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第一部分 见道分

Part One: Seeing the Way

卷第一 七处征心（空如来藏）

Volume One: The Sevenfold Examination of Mind (Empty Tathāgata-Garbha)

如是我闻，一时佛在室罗筏城，　桓精舍。与大比丘众，千二百五十人俱。	Thus have I heard. At one time, the Buddha was staying at Śrāvastī, in the Jeta Grove Monastery, together with a great assembly of 1,250 bhikshus.
皆是无漏大阿罗汉，佛子住持，善超诸有；能于国土，成就威仪；从佛转轮，妙堪遗嘱；严净毗尼，弘范三界；应身无量，度脱众生；拔济未来，越诸尘累。	All were great arhats free of outflows, upholders of the Buddha Dharma, who had well transcended all states of existence. They could manifest dignified conduct in lands throughout the ten directions; turn the Dharma wheel with the Buddha and were eminently fit to receive his final instructions; uphold the Vinaya in purity and serve as a great model for the three realms; manifest countless bodies to liberate sentient beings; rescue those of the future and transcend every burden of adventitious defilement.
其名曰：大智舍利弗、摩诃目犍连、摩诃拘　罗、富楼那弥多罗尼子、须菩提、优婆尼沙陀等，而为上首。复有无量辟支无学，并其初心，同来佛所，属诸比丘，休夏自恣。十方菩萨，咨决心疑，钦奉慈严，将求密义。	Their names were Mahāprajñā Śāriputra, Mahāmaudgalyāyana, Mahākauṣṭhila, Pūrṇamaitrāyaṇīputra, Subhūti, Upaniṣad, and others, who were foremost among them. There were also countless pratyekabuddhas who had completed their training, together with those of initial resolve, who had come to the Buddha. They were attached to the bhikshu assembly and, having completed the summer retreat, were observing the self-invitation ceremony. Bodhisattvas from the ten directions sought resolution of their doubts, reverently attended upon the Compassionate and Stern One, and wished to seek the profound meaning.
即时如来，敷座宴安，为诸会中，宣示深奥，法筵清众，得未曾有。迦陵仙音，遍十方界。恒沙菩萨，来聚道场，文殊师利，而为上首。	At that time, the Tathāgata spread out his seat and sat at ease. For all those in the assembly, he expounded the profound and mysterious. The pure assembly at the Dharma feast attained what it had never attained before. His kalaviṅka voice pervaded the realms of the ten directions. Bodhisattvas as numerous as the sands of the Ganges came together at the bodhimaṇḍa, with Mañjuśrī as their foremost.
时波斯匿王，为其父王讳日营斋，请佛宫掖，自迎如来，广设珍馐，无上妙味，兼复亲延诸大菩萨。城中复	At that time, King Prasenajit was preparing a vegetarian offering in observance of the

有长者居士，同时饭僧，伫佛来应。佛敕文殊，分领菩萨及阿罗汉，应诸斋主。	anniversary of his late father, the former king. He invited the Buddha to the inner palace, personally welcomed the Tathāgata, and lavishly set out rare delicacies of unsurpassed flavor. He also personally invited all the great bodhisattvas. In the city, elders and lay practitioners were likewise offering meals to the saṅgha at the same time, awaiting the Buddha's arrival in response to their invitations. The Buddha instructed Mañjuśrī to lead separate groups of bodhisattvas and arhats in responding to the various donors' offerings.
唯有阿难，先受别请，远游未还，不遑僧次 。既无上座，及阿阇黎，途中独归。其日无供，即时阿难，执持应器，于所游城，次第循乞。心中初求，最后檀越 ，以为斋主，无问净秽，刹利尊姓，及旃陀罗。	Ānanda alone had previously accepted a separate invitation and had traveled far away without yet returning, so he had not been able to join the saṅgha in its order. With neither a senior monk nor an acharya, he returned alone along the road. That day there was no offering for him. Ānanda then took up his alms bowl and, in the city through which he was passing, begged in order from door to door. In his mind, he first sought the final donor, intending to make that person the host of the meal, without regard for purity or impurity, whether kṣatriyas of noble lineage or caṇḍālas.
方行等慈，不择微贱，发意圆成，一切众生无量功德。阿难已知 ，如来世尊，诃须菩提及大迦叶，为阿罗汉，心不均平。钦仰如来，开阐无遮，度诸疑谤。经彼城隍，徐步郭门 ，严整威仪，肃恭斋法。	He was practicing impartial compassion, making no distinction in favor of the eminent or against the lowly, intending thereby to bring to perfection the immeasurable merit and virtue of all sentient beings. Ānanda already knew that the Tathāgata, the World-Honored One, had reproved Subhūti and Mahākāśyapa, both arhats, because their minds lacked equanimity. Revering the Tathāgata, he wished to make impartial giving known and thereby dispel every doubt and slander. Passing through the city moat, he walked slowly toward the city gate, his demeanor dignified and orderly, and his alms practice solemn and respectful.
尔时阿难，因乞食次，经历淫室，遭大幻术，摩登伽女，以娑毗迦罗先梵天咒，摄入淫席，淫躬抚摩，将毁戒体。如来知彼 ，淫术所加，斋毕旋归。王及大臣，长者居士，俱来随佛，愿闻法要。	At that time, while Ānanda was begging for food, he passed by a house of prostitution and encountered a powerful illusion. The woman Mātaṅgī used the ancient Brahmā-heaven spell of Śavikāra to draw him onto a bed of lust, caressing his body and about to destroy the substance of his precepts. Knowing that he had been affected by this licentious spell, the Tathāgata returned after the

	meal. The king and his ministers, elders, and lay practitioners all followed the Buddha, wishing to hear the essentials of the Dharma.
于时世尊，顶放百宝无畏光明，光中出生千叶宝莲，有佛化身，结跏趺坐，宣说神咒。敕文殊师利，将咒往护。恶咒销灭，提奖阿难及摩登伽，归来佛所。	Then the World-Honored One emitted from the crown of his head a hundred-jeweled, fearless light. Within that light appeared a thousand-petaled jeweled lotus, upon which a transformation body of the Buddha sat in full lotus posture and proclaimed a spiritual mantra. He instructed Mañjuśrī to take the mantra and protect Ānanda. The evil spell was dispelled, and Mañjuśrī brought Ānanda and Mātaṅgī back to the Buddha.
阿难见佛，顶礼悲泣，恨无始来，一向多闻，未全道力。殷勤启请，十方如来得成菩提，妙奢摩他、三摩、禅那，最初方便。于时复有恒沙菩萨，及诸十方大阿罗汉、辟支佛等，俱愿乐闻，退坐默然，承受圣旨。	When Ānanda saw the Buddha, he bowed at his feet and wept sorrowfully. He regretted that, from beginningless time, he had relied exclusively on extensive learning and had not fully developed the power of the Way. Earnestly, he requested the initial expedient means by which the Tathāgatas of the ten directions attain bodhi: the wondrous śamatha, samāpatti, and dhyāna. At that time, bodhisattvas as numerous as the sands of the Ganges, as well as great arhats and pratyekabuddhas from the ten directions, all wished to hear this teaching. They withdrew to their seats, remained silent, and received the sacred instruction.
尔时世尊在大众中，舒金色臂，摩阿难顶，告示阿难，及诸大众：有三摩提，名大佛顶首楞严王，具足万行；十方如来，一门超出妙庄严路。汝今谛听！阿难顶礼，伏受慈旨。	Then, in the midst of the great assembly, the World-Honored One extended his golden arm and touched the crown of Ānanda's head. He told Ānanda and the whole assembly: “There is a samādhi called the Great Buddha-Crown Śūraṅgama King, which encompasses all practices. The Tathāgatas of the ten directions have all transcended through this one gate onto the wondrous path of adornment. Listen carefully now!” Ānanda bowed and respectfully received the compassionate instruction.
佛告阿难：汝我同气，情均天伦，当初发心，于我法中，见何胜相，顿舍世间深重恩爱？阿难白佛：我见如来三十二相，胜妙殊绝，形体映彻，犹如琉璃。常自思惟：此相非是欲爱所生。	The Buddha said to Ānanda: “You and I are of the same clan, and our familial affection is equal. When you first aroused the resolve, what superior characteristic did you see in my Dharma that made you suddenly renounce the deep and weighty worldly ties of affection?” Ānanda said to the

	Buddha: “I saw the Tathāgata's thirty-two marks, supremely wondrous and extraordinary. His body was radiant and translucent, like crystal. I constantly reflected that such marks could not arise from desire and attachment.”
何以故？欲气粗浊，腥臊交遘，脓血杂乱，不能发生胜净妙明，紫金光聚。是以渴仰，从佛剃落。	“Why? The energy of desire is coarse and turbid; its foul odors mingle in sexual union, and pus and blood are confused together. They cannot produce the supremely pure, wondrously bright, purple-golden mass of light. Therefore, I longed for you and left home under the Buddha.”
佛言：善哉阿难！汝等当知，一切众生，从无始来，生死相续，皆由不知常住真心性净明体，用诸妄想，此想不真，故有轮转。汝今欲研无上菩提，真发明性，应当直心，酬我所问。十方如来，同一道故，出离生死，皆以直心；心言直故，如是乃至终始地位，中间永无诸委曲相。	The Buddha said: “Excellent, Ānanda! You should know that all sentient beings, from beginningless time onward, have continued in birth and death because they do not recognize the ever-abiding true mind, the pure and luminous essence of their nature. Instead, they employ deluded thoughts. Because these thoughts are unreal, they undergo rebirth in the cycle of existence. Now, if you wish to investigate unsurpassed bodhi and truly realize your intrinsic nature, you should answer my questions with a straightforward mind. The Tathāgatas of the ten directions have all left birth and death by the same path: through a straightforward mind. When mind and speech are straightforward, then throughout all stages, from beginning to end, there are never any crooked or indirect aspects in between.”
阿难！我今问汝，当汝发心，缘于如来三十二相，将何所见，谁为爱乐？阿难白佛言：世尊！如是爱乐，用我心目。由目观见如来胜相，心生爱乐。故我发心，愿舍生死。佛告阿难：如汝所说，真所爱乐，因于心目。	“Ānanda, I now ask you: when you first aroused the resolve because of the Tathāgata's thirty-two marks, what did you use to see them, and what was it that took delight in them?” Ānanda said to the Buddha: “World-Honored One, I delighted in them through my mind and eyes. My eyes saw the Tathāgata's superior marks, and my mind gave rise to delight. Therefore, I aroused the resolve, wishing to abandon birth and death.” The Buddha said to Ānanda: “As you have said, what truly delights is due to the mind and eyes.”
若不识知心目所在，则不能得降伏尘劳。譬如国王为贼所侵，发兵讨除，是兵要当知贼所在。使汝流转，心目为咎。吾今问汝，唯心与目，今何所在？	“If you do not know where the mind and eyes are, you cannot subdue the afflictions. It is like a king whose country is invaded by bandits: when he sends troops to destroy them, those troops must

	know where the bandits are. Your mind and eyes are responsible for causing you to revolve in the cycle of existence. I now ask you: where are your mind and eyes at present?”
阿难白佛言：世尊！一切世间，十种异生，同将识心，居在身内；纵观如来青莲华眼，亦在佛面。我今观此浮根四尘，只在我面；如是识心，实居身内。	Ānanda said to the Buddha: “World-Honored One, all beings in the world, in the ten classes, regard the conscious mind as dwelling within the body. Even the Tathāgata's blue-lotus eyes are on the Buddha's face. As I now observe these four gross elements that make up the physical sense faculties, they are located only on my face. Thus, the conscious mind truly dwells within the body.”
佛告阿难：汝今现坐如来讲堂，观　陀林，今何所在？世尊！此大重阁清净讲堂，在给孤园，今　陀林，实在堂外。阿难！汝今堂中，先何所见？世尊！我在堂中，先见如来，次观大众；如是外望，方瞩林园。	The Buddha said to Ānanda: “You are now seated in the Tathāgata's lecture hall. Where is the Jeta Grove that you see?” “World-Honored One, this great, pure lecture hall with its lofty pavilions is in Anāthapiṇḍada's Garden, while the Jeta Grove is truly outside the hall.” “Ānanda, now that you are in the hall, what do you see first?” “World-Honored One, being in the hall, I first see the Tathāgata and then observe the great assembly. Looking outward, I then see the grove and garden.”
阿难！汝瞩林园，因何有见？世尊！此大讲堂，户牖开豁，故我在堂，得远瞻见。佛告阿难：如汝所言，身在讲堂，户牖开豁，远瞩林园。	“Ānanda, by what means do you see the grove and garden?” “World-Honored One, the doors and windows of this great lecture hall are open and unobstructed; therefore, while in the hall, I can see far into the distance.” The Buddha said to Ānanda: “As you have said, while the body is in the lecture hall and its doors and windows are open and unobstructed, it can see the grove and garden in the distance.”
亦有众生，在此堂中，不见如来，见堂外者？阿难答言：世尊！在堂不见如来，能见林泉，无有是处！阿难！汝亦如是！汝之心灵，一切明了。若汝现前所明了心，实在身内，尔时先合了知内身。	“Could there also be sentient beings in this hall who do not see the Tathāgata but see what is outside the hall?” Ānanda replied: “World-Honored One, for one to be in the hall, not see the Tathāgata, yet see the groves and springs outside, is impossible!” “Ānanda, it is likewise with you. Your spiritual mind clearly understands everything. If the mind that presently understands were truly within your body, it should first be able to know the interior of your body.”
颇有众生，先见身中，后观外物？纵不能见心肝脾胃，爪生发长，筋转脉摇，诚合明了，如何不知？必不内	“Are there sentient beings who first see within their bodies and then observe external things? Even if

知，云何知外？是故应知，汝言觉了能知之心，住在身内，无有是处。	they cannot see their heart, liver, spleen, and stomach, they should surely be aware when nails grow, hair lengthens, sinews flex, and veins pulse. Why do they not know these? If they certainly do not know the interior, how can they know the exterior? Therefore, you should know that your assertion that the aware and knowing mind dwells within the body is impossible.”
阿难稽首，而白佛言：我闻如来，如是法音，悟知我心，实居身外。所以者何？譬如灯光，然于室中，是灯必能先照室内，从其室门，后及庭际。一切众生，不见身中，独见身外；亦如灯光，居在室外，不能照室。是义必明，将无所惑，同佛了义，得无妄耶？	Ānanda bowed and said to the Buddha: “Having heard the Tathāgata's Dharma teaching, I realize that my mind truly dwells outside the body. Why? It is like a lamp lit within a room: the lamp must first illuminate the room's interior, then, through the doorway, reach the courtyard outside. All sentient beings do not see within their bodies but see only outside them; likewise, a lamp outside a room cannot illuminate its interior. This principle is surely clear and leaves no room for doubt. Does it not accord with the Buddha's ultimate meaning and contain no error?”
佛告阿难：是诸比丘，适来从我室罗筏城，循乞抟食，归　陀林，我已宿斋。	The Buddha said to Ānanda: “These bhikshus have just followed me from Śrāvastī, begging for food in turn, and have returned to the Jeta Grove. I have already finished my meal.”
汝观比丘，一人食时，诸人饱否？阿难答言：不也，世尊！何以故？是诸比丘，虽阿罗汉，躯命不同，云何一人，能令众饱？佛告阿难：若汝觉了知见之心，实在身外，身心相外，自不相干。	“Look at these bhikshus: when one person eats, do all the others become full?” Ānanda replied: “No, World-Honored One. Why? Although these bhikshus are arhats, their bodies and lives are distinct. How could one person's eating make everyone full?” The Buddha said to Ānanda: “If your aware and discerning mind truly dwelt outside your body, then body and mind would be separate and would not affect one another.”
则心所知，身不能觉；觉在身际，心不能知。我今示汝兜罗绵手，汝眼见时，心分别否？阿难答言：如是世尊！佛告阿难：若相知者，云何在外？是故应知，汝言觉了能知之心，住在身外，无有是处。	“Then what the mind knows could not be felt by the body, and what is felt at the body could not be known by the mind. I now show you my hand, soft as tufts of cotton. When your eyes see it, does your mind distinguish it?” Ānanda replied: “Yes, World-Honored One.” The Buddha said to Ānanda: “If they know one another, how could the mind be outside? Therefore, you should know that your assertion that the aware and knowing mind dwells outside the body is impossible.”

阿难白佛言：世尊！如佛所言，不见内故，不居身内；身心相知，不相离故，不在身外。我今思惟，知在一处。佛言：处今何在？阿难言：此了知心，既不知内，而能见外；如我思忖，潜伏根里。	Ānanda said to the Buddha: “World-Honored One, as the Buddha has said, because it does not see within, it does not dwell inside the body; and because body and mind know one another and are not separate, it does not dwell outside the body. I now reflect that it must be in one location.” The Buddha said: “Where is that location?” Ānanda said: “Since this knowing mind does not know the interior but can see outside, I consider that it is concealed within the sense faculties.”
犹如有人，取琉璃碗，合其两眼。虽有物合，而不留碍，彼根随见，随即分别。然我觉了能知之心，不见内者，为在根故；分明瞩外，无障碍者，潜根内故。	“It is like someone placing a crystal bowl over both eyes. Though an object covers them, it does not obstruct them. The sense faculties see along with it and immediately distinguish. Thus, the reason why my aware and knowing mind does not see the interior is that it is within the faculties; and the reason why it clearly sees the exterior without obstruction is that it is concealed within the faculties.”
佛告阿难：如汝所言，潜根内者，犹如琉璃。彼人当以琉璃笼眼，当见山河，见琉璃否？如是世尊！是人当以琉璃笼眼，实见琉璃。佛告阿难：汝心若同琉璃合者，当见山河，何不见眼？若见眼者，眼即同境，不得成随。	The Buddha said to Ānanda: “As you say, that which is concealed within the faculties is like crystal. When a person covers their eyes with crystal, do they see the crystal when they see mountains and rivers?” “Yes, World-Honored One. When a person covers their eyes with crystal, they truly see the crystal.” The Buddha said to Ānanda: “If your mind were like eyes covered by crystal, then when you saw mountains and rivers, why would you not see your own eyes? If you saw your eyes, the eyes would become an external object and could not function as the faculties that accompany seeing.”
若不能见，云何说言，此了知心，潜在根内，如琉璃合？是故应知，汝言觉了能知之心，潜伏根里，如琉璃合，无有是处。	“If you cannot see them, how can you say that this aware and knowing mind is concealed within the faculties like eyes covered by crystal? Therefore, you should know that your assertion that the aware and knowing mind is concealed within the faculties, like eyes covered by crystal, is impossible.”
阿难白佛言：世尊！我今又作如是思惟：是众生身，腑脏在中，窍穴居外，有藏则暗，有窍则明。今我对佛，开眼见明，名为见外；闭眼见暗，名为见内。是义云何？	Ānanda said to the Buddha: “World-Honored One, I now reflect further: in the bodies of sentient beings, the viscera and organs are inside, while the openings are outside. What is hidden is dark, and what has openings is bright. Now, facing the Buddha, when I open my eyes and see brightness,

	this is called seeing outside; when I close my eyes and see darkness, this is called seeing inside. What do you say of this?”
佛告阿难：汝当闭眼见暗之时，此暗境界，为与眼对？为不对眼？若与眼对，暗在眼前，云何成内？若成内者，居暗室中，无日 月灯，此室暗中，皆汝焦腑。	The Buddha said to Ānanda: “When you close your eyes and see darkness, does that realm of darkness confront your eyes or not? If it confronts your eyes, then the darkness is before your eyes. How can it be inside? If it is inside, then when you are in a dark room without sun, moon, or lamp, all the darkness in that room would be your own internal organs.”
若不对者，云何成见？若离外见，内对所成，合眼见暗，名为身中；开眼见明，何不见面？若不见面，内对不成；见面若成，此了知心，及与眼根，乃在虚空，何成在内？若在虚空，自非汝体 ；即应如来今见汝面，亦是汝身。	“If it does not confront your eyes, how can it become seeing? If, apart from seeing outside, what is called inside is formed by an inward confrontation, then closing your eyes and seeing darkness should be called seeing within your body. But when you open your eyes and see brightness, why do you not see your own face? If you do not see your face, inward confrontation cannot be established. If seeing your face can be established, then this aware and knowing mind, together with the eye faculty, would be in empty space. How could it be within? If it were in empty space, it would not be part of your body. Then, when the Tathāgata now sees your face, that too should be your body.”
汝眼已知，身合非觉。必汝执言，身眼两觉，应有二知；即汝一身，应成两佛 。是故应知，汝言见暗名见内者，无有是处。	“Once your eyes know, your body should not feel. If you insist that both body and eyes are aware, there should be two consciousnesses; then your single body should become two Buddhas. Therefore, you should know that your assertion that seeing darkness is seeing within is impossible.”
阿难言：我尝闻佛开示四众：由心生故，种种法生；由法生故，种种心生。我今思惟，即思惟体，实我心性 。随所合处，心则随有，亦非内外中间三处。	Ānanda said: “I have often heard the Buddha explain to the fourfold assembly: ‘Because the mind arises, the various dharmas arise; because dharmas arise, the various minds arise.’ I now reflect that this very faculty of reflection is truly my mind-nature. Wherever it joins with something, the mind exists accordingly; it is not in any of the three places—inside, outside, or between.”
佛告阿难：汝今说言，由法生故，种种心生，随所合处，心随有者。是心无体，则无所合；若无有体，而能合者，则十九界，因七尘合 。	The Buddha said to Ānanda: “You now say that because dharmas arise, various minds arise, and that the mind exists wherever they come together. If this mind has no substance, there can be nothing

	with which it comes together. But if, without substance, it can nevertheless come together, then the nineteen realms would arise from the combination of the seven sense objects.”
是义不然！若有体者，如汝以手自　其体，汝所知心，为复内出？为从外入？若复内出，还见身中；若从外来，先合见面。阿难言：见是其眼，心知非眼，为见非义。	“This is not so. If it has substance, then, as when you pinch your own body with your hand, does the mind you know come forth from within, or enter from without? If it comes forth from within, it should see inside the body; if it comes from without, it should first see your face.” Ānanda said, “Seeing belongs to the eyes; knowing belongs to the mind, not to the eyes. Thus it is not right to say that the mind sees.”
佛言：若眼能见，汝在室中，门能见不？则诸已死，尚有眼存，应皆见物；若见物者，云何名死？阿难！又汝觉了能知之心，若必有体，为复一体？为有多体？今在汝身，为复遍体？为不遍体？若一体者，则汝以手　一支时，四支应觉，若咸觉者，　应无在；若　有所，则汝一体，自不能成。	The Buddha said: “If the eyes can see, then when you are in a room, can the door see? Moreover, when people have died, their eyes still remain; they should all be able to see things. If they can see things, why are they called dead? Ānanda, if your mind that is aware and knows necessarily has substance, is it one substance or many? Now that it is in your body, does it pervade the body or not? If it is one substance, then when you pinch one limb with your hand, all four limbs should feel it. If they all feel it, the pinching would have no particular location. But if the pinching has a location, then your claim that it is one substance cannot stand.”
若多体者，则成多人，何体为汝？若遍体者，同前所；若不遍者，当汝触头，亦触其足，头有所觉，足应无知。今汝不然！是故应知，随所合处，心则随有，无有是处。	“If it consists of many substances, then you would become many persons. Which substance would be you? If it pervades the body, the same objection applies to the pinching just mentioned. If it does not pervade the body, then when you touch your head and also touch your foot, the head should feel it while the foot should not know it. Yet this is not so. Therefore, you should know that the claim that the mind exists wherever things come together has no basis.”
阿难白佛言：世尊！我亦闻佛与文殊等诸法王子，谈实相时，世尊亦言：心不在内，亦不在外。如我思惟：内无所见，外不相知。内无知故，在内不成；身心相知，在外非义。今相知故，复内无见，当在中间。	Ānanda said to the Buddha: “World-Honored One, I have also heard the Buddha discuss true reality with Mañjuśrī and other Dharma princes. The World-Honored One also said that the mind is neither within nor without. As I reflect on this: because nothing is seen within, it cannot be within; because body and mind know one another, it

	cannot be outside. Since they know one another, yet nothing is seen within, it must be in between.”
佛言：汝言中间，中必不迷，非无所在。今汝推中，中何为在？为复在处？为当在身？若在身者，在边非中，在中同内 。若在处者，为有所表？为无所表？无表同无，表则无定。	The Buddha said: “When you say ‘in between,’ that middle position cannot be indeterminate; it must have some location. Now investigate this middle: where is it? Is it in a place, or in the body? If it is in the body, then what is at the side is not in the middle, while what is in the middle would be the same as being inside. If it is in a place, does it have some marker or no marker? Without a marker, it is the same as nonexistent; with a marker, it has no fixed position.”
何以故？如人以表，表为中时，东看则西，南观成北，表体既混，心应杂乱。阿难言：我所说中，非此二种 。如世尊言：眼色为缘，生于眼识。眼有分别，色尘无知，识生其中，则为心在。	“Why is this? If someone sets up a marker to indicate the middle, then looking eastward it becomes west, and looking southward it becomes north. Since the marker itself is confused, the mind should also be disordered.” Ānanda said: “The middle of which I speak is neither of these two. As the World-Honored One has said, the eye and visible forms are conditions for the arising of eye-consciousness. The eye has discrimination, while the sense object of form is insentient; consciousness arises between them, and that is where the mind is.”
佛言：汝心若在根尘之中，此之心体，为复兼二 ，为不兼二？若兼二者，物体杂乱，物非体知，成敌两立，云何为中？兼二不成，非知不知，即无体性，中何为相？是故应知，当在中间，无有是处。	The Buddha said: “If your mind is between the sense faculties and their objects, does this mind-substance encompass both, or not encompass both? If it encompasses both, the substance of things would be confused. Things are not aware, while the body is aware; they would stand opposed as two enemies. How could this be called a middle? If it cannot encompass both, it is neither aware nor unaware, and thus has no substance or nature. What appearance could a middle then have? Therefore, you should know that the claim that it is in between has no basis.”
阿难白佛言：世尊！我昔见佛与大目连、须菩提、富楼那、舍利弗四大弟子，共转法轮。常言：觉知分别心性，既不在内，亦不在外，不在中间，俱无所在 ；一切无着，名之为心。则我无着，名为心不？	Ānanda said to the Buddha: “World-Honored One, in the past I saw the Buddha, together with Mahāmaudgalyāyana, Subhūti, Pūrṇa, and Śāriputra, the four great disciples, turn the Dharma wheel. You often said: ‘The nature of the mind that is aware and discriminates is neither within, nor without, nor in between; it has no location

	whatsoever. Nonattachment to all things is called the mind.' Then, is my nonattachment what is called the mind?"
佛告阿难：汝言觉知分别心性，俱无在者。世间虚空水陆飞行，诸所物象，名为一切，汝不著者，为在为无？无则同于龟毛兔角，云何不着？有不著者，不可名无；无相则无，非无则相，相有则在，云何无着？是故应知，一切无着，名觉知心，无有是处。	The Buddha said to Ānanda: "You speak of the nature of the mind that is aware and discriminates as having no location whatsoever. In the world, empty space, water, land, flying creatures, and all forms of things are called 'everything.' Is that to which you are not attached existent or nonexistent? If nonexistent, it is like tortoise hair or rabbit horns; how could there be nonattachment? If something exists without attachment, it cannot be called nonexistent. Without characteristics, it is nonexistent; if it is not nonexistent, it has characteristics. If characteristics exist, it has a location. How, then, can there be nonattachment? Therefore, you should know that the claim that nonattachment to all things is called the knowing mind has no basis."
尔时阿难在大众中，即从座起，偏袒右肩，右膝着地，合掌恭敬，而白佛言：我是如来最小之弟，蒙佛慈爱，虽今出家，犹侍　怜，所以多闻，未得无漏，不能折伏娑毗罗咒，为彼所转，溺于淫舍，当由不知真际所诣！惟愿世尊，大慈哀愍，开示我等，奢摩他路；令诸阐提，隳弥戾车。	At that time, Ānanda rose from his seat among the great assembly, bared his right shoulder, knelt on his right knee, joined his palms reverently, and said to the Buddha: "I am the Tathāgata's youngest brother. Receiving the Buddha's compassionate love, I have left home, yet I still rely on his tender care. Therefore I have become widely learned, but have not attained freedom from the outflows. I could not subdue the Śāmbhāra spell and was turned about by it, sinking into a house of sexual indulgence. This was because I did not know the ultimate destination of true reality. I pray that the World-Honored One, in great compassion and pity, will reveal to us the path of śamatha, so that the icchantikas may destroy the mleccha views."
作是语已，五体投地，及诸大众，倾渴翘伫，钦闻示诲。	Having spoken thus, he prostrated himself with all five limbs on the ground. The entire assembly, thirsting with anticipation, waited respectfully to hear the instruction.
尔时世尊从其面门，放种种光，其光晃耀，如百千日。普佛世界，六种震动，如是十方微尘国土，一时开现。佛之威神，令诸世界，合成一界。其世界中，所有一切诸大菩萨，皆住本国，合掌承听。	At that time, the World-Honored One emitted various lights from the gateway of his face. Their radiance shone like a hundred thousand suns. Throughout the Buddha worlds, the earth quaked in six ways. Thus the lands of the ten directions, as

	numerous as motes of dust, all appeared at once. By the Buddha's majestic spiritual power, all these worlds merged into a single world. In that world, all the great bodhisattvas remained in their own lands, with palms joined, attentively receiving the teaching.
佛告阿难：一切众生，从无始来，种种颠倒，业种自然，如恶叉聚。诸修行人，不能得成无上菩提，乃至别成声闻缘觉，及成外道，诸天魔王，及魔眷属。	The Buddha said to Ānanda: "All sentient beings, from beginningless time, have been subject to various inversions. Their karmic seeds arise naturally, clustered together like akāśa seeds. Those who cultivate cannot attain unsurpassed bodhi; instead, they become śrāvakas, pratyekabuddhas, adherents of non-Buddhist paths, heavenly demons, demon kings, or members of the demon retinue."
皆由不知二种根本，错乱修习，犹如煮沙，欲成嘉馔，纵经尘劫，终不能得。云何二种？阿难！一者、无始生死根本。则汝今者，与诸众生，用攀缘心，为自性者。二者、无始菩提涅　，元清净体。则汝今者，识精元明，能生诸缘，缘所遗者。由诸众生，遗此本明，虽终日行，而不自觉，枉入诸趣。	"All this is because they do not know the two fundamental roots and cultivate in confusion, like cooking sand in the hope of making a fine meal: even after dust-epochs, it can never be accomplished. What are these two? Ānanda, first is the beginningless root of birth and death: the mind that you and all sentient beings now use in grasping at conditions and take to be your own nature. Second is the originally pure substance of beginningless bodhi and nirvāṇa: the original luminosity of the essence of consciousness, which can give rise to all conditions, yet is what conditioned objects leave behind. Because sentient beings abandon this fundamental luminosity, though they act all day long, they are unaware of it and vainly enter the various realms of rebirth."
阿难！汝今欲知奢摩他路，愿出生死，今复问汝。即时如来举金色臂，屈五轮指，语阿难言：汝今见否？阿难言：见！佛言：汝何所见？阿难言：我见如来举臂屈指，为光明拳，耀我心目。	"Ānanda, you now wish to know the path of śamatha and seek to escape birth and death. I will ask you again." Thereupon the Tathāgata raised his golden arm, bent the fingers of his five-wheeled hand, and said to Ānanda, "Do you see?" Ānanda said, "I see." The Buddha said, "What do you see?" Ānanda said, "I see the Tathāgata raise his arm and bend his fingers into a radiant fist, which illumines my mind and eyes."
佛言：汝将谁见？阿难言：我与大众，同将眼见。佛告阿难：汝今答我，如来屈指，为光明拳，耀汝心目。	The Buddha said, "With what do you see?" Ānanda said, "The assembly and I see with our eyes." The Buddha said to Ānanda: "You have now answered

汝目可见，以何为心，当我拳耀？阿难言：如来现今征心所在，而我以心推穷寻逐，即能推者，我将为心。	me that the Tathāgata bends his fingers into a radiant fist, which illumines your mind and eyes. Your eyes can see; but what do you take to be the mind that is illuminated by my fist?" Ānanda said, "The Tathāgata is now asking where the mind is. I investigate and seek after it with my mind; that which is able to investigate is what I take to be my mind."
佛言：咄！阿难！此非汝心！阿难矍然，避座合掌，起立白佛：此非我心，当名何等？佛告阿难：此是前尘虚妄相想，惑汝真性。由汝无始，至于今生，认贼为子，失汝元常，故受轮转。	The Buddha said: "Alas, Ānanda! This is not your mind." Startled, Ānanda withdrew from his seat, joined his palms, stood up, and said to the Buddha, "If this is not my mind, what should it be called?" The Buddha said to Ānanda: "This is a false mental image of preceding sense objects, which deludes your true nature. From beginningless time until this present life, you have mistaken a thief for your son, lost what is originally constant in you, and thus undergone the cycle of rebirth."
阿难白佛言：世尊！我佛宠弟，心爱佛故，令我出家。我心何独供养如来，乃至遍历恒沙国土，承事诸佛及善知识，发大勇猛，行诸一切难行法事，皆用此心；纵令谤法，永退善根，亦因此心。	Ānanda said to the Buddha: "World-Honored One, I am the Buddha's cherished younger brother. Because my heart loved the Buddha, he caused me to leave home. Not only have I used this mind to make offerings to the Tathāgata, but, traveling throughout lands as numerous as the sands of the Ganges, I have served Buddhas and spiritual teachers, aroused great courage, and undertaken every difficult practice—all through this mind. Even if I were to slander the Dharma and forever lose my roots of goodness, it would also be because of this mind."
若此发明，不是心者，我乃无心，同诸土木，离此觉知，更无所有。云何如来说此非心？我实惊怖；兼此大众，无不疑惑。惟垂大悲，开示未悟。	"If that which makes such discernment is not the mind, then I have no mind and am like earth or wood. Apart from this awareness and knowing, there is nothing else. How can the Tathāgata say that this is not the mind? I am truly alarmed and afraid, and no one in this assembly is without doubt and perplexity. I pray that you will extend great compassion and instruct those who have not awakened."
尔时世尊开示阿难，及诸大众，欲令心入无生法忍。于师子座，摩阿难顶，而告之言：如来常说，诸法所生，唯心所现，一切因果、世界微尘，因心成体。	At that time, the World-Honored One wished to instruct Ānanda and the great assembly, causing their minds to enter the forbearance of the unborn dharmas. From the lion seat, he touched Ānanda's

	crown and said: “The Tathāgata has often said that all dharmas that arise are manifested only by the mind. All causes and effects, and even the minute particles of worlds, take their substance from the mind.”
阿难！若诸世界，一切所有，其中乃至草叶缕结，诘其根元，咸有体性。纵令虚空，亦有名貌。	“Ānanda, in all worlds, everything within them—even grasses, leaves, threads, and knots—has a substance when its origin is investigated. Even empty space has a name and an appearance.”
何况清净妙净明心，性一切心，而自无体？若汝执吝分别觉观，所了知性，必为心者，此心即应离诸一切色香味触，诸尘事业，别有全性。如汝今者，承听我法，此则因声而有分别。	“How much more so the pure, wondrous, luminous mind, which is the nature of all minds—could it itself lack substance? If you stubbornly maintain that the nature which knows the discriminations of awareness and contemplation is necessarily the mind, then this mind should possess a complete nature apart from all forms, sounds, smells, tastes, touches, and the activities of the sense objects. As you now listen to my teaching, your discrimination arises because of sound.”
纵灭一切见闻觉知，内守幽闲，犹为法尘，分别影事。我非敕汝，执为非心，但汝于心，微细揣摩，若离前尘有分别性，即真汝心；若分别性，离尘无体，斯则前尘分别影事。	“Even if you were to extinguish all seeing, hearing, awareness, and knowing, and inwardly preserve a secluded stillness, that would still be a dharma-object, a shadow of discriminating thought. I do not tell you to insist that it is not the mind. But examine the mind with subtle care: if the nature that discriminates exists apart from preceding sense objects, then it is truly your mind. If the discriminating nature has no substance apart from sense objects, then it is merely a shadow of discrimination based on preceding sense objects.”
尘非常住，若变灭时，此心则同龟毛兔角，则汝法身，同于断灭，其谁修证无生法忍？即时阿难与诸大众，默然自失。佛告阿难：世间一切诸修学人，现前虽成九次第定，不得漏尽，成阿罗汉，皆由执此生死妄想，误为真实。是故汝今虽得多闻，不成圣果。	“Sense objects are not permanent. When they change and perish, this mind would become like tortoise hair or rabbit horns. Then your Dharma body would be subject to annihilation. Who, then, could cultivate and realize the forbearance of the unborn dharmas?” At once Ānanda and the great assembly fell silent and were at a loss. The Buddha said to Ānanda: “All practitioners in the world, though they may presently attain the nine successive absorptions, cannot eradicate the outflows and become arhats, because they cling to this deluded thought of birth and death and mistake it for what is real. Therefore, though you

	have now gained extensive learning, you have not attained the fruit of a noble one.”
阿难闻已，重复悲泪，五体投地，长跪合掌，而白佛言：自我从佛，发心出家，恃佛威神，常自思惟，无劳我修 。将谓如来，惠我三昧。不知身心本不相代，失我本心，身虽出家，心不入道，譬如穷子，舍父逃逝。	Having heard this, Ānanda wept again in sorrow. He prostrated himself with all five limbs on the ground, knelt for a long time with palms joined, and said to the Buddha: “From the time I followed the Buddha and resolved to leave home, relying on the Buddha’s majestic spiritual power, I always thought that I need not cultivate myself. I supposed that the Tathāgata would bestow samādhi upon me. I did not know that body and mind cannot substitute for one another. Thus I lost my own fundamental mind. Though my body has left home, my mind has not entered the Way, like a poor son who leaves his father and flees.”
今日乃知 ，虽有多闻，若不修行，与不闻等，如人说食，终不能饱。世尊！我等今者，二障所缠，良由不知，寂常心性 。惟愿如来，哀愍穷露，发妙明心，开我道眼。	“Today I know that even with extensive learning, if one does not cultivate, it is the same as not having heard at all; it is like someone speaking of food who can never be filled. World-Honored One, we are now entangled by the two obscurations, entirely because we do not know the mind-nature that is quiescent and ever-abiding. I pray that the Tathāgata will pity us in our poverty and destitution, reveal the wondrous luminous mind, and open the eye of the Way for us.”
即时如来，从胸　字，涌出宝光。其光晃昱，有百千色，十方微尘，普佛世界，一时周遍。遍灌十方所有宝刹 ，诸如来顶，旋至阿难，及诸大众。告阿难言：吾今为汝建大法幢，亦令十方一切众生，获妙微密，性净明心，得清净眼。	At that time, the Tathāgata caused precious light to stream forth from the swastika on his chest. The light shone brilliantly in hundreds of thousands of colors and instantly pervaded Buddha worlds throughout the ten directions, as numerous as motes of dust. It bathed the crowns of all the Tathāgatas in jeweled lands throughout the ten directions, then circled back to Ānanda and the great assembly. He said to Ānanda: “I shall now raise the great Dharma banner for you, and enable all sentient beings in the ten directions to obtain the wondrous, subtle, secret mind whose nature is pure luminosity, and to attain the pure eye.”
阿难！汝先答我，见光明拳。此拳光明，因何所有？云何成拳？汝将谁见？阿难言：由佛全体，阎浮檀金，如宝山，清净所生，故有光明 。我实眼观，五轮指端，屈握示人，故有拳相。佛告阿难：如来今日实言告汝。	“Ānanda, you previously answered me that you saw the radiant fist. From what does this radiance of the fist arise? How is it formed into a fist? With what do you see it?” Ānanda said: “The Buddha’s whole body is like Jambūnada gold, crimson like a jeweled

	mountain and born of purity; therefore it has radiance. I truly see with my eyes that the Tathāgata bends and closes the tips of the five-wheeled fingers to show people, and thus there is the appearance of a fist." The Buddha said to Ānanda: "Today the Tathāgata will tell you the truth."
诸有智者，要以譬喻，而得开悟。阿难！譬如我拳，若无我手，不成我拳；若无汝眼，不成汝见。以汝眼根，例我拳理，其义均否？阿难言：唯然世尊！既无我眼，不成我见；以我眼根，例如来拳，事义相类。	"Those who possess wisdom must rely on analogies to attain awakening. Ānanda, for example, without my hand there could be no fist of mine; without your eyes there could be no seeing of yours. Is the principle of comparing your eye faculty to my fist equivalent?" Ānanda said: "Yes, World-Honored One. Without my eyes, there could be no seeing of mine; in comparing my eye faculty to the Tathāgata's fist, the matter and principle are analogous."
佛告阿难：汝言相类，是义不然。何以故？如无手人，拳毕竟灭；彼无眼者，非见全无。所以者何？汝试于途询问盲人：“汝何所见？”彼诸盲人，必来答汝：“我今眼前，唯见黑暗，更无他瞩。	The Buddha said to Ānanda: "You say they are analogous, but this is not so. Why? If a person has no hands, a fist is entirely absent; but one who has no eyes does not thereby entirely lack seeing. Why is this? Go and ask blind people along the road, 'What do you see?' Those blind people will surely answer, 'Before our eyes we see only darkness and nothing else.'"
”以是义观，前尘自暗，见何亏损？阿难言：诸盲眼前，惟睹黑暗，云何成见？佛告阿难：诸盲无眼，唯睹黑暗；与有眼人处于暗室，二黑有别？为无有别？如是世尊！此暗中人，与彼群盲，二黑较量，曾无有异。	Viewed in this way, the objects before you may themselves be dark; how is seeing thereby diminished? Ānanda said, "Before the eyes of those who are blind, there is only darkness. How can that be called seeing?" The Buddha told Ānanda, "For those who are blind and without eyes, there is only darkness before them. Is this darkness different from the darkness seen by a person with eyes in a dark room, or is there no difference?" "Just so, World-Honored One. Comparing the darkness seen by a person in a dark room with that seen by the blind, there is no difference at all."
阿难！若无眼人，全见前黑，忽得眼光，还于前尘，见种种色，名眼见者；彼暗中人，全见前黑，忽获灯光，亦于前尘，见种种色，应名灯见。若灯见者，灯能有见，自不名灯；又则灯观，何关汝事？是故当知，灯能显色，如是见者，是眼非灯。眼能显色，如是见性，是心非眼。	Ānanda, if a person without eyes sees only darkness before him, and suddenly gains the light of sight, then sees all kinds of forms among the objects before him, you call this seeing by the eyes. If a person in darkness sees only darkness before him, and suddenly obtains the light of a lamp, then

	also sees all kinds of forms among the objects before him, he should be said to see by the lamp. If it is the lamp that sees, then the lamp itself can see and should not be called a lamp. Moreover, if the lamp does the seeing, what does that have to do with you? Therefore, you should know that a lamp can reveal forms; the one that sees is the eye, not the lamp. The eye can reveal forms; the seeing-nature is the mind, not the eye.”
阿难虽复得闻是言，与诸大众，口已默然，心未开悟。犹冀如来，慈音宣示，合掌清心，仁佛悲诲。	Although Ānanda heard these words, he and the great assembly remained silent, their minds not yet awakened. Still hoping that the Tathāgata would compassionately expound the teaching in a gentle voice, they joined their palms, cleared their minds, and waited for the Buddha’s compassionate instruction.
尔时世尊，舒兜罗绵网相光手，开五轮指，诲敕阿难，及诸大众：我初成道，于鹿园中，为阿若多五比丘等，及汝四众言： “一切众生，不成菩提，及阿罗汉，皆由客尘烦恼所误。”汝等当时，因何开悟，今成圣果?	At that time, the World-Honored One extended his radiant hand, marked with webbing soft as tūla cotton, opened his five fingers, and instructed Ānanda and the great assembly: “When I first attained the Way in the Deer Park, I told Ājñāta Kauṇḍinya and the other five bhikṣus, as well as you of the fourfold assembly: ‘All sentient beings fail to attain bodhi or arhatship because they are misled by the afflictions of guests and dust.’ By what did you awaken at that time and now attain the fruits of sagehood?”
时　陈那，起立白佛：我今长老，于大众中，独得解名，因悟客尘二字成果。世尊！譬如行客，投寄旅亭，或宿或食；宿食事毕，俶装前途，不遑安住。若实主人，自无攸往。	Then Kauṇḍinya rose and addressed the Buddha: “I am now the eldest among the assembly and alone have received the name ‘Understanding,’ because I awakened through the two words ‘guest’ and ‘dust’ and thereby attained realization. World-Honored One, it is like a traveling guest who stops at an inn: he may lodge there or take a meal. When lodging and eating are finished, he packs for the road ahead and cannot remain there. But the true host has nowhere to go.”
如是思惟，不住名客，住名主人，以不住者，名为客义。又如新霁，清旸升天，光入隙中，发明空中诸有尘相。尘质摇动，虚空寂然。如是思惟，澄寂名空，摇动名尘；以摇动者，名为尘义。佛言：如是！	Reflecting thus, that which does not remain is called a guest, while that which remains is called the host; what does not remain is the meaning of ‘guest.’ Again, after a fresh clearing of the sky, the pure sun rises into the heavens, and its light enters through a crevice, revealing the various motes of

	dust in the air. The particles of dust move, while empty space remains still. Reflecting thus, clarity and stillness are called empty space, and movement is called dust; what moves is the meaning of 'dust.'" The Buddha said, "So it is."
即时如来，于大众中，屈五轮指，屈已复开，开已又屈。谓阿难言：汝今何见？阿难言：我见如来百宝轮掌，众中开合。佛告阿难：汝见我手众中开合。	Then, in the midst of the great assembly, the Tathāgata bent his five fingers. Having bent them, he opened them; having opened them, he bent them again. He said to Ānanda, "What do you see now?" Ānanda said, "I see the Tathāgata's palm, marked with a hundred jeweled wheels, opening and closing among the assembly." The Buddha told Ānanda, "You see my hand opening and closing among the assembly."
为是我手，有开有合？为复汝见，有开有合？阿难言：世尊宝手，众中开合。我见如来，手自开合，非我见性，有开有合。佛言：谁动谁静？阿难言：佛手不住，而我见性，尚无有静，谁为无住？佛言：如是！	"Is it my hand that opens and closes, or is it your seeing that opens and closes?" Ānanda said, "The World-Honored One's jeweled hand opens and closes among the assembly. I see the Tathāgata's hand itself opening and closing; it is not my seeing-nature that opens and closes." The Buddha said, "What moves, and what is still?" Ānanda said, "The Buddha's hand does not remain still, whereas my seeing-nature is beyond even stillness; how could it be said not to abide?" The Buddha said, "So it is."
如来于是从轮掌中，飞一宝光，在阿难右，即时阿难回首右盼。又放一光，在阿难左，阿难又则回首左盼。佛告阿难：汝头今日，何因摇动？阿难言：我见如来出妙宝光，来我左右，故左右观，头自摇动。阿难！汝盼佛光，左右动头，为汝头动？为复见动？世尊！我头自动，而我见性，尚无有止，谁为摇动？佛言：如是！	Then the Tathāgata emitted a precious ray of light from his wheel-marked palm, sending it to Ānanda's right. Ānanda immediately turned his head to look to the right. The Buddha emitted another ray of light to Ānanda's left, and Ānanda again turned his head to look to the left. The Buddha told Ānanda, "Why does your head move today?" Ānanda said, "I saw the Tathāgata emit a wondrous precious light that came to my right and left. Therefore, I looked right and left, and my head moved of itself." "Ānanda, as you look at the Buddha's light and turn your head from right to left, is it your head that moves, or is it your seeing that moves?" "World-Honored One, my head moves of itself, whereas my seeing-nature is beyond even cessation; how could it be shaken?" The Buddha said, "So it is."
于是如来普告大众：若复众生，以摇动者，名之为尘；以不住者，名之为客。汝观阿难，头自动摇，见无所动	Then the Tathāgata proclaimed to the great assembly: "If sentient beings regard what moves as

。又汝观我，手自开合，见无舒卷。云何汝今，以动为身？以动为境？从始洎终，念念生灭，遗失真性，颠倒行事，性心失真，认物为己，轮回是中，自取流转。	dust, and what does not remain as a guest, look at Ānanda: his head moves of itself, yet his seeing does not move. Again, look at me: my hand opens and closes of itself, yet seeing has no opening or closing. Why do you now take movement to be your body and movement to be your environment? From beginning to end, thought after thought arises and ceases. You lose your true nature and act in inversion; the true nature of mind is lost, and you take things to be yourself. Thus you revolve within saṃsāra and bring this ceaseless turning upon yourselves.”

一、开经缘起

I. Background to the Sūtra Opening

如是我闻。一时，佛在室罗筏城，　桓精舍，与大比丘众，千二百五十人俱。皆是无漏大阿罗汉，佛子住持。善超诸有，能于国土成就威仪。从佛转轮，妙堪遗嘱。严净毗尼，弘范三界。应身无量，度脱众生。	Thus have I heard. At one time, the Buddha was in the city of Śrāvastī, at Jeta Grove, in Anāthapiṇḍada’s Park, together with a great assembly of bhikṣus, twelve hundred and fifty in all. All were great arhats free from outflows, disciples who upheld the Buddha’s teaching. They had skillfully transcended all states of existence and could perfect their deportment in every land. Turning the Dharma wheel with the Buddha, they were eminently capable of receiving his final instructions. They strictly upheld and purified the Vinaya, setting a great model for the three realms. They manifested countless bodies to liberate sentient beings.
拔济未来，越诸尘累。其名曰：大智舍利弗、摩诃目犍连、摩诃拘　罗、富楼那弥多罗尼子、须菩提、优波尼沙陀等而为上首。复有无量辟支无学，并其初心，同来佛所，属诸比丘休夏自恣。	They would rescue those of the future and transcend all worldly defilements. Their names were Mahāprajñā Śāriputra, Mahāmaudgalyāyana, Mahākauṣṭhila, Pūrṇamaitrāyaṇīputra, Subhūti, Upaniṣad, and others, who were foremost among them. There were also innumerable pratyekabuddhas who had nothing further to learn, as well as those of initial resolve, who had come together to the Buddha’s presence at the conclusion of the bhikṣus’ summer retreat, when they invited mutual admonition.
十方菩萨咨决心疑，钦奉慈严，将求密义。即时如来敷座宴安，为诸会中，宣示深奥。法筵清众，得未曾有，	Bodhisattvas from the ten directions consulted him to resolve the doubts in their minds. Reverently

迦陵仙音，遍十方界，恒沙菩萨，来聚道场，文殊师利，而为上首。	attending upon his compassionate majesty, they sought the profound meaning. Then the Tathāgata arranged his seat and rested at ease, revealing profound and subtle teachings to the entire assembly. The pure assembly at the Dharma feast attained what they had never attained before. The immortal voice of the kalaviṅka resounded throughout the realms of the ten directions. Bodhisattvas as numerous as the sands of the Ganges came together at the place of practice, with Mañjuśrī as their foremost.
时，波斯匿王，为其父王讳日营斋。请佛宫掖，自迎如来，广设珍羞无上妙味，兼复亲延诸大菩萨。城中复有长者居士，同时饭僧。仜佛来应，佛敕文殊，分领菩萨及阿罗汉，应诸斋主。唯有阿难，先受别请。	At that time, King Prasenajit, in observance of the anniversary of his father’s death, prepared a vegetarian offering. He invited the Buddha to the palace and personally welcomed the Tathāgata. He lavishly set out precious and incomparable delicacies, and personally invited all the great bodhisattvas as well. In the city, elders and lay practitioners likewise offered meals to the saṅgha at the same time. As they awaited the Buddha’s arrival to receive their offerings, the Buddha instructed Mañjuśrī to lead divisions of bodhisattvas and arhats to accept the invitations of the various donors. Only Ānanda had previously accepted a separate invitation.
远游未还，不遑僧次。既无上座及阿阇黎，途中独归。其日无供，即时，阿难执持应器，于所游城，次第循乞。	He had traveled afar and had not yet returned, so he had not joined the saṅgha in its order. Having neither a senior monk nor an ācārya with him, he returned alone along the road. On that day there was no offering for him, so Ānanda immediately took up his alms bowl and proceeded through the city where he was staying, begging for alms in order from door to door.
心中初求最后檀越，以为斋主，无问净秽，刹利尊姓，及旃陀罗，方行等慈，不择微贱，发意圆成，一切众生，无量功德。阿难已知如来世尊，诃须菩提，及大迦叶，为阿罗汉，心不均平。钦仰如来，开阐无遮，度诸疑谤。经彼城隍，徐步郭门，严整威仪，肃恭斋法。	In his mind, he first sought a final donor to provide the meal, without asking whether the person was pure or impure, whether of the noble kṣatriya caste or a caṇḍāla. In this way he would practice equal compassion, making no distinction between high and low, intending to bring all sentient beings to the perfection of immeasurable merit. Ānanda already knew that the Tathāgata, the World-Honored One, had reproved Subhūti and Mahākāśyapa because, as arhats, their minds lacked equanimity. Revering the Tathāgata, he

	wished to proclaim this impartial teaching, thereby dispelling all doubts and slanders. Passing through the city moat, he slowly approached the outer gate, his deportment solemn and orderly, observing with utmost reverence the rules for receiving alms.
尔时，阿难因乞食次，经历淫室，遭大幻术。摩登伽女，以娑毗迦罗先梵天咒，摄入淫席，淫躬抚摩，将毁戒体。如来知彼淫术所加，斋毕旋归。王及大臣长者居士，俱来随佛，愿闻法要。于时，世尊顶放百宝无畏光明，光中出生千叶宝莲，有佛化身，结跏趺坐，宣说神咒。敕文殊师利将咒往护，恶咒消灭。提奖阿难及摩登伽，归来佛所。	At that time, while Ānanda was begging for alms, he passed by a house of prostitution and encountered a powerful illusion. Mātaṅgī's daughter used the Kapila mantra of the Brahma Heaven to draw him onto a bed of lust. Caressing his body, she was about to destroy the substance of his precepts. Knowing that Ānanda had been affected by this licentious spell, the Tathāgata returned after the meal. The king, his ministers, elders, and lay practitioners all followed the Buddha, wishing to hear the essentials of the Dharma. Then the World-Honored One emitted from the crown of his head a hundred-jeweled light of fearlessness. Within that light appeared a thousand-petaled jeweled lotus, upon which sat a transformation body of the Buddha in the full lotus posture, proclaiming a sacred mantra. He instructed Mañjuśrī to take the mantra and protect Ānanda. The evil spell was dispelled, and Mañjuśrī brought Ānanda and Mātaṅgī's daughter back to the Buddha.

二、七处征心

II. The Sevenfold Examination of the Mind

（一）执心在内 *

(I) Taking the Mind to Be Within the Body

汝今欲研无上菩提，真发明性，应当直心酬我所问。十方如来，同一道故，出离生死，皆以直心。心言直故，如是乃至终始地位，中间永无诸委曲相。阿难，我今问汝：当汝发心，缘于如来三十二相，将何所见？谁为爱乐？	You now wish to investigate unsurpassed bodhi and to realize your true nature. You should answer my questions with a straightforward mind. The Tathāgatas of the ten directions have departed from birth and death by the same path: all do so through a straightforward mind. Because mind and speech are straightforward, from the beginning to the end, throughout all the stages, there are never any crooked or devious appearances. Ānanda, I now ask you: when you first aroused the resolve, drawn by the Tathāgata's thirty-two marks, what did you see, and who gave rise to delight and attachment?
阿难白佛言：世尊，如是爱乐，用我心目，由目观见如来胜相，心生爱乐。故我发心，愿舍生死。	Ānanda addressed the Buddha: "World-Honored One, this delight and attachment arose through my mind and eyes. My eyes beheld the Tathāgata's sublime marks, and my mind gave rise to delight and attachment. Therefore I aroused the resolve, wishing to relinquish birth and death."
佛告阿难：如汝所说，真所爱乐，因于心目。若不识知心目所在，则不能得降伏尘劳。譬如国王，为贼所侵，发兵讨除，是兵要当知贼所在。使汝流转，心目为咎。吾今问汝，唯心与目，今何所在？	The Buddha said to Ānanda: "As you have said, what truly gives rise to delight and attachment is due to the mind and eyes. If you do not know where the mind and eyes are, you cannot subdue the afflictions. It is like a king whose country is invaded by bandits: when he sends troops to suppress and eliminate them, the troops must know where the bandits are. What causes you to wander in cyclic existence is the fault of the mind and eyes. I now ask you: where exactly are your mind and eyes?"
阿难白佛言：世尊，一切世间，十种异生，同将识心居在 身内。纵观如来青莲华眼，亦在佛面。我今观此浮根四尘，只在我面。如是识心，实居身内。	Ānanda addressed the Buddha: "World-Honored One, throughout all worlds, the ten kinds of ordinary beings all regard the conscious mind as dwelling within the body. Even the Tathāgata's blue-

	lotus eyes are on the Buddha's face. I now observe that these four gross sense faculties are only upon my face. Thus, the conscious mind truly dwells within the body."
佛告阿难：汝今现坐如来讲堂，观　陀林，今何所在？	The Buddha said to Ānanda: "You are now sitting in the Tathāgata's lecture hall. Where is the Jeta Grove that you see?"
世尊！此大重阁清净讲堂在给孤园，今　陀林实在堂外。	"World-Honored One, this great, pure lecture hall with its lofty pavilions is in Anāthapiṇḍada's Park, while the Jeta Grove is truly outside the hall."
阿难！汝今堂中先何所见？	"Ānanda, now that you are within the hall, what do you see first?"
世尊！我在堂中，先见如来，次观大众，如是外望，方瞩林园。	"World-Honored One, within the hall I first see the Tathāgata; next I observe the great assembly; then, looking outward, I see the grove and park."
阿难！汝瞩林园，因何有见？	"Ānanda, by what means do you see the grove and park?"
世尊！此大讲堂，户牖开豁。故我在堂，得远瞻见。	"World-Honored One, the doors and windows of this great lecture hall are wide open. Therefore, while in the hall, I can gaze far out and see them."
尔时，世尊在大众中，舒金色臂，摩阿难顶。告示阿难及诸大众：有三摩提，名大佛顶首楞严王，具足万行，十方如来，一门超出妙庄严路，汝今谛听。阿难顶礼，伏受慈旨。	At that time, in the midst of the great assembly, the World-Honored One extended his golden arm and touched Ānanda on the crown of his head. He instructed Ānanda and the entire assembly: "There is a samādhi called the Great Buddha-Top Śūraṅgama King, complete with the myriad practices. It is the wondrously adorned path by which the Tathāgatas of the ten directions transcend through a single gate. Listen carefully now." Ānanda bowed in reverence and respectfully received the compassionate instruction.
佛告阿难：如汝所言，身在讲堂，户牖开豁，远瞩林园。亦有众生，在此堂中，不见如来，见堂外者？	The Buddha said to Ānanda: "As you have said, your body is in the lecture hall, whose doors and windows are wide open, and so you can gaze far out and see the grove and park. Is there any sentient being who, while in this hall, does not see the Tathāgata but sees what is outside the hall?"
阿难答言：世尊！在堂不见如来，能见林泉，无有是处。	Ānanda replied: "World-Honored One, it is impossible for one in the hall not to see the

	Tathāgata yet to see the groves and streams outside.”
阿难！汝亦如是。汝之心灵，一切明了。若汝现前所明了心，实在身内，尔时先合了知内身。颇有众生，先见身中，后观外物，纵不能见心肝脾胃，爪生发长，筋转脉摇，诚合明了，如何不知？必不内知，云何知外？是故，应知汝言，觉了能知之心住在身内，无有是处。	“Ānanda, you are likewise. Your spiritual awareness clearly knows everything. If the mind that now clearly knows were truly within your body, it should first be able to know the inside of your body. Are there sentient beings who first see inside their bodies and afterward observe external things? Even if they cannot see their heart, liver, spleen, or stomach, they should surely be aware when their nails grow, their hair lengthens, their sinews move, and their veins pulse. How could they not know? If they do not know what is within, how can they know what is outside? Therefore, you should know that your statement—that the mind capable of awareness and knowing dwells within the body—is impossible.”

（二）执心在外 *

(II) Clinging to the Mind as External

阿难稽首，而白佛言：我闻如来如是法音，悟知我心，实居身外。所以者何？譬如灯光然于室中，是灯必能先照室内，从其室门，后及庭际。一切众生，不见身中，独见身外。亦如灯光，居在室外，不能照室。是义必明，将无所惑，同佛了义，得无妄耶？	Ānanda bowed and said to the Buddha: “Having heard the Tathāgata’s Dharma teaching, I have realized that my mind truly resides outside the body. Why is this so? It is like the light of a lamp burning within a room: the lamp must first illuminate the inside of the room and then, through its doorway, reach the courtyard beyond. Yet all sentient beings do not see within their bodies, but see only outside them. This is also like a lamp placed outside a room, which cannot illuminate the room within. This principle is surely clear and leaves no room for doubt. It accords with the Buddha’s ultimate teaching; could it be mistaken?”
佛告阿难：是诸比丘，适来从我室罗筏城，循乞抟食，归　陀林。我已宿斋。汝观比丘，一人食时，诸人饱否？	The Buddha said to Ānanda: “These bhikṣus have just returned to the Jeta Grove after going in order through Śrāvastī to beg for food. I have already eaten. Look at these bhikṣus: when one person eats, are all the others filled?”
阿难答言：不也，世尊。何以故？是诸比丘，虽阿罗汉，躯命不同，云何一人，能令众饱。	Ānanda replied, “No, World-Honored One. Why? Although these bhikṣus are arhats, their bodies and

	lives are distinct. How could one person's eating make them all full?"
佛告阿难：若汝觉了知见之心，实在身外，身心相外，自不相干。则心所知，身不能觉。觉在身际，心不能知。我今示汝兜罗绵手，汝眼见时，心分别否？	The Buddha said to Ānanda: "If the mind that is aware and cognizant truly resides outside the body, then body and mind are separate and have no connection with one another. What the mind knows, the body could not perceive; what the body perceives, the mind could not know. I now show you my hand, soft as tūla cotton. When your eyes see it, does your mind discriminate it?"
阿难答言：如是，世尊。	Ānanda replied, "Yes, World-Honored One."
佛告阿难：若相知者，云何在外？是故应知，汝言觉了能知之心住在身外，无有是处。	The Buddha said to Ānanda: "If they know each other, how could the mind be outside? Therefore, you should know that your claim that the mind capable of awareness and knowing resides outside the body is untenable."

（三）妄计潜根 *

(III) The Latent Roots of Deluded Conceptions

阿难白佛言：世尊！如佛所言，不见内故，不居身内。身 心相知，不相离故，不在身外。我今思惟，知在一处。	Ānanda said to the Buddha, "World-Honored One, as the Buddha has said, because it does not see within, it does not abide inside the body. Because the body and mind know each other and are not separate, it is not outside the body. I now reflect that this knowing mind is in one place."
佛言：处今何在？	The Buddha said, "Where is that place now?"
阿难言：此了知心，既不知内，而能见外。如我思忖，潜 伏根里。犹如有人，取琉璃碗，合其两眼。虽有物合，而不留碍。	Ānanda said, "This mind that is aware and knows, since it does not know what is within yet can see what is outside, must, as I think, be hidden within the sense faculties. It is like someone placing a crystal bowl over both eyes: although something covers them, it does not obstruct them."
彼根随见，随即分别。然我觉了能知之心，不见内者，为在根故。 分明瞩外。无障碍者，潜根内故。	"The sense faculties follow what is seen and immediately make distinctions. Yet the mind that is aware and knows does not see within because it is within the sense faculties; it clearly observes without obstruction what is outside because it is hidden within the sense faculties."

佛告阿难：如汝所言，潜根内者，犹如琉璃。彼人当以琉 璃笼眼，当见山河，见琉璃不?	The Buddha told Ānanda, “As you say, that which is hidden within the sense faculties is like crystal. When a person covers his eyes with crystal, does he see the mountains and rivers, and does he see the crystal as well?”
如是，世尊，是人当以琉璃笼眼，实见琉璃。	“Yes, World-Honored One. When that person covers his eyes with crystal, he indeed sees the crystal.”
佛告阿难：汝心若同琉璃合者。当见山河，何不见眼? 若 见眼者，眼即同境，不得成随。若不能见，云何说言此了知心， 潜在根内，如琉璃合? 是故应知，汝言觉了能知之心，潜伏根里， 如琉璃合，无有是处。	The Buddha told Ānanda, “If your mind were like the crystal covering the eyes, then when it saw the mountains and rivers, why would it not see the eyes? If it sees the eyes, then the eyes would be like an object, and could not function as that which follows seeing. If it cannot see them, how can you say that this mind that is aware and knows is hidden within the sense faculties, like crystal covering the eyes? Therefore, you should know that your claim that the mind that is aware and knows is hidden within the sense faculties, like crystal covering the eyes, is untenable.”

（四）开合明暗

(IV) Opening and Closing, Light and Darkness

“阿难白佛言：世尊，我今又作如是思惟。是众生身，腑藏在中，窍穴居外。有藏则暗，有窍则明。今我对佛，开眼见明，名为见外。闭眼见暗，名为见内。是义云何？”	“Ānanda said to the Buddha, ‘World-Honored One, I have another thought. The bodies of sentient beings have their viscera within and their openings without. Where there are viscera, there is darkness; where there are openings, there is light. Now, as I face the Buddha, when I open my eyes and see light, this is called seeing outside. When I close my eyes and see darkness, this is called seeing inside. What is the meaning of this?’”

“佛告阿难，汝当闭眼见暗之时，此暗境界，为与眼对？为不对眼？若与眼对，暗在眼前，云何成内？若成内者，居暗室中，无日月灯，此室暗中，皆汝焦腑。若不对者，云何成见？”	“The Buddha told Ānanda, ‘When you close your eyes and see darkness, is this realm of darkness opposite your eyes, or is it not? If it is opposite your eyes, then the darkness is before your eyes. How can it be inside? If it is inside, then when you are in a dark room without sunlight, moonlight, or lamplight, all the darkness in that room would be your own viscera. If it is not opposite your eyes, how can it be called seeing?’”
佛问阿难：当你闭眼看见黑暗时，这黑暗的境界是否与眼睛相对呢？如果相对，则黑暗的境界应在眼前。既然在眼前，就不应该在身体的内部。	The Buddha asked Ānanda: When you close your eyes and see darkness, is this realm of darkness opposite your eyes? If it is, then that realm of darkness should be before your eyes. Since it is before your eyes, it should not be inside your body.
如果你执意要认为，同样是黑暗，此黑暗与彼黑暗完全一样，没有区别，所以闭上眼睛看见的黑暗，就等同于看见身体的内部一样。	If you insist that darkness is darkness, that this darkness and that darkness are exactly the same and without distinction, then the darkness seen when you close your eyes would be equivalent to seeing the inside of your body.
如果真是这样，当你在一个黑暗的房间里，没有日光、月光，也没有灯光的时候，所看到的黑暗应等同于你身体内部了。	If that were truly so, then when you were in a dark room with no sunlight, moonlight, or lamplight, the darkness you saw should be equivalent to the inside of your body.
这样房间里面不就成了你的五脏六腑了吗？可见，这是不对的！所以，闭上眼睛看见黑暗的时候，如果黑暗的境界与眼睛相对，是不能称为身体内部的。如果不相对，你连看都看不见，就更不能说是身体内部了。	Would that not make the room your five viscera and six bowels? Clearly, this is incorrect. Therefore, when you close your eyes and see darkness, if the realm of darkness is opposite your eyes, it cannot be called the inside of your body. If it is not opposite your eyes, you cannot see it at all, much less call it the inside of your body.
因为我们看见什么东西，这个东西一定是在眼前，与眼睛相对。比如现在我看到在左边的录音机，在右边的茶杯，这些东西都是在我们眼前，与眼睛相对。否则，我是看不见的。	For whenever we see something, that thing must be before our eyes, opposite them. For example, I can now see the recorder on the left and the teacup on the right. These things are all before our eyes and opposite them. Otherwise, I could not see them.
“若离外见，内对所成，合眼见暗，名为身中，开眼见明，何不见面？若不见面，内对不成。见面若成，此了知心，及与眼根，乃在虚空，何成在内？若在虚空，自非汝体，即应如来，今见汝面，亦是汝身。汝眼已知，身合非觉。必汝执言，身眼两觉，应有二知，即汝一	“If, apart from external seeing, an inward opposition were established, then when you close your eyes and see darkness, it could be called seeing within the body. But when you open your eyes and see light, why do you not see your own face? If you do not see your face, inward opposition

身，应成两佛。是故应知，汝言见暗，名见内者，无有是处。”	cannot be established. If seeing your face were possible, then this knowing mind and the eye faculty would be in empty space. How could they be within the body? If they were in empty space, they would naturally not be your body. Then, since the Tathāgata now sees your face, he too would be your body. Your eyes already possess awareness; then your body should not be conscious. If you insist that body and eyes both possess awareness, there would be two awarenesses, and your one body should become two Buddhas. Therefore, you should know that your assertion that seeing darkness is seeing within has no basis.”
这时，阿难反驳说：如果我的心能离开身体，就可以与身体相对（这就是“内对”），这样闭眼看见的黑暗，就可以称为看见身体的内部了吧？！对此，佛继续开示：假如你的心真能离开你的身体，与身体相对，而你又将闭上眼	At this point, Ānanda objected: If my mind could leave my body, it could stand in opposition to the body—this is “inward opposition.” Then the darkness seen when the eyes are closed could be called seeing the inside of the body. The Buddha continued his instruction: Suppose that your mind could truly leave your body and stand in opposition to it, and that you called the darkness seen when you closed your eyes
睛看见的黑暗称为看见身体内部，那么睁开眼睛为什么看不见你自己的面孔呢？就像我的心在你的身体外面，我就可以看见你的面孔，但你自己却看不见，这就说明你的心不可能离开你的身体。	seeing the inside of your body. Then why, when you open your eyes, can you not see your own face? Just as my mind is outside your body and I can see your face, whereas you yourself cannot see it, this shows that your mind cannot leave your body.
假如有人强辩：我有特异功能，我能看见自己的面孔。	Suppose someone stubbornly argued, “I have supernormal powers and can see my own face.”
假如你真的能看见你自己的面孔，那么你这个觉知之心和你的眼根就在虚空之中，就不在你的身体里，这自然就不是你的身体！否则，我释迦佛能看到你阿难的面孔，释迦佛就是你阿难了，显然这是不可能的。	If you truly could see your own face, then your knowing mind and eye faculty would be in empty space rather than within your body. They would naturally not be your body. Otherwise, if I, Śākyamuni Buddha, can see your face, Ānanda, then Śākyamuni Buddha would be you, Ānanda. Clearly, that is impossible.
再进一步说：如果你的心在虚空中，在你身体之外，你的眼睛能看见，但你的身体也不应该有知觉，就好像你能看见我吃饭，但你永远不会饱一样，因各有所属。	To go a step further: if your mind were in empty space, outside your body, then although your eyes could see, your body should have no sensation. It would be like your being able to see me eat while never becoming full yourself, since each belongs to its own body.

如果你硬要说：身是身，眼是眼，有两个知觉，那么你阿难一个人就应该成两个佛了，这是不可能的。其实，身不离心，心不离身，身心是一致的，不可能有两个知觉。所以阿难将闭上眼睛看见黑暗称为看见身体内部的说法是错误的。	If you insist, “The body is one thing and the eyes another; there are two awarenesses,” then you, Ānanda, as one person, should become two Buddhas. That is impossible. In fact, body does not depart from mind, nor mind from body; body and mind are one and cannot have two awarenesses. Thus, Ānanda’s claim that seeing darkness with closed eyes is seeing the inside of the body is mistaken.
阿难错就错在执著在妄念上，不知道回光返照。比如修禅宗参话头贵在起疑情，当参“念佛是谁？”这个话头时，这个“念佛是谁”的念头一直在心里转。	Ānanda’s error lay in his attachment to deluded thoughts and his failure to turn the light inward. For example, in Chan practice, investigating a huatou depends on arousing a sense of doubt. When investigating the huatou “Who is reciting the Buddha’s name?” the thought “Who is reciting the Buddha’s name?” keeps turning in the mind.
在此疑情中，妄念“啪”一断：这时并不是死人，而是了了分明，这是什么？这时要回光返照！当下一觉，便可亲证真如实性了。你要是在那念：“念佛是谁，念佛是谁……”没有用！即使念上几十年也不得消息。	Within this sense of doubt, the deluded thought suddenly snaps off. At that time, one is not dead, but clearly and distinctly aware. What is this? At this point, one must turn the light inward. With an immediate awakening, one can directly realize the true nature of suchness. If you merely keep thinking, “Who is reciting the Buddha’s name? Who is reciting the Buddha’s name? …” it is useless. Even if you continue for decades, you will gain no news.
对于修净土念佛法门的人，同样如此：“阿弥陀佛，阿弥陀佛……”念到心行路绝，心念停止的时候，能念之心和所念之佛一时脱落。这个时候，也是要回光返照，当下一觉，便可亲证真如实性。	The same applies to those who practice the Pure Land Dharma gate of Buddha-recitation: “Amitābha Buddha, Amitābha Buddha …” When recitation reaches the point at which the mind’s activity and its course are cut off, and mental thoughts cease, the mind that recites and the Buddha who is recited both fall away at once. At that time, one must also turn the light inward. With an immediate awakening, one can directly realize the true nature of suchness.
这就是净宗人说的“花开见佛悟无生”。有些人不懂，当念佛念到恰到好处时，身体没有了，佛号也没有了，他倒惊讶了：“哎呀，我怎么离开佛了，空了，不行，不行”，这样妄念一起，就错过亲证本性的时机了。	This is what Pure Land practitioners mean when they say, “When the lotus opens, one sees the Buddha and awakens to the unborn.” Some people do not understand. When their Buddha-recitation has reached precisely the right point, their body is gone and the Buddha’s name is gone as well, yet they become alarmed: “Oh no! How have I left the Buddha behind? It is empty—this will not do, this

	will not do!" Once such a deluded thought arises, they miss the opportunity to directly realize their intrinsic nature.
这都是因为我们不知道用功的诀窍啊！我们念佛要念到无能念，无所念，这才是念佛三昧。真正证到三昧之时，既无能念，也无所念，赤裸裸地悟出来了，不需要再费口舌。这就是我们所说的“言语道断，心行路绝”。	All this is because we do not know the essential key to practice. In Buddha-recitation, we must recite until there is no one able to recite and nothing being recited. Only this is Buddha-recitation samādhi. When samādhi is truly realized, there is neither one who recites nor anything recited; one awakens utterly bare, with no need for further words. This is what we call “the path of words is cut off and the mind’s activity and its course are ended.”
有很多修行的人就是不知道用功的诀窍，不知道时时回光返照，反被各种外境迷惑。实际上，我们眼前的各种境界都是由妄心蕴积而成，“色受想行识”五蕴中的色蕴就是由于我们坚固妄想，蕴积而成。	Many practitioners simply do not know the essential key to practice. They do not turn the light inward at every moment, and instead are deluded by all kinds of external circumstances. In fact, all the states before our eyes are accumulated by the deluded mind. The aggregate of form among the five aggregates—form, feeling, perception, formations, and consciousness—comes about through our solidified deluded thoughts and their accumulation.
当我们将妄想打破，境界当下消殒，这时大地平沉，虚空粉碎。真如佛性豁然现前。所以佛非常慈悲，总是反复叮嘱：在什么处、什么处……，就等于我们宗下所问的是什么？是什么？……。	When we break through deluded thoughts, these states vanish at once. Then the great earth levels and sinks, and empty space shatters into dust. The Buddha-nature of suchness suddenly appears before us. Therefore, the Buddha, in his great compassion, repeatedly instructed us, “At what place? At what place? …” This is equivalent to the question asked in our tradition: “What is it? What is it? …”
都是言下指归，都是要我们能在当下回光返照，亲证本来。可惜，阿难尊者就是不理会言下指归，一会儿说在这里，一会儿说在那里，说来说去都不对！	All these point directly to the ultimate meaning in the very words spoken; they all require us to turn the light inward in the present moment and directly realize our original nature. Regrettably, Venerable Ānanda did not heed this direct indication. At one moment he said it was here, at another that it was there; but however he put it, he was wrong.

关于“七处征心”我们已经讲了四处：一执心在内，二执心在外，三是妄计潜根，四是开合明暗。这四处都是阿难从世法上想出来的，已被佛一一否定。但是阿难一向多闻，他听过很多佛菩萨讲经，道理研究得很细。	Regarding the “seven locations for seeking the mind,” we have already discussed four: first, the attachment that the mind is inside; second, the attachment that it is outside; third, the false supposition that it is concealed in the latent faculty; and fourth, the opening and closing of the eyes, light and darkness. These four locations were all conceived by Ānanda from the standpoint of worldly dharmas, and the Buddha refuted each one. But Ānanda had always been widely learned: he had heard many Buddhas and bodhisattvas expound the sūtras, and he had examined their principles in great detail.
他想：既然从世法上讲不对，那我就从出世法上来讲。所以“七处征心”的后三处征心就是从出世法上来讲的。假如不是阿难多闻，让一般人来讲，还讲不出这些道理。所以，不要说阿难多闻不好，多闻也有多闻的好处啊！下面我们再来看经文：	He thought, “Since it is incorrect to explain this in terms of worldly dharmas, I will explain it in terms of supramundane dharmas.” Thus, the final three of the seven locations for seeking the mind are discussed from the standpoint of supramundane dharmas. Had Ānanda not been widely learned, an ordinary person could not have presented such arguments. So do not say that being widely learned is of no use; it has its advantages as well. Let us now look further at the sūtra text:

（五）合处随有

(V) Wherever There Is Union

“阿难言，我尝闻佛开示四众：由心生故种种法生，由法生故种种心生。”	“Ānanda said, ‘I once heard the Buddha instruct the fourfold assembly: Because mind arises, the various dharmas arise; because dharmas arise, the various minds arise.’”
这段经文中“由心生故种种法生，由法生故种种心生”这两句话在佛教中具有非常重要的意义，所以我们先讲一下。	The two statements in this passage—“Because mind arises, the various dharmas arise; because dharmas arise, the various minds arise”—are of great importance in Buddhism, so let us first discuss them.
这两句话简单的来讲就是：由于我们的心念动（即“心生”）的缘故便产生种种的现象（即“法生”）；又由于种种现象的产生，再使我们产生种种的心。这里的“法”字是指世间的事事物物等一切现象，但这两句话中的两个“心”字，仔细推敲是有区别的。	Simply put, these two statements mean this: because our thoughts stir—that is, because “mind arises”—all manner of phenomena arise—that is, “dharmas arise.” In turn, when various phenomena arise, they cause us to produce various minds. Here, the word “dharma” refers to all worldly things

	and phenomena. But on close examination, the two instances of “mind” in these statements differ.
《大乘起信论》中说：“无明熏真故……”。我们的真如佛性，即真心，本来具足智慧德相，本来就是大圆镜智、平等性智、妙观察智和成所作智。	Awakening of Faith in the Mahāyāna says, “Ignorance permeates suchness …” Our suchness and Buddha-nature—that is, the true mind—originally possess the characteristics of wisdom and virtue. They are originally the great perfect mirror wisdom, the wisdom of equality, the wondrous observing wisdom, and the wisdom of accomplishing what is to be done.
但由于无明的熏染，真心中生出了妄心，智慧变成了识：大圆镜智变成第八识；平等性智变成第七识；妙观察智变成第六识；成所作智变成前五识。	Yet because of the permeation of ignorance, the deluded mind arises within the true mind, and wisdom becomes consciousness: great perfect mirror wisdom becomes the eighth consciousness; the wisdom of equality becomes the seventh consciousness; wondrous observing wisdom becomes the sixth consciousness; and the wisdom of accomplishing what is to be done becomes the first five consciousnesses.
第八识叫阿赖耶识，其功用就像一个大仓库，不管好坏各种念头都往里收藏；第七识叫末那识，是第六识的根子，叫意根，执著有我，因为有我之故，一切都为我着想；第六识，就是我们平常说的意识，也就是我们平常人所说的心，我们一般人对心的认识仅停留在这一层上。	The eighth consciousness is called the ālaya consciousness. Its function resembles that of a great storehouse, in which every kind of thought, good or bad, is stored. The seventh consciousness is called manas consciousness. It is the root of the sixth consciousness and is called the mind faculty. It clings to a self, and because of this self, it considers everything in terms of self. The sixth consciousness is what we ordinarily call consciousness, or what ordinary people call the mind. Most people’s understanding of mind goes no further than this level.
因为无明的熏染，真心中生出了妄心，妄心再动，反过来复熏无明，使妄心动得更加厉害了。这就是因还果、果继因、因起果、果再还因，反复熏染，引起妄境。	Because of the permeation of ignorance, the deluded mind arises within the true mind. When the deluded mind stirs again, it in turn permeates ignorance anew, causing the deluded mind to stir even more intensely. Thus cause returns to result, result continues cause, cause gives rise to result, and result returns again to cause. This repeated permeation gives rise to deluded objects.

引起妄境的过程就是第七识的功能，因第七识是传送识，位于六识与八识之间。妄境一升起便产生种种现象，这就是“由心生故种种法生”。所以，这一句话中的“心”就是指第七识。	The process that gives rise to deluded objects is the function of the seventh consciousness, for the seventh consciousness is a transmitting consciousness located between the sixth and eighth consciousnesses. As soon as deluded objects arise, all manner of phenomena are produced. This is what is meant by “Because mind arises, the various dharmas arise.” Therefore, the “mind” in this statement refers to the seventh consciousness.
由此我们可以看出，世间的种种现象、种种境界都是由我们的妄心创造的，都是虚妄不实的。但是虚妄的境界一经产生，反过来会再熏染我们的妄心。	From this we can see that all worldly phenomena and states are created by our deluded mind and are illusory and unreal. Yet once illusory states arise, they in turn permeate our deluded mind again.
比如，贪财之人看见金子就会生出占有之心，好色之徒看见美色就会生出贪恋之心……这就是妄境反过来再熏染妄心，使我们的第六意识产生种种分别，心念变易，这就是“由法生故种种心生”。所以这一句话中的“心”是指第六识。因此这两句话中同样是“心”，但其意义不同。	For example, when a greedy person sees gold, the thought of possessing it arises; when a lustful person sees beauty, the thought of craving it arises. This is how deluded objects in turn permeate the deluded mind, causing our sixth consciousness to make all kinds of discriminations and our thoughts to change. This is what is meant by “Because dharmas arise, the various minds arise.” Therefore, the “mind” in this statement refers to the sixth consciousness. Thus, although both statements use the word “mind,” they have different meanings.
真心与妄心的最大区别就在于：真心是不动的，而妄心生灭不已。第六意识受环境的影响，跟着前五识，即眼耳鼻舌身转，变化不定。下面给大家讲一个公案：临济祖师的传法弟子三圣慧然禅师，得道之后，游访到仰山。	The greatest difference between the true mind and the deluded mind is that the true mind is unmoving, whereas the deluded mind continually arises and ceases. The sixth consciousness is affected by its environment; it follows the first five consciousnesses—the eye, ear, nose, tongue, and body—and changes incessantly. Let me now tell you a koan. Chan Master Sansheng Huiran, a Dharma heir of Patriarch Linji, visited Yangshan after realizing the Way.
仰山有位大禅师，是沩山灵佑的传法弟子，叫仰山慧寂禅师。有一天，朝廷有位官员来访，仰山问：你是什么官职？官员答到：我是推官。推官是当时朝廷的一个官职，主要职责是观察世上不平之事。	At Yangshan there was a great Chan master, Chan Master Yangshan Huiji, a Dharma heir of Weishan Lingyou. One day, an official of the imperial court came to visit. Yangshan asked him, “What office do you hold?” The official replied, “I am a judicial commissioner.” A judicial commissioner was an

	official post at that time, chiefly responsible for investigating injustices in the world.
这时仰山禅师将拂尘一举问：你推得这个吗？推官答不上来。仰山禅师问其他人，没有人能回答。于是仰山禅师派侍者去问三圣禅师，看看三圣禅师怎么答。	At this, Chan Master Yangshan raised his whisk and asked, “Can you investigate this?” The judicial commissioner could not answer. Chan Master Yangshan asked the others, but no one could reply. He therefore sent an attendant to ask Chan Master Sansheng how he would answer.
侍者跑到凉棚，三圣禅师正在那里养病，侍者说明来由，问：还推得这个吗？三圣答道：“咳，祸生也！祸生也！”。“祸生也”就是祸事生出来了。	The attendant ran to the shelter, where Chan Master Sansheng was recuperating. After explaining why he had come, he asked, “Can you still investigate this?” Sansheng replied, “Alas! Misfortune arises! Misfortune arises!” “Misfortune arises” means that calamity has come forth.
为什么是祸事生出来了呢？因为“由心生故种种法生”，妄心一动，就是祸生！侍者回去告诉仰山禅师。	Why did he say that misfortune had arisen? Because “because mind arises, the various dharmas arise”: as soon as the deluded mind stirs, misfortune arises. The attendant returned and reported this to Chan Master Yangshan.
仰山禅师想看他是否悟得透彻，于是对侍者说：你再去问他，不知生出什么祸了？这一次，三圣禅师历声答道：“再犯不容！”。这就是说：心不能再动了，还什么祸不祸的，本来一法不立，净裸裸，赤洒洒，毫无所得。	Chan Master Yangshan wished to see whether Sansheng’s realization was thorough, so he told the attendant, “Go ask him again: What misfortune has arisen?” This time, Chan Master Sansheng answered in a stern voice, “A further offense will not be tolerated!” This means that the mind must not stir again. What is there to speak of as misfortune or no misfortune? Originally, not a single dharma is established—purely naked, utterly bare, with nothing whatsoever to be attained.
仰山禅师赞叹道：三圣慧然禅师真是了不起。所以，心不能动。心一动种种法就生出来了，并且彼此互为因果，互相和合。	Chan Master Yangshan praised him, saying, “Chan Master Sansheng Huiran is truly remarkable.” Therefore, the mind must not stir. Once the mind stirs, all manner of dharmas arise, and they become mutually cause and effect, combining with one another.
当我们理解了“由心生故种种法生，由法生故种种心生”两句话的含义之后，再看这段经文：	Once we understand the meaning of the two statements, “Because mind arises, the various dharmas arise; because dharmas arise, the various minds arise,” let us look again at this passage:
“我今思惟，即思惟体，实我心性，随所合处心则随有，亦非内、外、中间三处。”	“Now as I reflect, this faculty of reflection is truly my mind-nature. Wherever it joins with something, the mind accordingly exists there; it is not confined to

	any of the three places—within, without, or in between.”
阿难说，我曾听佛讲法，开示四众（“四众”即四众弟子。就是指出家二众比丘、比丘尼；在家二众优婆塞、优婆夷。）：“由心生故种种法生，由法生故种种心生。	Ānanda said, “I once heard the Buddha teach and instruct the fourfold assembly—the four groups of disciples: the two monastic assemblies of bhikṣus and bhikṣuṇīs, and the two lay assemblies of upāsakas and upāsikās—‘Because mind arises, the various dharmas arise; because dharmas arise, the various minds arise.
”所以，我想：我现在能够思想的这个思维体，就是我的心性，随着境界现前，这个思维体与之相合，我的心就产生了。所以它是无处不在的，不只是在内、在外、或在中间。	’ Therefore, I think that this faculty of reflection by which I am now able to think is my mind-nature. As circumstances present themselves, this faculty of reflection joins with them, and my mind arises accordingly. Thus it is everywhere; it is not only within, without, or in between.”
这是阿难根据佛所说的“由心生故种种法生，由法生故种种心生”这句话推断出来的，但阿难却只着重后面这句话。所以阿难所说的思维体，就是妄心，就是第六识。因为第六识，它势力最强，无论什么地方，什么时间，无处不在。	Ānanda inferred this from the Buddha’s statement, “Because mind arises, the various dharmas arise; because dharmas arise, the various minds arise,” but he emphasized only the latter statement. Thus, the faculty of reflection of which Ānanda speaks is the deluded mind, namely the sixth consciousness. Since the sixth consciousness is the most powerful, it is everywhere, regardless of place or time.
“佛告阿难：汝今说言，由法生故种种心生，随所合处心随有者，是心无体，则无所合。若无有体而能合者，则十九界，因七尘合，是义不然。”	“The Buddha said to Ānanda, ‘You now say that because dharmas arise, the various minds arise, and that wherever they join, the mind exists accordingly. If this mind has no substance, there can be nothing with which it joins. If, without substance, it can nevertheless join, then there would be nineteen realms, arising from the conjunction of seven sense objects. This is not so.’”
佛恐阿难再变，所以又重复了一遍阿难所说的观点。佛说：你现在认为你的心是与各种境界相合才产生的，也就是说由于种种境界的存在，才生出种种的心。假如你认为心是这样的话，那么你所说的心是因境而有的。	Fearing that Ānanda might change his position again, the Buddha repeated Ānanda’s view. The Buddha said: You now believe that your mind arises only through joining with various objects—that is, that various minds arise because various objects exist. If you regard the mind in this way, then the mind of which you speak exists because of objects.
因境而有，离境则无，这就等于是空中之花、水中之月一样没有自体。没有自体，则不能相合。我们知道，相合需要有两个必要条件：第一是要有自体；第二是属性要相同。比如说：六根合六尘而生六识界。	If it exists because of objects, then apart from objects it does not exist. It is like flowers in empty space or the moon reflected in water: it has no substance of its own. Without substance, it cannot

	join with anything. We know that conjunction requires two necessary conditions: first, there must be a substance of its own; second, the properties must correspond. For example, the six faculties join with the six sense objects to produce the six consciousness-realms.
六根就是眼耳鼻舌身意，六尘是色声香味触法。	The six faculties are the eye, ear, nose, tongue, body, and mind; the six sense objects are form, sound, smell, taste, touch, and dharmas.
六根与六尘相合一定是眼根与色尘相合生眼识界，耳根与声尘相合生耳识界，鼻根与香尘相合生鼻识界，舌根与味尘相合生舌识界，身根与触尘相合生身识界，意根与法尘相合生意识界。这样六根、六尘与六识界共称十八界。	When the six faculties join with the six sense objects, the eye faculty must join with form to produce the eye-consciousness realm; the ear faculty with sound to produce the ear-consciousness realm; the nose faculty with smell to produce the nose-consciousness realm; the tongue faculty with taste to produce the tongue-consciousness realm; the body faculty with touch to produce the body-consciousness realm; and the mind faculty with dharmas to produce the mind-consciousness realm. Together, the six faculties, six sense objects, and six consciousness-realms are called the eighteen realms.
但是我们不能说眼根与声尘合，耳根与色尘合，这是无法相合的，因为属性不同。	But we cannot say that the eye faculty joins with sound or that the ear faculty joins with form. Such conjunction is impossible, because their properties differ.
现在阿难用他所说的思维体，实际上就是意识心，与外面的五尘：色声香味触相合，等于在六尘之外又多了一尘，即由色声香味触组成的种种境界，这不就变成第七尘了吗？！阿难用他所说的思维体，这个无体根与这第七尘合，	Now Ānanda takes what he calls the faculty of reflection—actually the consciousness-mind—and joins it with the five external sense objects of form, sound, smell, taste, and touch. This amounts to adding another sense object beyond the six sense objects: the various states composed of form, sound, smell, taste, and touch. Does this not make a seventh sense object? Ānanda then joins this faculty of reflection, a faculty without substance, with this seventh sense object,
不就成了“十九界因七尘合”了吗？！实际上，只有十八界，只有六尘，第六识不能与色声香味触合，只能与法尘合。	so would this not become “nineteen realms arising from the conjunction of seven sense objects”? In fact, there are only eighteen realms and only six sense objects. The sixth consciousness cannot join with form, sound, smell, taste, and touch; it can join only with dharmas.

所以阿难这时对心的认识仍然停留在第六意识上，这个心仍然是虚妄不实的，没有自体！没有自体是不能相合的。但假如阿难仍固执地认为：我所说的心是有体的！上面佛讲的是无体的情况，下面佛就针对阿难认为他所说的心是有体的这一观点进行剖析。	Thus, Ānanda's understanding of mind still remains at the level of the sixth consciousness. This mind is still illusory and unreal, without substance of its own. Without substance, it cannot join with anything. But if Ānanda stubbornly maintains that the mind of which he speaks has substance, then—the Buddha having discussed above the case in which it lacks substance—the following analysis addresses Ānanda's view that this mind has substance.
现在我们看经文：	Now let us look at the passage:
“若有体者，如汝以手自　其体，汝所知心，为复内出？为从外入？若复内出，还见身中，若从外来，先合见面。阿难言：见是其眼，心知非眼，为见非义。佛言：若眼能见，汝在室中，门能见不？则诸已死，尚有眼存，应皆见物。若见物者，云何名死？”	“If it has substance, then, just as you use your hand to touch your body, would the mind that you know come forth from within or enter from without? If it comes forth from within, it should see inside the body; if it comes from without, it should first see the face.' Ānanda said, 'Seeing belongs to the eyes; the mind knows, but it is not the eyes. Therefore, it is not correct to speak of the mind as seeing.' The Buddha said, 'If the eyes can see, then when you are in a room, can the door see? Moreover, when people have died, their eyes still remain; they too should see things. If they can see things, why are they called dead?'"
“有”有两种含义：一是指本来有，比如我们说众生的佛性是从无始以来就具有的。二是指后来有，就是说，本来没有的事物但后来才具有的。那么佛在这里首先分析后来有的观点。	“Existence” has two meanings. One is original existence, as when we say that sentient beings' Buddha-nature has existed since beginningless time. The other is subsequent existence: something that originally did not exist but came to exist later. Here, the Buddha first analyzes the view of subsequent existence.
如果什么事物是后来才有的，那必定有其来处。比如，我们以前没有录音机，现在有了一台，那么这台录音机是怎么来的呢？是买来的，还是别人借的呢？还是从别的什么地方来的？它一定有来处。没有来处就不可能有这个录音机。有的人说是偷来的，即使是偷来的也是有一个来处。	If something comes to exist only later, it must have a source from which it came. For example, we did not previously have a tape recorder, but now we have one. Where did this tape recorder come from? Was it purchased, borrowed from someone else, or brought from somewhere else? It must have a source. Without a source, there could not be such a tape recorder. Someone might say it was stolen, but even if it was stolen, it still came from somewhere.

所以佛说：如果你所说的这个心是有体的话，那么你用手敲一下你自己的身体，你便知道痛。	Therefore, the Buddha said: “If the mind of which you speak has a substance, then when you strike your own body with your hand, you will know pain.”
那么这个痛是从什么地方来的呢？是从身体里面出来还是从身体外面进去的呢？假如是从身体里面出来的，那就一定能看到自己身体里面的东西。假如是从身体外面进去的，那一定会看到你自己的面孔。	Then where does this pain come from? Does it emerge from inside the body, or enter from outside the body? If it emerges from inside the body, you must be able to see what is inside your body. If it enters from outside the body, you must be able to see your own face.”
但事实上，你既看不到你身体里的心肝脾胃肺，也看不到你自己的面孔。	But in fact, you can see neither your heart, liver, spleen, stomach, and lungs within your body nor your own face.
这就说明，你所说的这个心，既不是从身体里面出来，也不是从身体外面进去，是没有来处的！没有来处怎么会有呢？听到这里，阿难反驳说：见是我的眼睛，我所说的心不是我的眼睛。我这个心是知觉，不能像眼睛一样看。	This shows that the mind of which you speak neither emerges from inside the body nor enters from outside the body; it has no source. How can that which has no source exist? Hearing this, Ānanda objected: “Seeing belongs to my eyes; the mind of which I speak is not my eyes. My mind is awareness and cannot see as the eyes do.”
所以你用能不能看见来分析是不对的。佛说：假如眼睛能看见的话，那么你在房间内，房门能看见东西吗？在这里佛用“门”来比做眼睛，用“你”比做心。我们常说，眼睛是心灵的窗户，真正能看见东西的是心，而不是眼睛。	Therefore, it is wrong for you to analyze it in terms of whether it can see. The Buddha said: “If the eyes can see, then when you are inside a room, can the door see things?” Here the Buddha uses the “door” as an analogy for the eyes and “you” as an analogy for the mind. As we often say, the eyes are the windows of the mind; it is the mind, not the eyes, that truly sees things.
所以佛继续说：你在房间内，你可以看见东西而门不能看，说明能看见东西的是心而不是眼睛。	Therefore, the Buddha continued: “When you are inside a room, you can see things, but the door cannot. This shows that it is the mind, not the eyes, that sees things.”
如果有人说，门是无情，人是有情，用无情之物来比有情之人，这个比方不对！所以佛又进一步举例：假如人已经死了，眼睛还存在，那么这时他为什么看不见了呢？再反过来讲，假如他能看见东西的话，又怎么能说他死了呢？佛就是为了让我们明白，我们能看见东西，不是用眼睛而是用心！念佛也是这样，不是用嘴念而是要用心念。	If someone says that a door is insentient while a person is sentient, and that it is therefore wrong to compare an insentient thing with a sentient person, the Buddha gives a further example: “If a person has died but the eyes remain, why can that person no longer see? Conversely, if that person can still see things, how can one say that the person has died?” The Buddha wished to make us understand that we see things not with the eyes but with the mind. Buddha-recitation is the same: it is not done merely with the mouth, but with the mind.

参禅也同样如此，要用心去参：这个念佛的人是谁呢？所以说佛法是心地法门！讲到这里，佛就将阿难所说的“心是后来有”的观点否定了。下面，佛接着分析阿难所说的心是本来有的观点。	Chan practice is likewise so: one must investigate with the mind, “Who is it that recites the Buddha’s name?” Thus, the Buddhadharma is a Mind-Ground Dharma Gate. At this point, the Buddha refuted Ānanda’s view that the mind comes into being later. Next, the Buddha proceeded to analyze Ānanda’s view that the mind exists originally.
“阿难，又汝觉了能知之心，若必有体，为复一体？为有多体？今在汝身，为复遍体？为不遍体？若一体者，则汝以手　一支时，四支应觉。若咸觉者，　应无在。若　有所，则汝一体自不能成。	“Ānanda, if the mind that is conscious and capable of knowing truly has a substance, is it one substance or many substances? Now that it is in your body, does it pervade the body, or does it not pervade the body? If it is one substance, then when you touch one limb with your hand, all four limbs should be aware of it. If they are all aware of it, then the touch could not be located anywhere. But if the touch has a location, your claim that it is one substance cannot stand.
若多体者，则成多人，何体为汝？若遍体者，同前所　。若不遍者，当汝触头，亦触其足。头有所觉，足应无知。今汝不然，是故应知，随所合处，心则随有，无有是处。”	If it is many substances, then it would become many persons. Which substance would be you? If it pervades the body, the same objection applies to the touch just mentioned. If it does not pervade the body, then when you touch your head, you also touch your foot. If the head has sensation, the foot should have no awareness. But this is not so for you. Therefore, you should know that the mind does not simply exist wherever it comes into contact.”
这段经文就是假设阿难所说的心本来就有体性，而不是后来才有的。后来有就应该有来处，但追问到最后，阿难无法说明来处，所以阿难所说心是后来有体性的说法是错误的。	This passage assumes that the mind of which Ānanda speaks inherently has a substance, rather than acquiring one later. If it acquired one later, it should have a source; but when questioned to the end, Ānanda could not explain its source. Thus, Ānanda’s claim that the mind later acquires a substantial nature is mistaken.
现在假如阿难又说：我这个心是无始以来就有体性，不是后来才有的，这样就没有来处了。实际上，真正有体性的东西必定有相用。没有相用，就不能说明有体。体、相、用三者密不可分。即使我们证见本性之后，还是有相用。	Now suppose Ānanda were to say: “My mind has had a substantial nature since beginningless time; it did not acquire it later.” In that case, it would have no source. Yet anything that truly has a substance must necessarily have characteristics and function. Without characteristics and function, one cannot establish that it has a substance. Substance, characteristics, and function are inseparable. Even after we directly realize our

	intrinsic nature, there are still characteristics and function.
真如佛性不是说孤零零的一个，不是断灭，而是有无穷的妙用，有各种各样的境界。比如，东方有净土，南方有净土，西方有净土，北方也有净土，这些都是相用。没有相用就不能证明有体。	Suchness and Buddha-nature are not something solitary and isolated, nor are they annihilation; they possess inexhaustible wondrous functioning and manifest in all kinds of realms. For example, there are Pure Lands in the east, south, west, and north. These are all characteristics and function. Without characteristics and function, one cannot demonstrate the existence of substance.
就像镜子一样，镜子里必定有影子，没有影子就不能称其为镜子。假如阿难所说之心有体，那就一定能表示出来。	It is like a mirror: there must be reflections in a mirror; without reflections, it cannot be called a mirror. If the mind of which Ānanda speaks has a substance, it must certainly be capable of manifestation.
因此，佛就追问：如果你所说的心一定有体，那么这个体是一体还是多体呢？现在在你身上，这个体是周遍全身？还是只在一处呢？假如说是一体的话，那么你用你的手打你自己的时候，比如打你的一只胳膊，那么你的另一胳膊和两条腿都应同时感觉到痛了。	Therefore, the Buddha pressed the question: If the mind of which you speak definitely has a substance, is that substance one or many? Now that it is in your body, does it pervade your entire body, or is it confined to one place? If it is one substance, then when you strike yourself with your hand—for example, when you strike one arm—your other arm and both legs should all feel pain at the same time.
假如你的四肢真的都感觉到痛，那么到底打在什么地方呢？因为连不打的地方都痛，那如何分辨打在什么地方呢？这样“打”就不存在了。事实上打在什么地方，什么地方痛。这就说明，能知之心不是一体。	If all four limbs truly felt pain, where exactly would the blow have landed? Since even the parts that were not struck would hurt, how could one distinguish where the blow landed? In that case, “striking” would not exist. In fact, wherever one is struck is where one feels pain. This shows that the mind capable of knowing is not one substance.
如果能知之心是多体，人有觉知之心，一个人只有一个身体。现在这个能知的心有多体，那就一定有多个人了，这样哪一个人是你阿难呢？！所以，这个能知之心也不是多体。	If the mind capable of knowing were many substances, then a person, who has a knowing mind and only one body, would necessarily become many persons. Which person, then, would be you, Ānanda? Therefore, this mind capable of knowing is not many substances either.
如果说能知之心周遍你的全身，那么像前面所讲的那样，打你一肢的时候，你的全身都会痛。这是不可能的。所以，这个能知之心也不是周遍全身。如果这个能知之心不是周遍全身，只在你身体中的某一部分。	If the mind capable of knowing pervaded your entire body, then, as explained above, when one limb was struck, your whole body would feel pain. This is impossible. Therefore, this mind capable of knowing does not pervade the entire body. If this

	mind capable of knowing does not pervade the entire body, then it exists only in some particular part of your body.
那么现在我打你的头的同时也打你的脚，这样如果你的头感到痛了，脚就不应感到痛。因为你的能知之心只在一处。在头上就不应在脚上，所以脚应是没有知觉的。但实际上并不是这样。这就说明，你的能知之心也不是不周遍全身的。	Now, if I strike your head and foot at the same time, then if your head feels pain, your foot should not feel pain, because your mind capable of knowing exists in only one place. If it is in the head, it should not be in the foot, and the foot should have no sensation. But this is not in fact the case. This shows that your mind capable of knowing is not non-pervasive either.
通过上面对这四个问题的详细论述，说明能知之心不是一体也不是多体，不是周遍全身也不是非周遍全身。所以能知之心，即我们的本性，是非一非二，非空非有，非即非离。不可执在一处，执在一处就是妄心，就不能圆融了。	The detailed discussion of these four questions shows that the mind capable of knowing is neither one substance nor many substances, neither pervasive throughout the body nor non-pervasive throughout the body. Thus, the mind capable of knowing—that is, our intrinsic nature—is neither one nor two, neither empty nor existent, neither identical with nor separate from anything. It cannot be grasped as existing in one place. To grasp it as existing in one place is deluded mind and makes perfect interpenetration impossible.
比如，我们现在在一个房间里，如果我们放下一切，心无所住，房间里的一切东西都在我们的视线之内，所有东西我们都看得非常清楚。假如我们心有所住，执著在某样东西上，比如专注于某件工艺品。	For example, suppose we are now in a room. If we let go of everything and the mind abides nowhere, everything in the room lies within our field of vision, and we see it all very clearly. But if the mind abides somewhere and becomes attached to a particular object—for example, if we focus intently on a piece of handicraft—
这样你的眼睛里就只有这个工艺品，而其他东西就看不见了。所以，当我们心有所住的时候，视野就变狭窄了，就看不清世界的本来面目了。	then your eyes contain only that work of art, and you cannot see the other things. Thus, when the mind abides somewhere, one's field of vision narrows, and one cannot see the world's Original Face clearly.
这个世界上有许多哲学家、思想家，但归纳起来只有两大类：一类是唯心派，一类是唯物派。唯心派认为一切唯心造，心是主宰。物质文明就是由于我们的心灵手巧而创造出来的，所以没有心，便没有这个世界。	There have been many philosophers and thinkers in this world, but broadly speaking, they fall into only two major categories: idealists and materialists. Idealists hold that everything is created by mind and that mind is the master. Material civilization has been created through our ingenuity and skill; therefore, without mind, there would be no such world.

