "When no mind is precisely applied, constant application is precisely absent." Now that we directly point out and speak of this "no mind," it is no different from "mind": "In speaking of the place of no mind, it is no different from mind."
八、立证无上正觉道	VIII. Immediately Realizing the Path of Unsurpassed Perfect Awakening
“自顶至足，空如竹筒。心等虚空，超绝一切分别，离沉、掉、无记，而令等、持、惺、寂。灵明无取舍执着，住于本妙明净体性中，即大手印定。”	"From the crown of the head to the soles of the feet, be empty as a bamboo tube. Let the mind be equal to empty space, transcending all discrimination; leave behind dullness, agitation, and indeterminate blankness, and bring forth equanimity, sustained concentration, lucidity, and quiescence. With spiritual clarity free from grasping, rejecting, and attachment, abide in the originally wondrous, luminous, and pure essential nature. This is Mahāmudrā samādhi."
“自顶至足，空如竹筒”，就是从头顶到脚下，空空地像一个竹筒，整个身心空无一物，没有一样东西。你看那竹筒，把它放到水上，就顺水漂流，随弯就折，无论高高低低、沉沉浮浮，它都不管。一个浪头把它打下去，它马上又浮起来了，随缘沉浮。修行成就的人，就是这样，“随缘放旷任沉浮，化作春泥群芳护。”	"From the crown of the head to the soles of the feet, be empty as a bamboo tube" means that from the top of the head to beneath the feet, one is empty like a bamboo tube: the entire body and mind contain not a single thing. Consider a bamboo tube: place it on water and it drifts with the current; when it bends, it bends with it. Whether high or

	low, sinking or floating, it does not concern itself. If a wave strikes it down, it immediately rises again, sinking and floating with conditions. A person accomplished in practice is like this: “Freely adapting to conditions, let oneself sink or float at will; transformed into spring mud, one protects the multitude of blossoms.”
“心等虚空，超绝一切分别”，胸怀要像虚空一样辽阔，不分美丑，什么都可以容纳。虚空当中什么东西都有，高楼大厦砌起来，虚空没说容不下。你把房子拆了，虚空也没宽敞；你把房子扩大，虚空也不狭窄。	“Let the mind be equal to empty space, transcending all discrimination” means that one’s heart should be as vast as empty space, making no distinction between beauty and ugliness and able to contain everything. Empty space contains all things. When towering buildings are erected, empty space does not say that it cannot contain them. When houses are demolished, empty space does not become any more spacious; when houses are enlarged, empty space does not become cramped.
飞机飞上去，虚空不管；乌云密布、电闪雷鸣，虚空不曾动过声色，它不在乎。我们的真心本来就像虚空一样，不曾动过。现在我们认取真心，就要“心等虚空，超绝一切分别”。无论遇到什么事情，我都无所谓。	When airplanes fly overhead, empty space does not concern itself. When dark clouds mass and lightning flashes and thunder roars, empty space has never changed its expression; it does not mind. Our true mind has always been like empty space and has never moved. Now that we recognize the true mind, we must let “the mind be equal to empty space, transcending all discrimination.” Whatever happens, I remain unconcerned.
虚空能容万物，我也能容万物。十方世界在虚空当中，十方世界也在我心中。无所住处涅　，什么地方都能去，并不局限在一个地方。胸怀像虚空一样的博大，像虚空一样的宽广，像虚空一样的无住，像虚空一样的无著。	Empty space can contain all things, and so can I. The worlds of the ten directions are within empty space, and the worlds of the ten directions are also within my mind. Nirvāṇa is non-abiding; one can go anywhere and is not confined to a single place. Let the heart be as vast as empty space, as broad as empty space, as non-abiding as empty space, and as unattached as empty space.
虚空中并非无物，却毫无挂碍。“超绝一切分别”，就是把一切分别取舍的思想都超越断绝了。分别取舍都是妄念，是妄念都要绝断。	Empty space is not without things, yet it has no hindrance at all. To “transcend all discrimination” is to go beyond and cut off every thought of discrimination, grasping, and rejection. Discrimination, grasping, and rejection are all deluded thoughts; all deluded thoughts must be cut off.