而唯物派则认为心是客观事物在人脑中的反映。心必须受物质客观规律的制约，必须符合物质发展的规律，才能够进行创造发明。两派一直为此争论不休。事实上，唯心派也好，唯物派也好，是一个事物的两个方面。	Materialists, on the other hand, hold that mind is the reflection of objective things in the human brain. Mind must be governed by the objective laws of matter and conform to the laws of material development before it can make creative inventions. The two schools have argued endlessly over this. In fact, idealism and materialism are two aspects of one thing.
就像我们的这只手，一面是手心，一面是手背，但两面都是这一只手。只不过从这一面看是手心，从另一面看是手背，角度不同。唯物派与唯心派都是从各自的角度出发，只强调自己的道理，片面地执著在一边，所以不能圆满。	It is like one of our hands: one side is the palm and the other is the back of the hand, yet both sides belong to the same hand. Viewed from one side, it is the palm; viewed from the other, it is the back of the hand. The perspectives differ. Both materialists and idealists begin from their respective perspectives, emphasizing only their own arguments and one-sidedly clinging to one side; thus, neither is complete.
而在佛教中，对这个问题论述得就比较全面。我们前面讲的“由心生故种种法生，由法生故种种心生”就代表了佛教的哲学思想。	In Buddhism, however, this question is discussed more comprehensively. The statement we discussed earlier—“Because mind arises, the various dharmas arise; because dharmas arise, the various minds arise”—represents Buddhist philosophical thought.
“由心生故种种法生”就是说由于我们的心念动，便产生种种事事物物，这句话讲的就是唯心；“由法生故种种心生”就是说由于世间存在种种事事物物，于是便产生种种心念，这句话讲的又是唯物。	“Because mind arises, the various dharmas arise” means that when thoughts stir in our minds, all kinds of things and phenomena arise; this is idealism. “Because dharmas arise, the various minds arise” means that because all kinds of things and phenomena exist in the world, various thoughts arise; this is materialism.
有人会问：佛教中不是讲“三界唯心，万法唯识”吗？所以佛教总体上说还是唯心派。其实这是人们对佛教的误解。	Someone may ask: “Does Buddhism not teach that ‘The three realms are mind-only; all phenomena are consciousness-only’? Therefore, is Buddhism not, on the whole, still idealist?” Actually, this is a misunderstanding of Buddhism.
我们平常人对心的认识仅仅是指第六意识，因为人们只知道第六意识！实际上，我们人不仅有第六意识，还有第七识、第八识。	Ordinary people usually understand mind as referring only to the sixth consciousness, because they know only the sixth consciousness. In fact, we have not only the sixth consciousness, but also the seventh and eighth consciousnesses.
前面讲过我们的真心，即我们的真如佛性，被无明熏染就变成了识，即：大圆镜智变成第八识，平等性智变成	As explained earlier, our true mind—that is, our suchness and Buddha-nature—when permeated by

第七识，妙观察智变成第六识，成所作智变成前五识。我们一般人所说的心就是第六识，就是意识。第六识的根子是第七识，而产生这些识的种子就是第八识，有时也称八识心王。	ignorance, becomes consciousness. Thus, great perfect mirror wisdom becomes the eighth consciousness; wisdom of equality becomes the seventh consciousness; wondrous observing wisdom becomes the sixth consciousness; and wisdom of accomplishment becomes the first five consciousnesses. What ordinary people call mind is the sixth consciousness, that is, discursive consciousness. The root of the sixth consciousness is the seventh consciousness, while the seeds that give rise to these consciousnesses are the eighth consciousness, sometimes called the mind-king of the eight consciousnesses.
如果可以用一棵大树来做比喻：种子就是第八识，种子发芽生出了根就是第七识；根子吸取营养继续生长，长出了树干就是第六识；树干上长出的枝枝叶叶就是前五识。	To use a great tree as an analogy: the seed is the eighth consciousness; when the seed sprouts and produces roots, these are the seventh consciousness. As the roots absorb nourishment and continue to grow, the trunk that emerges is the sixth consciousness; the branches and leaves growing from the trunk are the first five consciousnesses.
上次有人问：前五识有浮尘根和胜义根，不知其他几识的浮尘根在哪？浮尘根就是以四大为体，对取境生识仅起辅助作用的生理器官；胜义根是实际起取境生识作用的能力。	Last time, someone asked: “The first five consciousnesses have physical sense faculties and faculties of ultimate meaning. Where are the physical sense faculties of the other consciousnesses?” Physical sense faculties are physiological organs composed of the four great elements that play only an auxiliary role in apprehending objects and giving rise to consciousness. Faculties of ultimate meaning are the capacities that actually apprehend objects and give rise to consciousness.
所以前五识的浮尘根我们都知道，就是眼睛、耳朵、鼻子、舌头和身体；而第六识的浮尘根在大脑；第七识的浮尘根在大脑到心脏之间的脉管里面；第八识的浮尘根是在心脏里面。这些在显教里面讲得不是很清楚，在密教里讲得很详细。	Thus, we all know that the material sense bases of the first five consciousnesses are the eyes, ears, nose, tongue, and body. The material sense base of the sixth consciousness is in the brain; that of the seventh consciousness is within the channel between the brain and the heart; and that of the eighth consciousness is within the heart. These matters are not explained very clearly in Exoteric Buddhism, but are explained in great detail in Esoteric Buddhism.

密宗中讲：在我们人体的中央，从腹部通过心脏到大脑之间有一条脉管。这里与道教讲的不同，道教讲的是任、督二脉，而这儿讲的是中脉。八识在心脏里面，由五彩光环包裹着，这就是八识心王的王宫。	Esoteric Buddhism teaches that a channel runs through the center of the human body, from the abdomen through the heart to the brain. This differs from Daoist teachings: Daoism speaks of the Ren and Du channels, whereas here it is the central channel. The eight consciousnesses are within the heart, enveloped by a halo of five-colored light. This is the palace of the mind-king of the eighth consciousness.
它像太阳一样放射出光明，所以在我们打坐心净的时候就会看到光明，这个光就是你自身发出的，而且是五彩光明，不是单一的颜色。第七识就在心脏至大脑脉管的中间部位，在六识与八识之间起着通信的作用。	It radiates light like the sun. Therefore, when we meditate and the mind becomes pure, we see light. This light is emitted by your own body, and it is five-colored light, not light of a single color. The seventh consciousness is situated in the middle of the channel running from the heart to the brain; it serves as a means of communication between the sixth and eighth consciousnesses.
第六识就在大脑。中脉通过左右二脉连到两个眼睛上，所以，我们说眼睛是心灵的窗户，通过眼睛我们就可以看到心光。密宗里有一些修法，就可以教我们如何观脉管，如何看光，因为密宗是要灌顶传授的，这里就不公开讲了。	The sixth consciousness is in the brain. The central channel connects through the left and right channels to the two eyes. Thus, we say that the eyes are the windows of the mind: through the eyes, we can see intrinsic luminosity. Esoteric Buddhism includes certain practices that teach us how to visualize the channels and see the light. Because Esoteric Buddhism must be transmitted through empowerment, these will not be explained publicly here.
唯心派也好，唯物派也好，他们所说的心，都是指的第六意识。而“由心生故种种法生”和“三界唯心”这两句话中所说的心与他们所说的心不同，不是哲学家们所说的第六意识这个主观的心！这两句话中所说的心是将主观与客观统一在一起的心，这就是我们说的一真法界，就是我们的真如佛性，也就是真心。	Whether they are idealists or materialists, the mind of which they speak refers to the sixth consciousness. Yet the mind spoken of in the two statements, “Because mind arises, the various dharmas arise” and “The three realms are mind-only,” differs from the mind of which they speak. It is not the subjective mind of the sixth consciousness as understood by philosophers. The mind referred to in these two statements unifies subject and object. It is what we call the One True Dharma Realm—our suchness and Buddha-nature, that is, the true mind.
在佛教中，“唯心”有两个重要的含义：第一、是说一切东西都是由真心所创造的，都是虚幻不实的。这里“一切东西”就是指一切事事物物，包括我们平常所说的第六意识这个心，也都是空花水月，没有实体。	In Buddhism, “mind-only” has two important meanings. First, it means that all things are created by the true mind and are illusory and insubstantial. Here, “all things” refers to every phenomenon and

	object, including what we ordinarily call the mind of the sixth consciousness. All are flowers in empty space and the moon reflected in water, without any substantial reality.
所以佛教中说：心不自心，因色故心，色不自色，因心故色。“心不自心，因色故心”就是我们前面说的“法生故种种心生”，它说明了心的来处。因为有事事物物才有这个心，假如没有客观物质的反映，就没有这个心。	Therefore, Buddhism says: “Mind is not mind in itself; because of form, there is mind. Form is not form in itself; because of mind, there is form.” “Mind is not mind in itself; because of form, there is mind” is what we referred to earlier as “Because dharmas arise, the various minds arise.” It explains the source of mind. Only because there are phenomena and objects is there this mind; if there were no reflection of objective matter, there would be no such mind.
但是，反过来，这个事事物物又是从什么地方来的呢？它不是从天上掉下来的。	But conversely, where do these phenomena and objects come from? They do not fall from the sky.
因为我们的心能够研究物质发展的客观规律，利用这个客观规律我们就可以进行发明创造，就能创造出种种事事物物，所以说“色不自色，因心故色”。这个色就是心所创造发明的。因此说，心来源于色，色又是心创造的。	Because our minds can investigate the objective laws governing the development of matter, we can use these objective laws to make inventions and create things. Thus it is said, “Form is not form in itself; because of mind, there is form.” This form is what mind invents and creates. Hence, mind derives from form, while form in turn is created by mind.
所以这里的心与色都不是真有实体，都是虚幻不实的，叫妄心、妄色。而创造它们的就是真如佛性，就是真心。这就是佛教中“唯心”的第一个含义。	Thus, the mind and form spoken of here have no truly substantial reality; both are illusory and insubstantial, and are called deluded mind and deluded form. What creates them is suchness and Buddha-nature—the true mind. This is the first meaning of “mind-only” in Buddhism.
而佛教中“唯心”的第二个含义就是说，这些妄心、妄色正是我们真心所显现的。真心就是我们的真如佛性，它是创造万物的万能体。世间的一切事事物物，各种各样的心念，都是由它产生的。	The second meaning of “mind-only” in Buddhism is that these deluded minds and deluded forms are precisely manifestations of our true mind. The true mind is our suchness and Buddha-nature; it is the all-capable basis that creates all things. Every phenomenon and object in the world, and every kind of thought, arises from it.
所以，种种色、种种心的存在，就证明了真心的存在，真心是它们的体，它们便是真心的相、用。没有体就无法产生相、用；没有相、用就不能证明有体！下面我们举个简单的例子来说明体、相、用之间的关系。	Thus, the existence of the various forms and various minds proves the existence of the true mind. The true mind is their essence, while they are its appearances and functions. Without essence, appearances and functions cannot arise; without

	appearances and functions, the existence of essence cannot be demonstrated. We will now give a simple example to explain the relationship among essence, appearance, and function.
比如我们做米饭：首先应加适量的水，水多了饭就稀，水少了饭就硬，水加好后再用大火烧，烧开之后再用小火焖，这样米饭就做好了。如果一直用大火烧，饭就会烧焦。	For example, when we cook rice, we must first add an appropriate amount of water. If there is too much water, the rice will be watery; if there is too little, it will be hard. After adding the water, cook it over high heat; once it boils, simmer it over low heat. In this way, the rice will be properly cooked. If it is kept over high heat throughout, it will burn.
大家都知道，这个道理是没有形象的，但根据这个道理去做，把米饭做出来，就证明这个道理是对的。这个理体就在做米饭的过程中显示出来了，这就叫做理以事显。理体必须通过一定的相用显示，才能证明有体。	Everyone knows that this principle has no visible form. Yet if we follow it and cook the rice, the result proves that the principle is correct. This essential principle is manifested in the process of cooking rice; this is called principle being revealed through phenomena. The essential principle must be manifested through certain appearances and functions before its existence can be demonstrated.
如果没有相用，无法显示，就不能证明有体。就像镜子，镜子必定有影子，如果没有影子就不能称其为镜子了。所以理体与事物不是独立的，体、相、用是不可分的。	If there are no appearances and functions through which it can be manifested, its essence cannot be demonstrated. It is like a mirror: a mirror must have reflections; without reflections, it could not be called a mirror. Thus, essential principle and phenomena are not independent of one another; essence, appearance, and function are inseparable.
因此我们说体相用就是一个，即一真法界；体相用又是多个，有种种妙用。所以说真心非一非二，亦一亦二。佛教道理讲得比较圆融，它既包含了唯心的思想，又包含了唯物的思想。因阿难这时还没有开悟，不识真心，所以一会儿说一体，一会儿说多体，一会儿说遍体，一会儿又说不遍体，说来说去都不对！这是阿难的第五个妄计。	Therefore, we say that essence, appearance, and function are one—the One True Dharma Realm. Yet essence, appearance, and function are also many, with all kinds of wondrous functions. Thus, the true mind is neither one nor two, and is also one and two. Buddhist teaching is comparatively comprehensive: it encompasses both idealist and materialist thought. Because Ānanda had not yet awakened and did not recognize the true mind, he would at one moment speak of one essence, at another of many essences, at another of a pervasive essence, and then again of a nonpervasive essence. None of what he said was correct. This was Ānanda’s fifth false conception.
现在我们看经文：	Now let us look at the sūtra text:

（六）计在中间

(VI) Counted as Being in Between

“阿难白佛言：世尊，我亦闻佛与文殊等诸法王子谈实相时，世尊亦言，心不在内，亦不在外。如我思惟，内无所见，外不相知。内无知故，在内不成。身心相知，在外非义。今相知故，复内无见，当在中间。”	Ānanda said to the Buddha, “World-Honored One, I have also heard the Buddha, when discussing ultimate reality with Mañjuśrī and the other Dharma princes, say that the mind is neither within nor outside. As I reflect on this, if it were within, there would be nothing to see; if it were outside, it would not be connected with the body. Since there is no knowing within, it cannot be within. Yet body and mind know each other, so it cannot be outside. Now, since they know each other and yet there is no seeing within, it must be in between.”
首先，我们应该了解一下什么是实相。因为一切有形相的东西都是在一定的条件下产生的，条件一旦消失，相应的形相就会消失。所以说世间的一切事事物物都是因缘所生，有生必有死。	First, we should understand what ultimate reality is. Everything that has form arises under certain conditions; once those conditions disappear, the corresponding form also disappears. Thus, all things in the world arise from causes and conditions: whatever is born must die.
任何事物都逃不脱成住坏空这四个阶段，这就是辩证法。所以我们说有相之相都是要灭亡的，都是虚妄不实的，都没有自体。	Nothing can escape the four stages of formation, abiding, decay, and emptiness; this is dialectics. Thus, all appearances that have form must perish; they are illusory and unreal, and have no independent substance.
那么永恒的、真实的、不灭的东西是什么呢？这就是实相，就是大佛顶如来密因！它是不能用眼睛看见的，但它确实是真实存在的，只有用心地法眼去体会、去领悟。所以佛在《金刚经》中说：“若见实相非相，即见如来。	Then what is eternal, real, and imperishable? This is ultimate reality; it is the secret causal ground of the Tathāgata’s Great Buddha Crown. It cannot be seen with the eyes, yet it truly exists. It can be experienced and realized only through the dharma eye of the mind. Therefore, the Buddha says in the Diamond Sūtra: “If one sees ultimate reality as non-appearance, one sees the Tathāgata.”
”在佛教中，如来、真如、佛性、真心都是指的实相，只不过名字不同而已。现在我们所见的一切东西都是有形相的，比如，足球是圆的，桌子是方的。凡是有形相的，必定会消亡，必定是虚妄的。所以要见到实相，必须离开一切色相，即释迦佛说的“若以色见我，以音声求我，是人行邪道，不能见如来”。	In Buddhism, Tathāgata, suchness, Buddha-nature, and true mind all refer to ultimate reality; only their names differ. Everything we now see has form: for example, a football is round and a table is square. Whatever has form must perish and is necessarily illusory. Therefore, to see ultimate reality, one must leave behind all material appearances. As Śākyamuni Buddha said, “If one sees me through form or seeks me through sound, that person

	follows a deviant path and cannot see the Tathāgata.”
我们要真正见到实相就要息下狂心，把一切有相的都消光殒尽。比如我们真正用功念佛的时候，妄心“啪”的一下没有了，这时所有的相就消失了。为什么呢？因为相就是我们妄心蕴积而成的，叫“坚固妄想”。	To truly see ultimate reality, we must quiet the frantic mind and let all appearances vanish completely. For example, when we truly apply ourselves to Buddha-recitation, the deluded mind may suddenly disappear with a snap; at that moment, all appearances disappear. Why? Because appearances are accumulated by our deluded mind and are called “solidified deluded thoughts.”
当妄心息下的时候，妄相也就消失了。所以当我们用功，恰到好处之时，身、心、佛都没了，古语叫做“妄念消尽幻身融”。妄念就是我们的颠倒妄想，幻身就是我们幻化的色身。	When the deluded mind is stilled, deluded appearances also disappear. Thus, when our practice reaches just the right point, body, mind, and Buddha are all gone. An ancient saying calls this “When deluded thoughts are exhausted, the illusory body dissolves.” Deluded thoughts are our inverted and false imaginings; the illusory body is our illusory physical body.
在这些有形相的东西消失融尽的时候，一把擒来就亲见实相、就开悟了！但是有很多修行的人不明白这个道理，刚要到这个地步，他反而害怕了：哎呀，我要落空了，我要见佛呀，要依靠阿弥陀佛接我去西方极乐世界呀，现在什	When these things with form disappear and dissolve completely, seize the moment and directly see ultimate reality—then awakening occurs. Yet many practitioners do not understand this principle. Just as they are about to reach this point, they become frightened: “Oh no, I am falling into emptiness! I want to see the Buddha; I must rely on Amitābha Buddha to receive me into the Western Pure Land of Utmost Bliss. Now there is noth-”
么都没有了，佛也没了，西方极乐世界也没有了，落空了，那怎么办呢？真可惜啊！这正是要见实相之时，他不知道就又退回来了，又落到相上了。这个相就是妄心，不是真实的！所以大家应当注意，实相是永恒的、不灭的、没有形相。	“ing at all; even the Buddha is gone, and the Western Pure Land of Utmost Bliss is gone. I am falling into emptiness—what should I do?” What a pity! This is precisely the moment when ultimate reality is about to be seen, yet, not knowing this, they retreat again and fall back into appearances. These appearances are the deluded mind; they are not real. Therefore, everyone should take note: ultimate reality is eternal, imperishable, and without form.
这段经文是阿难在听佛与文殊菩萨及诸法王子谈论“实相”的时候，讲到的一些法要。诸法王子就是得到佛法的要领，成为大菩萨的人。所以阿难说，当佛与文殊等这些大菩萨谈论实相的时候，佛说：心不在内，也不在外。	This passage records some essential teachings spoken by Ānanda when he heard the Buddha discussing “ultimate reality” with Mañjuśrī Bodhisattva and the other Dharma princes. Dharma princes are those who have grasped the essentials of the Buddhadharma and become great

	bodhisattvas. Thus Ānanda said that when the Buddha discussed ultimate reality with Mañjuśrī and these other great bodhisattvas, the Buddha said: the mind is neither within nor outside.
我现在就想：如果我的心在内，就像一个人在房间里面应该先看见房内的东西，然后再看见房外的东西。但是我现在只能看见外面的东西，而不能看见我身体里面的心肝脾胃肺，这就说明我的心不在内。	I now think: if my mind were within, then, just as a person inside a room should first see the things in the room and then those outside it, I should first see what is within my body. But now I can see only external things and cannot see my own heart, liver, spleen, stomach, or lungs. This shows that my mind is not within.
如果我的心在外，心与我的身体就不相关了，身体有感觉的话心就不应知道，心里知道身体就不会有感觉。但实际上我的身心是一致的，所以，心在外边也不对。所以我想心应当在中间了。	If my mind were outside, it would have no connection with my body. When the body had sensations, the mind should not know of them; when the mind knew something, the body should have no sensations. But in fact, body and mind are consistent with each other, so it is also wrong to say that the mind is outside. Therefore, I think the mind must be in between.
“佛言：汝言中间，中必不迷，非无所在。今汝推中，中何为在？为复在处？为当在身？若在身者，在边非中，在中同内。若在处者，为有所表？为无所表？无表同无，表则无定。何以故？如人以表，表为中时，东看则西，南观成北，表体既混，心应杂乱。”	The Buddha said, “When you say ‘in between,’ this ‘between’ cannot be unclear; it must have a location. Now, as you reason about this middle, where exactly is it? Is it in some place, or is it in the body? If it is in the body, then being at the edge is not the middle, while being in the middle is the same as being inside. If it is in a place, can it be indicated, or can it not be indicated? If it cannot be indicated, it is the same as not existing. If it can be indicated, it has no fixed position. Why? When a person uses an object as a marker and takes it to indicate the middle, one looking from the east sees it as west, while one looking from the south sees it as north. Since the marker itself is confused, the mind should be disordered.”
“中间”实际上就是中道。对于明白中道的人来说，处处都是中道。对于不明中道的人来说，一定是相对而言。比如我们拿三个东西，一个放在这里，一个放在那里，第三个放在中间，这第三个的位置就表示中间。	“In between” is in fact the Middle Way. For one who understands the Middle Way, everywhere is the Middle Way. For one who does not understand it, it must be understood relatively. For example, if we take three objects, place one here, another there, and the third in the middle, the position of the third indicates the middle.
如果没有第一个、第二个，那么这个中间也不成立，这就是我们平常人所理解的中道。阿难并不明白中道的道	If there were no first and second objects, then this middle could not be established either. This is the

理，只说中间，这个中间就是相对的，所以佛就继续追问了。	Middle Way as ordinary people understand it. Ānanda did not understand the principle of the Middle Way and merely spoke of a middle; this middle was relative, so the Buddha continued to question him.
佛说：你说的中间，并不是随便一个地方，应当是有所指的。	The Buddha said: The middle of which you speak is not just any place; it must refer to something definite.
你说的中间到底是指人的身体，还是别的什么地方呢？如果你是指人的身体，那么具体说应在身体的什么地方呢？如果在身体的表面，比如皮肤上，那这不是当中啊；如果在身体里面，这就和上面讲的在身体内部是一样的了。	Does the middle of which you speak refer to a person’s body or to some other place? If you mean the body, then precisely where in the body is it? If it is on the surface of the body, such as on the skin, that is not the middle. If it is inside the body, then it is the same as the earlier claim that it is within the body.
如果你指的不是身体而是某一个地方，那应该能将它表示出来。如果你表示不出来，就说明没有这样一个地方。如果你能表示出来，那么这个表示一定是相对于某个参照物来说的。如果参照物不同，则表示也不同。	If what you mean is not the body but some particular place, then it should be possible to indicate it. If you cannot indicate it, that shows there is no such place. If you can indicate it, then that indication must be relative to some reference point. If the reference point differs, the indication also differs.
比如，我们以这个茶杯为例：东边的人看这个茶杯是在西边，南边的人看这个茶杯是在北边，所以表示的方法不是一定的。既然表示的方法可以多种多样，那么你说的中间就变得混乱了。	For example, taking this teacup as an example: people to its east see it as being west, while people to its south see it as being north. Therefore, the way of indicating it is not fixed. Since methods of indication can vary in many ways, the middle of which you speak becomes confused.
由此可见，西方极乐世界也是一样，从我们这里看它是在西方，但在西方极乐世界的西方看它就是东方了。所以大家不要执著，西方是净土，其实东方，南方、北方也是净土啊！只要我们一切放下，心无所住，处处都是净土。	From this we can see that the Western Pure Land of Utmost Bliss is the same. From here, we see it as being in the west; but from the west of that Pure Land, it would be in the east. Therefore, do not become attached. The west is a Pure Land, but the east, south, and north are also Pure Lands. So long as we let go of everything and the mind abides nowhere, everywhere is a Pure Land.
如果有所住，就是秽土了。当我们的心清净的时候，当下即净土，自己就是弥陀。这部经重要就重要在时时刻刻打消我们的妄念，让我们回光返照，见到实相。因此本经被誉为禅门要观、教王宏纲。	If there is abiding, it becomes an impure land. When our minds are pure, this very moment is the Pure Land, and we ourselves are Amitābha. The importance of this sūtra lies in its constantly dispelling our deluded thoughts, turning the light inward, and enabling us to see ultimate reality.

	Therefore, this sūtra is praised as an essential contemplation of the Chan gate and the great framework of the teaching king.
“阿难言：我所说中，非此两种。如世尊言，眼色为缘，生于眼识。眼有分别，色尘无知，识生其中，则为心在。”	Ānanda said, “The middle of which I speak is not either of these two. As the World-Honored One has said, the eye and visible forms are conditions that give rise to eye consciousness. The eye has discrimination, while material objects lack awareness. Consciousness arises between them; therefore, this is where the mind is.”
视觉是我们认识世界的一种主要方式，视觉需要在一定条件下才起作用，这个条件在佛教中就称为缘。我们先仔细分析一下，需要什么样的缘，视觉才能发挥作用。在法相宗的《八识规矩颂》中说：“九缘八七好相邻，合三离二观尘世。”“九缘”，是说我们平常人看见外面色境的时候，需要有九种缘合起来才能发挥作用。九种什么缘呢?	Vision is one of our principal ways of knowing the world, but it functions only under certain conditions; in Buddhism, such conditions are called causes and conditions. Let us carefully examine what conditions are required for vision to function. The Verses on the Structure of the Eight Consciousnesses of the Dharma Characteristics School says: “The ninth condition joins the eighth and seventh closely; three combine, two separate, to observe the world of objects.” “Nine conditions” means that when ordinary people see external material objects, nine conditions must come together for vision to function. What are these nine conditions?
第一是空。假若我们眼睛上贴个东西，把眼睛遮住，没有空间，那我们就看不见了，所以要有空缘。	The first is space. If something were stuck over our eyes and blocked them, leaving no space, we could not see. Therefore, the condition of space is necessary.
第二是明。就是要有光明，黑暗的房间里我们也看不见，所以要有明缘。	The second is light. There must be illumination; we cannot see in a dark room. Therefore, the condition of light is necessary.
第三是根。根就是指我们的两眼，如果是盲人，就看不见了。所以，眼根要好才能看见，这就是根缘。	The third is the faculty. The faculty refers to our two eyes. If one is blind, one cannot see. Thus, the eye faculty must be sound in order for one to see; this is the condition of the faculty.
第四是境。境就是外部的环境，就是色尘，没有外部环境，你看什么呢？所以要有境缘。	The fourth is the object. The object is the external environment, namely material objects. Without an external environment, what could one see? Therefore, the condition of the object is necessary.
第五是作意。作意就是妄动，本来我们的八识心王很好，不执著也不分别，就是被作意害苦了。因为作意，	The fifth is attention. Attention is deluded movement. Originally, our mind-king of the eight consciousnesses functions well: it neither clings nor

妄心不停地动：“看！什么东西来了，别挡着我，好看啊！”这个作意时时刻刻在动，无处不在。	discriminates. Yet attention causes it suffering. Because of attention, the deluded mind moves ceaselessly: “Look! What is coming? Do not block me—how beautiful!” This attention is constantly moving and is everywhere.
即使人死了，它也跟着你生生世世，六道轮回，所以叫遍行心所。“遍行”就是处处都在。没有作意，心就不动了，就不执著了。所以要有作意缘。	Even after a person dies, it follows them through life after life in the six realms of rebirth; therefore, it is called a universal mental factor. “Universal” means that it is present everywhere. Without attention, the mind does not move and does not cling. Therefore, the condition of attention is necessary.
第六是分别。这个分别比作意更坏，它使我们分别美丑，生出爱憎取舍之心。	The sixth is discrimination. Discrimination is even worse than attention: it makes us distinguish beauty from ugliness and gives rise to minds of love and hatred, grasping and rejection.
第七是染净。染法就是世间法，烦恼重重。净法就是出世间法，即修佛法，使人身心清净。因为不是染法就是净法，所以必定有染净缘。	The seventh is defilement and purity. Defiled dharmas are worldly dharmas, full of afflictions. Pure dharmas are supramundane dharmas—that is, the cultivation of the Buddhadharma, which purifies body and mind. Since there are only defiled dharmas or pure dharmas, the condition of defilement and purity is necessarily present.
第八就是种子。种子就是埋藏在八识田里的心念。比如我们早上一醒来就计划要干什么、干什么……这样就将种子藏到八识中了。比如从现在起我们开始用心念佛，这样就把佛的种子培养到第八识田中，等种子成熟了就可以生西方极乐世界去了。有种子才能生出心愿，所以要有种子缘。	The eighth is seeds. Seeds are thoughts stored in the field of the eighth consciousness. For example, as soon as we awaken in the morning, we plan what we are going to do; in this way, we store seeds in the eighth consciousness. For example, if from this moment we begin wholeheartedly to recite the Buddha’s name, we cultivate the seed of Buddha in the field of the eighth consciousness. When that seed matures, we can be reborn in the Western Pure Land of Utmost Bliss. Only with seeds can aspirations arise; therefore, the condition of seeds is necessary.
第九是根本，就是第八识。没有这个根本就无法收藏种子。没有种子，就不能生出其他识，所以要有根本缘。	The ninth is the root, namely the eighth consciousness. Without this root, there would be nowhere to store seeds. Without seeds, the other consciousnesses could not arise. Therefore, the root condition is necessary.
综上所述，眼睛要起作用，必须具备这九种缘才行。从另一方面来分析，缘又分成四大类：	In summary, for the eye to function, all nine of these conditions must be present. Viewed from

	another angle, conditions are further divided into four major categories:
第一是因缘。是指根尘相对。	The first is the causal condition. This refers to the interaction of the sense faculties and their objects.
第二是所缘缘。是根尘相对之后，根对尘的缘取，也就是根据自己的心念对境的一种取舍。	The second is the object condition. After the sense faculties and their objects come into contact, the faculty apprehends its object—that is, it accepts or rejects an object according to its own thoughts.
第三是增上缘。就是根对尘缘取所需的必要条件，比如我们上面所讲的空、明等。	The third is the dominant condition. These are the necessary conditions required for a sense faculty to apprehend its object, such as the emptiness and luminosity discussed above.
第四是等无间缘，就是作意。这是根对尘缘取的根本。我们的心念不停地动，前念与后念之间没有间隔，促使我们的五根对尘境紧抓不放。念佛法门、参禅法门、密宗的身口意三密加持法门，都是摄持这个作意的，能使我们的心念平和下来，不乱动，就容易入道了。	The fourth is the immediately preceding condition, namely attention. This is fundamental to the sense faculties' apprehension of their objects. Our thoughts move without ceasing, with no interval between one thought and the next, impelling our five faculties to cling tightly to sense objects. The Dharma gates of Buddha-recitation and Chan investigation, as well as the Esoteric Buddhist Dharma gate of empowerment through the three mysteries of body, speech, and mind, all hold and direct this attention. They can calm our thoughts so that they no longer move about chaotically, making it easier to enter the Way.
以上这四种缘，缺少一种，视觉就不能起作用。我们对缘有了一定的了解之后，再来看这段经文就好懂了。	If even one of these four conditions is lacking, vision cannot function. Once we have some understanding of conditions, the following passage of the sūtra becomes easier to understand.
阿难说：世尊啊，我所说的中间，不是您所说的中间。我说的是当我们的眼睛与色尘相对的时候，比如当我们看见这茶杯，眼睛便产生种种分别，知道这个茶杯是什么样式，但这个茶杯本身并没有感觉。	Ānanda said: "World-Honored One, the middle that I speak of is not the middle you speak of. I mean that when our eyes come into contact with visual objects—for example, when we see this teacup—the eyes produce various discriminations and recognize what kind of teacup it is. Yet the teacup itself has no sensation."
这样通过眼睛与色尘相对，我的心就生起来了，这就是眼识。所以我说的中间就是指根与尘相对的中间，而不是您说的在身体上或者在某一处。这里阿难是以眼根为例，来进行说明。这里的眼根实际上代表我们的六根，即眼耳鼻舌身意，不光是指眼睛。	"Thus, through the interaction of the eye and visual objects, my mind arises. This is eye consciousness. Therefore, by 'the middle,' I mean the space between the sense faculty and its object, not a location in the body or somewhere else." Here Ānanda uses the eye faculty as an example to

	explain his point. In fact, the eye faculty here represents our six sense faculties—eye, ear, nose, tongue, body, and mind—not the eyes alone.
“佛言：汝心若在根尘之中，此之心体，为复兼二？为不兼二？若兼二者，物体杂乱，物非体知，成敌两立，云何为中？兼二不成，非知不知，即无体性，中何为相？是故应知，当在中间，无有是处。”	“The Buddha said: ‘If your mind is between the sense faculty and its object, does the substance of this mind partake of both, or does it not partake of both? If it partakes of both, then objects become confused. Objects are not aware, while the substance is aware; they stand opposed as two enemies. How, then, can this be called the middle? If it cannot partake of both, then it is neither aware nor unaware, and thus has no essential nature. What appearance, then, could the middle have? Therefore, you should know that there can be no such thing as its being in the middle.’”
佛说：你的心若在根与尘相对的中间，那么这个心的体应如何表示，其相用是否兼有根与尘的特性呢？如果其相用兼有根与尘的特性，而根的特性是有知属有情，尘的特性是无知属无情，二者是相对立的。	The Buddha said: “If your mind is in the middle where the sense faculty and its object meet, how is the substance of this mind to be defined? Does its appearance and function possess the characteristics of both the faculty and the object? If its appearance and function possess both characteristics, the faculty is aware and belongs to the sentient, whereas the object is unaware and belongs to the insentient. The two are opposed to each other.”
如何兼容成为一体呢！如果硬是让二者混为一体，那么这个体到底是有知还是无知？这样就杂乱了。所以二者是无法兼容成为一体的。	How could they be combined into a single entity? If one insists on mixing them together, is this entity aware or unaware? It would then become confused. Therefore, the two cannot be combined into a single entity.
如果其相用不是兼有根与尘的特性，那么这个心既不具有根的知的特性，也不具有尘的不知的特性，那么这个心的特性是什么呢？其相用就无法表示了，没有相用就没有体性。所以应该知道，你说的心在根与尘相对的中间是不对的！	If its appearance and function do not possess the characteristics of both the faculty and the object, then this mind possesses neither the faculty’s characteristic of awareness nor the object’s characteristic of unawareness. What, then, are the characteristics of this mind? Its appearance and function cannot be defined; without appearance and function, there is no essential nature. Therefore, you should know that it is incorrect to say that the mind is in the middle where the sense faculty and its object meet.”
到这里，第六处征心就讲完了。有的人认为，这一处征心应该放在第五处征心之前。因为第五处征心佛已经讲	At this point, the sixth inquiry into the location of the mind has been completed. Some people

了，不在内，不在外，也不在中间，这里讲的又是不在中间，所以不太妥当。	believe that this inquiry should be placed before the fifth inquiry into the location of the mind. They reason that in the fifth inquiry, the Buddha had already said that it is not inside, not outside, and not in the middle; since this discussion again says that it is not in the middle, they consider the arrangement inappropriate.
应该将这一处征心放到第五处征心之前讲比较好些。实际上这些人理解错了，因为在第五处征心时，佛讲的不在内、外、中间的意思是不仅仅在内或在外、或在中间，并没有否定在内在外或中间。实际上此心是处处都在，但不是只在内、或只在外、或只在中间，所以第五处征心并没有否定在中间。这一点大家应注意。	They believe it would be better to place this inquiry before the fifth. In fact, they misunderstand. In the fifth inquiry, the Buddha's statement that it is not inside, outside, or in the middle means that it is not merely inside, merely outside, or merely in the middle; it does not deny that it may be inside, outside, or in the middle. In fact, this mind is everywhere, but it is not only inside, only outside, or only in the middle. Thus, the fifth inquiry does not deny its being in the middle. Everyone should take careful note of this point.
下面我们讲第七处征心：	Next, we shall discuss the seventh inquiry into the location of the mind:

（七）一切无著

(VII) Non-Attachment to All Things

“阿难白佛言：世尊，我昔见佛与大目连、须菩提、富楼那、舍利弗四大弟子，共转法轮，常言觉知分别心性，既不在内，亦不在外，不在中间，俱无所在，一切无著，名之为心。则我无著，名为心不？”	“Ānanda said to the Buddha: 'World-Honored One, formerly I saw the Buddha, together with Mahāmaudgalyāyana, Subhūti, Pūrṇa, and Śāriputra, your four great disciples, turn the Dharma wheel. You often said that the mind-nature that is aware and discriminates is neither within, nor without, nor in between; it is nowhere at all. To be unattached to everything is called the mind. If I am unattached, then is that called the mind?'"
第六处征心，是阿难在佛与大菩萨谈论实相时听到的。而这一处征心是阿难在佛与大阿罗汉共转法轮的时候听到的。共转法轮就是大家共同宣扬佛的教义，将佛法传播出去。	The sixth investigation of the mind was something Ānanda heard when the Buddha was discussing ultimate reality with the great bodhisattvas. This investigation, however, was something Ānanda heard when the Buddha and the great arhats were turning the Dharma wheel together. "Turning the Dharma wheel together" means that they jointly proclaimed the Buddha's teachings and spread the Buddhadharma.

这些大阿罗汉主要是指佛的四大弟子：大目犍连，神通第一；须菩提，解空第一；舍利佛，智慧第一；富楼那，解经第一。这些大弟子都非常了不起，都能讲经说法，利益众生。阿难听这些大阿罗汉讲“一切无著名之为心”。	These great arhats principally refer to the Buddha’s four great disciples: Mahāmaudgalyāyana, foremost in spiritual powers; Subhūti, foremost in understanding emptiness; Śāriputra, foremost in wisdom; and Pūrṇa, foremost in explaining the sūtras. These great disciples were all extraordinary: they could expound the sūtras and teach the Dharma, benefiting sentient beings. Ānanda heard these great arhats say, “To be unattached to everything is called the mind.”
一切无著就是任何色相都不要贪恋，这就是真心的显现。但阿难并不理解这句话，他偏空了。一切无著，并不是什么都没有，并不是什么事情都不做，而是像《金刚经》所讲的一样：“应无所住而生其心”。	To be unattached to everything means not to crave after any form or appearance; this is the manifestation of the true mind. But Ānanda did not understand these words, and he fell into biased emptiness. Being unattached to everything does not mean that nothing exists or that nothing is done. Rather, it is as the Diamond Sūtra says: “Give rise to the mind without abiding anywhere.”
“应无所住而生其心”就是说只要为了利益众生，不论什么事情我们都应该去做。学佛并不是不做事，但做事的时候，应该随着因缘，不要粘着在事相上，就好像没有做一样。	“Give rise to the mind without abiding anywhere” means that, so long as it is for the benefit of sentient beings, we should do whatever needs to be done. Learning Buddhism does not mean doing nothing. Yet when acting, we should accord with causes and conditions and not cling to phenomenal appearances, as though nothing had been done.
所以释迦牟尼佛说：“我说法四十九年未曾说过一字”。难道释迦佛没有说法吗？实际上，大家都知道，佛说法说了三藏十二部，但为什么又说没有说过一个字呢？这就是“应无所住而生其心”。这个心就是指真心的无穷妙用。所以要理解什么是“一切无著”，就必须理解什么是真心。	Therefore Śākyamuni Buddha said, “For forty-nine years I have taught the Dharma without ever uttering a single word.” Did Śākyamuni Buddha not teach the Dharma? In fact, everyone knows that the Buddha taught the Tripiṭaka and the twelve divisions of the teachings. Why, then, did he say that he had not uttered a single word? This is precisely “giving rise to the mind without abiding anywhere.” This mind refers to the inexhaustible wondrous functioning of the true mind. Thus, to understand what it means to be “unattached to everything,” one must understand what the true mind is.
德山宣鉴禅师在他见性以前，研读《金刚经》，并注解了一本书，书名叫《青龙疏钞》。当时南方禅宗倡导“见性成佛”，但依他的理解，需经三大阿僧　劫才能成佛，所以他认为是魔说。	Before Chan Master Deshan Xuanjian realized his true nature, he studied the Diamond Sūtra and wrote a commentary entitled Qinglong Commentary and Notes. At that time, the Chan school in the south advocated “seeing one’s true

	nature and becoming a Buddha.” But according to his understanding, becoming a Buddha required three great asaṃkhyeya kalpas, so he considered this demonic talk.
于是他担着一担《青龙疏钞》到南方去破禅宗的魔子。走到澧洲这个地方，见一位老婆婆在路边卖油糍。油糍是当时的一种食品，类似于现在糯米做的汤团。他走得肚子饿了，便放下担子，要买油糍作点心吃。	He therefore carried a load of Qinglong Commentary and Notes southward to refute the Chan school’s demonic followers. When he reached Lizhou, he saw an old woman by the roadside selling fried rice cakes. These were a food of that time, resembling today’s glutinous-rice dumplings. Hungry from walking, he set down his load and wished to buy some cakes for a snack.
老婆婆问他挑的是什么，他说是《青龙疏钞》，解释《金刚经》的。老婆婆说：“我有一个问题，你若答得出来，我就布施油糍给你作点心；若答不出来，就请你到别处去买”。德山说：“可以，你问吧。	The old woman asked what he was carrying. He replied that it was Qinglong Commentary and Notes, an explanation of the Diamond Sūtra. The old woman said, “I have a question. If you can answer it, I will give you some rice cakes for your snack; if you cannot, please go elsewhere to buy them.” Deshan said, “Very well. Ask.”
”老婆婆说：“《金刚经》云：过去心不可得，现在心不可得，未来心不可得。上座您要点哪个心呢？”德山善于讲《金刚经》，原以为自己通达经中奥义，没有什么问题能难得住他，谁知到这里却被一个老婆婆问倒了。	The old woman said, “The Diamond Sūtra says: ‘The past mind is unobtainable, the present mind is unobtainable, and the future mind is unobtainable.’ Which mind, venerable sir, do you wish to refresh?” Deshan was skilled at expounding the Diamond Sūtra and had believed himself thoroughly conversant with its profound meaning, thinking no question could stump him. Yet he was confounded by this old woman’s question.
他干瞪眼答不出话来，老婆婆就指示他去参访附近的龙潭崇信禅师，后来就开悟了。其实《金刚经》中讲得很清楚，老太太问他“要点哪个心”呢？实际上就是这个“应无所住而生其心”的心。	He merely stared blankly, unable to reply. The old woman then directed him to visit Chan Master Longtan Chongxin nearby, and he later awakened. In fact, the Diamond Sūtra explains this very clearly. When the old woman asked him, “Which mind do you wish to refresh?” she was in fact asking about the mind that “gives rise to itself without abiding anywhere.”
再举个例子，有位老太太隔壁住着一个和尚整天念经，她每天都听到：不可得，不可得……。	Here is another example. An old woman lived next door to a monk who recited sūtras all day. Every day she heard him say, “Unobtainable, unobtainable . . .”
她就想：什么东西不可得呢？今天听、明天听，听到机缘成熟，她正在做衣裳的时候，一针戳过去，一拉线：	She began to wonder, “What is unobtainable?” She heard it today and tomorrow, until the conditions

“啪——”，“噢！不可得！”她明白了。那个念经的和尚还没有明白，这位老太太就已经知道了。	for awakening matured. While making clothes, she thrust a needle through and pulled the thread—snap! “Oh! Unobtainable!” She understood. The monk reciting the sūtras had not yet understood, but this old woman already knew.
一切处一切时都是真心的显现，并不是在内、在外、或在中间，而是无所不在，处处都在啊！所以“一切无著名之为心”并不是没有心，而是处处都是真心的显现。但阿难这时并不明白，虽然他说同样的一句话，但意思却完全不同。	At every place and at every time, the true mind is manifest. It is not within, without, or in between; it is everywhere, present in every place. Thus, “to be unattached to everything is called the mind” does not mean that there is no mind; it means that the true mind is manifest everywhere. But Ānanda did not understand this at the time. Although he spoke the same words, their meaning was entirely different.
阿难对佛说：以前，在您与大目犍连、须菩提、富楼那、舍利弗等四大弟子谈论佛法时，常说：能够觉知，能够分别的心性既不在内，不在外，也不在中间，任何地方都没有，而是一切无著，这就是心。	Ānanda said to the Buddha: “Formerly, when you discussed the Buddhadharma with your four great disciples—Mahāmaudgalyāyana, Subhūti, Pūrṇa, Śāriputra, and others—you often said that the mind-nature capable of awareness and discrimination is neither within, nor without, nor in between; it is nowhere at all. To be unattached to everything is called the mind.”
那么我现在无著，这是不是叫心呢？阿难经过这几次征心，已经变得犹豫了，因为他并不明白“一切无著”的真实含义，实际上他是偏空了，他理解的“一切无著”就是什么都没有了。	“Now that I am unattached, is this called the mind?” After these several investigations of the mind, Ānanda had become hesitant. He did not understand the true meaning of “being unattached to everything.” In fact, he had fallen into biased emptiness: he understood “being unattached to everything” as meaning that nothing whatsoever exists.
“佛告阿难：汝言觉知分别心性，俱无在者，世间虚空水陆飞行，诸所物象，名为一切，汝不著者，为在为无？无则同于龟毛兔角，云何不著？有不著者，不可名无。无相则无，非无则相，相有则在，云何无著？是故应知，一切无著，名觉知心，无有是处。”	“The Buddha said to Ānanda: ‘You say that the mind-nature capable of awareness and discrimination is nowhere at all. The empty space of the world, and all things that fly, swim, or move on land, are called “everything.” That to which you are unattached—is it existent or nonexistent? If nonexistent, it is like hair on a turtle or horns on a rabbit. How could there be non-attachment? If there is something to which one is unattached, it cannot be called nonexistent. If there is no appearance, then there is nothing; if it is not nonexistent, then there is appearance. If appearance exists, then it exists. How, then, can

	there be non-attachment? Therefore, you should know that saying “to be unattached to everything is called the aware and knowing mind” is untenable.’”
佛问阿难：你说你能够觉知分别的心性，任何地方都没有，那么世间这些空中飞的，水中游的，陆地上走的所有东西，你不著，到底是有东西不著，还是根本就没有东西而不著呢？如果根本就没有东西，就像乌龟身上的毛，兔子	The Buddha asked Ānanda: You say that the mind-nature capable of awareness and discrimination is nowhere at all. Of all the things in the world that fly through the air, swim in the water, or move on land, to which you are unattached—are there things to which you are unattached, or are there fundamentally no things at all? If there are fundamentally no things, it is like hair on a turtle or horns on a rabbit.
头上的角一样（因为乌龟身上根本没有毛、兔子身上也没有角）等于是顽空了，那还说什么不著呢？本来就没有如何去著？如果没有著，就更谈不上不著，所以没有东西就谈不上不著。	(For turtles have no hair, and rabbits have no horns.) That would amount to inert emptiness. What, then, could be called non-attachment? If there was never anything in the first place, how could one become attached to it? If there is no attachment, then still less can there be non-attachment. Thus, where there is nothing, one cannot speak of non-attachment.
如果有东西而不著，既然已经有东西那么就不能说没有。没有相就是没有东西，有东西则一定有相。既然有东西就是有相存在，有相存在，怎么能说不著呢？所以你说的一切无著就是觉知之心，是不对的。	If there are things and yet one is unattached, then, since things already exist, one cannot say that there is nothing. No appearance means that there is nothing; where there are things, there must be appearances. Since things exist, appearances exist. If appearances exist, how can one speak of non-attachment? Therefore, your claim that being unattached to everything is the aware and knowing mind is incorrect.
这里，我们大家应该理解，佛是在考验阿难，让大家回光返照。因为有的确是有，但这个有都是空花水月，没有自体，等于有而没有。所以，佛说的有与阿难所说的有不一样。	Here we should understand that the Buddha was testing Ānanda and prompting everyone to turn the light inward. Things do indeed exist, but such existence is like flowers in empty space and the moon reflected in water: they have no self-nature and thus are as if existent yet nonexistent. Therefore, the Buddha’s “existence” differs from the existence of which Ānanda speaks.

阿难所说的有，与我们一般人理解的一样，是与空相对的有，他所说的空是与有相对的空，这就是顽空。如果说“一切无著”真像阿难所说的这样，是顽空的话，那么我们就落入虚无缥缈之中了，什么事也不用做了。西方极乐世界也没有，佛也没有了，还修什么法，成什么佛呢！	Ānanda’s existence is the existence ordinarily understood by people, opposed to emptiness; and the emptiness of which he speaks is emptiness opposed to existence. This is inert emptiness. If “being unattached to everything” truly meant what Ānanda thought it meant—namely, inert emptiness—we would fall into vague nihilism. Nothing would need to be done. The Western Land of Ultimate Bliss would not exist, nor would the Buddha. What Dharma would there be to practice, and what Buddha would there be to become?
希腊的大哲学家苏格拉底就是这样，他所谈的空就是顽空。所以他把所有东西都扔光了，住在马路边的下水道中，但还留了一个杯子喝水用。有一天，他看见小孩用两只手捧着水喝，于是他哈哈一笑：噢，原来杯子也是多余的。	The great Greek philosopher Socrates was like this: the emptiness of which he spoke was inert emptiness. So he threw away all his possessions and lived in a roadside drain, though he kept a cup for drinking water. One day he saw a child drinking water cupped in both hands. He laughed aloud and said, “Oh! So even the cup is superfluous.”
砰！把杯子也扔掉了。说起来好像是好事，什么东西都抛弃了，但实际上，佛说的空，不是这样的空啊！佛告诉我们：一切事事物物本体是空，并不是说一切事事物物都没有相，相反这些相正是真如佛性的妙用。所以修行不应落入顽空。该做的事情还是应该认真去做，只是不要执著就行了。	Bang! He threw away the cup as well. This may sound admirable—abandoning everything—but the emptiness taught by the Buddha is not such emptiness. The Buddha tells us that the intrinsic nature of all things is empty; this does not mean that all things have no appearances. On the contrary, these appearances are precisely the wondrous functioning of suchness and Buddha-nature. Therefore, cultivation should not fall into inert emptiness. One should still conscientiously do what needs to be done, without attachment.
讲到这里，七处征心就讲完了。对此，教下的师傅有些争执。有的说：这七处征心是问心在什么地方，所以是征处，并不是问什么是心，后面才是征心。有的说：后面这部分是七处征心的余补。	With this, the discussion of the seven investigations of the mind is complete. Some teachers of the doctrinal schools dispute this point. Some say that these seven investigations ask where the mind is located, and thus investigate its location rather than asking what the mind is; the investigation of the mind comes later. Others say that the later portion is a supplementary addition to the seven investigations of the mind.
其实征处就是为征心，比如我们有一个宝珠找不到了，不过只要我们真的有，那一定是放在什么地方了。比如壁橱里，柜子里，总有个地方。只要找到放它的地方就找到珠宝了。所以征处就是为了征心，没有必要再为此纷争了。	In fact, investigating location is precisely for the sake of investigating the mind. For example, if we cannot find a precious jewel, yet we truly possess it, it must have been placed somewhere—perhaps in a closet or a cabinet; there must be some place.

	Once we find where it was placed, we find the jewel. Thus, investigating location is for the sake of investigating the mind. There is no need to dispute this further.
在七处征心中，前面六处是破有的，后面一处是破空的。因为有是千差万别，所以要六破，而空都一样，只需一破就行了。现在，有和空都破光了，就该画龙点睛了。因为阿难已经走投无路，妄念已不现行，这时，正是真心现前之际，只需回光返照，一把擒来，即可就路还家了。	Among the seven investigations of the mind, the first six refute existence, while the last refutes emptiness. Because existence has countless distinctions, it requires six refutations; but emptiness is all alike, so one refutation suffices. Now that both existence and emptiness have been thoroughly refuted, it is time to add the finishing touch. Ānanda has reached a dead end, and deluded thoughts are no longer active. At this very moment, the true mind is present before him. He need only turn the light inward and seize it at once; then he can return home by the very road on which he stands.

三、两种根本

III. Two Fundamentals

现在看经文：	Now let us look at the scripture:
“尔时阿难，在大众中，即从座起，偏袒右肩，右膝着地，合掌恭敬而白佛言：我是如来最小之弟，蒙佛慈爱，虽今出家，犹恃娇怜，所以多闻，未得无漏。不能折伏娑毗罗咒，为彼所转，溺于淫舍，当由不知真际所诣。唯愿世尊大慈哀愍，开示我等奢摩他路，令诸阐提，隳弥戾车。作是语已，五体投地。及诸大众倾渴翘仰，钦闻示诲。”	“At that time Ānanda, amid the great assembly, rose from his seat, bared his right shoulder, knelt on his right knee, joined his palms reverently, and addressed the Buddha: ‘I am the Tathāgata’s youngest brother. Having received the Buddha’s compassionate love, although I have now left home, I still rely on indulgent affection. Thus I have become widely learned but have not attained the undefiled. I was unable to subdue the Śābhīra spell and was turned by it, sinking into the house of lust. This was because I did not know the ultimate reality to which it leads. I only pray that the World-Honored One, in great compassion and pity, will reveal to us the path of śamatha, so that the icchantikas may destroy their perverse views.’ Having spoken thus, he prostrated himself with all five limbs on the ground. The entire assembly, yearning eagerly and waiting with upturned faces, reverently wished to hear the teaching.”

这时，阿难非常惭愧，从座位上站起来，袒露右肩，右膝着地，双手合掌（这是印度的一个礼节），对佛说：我是您最小的弟弟，蒙您慈爱，现在虽然出家，但并未受到严格的约束，经常只是听听道理，没有脚踏实地的修行，所	At this time Ānanda was deeply ashamed. He rose from his seat, bared his right shoulder, knelt on his right knee, joined his palms—an Indian gesture of respect—and said to the Buddha: “I am your youngest brother. Through your compassionate love, although I have now left home, I have not been subjected to strict discipline. I have often merely listened to teachings, without practicing in a down-to-earth manner,”
以被娑毗罗咒摄持（娑毗罗是一个金黄头发的人，外道之一，能知道八万劫内的事，他专修一种邪咒，就是先梵天咒），进入了摩登伽女的房间，险些毁坏佛的戒律。这都是由于我不知道佛教的真实义理所致。	“and therefore I was taken in by the Śābhīra spell. Śābhīra was a golden-haired man, one of the non-Buddhist practitioners, who could know events within eighty thousand kalpas. He specialized in an evil spell, the Brahmā spell. Thus I entered the room of the woman Mātaṅgī and nearly violated the Buddha’s precepts. All this happened because I did not understand the true meaning of the Buddhadharma.”
现在，请您老人家慈悲可怜我们这些没有智慧的人，为我们开示妙奢摩他路。使不具信的人（阐提就是不具信，在佛面前没有种过善根的人）能摧毁恶知见（弥戾车就是恶知见，宣扬没有因果、顽空等邪见）。说完之后，阿难五体投地，在会的大众都翘首伫立，渴望听到佛陀的开示。	“Now I beg you, revered elder, in your compassion to pity us who lack wisdom and to reveal to us the wondrous path of śamatha. May those lacking faith—icchantikas are those who lack faith and have not planted wholesome roots before the Buddha—be able to destroy their wrong views. Mìlìchē refers to wrong views, such as the erroneous views that deny cause and effect or cling to a barren emptiness.” Having finished speaking, Ānanda prostrated himself with all five limbs on the ground. The assembly present stood waiting with upturned faces, thirsting to hear the Buddha’s instruction.
本来阿难是三个问题一起问，即问什么是妙奢摩他、三摩提、禅那，但现在分开问了，请佛一个一个地开示。他先请佛开示什么是妙奢摩他路。妙奢摩他就是止、定，就是制止妄念，得到正定。	Originally, Ānanda asked three questions together: what are wondrous śamatha, samāpatti, and dhyāna? But now he asks them separately, requesting that the Buddha explain them one by one. First, he asks the Buddha to explain the wondrous path of śamatha. Wondrous śamatha means cessation and meditative stability: stopping deluded thoughts and attaining right samādhi.
路就是方法，通过此方法可以证到大佛顶，证到如来密因，这就是三摩提。这里的核心问题还是先要明白什么是三摩提。	“Path” means method. Through this method one can realize the Great Buddha’s Crown and the Tathāgata’s secret cause; this is samāpatti. The central question here remains that one must first understand what samāpatti is.

佛从一开始，“舒金色臂，摩阿难顶”就告诉阿难：我“有三摩提，名大佛顶首楞严王，具足万行，十方如来，一门超出，妙庄严路。”但是直到现在，佛并没有明确地告诉我们什么是三摩提。	From the very beginning, when the Buddha “extended his golden arm and touched Ānanda’s crown,” he told Ānanda: “I have a samāpatti called the King Śūraṅgama of the Great Buddha’s Crown, complete with the myriad practices—the wondrous, solemn path by which the Tathāgatas of the ten directions transcend through a single gate.” Yet up to this point, the Buddha has not clearly told us what samāpatti is.
为什么呢？因为三摩提也就是我们所说的真如佛性，本身是无可言说的，无法用语言表达。说出来的就不是了，都是在敲边鼓，所以说：“言语道断、心行路绝”，“说是一物即不中”。	Why? Because samāpatti is what we call the true suchness of Buddha-nature. In itself, it cannot be spoken of or expressed in words. Whatever is spoken is not it; such words merely circle around the point. Thus it is said: “The path of words is cut off, and the way of mental activity is extinguished”; “To call it a thing is already to miss.”
佛无法直说，但是佛一直在破除阿难的妄计。妄想破尽之时，正是显露真心三摩提的时候。就像我在门里，你在门外，门一开就看见人了。所以开门之际正是见人之时，并不是说等门开了之后，再慢慢地找人。	The Buddha cannot state it directly, but he has continually been dispelling Ānanda’s false calculations. When deluded thoughts have been utterly eliminated, the true mind, samāpatti, is precisely what reveals itself. It is like this: I am inside a door and you are outside. Once the door opens, you see the person. Thus, the very moment the door opens is the moment one sees the person; it is not that, after the door has opened, one must slowly search for the person.
宗下叫做“皮肤脱落尽，唯余一真实”。皮肤就是指我们的妄想执著，将这些妄想执著破除之时，正是真心显现之时。佛不断地打破阿难的妄计、妄想，正是为将三摩提，即我们的真心，显现出来。可惜阿难不能领会，还要请佛继续开示。	In the Chan school this is called, “When the skin has completely fallen away, only the one reality remains.” The skin refers to our deluded thoughts and attachments. When these deluded thoughts and attachments are destroyed, the true mind is precisely what appears. The Buddha’s continual breaking of Ānanda’s false calculations and deluded thoughts was intended to reveal samāpatti—our true mind. Unfortunately, Ānanda could not comprehend this and still asked the Buddha to continue his explanation.
禅宗在指示学人时，也是如此，有很多方便。但总体来讲可分两种：一种是比较直接的指示，比如达摩大师就是直接指示，叫直指。另一种是绕很多弯，而不直接说明，这叫曲指，比如参话头。	The Chan school proceeds in the same way when instructing students, employing many skillful means. Broadly speaking, however, these may be divided into two kinds. One is relatively direct instruction. For example, Bodhidharma gave direct instruction; this is called direct pointing. The other

	takes many turns without explaining directly; this is called indirect pointing, as in investigating a huatou.
参话头是宋朝大慧杲禅师看见学人根机钝了，浮夸，所以用参话头来接引，使学人妄想剿绝。当学人的妄想剿绝之时，正是真实显露的时候。	Investigating a huatou was used by Chan Master Dahui Gao of the Song dynasty when he saw that students' faculties had become dull and that they were given to empty grandiosity. He used huatou investigation to guide them so that their deluded thoughts would be utterly cut off. When students' deluded thoughts are utterly cut off, the true reality is precisely what reveals itself.
目前人们对这两种方法有些争议，有的说，学人前来参禅，应该直接指示他，但有的人认为这样不妥当。一方面因为直接指示学人，他是听来的，不是自己费心得到的，所以根本就不珍惜。	At present, there is some debate over these two methods. Some say that when students come to study Chan, they should be instructed directly, while others believe this is inappropriate. On the one hand, if students are instructed directly, what they receive is something heard from another rather than something attained through their own painstaking effort, so they do not cherish it at all.
另一方面，他一听，原来就这么稀松平常，这么清淡，也没有什么。就像是不孝之子，继承了祖宗的遗产，但不知道来路的艰辛，狂用一通，变成个落魄子。直接指示之后，学人应该好好保任，把自己多生历劫的习气除光才行。	On the other hand, upon hearing it, they think, "So it is merely this ordinary, this plain; there is nothing much to it." They are like an unfilial child who inherits the ancestral estate but does not know the hardships by which it was acquired, squanders it recklessly, and becomes destitute. After direct instruction, students must carefully safeguard realization and completely eliminate the habitual tendencies accumulated through many lives and kalpas.
这就是古人所说的"牧牛行"。只有这样才能得真实受用，否则，直接指示也就失去了意义。所以有的人主张曲指，让人参话头，绕一个大圈子，参到心行路绝之时，真如实体就显示出来了。	This is what the ancients called "the practice of herding the ox." Only in this way can one gain genuine benefit; otherwise, direct instruction loses its meaning. Therefore, some advocate indirect pointing: having people investigate a huatou and make a great circuit, until mental activity reaches its end and the reality of true suchness reveals itself.
但是，参话头要有师傅的方便接引才行。比如学人来问师傅："如何是佛？"师傅就让学生："自己去参。"有的师傅说："你参是你的，我参是我的。	However, investigating a huatou requires a teacher's skillful guidance. For example, when a student asks the teacher, "What is the Buddha?" the teacher may tell the student, "Go investigate it yourself." Some teachers say, "Your investigation is yours, and mine is mine."

”假如完全靠学人自己去参，师傅没有开示，没有指点，那么还要你师傅干什么呢？而且参话头要对症下药，看看学人有什么因缘？根基如何？应该用什么样的话头才能引起他的疑问。	If students must rely entirely on their own investigation, and the teacher gives neither instruction nor guidance, then what is the teacher for? Moreover, huatou investigation must be prescribed according to the condition: one must see what causes and conditions the student has, what their faculties are like, and what kind of huatou can arouse their sense of doubt.
但现在是千篇一律，无论是谁，人人都参“念佛是谁？”参了几十年也没有消息。对此也有人主张恢复本来的直接指示。	But now the approach is uniform: whoever it may be, everyone investigates, “Who is reciting the Buddha’s name?” They investigate for decades without any result. For this reason, some also advocate restoring the original direct instruction.
比如学人来参问“如何是佛？”老师便说道：“即汝便是！”或者说“清淡对面，非佛而谁？”这就是直接指示。	For example, when a student asks, “What is the Buddha?” the teacher may say, “You yourself are it!” Or he may say, “Plainly before your very face—if this is not Buddha, what is?” This is direct instruction.
用哪种方法应该根据来人的根基而定，有的人一听，“啊？这就是佛啊！恐怕不是吧！”有的稍微聪明一点的人一听“这就是佛，这么简单，不稀奇，不稀奇”。扔到一边，跟没听到一样，这样就不行了。	Which method to use should be determined by the visitor’s faculties. Some hear this and think, “Ah? This is the Buddha? Surely not!” Others, being a little cleverer, hear “This is the Buddha,” and think, “It is so simple, nothing remarkable, nothing remarkable.” They cast it aside as though they had heard nothing; this will not do.
所以，接引学人不应该定个死框框，一定要怎么怎么做，而应该根据学人的根基采用不同的接引方法。有的人与禅宗有缘可以直接指示，也可以参话头，还有的人与净土宗有缘，那就应该教他念佛，还有的人与密宗有缘，就应该教他密宗的修行方法。佛法完全要根据学人的根基、因缘而定，不能固定死。固定死就不是佛法了！	Therefore, in guiding students, one should not set up a rigid framework requiring that things be done in one fixed way. Rather, one should adopt different methods of guidance according to the student’s faculties. Those who have an affinity with the Chan school may receive direct instruction or investigate a huatou. Those who have an affinity with the Pure Land school should be taught Buddha-recitation. Those who have an affinity with Esoteric Buddhism should be taught its methods of practice. Buddhadharma must be determined entirely according to students’ faculties and causes and conditions; it cannot be fixed rigidly. Once it is fixed rigidly, it is no longer Buddhadharma!
“尔时世尊，从其面门，放种种光，其光晃耀，如百千日，普佛世界，六种震动。如是十方微尘国土，一时开	“At that time, the World-Honored One emitted various lights from his face. Their radiance blazed like hundreds of thousands of suns, illuminating

现。佛之威神，令诸世界，合成一界。其世界中，所有一切诸大菩萨，皆住本国，合掌承听。”	Buddha worlds everywhere and causing the six kinds of shaking. Thus, the lands of the ten directions, as numerous as motes of dust, appeared all at once. By the Buddha’s majestic spiritual power, all these worlds merged into one world. In those worlds, all the great bodhisattvas remained in their own lands, joined their palms, and reverently listened.”
这时，佛从其面门（即眉毛上面的额头部分）上放射出种种颜色的光。我们前面讲过，八识心王由五彩光圈包裹着，平时由于妄念纷飞，本性光明被遮蔽了。一旦清净下来，就会放射出光明。	At that time, the Buddha emitted lights of various colors from his face—that is, from the part of the forehead above the eyebrows. As we explained earlier, the mind-king of the eight consciousnesses is enveloped by an aureole of five-colored light. Ordinarily, because deluded thoughts arise in confusion, the radiance of intrinsic nature is obscured. Once one becomes purified, light is emitted.
不要以为只有佛才有光明，其实我们人人都具足光明，而且和阿弥陀佛，释迦佛的光完全一样。我们知道阿弥陀佛就是“无量光，无量寿”的意思。无量光就是形容光明非常强烈耀眼。	Do not suppose that only Buddhas possess light. In fact, every one of us fully possesses this light, and it is exactly the same as the light of Amitābha Buddha and Śākyamuni Buddha. We know that Amitābha means “Infinite Light, Infinite Life.” Infinite Light describes a light that is exceedingly powerful and dazzling.
释迦佛这时放出的光，犹如百千万个太阳，照亮十方世界，使每一世界都产生六种震动。六种震动就是动（晃动）、涌（涌现）、起（升起）、震（震动）、吼（吼叫）、击（击打）。	The light emitted by Śākyamuni Buddha at that time was like hundreds of thousands of millions of suns. It illuminated the worlds of the ten directions and caused each world to undergo the six kinds of shaking: movement, surging, rising, trembling, roaring, and striking.
它使得像微尘一样多的国土刹那间显现出来，并在佛的威力下，合为一界，这就是一真法界。这些世界中的所有大菩萨并不需要跑到释迦佛的面前，而是住在本国就可恭敬的聆听释迦佛说法。	It caused lands as numerous as motes of dust to appear in an instant and, under the Buddha’s majestic power, to merge into one realm: the One True Dharma Realm. The great bodhisattvas in these worlds did not need to go before Śākyamuni Buddha. Remaining in their own lands, they could reverently listen to Śākyamuni Buddha teach the Dharma.
为什么说十方世界都会成一界呢？这个“一”又指什么呢？这个“一”就是我们的真如佛性。当我们证到这一层次的时候就知道万物的佛性都是一体，没有区别，没有远近，亲疏之分。所以各国土菩萨可以不受距离的限	Why is it said that the worlds of the ten directions all become one realm? And what does this “one” refer to? This “one” is our true suchness, Buddha-nature. When we realize this level, we know that the Buddha-nature of all things is one body:

制，住在本国就可以聆听释迦佛的法语。这就是万法归一。但一又归何处呢?	without distinction, distance, closeness, or estrangement. Therefore, the bodhisattvas in every land can remain in their own countries and still hear Śākyamuni Buddha's Dharma words, unrestricted by distance. This is that the myriad dharmas return to the One. But where does the One return?
这里我们给大家讲一个近代的公案：清朝有很多皇帝都懂佛法，像顺治皇帝出家，康熙皇帝被称为老佛爷，雍正皇帝是禅宗开悟的皇帝。	Here, let us tell a modern Chan koan. Many emperors of the Qing dynasty understood Buddhadharma. The Shunzhi Emperor left home, the Kangxi Emperor was called the Old Buddha, and the Yongzheng Emperor was an emperor awakened in the Chan school.
乾隆皇帝也懂佛法，在他下江南的时候要去寺院里看看，于是所有的寺院里都张灯结彩，搭高台说法，迎接圣驾。只有常州的天宁寺静悄悄的。天宁寺的法座当时是眼开老和尚。他说，今日圣驾来了，我们这里坐香迎接圣驾。	The Qianlong Emperor also understood Buddhadharma. Whenever he traveled south, he wished to visit monasteries. Thus all the monasteries decorated with lanterns and colored banners, erected high platforms to expound the Dharma, and prepared to welcome the imperial procession. Only Tianning Monastery in Changzhou was quiet. The Dharma-seat holder at Tianning Monastery at that time was the old monk Yankai. He said, "Today the imperial procession has arrived. Here we shall welcome it by sitting incense."
坐香就是大家在禅堂里拈香打坐，叫一个小沙弥在门口迎接。乾隆皇帝到了天宁寺，寺里一片漆黑，只有一个小沙弥前来迎接。	Sitting incense means that everyone in the Chan hall sits in meditation holding incense, while a young novice is appointed to greet visitors at the gate. When the Qianlong Emperor arrived at Tianning Monastery, the monastery was completely dark, and only a young novice came forward to receive him.
小沙弥身价比较低，所以乾隆皇帝心里不太高兴，就问："你们的方丈呢？"小沙弥说："陛下，我们方丈和诸大众都在禅堂里坐香迎接圣驾。"乾隆皇帝一听就更不高兴了。	The young novice was of rather humble status, so the Qianlong Emperor was somewhat displeased. He asked, "Where is your abbot?" The novice replied, "Your Majesty, our abbot and the entire assembly are sitting in meditation in the Chan hall, awaiting Your Majesty's arrival." This made the Qianlong Emperor even more displeased.
因为乾隆皇帝深知禅堂的规矩：和尚在禅堂里坐香的时候是不能惊动的，否则就是毁人的慧命。所以他说："既然如此，我就去大殿里供供香。"于是，乾隆皇帝到大殿供了三支香，小沙弥撞了三下钟。	The Qianlong Emperor knew well the rules of the Chan hall: monks engaged in seated meditation there must not be disturbed, for doing so would damage their wisdom-life. He therefore said, "In that case, I shall go to the main hall and offer

	incense.” The Qianlong Emperor then offered three sticks of incense in the main hall, and the novice struck the bell three times.
供完香，小沙弥送上茶，乾隆皇帝就坐在一边等。过了片刻，和尚还不出来，小沙弥说：“香还没有坐完，再等一等。”又过了一会，怎么还不出来，于是乾隆皇帝生气地走了。	After offering the incense, the novice served tea, and the Qianlong Emperor sat waiting to one side. After a while, the monks still had not emerged. The novice said, “Their meditation period is not yet over. Please wait a little longer.” After some more time had passed and they still did not come out, the Qianlong Emperor angrily departed.
乾隆皇帝回到北京后，给大臣们一讲，大臣们都说：“哎！这真是个有道的和尚，其他的和尚都是拍你的马屁呢！我们应请他进京做国师。”于是，乾隆皇帝下了一道圣谕，请眼开和尚做国师。	After returning to Beijing, the Qianlong Emperor told his ministers about the incident. They all said, “Ah! He truly is a monk of the Way. The other monks merely flatter you. We should invite him to the capital to serve as Imperial Preceptor.” The Qianlong Emperor therefore issued an imperial edict inviting Monk Yankai to become Imperial Preceptor.
眼开和尚一接到圣谕就想：哎哟，糟糕！糟糕！我不去迎接圣驾，就是要脱离这个烦恼，没想到，皇上封了个国师，这麻烦就更大了。算了！我走了，但走之前得找一个法子。	As soon as Monk Yankai received the imperial edict, he thought, “Oh no—this is terrible! I did not go out to receive the imperial carriage precisely because I wished to free myself from this affliction. Yet now the emperor has made me Imperial Preceptor, and the trouble will be even greater. Very well, I shall leave—but first I must find a way.”
于是他左看右看，看到了一个烧饭的师父，这个和尚又黑又粗，名字叫川海。他走到川海面前问：“你的饭熟了吗？”川海说：“饭早就熟了。	He looked about and saw a monk responsible for cooking. This monk was dark-skinned and burly, and his name was Chuanhai. He went up to Chuanhai and asked, “Is the rice cooked?” Chuanhai replied, “It was cooked long ago.”
”眼开和尚说：“那么我问你，什么是万法归一？”川海把烧火铲从炉里抽出来说：“喏！”眼开和尚又说：“那一归何处呢？”川海把烧火铲往炉里一插说：“喏！”眼开和尚说：“好了，好了，我的法子找到了，我可以走了。	Monk Yankai asked, “Then tell me: what is it for the myriad dharmas to return to the One?” Chuanhai drew the fire shovel from the stove and said, “There!” Monk Yankai then asked, “And where does the One return?” Chuanhai thrust the fire shovel back into the stove and said, “There!” Monk Yankai said, “Good, good! I have found my way. I can leave now.”
”于是，眼开和尚召集大众说：“因为皇上封我做国师，我实在是不够资格（这里他是谦虚）。我要走了，给你们找了一位方丈。	Monk Yankai then gathered the assembly and said, “Because the emperor has appointed me Imperial Preceptor, I am truly unqualified for the position”—

	he was being modest—“so I am leaving. I have found an abbot for you.”
”他让小沙弥把川海叫过来，大家哄堂大笑，说：“这个和尚又粗又黑，简直像个大老粗，怎么能做方丈呢？”趁大家开玩笑之际，眼开和尚将计就计将袈沙披在川海身上，自己就走了。这就是万法归一，一归何处！大家是否懂得其中的奥妙呢？！	He had the novice summon Chuanhai. Everyone burst into laughter, saying, “This monk is so rough and dark; he is nothing but a crude fellow. How can he be abbot?” While they were joking, Monk Yankai took advantage of the moment and draped his kāṣāya over Chuanhai’s body; then he himself departed. This is “The myriad dharmas return to the One; where does the One return?” Do you understand its subtle meaning?
有一次，一个外道来问佛，他说：“不问有言，不问无言。”因为对我们平常人来讲，不是有就是无，不是无就是有，只有这两种答案。但现在外道既不问你有，也不问你无，你怎么说法？于是，“世尊良久”。	On one occasion, a follower of a non-Buddhist path came to question the Buddha. He said, “I do not ask about speech with words, nor do I ask about speech without words.” For ordinary people, it is either being or nonbeing, or nonbeing or being—there are only these two answers. But if he asks neither whether there is speech nor whether there is no speech, how can one teach the Dharma? Then “the World-Honored One remained silent for a long time.”
就是释迦佛沉默了很长时间。所以外道说道：“世尊大慈大悲，开我迷云，令我得入。”外道说，非常感谢您的慈悲，拨开了我的迷云，使我见到本性了。说完，外道就顶礼走了。	That is, Śākyamuni Buddha remained silent for a long time. The outsider then said, “World-Honored One, in your great compassion, you have dispelled the clouds of my delusion and enabled me to enter.” He meant, “I am deeply grateful for your compassion. You have cleared away the clouds of my delusion and enabled me to see my true nature.” Having said this, he prostrated himself and left.
但阿难却疑惑了，问佛：“他为什么向你顶礼呢？他悟到什么了呢？”佛说：“如世良马，见鞭影而行。”就是说，世间的好马，不需要鞭子打上去才跑，只要看到鞭子的影子一晃，它就跑了。所以“世尊良久”并不是什么都没有，而是说明了一切！	But Ānanda was puzzled and asked the Buddha, “Why did he bow to you? What did he awaken to?” The Buddha said, “Like a fine horse in the world, it moves upon seeing the shadow of the whip.” That is, a good horse does not need to be struck before it runs; as soon as it sees the whip’s shadow flicker, it runs. Thus, “the World-Honored One remained silent for a long time” was not an absence of everything; it expressed everything.
还有一次，大家讨论什么是不二法门。于是大家你说一句，我说一句，说了很多种看法。最后轮到维摩诘居士说了。维摩居士默然无语——正是如此！这就是万法归	On another occasion, people were discussing what the Dharma gate of nonduality is. Each person offered an opinion, and many different views were expressed. At last it was the layman Vimalakīrti’s

一。一归何处呢？就在此处。但有的人装模作样，就不能算数，要真正觉悟证到真如佛性才行。	turn to speak. Vimalakīrti remained silently without words—just so! This is “The myriad dharmas return to the One.” Where does the One return? Right here. Yet those who merely put on an act do not count; one must truly awaken and realize suchness and Buddha-nature.
又比如文喜禅师到五台山去参文殊菩萨。到了五台山，太阳落山了，天也黑了，前不着村，后不着店，上山也看不见路。忽然，他看见前面一个庙，遇一老翁牵牛而行，邀师入寺。翁呼“均提”，有童子应声出迎。	For example, Chan Master Wenxi once went to Mount Wutai to pay homage to Mañjuśrī Bodhisattva. When he arrived, the sun had set and darkness had fallen. There was no village ahead and no inn behind, and he could not see the road up the mountain. Suddenly, he saw a temple ahead. He encountered an old man leading an ox, who invited the master into the temple. The old man called, “Junti!” and a boy answered and came out to receive him.
翁纵牛，引师升堂。堂宇皆耀金色，翁踞床指绣墩命坐。其实这正是文殊菩萨所化。文殊问文喜：你从南方来，南方有多少众啊？因为当时南方鱼目混杂，宗派很多。	The old man released the ox and led the master into the hall. The entire hall shone with a golden radiance. The old man sat on a raised seat, pointed to an embroidered cushion, and told him to sit. In fact, this was a manifestation of Mañjuśrī Bodhisattva. Mañjuśrī asked Wenxi, “You have come from the south. How many members are there in the south?” At that time, the south was a mixed and confused place, with many schools and lineages.
文喜反过来问文殊：你们这里有多少众？文殊菩萨说：我们这里是“前三三、后三三”。文喜一听就糊涂了，于是就想什么是“前三三、后三三”?这一疑就是三年多，后来忽然开悟了。	Wenxi in turn asked Mañjuśrī, “How many members are there here?” Mañjuśrī Bodhisattva replied, “Here there are ‘three before three, three after three.’” Wenxi was bewildered when he heard this and began to wonder what “three before three, three after three” meant. He maintained this sense of doubt for more than three years, until he suddenly awakened.
为什么呢？前面是三，后面是三，三三得九，九九是无穷无尽的数，九九返本还原，还是一体。所以说无穷无尽的国土返本还原还是一界，无穷无尽的佛菩萨说来说去都是一体。	Why? There are three in front and three behind; three times three makes nine. Nine upon nine is an inexhaustible number, yet when nine upon nine returns to its source, it is still one whole. Thus, the innumerable lands, when restored to their source, are still one realm; and the innumerable Buddhas and bodhisattvas, however one speaks of them, are all one whole.

所以，各大菩萨不需从他所在的国土跑到释迦佛面前来，住在本国就可以聆听释迦佛说法。其实并非只有大菩萨能这样，只要我们能回光返照，心不外驰，每个人都可以做到。	Therefore, great bodhisattvas need not travel from the lands where they dwell to stand before Śākyamuni Buddha. Remaining in their own lands, they can hear Śākyamuni Buddha teach the Dharma. In fact, this is not possible only for great bodhisattvas. So long as we turn the light inward and do not let the mind race outward, every person can do it.
听《楞严经》也是一样，我们不要只根据文字表面的解释，要回归自己本来的心地，回光返照，就能明白佛陀的真义。因为佛讲法，并不是只有通过语言表达才是说法，这种说法是化身说法。佛还有其他的说法形式。	The same applies to hearing the Śūraṅgama Sūtra. We should not rely only on superficial explanations of its words. We must return to our own original mind-ground and turn the light inward; then we can understand the Buddha's true meaning. When the Buddha teaches the Dharma, teaching through verbal expression is not the only form of teaching. This form is the teaching of the nirmāṇakāya.
比如，以香饭说法，这种说法，不用说话，给大家弄点饭（这饭是香的）吃吃，人们就懂得佛法了。还有前面讲过的“世尊良久”，这也是一种说法，这种说法是法身说法。	For example, there is teaching the Dharma through fragrant rice. No words are needed: one simply gives people some rice—fragrant rice—to eat, and they understand the Buddhadharma. There is also the previously discussed “the World-Honored One remained silent for a long time.” This too is a form of teaching the Dharma, the teaching of the dharmakāya.
在这段经文开始，佛从面门发出种种光也是说法，这种说法是报身说法。佛有法报化三身，都可以说法。法身是真假都不说，因为法身无相，无所说，本身即是。	At the beginning of this passage of the sūtra, the Buddha's emitting various lights from his face was also a teaching of the Dharma; this was the teaching of the sambhogakāya. The Buddha has the dharmakāya, sambhogakāya, and nirmāṇakāya, and all can teach the Dharma. The dharmakāya teaches neither truth nor falsity, for the dharmakāya is formless and has nothing to say; it simply is.
报身是说真不说假，因为报身就是智慧身，就是光明身，它说法不用嘴巴，而是放光，人们就懂得了。而化身是说假不说真。为什么呢？因为化身是用嘴巴说法。凡有言谈，皆无实义。所以用嘴巴说法，说来说去都是敲边鼓，都是烘云托月。本来月亮显现不出来，用云彩烘托一下，月亮就显出来了。化身说法，实际上说不到真实之处。	The sambhogakāya teaches truth but not falsity, for it is the body of wisdom, the light-body. It does not teach with its mouth; rather, it emits light, and people understand. The nirmāṇakāya teaches falsity but not truth. Why? Because the nirmāṇakāya teaches the Dharma with its mouth. Whenever there is speech, there is no ultimate meaning. Thus, teaching with the mouth, however much one says, can only make indirect suggestions and use clouds to set off the moon. Originally, the

	moon cannot be made manifest; but when clouds set it off, the moon becomes apparent. The nirmāṇakāya's teaching cannot, in fact, reach the point of ultimate reality.
阿难仍不理解佛的用意，他不知道佛现在破除他的妄计，就是为了显示真心，就是告诉他什么是三摩提。所以阿难只有跟着佛的舌根转。	Ānanda still did not understand the Buddha's intention. He did not know that the Buddha was now demolishing his deluded conceptions in order to reveal the true mind, to tell him what samādhi is. Thus Ānanda could only follow the Buddha's tongue faculty.
并不是只有阿难一个人这么愚痴，实际上我们众生都是这样，只知道追逐眼前的色尘，随境生心，分别取舍，造业不停。	Ānanda alone was not so deluded. In fact, all sentient beings are like this: knowing only how to chase after the sense objects before them, allowing circumstances to give rise to thoughts, discriminating and choosing or rejecting, and ceaselessly creating karma.
人们处处都是妄心用事，一旦妄心打破的时候，反而觉得落空了，正如唯物主义所讲：心是物质世界在人脑中的反映，所以物质第一性，决定了一切。这样一旦没有事，就没有心了，反而不知所从了。	People everywhere let the deluded mind take charge. Once that deluded mind is broken through, they instead feel that they have fallen into emptiness. This is like materialism's claim that mind is a reflection of the material world in the human brain; hence matter is primary and determines everything. In this way, once there are no external things, there is no mind, and they no longer know what to do.
因为他们并不知道这只不过是妄心作怪，妄心就是第六识，就是前面讲的“法生种种心生”的心。	This is because they do not know that it is merely the deluded mind causing mischief. The deluded mind is the sixth consciousness, the mind previously referred to in the phrase, “When dharmas arise, all kinds of thoughts arise.”
在佛打破我们妄心的时候，我们应该回光返照，这样我们就可以证到三摩提，这就是涅　妙心，就是正法眼藏！佛在这里就是借阿难之口，向我们大众宣说佛法的妙义，使我们能够回光返照，证见本性。	When the Buddha breaks through our deluded mind, we should turn the light inward. In this way, we can realize samādhi. This is the wondrous mind of nirvāṇa; it is the Treasury of the True Dharma Eye. Here the Buddha borrows Ānanda's words to proclaim to the whole assembly the wondrous meaning of the Buddhadharma, enabling us to turn the light inward and realize our true nature.
所以佛又是放光，又是六种震动，但法身，报身说法只有上根人才能懂得，中下根人就茫然无知。所以阿难及大众还要等佛开口，继续开示。	Thus, the Buddha emitted light and caused six kinds of tremors. Yet only those of the highest capacities can understand the dharmakāya's and sambhogakāya's teaching of the Dharma; those of

	middling and lesser capacities are utterly bewildered. Therefore Ānanda and the assembly still had to wait for the Buddha to speak and continue his instruction.
现在看经文：	Now let us look at the sūtra passage:
“佛告阿难：一切众生，从无始来，种种颠倒，业种自然，如恶叉聚。诸修行人，不能得成无上菩提，乃至别成声闻缘觉，及成外道，诸天魔王，及魔眷属。皆由不知两种根本，错乱修习，犹如煮沙，欲成嘉馔，纵经尘劫，终不能得。”	“The Buddha said to Ānanda: From beginningless time, all sentient beings have been subject to various inverted delusions. Their karmic seeds arise naturally, clustered like akṣa seeds. Practitioners cannot attain unsurpassed bodhi; they may instead become śrāvakas or pratyekabuddhas, or follow non-Buddhist paths, or become heavenly demon kings and the demon’s retinues. All this is because they do not know the two fundamental roots and cultivate in confusion. It is like boiling sand in the hope of making a fine meal: even after dust-mote kalpas, one will never succeed.”
佛告阿难：一切众生从无始以来，无明与自性就同时存在，所以叫俱生无明。并不是说先有我们的佛性，后来才生出无明。就像牛的两支角，生出来就同时存在，而不是一支一支长出来的。无始就是指没有开始，一直如此。	The Buddha said to Ānanda: From beginningless time, ignorance and intrinsic nature have existed simultaneously; this is called co-arisen ignorance. It is not that our Buddha-nature existed first and that ignorance arose only later. It is like the two horns of an ox: they exist together from birth, rather than growing one after the other. “Beginningless” means that there was no beginning; it has always been so.
从无始以来，人人都有觉性。由于无明之故，一念认明，颠倒不觉，追取尘境，于是生出贪、 、痴等心，造业受报，这就是“业种自然”。因为我们一着相就会产生印象，这个印象被印入八识里贮藏起来，这就是种子。	Since beginningless time, everyone has possessed the capacity for awakening. Because of ignorance, one thought mistakenly takes illumination as real, and in confused unawareness pursues and grasps at sense objects. Thus arise such mental states as greed, anger, and ignorance; one creates karma and undergoes karmic retribution. This is what is meant by “karmic seeds arise naturally.” For once we become attached to appearances, impressions are formed. These impressions are imprinted and stored in the eighth consciousness; these are called seeds.

等因缘成熟之时，这些种子就会发芽，自然产生果报，就像“恶叉聚”一样。“恶叉聚”是印度的一种树。这种树又叫“线串珠”，因为它的果子像一串珠子一样，三个连成一串。	When the causes and conditions mature, these seeds sprout and naturally bring forth karmic results, like an “akṣa cluster.” The akṣa is a kind of tree found in India. It is also called the “string-of-beads tree,” because its fruits resemble beads strung together in clusters of three.
由于无明之故，产生疑惑，将尘境当成真实的，于是就造业了，造业就会受报，于是有了种种的苦。起惑，造业，受苦，就像这恶叉聚的果子一样连成一串。为此许多人寻求解脱之道，这些人就是“诸修行人”。	Because of ignorance, doubts arise. Taking the objects of the senses to be real, people then create karma; having created karma, they undergo retribution, and thus experience all kinds of suffering. The arising of delusion, the creation of karma, and the undergoing of suffering are linked together like the fruits of the akṣa cluster. For this reason, many people seek the path of liberation; these are “practitioners.”
修行的人很多，比如，我们现在的各种宗教，有基督教、天主教、伊斯兰教、道教等等，其修行的方法也各不相同。但大多数宗教都是要求人们做善事，修善就可以升天，就可以离苦得乐，这就是因果律。	There are many practitioners. For example, among the various religions of our time are Christianity, Catholicism, Islam, Daoism, and so on, and their methods of practice differ. Yet most religions require people to do good deeds. By cultivating goodness, one may ascend to heaven and become free from suffering and attain happiness. This is the law of cause and effect.
但升天福报享尽之后仍要掉下来，所以这种方法并不究竟，不能得到无上菩提。无上就是至高无上，没有什么比它更高了。菩提，就是《心经》中讲的“阿耨多罗三藐三菩提”，就是无上正等正觉，就是究竟涅　。	But when the blessed retribution of heaven has been exhausted, one must still fall again. Thus, this method is not ultimate and cannot lead to unsurpassed bodhi. “Unsurpassed” means supreme: nothing is higher than it. Bodhi is what the Heart Sūtra calls “anuttara-samyak-saṃbodhi” —unsurpassed, complete, perfect awakening— namely, ultimate nirvāṇa.
那么学佛的人同样有很多也不能证得无上菩提，而是成为声闻缘觉，甚至成为外道、魔王及魔眷属。为什么会这样呢？这都是因为他们不知道“两种根本”。这“两种根本”也是意在引导阿难，使阿难证得三摩提。	Likewise, many Buddhist practitioners cannot realize unsurpassed bodhi. Instead, they become śrāvakas or pratyekabuddhas, or even followers of non-Buddhist paths, demon kings, and members of demonic retinues. Why is this so? It is because they do not know the “two roots.” These “two roots” are also intended to guide Ānanda so that he may attain samādhi.
这一点在下段经文中讲。所以我们修行人首先应该识得大佛顶，如来密因，否则，就是盲修瞎练，这就是“错乱修习”。这样修行，修来修去就像用砂石来做饭，不	This point is explained in the next passage of the sūtra. Therefore, practitioners must first recognize the Great Buddha’s Crown, the Tathāgata’s secret

要说经过一两天，纵然经过像灰尘一样多的大劫，也不能成就。	cause; otherwise, theirs is blind cultivation and blind practice—“confused cultivation.” To practice in this way is like trying to cook rice with sand and stones. Not only will it fail after a day or two; even after great kalpas as numerous as dust motes, one still cannot attain realization.
我们众生，大部分人不知道修行，造业受报，这是由于无明。还有很多人知道修行，但不知如何修行，仍不能证得无上菩提，这还是由于无明！这个无明从无始以来一直跟随着我们，要证得无上菩提，就要将无明彻底打破。	Most sentient beings do not know how to practice; they create karma and undergo retribution because of ignorance. Many others know that they should practice, yet do not know how to do so and therefore still cannot realize unsurpassed bodhi. This, too, is due to ignorance. This ignorance has followed us since beginningless time. To realize unsurpassed bodhi, we must thoroughly break through ignorance.
有人会问：“假如我们修行，破除无明，证得无上菩提之后，会不会再升起无明？再升起无明的话，那不就又堕落了。”这是不可能的！为什么呢？因为这个无明不是你觉悟之后升起来的，而是无始以来，你根本就没有觉破过。	Someone may ask, “If, after practicing, we eradicate ignorance and realize unsurpassed bodhi, could ignorance arise again? If it did, would we not fall again?” This is impossible. Why? Because this ignorance does not arise after your awakening. Rather, since beginningless time, you have never fundamentally awakened through it.
所以它和你的法性同时俱有，叫俱生无明。无明一旦被彻底打破，就不会存在了。但并不是我们刚刚开悟见性，无明就破除光灭干净了。	Thus, it has existed together with your dharmatā and is called co-arisen ignorance. Once ignorance has been thoroughly broken through, it no longer exists. But this does not mean that, the moment we first awaken and see our true nature, ignorance is entirely eradicated.
因为无明细分起来可分为四层，一是见惑；二是思惑；三是尘沙惑；四是无明惑，就是最微细的俱生无明。刚刚开悟只是破了见惑，仍然要继续磨炼，才能将无明彻底打破。所以要修行成就，需要坚持不懈地努力才行。	In its finer divisions, ignorance has four levels: first, delusions of view; second, delusions of thought; third, dust-like delusions; and fourth, delusions of ignorance—the most subtle co-arisen ignorance. Initial awakening breaks only the delusions of view. One must continue to temper oneself before ignorance can be thoroughly broken through. Therefore, accomplishment in practice requires persistent and unremitting effort.
无明一旦被彻底打破，就如同出矿之金，不会再变成砂石。那么，如何才能将无明打破，证得无上菩提呢？就要从修行的因地入手。修行只有因地正，才能证得正果，如果因地偏了，就不能证得正果。所以修行的起因很重要。	Once ignorance has been thoroughly broken through, it is like gold extracted from ore: it will not turn back into sand and stones. How, then, can we break through ignorance and realize unsurpassed bodhi? We must begin from the causal stage of practice. Only when the causal ground of practice is

	correct can one realize the proper fruition. If the causal ground is biased, one cannot realize the proper fruition. Therefore, the initial cause of practice is extremely important.
我们上面说，有的人学佛，修到最后修成声闻缘觉，不能证得无上菩提，这是什么原因呢？这就是因为他们因地上偏空了，认为有生死可了，有涅　可证。不知道生死、涅　本身就是空花水月，不可得。	As we said above, some people study Buddhism and ultimately become śrāvakas or pratyekabuddhas, unable to realize unsurpassed bodhi. Why is this? It is because, at the causal stage, they incline toward biased emptiness. They think that there is birth and death to be ended and nirvāṇa to be realized. They do not know that birth and death and nirvāṇa themselves are like flowers in empty space and the moon reflected in water—unobtainable.
所以修到最后，成为声闻、缘觉。成为声闻、缘觉还是比较好的。因为声闻、缘觉证成四果罗汉之后，就得了漏尽通，了了分段生死。这个时候，他看见各大菩萨都在六道中度众生，自己一个人坐在那里不动，就感到惭愧了。	Thus, in the end they become śrāvakas or pratyekabuddhas. Becoming a śrāvaka or pratyekabuddha is still relatively good. For after śrāvakas and pratyekabuddhas attain the four fruits of arhatship, they gain the supernormal power of the extinction of outflows and completely transcend segmented birth and death. At that time, seeing all the great bodhisattvas liberating sentient beings in the six realms while they themselves sit alone and unmoving, they feel ashamed.
这时他会回小向大，发大心广度众生。在度众生的过程中，将尘沙无明，消光灭尽。所以能修成罗汉也不错。如果修成外道，甚至各天的魔王及魔的眷属，那就糟糕了。	Then they turn from the lesser to the greater and arouse the great resolve to liberate sentient beings extensively. In the course of liberating sentient beings, they extinguish the dust-like delusions and ignorance completely. Thus, even becoming an arhat is not bad. But if one becomes a follower of a non-Buddhist path, or even a demon king in the various heavens or a member of a demon's retinue, that is disastrous.
很多人修成外道，是由于他们不能理解无生之意。他们认为一切都是有生灭的，而不是不生不灭的。比如道教中讲阴阳相交后，可以生出个阳神，叫婴儿姹女。最后可以修成一气化三清，就是可以修出三个阳神。	Many people become followers of non-Buddhist paths because they cannot understand the meaning of the unborn. They believe that everything arises and ceases, rather than being neither arising nor ceasing. For example, Daoism teaches that after yin and yang unite, a yang-spirit may be produced, called the "infant and maiden." Ultimately, one may cultivate oneself until one qi transforms into the Three Pure Ones—that is, until one produces three yang-spirits.

但他们并不知道这只不过是意生身！仍然有生灭。所以不将生灭知见打破，是不能证成无上菩提的。庞居士夫妇有一儿一女，一家四口都开悟了，所以庞居士说个偈子：有男不婚，有女不嫁，合家团　圆，共说无生话。	But they do not know that this is merely a mind-born body, still subject to arising and ceasing. Unless one breaks through views of arising and ceasing, one cannot realize unsurpassed bodhi. Layman Pang and his wife had a son and a daughter. All four members of the family awakened, so Layman Pang composed this verse: “A son does not marry; a daughter does not wed. The whole family sits together in a circle, speaking of the unborn.”
有一个和尚听到之后，也说了一个偈子：“无男可婚，无女可嫁，大众团团圆，说甚无生话。	After hearing this, a monk also spoke a verse: “With no man to marry and no woman to wed, the assembly sits gathered in a circle—why speak of birthlessness?”
”因为和尚无家，没有妻子儿女，只有大众，所以，大家在一起说什么无生话呢？现在，我们不妨也说个偈子：“有男亦婚，有女亦嫁，子子复孙孙，是说无生话。”我们在家居士，可以结婚，也可以生子女。	“With no son to marry and no daughter to wed, the assembly sits together in a circle—why speak of the unborn?” Because a monk has no household, wife, or children, but only the assembly, why should they all sit together speaking of the unborn? Now let us also compose a verse: “A son may marry, and a daughter may wed; children beget children and grandchildren—this is speaking of the unborn.” Lay practitioners may marry and may have children.
子女又可再生子女，这就是子子复孙孙。子子孙孙就是无生。所以大家不要以为无才是无生，这个知见是错误的。	Those children may in turn have children; this is children begetting children and grandchildren. Children and grandchildren are precisely the unborn. Therefore, do not suppose that only nonexistence is the unborn. This view is mistaken.
只要我们不着相，所有相都是佛法的妙用，有就等于没有，有生就是无生！真如佛性一旦离开了色相，就没有一点价值了。有些外道不懂，修行时死死压住念头不动，压到后来，没有一点知觉，这样就变成土木金石了。	So long as we do not cling to appearances, all appearances are the wondrous functioning of the Buddhadharma. Existence is equivalent to nonexistence; birth is unborn! Once suchness and Buddha-nature depart from form and appearance, they have no value whatsoever. Some followers of non-Buddhist paths do not understand this. During practice, they rigidly suppress their thoughts until they no longer move; eventually, they lose all awareness and become like earth, wood, gold, or stone.
我们以前讲过无色无想，无色就变成空，在空中消散了，无想就变成土木金石了。	We previously discussed formlessness and thoughtlessness. Formlessness becomes emptiness

	and disperses within emptiness; thoughtlessness becomes like earth, wood, gold, or stone.
有人会说：“这些土木金石都是烂泥石块，是器世间，而动物和人都是有情，有知觉，怎么会变成这些物质呢？”其实，我们修行人走错了路，的的确确就会变成土木金石。我们以前讲过，有个人坐在那不动，头上就长出了草。	Someone may say, “Earth, wood, gold, and stone are all mud and rocks, part of the insentient world; animals and humans, however, are sentient and conscious. How could they become such material things?” In fact, if practitioners take the wrong path, they truly can become like earth, wood, gold, or stone. We previously spoke of a person who sat motionless until grass grew from his head.
大家都说“哎哟！这个人功夫好！”其实这个人是做死功夫、死掉了，不是功夫好！功夫好的人是智慧无穷，内心坦坦荡荡，净裸裸、赤洒洒，做任何事都不住着，灵活妙用，逍遥自在。这就是大定。大定是无出入的。	Everyone said, “Oh! This person’s practice is excellent!” But in fact, he was practicing dead practice—he had become dead—not practicing well at all. A person whose practice is good possesses inexhaustible wisdom. Within, the mind is open and expansive, pure and naked, free and unencumbered. In doing anything, such a person does not abide or cling, but functions with agile wonder and ease. This is great samādhi. Great samādhi has neither entering nor leaving.
因此，我们修行的人不许压念不起。念头来了，念佛的人把佛号提起：“阿弥陀佛，阿弥陀佛……”，这样就把妄念转了。而参禅的人一起疑问“这是什么呢？”就这样当头一棒，这个念头就没有了。所以我们修行的人一定要认清本性，念头一来，不予以理睬就行了。	Therefore, practitioners must not suppress thoughts so that none arise. When a thought comes, those who practice Buddha-recitation bring up the Buddha’s name: “Amitābha Buddha, Amitābha Buddha . . .” In this way, deluded thoughts are redirected. When Chan practitioners raise the question, “What is this?” it is like a blow directly to the head, and the thought vanishes. Therefore, practitioners must certainly recognize their original nature. When a thought arises, simply do not attend to it.
还有一些人由于着相之故，取他人的功行为自己的功行，这样修下去就成魔王了。后面我们会讲到五十种阴魔，个个都神通广大。他们也要经过修行，不是轻而易举就做了魔王。	Others, because they cling to appearances, take the attainments of others as their own attainments. If they continue practicing in this way, they become demon kings. Later we shall discuss the fifty skandha demons, each of whom possesses great spiritual powers. They, too, must undergo cultivation; they do not become demon kings easily.
修行功夫差一点的就变成魔眷属了，附属在魔王的下面。这些人走到这个地步。就是因为因地不正，所以不能证得无上菩提。上次，我到天台寺，碰到两个小和尚。我问他们：“你们为什么出家？”现在不像从前。	Those whose practice is somewhat weaker become members of demonic retinues, subordinate to demon kings. They reach this point because their causal ground is not correct and thus cannot realize unsurpassed bodhi. On my last visit to

	Tiantai Temple, I met two young monks. I asked them, “Why did you leave home?” Things are not as they were in the past.
从前可以说：“哎呀！我家里比较穷，没有饭吃，迫不得已而出家。”或者，有的人让人算命。算命先生说：“这个小孩命不好，恐怕不会长大，还是把他送到庙里做和尚，这样就好了。”现在不会有这样的事了。	In the past, someone might have said, “Oh, my family was poor and had nothing to eat, so I had no choice but to leave home.” Or someone might have had his fortune told, and the fortune-teller might have said, “This child has an unfortunate fate and may not grow up. It would be best to send him to a temple to become a monk.” Such things no longer happen now.
所以我问他们，为什么出家呢？这两个小和尚回答不出来。哎呀！这样就糟糕了，他们不是为真正的理想而出家。他们这样子懵懵懂懂地跟着人们上上殿，念几句“南无阿弥陀佛……”，再做做晚课，一天就混过去了。这跟世俗人做工作有什么区别呢？这样修行，几时能成道呢？！所以讲起来，现在佛教真是可怜得很呐！	So I asked them why they had left home. The two young monks could not answer. Oh, this is terrible. They had not left home for a true ideal. In their muddleheaded way, they merely follow others in going to the shrine hall, recite a few lines of “Namo Amitābha Buddha . . .,” perform the evening service, and muddle through another day. How is this any different from worldly people going to work? When will such practice ever lead to realization of the Way? Thus, Buddhism today is truly pitiful!
“云何二种？阿难，一者无始生死根本。则汝今者，与诸众生，用攀缘心，为自性者。二者无始菩提涅　，元清净体。则汝今者，识精元明，能生诸缘，缘所遗者。由诸众生，遗此本明，虽终日行，而不自觉，枉入诸趣。”	“What are the two? Ānanda, the first is the root of beginningless birth and death. It is the mind that grasps at conditions, which you and all sentient beings now take to be your own nature. The second is the originally pure essence of beginningless bodhi and nirvāṇa. It is the original luminosity of your consciousness-essence, which can give rise to all conditions, yet is what is lost amid those conditions. Because sentient beings have lost this original luminosity, although they act all day long, they are unaware of it and vainly enter the various destinies of rebirth.”
本来阿难问什么是妙奢摩他路，但佛并没有直说，而是讲了“两种根本”。为什么讲到这里呢？这就是佛的慈悲。	Ānanda had originally asked what the wondrous path of śamatha was, but the Buddha did not answer him directly. Instead, he spoke of the “two roots.” Why did he speak of this? It was because of the Buddha’s compassion.
佛没有让阿难去修净土宗念佛法门，也没有让他去修禅宗的参禅法门或密宗的其他法门，因为这些法门都是绕弯路。在这里佛是直接指示阿难，因为三摩提无法用语言表达，那么如何指示呢？只有破妄显真！妄念破除之	The Buddha did not have Ānanda cultivate the Pure Land practice of Buddha-recitation, nor did he have him cultivate the Chan practice of investigating Chan or other Esoteric Buddhist methods, because

后，真心就会自然显露。佛悲心痛切，为我们开示了使人们堕落的原因，其目的就是为了破除人们的妄念。	all these dharma gates are roundabout paths. Here the Buddha directly instructs Ānanda. Since samādhi cannot be expressed in words, how can it be indicated? Only by dispelling delusion and revealing the true. Once deluded thoughts are eliminated, the true mind naturally reveals itself. With deep and urgent compassion, the Buddha explained to us the causes that make people fall, his purpose being to eliminate people's deluded thoughts.
上段经文讲到，人们不识三摩提，枉受轮回之苦是由于人们不知道“两种根本”。所以佛说：什么是两种根本呢？第一，就是无始以来的生死根本。	The preceding passage states that people do not recognize samādhi and thus suffer pointlessly in saṃsāra because they do not know the “two roots.” Therefore, the Buddha said: What are the two roots? First, there is the root of birth and death that has existed since beginningless time.
造成生死的根本原因就是我们的五根（眼、耳、鼻、舌、身）一直跟着外境（色、声、香、味、触）转，攀缘不息。由此而产生的心就是攀缘心，就是妄心，即第六意识。	The fundamental cause of birth and death is that our five faculties—eye, ear, nose, tongue, and body—continually follow external objects—forms, sounds, odors, tastes, and tactile objects—and ceaselessly cling to conditions. The mind produced thereby is the clinging mind, the deluded mind—namely, the sixth consciousness.
唯物主义认为心是物质世界的反映，没有物质世界就没有这个心。所以这个心随境而生，随境而灭，没有自体，叫妄心。因为我们大家不知道真心，反而把此心当成是真心，在物境上分别取舍，造业受报，生死轮回，无有了期。	Materialism holds that the mind is a reflection of the material world: without the material world, this mind would not exist. Thus, this mind arises with circumstances and ceases with circumstances; it has no inherent substance and is called the deluded mind. Yet because we do not know the true mind, we instead take this mind to be the true mind. We discriminate, accept, and reject amid material objects; create karma and undergo retribution; and revolve endlessly through birth and death.
这就是“无始生死根本”。我们无始以来，生死不断的根本原因就是把这个攀缘心当成自性。自性本来是不生不灭，而妄心是有生有灭，二者不同。因为我们错认自心，所以枉受其苦！第二，就是“无始菩提涅　，元清净体。”涅　的意思就是寂灭。可分为四种：	This is the “beginningless root of birth and death.” The fundamental reason why we have undergone uninterrupted birth and death since beginningless time is that we take this clinging mind to be our intrinsic nature. Intrinsic nature is originally neither arising nor ceasing, whereas the deluded mind arises and ceases; the two are different. Because we mistakenly recognize our own mind, we suffer pointlessly. Second, there is “beginningless bodhi

	and nirvāṇa, the originally pure essence.” Nirvāṇa means quiescent extinction. It may be divided into four kinds:
（1）自性涅　，就是说一切众生本具佛性，不生不灭。	(1) Nirvāṇa of intrinsic nature: this means that all sentient beings inherently possess Buddha-nature, which neither arises nor ceases.
（2）有余涅　。有余就是还有无明，就是指声闻缘觉法见未除而证的涅　。	(2) Nirvāṇa with remainder. “With remainder” means that ignorance still remains. It refers to the nirvāṇa realized by śrāvakas and pratyekabuddhas before they have eliminated attachment to dharmas.
（3）无余涅　。无余就是一切都除干净了。这是佛所证的涅　。	(3) Nirvāṇa without remainder. “Without remainder” means that everything has been completely eliminated. This is the nirvāṇa realized by the Buddha.
（4）无所住处涅　。无所住就是没有一个地方，随处都是涅　。就是说在生死当中没有生死，不是离开生死以外另有一个涅　的地方。	(4) Nirvāṇa of non-abiding. Non-abiding means that there is no particular place in which to abide; everywhere is nirvāṇa. That is, within birth and death there is no birth and death; nirvāṇa is not a separate place apart from birth and death.
释迦佛在涅　的时候对大众们说：我没有离开你们，就在你们当中。这就是无所住处涅　。佛无所不在，处处都在。只是我们心里龌龊，妄想颠倒，看不见佛。只要我们心里清净，随时随地都能看到佛。	At the time of his nirvāṇa, Śākyamuni Buddha said to the assembly: “I have not left you; I am among you.” This is nirvāṇa of non-abiding. The Buddha is everywhere, present in every place. It is only because our minds are foul and our deluded thoughts are inverted that we cannot see the Buddha. So long as our minds are pure, we can see the Buddha anytime and anywhere.
“元”就是本来，“清净体”就是没有污染的妙体。所以“无始菩提涅　，元清净体”就是说我们本来就具有这个不生不灭，没有污染的清净妙体。我们现在能够认识世界，能够随境生心的本体就是“识精”。	Yuan means “originally,” and “pure essence” means the wondrous essence that is free of defilement. Thus, “beginningless bodhi and nirvāṇa, the originally pure essence” means that we inherently possess this pure, wondrous essence, free of defilement and neither arising nor ceasing. The fundamental basis by which we are now able to know the world and give rise to mind in response to circumstances is the “essence of consciousness.”
因为它本来就具足光明，所以又叫“元明”。这个光明不是我们眼睛所看到的光。我们眼睛所看到的光是相对于黑暗来说的，这还是妄光。我们所说的这个本具的光明，是一个万能体。一切事物都是从它生起来的。	Because it inherently possesses luminosity, it is also called “original luminosity.” This luminosity is not the light seen by our eyes. The light seen by our eyes exists in contrast to darkness and is still deluded light. The inherent luminosity of which we

	speak is an all-capable essence. All things arise from it.
没有它就没有一切。唯心主义者说：我们为什么能创造出丰富多彩的世界，就是因为我们的心能研究事物的发展规律，并利用这个规律进行发明创造。没有心就没有这丰富多彩的世界。	Without it, nothing would exist. Idealists say that we can create a rich and variegated world because our minds can investigate the laws governing the development of things and use those laws for invention and creation. Without mind, there would be no such rich and variegated world.
但唯心者所说的心与我们大众所认识的心一样还是妄心，不是我们所说的“识精元明”。“识精元明”就是我们所说的真心，它将我们大众所认识的心与物统一在一起，而不是将心与物分开，再争论谁主宰谁。	Yet the mind spoken of by idealists is, like the mind understood by ordinary people, still the deluded mind; it is not what we call the “original luminosity of the essence of consciousness.” The “original luminosity of the essence of consciousness” is what we call the true mind. It unifies the mind and matter as understood by ordinary people, rather than separating mind from matter and then arguing over which governs the other.
在佛教中，真心是惟一的，它主宰一切，创造一切，包括我们一般人所说的物质与心。所以这个真心“能生诸缘”。但它本身并不是由什么东西生产的，而是无始以来本来就具有的。	In Buddhism, the true mind is unique. It governs and creates everything, including what ordinary people call matter and mind. Therefore, this true mind “can give rise to all conditions.” Yet it is not itself produced by anything; it has inherently existed since beginningless time.
所以真心是绝对的，没有什么与它相对，因而是不能被缘的，所以叫“缘所遗者”。“遗”就是遗漏、忘记了。	Therefore, the true mind is absolute, with nothing standing in opposition to it. It cannot be an object of conditions, and is therefore called “that which conditions leave behind.” “Leave behind” means to omit or forget.
我们众生本来就具有这么一个无价之宝，时时刻刻都未曾离开过，整日都是这个识精元明的妙用，但大家却不知道，一直认假为真，造业受报，六道轮回，真是冤枉啊！所以佛说：“由诸众生，遗此本明，虽终日行，而不自觉，枉入诸趣。”	We sentient beings inherently possess such a priceless treasure, which has never departed from us for a single moment. All day long, it functions wondrously as this original luminosity of the essence of consciousness, yet no one knows it. We continually take the false for the true, create karma and undergo retribution, and revolve through the six realms. How unjust! Therefore, the Buddha said: “Because sentient beings have forgotten this fundamental luminosity, though they function through it all day long, they do not realize it and vainly enter the various realms.”
这一段经文中的“元明”与“本明”不同。本明说的是识精的体，元明说的是识精的妙用。“遗此本明”就是	In this passage, “original luminosity” and “fundamental luminosity” differ. Fundamental

说众生不知道自己本身就具有这个识精，只要我们息下狂心，就是菩提。	luminosity refers to the essence of consciousness itself, while original luminosity refers to its wondrous functioning. “Forgetting this fundamental luminosity” means that sentient beings do not know that they themselves possess this essence of consciousness. So long as we cease the frenzied mind, that itself is bodhi.
禅宗为什么要参“念佛是谁？”就是为了让我们认识自己的“识精”！当我们参这个话头时，疑团凝聚在“谁”字上，不向外寻求，而是回光返照。	Why does the Chan school investigate “Who is reciting the Buddha’s name?” It is to enable us to recognize our own “essence of consciousness.” When we investigate this huatou, the mass of doubt gathers upon the word “who”; we do not seek outwardly, but turn the light inward.
“是谁？”这一问，念头不行的时候，不是了了分明吗？这不正是识精放光吗！所以要抓住它、认识它，能识得就好，就可以大摇大摆大休息了。一切事情尽管做而不住着，那就潇洒自在了。	When one asks, “Who is it?” and thoughts no longer move, is there not clear, ever-present knowing? Is this not precisely the radiance of the essence of consciousness? Therefore, one must seize it and recognize it. To recognize it is enough; then one may rest completely and at ease. One may do all things without attachment, and thus be free and unrestrained.
其实一切法门的目的都是如此，就是让我们息下缘心，缘心息下，识精顿时显现。但现在念佛、参禅或修密的人不知道这个关键，他们向外追求：“我要本明，我要本明。”这样永远无法见到本明。	In fact, this is the aim of every dharma gate: to bring us to cease the mind that clings to conditions. Once that mind ceases, the essence of consciousness immediately appears. But those who now recite the Buddha’s name, investigate Chan, or practice Esoteric Buddhism do not know this key point. They seek outwardly: “I want fundamental luminosity! I want fundamental luminosity!” In this way, they will never see fundamental luminosity.
因为这一念要追取之心就是妄心。所以要见到这个识精必须息下缘心！这个真心到底是什么呢？有人说：“能给我显示一下，让我看见就相信了，你不让我看见，我总是半信半疑。	For this single thought that seeks to grasp is itself the deluded mind. Therefore, to see this essence of consciousness, one must cease the mind that clings to conditions. What, then, is this true mind? Someone may say: “Can you show it to me? If I see it, I will believe it; if you do not let me see it, I will always be only half convinced and half doubtful.”
”如果能显示的话，释迦佛早就给阿难和大众示现了，可惜不行，无法做到。因为真心“说是一物即不中”，无论你怎么说，无论你怎样描述，都无法表示它。那该如何做呢？只要我们能息下妄心就可以证到。	If it could be shown, Śākyamuni Buddha would long ago have demonstrated it to Ānanda and the assembly. Unfortunately, this cannot be done. For as it is said, “To call it a thing is already wrong.” No matter how one speaks of it or describes it, one cannot convey it. What, then, should be done? So

	long as we can cease the deluded mind, we can realize it.
如果修行人不把握这个关键，那么念念修行，念念造生死，永远也解脱不了。修行人要懂得这个道理并按这个道理脚踏实地去做，息下诸缘，就可以证得大道了。	If practitioners do not grasp this key point, then with every thought they practice and with every thought they create birth and death; they can never be liberated. Practitioners must understand this principle and put it into practice steadily and concretely. By ceasing all conditions, they can realize the great Way.
现在看经文：	Now let us look at the sūtra passage:
“阿难，汝今欲知奢摩他路，愿出生死，今复问汝。”	“Ānanda, you now wish to know the path of śamatha and aspire to escape birth and death. I will now ask you again.”
“即时如来举金色臂，屈五轮指，语阿难言：汝今见不？”	“Thereupon, the Tathāgata raised his golden-hued arm, bent the fingers of his wheel-marked hand, and said to Ānanda: ‘Do you see it now?’”
“阿难言：见。”	“Ānanda replied: ‘I see it.’”
佛一直在破除阿难的妄念，目的是为了让阿难见到自己的真心。但阿难并未领会，所以佛继续问阿难：你现在要想知道奢摩他路，并由此而出生死苦海。我现在来问你。	The Buddha was continually eliminating Ānanda’s deluded thoughts in order to enable Ānanda to see his own true mind. But Ānanda had not understood, so the Buddha continued to ask him: You now wish to know the path of śamatha and thereby escape the bitter ocean of birth and death. I will now ask you.
于是佛举起自己紫磨金色手臂，屈五轮指（因为佛有三十二妙相，其手臂放光呈金色，手指一节一节的纹路，张开就像车轮的网一样，所以叫“举金色臂，屈五轮指”），问阿难：你看见没有？阿难答道：看见了。	The Buddha then raised his arm, golden in color like refined purple-gold, and bent the fingers of his wheel-marked hand. Because the Buddha possesses the thirty-two excellent marks, his luminous arm is golden, and the joints and lines of his fingers, when spread open, resemble the spokes of a wheel; hence, “he raised his golden-hued arm and bent the fingers of his wheel-marked hand.” He asked Ānanda: “Do you see it?” Ānanda replied: “I see it.”
阿难回答说看见了，这个“见”字却大有出入。本来，大佛顶如来密因是无所见的，假如有所见就不是了。宗下说：“见着即瞎”。就是说如果你能看见，眼睛就瞎透了。	Ānanda answered that he saw it, but this word “see” admits of a great distinction. Originally, the secret cause of the Tathāgata of the Great Buddha-Crown is seeing nothing. If there is something seen, it is not that. In the Chan school it is said: “To see it is to be blind.” This means that if you can see it, your eyes are completely blind.

但是，在无见当中也不妨有见！为什么呢？因为一切都是妙明真心所显现的，见就是真心的妙用啊！从前有位承皓禅师做了一条短裤（布裩），写上历代祖师的名号穿上，并说：“只有文殊、普贤好一点，暂且写在裤带上”，大家称他为“皓布裩”。	Yet within non-seeing, seeing is not precluded. Why? Because all things are manifested by the wondrously luminous true mind, and seeing is the wondrous functioning of the true mind. In the past, a Chan Master named Chenghao made a pair of short trousers and wrote upon them the names of the patriarchs of every generation. He wore them and said: “Only Mañjuśrī and Samantabhadra are somewhat better; for the time being, I shall write them on the waistband.” Everyone called him “Hao of the Cloth Trousers.”
佛祖本应该是很尊贵的，应该顶礼膜拜，怎么能做成短裤穿呢？因为他心里空净了，就无所谓。	Buddhas and patriarchs should ordinarily be deeply revered and worshipped. How could their names be made into trousers to wear? Because his mind was empty and pure, it made no difference to him.
另外一个僧人不懂，效仿他，承皓见了，呵斥道：“你竟敢把这事当做儿戏，等到将来吐血就来不及了”，结果这个僧人最后吐血而亡。同样做一件事情，但果报却不一样。	Another monastic did not understand and imitated him. When Chenghao saw this, he rebuked him: “How dare you treat this as a game? When you vomit blood in the future, it will be too late.” In the end, that monastic vomited blood and died. Though the same act was performed, the karmic result was different.
前者因为心里空净，不受业障的约束，而后者蒙昧无知，造业受报。像丹霞禅师骑在佛像的头上，马祖还赞叹他“我子天然！”所以，大家不要只看表面现象，而要看一个人的内心是不是真空净。	The former, because his mind was empty and pure, was not constrained by karmic obstacles; the latter, ignorant and unenlightened, created karma and underwent retribution. Chan Master Danxia once rode on the head of a Buddha image, and Mazu even praised him, saying, “My son Tianran!” Therefore, do not look only at outward appearances; look instead at whether a person’s inner mind is truly empty and pure.
这位承皓禅师有一次上堂说法，一句话不说，过了很长时间，才问大众：看见了吗？大众不知所以。这时，有一位开悟的居士反问：和尚看见了吗？承皓禅师答道：你已经见到了！说完就下座了。	On one occasion, Chan Master Chenghao ascended the Dharma seat to teach. He did not speak a word. After a long time, he asked the assembly: “Have you seen it?” The assembly did not know what he meant. Then an awakened lay practitioner asked in return: “Has the monk seen it?” Chan Master Chenghao replied: “You have already seen it.” Having said this, he left the seat.
所以这个“见”与“不见”不能说死。就“体”说来是无所见，就“用”说来无所不见。所以阿难说“见”，	Thus, this “seeing” and “not seeing” cannot be defined too rigidly. From the standpoint of essence, there is nothing seen; from the standpoint of

可以说答得好也可以说答得不好，就看你是真见还是妄见。	function, there is nothing not seen. Therefore, when Ānanda said “seeing,” his answer could be considered good or not good—it depends on whether it is true seeing or deluded seeing.
因为佛的手正是心的显现，透过手的相就可以看到真心，就像用手来指月亮一样，通过手指就可以看到月亮，这样的“见”是真见。如果仅仅是看见手的相就不是真见了。所以下面佛要继续试试阿难是不是真见。	The Buddha’s hand is precisely a manifestation of mind. Through the appearance of the hand, one can see the true mind. It is like using a hand to point at the moon: through the finger, one can see the moon. Such “seeing” is true seeing. But if one merely sees the appearance of the hand, that is not true seeing. Thus, the Buddha next wished to continue testing whether Ānanda truly saw.
现在看经文：	Now let us look at the sūtra text:
“佛言：汝何所见？”	“The Buddha said: ‘What do you see?’”
“阿难言：我见如来，举臂屈指，为光明拳，耀我心目。”	“Ānanda said: ‘I see the Tathāgata raise his arm and bend his fingers into a radiant fist, which shines upon my mind and eyes.’”
“佛言：汝将谁见？”	“The Buddha said: ‘With what do you see?’”
“阿难言：我与大众，同将眼见。”	“Ānanda said: ‘The assembly and I all see with our eyes.’”
“佛告阿难：汝今答我，如来屈指为光明拳，耀汝心目，汝目可见，以何为心？当我拳耀。”	“The Buddha said to Ānanda: ‘You have now answered me that the Tathāgata bends his fingers into a radiant fist, which shines upon your mind and eyes. Your eyes can see it; but what do you take to be the mind that is illuminated by my fist?’”
“阿难言：如来现今征心所在，而我以心推穷寻逐，即能推者，我将为心。”	“Ānanda said: ‘The Tathāgata is now asking where the mind is located. As I investigate, reason, and pursue it with my mind, that which is capable of reasoning is what I take to be my mind.’”
“佛言：咄！阿难，此非汝心。”	“The Buddha said: ‘Hey! Ānanda, this is not your mind.’”
佛继续问阿难：你看见什么东西呢？	The Buddha continued to ask Ānanda: What do you see?
阿难说：我看见您举起手臂，屈指握拳，闪闪发光，照我心目。这一下阿难露馅了，就可以看出他落在相上了。他这时所说的“见”仍然是妄见，不是真见。	Ānanda said: I see you raise your arm, bend your fingers, and clench your fist; it shines brightly and illuminates my mind and eyes. At this point, Ānanda gave himself away: one can see that he had fallen into attachment to appearances. The “seeing”

	of which he spoke was still deluded seeing, not true seeing.
于是佛再追问一句，你用什么看呢？这一句就像禅宗参“念佛是谁？”一样，给他当头一棒。提醒他能看见东西的是什么呢？	The Buddha then pressed him further: What do you use to see? This question was like the Chan investigation, “Who is reciting the Buddha’s name?”—a blow directly to the head. It reminded him to ask: What is it that can see things?
但是阿难却答道：我和大众都是通过眼睛看见的。这下更糟糕了，阿难不仅一个人是个懵懂汉，连其他人也一同拉下水了。其实，其他很多人早已心领神会了。	Yet Ānanda answered: The assembly and I all see through our eyes. This was even worse. Ānanda was not merely confused himself; he dragged everyone else down with him as well. In fact, many others had already understood.
就像我们前面讲的，良马见鞭影而驰，千里马只需看见鞭子的影子一晃，它就知道了，就开始奔跑，不需鞭子打在它身上。如果阿难在佛这么一问的时候，回光一照，就像参“念佛是谁”的时候，一起疑心，一觉，心境俱亡。	As we explained earlier, a fine horse runs upon seeing the shadow of the whip. A thousand-li horse need only see the whip’s shadow flicker, and it understands and begins to run; it does not need to be struck by the whip. If, when the Buddha asked him this question, Ānanda had turned the light inward, then—as when investigating “Who is reciting the Buddha’s name?”—at the arising of the sense of doubt and a moment of awakening, both mind and objects would have vanished.
心境俱亡的时候，并不是什么都不知道，而是能觉之心昭然而显，这就是妙奢摩他路。可惜阿难不识得，仍然向外驰求，以攀缘心为自性，落在尘相上。所以佛处处指示阿难，但阿难却屡屡错过，不能领悟。但是佛悲心痛切，不厌其烦，死马权当活马医，万一阿难嘴上说通过眼睛看见，但其心里却不着眼见呢？这也有可能。	When mind and objects both vanish, it does not mean that one knows nothing at all. Rather, the mind that is capable of awareness manifests with radiant clarity. This is the wondrous path of śamatha. Unfortunately, Ānanda did not recognize it. He still sought outwardly, taking the grasping and conditioning mind as his own nature and falling into attachment to dusty appearances. Thus the Buddha instructed Ānanda at every turn, but Ānanda repeatedly missed the opportunity and could not comprehend. Yet the Buddha’s compassion was profound and urgent. Tirelessly, he treated a dead horse as if it were alive: perhaps, although Ānanda said that he saw through his eyes, inwardly he was not attached to visual seeing. That was also possible.
所以佛继续问阿难：你说我屈指握拳，光照心目。	Therefore, the Buddha continued to ask Ānanda: You say that I bend my fingers and clench my fist, and that its light illuminates your mind and eyes.

你通过眼睛可以看见这一切，那么你以什么为心呢？前面七处征心时佛就问过阿难这个问题，大家知道，心不在内、不在外，也不在根里，也不在中间，不在任何一处，也不是虚无缥缈。	You can see all this through your eyes, but what do you take to be your mind? Earlier, in the seven locations of examining the mind, the Buddha had already asked Ānanda this question. As everyone knows, the mind is neither inside nor outside, neither within the faculties nor in between. It is not located anywhere, nor is it vague nothingness.
那么现在佛又问一遍：你以什么为心呢？释迦佛真是苦口婆心，希望阿难在他再次提出这个问题的时候能回过头来，见到自己的本来面目。	Now the Buddha asked again: What do you take to be your mind? Śākyamuni Buddha was truly earnest and compassionate, hoping that when Ānanda heard this question raised again, he would turn back and see his own Original Face.
本来真正开悟的宗师就是这样教导学人，他步步紧逼，逼得你没有地方退身，再退就是墙壁了，这个时候只有转个身。在你转身之际，回光一荐，就见到本来了。	This is how genuinely awakened masters originally instructed students: step by step, they press you until there is nowhere left to retreat. If you retreat further, there is only a wall; at that moment, you can only turn around. As you turn, turning the light inward and taking a look, you see what is original.
现在很多师父没有这个手段，你去问他，他说：“你们自己去参，又不是我参。我参是我的，你参是你的。”如果真是这样，那么要你师父干什么呢？所以这时阿难如果能回过身来就好了。	Many teachers today lack this skill. When you ask them, they say: “Go investigate it yourselves. It is not I who am investigating. My investigation is mine, and yours is yours.” If that is truly so, what use is there in having a teacher? Thus, it would have been good if Ānanda could then have turned back.
无奈阿难还是不能领会，阿难说：您问我以什么为心，我现在能推理思考、能追逐眼根中色尘影子的就是我的心。我们说，六根与六尘相对留下的影子就叫六尘缘影心。这就是攀缘心，就是妄心。	But, alas, Ānanda still could not understand. He said: You ask what I take to be my mind. What can reason and think, what pursues the shadows of forms and colors within the eye faculty—that is what I take to be my mind. We say that the shadows left by the six faculties in their contact with the six sense objects are called the mind of conditioned shadows of the six sense objects. This is the grasping and conditioning mind; it is the deluded mind.
到这时佛已将阿难的病根看透了，于是呵斥阿难：“咄！阿难，此非汝心。”这个“咄”就是禅宗的棒呵，犹如雷鸣！可以使学人顿然心念不行，回光返照。	By this point, the Buddha had thoroughly seen the root of Ānanda’s illness. He therefore rebuked him: “Hey! Ānanda, this is not your mind.” This “Hey!” is the Chan school’s shout of rebuke, like a clap of thunder. It can suddenly halt a student’s thoughts and cause them to turn the light inward.

在心念不行之时，并不是死人，也不是石头、木头，没有知觉，而是灵知了了。这个灵知了了不正是我们的本性吗？这样证道。是何等痛快！所以佛呵斥阿难，并告诉他：这不是你的心，这只是六尘缘影心！	When thoughts cease to function, one is not a corpse, nor wood or stone, without awareness. Rather, there is clear and lucid spiritual knowing. Is not this clear spiritual knowing our own intrinsic nature? To realize the Way in this manner—how exhilarating it is! Therefore, the Buddha rebuked Ānanda and told him: This is not your mind; it is merely the mind of conditioned shadows of the six sense objects!
“阿难矍然，避座合掌，起立白佛：此非我心，当名何等？”	“Ānanda, startled, rose from his seat, joined his palms, stood up, and addressed the Buddha: ‘If this is not my mind, what should it be called?’”
“佛告阿难：此是前尘虚妄相想，惑汝真性。由汝无始至于今生，认贼为子，失汝元常，故受轮转。”	“The Buddha told Ānanda: ‘These are illusory thoughts arising from the false appearances of the present sense objects, which delude your true nature. From beginningless time until this present life, you have taken a thief for your son and lost what is originally and eternally yours; therefore, you undergo the cycle of rebirth.’”
这时，阿难惊恐万分（矍就是惊慌的意思），从座位上站起来（避座就是离开座位），双手合掌对佛说：这不是我的心，那是什么呢？佛告诉阿难：这是你对眼前的尘境而生出的虚幻妄想迷惑了你，使你从无始以来，认此幻相为真实，遗失了你原本常住的真心，所以在生死苦海中轮回不已。	At this, Ānanda was utterly alarmed—jue means startled. He rose from his seat—“leaving his seat” means getting up from it—joined his palms, and said to the Buddha: If this is not my mind, then what is it? The Buddha told Ānanda: These are the illusory thoughts you produce in response to the sense objects before you. They delude you, causing you, from beginningless time onward, to mistake these illusory appearances for what is real and to lose your originally abiding true mind. Thus you have revolved without end in the bitter sea of birth and death.
经文中为什么说是“前尘”呢？因为眼前的境界就像灰尘一样，淹没了我们心地的光明，这些境界都是因缘合和，没有自性，因而是虚妄不实的。这些虚妄的境界就是相。	Why does the sūtra call them “present sense objects”? Because the realm before our eyes is like dust, obscuring the light of our mind-ground. These realms all arise through the coming together of causes and conditions; they have no intrinsic nature and are therefore false and unreal. Such false realms are appearances.
“相想”就是相在心上翻滚，一会儿想这，一会儿想那，一会儿想金子，一会儿想女人，这就是妄想。就是由于这个妄想，使我们不只一生一世，而是从无始以来，经过多生历劫，在六道中轮回。	“Appearance-thought” means that appearances churn about in the mind: now thinking of this, now thinking of that, now thinking of gold, now thinking of women. This is deluded thought. Because of

	such deluded thought, we have revolved not merely through one lifetime or one age, but through many lives and kalpas since beginningless time, within the six realms.
但是至今我们仍执著这个妄想，抱着不放。	Yet even now, we remain attached to these deluded thoughts and refuse to let them go.
把它当成是真实的，这不就是认贼为子吗？！为什么说是贼呢？因妄想执著使我们遗失了原本常住的真心（即“元常”），使我们丢掉了这个不生不灭的无价之宝，所以沦落在生死苦海之中！当然并不只是阿难一个人这样，我们众生都是如此。	We take them to be real—is this not taking a thief for one’s son? Why call them thieves? Because deluded thoughts and attachments cause us to lose our originally abiding true mind—the “originally eternal”—and to cast away this priceless treasure that is neither arising nor ceasing. Thus we fall into the bitter sea of birth and death. Of course, it is not Ānanda alone who is like this; all sentient beings are the same.
而现在阿难早已成道，可我们还在六道里头出头没，所以我们应该感到非常惭愧。现在佛教有很多法门，像净土、禅宗、密宗等等，都是为了帮助我们返本还原，超脱生死轮回的。	Ānanda has long since realized the Way, but we are still struggling to emerge from the six realms. We should therefore feel deeply ashamed. Buddhism now offers many dharma gates—Pure Land, the Chan school, Esoteric Buddhism, and so forth—all intended to help us return to our original source and transcend the cycle of birth and death.
我们只要一切放下好好修行，一门深入，就能得到真实受用。可惜现在很多师父分门别派，认为只有他那个法门好，其他的法门都不好，比较狭隘。其实修什么法门都要根据学人的根器来定。	So long as we let go of everything and practice diligently, penetrating deeply into a single dharma gate, we can attain genuine benefit. Unfortunately, many teachers today divide themselves into sects and schools, believing that only their own dharma gate is good and that all others are not. This is rather narrow-minded. In fact, the practice suitable for a student must be determined according to that student’s capacities.
从前的师父很慈悲，能识取来人的根基。要是来人跟他不对机，他会说：我修得不好，我给你介绍一位更好的师父。并指示学人到什么地方去。	Teachers of old were very compassionate and could recognize the capacities of those who came to them. If someone was not suited to them, they would say: “My own practice is not good enough. I will introduce you to a better teacher,” and would direct the student where to go.
可是现在的师父，将弟子看成是自己的私有财产，对弟子说：你只有皈依我才好，别的师父都不好。假如你要再皈依别的师父，就好像叛变了一样。这样的师父收取徒弟，是为了名闻利养，这就是妄想执著。师父都这样妄心乱动，弟子怎么会证见本性呢？真是可悲可叹！	But teachers today may regard disciples as their private property and tell them: “It is good only if you take refuge in me; other teachers are no good.” If you then take refuge in another teacher, it is treated as though you had betrayed them. Such

	teachers take disciples for fame and profit; this is deluded thought and attachment. If teachers themselves stir up deluded minds in this way, how can their disciples directly realize their intrinsic nature? It is truly lamentable.

四、十番显见

IV. Ten Revelations of Seeing

“阿难白佛言：世尊，我佛宠弟，心爱佛故，令我出家。我心何独供养如来，乃至遍历恒沙国土，承事诸佛及善知识，发大勇猛，行诸一切难行法事，皆用此心。纵令谤法，永退善根，亦因此心。若此发明不是心者，我乃无心，同诸土木，离此觉知，更无所有。云何如来说此非心？我实惊怖。兼此大众，无不疑惑，惟垂大悲，开示未悟。”	Ānanda addressed the Buddha: “World-Honored One, I am the Buddha’s favored younger kinsman. Because I love the Buddha, I became a monastic. With what mind do I alone make offerings to the Tathāgata, and even travel throughout lands as numerous as the sands of the Ganges, serving the Buddhas and good spiritual friends, arousing great courageous resolve, and undertaking every difficult practice? It is all done with this mind. Even if I were to slander the Dharma and forever lose my roots of goodness, it would also be through this mind. If this faculty of awareness is not the mind, then I have no mind and am like earth and wood; apart from this awareness, there is nothing else. How can the Tathāgata say that this is not the mind? I am truly terrified. This entire assembly is likewise filled with doubt and confusion. I pray that, in your great compassion, you will enlighten those who have not awakened.”
阿难对佛说：世尊啊，我是您最宠爱的弟弟，因见佛妙相庄严，光明自在，心生敬爱，故发心出家。	Ānanda said to the Buddha: “World-Honored One, I am your most favored younger kinsman. Seeing the Buddha’s wondrous marks, majestic adornment, and unimpeded radiance, I gave rise to reverence and love and therefore resolved to leave home.”
现在我一心供养如来，乃至我以前走遍了像恒沙一样多的国土，不怕困难，不怕吃苦，为诸佛及善知识做侍者，发大勇猛心，承做一切难行之事，都是用此心。即使诽谤佛法三宝，永退善根，也是用此心。	Now I single-mindedly make offerings to the Tathāgata. Previously, I traveled throughout lands as numerous as the sands of the Ganges. Unafraid of hardship or suffering, I served as an attendant to the Buddhas and good spiritual friends, aroused great courageous resolve, and undertook every difficult task. All this was done with this mind. Even slandering the Buddha, Dharma, and Saṅgha and forever losing one’s roots of goodness would also be done with this mind.”
如果您说这不是心的话，那等于我没有心，和草木一样了。因为我离开这个对前尘所生起来的觉知之心还有什么呢？为什么您说这不是心呢？我实在是惊恐万分！并不只是我一个人是这样，在会的大众也和我一样惊惶失	If you say that this is not the mind, then it would mean that I have no mind and am like grass and trees. Apart from this mind of awareness that arises in response to the objects before me, what else do I have? Why do you say that this is not the

措。还是请您老人家大慈大悲，给我们这些没有悟道的人讲一讲。	mind? I am truly terrified beyond measure! Nor am I alone in this: the members of the assembly are as alarmed and bewildered as I am. I ask you, compassionate elder, to explain this to us who have not awakened to the Way.”
这段经文，阿难说他受佛宠爱（宠爱有偏爱之义，这种爱就不好了），因为阿难是佛最小的堂弟，所以阿难自己这么说。	In this passage, Ānanda says that he was favored by the Buddha. (“Favor” carries the sense of partiality, and such attachment is not good.) Since Ānanda was the Buddha’s youngest cousin, he spoke of himself in this way.
但佛可不是这样，因为佛对一切人都是一样平等慈爱，只是由于因缘有些差别，从表面上看可能有些亲疏之分，其实佛对众生的心是一样的。阿难见佛有三十二妙相，紫金光聚，所以发心出家供养如来。	But the Buddha was not like this. The Buddha’s compassionate love for everyone is equal and impartial. Because conditions differ, there may appear to be degrees of intimacy or distance, but the Buddha’s heart toward sentient beings is in fact the same. Seeing the Buddha’s thirty-two wondrous marks and the gathered radiance of purple-gold light, Ānanda resolved to leave home and make offerings to the Tathāgata.
供养就是供给佛衣服、饮食、卧具、医药这四种日用所需。因为阿难发心做诸佛的侍者，所以多生历劫，阿难走遍了象恒沙一样多的国土，为诸佛和善知识做侍者。善知识必须理事圆融无碍，如果仅仅说到做不到就不是善知识。	Making offerings means providing the Buddha with the four daily necessities: clothing, food and drink, bedding, and medicine. Because Ānanda resolved to serve as an attendant to the Buddhas, over many lives and kalpas he traveled through lands as numerous as the sands of the Ganges, serving the Buddhas and good spiritual friends. Good spiritual friends must be thoroughly unobstructed in both principle and phenomena. If they can speak of something but cannot put it into practice, they are not good spiritual friends.
阿难是佛的侍者，不怕困难，不怕吃苦，发大勇猛心，行“一切难行之事”。这种“难行之事”在西藏密宗就讲得比较全面。因为修密宗的人，要消灭种种罪障，需经受种种严峻的考验。	As the Buddha’s attendant, Ānanda was unafraid of hardship and suffering. He aroused great courageous resolve and undertook “every difficult task.” Such difficult tasks are explained rather comprehensively in Tibetan Esoteric Buddhism. Those who practice Esoteric Buddhism must eliminate all kinds of karmic obstacles and undergo many severe tests.
比如，有的人要到冰河中，赤身露体，冻得不得了，受冰河地狱之苦。还有的人，在天气热的不得了的时候，坐在大火炉边上烤，受火炮铜柱地狱之苦。还有的是在羊圈、猪圈中支个铺，住在当中受苦。	For example, some must go naked into icy rivers and endure unbearable cold, suffering the pain of the icy-river hell. Others, in unbearably hot weather, sit beside a great furnace to be scorched, suffering the pain of the hell of blazing cauldrons

	and copper pillars. Still others make a bed in a sheep pen or pigsty and live there in suffering.
修行要能经得起各种艰苦磨炼才行。当然学佛的目的并不是为了吃苦，但通过苦行可以磨炼人的意志，消除习气。这与外道以吃苦为目的，执著在吃苦相上是不同的。	One must be able to withstand every kind of arduous trial in practice. Of course, the purpose of studying Buddhism is not to seek suffering. Yet ascetic practices can temper one's will and eliminate habitual tendencies. This differs from non-Buddhist paths that take suffering as their goal and cling to the appearance of suffering.
在我们内地，人们比较聪慧，只要学佛的人努力上进，不后退就是难行之事。因为有恒心是很难得的。有的人发心一两天很容易，要天天都如此就不容易了。很多人今天找个法来修修，过两天“哎呀！吃不消，吃不消”，休息一下再说，这样就难以成就。所以修行人要有恒心，要能发勇猛心，这就是难行之事。	In our country, people are comparatively intelligent. For those who study Buddhism, striving diligently and not retreating is itself a difficult practice. Perseverance is hard to come by. It is easy for some people to arouse resolve for a day or two, but it is not easy to do so every day. Many people find a Dharma practice today and try it, but after a couple of days say, “Oh, I can't take it, I can't take it,” and decide to rest for a while. In this way, attainment is difficult. Therefore, practitioners must have perseverance and be able to arouse courageous resolve. This is a difficult practice.
阿难说，如果他离开对前尘所生起来的觉知之心，就没有心了。因为他发心学佛用的是此心，即使不学佛，甚至诽谤佛法三宝，也是用此心。离开此心还有什么呢？讲到这里就非常关键了，阿难这里所说的心仍然是妄心。	Ānanda says that if he were apart from the mind of awareness that arises in response to objects before him, he would have no mind. He uses this mind in resolving to study Buddhism; even if he did not study Buddhism, or even slandered the Buddha, Dharma, and Saṅgha, he would still use this mind. Apart from this mind, what else is there? Here we come to a crucial point: the mind of which Ānanda speaks is still the deluded mind.
离开这个妄心，就是妄心息处，这个时候，你并不是死人，不是和草木一样没有知觉，仍然是了了分明，这是什么呢？这就是空寂灵知！空者，一切事物都没有；寂者，不来不去，不动不摇；灵知者，了了分明呀！不信诸位试试看（此时元音上师一击掌），“啪——”一声……	Apart from this deluded mind is the point where the deluded mind ceases. At that time, you are not dead, nor are you insentient like grass and trees; you remain distinctly aware. What is this? It is empty quiescence and numinous knowing. “Empty” means that all things are absent; “quiescent” means neither coming nor going, neither moving nor wavering; “numinous knowing” means clear and distinct awareness. If you do not believe it, try it for yourselves. (At this point, Master Yuanyin claps once.) “Clap—”
此时前念断处，后念未起之时，不正是这个了了分明吗？！这个了了分明是什么呢？学人能当下荐取，就是	At this moment, when the preceding thought has ceased and the following thought has not yet

见性了。所以见性，不是难事呀！不需要经过几十年、几百年的参禅。在这当下一击之际就能够证见本性。	arisen, is there not precisely this clear and distinct awareness? What is this clear and distinct awareness? If practitioners can recognize it directly in that very moment, they have seen their true nature. Thus, seeing one's true nature is not difficult. There is no need to spend decades or centuries investigating Chan. At the instant of this clap, one can directly realize one's intrinsic nature.
见本性之后就需绵密保任了。绵就是长久、连绵不断；密就是要勇猛精进、不疏松，就像我的手指张开空气就从指缝中透过去了，如果我的手指紧闭就没有缝隙了，这就是密。	After seeing one's true nature, one must engage in continuous and seamless contemplation and safeguarding realization. "Continuous" means lasting and unbroken; "seamless" means vigorous and diligent, without laxity. When my fingers are spread apart, air passes through the gaps; when they are tightly closed, there are no gaps. This is what is meant by "seamless."
要保住什么呢？就是要保住这个妙明真心，无所住着，时时空寂，时时灵知。时时空寂灵知而又不住空寂灵知。假如住在空寂灵知上，还是有所住，还是妄想心。因为你还有空寂灵知之心在，在禅宗里，这就叫"圣堕"。	What must be safeguarded? This wondrously luminous true mind: non-abiding, ever empty and quiescent, ever numinously aware. Yet while it is always empty, quiescent, and numinously aware, one must not abide in that empty quiescence and numinous knowing. If one abides in it, there is still something to abide in, and it is still the deluded thinking mind. For one still retains a mind of empty quiescence and numinous knowing. In the Chan school, this is called "falling into sainthood."
堕落在圣位上，还是有生死。我们说要归无所得，任何事都不可得。归无所得正是大得。所以这个真心并不需要诸位费多大力气，只要回光返照，当下就是。只是诸位要有福报，什么福报呢？要敢肯定"噢！这就是真心。	Falling into the position of a sage still entails birth and death. We say that one must return to nothing attainable; nothing whatsoever can be attained. Returning to nothing attainable is precisely the great attainment. This true mind does not require you to exert great effort. You need only turn the light inward, and it is present immediately. But you must have blessings. What blessings? The courage to affirm, "Ah, this is the true mind."
"毫无疑虑，这就是多生历劫所培养的善根、福德。假如你不敢肯定"哎呀，恐怕不是吧？"，这就是缺少善根福德。要生西方极乐世界也是如此，《阿弥陀经》不是说"不可以少善根、福德、因缘得生彼国"。	To have no doubt whatsoever is the root of goodness and merit and virtue cultivated over many lives and kalpas. If you do not dare to affirm it, saying, "Oh, perhaps this is not it," then you lack roots of goodness and merit and virtue. The same is true of rebirth in the Western Land of Ultimate Bliss. Does not the Amitābha Sūtra say that one cannot be born in that land with few roots of

	goodness, merit and virtue, and favorable conditions?
所以要生西方极乐世界也不能缺少福德。以前我们讲过，有一位居士，临终时西方圣境已经现前，就要生西方。这时，他最亲爱的小老婆一哭，他的心就乱了，结果就退回来了。	Therefore, one also cannot lack merit and virtue if one wishes to be reborn in the Western Land of Ultimate Bliss. We have spoken before of a lay practitioner for whom the sacred realm of the Western Land had appeared at the time of death, and who was about to be reborn there. Then his beloved concubine began to weep, his mind became disturbed, and as a result he returned.
这就是因缘不凑，因缘不凑巧就是缺少善根福德的缘故。缺少善根福德，不能当下承当，不敢肯定，就只能继续修法了。就像念佛者念佛，参禅者参禅，修密者修密，这样慢慢地培养善根福德。	This was because the conditions had not come together. When conditions fail to come together, it is because one lacks roots of goodness and merit and virtue. Lacking these, one cannot directly take it up or dare to affirm it, and can only continue practicing the Dharma. Thus, those who recite the Buddha's name recite the Buddha's name, those who investigate Chan investigate Chan, and those who practice Esoteric Buddhism practice Esoteric Buddhism, gradually cultivating roots of goodness and merit and virtue.
学佛人有五种根器；第一种就是人天乘。对于这类人就是教他们做做好事，培养福报，临终后可以升天，或者不失人身。比如基督教、天主教，伊斯兰教都是这样。第二种就是声闻乘。	There are five capacities among Buddhist practitioners. The first is the human and deva vehicle. Such people are taught to do good deeds and cultivate blessings, so that after death they may be born in heaven or at least not lose their human birth. Christianity, Catholicism, and Islam are examples of this. The second is the śrāvaka vehicle.
对于这类人就是教他们偏空之理而证有余涅　。第三种就是缘觉乘。对于这类人就是讲十二因缘，这类人仍然是小乘根基，你让他发大心，比较困难。只有等到他们证得罗汉果位之后，他们才能做到。第四种就是菩萨乘。	Such people are taught the principle of biased emptiness and realize nirvāṇa with residue. The third is the pratyekabuddha vehicle. Such people are taught the twelve links of dependent origination. They still have the capacities of the Lesser Vehicle, and it is relatively difficult to induce them to arouse the great resolve. Only after they attain the fruit of arhatship can they do so. The fourth is the bodhisattva vehicle.
这类人发大悲心，自觉觉他，勇猛精进。他们不生西方极乐世界，就在这个世界中与众生滚在一起，救度众生。众生不度尽誓不取佛位，这就是大心菩萨。	Such people arouse great compassion, awaken themselves and others, and practice with courageous diligence. Rather than seeking rebirth in the Western Land of Ultimate Bliss, they remain in this world among sentient beings in order to

	liberate them. They vow not to attain Buddhahood until all sentient beings have been liberated. These are great-resolve bodhisattvas.
第五种就是佛乘，这类人是圆顿根器，不需要经过渐次方法，一言之下，一切都了。学佛要根据人的根器，一点都不能勉强。就像现在我给你们指示真心一样，如果硬要你们当下肯定，就像按牛头吃草一样。牛不吃草，你将它的头按进草堆里，嘴里嘟囔着：朝这看，朝这看。这样就不行。因为这件事非同小可，勉强不得。	The fifth is the Buddha vehicle. Such people possess the capacity for perfect and sudden awakening; they need not pass through gradual methods. With a single word, everything is understood. In studying Buddhism, one must proceed according to a person's capacities and cannot force anything at all. It is like my pointing out the true mind to you now: if I were to force you to affirm it immediately, it would be like pressing a cow's head down to make it eat grass. The cow will not eat, yet you press its head into a heap of grass and mutter, "Look here, look here." That will not do. This matter is no small thing and cannot be forced.
讲经，不能只依文字来解释，应该讲解出经文的真实意义。《楞严经》重要的真实的意义就在于指示我们的真心，这就是心地法门的核心所在。在宗下这就叫“画龙点睛”，就是指示给我们看什么是真心。在教下就叫做“点中言”，就是讲解经文中的要义，光是依据文字来讲解就没有多大意义了。	When explaining sūtras, one must not merely interpret the words; one should elucidate their true meaning. The important and genuine meaning of the Śūraṅgama Sūtra lies in pointing out our true mind. This is the core of the Mind-Ground Dharma Gate. In the Chan school, this is called "painting in the dragon's eyes": pointing out for us what the true mind is. In the doctrinal schools, it is called "hitting the essential point": explaining the crucial meaning within the sūtra. Merely explaining according to the words has little significance.
阿难这时仍然不能理解佛法的妙义，因为他离开妄心就不知所从了，这就是众生的特点。众生之所以成为众生就是因为他认妄想为心，并在此基础上妄中求妄，求蹊跷，玩弄小聪明。	At this point, Ānanda still could not understand the wondrous meaning of the Buddhadharma. Once apart from the deluded mind, he did not know what to rely on. This is characteristic of sentient beings. Sentient beings are sentient beings because they take deluded thoughts for the mind and, on this basis, seek delusion within delusion, pursuing the curious and playing with petty cleverness.
使用种种花招向人们显示：我能这样，我能那样，欺骗诱惑别人。	They use all kinds of tricks to show others, "I can do this; I can do that," deceiving and enticing them.
妄心妄动，虽然能促进物质文明的高度发展，但是因为人们缺乏智慧，人类的欲望也越来越高，贪心也越来越强，所以虽然物质文明发展了，但是世界并不安宁，到处是战争与暴力，这都是由于人们执著妄想造成的。	The deluded mind moves falsely and can indeed promote the advanced development of material civilization. Yet because people lack wisdom, human desires grow ever greater and greed becomes ever stronger. Thus, although material civilization has developed, the world is not

	peaceful; wars and violence are everywhere. All this results from people's attachment to deluded thoughts.
所以大家要是能学佛，把妄心息下来，检点一下自己的行为，这个世界就美好了。否则，争了一辈子，到头来还是要空手而去，真是冤枉啊！所以，阿难再三请佛为我们这些未开悟的众生开示，使我们能够离开虚假的幻相，恢复我们本来自在，本来不生不灭的真心，脱离生死苦海，这正是佛的悲心啊！	Therefore, if everyone can study Buddhism, calm their deluded minds, and examine their own conduct, this world will become a better place. Otherwise, after struggling and contending for an entire lifetime, one must still leave empty-handed in the end. How unjust and futile that is! Therefore, Ānanda repeatedly asked the Buddha to instruct us unenlightened sentient beings, so that we might leave behind false and illusory appearances, recover our originally free and at ease, inherently unborn and undying true mind, and escape the bitter sea of birth and death. This is precisely the Buddha's compassionate heart.
“尔时世尊，开示阿难及诸大众，欲令心入无生法忍。于狮子座，摩阿难顶，而告之言：如来常说，诸法所生，唯心所现，一切因果，世界微尘，因心成体。”	“At that time, the World-Honored One instructed Ānanda and the entire assembly, wishing to lead their minds into the forbearance of the unborn dharmas. Seated upon the lion's throne, he stroked Ānanda's crown and said to him: 'The Tathāgata has always taught that all dharmas that arise are manifested only from the mind. All causes and effects, and even every mote of dust in the world, take their substance from the mind.'”
无生法忍是什么呢？“无生法”就是说一切事物都是不生不灭的。“忍”就是心肯，就是我在这里说法，你们心里肯不肯接受。如果我说人是有生死的，大家都肯接受；如果我说人是没有生死的，大家就不肯接受了。	What is the forbearance of the unborn dharmas? “Unborn dharmas” means that all things are neither arising nor ceasing. “Forbearance” means that the mind accepts it. When I expound the Dharma here, will your minds accept it or not? If I say that people undergo birth and death, everyone readily accepts it. But if I say that people are without birth and death, no one is willing to accept it.
因为大家都看到小孩出生了，也看到别人病死了或老死了，这不是有生死吗？你为什么要说不生不死呢？他不肯接受这个观点。实际上，当我们证见本性的时候，就会知道我们的的确确是不生不死的！无生法忍就是说大家能够接受、认可一切众生都是不生不灭的这个真理。	Everyone sees children being born, and also sees others die from illness or old age. Does this not mean that there is birth and death? Why, then, do you say there is neither birth nor death? They are unwilling to accept this view. In truth, when we directly realize our intrinsic nature, we know with certainty that we are neither born nor dying. The forbearance of the unborn dharmas means being able to accept and affirm the truth that all sentient beings are neither arising nor ceasing.

这时，佛希望阿难及诸大众都能入无生法忍，接受不生不灭的道理。	At this time, the Buddha wished for Ānanda and the entire assembly to enter the forbearance of the unborn dharmas and accept the principle of neither arising nor ceasing.
所以佛坐在“狮子座”（狮子座就是形容佛的座位非常庄严威猛）上，一边摩着阿难的头顶（摩顶有两层意思：一是护惜阿难，因为佛讲了这么长时间，阿难还是不领悟，所以佛很怜惜阿难；另一层意思是希望阿难能开顶门之眼。	Therefore, the Buddha sat upon the “lion’s throne” (the lion’s throne is an expression describing the Buddha’s seat as exceptionally majestic and awe-inspiring), while stroking Ānanda’s crown. Stroking the crown has two meanings: first, it expresses the Buddha’s care for Ānanda. Although the Buddha had taught for so long, Ānanda had still not awakened, and so the Buddha deeply pitied him. The second meaning is that the Buddha hoped Ānanda would open the eye at the crown of his head.
）一边继续开示。佛说：一切有生有灭的事物，都是从妄想心中生出来的。世界的一切因果，乃至于一粒微尘都是因心而有。	At the same time, he continued his instruction. The Buddha said: All things that arise and cease are produced from the deluded thinking mind. All causes and effects in the world, even a single mote of dust, exist because of the mind.
这段经文中的“诸法所生”就是指一切有生灭的事物。“唯心所现”就是说一切色相都是从妄想心中生出来的。这里所说的“心”指的是第六意识。我们前面讲过，因无明熏真如，妄想就升起来。	In this passage of the sūtra, “all dharmas that arise” refers to all things subject to arising and ceasing. “Manifested only from the mind” means that all material appearances arise from the deluded thinking mind. The “mind” spoken of here refers to the sixth consciousness. As we explained earlier, when ignorance permeates suchness, deluded thoughts arise.
结想成蕴，蕴集不散，就形成了色，就出现了地水、火风四大种性。再进一步，结色成根，就形成了我们的眼、耳、鼻、舌、身、意六根。这就是心生种种法生，由于心动的缘故就形成了形形色色的世界。	Thoughts coalesce to form aggregates; when the aggregates collect without dispersing, form comes into being, and the four great elements of earth, water, fire, and wind appear. Going a step further, form coalesces into faculties, producing our six sense faculties of eye, ear, nose, tongue, body, and mind. This is “when the mind arises, the various dharmas arise.” Because the mind moves, the multifarious world comes into being.
形形色色的世界产生之后，再反过来熏妄心，这就是法生种种心生。妄心妄动，这个世界就变成现在这个样子。世界上一切事物的产生都必然有其因果。但凡夫不怕造恶因，只怕受苦果。	After the multifarious world has arisen, it in turn permeates the deluded mind. This is “when dharmas arise, the various minds arise.” When the deluded mind moves delusively, the world becomes what it is today. The arising of all things in the

	world necessarily involves cause and effect. Yet ordinary beings are unafraid of creating evil causes; they fear only suffering painful results.
那些罪犯在抢劫别人的时候，就不会想到自己因此要受到惩罚。这就是目光短浅，没有智慧。凡夫只看到眼前利益，贪得无厌，不惜造业。等到果报来临时又怨天尤人，不知道这正是自己造成的。	When criminals rob others, they do not consider that they will consequently be punished. This is shortsightedness and a lack of wisdom. Ordinary beings see only immediate advantage; insatiable in their greed, they do not hesitate to create karma. When karmic retribution arrives, they blame Heaven and resent others, not knowing that they themselves have brought it about.
比如那些杀人犯被抓起来枪毙时，却吓得不得了，可当时为什么想不到杀人者必偿命的道理呢？！菩萨就比较有智慧，因为他懂得因果的道理，不会去做坏事。由于不造恶因，就不会受苦果。世界上的一切事物都离不开因果。	For example, when murderers are arrested and executed, they are terrified. Yet why did they not consider at the time that those who kill must repay with their lives? Bodhisattvas are wiser, because they understand cause and effect and therefore do not commit evil. Since they do not create evil causes, they do not undergo painful results. Nothing in the world is apart from cause and effect.
现在的科学家发明创造正是利用了因果律。当我们把水加热就可以产生蒸气，产生的蒸气又能推动火车，这就是因果律。如果我们违背了这个规律，就不可能发明创造。	Modern scientists make inventions and discoveries precisely by making use of the law of cause and effect. When we heat water, it produces steam, and the steam can in turn drive a train. This is the law of cause and effect. If we violated this law, invention and discovery would be impossible.
所以因果是不能颠倒的，但对于大修行人来说却不同，他们能够超越因果，能够洒脱自在。下面讲一讲百丈野狐的公案：一天，百丈禅师上堂说法，讲完之后大众都散了，只有一个老头还不走。	Therefore, cause and effect cannot be reversed. But great practitioners are different: they can transcend cause and effect and be free and at ease. Let us now speak of the Chan koan of Baizhang's wild fox. One day, Chan Master Baizhang ascended the Dharma seat and gave a teaching. When he had finished, the assembly dispersed, but one old man remained.
于是百丈禅师问：“您有什么事？”老人说：“我不是人。在过去迦叶佛时，我曾住此山，因学人问：‘大修行人落不落因果？’我回答说：‘不落因果。’于是五百生堕落成野狐身。	Chan Master Baizhang then asked, “What is the matter?” The old man replied, “I am not a human being. In the time of Kāśyapa Buddha, I lived on this mountain. A student asked me, ‘Does a great practitioner fall under cause and effect?’ I answered, ‘He does not fall under cause and effect.’ As a result, I fell into the body of a wild fox for five hundred lives.”

现在请和尚代为下一转语，使我脱去野狐身。”于是就问：“大修行的人落不落因果？”百丈禅师答道：“不昧因果。”老人于言下大悟，作礼道：“我已经脱去狐身，住在后山，请和尚能依照亡僧的礼节治丧。	“Now I ask the Reverend to offer a turning word on my behalf, so that I may cast off this wild fox’s body.” He then asked, “Does a great practitioner fall under cause and effect?” Chan Master Baizhang replied, “He is not blind to cause and effect.” At these words, the old man attained great awakening. Bowing, he said, “I have already cast off the fox’s body. It is behind the mountain. I ask that the Reverend conduct my funeral according to the rites for a deceased monastic.”
”第二天百丈禅师带领僧众，在后山岩石下挑出一条死狐狸，依礼火葬。所以，对大修行人来说，就可以超越因果。超越因果就是不昧因果，而不是否定因果。修行圆满就可以这样潇洒、自在。	The next day, Chan Master Baizhang led the monastic assembly to the rock behind the mountain, where they found a dead fox, and cremated it according to the rites. Thus, great practitioners can transcend cause and effect. To transcend cause and effect means not being blind to cause and effect; it does not mean denying cause and effect. When cultivation is complete, one can be so unrestrained and at ease.
世界上任何事物的产生都有一定的原因，都必须具备一定的条件，这就是因缘。条件（因缘）一旦改变，这个事物就不存在了。所以说一切色相，都是因缘和合而成，究其根本却是空。	The arising of anything in the world has definite causes and requires definite conditions; this is causes and conditions. Once the conditions change, the thing no longer exists. Therefore, all material appearances are formed through the coming together of causes and conditions, yet when traced back to their root, they are empty.
那么这些色相是怎么来的呢？我们前面讲过，就是从我们妙明真心中生出来的。所以说：一切因果，乃至于世界的一粒微尘，都是因心而有。这就是说，一切色相都是因缘和合，本身是空，它的体就是我们的妙明真心。	Then how do these material appearances arise? As we explained earlier, they arise from our wondrous, luminous true mind. Therefore, all causes and effects, even a single mote of dust in the world, exist because of the mind. That is to say, all material appearances are combinations of causes and conditions and are empty in themselves; their substance is our wondrous, luminous true mind.
再换句话说就是：一切色相都是真心的变现，都是真心的妙用。我们可以看见男女老少，饮食起居，山河大地，草木丛林……种种法相，就如同看见我们的真心一样。	Put differently, all material appearances are transformations of the true mind and its wondrous functioning. We can see men and women, young and old; eating, dressing, and daily life; mountains, rivers, and the great earth; grasses, trees, and forests; and all kinds of dharma appearances—just as we can see our true mind.

只要不住着，处处都是法身的显现，如果硬压住念头落于顽空，就如同土木金石一样没有知觉，就看不见了。那么，在用功修法的时候，一下子境界现前了，究竟是见、还是不见呢?	So long as one does not abide in attachment, everywhere is a manifestation of the dharmakāya. But if one forcibly suppresses thoughts and falls into inert emptiness, one becomes like earth, wood, metal, or stone, without awareness, and cannot see it. Then, when one is diligently practicing the Dharma and a state suddenly appears, does one see or not see?
六祖大师的弟子神会问六祖：“和尚坐禅，还见不见？”注意：神会在这里提出了是见、还是不见的问题。	Shenhui, a disciple of the Sixth Patriarch, asked him, “When the Reverend sits in Chan meditation, does he see or not see?” Note that Shenhui here raises the question of seeing or not seeing.
六祖没有直接回答，信手打了神会三拄杖，反问：“吾打汝，是痛不痛？”这很不好答，痛是凡夫俗子，不痛是土木金石，痛不痛啊？神会答：“亦痛亦不痛。”很轻巧、蛮巧妙。	The Sixth Patriarch did not answer directly. Casually striking Shenhui three times with his staff, he asked in return, “When I strike you, does it hurt or not?” This was very difficult to answer. If it hurts, one is an ordinary worldly person; if it does not hurt, one is like earth, wood, metal, or stone. So does it hurt or not? Shenhui answered, “It both hurts and does not hurt.” A very nimble and ingenious response.
我的心已经空了，不住在痛与不痛上，所以也痛也不痛。六祖大师肯他吗？没有马上肯。因为他也可能倒在两边——痛、不痛，一边倒有、一边倒无。	My mind is already empty, and does not abide in either pain or its absence; therefore, it both hurts and does not hurt. Did the Sixth Patriarch approve of him? He did not approve immediately, because Shenhui might still have fallen into the two sides—pain and no pain—leaning toward existence on one side and nonexistence on the other.
六祖也没有马上否定他，要考考“亦痛亦不痛”是不是他的真境界，就借他的语脉随口答了他的问题：“吾亦见亦不见。”神会问：“如何是亦见亦不见？”这下狐狸尾巴露出来了。痛与不痛、见与不见，本是同类的问题。	The Sixth Patriarch did not immediately reject him either. To test whether “it both hurts and does not hurt” was Shenhui’s actual realization, he followed the thread of Shenhui’s words and casually answered his question: “I too both see and do not see.” Shenhui asked, “What does it mean to both see and not see?” At this, the fox’s tail was exposed. Pain and no pain, seeing and not seeing, are fundamentally questions of the same kind.
自己刚答过“亦痛亦不痛”，却不明白“如何是亦见亦不见”。	He had just answered, “It both hurts and does not hurt,” yet he did not understand what it meant to “both see and not see.”
可见那答语只是口头工夫，并不踏实，脚跟不点地啊！六祖大师慈悲为人，要借他这一问提携他，指导他见	This shows that his reply had merely been verbal skill, without true substance; his feet were not planted on the ground. The Sixth Patriarch

性，于是痛下钳锤：“我之所见，常见自心过衍，不见他人是非好恶，是以亦见亦不见。	compassionately wished to use this question to guide him and direct him to see his intrinsic nature, so he applied a severe clamp and hammer: “What I see is always the faults and failings of my own mind; I do not see the rights and wrongs, likes and dislikes, of others. Therefore, I both see and do not see.”
汝言亦痛亦不痛如何？汝若不痛，同其木石；若痛，则同凡夫，即起恚恨。汝向前见不见是二边、痛不痛是生灭。汝自性且不见，敢尔弄人！”六祖一针见血地指出他落在生灭两边，激励他明见自性。	“What, then, do you mean by saying that it both hurts and does not hurt? If it does not hurt, you are like wood or stone; if it hurts, you are like an ordinary person, and anger and resentment arise. Your earlier seeing and not seeing are the two extremes; pain and no pain belong to arising and ceasing. You have not even seen your own intrinsic nature, yet you dare to toy with others!” The Sixth Patriarch pointed directly to the heart of the matter: Shenhui had fallen into the two extremes of arising and ceasing. He spurred him on to clearly see his intrinsic nature.
神会根性大利，当下离开两边，自性朗然现前。于是礼拜悔谢。六祖又说：“汝若心迷不见，问善知识觅路。汝若心悟，即自见性，依法修行。汝自迷不见自心，却来问吾见与不见。吾见自知，岂代汝迷？汝若自见，亦不代吾迷。何不自知自见，乃问吾见与不见。”神会再礼百余拜，求谢过衍，服勤给侍，不离左右。他这是报师恩啊！	Shenhui possessed exceptionally sharp faculties. At once, he left the two extremes behind, and his intrinsic nature appeared in luminous clarity. He then bowed in repentance and thanks. The Sixth Patriarch further said: “If your mind is deluded and does not see, ask a good spiritual friend for the way. If your mind awakens, you yourself see your intrinsic nature and cultivate in accordance with the Dharma. You are yourself deluded and do not see your own mind, yet you come asking whether I see or do not see. What I see, I know for myself; how could I take your place in being deluded? If you see for yourself, you likewise cannot take my place in being deluded. Why do you not know and see for yourself, instead asking whether I see or do not see?” Shenhui bowed more than a hundred times, asking forgiveness for his faults. He then diligently served and attended the master, never leaving his side. This was how he repaid his teacher’s kindness.
我们看这个公案，不能着在痛与不痛、见与不见上。这像是一副手铐、一付脚镣摆在面前，看你能不能脱开。	When we consider this koan, we must not become attached to pain and no pain, seeing and not seeing. It is like a pair of handcuffs and a set of shackles placed before you, to see whether you can free yourself from them.

说痛说见手铐搭上去了，不痛不见脚镣搭上去了，脱不开不行啊！我们平常用功应脱开事相，做任何事都不着相，并不是不做事。做事着相——倒在有边，不去做事——倒在无边，都不对。	Say “pain” or “seeing,” and the handcuffs are fastened; say “no pain” or “not seeing,” and the shackles are fastened. You must be able to free yourself from them. In our ordinary practice, we should free ourselves from phenomenal appearances and not cling to appearances in whatever we do. This does not mean doing nothing. To act while clinging to appearances is to fall to the side of existence; not to act is to fall to the side of nonexistence. Both are wrong.
真如佛性不是死的、不是顽空，它能生种种法相、能起种种妙用。佛性本体不能离开相用，体相用一即三、三即一。所以，见与不见这个问题，在宗下、在教下都非常重要。	The Buddha-nature of suchness is neither dead nor inert emptiness. It can give rise to all kinds of dharma appearances and bring forth all kinds of wondrous functioning. The essence of Buddha-nature cannot be separated from appearance and function; essence, appearance, and function are one yet three, and three yet one. Therefore, the question of seeing and not seeing is extremely important both in the Chan school and in the doctrinal schools.
从前，藕益大师有个弟子在扬州高旻寺打佛七，拼命用功，以期成就念佛三昧。他念佛精进勇猛，一下子西方圣境现前了，阿弥陀佛、观世音菩萨、大势至菩萨、莲池海会圣众……统统现在面前，“阿弥陀佛”四个字金光灿烂。	In the past, one of Master Ouyi’s disciples was undertaking a seven-day Buddha-recitation retreat at Gaomin Monastery in Yangzhou. He practiced with all his might, hoping to attain the Buddha-recitation samādhi. His Buddha-recitation was diligent and vigorous, and suddenly the sacred realm of the Western Pure Land appeared before him: Amitābha Buddha, Avalokiteśvara Bodhisattva, Mahāsthāmaprāpta Bodhisattva, the assembly of sages in the lotus pond and sea, and so forth—all appeared before his eyes. The four characters “Amitābha Buddha” shone with brilliant golden light.
他很高兴，告诉藕益大师：“我向左走一走，阿弥陀佛向左转一下；我向右走一走，阿弥陀佛向右转一下。境界好得不得了。	He was overjoyed and told Master Ouyi: “When I move a little to the left, Amitābha Buddha turns a little to the left; when I move a little to the right, Amitābha Buddha turns a little to the right. The experience is extraordinarily wonderful.”
”藕益大师是一位明眼人，告诫他：“不许着此相！”着相怎么行啊？着相就会着魔，《楞严经》就讲了五十种阴魔。虽然我们念佛生西是要见佛，是要去西方净土修行成佛，但一样不能着相。	Master Ouyi was one with clear insight, and he warned him: “You must not cling to these appearances!” How could one cling to appearances? To do so is to invite demonic obstruction. The Śūraṅgama Sūtra speaks of fifty

	kinds of skandha demons. Although Buddha-recitation for rebirth in the West aims at seeing the Buddha and going to the Western Pure Land to cultivate Buddhahood, one still must not cling to appearances.
一着相就有所住，因执相之故，就不能证到念佛三昧。念佛三昧是正受，不受一切受，任何境界现前都不动摇。因不受之故，一切妄境不现，就会透过相见到自己的本性，亲证念佛三昧。若住在境上，就被前尘遮蔽了心光。心光不能透脱，就见不到本性了。	Once one clings to appearances, there is abiding. Because of attachment to appearances, one cannot realize the Buddha-recitation samādhi. Buddha-recitation samādhi is correct reception: it receives none of all receptions, and remains unmoved when any experience appears. Because nothing is received, all deluded states fail to appear. One then sees through appearances to one's own true nature and directly realizes the Buddha-recitation samādhi. If one abides in states, the light of mind is obscured by preceding sense objects. If that light cannot shine through freely, one cannot see one's true nature.
记得有一次我去随喜一个法会，有位法师在上面讲法，讲诸法空相。墙上挂了一张佛像，佛像头上有光圈。法师指着佛像问：“你们大众还见么？”有人答：“不见。”法师认可。其实他答得并不对。	I recall once attending a Dharma assembly. A Dharma teacher was teaching the emptiness of the marks of all dharmas. A picture of the Buddha hung on the wall, with a halo around the Buddha's head. Pointing to the image, the teacher asked, "Can all of you still see it?" Someone answered, "No." The teacher approved of this. But in fact, that answer was not correct.
不见？你的眼睛做什么用？我们修法做功夫难道是闭着眼睛吗？这样做功夫是死的呀！天真佛性玲珑剔透、能生万法，证之便得真实受用，闭着眼睛不见怎么能行？见性实际上是透过事相见到本性，事相都是从自性中流露出来的，不是凭空生出来的。	You cannot see it? What then are your eyes for? When we practice the Dharma, do we cultivate with our eyes closed? Such practice is dead. The natural Buddha-nature is exquisitely lucid and transparent, capable of giving rise to all phenomena. By realizing it, one gains genuine benefit; how could it do to close one's eyes and not see? Seeing one's nature actually means seeing one's true nature through phenomenal appearances. All phenomenal appearances flow forth from intrinsic nature; they do not arise from nowhere.
禅宗说：“隔山见烟便知是火，隔墙见角便知是牛。”譬如我们看见树在摇动，就知道这是风来了。林中画风不写树，那怎么画风啊？同样，当我们看见一切境界的时候，就知道这是佛性的妙用。只要我们不着在境界上，就是随时随地见性，正如《六祖坛经》所说：“见性之人，……抡刀上阵，亦得见之。”	The Chan school says: "Seeing smoke beyond a mountain, one knows there is fire; seeing a horn beyond a wall, one knows there is an ox." For example, when we see trees swaying, we know that the wind has come. If one painted wind in a forest without painting the trees, how could one paint the

	wind? Likewise, when we see all states, we know that this is the wondrous functioning of Buddha-nature. So long as we do not cling to states, we see our nature at all times and in all places. As the Platform Sūtra of the Sixth Patriarch says: “Those who see their nature … can see it even when brandishing a sword on the battlefield.”
所以，见与不见这个问题，在佛教的修行中非常重要。只要我们把这个关键掌握好，把能见所见都摄于一心，这样，修行起来就容易多了。	Thus, the question of seeing and not seeing is extremely important in Buddhist cultivation. So long as we grasp this crucial point and gather both the seer and the seen into one mind, practice becomes much easier.
现在看经文：	Now let us look at the sūtra passage:
“阿难。若诸世界一切所有，其中乃至草叶缕结，诘其根元，咸有体性。纵令虚空，亦有名貌。何况清净妙净明心，性一切心，而自无体？”	“Ānanda, all that exists in all worlds—even grass leaves and knots of thread—when their origin is investigated, each has its own substance and nature. Even empty space has a name and appearance. How much more, then, can the pure, wondrous, pure, luminous mind—which gives rise to all minds—lack its own substance?”
草是微不足道的，可它能够长出叶子。缕就是丝线，丝线可以编织出种种东西（比如：衣服），最简单的就是打一个结。叶从草生，叶的根源是草，叶有草的体性。结是缕成，结的根源是缕，结有缕的体性。	Grass is insignificant, yet it can grow leaves. A strand is a thread, and threads can be woven into many things, such as clothing; the simplest thing is to tie a knot. A leaf grows from grass: grass is the leaf’s origin, and the leaf possesses the nature of grass. A knot is made from thread: thread is the knot’s origin, and the knot possesses the nature of thread.
佛告诉阿难：所有的世界，乃至世界上所有的东西，哪怕是微不足道的草叶、缕结，若追究它的根源，都有来处，都有体性。任何事相都不是虚无缥缈、都不是没有来由，都是由体生起来的，没有体就没有相。即使是虚空，也有虚空的名字和相貌。虚空尚且如此，那么，能生起一切心的“清净妙净明心”，怎么会没有本体呢？	The Buddha tells Ānanda that all worlds, and indeed everything in them—even insignificant grass leaves and knots of thread—have an origin and an intrinsic nature if one investigates their source. No phenomenal appearance is vague and unreal or without cause; all arise from a substance, for without substance there can be no appearance. Even empty space has the name and appearance of empty space. Since this is so even of empty space, how could the “pure, wondrous, pure, luminous mind,” which gives rise to all minds, lack its own substance?
“性一切心”的“性”字，是指佛性。本来是名词，在这里却作动词用。性一切心，就是从佛性生起种种心。	In the phrase “nature all minds,” the character xing ( ), “nature,” refers to Buddha-nature. It is originally

“清净妙净明心”的“心”字，也是指佛性。佛性以“清净”为体，以“妙、净、明”为相，以“性一切心”为用。	a noun, but here it is used as a verb. “Nature all minds” means that the various minds arise from Buddha-nature. The character xin ( ), “mind,” in “pure, wondrous, pure, and luminous mind” also refers to Buddha-nature. Buddha-nature takes “purity” as its essence, “wondrous,” “pure,” and “luminous” as its characteristics, and “nature all minds” as its function.
本体清净，是说佛性根本就不会被污染，并不是用过以后就脏了。如果我们真的不着事相，妙、净、明的心相就会朗然现前，内心充满清净、光明，妙不可言。非语言所能描述，非思维所能揣测。	That its essence is pure means that Buddha-nature can never fundamentally be defiled; it does not become dirty through use. If we truly do not cling to phenomenal appearances, the wondrous, pure, and luminous characteristics of mind will clearly manifest before us. The mind will be filled with purity and light, wondrous beyond words—beyond the description of language and the grasp of thought.
即使是着了事相，也只能遮蔽妙净明之相，而于本体无碍，本体依然是清净的。譬如珍珠埋藏地下，虽然外面包着泥土，显不出珍珠之相，但珍珠本体依然是玲珑剔透的。	Even if one clings to phenomenal appearances, this can only obscure the characteristics of wondrousness, purity, and luminosity; it does not hinder the essence, which remains pure. It is like a pearl buried beneath the ground: although wrapped in earth and unable to display its pearly appearance, its essential nature remains exquisitely lucid and transparent.
六祖大师悟道时说：“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。”自性就是佛性。本自清净，是言佛性之体。本不生灭，是言佛性之妙相。	When the Sixth Patriarch awakened to the Way, he said: “Who would have thought that intrinsic nature is originally pure? Who would have thought that intrinsic nature is originally unborn and undying? Who would have thought that intrinsic nature is originally complete in itself? Who would have thought that intrinsic nature is originally without movement? Who would have thought that intrinsic nature can give rise to all phenomena?” Intrinsic nature is Buddha-nature. “Originally pure” describes the essence of Buddha-nature. “Originally unborn and undying” describes its wondrous characteristic.
眼前所见的任何有相的事物，都是生灭不停的，佛性却是不生不灭的，妙不可言啊！本自具足，是言佛性之明相。无量光、无量寿一体具足、一时具足，明明大千界啊！本无动摇，是言佛性之净相。	All visible things that have form are continuously arising and ceasing, whereas Buddha-nature is unborn and undying—wondrous beyond words. “Originally complete in itself” describes the luminous characteristic of Buddha-nature.

	Immeasurable Light and Immeasurable Life are complete as one and complete all at once: it is plainly the great thousandfold world-system. “Originally without movement” describes the pure characteristic of Buddha-nature.
清净无染、不变不移、不动不摇。能生万法，即“性一切心”，是言佛性之用。佛性就是妙明真心。日月星辰、山河大地、草木丛林、花鸟鱼虫……乃至草叶缕结，一切事物都是从妙明真心生起的，妙明真心是一切事物的源头。	It is pure and undefiled, unchanging and unmoving. Its ability to give rise to all phenomena—that is, to give rise to all minds—describes the function of Buddha-nature. Buddha-nature is the wondrous, luminous true mind. The sun, moon, and stars; mountains, rivers, and the great earth; grasses and forests; flowers, birds, fish, and insects—even grass leaves and knots of thread—all things arise from the wondrous, luminous true mind. The wondrous, luminous true mind is the source of all things.
“物不自物，因心故物。”若无妙明真心，一切事物都不会有的。妙明真心怎么会没有本体呢？我们要想亲证这个本体，就必须放舍一切贪求，不住一切形象，或念佛、或参禅、或修密，渐渐脱离妄想执著，心胸宽阔如同虚空，进而豁然打破这个虚空，就会亲证本体、亲见本来面目，那就是见道了。	“Things are not things in themselves; because of mind, they are things.” Without the wondrous, luminous true mind, no things would exist. How could the wondrous, luminous true mind lack its own substance? To realize this substance directly, we must relinquish all craving and seeking and abide in no appearances. Whether we recite the Buddha’s name, investigate Chan, or practice Esoteric Buddhism, we gradually free ourselves from deluded thoughts and attachments. When the mind becomes as vast as empty space, and then suddenly breaks through even that empty space, we directly realize the substance and directly see the Original Face. This is seeing the Way.
“若汝执吝分别觉观、所了知性，必为心者。此心即应离诸一切色、香、味、触诸尘事业，别有全性。如汝今者，承听我法，此则因声而有分别。”	“If you stubbornly maintain that the discriminating awareness and contemplation, and the nature that knows what has been understood, must be the mind, then this mind should, apart from all the sense-object activities of form, smell, taste, touch, and the rest, possess a complete nature of its own. Yet as you now listen to my teaching, discrimination arises because of sound.”
执是执取，吝是吝惜。觉，在这里是指起心动念，面对事物的时候，初念一起，就叫做觉。观，在这里是指思量取舍，琢磨琢磨，考虑考虑。	Zhi means grasping, and lin means clinging to or begrudging. Here, jue refers to the arising of a thought: when one first thought arises upon encountering an object, this is called awareness. Guan here refers to deliberating over acceptance and rejection—pondering and considering.

分别觉观，就是面对事物的时候生起分别心，这事对我好不好呀？若有利于我，盘算怎样得到它；若有害于我，盘算怎样驱除它。这样就算是明明了了地知道这件事了。其实，这样的“所了知性”是妄心，不是真心。	Discriminating awareness and contemplation means giving rise to a discriminating mind when encountering things: “Is this good for me?” If it benefits me, one calculates how to obtain it; if it harms me, one calculates how to get rid of it. In this way, one considers oneself to know the matter clearly. Yet this “nature that knows what has been understood” is the deluded mind, not the true mind.
妄心虚妄不实，只是六尘落谢的影子，没有本体。“心不自心，因物故心。”譬如我们面前摆着一个录音机，我们就生起录音机之见，有了录音机的概念。假如我们根本就没见过、也没听说过录音机，还会有录音机的概念吗？所以妄心是假的，对境而有、离境而无。	The deluded mind is false and unreal; it is merely the shadow left behind by the six sense objects and has no substance. “Mind is not mind in itself; because of things, it is mind.” For example, if a tape recorder is placed before us, the idea of a tape recorder arises in us, and we form the concept of a tape recorder. If we had never seen or even heard of a tape recorder, would we still have such a concept? Therefore, the deluded mind is false: it exists in dependence on objects and does not exist apart from them.
假如你执取这个心是妙明真心，从而去吝惜它、保护它。那么，这个心就应该是：即使离开“色声香味触法”六尘，即使离开所面对的事物，也有完全属于自己的体性（全性）。	Suppose you grasp this mind as the wondrous, luminous true mind, and thus cherish and protect it. Then this mind should possess a nature wholly its own, even apart from the six sense objects of form, sound, smell, taste, touch, and dharmas, and apart from the objects it encounters.
比如你现在听我说法，前面讲到七处征心，你就明白了应该把妄心驱除掉。	For example, you are now listening to me teach the Dharma. Earlier, when we discussed the seven locations of the mind, you understood that the deluded mind should be cast aside.
你是听我说了之后才有了此心，假如我不说法、你不听法，还会有此心吗？此心是因分别声尘而有啊！“分别觉观”这样的“所了知性”，对境而有、离境而无，没有完全属于自己的体性，这是第六识的现行，不是妙明真心，而是妄心。	You have this mind only after hearing me speak. If I did not teach the Dharma and you did not hear the Dharma, would this mind still exist? This mind exists because it discriminates the sense object of sound. The “nature that knows what has been understood” of such “discriminating awareness and contemplation” exists in dependence on objects and does not exist apart from them. It has no nature wholly its own. This is the present activity of the sixth consciousness; it is not the wondrous, luminous true mind, but the deluded mind.

妄心因“分别觉观”而起，遮蔽了真心的光明，使你见不到妙明真心。我们学法修行，就是要把这样的妄想执著之心驱除掉。但这绝不是压念不起、落入断灭。	The deluded mind arises through “discriminating awareness and contemplation,” obscuring the light of the true mind and preventing you from seeing the wondrous, luminous true mind. To study the Dharma and practice is to cast aside this mind of deluded thoughts and attachments. But this certainly does not mean suppressing thoughts so that they do not arise, thereby falling into annihilationism.
请看下面的经文：	Please look at the following sūtra passage:
“纵灭一切见闻觉知，内守幽闲，犹为法尘分别影事。”前面讲的是对境生心，着相了，不对！现在讲对境所生之心泯灭了，也不对！	“Even if one extinguishes all seeing, hearing, awareness, and knowing, and inwardly guards a secluded stillness, this is still an illusory activity—a discriminating shadow of dharmas.” What was discussed earlier was the arising of mind in response to objects, which is attachment to appearances; that is wrong. Now it is said that extinguishing the mind that arises in response to objects is also wrong.
见闻觉知，即见闻嗅尝觉知，是六根——眼耳鼻舌身意的功能。见属眼、闻属耳、嗅属鼻、尝属舌、觉属身、知属意。内守幽闲，幽是幽静，闲是不动。	Seeing, hearing, awareness, and knowing means seeing, hearing, smelling, tasting, feeling, and knowing—the functions of the six faculties: eye, ear, nose, tongue, body, and mind. Seeing belongs to the eye, hearing to the ear, smelling to the nose, tasting to the tongue, feeling to the body, and knowing to the mind. To inwardly guard secluded stillness means that secluded is quiet and stillness is unmoving.
打坐修行的人往往有这个毛病：锁闭六根，不见不闻，空空荡荡，平平静静，死守这种心态不动，他就以为这是见到了诸法空相，其实这是偏空。着色相是偏有，泯色相是偏空。妙明真心非有非空。它无相可寻，故说它非有；它能起种种妙用，故说它非空。所以空也着不得、有也着不得。着个空，空还是有，因为有个空在。	Those who sit in meditation and practice often have this fault: they shut off the six faculties, neither seeing nor hearing, and remain blank and tranquil, rigidly guarding this state of mind without moving. They think this is seeing the empty characteristics of all dharmas, but it is actually biased emptiness. Attachment to form is biased existence; extinguishing form is biased emptiness. The wondrous, luminous true mind is neither existent nor empty. It has no characteristics to be found, and so is said to be not existent; it can give rise to all kinds of wondrous functioning, and so is said to be not empty. Thus one must not cling to emptiness or to existence. If one clings to

	emptiness, emptiness is still existence, because there is an emptiness there.
纵然锁闭六根，泯灭一切见闻觉知，死守空荡悠闲的心境，这还是法尘，还属于分别，还是光影门头的事，不是妙明真心。	Even if one shuts off the six faculties, extinguishes all seeing, hearing, awareness, and knowing, and rigidly guards a blank and tranquil state of mind, this is still a dharma sense object. It still belongs to discrimination; it is still a matter at the gate of light and shadow, not the wondrous, luminous true mind.
凡夫的习气，执著得厉害，处处着有。那就从有上起修，逐渐进步，把着有的习气了了。不着有的时候，又容易落入无记，无记就是偏空。偏空下去会变成土木金石，这个还是分别影事、法尘上的妄见。这都是毛病。	Ordinary beings have deeply entrenched habitual tendencies and strong attachments; everywhere they cling to existence. Therefore, begin cultivation from existence and gradually progress, eliminating the habit of clinging to existence. Yet when one no longer clings to existence, one easily falls into an indeterminate state; this indeterminate state is biased emptiness. If one continues in biased emptiness, one becomes like earth, wood, metal, or stone. This too is a deluded view based on discriminative images of dharma-objects. These are all faults.
不要着有、不要着空，空就是有、有就是空。本体非有非空、即有即空，能起妙用，能生万法。观世音菩萨讲耳根圆通时说：“……闻所闻尽，尽闻不住，觉所觉空，空觉极圆，空所空灭。……”空也不可得啊。	Do not cling to existence, and do not cling to emptiness. Emptiness is existence, and existence is emptiness. The fundamental essence is neither existent nor empty; it is both existent and empty. It can give rise to wondrous functioning and produce the myriad dharmas. When Avalokiteśvara Bodhisattva spoke of perfect penetration through the ear faculty, he said: “...The hearing and what is heard are exhausted; when hearing is exhausted, do not abide in it. Awareness and its object are empty; when the emptiness of awareness reaches perfect fullness, the object of emptiness is extinguished. ...” Even emptiness cannot be obtained.
空也要打破，不打破不行。禅宗讲：虚空粉碎、大地平沉。假如虚空不粉碎，有个空在，滞在心里，光不透脱，还是法尘分别影事。这只是影子，不是真正的主人公。所以不能着有，也不能着空，空有皆不住，一切不可得。	Emptiness too must be shattered; otherwise it will not do. The Chan school says: “Empty space is shattered to dust; the great earth sinks level.” If empty space is not shattered, then there remains an emptiness to which one clings in the mind. The light cannot shine through unobstructedly; it is still a discriminative image of a dharma-object. This is only a shadow, not the true master. Therefore, one

	must not cling to existence, nor cling to emptiness. Abide in neither emptiness nor existence; nothing whatsoever can be obtained.
“无眼耳鼻舌身意、无色声香味触法……心无挂碍”，不是说对境有心、还是无心。而是活泼泼地，“啪”地一下，前念已断、后念未起，当下是真空实际理地。真空不是断灭，还有个了了分明在啊！这是离念的灵知灵觉，这个知觉没有能知所知，没有能所相对，是绝对的。这才是本命元辰，它的体性就是无相，并不是个什么有相的东西。	“No eye, ear, nose, tongue, body, or mind; no forms, sounds, smells, tastes, touchables, or dharmas … the mind has no hindrance” does not mean that one either has a mind or has no mind in response to circumstances. Rather, it is lively and vital: with a “snap,” the preceding thought has ended and the subsequent thought has not yet arisen. At that very moment is the actual ground of true emptiness. True emptiness is not annihilation; there is still clear and distinct knowing. This is the numinous knowing and awareness free from thoughts. This knowing and awareness has neither a knower nor what is known, neither subject nor object; it is absolute. This alone is one’s original destiny. Its essential nature is formless; it is not some thing possessing form.
我们接着看经文：	Let us continue with the sutra text:
“我非敕汝执为非心。但汝於心微细揣摩：若离前尘有分别性，即真汝心。若分别性离尘无体，斯则前尘分别影事。尘非常住，若变灭时，此心则同龟毛兔角，则汝法身同於断灭，其谁修证无生法忍？”	“I did not command you to regard it as not being the mind. But carefully examine the mind: if, apart from the preceding objects, there remains a discriminating nature, then that is truly your mind. If the discriminating nature has no substance apart from objects, then it is merely a discriminative image of the preceding objects. Objects are not permanent; when they change and perish, this mind would be like turtle hair or rabbit horns. Then your Dharma body would likewise perish utterly. Who, then, would cultivate and realize the patience with the non-arising of dharmas?”
前面刚刚讲到：“分别觉观”不是妙明真心；“内守幽闲”也不是妙明真心。	We have just explained that “discriminating perception and contemplation” are not the wondrous, luminous true mind, and that “inwardly guarding secluded stillness” is likewise not the wondrous, luminous true mind.

佛对阿难说：并不是我有意令你认为这些都不是真心。即使我不告诉你，你也应该自己仔细揣摩一下。揣摩，就是思考思考、研究研究。	The Buddha said to Ānanda: It is not that I deliberately intend to make you regard all these as other than the true mind. Even if I did not tell you, you should carefully examine the matter yourself. To examine means to think it over and investigate it.
你自己细心想想：假如离开前尘，也就是离开眼前的一切色境界或圣境界，你还有分别心在吗？如果离开前尘还能分别，那么分别心就是你的真心了。前面讲过，分别心是妄心，对境而有、离境而无。分别心离开前尘是绝对没有自体的，所以分别心绝不是真心。	Think carefully for yourself: if you were apart from the preceding objects—that is, apart from all the realms of form or sacred realms before your eyes—would a discriminating mind still remain? If you could still discriminate apart from the preceding objects, then the discriminating mind would be your true mind. But as explained earlier, the discriminating mind is the deluded mind: it arises in response to objects and is absent apart from them. The discriminating mind absolutely has no substance apart from the preceding objects. Therefore, it certainly is not the true mind.
佛继续启发阿难：如果分别心离开前尘便无自体，那它就是前尘分别影事，是“色声香味触法”一切境界的影子，而不是妙明真心，而不是法身，不能依之修证无生法忍。	The Buddha continued to guide Ānanda: if the discriminating mind has no substance apart from the preceding objects, then it is a discriminative image of those objects—a shadow of all realms of “forms, sounds, smells, tastes, touchables, and dharmas.” It is not the wondrous, luminous true mind; it is not the Dharma body; and one cannot rely on it to cultivate and realize the patience with the non-arising of dharmas.
为什么呢？因为前尘并不常在，前尘是变迁不定的，所谓“沧海桑田”，一直在变来变去。在前尘变灭的时候，分别心就像龟毛兔角一样，也就随之没有了。	Why? Because the preceding objects do not remain constant; they are ever changing and unstable—what is called “the blue sea turning into mulberry fields.” They are continually changing. When the preceding objects change and perish, the discriminating mind is like turtle hair or rabbit horns: it too ceases to exist along with them.
龟没有毛，兔没有角，龟毛兔角是比喻根本没有、并不存在、没有自体。如果分别心是真心、是法身的话，当这样的“法身”随着前尘一起断灭的时候，谁来修证无生法忍啊？忍有认可之意，无生法忍就是认可法身不生不灭，即亲证妙明真心，也称见性，也称开悟，又叫阿跋致。	Turtles have no hair, and rabbits have no horns. “Turtle hair and rabbit horns” is a metaphor for that which fundamentally does not exist, has no actual existence, and has no substance. If the discriminating mind were the true mind and the Dharma body, then when such a “Dharma body” perished together with the preceding objects, who would cultivate and realize the patience with the non-arising of dharmas? Patience here has the

	sense of acceptance. The patience with the non-arising of dharmas is acceptance that the Dharma body neither arises nor ceases; that is, directly realizing the wondrous, luminous true mind. It is also called seeing one's true nature, awakening, and avaivartika.
僧问大随禅师：“劫火洞然，大千俱坏，未审这个坏不坏？”这个，是指妙明真心，也就是佛性。佛性不生不灭，怎么会坏？若错认分别心为佛性，那就坏了。	A monk asked Chan Master Dasui, “When the kalpa fire blazes and the great thousandfold world is destroyed, I wonder whether this is destroyed or not?” “This” refers to the wondrous, luminous true mind—that is, buddha-nature. Buddha-nature neither arises nor ceases; how could it be destroyed? But if one mistakenly takes the discriminating mind for buddha-nature, then it is destroyed.
大随禅师只用一个字作答：“坏！”大随禅师怎么知道他是错认分别心为佛性呢？从这僧所问的话就可以看出来。其实，劫火是假，大千非真。将佛性与劫火、大千联系起来，劫火、大千就是前尘。这样的“佛性”分明是前尘分别影事，而不是妙明真心，所以大随禅师答他：“坏！”	Chan Master Dasui replied with only one word: “Destroyed!” How did Chan Master Dasui know that the monk had mistaken the discriminating mind for buddha-nature? It can be seen from the monk's question. In truth, the kalpa fire is provisional, and the great thousandfold world is not real. To connect buddha-nature with the kalpa fire and the great thousandfold world is to make that fire and world into preceding objects. Such “buddha-nature” is plainly a discriminative image of preceding objects, not the wondrous, luminous true mind. Therefore, Chan Master Dasui answered him, “Destroyed!”
我们说的是妄心本无，不是说没有真心，真心是有的。前面讲过，连草叶缕结都有体性，何况真心！真心即法身。如果法身没有了，那么报身、化身也就都没有了。这岂不是落空了么？这岂不是断灭了么？	When we say that the deluded mind is originally nonexistent, we do not mean that there is no true mind. The true mind does exist. As explained earlier, even blades of grass and tangled fibers have their essential nature; how much more so the true mind! The true mind is the Dharma body. If the Dharma body did not exist, then the reward body and manifestation body would not exist either. Would that not fall into emptiness? Would that not be annihilation?
“即时，阿难与诸大众默然自失。”	“At that moment, Ānanda and the entire assembly sat silently, at a loss.”
这时，阿难和诸大众的妄心都起不来了。大家好像失掉了自我，讲不出话，无法申辩，这就是默然自失。至此	At this point, Ānanda and the entire assembly could no longer bring forth their deluded minds. Everyone seemed to have lost themselves; they

释迦佛把大众的妄心都破光了，能与释迦佛辩论的还有什么心呢？穷遍思维再也找不出来了。	could not speak or offer any defense. This is what is meant by sitting silently, at a loss. By this point, Śākyamuni Buddha had thoroughly shattered the deluded minds of the assembly. What mind remained with which they could debate Śākyamuni Buddha? Search exhaustively through all thought as they might, they could no longer find one.
大家默然自失，开不得口，动不得念，言语道断，心行处灭，当下妄想空净，一念不生，了了分明，刹那间省悟了。哦！以前执虚为实、认假作真，原来以前都错了。	The entire assembly sat silently and at a loss. They could neither open their mouths nor stir a thought. The path of words was cut off, and the sphere of mental activity was extinguished. In that very moment, deluded thoughts became empty and clear; not a single thought arose, yet there was clear and distinct knowing. In an instant, they awakened: “Oh! Formerly, we clung to the empty as real and took the false for true. It turns out that we had all been wrong before.”
雪窦禅师说：“二十年来曾苦辛，为君几下苍龙窟。屈！堪述！明眼衲僧莫轻忽。”这里的“君”，是指佛性。为了寻找佛性，为了见性，雪窦禅师二十年来吃了多少辛苦啊！就像几下苍龙窟一样，九死一生。屈——原来以前都错了！堪述——是为了启发后学：明眼的衲僧千万不可轻视这个、千万不可忽略这个啊！	Chan Master Xuedou said: “For twenty years I have endured hardship, descending again and again into the lair of the blue dragon. What a shame! It bears telling! Clear-eyed patch-robed monks, do not take this lightly.” Here, “you” refers to buddha-nature. In seeking buddha-nature and seeing his true nature, how much hardship Chan Master Xuedou endured over twenty years! It was like repeatedly descending into the lair of the blue dragon, surviving nine deaths for each life. “What a shame”—it turns out that everything before had been mistaken! “It bears telling”—this is to inspire later students: clear-eyed patch-robed monks must never take this lightly or overlook it.
“佛告阿难：世间一切诸修学人，现前虽成九次第定，不得漏尽成阿罗汉，皆由执此生死妄想，误为真实。是故汝今虽得多闻，不成圣果。”	“The Buddha told Ānanda: Although all practitioners in the world may now accomplish the nine successive stages of meditative absorption, they cannot exhaust the outflows and become arhats. This is entirely because they cling to these deluded thoughts of birth and death, mistaking them for what is real. Therefore, although you have now attained extensive learning, you have not attained the fruit of a sage.”
次第就是顺序。九次第定就是九种禅定：四禅、四无色、灭受想。从低到高，按顺序从一种定进入另一种定。	Successive stages means sequence. The nine successive stages of meditative absorption are nine kinds of dhyāna: the four dhyānas, the four

	formless absorptions, and the cessation of feeling and perception. From lower to higher, one enters another absorption in sequence.
四禅：初禅、二禅、三禅、四禅；四无色：空无边、识无边、无所有、非想非非想；灭受想定又称灭尽定，把“色受想行识”五蕴里的“受”和“想”灭掉。一接触外境，这是什么呀？就领受了。	The four dhyānas are the first, second, third, and fourth dhyānas. The four formless absorptions are the boundlessness of space, the boundlessness of consciousness, nothingness, and neither perception nor non-perception. The absorption of cessation of feeling and perception is also called the absorption of cessation. It eliminates “feeling” and “perception” among the five aggregates of form, feeling, perception, formations, and consciousness. Upon coming into contact with an external object, one apprehends it: “What is this?”
蕴是蕴藏、蕴积的意思，领受得多了蕴藏起来，就是受蕴。领受以后就想：哪个对我有利，哪个对我有害，有利的怎样得到它，有害的怎样消灭它……这许许多多的想法蕴积起来，就是想蕴。	The word aggregate means storing and accumulating. When one receives many impressions and stores them up, this is the aggregate of feeling. After receiving an impression, one thinks: Which things benefit me? Which things harm me? How can I obtain what benefits me? How can I eliminate what harms me? When these many thoughts are accumulated, this is the aggregate of perception.
打坐做功夫，先粗住，再细住，然后是欲界定、未到定，未到定就是还没有到初禅。继续打坐做功夫，生起八触十功德，就到了初禅。然后从初禅经过二禅、三禅、四禅，进入四无色定。经过空无边、识无边、无所有，到了非想非非想定，还有一丝想蕴未灭。最后把受蕴和想蕴全都灭尽，就是灭受想定了。	In seated meditation and practice, one first attains coarse abiding, then subtle abiding, followed by concentration of the desire realm and access concentration. Access concentration means that one has not yet reached the first dhyāna. Continuing to meditate and practice, the eight contacts and ten virtues arise, and one reaches the first dhyāna. Then, from the first dhyāna, one passes through the second, third, and fourth dhyānas and enters the four formless absorptions. Passing through boundlessness of space, boundlessness of consciousness, and nothingness, one reaches the absorption of neither perception nor non-perception, where a trace of the aggregate of perception remains unextinguished. Finally, when the aggregates of feeling and perception are entirely extinguished, one reaches the absorption of cessation of feeling and perception.
漏就是烦恼，烦恼就是贪、　、痴、慢、疑、恶见。恶见就是身见、边见、见取见、戒禁取见、邪见等，这些	Outflows are afflictions. Afflictions are greed, anger, ignorance, pride, doubt, and wrong views. Wrong

见解称为“见惑”，贪、　、痴、慢、疑等心态称为“思惑”，这是粗分——粗粗地分类。	views include the view of the body, extreme views, attachment to views, attachment to precepts and prohibitions, and deviant views. Such views are called “afflictions of views,” while mental attitudes such as greed, anger, ignorance, pride, and doubt are called “afflictions of thought.” This is a broad classification.
若是细分那就名相太多了：俱舍宗分见惑为八十八品，唯识宗分见惑为一百二十品；思惑呢？思惑可分为九地八十一品。这些名相很繁杂，对于先断哪个、后断哪个在教界还有争论，在这里我们就不细讲了。	In a detailed classification, there are far too many technical categories. The Abhidharma school divides the afflictions of views into eighty-eight classes, while the Consciousness-Only school divides them into one hundred and twenty classes. As for the afflictions of thought, they may be divided into eighty-one classes across the nine grounds. These categories are highly complex, and there are still disputes within Buddhist doctrinal circles as to which should be eliminated first and which afterward. We will not discuss them in detail here.
总之，见惑和思惑都属有漏，把见惑和思惑这二惑都断尽了就是漏尽。不得漏尽就是没有断尽二惑，那就不能证成阿罗汉果。为什么不能成阿罗汉呢？因为在修法的时候不是用真心来修的。	In brief, both the afflictions of views and the afflictions of thought belong to the outflows. When these two kinds of affliction are entirely eliminated, the outflows are exhausted. Not exhausting the outflows means not having fully eliminated these two kinds of affliction; then one cannot realize the fruit of arhatship. Why can one not become an arhat? Because, in practicing the Dharma, one does not use the true mind to practice.
真心就是“大佛顶如来密因”，就是妙明真心、就是佛性啊！它是不生不灭、不来不去、不动不摇的。不用真心修法，而用对境生起的妄心来修，就比如煮沙成饭，无有是处。虽然能修成功九次第定，但还是不得漏尽成阿罗汉。	The true mind is the “secret cause of the Tathāgata’s great Buddha-crown”; it is the wondrous, luminous true mind, buddha-nature itself. It neither arises nor ceases, neither comes nor goes, neither moves nor wavers. To practice the Dharma without using the true mind, but instead using the deluded mind that arises in response to objects, is like cooking sand in hopes of making rice: it is impossible. Although one may succeed in cultivating the nine successive stages of meditative absorption, one still cannot exhaust the outflows and become an arhat.
生死妄想，就是有生有灭的妄想。	Deluded thoughts of birth and death are deluded thoughts that arise and cease.