“离沉、掉、无记，而令等、持、惺、寂”，离就是离开。沉，是昏沉、打瞌睡。“懒牛上路睡事多”，就像	“Leave behind dullness, agitation, and indeterminate blankness, and bring forth

那懒牛，不上路睡事倒不来，一上路就瞌睡起来了。有的人不打坐还好，一打坐就昏沉，呼、呼地睡。	equanimity, sustained concentration, lucidity, and quiescence.” To leave behind means to depart from them. Dullness means torpor and drowsiness. “When the lazy ox takes to the road, it has many sleepy affairs”: like a lazy ox, it does not become sleepy when it is off the road, but once it sets out, it begins to doze. Some people are fine when they are not sitting in meditation, but once they sit, they become drowsy and sleep with a loud snore.
掉是掉举、妄念多。坐在那里七上八下地打妄想。这样做功夫绝对不行。我们要做到不昏沉、不掉举，但也不能落入无记。无记就是连正念也没有了，像块木头、石头，这样也不行。要了了分明，正念昭昭。我们常说观心、观心，要观住它，不能落入无记，正念还是要有的。	Agitation means restlessness and an abundance of deluded thoughts. One sits there with thoughts rising and falling chaotically. It is absolutely impossible to practice effectively in this way. We must avoid dullness and agitation, but we must also not fall into indeterminate blankness. Indeterminate blankness means that even right mindfulness is absent, as if one were a piece of wood or stone; that will not do either. One must be clearly aware, with right mindfulness bright and present. We often speak of contemplating the mind, contemplating the mind: one must keep it under contemplation and not fall into indeterminate blankness. Right mindfulness must still be present.
等即平等、持即均持，惺惺就是观、就是慧，寂寂就是止、就是定。所谓“定慧等持”，就是寂寂和惺惺均等，没有偏高或偏低。不是惺惺多些、寂寂少些，或者寂寂多些、惺惺少些，而是等量、均持。既是了了分明，又是寂然不动；既是寂然不动，又是了了分明。定和慧一体，定中有慧，慧中有定。只有一体，才可能等持。	“Equal” means balanced, and “maintain” means to sustain evenly. Alert clarity is contemplation; it is wisdom. Quiescence is cessation; it is samādhi. What is called “equally maintaining samādhi and wisdom” means that quiescence and alert clarity are balanced, with neither higher nor lower. It is not that alert clarity is greater and quiescence less, or that quiescence is greater and alert clarity less; they are equal in measure and maintained evenly. It is both clearly discerning and serenely unmoving; it is both serenely unmoving and clearly discerning. Samādhi and wisdom are one entity: within samādhi there is wisdom, and within wisdom there is samādhi. Only because they are one entity can they be maintained equally.
“灵明无取舍执着”，真心灵明：即灵光独耀、迥脱根尘，灵光寂照、了了分明，没有取、没有舍，更没有执着，灵活明利，如水上擒葫芦，左擒左转，右擒右转，总是擒不到它。前面将它比喻为“空如竹筒”，竹筒和葫芦一样，漂在水上灵明无比，擒不到它。要没有取	“Spiritually luminous, without grasping, rejecting, or attachment.” The true mind is spiritually luminous: its numinous light shines alone, far transcending the sense faculties and their objects; its numinous light illumines in quiescence, clearly and distinctly.

舍、没有执着，才能灵明。取、舍和执着都要彻底放下。	There is no grasping, no rejecting, and still less any attachment. It is nimble and lucid, like trying to catch a gourd floating on water: catch it on the left and it turns left; catch it on the right and it turns right; one can never catch hold of it. Earlier, it was compared to “empty like a bamboo tube.” Like a gourd, a bamboo tube floating on water is incomparably nimble and luminous, and cannot be grasped. Only when there is no grasping, rejecting, or attachment can there be spiritual luminosity. Grasping, rejecting, and attachment must all be completely let go.
“住于本妙明净体性中，即大手印定”，在什么地方安住啊？在“本妙明净体性”中安住。真心本来妙用无边，本来光明无量，本来清净无染，这是真心的体性。在真心本体上安住，正是“无所住”。	“Abiding in the inherently wondrous, luminous, and pure essence is the samādhi of Mahāmudrā.” Where does one abide? One abides in the “inherently wondrous, luminous, and pure essence.” The true mind is inherently boundless in wondrous functioning, inherently immeasurable in luminosity, and inherently pure and undefiled. This is the essence of the true mind. To abide in the true mind’s original essence is precisely “non-abiding.”