佛告诉阿难：现在世间一切修法、学法的人，纵然能修成九次第定，也不能断除见思二惑、证阿罗汉果。为什么呢？因为他们执著有生有灭的妄心，误认为妄心就是真心。所以你如今虽然号称多闻第一，但你不用真心修行，还是不得漏尽成阿罗汉，还是没有证成圣果。	The Buddha told Ānanda: Although all those in the world who practice and study the Dharma may cultivate the nine successive stages of meditative absorption, they cannot eliminate the two afflictions of views and thought or realize the fruit of arhatship. Why? Because they cling to the deluded mind that arises and ceases, mistaking it for the true mind. Therefore, although you are now known as foremost in extensive learning, because you do not practice with the true mind, you still cannot exhaust the outflows and become an arhat; you still have not realized the fruit of a sage.
石霜庆诸禅师圆寂后，大众欲请首座继续主持法席。石霜禅师的侍者（九峰道虔禅师）对大众说：“须明得先师意，始可。	After Chan Master Shishuang Qingzhu had entered parinirvāṇa, the assembly wished to invite the head seat to continue presiding over the Dharma seat. Shishuang's attendant, Chan Master Jiufeng Daoqian, said to the assembly: "One must first understand the former master's intent before this is possible."
”首座不服，反问：“先师有什么意？”九峰说：“先师道：‘休去，歇去，冷湫湫地去，一念万年去，寒灰枯木去，古庙香炉去，一条白练去。’其余则不问，如何是‘一条白练去’？”首座答：“这个只是明一色边事。	The head seat was unconvinced and asked in return, "What intent did the former master have?" Jiufeng said: "The former master said: 'Go on resting, go on resting; go on cold and desolate; go on with one thought lasting ten thousand years; go on like cold ashes and withered wood; go on like an incense burner in an ancient temple; go on like a strip of white silk.' I will not ask about the rest. What does it mean to 'go on like a strip of white silk'?" The head seat replied, "This merely illuminates the matter on the side of uniformity."
”九峰不肯他：“原来未会先师意在！”首座一听，恼了：“你不肯我那？但装香来！香烟断处，若去不得，即不会先师意！”侍者马上点上香，香还没有燃完，首座就已经坐脱了。	Jiufeng did not acknowledge him, saying, "So you had not understood the late master's intent!" When the chief-seat monk heard this, he became angry. "You do not acknowledge me? Then bring incense! If I cannot depart when the incense has burned out, then I have not understood the late master's intent!" The attendant immediately lit the incense. Before it had finished burning, the chief-seat monk had already passed away while seated.
九峰抚摸着首座的背说：“坐脱立亡即不无，先师意未梦见在！”诸位在这个地方注意了，如果修成九次第定，能入灭尽定，就可以坐脱立亡了，但那是真成道么？不一定啊！要明见真心才算数。禅宗有言：舍利十	Jiufeng stroked the chief-seat monk's back and said, "To pass away seated or die standing is not impossible for you, but you have not even dreamed of the late master's intent!" Everyone, take note

斛，不如转语一句。若不明见真心，任你坐脱立亡、舍利无数，也只是一色边事。	here: if one cultivates the nine successive stages of meditative absorption and can enter the cessation of feeling and perception, one can indeed pass away seated or die standing. But does that mean one has truly realized the Way? Not necessarily. Only clearly seeing the true mind counts. The Chan school says: “Ten hu of relics are not worth a single turning word.” If one has not clearly seen the true mind, then no matter how one may pass away seated or die standing, or how countless one’s relics may be, these are merely matters of one side.
有人提出问题来了：九次第定修到最后，灭受想定也修成了。修成灭受想定，不受一切受，思想也没有了。这就是说，思惑已经断尽了。思惑已断的人，分段生死就应该了了。为啥经文上说，九次第定修成以后，也不得漏尽阿罗汉果呢?	Someone raises a question: if one cultivates the nine successive stages of meditative absorption to the end and also accomplishes the cessation of feeling and perception, then one no longer undergoes any feelings, and thoughts too are gone. Does this not mean that the delusions of thought have already been completely cut off? Once the delusions of thought are cut off, segmented birth and death should be finished. Why, then, do the scriptures say that even after accomplishing the nine successive stages of meditative absorption, one cannot attain the fruition of an arhat whose outflows are exhausted?
这个问题问得很好。现在从两方面答一下：	This is an excellent question. Let us answer it from two perspectives.
第一、注释《楞严经》的人很多。有些人讲，修九次第定，到成就的时候，三界九地的思惑都已经断尽了。	First, there are many commentators on the Śūraṅgama Sūtra. Some say that, when one cultivates the nine successive stages of meditative absorption to accomplishment, the delusions of thought in the nine grounds of the three realms have all already been cut off.
我们上次讲过，三界就是欲界、色界、无色界。九地就是欲界里的五趣杂居地，色界里的四禅：离生喜乐地、定生喜乐地、离喜妙乐地、舍念清净地；无色界里的四空：空无边处地、识无边处地、无所有处地、非想非非想处地。这九地里，每一地都有上中下三类思惑，每一类又可细分为上中下三品。如此，每一地都有九品思惑。	As we explained last time, the three realms are the desire realm, form realm, and formless realm. The nine grounds are the ground of the mixed dwelling of the five destinies in the desire realm; the four dhyānas in the form realm—the ground of joy and bliss born of separation, the ground of joy and bliss born of meditative stability, the ground of wondrous bliss free from joy, and the ground of purity through equanimity and mindfulness; and the four formless attainments in the formless realm—the ground of boundless space, the ground

	of boundless consciousness, the ground of nothingness, and the ground of neither perception nor non-perception. In each of these nine grounds, there are three classes of delusions of thought—superior, middling, and inferior—and each class can in turn be subdivided into superior, middling, and inferior grades. Thus, each ground has nine grades of delusions of thought.
他说的修成灭受想定能断尽思惑，就是指这九地八十一品思惑都断尽了。那么见惑呢？他说是没破。因为见惑没破，知见不正，就会认假当真，遇境还会沉沦。见惑不破，就不得无生智。见惑破了之后，才能得无生智。见惑、思惑都破了，才能证得阿罗汉果。见惑还没破，无生智不得，所以不能够证到漏尽阿罗汉果。	When he says that accomplishing the cessation of feeling and perception can cut off all delusions of thought, he means that all eighty-one grades of delusions of thought in these nine grounds have been cut off. But what about delusions of view? He says they have not been overcome. Because delusions of view have not been overcome, one's views and understanding are incorrect; one mistakes the false for the real and may still sink into delusion when encountering circumstances. If delusions of view are not overcome, one cannot attain the wisdom of the unborn. Only after delusions of view have been overcome can one attain the wisdom of the unborn. Only when both delusions of view and delusions of thought have been overcome can one realize the fruition of arhatship. Since delusions of view have not yet been overcome, the wisdom of the unborn is not attained; therefore, one cannot realize the fruition of an arhat whose outflows are exhausted.
第二、如果修行人不晓得不生不灭的真心，在那里执著生死妄想，像阿难一样，误以妄心为真实，就会认假迷真，这就是见惑，是知见不正。见惑如果不破，前尘是不会丢完的。	Second, if practitioners do not understand the true mind that neither arises nor ceases, but cling to deluded thoughts of birth and death, like Ānanda mistakenly taking the deluded mind to be real, they will mistake the false and lose sight of the true. This is delusion of view—incorrect views and understanding. If delusions of view are not overcome, the objects before one will not be entirely cast off.
我们面前讲的色、声、香、味、触，这种种的尘境，他挥不开、丢不完。前尘既在，思惑哪能说破尽呢？他沉空守寂，不对境，好像没事。一旦对境的时候，他就生心了。心生的时候，种种欲望就来了。	The forms, sounds, smells, tastes, and tactile objects before us—these various objects of the senses—cannot be shaken off or completely discarded by such a person. If these former objects remain, how can one say that the delusions of thought have been entirely overcome? He sinks into emptiness and guards quiescence, without

	encountering circumstances, so it seems as though nothing is happening. But once he encounters circumstances, the mind stirs. When the mind stirs, all kinds of desires arise.
这样看来，思惑并不是破尽了。见惑是迷于理，就是道理上不明白；而思惑是迷于事，事情当前的时候，心就发昏了。理既不明，思想怎能全清爽呢？道理都没弄明白，遇到事情，心能不动吗？所以说，虽然能够修成九次第定，也不得漏尽阿罗汉果。	Seen in this light, the delusions of thought have not in fact been completely overcome. Delusions of view are confusion regarding principle: one does not understand the principles involved. Delusions of thought are confusion regarding phenomena: when affairs confront one, the mind becomes muddled. If principle is not understood, how can one's thoughts be wholly clear? If one has not even understood the principles, can the mind remain unmoved when encountering matters? Therefore, even though one may accomplish the nine successive stages of meditative absorption, one cannot attain the fruition of an arhat whose outflows are exhausted.
相宗里有的人说，修行应该先破见惑，后破思惑。因为见惑是分别所生，分别所知障叫见惑。而俱生所知障与烦恼障是思惑。俱生，就是于无始以来就有的。一定先破分别的，后破俱生的。一定是先破见惑，后破思惑。	Some people in the Dharma Characteristics School say that cultivation should first overcome delusions of view and only afterward delusions of thought. Delusions of view arise from discrimination; the cognitive hindrances produced by discrimination are called delusions of view. The innate cognitive hindrances and afflictive hindrances are delusions of thought. "Innate" means that they have existed since beginningless time. One must certainly first overcome the discriminative ones and afterward the innate ones. One must first overcome delusions of view and afterward delusions of thought.
不可以说先破思惑，后破见惑。由此可见，修成九次第定，而不证阿罗汉果，讲得不对，连《楞严经》经都是伪造的了。其实他的解释是没有道理的。	One cannot say that delusions of thought are overcome first and delusions of view afterward. From this, it would seem that the claim that one can accomplish the nine successive stages of meditative absorption without realizing arhatship is incorrect, and that even the Śūraṅgama Sūtra is a forgery. In fact, however, this explanation is unreasonable.
细细思量，假如九次第定修成功了，灭受想定是否真能破思惑？我想并没有破。为什么呢？他是伏的，把思惑伏到里面了。因为他在修定的时候，不是用真心修，是用妄心修的。克制妄心，压念头不起。	On careful reflection, if one succeeds in cultivating the nine successive stages of meditative absorption, can the cessation of feeling and perception truly overcome the delusions of thought? I think it cannot. Why? It merely

	suppresses them, pressing the delusions of thought down within. This is because, in cultivating meditative stability, one does not cultivate with the true mind but with the deluded mind, restraining the deluded mind and suppressing thoughts so that they do not arise.
如同把石头压在草上，叫草不要生起来，这并不是从根本上解决问题。草压在石头下，等拿掉石头，草又生出来了。灭受想定修成之后，所得的定是有劫数的，劫数过了之后，他出定了，反而要来个大翻动，妄动的习气比从前更厉害十倍。	It is like placing a stone on grass to keep it from growing. This does not solve the problem at its root. When the grass is pressed beneath the stone, it grows again as soon as the stone is removed. Once the cessation of feeling and perception has been accomplished, the meditative stability attained has a limited duration measured in kalpas. After that period has passed and one emerges from meditative absorption, there will instead be a great upheaval: the habitual tendency toward deluded movement will be ten times stronger than before.
玄奘法师到印度取经的时候，就看到一位法师在山里等释迦佛降生说法。这法师在释迦佛降生之前，就住在山上啦。玄奘法师是修道人，在路过这座山时，看出这个山上有紫气，知道山里有修道人，于是让大家去寻找。	When Master Xuanzang went to India to obtain the scriptures, he saw a Dharma master in the mountains who was waiting for Śākyamuni Buddha to be born and teach the Dharma. This Dharma master had already been living on the mountain before Śākyamuni Buddha was born. As Master Xuanzang, himself a cultivator of the Way, passed by this mountain, he saw purple qi above it and knew that there was a cultivator in the mountain. He therefore had everyone search for him.
因年代太久，洞口已没了，碎石、树木倒塌，封住了洞口。好不容易挖开洞口，见里面有一个人坐着。玄奘法师的弟子说：哎呀！死了吧。玄奘法师说：不是的，他是修灭尽定。便拿磬在他耳边敲，使其出定。	Because so much time had passed, the entrance to the cave had disappeared. Fallen rocks and trees had blocked it. After great difficulty, they dug open the cave entrance and saw a man sitting inside. Master Xuanzang's disciples said, "Oh no! He must be dead." Master Xuanzang said, "No. He is cultivating the cessation of feeling and perception." He then struck a chime beside the man's ear to bring him out of meditative absorption.
出定之后，他看见玄奘法师身穿袈裟，以为是释迦佛来给他传法了。玄奘法师告诉他，释迦佛已经圆寂了。他听后痛哭流涕，觉得错过了机会，空等了一场。	After emerging from meditative absorption, the man saw Master Xuanzang wearing monastic robes and thought that Śākyamuni Buddha had come to transmit the Dharma to him. Master Xuanzang told him that Śākyamuni Buddha had already entered parinirvāṇa. On hearing this, he wept bitterly,

	feeling that he had missed his opportunity and had waited in vain.
玄奘法师告诉他：“你不要哭，震旦正在兴起大乘佛教，你可到那边去投生。你这个身体这么多年下来，皮肤骨骼都不行了，不能用了，再去投生，换个新的吧。你要到高楼大厦、琉璃瓦、黄墙头的地方去投生。	Master Xuanzang told him, “Do not weep. Mahāyāna Buddhism is now flourishing in China, and you may go there to be reborn. After all these years, the skin and bones of this body have deteriorated; it can no longer be used. Go and be reborn again, and exchange it for a new one. You should be reborn in a place of lofty buildings, glazed roof tiles, and yellow walls.”
”那位法师就圆寂了。投生后，就是后来的三车和尚。为啥叫三车和尚呢？这个人投生在尉迟恭家里。投生后，习气大的不得了，原来修灭受想定压下去了杀、盗、淫，现在呢？是大杀、大盗、大淫。	The Dharma master then passed away. After being reborn, he became the later Three-Cart Monk. Why was he called the Three-Cart Monk? He was reborn into the household of Yuchi Gong. After his rebirth, his habitual tendencies were exceedingly strong. In his former cultivation of the cessation of feeling and perception, he had suppressed killing, stealing, and sexual misconduct. But now he engaged in great killing, great theft, and great sexual misconduct.
这样，他就闯了大祸，被打入太庙，要杀头了。按照唐朝法律，犯了死罪，出家做和尚可以免死。家人没办法，只好让他出家做和尚，不然要杀头的。三车和尚说：“我出家要带女人走。	As a result, he caused a great disaster and was thrown into the Imperial Ancestral Temple, where he was to be beheaded. According to Tang dynasty law, one who had committed a capital crime could avoid execution by leaving the household life and becoming a monk. His family had no alternative but to have him become a monk; otherwise, he would have been beheaded. The Three-Cart Monk said, “If I leave the household life, I want to take women with me.”
”问带多少？三车和尚说要装三车（三车和尚的雅号就是这样来的）。你看看，这还得了！所以说修灭受想定，思惑是断不了的。一旦泛起来，更是大得不得了。只好说“相似断”，好像断了，实际是包在里面。	When asked how many he wanted to take, the Three-Cart Monk said that he wanted enough to fill three carts—hence his sobriquet, the Three-Cart Monk. Just look at this—is it not outrageous? Thus, cultivating the cessation of feeling and perception cannot cut off the delusions of thought. Once they surge forth, they become all the more immense. At most, this can be called a “semblance of cessation”: they seem to have been cut off, but are actually wrapped up within.
见惑迷理，迷于道理，知见不正。思惑迷事，遇到事情就泛起来了，思惑顶难破。因此我们说，有人修九次第	Delusions of view are confusion about principle: one is confused about the principles and has incorrect views and understanding. Delusions of

定，定是有，但却是克制的，因其没有真正的无生智，所以不究竟。不究竟就不能得漏尽阿罗汉果。	thought are confusion about phenomena: when events arise, they surge forth. Delusions of thought are most difficult to overcome. Therefore, we say that some people may cultivate the nine successive stages of meditative absorption and indeed attain meditative stability, but it is merely forced restraint. Because they have not truly attained the wisdom of the unborn, it is not ultimate. Since it is not ultimate, they cannot attain the fruition of an arhat whose outflows are exhausted.
这个理答复完了，如果还有疑问，等到以后有机会我们再讨论。	This explanation is now complete. If there are still questions, we can discuss them another time when the opportunity arises.

（一）举拳验见，显见非眼

(I) Raising a Fist to Test Seeing, Demonstrating That Seeing Is Not the Eye

“阿难闻已，重复悲泪，五体投地，长跪合掌而白佛言：自我从佛发心出家，恃佛威神，常自思惟：‘无劳我修’，将谓如来惠我三昧，不知身心本不相代，失我本心。虽身出家，心不入道。譬如穷子，舍父逃逝。今日乃知：虽有多闻，若不修行，与不闻等。如人说食，终不能饱。”	“Having heard this, Ānanda wept again in sorrow. He prostrated himself with all five parts of his body touching the ground, then knelt for a long time with palms joined and said to the Buddha: ‘Since I first aroused the resolve and left home to follow the Buddha, relying on the Buddha’s majestic spiritual power, I have often thought to myself: “I need not labor at cultivation; surely the Tathāgata will bestow samādhi upon me.” I did not know that one person’s body and mind cannot substitute for another’s, and so I lost my original mind. Though I have left home in body, my mind has not entered the Way. It is like a poor son who abandons his father and flees. Today I realize that, although one may have heard much, if one does not cultivate, it is no different from not having heard. It is like someone speaking of food: one can never thereby be satisfied.’”
这段经文很容易懂，这里只讲讲“三昧”。简单地说，置心一处、一心不乱，就是三昧。铺开来说，那就太多了。	This passage of scripture is easy to understand, so here we need only discuss “samādhi.” Simply put, directing the mind to one place, with one-pointedness of mind without distraction, is samādhi. To elaborate on it would take far too long.
《大日经疏》里就讲了五种三昧：入“阿”字门、一念法界，是毗卢遮那三昧；於莲花印一心不乱，是观自在	The Commentary on the Mahāvairocana Sūtra speaks of five kinds of samādhi: entering the

三昧；於金刚慧印一心不乱，是秘密主三昧；於释梵诸尊之法门一心不乱，是净天眼三昧；于大悲藏云海中一心不乱，是普眼三昧，又称普现身三昧。要想得到三昧，就必须自己修行。若不实修，知道的理论再多，也得不到三昧。	gateway of the syllable “A” and the dharma realm in a single thought is Vairocana Samādhi; maintaining one-pointedness of mind without distraction in the lotus mudrā is Avalokiteśvara Samādhi; maintaining one-pointedness of mind without distraction in the vajra-wisdom mudrā is Lord of Secrets Samādhi; maintaining one-pointedness of mind without distraction in the dharma gates of Śākyamuni, Brahmā, and the various honored ones is Pure Divine-Eye Samādhi; and maintaining one-pointedness of mind without distraction amid the cloud-ocean of the treasury of great compassion is Universal-Eye Samādhi, also called Samādhi of Universally Manifesting Bodies. To attain samādhi, one must cultivate for oneself. Without actual cultivation, no matter how much theory one knows, one cannot attain samādhi.
阿难听了以后，再次悲心发动、潸然泪下，后悔自己以前不对。急忙向佛五体投地，虔诚顶礼。然后长跪合掌，向佛诉说：自从我发心跟佛出家以来，总想依靠佛的威神之力。	After Ānanda heard this, his sorrow again welled up and tears streamed down his face. He regretted his former error. Hastily, he prostrated himself before the Buddha with all five parts of his body touching the ground, bowing in reverence. Then he knelt with palms joined and told the Buddha: Since I first aroused the resolve to leave home and follow the Buddha, I have always wanted to rely on the Buddha’s majestic spiritual power.
我常常这样想：“不用我辛辛苦苦地去修行，”总以为如来会给我恩惠，将来会把三昧赏赐给我。不知道我的身心和佛的身心本是不能互相代替的。从而失掉了我的本心。	I often thought, “I need not practice so arduously.” I always assumed that the Tathāgata would show me favor and eventually grant me samādhi. I did not know that my body and mind and the Buddha’s body and mind cannot substitute for one another. Thus I lost my original mind.
我的身体虽然已经出家，像是个修道的样子，然而，心还没有出家，心与道还不相应。就像富家的儿子，逃离了父亲，结果一身贫苦。今天我才知道，我虽然听佛讲经听得多，但如果不修行，就等于没有听过。这就像：只是听别人说说食物，自己不去吃，那终究是不能饱的。	Although my body has left home and appears to be that of one cultivating the Way, my mind has not left home; my mind is still not in accord with the Way. It is like the son of a wealthy family who flees his father and consequently lives in poverty. Only today do I realize that, although I have heard the Buddha expound the sūtras many times, if I do not practice, it is equivalent to never having heard them. It is like merely hearing someone speak of food without eating it oneself: one can never be satisfied.

现在有些修净土的人说：阿弥陀佛四十八愿度众生，不用我念佛修行，只要我相信阿弥陀佛的愿力就行了。这哪儿成啊！阿弥陀佛不会拉我们去的。这不跟阿难一样吗？自己不肯用功修行，只等着佛的恩惠。	Nowadays, some who practice the Pure Land say: “Amitābha Buddha’s forty-eight vows liberate sentient beings. I need not recite the Buddha’s name or cultivate; I need only believe in Amitābha Buddha’s vow-power.” How can that work? Amitābha Buddha will not simply pull us there. Is this not just like Ānanda? One refuses to practice diligently and merely waits for the Buddha’s favor.
“欲净其土，先净其心，随其心净，即佛土净”，心好比一杯水，佛好比天上之月。心水不清净、很浑浊，就映现不出天上之月。	“To purify one’s land, one must first purify one’s mind; as one’s mind becomes pure, so the Buddha-land becomes pure.” The mind is like a cup of water, and the Buddha is like the moon in the sky. If the water of the mind is impure and turbid, it cannot reflect the moon in the sky.
临命终时，非但见不到佛，生不到西方，而且业障现前，那就不由自主地跟它跑，随它六道轮回去了。	At the time of death, not only will one fail to see the Buddha and be unable to be reborn in the Western Pure Land; when karmic obstacles manifest, one will involuntarily follow them and be carried along in rebirth through the six realms.
永明延寿大师教导我们要好好念佛，每日要念十万八千，为什么呢？因为如果念佛得力，“阿弥陀佛！阿弥陀佛！……”十分得力，就把我们心水里的污秽消灭掉了，心水清净就映出明月，实相就现前了，亦即亲证“念佛三昧”。三昧不能靠恩惠，不能靠赏赐，必须自己努力修行才行。这还是显教的说法。	Master Yongming Yanshou taught us to recite the Buddha’s name well, reciting it 108,000 times each day. Why? Because if Buddha-recitation becomes effective—“Amitābha Buddha! Amitābha Buddha! . . .”—it eliminates the impurities in the water of our minds. When the water of the mind is pure, it reflects the bright moon; ultimate reality then appears before us. This is direct realization of the “Buddha-recitation samādhi.” Samādhi cannot be obtained through favor or bestowed as a gift; one must make one’s own effort in cultivation. This is still the explanation according to Exoteric Buddhism.
若照密宗的说法：佛是无缘大慈，对一切众生统统无分别地放光普照，无论是谁，你们都到我这里来呀！无奈众生害怕佛的光明，照得眼睛睁不开呀，快逃快逃，远离逃逝了，这是不相应啊。	According to Esoteric Buddhism, the Buddha has great compassion without conditions and emits light impartially to illuminate all sentient beings, calling, “Whoever you are, come to me!” Yet sentient beings fear the Buddha’s light: it shines so brightly that they cannot open their eyes, so they quickly flee far away. This is lack of correspondence.
假如你修行得好，心水清净了，你的心也就光明了，你的光明与佛的光明两光相照，相得益彰，自然就合上去	If you cultivate well and the water of your mind becomes pure, your mind will also become

了。这么一相应，就生到净土了。其实是公修公得、婆修婆得、不修不得。说食不饱，靠恩惠赏赐是不行的。其实，给你说食就已经是恩惠了。	luminous. Your light and the Buddha's light will shine upon each other and enhance one another, and you will naturally unite with the Buddha. Once there is such correspondence, you will be reborn in the Pure Land. In truth, whoever cultivates attains; whoever does not cultivate does not attain. Speaking of food does not satisfy hunger, and relying on favor or gifts will not do. In fact, even telling you about food is already a favor.
有的人讲，《普门品》上不是说了么：求男得男、求女得女、求财得财、求福报得福报……那不是恩赐么？唉！众生执著得厉害，佛菩萨慈悲心切，一开始无法使你信入，就先给你点甜头尝尝，你要福报就给你点福报，那是“先以欲钩牵”哪！	Some people say, “Does not the Universal Gate Chapter state that one who seeks a son obtains a son, one who seeks a daughter obtains a daughter, one who seeks wealth obtains wealth, and one who seeks blessings obtains blessings? Is that not a gift?” Alas! Sentient beings are deeply attached. Since Buddhas and bodhisattvas are urgently compassionate and cannot at first lead you to faith and entry, they first let you taste a little sweetness. If you seek blessings, they give you some blessings. This is “first using desires as hooks to draw them in.”
“世尊，我等今者，二障所缠，良由不知寂常心性。唯愿如来，哀愍穷露，发妙明心，开我道眼。”	“World-Honored One, we are now entangled by the two hindrances because we do not know the quiescent and everlasting nature of mind. We only pray that the Tathāgata will pity us, who are destitute and exposed, reveal the wondrous luminous mind, and open our eyes of the Way.”
二障，是指烦恼障和所知障。详说这个道理，很深奥、很复杂，我们现在浅显地简单地讲讲。	The two hindrances are the hindrance of afflictions and the hindrance of what is known. A detailed explanation is profound and complex, so we shall now discuss it simply and plainly.
比如我们现在用的这个录音机，它是自性所显现的。并不是天生就有个录音机，是大脑——第六意识根据客观环境的规律、根据电子学的原理研究发明出来的。	For example, the tape recorder we use now is a manifestation of intrinsic nature. A tape recorder did not simply exist by nature; it was researched and invented by the mind—the sixth consciousness—according to the laws of the objective environment and the principles of electronics.
那么，第六意识又是从哪里来的呢？前五识（眼耳鼻舌身）、第六识、第七识都是从第八识生出来的，五、六、七识的根子是八识。前五识起照境的作用，第六识分别思量，第七识搬运执取。	Then where does the sixth consciousness come from? The first five consciousnesses—eye, ear, nose, tongue, and body—the sixth consciousness, and the seventh consciousness all arise from the eighth consciousness. The root of the fifth, sixth, and seventh consciousnesses is the eighth

	consciousness. The first five consciousnesses function by illuminating their objects; the sixth consciousness discriminates and deliberates; the seventh consciousness carries and grasps.
第七识执著第八识为“我”，把前面的善恶造作搬到第八识，形成业力种子，这便是以后受报的因。一旦种子成熟，就会受到善恶之报，这就是果。	The seventh consciousness takes the eighth consciousness to be “self,” carries the wholesome and unwholesome actions produced by the preceding consciousnesses into the eighth consciousness, and forms karmic seeds. This is the cause of receiving retribution later. Once the seeds mature, one receives wholesome or unwholesome retribution; this is the result.
人都知道前五识和第六识，而不知第七识，更不知第八识，在那里争论唯物、唯心。物是“所见”，心是“能见”。其实，世间的一切都是第八识的显现，“能见”是第八识的“见分”，“所见”是第八识的“相分”。心、物都没有离开第八识啊！	People all know the first five consciousnesses and the sixth consciousness, but they do not know the seventh consciousness, much less the eighth consciousness, and so they argue about materialism and idealism. Matter is what is seen, while mind is that which sees. In fact, everything in the world is a manifestation of the eighth consciousness. That which sees is the perceiving aspect of the eighth consciousness, and that which is seen is its object aspect. Neither mind nor matter is apart from the eighth consciousness.
“相分”是境。“见分”对境产生“所知”，这时候还没有成“障”。由于不了解真心，起了法见，认为实有这个东西，这就成障了。	The “object aspect” is an object. When the “perceiving aspect” encounters an object, it produces “what is known”; at this point, it has not yet become a hindrance. But because one does not understand the true mind, one gives rise to a view of dharmas and regards this thing as truly existent. It then becomes a hindrance.
譬如见到了录音机之后，不晓得这是真心的作用，着了录音机之相，哦！有这样一个东西，名字叫录音机，作用是录音，这是真实的。这就是所知障。	For example, after seeing a tape recorder, one does not know that it is a function of the true mind, but becomes attached to the appearance of the tape recorder: “Oh! There is such a thing, called a tape recorder; its function is to record sound; it is real.” This is the hindrance of what is known.
烦恼障是从所知障生起的，认为实有录音机这个东西，就想得到它，如果得不到就烦恼。得到之后还是烦恼，这可是宝贝呀，不敢碰不敢摸，弄坏了可了不得。这就是烦恼障。世间人都是这样，在烦恼障和所知障这二障里滚来滚去。	The hindrance of afflictions arises from the hindrance of what is known. Believing that a tape recorder truly exists, one wants to obtain it; if one cannot obtain it, one becomes troubled. Even after obtaining it, one remains troubled: “This is a treasure! I dare not touch it or handle it; it would be terrible if it were damaged.” This is the hindrance of

	afflictions. Worldly people are all like this, rolling about amid these two hindrances, the hindrance of afflictions and the hindrance of what is known.
我们修行人起心动念要修法、要证道，其实这是所知障。哦！我明白了：原来法法平等……这还是所知障，因为你还有个法执、有个见地在。	When we practitioners give rise to thoughts of practicing a dharma or realizing the Way, this is in fact the hindrance of what is known. “Oh! I understand: all dharmas are equal . . .” This is still the hindrance of what is known, because you still have attachment to dharmas and a view to cling to.
所以禅宗说：“‘佛’之一字，我不喜闻！”念一句“南无佛”，便挑水打扫禅堂，要扫掉这一句佛号的污染。这就是要去掉所知障啊！要去掉所知障，必先去掉烦恼障。烦恼障来是后来，去是先去，所知障是先来后去。	Therefore, the Chan school says: “‘Buddha’ is a word I do not like to hear!” After reciting a single “Namo Buddha,” one should carry water and sweep the Chan hall, in order to sweep away the contamination of that single Buddha-name. This means removing the hindrance of what is known. To remove the hindrance of what is known, one must first remove the hindrance of afflictions. The hindrance of afflictions comes later but is removed first; the hindrance of what is known comes first but is removed later.
寂是不生，常是不灭。寂常心性就是不生不灭的心性，也就是妙明真心。	Quiescence means not arising; everlasting means not ceasing. The quiescent and everlasting nature of mind is the nature of mind that neither arises nor ceases; it is the wondrous luminous true mind.
穷是穷尽、彻底，露是发露、揭示。穷露就是彻底地揭示出来。	Qiong means to exhaust completely and thoroughly; lu means to disclose and reveal. Thus, qionglu means to reveal something completely.
道眼是见道之眼。了知妙明真心不生不灭，就是开了道眼。一旦开了道眼，就去掉了烦恼、所知二障，所知是智慧，烦恼即菩提。	The eye of the Way is the eye that sees the Way. To know that the wondrous luminous true mind neither arises nor ceases is to have opened the eye of the Way. Once the eye of the Way has opened, the two hindrances of afflictions and what is known are removed: what is known is wisdom, and afflictions are themselves bodhi.
所以阿难说：世尊啊！我们现在被烦恼、所知二障所牵缠，如同游子不能归家，是因为我们没有悟道，不能了知寂常心性妙明真心。恳求您老人家怜悯我们、护念我们，把妙明真心给我们彻底地揭示出来，打开我们的见道之眼。	Therefore Ānanda said: “World-Honored One, we are now entangled by the two hindrances of afflictions and what is known, like travelers unable to return home. This is because we have not awakened to the Way and cannot know the wondrous luminous true mind, the quiescent and everlasting nature of mind. We earnestly implore you, honored one, to pity and watch over us,

	thoroughly reveal the wondrous luminous true mind to us, and open our eyes that see the Way.”
如来不负众望，开示道眼，显现报身说法：	The Tathāgata did not disappoint their hopes. To open their eyes of the Way, he manifested his sambhogakāya and expounded the Dharma:
“即时如来，从胸　字，涌出宝光。其光晃昱，有百千色。十方微尘普佛世界，一时周遍。遍灌十方，所有宝刹，诸如来顶。旋至阿难及诸大众。”	“At that moment, from the swastika on the Tathāgata’s chest issued forth a precious radiance. This radiance shone resplendently in hundreds of thousands of colors, pervading at once the Buddha lands throughout the ten directions, as numerous as motes of dust. It then shone upon the crowns of all the Tathāgatas in all the precious lands of the ten directions, before returning to Ānanda and the entire assembly.”
佛胸口有个　字，这个　字是梵文，表示万德庄严、清净无染、吉祥如意。　字涌出宝光是表法的，因为阿难求佛开示道眼，　字就表示清净道眼，宝光表示清净道眼所生的功德。	There is a swastika on the Buddha’s chest. This swastika is a Sanskrit symbol, signifying adornment with myriad virtues, purity unstained by defilement, and auspicious fulfillment. The precious radiance issuing from the swastika is symbolic: because Ānanda asked the Buddha to expound the eye of the Way, the swastika represents the pure eye of the Way, while the precious radiance represents the merit and virtue arising from that pure eye of the Way.
这功德是多生多劫积累的，万德庄严、吉祥如意，所以放出光来。晃昱形容明亮，耀眼生辉。有百千色是表法的，表示真心的妙用千变万化，妙用无穷，能生万法。	This merit and virtue has been accumulated over many lives and many eons; it is adorned with myriad virtues and brings auspicious fulfillment, and thus emits light. Huangyu describes brightness, dazzling radiance, and shining splendor. The hundreds of thousands of colors are also symbolic teaching, indicating that the wondrous functioning of the true mind changes in countless ways, is inexhaustible, and can give rise to all dharmas.

“十方微尘普佛世界一时周遍”。十方就是东西南北四维上下，我们常说：四面八方，八方加上上下两方，就是十方。微尘就是微细的尘埃，十方有多少佛世界啊？就像微尘那样多。	“Pervading at once the Buddha-worlds of the ten directions, as numerous as dust motes.” The ten directions are east, west, south, north, the four intermediate directions, above, and below. As we often say, there are the four sides and eight directions; adding above and below to the eight directions makes ten directions. Dust motes are extremely fine particles of dust. How many Buddha-worlds are there in the ten directions? As many as dust motes.
一时周遍，那么多的佛世界刹那间都普遍的照到了。这是表示见性了，因为佛性本来就是满虚空遍法界的。	To pervade them all at once means that so many Buddha-worlds were universally illuminated in an instant. This signifies seeing one’s true nature, for Buddha-nature inherently fills empty space and pervades the dharma realm.
《阿弥陀经》云：“彼佛光明无量，照十方国，无所障碍”，佛光既是如此，我们众生的光也是如此，只是被妄想执著封闭，不能显发、不能朗照。	The Amitābha Sūtra says: “The light of that Buddha is immeasurable, illuminating the lands of the ten directions without obstruction.” Just as the Buddha’s light is thus, so too is the light of us sentient beings; it is merely shut off by deluded thoughts and attachments, so that it cannot manifest or shine forth brightly.
我们用功修法，就是要去掉这个妄想执著，定中的种种境界都不要睬它，不要住境着相。到了开悟的时候，就会刹那打破妄想执著，见到一线光明。	When we apply ourselves to practice, we must remove these deluded thoughts and attachments. Whatever states arise in meditation, pay them no heed; do not abide in states or cling to appearances. When awakening comes, deluded thoughts and attachments will be shattered in an instant, and one will see a ray of light.
为什么只能见一线光明呢？因为我们多生多劫妄想执著惯了，很难一下子全改过来，妄想执著只打破了一线，所以只能见到一线光明。这就是见性了，妙用也就跟着来了，由于只有一线光明，所以妙用的力量也很微弱。	Why can one see only a ray of light? Because we have long been accustomed, life after life and kalpa after kalpa, to deluded thoughts and attachments, and it is difficult to change them all at once. Since only a small opening has been made in deluded thoughts and attachments, one can see only a ray of light. This is seeing one’s true nature, and wondrous functioning then follows. Yet because there is only a ray of light, the power of this wondrous functioning is also very weak.
将来随着妄想执著的减少，光明增加，妙用的力量也增加。西方极乐世界的莲花也是表法的，莲花开表示心花	In the future, as deluded thoughts and attachments diminish and the light increases, the power of wondrous functioning will also increase. The lotus

开。花开见佛悟无生，表示开悟了，悟到了本来不生不灭。	flowers of the Western Land of Ultimate Bliss likewise symbolize the Dharma: when the lotus opens, it signifies that the flower of the mind has opened. “When the lotus opens, one sees the Buddha and awakens to the unborn” signifies awakening to the fact that one’s original nature neither arises nor ceases.
“遍灌十方所有宝刹诸如来顶，旋至阿难及诸大众”。旋是旋即，立即、马上之意。前面刚说过，十方有那么多佛世界、那么多宝刹，每个宝刹都有一尊佛。	“It universally anoints the crowns of all the Tathāgatas in jeweled lands throughout the ten directions, then immediately reaches Ānanda and the entire assembly.” Here, xuan means “immediately,” “at once.” As stated earlier, the ten directions contain so many Buddha lands and so many jeweled lands, and each jeweled land has a Buddha.
释迦佛从胸口　字涌出的宝光，普遍地灌注到那么多佛的头顶上，此后，立即就灌注到阿难和与会诸位大众的头上。这也是表法的，表示灌顶、表示加持、表示心心相印。报身放光也是说法，但不是开口说法，紧接着如来就开口说法了：	The precious light that Śākyamuni Buddha emits from the swastika on his chest universally anoints the crowns of all these Buddhas. It then immediately anoints the heads of Ānanda and all the members of the assembly. This too symbolizes the Dharma: it signifies empowerment, blessing, and the mutual sealing of mind with mind. The reward body’s emission of light is also a teaching of the Dharma, though not one delivered orally. Immediately afterward, the Tathāgata speaks aloud:
“告阿难言：吾今为汝建大法幢，亦令十方一切众生，获妙微密性净明心，得清净眼。”	“Ānanda, I now raise the great Dharma banner for you, and also enable all sentient beings throughout the ten directions to obtain the wondrous, subtle, secret, intrinsically pure and luminous mind, and to gain the pure eye.”
大法幢比喻正知正见。建大法幢就是建立正知正见。要建立正知正见，就必须摧灭邪知邪见。一个一个邪见就像一幢一幢房子，要把这一切妄心都去掉，才能树立起正见。这就叫建大法幢。	The great Dharma banner is a metaphor for right knowledge and right view. To raise the great Dharma banner is to establish right knowledge and right view. To establish right knowledge and right view, one must destroy erroneous knowledge and erroneous views. Each erroneous view is like a building; only by removing all these deluded minds can right view be raised. This is what is called raising the great Dharma banner.
妙微就是微妙。自性能生万法，世界上一切东西都是自性所生的，这多么微妙啊！而自性无相，它虽实有，你	Miaowei means “wondrous and subtle.” Intrinsic nature can give rise to all phenomena; everything in the world arises from intrinsic nature. How

却看不见它，无法出示与人，秘密得很，这就叫密。虽有而不可得，虽不可得却能生万法。	wondrous this is! Yet intrinsic nature is without appearances. Though it truly exists, you cannot see it or show it to others; it is exceedingly secret—this is what is meant by “secret.” Though it exists, it cannot be grasped; though it cannot be grasped, it can give rise to all phenomena.
如何获得这个“妙微密”啊？至此言语道断、心行处灭，只能意会，不能言传，全靠以心印心了。一旦心领神会，原是本地风光，毫无秘密可言。禅宗有言：不会则“世尊有密语”，会则“迦叶不复藏”。	How can one attain this “wondrous, subtle, and secret” reality? At this point, the way of words is cut off and the activity of mind is extinguished. It can only be apprehended inwardly, not conveyed in words; it depends entirely on mind sealing mind. Once one understands it in one’s mind, it is simply the original scenery of one’s native ground, with no secret at all. The Chan school says: “For one who does not understand, ‘the World-Honored One has secret words’; for one who understands, ‘Kāśyapa conceals nothing further.’”
不复藏，就毫无秘密可言了。不密而密、密而不密，那到底是个什么呀？那就是“性净明心”，也就是佛性，它本体清净毫不污染，能朗照十方起无量无边的妙用。这样的心（佛性）就是性净明心。亲证这个性净明心，就见道了。用什么见，用清净眼啊。所以见道就是得清净眼。得了清净眼就不会再着相了。	“Conceals nothing further” means that there is no secret at all. Not secret yet secret, secret yet not secret—what, after all, is it? It is the “intrinsically pure and luminous mind,” namely Buddha-nature. Its substance is utterly pure and wholly undefiled; it can illuminate the ten directions brightly and give rise to immeasurable, boundless wondrous functioning. Such a mind—Buddha-nature—is the intrinsically pure and luminous mind. To directly realize this intrinsically pure and luminous mind is to see the Way. With what does one see it? With the pure eye. Thus, seeing the Way is gaining the pure eye. Once one has gained the pure eye, one will no longer cling to appearances.
佛告诉阿难：我现在为你建立大法幢，使你扫除邪见、树立正见。也使十方世界的一切众生获得微妙秘密的“性净明心”，亲证本来，得到能见道的清净眼，使他们道眼通明。	The Buddha tells Ānanda: I now raise the great Dharma banner for you, enabling you to sweep away erroneous views and establish right view. I also enable all sentient beings in the worlds of the ten directions to attain the wondrous, subtle, secret “intrinsically pure and luminous mind,” directly realize their original nature, and gain the pure eye by which the Way is seen, so that their Dharma eye may be thoroughly clear.
如何能做到这一点呢？这就要想想办法，也就是世尊度化的方便，没有办法怎么能行啊！正如禅宗的宗师，要想使弟子开悟，就要有办法。若无办法，没有一点方	How can this be accomplished? One must devise a means; this is the skillful means by which the World-Honored One liberates and guides beings.

便，只是叫弟子去死参“念佛是谁”，那怎么开悟啊！佛的方便法门很多，佛是有办法的。请看下文：	How could it work without any means? Just as Chan masters must have a means if they wish to awaken their disciples: if they had no means, no skillful method at all, and merely told their disciples to investigate desperately, “Who is reciting the Buddha’s name?”, how could they awaken? The Buddha has many skillful Dharma gates; the Buddha has his methods. Please read on:
“阿难，汝先答我，见光明拳。此拳光明，因何所有？云何成拳？汝将谁见？”	“Ānanda, first answer me: when you saw the radiant fist, from what did this fist’s radiance arise? How did it become a fist? With what did you see it?”
佛叫阿难，你要先答复我。你看见我的光明拳的时候，这拳的光明是从什么地方来的呢？次问“云何成拳？”又怎能成为拳头的呢？第三“汝将谁见？”这个最重要。是什么在参念佛是谁呢？这个见是谁呢？	The Buddha calls to Ānanda: first answer me. When you saw my radiant fist, where did the fist’s radiance come from? He next asks, “How did it become a fist?” How did it become a fist? Third, “With what did you see it?” This is the most important question. What is it that investigates, “Who is reciting the Buddha’s name?” Who is this seeing?
“阿难言：由佛全体，阎浮檀金，　如宝山。清净所生，故有光明。我实眼观，五轮指端，屈握示人，故有拳相。”	“Ānanda said: ‘The Buddha’s entire body is Jambūnada gold, shining crimson like a jeweled mountain. Because it is born of purity, it has radiance. I truly see it with my eyes: the five wheel-like fingertips are bent and clasped to show people, and thus there is the appearance of a fist.’”
阿难只执著前尘，而不晓得真心。阿难讲：“由佛全体，阎浮檀金”，因佛身清净光明，就像阎浮檀金一样。阎浮檀，梵语，译为胜金。须弥山南有洲，多此檀树，其果汁入水，砂石成金，叫阎浮檀金。	Ānanda clings only to external objects and does not understand the true mind. Ānanda says, “The Buddha’s entire body is Jambūnada gold,” meaning that the Buddha’s body is pure and radiant, like Jambūnada gold. Jambūnada is a Sanskrit term translated as “supreme gold.” South of Mount Sumeru is a continent with many jambū trees. When the juice of their fruit enters water, sand and stones turn into gold; this is called Jambūnada gold.

以此金一粒置一般金子中，悉皆失色。以此金一寸置于暗室，其光耀如白昼。以喻佛身金光如檀金，佛的身体像阎浮檀金颜色一样。“ 如宝山”， 是说颜色红润，像宝山一样光明。	If a single grain of this gold is placed among ordinary gold, all the latter loses its luster. If an inch of this gold is placed in a dark room, its radiance shines like broad daylight. This illustrates that the golden light of the Buddha's body is like Jambūnada gold, and that the Buddha's body is the color of Jambūnada gold. "Shining crimson like a jeweled mountain": shining crimson describes a ruddy color, luminous like a jeweled mountain.
佛问这光明从何而来，阿难说是清净所生，故有光明。佛问你用什么看到的，阿难说我是用眼看到的。“五轮指端，屈握示人，故有拳相。”手伸出来是掌、屈起来是拳，手握紧了就是拳头。	The Buddha asks where this radiance comes from, and Ānanda says that it is born of purity and therefore has radiance. The Buddha asks what he uses to see it, and Ānanda says that he sees it with his eyes. "The five wheel-like fingertips are bent and clasped to show people, and thus there is the appearance of a fist." When the hand is extended, it is a palm; when it is bent, it is a fist. When the hand is tightly clenched, it becomes a fist.
佛在这里是做个比方，先问阿难，光明是从什么地方来的？拳头是怎样形成的？用啥东西看到的？先问定之后再来讲道理。	Here the Buddha is making an analogy. He first asks Ānanda: Where does radiance come from? How is a fist formed? With what does one see? Only after settling these questions does he explain the principle.
“佛告阿难：如来今日，实言告汝。诸有智者，要以譬喻，而得开悟。阿难，譬如我拳，若无我手，不成我拳；若无汝眼，不成汝见。以汝眼根，例我拳理，其义均不？”	"The Buddha told Ānanda: 'Today the Tathāgata speaks truthfully to you. All wise people must rely on analogies in order to awaken. Ānanda, take my fist as an analogy: without my hand, my fist could not be formed; without your eyes, your seeing could not arise. If the principle of your eye faculty is compared to that of my fist, are their meanings equivalent?'"
不用譬喻不大容易懂。譬喻就是比方。用知道的事比喻不知道的事，容易理解。如来讲：我告诉你呀！一切有智慧的人，还要用譬喻开悟，若没智慧更要用譬喻。“阿难，譬如我拳，若无我手，不成我拳。若无汝眼，不成汝见。	Without analogies, it is not easy to understand. An analogy is a comparison: one uses something known to illustrate something unknown, making it easier to understand. The Tathāgata says: I tell you that even all wise people need analogies in order to awaken; those without wisdom need analogies all the more. "Ānanda, take my fist as an analogy: without my hand, my fist could not be formed. Without your eyes, your seeing could not arise."
以汝眼根，例我拳理，其义均不？”阿难，譬如拳头，假如没有手怎会成拳呢？譬如眼根，若没有眼根怎会看	"If the principle of your eye faculty is compared to that of my fist, are their meanings equivalent?"

见东西呢？用你眼根比方我拳头，其义均不？是说这个比方合适不合适？拳头是从手来的，若没手不成拳，那么没有眼就不能成见。用你眼根比方我的拳头，这样比方是不是合适呢？	Ānanda, consider a fist: if there were no hand, how could a fist be formed? Consider the eye faculty: without it, how could one see things? If your eye faculty is compared to my fist, are their meanings equivalent? That is, is this analogy appropriate? A fist comes from a hand; without a hand, a fist cannot be formed. Likewise, without eyes, seeing cannot arise. Is it appropriate to compare your eye faculty to my fist in this way?
“阿难言：唯然，世尊，既无我眼，不成我见。以我眼根，例如来拳，事义相类。”	“Ānanda said: ‘Yes indeed, World-Honored One. Without my eyes, my seeing could not arise. Comparing my eye faculty to the Tathāgata’s fist, their factual meanings are similar.’”
阿难说，世尊你讲的对啊！假如无眼，我怎能看见呢？用我的眼比方如来的拳头是同类相比，是很相似的，没有差别。	Ānanda says: World-Honored One, what you say is correct. Without eyes, how could I see? Comparing my eyes to the Tathāgata’s fist is comparing like with like; they are very similar, with no difference between them.
其实这个理不相类似。因为拳无实体，拳是手生成的，伸出为手掌，屈起为拳。而见是有体的。刚才讲世间之物尚有体性，何况妙明真心呢？一定有体。而拳是假相。一伸为掌，不伸为拳。两者不相类似。阿难说是类似，这是错误的。	In fact, the principle is not similar. A fist has no independent substance; it is formed from the hand. When extended, it is a palm; when bent, it is a fist. But seeing has a substance. As explained earlier, even worldly things have their own natures; how much more must the wondrously luminous true mind have a substance. A fist, however, is a false appearance. Extend the hand and it is a palm; do not extend it and it is a fist. The two are not similar. Ānanda says they are similar, but this is mistaken.
“佛告阿难：汝言相类，是义不然。何以故？如无手人，拳毕竟灭。彼无眼者，非见全无。所以者何？汝试于途，询问盲人，汝何所见？彼诸盲人，必来答汝，我今眼前，惟见黑暗，更无他瞩。以是义观，前尘自暗，见何亏损。”	“The Buddha told Ānanda: ‘What you call similar is not correct. Why? For a person without hands, fists are completely absent. But one without eyes does not entirely lack seeing. Why is this so? Try asking a blind person on the road, “What do you see?” Those blind people will surely answer you, “Before my eyes I see only darkness and nothing else.” Viewed in this way, the external objects are themselves dark; how is seeing diminished?’”
佛告诉阿难，用我的拳头比方你的眼根，你说是相类似的，其义不然，不是这样啊。“何以故？如无手人，拳毕竟灭。”譬如无手人怎会有拳呢？有手才能形成拳呀！“彼无眼者，非见全无。”没眼的人并不是没有见。	The Buddha tells Ānanda: You compare my fist to your eye faculty and say that they are similar, but this is not correct; it is not so. “Why? For a person without hands, fists are completely absent.” How could someone without hands have fists? Only with hands can fists be formed. “But one without eyes

	does not entirely lack seeing." A person without eyes does not lack seeing altogether.
比如瞎子他只见暗，黑洞洞的。只见黑暗还是有见啊。见到录音机、见到台灯、见到杯子是见，他见到黑暗怎么不是见呢？“所以者何？汝试于途，询问盲人，汝何所见。彼诸盲人，必来答汝：我今眼前，惟见黑暗，更无他嘱。	For example, a blind person sees only darkness, total blackness. Seeing darkness is still seeing. Seeing a tape recorder, a desk lamp, or a cup is seeing; why is seeing darkness not seeing? "Why is this so? Try asking a blind person on the road, 'What do you see?' Those blind people will surely answer you: 'Before my eyes I see only darkness and nothing else.'"
以是义观，前尘自暗，见何亏损。”试问路上的瞎子，你们看见什么了？他一定告诉你，我眼前只有黑暗，其他什么也看不到。其实“前尘自暗”，我们眼前这些色尘本来都是暗的。能见到它们是因为光啊！灯光，太阳光等。	"Viewed in this way, the external objects are themselves dark; how is seeing diminished?" Ask blind people on the road what they see, and they will certainly tell you, "Before my eyes there is only darkness; I cannot see anything else." In fact, "the external objects are themselves dark": the objects of form before our eyes are originally all dark. We see them because of light—lamplight, sunlight, and so forth.
假如没有光，怎么会看见呢？如果我们被关到黑房子里，没有光明，眼前也是一片黑暗，什么东西都分辨不出来，与盲人不是一样吗？世上的人错就错在，见到东西是见，见到黑暗不算作是见。	Without light, how could we see? If we were shut in a dark room without any light, there would likewise be nothing but darkness before our eyes, and we could not distinguish anything. Would this not be the same as being blind? The error of people in the world is that they count seeing things as seeing, but do not count seeing darkness as seeing.
眼前是黑暗还是见，你见的是黑暗，不能说不见。“前尘自暗，见何亏损？”见黑也是见，“见”哪里会损坏和欠缺呢？见是不坏的、不欠缺的。不看《楞严经》不晓得，众生原来都不晓得，哪里知道见暗、见黑也是见啊！	When darkness is before one's eyes, it is still seeing: one sees darkness, so one cannot say one does not see. "The external objects are themselves dark; how is seeing diminished?" Seeing darkness is still seeing. How could seeing be damaged or deficient? Seeing is neither damaged nor deficient. Without reading the Śūraṅgama Sūtra, one would not know this. Sentient beings originally do not know it; how could they know that seeing darkness and seeing blackness are also seeing?
“阿难言：诸盲眼前，唯睹黑暗，云何成见？”	"Ānanda said: 'Before the eyes of those who are blind, there is only darkness. How can this constitute seeing?'"
阿难跟我们一样的境界，盲人只看见黑暗，哪能看见东西，云何成见呢？我们说的是“见”，不是看见东西呀！“见”是能见之性，不是看见东西，这点很要紧。	Ānanda's state is the same as ours: blind people see only darkness. How could they see things? How could this constitute seeing? But what we mean by

	“seeing” is not seeing things. “Seeing” is the nature that is capable of seeing; it is not the seeing of things. This point is very important.
“佛告阿难：诸盲无眼，唯观黑暗，与有眼人，处于暗室，二黑有别？为无有别？”	“The Buddha told Ānanda: ‘Those who are blind and have no eyes see only darkness. Is the darkness they observe different from, or no different from, that seen by people with eyes who are in a dark room?’”
佛进一步问阿难，你说看见黑暗不能成见。我再问你，瞎子可以看见黑暗，有眼人在暗室见暗，这有眼人与瞎子都见暗，这是一样还是两样？是同、还是别呢?	The Buddha further questioned Ānanda: You say that seeing darkness cannot constitute seeing. Let me ask you again: blind people can see darkness, and people with eyes see darkness when in a dark room. Both the sighted and the blind see darkness. Is this the same or different? Are they identical or distinct?
“如是世尊，此暗中人，与彼群盲，二黑校量，曾无有异。”	“Thus, World-Honored One, the darkness seen by a person in the dark and that seen by the blind are, upon comparison, entirely without difference.”
阿难说，有眼人在黑房间见的黑暗，与瞎子所见的黑暗，是一样的，没有差别。这样看来，见黑与见东西不关眼的事。为什么？刚才讲了，眼见东西要有增上缘。眼睛对色境的时候，没有增上缘是不成功的。增上缘就是空、明。	Ānanda said that the darkness seen by a person with eyes in a dark room and that seen by a blind person are the same, without distinction. This shows that seeing darkness and seeing things do not depend on the eyes. Why? As explained earlier, for the eyes to see things, there must be supporting conditions. When the eyes confront visual objects, seeing cannot occur without supporting conditions. These supporting conditions are space and light.
假如没有增上缘，眼睛对色境的时候，还是看不见东西，这不关眼的事。见暗不关眼，见明又何尝关眼呢？假如不是增上缘显现光明，假如没有空间，你也不能见呀！所以说这与眼无关。	If there are no supporting conditions, then even when the eyes confront visual objects, one still cannot see things. This is not a matter of the eyes. Seeing darkness does not depend on the eyes; how, then, could seeing light depend on the eyes? If supporting conditions did not bring light into manifestation, and if there were no space, you could not see either. Thus, this has nothing to do with the eyes.
“阿难，若无眼人，全见前黑。忽得眼光，还于前尘，见种种色，名眼见者。彼暗中人，全见前黑，忽获灯光，亦于前尘，见种种色，应名灯见。若灯见者，灯能有见，自不名灯。又则灯观，何关汝事！”	“Ānanda, if a person without eyes sees only the darkness before him, and then suddenly acquires sight and, before the same objects, sees all kinds of forms, this is called seeing with the eyes. A person in darkness likewise sees only the darkness before

	him; if he suddenly obtains lamplight, he too sees all kinds of forms before the same objects. Then this should be called seeing with the lamp. If the lamp sees, then the lamp is capable of seeing and should no longer be called a lamp. Moreover, if the lamp sees, what does that have to do with you?”
佛又问阿难，假如是无眼的人，见到的全部是黑，忽然有了眼，比如有一个瞎子被医好，忽得眼光，还是前面这些色尘，又都可以看见了。“见种种色，名眼见者”，种种差别、形形色色的东西都可以看见。	The Buddha again asked Ānanda: Suppose a person without eyes sees nothing but darkness. Then he suddenly gains sight—for example, a blind person is cured and suddenly obtains the light of sight. The visual objects before him are still the same, yet he can see them all. “Seeing all kinds of forms” means being able to see the many differentiated and varied things.
这种见，假如叫做“眼见”。如来下面要说明这不是眼见，这个眼睛是照，“见”是我们的心见。	If this seeing is called “seeing with the eyes,” the Tathāgata will next explain that it is not the eyes that see. The eyes merely illuminate; it is our mind that sees.
假如说瞎子“忽得眼光”是眼见，那么黑暗中的人在完全见黑暗时，忽然灯光一照，也能见种种色，这是因灯而见，就应该是“灯见”了。前面已说明瞎子医好能看见东西，是眼见。	If a blind person who “suddenly obtains the light of sight” is said to see with the eyes, then a person in darkness, who sees only darkness, can likewise see all kinds of forms when a lamp suddenly shines upon him. This would be seeing because of the lamp, so it should be called “seeing with the lamp.” It has just been explained that when a blind person is cured and can see things, this is called seeing with the eyes.
那么黑暗中人一遇灯光，见种种色，这就是灯见啦！“灯能有见，自不名灯”，假设说灯能够见到东西，那就不叫做灯，应该叫做眼了。“又则灯观，何关汝事”，假如灯能看见，那是灯看见的，和你不相关啊！	Then, when a person in darkness encounters lamplight and sees all kinds of forms, this must be seeing with the lamp! “If the lamp sees, it should no longer be called a lamp”: if a lamp were capable of seeing things, it would not be called a lamp; it should be called an eye. “Moreover, if the lamp sees, what does that have to do with you?” If the lamp can see, then it is the lamp that sees, and it has nothing to do with you.
“是故当知，灯能显色，如是见者，是眼非灯；眼能显色，如是见性，是心非眼。”	“Therefore, you should know that a lamp can reveal forms. Thus, that which sees is the eyes, not the lamp. The eyes can reveal forms. Thus, the nature of seeing is the mind, not the eyes.”
“是故当知”，因是之故，我的比方你应当晓得了。“灯能显色”，灯是增上缘，把一切色境显现出来了。	“Therefore, you should know”: for this reason, you should now understand my analogy. “A lamp can

“如是见者，是眼非灯”。显现出来的东西我们能看见，却不是灯看见，灯只是使之显现而已。是眼睛看，而不是灯看。	reveal forms”: the lamp is a supporting condition that reveals all visual objects. “Thus, that which sees is the eyes, not the lamp.” We can see the things that have been revealed, but it is not the lamp that sees them; the lamp merely makes them manifest. It is the eyes that see, not the lamp.
“眼能显色，如是见性，是心非眼。”眼能显色，眼譬如灯，眼根是‘见’性的增上缘。眼根不坏，增上缘就有了。眼根坏了，就等于在黑暗房间中灯没了。增上缘没了，就不能见。增上缘有了，事情才能成功。	“The eyes can reveal forms. Thus, the nature of seeing is the mind, not the eyes.” The eyes can reveal forms; the eyes are like a lamp, and the eye faculty is a supporting condition for the nature of seeing. If the eye faculty is intact, the supporting condition is present. If the eye faculty is damaged, it is like a lamp being absent in a dark room. Without the supporting condition, one cannot see. Only when the supporting conditions are present can the matter be accomplished.
实际上能见东西的不是眼睛，眼根只是‘见’性的增上缘。缘具足了，就能见东西。眼根坏了，缘不具足，就不能见到前尘了。“如是见性，是心非眼。”见性，就是见到东西的本性。这个能见的本性是心，不是眼睛。	In actuality, it is not the eyes that see things. The eye faculty is merely a supporting condition for the nature of seeing. When the conditions are complete, one can see things. When the eye faculty is damaged and the conditions are incomplete, one cannot see the objects before one. “Thus, the nature of seeing is the mind, not the eyes.” The nature of seeing is the inherent capacity by which things are seen. This nature capable of seeing is the mind, not the eyes.

（二）因尘悟见，显见不动

(II) Awakening to Seeing Through Faculties and Objects, Revealing That Seeing Is Unmoving

“阿难虽复得闻是言，与诸大众，口已默然，心未开悟。犹冀如来，慈音宣示。合掌清心，伫佛悲诲。”	“Although Ānanda had heard these words, he and the great assembly fell silent, yet their minds had not awakened. Still hoping that the Tathāgata would proclaim the teaching in a compassionate voice, they joined their palms, calmed their minds, and waited for the Buddha’s compassionate instruction.”
上面我们讲了十番显见的第一番显见：明暗无亏，显见非眼。我们“见”性，不是有了眼根才有的，我们的“见”性是本来就存在的。	Above, we discussed the first of the ten demonstrations of seeing: light and darkness do not diminish it, revealing that seeing is not the eye. Our nature of “seeing” does not arise only because

	we possess the eye faculty; it has existed from the very beginning.
眼根只是增上缘，可以使“见”性起作用，帮助起作用而已，就像灯光帮助我们的眼睛起作用一样。黑暗里有灯光，我们就能看见各种景色。佛就是讲这个比方给阿难听。因阿难认妄心，不认真心。	The eye faculty is only a supporting condition. It enables the nature of “seeing” to function and merely assists that function, just as lamplight assists our eyes in functioning. When there is lamplight in the darkness, we can see all kinds of scenes. This is the analogy the Buddha gave to Ānanda, because Ānanda mistook the deluded mind for the true mind.
妄心是依据六尘（色、声、香、味、触、法）生起来的虚妄相想。假如没有前尘，没有色、声、香、味、触、法，这个心就生不起来。	The deluded mind is a false appearance and conception arising in dependence upon the six sense objects—forms, sounds, smells, tastes, touchables, and dharmas. If there were no objects before us—no forms, sounds, smells, tastes, touchables, or dharmas—this mind could not arise.
所以佛就把手握成拳头打比方：我有手，可以握紧拳头，假如我没有手，拳头就握不成，这是启发阿难。因为阿难说：我有眼能看，没眼我就不能看了。	Therefore, the Buddha clenched his hand into a fist as an analogy: “I have a hand, so I can clench it into a fist. If I had no hand, I could not form a fist.” This was meant to enlighten Ānanda, for Ānanda had said, “Because I have eyes, I can see; without eyes, I cannot see.”
佛问阿难，我这比方对不对呀？和你讲的一致不一致呀？我的比方恰当吗？阿难讲：蛮恰当。有眼能见，没有眼睛就不能见；有手就能握成拳，没有手就握不成拳。	The Buddha asked Ānanda, “Is my analogy correct? Does it accord with what you have said? Is my analogy appropriate?” Ānanda replied, “It is quite appropriate. With eyes, one can see; without eyes, one cannot see. With hands, one can make a fist; without hands, one cannot make a fist.”
实际上，这掌、这拳头都是假相，可以变来变去，而‘见’性是不动的，见性不是因眼根存在才有的。眼根没有就是瞎子，瞎子眼根坏了，不能看东西了，但它能见暗，见暗也是见。尽管明、尽管暗，见性并没有亏损，这就是第一番显见——明暗无亏，显见非眼。十番显见都是充分表示，真心是存在的，不是因境界才有。	In fact, the hand and the fist are both false appearances, subject to continual change, whereas the nature of “seeing” is unmoving. The seeing nature does not exist only because the eye faculty exists. If the eye faculty is absent, one is blind. A blind person’s eye faculty is impaired and cannot see things, yet such a person can see darkness; seeing darkness is also seeing. Whether it is light or dark, the seeing nature has not been diminished. This is the first demonstration of seeing—light and darkness do not diminish it, revealing that seeing is not the eye. The ten demonstrations of seeing all fully show that the true mind exists and does not arise because of external circumstances.

接着讲第二番显见——动摇名尘，显见不动。	Next comes the second demonstration of seeing: movement is called dust, revealing that seeing is unmoving.
阿难和与会的大众，听佛讲了见是心见、并非眼见的道理，知道佛讲得对，已无话可说。但还是没有彻底明白，还希望佛能大发慈悲，继续宣讲。大家合掌净心，等待着佛的慈悲教诲。	Ānanda and the assembly, having heard the Buddha explain that seeing is the mind's seeing, not the eye's seeing, knew that the Buddha was correct and had nothing further to say. Yet they had not fully understood, and still hoped that the Buddha would show great compassion and continue teaching. Everyone joined their palms, purified their minds, and waited for the Buddha's compassionate instruction.
“尔时世尊！舒兜罗绵网相光手，开五轮指。诲敕阿难及诸大众：我初成道，于鹿园中，为阿若多五比丘等，及汝四众言，一切众生，不成菩提及阿罗汉，皆由客尘烦恼所误。汝等当时，因何开悟，今成圣果？”	“At that time, the World-Honored One extended his hand, soft as śaṭa cotton and radiant with the marks of a net, and opened its five wheel-like fingers. He instructed Ānanda and the great assembly: ‘When I first realized the Way, in the Deer Park, I told the five bhikṣus, including Ājñāta, and you members of the fourfold assembly: All sentient beings fail to attain bodhi and arhatship because they are led astray by the afflictions of guest and dust. By what did you awaken at that time and now attain the fruits of sainthood?’”
佛当然知道大家心里想的什么，于是就伸开那软如舒兜罗绵、靓如网相光的手掌。像圆圆的车轮一样，张开五个指头。从自己刚成道时，在鹿野苑度五比丘讲起。	The Buddha naturally knew what everyone was thinking. He therefore extended his palm, soft as śaṭa cotton and beautiful and radiant with the marks of a net. Like a round wheel, he spread open its five fingers. Then he began with the time when, having just realized the Way, he liberated the five bhikṣus at Deer Park.
“为阿若多五比丘等，及汝四众”，阿若多，即　陈那。阿若多是名字，　陈那是姓。佛刚出家的时候，他的父王就派五个人跟着他。	“The five bhikṣus, including Ājñāta, and you members of the fourfold assembly”: Ājñāta is Kauṇḍinya. Ājñāta is his personal name, while Kauṇḍinya is his family name. When the Buddha first left home, his royal father sent five men to accompany him.
这五个人是谁呢？一个即是阿若多；一个是摩诃那摩，即拘利；一个是跋波；一个是阿舍婆阇，即跋提；一个是跋陀罗阇。这五个人陪释迦佛一道到深山修行，后来这五个人离开佛到鹿野苑去了。	Who were these five men? One was Ājñāta; one was Mahānāma, namely Kuḷika; one was Vāṣpa; one was Aśvajit, namely Bhadrika; and one was Bhadrarāja. These five accompanied Śākyamuni Buddha into the deep mountains to practice. Later, they left the Buddha and went to Deer Park.

鹿野苑是波罗奈国养鹿的地方，他们到鹿野苑修学外道去了。释迦佛雪山成道以后，先到鹿野苑去度五比丘，相继为他们说四圣谛法。四圣谛法即苦、集、灭、道，于是这五个人得道，成阿罗汉果。所以佛叫他们来说法，用他们的亲身体会讲。	Deer Park was a place in the kingdom of Vārāṇasī where deer were kept. They went there to study a non-Buddhist path. After Śākyamuni Buddha realized the Way in the Snow Mountains, he first went to Deer Park to liberate the five bhikṣus, teaching them in succession the Dharma of the Four Noble Truths. The Four Noble Truths are suffering, origination, cessation, and the path. Thereupon, these five attained the Way and realized the fruit of arhatship. Thus, the Buddha called upon them to teach the Dharma, so that they could speak from their own direct experience.
“一切众生，不成菩提及阿罗汉，皆由客尘烦恼所误。”见性不动，不动是主人，动摇就是客人。客尘是打比方，妄心就是客尘。客是客人，尘是尘境。客尘迷住了我们的真心，那我们就修不成菩提道，也证不成阿罗汉了。	“All sentient beings fail to attain bodhi and arhatship because they are led astray by the afflictions of guest and dust.” The seeing nature is unmoving; what is unmoving is the host, while what moves is the guest. Guest and dust are analogies: the deluded mind is guest and dust. Guest means a visitor, and dust means the objects of the senses. When guest and dust obscure our true mind, we cannot cultivate the path to bodhi or realize arhatship.
遇事的时候，对境生心，烦恼就来了，这都是客尘烦恼所误。“汝等当时，因何开悟？今成圣果。”你们几个人，当时是怎么样开悟的？怎么样修成功的？佛是让他们用自己证成圣果的经过，来解阿难及四众之迷。	When we encounter matters and give rise to mind in response to circumstances, afflictions arise. All this is the error of the afflictions of guest and dust. “By what did you awaken at that time and now attain the fruits of sainthood?” How did you several people awaken at that time? How did you succeed in cultivation? The Buddha wished them to use their own course of attaining the fruits of sainthood to resolve the confusion of Ānanda and the fourfold assembly.
“时陈那，起立白佛：我今长老，于大众中，独得解名。因悟客尘二字成果。”	“Then Kauṇḍinya rose, addressed the Buddha, and said: ‘I am now an elder. Among the great assembly, I alone received the name “Understanding.” I attained fruition through awakening to the two words “guest” and “dust.”’”
陈那年岁比较高，年高德重，所以称为长老。 陈那讲，我于大众之中独得解名。什么叫独得解名呢？因佛说法时，他第一个先悟道，悟到佛说的真理，因此得解，晓得道理了，因此说他在大众中“独得解名”。	Kauṇḍinya was relatively advanced in age and venerable in virtue, and was therefore called an elder. Kauṇḍinya said, “Among the great assembly, I alone received the name ‘Understanding.’” What does this mean? When the Buddha taught the Dharma, he was the first to awaken to the Way and

	to realize the truth taught by the Buddha. Therefore he attained understanding, grasped the principle, and was said to have “alone received the name ‘Understanding’” among the assembly.
“因悟客尘二字成果。”陈那是在客尘二字上悟出了道理成正果的。这是什么道理呢？我们的身体生灭不停，像客人一样，客人就不能常住，头出头没，来来去去；也像灰尘一样，灰尘飘动不息，摇摆不停。	“I attained fruition through awakening to the two words ‘guest’ and ‘dust.’” Kauṇḍinya realized the principle through these two words, “guest” and “dust,” and attained the true fruit. What is this principle? Our bodies are ceaselessly arising and ceasing, like guests. Guests cannot remain permanently; they appear and disappear, coming and going. They are also like dust, which drifts without rest and continually moves about.
是比喻我们的肉身和客人、尘土一样，来来去去不能常住。有客就有主，有尘就有空。	This is an analogy for our physical bodies: like guests and dust, they come and go and cannot remain permanently. Where there is a guest, there is a host; where there is dust, there is space.
我们今天在座的大家都是客人，待一会儿都要走了，而老魏是主人（这是打比方，因在老魏家讲经，故说老魏是主人，来参加法会的都是客人），他不走。主人常住，客人不能常住。肉身就是客人哪。	All of us seated here today are guests; after a while, we will all leave. But Old Wei is the host—this is only an analogy, for the sūtra is being explained at Old Wei’s home, so Old Wei is called the host, while all who have come to participate in the Dharma assembly are guests—and he does not leave. The host remains permanently; the guests cannot remain permanently. The physical body is precisely such a guest.
我们不看色身，要看见里面的主人。主人是什么？主人就是我们的‘见’性。第一番显见，‘见’性不是眼睛，‘见’性就是我们的主人。而我们错就错在只认客人、不认主人。这色身是幻身、是客人，它一刻也不停地变化。	We should not look at the physical body; we should see the host within. What is the host? The host is our nature of “seeing.” In the first demonstration of seeing, the nature of “seeing” is not the eyes; the nature of “seeing” is our host. Yet our mistake is that we recognize only the guest and not the host. This physical body is an illusory body, a guest, and it changes without pause even for a moment.
细胞的新陈代谢，一秒钟也没有停止过。大概一个月吧，全身的血液就都换了一遍，不是原来的了。但是我们只认这变迁不息的尘境，不认佛性空寂体。客对主、尘对空，　陈那就在这两个字上悟道了。“见”性是不生不灭的。	The metabolism of cells does not stop even for a second. In roughly a month, all the blood in the body is replaced; it is no longer the original blood. Yet we recognize only this ceaselessly changing realm of sensory objects and do not recognize the empty and quiescent substance of Buddha-nature. Guest is set against host, and dust against space; Kauṇḍinya awakened to the Way through these two

	words. The nature of “seeing” is unborn and undying.
要识得“见”性，不要光看到法尘的浮动。大家都执著这个家庭，为妻子、儿子、金银财宝烦劳一生，捞，捞，捞！到最后一样东西也带不走，赤裸裸来，赤裸裸去。	We must recognize the nature of “seeing” and not merely notice the fluctuations of dharmic objects. Everyone clings to family and toils all their life for wives, children, gold, silver, and wealth—grasping, grasping, grasping! In the end, not a single thing can be taken away. We come naked and go naked.
去的时候还不是完全赤裸裸，还要带一样东西，什么东西？“业”！业要带去，造的业还要跟你一道走。 陈那他就聪明，佛对他讲过之后，他悟到了这个主人。他见到“见”性是恒常的。他见到本体是真空，不是昏糟糟的尘境相。	When we go, however, we are not entirely naked; we must take one thing with us. What is it? Karma. We must take karma with us; the karma we have created follows us. Kauṇḍinya was wise: after the Buddha taught him, he awakened to this host. He saw that the nature of “seeing” is constant. He saw that the fundamental substance is true emptiness, not the murky appearance of the sensory-object realm.
其实 陈那的悟，只是悟了个小乘的涅 。为什么是小乘的涅 呢？他晓得了“见”性是常境，像虚空一样。六尘呢？就是色、声、香、味、触、法，像客人一样。舍客尘而得主空，自己本性得到了，已经得到了这么个小乘果。	In fact, Kauṇḍinya’s awakening was only to the nirvāṇa of the Lesser Vehicle. Why was it the nirvāṇa of the Lesser Vehicle? He understood that the nature of “seeing” is a constant realm, like empty space. The six sense objects—forms, sounds, smells, tastes, touchables, and dharmas—are like guests. Abandoning guest and dust, he gained the empty host and realized his own intrinsic nature. He had already attained such a Lesser Vehicle fruition.
再进一步，这变动不息、来去不停、分段生死的客尘，当体就是如来藏妙真如性！如来藏不生不灭。不生，不是死死的不生，生生不息就是不生。因其不生，故也不灭。认得这个，即无生法忍。心不住境、尽起妙用，这就了了变异生死。大乘、小乘就差这么一点点。	Going a step further, this guest and dust of ceaseless change, continual coming and going, and segmented birth and death is, in its very substance, the wondrous true suchness-nature of the Tathāgata-garbha. The Tathāgata-garbha is unborn and undying. Unborn does not mean rigidly without birth; ceaseless arising is precisely unborn. Because it is unborn, it is also unceasing. To recognize this is the forbearance of the unborn dharmas. When the mind does not abide in circumstances and wondrous functioning fully arises, one is liberated from transformational birth and death. The Mahāyāna and Lesser Vehicle differ by only this small point.

“世尊，譬如行客，投寄旅亭，或宿、或食，宿食事毕，俶装前途，不遑安住。若实主人，自无攸往。”	“World-Honored One, suppose a traveling guest stops at an inn. He may lodge there or eat there; when he has finished lodging or eating, he packs for the journey ahead and cannot remain at rest. But the true host naturally has nowhere to go.”
世尊，比如行路的客人，匆匆忙忙的“投寄旅亭”，到旅馆里投寄住宿；“或宿或食”，或者住下来，或者只吃吃饭。住吃之后呢，“俶装前途”，还是要打起行李去赶路。“不遑安住，”不能够长住下来不再走。“若实主人，自无攸往。”假如他是主人的话，他就常住，不会走了。	World-Honored One, for example, a traveler hurriedly “stops at an inn,” entering a lodging house to stay; “he may lodge or eat,” either staying there or merely eating a meal. After lodging or eating, “he packs for the journey ahead” and still must gather his luggage and continue on his way. “He cannot remain at rest”: he cannot stay there permanently and cease traveling. “But the true host naturally has nowhere to go.” If he were the host, he would remain permanently and would not leave.
“如是思惟，不住名客，住名主人。以不住者，名为客义。”	“Thus I reflected: what does not remain is called a guest; what remains is called a host. That which does not remain is what is meant by ‘guest.’”
“如是思惟，不住名客，住名主人”。你来了之后不住就是客人，常住不动就是主人。“以不住者，名为客义”。不能常住，来来去去就是客。我们这个幻身，在这个世界的旅馆里就像客人一样。	“Thus I reflected: what does not remain is called a guest; what remains is called a host.” When you come but do not remain, you are a guest; to remain permanently and unmoving is to be the host. “That which does not remain is what is meant by ‘guest.’” What cannot remain permanently, but comes and goes, is a guest. Our illusory bodies are like guests in the inn of this world.
古人云：“夫天地者，万物之逆旅；光阴者，百代之过客。”天地就是我们住的旅馆，我们到这个世界上来，也等于客人一样的，烧烧吃吃，事情完结就走了。	An ancient said: “Heaven and earth are the lodging house of the myriad things; time is the passing guest of the hundred generations.” Heaven and earth are the inn in which we reside. Our coming into this world is likewise that of a guest: we eat and drink, and once our affairs are finished, we depart.
事情怎么完结？就是我们在这个世界上做了一番事业，造了一番“业”，到最后老死。死了嘛，“俶装前途”要走。到啥地方去呢？新业成就。	How are our affairs finished? We carry out a course of activity in this world and create a store of karma; in the end, we grow old and die. Once dead, we must “pack for the journey ahead” and depart. Where do we go? To where new karma has come to fruition.
宿业完结了，就是我们过去世所造的业，这一世已经都享完了，换个新的皮囊去享受新造的业。我们大家，各	When past karma is exhausted, it means that all the karma we created in past lives has already been undergone in this life. We then take on a new body

人的环境不同，是因为过去所造的业不同。“要知前世因，今生受者是；要知来世果，今世做者是。	to undergo the karma newly created. Each of us lives in different circumstances because the karma created in the past differs. “To know the causes of past lives, look at what one undergoes in this life; to know the results of future lives, look at what one does in this life.”
”我们今生所作所为，就是来世的果。带着今生所做的业走了。“不遑安住”，我们不能永远住下去，还要在六道轮回中转。“若实主人，自无攸往”，我们的‘见’性，不生不灭。	What we do in this life becomes the result in future lives. We depart carrying the karma created in this life. “Not having leisure to remain settled” means that we cannot remain here forever; we must continue revolving through the six realms. “If one is truly the master, there is naturally nowhere to go”: our nature of seeing neither arises nor ceases.
不生不灭的真心有什么来去相呀！所以我们说生净土，很多年后转了个身，说“生者生矣，去者未然”，这是说主人翁没有来去相，没有生灭相。刚才说了，我们要了变异生死，不生当中不妨现生，不来不去当中不妨来来去去。	What appearance of coming or going could the true mind, which neither arises nor ceases, have? Thus, when we speak of being reborn in the Pure Land, and of turning into another body many years later, “the one born is indeed born, but the one who goes has not gone.” This means that the master has no appearance of coming or going, arising or ceasing. As I just said, we must be liberated from transformational birth and death. Within non-arising, manifested birth is not hindered; within neither coming nor going, coming and going are not hindered.
所以说，如来者，不来而来，来而不来。为啥说不来呀？是晓得了主人翁啊。尽管来去，他是不动的。我们不能执著前尘、外境，前尘、外境是客人。修道就是要认得主人翁，认得真心。把前尘、外境这些东西一放，就成就了。	Thus it is said that the Tathāgata comes without coming, and comes yet does not come. Why say that there is no coming? Because one recognizes the master. Although there is coming and going, it remains unmoving. We must not cling to past objects or external circumstances; past objects and external circumstances are guests. Cultivating the Way means recognizing the master and recognizing the true mind. Once one lets go of such past objects and external circumstances, accomplishment is attained.
祖师说，不要去念佛、参禅，多此一举，这是披枷戴锁汉！为啥这样说？因他逍遥自在了。随缘放旷，任运逍遥。识得本来的如来藏心，认得主人翁。凡夫只识得客人，不识得主人翁。差这一点点，就不得了。 陈那说，常住是主，不住是客，所以我就把这个幻身放下了。	A patriarch said, “Do not go about reciting the Buddha’s name or investigating Chan; that is superfluous effort. Such people wear cangues and chains!” Why say this? Because he is free and at ease: broad and open in accord with conditions, carefree in spontaneous functioning. He recognizes the Tathāgatagarbha mind that is original and

	recognizes the master. Ordinary beings recognize only the guests and do not recognize the master. Though the difference is slight, its consequences are immense. Kauṇḍinya said, “What permanently abides is the master; what does not abide is the guest.” Therefore, I have let go of this illusory body.
“又如新霁，清旸升天，光入隙中，发明空中，诸有尘相。尘质摇动，虚空寂然。如是思惟，澄寂名空，摇动名尘。以摇动者，名为尘义。”	“It is also like the fresh clearing after rain, when the pure sunlight rises in the sky. As its light enters through a crevice, it reveals the various appearances of dust in empty space. The dust particles move, while empty space remains still. Reflecting thus, what is clear and still is called space, and what moves is called dust. That which moves is what is meant by dust.”
“佛言：如是。”	“The Buddha said: ‘Just so.’”
再作个比方，刚才的比方是客，现在的比方是尘，这就说完了客、尘两个字。尘是灰尘，比方雨过初晴，清新的阳光升起来了。“光入隙中”，就是光从缝隙中穿过。	Let us give another analogy. The preceding analogy concerned the guest; this one concerns dust. Thus the two words, guest and dust, have now been explained. Dust means particles of dust. It is like the time just after rain has cleared, when fresh sunlight rises. “The light enters through a crevice” means that light passes through a gap.
一片光的时候看不见灰尘，假设光从缝隙中射出来，就能看见阳光中都是灰尘。我们有这样的经验，看到一线阳光里全是灰尘，多得不得了。“尘质摇动，虚空寂然。”灰尘摇动不停，但虚空是不动的。	When there is a broad expanse of light, one cannot see the dust. But if light shines through a crevice, one can see that the sunlight is filled with dust. We have all had this experience: seeing a beam of sunlight full of dust, beyond measure. “The dust particles move, while empty space remains still.” The dust never ceases moving, but empty space does not move.
“如是思惟，澄寂名空，摇动名尘。”他就这样想了，澄然而寂静的便是虚空，摇动不停的便是灰尘。这是比方我们用功修行，初除烦恼时的情况。	“Reflecting thus, what is clear and still is called space, and what moves is called dust.” He reflected in this way: that which is clear and tranquil is empty space, while that which moves without cease is dust. This illustrates the condition when we first remove afflictions through diligent practice.
而对大根器的人，直说“无修无得无证”，大根器人要放一切放，这种人是有的，不是没有，但少。大多数人都需要一步一步地慢慢升进。初除烦恼的时候，等于是雨过初晴，空气清新。	But for people of great capacity, one may directly say, “There is no cultivation, no attainment, and no realization.” Such people must let go of everything. Such people do exist, but they are few. Most people need to progress slowly, step by step. When one

	first removes afflictions, it is like the clearing after rain, when the air is fresh.
这是比方我们开始觉悟了，看到我们烦恼习气重得不得了，如在光线之中看到灰尘在飞。这世界上的东西森罗万相，都是幻起幻灭、生灭不停，但是虚空却是寂然不动的。这寂然不动的虚空表示我们的真心，因为真心之体是寂常的。虚空中的灰尘是动摇的，动摇的灰尘表示我们的妄想。这样比喻很恰当，所以佛说：“如是。”对的，对的。	This illustrates our beginning to awaken and seeing how immensely weighty our afflictions and habitual tendencies are, like seeing dust flying in a beam of light. The innumerable forms of this world all illusorily arise and perish, arising and ceasing without rest; yet empty space remains tranquil and unmoving. This tranquil, unmoving empty space represents our true mind, for the essence of the true mind is quiescent and constant. The dust in empty space moves; the moving dust represents our deluded thoughts. This analogy is most fitting, so the Buddha said, “Just so.” Yes, yes.
“即时如来，于大众中，屈五轮指，屈已复开，开已又屈。谓阿难言：汝今何见？”	“Then the Tathāgata, amid the great assembly, bent the fingers of his hand, then opened them again; having opened them, he bent them once more. Addressing Ānanda, he said: ‘What do you now see?’”
“阿难言：我见如来，百宝轮掌，众中开合。”	“Ānanda said: ‘I see the Tathāgata’s palm marked with a hundred jeweled wheels opening and closing amid the assembly.’”
这时候，佛要证明　陈那讲的话是正确的。就把五个手指屈起来，握成拳头.屈起来又伸开，伸开又屈起来。这是啥道理呢？这是比方客人来去不停。问阿难：“汝今何见？”你现在看见什么了？	At this point, the Buddha wished to demonstrate that what Kauṇḍinya had said was correct. He bent his five fingers, making a fist; having bent them, he opened them, and having opened them, he bent them again. What was the point of this? It illustrates how guests continually come and go. He asked Ānanda, “What do you now see?”
阿难说，看见如来的百宝轮掌（佛的手有百宝千波轮相，佛的脚也有轮相）在大众中展了再合起来，合起来再展开。	Ānanda said that he saw the Tathāgata’s palm marked with a hundred jeweled wheels—Buddha’s hands bear the marks of a hundred jeweled, thousand-spoked wheels, and his feet also bear wheel marks—opening and then closing amid the assembly, closing and then opening again.
“佛告阿难：汝见我手，众中开合。为是我手，有开有合？为复汝见，有开有合？”	“The Buddha said to Ānanda: ‘You see my hand opening and closing amid the assembly. Is it my hand that opens and closes, or does your seeing open and close?’”
“阿难言：世尊宝手，众中开合。我见如来，手自开合。非我见性，有开有合。”	“Ānanda said: ‘The World-Honored One’s precious hand opens and closes amid the assembly. I see

	the Tathāgata's hand itself opening and closing; it is not my nature of seeing that opens and closes.'"
佛又问阿难：你见我的手在大众中开合。是我的手在开合，还是你的“见”有开合呢?	The Buddha again asked Ānanda: "You see my hand opening and closing amid the assembly. Is it my hand that opens and closes, or does your seeing open and close?"
阿难回答：是您的手在开合，我的见是没有开合的。	Ānanda replied: "Your hand opens and closes; my seeing does not open or close."
“佛言：谁动谁静？”	"The Buddha said: 'What moves, and what is still?'"
“阿难言：佛手不住。而我见性，尚无有静，谁为无住？”	"Ānanda said: 'The Buddha's hand does not remain still. Yet my nature of seeing does not even have stillness; how could it be non-abiding?'"
“佛言：如是。”	"The Buddha said: 'Just so.'"
佛进一步问：什么东西在动，什么东西是静的?	The Buddha further asked: "What is moving, and what is still?"
阿难说：是佛的手在不住地动。而我的见性，连静也没有，哪能无住呢？无住就是不住，不住就是动。连静也没有，哪能有动呢?	Ānanda said: "It is the Buddha's hand that moves without remaining still. As for my nature of seeing, it does not even have stillness; how could it be non-abiding? Non-abiding means not remaining still, and not remaining still means movement. If there is not even stillness, how could there be movement?"
佛说：对的，对的。	The Buddha said: "Yes, yes."
这也是比方，手在开合，见没开合。这下子阿难的见解已经比较正确了，晓得见是不动的，没开没合。	This too is an analogy: the hand opens and closes, but seeing does not open or close. At this point, Ānanda's understanding had become relatively correct. He knew that seeing is unmoving, neither opening nor closing.
但是，见不动也有差别，什么差别呀？是真正识得不动的见性了呢，还是暂住不动呢？比如客人和老人家是亲戚，见到了老人家，唠了一阵子，说暂住一个月。这毕竟是暂住，不是真正主人，老人家才是真正主人。	Yet there are distinctions even in saying that seeing does not move. What distinctions? Has one truly recognized the unmoving nature of seeing, or is one only temporarily abiding in stillness? For example, suppose a guest is related to an elder. Having met the elder and chatted for a while, he says that he will stay for a month. After all, this is only a temporary stay; he is not the true master. The elder is the true master.
要是把这个暂住的客人当成主人就错了。	If one mistakes this temporarily staying guest for the master, one is wrong.

佛正是恐怕阿难还不是真见性，所以问他“谁动谁静？”叫你真正见清爽，什么东西动？什么东西静？阿难说，佛的手在不住地动，我的见性静也没有，哪能有动呢？这下阿难就真开悟了。	The Buddha was concerned that Ānanda might not yet have truly seen his nature, so he asked, “What moves, and what is still?” He wanted him to see clearly: what is moving, and what is still? Ānanda said, “The Buddha’s hand moves without remaining still. My nature of seeing does not even have stillness; how could it have movement?” At this point Ānanda truly awakened.
动与见是相对而有的，假如没有动，见根本不存在。我的见静也没有，哪来动呢？所以不存在动。这个蛮要紧的。假设说“见”是静的，那就是暂住的客人，不是真见。动静两边都脱开，都没有，才是真静。阿难在这个地方已经明白了，见性也没有啊，哪能有住呢？佛认为他答的很对，所以说“如是”。	Movement and seeing exist only in relation to each other. If there were no movement, seeing would not exist at all. My seeing does not even have stillness, so how could there be movement? Therefore, movement does not exist. This is extremely important. If one says that “seeing” is still, then it is merely a guest temporarily abiding, not true seeing. Only when one is free from both sides, movement and stillness, when neither exists, is there true stillness. Ānanda understood here that even the nature of seeing is absent; how then could there be abiding? The Buddha considered his answer entirely correct, and so said, “Just so.”
上面讲的是主客关系，下面讲尘空关系。	Above, the relationship between master and guest was explained; below, the relationship between dust and empty space will be explained.
“如来于是从轮掌中飞一宝光，在阿难右，即时阿难，回首右盼；又放一光，在阿难左，阿难又则，回首左盼。”	“The Tathāgata then emitted a jeweled light from the wheel-marked palm, placing it to Ānanda’s right. Ānanda immediately turned his head and looked to the right. Then he emitted another light to Ānanda’s left, and Ānanda again turned his head and looked to the left.”
“佛告阿难：汝头今日因何摇动？”	“The Buddha said to Ānanda: ‘Why is your head moving today?’”
“阿难言：我见如来出妙宝光，来我左右，故左右观，头自摇动。”	“Ānanda said: ‘I saw the Tathāgata emit a wondrous jeweled light to my right and left. Therefore, I looked to the right and left, and my head moved of itself.’”
佛再用尘空之意试试阿难。从百宝轮掌中发一道宝光在阿难右边，阿难就向右边看。再发一道宝光在阿难左边，阿难又转向左边看。佛问阿难：今天你的头为啥摇动啊？	The Buddha again tested Ānanda by means of the meaning of dust and empty space. He emitted a ray of jeweled light from his palm marked with a hundred jeweled wheels, placing it to Ānanda’s right, and Ānanda looked to the right. Then he emitted another ray of light to Ānanda’s left, and

	Ānanda turned to look left. The Buddha asked Ānanda, “Why is your head moving today?”
阿难说：如来发的宝光在我的左边、右边，我左右观光，所以头就摇动。	Ānanda said: “The jeweled light emitted by the Tathāgata is to my left and right. Since I look at the light to the left and right, my head moves.”
“阿难，汝盼佛光，左右动头，为汝头动，为复见动？”	“Ānanda, when you look at the Buddha’s light and move your head to the right and left, is your head moving, or is your seeing moving?”
“世尊，我头自动。而我见性，尚无有止，谁为摇动？”	“World-Honored One, my head moves of itself. Yet my nature of seeing does not even have cessation; how could there be shaking?”
“佛言：如是。”	“The Buddha said: ‘Just so.’”
佛又问阿难：你看宝光，左右动头的时候，是你的头在动，还是见在动呢？和上面一样的，还要进一步问：是你的头动，还是你的见动？	The Buddha again asked Ānanda: “When you look at the jeweled light and move your head to the right and left, is your head moving, or is your seeing moving?” As above, he pressed the inquiry further: is your head moving, or is your seeing moving?
阿难说：是我的头动。我的见性并不存在止（止是停止，和摇动相对而言），哪里有动呢？尘在飞舞，慢慢落下来，停止不动了，就是止。有止就有动，这是相对而言的。我们的本性是不动不静的，所以说“尚无有止。谁为摇动？”不在相对上取舍。	Ānanda said: “My head is moving. My nature of seeing does not possess cessation—cessation means stopping, in contrast to movement—so where could movement be? Dust flies about, then gradually settles and ceases to move; this is cessation. Where there is cessation, there is movement; the two are relative. Our intrinsic nature is neither moving nor still, and so it is said, ‘It does not even have cessation; how could there be shaking?’ One does not grasp or reject on the basis of opposites.”
佛证明阿难说得对：如是，如是。	The Buddha confirmed that Ānanda had spoken correctly: “Just so, just so.”
一切尘相，色、声、香、味、触、法这些东西，它也有静的时候，但它的静是由动而静的。既是由动而静，就会由静而动。总是动静两边跑，不得常住。而见性本来如此，并不是由静而动、由动而静。所以阿难说，我的见性连止也没有，哪能摇动呢？这话讲得彻底。	All appearances of dust—the objects of form, sound, smell, taste, touch, and dharmas—also have times of stillness, but their stillness comes about from movement. Since it becomes still from movement, it will move again from stillness. It always runs between the two sides of movement and stillness and cannot permanently abide. But the nature of seeing is originally thus; it does not move from stillness, nor become still from movement. Therefore Ānanda said, “My nature of seeing does not even have cessation; how could

	there be shaking?” This statement is thoroughgoing.
“于是，如来普告大众：若复众生，以摇动者名之为尘，以不住者名之为客。汝观阿难头自动摇，见无所动；又汝观我手自开合，见无舒卷。云何汝今，以动为身，以动为境，从始洎终，念念生灭，遗失真性，颠倒行事，性心失真，认物为己，轮回是中，自取流转？”	“Thereupon, the Tathāgata addressed the entire assembly: ‘If sentient beings call that which moves “dust” and that which does not abide “a guest,” then observe: Ānanda’s head moves of itself, yet the seeing does not move. Again, observe my hand opening and closing of itself, yet the seeing neither extends nor contracts. Why do you now take movement to be the body and movement to be the environment? From beginning to end, thought after thought arises and ceases; you lose your true nature, act in inversion, and, with the nature of mind deprived of its truth, take things to be yourselves. Thus you revolve in saṃsāra, bringing this ceaseless wandering upon yourselves.’”
假设大众“以摇动者名之为尘，以不住者名之为客”，就识得了客尘两个字，客尘是烦恼。这些客，这些尘，它时刻在动，时刻在变化。无常故苦，于是烦恼就来了。	Suppose the assembly understood the words, “That which moves is called dust; that which does not abide is called a guest.” Then they would recognize the two words “guest” and “dust”: guest and dust are afflictions. These guests and this dust are constantly moving and constantly changing. Because impermanence is suffering, afflictions then arise.
你们看阿难头在摇动，而“见”没动；再看我的手有开有合，而“见”没有伸舒，没有卷起。为什么你们现在“以动为身，以动为境”？为什么把这个幻身当身体，把尘境当境界？	You see Ānanda’s head moving, while the “seeing” does not move. Again, you see my hand open and close, while the “seeing” neither extends nor contracts. Why do you now “take movement to be the body and movement to be the environment”? Why take this illusory body to be your body, and the dusty environment to be your realm?
“从始洎终”，从无始以来，直到最后。到哪个最后呢？一直到我们成道，修成佛果为止。假设我们不修道，不成佛果，就没有终。因为六道轮回没有停止的时候，不会熄灭的。	“From beginning to end” means from beginningless time until the very end. What end is that? It is when we realize the Way and attain Buddhahood. If we do not practice the Way and attain Buddhahood, there is no end, because the cycle of rebirth in the six realms never stops; it is never extinguished.

我们这个世界即使坏了，我们这些众生也不是就完结了。这个世界灭啦，业缘就把我们牵到别的世界里去了。在别的世界里还是六道轮回！等那个世界坏了，这个世界又成了，就又转回来了。成、住、坏、空，没有停息的时候，没有终止的时间，没有最后。我们要是用心修行，证得佛果之后，那就叫终。	Even if this world were destroyed, we sentient beings would not thereby come to an end. When this world is destroyed, karmic causes and conditions pull us into another world, where we still revolve through the six realms of rebirth. When that world is destroyed and this world comes into being again, we turn back here once more. Formation, abiding, decay, and emptiness never cease; there is no time of termination and no final end. If we cultivate with wholehearted resolve and attain Buddhahood, that is called the end.
“念念生灭，遗失真性。”我们都认妄身、认妄境，把虚幻身当成我们自己的身体，把虚幻境当成我们宝贵的境界，恋恋不舍。心在动摇，生灭不停。把我们不生不灭的真性遗忘了。	“Thought after thought arises and ceases; you lose your true nature.” We all take the deluded body and deluded environment as real, regarding this illusory body as our own body and this illusory realm as our precious environment, to which we cling unwilling to part. The mind wavers, arising and ceasing without stop. We forget our true nature, which neither arises nor ceases.
在是在，就是不晓得有，在那里“颠倒行事”。众生对自己寂常不灭的本性不晓得了，认生灭不停的妄心，搞颠倒了。行什么事啊？那就是造业受报。刚才讲了，见惑思惑就是邪知邪见。	That is, not knowing that it exists, one acts in inversion. Sentient beings do not recognize their own inherently quiescent, everlasting, and unextinguished nature. Instead, they take the deluded mind, which continually arises and ceases, as real, and thus turn things upside down. What actions do they perform? They create karma and undergo karmic retribution. As we have just said, the afflictions of views and thought are erroneous knowledge and erroneous views.
认假的前尘当成真的，才会起贪心造业，造业之后受报，受报就是受苦。故称“惑、业、苦”。这不是颠倒吗？蛮好的一尊佛，变成六道众生，这就是颠倒。	Only by taking the false appearances before one as real does one give rise to greed and create karma. Having created karma, one undergoes karmic retribution; to undergo karmic retribution is to suffer. Thus they are called “delusion, karma, and suffering.” Is this not inversion? A perfectly fine Buddha becomes a sentient being in the six realms; this is inversion.
“性心失真”，什么叫性心呢？就是一切法界的法性，种种东西、种种法相，都是由法性生起来的。比如前面所说的草叶缕结，叶子是草生出的，草是叶子的体性；结是由缕结成功的，缕就是结的体性。	“The nature of mind is deprived of its truth.” What is meant by the nature of mind? It is the dharmatā of the entire dharma realm. The various things and various dharma characteristics all arise from dharmatā. For example, in the earlier analogy of grass, leaves, thread, and knots: leaves grow from

	grass, and grass is the essential nature of the leaves; knots are made by tying threads together, and thread is the essential nature of the knots.
这个缕、这个草，比喻我们的真心，谓之性心。众生把真心遗失了，不晓得真心了，认妄为己，把一切有相的东西看成自己了。因为妄执有我，我要这样，我要那样，追逐外境。众生认妄为己，佛是真心所显现。	This thread and this grass symbolize our true mind, which is called the nature of mind. Sentient beings lose their true mind and do not recognize it. They take delusion to be themselves, regarding all things with form as the self. Because they deludedly cling to a self—"I want this; I want that"—they chase after external objects. Sentient beings take delusion to be themselves; the Buddha is the manifestation of true mind.
佛的所说所做，都是真心的妙用。差别就这么一点点。简单地说，众生着相，佛是一点不着相。佛见诸相非相，见一切相都是没有相。	Everything the Buddha says and does is the wondrous functioning of true mind. The difference is only this slight. Simply put, sentient beings cling to appearances, whereas the Buddha does not cling to appearances at all. The Buddha sees all appearances as non-appearances, seeing that all appearances are without appearance.
众生“认物为己”，执著个东西，于是有了色身。有了色身以后，有“我”就有“我所”。我要一切东西，私心杂念，重重无尽。欲望无尽，烦恼无尽，六道轮回就来了，于是“轮回是中，自取流转。	Sentient beings "take things to be themselves," clinging to something and thereby acquiring a physical body. Once there is a physical body, wherever there is an "I," there is also "what belongs to me." I want all things; selfish thoughts and stray thoughts multiply without end. Desires are endless, afflictions are endless, and the cycle of rebirth in the six realms follows. Thus, one revolves within them, bringing ceaseless wandering upon oneself.
”什么是“是中”呢？就是客尘当中、烦恼当中、妄想当中、六道当中。因为妄心追逐外境，就轮回在这些当中。“自取流转”，就这样流转不停了。怎么叫自取呢？自己遗失真性，自己认物为己。因而流转不停，所以叫自取。	What does "within them" mean? It means within guest and dust, within afflictions, within deluded thoughts, and within the six realms. Because the deluded mind chases after external objects, one revolves within these. "Bringing ceaseless wandering upon oneself" means continuing to wander in this way without end. Why is it called self-induced? Because one oneself loses one's true nature and oneself takes things to be the self. Thus one wanders on without end; therefore it is called self-induced.
因为造的业不同，各个众生的受报也是不同的。有些人遇到不顺心的事情，不是怨天就是尤人。哎呀，老天爷怎么没眼睛，我的良心这么好，怎么叫我受这个报应。	Because the karma created differs, the karmic retribution undergone by each sentient being also differs. When some people encounter something unfavorable, they either blame Heaven or fault

	others. “Oh, why does Heaven have no eyes? My conscience is so good—why must I undergo this retribution?”
那个人那么坏，为啥还那么有福！还有人讲：我信佛了，吃素了，命怎么还是这么不好；有的人不信佛，不吃素，却家境好得很。	“That person is so bad; why are they still so fortunate?” Others say, “I believe in Buddhism and eat vegetarian food, so why is my fate still so bad? Some people do not believe in Buddhism and do not eat vegetarian food, yet their family circumstances are excellent.”
这是啥道理？他不晓得因果通三世，因果不是一世的，你这世做好事，把你前世的罪业减轻了，并不是没减轻。本来等着你的是大苦，这世做事做得好，就可以把前世的恶业减轻一些。	What is the principle behind this? They do not know that cause and effect extends through the three periods of time; cause and effect is not limited to a single lifetime. When you do good deeds in this life, the karmic offenses from your previous life are lightened—it is not that they have not been lightened. Originally, great suffering awaited you; because you act well in this life, the evil karma from your previous life can be reduced somewhat.
人家享福，那是他过去世种的福报，过去世善事做得多。如果这世做坏事，来世也要受苦的。只要做坏事，即使现在不受苦，也会减轻来世的福报，冥冥之中自有减轻。所以不要怨天尤人，都是由于颠倒行事之故。颠倒行事，就会在这当中轮回不已。	When others enjoy blessings, it is because they planted those blessings in past lives and did many good deeds then. If they do bad deeds in this life, they too must suffer in future lives. So long as one does bad deeds, even if one does not suffer now, one’s blessings in future lives will be diminished; invisibly, they are naturally diminished. Therefore, do not blame Heaven or fault others. It is all due to acting in inversion. By acting in inversion, one continues to revolve within this without end.
我们要知道，着相是这样的愚痴。我们从今以后放下万尘，随其环境，晓得这些都是客尘烦恼。我们认得真主人是不生不灭的。着相的习气生起也不怕，唯一的办法是保任，要与习气斗争。	We must understand that clinging to appearances is such ignorance. From now on, let us put down the myriad dusts and accord with our circumstances, knowing that these are all guest-dust afflictions. We recognize that the true master is unborn and undying. We need not fear when the habitual tendency to cling to appearances arises. The sole method is safeguarding realization; we must struggle against our habitual tendencies.
修行实际上是闹革命，不是革他人的命，是革自己的命。我们要先革凡夫的命，凡夫是执著有的，先革掉；再革二乘的命，因落空、偏空也是不对的，空也得革掉；再革菩萨的命，因菩萨还有法见。	Practice is in fact making a revolution. It is not a revolution against others, but a revolution against oneself. First, we must overthrow the life of the ordinary being, for ordinary beings cling to existence; this must first be cast off. Then we must overthrow the life of the two vehicles, for falling

	into emptiness and biased emptiness is also wrong; even emptiness must be cast off. Then we must overthrow the life of the bodhisattva, for bodhisattvas still retain dharma views.
法见是什么呀？如：度众生有功德了，我能离开生死轮回了，我能成道了……，这些都是法见。功夫就是这样做的，勇猛前进，直取上乘，久久行去，就成道了。	What are dharma views? For example: “I have accumulated merit and virtue by liberating sentient beings; I can escape the cycle of birth and death; I can realize the Way” … all these are dharma views. This is how the work is done: advance courageously and directly attain the supreme vehicle. Continue for a long time, and you will realize the Way.
刚才讲的是第二番显见——动摇名尘，显见不动。主人是不动的，客人来去不停；虚空是不动的，灰尘一直在动。显示见性不动。下面讲第三番显见——童耄观河，显见不灭。这见性从来没有生灭过，永远不会生灭的。	What we have just discussed is the second manifestation of seeing: movement is called dust, revealing that seeing is unmoving. The master does not move, while the guest comes and goes without cease; empty space does not move, while dust is constantly moving. This reveals that the seeing nature is unmoving. Next comes the third manifestation of seeing: the young and old observe the river, revealing that seeing does not cease. This seeing nature has never arisen or ceased, and never will arise or cease.

卷第二 十番显见（不空如来藏）

Volume Two: Ten Revelations of Seeing (the Nonempty Tathāgata-Garbha)

尔时阿难，及诸大众，闻佛示诲，身心泰然。念无始来，失却本心，妄认缘尘分别影事。今日开悟，如失乳儿，忽遇慈母。合掌礼佛，愿闻如来，显出身心真妄虚实，现前生灭与不生灭，二发明性。	At that time, Ānanda and the entire assembly, having heard the Buddha's instruction, felt ease in body and mind. They reflected that, since beginningless time, they had lost their fundamental mind and mistakenly taken the shadowy discriminations of objects and conditions for reality. Now they awakened, like a child who has lost its mother's milk and suddenly encounters a loving mother. With palms joined, they bowed to the Buddha and wished to hear the Tathāgata reveal the true and false, illusory and real aspects of body and mind, and elucidate the two natures of arising and ceasing and of non-arising and non-ceasing, present before them.
时波斯匿王，起立白佛：我昔未承诸佛诲敕，见迦旃延、毗罗胝子，咸言：此身死后断灭，名为涅　。我虽值佛，今犹狐疑。云何发挥，证知此心不生灭地？今此大众，诸有漏者，咸皆愿闻。	Then King Prasenajit rose and addressed the Buddha: "Formerly, before I had received the instructions of the Buddhas, I encountered Kātyāyana and the son of Vairāṭī, who both maintained that, after the death of this body, there is annihilation, and that this is called nirvāṇa. Although I have now encountered the Buddha, I still harbor doubts. How may this be elucidated, so that I may realize and know the ground in which this mind neither arises nor ceases? All in this assembly who still have outflows likewise wish to hear this."
佛告大王：汝身现在，今复问汝：汝此肉身，为同金刚，常住不朽？为复变坏？世尊！我今此身，终从变灭。佛言：大王！汝未曾灭，云何知灭？世尊！我此无常变坏之身，虽未曾灭。	The Buddha said to the king: "Your body exists before you now. Let me ask you: is this physical body like vajra, permanently abiding and indestructible, or does it decay?" "World-Honored One, my present body will ultimately perish." The Buddha said: "Great King, you have not yet perished. How do you know that you will perish?" "World-Honored One, although this impermanent and decaying body of mine has not yet perished—"
我观现前，念念迁谢，新新不住，如火成灰，渐渐销殒，殒亡不息。决知此身，当从灭尽。佛言：如是！大王！汝今生龄，已从衰老，颜貌何如童子之时？世尊！我昔孩孺，肤腠润泽；年至长成，血气充满。	"—I observe that it is changing and passing away thought after thought, ever renewed and never abiding. Like wood burning into ashes, it gradually wears away and ceases without pause. I therefore know with certainty that this body will ultimately

	perish.” The Buddha said: “So it is. Great King, you are now advanced in years and have entered old age. How does your appearance compare with that of your childhood?” “World-Honored One, when I was an infant, my skin was soft and lustrous; when I reached maturity, my blood and vital energy were abundant.”
而今颓龄，迫于衰耄，形色枯悴，精神昏昧，发白面皱，逮将不久，如何见比充盛之时？佛言：大王！汝之形容，应不顿朽？王言：世尊！变化密移，我诚不觉，寒暑迁流，渐至于此。	“But now, in my declining years, pressed by old age and feebleness, my form and complexion are withered, and my spirit is dim. My hair has turned white and my face is wrinkled. As death approaches, how could I compare with the vigor of my prime?” The Buddha said: “Great King, surely your appearance did not suddenly decay?” The king said: “World-Honored One, these changes have secretly shifted, and I truly did not notice them. Cold and heat passed in succession, and gradually I came to this state.”
何以故？我年二十，虽号年少，颜貌已老初十岁时；三十之年，又衰二十。于今六十，又过于二，观五十时，宛然强壮。世尊！我见密移，虽此殂落，其间流易，且限十年。	“Why is this so? When I was twenty, though called young, my appearance had already aged beyond that of my tenth year. At thirty, I had further declined beyond twenty. Now, at sixty-two, when I look back at myself at fifty, I seemed decidedly strong and vigorous. World-Honored One, although I perceive this subtle shifting and decline, its changes seem limited to intervals of ten years.”
若复令我微细思惟，其变宁唯一纪二纪？实唯年变；岂唯年变？亦兼月化；何直月化？兼又日迁。沉思谛观，刹那刹那，念念之间，不得停住。故知我身，终从变灭。	“But if I examine it more minutely, how could its changes occur only every ten or twenty years? In truth, it changes year by year. And is it only yearly change? It also changes month by month. And is it merely monthly change? It changes day by day as well. Upon deep reflection and careful observation, I see that in every instant and every thought it never remains still. Therefore, I know that my body will ultimately perish.”
佛告大王：汝见变化，迁改不停，悟知汝灭；亦于灭时，汝知身中有不灭耶？波斯匿王合掌白佛：我实不知。佛言：我今示汝不生灭性。	The Buddha said to the king: “You see these changes, which never cease in their shifting and alteration, and thus awaken to the fact that you will perish. But at the time of perishing, do you know that within your body there is that which does not perish?” King Prasenajit joined his palms and addressed the Buddha: “I truly do not know.” The

	Buddha said: “I shall now show you the nature that neither arises nor ceases.”
大王！汝年几时，见恒河水？王言：我生三岁，慈母携我谒耆婆天，经过此流，尔时即知，是恒河水。佛言：大王！如汝所说，二十之时，衰于十岁；乃至六十，日月岁时，念念迁变。	“Great King, at what age did you first see the waters of the Ganges?” The king replied: “When I was three years old, my loving mother took me to pay respects to the deity Jīvaka. As we passed this river, I then knew that it was the Ganges.” The Buddha said: “Great King, as you have said, at twenty you had declined from what you were at ten; and by sixty, days, months, years, and moments had changed with every thought.”
则汝三岁，见此河时，至年十三，其水云何？王言：如三岁时，宛然无异；乃至于今，年六十二，亦无有异。佛言：汝今自伤发白面皱，其面必定皱于童年。	“When you saw this river at the age of three, what was its water like when you were thirteen?” The king replied: “It was just as it had been when I was three, entirely unchanged. Even now, at sixty-two, it is no different.” The Buddha said: “You now lament that your hair is white and your face wrinkled; surely your face is more wrinkled than it was in childhood.”
则汝今时观此恒河，与昔童时观河之见，有童耄否？王言：不也！世尊！佛言：大王！汝面虽皱，而此见精，性未曾皱。皱者为变，不皱非变。变者受灭；彼不变者，元无生灭。云何于中受汝生死？而犹引彼末伽黎等，都言此身死后全灭。	“Yet when you now look upon the Ganges, is the seeing by which you see it any older than the seeing by which you beheld it as a child?” The king said: “No, World-Honored One.” The Buddha said: “Great King, although your face is wrinkled, the essential nature of this seeing has never wrinkled. What wrinkles changes; what does not wrinkle does not change. What changes is subject to extinction; that which does not change is originally free of arising and ceasing. How, then, could it be subject to your birth and death? And why do you still cite the teachings of Maskarī and others, who all claim that this body is completely annihilated after death?”
王闻是言，信知身后，舍生趣生；与诸大众，踊跃欢喜，得未曾有。	Hearing these words, the king came to trust and understand that, after leaving this life, one proceeds to another birth. Together with the entire assembly, he rejoiced exuberantly and attained what they had never before experienced.
阿难即从座起，礼佛合掌，长跪白佛：世尊！若此见闻，必不生灭；云何世尊名我等辈，遗失真性，颠倒行事？愿兴慈悲，洗我尘垢。	Ānanda then rose from his seat, bowed to the Buddha with palms joined, knelt on one knee, and said to the Buddha: “World-Honored One, if this seeing and hearing truly neither arise nor cease, why does the World-Honored One call us beings

	who have lost their true nature and act in inversion? May you arouse your compassion and wash away our defilements.”
即时如来垂金色臂，轮手下指，示阿难言：汝今见我母陀罗手，为正为倒？阿难言：世间众生，以此为倒；而我不知谁正谁倒？佛告阿难：若世间人，以此为倒；即世间人，将何为正？阿难言：如来竖臂，兜罗绵手上指于空，则名为正。	Thereupon the Tathāgata lowered his golden-colored arm and pointed downward with his wheel-marked hand. He showed it to Ānanda and said, “Do you now see my hand, the hand of the mother-of-pearl mark? Is it upright or inverted?” Ānanda said, “Worldly beings regard this as inverted, but I do not know what is upright and what is inverted.” The Buddha said to Ānanda, “If worldly people regard this as inverted, what do they take to be upright?” Ānanda said, “When the Tathāgata raises his arm and his soft cotton-like hand points upward into empty space, this is called upright.”
佛即竖臂，告阿难言：若此颠倒，首尾相换，诸世间人，一倍瞻视 。则知汝身，与诸如来清净法身，比类发明。如来之身，名正遍知；汝等之身，号性颠倒。随汝谛观，汝身佛身，称颠倒者，名字何处 ，号为颠倒？于时阿难与诸大众，瞪瞢瞻佛，目睛不瞬，不知身心，颠倒所在。	The Buddha then raised his arm and said to Ānanda: “If this is called inversion, it is merely a reversal of head and tail. Worldly people look at it in this way. You should therefore understand that your body and the pure dharmakāya of the Tathāgatas are, by comparison, revealed as follows: the body of the Tathāgata is called right and universal knowledge, while your bodies are called inverted in nature. Examine carefully your body and the Buddha’s body: in what respect is that called inversion? What precisely is designated as inversion?” At that time, Ānanda and the whole assembly stared bewilderedly at the Buddha without blinking, not knowing where the inversion of body and mind lay.
佛兴慈悲，哀愍阿难及诸大众，发海潮音，遍告同会：诸善男子！我常说言：色心诸缘，及心所使，诸所缘法，唯心所现。汝身汝心，皆是妙明真精妙心中所现物。	The Buddha, moved by compassion and pity for Ānanda and the entire assembly, spoke with the sound of the ocean tide and proclaimed to all present: “All good men, I have always said that the conditions of form and mind, the mental factors, and all dharmas that are objects of cognition are manifested by mind alone. Your bodies and your minds are all things manifested within the wondrous, bright, true, essential, and wondrous mind.”
云何汝等，遗失本妙圆妙明心宝明妙性，认悟中迷？晦昧为空，空晦暗中，结暗为色。色杂妄想，想相为	“How is it that you have lost the originally wondrous, perfectly wondrous, bright mind and its precious, bright, wondrous nature, and, within

身。聚缘内摇，趣外奔逸，昏扰扰相，以为心性。一迷为心，决定惑为色身之内。	awakening, recognize delusion? When obscurity becomes emptiness, then within the dark obscurity of emptiness, darkness congeals into form. Form mingles with deluded thoughts, and the interaction of thought and form becomes the body. The gathered conditions stir within and rush outward, and you take the confused and disturbed appearances for the nature of mind. Once you mistake this for mind, you are bound to believe that it resides within your physical body.”
不知色身，外洎山河虚空大地，咸是妙明真心中物。譬如澄清百千大海，弃之，唯认一浮沤体，目为全潮，穷尽瀛渤。汝等即是迷中倍人，如我垂手，等无差别，如来说为可怜愍者！	“You do not know that this physical body, as well as mountains, rivers, empty space, and the great earth outside it, are all things within the wondrous, bright, true mind. It is like abandoning a clear ocean of hundreds of thousands of leagues and recognizing only a single floating bubble as the entire ocean, exhausting all seas and gulfs. You are people doubly deluded amid delusion. It is no different from my lowering my hand; thus the Tathāgata calls you pitiable.”
阿难承佛悲救深诲，垂泣叉手，而白佛言：我虽承佛如是妙音，悟妙明心，元所圆满常住心地。而我悟佛现说法音，现以缘心，允所瞻仰。徒获此心，未敢认为本元心地。愿佛哀愍，宣示圆音，拔我疑根，归无上道。	Having received the Buddha’s deeply compassionate and saving instruction, Ānanda wept, crossed his hands, and said to the Buddha: “Although I have received the Buddha’s wondrous teaching and awakened to the wondrous, bright mind, the originally perfect and permanently abiding ground of mind, I now understand the Buddha’s present voice of Dharma through the conditioned mind, which is indeed what I rely upon in listening. Though I have merely obtained an understanding of this mind, I still do not dare to acknowledge it as the original ground of mind. May the Buddha take pity on us and proclaim the perfect teaching, uproot the root of my doubts, and lead me back to the unsurpassed Way.”
佛告阿难：汝等尚以缘心听法，此法亦缘，非得法性。如人以手指月示人，彼人因指，当应看月。若复观指，以为月体，此人岂唯亡失月轮，亦亡其指。何以故？以所标指，为明月故。岂唯亡指，亦复不识明之与暗。	The Buddha said to Ānanda: “You and the rest still listen to the Dharma with the conditioned mind; thus this Dharma also becomes a condition and you do not obtain the Dharma nature. It is like someone pointing at the moon with a finger to show it to another. Because of the finger, that person should look at the moon. But if the person looks at the finger and takes it for the moon itself, that person not only loses sight of the moon, but

	also loses the finger. Why? Because the pointing finger is mistaken for the bright moon. Nor does that person merely lose the finger; they also fail to distinguish brightness from darkness.”
何以故？即以指体，为月明性；明暗二性，无所了故。汝亦如是！若以分别我说法音，为汝心者，此心自应离分别音，有分别性。譬如有客，寄宿旅亭，暂止便去，终不常住。而掌亭人，都无所去，名为亭主。	“Why? Because they take the finger itself to be the nature of the moon’s brightness and therefore understand neither brightness nor darkness. You are the same. If you take the discrimination of my voice in speaking Dharma to be your mind, then this mind should retain a discriminating nature even apart from the discriminated voice. It is like a traveler who lodges temporarily at an inn: after a short stay, the traveler leaves and does not remain. But the innkeeper never goes anywhere and is therefore called the master of the inn.”
此亦如是！若真汝心，则无所去；云何离声，无分别性？斯则岂唯声分别心？分别我容，离诸色相，无分别性。如是乃至分别都无，非色非空；拘舍离等，昧为冥谛。离诸法缘，无分别性。则汝心性，各有所还，云何为主？	“So too, if it is truly your mind, it does not go anywhere. How, then, when separated from sound, does it have no discriminating nature? And this applies not only to the mind that discriminates sound. When it discriminates my appearance, apart from all forms and appearances it has no discriminating nature. So it is even when all discrimination is absent: it is neither form nor emptiness. Kośalī and others, in their ignorance, take this to be primordial matter. Apart from the conditions of all dharmas, it has no discriminating nature. Thus the nature of your mind returns each to its own source; how then can it be the master?”
阿难言：若我心性各有所还，则如来说妙明元心，云何无还？惟垂哀愍，为我宣说。	Ānanda said: “If the nature of my mind returns each to its own source, then how can the wondrous, bright, original mind of which the Tathāgata speaks have no return? I beg you, in your compassion, to explain this to me.”
佛告阿难：且汝见我，见精明元，此见虽非妙精明心，如第二月，非是月影。汝应谛听！今当示汝无所还地。阿难！此大讲堂，洞开东方。日轮升天，则有明耀；中夜黑月，云雾晦瞑，则复昏暗。	The Buddha said to Ānanda: “For now, consider your seeing of me. The fundamental brightness of the essential faculty of seeing is not the wondrous, essential, bright mind itself, just as a second moon is not a reflection of the moon. Listen carefully: I shall now show you that which has nowhere to return. Ānanda, this great lecture hall opens widely to the east. When the sun rises into the sky, there is brightness. At midnight, when the moon is dark

	and clouds and mist obscure the sky, there is darkness.”
户牖之隙，则复见通；墙宇之间，则复观壅 。分别之处，则复见缘；顽虚之中，遍是空性。郁[土＋孛]之象，则纡昏尘；澄霁敛氛，又观清净。阿难！汝咸看此诸变化相，吾今各还本所因处。	“Through gaps in doors and windows, there is openness; between walls and roofs, there is obstruction. Where distinctions are made, there are conditioned appearances; within blank emptiness, there is pervasive emptiness. When the air is thick and dusty, there is murky dust; when the sky clears and the vapors subside, there is purity. Ānanda, you observe all these changing appearances. I shall now return each of them to the place from which it arises.”
云何本因？阿难！此诸变化，明还日轮。何以故？无日不明，明因属日，是故还日。暗还黑月，通还户牖，壅还墙宇，缘还分别，顽虚还空，郁[土＋孛]还尘，清明还霁。则诸世间，一切所有，不出斯类。	“What is its original cause? Ānanda, among these changing appearances, brightness returns to the sun. Why? Without the sun there is no brightness; brightness belongs to the sun, and so it returns to the sun. Darkness returns to the dark moon; openness returns to doors and windows; obstruction returns to walls and roofs; conditioned appearances return to discrimination; blank emptiness returns to space; murkiness returns to dust; and clarity returns to a clear sky. All things in the world fall within these categories.”
汝见八种见精明性，当欲谁还？何以故？若还于明，则不明时，无复见暗 。虽明暗等，种种差别，见无差别。诸可还者，自然非汝；不汝还者，非汝而谁？则知汝心，本妙明净。汝自迷闷，丧本受沦，于生死中，常被漂溺。是故如来 ，名可怜愍！	“Of the eight kinds of bright nature perceived by your essential seeing, to which would you return the seeing itself? Why? If it returned to brightness, then when there was no brightness it could no longer see darkness. Yet although brightness and darkness, and all such distinctions, differ from one another, seeing itself is without difference. Whatever can be returned is naturally not you; what cannot be returned—if it is not you, then who is it? You should therefore know that your mind is originally wondrous, bright, and pure. Yet you yourself are confused and deluded, having lost your original nature and undergone the round of rebirth, continually tossed and drowned in birth and death. Thus the Tathāgata calls you pitiable.”
阿难言：我虽识此见性无还，云何得知是我真性？	Ānanda said: “Although I understand that this nature of seeing has nowhere to return, how may I know that it is my true nature?”
佛告阿难：吾今问汝！汝今未得无漏清净，承佛神力，见于初禅，得无障碍。而阿那律，见阎浮提，如观掌中	The Buddha said to Ānanda: “I shall now ask you. You have not yet attained undefiled purity, yet

庵摩罗果。诸菩萨等，见百千界 。十方如来，穷尽微尘清净国土，无所不瞩。众生洞视，不过分寸。	through the Buddha’s spiritual power you can see as far as the first dhyāna without obstruction. And Aniruddha sees Jambudvīpa as one sees an āmalaka fruit in the palm of one’s hand. The bodhisattvas see hundreds of thousands of worlds. The Tathāgatas of the ten directions see throughout pure lands as numerous as motes of dust, with nothing beyond their sight. The vision of sentient beings extends no farther than a fraction of an inch.”
阿难！且吾与汝，观四天王所住宫殿，中间遍览 水陆空行，虽有昏明种种形像，无非前尘，分别留碍。	“Ānanda, you and I now view the palaces where the Four Heavenly Kings reside, surveying throughout them beings that move in water, on land, and through the air. Though there are various forms, bright and dark, they are all objects before you, distinctions that obstruct and remain.”
汝应于此分别自他，今吾将汝择于见中，谁是我体？谁为物象？阿难！极汝见源，从日月宫，是物非汝；至七金山，周遍谛观，虽种种光，亦物非汝。渐渐更观，云腾鸟飞，风动尘起，树木山川，草芥人畜，咸物非汝。	“Here you should distinguish self from other. I shall now have you select, among what is seen, which is your own substance and which is the appearance of objects. Ānanda, trace your seeing to its furthest reach: from the palaces of the sun and moon, all are objects and not you. Extending to the Seven Golden Mountains, look carefully all around: though they emit many kinds of light, they too are objects and not you. As you gradually look farther, clouds soar, birds fly, wind stirs, dust rises, trees, mountains, rivers, grasses, plants, people, and animals—all are objects and not you.”
阿难！是诸近远，诸有物性，虽复差殊，同汝见精，清净所瞩；则诸物类，自有差别，见性无殊。此精妙明，诚汝见性。	“Ānanda, all these near and distant things, all objects with material nature, though various and different, are alike in being perceived by your pure essential seeing. Thus the various kinds of objects have their own distinctions, but the nature of seeing has no distinction. This essential, wondrous brightness is truly your nature of seeing.”
若见是物，则汝亦可见吾之见。	“If seeing were an object, then you too should be able to see my seeing.”

若同见者，名为见吾；吾不见时，何不见吾不见之处？若见不见，自然非彼不见之相；若不见吾不见之地，自然非物，云何非汝？又则汝今见物之时，汝既见物，物亦见汝，体性纷杂；则汝与我，并诸世间，不成安立。阿难！若汝见时，是汝非我；见性周遍，非汝而谁？云何自疑汝之真性？性汝不真，取我求实。	If seeing is the same as seeing me, then when I do not see, why do you not see the place where I do not see? If you see the non-seeing, that naturally is not the appearance of non-seeing. If you do not see the place where I do not see, it is naturally not a thing. How, then, can it not be you? Moreover, when you now see things, if you see things and things also see you, then their natures become confused. Neither you and I nor all the worlds could then be established. Ānanda, when you see, it is you who see, not I. The seeing-nature pervades everywhere—who else could it be but you? Why do you doubt your own true nature and seek reality in me, taking your own nature not to be true?
阿难白佛言：世尊！若此见性，必我非余。我与如来，观四天王胜藏宝殿，居日月宫，此见周圆，遍娑婆国。退归精舍，只见伽蓝，清心户堂，但瞻檐庑。世尊！此见如是，其体本来周遍一界，今在室中，唯满一室。为复此见，缩大为小？为当墙宇，夹令断绝？我今不知斯义所在，愿垂弘慈，为我敷演。	Ānanda said to the Buddha, “World-Honored One, if this seeing-nature is surely my own and not another's, then when the Tathāgata and I behold the splendid treasure halls of the Four Heavenly Kings or dwell in the palaces of the sun and moon, this seeing extends in a complete circle throughout the Sahā world. Yet when I return to the monastery, I see only the grounds of the monastery; in the pure hall, I see only its doors and eaves. World-Honored One, this seeing-nature thus originally pervades an entire realm, but now, within a room, it fills only one room. Has this seeing contracted from great to small? Or has it been cut off by the walls and buildings? I do not understand where the meaning of this lies. I pray that you will, in your great compassion, explain it for me.”
佛告阿难：一切世间，大小内外，诸所事业，各属前尘；不应说言，见有舒缩。譬如方器，中见方空。吾复问汝！此方器中，所见方空，为复定方？为不定方？若定方者，别安圆器，空应不圆。	The Buddha told Ānanda, “All the various activities of the world—great and small, inner and outer—belong to the objects before one. One should not say that seeing expands or contracts. For example, when one looks at the space within a square vessel, one sees square space. I ask you again: is the square space seen within that square vessel definitely square, or not definitely square? If it is definitely square, then when a round vessel is placed elsewhere, the space within it should not be round.”
若不定者，在方器中，应无方空。汝言不知斯义所在，义性如是，云何为在？阿难！若复欲令入无方圆，	“If it is not definitely square, then there should be no square space within a square vessel. You say that you do not know where the meaning of this

但除器方，空体无方；不应说言，更除虚空，方相所在。若如汝问，入室之时，缩见令小。	lies. Such is the nature of the principle—how can it be said to be located anywhere? Ānanda, if you wish the space to be without squareness or roundness, simply remove the square vessel; the nature of space has no squareness. One should not say that, in addition to removing the vessel, one must remove the location of the square appearance from space. As in your question, when one enters a room, does seeing contract and become small?”
仰观日时，汝岂挽见，齐于日面？若筑墙宇，能夹见断；穿为小窦，宁无续迹？是义不然。一切众生，从无始来，迷己为物，失于本心，为物所转；故于是中，观大观小。若能转物，则同如来。身心圆明，不动道场，于一毛端，遍能含受十方国土。	“When you look up at the sun, do you pull your seeing outward until it reaches the sun's surface? If walls and buildings could cut off seeing, then when a small opening is pierced through them, should there not be traces of seeing reconnecting? This principle is untenable. Since beginningless time, all sentient beings have mistaken themselves for things, lost their fundamental mind, and been turned by things. Therefore, within this, they perceive things as great or small. If one can turn things, one is the same as the Tathāgata. With body and mind perfectly bright, one remains unmoving in the bodhimaṇḍa; at the tip of a single hair, one can contain and receive the lands of the ten directions.”
阿难白佛言：世尊！若此见精，必我妙性，今此妙性，现在我前，见必我真，我今身心，复是何物？而今身心，分别有实；彼见无别，分辨我身。若实我心，令我今见；见性实我，而身非我？何殊如来，先所难言物能见我？惟垂大慈，开发未悟。	Ānanda said to the Buddha, “World-Honored One, if this essence of seeing is surely my wondrous nature, then this wondrous nature is now before me. If seeing is surely my true self, what then are my present body and mind? Yet my present body and mind make distinctions and have a real existence, while that seeing has no distinguishing nature and distinguishes my body. If it is truly my mind, let it cause me now to see. If the seeing-nature is truly myself, then my body is not myself. How is this different from the Tathāgata's former challenge that things could see me? I pray that, in your great compassion, you will open up my lack of awakening.”
佛告阿难：今汝所言，见在汝前，是义非实。若实汝前，汝实见者；则此见精，既有方所，非无指示。且今与汝坐　陀林，遍观林渠，及与殿堂，上至日月，前对恒河。	The Buddha told Ānanda, “What you now say—that seeing is before you—is not true. If it were truly before you, and you truly saw it, then this essence of seeing, having a location, could be pointed out. Now, as you and I sit in the Jeta Grove, we look all

	around at the groves, streams, and halls; above are the sun and moon, and before us is the Ganges."
汝今于我师子座前，举手指陈是种种相：阴者是林，明者是日，碍者是壁，通者是空，如是乃至草树纤毫；大小虽殊，但可有形，无不指着。	"Here before my lion throne, you raise your hand and point out these various appearances: what is dark is a grove, what is bright is the sun, what obstructs is a wall, and what is unobstructed is space. So it is even with the finest blade of grass or tree. Though their sizes differ, whatever has form can be pointed to; there is nothing that cannot be indicated."
若必其见，现在汝前，汝应以手，确实指陈，何者是见？阿难当知，若空是见，既已成见，何者是空？若物是见，既已是见，何者为物？汝可微细披剥万象，析出精明净妙见元，指陈示我；同彼诸物，分明无惑。	"If seeing is necessarily now before you, then you should be able to point it out clearly with your hand: what is seeing? Ānanda, you should know that if space is seeing, then, since it has already become seeing, what is space? If things are seeing, then, since they have already become seeing, what are things? You may carefully analyze the myriad appearances and separate out the pure, wondrous, luminous source of seeing. Point it out and show it to me, as clearly and unmistakably as you can point to those other things."
阿难言：我今于此重阁讲堂，远洎恒河，上观日月，举手所指，纵目所观，指皆是物，无是见者。世尊！如佛所说，况我有漏初学声闻，乃至菩萨，亦不能于万物象前，剖出精见，离一切物，别有自性。佛言：如是如是！	Ānanda said, "Here in this lofty lecture hall, extending afar to the Ganges and upward to the sun and moon, whatever I point to with my raised hand or behold with my eyes is a thing; none of it is seeing. World-Honored One, as the Buddha has said, not only I, a śrāvaka at the initial stage of study who still has outflows, but even bodhisattvas cannot, before the appearances of the myriad things, separate out the pure essence of seeing, apart from all things, as having a distinct nature of its own." The Buddha said, "So it is, so it is."
佛复告阿难：如汝所言，无有见精，离一切物，别有自性。则汝所指，是物之中，无是见者。今复告汝：汝与如来坐　陀林，更观林苑，乃至日月，种种象殊，必无见精，受汝所指。	The Buddha again told Ānanda, "As you have said, there is no essence of seeing that, apart from all things, has a distinct nature of its own. Then among the things to which you point, there is nothing that is not seeing. I now ask you again: as you and the Tathāgata sit in the Jeta Grove and again look upon the groves and gardens, even up to the sun and moon, though their various appearances differ, there is surely no essence of seeing that can be pointed out by you."

汝又发明，此诸物中，何者非见？阿难言：我实遍见此陀林，不知是中，何者非见。何以故？若树非见，云何见树？若树即见，复云何树？如是乃至，若空非见，云何见空？若空即见，复云何空？我又思惟，是万象中，微细发明，无非见者。佛言：如是如是！	“Now further clarify: among all these things, what is not seeing?” Ānanda said, “As I truly look throughout this Jeta Grove, I do not know what within it is not seeing. Why? If a tree were not seeing, how could one see the tree? If the tree itself were seeing, how could it still be called a tree? So it is even with space: if space were not seeing, how could one see space? If space itself were seeing, how could it still be called space? I have further considered this carefully: among the myriad appearances, none is not seeing.” The Buddha said, “So it is, so it is.”
于是大众非无学者，闻佛此言，茫然不知，是义终始；一时惶悚，失其所守。如来知其魂虑变慑，心生怜愍，安慰阿难及诸大众：诸善男子！无上法王是真实语，如所如说，不诳不妄；非末伽黎，四种不死，矫乱论议。汝谛思惟，无忝哀慕！	At that time, among the assembly, those who had not yet completed their training heard the Buddha's words and were bewildered, not knowing the beginning or end of this meaning. All at once they were alarmed and lost their bearings. Knowing that their minds and thoughts had become unsettled and fearful, the Tathāgata felt compassion and comforted Ānanda and the whole assembly: “All you good men, the unsurpassed Dharma King speaks truthfully, speaks in accordance with reality, and speaks as things are. He does not deceive or speak falsely. He is not like Maskarī and the other adherents of the four evasive propositions, who advance distorted and confused arguments. Consider this carefully; do not fail to live up to my compassionate concern.”
是时文殊师利法王子，愍诸四众。在大众中，即从座起，顶礼佛足，合掌恭敬，而白佛言：世尊！此诸大众，不悟如来发明二种精见 色空，是非是义。世尊！若此前缘色空等象，若是见者，应有所指；若非见者，应无所瞩。	Then Mañjuśrī, Dharma Prince, taking pity on the fourfold assembly, rose from his seat among the great assembly, bowed his head at the Buddha's feet, joined his palms respectfully, and said to the Buddha, “World-Honored One, this assembly has not understood the Tathāgata's explanation of the two kinds of pure seeing—form and emptiness—and the meaning of what is and is not seeing. World-Honored One, if such objects before us as form and emptiness are seeing, they should be capable of being pointed out; if they are not seeing, they should not be seen.”
而今不知是义所归，故有惊怖。非是畴昔善根轻鲜。惟愿如来大慈发明，此诸物象，与此见精，元是何物？于其中间，无是非是。	“Now they do not know where this meaning leads, and so they are frightened. It is not that their good roots accumulated in former times are slight. We pray that the Tathāgata, in great compassion, will

	explain what these objects and this essence of seeing fundamentally are, so that between them there is neither seeing nor not seeing.”
佛告文殊及诸大众：十方如来及大菩萨，于其自住三摩地中，见与见缘，并所想相，如虚空华，本无所有。	The Buddha told Mañjuśrī and the entire assembly, “Within the samādhi in which the Tathāgatas of the ten directions and great bodhisattvas abide, seeing and its conditions, together with the appearances that are conceived, are like flowers in empty space: they have never existed.”
此见及缘，元是菩提妙净明体，云何于中，有是非是？文殊！吾今问汝：如汝文殊，更有文殊，是文殊者？为无文殊？如是世尊！我真文殊，无是文殊。何以故？若有是者，则二文殊。	“This seeing and its conditions are fundamentally the wondrous, pure, luminous substance of bodhi. How could there be within them what is or is not seeing? Mañjuśrī, I now ask you: as for you, Mañjuśrī, is there another Mañjuśrī who is Mañjuśrī, or is there no Mañjuśrī?” “So it is, World-Honored One. I am truly Mañjuśrī; there is no Mañjuśrī who is Mañjuśrī. Why? If there were one, there would be two Mañjuśrīs.”
然我今日，非无文殊，于中实无是非二相。佛言：此见妙明，与诸空尘，亦复如是。本是妙明无上菩提净圆真心，妄为色空，及与闻见。如第二月，谁为是月？又谁非月？文殊！但一月真，中间自无，是月非月。是以汝今观见与尘，种种发明，名为妄想，不能于中，出是非是。由是真精妙觉明性，故能令汝出指非指。	“Yet today I am not without Mañjuśrī; truly, within this there are neither the two appearances of what is and what is not.” The Buddha said, “This wondrous luminosity of seeing is likewise so with space and sensory objects. It is originally the wondrously luminous, unsurpassed bodhi—the pure, perfect true mind—but is mistakenly taken to be form and emptiness, hearing and seeing. It is like a second moon: which is the moon, and which is not the moon? Mañjuśrī, there is only one true moon; in between there is naturally neither ‘this is the moon’ nor ‘this is not the moon.’ Thus, when you now distinguish between seeing and objects in various ways, this is called deluded thought; you cannot thereby transcend what is and is not seeing. Because of the true essence of the wondrously awakened, luminous nature, you can transcend pointing out and not pointing out.”
阿难白佛言：世尊！诚如法王所说：觉缘遍十方界，湛然常住，性非生灭。	Ānanda said to the Buddha, “World-Honored One, it is indeed as the Dharma King has said: the nature of awakened awareness pervades the realms of the ten directions, is serene and ever-abiding, and is by nature neither arising nor ceasing.”
与先梵志娑毗迦罗所谈冥谛，及投灰等诸外道种，说有真我遍满十方，有何差别？世尊亦曾于楞伽山，为大慧	“How does this differ from the primordial matter (prakṛti) discussed by the Brahmin Sāṅkhya

等，敷演斯义：彼外道等，常说自然；我说因缘，非彼境界。我今观此，觉性自然，非生非灭，远离一切虚妄颠倒，似非因缘与彼自然 。云何开示，不入群邪，获真实心妙觉明性?	philosophers, or from the claim of such non-Buddhist schools as those who smear themselves with ashes that there is a true self pervading the ten directions? World-Honored One, on Laṅkā Mountain you also explained this meaning to Mahāmati and others: those non-Buddhists constantly speak of spontaneity, whereas I speak of causes and conditions; these are not the same realm. Now I see that this nature of awakened awareness is spontaneous, neither arising nor ceasing, and far removed from all deluded inversions. It seems not to be causes and conditions, but rather their spontaneity. How should you instruct us so that we do not fall into the various erroneous views, but attain the wondrously awakened, luminous nature of the true mind?"
佛告阿难：我今如是开示方便，真实告汝，汝犹未悟，惑为自然。阿难！若必自然，自须甄明有自然体。汝且观此妙明见中，以何为自？此见为复以明为自？以暗为自？以空为自？以塞为自？阿难！若明为自，应不见暗；若复以空为自体者，应不见塞。如是乃至诸暗等相，以为自者；则于明时，见性断灭，云何见明?	The Buddha told Ānanda, "Though I have now explained skillful means to you in this way and truthfully told you, you still have not awakened and mistakenly take it to be spontaneity. Ānanda, if it were necessarily spontaneous, you would have to distinguish clearly a substance of spontaneity. Look now within this wondrously luminous seeing: what do you take as its self? Does this seeing take brightness as its self? Darkness as its self? Space as its self? Obstruction as its self? Ānanda, if brightness were its self, it should not see darkness. If space were its substance, it should not see obstruction. Likewise, if it took such appearances as darkness for its self, then when there was brightness, the seeing-nature would cease. How then could it see brightness?"
阿难言：必此妙见，性非自然，我今发明是因缘生，心犹未明，咨询如来，是义云何合因缘性?	Ānanda said, "This wondrous seeing-nature is surely not spontaneous. I now understand that it arises from causes and conditions, but my mind is still unclear. I ask the Tathāgata: how does this principle accord with the nature of causes and conditions?"
佛言：汝言因缘，吾复问汝！汝今因见，见性现前，此见为复因明有见？因暗有见？因空有见？因塞有见？阿难！若因明有，应不见暗；如因暗有，应不见明。如是乃至因空因塞，同于明暗。	The Buddha said, "You speak of causes and conditions; I ask you again. Since, through seeing, your seeing-nature is now manifest, does this seeing arise because of brightness? Because of darkness? Because of space? Because of

	obstruction? Ānanda, if it arose because of brightness, it should not see darkness. If it arose because of darkness, it should not see brightness. The same applies to arising because of space or obstruction, just as with brightness and darkness.”
复次阿难！此见又复缘明有见？缘暗有见？缘空有见？缘塞有见？阿难！若缘空有，应不见塞；若缘塞有，应不见空。如是乃至缘明缘暗，同于空塞。	“Furthermore, Ānanda, does this seeing arise in dependence on brightness? In dependence on darkness? In dependence on space? In dependence on obstruction? Ānanda, if it arose in dependence on space, it should not see obstruction. If it arose in dependence on obstruction, it should not see space. The same applies to dependence on brightness and darkness, just as with space and obstruction.”
当知如是精觉妙明，非因非缘，亦非自然，非不自然，无非不非，无是非是。离一切相，即一切法。汝今云何于中措心，以诸世间戏论名相，而得分别？如以手掌撮摩虚空，　益自劳，虚空云何随汝执捉？	“You should know that this pure awareness, wondrous and luminous, is neither caused nor conditioned; neither spontaneous nor not spontaneous; neither not-not nor not-is; neither is nor is-not. It is apart from all appearances, yet is all dharmas. How can you now apply your mind to it and discriminate it by means of the argumentative names and appearances of the worldly realm? It is like grasping and rubbing empty space with the palm of your hand: you only weary yourself. How could empty space submit to your grasp?”
阿难白佛言：世尊！必妙觉性，非因非缘；世尊云何常与比丘宣说：见性具四种缘，所谓因空、因明、因心、因眼，是义云何？	Ānanda said to the Buddha, “World-Honored One, if the nature of wondrous awakening is neither caused nor conditioned, why has the World-Honored One often taught the bhikṣus that the seeing-nature possesses four kinds of conditions—namely, space, brightness, mind, and the eye? What is the meaning of this?”
佛言：阿难！我说世间诸因缘相，非第一义！阿难！吾复问汝！诸世间人，说我能见，云何名见？云何不见？阿难言：世人因于日月灯光，见种种相，名之为见；若复无此三种光明，则不能见。	The Buddha said, “Ānanda, what I have taught concerning the appearances of worldly causes and conditions is not the ultimate meaning. Ānanda, I ask you again: people in the world say, ‘I can see.’ What do they call seeing, and what do they call not seeing?” Ānanda said, “By means of the light of the sun, moon, or lamps, people see the various appearances, and this they call seeing. Without these three kinds of light, they cannot see.”
阿难！若无明时，名不见者，应不见暗；若必见暗，此但无明，云何无见？阿难！若在暗时，不见明故，名	“Ānanda, if the absence of light is called not seeing, then one should not see darkness. But if one surely

为不见；今在明时，不见暗相，还名不见 。如是二相，俱名不见。若复二相自相陵夺，非汝见性于中暂无。	sees darkness, this is merely the absence of light—how can it be the absence of seeing? Ānanda, if, when it is dark, not seeing brightness is called not seeing, then when it is bright, not seeing the appearance of darkness should also be called not seeing. Thus both appearances would be called not seeing. If these two appearances each displace the other, it is not that your seeing-nature is temporarily absent between them.”
如是则知，二俱名见，云何不见？是故阿难！汝今当知，见明之时，见非是明；见暗之时，见非是暗；见空之时，见非是空；见塞之时，见非是塞。四义成就。汝复应知：见见之时，见非是见；见犹离见，见不能及。云何复说因缘自然，及和合相？汝等声闻，狭劣无识，不能通达清净实相。吾今诲汝，当善思惟！无得疲怠妙菩提路。	“Thus you should know that both are called seeing. How, then, can there be not seeing? Therefore, Ānanda, you should now know: when seeing brightness, seeing is not brightness; when seeing darkness, seeing is not darkness; when seeing space, seeing is not space; when seeing obstruction, seeing is not obstruction. These four meanings are established. You should further know: when seeing sees seeing, that seeing is not seeing. Seeing remains apart from seeing; seeing cannot reach it. How then can you speak again of causes and conditions, spontaneity, or the appearance of combination? You śrāvakas, narrow and limited in understanding, cannot penetrate the pure true reality. I now instruct you: contemplate this well, and do not grow weary or negligent upon the wondrous path to bodhi.”
阿难白佛言：世尊！如佛世尊，为我等辈，宣说因缘及与自然，诸和合相与不和合，心犹未开。而今更闻，见见非见，重增迷闷！伏愿弘慈，施大慧目，开示我等，觉心明净。作是语已，悲泪顶礼，承受圣旨。	Ānanda said to the Buddha, “World-Honored One, although the Buddha has explained to us causes and conditions, spontaneity, the characteristics of combination and of non-combination, our minds have still not opened. Now, on hearing further that ‘when seeing sees seeing, that seeing is not true seeing,’ our confusion and bewilderment have only increased. We earnestly pray that, in your great compassion, you will bestow upon us the great eye of wisdom and instruct us so that our awakened minds may become clear and pure.” Having spoken thus, he bowed with tears of sorrow and awaited the sacred instruction.
尔时世尊，怜愍阿难及诸大众，将欲敷演大陀罗尼诸三摩提妙修行路。告阿难言：汝虽强记，但益多闻。于奢摩他微密观照，心犹未了。汝今谛听！吾当为汝分别开示，亦令将来诸有漏者，获菩提果。	At that time, the World-Honored One, taking pity on Ānanda and the entire assembly and wishing to expound the wondrous path of practice leading to the great dhāraṇī and the various samādhis, said to Ānanda, “Although you have a strong memory, it

	only benefits your extensive learning. In the subtle and secret contemplation of śamatha, your mind has not yet understood. Listen carefully now. I shall explain and reveal this to you in detail, and shall also enable all beings of the future who still possess outflows to attain the fruit of bodhi.”
阿难！一切众生轮回世间，由二颠倒分别见妄，当处发生，当业轮转。云何二见？一者、众生别业妄见，二者、众生同分妄见。	“Ānanda, all sentient beings revolve in the world because of two inverted, discriminating deluded views. These arise where they are and turn according to their karma. What are these two views? First, the deluded view of individual karma among sentient beings; second, the deluded view of shared karma among sentient beings.”
云何名为别业妄见？阿难！如世间人，目有赤眚，夜见灯光，别有圆影，五色重叠。于意云何？此夜灯明所现圆光，为是灯色？为当见色？阿难！此若灯色，则非眚人，何不同见？而此圆影，唯眚之观。	“What is meant by the deluded view of individual karma? Ānanda, it is like a person in the world whose eyes are afflicted with an inflammation. At night, when he sees the light of a lamp, he sees around it separate circular halos, layered in five colors. What do you think? Are these circular lights manifested by the lamp’s brightness the color of the lamp, or the color of seeing? Ānanda, if they are the lamp’s color, then why do those without the eye disease not see them? Yet these circular halos are seen only by diseased eyes.”
若是见色，见已成色；则彼眚人见圆影者，名为何等？复次阿难！若此圆影离灯别有，则合傍观屏 幛几筵，有圆影出；离见别有，应非眼瞩。云何眚人，目见圆影？是故当知，色实在灯，见病为影；影见俱眚，见眚非病 。	“If they are the color of seeing, then seeing has become color. What, then, should one call that which sees the circular halo in the person with the eye disease? Furthermore, Ānanda, if this circular halo existed separately from the lamp, then it should also appear beside screens, curtains, tables, and mats. If it existed separately from seeing, it should not be visible to the eye. How, then, does the person with diseased eyes see the circular halo? Therefore, you should know that the color truly belongs to the lamp, while the disease of seeing produces the halo. Both the halo and the seeing of it arise from the eye disease, but the awareness of the eye disease is not itself diseased.”
终不应言：是灯是见，于是中有非灯非见。如第二月，非体非影。何以故？第二之观，捏所成故。诸有智者，不应说言 ，此捏根元，是形非形，离见非见。此亦如是！目眚所成，今欲名谁是灯是见？何况分别非灯非见？	“One should never say that this is the lamp or that this is seeing, nor that there is in this something neither lamp nor seeing. It is like a second moon, which is neither the moon itself nor its reflection. Why is this? The perception of a second moon is

	produced by pressing on the eye. Those with wisdom should not say that the source of this pressing is form or not form, apart from seeing or not apart from seeing. This case is the same. It is produced by the inflammation of the eye. Whom would you now call the lamp or seeing? How much less should you discriminate it as neither lamp nor seeing?”
云何名为同分妄见？阿难！此阎浮提，除大海水，中间平陆，有三千洲。正中大洲，东西括量，大国凡有二千三百；其余小洲在诸海中，其间或有三两百国，或一或二，至于三十四十五十。	“What is meant by the deluded view of shared karma? Ānanda, in this Jambudvīpa, apart from the waters of the great seas, there are three thousand continents on the land between them. On the central great continent, measured from east to west, there are altogether two thousand three hundred great countries. Among the smaller continents in the various seas, some contain two or three hundred countries, some one or two, and some as many as thirty, forty, or fifty.”
阿难！若复此中，有一小洲，只有两国；唯一国人，同感恶缘。则彼小洲当土众生，睹诸一切不祥境界，或见二日，或见两月，其中乃至晕适、佩玦、彗孛、飞流、负耳、虹　，种种恶相。但此国见，彼国众生本所不见，亦复不闻。	“Ānanda, suppose that among them there were a small continent containing only two countries, and that the people of only one country collectively experienced evil conditions. Then the beings in that land on the small continent would see every kind of inauspicious phenomenon: perhaps two suns, perhaps two moons, or halos, cometary signs, meteors, sidelights, rainbows, and other ominous appearances. Only the people of that country see them; the beings of the other country neither originally see nor even hear of them.”
阿难！吾今为汝，以此二事，进退合明。阿难！如彼众生别业妄见，瞩灯光中所现圆影；虽现似境，终彼见者，目眚所成。眚即见劳，非色所造；然见眚者，终无见咎。	“Ānanda, I shall now use these two matters to explain them together, advancing and returning between them. Ānanda, just as the deluded view of individual karma leads those beings to see circular halos appearing amid lamplight, although they appear like external objects, they are ultimately produced by the eye disease of the one who sees them. The disease is the fatigue of seeing; it is not created by color. Yet one who is aware of the eye disease ultimately has no fault in seeing.”
例汝今日，以目观见山河国土，及诸众生，皆是无始见病所成。见与见缘，似现前境 。元我觉明，见所缘眚，觉见即眚。本觉明心，觉缘非眚。觉所觉眚，觉非眚中。此实见见，云何复名，觉 闻知见？是故汝今，	“By analogy, the mountains, rivers, lands, and all sentient beings that you now see with your eyes are all produced by the beginningless disease of seeing. Seeing and its conditions appear to form

见我及汝，并诸世间十类众生，皆即见眚，非见眚者。彼见真精，性非眚者，故不名见。	the realm before you. Originally, when my awakened awareness became bright, what seeing conditioned was a disease; awareness of seeing is itself the disease. But the bright mind of original awakening, aware of conditions, is not diseased. That which is aware of the disease of what is perceived is not within the disease. This is truly ‘when seeing sees seeing.’ How can it further be called awareness through seeing, hearing, knowing, and perception? Therefore, what you now see—myself, yourself, and the ten classes of beings in the world—is all the disease of seeing, not the awareness of the disease of seeing. That which sees is the true essence whose nature is free from disease; therefore it is not called seeing.”
阿难！如彼众生同分妄见，例彼妄见别业一人。一病目人，同彼一国，彼见圆影，眚妄所生。此众同分，所见不祥，同见业中，瘴恶所起。俱是无始见妄所生。	“Ānanda, the deluded view of shared karma among those beings is analogous to the deluded view of individual karma in one person. A person with diseased eyes, like those in a single country, sees circular halos, produced by the delusion of the eye disease. The inauspicious things seen in common by this group arise from the pestilential evils within their shared karma. All are produced by beginningless deluded seeing.”
例阎浮提三千洲中，兼四大海、娑婆世界，并洎十方诸有漏国，及诸众生，同是觉明无漏妙心，见闻觉知，虚妄病缘，和合妄生，和合妄死。若能远离诸和合缘，及不和合，则复灭除诸生死因。圆满菩提不生灭性，清净本心，本觉常住。	“By analogy, throughout the three thousand continents of Jambudvīpa, the four great seas, the Sahā world, the lands with outflows in the ten directions, and all sentient beings, seeing, hearing, awareness, and knowing are all the false conditions of disease within the wondrous mind of awakened awareness, which is originally without outflows. Through deluded combination they arise, and through deluded combination they die. If one can leave behind all conditions of combination and non-combination, one will further eradicate all causes of birth and death, perfect the unborn and unceasing nature of bodhi, and realize the pure original mind, in which original awakening constantly abides.”
阿难！汝虽先悟，本觉妙明，性非因缘，非自然性。而犹未明，如是觉元，非和合生，及不和合。阿难！吾今复以前尘问汝！汝今犹以一切世间，妄想和合、诸因缘性，而自疑惑，证菩提心，和合起者。	“Ānanda, although you have previously awakened to the fact that the wondrous brightness of original awakening is neither produced by causes and conditions nor of a spontaneous nature, you still do not understand that this source of awakening is

	neither born of combination nor of non-combination. Ānanda, I shall now question you further by means of the objects before you. You still use the deluded notions of combination and the natures of causes and conditions belonging to all worldly things, and thus doubt whether the mind that realizes bodhi arises through combination.”
则汝今者妙净见精，为与明和？为与暗和？为与通和？为与塞和？若明和者，且汝观明，当明现前，何处杂见？见相可辨，杂何形像？若非见者，云何见明？若即见者，云何见见？必见圆满，何处和明？若明圆满，不合见和 。见必异明，杂则失彼性明名字；杂失明性，和明非义。彼暗与通，及诸群塞，亦复如是。	“Does your wondrous, pure essence of seeing combine with brightness, with darkness, with openness, or with obstruction? If it combines with brightness, then when you look at brightness and it is before you, where does seeing become mixed with it? If the appearance of seeing can be distinguished, what form does the mixture take? If it is not seeing, how can you see brightness? If it is seeing, how can seeing see seeing? If seeing is complete in itself, where can it combine with brightness? If brightness is complete in itself, it cannot combine with seeing. Seeing must differ from brightness; if they are mixed, the name “brightness” loses its inherent nature. If the nature of brightness is lost through mixture, then combining with brightness is meaningless. The same applies to darkness, openness, and all obstructions.”
复次阿难！又汝今者妙净见精，为与明合？为与暗合？为与通合？为与塞合？若明合者，至于暗时，明相已灭；此见即不与诸暗合，云何见暗？若见暗时，不与暗合，与明合者，应非见明；既不见明，云何明合？了明非暗 。彼暗与通，及诸群塞，亦复如是。	“Furthermore, Ānanda, does your wondrous, pure essence of seeing unite with brightness, with darkness, with openness, or with obstruction? If it unites with brightness, then when darkness comes, the appearance of brightness has already vanished. This seeing would then not unite with darkness; how could it see darkness? If, when seeing darkness, it does not unite with darkness but unites with brightness, it should not see brightness. Since it does not see brightness, how can there be union with brightness? Clearly, brightness is not darkness. The same applies to darkness, openness, and all obstructions.”
阿难白佛言：世尊！如我思惟，此妙觉元，与诸缘尘，及心念虑，非和合耶？	Ānanda said to the Buddha, “World-Honored One, as I reflect upon it, is not this source of wondrous awakening separate from all conditioned objects and from the thoughts and considerations of the mind—that is, non-combined?”

佛言：汝今又言，觉非和合。吾复问汝！此妙见精非和合者，为非明和？为非暗和？为非通和？为非塞和？若非明和，则见与明，必有边畔 。汝且谛观：何处是明？何处是见？在见在明，自何为畔？阿难！若明际中，必无见者，则不相及；自不知其明相所在，畔云何成？彼暗与通，及诸群塞，亦复如是。	The Buddha said, “You now say again that awakening is non-combined. I shall ask you further: if this wondrous essence of seeing is non-combined, is it not combined with brightness, not combined with darkness, not combined with openness, or not combined with obstruction? If it is not combined with brightness, then seeing and brightness must have a boundary between them. Look carefully: where is brightness, and where is seeing? What forms the boundary between seeing and brightness? Ānanda, if there is necessarily no seeing within the bounds of brightness, then they do not reach one another. Since one does not even know where the appearance of brightness is located, how can a boundary be formed? The same applies to darkness, openness, and all obstructions.”
又妙见精非和合者，为非明合？为非暗合？为非通合？为非塞合？若非明合，则见与明，性相乖角；如耳与明，了不相触。见且不知明相所在，云何甄明 ，合非合理？彼暗与通，及诸群塞，亦复如是。	“Again, if the wondrous essence of seeing is non-combined, is it not united with brightness, not united with darkness, not united with openness, or not united with obstruction? If it is not united with brightness, then the natures and appearances of seeing and brightness are mutually opposed, like the ear and brightness, which do not touch each other at all. Since seeing does not even know where the appearance of brightness is, how can it distinguish whether union is reasonable or not? The same applies to darkness, openness, and all obstructions.”
阿难！汝犹未明，一切浮尘诸幻化相，当处出生，随处灭尽，幻妄称相，其性真为妙觉明体。如是乃至五阴六入，从十二处至十八界 ，因缘和合，虚妄有生；因缘别离，虚妄名灭。殊不能知，生灭去来，本如来藏，常住妙明不动周圆妙真如性。性真常中，求于去 来迷悟生死，了无所得。	“Ānanda, you still do not understand that all illusory and transforming appearances of the floating dust arise where they are and perish according to their conditions. Their illusory falsity is called appearance, but their true nature is the substance of wondrous awakened brightness. So it is with the five aggregates, the six entrances, the twelve places, and the eighteen realms: through the combination of causes and conditions, they falsely seem to arise; through the separation of causes and conditions, they are falsely said to cease. Yet one utterly fails to know that arising, ceasing, coming, and going are originally the ever-abiding, wondrously bright, unmoving, all-pervading wondrous suchness-nature of the Tathāgata-

	garbha. Within this true and eternal nature, no coming or going, delusion or awakening, birth or death can be found.”
阿难！云何五阴，本如来藏妙真如性?	“Ānanda, why are the five aggregates originally the wondrous suchness-nature of the Tathāgata-garbha?”
阿难！譬如有人，以清净目，观晴明空，唯一晴虚，迥无所有。其人无故，不动目睛，瞪以发劳。则于虚空，别见狂华，复有一切狂乱非相。色阴当知，亦复如是。阿难！是诸狂华，非从空来，非从目出。	“Ānanda, it is like someone who, with clear and healthy eyes, gazes upon a bright, cloudless sky and sees only clear emptiness, utterly without anything in it. For no reason, he does not move his eyes but stares fixedly until they become fatigued. Then he sees wild flowers in empty space, along with every kind of confused, unreal appearance. You should know that the aggregate of form is likewise. Ānanda, these wild flowers do not come from empty space, nor do they arise from the eyes.”
如是阿难！若空来者，既从空来，还从空入；若有出入，即非虚空。空若非空，自不容其华相起灭；如阿难体，不容阿难。若目出者，既从目出，还从目入；即此华性，从目出故，当合有见。	“Thus, Ānanda, if they came from empty space, then having come from empty space, they would return into empty space. If they could enter and leave, then it would not be empty space. If empty space were not empty, it could not contain the arising and ceasing of the flower appearances, just as Ānanda’s body cannot contain another Ānanda. If they arose from the eyes, then having arisen from the eyes, they would return into the eyes. Since the nature of these flowers came from the eyes, they should be capable of seeing.”
若有见者，去既华空，旋合见眼；若无见者，出既翳空，旋当翳眼。又见华时，目应无翳，云何晴空，号清明眼？是故当知，色阴虚妄，本非因缘，非自然性。	“If they could see, then after leaving they would flower in empty space, and upon returning they should see the eyes. If they could not see, then after leaving they would obscure empty space, and upon returning they should obscure the eyes. Moreover, when the flowers are seen, the eyes should not be obscured. How, then, when looking at clear empty space, are they called clear and healthy eyes? Therefore, you should know that the aggregate of form is illusory, neither produced by causes and conditions nor of a spontaneous nature.”
阿难！譬如有人，手足宴安，百骸调适，忽如忘生，性无违顺。其人无故，以二手掌，于空相摩。于二手中	“Ānanda, it is like someone whose hands and feet are at ease and whose hundred limbs are well adjusted, who suddenly, as if forgetting his body,

，妄生涩滑，冷热诸相。受阴当知，亦复如是。阿难！是诸幻触，不从空来，不从掌出。	feels neither compliance nor resistance in his nature. For no reason, he rubs his two palms together in empty space. In his two hands, he falsely experiences sensations of roughness and smoothness, cold and heat. You should know that the aggregate of feeling is likewise. Ānanda, these illusory contacts do not come from empty space, nor do they arise from the palms.”
如是阿难！若空来者，既能触掌，何不触身？不应虚空选择来触。若从掌出，应非待合。又掌出故，合则掌知；离则触入，臂腕骨髓，应亦觉知入时踪迹。必有觉心，知出知入，自有一物身中往来，何待合知，要名为触？是故当知，受阴虚妄，本非因缘，非自然性。	“Thus, Ānanda, if they came from empty space, then, since they could touch the palms, why would they not touch the body? Empty space should not select what it touches. If they arose from the palms, they should not depend on their joining. Moreover, if they arose from the palms, then when the palms join, the palms should know it; when they separate, the contact should enter them, and the arms, wrists, bones, and marrow should also be aware of the course by which it enters. If there were necessarily an aware mind that knew its exit and entry, then there would be some thing moving back and forth within the body. Why would it have to wait for the palms to join before it could be known and called contact? Therefore, you should know that the aggregate of feeling is illusory, neither produced by causes and conditions nor of a spontaneous nature.”
阿难！譬如有人，谈说酢梅，口中水出；思蹋悬崖，足心酸涩。想阴当知，亦复如是。阿难！如是酢说，不从梅生，非从口入。如是阿难！若梅生者，梅合自谈，何待人说？若从口入，自合口闻，何须待耳？若独耳闻，此水何不耳中而出？思蹋悬崖，与说相类。是故当知，想阴虚妄，本非因缘，非自然性。	“Ānanda, it is like someone who speaks of sour plums and saliva comes forth in his mouth, or who thinks of stepping over a precipice and feels soreness in the soles of his feet. You should know that the aggregate of perception is likewise. Ānanda, such talk of sourness does not arise from the plums, nor does it enter through the mouth. Thus, Ānanda, if it arose from the plums, the plums themselves should speak; why wait for a person to speak? If it entered through the mouth, the mouth itself should hear it; why wait for the ears? If the ears alone heard it, why would this saliva not come forth from the ears? Thinking of stepping over a precipice is similar to speaking of sour plums. Therefore, you should know that the aggregate of perception is illusory, neither produced by causes and conditions nor of a spontaneous nature.”

阿难！譬如暴流，波浪相续，前际后际，不相逾越。行阴当知，亦复如是。阿难，如是流性，不因空生，不因水有，亦非水性，非离空水。如是阿难！若因空生，则诸十方无尽虚空，成无尽流，世界自然俱受沦溺。	“Ānanda, it is like a rushing current whose waves follow one another without the earlier and later boundaries overrunning each other. You should know that the aggregate of formations is likewise. Ānanda, the nature of this current is not born from empty space, does not exist because of water, is not the nature of water, and is not apart from empty space and water. Thus, Ānanda, if it were born from empty space, then the endless empty space of the ten directions would become an endless current, and the worlds would naturally all be drowned.”
若因水有，则此暴流，性应非水。有所有相，今应现在。若即水性，则澄清时，应非水体。若离空水，空非有外，水外无流。是故当知，行阴虚妄，本非因缘，非自然性。	“If it existed because of water, then the nature of this rushing current should not be water. If it had an existing appearance, it should now be apparent. If it were the nature of water itself, then when the water was clear and still, it should no longer be water. If it were apart from empty space and water, empty space is not outside what exists, and apart from water there is no current. Therefore, you should know that the aggregate of formations is illusory, neither produced by causes and conditions nor of a spontaneous nature.”
阿难！譬如有人，取频伽瓶，塞其两孔，满中擎空，千里远行，用饷他国。识阴当知，亦复如是。阿难！如是虚空非彼方来，非此方入。如是阿难！若彼方来，则本瓶中既贮空去，于本瓶地应少虚空。若此方入，开孔倒瓶，应见空出。是故当知，识阴虚妄，本非因缘，非自然性。	Ānanda, suppose someone takes a Pinga bottle, seals its two openings, fills it with empty space, and carries it a thousand miles away to offer it to another country. You should understand that the aggregate of consciousness is likewise. Ānanda, this empty space does not come from that place, nor does it enter from this place. Ānanda, if it came from that place, then when the original bottle, having contained the empty space, was carried away, there should be less empty space at the place where the bottle originally stood. If it entered from this place, then when the openings were unsealed and the bottle overturned, one should see empty space come out. Therefore, you should know that the aggregate of consciousness is illusory and unreal: it is fundamentally neither produced by causes and conditions nor self-arising in nature.

十番显见（不空如来藏）

Ten Revelations of the Seeing Nature (the Nonempty Tathāgatagarbha)

（三）观河定见，显见不灭

(III) Contemplating the River to Establish That Seeing Does Not Perish

“尔时阿难及诸大众，闻佛示诲，身心泰然。念无始来，失却本心，妄认缘尘，分别影事。今日开悟，如失乳儿，忽遇慈母。合掌礼佛，愿闻如来，显出身心，真妄虚实，现前生灭与不生灭，二发明性。”	“At that time, Ānanda and the great assembly, having heard the Buddha’s instruction, felt peaceful and at ease in body and mind. They reflected that, since beginningless time, they had lost their original mind and mistakenly taken the shadows of conditioned objects and discriminations to be real. Today they had awakened, like an infant who has lost its nursing mother and suddenly encounters her again. Joining their palms, they bowed to the Buddha and wished to hear the Tathāgata reveal the true and false, empty and real aspects of body and mind, and clarify the two illuminating natures of arising and ceasing, and of non-arising and non-ceasing, present before them.”
这个时候，阿难开悟了，诸大众也开悟了。“闻佛示诲，身心泰然。”泰然是轻安、舒畅，一切包袱都放下了。认取真心以后，多么轻快啊，所以身心泰然。“念无始来，失却本心。”想想无始以来不晓得真心。	At this time, Ānanda awakened, and the great assembly awakened as well. “Having heard the Buddha’s instruction, they felt peaceful and at ease in body and mind.” Being at ease means feeling light and comfortable, having laid down every burden. How light one feels after recognizing the true mind! Thus, body and mind are peaceful and at ease. “They reflected that, since beginningless time, they had lost their original mind.” They reflected on how, since beginningless time, they had not known the true mind.
本心是不会失去的，但是你不知道，等于是遗失了。“妄认缘尘，分别影事。”时时刻刻粘着色、声、香、味、触、法。粘尘生心，分别好丑，好的要多得，贪图名利；坏的，怎么取消掉。	The original mind cannot actually be lost, but if you do not know it, it is as though it were lost. “They mistakenly took the shadows of conditioned objects and discriminations to be real.” At every moment, they cling to forms, sounds, smells, tastes, tactile objects, and dharmas. Clinging to objects, the mind arises and discriminates between beauty and ugliness: wishing to obtain more of what is

	good and greedily seeking fame and profit, while trying to get rid of what is bad.
这些缘影落在八识田里成了种子，致使六道轮回，痛苦不堪。“今日开悟”，今天开悟之后，多轻快。禅宗行人开悟之后，不少人忽然大哭一场，痛哭流涕。多生历劫以来受这冤枉苦，我有这么好的大宝贝却不晓得，堕落尘境，冤枉生死，六道轮回，冤枉，冤枉啊！忽然又哈哈大笑起来，庆快平生啊！	These conditioned shadows fall into the field of the eighth consciousness and become seeds, bringing about rebirth in the six realms and unbearable suffering. “Today they had awakened”: after awakening today, how light they felt! After awakening, many Chan practitioners suddenly burst into tears and weep bitterly. Throughout countless lives and kalpas, they have suffered this undeserved anguish: “I possess such a precious treasure, yet did not know it. I fell into the realm of dust, underwent birth and death in vain, and revolved through the six realms in vain—what an injustice, what an injustice!” Then they suddenly burst out laughing: “How joyful it is, after all these years!”
百丈禅师就是这样。百丈禅师和他师父马祖一道游玩，马祖看到一群野鸭飞过，就问百丈：“是什么？”百丈说：“野鸭子。”（追逐前尘）马祖问百丈：“哪里去了？”（慈心太切）百丈说：“飞过去了”（犹不惺惺）。	Chan Master Baizhang was like this. Baizhang and his teacher, Mazu, were taking a walk together. When Mazu saw a flock of wild ducks flying by, he asked Baizhang, “What is that?” Baizhang replied, “Wild ducks.” (Pursuing preceding objects.) Mazu asked Baizhang, “Where have they gone?” (His compassionate concern was most earnest.) Baizhang replied, “They have flown away.” (Still not fully awake.)
马祖把百丈的鼻子一扭，百丈忍不住喊痛，这喊痛的是什么？百丈一痛之下豁然大悟了。百丈回到寮房哀哀大哭，同参问：“你是想父母吗？”“不是。”“被人骂了吗？”“没有。	Mazu twisted Baizhang’s nose. Baizhang could not help crying out in pain. What was it that cried out in pain? In that instant of pain, Baizhang suddenly awakened. When Baizhang returned to his quarters, he wept bitterly. A fellow practitioner asked, “Do you miss your parents?” “No.” “Have you been scolded?” “No.”
”“那你为什么哭啊？”“我的鼻头被师父扭得太痛了。”“因为什么事啊？”“你去问师父。”同参就去问马祖。马祖说：“他心领神会了，你去问问他。”同参又去问百丈：“师父说你心领神会了，叫我来问你。	“Then why are you crying?” “My teacher twisted my nose so painfully.” “Why did he do that?” “Go ask my teacher.” The fellow practitioner went to ask Mazu. Mazu said, “He has understood it in his heart. Go ask him.” The fellow practitioner went again to ask Baizhang: “The Master says that you have understood it in your heart and told me to ask you.”
”百丈哈哈大笑。同参说：“你刚才哭，现在为什么又笑？”百丈说：“刚才哭，现在笑。”把同参说愣了。	Baizhang burst out laughing. The fellow practitioner said, “Just now you were crying. Why are you

第二天，马祖上堂说法，刚刚上堂，百丈禅师就把席卷起来了，马祖见他把席卷起，就下座回方丈。	laughing now?" Baizhang said, "Just now I was crying; now I am laughing." This left the fellow practitioner bewildered. The next day, Mazu ascended the Dharma seat to teach. As soon as he had ascended it, Chan Master Baizhang rolled up the mat. Seeing him roll up the mat, Mazu descended from the seat and returned to the abbot's quarters.
百丈跟到方丈，马祖问百丈："我还没说法，你怎么就卷席呀？"百丈说："昨天让师父扭得鼻头很痛。"马祖说："你昨天向什么地方用心？"就是说昨天的事你知道落在啥地方吗？百丈说："今天鼻头又不痛了。"马祖说："你深明昨日事。"百丈作礼而退。	Baizhang followed him to the abbot's quarters. Mazu asked Baizhang, "I had not yet spoken the Dharma. Why did you roll up the mat?" Baizhang replied, "Yesterday, my teacher twisted my nose so painfully." Mazu asked, "Where did you direct your mind yesterday?" That is, did you know where yesterday's matter had landed? Baizhang replied, "Today my nose no longer hurts." Mazu said, "You understand yesterday's matter deeply." Baizhang bowed and withdrew.
刚刚哭，现在笑，开悟之后就是这样。多生历劫，宁不冤苦，这不是儿戏呀！"如失乳儿，忽遇慈母。"就像吃奶的小毛头看到了离别的母亲。多么亲切、多么庆快呀。	Just now he was crying, and now he was laughing: this is how it is after awakening. Through countless lives and kalpas, how could one not have suffered unjustly? This is no trifling matter! "Like an infant who has lost its nursing mother and suddenly encounters her again." It is like a little child who nurses at its mother's breast seeing the mother from whom it had been separated. How intimate, how joyful it is.
"合掌礼佛，愿闻如来，显出身心，真妄虚实，现前生灭与不生灭，二发明性。"悟是悟了，但还不太明白，还请如来更明白地开示，这个身心，何真何妄，何虚何实。	"Joining their palms, they bowed to the Buddha and wished to hear the Tathāgata reveal the true and false, empty and real aspects of body and mind, and clarify the two illuminating natures of arising and ceasing, and of non-arising and non-ceasing, present before them." They had awakened, but did not yet understand fully. They still asked the Tathāgata for a clearer teaching: in this body and mind, what is true and what is false, what is empty and what is real?
前面讲见性不动，阿难现在已经悟到了我们的身心有真有妄，肉身虚妄，"见"是真的。虚妄身有生灭，真性不生灭。肉身有生灭，法身不生不灭。	Earlier, it was taught that seeing-nature does not move. Ānanda had now realized that within our body and mind there are both true and false aspects: the physical body is false, while "seeing" is true. The false body arises and ceases; true nature neither arises nor ceases. The physical body arises

	and ceases; the dharmakāya neither arises nor ceases.
但是不晓得身心从无始以来，怎么真，怎么妄；怎么虚，怎么实；怎么生灭，怎么不生灭？这个道理还弄不清楚。就是说，虽然身心有生灭，有不生灭，有真也有假，有虚也有实，不晓得怎么显现出来。希望如来把它显现出来。从哪儿显现出来呢？从真假、虚实、生灭与不生灭，从这相对的两边把我们的真心显示出来。	But he did not yet understand how body and mind have, since beginningless time, been true and false, empty and real, arising and ceasing, and non-arising and non-ceasing. This principle was still unclear. That is, although body and mind include what arises and ceases and what does not, what is true and false, empty and real, he did not know how these are manifested. He hoped that the Tathāgata would reveal them. From where are they revealed? From the two contrasting sides of true and false, empty and real, arising and ceasing, and non-arising and non-ceasing, so that our true mind may be displayed.
“时波斯匿王起立白佛：我昔未承诸佛诲敕，见迦旃延、毗罗胝子，咸言此身死后断灭，名为涅　。我虽值佛，今犹狐疑。云何发挥，证知此心，不生灭地？今此大众诸有漏者，咸皆愿闻。”	“Then King Prasenajit rose and addressed the Buddha: ‘Formerly, before I received the instructions of the Buddhas, I encountered Kātyāyana and the son of Vairāṭī, both of whom maintained that this body is annihilated after death, and called this nirvāṇa. Though I have encountered the Buddha, I still have doubts. How may this be elucidated, so that I may realize and know the ground of this mind that neither arises nor ceases? All in this assembly who still have outflows likewise wish to hear.’”
波斯匿王有一种迷惑没解决，前面佛的开示触动他的心境，故站起来跟佛讲：我从前没有遇到佛来给我们说法的时候，迦旃延、毗罗胝子（这两个人是外道头子），他们都说，人活着是有，死了就什么都没有了，死后就断灭了，并把这断灭称之为涅　（我们讲涅　，是不生不灭。	King Prasenajit had a doubt that remained unresolved. The Buddha’s earlier teaching stirred his mind, so he rose and said to the Buddha: Before I encountered the Buddha and heard the Dharma, Kātyāyana and the son of Vairāṭī—these two were leaders of non-Buddhist paths—both said that while people are alive they exist, but after death there is nothing at all: they are annihilated after death. They called this annihilation nirvāṇa. We speak of nirvāṇa as neither arising nor ceasing.
外道的这种讲法，是对涅　的误解）。我今天虽遇到佛了，但还是很迷惑。狐疑，狐狸是多疑的，狐狸在冰上行走的时候，总是走走听听，听听是否有水流的声音，假如有声音，它就不走了，怕冰一下子裂开，掉在水里面淹死。	This teaching of the non-Buddhist paths is a misunderstanding of nirvāṇa. Although I have now encountered the Buddha, I remain very confused. Foxes are suspicious creatures. When a fox walks on ice, it repeatedly walks and listens, listening for the sound of flowing water. If it hears such a sound, it will not proceed, fearing that the ice may

	suddenly crack and it will fall into the water and drown.
前面讲过一个公案，答了一句“不落因果”之后，他自己怀疑了，哎呀！这样答复对不对呀？一疑就是五百世野狐身。	Earlier we spoke of a koan: after giving the reply “not falling into cause and effect,” he himself became doubtful: “Ah! Was that answer correct?” With a single doubt, he became a wild fox for five hundred lifetimes.
波斯匿王因为迷惑，故请问佛：“云何发挥，证知此心，不生灭地？”请您发挥发挥，把道理说明，让我准确知道这个“不生灭”。并且“今此大众诸有漏者，咸皆愿闻。	Because King Prasenajit was confused, he asked the Buddha, “How may this be elucidated, so that I may realize and know the ground of this mind that neither arises nor ceases?” Please elucidate this and explain the principle so that I may know with certainty what “neither arising nor ceasing” means. Moreover, “all in this assembly who still have outflows likewise wish to hear.”
”现在在座的大众，没有证到无漏阿罗汉果的，都愿意听啊。漏是什么？漏就是烦恼。有漏就是有烦恼。漏含有漏泄和漏落二义：贪　等烦恼，日夜由六根门头漏泄流注而不止，叫做漏；烦恼能使人漏落于三恶道，也叫做漏。“诸有漏者”，就是烦恼没有断尽的人。“咸皆愿闻。”都愿意听。	All those now seated here who have not attained the fruit of an arhat without outflows wish to hear. What are outflows? Outflows are afflictions. To have outflows is to have afflictions. The word “outflow” has two meanings: leakage and falling away. Afflictions such as greed and anger continually leak and flow forth, day and night, through the gates of the six sense faculties; this is called an outflow. Afflictions can also cause people to fall into the three lower realms; this too is called an outflow. “All who have outflows” means those whose afflictions have not been completely eliminated. “All likewise wish to hear” means that all wish to hear.
“佛告大王：汝身现在。今复问汝，汝此肉身，为同金刚常住不朽，为复变坏？”	“The Buddha said to the king, ‘Your body is present now. Let me ask you: is this physical body like vajra, permanently abiding and indestructible, or does it decay?’”
“世尊，我今此身，终从变灭。”	“World-Honored One, this body of mine will ultimately decay and perish.”
佛告波斯匿王说：你现在身体还在。我现在问你，你这肉身是否同金刚一样不毁坏呢？还是会变坏呢？	The Buddha said to King Prasenajit: Your body is still present now. Let me ask you: is your physical body indestructible like vajra, or will it decay?
波斯匿王说：世尊！我的身体到最后还是要变灭、要死掉的。	King Prasenajit said: World-Honored One, in the end my body will still decay and perish; it will die.

“佛言：大王，汝未曾灭，云何知灭？”	“The Buddha said: ‘Great King, you have not yet perished. How do you know that you will perish?’”
“世尊！我此无常变坏之身，虽未曾灭。我观现前念念迁谢，新新不住。如火成灰，渐渐销殒。殒亡不息，决知此身，当从灭尽。”	“World-Honored One, although this impermanent body, subject to decay, has not yet perished, I observe that before me it changes and passes away from thought to thought, ever renewed and never abiding. Like fire turning to ash, it gradually wears away and vanishes. Its vanishing never ceases; thus I know with certainty that this body will ultimately perish.”
“佛言：如是。”	“The Buddha said: ‘So it is.’”
佛说：你现在还没有灭，怎么知道将来会灭?	The Buddha said: You have not yet perished. How do you know that you will perish in the future?
我们要晓得将来的事情有三种办法：一种是推理，像侦探破案一样推理，这个事情怎么做，做了以后结果是什么，推出道理；第二种是比量，以一个事情比方别的事情，从而知道；第三种是经验，过去已经历过的事情，又碰到了，从过去的经验，知道结果是什么。	There are three ways of knowing future events. The first is reasoning, like a detective solving a case: one reasons how something was done and what result will follow from it. The second is inference by analogy: one compares one matter with another and thereby comes to know. The third is experience: when something previously experienced occurs again, one knows the result from past experience.
波斯匿王是从推理、比量得出结论。	King Prasenajit reached his conclusion through reasoning and inference by analogy.
“念念迁谢”是说念念变迁，前念灭、后念生，时时刻刻都在变化迁谢；“新新不住”是说新陈代谢，又“如火成灰”炭火烧起来被风一吹，一层一层剥，灰落火新，剥到后头，一点光炬都没有了，都成灰了。	“Changing and passing away from thought to thought” means that thoughts change and pass away moment by moment: the preceding thought ceases and the following thought arises; at every moment there is change and passing away. “Ever renewed and never abiding” means continual renewal and decay. It is also like fire turning to ash: when charcoal burns and the wind blows, layer after layer peels away; ash falls and fresh fire appears. In the end, not even a spark remains, and all becomes ash.
“渐渐销殒”，直至殒亡。不过，念念不住，所以销殒也是“殒亡不息”，永不停息。因此“决知此身，当从灭尽”，很肯定地知道这个身体靠不住，要灭尽的。	“It gradually wears away and vanishes,” until it perishes. Yet thoughts do not abide from moment to moment, so this wearing away and vanishing is also an unceasing perishing, never stopping. Therefore, “I know with certainty that this body will ultimately perish”: one knows with certainty that

	this body cannot be relied upon and will come to an end.
佛说，对的。你讲得不错，你从推理、比量而知这个身体是不长久的。经验也有，看看别人好了。张三死了李四哭，李四哭张三那是在哭自己，因为将来自己也还是要死的。对的呀，看看要轮到我了，这岂不是经验吗。根据推理、比量、经验，所以知道身体是不长久的。但是，虽然身体不长久，却有个长久的在。	The Buddha said: Correct. What you say is not wrong. Through reasoning and inference by analogy, you know that this body does not last forever. There is experience as well: look at others. When Zhang San dies, Li Si weeps; when Li Si weeps for Zhang San, he is weeping for himself, because he too will eventually die. This is correct: seeing that one's own turn will come—is this not experience? On the basis of reasoning, inference by analogy, and experience, one knows that the body does not last. Yet although the body does not last, there is something that does.
“大王，汝今生龄已从衰老，颜貌何如童子之时？”	“Great King, you have now passed from youth into old age. How does your appearance compare with that of your childhood?”
“世尊，我昔孩孺，肤腠润泽，年至长成，血气充满。而今颓龄，迫于衰耄，形色枯悴，精神昏昧，发白面皱，逮将不久。如何见比，充盛之时？”	“World-Honored One, when I was an infant and child, my skin was soft and lustrous. As I reached maturity, my blood and vital energy were abundant. But now, in my declining years and nearing old age, my form and complexion are withered and worn, my spirit is dull and obscured, my hair is white and my face wrinkled. Before long I will be gone. How can I compare with the vigor and fullness of my prime?”
佛进一步问波斯匿王，你现在已从年轻时进入衰老期了（当时波斯匿王已62岁了），你的容貌和形体跟儿童时比较比较，觉得如何啊？	The Buddha further asked King Prasenajit: You have now passed from youth into old age—King Prasenajit was sixty-two at the time. Compared with when you were a child, how do you find your appearance and physical form now?
世尊！我在幼儿时期，皮腠（皮和肉之间称腠）滋润而光泽；成年时期我血气充满；现在老了，身体、容貌都变得枯燥憔悴不堪，老眼昏花，头脑不清楚，头发变白，满脸皱纹，所谓“鸡皮鹤发，老态龙钟”，大概是不久于人世了。	World-Honored One! When I was an infant, my skin and flesh were moist and lustrous; in adulthood, my blood and vital energy were abundant. Now that I am old, my body and appearance have become withered and haggard beyond endurance; my aged eyes are dim, my mind unclear, my hair white, and my face full of wrinkles. As the saying goes, “skin like a chicken's and hair like a crane's, decrepit with age.” I will probably not remain long in this world.

“如何见比，充盛之时？”怎么能和壮盛之年相比呢？这个地方是说两种变化：一个是时间的变化。一个是空间的变化。年龄是时间的变化。形色、精神是空间的变化。	“How can this be compared with the time of fullness and vigor?” How could it compare with one’s prime? This refers to two kinds of change: one is change in time, and the other is change in space. Age is a change in time; physical form, complexion, and vitality are changes in space.
“佛言：大王，汝之形容，应不顿朽。”	“The Buddha said: Great King, your form and appearance surely did not suddenly decay.”
“王言：世尊，变化密移，我诚不觉，寒暑迁流，渐至于此。”	“The king said: World-Honored One, these changes shift imperceptibly; I truly do not notice them. Cold and heat pass in succession, and gradually I have come to this.”
佛又讲了：大王，你的形体应该不是立刻之间就变衰朽的。	The Buddha further explained: Great King, your physical form surely did not become decrepit all at once.
大王说：对呀，世尊，是渐渐地、慢慢地变化的。比如说此刻指甲长出来一点，头发长出来一点，但都不知觉，都是秘密长的，不是立刻长的。就这样，寒来暑往、一年一年地过去，以至于到现在，老了。	The king said: Yes, World-Honored One, it changes gradually and slowly. For example, at this very moment one’s nails grow a little and one’s hair grows a little, yet one is unaware of it; they grow imperceptibly, not all at once. Thus cold comes and heat goes, year after year passes, and one eventually arrives at old age.
“何以故？我年二十，虽号年少，颜貌已老，初十岁时。三十之年，又衰二十。于今六十又过于二，观五十时，宛然强壮。”	“Why do I know this? When I was twenty, though I was called young, my countenance had already aged from when I was ten. At thirty, I had declined further from twenty. Now I am past sixty-two; when I look at how I was at fifty, I was plainly robust.”
我为什么晓得呢？我二十岁时，虽然还是少年，可颜貌比十岁时已老多了。到了三十岁，又比二十岁衰老了。我现在六十二岁了，看五十岁时，显然要比现在强壮得多。	How do I know this? When I was twenty, although I was still young, my appearance was already much older than when I was ten. At thirty, I had aged further from twenty. I am now sixty-two; compared with how I was at fifty, I was clearly much stronger then.
“世尊，我见密移，虽此殂落，其间流易，且限十年。若复令我，微细思惟，其变宁惟一纪二纪，实为年变。岂唯年变，亦兼月化。何直月化，兼又日迁。沈思谛观，刹那刹那，念念之间，不得停住。故知我身，终从变灭。”	“World-Honored One, I see that these imperceptible shifts occur. Although this decline and fall is reckoned in intervals of ten years, if I examine it carefully, its changes are surely not limited to one decade or two. In truth, it changes year by year. Nor does it change only by the year; it also changes month by month. Nor only month by month; it changes day by day. On deep reflection

	and close observation, it does not remain still even from instant to instant, from thought to thought. Therefore I know that my body will ultimately perish through change.”
我晓得是秘密移化，不是立刻之间变成这样。虽然我把这个从衰落到死亡的变化，暂且限为十年一个阶段。假如我细细地思考，这个变化何止是一纪才一个变化呢？实际上是年年在变，月月在变，日日在变。	I know that this is an imperceptible process of change, not something that suddenly became so. Although I provisionally divide this change from decline to death into stages of ten years, if I think carefully, how could this change occur only once in a decade? In fact, it changes year by year, month by month, and day by day.
“沈思谛观”，如果冷静地思考，仔细地观察，其实是刹那刹那在变，时刻、分秒，念念之间，不停地变。所以我知道我的身体最后要变灭，总是要死的。	“On deep reflection and close observation”: if one thinks calmly and observes carefully, one sees that it is actually changing instant by instant, moment by moment, second by second, and thought by thought, without pause. Therefore I know that my body will ultimately perish through change; it must eventually die.
细细地思考，一层一层，刹那刹那，是什么意思呢？《仁王经》里讲：一念之间有九十个刹那，一个刹那当中有九百个生灭。刷的一个念头动，就有九十个刹那。有人说了，我哪有这么多生灭，我念头没这么快。	What does it mean to think carefully, layer by layer, instant by instant? The Benevolent Kings Sūtra says that a single thought contains ninety kṣaṇas, and that each kṣaṇa contains nine hundred arisings and cessations. The instant a thought stirs, there are ninety kṣaṇas. Some may say, “How could I have so many arisings and cessations? My thoughts are not that fast.”
那是你没看到，我们的色、受、想、行、识，到最后的识蕴，动作快得吓人，不得了啊！见不到，是没功夫，定力深了就看到动了。到了识蕴湛不摇处（水不起波浪叫湛），你看起来停止不动，其实快的不得了，一念当中九十个刹那，一刹那当中九百个生灭。要有很深的定功才能看见。	That is because you do not see it. Our form, feeling, perception, formations, and consciousness—especially the consciousness aggregate—move with an astonishing, inconceivable speed. Not seeing it means that one lacks sufficient practice; when one’s meditative stability is deep, one sees the movement. When one reaches the point at which the consciousness aggregate is clear and still, like water without waves, it may appear motionless, but in fact it is moving with extraordinary speed: ninety kṣaṇas in one thought, and nine hundred arisings and cessations in one kṣaṇa. Only deep meditative attainment can reveal this.
“佛告大王：汝见变化，迁改不停，悟知汝灭。亦于灭时，汝知身中，有不灭耶？”	“The Buddha told the Great King: You see that change and transformation never cease, and you realize that you will perish. Yet at the time of

	perishing, do you know that there is within your body something that does not perish?”
“波斯匿王合掌白佛：我实不知。”	“King Prasenajit joined his palms and said to the Buddha: I truly do not know.”
“佛言：我今示汝，不生灭性。”	“The Buddha said: I shall now show you the nature that neither arises nor ceases.”
佛再开示：你看到变化、迁移、改变，不停地进行，就悟到了你的身体一定会变灭。在这个变迁当中，知道你的身中有不变灭的东西在吗?	The Buddha further instructed him: You see that change, shifting, and transformation proceed without cease, and thus realize that your body must perish through change. Amid this process of change, do you know that there is something within your body that does not perish?
波斯匿王合起掌来，对佛讲：我实在不知道。	King Prasenajit joined his palms and said to the Buddha: I truly do not know.
佛说：我现在指示给你不生不灭的自性。	The Buddha said: I shall now point out to you the self-nature that neither arises nor ceases.
这变化，是空间的变灭相；迁改，是时间相。空间、时间都说了。因为时间、空间的变迁，晓得身体会变灭，却不知身上还有不生灭的东西呢。波斯匿王和普通凡夫一样执著前尘，不能离开尘相，忘失了能见之“见性”。	This change is the appearance of spatial arising and cessation; shifting and transformation are the appearance of time. Thus both space and time have been discussed. Because of the changes of time and space, one knows that the body will perish, yet does not know that there is also something in the body that neither arises nor ceases. Like ordinary beings, King Prasenajit clung to external objects, could not detach himself from their appearances, and lost sight of the intrinsic nature of seeing that is able to see.
只晓得看外头的东西，把自己主人翁给迷失了。实际上，错误就在这上头。执著外相的时候，忘记自己的主人，不晓得我们在变灭当中有不灭的东西在，这个主人翁实在是一分一秒也没有离开过我们。	One knows only how to look at external things and loses one’s own master. The error lies precisely here. When one clings to external appearances, one forgets one’s own master and does not know that amid arising and cessation there is something that does not perish. This master has in fact never left us for even a single second.
傅大士说：“夜夜抱佛眠，朝朝还共起。”我们每天每夜都是抱着个佛睡觉，早上起来还和他一道起来。这就是心的觉性，自己就是不知道。	Layman Fu said: “Every night I embrace the Buddha as I sleep; every morning I rise together with him.” Every day and night, we sleep embracing a Buddha, and in the morning we rise together with him. This is the awakened nature of mind, yet we ourselves do not know it.

这个自性，虽说我们流浪生死也不曾离开过我们一分一秒，一直和我们在一道，可惜你不知觉。我们众生都贪生怕死，最好让我们的身体长住，活长命些。所以到了春节的时候，恭喜你身体健康、长命百岁。	Although this self-nature has never left us for even a moment as we wander through birth and death, and has always been together with us, unfortunately you are unaware of it. All sentient beings crave life and fear death; they want their bodies to endure and their lives to be long. Thus, at the Lunar New Year, people congratulate one another: “May you enjoy good health and live to be a hundred.”
实际上我们是无量寿，人却不识。像秦始皇得皇位后就想成仙，就想长生不死。实际上有永远不死的东西在。	In fact, we possess immeasurable life, yet people do not recognize it. After Qin Shi Huang obtained the throne, he wished to become an immortal and to live forever without dying. In fact, there is something that never dies.
那么不生不死的东西是不是不能知道呢？不是！比如我们讲第一番显见、第二番显见、第三番显见，就是在显示这个不生不死的东西。后面讲到第四番显见，就越来越清楚了，把这个东西和盘托出。大家都知道了，只是不肯认嘛。并不是不能知道，只是习气污染，深染执著，不肯放弃前尘。人啊，不肯哪，是个大过患呐！	Then is that which neither arises nor dies unknowable? No. When we speak of the first, second, and third manifestations of seeing, we are demonstrating this deathless and birthless thing. When the fourth manifestation of seeing is explained later, it becomes increasingly clear, and this will be revealed in full. Everyone knows it, yet they refuse to acknowledge it. It is not that it cannot be known; rather, habitual defilements and deeply ingrained attachments prevent people from relinquishing external objects. This refusal is a great fault indeed!
“大王，汝年几时，见恒河水？”	“Great King, at what age did you first see the waters of the Ganges?”
“王言：我生三岁，慈母携我谒耆婆天，经过此流。尔时即知，是恒河水。”	“The king said: When I was three years old, my loving mother took me to pay homage to Jipo Heaven, and we passed by this river. At that time, I knew it was the Ganges.”
佛问：大王何时见到过恒河水?	The Buddha asked: Great King, when did you first see the waters of the Ganges?
大王说：我三岁的时候，我的母亲带我去拜耆婆天时，经过这条河流，我就晓得那是恒河水了。耆婆天就是常住天。拜常住天神，保佑长命百岁。	The king said: When I was three years old, my mother took me to worship Jipo Heaven, and we passed by this river. I then knew that it was the Ganges. Jipo Heaven is the Ever-Abiding Heaven. People worship its deity to pray for a long life.
“佛言：大王，如汝所说，二十之时，衰于十岁。乃至六十，日月岁时，念念迁变。则汝三岁，见此河时，至	“The Buddha said: Great King, as you have said, when you were twenty, you had declined from how

年十三，其水云何？”	you were at ten. Even up to sixty, the days, months, years, and hours passed on, and each thought changed. When you saw this river at three years old, what was its water like when you reached thirteen?”
“王言：如三岁时，宛然无异。乃至于今，年六十二，亦无有异。”	“The king said: It was exactly as it had been when I was three, without any difference. Even now, at sixty-two, it is still no different.”
佛说：如大王你所说，二十岁时显得比十岁时衰老。乃至现在六十多岁了，随着年月日时的推移，念念都在迁移改变。但你三岁时所见的恒河水，和十三岁时所见的恒河水，是不是有变化呀？	The Buddha said: As you have said, Great King, at twenty you appeared older than you had at ten. Now that you are over sixty, with the passing of years, months, days, and hours, each thought has shifted and changed. But was there any change in the Ganges as you saw it at three and as you saw it at thirteen?
王言：我十三岁时所见恒河水与三岁时所见的没什么不一样。就是现在，已六十二岁了，所见恒河水还是没什么两样。	The king said: The Ganges that I saw at thirteen was no different from the one I saw at three. Even now, at sixty-two, the Ganges I see is still no different.
“佛言：汝今自伤，发白面皱。其面必定，皱于童年。则汝今时，观此恒河，与昔童时，观河之见，有童耄不？”	“The Buddha said: You now grieve that your hair is white and your face wrinkled; your face must surely be more wrinkled than it was in childhood. Yet when you now look upon the Ganges, is the seeing with which you look upon it any older than the seeing with which you looked upon the river in childhood?”
“王言：不也，世尊。”	“The king said: No, World-Honored One.”
真心是没有形象的，没法拿出来给我们看，所谓“言语道断，心行处灭。”用语言不好说明，用思维无法想象，只好打比方。禅宗也是烘云托月，勉强去说也说不到，说什么也没有比这更难说。佛为了给大家解惑，勉强用恒河作比。	True mind has no form or appearance and cannot be taken out and shown to us. As it is said, “the way of words is cut off, and the sphere of mental activity is extinguished.” It cannot readily be explained through language or conceived through thought, so one can only use analogies. The Chan school likewise evokes clouds to suggest the moon; even when one reluctantly speaks of it, one cannot truly reach it. Nothing is harder to express. In order to resolve everyone’s doubts, the Buddha reluctantly used the Ganges as an analogy.
佛言：你自己悲伤发白面皱，其面皱于童年。而那个见恒河之“见”呢？比你孩童时见恒河之“见”是不是也像身体一样衰老了呢？	The Buddha said: You grieve that your hair has turned white and your face has wrinkled, and that your face is more wrinkled than in childhood. But what of the seeing that sees the Ganges? Has the seeing with which you now see the Ganges aged,

	like your body, from the seeing with which you saw it as a child?
波斯匿王说：不是的，见还是一样的。我现在的见和三岁时的见一样，没有衰老。	King Prasenajit said: No. The seeing remains the same. My seeing now is the same as my seeing when I was three; it has not grown old.
这里告诉我们，见不衰老，这个东西是不生不灭的。身体衰老是假相，身体要衰老，要变灭。这个见性，是个真体，不衰老，不变灭。因为它不生不灭，不来不去，不动不摇。今天告诉你，让你晓得，你要自肯承当啊。	This tells us that seeing does not age; this is what neither arises nor ceases. The body's aging is a false appearance: the body must age and perish through change. But the intrinsic nature of seeing is the true substance; it does not age or perish through change. Because it neither arises nor ceases, it neither comes nor goes, neither moves nor wavers. Today this is being shown to you so that you may know it and willingly acknowledge it for yourself.
“佛言：大王，汝面虽皱，而此见精，性未曾皱。皱者为变，不皱非变。变者受灭，彼不变者，元无生灭。云何于中，受汝生死？而犹引彼，末伽黎等，都言此身，死后全灭。”	“The Buddha said: Great King, though your face is wrinkled, the essence of your seeing has never wrinkled in nature. What wrinkles changes; what does not wrinkle does not change. What changes is subject to extinction, but that which does not change is fundamentally without arising or cessation. How, then, could it be subject to your birth and death? Yet you still cite people such as Maskarī, who all say that this body is utterly annihilated after death.”
佛对波斯匿王说：你的面孔虽然皱了，但这个见精不会皱。能变皱者才是变，见性不皱，就没有变。变者当然要灭了，而不变者哪有生灭呢？所以这个见精云何生死呢？这个见，不会你生他跟你生，你死他跟你死。	The Buddha said to King Prasenajit: Although your face has wrinkled, this essence of seeing does not wrinkle. Only that which can wrinkle changes; since the intrinsic nature of seeing does not wrinkle, it does not change. What changes will certainly perish, but how could that which does not change have arising and cessation? How, then, could this essence of seeing undergo birth and death? When you are born, it is not born with you; when you die, it does not die with you.
所以说生来他也没生，死来他也不死，他是不生不灭的。而这个身体不同，这个身体生，能看见他生了；身体死，能看见他死了。	Thus, when birth comes, it too is not born; when death comes, it too does not die. It neither arises nor ceases. But this body is different: when the body is born, one can see that it is born; when the body dies, one can see that it dies.
“而犹引彼，末伽黎等”，末伽黎是外道，这个外道讲自然，即自自然然的。“都言此身，死后全灭。”跟前	“Yet they still cite Maskarī and others.” Maskarī was a follower of a non-Buddhist path. This non-

面说的两种断灭外道一样，他们都说，人死了自然就什么都没了。他们说得不对！这见精并没有灭呀。	Buddhist path taught naturalism—that things simply happen of themselves. “They all say that when this body dies, it is completely annihilated.” Like the two annihilationist non-Buddhist paths mentioned earlier, they all maintain that when a person dies, everything naturally comes to nothing. What they say is wrong. The essence of seeing has not been extinguished.
“王闻是言，信知身后，　生趣生。与诸大众，踊跃欢喜，得未曾有。”	“When the king heard these words, he came to believe and understand that after the body dies, one relinquishes one birth and proceeds toward another. Together with the whole assembly, he leapt with joy and delight, attaining what he had never known before.”
波斯匿王听了佛所说的话，“信知身后，　生趣生。”　生者，就是　掉这个身体；趣者去也，趣生者，就是到一个地方投胎去了。不是变灭，不是断灭，是六道轮回去了。但这还不究竟，　生趣生都是业障。	Having heard the Buddha’s words, King Prasenajit “came to believe and understand that after the body dies, one relinquishes one birth and proceeds toward another.” To relinquish one birth means to cast off this body. Qu means “to go”; to proceed toward another birth means to go somewhere and be reborn. It is not transformation into annihilation, nor is it annihilation; it is rebirth within the six realms. Yet this is not ultimate: relinquishing one birth and proceeding toward another are both karmic obstacles.
要认个　生趣生就坏了。我的身体死了之后，再投胎吧，这正是六道轮回。更进一步讲，佛菩萨涉生死海以广度众生，这是愿力所致，并非　生趣生。尽管生而未曾生，虽未曾生而不妨生。	It is a mistake to take relinquishing one birth and proceeding toward another as something real. “After my body dies, I will be reborn”—this is precisely rebirth within the six realms. Going a step further, when Buddhas and bodhisattvas enter the sea of birth and death to liberate sentient beings extensively, this is brought about by the power of their vows; it is not relinquishing one birth and proceeding toward another. Though they are born, they have never truly been born; though they have never been born, this does not prevent birth from being manifested.
上面讲二发明性。“愿闻如来，显出身心，真妄虚实，现前生灭与不生灭，二发明性。”身体是生灭的，见精是不生灭的。这两边就是二发明性。虽有不生不灭的见性在，我们还要使它壮大起来，从一点点发扬开来。	Above, the text spoke of “two aspects that reveal the nature”: “We pray that the Tathāgata will reveal the true and false, the empty and real, in body and mind—the arising and ceasing and the non-arising and non-ceasing that are presently before us—these two aspects that reveal the nature.” The body

	arises and ceases, whereas the essence of seeing neither arises nor ceases. These two sides are the two aspects that reveal the nature. Although the seeing-nature that neither arises nor ceases is present, we must still develop and strengthen it, expanding it from its initial emergence.
为什么说一点点？因为刚刚见到。有人问，阿罗汉见性没有？罗汉当然是见性了，不是不见性，是见得不彻底，因为他法见未除，还是有无明未尽。他只相当八地菩萨，十地菩萨也还有一分无明在，也还不彻底。	Why speak of its initial emergence? Because one has only just seen it. Someone may ask: “Do arhats see their true nature?” Of course arhats see their true nature. It is not that they fail to see it, but that they do not see it thoroughly, because their view of dharmas has not yet been eliminated and their ignorance has not yet been completely exhausted. They are only comparable to eighth-bhūmi bodhisattvas. Even tenth-bhūmi bodhisattvas still retain one portion of ignorance, so their realization is not yet thorough either.
我们不能得少为足，临济禅师说“三要印开朱点窄”，三要就是身、口、意，朱点就是心，就是不生不灭的佛性。由于刚刚见到，这“朱点”还“窄”呀，还须要“印开”。印开，就是把它发扬壮大。	We must not be satisfied with a little. Chan Master Linji said, “When the seal of the Three Essentials is opened, the vermilion point is narrow.” The Three Essentials are body, speech, and mind. The vermilion point is the mind—the Buddha-nature that neither arises nor ceases. Since it has only just been seen, this “vermilion point” is still “narrow”; it still needs to be “opened by the seal.” To open it by the seal means to develop and strengthen it.
身、口、意三要，无修之真修，要成为佛果才行。不能像外道一样，才晓得　生趣生，知道不是断灭，就得少为足。　生趣生并没有了，还是有漏相。	The Three Essentials of body, speech, and mind, and genuine practice without deliberate cultivation, must culminate in Buddhahood. We must not be like followers of non-Buddhist paths, who, upon merely learning of relinquishing one birth and proceeding toward another, and realizing that it is not annihilation, become satisfied with a little. Relinquishing one birth and proceeding toward another has not yet come to an end; it is still a defiled characteristic.
“踊跃欢喜，得未曾有。”因原来以为是断灭啦，现在晓得不断灭，开心得不得了。	“They leapt with joy and delight, attaining what they had never known before.” They had originally thought that death meant annihilation. Now that they understood it was not annihilation, they were immensely delighted.

（四）颠倒昧见，显见无失

(IV) Deluded Views Are Obscured; Manifest Seeing Is Never Lost

下面讲第四番显见——颠倒昧见，显见无失。	We now discuss the fourth demonstration of seeing: revealing that inverted views are deluded, and that seeing is not lost.
第三番显见讲见性不灭，现在讲见性无失，是说见性不会失掉，不会遗失。这些讲法都是根据他们的疑情来说的。刚才讲见性不灭，是因为外道讲断灭，触起他们的疑情，佛就显示出见性不灭。	The third demonstration of seeing explained that the seeing-nature does not perish. We now explain that the seeing-nature is not lost: that is, it cannot be lost or misplaced. These teachings are all given in response to the particular doubt at issue. The preceding explanation that the seeing-nature does not perish was given because non-Buddhist paths taught annihilation, giving rise to their doubt; the Buddha therefore revealed that the seeing-nature does not perish.
现在讲见性无失，是根据什么疑情呢？前面佛斥责阿难，说他遗失真性。阿难现在觉得，真性在呀，并没有遗失，怎么佛说遗失呢？现在讲见性无失，就是根据这个疑情。	What doubt is addressed by the present explanation that the seeing-nature is not lost? Earlier, the Buddha rebuked Ānanda, saying that he had lost his true nature. Ānanda now feels that his true nature is still there and has not been lost, so why does the Buddha say that it has been lost? The present explanation that the seeing-nature is not lost addresses this doubt.
请看经文：	Please consider the sūtra passage:
“阿难即从座起，礼佛合掌，长跪白佛：世尊，若此见闻，必不生灭。云何世尊，名我等辈，遗失真性，颠倒行事？愿兴慈悲，洗我尘垢。”	“Ānanda then rose from his seat, bowed to the Buddha with palms joined, knelt on both knees, and addressed the Buddha: ‘World-Honored One, if this seeing and hearing neither arises nor ceases, why does the World-Honored One say that we have lost our true nature and act in an inverted manner? May you arouse your compassion and wash away my defilements.’”
阿难起疑情了，因为上面第二番显见，讲客尘动摇，见性不动。佛说阿难遗失真性，颠倒行事，认物为己。而在第三番显见，跟波斯匿王讲，见性不生不灭。一个说遗失，一个说存在，所以阿难有疑问了。	Ānanda has now given rise to a doubt. In the second demonstration of seeing, it was explained that the guest dust is subject to movement and agitation, while the seeing-nature is unmoving. The Buddha said that Ānanda had lost his true nature and acted in an inverted manner, taking objects to be himself. Yet in the third demonstration of seeing, in his discussion with King Prasenajit, the

	Buddha said that the seeing-nature neither arises nor ceases. One statement says it is lost, while the other says it remains; therefore Ānanda has a question.
故从座起，礼佛合掌，长跪白佛，求佛解释：世尊，既然此见性原本不生灭，为什么您斥责我遗失真性、颠倒行事呢？请如来慈悲，洗去我迷惑的尘垢。	Therefore, he rose from his seat, bowed to the Buddha with palms joined, knelt on both knees, and asked the Buddha to explain: “World-Honored One, since this seeing-nature originally neither arises nor ceases, why do you rebuke me for having lost my true nature and for acting in an inverted manner? May the Tathāgata, in compassion, wash away the defilements of my delusion.”
实际呢，是阿难错解了佛意。佛说阿难遗失真性，是说阿难迷惑了，不知道有不生灭的真性。既然不知道有，那就好像遗失了一样，并不是真的丢掉了。真性哪会丢掉呢！不知道何为真性，何为虚妄，不就等于是遗失真性，颠倒行事吗？	In fact, Ānanda misunderstood the Buddha’s meaning. When the Buddha said that Ānanda had lost his true nature, he meant that Ānanda was deluded and did not know that there is a true nature that neither arises nor ceases. Since he did not know of its existence, it was as though he had lost it; he had not truly cast it away. How could true nature be lost? If one does not know what is true nature and what is delusion, is that not equivalent to losing one’s true nature and acting in an inverted manner?
“即时如来，垂金色臂，轮手下指，示阿难言：汝今见我母陀罗手，为正为倒？”	“At that moment, the Tathāgata lowered his golden-colored arm and, with his wheel-marked hand pointing downward, showed it to Ānanda and said: ‘Do you now see my mudrā hand as upright or inverted?’”
“阿难言：世间众生，以此为倒。而我不知，谁正谁倒。”	“Ānanda said: ‘Worldly beings regard this as inverted. But I do not know what is upright and what is inverted.’”
佛把手臂垂下来，手指地下，问阿难，你看我的手是正呢还是倒？“母陀罗手”即如前面所说的“百宝轮掌”。其实手哪有正倒呢，这是比喻性的说法，喻行事颠倒。	The Buddha lowered his arm, with his fingers pointing toward the ground, and asked Ānanda, “Do you see my hand as upright or inverted?” The “mudrā hand” is what was previously called the “palm marked with a hundred jeweled wheels.” In fact, how can a hand itself be upright or inverted? This is a figurative way of speaking, illustrating inverted conduct.
阿难知道，众生的一切知见都是分析的习惯，故答：世间众生，认为这不是正，而是倒。我不执著这个，不知道怎样算正，怎样算倒。	Ānanda knew that all the views and perceptions of sentient beings arise from the habit of analysis, so he replied: “Worldly beings consider this not

	upright but inverted. I do not cling to this distinction and do not know what counts as upright or what counts as inverted.”
“佛告阿难：若世间人，以此为倒。即世间人，将何为正？”	“The Buddha said to Ānanda: ‘If worldly people regard this as inverted, then what do they regard as upright?’”
“阿难言：如来竖臂，兜罗绵手，上指于空，则名为正。”	“Ānanda said: ‘When the Tathāgata raises his arm, with his soft cotton-like hand pointing upward into space, that is called upright.’”
佛顺着世间的习俗说法，问阿难：世间人以何为正啊?	Following worldly convention in his teaching, the Buddha asked Ānanda: “What do worldly people regard as upright?”
阿难说：以佛的兜罗绵手上指于空为正。兜罗绵手，就是软绵绵的手，佛的手很软。	Ānanda said that it is upright when the Buddha’s soft cotton-like hand points upward into space. A hand like tuṣa cotton is simply a soft, pliant hand; the Buddha’s hand is very soft.
其实哪有什么正倒，指上指下都是虚妄，说正说倒都是妄见，是所知障生成的烦恼障。实际上原本没有二障。世上的人，往往没有自己的知见，只是跟着别人跑，附和习俗的知见。习俗知见哪是真实的道理呀！……	In truth, there is no such thing as upright or inverted. Whether the finger points up or down is all delusive; calling one upright and the other inverted is itself a deluded view, and affliction arising from the cognitive hindrance. In reality, the two hindrances are originally nonexistent. People in the world often have no views of their own; they merely follow others and echo conventional views. How could conventional views be true principles? ...
……	.....