因为真心本体没有形相，无相怎么住啊？“无所住”而住，“即大手印定”。现在人们常谈大手印，什么是大手印？真心本体就是大手印。诸位明确了没有？不要再问大手印怎么结印啊？是左手、右手？真心本体就是大手印。妙用无边、光明无量、清净无染，无所住而住，就是大手印定。	Because the true mind’s original essence has no form or appearance, how can one abide in what is formless? One abides without abiding—this is the samādhi of Mahāmudrā. Nowadays people often speak of Mahāmudrā. What is Mahāmudrā? The true mind’s original essence is Mahāmudrā. Have you all understood clearly? Do not ask again how Mahāmudrā forms a mudrā—whether it is with the left hand or the right hand. The true mind’s original essence is Mahāmudrā. Boundless in wondrous functioning, immeasurable in luminosity, pure and undefiled: abiding without abiding is the samādhi of Mahāmudrā.
“常如此修，忽于刹那间，如暗室灯燃，光明开朗。”	“Practice constantly in this way, and then, suddenly in an instant, it will be as though a lamp were lit in a dark room: light fills the space.”
刚才讲的是身、口、意三修门。“常如此修”，常常这样修，就会突然猛着精彩。“忽于刹那间，如暗室灯燃，光明开朗”，刹那之间，就像黑暗的房间里突然亮起了灯，心光发露，豁然开朗。	What I have just explained are the three gates of cultivation through body, speech, and mind. “Practice constantly in this way”: if you practice in this way continually, you will suddenly come alive in a marvelous manner. “Suddenly in an instant, it will be as though a lamp were lit in a dark room: light

	fills the space.” In an instant, it is as though a lamp suddenly lights up in a dark room. The mind’s intrinsic luminosity reveals itself, and everything becomes brilliantly clear.
这是怎么回事？这是开悟了、桶底脱落了、打开本来了。这是打开了一大光明藏，心光朗照乾坤，十方世界都在你心中圆。不到这个地步，纵有悟处，也只能算是“心开一线”。只有一线光明，还不能算数。	What is this? This is awakening: the bottom drops out of the bucket, and one’s original nature opens forth. A great treasury of luminosity has opened; the mind’s light shines brightly throughout heaven and earth, and the worlds of the ten directions are complete within your mind. Before reaching this point, even if there is some awakening, it can only be called “a crack opening in the mind.” With only a single ray of light, it does not yet count.
到了这个地步，就像大爆炸，“轰隆”一声，虚空粉碎、大地平沉，人、我、世界，统统消陨无余。这种情况什么时候来呢？不得而知，时节因缘到了，“啪”地一下就脱开了。没有一定的场所，不一定在什么地方。	When one reaches this point, it is like a great explosion: with a “boom,” empty space shatters, the great earth sinks away, and person, self, and world all vanish without remainder. When will this happen? One cannot know. When the time and conditions arrive, it suddenly breaks free with a “snap.” There is no fixed place; it need not happen anywhere in particular.
一定在家里面吗？一定在打坐的时间吗？都不一定！有时候是在路上，有时候是在公共场所，有时候是在睡梦当中，它都可能显现。功夫成熟了，时节因缘到了，它自然显现，这叫做“水到渠成”。	Must it happen at home? Must it happen while sitting in meditation? Not necessarily. Sometimes it happens on the road, sometimes in a public place, and sometimes in dreams. It may manifest in any of these situations. When practice has matured and the time and conditions have arrived, it manifests naturally. This is called “when the water arrives, the channel is formed.”
流水涌了进来，渠道自然成功。若没有水，渠道就不算成功。你只要常常这样做功夫，时节因缘一到，忽然之间它就来了。这个“忽然”非常重要，不是指定哪个时候。	When water flows in, the channel naturally comes to completion. Without water, the channel cannot be said to be complete. You need only continue practicing in this way; when the time and conditions arrive, it will suddenly come. This “suddenly” is extremely important: it does not mean some specified time.