（五）八还辨见，显见无还 *

(V) Distinguishing Seeing Through the Eight Returns, Revealing That Seeing Does Not Return

【阿难承佛悲救深诲，垂泣叉手，而白佛言：我虽承佛如是 妙音，悟妙明心，元所圆满，常住心地。】	Ānanda, having received the Buddha’s profound teaching of compassionate rescue, wept, placed his palms together, and said to the Buddha: “Although I have received from the Buddha such wondrous sounds and awakened to the wondrous bright mind—the original, perfect, ever-abiding mind-ground—”
【而我悟佛现说法音，现以缘心，允所瞻仰，徒获此心，未 敢认为本元心地。】	I have understood the Dharma sound that the Buddha is now teaching only by relying on my conditioned mind, allowing it to be what I look to. I

	have merely apprehended this mind and do not yet dare to recognize it as my original fundamental mind-ground.
【愿佛哀愍，宣示圆音，拔我疑根，归无上道。】	May the Buddha take pity on me and proclaim the perfect sound, uprooting the root of my doubt and returning me to the unsurpassed Way.”
【佛告阿难：汝等尚以缘心听法，此法亦缘，非得法性。】	The Buddha said to Ānanda, “You and the others still listen to the Dharma with the conditioned mind. This Dharma, too, is conditioned and does not reveal the Dharma-nature.
【如人以手，指月示人，彼人因指，当应看月，若复观指， 以为月体，此人岂唯亡失月轮，亦亡其指？何以故？以所标指， 为明月故。】	It is like someone pointing at the moon with a finger to show it to another. Because of the finger, the other person should look at the moon. But if he looks at the finger again and takes it to be the moon itself, would such a person merely lose sight of the moon? He would also lose the meaning of the finger. Why? Because the pointing finger is meant to indicate the bright moon.
【岂唯亡指，亦复不识明之与暗。何以故？即以指体，为月 明性，明暗二性，无所了故。】	Not only would he lose the meaning of the finger, but he would also fail to recognize brightness and darkness. Why? Because he takes the finger itself to be the bright nature of the moon; thus he understands neither the nature of brightness nor that of darkness.
【汝亦如是，若以分别我说法音，为汝心者，此心自应离分 别音，有分别性。】	You are the same. If you take the discriminating awareness of the sound of my teaching to be your mind, then this mind should have a discriminating nature even apart from the sound it discriminates.
【譬如有客，寄宿旅亭，暂止便去，终不常住，而掌亭人， 都无所去，名为亭主。此亦如是，若真汝心，则无所去，云何离声， 无分别性？】	For example, a traveler lodging at an inn stays temporarily and then departs; he does not remain there permanently. But the keeper of the inn does not go anywhere and is therefore called its master. So it is here: if it is truly your mind, then it does not go anywhere. How, then, could it have no discriminating nature when apart from sound?
【斯则岂唯声分别心，分别我容，离诸色相，无分别性。】	And not only would the mind that discriminates sounds lack a discriminating nature apart from sounds; the mind that discriminates my appearance would likewise lack a discriminating nature apart from all forms and appearances.

【如是乃至分别都无，非色非空。拘舍离等，昧为冥谛。离 诸法缘，无分别性。】	So too, when all discrimination is absent and there is neither form nor emptiness, Kauśalī and others mistakenly take this to be primordial matter. Apart from conditions of all dharmas, it has no discriminating nature.
【则汝心性，各有所还，云何为主？】	Then your mind-nature has something to which each aspect can return. How could it be the master?
【阿难言：若我心性，各有所还，则如来说，妙明元心，云 何无还？惟垂哀愍，为我宣说。】	Ānanda said, “If each aspect of my mind-nature has something to which it can return, then how can the wondrous bright original mind of which the Tathāgata speaks have no return? I beseech you, in your compassion, to explain this to me.”
【佛告阿难：且汝见我，见精明元，此见虽非妙精明心，如 第二月，非是月影。】	The Buddha said to Ānanda, “For the moment, you see me. The fundamental brightness of this faculty of seeing, although not the wondrous essential bright mind, is like a second moon and not the moon’s reflection.
【汝应谛听，今当示汝，无所还地。】	Listen carefully. I shall now show you the ground that has no return.
【阿难！此大讲堂，洞开东方，日轮升天，则有明耀；中夜黑月， 云雾晦暝，则复昏暗；户牖之隙，则复见通；墙宇之间，则复观壅； 分别之处，则复见缘；顽虚之中，遍是空性；郁 之象，则纡昏尘； 澄霁敛氛，又观清净。】	Ānanda, in this great lecture hall, the east is wide open. When the sun rises in the sky, there is brightness; in the middle of the night, when the moon is dark and clouds and mist obscure the sky, there is darkness again. Through gaps in doors and windows, one sees openness; between walls and buildings, one sees obstruction. Where distinctions are made, one sees conditions; within unyielding emptiness, there is everywhere the nature of space. When there is a murky appearance, there is swirling dust and gloom; when the atmosphere clears after rain and the vapors subside, one sees clarity.
【阿难！汝咸看此诸变化相，吾今各还，本所因处。】	Ānanda, you see all these changing appearances. I shall now return each of them to the source on which it depends.
【云何本因？阿难，此诸变化，明还日轮，何以故？无日不明， 明因属日，是故还日。】	What is its original cause? Ānanda, among these changing appearances, brightness returns to the sun. Why? Without the sun there is no brightness; brightness belongs to the sun as its cause, and therefore returns to the sun.

【暗还黑月，通还户牖，壅还墙宇，缘还分别，顽虚还空， 郁 还尘，清明还霁，则诸世间一切所有，不出斯类。】	Darkness returns to the dark moon; openness returns to doors and windows; obstruction returns to walls and buildings; conditions return to discrimination; unyielding emptiness returns to space; murkiness returns to dust; clarity returns to clear weather. Thus, everything in the world falls within these categories.
【汝见八种见精明性，当欲谁还？何以故？若还于明，则不明时，无复见暗。虽明暗等，种种差别，见无差别。】	Your faculty of seeing, with its bright nature, sees these eight kinds of appearances. To what would you return it? Why? If it returned to brightness, then when there was no brightness, you would no longer see darkness. Although brightness, darkness, and the rest differ in many ways, seeing itself does not differ.
【诸可还者，自然非汝，不汝还者，非汝而谁？】	Whatever can be returned is naturally not you. What cannot be returned—if it is not you, who is it?
【则知汝心，本妙明净，汝自迷闷，丧本受轮，于生死中， 常被漂溺。是故如来，名可怜愍。】	Thus you should know that your mind is originally wondrous, bright, and pure. You yourself are deluded and confused, have lost your original nature, and undergo the round of rebirth, ever drifting and drowning amid birth and death. Therefore the Tathāgata calls you pitiable.”

（六）前尘殊见，显见无杂 *

(VI) Extraordinary Views of Past Objects: Manifest Seeing Is Unmixed

【阿难言：我虽识此见性无还，云何得知是我真性？】	[Ānanda said: “Although I recognize that this seeing-nature does not return anywhere, how may I know that it is my true nature?”]
【佛告阿难：吾今问汝，今汝未得无漏清净，承佛神力，见 于初禅，得无障碍，而阿那律，见阎浮提，如观掌中庵摩罗果。】	[The Buddha said to Ānanda: “I will now ask you: although you have not yet attained undefiled purity, sustained by the Buddha’s spiritual power, your sight reaches as far as the First Dhyāna without obstruction. Aniruddha, however, sees Jambudvīpa as one sees an āmalaka fruit in the palm of one’s hand.”]
【诸菩萨等，见百千界；十方如来，穷尽微尘清净国土，无 所不瞩；众生洞视，不过分寸。】	[The bodhisattvas see hundreds of thousands of worlds; the Tathāgatas of the ten directions behold to their utmost limit pure lands as numerous as motes of dust—there is nothing they do not see.

	Sentient beings' penetrating vision extends no farther than a fraction of an inch.]
【阿难！且吾与汝，观四天王所住宫殿，中间遍览水陆空行， 虽有昏明，种种形像，无非前尘，分别留碍。】	[Ānanda, now you and I shall look upon the palaces where the Four Heavenly Kings reside. Surveying all that moves through water, on land, and in the air, although there are light and darkness and forms of every kind, all are merely objects before you, giving rise to discriminations and hindrances.]
【汝应于此，分别自他，今吾将汝，择于见中，谁是我体？ 谁为物象？】	[You should now distinguish the self from what is other. I shall have you select, within what is seen, which is your own substance and which are material forms.]
【阿难！极汝见源，从日月宫，是物非汝。至七金山，周遍谛观， 虽种种光，亦物非汝。渐渐更观，云腾鸟飞，风动尘起，树木山川， 草芥人畜，咸物非汝。】	[Ānanda, extending your seeing to its farthest source, from the palaces of the sun and moon—these are objects, not you. Down to the Seven Golden Mountains, look closely all around: though they shine with various lights, they too are objects, not you. Looking gradually nearer, clouds drift, birds fly, wind stirs, dust rises, and trees, mountains, rivers, grasses, plants, people, and animals are all objects, not you.]
【阿难！是诸近远，诸有物性，虽复差殊，同汝见精，清净所瞩， 则诸物类，自有差别，见性无殊。此精妙明，诚汝见性。】	[Ānanda, all these near and distant things, all things that possess material nature, though they differ in many ways, are alike perceived by your pure seeing-essence. The various kinds of things differ from one another, but the seeing-nature itself does not differ. This subtle, wondrous luminosity is truly your seeing-nature.]
【若见是物，则汝亦可见吾之见。】	[If seeing were an object, then you too could see my seeing.]
【若同见者，名为见吾。吾不见时，何不见吾不见之处？】	[If you could see it as the same seeing, that would be called seeing my seeing. When I do not see, why can you not see the place where I do not see?]
【若见不见，自然非彼不见之相。若不见吾不见之地，自然 非物，云何非汝？】	[If you see my non-seeing, that naturally would not be the appearance of non-seeing. If you cannot see the place where I do not see, it naturally is not an object. How, then, could it not be you?]
【又则汝今见物之时，汝既见物，物亦见汝，体性纷杂，则 汝与我并诸世间，不成安立。】	[Moreover, when you now see an object, you see the object, and the object also sees you. Then substance and nature become confused, and

	neither you nor I nor the whole world could be established.]
【阿难！若汝见时，是汝非我，见性周遍，非汝而谁？】	[Ānanda, when you see, it is you who see, not I. Since the seeing-nature pervades everywhere, if it is not you, who is it?]
【云何自疑，汝之真性？性汝不真，取我求实。】	[How can you yourself doubt your own true nature? If your nature were not truly yours, you would be taking me as the basis from which to seek reality.]

（七）舒缩例见，显见无碍 *

(VII) Examples of Expansion and Contraction, Demonstrating Unobstructed Seeing

【阿难白佛言：世尊！若此见性，必我非余，我与如来，观 四天王胜藏宝殿，居日月宫，此见周圆，遍娑婆国，退归精舍， 只见伽蓝，清心户堂，但瞻檐庑。】	[Ānanda said to the Buddha: “World-Honored One, if this seeing-nature is truly mine and not another’s, then when the Tathāgata and I behold the splendid treasure palaces of the Four Heavenly Kings and dwell in the palaces of the sun and moon, this seeing extends perfectly and pervades the Sahā world. Yet when I return to the monastery, I see only the monastic grounds; within the quiet chamber, I see only its doors and hall, and gaze merely upon its eaves and verandas.”]
【世尊！此见如是，其体本来周遍一界，今在室中，唯满一室， 为复此见，缩大为小？为当墙宇，夹令断绝？我今不知，斯义所在， 愿垂弘慈，为我敷演。】	[“World-Honored One, since this seeing originally pervades an entire realm, why, when I am in a room, does it fill only that one room? Has this seeing contracted from great to small, or have the walls and roof enclosed it and cut it off? I do not know the meaning of this. I pray that you will bestow your great compassion and explain it for me.”]
【佛告阿难：一切世间大小内外，诸所事业，各属前尘，不 应说言，见有舒缩。】	[The Buddha said to Ānanda: “All things in the world, whether large or small, inner or outer, belong to the objects before you. One should not say that seeing expands or contracts.”]
【譬如方器，中见方空。吾复问汝，此方器中，所见方空， 为复定方？为不定方？】	[“For example, when one sees square space within a square vessel, I ask you: is the square space seen within that square vessel definitely square, or is it not definitely square?”]
【若定方者，别安圆器，空应不圆；若不定者，在方器中， 应无方空。】	[“If it is definitely square, then when a round vessel is placed elsewhere, the space should not be

	round. If it is not definitely square, then within a square vessel there should be no square space.”]
【汝言不知斯义所在，义性如是，云何为在？】	[“You say that you do not know the meaning of this. Its essential nature is thus; how can you speak of where it is?”]
【阿难！若复欲令入无方圆，但除器方，空体无方，不应说言， 更除虚空，方相所在。】	[“Ānanda, if you wish to make the space within neither square nor round, simply remove the square vessel. The substance of space has no square form. You should not say that, in addition to removing the vessel, one must remove the location of the square appearance from empty space.”]
【若如汝问，入室之时，缩见令小，仰观日时，汝岂挽见， 齐于日面？若筑墙宇，能夹见断，穿为小窦，宁无续迹？是义不然。】	[“If, as you ask, entering a room contracts seeing and makes it small, then when you look up at the sun, do you pull your seeing out until it reaches the sun’s surface? If walls and roofs could enclose seeing and cut it off, then if a small opening were made through them, should there not be traces of its continuation? This reasoning is untenable.”]
【一切众生，从无始来，迷己为物，失于本心，为物所转， 故于是中，观大观小。】	[“Since beginningless time, all sentient beings have mistaken themselves for things, lost their fundamental mind, and been turned by things. Therefore, within this, they perceive things as large or small.”]
【若能转物，则同如来。身心圆明，不动道场。于一毛端， 遍能含受十方国土。】	[“If one can turn things, one is then the same as the Tathāgata. Body and mind are perfectly luminous, abiding unmoved in the bodhimaṇḍa. At the tip of a single hair, one can encompass and contain the lands of the ten directions.”]

（八）文殊启见，显见不二 *

(VIII) Mañjuśrī Inspires Insight, Revealing the Nonduality of Seeing

【阿难白佛言：世尊，若此见精，必我妙性。今此妙性，现 在我前，见必我真，我今身心，复是何物？】	[Ānanda said to the Buddha: “World-Honored One, if this essence of seeing is indeed my wondrous nature, then this wondrous nature is now before me. Seeing must truly be myself; what, then, are my present body and mind?”]
【而今身心，分别有实，彼见无别分辨我身。若实我心，令 我今见，见性实我，而身非我。何殊如来先所难言，物能见我？ 惟垂大慈，开发未悟。】	[“Yet my present body and mind distinctly have real existence, while that seeing does not distinguish my body from itself. If it is truly my mind that

	enables me now to see, then the nature of seeing is truly myself, and the body is not myself. How is this different from the Tathāgata's earlier challenge: 'Can an object see me?' I pray that, in your great compassion, you will enlighten one who has not yet awakened."]
【佛告阿难：今汝所言，见在汝前，是义非实。若实汝前， 汝实见者，则此见精，既有方所，非无指示。】	[The Buddha told Ānanda: "What you now say—that seeing is before you—is not true. If it were truly before you, and you truly saw it, then, since this essence of seeing would have a location, it could not be beyond indication."]
【且今与汝，坐 陀林，遍观林渠，及与殿堂，上至日月， 前对恒河。汝今于我师子座前，举手指陈，是种种相：阴者是林， 明者是日；碍者是壁，通者是空，如是乃至草树纤毫，大小虽殊， 但可有形，无不指著。】	["Now, as you sit with me in Jeta Grove, you behold all around the groves and streams, the halls and pavilions; above are the sun and moon, and before you is the Ganges. Before my lion seat, you raise your hand and point out these various appearances: what is dark is the forest; what is bright is the sun; what obstructs is a wall; what is open is space. Thus, down to the finest blade of grass or tree, though large and small differ, wherever there is form, nothing cannot be pointed out."]
【若必有见，现在汝前，汝应以手，确实指陈，何者是见。 阿难当知，若空是见，既已成见，何者是空？若物是见，既已是见， 何者为物？】	["If seeing must indeed be present before you, then you should clearly point it out with your hand: what is seeing? Ānanda, you should know that if space is seeing, then, once it has become seeing, what is space? If an object is seeing, then, once it has become seeing, what is an object?"]
【汝可微细，披剥万象，析出精明净妙见元，指陈示我，同 彼诸物，分明无惑。】	["You may carefully strip away the myriad appearances and separate out the pure, wondrous, luminous source of seeing. Point it out to me as clearly and unmistakably as you would those objects."]
【阿难言：我今于此重阁讲堂，远洎恒河，上观日月，举手所指， 纵目所观，指皆是物，无是见者。】	[Ānanda said: "Here in this multistoried lecture hall, extending afar to the Ganges and upward to the sun and moon, whatever I point to with my raised hand or behold with my eyes is an object; none of it is seeing."]
【世尊！如佛所说，况我有漏初学声闻，乃至菩萨，亦不能 于万物象前，剖出精见，离一切物，别有自性。】	["World-Honored One, as the Buddha has said, even I, a śrāvaka who is still learning and has outflows, and even bodhisattvas, cannot, before the appearances of the myriad things, separate out

	the essence of seeing from all objects as something with an independent nature.”]
【佛言：如是如是。】	[The Buddha said: “So it is, so it is.”]
【佛复告阿难：如汝所言，无有见精，离一切物，别有自性。 则汝所指是物之中，无是见者。今复告汝，汝与如来，坐　陀林， 更观林苑，乃至日月，种种象殊，必无见精，受汝所指。汝又发明， 此诸物中，何者非见。】	[The Buddha again told Ānanda: “As you have said, there is no essence of seeing that, apart from all objects, has an independent nature. Thus, among the objects you point to, none is seeing. Now I tell you again: you and the Tathāgata sit in Jeta Grove and again behold the forest garden, even to the sun and moon. Though the various appearances differ, there is surely no essence of seeing that can receive your pointing. You should further make clear: among all these objects, what is not seeing?”]
【阿难言：我实遍见此　陀林，不知是中，何者非见。何以故？ 若树非见，云何见树？若树即见，复云何树？如是乃至，若空非见， 云何见空？若空即见，复云何空？我又思惟，是万象中，微细发明，无非见者。】	[Ānanda said: “I truly behold this entire Jeta Grove, yet I do not know what within it is not seeing. Why? If a tree were not seeing, how could one see the tree? If the tree itself were seeing, how could it still be a tree? So too, if space were not seeing, how could one see space? If space itself were seeing, how could it still be space? I have further reflected carefully upon the myriad appearances: none is not seeing.”]
【佛言：如是如是。】	[The Buddha said: “So it is, so it is.”]
【于是大众，非无学者，闻佛此言，茫然不知，是义终始， 一时惶悚，失其所守。】	[At that time, those in the great assembly who had not yet completed their training heard the Buddha’s words and were bewildered, not knowing the beginning or end of this teaching. All at once they were alarmed and shaken, losing their bearings.]
【如来知其魂虑变慑，心生怜愍，安慰阿难及诸大众：诸善 男子！无上法王是真实语，如所如说，不诳不妄。非末伽黎，四 种不死矫乱论议。汝谛思惟，无忝哀慕。】	[The Tathāgata, knowing that their minds and thoughts were disturbed with fear, felt compassion and comforted Ānanda and the whole assembly: “All good people, the unsurpassed Dharma King speaks true words, speaks according to reality, and does not deceive or speak falsely. This is not the evasive and confused doctrine of the four kinds of undying assertions taught by Maskari. Reflect upon this carefully, and do not disappoint my compassionate concern.”]

【是时，文殊师利法王子，愍诸四众，在大众中，即从座起， 顶礼佛足，合掌恭敬，而白佛言：世尊！此诸大众，不悟如来发 明二种精见、色空是非是义。】	[Then Mañjuśrī, Prince of the Dharma, took pity on the fourfold assembly. In the midst of the great assembly, he rose from his seat, bowed his head at the Buddha's feet, joined his palms respectfully, and said to the Buddha: "World-Honored One, this great assembly does not understand the Tathāgata's exposition of the two kinds of essential seeing, and the meaning of whether form and space are or are not seeing."]
【世尊！若此前缘色空等象，若是见者，应有所指；若非见 者，应无所瞩。而今不知是义所归，故有惊怖，非是畴昔善根轻鲜。 惟愿如来大慈发明，此诸物象，与此见精，元是何物，于其中间， 无是非是。】	["World-Honored One, if the appearances before us—form, space, and so forth—are seeing, they should be capable of being pointed out; if they are not seeing, they should not be perceptible. Yet now we do not know where the meaning of this teaching lies, and so we are afraid. It is not because our wholesome roots from former times are slight. We pray that the Tathāgata, in great compassion, will explain what these appearances and this essence of seeing fundamentally are, so that between them there may be neither 'is' nor 'is not.'"]
【佛告文殊及诸大众：十方如来，及大菩萨，于其自住三摩 地中，见与见缘，并所想相，如虚空华，本无所有。】	[The Buddha told Mañjuśrī and the whole assembly: "For the Tathāgatas of the ten directions and the great bodhisattvas, while abiding in their own samādhi, seeing and the conditions of seeing, together with the appearances conceived, are like flowers in empty space: they fundamentally do not exist."]
【此见及缘，元是菩提妙净明体，云何于中有是非是？文殊， 吾今问汝，如汝文殊，更有文殊是文殊者？为无文殊？】	["This seeing and its conditions are fundamentally the wondrous, pure, luminous essence of bodhi. How could there be within them an 'is' or an 'is not'? Mañjuśrī, I now ask you: apart from you, Mañjuśrī, is there another Mañjuśrī who is Mañjuśrī, or is there no Mañjuśrī?"]
【如是，世尊！我真文殊，无是文殊。何以故？若有是者， 则二文殊。然我今日，非无文殊，于中实无，是非二相。】	["So it is, World-Honored One. I am truly Mañjuśrī; there is no other Mañjuśrī. Why? If there were one, then there would be two Mañjuśrīs. Yet I am not without Mañjuśrī today; in this there truly are no two aspects of is and is not."]
【佛言：此见妙明，与诸空尘，亦复如是，本是妙明无上菩 提净圆真心，妄为色空，及与闻见，如第二月，谁为是月，又谁非月。】	[The Buddha said: "This wondrous, luminous seeing, together with space and material objects, is likewise so. Fundamentally it is the pure, perfect,

	true mind of unsurpassed, wondrous, luminous bodhi, but it is falsely regarded as form and space, hearing and seeing. It is like a second moon: which is the moon, and which is not the moon?”]
【文殊！但一月真，中间自无，是月非月。是以汝今观见与尘， 种种发明，名为妄想，不能于中，出是非是。由是真精妙觉明性， 故能令汝，出指非指。】	[“Mañjuśrī, there is only one true moon; between them there is naturally neither a moon nor not a moon. Thus, when you now distinguish seeing and objects in various ways, this is called deluded thinking; you cannot thereby transcend is and is not. Because of the true essence of wondrous awakening and luminous nature, you are able to transcend pointing and not pointing.”]

（九）是非违见，显见超情 *

(IX) Right and Wrong Are Opposing Views; Clear Seeing Transcends Conceptual Thought

【阿难白佛言：世尊！诚如法王所说，觉缘遍十方界，湛然 常住，性非生灭。】	Ānanda said to the Buddha: “World-Honored One, it is indeed as the Dharma King has said: the nature of awareness pervades the ten directions, is limpid and ever-abiding, and is neither arising nor ceasing.”
【与先梵志、娑毗迦罗所谈冥谛，及投灰等诸外道种说有真 我遍满十方，有何差别？】	“How does this differ from the primordial matter discussed by the earlier Brahmins and Sāṃkhya philosophers, or from the divine self said by various non-Buddhist paths, such as the ash-smeared ascetics, to pervade the ten directions?”
【世尊亦曾于楞伽山，为大慧等敷演斯义：彼外道等常说自然， 我说因缘，非彼境界。】	“The World-Honored One also once expounded this principle for Mahāmati and others on Laṅkā Mountain: ‘Those non-Buddhist paths constantly speak of spontaneity; I speak of causes and conditions. They are not the same realm.’”
【我今观此觉性自然，非生非灭，远离一切虚妄颠倒，似非 因缘，与彼自然。云何开示，不入群邪，获真实心，妙觉明性。】	“Now I contemplate this nature of awareness as spontaneous, neither arising nor ceasing, free from all false and inverted views. It seems not to be based on causes and conditions, and thus resembles their spontaneity. How should this be explained, so that we do not fall into the various wrong paths, but attain the true mind and the wondrous, enlightened, luminous nature?”
【佛告阿难：我今如是开示方便，真实告汝，汝犹未悟，惑 为自然。】	The Buddha said to Ānanda: “Although I have now explained this expediently and told you the truth,

	you still have not awakened and mistakenly take it to be spontaneity.”
【阿难！若必自然，自须甄明有自然体。汝且观此妙明见中， 以何为自？此见为复，以明为自？以暗为自？以空为自？以塞为 自？】	“Ānanda, if it were necessarily spontaneous, you would have to discern a substance of spontaneity. Look carefully now within this wondrous, luminous seeing: what do you take as its self? Does this seeing take brightness as its self? Darkness as its self? Emptiness as its self? Obstruction as its self?”
【阿难！若明为自，应不见暗。若复以空为自体者，应不见塞。 如是乃至，诸暗等相，以为自者，则于明时，见性断灭，云何见明？】	“Ānanda, if brightness were its self, it should not see darkness. If emptiness were its substance, it should not see obstruction. So too with darkness and the other characteristics: if any of them were taken as its self, then when brightness appeared, the nature of seeing would cease. How, then, could it see brightness?”
【阿难言：必此妙见，性非自然，我今发明，是因缘生，心 犹未明，咨诣如来，是义云何，合因缘性？】	Ānanda said: “Since this wondrous seeing is certainly not spontaneous in nature, I now understand that it arises from causes and conditions. Yet my mind is still unclear. I ask the Tathāgata: in what way does this accord with the nature of causes and conditions?”
【佛言：汝言因缘，吾复问汝：汝今因见，见性现前，此见 为复因明有见？因暗有见？因空有见？因塞有见？】	The Buddha said: “You speak of causes and conditions, so I will ask you again. Because you now see, the nature of seeing is manifest before you. Does this seeing arise because of brightness? Because of darkness? Because of emptiness? Because of obstruction?”
【阿难！若因明有，应不见暗。如因暗有，应不见明。如是 乃至因空因塞，同于明暗。】	“Ānanda, if it arose because of brightness, it should not see darkness. If it arose because of darkness, it should not see brightness. So too, if it arose because of emptiness or obstruction, the same principle applies as with brightness and darkness.”
【复次阿难！此见又复，缘明有见？缘暗有见？缘空有见？ 缘塞有见？阿难！若缘空有，应不见塞。若缘塞有，应不见空。 如是乃至缘明缘暗，同于空塞。】	“Furthermore, Ānanda, does this seeing arise in dependence on brightness? In dependence on darkness? In dependence on emptiness? In dependence on obstruction? Ānanda, if it arose in dependence on emptiness, it should not see obstruction. If it arose in dependence on obstruction, it should not see emptiness. So too, if it arose in dependence on brightness or darkness,

	the same principle applies as with emptiness and obstruction.”
【当知如是精觉妙明，非因非缘，亦非自然，非不自然，无非不非，无是非是，离一切相，即一切法。】	“You should know that this refined awareness and wondrous luminosity are neither cause nor condition, nor are they spontaneity; nor are they not spontaneity. There is neither ‘not’ nor ‘not-not,’ neither ‘is’ nor ‘is-not.’ Free from all characteristics, they are all dharmas.”
【汝今云何，于中措心，以诸世间戏论名相，而得分别？如 以手掌，撮摩虚空，只益自劳！虚空云何，随汝执捉？】	“Why, then, do you set your mind upon this and make distinctions through the speculative names and characteristics of the world? It is like grasping and kneading empty space with your hand: you merely weary yourself. How could empty space submit to your grasp?”

（十）见见非见，显见离见 *

(10) Seeing Seeing Is Not Seeing; Manifest Seeing Is Free of Seeing

【阿难白佛言：世尊！必妙觉性，非因非缘，世尊云何常与 比丘宣说：见性具四种缘，所谓因空、因明、因心、因眼，是义云何？】	[Ānanda said to the Buddha: “World-Honored One, if the wondrous nature of enlightenment is neither cause nor condition, why do you always teach the bhikṣus that the nature of seeing has four conditions—space, light, mind, and eyes? What does this mean?”]
【佛言：阿难！我说世间诸因缘相非第一义。阿难！吾复问汝： 诸世间人说我能见，云何名见？云何不见？】	[The Buddha said: “Ānanda, what I have taught concerning the various appearances of causes and conditions in the world is not the ultimate truth. Ānanda, I ask you again: when people in the world say, ‘I can see,’ what is called seeing, and what is called not seeing?”]
【阿难言：世人因于日、月、灯光，见种种相，名之为见。 若复无此三种光明，则不能见。】	[Ānanda said: “People in the world rely on the light of the sun, moon, or lamps to see all kinds of appearances; this is called seeing. If these three kinds of light are absent, they cannot see.”]
【阿难！若无明时，名不见者，应不见暗。若必见暗，此但无明， 云何无见？】	[“Ānanda, if the absence of light is called not seeing, then one should not see darkness. But if one does see darkness, this is merely the absence of light. How can it be called an absence of seeing?”]
【阿难！若在暗时，不见明故，名为不见；今在明时，不见暗相， 还名不见，如是二相，俱名不见，若复二	[“Ānanda, if, when it is dark, not seeing light is called not seeing, then when it is light, not seeing

相，自相陵夺，非汝见 性于中暂无。如是则知，二俱名见，云何不见？】	the appearance of darkness should likewise be called not seeing. If both of these appearances are called not seeing, then, since the two appearances alternately displace one another, it would mean that your nature of seeing is temporarily absent between them. Thus, you should know that both are called seeing. How can it be called not seeing?”]
【是故阿难，汝今当知，见明之时，见非是明；见暗之时， 见非是暗；见空之时，见非是空；见塞之时，见非是塞。】	[“Therefore, Ānanda, you should now know that when seeing light, seeing is not light; when seeing darkness, seeing is not darkness; when seeing space, seeing is not space; and when seeing obstruction, seeing is not obstruction.”]
【四义成就，汝复应知，见见之时，见非是见，见犹离见， 见不能及。云何复说，因缘自然，及和合相？汝等声闻，狭劣无识， 不能通达清净实相。吾今诲汝，当善思惟，无得疲怠，妙菩提路。】	[“Once these four points are established, you should further know: When seeing sees seeing, that seeing is not true seeing. Seeing is still apart from seeing; seeing cannot reach it. How then can you speak again of causes and conditions, spontaneity, or appearances of combination? You śrāvakas are narrow and inferior in understanding; you cannot penetrate the pure true reality. I now instruct you: contemplate this carefully, do not grow weary or indolent, and proceed upon the wondrous path of bodhi.”]

五、二种妄见

V. Two Kinds of Deluded Views

（一）别业妄见 *

(I) Deluded Perception Arising From Individual Karma

【云何名为别业妄见？阿难，如世间人目有赤眚，夜见灯光 别有圆影，五色重叠。】	What is meant by the deluded perception arising from individual karma? Ānanda, suppose that a person in the world has an eye disorder, so that at night, on seeing the light of a lamp, he sees separate circular halos, with five colors overlapping.
【于意云何，此夜灯明所现圆光，为是灯色？为当见色？阿难， 此若灯色，则非眚人，何不同见？而此圆影，唯眚之观？若是见色， 见已成色，则彼眚人，见圆影者，名为何等？】	What do you think, then? Are the circular lights that appear around the lamp at night the color of the lamp, or are they the color of seeing? Ānanda, if they are the color of the lamp, then why do those without the eye disorder not see them in the same way? Yet these circular halos are seen only by those with the disorder. If they are the color of seeing, then seeing has become color. What, then, should those with the eye disorder who see the circular halos be called?
【复次，阿难！若此圆影离灯别有，则合傍观屏帐几筵有圆 影出？离见别有，应非眼瞩，云何眚人，目见圆影？】	Furthermore, Ānanda, if these circular halos existed separately from the lamp, then circular halos should also appear around screens, curtains, tables, and seats when viewed from the side. If they existed separately from seeing, they should not be visible to the eyes. How, then, can those with the eye disorder see the circular halos with their eyes?
【是故当知，色实在灯，见病为影，影见俱眚，见眚非病。 终不应言，是灯是见，于是中有，非灯非见。】	Therefore, you should know that the colors truly reside in the lamp, while the disorder of seeing produces the halos. Both the halo and its perception arise from the eye disorder; the seeing that recognizes the eye disorder is not itself diseased. One should never say that this is the lamp or seeing, nor that within it there is something neither lamp nor seeing.
【如第二月，非体非影。何以故？第二之观，捏所成故。诸 有智者不应说言，此捏根元是形非形，离见非	It is like seeing a second moon: it is neither an actual entity nor an image. Why? The perception of

见。】	a second moon is produced by pressing the eye. Those who are wise should not say that the root cause of this pressing is either form or not form, separate from seeing or not seeing.
【此亦如是，目眚所成，今欲名谁是灯是见？何况分别，非 灯非见。】	This is likewise produced by an eye disorder. Whom would you now designate as the lamp, and whom as seeing? How much less should you discriminate that it is neither lamp nor seeing.

（二）同分妄见 *

(II) Shared Deluded Perception

【云何名为同分妄见？阿难！此阎浮提，除大海水，中间平 陆有三千洲，正中大洲，东西括量，大国凡有二千三百，其余小 洲在诸海中，其间或有三两百国，或一或二，至于三十、四十、 五十。】	What is meant by a shared false perception? Ānanda, in this Jambudvīpa, apart from the waters of the great oceans, there are three thousand continents upon the intervening land. On the central great continent, measured from east to west, there are altogether twenty-three hundred great countries. The remaining small continents lie within the various seas; among them there may be two or three hundred countries, or one or two, up to thirty, forty, or fifty.
【阿难！若复此中有一小洲，只有两国。唯一国人同感恶缘， 则彼小洲当土众生，睹诸一切不祥境界，或见二日，或见两月， 其中乃至晕、适、 、玦、彗、孛、飞、流、负、耳、虹、霓， 种种恶相。但此国见，彼国众生所不见，亦复不闻。】	Ānanda, suppose there is among them a small continent containing only two countries. If the people of one country alone collectively experience adverse conditions, then the beings of that land on the small continent will see all kinds of inauspicious sights: perhaps two suns, perhaps two moons, and even halos, eclipses, pendants, rings, comets, meteors, flying lights, streaming lights, ominous apparitions, ear-shaped signs, rainbows, and secondary rainbows—various evil signs. Only the people of that country see them; the beings of the other country neither see nor hear of them.
【阿难！吾今为汝以此二事，进退合明。】	Ānanda, I shall now use these two matters to explain them together, advancing and retreating by analogy.
【阿难！如彼众生别业妄见，瞩灯光中所现圆影，虽现似境， 终彼见者，目眚所成。】	Ānanda, just as in the false perception arising from individual karma, those beings see a circular image appearing within the lamplight: although it appears as an external object, it is ultimately

	produced by the eye disorder of the one who sees it.
【眚即见劳，非色所造，然见眚者，终无见咎。】	This eye disorder is weariness of seeing; it is not produced by the form itself. Yet the one who perceives the eye disorder ultimately has no fault in seeing.
【例汝今日以目观见山河、国土，及诸众生，皆是无始，见 病所成。】	By analogy, the mountains, rivers, lands, and all sentient beings that you now see with your eyes have all, since beginningless time, been produced by the disease of seeing.
【见与见缘似现前境，元我觉明见所缘眚。觉见即眚，本觉 明心，觉缘非眚。】	Seeing and the conditions of seeing appear like objects before you, but they are originally an eye disorder caused by the awareness and brightness of your own enlightenment. The awareness that sees is itself the disorder; the originally enlightened, luminous mind that is aware of conditions is not the disorder.
【觉所觉眚，觉非眚中，此实见见，云何复名，觉闻知见？】	The awareness that is aware of the perceived eye disorder is not within the disorder. This is truly seeing seeing. How, then, could it again be called awareness, hearing, knowing, or seeing?
【是故，汝今见我及汝，并诸世间十类众生，皆即见眚，非 见眚者。】	Therefore, what you now see—me, yourself, and the ten kinds of sentient beings in all the worlds—is all the eye disorder of seeing, not the one who sees the eye disorder.
【彼见真精，性非眚者，故不名见。】	That true essence of seeing is by nature free of eye disorder; therefore, it is not called seeing.
【阿难！如彼众生同分妄见，例彼妄见别业一人。】	Ānanda, the shared false perception of those beings may be compared to the individual-karmic false perception of a single person.
【一病目人，同彼一国，彼见圆影，眚妄所生，此众同分， 所现不祥，同见业中，瘴恶所起，俱是无始，见妄所生。】	The one person with diseased eyes is like the people of that one country. The circular images that person sees arise from the falsehood of eye disorder; the inauspicious appearances seen collectively by these people arise from the noxious influences within their shared karma. Both have, since beginningless time, arisen from the delusion of seeing.
【例阎浮提，三千洲中兼四大海，娑婆世界，并洎十方诸有 漏国及诸众生，同是觉明无漏妙心，见闻觉知虚	By analogy, throughout Jambudvīpa, its three thousand continents and four great oceans, the

妄病缘，和合妄生， 和合妄死。】	Sahā world, and all defiled lands and sentient beings in the ten directions, all are the false, disease-producing conditions of seeing, hearing, awareness, and knowing within the wondrous mind of original enlightenment, which is free of outflows. Through combination they falsely arise, and through combination they falsely die.
【若能远离诸和合缘，及不和合，则复灭除诸生死因。圆满 菩提不生灭性，清净本心，本觉常住。】	If one can become remote from all conditions of combination and noncombination, one will further eliminate all causes of birth and death, and perfect the unborn and unceasing nature of bodhi: the pure original mind, in which original enlightenment ever abides.
【阿难！汝虽先悟本觉妙明，性非因缘，非自然性，而犹未明， 如是觉元，非和合生及不和合。】	Ānanda, although you have previously awakened to the wondrous luminosity of original enlightenment, whose nature is neither dependent arising nor natural spontaneity, you still do not understand that this source of enlightenment neither arises from combination nor from noncombination.
【阿难！吾今复以前尘问汝：汝今犹以一切世间妄想和合， 诸因缘性，而自疑惑，证菩提心和合起者。】	Ānanda, I shall now again question you by means of the objects before you. You still take all worldly deluded combinations and the nature of causes and conditions as grounds for doubting that the mind that realizes bodhi arises through combination.
【则汝今者妙净见精，为与明和？为与暗和？为与通和？为 与塞和？】	Then does your wondrous, pure essence of seeing combine with brightness? Does it combine with darkness? Does it combine with openness? Does it combine with obstruction?
【若明和者，则汝观明，当明现前，何处杂见？见相可辨， 杂何形像？若非见者，云何见明？若即见者，云何见见？】	If it combines with brightness, then when you look at brightness and brightness is present before you, where does seeing become mixed with it? If the appearance of seeing can be distinguished, what form does the mixture take? If it is not seeing, how can it see brightness? If it is seeing, how can seeing see itself?
【必见圆满，何处和明？若明圆满，不合见和。】	If seeing is necessarily complete in itself, where could it combine with brightness? If brightness is complete in itself, it cannot combine with seeing.

【见必异明，杂则失彼，性明名字。杂失明性，和明非义。 彼暗与通，及诸群塞，亦复如是。】	Seeing must differ from brightness; if they are mixed, it loses the name and nature of brightness. If, through mixture, brightness loses its nature, then combination with brightness has no meaning. The same is true of darkness, openness, and all forms of obstruction.
【复次阿难，又汝今者妙净见精，为与明合？为与暗合？为 与通合，为与塞合？】	Furthermore, Ānanda, does your wondrous, pure essence of seeing unite with brightness? Does it unite with darkness? Does it unite with openness? Does it unite with obstruction?
【若明合者，至于暗时，明相已灭，此见即不与诸暗合，云 何见暗？若见暗时，不与暗合，与明合者，应非见明，既不见明， 云何明合，了明非暗？彼暗与通，及诸群塞，亦复如是。】	If it unites with brightness, then when darkness arrives and the appearance of brightness has already vanished, this seeing will not unite with darkness. How, then, can it see darkness? If, when seeing darkness, it does not unite with darkness but unites with brightness, it should not see brightness. Since it does not see brightness, how can it unite with brightness and thereby distinguish brightness from darkness? The same is true of darkness, openness, and all forms of obstruction.
【阿难白佛言：世尊，如我思惟，此妙觉元，与诸缘尘，及 心念虑，非和合耶？】	Ānanda said to the Buddha: “World-Honored One, as I consider it, is not this source of wondrous enlightenment independent of all conditioned objects and of the thoughts and deliberations of the mind?”
【佛言：汝今又言觉非和合。吾复问汝，此妙见精非和合者， 为非明和？为非暗和？为非通和？为非塞和？】	The Buddha said: “You now again say that enlightenment is not a combination. I ask you again: if this wondrous essence of seeing is not a combination, is it separate from brightness? Is it separate from darkness? Is it separate from openness? Is it separate from obstruction?”
【若非明和，则见与明必有边畔。汝且谛观，何处是明？何 处是见？在见在明，自何为畔？】	If it is separate from brightness, then seeing and brightness must have a boundary between them. Examine carefully: where is brightness, and where is seeing? What constitutes the boundary between seeing and brightness?
【阿难！若明际中必无见者，则不相及，自不知其明相所在， 畔云何成？彼暗与通，及诸群塞，亦复如是。】	Ānanda, if there is necessarily no seeing within the limit of brightness, then they do not reach one another. Seeing itself would not know where the appearance of brightness lies. How, then, could a boundary be established? The same is true of darkness, openness, and all forms of obstruction.

【又妙见精，非和合者，为非明合？为非暗合？为非通合？ 为非塞合？】	Furthermore, if the wondrous essence of seeing is not a combination, is it separate from brightness? Is it separate from darkness? Is it separate from openness? Is it separate from obstruction?
【若非明合，则见与明，性相乖角，如耳与明，了不相触。】	If it is separate from brightness, then seeing and brightness are by nature opposed to one another, like the ear and brightness, which do not come into contact at all.
【见且不知，明相所在，云何甄明，合非合理？彼暗与通， 及诸群塞，亦复如是。】	Since seeing does not even know where the appearance of brightness lies, how can it distinguish whether they are united or not united? The same is true of darkness, openness, and all forms of obstruction.

六、四科虚妄

VI. The Four Categories of Delusion

第一科 五阴虚妄，本非因缘、非自然性

First Section: The Five Aggregates Are Illusory, Neither Arising from Causes and Conditions nor of a Spontaneous Nature

（一）色阴虚妄

(I) The Aggregate of Form Is Illusory

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“若目出者，既从目出，还从目入。即此华性，从目出故，当合有见。若有见者，去既华空，旋合见眼。若无见者，出既翳空，旋当翳眼。又见华时，目应无翳。云何晴空，号清明眼？是故当知，色阴虚妄，本非因缘、非自然性。”	“If they came forth from the eyes, then, having come forth from the eyes, they should also reenter through the eyes. Since the nature of these flowers comes forth from the eyes, it should be capable of seeing. If it is capable of seeing, then, having gone out as flowers in empty space, it should return and see the eyes. If it is incapable of seeing, then, having gone out, it should obstruct empty space; upon returning, it should obstruct the eyes. Moreover, when one sees the flowers, the eyes should be free of obstruction. How, then, can clear empty space be called clear and luminous eyes? Therefore, you should know that the form aggregate is illusory and unreal, and is fundamentally neither produced by causes and conditions nor of a self-arising nature.”
“若目出者，既从目出，还从目入。”你所看到的这个空花如果是从眼睛出来的，既然能够从眼睛出来，当然也就能够再回到眼睛里去。	“If they came forth from the eyes, then, having come forth from the eyes, they should also reenter through the eyes.” If the flowers in empty space that you see came forth from your eyes, then, since they can come forth from the eyes, they should naturally also be able to return into them.
一切事物都是相对而有的，不光空花是这个样子，别的东西也是这个样子，就是说出与入是相对的。好与坏，长与短，方与圆，也都是相对的。	All things exist only in relation to one another. This is true not only of flowers in empty space, but of everything else as well. Coming forth and entering are relative terms. Good and bad, long and short, square and round are likewise relative.
因为有出必有入，同样，有好必有坏，有长必有短，……假如无入，不能为出，这就是规律，这就是虚妄相貌的规律。正因为如此，所以我们才说一切相都是相对而有的。规律、规格要先把它明确下来，后面的法	Because wherever there is coming forth, there must be entering; likewise, wherever there is good, there must be bad, and wherever there is long, there must be short. ... If there were no entering,

要依照这个规格说。如果把规格打破了，法就不好说了。	there could be no coming forth. This is the principle—the principle governing illusory appearances. Precisely for this reason, we say that all appearances exist only relatively. The principles and criteria must first be made clear; what follows must be explained in accordance with them. If the criteria are broken down, the teaching becomes difficult to explain.
为什么说“即此华性，从目出故，当合有见”？因为花性是从眼睛出来的。我们知道眼的性能是能看见色相，那么眼睛生出来的东西，也应该能看物才对。就等于人生出来的是人，马生出来的是马，牛生出来的是牛，同一类生出来的相，跟上一代应该是一样的。那么眼睛生出来的东西也应该有能见的性，也应该能看见呀！	Why does it say, “Since the nature of these flowers comes forth from the eyes, it should be capable of seeing”? It is because the nature of the flowers comes forth from the eyes. We know that the faculty of the eye is able to see forms and appearances; therefore, what is produced by the eyes should likewise be able to see. Just as human beings give birth to human beings, horses to horses, and cattle to cattle, what is produced within the same kind should resemble the preceding generation. Thus, what is produced by the eyes should also possess the nature of seeing and should be able to see.
“若有见者，去既华空，旋合见眼。”假如花性是有见的，就应该能看见色相，但实际上这个花是顽空，根本没有的，所以不能看见。不但空花如此，就是我们自己种出来的花，也是没有灵性的，是无情物，也不能看见。	“If it is capable of seeing, then, having gone out as flowers in empty space, it should return and see the eyes.” If the nature of the flowers possessed seeing, it should be able to see forms and appearances. But in fact these flowers are empty and insubstantial; they do not exist at all, and so they cannot see. This applies not only to flowers in empty space. Even flowers that we ourselves plant have no spiritual awareness; they are insentient things and cannot see either.
现在假设这个空中之花是从眼中生出来的，是有见的，所以说“去既华空，旋合见眼”。这个“去”是说花从眼睛出去，到空中了，如果花到了空中，那么应该“旋合见眼”。	Now suppose that the flowers in empty space arise from the eyes and are capable of seeing; this is why it says, “Having gone out as flowers in empty space, it should return and see the eyes.” “Gone out” means that the flowers leave the eyes and enter empty space. If the flowers are in empty space, then when they return, they should see the eyes.
旋是返回来，因为有出就有入，花从空中返回来的时候与眼睛是相对的，应该能看见眼睛。事实上花能看见眼睛吗？当然不能，所以就说明花不是从眼睛出来的，因为它没有见性。这是第一种从正面假设“有见”的比喻。	“Return” means to come back. Since coming forth entails entering, when the flowers return from empty space, they stand in relation to the eyes and should be able to see them. But can flowers actually see the eyes? Of course not. This shows

	that the flowers do not come forth from the eyes, because they have no nature of seeing. This is the first analogy, which positively supposes that they are “capable of seeing.”
然后，再反过来假设“无见”的比喻。有见是与无见相对应的。	Then, conversely, an analogy is made by supposing that they are “incapable of seeing.” Being capable of seeing is paired with being incapable of seeing.
前面证明有见不成立，那么现在再看看无见是不是能成立呢？因为花是无情之物，无情之物怎么会有见呢？如果花是无见的，那么“若无见者，出既翳空，旋当翳眼”。	It has already been shown that the supposition of being capable of seeing does not hold. Now let us see whether being incapable of seeing can hold. Since flowers are insentient things, how could they possess seeing? If the flowers are incapable of seeing, then “having gone out, they should obstruct empty space; upon returning, they should obstruct the eyes.”
翳是障碍的意思，就是说当这个花出到空中的时候，应该能够翳空，花所在的虚空都将被它所障碍。假如花能够翳空的话，当它反过来的时候，也应该能够翳眼，眼睛有翳就成障碍了，就看不见东西了，这是从反面来说的。	“Obstruct” means to impede. That is, when the flowers emerge into empty space, they should be able to obstruct it, and the empty space in which the flowers are found should be obstructed by them. If the flowers could obstruct empty space, then when they returned, they should likewise obstruct the eyes. If the eyes were obstructed, they would become impeded and would be unable to see things. This is the argument from the opposite side.
实际上花是不是翳眼呢？不是的。其实空中本来没有花，我们是因为眼睛有翳，所以才看见空中有花。看见空中无花的时候，得到的是清净空，说明此时眼睛是好的，是无翳的。	But do the flowers actually obstruct the eyes? No. In truth, there are originally no flowers in empty space. We see flowers there only because the eyes are obstructed. When one sees that there are no flowers in empty space, one sees pure empty space; this shows that the eyes are sound and free of obstruction.
眼睛如果有翳，就不会看见空中无花，这就说明没有见花从眼睛出也不成立。因为有出就有入，出的时候他有翳了，那返回之后他还应有翳。眼睛遇障碍之后，看到空中应该有花才对，而现在你的眼睛是清净的，即眼睛无翳，既然无翳眼睛应该看见空中无花，这证明花也不是从眼睛出来的。	If the eyes were obstructed, one would not see empty space as free of flowers. This further shows that the claim that the flowers come forth from the eyes does not hold. Since coming forth entails entering, if the eyes were obstructed when the flowers came forth, they should still be obstructed after the flowers returned. After encountering an obstruction, the eyes should see flowers in empty space. Yet your eyes are now clear—that is, free of obstruction. Since they are unobstructed, they should see that there are no flowers in empty

	space. This proves that the flowers do not come forth from the eyes either.
接下来“又见华时，目应无翳”的意思是，因为花是从眼睛出去的，应该看见花在空中才对。既然华在空中嘛，那眼睛应该是清净的，眼睛不应该有翳呀！但是事实不是如此。看见空中有花的时候，就是眼睛有翳的时候。	Next, “Moreover, when one sees the flowers, the eyes should be free of obstruction” means that, if the flowers leave the eyes, one should see them in empty space. Since the flowers are in empty space, the eyes ought to be clear and should not be obstructed. But the facts are otherwise. When one sees flowers in empty space, that is precisely when the eyes are obstructed.
假如眼睛没有翳，看空中也应无花才对。因为空中实际上没有花，只因眼睛有毛病之故，于是才看见有花。同样两个人，一个眼睛是好的，另一个眼睛有翳。眼睛好的看空中无花，而眼睛有翳的却看见空中有花。	If the eyes were unobstructed, one should see no flowers in empty space. In fact, there are no flowers in empty space; one sees them only because the eyes are impaired. Similarly, of two people, one may have sound eyes while the other's eyes are obstructed. The one with sound eyes sees no flowers in empty space, whereas the one whose eyes are obstructed sees flowers there.
假如这个花是从眼睛出来的，当这个花出到空中了，你眼睛就应该清净了。实际上，你看见空中有花的时候，应该是没有分别意识的，是无意的，你并不是有意来证明这个花不是从眼睛出来的。	If these flowers came forth from the eyes, then when they emerged into empty space your eyes should be clear. In fact, when you see flowers in empty space, you should be without discriminating consciousness and without deliberate intention; you are not intentionally trying to prove that the flowers do not come forth from the eyes.
下面再反过来说：“云何晴空，号清明眼？”晴空就是空中无花，清明眼又叫清净眼。为什么晴空叫清净眼呢？清净眼就是眼中无翳，眼睛是好的，既然无翳所以应该看见空中无花。	Next, the passage argues conversely: “How, then, can clear empty space be called clear and luminous eyes?” Clear empty space means that there are no flowers in empty space; clear and luminous eyes are also called pure eyes. Why is clear empty space called pure eyes? Pure eyes are eyes free of obstruction—sound eyes. Since they are unobstructed, they should see that there are no flowers in empty space.
但是现在看晴空的时候，说花是从眼出去的，从眼出去当然还要从眼进来了。当花进到眼睛来的时候，你眼睛应该是有翳的。	But when one sees clear empty space, it is said that the flowers have gone out from the eyes; and having gone out from the eyes, they must of course return into them. When the flowers return into the eyes, the eyes should be obstructed.
假如眼睛有翳，那么看见空中一定有花，不会看见空中没有花；假若看见晴空中没有花的时候，一定是清明眼，因为眼睛无翳所以才空中无花。经过正反两方面这	If the eyes were obstructed, one would certainly see flowers in empty space and would not see empty space as free of flowers. If one sees no

样反复推敲证实，说明花也不是从眼睛生出来的，从眼睛出来是不成立的。所以说，当看见晴空没有花的时候，你的眼睛是清净无染的，是没有翳的。	flowers in clear empty space, the eyes must be clear and luminous; it is because they are unobstructed that there are no flowers in empty space. Repeated examination and verification from both the positive and negative sides show that the flowers do not arise from the eyes, and that their coming forth from the eyes cannot be established. Thus, when you see clear empty space without flowers, your eyes are pure and unstained, free of obstruction.
前面讲了见这个花时，目应无翳，证明这个花不是从眼睛出来的。后面讲“云何晴空，号清明眼”，证明这个花并没有到眼睛里去。因为有出必有入，既然现在并没有入，从而证明本来就没有出。	Earlier, the statement that when one sees the flowers the eyes should be free of obstruction demonstrated that the flowers do not come forth from the eyes. Later, “How, then, can clear empty space be called clear and luminous eyes?” demonstrates that the flowers have not entered the eyes. Since coming forth entails entering, the fact that there is now no entering proves that there was originally no coming forth.
“是故当知，色阴虚妄，本非因缘，非自然性。”所谓色就是外面一切形形色色的东西，即色相。阴就是说这个色相遮蔽了我们真如佛性的光辉，也就是对色所生起的妄心、妄想。	“Therefore, you should know that the form aggregate is illusory and unreal, and is fundamentally neither produced by causes and conditions nor of a self-arising nature.” Form refers to all the various things outside us—that is, forms and appearances. “Aggregate” means that these forms and appearances obscure the radiance of our suchness Buddha-nature; it also refers to the deluded mind and deluded thoughts that arise in response to forms.
众生之所以会被这些色相影子，遮蔽了自己的真如佛性，就是因为有妄想执著。	Sentient beings have their own suchness Buddha-nature obscured by the shadows of these forms and appearances because they entertain deluded thoughts and attachments.
色阴虽然是无明所生起的虚幻之相，但是它的本体就是我们的真如佛性，没有真如佛性这个本体，我们哪能见到形形色色的东西？我们以前曾经用空中的云做比喻，云本来是没有固定形相的，由于在风的吹拂之下产生流动，因而能显现出猫、狗、狮子等种种相。	Although the form aggregate is an illusory appearance produced by ignorance, its very substance is our suchness Buddha-nature. Without suchness Buddha-nature as its substance, how could we see all the various things? We previously used clouds in the sky as an analogy. Clouds originally have no fixed form, but when stirred by the wind, they move and can manifest all manner of appearances—cats, dogs, lions, and so forth.

云的相虽然可以千变万化，可它的本体还是云，这个本体并没有随着形状的改变而改变。我们的真如佛性也是如此，它并不是死在那里不动，而是万能的灵性，能够随缘起各种用。	Though the forms of clouds may change in a thousand ways, their substance remains clouds; that substance does not change with changes in shape. Our suchness Buddha-nature is the same. It is not something dead and motionless; rather, it is an all-capable spiritual awareness that can give rise to various functions in accordance with conditions.
这个万能体不但能够随缘显现人身、猫身、牛身、马身，乃至于能显佛、菩萨身、天人身及种种身。尽管显而无所显，尽管生而无所生，因为它的本体是不生不灭，不变不移的。	This all-capable substance can manifest not only human bodies, cat bodies, ox bodies, and horse bodies in accordance with conditions, but also the bodies of Buddhas, bodhisattvas, devas, and all manner of bodies. Although it manifests, nothing is truly manifested; although there is birth, nothing is truly born, because its substance is neither arising nor ceasing, unchanging and unmoving.
假如我们的真如佛性不是灵性，那就变成了呆子，变成了砖石瓦块，就不能随缘起作用了。所以说色阴本来就是我们的真如佛性，我们要学会由相而见性，如果看见相就著在相上，那么就变成虚妄了。	If our suchness Buddha-nature were not spiritual awareness, it would become something dull and lifeless, like bricks, stones, or roof tiles, and could not function in accordance with conditions. Therefore, the form aggregate is originally our suchness Buddha-nature. We must learn to see the nature through appearances. If, upon seeing appearances, we become attached to them, they become illusory and unreal.
因此，我们一再说不要跟着相跑，就是叫大家不要着相。比如，当我们看见用金子打成的盘子、杯子时，不要只认盘子和杯子的相，而要认得金体，若只认得相就错误了。金子的形状可以改变，但它的性体不会改变。	Therefore, we repeatedly say that one should not chase after appearances; this means that one should not become attached to them. For example, when we see plates and cups made of gold, we should not recognize only the appearances of plates and cups, but should recognize the substance of gold. To recognize only the appearances is mistaken. The shape of gold may change, but its essential substance does not.
比如我可以把杯子再打成盘子，也可以把盘子再打成杯子，这些器皿的相能够变来变去，而金子总是一块。我们真如佛性也是这个道理，虽然可以随缘现出各种相，但本体是一样的，没有两样。	For instance, I can remake a cup into a plate, or remake a plate into a cup. The appearances of these vessels may change back and forth, but the gold always remains one piece. Our suchness Buddha-nature is the same: although it can manifest various appearances in accordance with conditions, its substance is one and the same, without any difference.

为什么说是“本非因缘，非自然性”？因缘二字中的因是自生，缘是助生（他生），因与缘合起来就是共生。而色阴是虚妄之相，本来没有，本来没有还说什么生呢？所以是不自生、不他生、不共生。	Why is it said that it is “fundamentally neither produced by causes and conditions nor of a self-arising nature”? Of the two characters in “causes and conditions,” cause means self-arising, while condition means assisted arising, or arising from another. Cause and condition combined mean co-arising. But the form aggregate is an illusory appearance; originally it does not exist. Since it originally does not exist, what is there to arise? Therefore, it does not arise from itself, from another, or from both together.
自然性就是无因而生之意，既然色阴根本就是虚妄的，所以也不是无因生。真如佛性本来如此，既没有生，也没有灭，若有所生，那就是因缘性或自然性了。	A self-arising nature means arising without a cause. Since the form aggregate is fundamentally illusory and unreal, neither does it arise without a cause. Suchness Buddha-nature is originally thus: it neither arises nor ceases. If anything did arise, it would be of the nature of causes and conditions or of self-arising.
由于不自生、不他生、不共生、不无因生，所以说本非因缘、非自然性。从真如的本体来看，它是生无所生、无生而生的。比如云不管怎样变化，它的本体没有变，它还是一片云，这就是无所生。	Because it does not arise from itself, from another, from both, or without a cause, it is said to be originally neither conditioned by causes and conditions nor of a self-existing nature. From the standpoint of the essence of suchness, it arises without there being anything that arises, and is unborn yet manifests birth. For example, however clouds may change, their essential nature does not change: they remain clouds. This is what is meant by “nothing arises.”
虽然本来不生，但它不无变化，它能够变成猫、狗、狮子等等形象，这就是无生而生。我们的真如佛性能够随缘起一切妙用，所以叫无生而生。这个无生而生就是虚妄之相，它是由众生的执著而生出来的。	Although it is originally unborn, it is not without change. It can take the forms of cats, dogs, lions, and so forth; this is what is meant by being unborn yet manifesting birth. Our suchness and Buddha-nature can, in accordance with conditions, give rise to every kind of wondrous functioning; therefore, it is called unborn yet manifesting birth. This unborn-yet-manifesting birth is an illusory appearance, produced by sentient beings’ attachment.
假若众生不去执著，那么虚妄之相就变为真如妙性，就是真如随缘起的妙用，我们所现的一切形相，都是真如的妙用。众生之所以在六道里沉沦，坏就坏在执著，如果能够打破这个执著心，那么一切业缘当下就了啦。	If sentient beings did not cling to it, then illusory appearances would become the wondrous nature of suchness—the wondrous functioning that suchness gives rise to in accordance with conditions. All the forms that appear to us are the wondrous functioning of suchness. The reason

	sentient beings sink and drift in the six realms is attachment; if one can break through this clinging mind, all karmic conditions are immediately resolved.
比如某人家里有一个宝贝儿子，家里人都对他喜欢得不得了，后来这个孩子染了疾病，翘辫子啦（死了）。宝贝儿子死了，大人自然哭得非常伤心。此时你如果对他讲：你的儿子实际上根本就没有死啊！因为这个生就是无生。	For example, suppose a family has a precious only son, whom everyone in the household dearly loves. Later, the child falls ill and passes away. When their precious son dies, the adults naturally weep with great grief. At such a time, if you were to tell them, “Your son has not actually died at all, because this birth is itself no birth,”
过去缘生的时候他来了，现在缘灭了，他就走啦。	you might say: “When conditions arose in the past, he came; now that the conditions have ceased, he has gone.”
其实不但他的生命根本没有，就连你自己本身也根本没有，你为什么还要执著这个儿子的相呢？他听了以后会说：你的道理讲得很对，可是过去孩子在的时候，给了我们那么多的欢乐，那么多的亲情。	In fact, not only did his life never truly exist; you yourself do not truly exist either. Why, then, do you still cling to the appearance of this son? After hearing this, they would say, “What you say is quite right. But when the child was with us, he brought us so much joy and so much family affection.”
现在宝贝儿子没有了，看不见啦，我们怎么能不伤心，怎么能不难过呢？你看孩子的尸首停在这里，他从前活蹦乱跳的时候多好啊，可现在躺在这里不会说，也不会动了，看起来怎能不叫人伤心呢？他就是在这里透不过去。	“Now our precious son is gone; we can no longer see him. How can we not feel sorrow? How can we not grieve? Look—his corpse lies here. How wonderful he was when he was once so lively and active; now he lies here, unable to speak or move. How could this not break one’s heart?” This is precisely what they cannot get past.
众生惨就惨在妄想执著，如果把妄想打掉，就可以见到自性，就不会再跟着假象跑了。比如我们刚才说的金杯、金盘，它的相可以有种种的变化，但体并没有改变。	What is so tragic about sentient beings is their deluded thoughts and attachments. If deluded thoughts are cast off, one can see one’s intrinsic nature and will no longer run after false appearances. For example, take the gold cup and gold plate we mentioned just now: their forms may undergo all kinds of changes, but their substance does not change.
假如把杯子、盘子熔化了，原来的相虽然没有了，可金子的本质没有改变，还可以将它打成别的东西。	If the cup and plate are melted down, their original forms may be gone, but the nature of the gold has not changed, and it can still be fashioned into other things.
众生也是这样，当他在这里的因缘结束了，又会随缘到别的地方去受胎，生灭的相虽然一个接着一个，但是自	Sentient beings are the same. When their causes and conditions here come to an end, they again follow conditions to another place and enter a

性的本体并没有动过，这叫根本不变。因为这个根本不曾变易之故，所以说他没有生没有灭。	womb. Although the appearances of arising and ceasing occur one after another, the essence of their intrinsic nature has never moved. This is called fundamental immutability. Because this fundamental basis has never changed, it is said that they neither arise nor cease.
众生错就错在执著，由执著而生出妄想，把虚妄的假相当作实有，于是生灭心就生出来了。	Sentient beings go wrong precisely through attachment. Attachment gives rise to deluded thoughts, and they take illusory appearances to be truly existent. Thus the mind of arising and ceasing comes into being.
假如我们现在回过头来，明白假相就是我们的真如佛性，都是自性随缘显现的妙用，假相虽然有生有灭，而真心之体是寂然不动的，从此永远不再执著假相，就可以透过假相得见真如性体了。	If we now turn back and understand that false appearances are our suchness and Buddha-nature, the wondrous functioning manifested by intrinsic nature in accordance with conditions, then although false appearances arise and cease, the substance of the true mind remains still and unmoving. If from then on we never again cling to false appearances, we can see the essence of suchness through them.
性与相是体与用的关系，如果只知“即性是相”，把性变成相，就是众生境界。众生皆因为执著相，念念只见相生相灭，所以不能见性。能够懂得“即相是性”，明白相就是性，就是佛菩萨境界。	Nature and appearance are related as essence and function. If one knows only that “nature is precisely appearance,” turning nature into appearance, that is the realm of sentient beings. Because sentient beings cling to appearances and, thought after thought, see only appearances arising and ceasing, they cannot see their intrinsic nature. To understand that “appearance is precisely nature,” and to know that appearance itself is nature, is the realm of Buddhas and bodhisattvas.
菩萨因为已经破掉了无明妄相，见一切相无不是妙明真心的显现，于是时时见相就变成处处见性。众生的生死是从哪里来的？就是从着相来的。因为着相之故，所以才会认为我的儿子死了，他离开我了。	Because bodhisattvas have already broken through the illusory appearances of ignorance, they see that every appearance is a manifestation of the wondrous, luminous true mind. Thus, whenever they see appearances, they see intrinsic nature everywhere. Where do sentient beings’ birth and death come from? They come from clinging to appearances. Because of such clinging, one thinks, “My son has died; he has left me.”

你的儿子其实没有离开，他的真如心和你的真如心本是一体。自性也叫法身，法身是千佛万佛共一体的，就是说不但佛与佛共一法身，而且佛与众生，众生与众生，也都是共一法身。	Your son has not actually left you. His suchness-mind and your suchness-mind are originally one. Intrinsic nature is also called the dharmakāya. The dharmakāya is one shared body of a thousand Buddhas and ten thousand Buddhas. That is, not only do Buddhas share one dharmakāya with other Buddhas, but Buddhas and sentient beings, as well as sentient beings with one another, all share one dharmakāya.
我们可以用大海的水来比喻法身，大海里的水都是一体，不分彼此，就像法身不分你我一样。海水虽然是一体，但是海面上可以翻起一个个的水泡，每一个水泡就好比是众生的一个身体。	We can use the water of the great ocean as an analogy for the dharmakāya. The ocean's water is one whole, without distinction between this and that, just as the dharmakāya does not distinguish between you and me. Although the seawater is one whole, bubbles can rise one after another on its surface; each bubble is like the body of a sentient being.
虽然海面的水泡看上去彼此互相分离，互相独立，但都是从大海上生起来的，都没有离开大海。众生的身体也是彼此分离，相互独立，但也都是从同一个真如佛性上生出的，没有离开真如佛性。	Although the bubbles on the ocean's surface seem separate and independent from one another, they all arise from the ocean and never leave it. Sentient beings' bodies are likewise separate and independent from one another, yet they all arise from the same suchness and Buddha-nature and never depart from it.
当水泡啪地破了的时候，就重新还灭在大海里头，它的起灭始终没有离开大海。当众生缘尽舍报的时候，他又重新融入真如体中，因为他的真如佛性是如如不动的，他的生死始终不离佛性。	When a bubble bursts with a pop, it dissolves back into the ocean. Its arising and ceasing have never departed from the ocean. When a sentient being's conditions are exhausted and the karmic retribution of this life is relinquished, that being again merges into the essence of suchness. Because suchness and Buddha-nature remain thus, thus, unmoving, that being's birth and death never depart from Buddha-nature.
生的时候佛性未增，死的时候佛性也不减，这就叫做尽管生灭未曾生灭，尽管去来未曾去来。我们所说的醒悟，就是要明白这点道理。懂得了这个道理，永远不再执著了，就是开悟，就是见性。	At birth, Buddha-nature does not increase; at death, Buddha-nature does not decrease. This is called: although there is arising and ceasing, there has never been arising or ceasing; although there is coming and going, there has never been coming or going. What we call awakening is understanding this principle. Once one understands it and never again clings, that is awakening; that is seeing one's intrinsic nature.

所以说明心见性并不难，不是非要找个地方关起门来修，也不是非得躲到山里去做功夫。更不是一定要参多少年的禅，或一定要念多少遍的佛，才能开悟。	Therefore, realizing the mind and seeing one's true nature is not difficult. It is not necessary to shut oneself away somewhere to practice, nor is it necessary to hide in the mountains to cultivate. Still less must one investigate Chan for a fixed number of years or recite the Buddha's name a fixed number of times before one can awaken.
用功不在时间的长短，不管是当下打开，还是参禅、念佛多少年才打开，开悟的情景都是一样的。有句话叫做用功数十年，悟在刹那间。所以说一言之下悟道，与几十年参禅悟道没有两样。	The effort of practice does not depend on the length of time. Whether one awakens immediately or only after investigating Chan or reciting the Buddha's name for many years, the experience of awakening is the same. There is a saying: "Practice for decades; awaken in an instant." Thus, awakening to the Way upon hearing a single word is no different from awakening to the Way after decades of Chan practice.
所谓悟道，就是要悟得个无心可心！比如参禅讲究起疑情，那我就参念佛是谁，疑情起了。	What is called awakening to the Way is awakening to the fact that there is no mind to be called mind. For example, Chan practice emphasizes arousing a sense of doubt. Thus, I investigate, "Who is it that recites the Buddha's name?" and the sense of doubt arises.
待时节因缘一到，砰地一下疑情打破，于是豁然明了：哦！原来佛性不曾离开我分毫，就在我六根门头放光啊！真是叫踏破铁鞋无觅处，得来全不费功夫。	When the time and conditions are ripe, the sense of doubt suddenly bursts open, and one clearly understands: "Ah! Buddha-nature has never been separated from me by even the slightest amount. It shines forth at the gateways of my six sense faculties!" It is truly as the saying goes: "Having worn out iron shoes in a fruitless search, one finds it without the slightest effort."
参禅悟道本来并不复杂，打个比方，我们的真如佛性就像一座放满宝物的仓库，现在门被上了一把锁，想进去必须先把门锁打开。	Investigating Chan and awakening to the Way are not inherently complicated. To use an analogy, our suchness and Buddha-nature are like a storehouse filled with treasures. Now its door has been locked, and to enter we must first unlock it.
于是我们找来钥匙开这个锁，钥匙如果不对（表示我们用错了心）自然打不可，找对钥匙的话，那么锁砰地一声就打开来了，悟道其实就像开锁这么简单。	So we find a key to open the lock. If the key is wrong—meaning that we are using the mind wrongly—the lock naturally will not open. But if we find the right key, the lock opens with a snap. Awakening to the Way is really as simple as opening a lock.

上次我们说早知灯是火，饭熟已多时！因为早知道这灯就是火嘛，就不用到外面去求啥火种了，饭老早就烧熟了。同样的，悟道就在当下！能够彻底放下，一尘不粘，纤毫不染，这就是了。所以说，“本非因缘，非自然性”，就是这么个道理。	Last time we spoke of the saying, “Had I known earlier that the lamp was fire, the rice would have been cooked long ago!” If we had known from the start that this lamp was fire, we would not have needed to seek a source of fire elsewhere, and the rice would long since have been cooked. Likewise, awakening to the Way is right here in the present moment. To be able to let go completely, unstained by a single speck of dust and untainted by the slightest trace—this is it. Thus, “originally neither conditioned by causes and conditions nor of a self-existing nature” means exactly this.
为什么说生而无生，无生而生呢？因为自性不是死的，不是死在那里不动，如果自性是死的，就成为断灭了。	Why do we say that it arises yet does not arise, and is unborn yet manifests birth? Because intrinsic nature is not dead; it is not inert and motionless. If intrinsic nature were dead, it would become annihilation.
假如没有这个世界，假如自性一点妙用都不起，那么佛教还有什么意义？还有什么积极性呢？我们说佛教是积极的，是入世的，因为佛法就在世间，离开世间去寻找个人的解脱，既不可能，也没有意义。	If there were no world, and if intrinsic nature gave rise to no wondrous functioning at all, what meaning or positive value would Buddhism have? We say that Buddhism is positive and engaged with the world, because the Buddhadharma is in the world. To leave the world in search of one’s individual liberation is both impossible and meaningless.
做一个合格的佛教徒、佛弟子，首先要学会做人，这样活在世界上才有意义，有价值。我们懂得了真如佛性的道理，就不能死在那里不动，要学会起妙用，通过自己的努力，用发明创造使众生都生活得幸福美满。	To be a qualified Buddhist and disciple of the Buddha, one must first learn how to be a decent human being. Only then does one’s life in this world have meaning and value. Having understood suchness and Buddha-nature, we cannot remain inert and unmoving. We must learn to give rise to wondrous functioning and, through our own efforts and through invention and innovation, enable all sentient beings to live in happiness and fulfillment.
所以释迦佛教导我们，在认识自性之后，还要学习五明，因为见性只得素法身，如果想利益众生，就必须再学习其他的知识。五明中的工巧明，就是指自然科学与发明创造，科学越发达，发明创造越多，大家生活的环境与质量就会越好。医方明指的是医术与医药，医术越高明，医药的效果越好，人类的疾病就越少，活得就越健康。	Therefore, Śākyamuni Buddha taught us that, after recognizing intrinsic nature, we must also study the five fields of knowledge. Seeing one’s nature yields only the bare dharmakāya; if one wishes to benefit sentient beings, one must learn other forms of knowledge as well. The field of crafts and technical arts among the five fields of knowledge refers to natural science, invention, and innovation. The more advanced science becomes and the more

	inventions and innovations there are, the better people's living environment and quality of life can become. The field of medicine refers to medical arts and medicines. The more skilled the medicine and the more effective the medicines, the fewer illnesses humanity will suffer and the healthier people will live.
但是我们所做的研究，所进行的发明创造，并不是真有，都是缘起性空的，这就叫做生而无生。反过来真空也不碍妙有，虽然一切法的性体本来是空的，但并不妨碍我们去研究和创造，这就叫做无生而生。	Yet the research we conduct and the inventions and innovations we undertake are not truly existent; all arise dependently and are empty in nature. This is called arising yet not arising. Conversely, true emptiness does not obstruct wondrous presence. Although the essential nature of all dharmas is originally empty, this does not hinder us from conducting research and creating. This is called being unborn yet manifesting birth.
如果每一个人都是抱着服务社会，利益众生的思想去工作，去发明创造，他就不会有私心杂念，如此人类才会真正幸福和睦。	If everyone worked, invented, and created with the intention of serving society and benefiting sentient beings, they would have no selfish thoughts or distracting intentions. Only then could humanity truly be happy and harmonious.
像现在所谓的科学研究，都是从欲望出发，从个人利益出发，发明越多，对社会的消极影响反而会越大。	What is now called scientific research, however, often begins from desire and personal benefit. The more inventions there are, the greater their negative impact on society may instead become.
因为我研究出这个东西之后，可以得到多少多少的好处，可以发多大多大的财，可以使得自己吃得好、穿得好、住得好，个人的欲望因此会变得越来越大。从欲望这个出发点来讲，可以说科学技术越进步，所造的罪业就越大。	For after I develop something, I may gain this or that benefit, make a great fortune, and ensure that I eat well, dress well, and live well; consequently, personal desires grow ever greater. From the standpoint of desire as the point of departure, it may be said that the more science and technology advance, the greater the karmic evil that is created.
为什么呢？因为物质生活的这种进步，会使大家的欲望变得越来越高，当欲望无法实现，得不到满足时，就会发生矛盾，就会去做坏事。	Why is this so? Because such advances in material life cause people's desires to grow ever stronger. When those desires cannot be fulfilled or satisfied, conflicts arise, and people may commit wrongful acts.
大到国家、民族之间的战争冲突，小到团体、个人之间利害得失，哪一个不与欲望有着直接的关系呢？改革开放以来，我们国家的经济虽然发展很快，但是犯罪率也越来越高，这就是一部分人个人欲望过分膨胀的结果。	Whether wars and conflicts between nations and ethnic groups on a large scale, or gains and losses of interest among groups and individuals on a small scale, what is not directly related to desire? Since the reform and opening-up, our country's

	economy has developed rapidly, but the crime rate has also risen steadily. This is the result of some individuals' personal desires expanding excessively.
反过来说，如果我们明白了生而无生、生无所生的道理，知道一切相、一切法、一切心，都是真如佛性的妙用，都是虚幻不实的影子，离开真如佛性根本就空无所有，就不会再去执著，就不会再为一己的得失而不择手段，去做违背天理良心的犯罪勾当。	Conversely, if we understand the principle that though birth is manifested, there is ultimately no birth, and that birth has no place from which it arises; if we know that all appearances, all dharmas, and all thoughts are wondrous functioning of suchness and Buddha-nature, illusory and unreal shadows; and that apart from suchness and Buddha-nature there is fundamentally nothing at all, then we will no longer cling. Nor will we resort to any means for the sake of our own gain and loss, committing criminal acts that violate heaven's principle and conscience.
知道一切都是自性的妙用，离开真如佛性根本就无人无我、无得无失，我们就不会再事事从自己的私心杂念出发，而是真正生出利益众生、服务众生、救度众生的深宏誓愿。	Knowing that everything is the wondrous functioning of intrinsic nature, and that apart from suchness and Buddha-nature there is fundamentally neither person nor self, neither gain nor loss, we will no longer approach everything from selfish intentions and distracting thoughts. Instead, we will truly give rise to vast and profound vows to benefit, serve, and liberate sentient beings.
我们会向佛菩萨发愿，将来我们也要成就像西方极乐世界一样殊胜的国土，愿一切众生都能生到我这个世界，离一切苦，得一切乐，人人皆是一生补处，他日也当作佛，去利乐无量无边众生。	We will make vows before the Buddhas and bodhisattvas that, in the future, we too will bring to accomplishment a land as sublime as the Western Land of Ultimate Bliss. May all sentient beings be born into my world, leave behind all suffering, attain every happiness, and each become a bodhisattva in the final life before Buddhahood; in time, they too will become Buddhas and bring benefit and happiness to immeasurable, boundless sentient beings.
这样的人不会再有一点个人的私心，不会再想着自己的愿望实现之后，应该怎样去发财，应该怎样去享受。这样的人不再为个人的得失而烦恼，不再为满足自己的欲望而违法犯罪。	Such people will no longer have the slightest selfish intention. They will no longer think about how to become wealthy or how to enjoy themselves after their own wishes have been fulfilled. Such people no longer worry over personal gain and loss, nor do they break the law or commit crimes in order to satisfy their desires.
所以说佛教对人类社会的进步，有着非常积极的作用，如果每个人都能按照佛陀的教导，规划自己的人生，规	Thus, Buddhism has a profoundly positive role in the progress of human society. If everyone could plan their lives according to the Buddha's

范自己的言行，净化自己的心灵，那么这个世界一定会充满了和平、安宁、互助与友爱。	teachings, regulate their words and conduct, and purify their minds, then this world would surely be filled with peace, tranquility, mutual assistance, and friendship.
现在回到前面的问题。假如说空中的花是自己来的，那么这个花就是自然性。可是空中的花并没有来处，所以不是自然性。假如说空中的花是借因缘而生的，比如从空中生出，或者从眼根飞出，可以说是因缘性。	Now let us return to the earlier question. If the flowers in empty space came of themselves, then those flowers would possess a natural nature. But flowers in empty space have no place from which they come, so they do not possess a natural nature. If the flowers in empty space arose through causes and conditions—for example, by emerging from empty space or flying out from the eye faculty—then they could be said to possess a nature arising from causes and conditions.
可是它既不从空中生出，也不从眼根飞出，是生而无生的，所以也不是因缘性。既然是根本没有的虚妄相，所以说“色阴虚妄，本非因缘、非自然性”。	But they neither emerge from empty space nor fly out from the eye faculty. They are manifested as arising, yet ultimately do not arise; thus, they also do not possess a nature arising from causes and conditions. Since they are fundamentally nonexistent, illusory appearances, it is said: “The aggregate of form is illusory; originally, it is neither produced by causes and conditions nor of a natural nature.”

（二）受阴虚妄

(II) The Illusory Nature of the Feeling Aggregate

“阿难，譬如有人，手足宴安，百骸调适，忽如忘生，性无违顺。其人无故，以二手掌，于空相摩。于二手中，妄生涩滑冷热诸相。受阴当知，亦复如是。”	“Ānanda, suppose someone’s hands and feet are at ease and his entire body is well adjusted. Suddenly, as if forgetting his former state, his nature has neither opposition nor accord. Without cause, he rubs his two palms together in empty space. In his two hands, false appearances of roughness and smoothness, cold and heat, and so forth arise. You should know that the aggregate of feeling is likewise so.”
色阴讲过了，现在讲受阴。什么是受阴呢？受阴就是眼、耳、鼻、舌、身、意六根，粘着色、声、香、味、触、法六尘，对着前境领受事物以为心之作用，就叫做受阴。	We have finished discussing the aggregate of form; now we will discuss the aggregate of feeling. What is the aggregate of feeling? It is the functioning of the mind when the six sense faculties—eye, ear, nose, tongue, body, and mind—cling to the six sense objects of forms, sounds, smells, tastes,

	tactile objects, and dharmas, receiving the objects before them. This is called the aggregate of feeling.
那么这个受阴怎么讲呢？佛为阿难举例了：“譬如有人，手足宴安，百骸调适。”四肢、百骸指整个身体，宴安、调适是说整个身体都很健康、很安适、很舒服，没有任何毛病。	How should this aggregate of feeling be explained? The Buddha gives Ānanda an example: “Suppose someone’s hands and feet are at ease and his entire body is well adjusted.” The limbs and the hundred bones refer to the whole body; being at ease and well adjusted means that the entire body is healthy, comfortable, and free of any illness.
这句话是用来比喻清净心的，因为我们的妙明真心原本就是清净的，没有任何染污，就像人的身体四肢百骸都很调和、很舒适，一点毛病也没有一样。	This sentence is used as an analogy for the pure mind. Our wondrous, luminous true mind is originally pure and free of all defilement, just as a person’s entire body is harmonious and comfortable, without the slightest ailment.
什么叫做“忽如忘生，性无违顺？”就是在本来清净无染的心体上，由于一念不觉，而起无明妄动，于是忘记了生平。生平比喻本来面目，就是生无所生的清净心。	What does “suddenly, as if forgetting his former state, his nature has neither opposition nor accord” mean? Upon the originally pure and undefiled substance of mind, because of a single unenlightened thought, ignorant delusive movement arises, and one thereby forgets one’s former state. This former state is an analogy for the Original Face: the pure mind in which birth is unborn.
这是说你因为一念不觉，忽然之间无明妄动，迷失了本来面目，使原本清净的心体受到了染污。违是违背我的意志；顺是符合你的心境。	This means that, because of a single unenlightened thought, ignorant delusive movement suddenly arises. One loses one’s Original Face, and the originally pure substance of mind becomes defiled. Opposition means that which runs contrary to one’s will; accord means that which conforms to one’s state of mind.
我们的清净心虽然能够现出生灭去来之相，但是这些相都是自性的影子，都是真心的妙用，根本就是没有的，所以叫生无所生。	Although our wondrous, luminous true mind can manifest appearances of arising and ceasing, coming and going, these appearances are all shadows of intrinsic nature and wondrous functions of the true mind. Fundamentally, they do not exist; thus this is called birth that is unborn.
既然是生无所生，一切事相本来都没有的，还有什么违和顺呢？法由心生，众生因为心存妄想，认为一切法、一切境相都是实有的，所以就会有违、顺的觉受。	Since birth is unborn, all phenomenal appearances are originally nonexistent. What opposition or accord could there then be? Dharmas arise from the mind. Because sentient beings entertain deluded thoughts and regard all dharmas and all

	appearances as truly existent, they experience feelings of opposition and accord.
比如在日常生活中，遇到符合自己心意的事情就哈哈大笑；遇到不符合自己心意的事情就怨愤烦恼。其实事情本身并无违、顺，一切违、顺都是从心生的，因为众生都在妄想执著，所以遇事才会觉得有违有顺。	For example, in daily life, when they encounter something that accords with their wishes, they laugh heartily; when they encounter something that does not accord with their wishes, they become resentful, angry, and afflicted. In fact, affairs themselves contain neither opposition nor accord. All opposition and accord arise from the mind. Because sentient beings abide in deluded thoughts and attachment, they feel opposition or accord whenever they encounter circumstances.
我们的妙明真心本来是清净无染的，虽然能够生一切法、起一切用，但它是生无所生。既然原本没有一切相，既然是生无所生，又哪有什么违与顺呢？有违有顺是妄心，是无明所住的妄想境，从根本上说，就是由于真如不守自性，因一念妄动，忘记本来面目，使清净心受到了染污的结果。	Our wondrous, luminous true mind is originally pure and undefiled. Although it can give rise to all dharmas and all functions, its arising is unborn. Since originally there are no appearances whatsoever, and since birth is unborn, where could opposition or accord be? Opposition and accord belong to the deluded mind; they are the realm of deluded thought in which ignorance abides. Fundamentally, they result from suchness failing to preserve its own nature: because a single deluded thought stirs, one forgets the Original Face and the pure mind becomes defiled.
接下来的“其人无故，以二手掌，于空相摩。”这句话是什么意思呢？无故表示的是无明，无明生了之后，就会处处着相。用手掌在空中相摩，表示着相以后，由于心境相触，于是就领受、接受了前境。	What does the next sentence, “Without cause, he rubs his two palms together in empty space,” mean? “Without cause” represents ignorance. Once ignorance arises, one becomes attached to appearances everywhere. Rubbing the palms together in empty space represents, after becoming attached to appearances, the contact between mind and objects, through which one receives and accepts the objects before one.
当两个手掌在空中互相摩擦，于是生出了冷、热、滑、涩等不同感觉，比如一会儿冷了，一会儿热了，一会儿滑了，一会儿涩了。	When two palms rub against each other in empty space, different sensations arise—cold, heat, smoothness, roughness, and so forth. At one moment there is cold, at another heat; at one moment smoothness, at another roughness.
这种种的感觉就等于我们的心与境相触之后，见到、领受到各种觉受，于是五颜六色来了，是是非非来了，家庭、社会以及世界的各种事情都来了。这种种的相、种种的感受都是虚妄，并不是真有的。所以说“受阴当知，亦复如是。”简单说，就是当心境相触，诸相现前	These various sensations are like the mind’s contact with objects: it sees and receives every kind of feeling. Thus dazzling colors arise, judgments of right and wrong arise, and all the affairs of family, society, and the world arise. All these appearances

之后，于是我们的心就接受、领受了现前的境相，这就是受阴。	and feelings are illusory; they are not truly existent. Therefore it is said, “You should know that the aggregate of feeling is likewise so.” Simply put, when mind and objects come into contact and the various appearances present themselves, the mind accepts and receives the appearances before it. This is the aggregate of feeling.
受可以分为几种受：一种是苦受，一种是乐受，一种是舍受，一种是忧受，一种是喜受，合起来称为五受。这里的苦受、乐受、舍受，就是我们的眼、耳、鼻、舌、身五根；忧和喜这两个受是意根，实际上都是第六识意根。	Feeling may be divided into several kinds: painful feeling, pleasant feeling, neutral feeling, sorrowful feeling, and joyful feeling. Together these are called the five feelings. Here, painful, pleasant, and neutral feeling pertain to the five faculties of eye, ear, nose, tongue, and body; sorrowful and joyful feeling pertain to the mind faculty. In fact, they all belong to the sixth consciousness, the mind faculty.
对这个受我们必须搞清楚，如果能够破掉受阴，不受一切受，就叫做三昧正受，得此三昧就可以灭一切苦。今天有人问我，到了地狱里是不是苦得不得了？当然了，地狱里的苦不是我们所能想象的。	We must understand feeling clearly. If we can break through the aggregate of feeling and do not receive any feeling, this is called the proper experience of samādhi. By attaining this samādhi, one can extinguish all suffering. Someone asked me today whether suffering in hell is unbearable. Of course it is; the suffering in hell is beyond our imagination.
那么苦到底是什么呢？根本就是你的妄想啊！其实身也好、心也好、境也好，本来都是虚妄的，根本就没有。可是当你的妄心生起来的时候，你就认为一切东西都是有的。	But what exactly is suffering? Fundamentally, it is your deluded thought! In fact, body, mind, and circumstances alike are originally illusory; fundamentally, they do not exist. Yet when your deluded mind arises, you consider everything to exist.
于是当你看到刀砍在你虚假的身体时，你就会疼得不得了；当你看到油浇到你虚假的身体时，你就会烫得不得了。其实一切苦乐的感受都是假的，都是你的妄心生出来的。假如你心空了，这些东西根本就没有。	Thus, when you see a knife cutting your illusory body, you feel unbearable pain; when you see oil poured over your illusory body, you feel unbearably burned. In fact, all feelings of suffering and pleasure are false; they are produced by your deluded mind. If your mind is empty, these things fundamentally do not exist.
你如果能够不受一切受，那么地狱也和天堂一样！不然的话，菩萨又怎么能到恶道里救度众生呢？比如地藏王菩萨发愿要庄严地狱，救度一切地狱众生，如果他不能灭掉苦受，他自己都苦得不得了，还怎么救度众生呢？再比如调达，他因为多次想谋害释迦牟尼佛，结果堕入了地狱。	If you can refrain from receiving all feelings, then hell is no different from heaven! Otherwise, how could bodhisattvas enter the evil realms to liberate sentient beings? For example, Kṣitigarbha Bodhisattva vowed to adorn the hells and liberate all the beings in hell. If he could not extinguish painful feeling, he himself would suffer unbearably —how could he liberate sentient beings? Again,

	Devadatta repeatedly attempted to harm Śākyamuni Buddha and consequently fell into hell.
后来佛让阿难去问他，问他在地狱里感觉如何？他说我这里一点苦也没有，就如同享受三禅天之乐。调达这个魔王怎么会这样呢？因为魔王也有力量，他可以不受这个苦受，足以见一切东西都是随我们的心而生啊！所以我们说不是一悟就一了百了，还要做功夫，就是要锻炼不著这个相，让自己的心真正空净下来，心能空净就能起大用。	Later, the Buddha sent Ānanda to ask him how he felt in hell. He replied, “There is not the slightest suffering here for me; it is like enjoying the bliss of the third dhyāna heaven.” How could Devadatta, this demon king, be like this? A demon king also has power: he can refrain from receiving this painful feeling. This sufficiently shows that all things arise in accordance with our mind. Therefore, we say that awakening does not mean everything is finished at once. We must still do the work of cultivation: train ourselves not to cling to appearances, so that the mind may truly become empty and pure. When the mind is empty and pure, it can perform great functions.
众生因为有妄想，因为执著相，所以一点痛就疼得不得了。我们的心如果真的空了，那么一切苦乐降临时，都不能使我们动摇。就像禅宗二祖慧可禅师临终说的：“将头临白刃，犹如斩春风。	Because sentient beings have deluded thoughts and cling to appearances, even a slight pain feels unbearable. If our minds are truly empty, then no suffering or pleasure that befalls us can shake us. It is like Chan Master Huike, the Second Patriarch, who said at the time of his death: “With his head before the white blade, it is as though cutting a spring breeze.”
”这个不只是说说玩的，他因为受人诬陷，真的被杀了头！但是砍头对他来讲，就像斩春风一样，一点事也没有，因为他的心真空净了，他根本就不受这个受。	This was not mere talk. He was falsely accused and truly beheaded. Yet to him, beheading was like cutting a spring breeze; it did not affect him in the least. His mind was truly empty and pure, and he did not receive this feeling at all.
据《法华经》上介绍，以前在日月灯明佛出世的时候，有一位众生喜见菩萨（药王菩萨的前身），为了报佛恩，他发出大愿，要用自己的身体来做供养。	According to the Lotus Sūtra, when Sun-Moon-Lamp Bright Buddha appeared in the world, there was a bodhisattva named Gladly Seen by All Beings, a former incarnation of Medicine King Bodhisattva. To repay the Buddha’s kindness, he made a great vow to offer his own body.
他先服食香油和香料，让自己的五脏六腑都变得清爽、干净，然后在身上涂上香膏、香脂，再用布裹起来浇上香油，最后把整个身体点燃起来，作为献给佛的供养。他是活的时候用自己的身体来供养，不是死了以后去供养。	First he consumed fragrant oil and incense so that his internal organs became fresh and clean. Then he anointed his body with fragrant ointments and perfumes, wrapped it in cloth, poured fragrant oil over it, and finally set his entire body alight as an offering to the Buddha. He offered his body while still alive; it was not an offering made after death.

他为什么能这样做呢？就是因为心已经真的空净，已经真的成道了。所以我们做功夫就应该向菩萨学习，也要把自己锻炼成这个境界才行。	Why was he able to do this? Because his mind had truly become empty and pure, and he had truly realized the Way. Therefore, in our cultivation we should learn from the bodhisattvas and train ourselves until we likewise reach this state.
讲到悟道，首先要悟到一切相皆是我真心的显现，皆是自性所起的妙用，皆是虚妄不可得的，否则就不是真正见性。因为只有不着相才能见性，如果明白相就是性，无相可得就是性，就可以时时处处见性。	Speaking of realizing the Way, one must first awaken to the fact that all appearances are manifestations of one's true mind, wondrous functions arising from intrinsic nature, and illusory and unobtainable. Otherwise, one has not truly seen one's nature. Only by not clinging to appearances can one see one's nature. If one understands that appearances are intrinsic nature, and that the absence of any obtainable appearance is intrinsic nature, then one can see one's nature at all times and in all places.
所以开悟之前讲修行，都是盲修瞎练，因为你不知道什么是妙明真心，不管怎样修也不能成道。开悟以后由于已经知道什么是真如佛性，已经识得根本了，修行才能上路，所以说悟后修方是真修。	Therefore, speaking of cultivation before awakening is merely blind cultivation and blind practice. Since you do not know what the wondrous, luminous true mind is, no matter how you cultivate, you cannot realize the Way. After awakening, because you already know what suchness and Buddha-nature are and have recognized the root, cultivation can truly begin. Thus, cultivation after awakening is genuine cultivation.
见性以后不是马上即可了手，还要锻炼身心，勤除习气，因为众生多生历劫以来着相惯了，习气一下子扭转不过来，需反复清理打磨才能消除净尽。这部《楞严经》上就说：“理属顿悟，乘悟并销；事须渐除，因次第尽。	After seeing one's nature, one cannot immediately bring everything to completion. One must still train body and mind and diligently remove habitual tendencies. Sentient beings have long been accustomed to clinging to appearances through countless lives and eons, and these habitual tendencies cannot be reversed at once. They must be repeatedly cleared away and refined until they are wholly eliminated. The Śūraṅgama Sūtra says: "Principle is realized suddenly, and through awakening it is simultaneously dissolved; phenomena must be gradually removed, and are exhausted according to their sequence."
”开悟之后见惑当下就断了，但是思惑不能一下子断尽，还要有一个渐渐除灭的过程。有人问什么是悟后的真修呢？所谓悟后的真修就是要学会观照好自己的心，照顾好自己的念头。	After awakening, the delusions of view are cut off at once, but the delusions of thought cannot be entirely eliminated at once; they must be gradually extinguished. Someone asks: What is true

	cultivation after awakening? True cultivation after awakening means learning to watch over one's own mind and care for one's thoughts.
倘若心着相了，跟着念头跑了，马上凛觉：着什么相啊！那是妄心，不许着相！就这样与妄念做斗争。经过成千上万次的斗争，由一开始的念起不觉，到念起能觉，由觉而不能转，到一觉即转。	If the mind becomes attached to appearances and follows thoughts as they run, immediately awaken sharply: "What appearance are you clinging to? That is the deluded mind; you must not cling to appearances!" In this way, struggle against deluded thoughts. After tens of thousands of such struggles, one progresses from being unaware when a thought arises, to being aware when it arises; from being aware but unable to turn it around, to turning it around the moment one becomes aware.
这个炼心的过程就好比炼钢一样，先用矿石炼出铁水，这好比是见性。但是刚出炉的铁水只是生铁，里面还有许多杂质，还需再经过千锤百炼，才能把顽铁炼成精钢，这好比是悟后保任。	This process of training the mind is like making steel. One first smelts ore into molten iron; this is like seeing one's nature. But newly smelted iron is merely pig iron, containing many impurities. Only after repeated forging can the crude iron be refined into fine steel. This is like safeguarding realization after awakening.
顽铁炼成优质钢，就可以收藏起来以便随时使用，比喻功夫纯熟了，就可以随缘自在，随时起用。所以悟道之后只要不放逸、不懈怠，在事境上反复历练身心，久而久之心念自然就扭转过来了。	Once crude iron has been forged into high-quality steel, it may be stored for use whenever needed. This is an analogy for cultivation becoming fully mature: one can be free and at ease in accordance with conditions and function at any time. Therefore, after realizing the Way, so long as one is neither negligent nor indolent and repeatedly trains body and mind amid affairs and circumstances, in time one's mental tendencies will naturally be transformed.
你看从前那些祖师，个个在事境上把得定，脚跟立得稳，他的功夫不是从外面跑到身上的，都是这样练出来的。	Look at those patriarchs of old: each was steady and firm amid circumstances. Their practice did not come from outside and attach itself to them; it was all cultivated in this way.
像刚才说的慧可禅师，他把法传给三祖以后，时常出入酒肆等污秽场所，别人看见就问他：你一个出家人怎么能来这种地方呢？他说："我自观心，关汝何事？"像他那样的大祖师还不忘在事境上继续磨炼，我们这些后来人就更	Take Chan Master Huike, whom I mentioned just now. After transmitting the Dharma to the Third Patriarch, he often went in and out of wine shops and other impure places. When people saw him, they asked, "How can a monastic like you come to such places?" He replied, "I observe my own mind. What concern is it of yours?" Even such a great patriarch as he did not forget to continue

	tempering himself amid circumstances; we later generations all the more
要好好用功了！做功夫不是一朝一夕的事，不是早上打一坐，夜里再打一坐，就万事大吉的；更不是早晚做做功课，唱念敲打一番即算数的。	must apply ourselves diligently! Practice is not something accomplished in a day or two. It is not the case that one sits once in the morning and once again at night, and then everything is settled. Still less is it enough merely to perform the morning and evening services, chanting, reciting, and striking the ritual instruments.
修道的第一步是先要悟道，首先要知道哪个是你的真心，知道什么是真心以后才好修行。	The first step in cultivating the Way is first to awaken to the Way. One must first know which is one's true mind; only after knowing what the true mind is can one cultivate properly.
比如你要为国家、为社会培养人才，首先得有个小孩子，如果没有小孩子你培养谁呀？如果你找来的不是小孩子，而是小猫、小狗，培养了半天又有什么用呢？所以第一步先得有个孩子。	For example, if you want to train talented people for the country and society, you must first have a child. If there is no child, whom can you train? If what you find is not a child but a kitten or puppy, what use is there in training it for all that time? Therefore, the first step is to have a child.
仅仅有了婴儿还不行，因为他现在太小了，什么都还不能做，还得养育、调教才能长大成人。修行也是如此，初悟道只是素法身，还需长养圣胎才可以起妙用啊！我上次讲过，大鹏金翅鸟一飞九万里，全靠脚下这一点点力。	Yet merely having an infant is not enough, because it is still too young and cannot do anything. It must be nurtured and trained before it can grow into an adult. Cultivation is the same. Initial awakening to the Way is only the unadorned dharmakāya; one must further nurture the sacred embryo before wondrous functioning can arise. As I said last time, the great golden-winged garuḍa flies ninety thousand li, all by relying on that little bit of force beneath its feet.
如果没有脚下一踏之力，它就飞不起来。脚下一点地就相当于悟道：哦！自性原来如此啊！见性以后再绵密保任，久而久之自然就成功了。所以说修行要有诀窍，找不到诀窍去盲修瞎炼，譬如煮沙成饭，必然终无所成。	Without the force of that initial push beneath its feet, it could not fly. That touch of the ground beneath its feet is comparable to awakening to the Way: “Oh! So this is what one's intrinsic nature is!” After seeing one's true nature, one must then safeguard realization continuously and closely; over time, success will come naturally. Thus, practice requires a key. If one cannot find the key and practices blindly, it is like trying to cook sand into rice: one will surely never accomplish anything.
一说到苦和乐，有的人就会说：哎呀！这个东西落到我身上苦得不得了，就像到了地狱里。或者说：哎呀！碰到这样的事情真高兴，简直就像到了天堂一样快乐。实	When suffering and happiness are mentioned, some people say, “Oh! When this happens to me, it is unbearably painful, as though I had gone to hell.”

际上所谓的苦与乐，根本就是假的，根本就没有这个东西。	Or they say, “Oh! I am so happy when something like this happens; it is simply as joyful as going to heaven.” In fact, so-called suffering and happiness are fundamentally false; there is fundamentally no such thing.
为什么呢？因为这些苦乐的感受，都是根尘相对之后，起心去分别接受它，才有苦、乐之分。假如光有五根，假如根对境不生心，哪里还有苦受、乐受呢？比如眼根见色生眼识，这个眼识就是心，不是只有乐受才是心。	Why? These feelings of suffering and happiness arise only after the sense faculties and their objects come into contact, and the mind makes discriminations and receives them; only then is there a distinction between suffering and happiness. If there were only the five faculties, or if the faculties encountered objects without giving rise to mind, where would feelings of suffering or happiness be? For example, when the eye faculty sees form, eye consciousness arises. This eye consciousness is mind; it is not only pleasurable feeling that is mind.
同样耳根听到声音生起耳识，分辨这是什么声音，这个耳识也是心。所以，眼、耳、鼻、舌、身表面看起来是根，根与境相对之后生起识，这个识不是心是什么呀？实际上根就是识、识就是根。同样，根是心，识也是心，心与根、识不能分开。	Likewise, when the ear faculty hears a sound, ear consciousness arises and distinguishes what sort of sound it is. This ear consciousness is also mind. Thus, the eye, ear, nose, tongue, and body may appear to be faculties, but when faculties encounter objects and consciousness arises, what could that consciousness be if not mind? In fact, faculties are consciousness, and consciousness is faculties. Likewise, faculties are mind, and consciousness is also mind; mind cannot be separated from faculties and consciousness.
五受中的前三受，苦受、乐受、舍受是根，后面的忧受、喜受是心。众生之所以会感到有痛苦、烦恼，就是因为有这五受，只要受阴一破之后，我们就可以解脱一切苦厄，就能够起妙用。	Of the five feelings, the first three—painful feeling, pleasurable feeling, and neutral feeling—belong to the faculties, while the latter two—sorrowful feeling and joyful feeling—belong to the mind. Sentient beings experience suffering and afflictions because of these five feelings. Once the aggregate of feeling is broken through, we can be liberated from all suffering and adversity and can bring forth wondrous functioning.
我们曾经听说过达摩祖师吃毒药的故事，他吃了别人下的毒药，为什么毒不死呢？就是因为他已经破了受阴，一切苦乐、一切毒害他都可以不受。	We have heard the story of Patriarch Bodhidharma taking poison. Someone poisoned him, yet why could the poison not kill him? It was because he had already broken through the aggregate of feeling: he could remain unaffected by all suffering

	and happiness, and by every kind of poison or harm.
在达摩祖师从印度来中国之前，我们这里的出家人修的都是渐次禅，像天台止观一样，要研究教义，立文字相，从四禅八定这样一步一步修上去。	Before Patriarch Bodhidharma came from India to China, the monastics here all practiced gradual Chan. Like the Tiantai practice of calming and contemplation, it required studying doctrine, establishing verbal formulations and characteristics, and cultivating step by step through the four dhyānas and eight meditative absorptions.
而达摩祖师传的禅宗不讲渐次，没有次第，没有加行，所谓直指人心见性成佛，是一步即可登天的圆顿法门。	The Chan school transmitted by Patriarch Bodhidharma did not teach gradual stages: there was no sequential order and no preliminary practices. What is called direct pointing to the mind, seeing one's true nature, and attaining Buddhahood is a complete and sudden Dharma gate by which one can ascend to heaven in a single step.
因为禅宗是教外别传，以前翻译过来的经典里都没有讲到有这么个法，所以当时的佛教界对他很不满意，说他是魔王说法。	Because the Chan school is a special transmission outside the teachings, none of the scriptures previously translated had mentioned such a Dharma. Therefore, the Buddhist community at that time was very dissatisfied with him and said that he was a demon king preaching the Dharma.
达摩祖师想，既然你们的根器不够，传法因缘暂时不具，那么我就先躲起来，于是躲在嵩山的石室里闭关。	Patriarch Bodhidharma thought, “Since your capacities are insufficient and the conditions for transmitting the Dharma are not yet present, I shall hide myself for the time being.” Thus, he went into retreat in a stone chamber on Mount Song.
以后慧可禅师找到他，跟着他学禅，这样禅宗才慢慢被人们所接受，向他求法的人才渐渐多了起来，这样一来又得罪了许多人。	Later, Chan Master Huike found him and studied Chan under him. Only then was the Chan school gradually accepted by people, and those who sought the Dharma from him gradually increased. This, in turn, offended many people.
因为来的人以前是跟着别的法师学习的，现在陆续跑到达摩这里，原来的师父弟子少了，吃不到供养了，于是对达摩怀恨在心，派人在他的饭里下毒，想把他毒死。但是因为达摩祖师心已经完全空净了，你就是下了毒，也毒不死他。这是真功夫，不是假说的，需要多锻炼才能成就。	Those who came had previously studied under other Dharma teachers, but now they gradually went over to Bodhidharma. Their former teachers had fewer disciples and could no longer receive offerings, so they bore a grudge against Bodhidharma. They sent someone to poison his food, hoping to kill him. But because Patriarch Bodhidharma's mind was already completely empty and pure, no poison could kill him. This is

	genuine practice, not empty talk; one must undergo much training before attaining it.
在禅宗以外的其他教派，都说成佛需要历经三大阿僧劫，在断尽了见、思、尘沙、无明等惑业之后，才能成就。而达摩祖师却说成佛没有那么麻烦，只在一问一答之际，一棒一喝之下，可以让人立即成佛。	All other schools outside the Chan school say that attaining Buddhahood requires passing through three great asaṃkhyeya kalpas and can be accomplished only after cutting off such deluded karma as views, thoughts, dust-like delusions, and ignorance. Yet Patriarch Bodhidharma said that attaining Buddhahood is not so troublesome: in the space of a question and answer, or through a blow or a shout, one can immediately attain Buddhahood.
难道成佛真的这么容易吗？他讲的是真的还是假的呢？教下都对这个道理一直弄不明白。现在我讲个公案给大家听听，在北宋徽宗皇帝年间，有一次当朝太尉请诸山长老来家开无遮大会（无遮就是尽情而说，乘兴而谈。	Can attaining Buddhahood really be so easy? Was what he taught true or false? The doctrinal schools never understood this principle clearly. Now let me tell you a koan. During the reign of Emperor Huizong of the Northern Song, the Grand Commandant once invited the elders of the various mountains to his home to hold an unrestricted Dharma assembly (unrestricted means speaking freely and conversing as inspiration arises.
有人错解了，说无遮大会是把衣服都脱光了，就叫无遮了，这是不对的）。与会的不但有各门各派的尊宿大德，连徽宗皇帝也身着青衣小帽亲预其会。	Some people misunderstood this, saying that an unrestricted assembly means taking off all one's clothes; that is incorrect). Those attending included not only venerable elders and great masters from every school and tradition, but even Emperor Huizong himself, dressed in plain blue robes and a small cap.
会上有华严座主出来问道：“以我们教下讲来，要成佛须经三大阿僧　劫，你们宗下却讲一棒一喝即能证道，这和佛所说的大相径庭，不能使人无疑。今宗下大德在此，如一喝能透得过贤首五教，则能使大家信服棒喝确有此功效。如透不过五教，则所谓棒喝能使人成道者，便同魔说。敬请宗下大德来开示愚蒙。”	At the assembly, a Huayan lecturer came forward and asked, “According to the doctrinal teachings, attaining Buddhahood requires three great asaṃkhyeya kalpas, whereas your school says that one can realize the Way through a single blow or shout. This greatly diverges from what the Buddha taught and cannot but leave people doubtful. Since great masters of your school are here today, if a single shout can penetrate the Five Teachings of the Xianshou tradition, everyone will be convinced that blows and shouts truly have this efficacy. If it cannot penetrate the Five Teachings, then the claim that blows and shouts can enable people to realize the Way is no different from the speech of demons.

	I respectfully ask the great masters of your school to instruct us in our ignorance.”
当时临济宗大德圆悟勤禅师也在座，他听到华严座主提出的问题，即以目视净因成禅师，成会意（净因因为年轻，在诸位长老面前不好自己出来，现在得到圆悟的授意，这才站了出来），于是对大众说：此问题很简单，不值得前辈长老解答，就由我少长老来试答吧。要透贤首五教，须先将五教教义立明，以免下喝时混淆不清。所谓五教者：	At that time, the eminent master of the Linji school, Chan Master Yuanwu Qin, was also present. When he heard the Huayan lecturer's question, he looked toward Chan Master Jingyin Cheng. Cheng understood his meaning (because Jingyin was young, he found it awkward to come forward himself before all the elders; only after receiving Yuanwu's signal did he stand up). He then said to the assembly: “This question is very simple and not worth troubling the senior elders to answer. Let me, a junior elder, attempt an answer. To penetrate the Five Teachings of Xianshou, we must first set out the doctrines of the Five Teachings clearly, lest there be confusion when the shout is given. The so-called Five Teachings are:”
①小乘教：小乘著有，以有法可修，有道可成，有生死可了，有涅　可证为义；	1. The Hīnayāna teaching: the Hīnayāna is attached to existence, holding that there are dharmas to cultivate, a path to accomplish, birth and death to transcend, and nirvāṇa to realize;
②大乘始教：破小乘的有，乃真空绝相之理法界，以一法不立、一尘不染为尚；	2. The initial teaching of the Mahāyāna: it refutes the existence posited by the Hīnayāna and takes as its meaning the dharma realm of true emptiness, devoid of characteristics; it esteems not establishing a single dharma and being unstained by a single speck of dust;
③大乘终教：以非空非有为义，空有双非，乃空有皆不住之事法界；	3. The final teaching of the Mahāyāna: it takes neither emptiness nor existence as its meaning. Neither emptiness nor existence is affirmed; this is the phenomenal dharma realm in which neither emptiness nor existence is abided in;
④大乘顿教：以即空即有为义，空不碍有，有不碍空，乃空有双运之理事无碍法界；	4. The sudden teaching of the Mahāyāna: it takes both emptiness and existence as its meaning. Emptiness does not obstruct existence, and existence does not obstruct emptiness; this is the dharma realm of the nonobstruction of principle and phenomena, in which emptiness and existence operate together;
⑤大乘圆教：以非空而非有，非有而非空，圆融无碍为旨，乃佛祖心髓之事事无碍法界。	5. The perfect teaching of the Mahāyāna: taking neither emptiness while not being existence, nor existence while not being emptiness, with perfect

	interpenetration and nonobstruction as its purport; this is the dharma realm of the nonobstruction among phenomena, the mind-essence of the Buddhas and patriarchs.
成举罢问座主：“这五教宗旨是否如此？”座主曰：“如是，如是。”成曰：“既如此就听好了，我这一喝要透过五教。”于是大喝一声，问大众：“听到了吗？”大众说：“听到了。”成曰：“那么是有了，可以透过小乘。	After setting these forth, Cheng asked the lecturer, “Is the purport of the Five Teachings as I have stated?” The lecturer replied, “So it is, so it is.” Cheng said, “If so, listen carefully. My one shout will penetrate the Five Teachings.” He then gave a great shout and asked the assembly, “Did you hear it?” The assembly replied, “We heard it.” Cheng said, “Then it exists, and so it can penetrate the Hīnayāna teaching.”
”过一会儿声音没有了，成又问大众：“你们现在还听见这一声喝吗？”大家说：“听不见了。”成曰：“那么是空了，可以透得过大乘始教。”	After a while, the sound had ceased. Cheng again asked the assembly, “Can you still hear that shout now?” Everyone said, “We cannot hear it.” Cheng said, “Then it is empty, and so it can penetrate the initial teaching of the Mahāyāna.”
成又曰：“现在没有声，而刚刚是有的，这是非空；刚刚是有，而现在没有了，这是非有。现在无声是非有，刚才有声是非空，非有和非空都是因为我这一喝之后，才能这样讲，如果没有这一喝，又怎么能这样讲非空非有呢？所以这一喝能透过大乘终教。”	Cheng continued: “Now there is no sound, whereas just now there was sound; therefore it is not emptiness. Just now there was sound, whereas now it is gone; therefore it is not existence. The present absence of sound is not existence, and the sound just now was not emptiness. We can speak of neither existence nor emptiness only because of my shout. Without this shout, how could we speak in this way of neither emptiness nor existence? Therefore, this one shout can penetrate the final teaching of the Mahāyāna.”
接下来是顿教的即空即有。所谓空是在我喝了一声之后，喝没有了，没有即是空。	“Next is the sudden teaching, in which emptiness and existence are simultaneous. What is called emptiness is that, after I gave a shout, the shout was gone; its absence is emptiness.”
这个没有不是凭空没有的，是因刚刚有过这一喝，现在才能说没有，倘若没有这一喝，现在又怎么能说没有呢？这个“没有”是因为“有”才说没有的，这样一来“没有”不就是“有”吗？所以说空就是有，有就是空。	“This absence did not arise from nowhere. It is only because that shout was present just now that we can now say it is absent. If there had been no shout, how could we now speak of its absence? This ‘absence’ is called absence because of ‘presence’; therefore, is not ‘absence’ itself ‘presence’? Thus, emptiness is existence, and existence is emptiness.”

空和有是相对而有的，不是绝对的，一就是二，二就是一。说有之时，有非是有，因空而有。同样，说空之时，空非是空，因有而空。离空即无所谓有，离有亦无所谓空，这就是即有即空。那么这一喝，又可以透过大乘顿教了。	“Emptiness and existence arise in dependence on each other; neither is absolute. One is two, and two is one. When we speak of existence, existence is not truly existence, for it exists because of emptiness. Likewise, when we speak of emptiness, emptiness is not truly emptiness, for it is empty because of existence. Apart from emptiness, there is no such thing as existence; apart from existence, there is no such thing as emptiness. This is simultaneous existence and emptiness. Thus, this one shout can also penetrate the sudden teaching of the Mahāyāna.”
最后说大乘圆教非空而非有、非有而非空。“我一喝不作一喝用，做一切事毫无去留、沾染。终日吃饭，未曾咬着一粒米，终日穿衣，未曾挂着一丝纱。不动身心而日应万缘，端拱无为而妙用恒沙。	Finally, he spoke of the Perfect Teaching of the Mahāyāna: neither empty nor existent, neither existent nor empty. “I do not make a single shout serve merely as a single shout. In doing all things, there is no coming or going, no attachment or defilement. All day long I eat, yet have never bitten into a single grain of rice; all day long I wear clothes, yet have never had a single thread cling to me. Without stirring body or mind, I respond daily to the myriad conditions; seated upright in non-contrivance, wondrous function is as countless as the sands of the Ganges.”
说无之时，周遍法界，说有之时，纤毫不立。诸子百家，百工技艺，莫不如此。此大乘圆教圆融无碍之旨也。”大众闻后，莫不信服赞叹，在座的徽宗皇帝也点头不止。	“When speaking of emptiness, it pervades the dharma realm; when speaking of existence, not even a hair's breadth is established. The various schools of thought and the hundred arts and crafts are all like this. Such is the perfectly harmonized and unobstructed purport of the Perfect Teaching of the Mahāyāna.” After hearing this, everyone was convinced and praised him; Emperor Huizong, who was present, nodded repeatedly.
这里最要紧的就是一喝不作一喝用，你不要执著在这一喝上，喝就是没喝。同样的，我们吃饭就是没有吃饭，穿衣就是没有穿衣，做事就是没有做事。所以，吃饭的时候不要百种计较，穿衣的时候不要万般挑剔。	The most important point here is that a single shout is not used merely as a single shout. Do not become attached to that shout: shouting is just as if there had been no shout. Likewise, when we eat, it is as if we have not eaten; when we dress, it is as if we have not dressed; when we do things, it is as if we have done nothing. Therefore, when eating, do not indulge in a hundred kinds of calculation; when dressing, do not be excessively fastidious.

不管做什么事情，做了即同于没做，不要执著在上面。众生就坏在执著上，见什么都执著为实有，那就上当了，就要造业受报。一喝不作一喝用，不是没有喝，而是不执著喝，不留碍喝，喝了还同未喝。	Whatever one does, having done it is the same as not having done it; do not become attached to it. Sentient beings go wrong precisely through attachment. They take whatever they see to be truly existent, and so are deceived, create karma, and undergo retribution. To say that a single shout is not used merely as a single shout does not mean that there was no shout; it means not becoming attached to the shout, not allowing the shout to leave an obstruction. Having shouted, it is still the same as not having shouted.
如此即可周遍法界，你融摄我，我融摄你，彼此交参无碍。就像屋内的这几盏灯，这个灯的光，和那个灯的光，光光相摄，你中有我，我中有你，彼此无碍，叫周遍法界。	In this way, one can pervade the dharma realm: you encompass me, and I encompass you; we interpenetrate one another without obstruction. It is like the several lamps in this room. The light of this lamp and the light of that lamp mutually encompass one another; you contain me, and I contain you, without mutual obstruction. This is called pervading the dharma realm.
《华严经》在讲周遍法界的时候，用镜子作比喻，拿十面镜子互相映照，这个相貌照在这面镜子里，那个相貌照在那面镜子里，镜子再照镜子，像因陀罗网一样，彼此交参，重重无尽。	When the Avataṃsaka Sūtra speaks of pervading the dharma realm, it uses mirrors as an analogy. Take ten mirrors reflecting one another: this image is reflected in that mirror, and that image is reflected in this mirror; the mirrors reflect mirrors again. Like Indra's net, they interpenetrate one another in layer upon layer without end.
所以说一喝中即有五重玄义，是有而非有，非有而有；空而非空，非空而空；非空而非有，非有而非空，一喝即可透过贤首五教。非但一喝如此，连同法界中的一切现象，连同社会上的一切学说，也都是如此。	Therefore, it is said that a single shout contains the fivefold profound meaning: existent yet not existent, not existent yet existent; empty yet not empty, not empty yet empty; neither empty nor existent, neither existent nor empty. A single shout can penetrate the Five Teachings of Xianshou. Nor is this true only of a single shout: all phenomena in the dharma realm, together with all teachings in society, are likewise so.
假如我们懂得了其中的道理，就会发现面前的一切事物，不管是男女老少、饮食起居、山河大地、有情无情，也都是重重无尽，彼此交参无碍。只要你心不住相，就可以不受一切受。受阴破掉了以后，就有这样的妙用。	If we understand this principle, we will discover that everything before us—men and women, young and old, food and daily living, mountains and rivers, the great earth, sentient and insentient beings—is likewise layered without end, mutually interpenetrating without obstruction. So long as your mind does not abide in appearances, you can remain unaffected by every feeling. Once the

	aggregate of feeling has been broken through, such wondrous functioning becomes possible.
“阿难，是诸幻触，不从空来，不从掌出。”	“Ānanda, these illusory tactile sensations do not come from empty space, nor do they arise from the palm.”
阿难，这些虚幻的感觉、触觉，既不从空来，也不从掌出。你不要以为两手在空中相摩擦，所以冷、热、滑、涩这些触觉就一定是从空中来的，或者是从手掌出的。	Ānanda, these illusory sensations and tactile perceptions neither come from empty space nor arise from the palm. Do not suppose that because the two hands rub against each other in empty space, sensations of cold, heat, smoothness, and roughness must come from empty space or arise from the palms.
为什么呢？因为冷、热、滑、涩这些感觉都是幻觉，不是实有的。假如不是幻觉，为什么要摩擦之后才有，不摩擦就没有了？像这样摩擦即有，不摩擦即没有，就等于魔术师变幻出来的东西一样。	Why? Because sensations such as cold, heat, smoothness, and roughness are all illusory; they are not truly existent. If they were not illusory, why would they arise only after rubbing and disappear when there is no rubbing? Their arising when there is rubbing and disappearance when there is none is like something conjured up by a magician.
我们看魔术师在表演魔术的时候，可以变幻出鸡、鸭、鸽子等很多东西，变幻出来的东西用的都是障眼法，并不真的从无中生有变出来的。下面就证明为什么这种触觉既不从空来，也不从掌出。为什么是幻有，而不是实有。	When we watch a magician perform, he may conjure chickens, ducks, pigeons, and many other things. What is conjured is all done by sleight of hand; it is not truly created out of nothing. The following demonstrates why such tactile perception neither comes from empty space nor arises from the palm—why it is illusorily present rather than truly existent.
“如是阿难，若空来者，既能触掌，何不触身？不应虚空，选择来触。”	“Thus, Ānanda, if it came from empty space, then, since it could touch the palm, why would it not touch the body? Empty space should not be able to choose what it touches.”
假如冷、热、滑、涩的触觉是从空中来的，既然能触动你的手掌，为什么不触动你的身体呢？因为我们的整个身体都在虚空当中，不光是手掌，包括面孔、躯干、头脚等等，都在虚空当中。	If tactile sensations of cold, heat, smoothness, and roughness came from empty space, then, since they can affect your palms, why would they not affect your body? Our entire body is within empty space—not only the palms, but also the face, trunk, head, feet, and so forth.

如果触觉是从空中来的，那么不光能够触手，而且应该触身，因为虚空是无情，不能选择相触的位置，这就证明不是从空出了。为什么这样说呢？因为这与我们前面说的受阴一样，都是变幻来的，既不是从色来，也不是从心出，根本就不是实有的。	If tactile perception came from empty space, it should not only touch the hands but also touch the body. Since empty space is insentient, it cannot choose where to make contact. This proves that it does not arise from empty space. Why is this so? Because, like the aggregate of feeling discussed earlier, these sensations are all conjured forth: they neither arise from form nor emerge from mind, and are fundamentally not truly existent.
“若从掌出，应非待合。又掌出故，合则掌知离则触入。臂腕骨髓，应亦觉知入时踪迹。必有觉心，知出知入。自有一物，身中往来。何待合知，要名为触？”	“If it arose from the palm, it should not await contact. Moreover, since it arises from the palm, when the hands join, the palm should know it; when they separate, the tactile sensation should enter. The arms, wrists, bones, and marrow should likewise be aware of the trace of its entry. There must be an aware mind that knows its exit and entry. Then there would be something moving back and forth within the body. Why wait for contact to know it, and why call it touch?”
假设冷、热、滑、涩的感觉是从手掌出来的，那么就不需要用两只手去摩擦，它自己出来好了，与摩不摩擦没关系。然而实际情况却是摩擦之后才生出来感觉，如果不摩擦就没有感觉，所以证明不是从手掌本身出来的。	Suppose that sensations of cold, heat, smoothness, and roughness arose from the palms. Then there would be no need to rub the two hands together; they could simply arise on their own, irrespective of whether there was rubbing. Yet in fact sensation arises only after rubbing, and there is no sensation without rubbing. This proves that it does not arise from the palms themselves.
又假设触觉是从手掌出来的，当两手合起来摩擦的时候，手掌才有知觉，才知道冷、热、滑、涩。那么两手离开之后，冷、热、滑、涩的触觉应该进到手里去了，就像我们刚才讲的空花一样，有出必有入才对。	Further, suppose tactile perception arose from the palms. Only when the hands come together and rub does the palm become aware and know cold, heat, smoothness, and roughness. Then, after the hands separate, the tactile sensations of cold, heat, smoothness, and roughness should enter the hands, just as with the flowers in empty space discussed earlier: where there is an exit, there must also be an entry.
假如冷、热、滑、涩的触觉是从手掌生出来的，那么当两手不摩擦的时候，这个触觉应该回到里面，不但手掌能够感觉得到，包括手臂、手腕，乃至最里面的骨髓，也应该知道它的踪迹所在。如果触觉有往来行踪，那么“必有觉心，知出知入。”一定要有一个知觉心，能够感觉到它的进出才对。	If tactile sensations of cold, heat, smoothness, and roughness arose from the palms, then when the hands were not rubbing, these sensations should return inside. Not only should the palms be able to sense this; the arms, wrists, and even the innermost bones and marrow should also know the trace of their whereabouts. If tactile perception had

	a course of coming and going, then, as the text says, “There must be an aware mind that knows its exit and entry.” There would have to be an aware mind capable of sensing its entering and leaving.
假如真的如此，那么“自有一物，身中往来。何待合知，要名为触？”既然冷、热、滑、涩的触觉是从手掌出，也是从手掌入的，那就说明这个触觉是从身内往来的。	If this were truly so, then, “There would be something moving back and forth within the body. Why wait for contact to know it, and why call it touch?” Since tactile sensations of cold, heat, smoothness, and roughness emerge from the palms and also enter the palms, this would mean that such tactile perception moves back and forth within the body.
如果是身内往来，那么与两手的相合摩擦即没有关系，又何必要等两手合在一起摩擦才有知觉？又何必要将这个知觉名为触觉呢？假如你摩擦之后，冷、热、滑、涩从手掌出来了，那么不摩擦之后，冷、热、滑、涩又进到了手掌里面，可以说这种感觉是从手掌生出来的。	If it moved back and forth within the body, it would have no relation to the hands coming together and rubbing. Why, then, would awareness arise only when the hands came together and rubbed? And why would this awareness have to be called tactile perception? If, after rubbing, cold, heat, smoothness, and roughness emerged from the palms, and after rubbing ceased they entered the palms again, one could say that these sensations arose from the palms.
可你现在的感觉并不是这样，你并没有感觉有冷、热、滑、涩在手臂进出，这就证明不是从手掌出来的。	But your actual experience is not like this. You do not sense cold, heat, smoothness, and roughness entering or leaving through your arms. This proves that they do not arise from the palms.
“是故当知，受阴虚妄，本非因缘、非自然性。”	“Therefore, you should know that the aggregate of feeling is illusory and unreal; fundamentally, it does not arise from causes and conditions, nor is it a spontaneous nature.”
经过前面的论证，证明受阴既非因缘性，也非自然性，根本就是虚妄的。为什么这样说呢？所谓自然就是有自体。能够自体成就的事物，是自然性。假如说触觉是从空中自然而来的，可以叫自然性，但它不是从空中来的。	The foregoing argument demonstrates that the aggregate of feeling is neither of the nature of causes and conditions nor of a spontaneous nature; it is fundamentally illusory and unreal. Why is this so? What is called spontaneous nature has a self-nature. Things that can come to completion through their own self-nature are of spontaneous nature. If tactile perception came spontaneously from empty space, it could be called spontaneous nature, but it does not come from empty space.
所谓因缘就是没有自体。靠内外因缘和合而生的事物，是因缘性。假如说触觉是从手掌中出来的，以手掌为	What is called causes and conditions has no self-nature. Things that arise through the conjunction of

因，以摩擦为缘，那就是因缘性，但实际上它不是从手掌出来的。	internal and external causes and conditions are of the nature of causes and conditions. If tactile perception emerged from the palms, with the palms as the cause and rubbing as the condition, then it would be of the nature of causes and conditions. But in fact it does not emerge from the palms.
既不从自然生，也不从因缘生，所以不是实有，根本就是虚妄之相。既非因缘，亦非自然，就是不自生、不他生、不共生、不无因生。所谓无生而生、生无所生。	Since it arises neither from spontaneous nature nor from causes and conditions, it is not truly existent; it is fundamentally an illusory appearance. Neither arising from causes and conditions nor from spontaneous nature means not self-arising, not arising from another, not arising from both together, and not arising without cause. This is what is meant by arising without arising, and arising with no place of arising.
这个生无所生就是妙真如性，这个无生而生就是我们妙明真心的妙用。我们讲，执著就是虚妄，不执著就是妙用，差别就这一点点。你不执著，才是灵明妙用，你若执著，那就死掉了，就不能得自在解脱。	This arising with no place of arising is the wondrous nature of true suchness; this arising without arising is the wondrous functioning of our wonderfully luminous true mind. As we say, attachment is illusory; nonattachment is wondrous functioning. The difference lies only in this. Only when you are not attached is there bright and wondrous functioning. If you become attached, it becomes dead, and you cannot attain freedom and liberation.
受阴到这里讲完了，下面再来讲想阴：	This concludes the discussion of the aggregate of feeling. Next, let us discuss the aggregate of perception:

（三）想阴虚妄

(III) The Aggregate of Perception Is Illusory

现在讲想蕴，这个妄想很不好。我们修行就是要打破妄想，把一切扫干净，不要执著在心上，盘旋不去。	We are now discussing the aggregate of perception. Deluded thoughts are very harmful. Our practice is precisely to break through deluded thoughts, sweep everything clean, and avoid clinging to them in the mind so that they keep circling there.
假如我们的妄想没有了，马上就可十方虚空同时消殒，这个五浊恶世就变成清净世界，我们就有意生身能够十方国土随意去来。所以我们用功要掌握诀窍，第一要紧	If our deluded thoughts were gone, the empty space of the ten directions could immediately vanish all at once; this Sahā world of the five

的就是开悟，明白道理之后，时时绵密保护，同自己的妄想、妄念、妄心做斗争，把这妄想打破，妄心就转为清净心，就得自在受用了。	turbidities would become a pure world, and we would have mind-born bodies with which we could come and go freely throughout the lands of the ten directions. Therefore, in applying ourselves, we must grasp the essential key. The most important thing is awakening. After understanding the principle, we must protect it continuously and closely, struggle against our own deluded thoughts, deluded notions, and deluded mind, and break through these deluded thoughts. Then the deluded mind will turn into a pure mind, and we will attain freedom and benefit.
《楞伽经》说有三种意生身。第一种就是三昧乐正受意生身。我们刚说三昧耶是不受一切受。把受阴和想阴都打破，这时候内心会感到无比的清净、轻安，明晰的不得了，不受一切受，所以叫三昧乐正受。	The Laṅkāvatāra Sūtra speaks of three kinds of mind-born body. The first is the mind-born body of the blissful proper reception of samādhi. We have just said that samaya means not receiving any sensation whatsoever. When the aggregate of feeling and the aggregate of perception have both been broken through, the mind feels incomparably pure, light, and clear. Since it does not receive any sensation whatsoever, this is called the blissful proper reception of samādhi.
由于不受一切受了，意生身就出来了。这有一个自然的过程，不能用心去求。如果你想出阳神，去做气功，那个危害会很大的。为什么呢？做气功的人都是先执著个气在身体里盘旋，转得久了，就会因为有这个妄想而时时着在上面，一遇惊吓，气就不通啦，会出大毛病。	Because one no longer receives any sensation whatsoever, the mind-born body emerges. This follows a natural process and cannot be sought by deliberate effort. If you wish to produce a yang spirit and practice qigong for that purpose, the harm can be very great. Why? Those who practice qigong first become attached to qi circulating within the body. After it has circulated for a long time, this deluded thought causes them to remain constantly fixated on it. When they are startled, the qi becomes blocked, and serious problems can arise.
还有就是拔苗助长。这个气还没通，就硬要叫它通，这样也会出毛病。从前苏州有个名医，许多人都请他去看病，其中有个人的病很奇怪。医生问他：“你这个是什么毛病呀？”那人说：“我这不是一般的毛病，药医不好。	Another problem is forcing growth by pulling up the shoots. Before the qi has become unobstructed, one insists on making it flow; this too can cause problems. In the past, there was a famous doctor in Suzhou whom many people invited to treat their illnesses. One person's illness was very strange. The doctor asked him, “What illness do you have?” The man replied, “Mine is not an ordinary illness; medicine cannot cure it.”

我这个是练气功练的”。医生说：“哎呀！你是虚火偏高，真的是药医不好的”。所以这个医生就写了一篇文章，劝大家不要这么练气功，弄得虚火出来，就不好办了。	“Mine was caused by practicing qigong.” The doctor said, “Oh! Your deficient fire is excessively high; it truly cannot be cured by medicine.” The doctor therefore wrote an article advising everyone not to practice qigong in this way. Once it causes deficient fire to arise, it becomes difficult to deal with.
这还是小毛病，有的人真的把阳神炼出来了，刚出来的阳神看上去就像是个小孩，他走出去被其他人瞧见：咦！这是什么地方来的小孩子呀，我们来吓吓他，放个炮仗，嘣！一吓，小孩噗地飞掉了，后来我们得知这个人出了毛病，他的阳神回不来了，人就变成痴子、傻子了。	This is still only a minor problem. Some people actually cultivate a yang spirit. When it first emerges, it looks like a small child. If it goes out and is seen by others, they may say, “Hey! Where did this little child come from? Let us frighten him by setting off a firecracker.” Bang! At the fright, the little child suddenly flies away. Later, we learn that the person has developed a problem: his yang spirit cannot return, and he becomes mentally impaired.
这样不行啊！为什么你炼阳神出了这么大的偏差？那是由于你不知道真如佛性才是自己的本命元辰，光有神通没有用，因为你还在着相，所以生死不能了。	This will not do! Why did cultivating a yang spirit lead you so seriously astray? It is because you do not know that suchness and Buddha-nature are your own fundamental life-source. Spiritual powers alone are of no use, for you are still attached to appearances; therefore, you cannot transcend birth and death.
我们说悟道没什么奇特玄妙，一开始的时候什么都没有。等到你保任做得圆熟了，把妄想断光，心里面真正什么都没有了，你不要它出来，它自然就来了。	We say that realizing the Way is nothing strange or mysterious. At the beginning, there is nothing at all. When you have brought safeguarding realization to full maturity, eliminated deluded thoughts completely, and truly have nothing in your mind, then, without your wanting it to emerge, it will naturally come forth.
意生身是第七识的影子，这个第七识上面平时盖满了各种尘垢，贪　痴慢疑等等，都覆盖在上面，它出不来。当你把尘垢打扫干净了，六根清净不受一切受，第七识上面的盖障拿掉了，它自然就出来了。	The mind-born body is the reflection of the seventh consciousness. Ordinarily, this seventh consciousness is covered with all kinds of dust and grime—greed, anger, ignorance, pride, doubt, and so forth—and thus it cannot emerge. When you have swept away this dust and grime, the six sense faculties are pure and do not receive any sensation whatsoever, and the obscurations covering the seventh consciousness have been removed, it will naturally emerge.
佛教和道教不同，道教认为阳神是通过修炼生出来的，我们佛教讲的是本来如此，是本无所生的。这个真如佛	Buddhism differs from Daoism. Daoism holds that the yang spirit is produced through cultivation,

性众生同具，不从外来。虽然无生，但是能生一切法，因此叫无生法忍。	whereas Buddhism says that it is originally so and fundamentally unborn. Suchness and Buddha-nature are equally possessed by all sentient beings and do not come from outside. Though unborn, they can give rise to all dharmas; therefore, this is called the forbearance of the unborn dharmas.
我们讲开悟，当下这一悟，就是无生法忍。不要说，哎哟！开悟了怎么没有一点玄妙奇特啊，我还是这个老样子嘛，因此不敢承当。不敢承当就不知道起妙用，就好比发了财之后要学会去用，不然还是穷小子。	When we speak of awakening, this very awakening is the forbearance of the unborn dharmas. Do not say, “Oh! Now that I am awakened, why is there nothing at all strange or mysterious? I am still the same old person,” and therefore fail to assume it. If you do not dare to assume it, you will not know how to bring forth its wondrous functioning. It is like becoming rich: you must learn how to use your wealth, or else you remain a poor fellow.
学会起用就是脱胎换骨，不再是从前的凡夫俗子了，因为凡夫总是时时处处在着相。开悟以后，人依然还是旧时人，只是不在旧时行履处，从前的一切都改过自新了。	Learning to put it into function is a complete transformation; one is no longer an ordinary worldling of former days, because ordinary beings are always and everywhere attached to appearances. After awakening, one remains the same person as before, but no longer acts as before; everything of the past is reformed and renewed.
“阿难，譬如有人，谈说酢梅，口中水出；思踏悬崖，足心酸涩。想阴当知，亦复如是。”	“Ānanda, suppose someone speaks of sour plums, and saliva arises in his mouth; or thinks of stepping off a precipice, and the soles of his feet become sour and weak. You should know that the aggregate of perception is likewise.”
什么叫想呢？我们上次讲过，根对境接触之后，所生的种种相出现在心上，当境已经灭掉了之后，相还在心上盘旋，叫想阴。想包括回忆从前、悬想将来两种情况。因为所想皆是虚妄，终归没有什么道理，所以叫妄想。	What is perception? Last time, we said that after the faculties come into contact with their objects, the various appearances thereby produced appear in the mind. After the object has already disappeared, the appearances still circle in the mind; this is called the aggregate of perception. Perception includes two situations: recalling the past and imagining the future. Because all that is imagined is unreal and ultimately without any basis, it is called deluded thought.
妄心、妄念、妄想这三个东西，是全然不同的。妄心是根本，因为无明不觉，执著前尘，就是妄心；妄心与尘相对，念头动了叫妄念；妄念著在这个相上了，盘旋不去，即为妄想。	The deluded mind, deluded notions, and deluded thoughts are three entirely different things. The deluded mind is fundamental: because of ignorance and lack of awakening, one clings to preceding objects, and this is the deluded mind.

	When the deluded mind confronts sense objects and a thought stirs, this is called a deluded notion. When a deluded notion clings to that appearance and circles without departing, it becomes a deluded thought.
既然讲到想阴，就要证明想阴虚妄不实。吃过梅子的人，都知道梅子是酸的。当以后再谈说梅子的时候，嘴里就有口水流出了，其实你并没有吃到梅子。如果想到自己站在悬崖峭壁上，马上要跌下来的样子，你的心就会慌乱，腿就会发抖了。	Since we are discussing the aggregate of perception, we must demonstrate that it is unreal and illusory. Anyone who has eaten plums knows that they are sour. Later, when plums are mentioned, saliva flows from the mouth, though one has not actually eaten any plums. If you imagine yourself standing on a sheer precipice and about to fall, your mind immediately becomes alarmed and your legs tremble.
想阴也不是实有，都是妄想啊！	The aggregate of perception is likewise not truly existent; it is all deluded thought!
“阿难，如是酢说，不从梅生，非从口入。”	“Ānanda, this is so: the sourness spoken of does not arise from the plum, nor does it enter through the mouth.”
我们谈说酢梅，嘴里就有水出。这个水不是从梅子生出来的，因为你并没有吃梅子嘛；非从口入，也不是从嘴进去的。这个口中水出的现象，都是想阴的作用，是我们思想的法尘。它既不是从真如实相生出来的，也不是从真心进去的，它由于无出无入之故，所以是妄想。	When we speak of sour plums, saliva appears in our mouths. This saliva does not arise from plums, because you have not eaten any plums; nor does it enter through the mouth. The appearance of saliva arising in the mouth is the functioning of the aggregate of perception; it is a dharma-object of our thinking. It neither arises from the true suchness of reality nor enters through the true mind. Since it neither comes out nor enters in, it is deluded thought.
“如是阿难，若梅生者，梅合自谈，何待人说？”	“Thus, Ānanda, if it arose from the plum, the plum itself should speak; why wait for a person to speak of it?”
为什么说酸不是从梅子生出来的呢？如果这个酸是从梅子生出来的，那梅子自己说好了，何必要人说呢？如果梅子自己说了，那么可以说这个酸是梅子生出来的，可梅子并没有没说，是人说的。所以这是妄想啊！	Why do we say that sourness does not arise from the plum? If this sourness arose from the plum, the plum itself should speak of it; why would it need a person to speak? If the plum itself spoke, one could say that this sourness arose from the plum. But the plum does not speak; it is a person who speaks. Thus, this is deluded thought!
“若从口入，自合口闻，何须待耳？”	“If it entered through the mouth, the mouth itself should hear it; why wait for the ear?”

假如是从嘴进去的，这张嘴就应该能听到声音，还用耳朵作什么呢？	If it entered through the mouth, then this mouth itself should be able to hear sounds. What need would there be for the ears?
“若独耳闻，此水何不耳中而出？”	“If the ear alone hears, why does this saliva not flow out from the ear?”
假如只有耳朵能听见，这个水为啥不从耳朵里流出来呢？	If only the ears can hear, why does this saliva not flow out from the ears?
“思踏悬崖，与说相类。”	“Thinking of stepping off a precipice is analogous to speaking of it.”
上面的两个例子，一个是吃梅子，一个是思踏悬崖，道理都是一样的。即不是从嘴生，也不是从眼生，都是妄想哦。	The two examples above—eating plums and thinking of stepping off a precipice—follow the same principle. It arises neither from the mouth nor from the eyes; it is all deluded thought.
“是故当知，想阴虚妄，本非因缘，非自然性。”	“Therefore, you should know that the aggregate of perception is illusory and unreal. It is fundamentally neither dependent arising nor natural in nature.”
因为是不从梅生，不从口入，所以这个不是因缘性，不是自然性。假如这个酸是从梅子生出来的，应该叫自然性。那么既然不是从梅子生的，当然非自然性。假如这酸是从嘴进去的，可以叫因缘性。可是这酸并不是从嘴进去的，也非因缘性。所以说非自然，非因缘，还是妄想哦。	Since it does not arise from the plum or enter through the mouth, it is neither dependent arising in nature nor natural in nature. If this sourness arose from the plum, it should be called natural in nature. Since it does not arise from the plum, it is of course not natural in nature. If this sourness entered through the mouth, it could be called dependent arising in nature. But since this sourness does not enter through the mouth, it is also not dependent arising in nature. Thus, it is neither natural nor dependent arising; it is still deluded thought.
同前面的道理一样，生即是无生。这想阴就是如来藏性，因为如来藏性是生无所生，所以想阴本身也是生无所生。虽生无所生，但是也不无，嘴里有酸水出来，这是生，虽然生而不可得。这就是真如佛性的妙用啊！但是我们也不要执著它，一执著就变成妄想，就糟糕了。	The principle is the same as before: arising is itself non-arising. This aggregate of perception is the nature of the Tathāgata-garbha, for the nature of the Tathāgata-garbha gives rise to nothing that is truly produced; thus, the aggregate of perception itself also gives rise to nothing that is truly produced. Though it arises without anything truly arising, it is not nonexistent either: sour saliva appears in the mouth. This is arising, though what arises cannot be grasped. This is the wondrous functioning of suchness and Buddha-nature. But

	we must not cling to it. Once we cling to it, it becomes deluded thought, and that is disastrous.
想阴之后再讲行阴：	After the aggregate of perception, we shall discuss the aggregate of formations:

（四）行阴虚妄

(IV) The Illusory Nature of the Aggregate of Mental Formations

“阿难，譬如暴流，波浪相续，前际后际，不相逾越。行阴当知，亦复如是。”	“Ānanda, it is like a torrential current: wave after wave continues without cease; the earlier and later bounds do not overtake one another. You should know that the aggregate of formations is likewise.”
行阴比想阴还厉害，它川流不息，有如江河之水，滔滔流个不停。	The aggregate of formations is even more formidable than the aggregate of perception. It flows on without cease, like the waters of a river, surging endlessly.
“大江东去，浪淘尽，千古风流人物！”在这个永不停息的浪潮中，千古人物都如过眼云烟，我们人生也是这样没有一分一秒的停留，由小而少，由少而壮，由壮而老，由老而死，每一刻都在不停地变化，行阴就是如此。	“The great river flows eastward; its waves wash away all the gallant figures of a thousand ages!” Amid this unceasing tide, all figures throughout the ages are like clouds passing before the eyes. Our lives are the same: there is not a moment’s pause. We proceed from childhood to youth, from youth to adulthood, from adulthood to old age, and from old age to death. We are continually changing at every moment. This is the aggregate of formations.
我们身体里面血脉流转，呼吸循环，也都是行阴。它就像山洪暴发时的暴流，从上灌注而下，没有丝毫停息的时候。我们这个业报身，犹如后浪推着前浪，这个身体坏掉了，那个身体又生出来了，就这样六道轮回无有息时。	The circulation of blood in our bodies and the cycle of breathing are also part of the aggregate of formations. It is like a torrent unleashed by a mountain flood, pouring downward without the slightest pause. Our karmically conditioned bodies are like later waves driving forward earlier waves: when this body breaks down, another body is born. Thus the cycle of rebirth in the six realms never ceases.
行阴的第一个特点，是川流不息，永不停顿。第二个特点，是前际后际，不相逾越。就是前后波浪接踵而来，不互相跳过。好比我们的身体，是由小、少、壮、老这几个阶段，依次顺着走下去的，不可能出现前后跳跃的情况。	The first characteristic of the aggregate of formations is its ceaseless flow, never stopping. The second is that the earlier and later bounds do not overtake one another. That is, waves before and after follow close upon one another without skipping over each other. Likewise, our bodies pass in sequence through the stages of childhood,

	youth, adulthood, and old age; it is impossible to leap forward or backward among these stages.
同样我们的业报身，也是一个接着一个来，不可能这个业报身还没有坏，后一个业报身已经起来了，所以叫不相逾越。还有一种夺胎的情况，就是我这个身体还没死，另外一个胎胞已经形成了，那是别人的识进去了。	Likewise, our karmically conditioned bodies come one after another. It is impossible for the later karmically conditioned body to arise before the preceding one has decayed; this is why it is called not overtaking one another. There is also a situation called seizing a womb: before this body of mine has died, another womb has already formed, but another person's consciousness has entered it.
等我这个身体死了之后，再从另外一个胎胞里把别人的识赶走，自己进去，这也是不相逾越的。所以“前际后际，不相逾越，行阴当知，亦复如是。”	After this body of mine dies, I then drive that other person's consciousness out of the other womb and enter it myself. This too is not overtaking one another. Thus, “the earlier and later bounds do not overtake one another. You should know that the aggregate of formations is likewise.”
这个行阴如果断了，我们就能得到第二种意生身，即前面说的觉法自性性意生身。我们的自性，本来就是一个能起种种变化的万能体，无边广大的神通，是通过见性以后一步步证得的。	If this aggregate of formations is severed, we can obtain the second kind of mind-born body, namely the mind-born body of the intrinsic nature awakened to dharmas, mentioned earlier. Our intrinsic nature is originally an all-capable entity able to produce all kinds of transformations. Boundless and vast spiritual powers are realized step by step after seeing one's true nature.
所以讲到功夫，就在我们当下这一悟，假如不悟这个真如本性，后面的都不能得。神通有几种，一种是报通，就是过去世用过功夫，做过善行，积累功德，报给你的。一种是修通，用种种方法修来的，密宗里就有很多这样的法。	Thus, when it comes to practice, it lies in this very present awakening. If one does not awaken to this true suchness-nature, none of what follows can be attained. There are several kinds of spiritual powers. One is retributive powers: in past lives one practiced diligently, performed good deeds, and accumulated merit and virtue, and these powers are bestowed as karmic recompense. Another is cultivated powers, acquired by practicing various methods; Esoteric Buddhism has many such methods.

还有妖通、依通，依靠一个什么大将、天神，或者妖精鬼怪附在你的身上，把神通给你。凡是修来的、求来的神通，都靠不住，一口气断了，就什么都没有了。所以我们不能执著神通。	There are also demonic powers and dependent powers: one relies on some general, celestial being, demon, or ghost to possess one's body and grant spiritual powers. Any spiritual powers acquired through cultivation or sought after are unreliable. Once one's breath ceases, nothing remains. Therefore, we must not become attached to spiritual powers.
一有贪恋，还是妄想，念念凝滞，不得解脱。真正的神通是证得的，如果我们内心清净无染，无修无得无证，最后证到这个本来如此。这样用功，阴魔就不会发生。第二种意生身叫觉法自性性意生身。第三种意生身叫种类俱生无行作意生身。	As soon as craving and attachment arise, they remain deluded thoughts; thought after thought congeals and stagnates, and liberation cannot be attained. Genuine spiritual powers are directly realized. If our minds are pure and unstained, with no cultivation, attainment, or realization, we ultimately realize that things are originally thus. When one practices in this way, the māras of the aggregates will not arise. The second kind of mind-born body is called the mind-born body of the intrinsic nature awakened to dharmas. The third kind is called the mind-born body produced through the innate arising of various kinds without deliberate mental activity.
佛教的一切行门中，明心见性是最重要的，如果不见性，任你修什么法，都是盲修瞎炼。	Among all Buddhist approaches to practice, realizing the mind and seeing one's true nature is most important. Without seeing one's true nature, whatever dharma one practices is blind cultivation and misguided training.
“阿难，如是流性，不因空生，不因水有，亦非水性，非离空水。”	“Ānanda, this nature of flowing does not arise because of space, does not exist because of water, is not the nature of water, and is not separate from space and water.”
流性就是水哗哗地在流淌。这个流性不是因空才有，也不是因水才有，但是它“亦非水性，非离空水”。	The nature of flowing is the sound and action of water rushing along. This nature of flowing does not exist because of space, nor does it exist because of water; yet it is “not the nature of water, and not separate from space and water.”
流性为啥不是水的性呢？水性的特性是湿，而不是流，假如流性就是水性，下面讲到当水不流的时候，应该不叫做水，而是叫它作流了，所以水性不是流性。但是这个流性既不离空，也不离水。	Why is the nature of flowing not the nature of water? The characteristic of water is wetness, not flowing. If the nature of flowing were the nature of water, then, as discussed below, when water does not flow, it should not be called water but should instead be called flow. Therefore, the nature of

	water is not the nature of flowing. Yet this nature of flowing is neither separate from space nor separate from water.
离开空，堵塞住了，水就流不过去。空与塞是对待、相对讲的。这个世界的事物都是相对的，都不是真的。水离不开流性，流性也离不开水，如果离开了水，哪里还有流呢？这就是不即不离，亦不即水，亦不即空；亦不离空，亦不离水。我们的自性，就有如此的妙用。	Without space, if the way is blocked, water cannot flow through. Space and blockage are spoken of in contrast, as opposites. All things in this world are relative and are not ultimately real. Water cannot be separate from the nature of flowing, nor can the nature of flowing be separate from water. If water were absent, where could there be flowing? This is neither identity nor separation: it is neither identical with water nor identical with space, yet neither separate from space nor separate from water. Our intrinsic nature has such wondrous functioning.
“如是阿难，若因空生，则诸十方无尽虚空，成无尽流。世界自然俱受沦溺。”	“Thus, Ānanda, if it arose because of space, then the boundless space in all ten directions would become an endless flow. Naturally, all worlds would be submerged and drowned.”
假如流性是因空而有的话，则诸十方无尽虚空，就都变成无尽流了。因为流性是空中生的，那么此空能生流性，彼空也能生流性，整个虚空都生流性，所有世界都成了水世界，一切生物都要淹死了。所幸现在不是这个样子，水是水，空是空，没有成无尽流，这就证明流性不是因空而生的。	If the nature of flowing existed because of space, then the boundless space in all ten directions would all become an endless flow. Since the nature of flowing would arise in space, this space could give rise to it and that space could give rise to it; the entire expanse of space would give rise to the nature of flowing. All worlds would become worlds of water, and every living being would drown. Fortunately, this is not how things are. Water is water, and space is space; they have not become an endless flow. This proves that the nature of flowing does not arise because of space.
“若因水有，则此暴流性应非水，有所有相，今应现在。若即水性，则澄清时，应非水体。若离空水，空非有外，水外无流。”	“If it existed because of water, then the nature of this torrential flow should not be water. Having its own location and appearance, it should now be manifest. If it were the nature of water itself, then when the water became clear and still, it should not be the substance of water. If it were separate from space and water, then outside space there is nothing, and apart from water there is no flow.”

假如这个流是因水而有的，它就不应该是水性，而是流性，就应该有一个所在的地方。假如流性是由水生出来的，从这一个东西生出另一个东西，它就需要另外有个地方。	If this flow existed because of water, it should not be the nature of water but the nature of flowing, and it should have a place where it exists. If the nature of flowing were produced from water, then one thing would produce another, and the latter would need to have another place of its own.
譬如大人生出一个小孩，那么一大一小就是两个人，他们要占两个地方。这个流性如果是水生出来的，那么离水之外就是别有一个流性，它应该另外有个相貌、有个所在，也就是“有所有相”。	For example, when an adult gives birth to a child, the adult and child are two people, one large and one small, and they occupy two places. If the nature of flowing were produced from water, then apart from water there would be a distinct nature of flowing. It should have a separate appearance and a separate location—this is what is meant by “having its own location and appearance.”
如果“有所有相，今应现在”，它就应该有个所在，你应该能拿出来给我们看看。现在这个流性在什么地方呢？事实上离开水，就什么都没有了，因此说不是因水才有的。	If it “has its own location and appearance, it should now be manifest,” then it should have a location that you could point out for us to see. Where is this nature of flowing now? In fact, apart from water, there is nothing at all. Therefore, it is not something that exists because of water.
所以世尊又说：“若即水性，则澄清时，应非水体。”假如这个流性就是水性，那么这个水澄清不流的时候，应该不是水的体，而是流的体了。但现在水不流的时候，我们看到的依然是水，不是流。	Therefore, the World-Honored One further said, “If it were the nature of water itself, then when the water became clear and still, it should not be the substance of water.” If the nature of flowing were itself the nature of water, then when water became clear and ceased to flow, it should not be the substance of water but the substance of flow. Yet when water does not flow, what we see is still water, not flow.
就像面前这个茶杯，里面装的是水，而不是流。我们上面说过，流性是以不停地流动为体，水性则是以湿润为体，所以水性不是流性，流性也不是水性。	It is like the teacup before us: what it contains is water, not flow. As we said above, the nature of flowing takes unceasing movement as its substance, while the nature of water takes wetness as its substance. Thus, the nature of water is not the nature of flowing, nor is the nature of flowing the nature of water.
当水静止不动的时候，是水体，而不是流体，所以说流性不是水性，它们的特性是各自不同的。再进一步说，假如离开空，离开水，还有流性吗？就是“空非有外，水外无流。”空之外没东西，离空别有是不可能的，而离水之外，也找不到流，所以是不即不离。	When water is still and motionless, it is the substance of water, not the substance of flow. Thus, the nature of flowing is not the nature of water; their characteristics differ. Going further, if space and water were absent, could there still be a nature of flowing? This is what is meant by “outside

	space there is nothing, and apart from water there is no flow.” There is nothing outside space, so it is impossible for something to exist separately from space; and apart from water, no flow can be found. Therefore, it is neither identical with nor separate from them.
“是故当知，行阴虚妄，本非因缘，非自然性。”	“Therefore, you should know that the aggregate of formations is illusory: it is fundamentally neither produced by causes and conditions nor of an inherent, self-arising nature.”
假如说流性是实有的，它就是自然生，离空离水，自有自体。既然离空离水没有流性，因此也不是自然生的。所以说不是因空因水而有流性，不是因缘生；不是离空离水而有流性，也不是自然生。既非自然，也非因缘，所以是生而不生，不生而生，这就是妙真如性。但是不能执著，执著即是妄想，就变成行阴了。	If one says that the nature of flowing truly exists, then it would arise naturally, separate from space and water, with a substance of its own. Since there is no nature of flowing apart from space and water, it is not naturally arising either. Thus, the nature of flowing does not exist because of space or water, so it is not produced by causes and conditions; nor does it exist apart from space and water, so it is not naturally arising. Since it is neither natural nor produced by causes and conditions, it arises without arising, and without arising it arises. This is the wondrous nature of true suchness. Yet one must not become attached to it: attachment itself is deluded thought and becomes the aggregate of formations.
下面讲五阴中最后一阴——识阴：	Next is the last of the five aggregates—the aggregate of consciousness:

（五）识阴虚妄

(V) The Illusory Nature of the Consciousness Aggregate

“阿难，譬如有人取频伽瓶，塞其两孔，满中擎空，千里远行，用饷他国。识阴当知，亦复如是。”	“Ānanda, suppose someone takes a Pinga bottle, seals its two openings, holds empty space within it, travels a thousand miles, and presents it in another country. You should know that the aggregate of consciousness is likewise.”
这识阴之识，就是识别、了别、鉴别。这是什么东西，那是什么东西；这个是红的，那个是黄的；这是长的，那是方的；这个是男，那个是女。因为有了别，所以名识。	The consciousness in this aggregate of consciousness is discrimination, discernment, and differentiation: this is one thing, that is another; this is red, that is yellow; this is long, that is square;

	this is male, that is female. Because there is differentiation, it is called consciousness.
有一种频伽瓶，它的样子就像西方极乐世界的迦陵频伽鸟，通常别的瓶子只有一个孔，这个瓶子有两个孔，喻色体两空。假如有个人把瓶子的两个孔塞起来，里面装满了虚空，拿在手上，“千里远行，用饷他国”。	There is a kind of Pinga bottle shaped like the kalaviṅka bird in the Western Land of Ultimate Bliss. Ordinary bottles have only one opening, but this bottle has two, symbolizing the emptiness of both form and body. Suppose someone seals the bottle’s two openings, fills it with empty space, holds it in his hand, and “travels a thousand miles to present it in another country.”
跑到别人那里去说，你看我把虚空拿到你这里来了。满中擎空表示背觉，用饷他国表示合尘，这是表示我们违背正觉，合到尘劳上去。以为虚空可以装走，拿到他国去，这是做不到的。	He runs to someone else and says, “Look, I have brought empty space here to you.” Holding empty space within it signifies turning one’s back on awakening; presenting it in another country signifies joining with dust. This represents our turning away from right awakening and joining ourselves to worldly defilements. To suppose that empty space can be packed up and carried to another country is impossible.
虚空到处都是一样的，你装也装不走，搬也搬不动。这一点不觉，就是无明妄动。这里告诉我们识性是周遍圆满，尽虚空、遍法界的。	Empty space is the same everywhere. You cannot pack it away or carry it off. This failure to awaken is the deluded movement of ignorance. Here we are told that the nature of consciousness is universally pervasive and complete, extending throughout empty space and pervading the dharma realm.
为什么叫识阴呢？你现在取那么一点虚空装到瓶子里，把这一小部分当成是整个识性，这就叫识阴了。	Why is it called the aggregate of consciousness? You take just a little empty space and put it into a bottle, treating this small portion as the whole nature of consciousness. This is what is called the aggregate of consciousness.
识性就是我们的真如佛性，它没有方所，众生迷而不觉之故，认为在身内，等于瓶子里装着的那点空，认为整个虚空都装在里面，大家都迷在这里。阿难一上来回答，心在什么地方？在我身体里面，那么这就是识阴，这就是妄心了。把瓶孔一塞，拿着各地方跑，这就表示把真如实性封闭在身体里，在六道里轮回呀！	The nature of consciousness is our suchness, our Buddha-nature. It has no fixed location. Yet, because sentient beings are deluded and do not awaken, they believe it to be within the body. This is like the little bit of space contained in a bottle: they believe that all empty space is inside it. Everyone is deluded in this way. When Ānanda first answered the question of where the mind was, he said, “Inside my body.” That is the aggregate of consciousness; that is the deluded mind. Sealing the bottle’s openings and carrying it about everywhere represents confining the true nature of

	suchness within the body and revolving through the six realms.
比方说，你忘了大海这个水体，而误认当中的一个泡泡为实体，叫迷海认沤。取瓶中之空，而把十方大空扔掉了，这就是识阴，结果就六道轮回。用饷他国，所以叫合尘。识阴就是这样虚妄不实，我们不要做这个痴心事。	For example, one forgets the great body of water that is the ocean and mistakenly takes a bubble within it to be a substantial entity; this is called mistaking a bubble for the ocean. One takes the space in a bottle and discards the vast space of the ten directions. This is the aggregate of consciousness, and the result is rebirth in the six realms. “Presenting it in another country” therefore means joining with dust. The aggregate of consciousness is thus illusory and unreal; we should not do such foolish things.
尽虚空、遍法界，正是我自己本身，自身当中所有东西都是我的妙性，自心所显现的一切都是妙用。不要认为自己聪明得很，我装个瓶子就把虚空带走了。只认取身体里面的那点知觉性，那就变成识阴了。	All empty space and the entire dharma realm are precisely my own being. Everything within this body is my wondrous nature, and all that is manifested by my own mind is wondrous functioning. Do not think yourself so clever that, by filling a bottle, you can carry empty space away. If you recognize only that little capacity for awareness within the body, it becomes the aggregate of consciousness.
能够弃一浮沤去拥有大海，不再迷著自己的身体，这个识阴当下就打破了。这是佛为我们打的比方、做的妙喻。所以“识阴当知，亦复如是。”	If one can relinquish a single floating bubble and possess the ocean, no longer clinging to one’s own body, then the aggregate of consciousness is shattered immediately. This is the analogy and wondrous metaphor the Buddha gives us. Thus, “You should know that the aggregate of consciousness is likewise.”
“阿难，如是虚空，非彼方来，非此方入。”	“Ānanda, such empty space does not come from that direction or enter from this direction.”
那么这个虚空是不是从他方世界来的呢？不是从他方世界来。是不是从此方入呢？也不是从此方入。虚空没有来去相，没有动摇相，既装不进，也带不走。这就证明了我们的识性是不来不去、不动不摇的。	Then does this empty space come from another world? No, it does not come from another world. Does it enter from this direction? Nor does it enter from this direction. Empty space has no appearance of coming or going, nor of movement or shaking. It can neither be put in nor taken away. This proves that the nature of our consciousness neither comes nor goes, neither moves nor shakes.
所以你尽管六道里轮回，它不受六道生死，虽然往生西方极乐世界，而亦无来去之实体。因为实无所来，亦无所去，所以“生则生矣，去则未也；去则去矣，生则未也”。	Thus, although you may revolve through the six realms, it is not subject to the birth and death of the six realms. Although one is reborn in the Western Land of Ultimate Bliss, there is no

	substantial entity that comes or goes. Since in reality there is nowhere from which one comes and nowhere to which one goes, “Birth is indeed birth, yet there has been no going; going is indeed going, yet there has been no birth.”
也可以说“生则决定生，去则实不去”，从而彻底打破生灭来去之相。假如说这个虚空从彼方来，就等于是这个佛性从诸佛世界来投胎了，那么佛界就有所减，众生界就有所增。	It may also be said, “One is definitely born, yet in truth one does not go,” thereby utterly shattering the appearances of arising and ceasing, coming and going. If this empty space came from that direction, it would be as though this Buddha-nature had come from the worlds of the Buddhas to enter a womb. Then the Buddha realm would be diminished, and the realm of sentient beings increased.
但是佛界实无所减，众生界也实无所增，所以不是从彼方来。假如从此方入，那么众生界就有所减，佛界就有所增了。可是众生界并未减少，佛界也并未增多。它是在圣不增，在凡不减，本来如此的，所以说一切众生本来是佛。这里就证明虚空不从彼方来，不从此方入。	But the Buddha realm is not truly diminished, nor is the realm of sentient beings truly increased. Therefore, it does not come from that direction. If it entered from this direction, then the realm of sentient beings would be diminished and the Buddha realm increased. Yet the realm of sentient beings has not decreased, nor has the Buddha realm increased. Among sages it does not increase, and among ordinary beings it does not decrease. It has always been thus. Therefore it is said that all sentient beings are originally Buddhas. This proves that empty space does not come from that direction or enter from this direction.
“如是阿难，若彼方来，则本瓶中，既贮空去，于本瓶地，应少虚空。”	“Thus, Ānanda, if it came from that direction, then, after the empty space stored in the original bottle had gone away, there should be less empty space where that bottle originally stood.”
世尊进一步问阿难，假如这瓶中之空，是从他方世界装来的，这个瓶子原来所在的世界中，虚空应该少一块。但是彼方的虚空并未缺少，这个空是装不走的，所以证明不从彼方来。这就表示众生的识性，不是从真如佛性——正觉世界所带来。它是无来无去，不动不摇，生而无生，妙用恒沙的。以下世尊又再换一个方面说：	The World-Honored One further asks Ānanda: if the space in this bottle had been filled from another world, then there should be a missing portion of empty space in the world where the bottle originally stood. But the empty space in that direction has not diminished. This space cannot be carried away, which proves that it does not come from that direction. This indicates that sentient beings’ nature of consciousness is not brought from suchness and Buddha-nature—the world of right awakening. It neither comes nor goes, neither moves nor shakes; though birth is manifested,

	there is ultimately no birth; its wondrous functioning is as countless as the sands of the Ganges. Next, the World-Honored One explains it again from another angle:
“若此方入，开孔倒瓶，应见空出。”	“If it entered from this direction, then when the opening was uncovered and the bottle inverted, one should see the empty space come out.”
假如这空不是从彼方世界带来的，而是从我们这方面装进去的，那我们开孔倒瓶，应当看见有个空倒出来，但是因为无入之故，所以没有空出。	If this space were not brought from another world but had been put in from our side, then, upon uncovering the opening and inverting the bottle, we should see some empty space pour out. But because there was no entering, there is no empty space coming out.
如果我们转迷成觉，既没看见我们众生的世界少了一点东西，也没见佛的世界多了一点东西，不见有众生成佛，因为众生本来是佛，所以是成无所成，无修无得无证的。假如执著有所成，那就是法障，被法见障住了。	If we turn delusion into awakening, we neither see anything diminished in the world of sentient beings nor see anything increased in the world of the Buddhas. We do not see sentient beings becoming Buddhas, because sentient beings are originally Buddhas. Thus there is accomplishment without anything accomplished, cultivation without cultivation, attainment without attainment, and realization without realization. If one clings to there being something accomplished, that is a dharma obstacle: one is obstructed by views of dharmas.
成而无可成，得而不可得，所以不见空出。	Accomplishment is without anything that can be accomplished, and attainment is without anything that can be attained; therefore one does not see empty space come out.
就是说众生成佛时，并不是把众生的心都收回了，因为妄心就是真心，扔掉妄心，真心也不可得啊！真妄只在一念间，你执著了外面的色相，就是妄；悟到相就是性，舍迷还觉，就是真。觉醒就如同开孔倒瓶，但是不见空出，就是不要还掉妄心。如同水起了波浪，把波浪还掉了，水也不可得，所以说不舍众生之心。	That is to say, when sentient beings become Buddhas, it is not that their minds are all taken back. For the deluded mind is precisely the true mind: if one casts away the deluded mind, the true mind cannot be obtained either. Truth and delusion differ only in a single thought. If you cling to external forms, that is delusion; if you awaken to the fact that forms are nature, abandon delusion, and return to awakening, that is truth. Awakening is like uncovering the opening and inverting the bottle. Yet not seeing empty space come out means that one should not discard the deluded mind. It is like water producing waves: if the waves are removed, the water cannot be obtained either.

	Thus it is said that one does not abandon the minds of sentient beings.
我们之所以不舍妄相，因为妄就是真，相就是性。并不是有个佛可成，也不是有个什么东西可得，我们只要把执迷的心拿掉就行了，所以说是无修无得无证。假如我们能够不再执著，知道这一切都是妄相，就可以随缘起用，在在处处都感到快乐，当下就生到极乐，不是等死了以后才生西方极乐世界呀！	We do not abandon illusory appearances because delusion is precisely truth, and appearances are precisely nature. It is not that there is a Buddha to be attained, nor is there anything to be gained. We need only remove the mind that clings to delusion; therefore there is no cultivation, attainment, or realization. If we can cease clinging and know that all this consists of illusory appearances, we can function in accordance with conditions and feel joy everywhere. At that very moment, we are born in the Land of Ultimate Bliss; we need not wait until after death to be born in the Western Land of Ultimate Bliss.
“是故当知，识阴虚妄，本非因缘，非自然性。”	“Therefore, you should know that the aggregate of consciousness is illusory and unreal. Its nature is neither dependent arising nor self-arising.”
因为这个识阴，不从彼方来，不从此方入，既不是自生，也不是他生，所以是非因缘性。离开瓶子，没有瓶子的空相可得，再比如这个盒子是空的，离开盒子，盒子的空相还有吗？也不可得，所以是非自然性。	Because this aggregate of consciousness does not come from that direction or enter from this direction, it is neither self-produced nor produced by another; therefore, it is not of the nature of dependent arising. Apart from the bottle, there is no empty-space appearance belonging to the bottle that can be obtained. Similarly, if this box is empty, then apart from the box, is there still an empty-space appearance belonging to the box? It too cannot be obtained. Therefore, it is not of a self-arising nature.
因为非因缘、非自然，所以是无生而生。无生而生，是虚妄之相；生而不生，就是妙真如性。色、受、想、行、识这五蕴，从法相宗来说，其中的色属于色法，受、想、行、识是属于心法的。	Because it is neither dependent arising nor self-arising, it is unborn yet manifests birth. Unborn yet manifesting birth is an illusory appearance; manifesting birth yet not being born is the wondrous nature of true suchness. Of the five aggregates—form, feeling, perception, formations, and consciousness—the Dharma Characteristics School classifies form as a form dharma, while feeling, perception, formations, and consciousness are mind dharmas.

法相宗是讲开合的，在这里叫合色开心，也就是说色比较少，说心比较多。因为人们的迷惑不一样，有的人迷心，有的人迷色。对于迷心比较厉害的人，讲合色开心，说色法一，说心法四。	The Dharma Characteristics School discusses division and combination. Here it is called combining form and opening out mind: that is, there is relatively little said about form and much said about mind. This is because people's delusions differ: some are deluded about mind, while others are deluded about form. For those more deeply deluded about mind, it teaches combining form and opening out mind, counting form dharmas as one and mind dharmas as four.
实际讲来，五蕴中的受想行识固然是心，因为离心无受，离心无想，离心无有迁流不息，离心无有分析了别。若是更详细地讲，色法也是心法，因为色与心相对，色就是心，心就是色。色非自色，因心故色，心非自心，因色故心，心与色是当体不二的。假如只有色，没有心，心不成立，色从何来?	In actuality, feeling, perception, formations, and consciousness among the five aggregates are certainly mind, for without mind there can be no feeling; without mind there can be no perception; without mind there can be no ceaseless flux; and without mind there can be no analysis or differentiation. More precisely, form dharmas are also mind dharmas. Since form and mind stand in relation to each other, form is mind and mind is form. Form is not form in itself; because of mind, there is form. Mind is not mind in itself; because of form, there is mind. Mind and form are nondual in their very substance. If there were only form and no mind, mind could not be established; whence, then, could form arise?
因为心是对色而生的，所以说因境故心。假如我们说，这个色属于根，就是眼根、耳根、鼻根、舌根、身根这五根。如果这根可以说是色尘，那么，不仅意根，其他五根都能了别，眼睛能看东西，耳朵能听声音，都有了别识。	Because mind arises in relation to forms, it is said that mind arises because of objects. Suppose we say that form belongs to the faculties—the eye, ear, nose, tongue, and body faculties. If these faculties may be called form objects, then not only the mind faculty but the other five faculties can all discriminate: the eyes can see things, the ears can hear sounds, and all possess discriminating consciousness.
这样看来，根就是心。所以离色之外没有心，离心之外也没有色，心与色无所谓开，无所谓合，这是《楞严经》上所讲的道理。法相宗讲心与色是有开有合的，他的观点与《楞严经》有抵触，所以有的唯识家反对《楞严经》，说它是伪经。所谓识者就是根对境之后，识到心里去了。六根对六尘吸收这个境像，成为一种识，这就叫六识。	From this perspective, the faculties are mind. Thus, apart from form there is no mind, and apart from mind there is no form. There is no such thing as division or combination between mind and form. This is the principle taught in the Śūraṅgama Sūtra. The Dharma Characteristics School maintains that mind and form may be divided and combined. Its view conflicts with that of the Śūraṅgama Sūtra, and so some Consciousness-Only scholars oppose the Śūraṅgama Sūtra, calling it an apocryphal

	scripture. What is called consciousness is that, after the faculties encounter objects, they cognize them in the mind. The six faculties take in the images of the six sense objects, forming consciousness; this is called the six consciousnesses.
在法相宗看来，意根对法尘，所以是心法，其余五根都是对外面的色尘，因此皆是色法。若照这样说，六个都是色法，因为第六意根也有浮尘根，否则不能生识。色是具四大种性的，没有根，就不能起作用。	From the perspective of the Dharma Characteristics School, the mind faculty encounters dharma objects and is therefore a mind dharma, while the other five faculties encounter external form objects and are thus all form dharmas. But by this reasoning all six would be form dharmas, for the sixth, the mind faculty, also has a physical faculty; otherwise consciousness could not arise. Form possesses the nature of the four great elements. Without faculties, it cannot function.
既然第六识也有浮尘根，那么以根来说，统统是色法，不应说是心法。也就是以浮尘根来说，统统是色法；以所生起的识来讲，统统是心法。这里的确有些分别，所以要说开说合。由于《楞严经》与法相宗的说法有些不同，因此就引起纷争，但真理愈辩则愈明，假如不争不辩，怎么会有百家争鸣呢？	Since the sixth consciousness also has a floating-dust faculty, then, speaking in terms of the faculties, they are all form dharmas and should not be called mind dharmas. That is, in terms of the floating-dust faculties, they are all form dharmas; in terms of the consciousnesses that arise from them, they are all mind dharmas. There is indeed some distinction here, so it must be explained both separately and together. Because the Śūraṅgama Sūtra differs somewhat from the Dharma Characteristics School on this point, disputes have arisen. Yet the more truth is debated, the clearer it becomes. If there were no debate or contention, how could there be the flourishing of a hundred schools of thought?

卷第三 四科虚妄 七大本真（空不空如来藏）

Volume Three: The Four Aggregates Are Illusory; the Seven Great Elements Are Fundamentally True (the Empty and Non-Empty Tathāgata-Garbha)

复次阿难！云何六入，本如来藏妙真如性?	Furthermore, Ānanda, why are the six sense entrances originally of the wondrous true-suchness nature of the tathāgatagarbha?
阿难！即彼目睛，瞪发劳者，兼目与劳，同是菩提瞪发劳相。因于明暗二种妄尘，发见居中，吸此尘象，名为见性。此见离彼明暗二尘，毕竟无体。如是阿难！当知是见，非明暗来，非于根出，不于空生。	Ānanda, when the eyes stare fixedly until they become strained, both the eyes and that strain are appearances of strain produced by staring within bodhi. Because of the two illusory objects of light and darkness, seeing arises between them; it takes in these object-images and is called the nature of seeing. Apart from the two objects of light and darkness, this seeing ultimately has no substance. Thus, Ānanda, you should know that this seeing does not come from light or darkness, does not arise from the sense faculty, and is not born from emptiness.
何以故？若从明来，暗即随灭，应非见暗；若从暗来，明即随灭，应无见明。若从根生，必无明暗；如是见精，本无自性。若于空出，前瞩尘象，归当见根；又空自观，何关汝入？是故当知，眼入虚妄，本非因缘，非自然性。	Why is this so? If it came from light, then when darkness arose, seeing would be extinguished, and one should not see darkness. If it came from darkness, then when light arose, seeing would be extinguished, and one should not see light. If it arose from the sense faculty, there would necessarily be neither light nor darkness; thus, the essence of seeing would intrinsically have no nature of its own. If it came forth from emptiness, it would see object-images before it and should see the sense faculty upon returning; moreover, if emptiness itself could see, what would that have to do with your sense entrance? Therefore, you should know that the eye entrance is illusory, neither arising from causes and conditions nor self-arising.
阿难！譬如有人，以两手指，急塞其耳，耳根劳故，头中作声。兼耳与劳，同是菩提瞪发劳相。因于动静二种妄尘，发闻居中，吸此尘象，名听闻性。此闻离彼动静二尘，毕竟无体。	Ānanda, suppose someone quickly plugs both ears with two fingers. Because the ear faculty becomes strained, sounds arise within the head. Both the ears and that strain are appearances of strain produced by staring within bodhi. Because of the two illusory objects of movement and stillness, hearing arises between them; it takes in these

	object-images and is called the nature of hearing. Apart from the two objects of movement and stillness, this hearing ultimately has no substance.
如是阿难！当知是闻，非动静来，非于根出，不于空生。何以故？若从静来，动即随灭，应非闻动；若从动来，静即随灭，应无觉静。若从根生，必无动静；如是闻体，本无自性。若于空出，有闻成性，即非虚空；又空自闻，何关汝入？是故当知，耳入虚妄，本非因缘，非自然性。	Thus, Ānanda, you should know that this hearing does not come from movement or stillness, does not arise from the sense faculty, and is not born from emptiness. Why is this so? If it came from stillness, then when movement arose, hearing would be extinguished, and one should not hear movement. If it came from movement, then when stillness arose, hearing would be absent, and one should not be aware of stillness. If it arose from the sense faculty, there would necessarily be neither movement nor stillness; thus, the substance of hearing would intrinsically have no nature of its own. If it came forth from emptiness, then hearing itself would become a nature and would not be emptiness; moreover, if emptiness itself could hear, what would that have to do with your sense entrance? Therefore, you should know that the ear entrance is illusory, neither arising from causes and conditions nor self-arising.
阿难！譬如有人，急畜其鼻。畜久成劳，则于鼻中，闻有冷触。因触分别，通塞虚实，如是乃至诸香臭气。兼鼻与劳，同是菩提瞪发劳相。因于通塞二种妄尘，发闻居中，吸此尘象，名嗅闻性。此闻离彼通塞二尘，毕竟无体。	Ānanda, suppose someone forcefully pinches his nose. If he pinches it for a long time, strain develops, and he senses a cold touch within the nose. Because he discriminates this touch, he becomes aware of openness and blockage, emptiness and fullness, and likewise of all fragrant and foul odors. Both the nose and that strain are appearances of strain produced by staring within bodhi. Because of the two illusory objects of openness and blockage, smelling arises between them; it takes in these object-images and is called the nature of smelling. Apart from the two objects of openness and blockage, this hearing ultimately has no substance.
当知是闻，非通塞来，非于根出，不于空生。何以故？若从通来，塞则闻灭，云何知塞？如因塞有，通则无闻，云何发明香臭等触？若从根生，必无通塞；如是闻机，本无自性。若从空出，是闻自当回嗅汝鼻；空自有闻，何关汝入？是故当知，鼻入虚妄，本非因缘，非自然性。	You should know that this hearing does not come from openness or blockage, does not arise from the sense faculty, and is not born from emptiness. Why is this so? If it came from openness, then when blockage occurred, hearing would cease; how then could one know blockage? If it arose because of blockage, then when openness occurred, there would be no hearing; how then could one discern

	such sensations as fragrance and foul odor? If it arose from the sense faculty, there would necessarily be neither openness nor blockage; thus, this faculty of hearing would intrinsically have no nature of its own. If it came forth from emptiness, this hearing itself should turn back and smell your nose; if emptiness itself could hear, what would that have to do with your sense entrance? Therefore, you should know that the nose entrance is illusory, neither arising from causes and conditions nor self-arising.
阿难！譬如有人，以舌舐吻，熟舐令劳。其人若病，则有苦味；无病之人，微有甜触。由甜与苦，显此舌根；不动之时，淡性常在。兼舌与劳，同是菩提瞪发劳相。因甜苦淡二种妄尘，发知居中，吸此尘象，名知味性。	Ānanda, suppose someone licks his lips with his tongue, repeatedly licking until strain develops. If that person is ill, there will be a bitter taste; if he is not ill, there will be a faint sweet sensation. Sweetness and bitterness reveal the tongue faculty; when there is no movement, the nature of blandness is always present. Both the tongue and that strain are appearances of strain produced by staring within bodhi. Because of the two illusory objects of sweet, bitter, and bland, knowing arises between them; it takes in these object-images and is called the nature of tasting.
此知味性，离彼甜苦及淡二尘，毕竟无体。如是阿难！当知如是尝苦淡知，非甜苦来，非因淡有，又非根出，不于空生。	Apart from the two objects of sweet and bitter, and of blandness, this nature of tasting ultimately has no substance. Thus, Ānanda, you should know that this knowing of sweet, bitter, and bland does not come from sweetness or bitterness, does not arise because of blandness, does not arise from the sense faculty, and is not born from emptiness.
何以故？若甜苦来，淡则知灭，云何知淡？若从淡出，甜即知亡，复云何知甜苦二相？若从舌生，必无甜淡及与苦尘；斯知味根，本无自性。若于空出，虚空自味，非汝口知；又空自知，何关汝入？是故当知，舌入虚妄，本非因缘，非自然性。	Why is this so? If it came from sweetness or bitterness, then when blandness occurred, knowing would be extinguished; how then could one know blandness? If it arose from blandness, then when sweetness occurred, knowing would perish; how then could one know the two characteristics of sweetness and bitterness? If it arose from the tongue, there would necessarily be no sweet, bland, or bitter objects; thus, this faculty of tasting would intrinsically have no nature of its own. If it came forth from emptiness, emptiness itself would taste; it would not be your mouth that knew it. Moreover, if emptiness itself could know, what would that have to do with your sense entrance?

	Therefore, you should know that the tongue entrance is illusory, neither arising from causes and conditions nor self-arising.
阿难！譬如有人，以一冷手，触于热手。若冷势多，热者从冷；若热功胜，冷者成热。如是以此合觉之触，显于离知；涉势若成，因于劳触。兼身与劳，同是菩提瞪发劳相。因于离合二种妄尘，发觉居中，吸此尘象，名知觉性。	Ānanda, suppose someone touches a warm hand with a cold hand. If the force of cold is greater, the warm hand becomes cold; if the force of heat prevails, the cold hand becomes warm. Thus, through the touch of contact, awareness of separation is revealed; when the forces intermingle, this is due to the strain of touch. Both the body and that strain are appearances of strain produced by staring within bodhi. Because of the two illusory objects of separation and contact, awareness arises between them; it takes in these object-images and is called the nature of tactile awareness.
此知觉体，离彼离合违顺二尘，毕竟无体。如是阿难！当知是觉，非离合来，非违顺有，不于根出，又非空生。何以故？若合时来，离当已灭，云何觉离？违顺二相，亦复如是。若从根出，必无离合 违顺四相；则汝身知，元无自性。必于空出，空自知觉，何关汝入？是故当知，身入虚妄，本非因缘，非自然性。	Apart from the two objects of separation and contact, opposition and accord, this substance of tactile awareness ultimately has no substance. Thus, Ānanda, you should know that this awareness does not come from separation or contact, does not arise from opposition or accord, does not arise from the sense faculty, and is not born from emptiness. Why is this so? If it came when there was contact, then separation would already be extinguished; how could one be aware of separation? The two characteristics of opposition and accord are likewise so. If it arose from the sense faculty, there would necessarily be none of the four characteristics of separation, contact, opposition, and accord; then your bodily awareness would intrinsically have no nature of its own. If it necessarily came forth from emptiness, emptiness itself would be aware; what would that have to do with your sense entrance? Therefore, you should know that the body entrance is illusory, neither arising from causes and conditions nor self-arising.
阿难！譬如有人，劳倦则眠，睡熟便寤；览尘斯忆，失忆为忘。是其颠倒，生住异灭。吸习中归，不相逾越，称意知根。兼意与劳，同是菩提瞪发劳相。	Ānanda, suppose someone falls asleep when weary and awakens when fully rested. When he encounters objects, he remembers them; when memory is lost, there is forgetting. These are the inverted processes of arising, abiding, change, and cessation. They take in habitual impressions and

	return them inwardly, without overstepping one another; this is called the mind faculty.
因于生灭二种妄尘，集知居中，吸撮内尘，见闻逆流，流不及地，名觉知性。此觉知性，离彼寤寐生灭二尘，毕竟无体。如是阿难！当知如是觉知之根，非寤寐来，非生灭有，不于根出，亦非空生。	Both the mind and that strain are appearances of strain produced by staring within bodhi. Because of the two illusory objects of arising and ceasing, knowing gathers between them; it takes in and collects internal objects. Seeing and hearing flow in reverse, and this flow does not reach the ground; it is called the nature of awareness. Apart from the two objects of waking and sleeping, arising and ceasing, this nature of awareness ultimately has no substance. Thus, Ānanda, you should know that this faculty of awareness does not come from waking or sleeping, does not arise from arising and ceasing, does not arise from the sense faculty, and is not born from emptiness.
何以故？若从寤来，寐即随灭，将何为寐？必生时有，灭即同无，令谁受灭？若从灭有，生即灭无，谁知生者？若从根出，寤寐二相，随身开合；离斯二体，此觉知者，同于空华，毕竟无性。若从空出，自是空知，何关汝入？是故当知，意入虚妄，本非因缘，非自然性。	Why is this so? If it came from waking, then sleep would be extinguished when waking arose; what, then, would constitute sleep? If it existed when arising occurred, then it would be absent when cessation occurred; who would undergo cessation? If it existed because of cessation, then arising would be absent when cessation occurred; who would know arising? If it arose from the sense faculty, waking and sleeping are the two characteristics that accompany the body's opening and closing; apart from these two, this awareness is like flowers in empty space and ultimately has no nature of its own. If it came forth from emptiness, then emptiness itself would know; what would that have to do with your sense entrance? Therefore, you should know that the mind entrance is illusory, neither arising from causes and conditions nor self-arising.
复次阿难！云何十二处，本如来藏妙真如性？	Furthermore, Ānanda, why are the twelve sense bases originally of the wondrous true-suchness nature of the tathāgatagarbha?
阿难！汝且观此，　陀树林，及诸泉池。于意云何？此等为是，色生眼见？眼生色相？阿难！若复眼根生色相者，见空非色，色性应销；销则显发一切都无。色相既无，谁明空质？空亦如是。若复色尘生眼见者，观空非色，见即销亡；亡则都无，谁明空色？是故当知，	Ānanda, now observe these Jeta groves and the various springs and pools. What do you think? Do forms give rise to the seeing of the eyes, or do the eyes give rise to the appearance of forms? Ānanda, if the eye faculty gave rise to the appearance of forms, then, when it saw emptiness, which is not

见与色空，俱无处所；即色与见，二处虚妄，本非因缘，非自然性。	form, the nature of form should disappear. Once it disappeared, all would be revealed as nonexistent. If form-appearances did not exist, who would make evident the substance of emptiness? The same applies to emptiness. If form-objects gave rise to the seeing of the eyes, then when observing emptiness, which is not form, seeing would disappear. Once it disappeared, all would be nonexistent; who then would make evident emptiness and form? Therefore, you should know that seeing, form, and emptiness all have no location. Thus, form and seeing—the two sense bases—are illusory, neither arising from causes and conditions nor self-arising.
阿难！汝更听此，　陀园中，食办击鼓，众集撞钟，钟鼓音声，前后相续。于意云何？此等为是，声来耳边？耳往声处？阿难！若复此声来于耳边，如我乞食室罗筏城，在　陀林则无有我 。	Ānanda, listen further. In Jeta Grove, when the meal is prepared, the drum is struck; when the assembly gathers, the bell is rung. The sounds of bell and drum continue one after another. What do you think? Do these sounds come to the ears, or do the ears go to where the sounds are? Ānanda, if these sounds came to the ears, then just as I am in Śrāvastī begging for food and am not in Jeta Grove, when they came to Jeta Grove there would be no me there.
此声必来阿难耳处，目连迦叶，应不俱闻；何况其中一千二百五十沙门，一闻钟声，同来食处？若复汝耳，往彼声边；如我归住　陀林中，在室罗城则无有我。	This sound must come to Ānanda’s ear; then Maudgalyāyana and Kāśyapa should not both hear it. How much less could the 1,250 śramaṇas among them, upon hearing the bell, all come together to the place of eating? Or suppose that your ear goes to where the sound is. Then, just as when I return to dwell in Jetavana Grove, there is no longer any me in the city of Śrāvastī.
汝闻鼓声，其耳已往击鼓之处；钟声齐出，应不俱闻，何况其中，象马牛羊，种种音响？若无来往，亦复无闻。是故当知，听与音声，俱无处所。即听与声，二处虚妄，本非因缘，非自然性。	when you hear the drum, your ears would already have gone to the place where the drum is struck. When the bell sounded at the same time, you should not hear it as well; how much less the various sounds of elephants, horses, cattle, sheep, and so forth. If there is no coming and going, there is likewise no hearing. Therefore, you should know that hearing and sound both have no location. Thus, hearing and sound—the two sense bases—are illusory, neither arising from causes and conditions nor self-arising.

阿难！汝又嗅此，炉中旃檀，此香若复然于一铢，室罗筏城四十里内，同时闻气。	Ānanda, again smell the sandalwood in the censer. If even one zhu of this incense is burned, its fragrance is simultaneously perceived throughout forty li around Śrāvastī.
于意云何？此香为复生旃檀木，生于汝鼻，为生于空？阿难！若复此香，生于汝鼻，称鼻所生，当从鼻出；鼻非旃檀，云何鼻中有旃檀气？称汝闻香，当于鼻入；鼻中出香，说闻非义。	What do you think? Does this fragrance arise from the sandalwood, from your nose, or from emptiness? Ānanda, if this fragrance arose from your nose, then, since it arose from the nose, it should come out of the nose. But the nose is not sandalwood; how could there be the fragrance of sandalwood within it? If you say that you smell fragrance because it enters the nose, then fragrance emerging from the nose could not rightly be called smelling.
若生于空，空性常恒，香应常在，何藉炉中，　此枯木？若生于木，则此香质，因　成烟。若鼻得闻，合蒙烟气；其烟腾空，未及遥远，四十里内，云何已闻？是故当知，香鼻与闻，俱无处所。即嗅与香，二处虚妄，本非因缘，非自然性。	If it arose from emptiness, then the nature of emptiness is constant, and fragrance should always be present. Why would it need the dry wood in the censer to be burned? If it arose from the wood, then this fragrant substance would become smoke through burning. If the nose perceived it, it should be enveloped by the smoke. Yet the smoke rises into the air and has not traveled far; how, then, is it already perceived within forty li? Therefore, you should know that fragrance, the nose, and smelling all have no location. Thus, smelling and fragrance—the two sense bases—are illusory, neither arising from causes and conditions nor self-arising.
阿难！汝常二时，众中持钵，其间或遇酥酪醍醐，名为上味。于意云何？此味为复生于空中？生于舌中？为生食中？阿难！若复此味生于汝舌，在汝口中，只有一舌；其舌尔时已成酥味，遇黑石蜜，应不推移。	Ānanda, at the two daily meal times, you take your bowl among the assembly. You may encounter ghee, curds, or clarified butter, which are called the finest flavors. What do you think? Does this flavor arise in emptiness, arise in the tongue, or arise in the food? Ānanda, if this flavor arose from your tongue, then there is only one tongue in your mouth. At that time, if your tongue had already become the flavor of ghee, then upon encountering black rock honey, it should not change.
若不变移，不名知味；若变移者，舌非多体，云何多味，一舌之知？若生于食，食非有识，云何自知？又食自知，即同他食，何预于汝，名味之知？若生于空，汝啖虚空，当作何味？必其虚空，若作咸味，既咸汝舌，亦咸汝面；则此界人，同于海鱼。	If it did not change, it could not be called knowing flavor. If it did change, then the tongue would not have multiple bodies; how could one tongue know many flavors? If flavor arose from the food, food is not conscious; how could it know itself? Moreover, if food knew itself, it would be like another person

	eating; what would that have to do with you, so that it could be called knowing flavor? If flavor arose from emptiness, when you ate emptiness, what flavor would it have? If emptiness necessarily had a salty flavor, then it would make both your tongue and your face salty; the people of this world would all be like sea fish.
既常受咸，了不知淡；若不识淡，亦不觉咸。必无所知，云何名味？是故当知，味舌与尝，俱无处所；既尝与味，二处虚妄，本非因缘，非自然性。	Since they would constantly experience saltiness, they would never know blandness. If they did not recognize blandness, neither would they be aware of saltiness. If there were necessarily nothing known, how could this be called flavor? Therefore, you should know that flavor, the tongue, and tasting all have no location. Thus, tasting and flavor—the two sense bases—are illusory, neither arising from causes and conditions nor self-arising.
阿难！汝常晨朝，以手摩头。于意云何？此摩所知，谁为能触？能为在手？为复在头？若在于手，头则无知，云何成触？若在于头，手则无用，云何名触？若各各有，则汝阿难，应有二身 。	Ānanda, every morning you rub your head with your hand. What do you think? In this awareness produced by rubbing, which is the one that touches? Is it in the hand, or is it in the head? If it is in the hand, then the head has no awareness; how can there be touch? If it is in the head, then the hand is useless; how can it be called touch? If each has its own awareness, then you, Ānanda, should have two bodies.
若头与手，一触所生，则手与头，当为一体。若一体者，触则无成。若二体者，触谁为在？在能非所，在所非能 ，不应虚空，与汝成触。是故当知，觉触与身，俱无处所；即身与触，二处虚妄，本非因缘，非自然性。	If one touch arises from the head and hand together, then hand and head should be one body. If they were one body, touch could not occur. If they were two bodies, in which would touch reside? If it resided in the agent, it would not reside in the object; if it resided in the object, it would not reside in the agent. Nor should emptiness form touch with you. Therefore, you should know that tactile awareness and the body both have no location. Thus, body and touch—the two sense bases—are illusory, neither arising from causes and conditions nor self-arising.
阿难！汝常意中，所缘善恶无记三性，生成法则。	Ānanda, within your mind, the three natures of good, evil, and indeterminate objects upon which it relies give rise to dharmas.
此法为复即心所生？为当离心，别有方所？阿难！若即心者，法则非尘，非心所缘，云何成处？若离于心，别有方所，则法自性，为知非知？知则名心，异汝非尘，	Do these dharmas arise directly from the mind, or do they have a separate location apart from the mind? Ānanda, if they are directly the mind, then

同他心量；即汝即心，云何汝心更二于汝？若非知者，此尘既非	dharmas are not objects and are not what the mind relies upon; how could they constitute a sense base? If they are apart from the mind and have a separate location, then are the dharmas themselves conscious or not? If conscious, they are called mind; being different from you, they are not objects, and being like another person's mind-capacity—if they are your own mind, how could your mind again be divided into two from you? If they are not conscious, then these objects are neither…
色 声香味，离合冷暖，及虚空相，当于何在？今于色空，都无表示；不应人间，更有空外，心非所缘，处从谁立？是故当知，法则与心，俱无处所。则意与法，二俱虚妄，本非因缘，非自然性。	Forms, sounds, scents, flavors, separation and contact, cold and warmth, and the characteristics of empty space—where are they to be found? Now, within form and emptiness, there is no indication of them at all. Nor should there be some emptiness beyond the human world. Since the mind is not an object of cognition, from whom could a location be established? Therefore, you should know that dharmas and mind alike have no location. Thus mind and dharmas are both empty and unreal, neither arising from causes and conditions nor possessing a self-existent nature.
复次阿难！云何十八界，本如来藏妙真如性？	Furthermore, Ānanda, how are the eighteen realms originally the wondrous true suchness of the Tathāgata-garbha?
阿难！如汝所明，眼色为缘，生于眼识。	Ānanda, as you understand it, the eye and forms serve as conditions for the arising of eye consciousness.
此识为复因眼所生，以眼为界？因色所生，以色为界？阿难！若因眼生，既无色空，无可分别，纵有汝识，欲将何用？汝见又非青黄赤白，无所表示，从何立界？若因色生，空无色时，汝识应灭，云何识知是虚空性？若色变时，汝亦识其色相迁变；汝识不迁，界从何立？从变则变，界相自无，不变则恒。	Does this consciousness arise from the eye, with the eye as its realm? Or does it arise from forms, with forms as its realm? Ānanda, if it arises from the eye, then when neither forms nor emptiness are present, there is nothing to distinguish. Even if your consciousness existed, what use would it have? Moreover, your seeing is not blue, yellow, red, or white; it has no discernible indication. From what could its realm be established? If it arises from forms, then when emptiness contains no forms, your consciousness should cease. How, then, would it know that this is the nature of empty space? When forms change, you also know that their appearances change. If your consciousness

	does not change, from what could its realm be established? If it changes along with them, the characteristic of a realm itself does not exist; if it does not change, it would be permanent.
既从色生，应不识知，虚空所在。若兼二种，眼色共生，合则中离，离则两合，体性杂乱，云何成界？是故当知，眼色为缘，生眼识界，三处都无。则眼与色及色界三，本非因缘，非自然性。	Since it arises from forms, it should not know where empty space is. If it arises from both, with eye and form jointly producing it, then when they unite there is a separation in the middle, and when they separate there are two unions. Its nature would be confused and disordered—how could it constitute a realm? Therefore, you should know that eye and form serving as conditions for the arising of the realm of eye consciousness are, in all three locations, unobtainable. Thus the eye, forms, and the realm of eye consciousness are neither arising from causes and conditions nor possessing a self-existent nature.
阿难！又汝所明，耳声为缘，生于耳识。此识为复因耳所生，以耳为界？因声所生，以声为界？阿难！若因耳生，动静二相，既不现前，根不成知；必无所知，知尚无成，识何形貌？若取耳闻，无动静故，闻无所成。	Ānanda, again, as you understand it, the ear and sounds serve as conditions for the arising of ear consciousness. Does this consciousness arise from the ear, with the ear as its realm? Or does it arise from sounds, with sounds as its realm? Ānanda, if it arises from the ear, then when the two characteristics of movement and stillness are not present, the faculty cannot know. If there is necessarily nothing known, knowing itself cannot be established; what form, then, could consciousness have? If one takes hearing to be in the ear, then, without movement and stillness, hearing cannot be established.
云何耳形，杂色触尘，名为识界？则耳识界，复从谁立？若生于声，识因声有，则不关闻；无闻则亡声相所在。识从声生，许声因闻，而有声相，闻应闻识。不闻非界，闻则同声；识已被闻，谁知闻识？若无知者，终如草木。	How can the physical form of the ear, mixed with the sensory object of forms, be called the realm of consciousness? From what, then, is the realm of ear consciousness established? If it arises from sound, consciousness exists because of sound and thus has no connection with hearing. Without hearing, the presence of sound would vanish. If consciousness arises from sound, and one allows that sound has its characteristic because of hearing, then hearing should hear consciousness. If it does not hear, there is no realm; if it hears, it is identical with sound. Once consciousness has been heard, who knows the consciousness that hears? If

	there is no knower, it would ultimately be like grass or wood.
不应声闻，杂成中界，界无中位，则内外相，复从何成？是故当知，耳声为缘，生耳识界，三处都无。则耳与声及声界三，本非因缘，非自然性。	Sound and hearing should not be confused to form an intermediate realm. If a realm has no middle position, from what could the characteristics of inside and outside arise? Therefore, you should know that ear and sound serving as conditions for the arising of the realm of ear consciousness are, in all three locations, unobtainable. Thus the ear, sound, and realm of ear consciousness are neither arising from causes and conditions nor possessing a self-existent nature.
阿难！又汝所明，鼻香为缘，生于鼻识。	Ānanda, again, as you understand it, the nose and scents serve as conditions for the arising of nose consciousness.
此识为复因鼻所生，以鼻为界？因香所生，以香为界？阿难！若因鼻生，则汝心中，以何为鼻？为取肉形双爪之相？为取嗅知动摇之性？若取肉形，肉质乃身，身知即触；名身非鼻，名触即尘。	Does this consciousness arise from the nose, with the nose as its realm? Or does it arise from scents, with scents as its realm? Ānanda, if it arises from the nose, then in your mind, what do you take to be the nose? Do you take the fleshy form of the two nostrils? Or do you take the capacity for olfactory knowing, with its moving activity? If you take the fleshy form, its material substance is part of the body; bodily knowing is touch. If it is called body, it is not nose; if it is called touch, it is a sensory object.
鼻尚无名，云何立界？若取嗅知，又汝心中，以何为知？以肉为知，则肉之知，元触非鼻。以空为知，空则自知，肉应非觉。如是则应虚空是汝，汝身非知，今日阿难，应无所在。	If even the name “nose” cannot be established, how can a realm be established? If you take olfactory knowing, then in your mind, what do you take to be knowing? If flesh is knowing, the knowing of flesh is fundamentally touch, not nose. If empty space is knowing, then empty space itself knows, and flesh should not be conscious. In that case, empty space should be you, and your body should lack awareness. Ānanda, you then ought not to exist anywhere today.
以香为知，知自属香，何预于汝？若香臭气，必生汝鼻，则彼香臭二种流气，不生伊兰及旃檀木；二物不来，汝自嗅鼻，为香为臭？臭则非香，香应非臭。	If scent is knowing, knowing belongs to scent itself—what does it have to do with you? If fragrant and foul odors must arise in your nose, then the currents of those two odors should not arise from the ilāṅga tree and sandalwood. When neither of these two objects comes near, you yourself smell

	your own nose: is it fragrant or foul? If foul, it is not fragrant; if fragrant, it should not be foul.
若香臭二俱能闻者，则汝一人，应有两鼻，对我问道，有二阿难，谁为汝体？若鼻是一，香臭无二；臭既为香，香复成臭 。二性不有，界从谁立？若因香生，识因香有。如眼有见，不能观眼；因香有故，应不知香。	If both fragrance and foulness can be smelled, then you, one person, should have two noses. As you question me about the Way, there would be two Ānandas—which one would be your actual self? If the nose is one, fragrance and foulness cannot be two. Once foulness becomes fragrance, fragrance in turn becomes foulness. Since the two natures do not exist, from what could a realm be established? If consciousness arises from scent, it exists because of scent. Just as the eye possesses seeing but cannot see itself, so, because it exists through scent, it should not know scent.
知即非生，不知非识 ；香非知有，香界不成。识不知香，因界则非从香建立。既无中间，不成内外，彼诸闻性，毕竟虚妄。是故当知 ，鼻香为缘，生鼻识界，三处都无。则鼻与香及香界三，本非因缘，非自然性。	If it knows, it is not something produced; if it does not know, it is not consciousness. Since scent does not exist because of knowing, the realm of scent cannot be established. If consciousness does not know scent, its realm cannot be established from scent. Since there is no middle, neither inside nor outside can be constituted; all such capacities for smelling are ultimately empty and unreal. Therefore, you should know that nose and scent serving as conditions for the arising of the realm of nose consciousness are, in all three locations, unobtainable. Thus the nose, scent, and realm of nose consciousness are neither arising from causes and conditions nor possessing a self-existent nature.
阿难！又汝所明，舌味为缘，生于舌识。此识为复因舌所生，以舌为界？因味所生，以味为界？阿难！若因舌生，则诸世间甘蔗乌梅 ，黄连石盐，细辛姜桂，都无有味。	Ānanda, again, as you understand it, the tongue and flavors serve as conditions for the arising of tongue consciousness. Does this consciousness arise from the tongue, with the tongue as its realm? Or does it arise from flavors, with flavors as its realm? Ānanda, if it arises from the tongue, then sugarcane, black plums, coptis, rock salt, asarum, ginger, and cinnamon throughout the world would all have no flavor.
汝自尝舌，为甜为苦？若舌性苦，谁来尝舌？舌不自尝，孰为知觉？舌性非苦，味自不生，云何立界？若因味生，识自为味，同于舌根，应不自尝 ，云何识知是味非味？又一切味，非一物生；味既多生，识应多体。	When you taste your own tongue, is it sweet or bitter? If the nature of the tongue is bitter, who comes to taste the tongue? The tongue cannot taste itself; who, then, is aware of it? If the nature of the tongue is not bitter, flavor does not arise of

	itself. How, then, can a realm be established? If consciousness arises from flavor, consciousness itself would be flavor. Like the tongue faculty, it should not taste itself. How then could it know whether there is flavor or no flavor? Moreover, no flavor arises from a single thing. Since flavors arise in many ways, consciousness should have many separate entities.
识体若一，体必味生，咸淡甘辛，和合俱生，诸变异相，同为一味，应无分别 。分别既无，则不名识，云何复名舌味识界？不应虚空，生汝心识。舌味和合，即于是中，元无自性，云何界生？是故当知 ，舌味为缘，生舌识界，三处都无。则舌与味即舌界三，本非因缘，非自然性。	If the entity of consciousness is one, it must arise from flavor. Salty, bland, sweet, and pungent flavors, arising together through combination, along with all varied characteristics, would become one single flavor, and there could be no distinctions. If distinctions did not exist, it could not be called consciousness. How, then, could it be called the realm of tongue-and-flavor consciousness? Empty space should not give rise to your mind consciousness. When tongue and flavor combine, they fundamentally have no self-nature within that combination. How could a realm arise? Therefore, you should know that tongue and flavor serving as conditions for the arising of the realm of tongue consciousness are, in all three locations, unobtainable. Thus the tongue, flavor, and realm of tongue consciousness are neither arising from causes and conditions nor possessing a self-existent nature.
阿难！又汝所明，身触为缘，生于身识。此识为复因身所生，以身为界？因触所生，以触为界？阿难！若因身生，必无合离二觉观缘，身何所识？若因触生，必无汝身，谁有非身 ，知合离者？阿难！物不触知，身知有触。	Ānanda, again, as you understand it, the body and touch serve as conditions for the arising of body consciousness. Does this consciousness arise from the body, with the body as its realm? Or does it arise from touch, with touch as its realm? Ānanda, if it arises from the body, then without the two objects of awareness—contact and separation—what could the body know? If it arises from touch, then without your body, who would know contact and separation as not belonging to the body? Ānanda, objects do not know touch; the body knows that there is touch.
知身即触，知触即身；即触非身，即身非触。身触二相，元无处所 ，合身即为身自体性，离身即是虚空等相。内外不成，中云何立？中不复立，内外性空，则汝识生，从谁立界？是故当知 ，身触为缘，生身识界，三处都无。则身与触及身界三，本非因缘，非自然性。	Knowing the body is touch, and knowing touch is body; yet touch itself is not body, and body itself is not touch. The two characteristics of body and touch fundamentally have no location. When touch joins with the body, it becomes the body’s own

	nature; when separate from the body, it is like the characteristics of empty space. Since inside and outside cannot be constituted, how can a middle be established? If the middle cannot be established, and the natures of inside and outside are empty, then from what could your consciousness arise, and upon what could its realm be established? Therefore, you should know that body and touch serving as conditions for the arising of the realm of body consciousness are, in all three locations, unobtainable. Thus the body, touch, and realm of body consciousness are neither arising from causes and conditions nor possessing a self-existent nature.
阿难！又汝所明，意法为缘，生于意识。此识为复因意所生，以意为界？因法所生，以法为界？阿难！若因意生，于汝意中，必有所思，发明汝意；若无前法，意无所生。	Ānanda, again, as you understand it, mind and dharmas serve as conditions for the arising of mind consciousness. Does this consciousness arise from mind, with mind as its realm? Or does it arise from dharmas, with dharmas as its realm? Ānanda, if it arises from mind, then there must be something thought of within your mind that manifests your mind. If there are no preceding dharmas, mind has nothing from which to arise.
离缘无形，识将何用？又汝识心与诸思量，兼了别性，为同为异？同意即意，云何所生？异意不同，应无所识。若无所识，云何意生？若有所识，云何识意？唯同与异，二性无成，界云何立？若因法生，世间诸法，不离五尘。	Apart from conditions, it has no form; what use, then, would consciousness have? Further, are your conscious mind, all acts of thought and measurement, and the faculty of discrimination the same or different? If they are the same as mind, they are mind itself; how could they be produced? If they differ from mind, being unlike mind they should have nothing known. If there is nothing known, how could mind arise? If there is something known, how could consciousness know mind? Neither sameness nor difference can be established; how, then, can a realm be established? If it arises from dharmas, the various dharmas of the world do not lie apart from the five sense objects.
汝观色法，及诸声法，香法味法，及与触法，相状分明，以对五根，非意所摄。汝识决定依于法生，汝今谛观，法法何状？若离色空，动静通塞，合离生灭，越此诸相，终无所得。生则色空诸法等生，灭则色空诸法等灭。	Consider the dharmas of form, the dharmas of sound, the dharmas of scent and flavor, and the dharmas of touch. Their characteristics are clearly distinct and correspond to the five faculties; they are not encompassed by mind. If you insist that your consciousness definitely arises dependent on

	dharmas, then examine carefully: what characteristics does each dharma possess? Apart from form and emptiness, movement and stillness, openness and obstruction, contact and separation, arising and ceasing, nothing whatsoever can be found. When these arise, dharmas such as form and emptiness all arise; when these cease, dharmas such as form and emptiness all cease.
所因既无，因生有识，作何形相？相状不有，界云何生？是故当知，意法为缘，生意识界，三处都无。则意与法及意界三，本非因缘，非自然性。	Since that on which it depends does not exist, what appearance could consciousness, said to arise from it, assume? If no characteristic exists, how can a realm arise? Therefore, you should know that mind and dharmas serving as conditions for the arising of the realm of mind consciousness are, in all three locations, unobtainable. Thus mind, dharmas, and the realm of mind consciousness are neither arising from causes and conditions nor possessing a self-existent nature.
阿难白佛言：世尊！如来常说，和合因缘，一切世间种种变化，皆因四大和合发明。云何如来，因缘自然，二俱排摈？我今不知斯义所属，惟垂哀愍，开示众生，中道了义，无戏论法。	Ānanda said to the Buddha, “World-Honored One, the Tathāgata has often taught that the conjunction of causes and conditions brings forth all the various transformations in the world, through the combination of the four great elements. Why, then, does the Tathāgata reject both causes and conditions and self-existing nature? I now do not understand the meaning of this teaching. I beg you, in your compassion, to explain to sentient beings the definitive meaning of the Middle Way, the Dharma free from idle theorizing.”
尔时世尊，告阿难言：汝先厌离声闻缘觉诸小乘法，发心勤求无上菩提，故我今时，为汝开示第一义谛。如何复将世间戏论，妄想因缘，而自缠绕？汝虽多闻，如说药人，真药现前，不能分别。如来说为真可怜愍！汝今谛听！吾当为汝，分别开示，亦令当来修大乘者，通达实相。阿难默然，承佛圣旨。	At that time, the World-Honored One said to Ānanda, “You previously grew weary of and renounced the Hīnayāna teachings of śrāvakas and pratyekabuddhas, and you aroused the resolve to diligently seek unsurpassed bodhi. Therefore, I now reveal to you the supreme truth. Why do you again entangle yourself in worldly idle theories and deluded notions of causes and conditions? Though you have heard much, you are like someone who speaks of medicines: when the genuine medicine is before him, he cannot distinguish it. The Tathāgata says that you are truly to be pitied. Listen carefully now. I shall distinguish and explain this for you, and shall also enable future practitioners of the Mahāyāna to comprehend the true reality.” Ānanda

	remained silent and respectfully received the Buddha’s sacred instruction.
阿难！如汝所言，四大和合，发明世间种种变化。阿难！若彼大性，体非和合，则不能与诸大杂和，犹如虚空不和诸色。若和合者，同于变化，始终相成，生灭相续 。生死死生，生生死死，如旋火轮，未有休息。阿难！如水成冰，冰还成水。	Ānanda, as you have said, the combination of the four great elements brings forth the various transformations of the world. Ānanda, if the nature of these elements were not a combination, they could not intermingle with the other elements, just as empty space does not mingle with forms. If they were a combination, they would be subject to transformation, mutually completing one another from beginning to end, with arising and ceasing continuing in succession. Death followed by birth, birth followed by death; birth after birth and death after death—like a wheel of whirling fire, they never come to rest. Ānanda, water becomes ice, and ice returns to water.
汝观地性，粗为大地，细为微尘。至邻虚尘，析彼极微，色边际相，七分所成；更析邻虚，即实空性。阿难！若此邻虚，析成虚空，当知虚空出生色相。汝今问言：由和合故，出生世间诸变化相。	Consider the nature of earth: in its coarse aspect it is the great earth, and in its fine aspect it is minute particles. Reaching particles adjacent to emptiness, if one analyzes these ultimate minute particles, the limiting appearance of form is found to consist of seven parts. If particles adjacent to emptiness are further analyzed, they are in fact the nature of empty space. Ānanda, if such particles adjacent to emptiness can be analyzed into empty space, then you should know that empty space gives rise to the appearances of form. You now ask how the various changing appearances of the world arise through combination.
汝且观此，一邻虚尘，用几虚空 ，和合而有？不应邻虚，合成邻虚。又邻虚尘，析入空者，用几色相，合成虚空？若色合时，合色非空；若空合时，合空非色 。	Now consider this: how much empty space must combine to produce one particle adjacent to emptiness? Surely a particle adjacent to emptiness cannot combine to make a particle adjacent to emptiness. Again, if such a particle is analyzed into emptiness, how many appearances of form must combine to make empty space? When forms combine, what combines with form is not empty space; when empty space combines, what combines with empty space is not form.
色犹可析，空云何合？汝元不知，如来藏中，性色真空，性空真色，清净本然，周遍法界；随众生心，应所知量。循业发现 。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。	Form may still be analyzed, but how can empty space be combined? You fundamentally do not know that within the Tathāgata-garbha, the nature of form is true emptiness, and the nature of

	emptiness is true form: originally pure and pervading the dharma realm, it accords with sentient beings' minds and responds according to the measure of what they know, manifesting in accordance with karma. Worldly people, in their ignorance, mistake it for causes and conditions or for self-existing nature. These are all discriminations and calculations of the conscious mind; they are merely words and have no real meaning.
阿难！火性无我，寄于诸缘。汝观城中，未食之家，欲炊爨时，手执阳燧，日前求火。阿难！名和合者，如我与汝，一千二百五十比丘，今为一众 。众虽为一，诘其根本，各各有身，皆有所生氏族名字。	Ānanda, the nature of fire has no self; it depends upon various conditions. Look at households in the city that have not yet prepared food: when they wish to cook, they hold a sun-mirror in their hands and seek fire from the sun. Ānanda, what is called combination is like myself, you, and these 1,250 bhikshus, who now form one assembly. Although the assembly is one, when its origins are examined, each person has a body and each has a family, clan, and name of birth.
如舍利弗，婆罗门种；优楼频螺，迦叶波种；乃至阿难，瞿昙种姓。	For example, Śāriputra is of the Brahmin lineage; Uruvilvā Kāśyapa is of the Kāśyapa lineage; and Ānanda is of the Gautama clan.
阿难！若此火性，因和合有，彼手执镜，于日求火，此火为从镜中而出？为从艾出？为于日来？阿难！若日来者，自能烧汝手中之艾；来处林木，皆应受焚。	Ānanda, if the nature of this fire arises through combination, then when one holds a mirror in the hand and seeks fire from the sun, does this fire emerge from the mirror? Does it come from tinder? Or does it come from the sun? Ānanda, if it comes from the sun, it could itself burn the tinder in your hand; and the forests and trees at the place from which it comes should all be burned.
若镜中出，自能于镜出然于艾，镜何不 ？纡汝手执，尚无热相，云何融泮？若生于艾，何藉日镜光明相接，然后火生？汝又谛观：镜因手执，日从天来，艾本地生，火从何方游历于此？日镜相远，非和非合，不应火光无从自有 。	If fire comes forth from the mirror, then since it can issue from the mirror and ignite the moxa, why does the mirror not melt? And if you hold the mirror in your hand, your hand does not even feel heat; how, then, could it melt? If fire arises from the moxa, why must sunlight and the mirror's brightness meet before fire is produced? Examine this carefully: the mirror is held by the hand, the sun comes from the sky, and the moxa grows from the ground. From what direction has the fire traveled here? The sun and mirror are far apart;

	they neither mingle nor join. Therefore, the firelight cannot arise of itself without a source.
汝犹不知，如来藏中，性火真空，性空真火，清净本然，周遍法界；随众生心，应所知量。 阿难！当知世人一处执镜，一处火生；遍法界执，满世间起。起遍世间，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。	You still do not understand that, within the treasury of the Tathāgata, the nature of fire is true emptiness, and the nature of emptiness is true fire. It is originally pure and pervades the Dharma realm, responding to sentient beings' minds in accordance with the measure of what they know. Ānanda, know that wherever people hold up a mirror, fire arises there; if mirrors are held throughout the Dharma realm, fire arises throughout the world. Since it arises throughout the world, how could it have a fixed location? It manifests in accordance with karma. Worldly people, in their ignorance, mistake it for causes and conditions or for an inherent nature. These are all discriminations and calculations of the conscious mind; they are merely verbal expressions and have no real meaning.
阿难！水性不定，流息无恒。如室罗城迦毗罗仙、斫迦罗仙，及钵头摩、诃萨多等诸大幻师，求太阴精，用和幻药。是诸师等，于白月昼，手执方诸，承月中水。	Ānanda, the nature of water is indeterminate; its flowing and stillness are not constant. In the city of Śrāvastī, the sage Kapila, the sage Cakra, and other great illusionists such as Padma and Hasti seek the essence of the moon to compound their magical medicines. On the daytime of the full moon, these masters hold a crystal sphere in their hands to receive water from the moon.
此水为复从珠中出？空中自有？为从月来？阿难！若从月来，尚能远方令珠出水，所经林木，皆应吐流。流则何待方诸所出？不流，明水非从月降。	Does this water come forth from the jewel? Does it exist spontaneously in space? Or does it come from the moon? Ānanda, if it comes from the moon, then since the moon can cause a distant jewel to yield water, all the forests and trees through which its light passes should also exude streams. If they do, why wait for water to come forth from the crystal sphere? If they do not, it is clear that the water has not descended from the moon.
若从珠出，则此珠中，常应流水，何待中宵，承白月昼？若从空生，空性无边，水当无际，从人洎天，皆同滔溺，云何复有水陆空行？汝更谛观，月从天陟，珠因手持，承珠水盘，本人敷设，水从何方，流注于此？月珠相远，非和非合，不应水精，无从自有。	If it comes forth from the jewel, then water should always flow from within this jewel. Why wait until midnight, when it receives the light of the full moon? If it arises from space, then since the nature of space is boundless, water should likewise be boundless. From human beings to the heavens, all should be submerged in a flood. How, then, could

	there still be beings that move through water, on land, or through the air? Examine this still more carefully: the moon ascends in the sky, the jewel is held in the hand, and the basin that receives the jewel's water is set out by a person. From what direction does the water flow and pour into it? The moon and jewel are far apart; they neither mingle nor join. Therefore, the watery essence cannot arise of itself without a source.
汝尚不知，如来藏中，性水真空，性空真水，清净本然，周遍法界；随众生心，应所知量。一处执珠，一处水出；遍法界执，满法界生 。生满世间，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。	You still do not understand that, within the treasury of the Tathāgata, the nature of water is true emptiness, and the nature of emptiness is true water. It is originally pure and pervades the Dharma realm, responding to sentient beings' minds in accordance with the measure of what they know. Wherever a jewel is held up, water emerges there; if jewels are held throughout the Dharma realm, water arises throughout the Dharma realm. Since it arises throughout the world, how could it have a fixed location? It manifests in accordance with karma. Worldly people, in their ignorance, mistake it for causes and conditions or for an inherent nature. These are all discriminations and calculations of the conscious mind; they are merely verbal expressions and have no real meaning.
阿难！风性无体，动静不常。汝常整衣，入于大众；僧伽黎角动及傍人，则有微风，拂彼人面。此风为复出袈裟角？发于虚空？生彼人面？阿难！此风若复出袈裟角，汝乃披风；其衣飞摇，应离汝体。	Ānanda, the nature of wind has no substance; motion and stillness are inconstant. Whenever you arrange your robe and enter the assembly, the corner of your saṅghāṭī moves and lightly brushes the face of someone beside you, producing a slight breeze. Does this wind come from the corner of your kāṣāya? Does it arise from empty space? Or is it produced on that person's face? Ānanda, if this wind comes from the corner of your kāṣāya, then you are wearing wind. When the robe flutters, it should leave your body.
我今说法，会中垂衣，汝看我衣，风何所在？不应衣中，有藏风地。若生虚空，汝衣不动，何因无拂？空性常住，风应常生；若无风时，虚空当灭。	As I now expound the Dharma, my robe hangs down in this assembly. Look at my robe: where is the wind? There cannot be a place within the robe where wind is stored. If it arises from empty space, then when your robe does not move, why is there no breeze? The nature of space is constant, so wind should constantly arise. If there is no wind at times, then space should perish.