如果有一个时候，你们就有等待心了，不可“将心待悟”啊！不能等待开悟，一有等待心就坏了，它就永远不来，永远不得开悟了。	If there were a specified time, you would develop a mind of waiting. You must not “wait for awakening with the mind.” You cannot wait for awakening. As soon as a waiting mind arises, things go wrong: it will never come, and you will never attain awakening.

我们修心中心法的人，要注意了：不要记座数！不要念叨我已坐了几百座，还差多少就满千座了。不要记啦，赶快放下，记次数是不行的，这是等待心，要不得！脱开的景像是忽然之间爆发的，作功夫成熟了，自然会爆发。	Those of us who practice the Heart-of-Heart Dharma must take note: do not count your sessions! Do not keep saying, “I have already sat several hundred sessions; how many more until I reach a thousand?” Do not count them. Quickly let this go. Counting the number of times will not do; this is a waiting mind, and it is unacceptable. The experience of breaking free erupts suddenly. When practice has matured, it will naturally erupt.
不要有等待心，还是努力地修吧！一听到我说“轰隆”一声，你们不要认为就像听到打雷的声音。不是的，只是有这么一个意境，你觉得“轰隆”一声，别人是听不到的。最重要的是好好做功夫。做功夫，它自然会来；不做功夫，它就不会来。你期待它，等着它，有了这个等待心，它也不会来。	Do not have a waiting mind; simply practice diligently. When you hear me say “boom,” do not think it is like hearing thunder. It is not. It is only a kind of inner experience: you feel a “boom,” but others cannot hear it. The most important thing is to practice well. If you practice, it will naturally come; if you do not practice, it will not come. If you anticipate it and wait for it, with this waiting mind, it will not come either.
“涅　自性，俱生本觉之智光，全体毕现。立证无上正觉道。”	“The self-nature of nirvāṇa and the wisdom-light of innate original awakening manifest in their entirety. One immediately realizes the path of unsurpassed right awakening.”
“涅　自性”是什么呢？就是本来不生不灭的自性。	What is “the self-nature of nirvāṇa”? It is the self-nature that is originally neither arising nor ceasing.
“俱生本觉之智光”。俱生，与我们的生命同时生起。本觉，本来就觉，不是某个时候才开始觉。俱生本觉之智光，就是自心本具、本来就有的智慧光明。	“The wisdom-light of innate original awakening.” Innate means arising simultaneously with our life. Original awakening means being awakened from the very beginning; it does not begin to awaken only at some particular time. The wisdom-light of innate original awakening is the luminous wisdom inherently possessed by one’s own mind, present from the very beginning.
“全体毕现”，完完全全的、丝毫无隐的显现出来了，也就是亲自证见。现在，我讲你听，你是从耳朵听进去的，是从耳门所入。“从门入者，不是家珍”，要自己证到这个地步，“啪”地一下，打开本来，亲证一回，那才算数。	“Manifest in their entirety” means that they manifest completely, without the slightest concealment; that is, one sees and realizes them directly. Now, when I speak and you listen, the teaching enters through your ears, through the gate of the ear faculty. “What enters through a gate is not a family treasure.” You must realize this point for yourself. With a “snap,” your original nature opens forth, and you directly realize it for yourself once—only then does it count.

“立证无上正觉道”，立即证到了至高无上的正觉大道——无上正等正觉。这时候你就会知道：说生死、讲涅，什么彻底不彻底、究竟不究竟……统统是戏论！这时候你就可以现身说法，于有缘众生，“皆令入无余涅而灭度之”。	“One immediately realizes the path of unsurpassed right awakening”: one immediately realizes the supreme path of right awakening—unsurpassed complete, perfect awakening. At this time, you will know that talk of birth and death, discussion of nirvāṇa, whether something is thorough or not, ultimate or not—all of it is mere empty elaboration! At this time, you can manifest in person to teach the Dharma and, for sentient beings with whom you have affinity, “cause them all to enter nirvāṇa without remainder and thereby liberate them.”
诸位！用功吧！努力前进吧！努力用功！努力前进！	All of you! Apply yourselves! Press forward diligently! Practice diligently! Press forward diligently!