灭风可见，灭空何状？若有生灭，不名虚空；名为虚空，云何风出？若风自生被拂之面，从彼面生，当应拂汝；自汝整衣，云何倒拂？汝审谛观：整衣在汝，面属彼人，虚空寂然，不参流动；风自谁方鼓动来此？风空性隔，非和非合，不应风性，无从自有。	The cessation of wind can be seen, but what would the cessation of space be like? If it has arising and ceasing, it cannot be called space. If it is called space, how could wind emerge from it? If wind arises by itself from the face that is brushed, it should blow upon you. Since you yourself arranged your robe, why should it blow back upon the other person? Examine this carefully: you arrange the robe, the face belongs to the other person, and empty space is still and does not participate in movement. From what direction does the wind stir and come here? Wind and space differ in nature; they neither mingle nor join. Therefore, the nature of wind cannot arise of itself without a source.
汝宛不知，如来藏中，性风真空，性空真风，清净本然，周遍法界；随众生心，应所知量。阿难！如汝一人，微动服衣，有微风出；遍法界拂，满国土生。周遍世间，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。	You utterly do not understand that, within the treasury of the Tathāgata, the nature of wind is true emptiness, and the nature of emptiness is true wind. It is originally pure and pervades the Dharma realm, responding to sentient beings' minds in accordance with the measure of what they know. Ānanda, when you alone make a slight movement of your clothing, a slight breeze arises. If breezes blow throughout the Dharma realm, they arise throughout all lands. Since they pervade the world, how could they have a fixed location? They manifest in accordance with karma. Worldly people, in their ignorance, mistake them for causes and conditions or for an inherent nature. These are all discriminations and calculations of the conscious mind; they are merely verbal expressions and have no real meaning.
阿难！空性无形，因色显发。如室罗城，去河遥处，诸刹利种，及婆罗门、毗舍、首陀，兼颇罗堕、旃陀罗等，新立安居，凿井求水。出土一尺，于中则有一尺虚空；如是乃至出土一丈，中间还得一丈虚空。	Ānanda, the nature of space has no form; it becomes manifest because of material forms. In the city of Śrāvastī, where one lives far from a river, people of the kṣatriya, brāhmaṇa, vaiśya, and śūdra castes, as well as outcastes such as the caṇḍālas, newly establish dwellings and dig wells in search of water. When they remove one foot of earth, there is within it one foot of empty space; when they remove ten feet of earth, there are likewise ten feet of empty space within.

虚空浅深，随出多少。此空为当因土所出？因凿所有？无因自生？阿难！若复此空无因自生，未凿土前，何不无碍？唯见大地，迥无通达。	The depth of the space corresponds to the amount of earth removed. Does this space emerge because of the earth? Does it come into being because of the digging? Or does it arise spontaneously without cause? Ānanda, if this space arises spontaneously without cause, then before the earth was dug, why was there no unobstructed space? One saw only the great earth, extending far and wide without any opening.
若因土出，则土出时，应见空入；若土先出，无空入者，云何虚空因土而出？若无出入，则应空土，元无异因；无异则同，则土出时，空何不出？若因凿出，则凿出空，应非出土；不因凿出，凿自出土，云何见空？汝更审谛，	If it emerges because of the earth, then when the earth is removed, one should see space enter. If the earth comes out first and space does not enter, how can space emerge because of the earth? If there is neither entering nor emerging, then space and earth should originally have no distinct causes. If they are not distinct, they are the same; then when the earth is removed, why does space not emerge? If it emerges because of digging, then the digging should produce space rather than remove earth. If it does not emerge because of digging, and the digging itself merely removes earth, how is space seen? Examine this still more carefully:
谛审谛观，凿从人手，随方运转，土因地移，如是虚空，因何所出？凿空虚实，不相为用，非和非合，不应虚空，无从自出。若此虚空，性圆周遍，本不动摇，当知现前地水火风，均名五大，性真圆融，皆如来藏，本无生灭。	Examine it closely and contemplate it with utmost care: digging proceeds from a person’s hand and is directed according to the chosen place; earth is moved because it is part of the ground. From what, then, does this space emerge? The digging tool is solid, while space is empty; they do not function together, nor do they mingle or join. Therefore, space cannot arise of itself without a source. If this space is by nature perfectly complete, all-pervading, and originally unmoving, then know that the earth, water, fire, and wind before you are all called the five great elements. Their natures truly interpenetrate perfectly; all are the treasury of the Tathāgata, originally neither arising nor ceasing.
阿难！汝心昏迷，不悟四大元如来藏。当观虚空，为出为入？为非出入？汝全不知，如来藏中，性觉真空，性空真觉，清净本然，周遍法界；随众生心，应所知量。阿难！如一井空，空生一井；十方虚空，亦复如是，圆满十方，宁有方所？循业发现。世间无知，惑为因缘及自然性，皆是识心分别计度。但有言说，都无实义。	Ānanda, your mind is confused and deluded; you do not realize that the four great elements are fundamentally the treasury of the Tathāgata. Observe whether space emerges or enters, or neither emerges nor enters. You do not understand at all that, within the treasury of the Tathāgata, the nature of awareness is true emptiness, and the nature of emptiness is true awareness. It is

	originally pure and pervades the Dharma realm, responding to sentient beings' minds in accordance with the measure of what they know. Ānanda, just as the space in one well gives rise to one well's space, so too are the spaces in the ten directions: they fill the ten directions completely. How could they have a fixed location? They manifest in accordance with karma. Worldly people, in their ignorance, mistake this for causes and conditions or for an inherent nature. These are all discriminations and calculations of the conscious mind; they are merely verbal expressions and have no real meaning.
阿难！见觉无知，因色空有。如汝今者在　陀林，朝明夕昏；设居中宵，白月则光，黑月便暗。则明暗等，因见分析。	Ānanda, the faculty of seeing and awareness has no independent knowledge; because of forms and space, it manifests. As you are now in Jeta Grove, it is bright in the morning and dim in the evening. If it is midnight, the full moon is bright, while the dark moon makes it dark. Thus brightness and darkness are distinguished through seeing.
此见为复与明暗相，并太虚空，为同一体？为非一体？或同非同？或异非异？阿难！此见若复与明与暗，及与虚空，元一体者；则明与暗，二体相亡，暗时无明，明时无暗。	Is this seeing one substance with brightness, darkness, and the great void? Or is it not one substance with them? Is it both the same and not the same? Or both different and not different? Ānanda, if this seeing were originally one substance with brightness, darkness, and space, then brightness and darkness, being two mutually exclusive states, would destroy one another: when it is dark there is no brightness, and when it is bright there is no darkness.
若与暗一，明则见亡；必一于明，暗时当灭，灭则云何见明见暗？若明暗殊，见无生灭，一云何成？若此见精，与暗与明，非一体者，汝离明暗及与虚空，分析见元，作何形相？离明离暗，及离虚空，是见元同龟毛兔角；明	If seeing were one with darkness, then when it is bright, seeing would vanish. If it were necessarily one with brightness, then when it is dark, it should cease. If it ceased, how could one see brightness and darkness? If brightness and darkness differ while seeing neither arises nor ceases, how could they be one? If this essential seeing were not one substance with darkness and brightness, then, apart from brightness, darkness, and space, what form would you find by analyzing the essential nature of seeing? Apart from brightness, darkness, and space, this essential seeing is like tortoise hair or rabbit horns. Brightness

暗虚空，三事俱异，从何立见？明暗相背，云何或同？离三元无，云何或异？分空分见，本无边畔，云何非同？见暗见明，性非迁改，云何非异？汝更细审，微细审详，审谛审观：明从太阳，暗随黑月，通属虚空，壅归大地，如是见精，因何所出？见觉空顽，非和非合，不应见精，无从自出。	darkness, and space are three entirely different things; from what could seeing be established? Since brightness and darkness are opposed, how could they be the same? Apart from these three, seeing is originally nonexistent; how could it be different? Space and seeing have no boundary between them; how could they not be the same? Seeing darkness and seeing brightness do not alter in nature; how could they be different? Examine this still more closely, investigate it in minute detail, and contemplate it carefully: brightness comes from the sun, darkness follows the dark moon, openness belongs to space, and obstruction belongs to the earth. From what does this essential seeing arise? Seeing-awareness and inert space neither mingle nor join. Therefore, this essential seeing cannot arise of itself without a source.
若见闻知，性圆周遍，本不动摇。当知无边不动虚空，并其动摇地水火风，均名六大，性真圆融，皆如来藏，本无生灭。阿难！汝性沉沦，不悟汝之见闻觉知，本如来藏。	If seeing, hearing, and knowing are by nature perfectly complete, all-pervading, and originally unmoving, then know that boundless, unmoving space, together with the moving earth, water, fire, and wind, are all called the six great elements. Their natures truly interpenetrate perfectly; all are the treasury of the Tathāgata, originally neither arising nor ceasing. Ānanda, your nature is sunk in delusion; you do not realize that your seeing, hearing, awareness, and knowing are fundamentally the treasury of the Tathāgata.
汝当观此见闻觉知，为生为灭？为同为异？为非生灭？为非同异？汝曾不知，如来藏中，性见觉明，觉精明见，清净本然，周遍法界；随众生心，应所知量。	You should observe whether this seeing, hearing, awareness, and knowing arise or cease; whether they are the same or different; whether they neither arise nor cease; and whether they are neither the same nor different. You have never understood that, within the treasury of the Tathāgata, the nature of seeing is aware luminosity, and the essence of awareness is luminous seeing. It is originally pure and pervades the Dharma realm, responding to sentient beings' minds in accordance with the measure of what they know.
如一见根，见周法界；听、嗅、尝触、觉触、觉知，妙德莹然，遍周法界。圆满十虚，宁有方所？循业发现。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。	Just as one faculty of seeing sees throughout the Dharma realm, so hearing, smelling, tasting, tactile awareness, and knowing are wondrously clear and pervade the Dharma realm. They completely fill the ten directions of space; how could they have a fixed

	location? They manifest in accordance with karma. Worldly people, in their ignorance, mistake them for causes and conditions or for an inherent nature. These are all discriminations and calculations of the conscious mind; they are merely verbal expressions and have no real meaning.
阿难！识性无源，因于六种根尘妄出。汝今遍观此会圣众，用目循历，其目周视；但如镜中，无别分析。汝识于中，次第标指：此是文殊 、此富楼那、此目犍连、此须菩提、此舍利弗。	Ānanda, the nature of consciousness has no source; it falsely arises through the six kinds of sense faculties and sense objects. Now look throughout this assembly of noble ones. As your eyes move in succession over them, they survey them all like images in a mirror, without separate discrimination. Yet your consciousness identifies them one by one: “This is Mañjuśrī; this is Pūrṇa; this is Mahāmaudgalyāyana; this is Subhūti; this is Śāriputra.”
此识了知，为生于见？为生于相？为生虚空？为无所因，突然而出？阿难！若汝识性，生于见中。如无明暗，及与色空，四种必无，元无汝见；见性尚无，从何发识？若汝识性，生于相中，不从见生 。	Does this consciousness that knows arise from seeing? Does it arise from appearances? Does it arise from empty space? Or does it suddenly emerge without any cause? Ānanda, if the nature of your consciousness arises from seeing, then if light and darkness, as well as form and emptiness, were necessarily absent—the four altogether absent—your seeing itself would originally not exist. If even the nature of seeing does not exist, from where could consciousness arise? If the nature of your consciousness arises from appearances, it does not arise from seeing.
既不见明，亦不见暗，明暗不瞩，即无色空；彼相尚无，识从何发？若生于空，非相非见。非见无辨，自不能知明暗色空 ；非相灭缘，见闻觉知，无处安立。	then, since it does not see brightness or darkness, and brightness and darkness are not perceived, form and space would not exist. If those appearances do not exist, from what could consciousness arise? If it arises from space, it is neither appearance nor seeing. Without seeing, it cannot discriminate and therefore cannot know brightness, darkness, form, or space. Without appearances, the conditions for arising cease, and seeing, hearing, awareness, and knowing have nowhere to be established.
处此二非，空则同无，有非同物；纵发汝识，欲何分别？若无所因，突然而出，何不日中别识明月？汝更细详，微细详审 ，见托汝睛，相推前境；可状成有，不相成无。	In the condition of these two absences, space would be equivalent to nothingness, while existence would not be equivalent to things. Even if your consciousness arose, what could it

	discriminate? If it suddenly emerged without cause, why does it not distinguish the bright moon in daytime? Examine this still more closely and investigate in minute detail: seeing depends on your eyes, while appearances are inferred from the objects before you. What can be characterized becomes existence; what cannot be mutually characterized becomes nonexistence.
如是识缘，因何所出？识动见澄，非和非合；闻听觉知，亦复如是 。不应识缘，无从自出。	From what, then, do these conditions of consciousness arise? Consciousness is active, while seeing is clear and still; they neither mingle nor join. The same is true of hearing, listening, awareness, and knowing. Therefore, the conditions of consciousness cannot arise of themselves without a source.
若此识心，本无所从，当知了别，见闻觉知，圆满湛然，性非从所，兼彼虚空，地 水火风，均名七大，性真圆融，皆如来藏，本无生灭。阿难！汝心粗浮，不悟见闻，发明了知，本如来藏。	If this conscious mind originally has no source, then know that discriminating awareness, seeing, hearing, awareness, and knowing are perfectly complete and clear and still. Their nature does not arise from objects. Together with space and earth, water, fire, and wind, they are all called the seven great elements. Their natures truly interpenetrate perfectly; all are the treasury of the Tathāgata, originally neither arising nor ceasing. Ānanda, your mind is coarse and superficial; you do not realize that seeing, hearing, and the capacity for lucid knowing are fundamentally the treasury of the Tathāgata.
汝应观此 ，六处识心，为同为异？为空为有？为非同异？为非空有？汝元不知，如来藏中，性识明知，觉明真识；妙觉湛然，遍周法界。含吐十虚，宁有方所？循业发现 。世间无知，惑为因缘及自然性；皆是识心分别计度，但有言说，都无实义。	You should observe whether these consciousnesses of the six sense bases are the same or different, empty or existent, neither the same nor different, or neither empty nor existent. You originally do not understand that, within the treasury of the Tathāgata, the nature of consciousness is luminous knowing, and awakened luminosity is true consciousness. Wondrous awareness is clear and still, pervading the Dharma realm. It contains and brings forth the ten directions of space; how could it have a fixed location? It manifests in accordance with karma. Worldly people, in their ignorance, mistake it for causes and conditions or for an inherent nature. These are all discriminations and calculations of the

	conscious mind; they are merely verbal expressions and have no real meaning.
尔时阿难及诸大众，蒙佛如来微妙开示。身心荡然，得无挂碍。是诸大众，各各自知心遍十方，见十方空，如观手中所持叶物。一切世间诸所有物，皆即菩提，妙明元心，心精遍圆，含裹十方。	At that time Ānanda and the entire assembly received the Tathāgata Buddha's subtle and wondrous instruction. Their bodies and minds became open and at ease, free of all hindrance. Each member of the assembly knew for themselves that their minds pervaded the ten directions, and they saw the space of the ten directions as one sees an object held in the palm of one's hand. All things in the world are precisely bodhi, the wondrously luminous original mind. The essence of mind is universally perfect and encompasses the ten directions.
反观父母所生之身，犹彼十方虚空之中，吹一微尘，若存若亡；如湛巨海，流一浮沤，起灭无从。了然自知，获本妙心，常住不灭。礼佛合掌，得未曾有，于如来前，说偈赞佛：	Turning his contemplation to the body born of his parents, he saw it as like a mote of dust blown through the empty space of the ten directions: whether it exists or perishes makes no difference; or like a floating bubble in a vast, clear ocean, arising and ceasing without foundation. He clearly knew for himself that he had obtained the original wondrous mind, permanently abiding and unceasing. He bowed to the Buddha with palms joined and attained what he had never known before. Before the Tathāgata, he spoke these verses in praise of the Buddha:
妙湛总持不动尊　首楞严王世希有	The wondrously profound dhāraṇī, the unmoving Honored One—the Śūraṅgama King, rarely encountered in the world—
销我亿劫颠倒想　不历僧　获法身	Has dispelled my inverted thoughts from kalpas beyond reckoning; without passing through asaṃkhyeya kalpas, I have attained the dharmakāya.
愿今得果成宝王　还度如是恒沙众　将此深心奉尘刹　是则名为报佛恩	May I now attain the fruition and become a Jewel King, then return to liberate beings as numerous as the sands of the Ganges. I offer this profound mind to lands as countless as dust motes; this is called repaying the Buddha's kindness.
伏请世尊为证明　五浊恶世誓先入　如一众生未成佛　终不于此取泥洹	I respectfully beseech the World-Honored One to bear witness: I vow to enter first the Sahā world of the five turbidities. If even one sentient being has not become a Buddha, I will never attain nirvāṇa.

大雄大力大慈悲　希更审除微细惑	Great Hero, of great power and great compassion, I pray that you will further thoroughly remove my subtle delusions.
令我早登无上觉　于十方界坐道场	May I soon attain unsurpassed enlightenment and sit in bodhimaṇḍas throughout the worlds of the ten directions.
舜若多性可销亡　铄迦罗心无动转	Though the nature of emptiness may perish, my vajra mind will never waver.

第二科 六入虚妄，本非因缘、非自然性

Second Section: The Six Sense Bases Are Unreal, Fundamentally Neither Arising from Causes and Conditions nor from Self-Nature

接下来讲“六入”。六入是什么？实际上就是“眼、耳、鼻、舌、身、意”六根。为什么“根”又叫“入”呢？因为六根对六尘（色、声、香、味、触、法）的时候，就吸收了尘境，从而生出六识（见、闻、嗅、尝、觉、知）。	Next, we will discuss the “six entrances.” What are the six entrances? They are in fact the six sense faculties: eye, ear, nose, tongue, body, and mind. Why are the faculties also called “entrances”? When the six sense faculties encounter the six sense objects—forms, sounds, smells, tastes, tactile objects, and dharmas—they take in these objects, thereby giving rise to the six consciousnesses: seeing, hearing, smelling, tasting, feeling, and knowing.
所谓“入”者就是吸入尘境。现在不讲六根，而讲六入，是什么道理？由于六根对六尘，称为“十二处”；根对尘生识，称为“十八界”。讲完六根，接着就讲十二处、十八界。现在单讲六根，根能吸入尘境，故称“六入”。	What is meant by “entrance” is the taking in of sense objects. Why speak now not of the six sense faculties but of the six entrances? Because the six faculties in relation to the six sense objects are called the “twelve sense bases”; when faculties encounter objects and give rise to consciousness, this is called the “eighteen realms.” Having explained the six sense faculties, one then proceeds to explain the twelve sense bases and the eighteen realms. Here, speaking only of the six sense faculties, because the faculties can take in sense objects, they are called the “six entrances.”
六根与六入实际上是一回事。根对尘的时候能够把尘境吸收进来，从而产生识。从根对境生识这方面来讲就是六根，从吸收尘境的作用来讲就是六入，二者并不是两个东西。	The six sense faculties and the six entrances are actually the same thing. When the faculties encounter sense objects, they can take in these objects, thereby producing consciousness. From the perspective of faculties giving rise to consciousness upon encountering objects, they are called the six sense faculties; from the perspective of their function of taking in sense objects, they are called the six entrances. They are not two different things.
“复次，阿难，云何六入?本如来藏妙真如性?”	“Furthermore, Ānanda, why are the six entrances fundamentally the wondrous suchness-nature of the Tathāgata-garbha?”
六入为什么说是如来藏妙真如性呢？这个道理不难懂。前面我们已经讲过五蕴，六入的破析方法与五蕴的破析	Why are the six entrances said to be the wondrous suchness-nature of the Tathāgata-garbha? This

方法其实相差不多。根对境的时候，吸收了尘境，这就是入。尘境全是虚妄，它并不是实有。	principle is not difficult to understand. Earlier, we discussed the five aggregates, and the method of analyzing the six entrances is actually not very different from that used for analyzing the five aggregates. When the faculties encounter objects and take in those objects, this is entrance. All sense objects are illusory; they do not truly exist.
比如我们以前举过的例子，白云生出的苍狗相其实是假的，但云是真的。可是白云也未离开苍狗相啊。所以这种相本来就是真如佛性。众生由于着相之故，忘记了真如佛性；佛菩萨不着相之故，明了即相是性，明白什么是如来藏妙真如性，就会知道这一切相都是我们的本来面目。这里先总的讲六入，下面分开来讲眼、耳、鼻、舌、身、意。	For example, as we mentioned before, the image of a dark dog formed by white clouds is false, while the clouds are real. Yet the white clouds have not departed from the image of the dark dog. Thus, such appearances are originally the suchness-nature of Buddhahood. Because sentient beings cling to appearances, they forget the suchness-nature of Buddhahood. Because Buddhas and bodhisattvas do not cling to appearances, they understand that appearance itself is nature. Once one understands what the wondrous suchness-nature of the Tathāgata-garbha is, one knows that all these appearances are our Original Face. Here we first discuss the six entrances in general; below, we will discuss the eye, ear, nose, tongue, body, and mind separately.
首先讲眼入：	First, we discuss the eye entrance:

（一）眼入虚妄

(I) The Eye Entrance Is Illusory

“阿难，即彼目睛，瞪发劳者，兼目与劳，同是菩提瞪发劳相。因于明暗二种妄尘，发见居中，吸此尘象，名为见性。此见离彼明暗二尘，毕竟无体。”	“Ānanda, the eyes themselves, together with the weariness caused by staring, are both manifestations of bodhi distorted by the fatigue of staring. Because of the two delusive objects of light and darkness, seeing arises between them; taking in these appearances of objects is called the nature of seeing. Apart from those two objects, light and darkness, this seeing has no substance whatsoever.”
眼入是怎么一回事呢？佛说就像眼睛一直望着空中，瞪久发劳，时间久劳累了，就会看见空中有花。这是表明我们一念不觉，无明妄动。因无明妄动之故，而生出种种妄见。	What is meant by the eye entrance? The Buddha says it is like staring continuously into empty space: after staring for a long time, the eyes become fatigued, and one sees flowers in the air. This illustrates how, when we are unaware in a single

	thought, ignorance stirs delusively. Because ignorance stirs delusively, all kinds of false perceptions arise.
但是妄也不是实有，也是从如来藏妙真如性而来，所以说“兼目与劳，同是菩提瞪发劳相。”不但空中之花是劳相，我们眼睛也是劳相，根与尘同是妄相，并不是实有。	Yet delusion is not truly existent either; it too comes from the wondrous true suchness of the Tathāgata-garbha. Hence it is said, “the eyes themselves, together with the weariness caused by staring, are both manifestations of bodhi distorted by the fatigue of staring.” Not only are the flowers in the air manifestations of fatigue; our eyes too are manifestations of fatigue. The faculties and their objects are alike delusive appearances, not truly existent.
打坐用功的人都知道，妄心不动的时候，非但妄境没有，而且幻身也没有，整个身体都融化掉了。非但坐着用功时身体不可得，就是在动作当中，若心不动，这身体也不可得，这是真真实实的事情。	All who practice in meditation know that when the deluded mind does not move, not only are there no delusive objects, but there is no illusory body either: the entire body melts away. Not only is the body unobtainable while one is seated in practice; even amid activity, if the mind does not move, this body too is unobtainable. This is utterly real.
假如你的心当下空掉了，你这个人就没了。虽没有这个人，但路照样走，事照样做。好像在梦中走路，在梦中工作。假如走到了那个地方，或者事情做好了，会忽然之间生出一个念头：哦！到了。	If, at this very moment, your mind becomes empty, then this person that you take yourself to be is gone. Although this person is absent, you still walk as usual and do things as usual, as though walking in a dream or working in a dream. If you arrive somewhere, or finish what needs to be done, a thought may suddenly arise: “Oh—I’ve arrived.”
果然是到地方啦，或者事情已做好了。因此说，如果真的做到心外无物，一直走路也不会感到累，一直做事也不会疲劳。	Indeed, you have arrived, or the task has been completed. Therefore, if one truly realizes that there is nothing outside the mind, one can keep walking without feeling tired and keep working without becoming fatigued.

因为没有人在走路、没有人在做事呀！这叫做无心而应，虽然照样应缘接物，但我并没有应物之心，因此遍尘刹而不劳，做再多的事情也不会烦恼。所以说：这个眼睛看见的相，统统都是菩提瞪发劳相，也都是我们的妙真如性生起的妄想。	For there is no one walking and no one doing anything. This is called responding without a mind. Although one still responds to conditions and engages with things as usual, there is no mind that responds to objects. Thus, one may pervade worlds as numerous as dust motes without fatigue, and do however much one must do without affliction. Therefore, all the appearances seen by these eyes are manifestations of bodhi distorted by the fatigue of staring; they are also deluded thoughts arising from our wondrous true suchness.
“因于明暗二种妄尘，发见居中。”本来没有能见所见，是因为有明有暗才有了能所的见，可以见到光明，可以看见房间里有这么多东西。没有光明的时候，就都变成了黑影、暗相。	“Because of the two delusive objects of light and darkness, seeing arises between them.” Originally, there was neither seer nor seen. It is because there is light and darkness that the seeing of subject and object arises: one can see light and see that there are so many things in a room. When there is no light, everything becomes shadowy and dark.
离开明相暗相之外，还有什么东西可见呢？实在没东西可见。在这里，明暗表示我们的四大：地、水、火、风。其中火大是明相，地水风是暗相。四大，其实就是明暗两个妄相。	Apart from the appearances of light and darkness, what is there to see? In truth, there is nothing to see. Here, light and darkness represent our four great elements: earth, water, fire, and wind. Fire is the appearance of light, while earth, water, and wind are the appearance of darkness. The four great elements are in fact simply the two delusive appearances of light and darkness.
我们的身体是四大假合之身，我们的眼、耳、鼻、舌、身、意这六根，也无一不是由四大和合而成。对于四大妄尘，因为一念不觉、无明妄动之故，现起四大的影子。我们所见的四大影子，就是由明暗二相产生的。	Our bodies are provisionally compounded from the four great elements. Our six faculties—eye, ear, nose, tongue, body, and mind—are likewise all formed through the combination of the four great elements. Because we are unaware in a single thought and ignorance stirs delusively in relation to the delusive objects of the four great elements, images of those four elements arise. The images of the four great elements that we see are produced from the two appearances of light and darkness.
明暗二相生起之后，粘湛发见，把我们湛然不动的真心粘在里面。所以憨山大师说：净色根是无明壳。相宗说净色根是四大促成的净相，由地水火风相促而成、还没妄动的清净之相。因为眼睛看不到，所以有人说，相宗的净色根是无实质的。憨山大师则说：这是一个无明壳。	After the two appearances of light and darkness arise, clarity is adhered to and seeing is brought forth: our clear and unmoving true mind becomes bound up within them. Therefore, Master Hanshan said that the pure-form faculty is a shell of ignorance. The Dharma Characteristics School says that the pure-form faculty is the pure appearance

	formed through the interaction of the four great elements—earth, water, fire, and wind—before deluded movement has arisen. Because it cannot be seen with the eyes, some say that the Dharma Characteristics School's pure-form faculty has no material substance. Master Hanshan, however, says that it is a shell of ignorance.
四大所促成的无明，力量很大，把我们的真心裹在这个躯壳里，叫粘湛发见。经上说“因于明暗两种妄尘，发见居中”，由明暗之相促成四大，把我们的妙湛真心裹在当中，发出能见的性和所见的相来。这个见是妄见。	The ignorance formed through the interaction of the four great elements is immensely powerful. It wraps our true mind within this bodily shell; this is called adhering to clarity and bringing forth seeing. The sūtra says, “Because of the two delusive objects of light and darkness, seeing arises between them.” The appearances of light and darkness bring about the four great elements, which wrap our wondrous, clear true mind within them and give rise to the capacity to see and the appearances that are seen. This seeing is delusive seeing.
“二种妄尘，发见居中，吸此尘象，名为见性。”妄见发生之后，因为有见分、有相分，借助明暗，就见种种相了。所有一切相都是尘劳，它遮住了我们的心光，就像灰尘遮蔽镜子上的光明一样，这就叫做见性。这个“见性”并不是我们平时讲的见到真如妙性，是指我们能看见一切东西的性能，相当于眼识。	“The two delusive objects bring forth seeing between them; taking in these appearances of objects is called the nature of seeing.” Once delusive seeing has arisen, because there is a perceiving aspect and an object aspect, one sees all kinds of appearances with the aid of light and darkness. All appearances are worldly dust and toil; they obscure our intrinsic luminosity just as dust obscures the light of a mirror. This is called the nature of seeing. This “nature of seeing” does not mean what we ordinarily mean by seeing the wondrous nature of true suchness. It refers to the capacity by which we see all things, corresponding to eye consciousness.
“此见离彼明暗二尘，毕竟无体。”这个能见之见，离开明暗二相，并无一个实体。我们的净色根与浮尘根，都是因为一念不觉，妄动使然。	“Apart from those two objects, light and darkness, this seeing has no substance whatsoever.” This seeing that is capable of seeing has no substantial entity apart from the two appearances of light and darkness. Our pure-form faculty and coarse physical faculty both result from being unaware in a single thought and from deluded movement.
由于尘劳妄相遮蔽，认取少分四大作为自己的身体，其余的四大就成了山河大地、日月星辰。在执著身体之后，就有我见我所，能见所见都随之而来。眼睛等对境	Obscured by the delusive appearances of worldly dust and toil, we take a small portion of the four great elements to be our own body, while the remaining four great elements become the

能吸收尘境，吸进来的东西都是妄想，都是劳相，都不是实有的。	mountains, rivers, great earth, sun, moon, and stars. Once we become attached to the body, views of self and what belongs to self arise, and seer and seen follow in their wake. The eyes and other faculties take in the realms of objects; all that is taken in is deluded thought, manifestations of fatigue, and not truly existent.
地、水、火、风这四大，如果没有我们的见性在里面，是无法生起和合相的。见与四大是分不开的，假如只有四大没有见性，即不能发见。色与见和合在一起，就能够吸取尘相，就能生起种种妄相。	If the four great elements of earth, water, fire, and wind did not contain our nature of seeing, they could not give rise to the appearance of combination. Seeing and the four great elements cannot be separated. If there were only the four great elements and no nature of seeing, seeing could not arise. When form and seeing combine, they can take in the appearances of objects and give rise to all kinds of delusive appearances.
这里说的见性等于是识性，不是真如佛性的那个能见之性。这个见性就像水中的波浪一样，波浪是水因风而起的，离风则无波无浪。所以眼根、眼入等，都是由境风而起的劳相。“此见离彼明暗二尘，毕竟无体”啊。	The nature of seeing spoken of here is equivalent to the nature of consciousness; it is not the seeing nature of true suchness or Buddha-nature. It is like waves on water: waves arise in water because of wind, and without wind there are no waves. Thus, the eye faculty and the eye entrance are both manifestations of fatigue arising from the wind of objects. “Apart from those two objects, light and darkness, this seeing has no substance whatsoever.”
“如是，阿难，当知是见，非明暗来、非于根出、不于空生。”	“Thus, Ānanda, you should know that this seeing does not come from light or darkness, does not arise from the faculty, and is not produced from empty space.”
因为是劳相之故，不是真正有个实体，所以要知道，这个见既不是从明来，也不是从暗来，既不是从眼根生，又不是从空中来。为什么这样说呢？因为这个见虽然能见明见暗，但它不是从明暗来的。明暗只是一种劳相。	Because it is a manifestation of fatigue, it has no real entity. You should therefore know that this seeing comes neither from light nor from darkness; it arises neither from the eye faculty nor from empty space. Why is this so? Although this seeing can see light and darkness, it does not come from light or darkness. Light and darkness are merely manifestations of fatigue.
比如说我们用眼睛看物，离开眼睛就看不见东西，但是这个见不是从眼根生出来的。前面讲得很清楚，假如见是从眼睛出来的，那么回过来应该能看见眼睛。	For example, when we use our eyes to look at things, we cannot see them apart from the eyes. Yet this seeing does not arise from the eye faculty. This was explained clearly above: if seeing emerged

	from the eyes, then, turning back, it should be able to see the eyes themselves.
假如见是因眼睛而有，那么人死了眼睛还在，为什么不见呢？见不是从眼睛来的。也不是从虚空生的。假如见是从虚空生的，应该是虚空有见，而你自己不见，现在并不是虚空有见，而是你有见，所以也不从虚空生。下面再分开来讲，为啥不是明暗来？为啥不是眼根来？为啥不是空中来？以辨明这个道理。	If seeing existed because of the eyes, then when a person dies and the eyes remain, why is there no seeing? Seeing does not come from the eyes. Nor does it arise from empty space. If seeing arose from empty space, then empty space should possess seeing, while you yourself would not see. But in fact, it is not empty space that sees; you see. Thus, seeing does not arise from empty space either. The text now explains separately why it does not come from light or darkness, the eye faculty, or empty space, in order to clarify this principle.
“何以故？若从明来，暗即随灭，应非见暗；若从暗来，明即随灭，应无见明。”	“Why is this? If it came from light, then when darkness arose it would cease, and it should not see darkness. If it came from darkness, then when light arose it would cease, and it should not see light.”
为什么说不从明暗来呢？假如说眼睛的见是从明来的，就不应该看见暗，“应非见暗”，暗来了见就应该灭掉。假如这个见是从暗来的，“明即随灭，应无见明”，那么明来的时候，我的见就应该灭掉，就不应该见明了。你现在暗来见暗，明来见明，所以证明眼入不是从明暗生起的。	Why is it said not to come from light or darkness? If the eye’s seeing came from light, it should not be able to see darkness: “it should not see darkness.” When darkness came, seeing should cease. If this seeing came from darkness, then “when light arose it would cease, and it should not see light.” When light came, my seeing should cease, and I should not see light. But now, when darkness comes you see darkness, and when light comes you see light. This proves that the eye entrance does not arise from light or darkness.
“若从根生，必无明暗，如是见精，本无自性。”	“If it arose from the faculty, it would necessarily be without light and darkness. Thus, the essence of seeing would originally have no nature of its own.”
假如是从根生出来的（这里的眼根不是指净色根，而是指浮尘根），则必无明暗。因为龙生龙，狗生狗，我们这个浮尘根的眼睛，它本身既没有明、也没有暗，那么眼睛所生出来的东西当然也没有明暗了。	If it arose from the faculty—here, the eye faculty does not refer to the pure-form faculty but to the coarse physical faculty—it would necessarily be without light and darkness. Dragons beget dragons, and dogs beget dogs. Our eyes, the coarse physical faculty, themselves possess neither light nor darkness; therefore, what arises from the eyes would naturally possess neither light nor darkness.
这就叫做“若从根生，必无明暗”，因为根没有明暗，由根所生出的东西，当然也没有明暗。譬如我们现在暗	This is what is meant by “if it arose from the faculty, it would necessarily be without light and darkness.”

也没有，明也没有，暗的时候是见黑影，明的时候分别诸色相。	Since the faculty has neither light nor darkness, what arises from the faculty naturally has neither light nor darkness. For example, if there were neither darkness nor light, then in darkness we could not see shadows, and in light we could not distinguish the various forms and colors.
假如既没有明，也没有暗，你见什么啊？这时候你连见性都没有。连见的性能都没有，还说什么见呢？所以说“如是见精，本无自性”，更无所生。这里说的见精并不是指我们的真如佛性，前面讲过的那个见精是八识体。	If there were neither light nor darkness, what could you see? At that point, there would not even be a nature of seeing. Without even the capacity to see, how could one speak of seeing? Therefore it is said, “Thus, the essence of seeing would originally have no nature of its own”; still less could anything arise from it. The essence of seeing spoken of here does not refer to our true suchness or Buddha-nature. The essence of seeing discussed earlier was the substance of the eight consciousnesses.
现在说的这个见精是指能见东西的本体，既然连这个能见的本体都没有，还说什么有能见之性呢！既然没有能见与所见，那么，所说的见精、见性，也不可得。	Here, the essence of seeing refers to the basis that is capable of seeing things. Since even this basis capable of seeing is absent, how can there be a nature capable of seeing? Since there is neither a seer nor something seen, the so-called essence of seeing and nature of seeing are likewise unobtainable.
“若于空出，前瞩尘象，归当见根。又空自观，何关汝入！”	“If it emerged from empty space, then, having looked upon the appearances of objects before it, when it returned it should see the faculty. Moreover, if empty space itself sees, what does that have to do with your entrance?”
假如说见是从虚空出来的，我们向前能看见种种境相、尘劳，那么，回过去又该看见什么呢？因为有去必有来，有出必有回，出去了就一定要回来。	If seeing emerged from empty space, then when we look ahead and see all kinds of objective appearances and worldly dust and toil, what should we see when it returns? Where there is going, there must be returning; where there is emergence, there must be return. Once it has gone out, it must return.
若这个见是从虚空出来的，它出来时看见尘相，回去的时候，就应该看见眼根了。如果这样，“又空自观，何关汝入”。假如说人能看见自己的眼根，是虚空看到的。那么，这只关空的事，不关你的事啊！现在的事实是，不是空看见，而是你自己在吸收尘境，是你自己看到许多东西。这就说明，见不是由空产生的。	If this seeing emerged from empty space, then when it emerged it would see the appearances of objects, and when it returned it should see the eye faculty. If so, “if empty space itself sees, what does that have to do with your entrance?” If one could see one’s own eye faculty, that would be empty space seeing it. Then it would concern only empty space, not you. But the fact is that it is not empty

	space that sees; you yourself take in objective realms and see many things. This shows that seeing is not produced by empty space.
“是故当知，眼入虚妄，本非因缘、非自然性。”	“Therefore, you should know that the eye entrance is illusory and unreal; fundamentally, it is neither produced by causes and conditions nor self-arising in nature.”
由是之故，这个眼入不是明暗生，不是根生，不是空生，它是无生的。既然无生，它就既不是因缘，也不是自然。假如说它从明暗或空中来，那可以说是因缘生；假如说它离空、离明暗而来，那可以说是自然生。但离空、离明暗并没有这个眼入，所以说也不是因缘，也不是自然。这就证明，眼入是一种虚妄不可得之相。	For this reason, this eye entrance does not arise from light and darkness, from the faculty, or from space; it is unborn. Since it is unborn, it is neither dependent arising nor natural arising. If one were to say that it comes from light and darkness or from space, it could be said to arise through causes and conditions; if one were to say that it comes apart from space and apart from light and darkness, it could be said to arise naturally. But apart from space and apart from light and darkness, there is no such eye entrance. Therefore, it is neither dependent arising nor natural arising. This proves that the eye entrance is an illusory appearance that cannot be obtained.
前面十番显见的时候，是用十种说法显出这个见精，而没有详细去讲耳、鼻、舌、身、意。由于道理相通，用的是举一反三方法，通过说眼，把其他五根也都比喻在里面了，所以比较简单。现在六入就讲得比较详细，六个东西依次都分别讲了出来。	In the preceding ten discussions that reveal seeing, ten explanations were used to reveal this essence of seeing, without going into detail about the ear, nose, tongue, body, and mind. Since the principles are interconnected, the method of inferring three from one was used: by discussing the eye, the other five faculties were included by analogy. Thus, the treatment was relatively brief. Now, however, the six entrances are explained in greater detail, with each of the six discussed separately and in sequence.
下面讲耳入：	Next, let us discuss the ear entrance:

（二）耳入虚妄

(II) The Ear Faculty Enters Delusion

“阿难，譬如有人，以两手指，急塞其耳。耳根劳故，头中做声。兼耳与劳，同是菩提瞪发劳相。因于动静二种妄尘，发闻居中，吸此尘象，名听闻性。此闻离彼动静二尘，毕竟无体。”	“Ānanda, suppose someone presses both ears tightly with two fingers. Because the ear faculty is strained, a sound arises within the head. Both the ear faculty and the strain are manifestations of

	strain produced by the staring forth of bodhi. Because of the two delusive sensory objects of movement and stillness, hearing arises between them; taking in these sensory appearances is called the nature of hearing. Apart from those two sensory objects of movement and stillness, this hearing ultimately has no substance.”
讲到耳入，世尊就比喻：有个人用两手指堵住耳朵，急急地把两个耳朵塞牢。由于耳根感到劳顿的缘故，头中就会嗡嗡做声。嗡嗡响就是劳相。“兼耳与劳，同是菩提瞪发劳相”。耳根与劳相，两样都是菩提的瞪发劳相。	When discussing the ear entrance, the World-Honored One gives this analogy: someone plugs his ears with both fingers, tightly blocking them. Because the ear faculty is strained, a buzzing sound arises in the head. This buzzing is a manifestation of strain. “Both the ear faculty and the strain are manifestations of strain produced by the staring forth of bodhi.” The ear faculty and the manifestation of strain are both manifestations of strain produced by the staring forth of bodhi.
瞪是用眼睛看，现在讲到耳朵为什么还要说是“瞪发劳相”呢？因为这六根，本是一精明，分为六和合。“眼、耳、鼻、舌、身、意”都是八识的精明，在六根上起用。	Staring means looking with the eyes. Why, now that the discussion concerns the ears, does it still speak of “manifestations of strain produced by staring forth”? Because the six faculties were originally one luminous awareness, divided into the six unions. The eye, ear, nose, tongue, body, and mind are all luminous functions of the eighth consciousness operating through the six faculties.
佛在这里用“瞪发劳相”同时代表“见、闻、嗅、尝、觉、知”，所以下面所讲都是用“瞪发劳相”。这就告诉我们由于一念不觉，无明妄动之故，而生出山河大地，日月星辰，以及根身器界等种种尘劳之相。所有这些身体与境界，都是菩提无明不觉而起的劳相，叫“菩提瞪发劳相”。	Here the Buddha uses “manifestations of strain produced by staring forth” to represent seeing, hearing, smelling, tasting, feeling, and knowing alike; therefore, what follows is all expressed in terms of “manifestations of strain produced by staring forth.” This tells us that because of a single moment of unawareness, in which ignorance stirs delusively, mountains, rivers, the great earth, the sun, moon, stars, the sense faculties, the body, the material world, and all kinds of appearances of toil and strain arise. All these bodies and circumstances are manifestations of strain arising from bodhi's ignorance and unawareness; they are called “manifestations of strain produced by the staring forth of bodhi.”
“因于动静二种妄尘，发闻居中。”眼睛视物指的是明与暗，那么耳朵听声指的就是动和静，声音就是震动	“Because of the two delusive sensory objects of movement and stillness, hearing arises between them.” For the eyes, seeing objects concerns

嘛。我们在听的时候，有声音是动，没有声音是静。我们的听闻性是依靠动静，也就是依靠有声无声而起。

brightness and darkness; for the ears, hearing sounds concerns movement and stillness, since sound is vibration. When we listen, the presence of sound is movement, and the absence of sound is stillness. Our nature of hearing arises in dependence on movement and stillness—that is, in dependence on the presence or absence of sound.

假如离开动静，离开声音的有无，听闻性在什么地方呢？当然就没有了。这就证明听闻性是假的，都是我们的妄知、妄觉，不是真实的。听闻性如果是实有，那么，离开动的时候，也应该有声；离开静的时候，也应该无声。

If movement and stillness are absent, if there is neither sound nor its absence, where is the nature of hearing? Naturally, it is absent. This proves that the nature of hearing is illusory; it is all our deluded knowing and deluded awareness, not something real. If the nature of hearing truly existed, then apart from movement there should still be sound, and apart from stillness there should still be no sound.

可实际上离开动静，离开这有声、无声，就连“听闻”也没有了。由于这个动静二相之故，“发闻居中”。前面讲眼的时候说“粘湛发见”，现在讲耳就说“粘湛发闻”。

But in fact, apart from movement and stillness, apart from the presence and absence of sound, even “hearing” is absent. Because of these two aspects of movement and stillness, “hearing arises between them.” Earlier, in discussing the eye, it was said, “clinging to clarity gives rise to seeing”; now, in discussing the ear, it is said, “clinging to clarity gives rise to hearing.”

意思是说无明的力量，牢牢地拖住我们这个妙湛不动的真心，粘在动静二尘之中，而引发起妄想。在这动静二种妄尘当中，就“发闻居中”，发起我们的妄听来。吸收这个尘相，把它当做听闻性。

This means that the force of ignorance firmly drags our wondrous, clear, unmoving true mind and fixes it amid the two sensory objects of movement and stillness, thereby giving rise to deluded thoughts. Amid these two delusive sensory objects of movement and stillness, “hearing arises between them”: our deluded hearing arises. We take in these sensory appearances and regard them as the nature of hearing.

我们人呀，专门喜好分别，吸收这个尘相，执著这个尘相：哎呀！这个声音好听得不得了！那个声音吵闹得不得了！跟着动静的尘相转。合己心意就哈哈大笑，不合己意就忧愁苦恼，妄见就这样起来了。这个听闻性就是耳入，它“离彼动静二尘，毕竟无体”。

We people are especially fond of making distinctions. We take in these sensory appearances and cling to them: “Ah, this sound is wonderfully pleasant! That sound is unbearably noisy!” We follow the sensory appearances of movement and stillness. When something accords with our wishes, we laugh loudly; when it does not, we become anxious and distressed. Deluded views arise in just this way. This nature of hearing is the ear entrance;

	apart from those two sensory objects of movement and stillness, it ultimately has no substance.
“如是，阿难，当知是闻，非动静来、非于根出、不于空生。”	“Thus, Ānanda, you should know that this hearing does not come from movement or stillness, does not arise from the faculty, and is not produced from emptiness.”
这里的比喻与前面一样，这个听闻性不从动静中来，也不是从根出的，又不是从空来的，为什么呢？下面就为我们讲道理：	The analogy here is the same as before. This nature of hearing does not come from movement or stillness, does not arise from the faculty, and is not produced from emptiness. Why? The following explains the principle:
“何以故？若从静来，动即随灭，应非闻动；若从动来，静即随灭，应无觉静。”	“Why is this so? If it came from stillness, then when movement arose it would disappear; thus it could not hear movement. If it came from movement, then when stillness arose it would disappear; thus it could not be aware of stillness.”
跟前面明暗的道理一样。假如听闻性是从动生出来的，那么声音静止的时候，你不应该闻静，不应该听出“没有声音”。假如是从静生出的，就不应该听到声音，即使有声音也应该听不到。可实际上不是这样，当有声音来了，我们会辨别出是什么声音；没有声音的时候，我们也能感到安静。	The principle is the same as that concerning brightness and darkness. If the nature of hearing arose from movement, then when sound ceased, you should not perceive stillness or hear that there is “no sound.” If it arose from stillness, then you should not hear sound; even when there was sound, you should be unable to hear it. But this is not actually so. When a sound occurs, we can distinguish what sound it is; when there is no sound, we can also sense quietness.
喜欢清静的人，当一点声音都没有的时候，他会觉得很舒服。不好静的人，就会觉得压抑，要有点声音，动动、跳跳才开心。所以一切事物本身是没有好坏的，都是我们自己的分别心在起作用。	Those who enjoy quietness feel very comfortable when there is not the slightest sound. Those who dislike quietness feel oppressed and need some sound—moving about and jumping around—to be happy. Thus, things themselves have neither goodness nor badness; it is our own discriminating mind that is at work.
因此说，苦受、乐受都是从心生出来的。是因为心有取舍，才有苦、乐的感受。符合你的心意，你就感觉到是乐受；不符合你的要求，你的感受就是苦受。比如，现在的小青年们喜欢跳舞，在公园里开着录音机，跳得很起劲。	Therefore, painful and pleasant feelings both arise from the mind. It is because the mind accepts and rejects that there are feelings of pain and pleasure. When something accords with your wishes, you experience pleasant feeling; when it does not meet your demands, you experience painful feeling. For example, young people today enjoy dancing. They play tape recorders in the park and dance with great enthusiasm.

年纪大的人看到，就会说：哎呀！不好，不好。所以说，尘境本身是没有苦、乐之分的，有苦有乐的是你自己的心，是你的分别心生起的呀！这苦、乐、喜、忧的感受，无一不是你分别心的作用。	Older people see this and say, “Oh, this is no good, no good.” Thus, sensory objects themselves do not contain a distinction between pain and pleasure. What experiences pain and pleasure is your own mind; it is your discriminating mind that gives rise to them. Feelings of pain, pleasure, joy, and sorrow are all functions of your discriminating mind.
耳入能闻动静，叫做听闻性。它既不从动生，也不从静生。如果从动生的话，就不应该闻静；假如从静生的话，也不应该闻动。可事实并不是这样，所以说，这不是由动静而生的。	The ear entrance can hear movement and stillness; this is called the nature of hearing. It arises neither from movement nor from stillness. If it arose from movement, it should not hear stillness; if it arose from stillness, it should not hear movement. But the facts are not so. Therefore, it does not arise from movement and stillness.
“若从根生，必无动静，如是闻体本无自性。”	“If it arose from the faculty, there would necessarily be no movement or stillness; thus the substance of hearing itself would have no inherent nature.”
这个根是不是从耳朵生出来的呢？耳朵本身既没有动，也没有静，它如果能生出东西，当然也是既没有动、也没有静。没有动静的耳朵，生出来的东西却有动静，这是不可能的。既然没有动静，就没有能听的自体。六根都是四大假合来的，若无动静，就连耳朵这个自体都不会有的。	Does this faculty arise from the ear? The ear itself has neither movement nor stillness. If it could produce something, then what it produced would naturally also have neither movement nor stillness. It is impossible for an ear without movement or stillness to produce something that has movement and stillness. Since there is no movement or stillness, there is no intrinsic substance capable of hearing. The six faculties are all provisional combinations of the four great elements. Without movement and stillness, even the ear itself would have no intrinsic substance.
毗舍浮佛说：“假借四大以为身，心本无生因境有。”我们本来没有身体，借了点儿四大假做身体。既然没有身，自然也就没有心。心是因境界才有的。反过来说，境也无生因心有。境本来也没有，是因心才有的境。	Buddha Viśvabhū said: “The four great elements are provisionally borrowed to constitute the body; the mind is originally unborn and arises because of objects.” Originally, we have no body; we merely borrow the four great elements to provisionally make a body. Since there is no body, naturally there is no mind. Mind exists only because of circumstances. Conversely, circumstances too are unborn and exist because of mind. Circumstances originally do not exist; they exist as circumstances only because of mind.
所以说境就是心，心就是境，心与境是一体，而不是两个东西。以前我们常说：你们不要分唯心、唯物，实际	Therefore, circumstances are mind, and mind is circumstances. Mind and circumstances are one

上心就是物，物就是心，它们本来是一体。	entity, not two separate things. We used to say: do not distinguish between idealism and materialism. In reality, mind is matter and matter is mind; they are originally one entity.
从耳根所生的，就没有动静。既然没有动静，又哪里有听闻的自性可得呢！	What arises from the ear faculty has neither movement nor stillness. Since there is neither movement nor stillness, how could there be any inherent nature of hearing to be found?
“若于空出，有闻成性，即非虚空。又空自闻，何关汝入！”	“If it arose from emptiness, then hearing would become its nature, and it would no longer be emptiness. Moreover, if emptiness itself could hear, what would that have to do with your ear entrance?”
假如耳入是从虚空中生出来的，虚空能听到声音就是虚空有闻性。虚空如果能听到声音，它就不是虚空了，而是属于实体了。没有东西才叫虚空，假如有个能闻之性，就有了东西，就不成其为虚空了。	If the ear entrance arose from emptiness, then if emptiness could hear sound, emptiness would possess a nature of hearing. If emptiness could hear sound, it would no longer be emptiness but would be something substantial. Only where there is nothing is there called emptiness. If there were a nature capable of hearing, there would be something there, and it would no longer be emptiness.
“又空自闻，何关汝入！”假如说虚空能听见声音，那是虚空自己听见的，跟你不相干。可现在的事实不是这样，不是虚空能听见，而是你阿难能听见，所以它不是虚空生的。	“Moreover, if emptiness itself could hear, what would that have to do with your ear entrance?” If emptiness could hear sound, then emptiness itself would be hearing it, and it would have nothing to do with you. But the actual fact is not so. It is not emptiness that hears; it is you, Ānanda, who can hear. Therefore, it does not arise from emptiness.
“是故当知，耳入虚妄，本非因缘、非自然性。”	“Therefore, you should know that the ear entrance is illusory and unreal. It is fundamentally neither produced by causes and conditions nor of a self-arising nature.”
因此应该知道，耳入虚妄不实，本来没有这个东西的，它既不是因缘生，也不是自然生。比如今天这里有个杯子，它就是由因缘生的，因为杯子没有自体，不是本来就有的，而是由其他条件和合而有的，所以不是自然生。	Therefore, you should know that the ear entrance is illusory and unreal; fundamentally, there is no such thing. It is neither produced by causes and conditions nor self-arising. For example, a cup here today arises from causes and conditions. A cup has no intrinsic substance and did not exist from the beginning; it comes into being through the combination of other conditions, and so it is not self-arising.

佛说：“因缘所生法，我说即是空”，讲因缘为的是破自然见，破除以为事物是自然而生这个虚妄不实之见。我们认为的实体，从根本上讲都是虚妄不实的。既然虚妄不实，还有什么好执著的呢?	The Buddha said, “All dharmas produced by causes and conditions, I say, are emptiness.” The teaching of causes and conditions is meant to refute the view of self-arising, to dispel the illusory and unreal view that things arise naturally by themselves. What we take to be substantial entities are, fundamentally, all illusory and unreal. Since they are illusory and unreal, what is there to cling to?
不管遇到顺的、逆的境界，听到好的、不好的事情，我们的心都不应该跟着动。真正见性的人，即使在极为聩闹的环境中，他的内心依然是清净的，因为他不受这个声尘，不受一切受，所以不觉得烦杂、吵闹。	Whether we encounter favorable or adverse circumstances, or hear good or bad news, our minds should not move along with them. A person who has truly seen their nature remains inwardly pure even in an extremely noisy environment, because they do not receive these sensory objects of sound or any feelings; thus they do not find it cluttered or noisy.
但是初开始打坐用功的人，应该选在安静的环境中修行，因为他的定力不够，听到别人说话会随语生解，心就跟着跑了。我们每个人都是着惯了尘相，平日里总是跟着境界跑，很难一下子就改过来。	However, those who have only just begun to sit in meditation and apply themselves should practice in a quiet environment, because their meditative stability is insufficient. When they hear others speaking, they interpret the words and their minds run after them. Every one of us is accustomed to clinging to sensory appearances and ordinarily runs after circumstances, so it is difficult to change all at once.
所以要按观世音菩萨教的耳根圆通的方法，“反闻闻自性”，慢慢可以把习气转过来。我们在这个尘世上，就应该这样做功夫，这样做出来的功夫，才是真功夫。	Therefore, one should follow the method of perfect penetration through the ear faculty taught by Avalokiteśvara Bodhisattva: “reverse the hearing to hear the self-nature.” Gradually, one can transform habitual tendencies. This is how we should practice in this worldly realm; only practice accomplished in this way is genuine practice.
下面讲鼻入：	Next, we discuss the nose entrance:

（三）鼻入虚妄

(III) The Nose Enters Delusion

“阿难，譬如有人，急畜其鼻。畜久成劳，则于鼻中，闻有冷触。因触分别通塞虚实，如是乃至诸香臭气。兼鼻与劳，同是菩提瞪发劳相。因于通塞二种妄尘，发闻	“Ānanda, suppose someone forcefully sniffs through the nose. If this continues for a long time, it produces fatigue, and then one feels a cold sensation in the nose. On the basis of that

居中，吸此尘象，名嗅闻性。此闻离彼通塞二尘，毕竟无体。”	sensation, one distinguishes openness and blockage, emptiness and solidity, and likewise all fragrant and foul odors. Both the nose and its fatigue are fatigue appearances produced by staring at bodhi. Because of the two delusive sensory objects of openness and blockage, smelling arises in between; it takes in these sensory appearances and is called the nature of olfactory awareness. Apart from the two sensory objects of openness and blockage, this awareness ultimately has no substance.”
急畜其鼻，就是用鼻子极快地、极频繁地呼吸，久了就会生出劳相。就像我们的眼睛，目不转睛地看久了会生出空花一样。我们的鼻子也会“畜久成劳”，就会有一个冷的感触。因鼻根有感触之故，就能分别出通塞虚实来。呼吸通畅，就是“通”，就是“虚”。不通畅，就是“塞”，就是“实”。	“Forcefully sniffing through the nose” means breathing through the nose extremely quickly and frequently. After a long time, this gives rise to fatigue appearances. It is like our eyes: if we stare without blinking for a long time, flowers in empty space appear. Our noses, too, may be fatigued through prolonged sniffing, and then there will be a sensation of coldness. Because the nose faculty has sensations, it can distinguish openness and blockage, emptiness and solidity. When breathing is unobstructed, this is “openness” and “emptiness.” When it is obstructed, this is “blockage” and “solidity.”
“如是乃至诸香臭气，兼鼻与劳，同是菩提瞪发劳相。”鼻根不仅能感触通塞虚实，还能感触香、臭的气味。通的时候能闻到气味，塞的时候就闻不到气味啦。香与臭、通与塞、虚与实都是劳相。乃至你的鼻根，也统统都是菩提妙心的“瞪发劳相。”	“Likewise all fragrant and foul odors. Both the nose and its fatigue are fatigue appearances produced by staring at bodhi.” The nose faculty can not only sense openness and blockage, emptiness and solidity; it can also sense fragrant and foul odors. When it is open, one can smell odors; when it is blocked, one cannot smell them. Fragrance and foulness, openness and blockage, emptiness and solidity are all fatigue appearances. Even your nose faculty is entirely a “fatigue appearance produced by staring” of the wondrous bodhi mind.
我们曾经讲过，六根本来是通用的，因为被眼、耳、鼻、舌、身这五个色根罩住，就有界限了。《心经》说：“无眼界，乃至无意识界”，必须把这个界打通。怎么打通呢？就是息下妄心。	We have previously explained that the six sense faculties are originally interchangeable. Because they are covered over by the five material faculties of eye, ear, nose, tongue, and body, boundaries arise. The Heart Sūtra says, “No eye realm, up to no realm of consciousness”; one must break through these boundaries. How does one break through them? By bringing the deluded mind to rest.

妄心息了之后，本来就只有一精明，也就是第八识，所以诸根是能够互用的。这里讲瞪发劳相，是因为妄心在里面动，所以鼻根只能起嗅气味的作用，只能用来辨别香臭，而不能起其他作用。	Once the deluded mind has come to rest, there is originally only one clear essence, namely the eighth consciousness; therefore, the various faculties can function interchangeably. Here, the discussion of fatigue appearances produced by staring means that, because the deluded mind is moving within, the nose faculty can only perform the function of smelling odors. It can only distinguish fragrance from foulness and cannot perform other functions.
在这部《楞严经》里，是用一根来代表其他几根，下面都讲瞪发劳相，就是用眼根来比喻其他几根，因为生起劳相的道理是一样的。鼻根因为有了通塞的尘劳相，粘湛发闻，就把我们妙湛不动的觉性，用无明的力量粘在里面。这个无明的力量非常大。所以憨山大师讲，如果不是无明的力量，还有什么东西能够把真心裹在躯壳里面呢?	In this Śūraṅgama Sūtra, one faculty is used to represent the other faculties. The following discussions all concern fatigue appearances produced by staring, using the eye faculty to illustrate the other faculties, because the principle by which fatigue appearances arise is the same. Because the nose faculty has the sensory fatigue appearances of openness and blockage, it adheres to luminous awareness and gives rise to smelling; our wondrous, clear, unmoving awareness is bound within by the force of ignorance. The force of this ignorance is extremely powerful. Thus Master Hanshan said: if not for the force of ignorance, what else could wrap the true mind within this bodily shell?
因为鼻根有通有塞，“发闻居中”，能够闻到各种气味，妄觉就由之而产生了。吸收尘象的功能叫嗅闻性，专门闻外面的气味，闻到香的就欢喜，闻到臭的就厌恶，于是种种尘劳之相就来啦，这些都是执著。	Because the nose faculty has openness and blockage, “smelling arises in between,” enabling it to smell all kinds of odors; deluded awareness thereby arises. The function of taking in sensory appearances is called the nature of olfactory awareness. It specializes in smelling external odors: one rejoices on smelling fragrance and dislikes foul odors. Thus all kinds of sensory fatigue appearances arise; these are all attachments.
所以说“此闻离彼通塞二尘，毕竟无体。”这个嗅闻性离开了通塞就不能发闻，不能发闻就没有鉴别和区别，自然也就生不出分别心来，因此它是虚妄不实的。	Therefore it is said, “Apart from the two sensory objects of openness and blockage, this awareness ultimately has no substance.” When this nature of olfactory awareness is apart from openness and blockage, it cannot give rise to smelling. Without smelling, there can be no discernment or distinction, and discriminating thought naturally cannot arise. It is therefore illusory and unreal.
我们的眼根、耳根、鼻根，都是因为无明不觉，无明壳粘在里面，所以粘湛发见、粘湛发听、粘湛发闻。因为	Our eye, ear, and nose faculties all function because, through ignorance and unawareness, the

无明是通过粘着我们这个圆妙真心来起作用的，妄见生起之后就映现出了四大，由执著四大就集成我们的根身。我们的根身，包括眼、耳、鼻、舌、身、意，都是由妄见黏滞在色相上，由色尘集聚而成的，因此叫“集色成根”。	shell of ignorance adheres within; thus they adhere to luminous awareness and give rise to seeing, hearing, and smelling. Ignorance functions by clinging to our perfectly wondrous true mind. Once deluded seeing arises, the four great elements are reflected, and attachment to these four great elements gathers them into our sense-faculty body. Our sense-faculty body, including eye, ear, nose, tongue, body, and mind, is formed by deluded seeing adhering to material appearances and by the aggregation of material sensory objects. This is therefore called “gathering form to make faculties.”
“当知是闻，非通塞来、非于根出、不于空生。”	“You should know that this awareness does not come from openness or blockage, does not emerge from the faculty, and does not arise in empty space.”
应该知道，这个能嗅香臭的闻性，不由通塞产生，不是从根出，也不是从虚空生出来的。	You should know that this awareness that can smell fragrance and foulness is not produced by openness and blockage, does not emerge from the faculty, and does not arise from empty space.
“何以故？若从通来，塞则闻灭，云何知塞；如因塞有，通则无闻，云何发明香臭等触？”	“Why is this so? If it came from openness, then when there was blockage, the awareness would cease. How, then, could one know the blockage? If it arose because of blockage, then when there was openness, there would be no awareness. How, then, could one distinguish sensations such as fragrance and foulness?”
为什么这样说呢？	Why is this so?
假如这闻性是通畅产生的，那么当塞牢不通的时候，闻性应该灭掉了，你怎么还能知道是塞牢了？如果是塞牢才能生出闻性来，那么你的闻性应该只闻塞，“通则无闻”，通的时候就不应该闻到这个通了。	If this awareness were produced by openness, then when there was tight blockage and no passage, the awareness should cease. How could you still know that there was tight blockage? If awareness could arise only when there was tight blockage, then your awareness should perceive only blockage: “when there is openness, there would be no awareness.” When it is open, you should not be able to perceive that openness.
那么通的时候，那些香气、臭气你又怎么能分辨呢？“云何发明香、臭等触？”事实上我们的鼻子能够闻到香臭的气味，这就说明闻性不是从通塞产生的。	Then, when it is open, how could you distinguish fragrant and foul odors? “How, then, could one distinguish sensations such as fragrance and foulness?” In fact, our noses can smell fragrant and

	foul odors. This shows that awareness does not arise from openness and blockage.
“若从根生，必无通塞。如是闻机本无自性。”	“If it arose from the faculty, there would necessarily be no openness or blockage. Thus, the faculty of smelling itself has no self-nature.”
假如是从鼻根生的（这里讲的根全是浮尘根），由于鼻根并无通塞，那么它生出的闻性，也应该没有通塞。可是现在我们之所以能闻，是需要借助通和塞的。通的时候能闻出香臭，塞牢的时候，就什么都闻不到，离开通塞你还有闻性吗？所以说“如是闻机，本无自性”，闻机就是能闻的机体，它是没有自性可得的，离开通塞根本就没有闻。	If it arose from the nose faculty—where “faculty” here refers entirely to the superficial material faculty—then, since the nose faculty itself has neither openness nor blockage, the awareness it produced should likewise have neither openness nor blockage. Yet our present ability to smell depends on openness and blockage. When it is open, we can smell fragrance and foulness; when it is tightly blocked, we cannot smell anything at all. Apart from openness and blockage, do you still have olfactory awareness? Thus it is said, “Thus, the faculty of smelling itself has no self-nature.” The faculty of smelling is the mechanism that can smell; it has no self-nature to be found. Apart from openness and blockage, there is fundamentally no smelling.
“若从空出，是闻自当回嗅汝鼻，空自有闻，何关汝入。”	“If it emerged from empty space, then this awareness should itself turn back and smell your nose. If empty space itself possessed awareness, what would that have to do with your faculty?”
假如闻性是从虚空中来的，那么它回过头来，就应该能够嗅你的鼻子。如果嗅到你的鼻子，那是“空自有闻，何关汝入”。虚空自己闻到气味，不关你的事情，你不应该知道。但是现在不是那个空知道香臭，气味是你闻到的，所以说闻性不是从虚空来的。	If olfactory awareness came from empty space, then, turning back, it should be able to smell your nose. If it smelled your nose, then “empty space itself possessed awareness; what would that have to do with your faculty?” Empty space itself would smell odors, and it would have nothing to do with you; you should not know them. But now it is not empty space that knows fragrance and foulness—it is you who smell the odors. Therefore, olfactory awareness does not come from empty space.
“是故当知，鼻入虚妄，本非因缘、非自然性。”	“Therefore, you should know that the nose-entry is illusory, neither arising from causes and conditions nor possessing a self-arising nature.”
因是之故，就证明了鼻根能闻到香臭的气味，本来就是虚幻不实的。因为首先它没有自体，其次它既不是从通塞来，也不是自然所生。通塞生出来的叫因缘，离通塞	For this reason, it is demonstrated that the nose faculty’s ability to smell fragrant and foul odors is originally illusory and unreal. First, it has no substance of its own; second, it comes neither from

生出来的叫自然。既然它不从通塞来、不从自然来，所以是虚幻不实的。也就是但有妄名，而无实体。	openness and blockage nor from self-arising nature. What arises from openness and blockage is called causes and conditions; what arises apart from openness and blockage is called self-arising nature. Since it comes neither from openness and blockage nor from self-arising nature, it is illusory and unreal. That is, it has only a delusive name and no real entity.
讲个公案：有一天沩山禅师对弟子们说：老僧百年之后，在山下施主家投胎做一头水牯牛，右胁上写几个字：“沩山僧某甲”。在那个时候，你若喊我沩山僧，我是一头水牯牛；你若喊我水牯牛，我写的是沩山僧，你喊我什么呢？	Here is a Chan koan. One day Chan Master Weishan said to his disciples: “After this old monk dies, I shall be reborn as a water buffalo in the household of a donor at the foot of the mountain. On its right flank will be written several words: ‘The monk so-and-so of Weishan.’ At that time, if you call me the monk of Weishan, I am a water buffalo; if you call me a water buffalo, the words written on me say ‘the monk of Weishan.’ What will you call me?”
他在考验学人。有人就说：我知道，我就喊沩山水牯牛好了。	He was testing his students. Someone said, “I know—I will simply call you the Weishan water buffalo.”
其实答错了，为什么呢？因为一切名相都是虚幻不实的。你喊沩山水牯牛，就被他罩进名相里去了，还是没有跳出这个圈子，要跳出这个名相才对。宗下的手段就是这样，把手铐脚镣放在你面前，看你怎么去套。你说沩山水牯牛，那么好，手铐脚镣就统统带上了，因为你着了假相。	In fact, that answer was wrong. Why? Because all names and appearances are illusory and unreal. If you call him the Weishan water buffalo, you are ensnared by names and appearances. You have still not leapt out of that circle; the right response is to leap beyond names and appearances. This is the method of the Chan school: it places handcuffs and fetters before you to see how you will put them on. If you say “Weishan water buffalo,” then very well—you have put on all the handcuffs and fetters, because you are attached to false appearances.
后来有一位祖师说得好：“师无异名”，不跟你说什么名字，你没其他的名字，你也没离开这个名字，这样答就妙了。	Later, a patriarch gave an excellent reply: “The Master has no other name.” He does not tell you any name. You have no other name, yet you have not left this name either. Such an answer is marvelous.

但是这个问题是不是只有一个答案呢？当然不是，随便你怎么说，横说竖说都可以。他这样是就体来说的，你反过来可以这样说：“闲名从来满五湖。”这些东西都是闲名，都是虚假的，都没有，无实体。“从来满五湖”，非但你沩山僧，非但你水牯牛，这宇宙当中，世界之内，形形色色的一切东西，哪一样东西不是我们的真心啊？	But does this question have only one answer? Of course not. You may say whatever you like; whether you speak horizontally or vertically, it is all right. This reply speaks from the standpoint of essence. Conversely, you could say: “Idle names have always filled the five lakes.” These things are all idle names, all false; they do not exist and have no real entity. “Have always filled the five lakes” means that it is not only the monk of Weishan, nor only the water buffalo: within this universe and this world, among all the myriad forms and appearances, what is not our true mind?
以上讲的是第三个鼻入，下面讲第四个舌入：	The foregoing discussed the third entry, the nose-entry. Next comes the fourth, the tongue-entry:

（四）舌入虚妄

(IV) The Tongue Sense Faculty Is Illusory

“阿难，譬如有人，以舌舐吻，熟舐令劳。其人若病，则有苦味；无病之人，微有甜触。由甜与苦，显此舌根不动之时，淡性常在。兼舌与劳，同是菩提瞪发劳相。因甜苦淡二种妄尘，发知居中，吸此尘象，名知味性。此知味性，离彼甜苦及淡二尘，毕竟无体。”	“Ānanda, suppose someone licks his lips with his tongue, repeatedly licking them until fatigue arises. If he is ill, there will be a bitter taste; if he is not ill, there will be a slight sensation of sweetness. From sweetness and bitterness it is evident that, when the tongue faculty is not moving, the nature of blandness is always present. Both the tongue and this fatigue are appearances of strain produced by staring within bodhi. Because of the two delusive sense-objects of sweetness and bitterness, awareness arises between them; it takes in these sensory appearances and is called the nature that knows tastes. Yet this nature that knows tastes, apart from the two sense-objects of sweetness and bitterness and the sense-object of blandness, ultimately has no substance.”
舌头和眼睛一样，也有瞪发劳相。舌头一直舐的自己唇吻，舐久了就会有劳相生出来。什么样的劳相呢？假如这个人有病，嘴里就会有苦味；如果没有病，就会觉得有点甜丝丝的。苦与甜的感觉，二者都是劳相。	Like the eyes, the tongue also has appearances of strain produced by staring. The tongue keeps licking one’s own lips; after licking them for a long time, an appearance of strain arises. What kind of appearance of strain is this? If a person is ill, there will be a bitter taste in the mouth; if the person is not ill, there will be a slight sweetness. The

	sensations of bitterness and sweetness are both appearances of strain.
舐了就有甜有苦，不舐就无甜无苦，可以显示出当舌根不动的时候，有个淡性常在。世界上的妄相，都是相对而来，若无相对也就没有妄相。甜与苦是相对的，它们两个与淡来比较也是相对的，当舌头不动、没有舐得发劳的时候，有个淡性常在。	When one licks, there is sweetness or bitterness; when one does not lick, there is neither sweetness nor bitterness. This shows that, when the tongue faculty is not moving, the nature of blandness is always present. The delusive appearances of the world all arise through relativity; without relativity, there would be no delusive appearances. Sweetness and bitterness are relative to each other, and both are also relative in comparison with blandness. When the tongue does not move and no strain is produced by licking, the nature of blandness is always present.
“兼舌与劳，同是菩提瞪发劳相”。同前面讲的一样，苦甜这些劳相，乃至你的舌根，都是妙明真心中的尘劳之相，和眼睛生起瞪发劳相是一样的道理。我们的根尘都是由一念不觉，无明妄动而生起来的。	“Both the tongue and this fatigue are appearances of strain produced by staring within bodhi.” This is the same principle explained earlier: such appearances of strain as bitterness and sweetness, and even your tongue faculty itself, are appearances of worldly strain within the wondrously luminous true mind. They are like the appearances of strain produced by staring with the eyes. Our faculties and sense-objects all arise because, in a single moment of unawareness, ignorance stirs delusively.
假如我们自己能觉，能认取守住自性，这个世界就清净了，也就没有这个污浊世界了。有人可能会说：哎呀，没有这个世界还得了，那不是断灭了吗？不是断灭，而是清净。	If we ourselves can awaken, recognize, and hold fast to our intrinsic nature, this world will become pure, and this defiled world will no longer exist. Some may say, “Oh! If this world no longer exists, would that not be annihilation?” It is not annihilation; it is purity.
因为这个佛性是不生不灭的，不是今天有个身体，这个佛性就出来了，明天人死了之后，这个佛性就没有了。不是的，这个佛性不生不灭。我们现在这个世界是五浊恶世，大家因为无明妄动，就造业受报，于是就有这么个身体。	This Buddha-nature is neither arising nor ceasing. It is not that Buddha-nature appears today because one has a body, and then disappears tomorrow after the person dies. That is not so. This Buddha-nature is neither arising nor ceasing. Our present world is the Sahā world of the five turbidities. Because everyone stirs delusively through ignorance, they create karma and undergo karmic retribution; thus they have such bodies.
由于各人所造的业不同，因而所受的报、所感的境遇也就不相同。一旦大家都觉悟了，那么就回复我们的菩提妙心，不再有这个劳相，这个世界就会当下清净，就像	Because the karma created by each person differs, the retribution each undergoes and the circumstances each experiences also differ. Once

西方极乐世界一样，人人都是一生补处，不再像五浊恶世一样了。	everyone awakens, we return to our wondrous bodhi mind. There will no longer be these appearances of strain, and this world will immediately become pure, like the Western Land of Ultimate Bliss. Everyone will be a bodhisattva destined to attain Buddhahood in one more lifetime, no longer as in the Sahā world of the five turbidities.
现在由于我们一念不觉，就像眼睛生起的瞪发劳相一样，在一念不觉之后，有甜、苦、淡等各种劳相出来，于是就“发知居中”。因为有了劳相，就死死地执著这个四大假合之身，就有了妄觉。	Now, because of a single moment of unawareness, just as the eyes produce appearances of strain through staring, various appearances of strain—such as sweetness, bitterness, and blandness—arise after that single moment of unawareness. Thus “awareness arises between them.” Because there are appearances of strain, we cling tightly to this body, provisionally compounded of the four elements, and delusive awareness arises.
再由这个妄觉去区分好坏，这个好呀那个不好等等，搞七搞八，造业受报。那么有人可能会说：我带业往生西方，杀两个鸡吃吃不要紧。	Then, through this delusive awareness, we distinguish good from bad—this is good, that is not good, and so forth—making all kinds of distinctions, creating karma, and undergoing karmic retribution. Someone may then say, “I shall be reborn in the Western Pure Land while carrying karma, so it does not matter if I kill a couple of chickens to eat.”
许多人都是这样的，以为既然可以带业往生，造点业不要紧，实际上是不可能的！带业往生不是带这个业，所谓带业是指带我们多生历劫的习气，你即使见性了，也不可能把多生的习气一下子都消光。	Many people think this way. They believe that, since one can be reborn while carrying karma, it does not matter to create a little karma. In fact, this is impossible. Rebirth while carrying karma does not mean carrying this karma. What is meant by carrying karma is carrying the habitual tendencies accumulated over many lives and kalpas. Even if you have seen your true nature, you cannot eliminate all the habitual tendencies of many lives at once.
假如习气都消光了，他就是果地佛。古来禅宗大德也不敢说自己是果地佛，都说是因地佛。我们还是因地佛，都是小孩子，还没有成人呢！《指月录》上一千七百则公案，那么多大祖师只有少数几个人证到八地菩萨，其他都是二地、三地菩萨，不超过四地。	If all habitual tendencies had been eliminated, one would be a Buddha at the fruition stage. Even the great Chan masters of old did not dare call themselves Buddhas at the fruition stage; they all said that they were Buddhas at the causal stage. We are still Buddhas at the causal stage—mere children, not yet adults. The Records of Pointing to the Moon contains seventeen hundred koans. Of so

	many great patriarchs, only a few realized the level of an eighth-bhūmi bodhisattva; the others were second- or third-bhūmi bodhisattvas and did not exceed the fourth bhūmi.
开悟见性后生死还没了，因为悟后无明还在，还要有个地方去。所以禅宗大德开悟之后，回过头来还要再修净土。	After awakening and seeing one's true nature, birth and death have not yet been transcended, because ignorance still remains after awakening and one must still have a place to go. Therefore, after awakening, great Chan masters turned back and cultivated the Pure Land practice as well.
在西方极乐世界是一生补处，可以上上升进，不像这里迂曲轮回，一会儿上去了，一会儿又跌下来，这个道理不是随便瞎说的。	In the Western Land of Ultimate Bliss, one is destined to attain Buddhahood in one more lifetime and can advance ever upward. It is not like here, where one undergoes tortuous rebirth in cyclic existence—rising for a while and then falling again. This principle is not spoken carelessly.
说起禅宗还要修净土，有的人搞错了，认为我修禅宗是最高的，再让我回过头来修净土不是又降了一级吗？那是你不懂这个道理，要知道禅就是净土，净土就是禅，根本就没有两样，哪里会降级呢？净土宗是三根普被，上、中、下三根一体普摄。而禅宗只能摄取一根——上上根人，中下根它就无法摄受，所以说净土法门非常好。	When it is said that Chan practitioners must also cultivate the Pure Land, some people misunderstand. They think, "I practice Chan, which is the highest teaching. If I turn back to cultivate the Pure Land, am I not dropping down a level?" This is because you do not understand the principle. You should know that Chan is the Pure Land, and the Pure Land is Chan; there is fundamentally no difference between them. How could it be a demotion? The Pure Land school universally embraces practitioners of all three capacities—the higher, middling, and lower capacities alike. The Chan school, however, can take in only one capacity: people of the very highest faculties. It cannot receive those of middling and lesser faculties. Thus the Pure Land Dharma gate is exceptionally good.
这种苦、甜、淡就是妄尘，因妄尘之故，“发知居中”。你有妄知妄觉在里面，自然要分别好坏，于是就去造业受报。“吸此尘象，名知味性”，吸收了尘象，把它当做知味性，世上很多人就是专门想着怎么吃。	Such bitterness, sweetness, and blandness are delusive sense-objects. Because of these delusive sense-objects, "awareness arises between them." With delusive knowing and delusive awareness within, you naturally distinguish good from bad, and thus create karma and undergo karmic retribution. "It takes in these sensory appearances and is called the nature that knows tastes": taking in these sensory appearances and treating them as

	the nature that knows tastes. Many people in the world think only about how to eat.
我以前有一个资本家朋友，整天专门想吃，非但各种各样的馆子都吃遍了，就是哪个私人家里有一道名菜，他听到之后也会马上备几份重礼送过去，人家收了礼不好意思，不知道怎么回报，他就说：我听说你家里做的某道菜非常好，我想请您烧这道菜，约几个朋友来品尝品尝。	I once had a capitalist friend who thought only about eating all day long. Not only did he dine at every sort of restaurant, but whenever he heard that someone had a famous dish in a private home, he would immediately send several lavish gifts. After accepting the gifts, the people felt embarrassed and did not know how to repay him. He would say, “I have heard that your family makes a certain dish exceptionally well. I would like to ask you to prepare it and invite a few friends to taste it.”
人家被他说得没办法，就约好一个星期以后来。因为这道菜当天烧不出来，需要几天时间，用什么鸡汤、蟹粉等佐料，需要好多道工序，七天以后做出了这道菜。夹到嘴里一尝，好吃啊！好吃啊！吃得自己四十多岁就翘辫子死了。世上贪吃的人可得注意了，厚味伤身啊！	They had no way to refuse him and arranged for him to come a week later. The dish could not be prepared on the same day; it required several days, with such ingredients as chicken broth and crab roe, and many stages of preparation. Seven days later the dish was made. He took a bite and tasted it: “Delicious! Delicious!” He ate himself to death before reaching the age of fifty. Those in the world who crave food should take heed: rich food harms the body.
“吸此尘象，名知味性。此知味性，离彼甜苦及淡二尘，毕竟无体”。这个“知味性”，离开甜苦淡之外，就什么都没有了。原本没有什么味道呀，因为它没有本体，是虚妄之相，不是实有。	“It takes in these sensory appearances and is called the nature that knows tastes. Yet this nature that knows tastes, apart from the two sense-objects of sweetness and bitterness and the sense-object of blandness, ultimately has no substance.” Apart from sweetness, bitterness, and blandness, this “nature that knows tastes” is nothing at all. Originally, there is no taste of its own, for it has no substance. It is a delusive appearance, not something truly existent.
这一切东西都是无明之力，把我们的元明真心圈在里面，吸取尘象，在妄尘当中发出妄知妄觉，造下种种的业。我们生生世世的苦都是冤枉的呀，实际上都是被这个妄尘圈牢了。	All these things are the force of ignorance, which encloses our originally luminous true mind, takes in sensory appearances, gives rise to delusive knowing and delusive awareness amid delusive sense-objects, and creates all kinds of karma. The suffering we undergo life after life is unjustified; in truth, we are held fast by these delusive sense-objects.

“如是，阿难，当知如是尝苦淡知，非甜苦来，非因淡有，又非根出，不于空生。”	“Thus, Ānanda, you should know that this knowing of tasting bitterness and blandness does not come from sweetness or bitterness, does not arise because of blandness, does not issue from the faculty, and does not arise from empty space.”
应该知道，我们能尝到苦甜酸辣咸淡的这种知觉，不是从甜苦来，既不是因淡有，也不是从根出，更不是从空生的。	You should know that this awareness by which we can taste bitterness, sweetness, sourness, pungency, saltiness, and blandness does not come from sweetness or bitterness, does not arise because of blandness, does not issue from the faculty, and still less does it arise from empty space.
“何以故？若甜苦来，淡则知灭，云何知淡；若从淡出，甜即知亡，复云何知甜苦二相？”假设知味性是从甜苦来的，“淡则知灭，云何知淡？”若淡来了，知味性即灭，我们就不应该知道淡了。但是现在淡来了，我们知道这是淡，那么这个知味性可见不是从甜苦来的。	“Why is this so? If it came from sweetness and bitterness, then when blandness was present, this knowing would cease. How, then, could one know blandness? If it issued from blandness, then when sweetness was present, this knowing would vanish. How, then, could one know the two appearances of sweetness and bitterness?” Suppose the nature that knows tastes came from sweetness and bitterness. “Then when blandness was present, this knowing would cease. How, then, could one know blandness?” If blandness arrived, the nature that knows tastes would cease, and we should not be able to know blandness. Yet when blandness is present, we know that it is bland. This shows that the nature that knows tastes does not come from sweetness and bitterness.
“若从淡出，甜即知亡，复云何知甜苦二相”。如果知味性是从淡生出来的，当甜苦来的时候，知味性就应该没有。既然没有了，又怎么能知道甜苦呢？你现在能够知道甜和苦，就说明不是从淡生出来的。所以说舌入不是从甜、苦、淡生出来的。	“If it issued from blandness, then when sweetness was present, this knowing would vanish. How, then, could one know the two appearances of sweetness and bitterness?” If the nature that knows tastes arose from blandness, then when sweetness or bitterness was present, the nature that knows tastes should no longer exist. If it no longer existed, how could one know sweetness and bitterness? Since you can now know sweetness and bitterness, this shows that it does not arise from blandness. Therefore, the tongue-entry does not arise from sweetness, bitterness, or blandness.
“若从舌生，必无甜淡及与苦尘，斯知味根，本无自性。”	“If it arose from the tongue, then apart from the sense-objects of sweetness, blandness, and

	bitterness, this faculty that knows tastes would itself have no intrinsic nature.”
假如这个知味性是从舌头生出来的，舌头是用来品味的，那么舌头本身一定是无苦、无甜、无淡的。既然没有苦淡甜，那么就可知道用来知味道的这个根，是本无自性的。自性就是体，因为没有这个本体，舌头本身是没有甜淡苦的，它所生出的东西也不应该有甜淡苦。因此就证明这个知味性不是舌根所生。	If this nature that knows tastes arose from the tongue, and the tongue is what tastes, then the tongue itself would necessarily be without bitterness, sweetness, or blandness. Since it has no bitterness, blandness, or sweetness, we can know that this faculty used to know tastes is originally without intrinsic nature. Intrinsic nature means substance. Because it has no such substance, the tongue itself has no sweetness, blandness, or bitterness, and what it produces should likewise have no sweetness, blandness, or bitterness. This proves that the nature that knows tastes is not produced by the tongue faculty.
“若于空出，虚空自味，非汝口知。又空自知，何关汝入！”	“If it arose from empty space, then empty space itself would taste, rather than your mouth knowing. Moreover, if empty space itself knew, what would that have to do with your tongue-entry?”
假如知味性是从空中生出来的，那是虚空自己知道味道，而不是你的嘴里知道味道，即“非汝口知”。可事实上是自己的嘴知道味道，而不是虚空知道，这就证明知味性不是虚空中生出来的。	If the nature that knows tastes arose from empty space, then empty space itself would know tastes, rather than your mouth knowing tastes—that is, “rather than your mouth knowing.” But in fact, one’s own mouth knows tastes; empty space does not. This proves that the nature that knows tastes does not arise from empty space.
假如是虚空知道，而不是你的嘴知道，那应该是虚空的事，不关你的事情。“何关汝入！”与你有什么关系。现在不是虚空知道，而是你自己知道，所以证明不是虚空生的。	If empty space knew, rather than your mouth, that would be empty space’s own affair and would have nothing to do with you. “What would that have to do with your tongue-entry?” What relation would it have to you? Since it is not empty space that knows, but you yourself who know, this proves that it does not arise from empty space.
“是故当知，舌入虚妄，本非因缘、非自然性。”	“Therefore, you should know that the tongue-entry is delusive and unreal. It is fundamentally neither dependent arising nor intrinsic nature.”
因此之故，你应该知道舌入本来是虚妄的，既不是苦甜淡生的，也不是舌根所生，更不是虚空所生，本来就是个虚妄之相。本来没有的东西，还讲什么因缘，讲什么自然呢？所以说“本非因缘、非自然性”。	Therefore, you should know that the tongue-entry is originally delusive and unreal. It is produced neither by bitterness, sweetness, and blandness, nor by the tongue faculty, nor by empty space. It is originally a delusive appearance. If something has never truly existed, what is there to speak of as

	dependent arising? What is there to speak of as intrinsic nature? Therefore it is said to be “fundamentally neither dependent arising nor intrinsic nature.”
下面讲第五个身入：	Next, we discuss the fifth entry, the body-entry:

（五）身入虚妄

(V) The Body Enters Delusion

“阿难，譬如有人，以一冷手，触于热手。若冷势多，热者从冷；若热功胜，冷者成热。如是以此合觉之触，显于离知。涉势若成，因于劳触。兼身与劳，同是菩提瞪发劳相。因于离合二种妄尘，发觉居中，吸此尘象，名知觉性。此知觉体，离彼离合违顺二尘，毕竟无体。”	“Ānanda, suppose someone touches a hot hand with a cold hand. If the cold force is stronger, the hot hand becomes cold; if the heat is stronger, the cold hand becomes hot. Likewise, the touch perceived through contact is revealed through the knowing of separation. When the forces come into contact, the sensation of touch arises through the wearisome exertion. Both the body faculty and this wearisome exertion are wearisome appearances produced by staring within bodhi. Because of the two delusive sense-objects of separation and contact, awareness arises between them, taking in these appearances of sense-objects; this is called the nature of knowing and perceiving. This substance of knowing and perceiving, apart from the two sense-objects of separation and contact, opposition and accord, ultimately has no substance.”
身入也叫触，是身体同各种事物接触之后所产生的触觉。譬如有人，用一只冷手去接触另一只热手，假如冷手的冷势多，热手就会跟着变冷。如果反过来，“若热功胜，冷者成热”，热手会把冷手给暖过来。	The body faculty is also called touch; it is the tactile sensation produced when the body comes into contact with various things. Suppose someone uses one cold hand to touch another hot hand. If the cold force of the cold hand is stronger, the hot hand will become cold. Conversely, “if the heat is stronger, the cold hand becomes hot”: the hot hand warms the cold hand.
触是合起来才有的。“显于离知”，本来并没有合在一起，是因为有离才有合，有合才有触。世界上的事物都是这样相对的。“合觉之触，显于离知。”你感到冷热的这个触觉，是因为有了离合的缘故才显出来的，假如没有离合就显不出来。	Touch exists only when there is contact. “The touch perceived through contact is revealed through the knowing of separation.” Originally, there is no contact as such; it is because there is separation that there can be contact, and because there is contact that there can be touch. All things in the world are relative in this way. “The touch perceived

	through contact is revealed through the knowing of separation.” Your tactile awareness of cold and heat appears only because there are separation and contact; without separation and contact, it could not appear.
“涉势若成，因于劳触。”涉是两个东西交涉在一起，就成触了。因离合之故而有触，离合和触互相交涉在一起，才有种种感觉。这种种感觉就是劳触，和瞪目发劳一样，也是劳相，这劳相“因于劳触”。	“When the forces come into contact, the sensation of touch arises through the wearisome exertion.” She involves two things coming into contact with one another, thereby producing touch. Touch exists because of separation and contact. Only when separation, contact, and touch interact with one another do the various sensations arise. These various sensations are wearisome touch; like the wearisome appearance produced by staring, they too are wearisome appearances. This wearisome appearance arises “through the wearisome exertion of touch.”
为什么要有这个涉势呢？因为劳触需要有离有合，有离合才会有牵涉。假如没有离合，也就不会牵涉在一起。所以这些东西都是一种劳相。	Why must there be this interaction of forces? Because wearisome touch requires separation and contact; only with separation and contact can there be involvement. Without separation and contact, there could be no involvement. Thus, all these things are wearisome appearances.
“兼身与劳，同是菩提瞪发劳相”。这个感觉到冷热的劳相，乃至于身根都是菩提妙性中的瞪发劳相。身根由四大假合而起，它本身是没有的，只因一念不觉，无明妄动，于是有了这个虚假的身根。	“Both the body faculty and this wearisome exertion are wearisome appearances produced by staring within bodhi.” This wearisome appearance of sensing cold and heat, and even the body faculty itself, are wearisome appearances produced by staring within the wondrous nature of bodhi. The body faculty arises from the provisional combination of the four great elements and has no independent existence. It is only because, in a single thought of unawareness, ignorance delusively stirs that this illusory body faculty comes into being.
我们这些人不知道四大的种性本来是尽虚空遍法界的，执著了少分四大以为身根，而其他的四大就作为虚空、世界，和种种身外之物。比如火性是尽虚空的，遇缘即可燃烧，假如空气中有一些煤气，遇到火就会呼呼地烧起来。	We do not know that the natures of the four great elements originally pervade the entirety of empty space and the dharma realm. Clinging to a small portion of the four great elements, we take it to be the body faculty, while the rest of the four great elements become empty space, the world, and the various things outside the body. For example, the nature of fire pervades all empty space and can

	ignite whenever conditions are present. If there is some gas in the air, it will burst into flame when it encounters fire.
众生就是因为黏滞执著四大之故，把我们的妙真如性封闭到无明壳子里，身体以内的是我，身体以外的与我无关。实际上这一切都是你自己，身根与一切触觉，都是菩提妙性中的劳相。	Because sentient beings adhere to and cling to the four great elements, they seal our wondrous true suchness-nature within the shell of ignorance. What is within the body is taken to be oneself, while what lies outside the body is considered unrelated to oneself. In fact, all this is oneself: the body faculty and all tactile sensations are wearisome appearances within the wondrous nature of bodhi.
因为有了离与合这两个妄尘，于是就“发觉居中”。前面讲牵涉是从什么地方来的，是因为有离与合的缘故。假如没有离，一直在一起，就说不上牵涉。	Because there are the two delusive sense-objects of separation and contact, “awareness arises between them.” Earlier, we explained where this involvement comes from: it is because of separation and contact. If there were no separation and things remained together continuously, there could be no question of involvement.
如果一直合在一起，就不会有离；如果只有离而没有合，又怎么成离呢？所以离与合，都是相对而言的，因此也都是虚妄不实的。	If things remained in contact continuously, there would be no separation; if there were only separation and no contact, how could there be separation? Thus, separation and contact are spoken of only in relation to one another, and so both are illusory and unreal.
只有我们的妙觉真心是绝对的，这个绝对的真心没有实与不实，没有冷和热，没有长与短，没有方和圆，没有明与暗，这些分别都没有。假如有长短、明暗等等，这即是二相，如此则成二见。	Only our wondrously aware true mind is absolute. This absolute true mind has neither reality nor unreality, neither cold nor heat, neither long nor short, neither square nor round, neither light nor darkness. None of these distinctions exists within it. If there were length and shortness, light and darkness, and so forth, these would be dual appearances, and this would become dualistic seeing.
我们要入不二法门，一切都不能落入两边，有二即非真。所以说绝对真心就是当下这灵觉了了，一物也无，无能、无所，当体是绝对的，这就是般若智慧。众生因为错认一合一离这两种妄尘，因而发觉居中，于离合当中就有了种种变化。	We must enter the Dharma gate of nonduality: nothing may fall into either extreme, for whatever is dual is not true. Thus, the absolute true mind is this clear and vivid awareness directly before us: there is not a single thing, neither subject nor object. Its very substance is absolute; this is prajñā wisdom. Because sentient beings mistakenly take the two delusive sense-objects of contact and separation to be real, awareness arises between

	them, and various changes occur amid separation and contact.
有了离合这两个妄尘，从中就生起知觉性，发生妄觉。因有妄觉之故，就会吸收妄尘，妄觉摄受妄尘叫身入，吸收妄尘就要造业受报了。这种知觉性，离开了离合、违顺，毕竟没有自体。离两边而有者是真心，离两边而无者是妄想。世上虚妄的东西，不是实有，都是相对而有，不能离开两边。	With the two delusive sense-objects of separation and contact, the nature of knowing and perceiving arises between them, and deluded awareness is produced. Because there is deluded awareness, it takes in delusive sense-objects. When deluded awareness apprehends delusive sense-objects, this is called the body faculty; to take in delusive sense-objects is to create karma and undergo karmic retribution. This nature of knowing and perceiving, apart from separation and contact, opposition and accord, ultimately has no self-substance. What exists apart from the two extremes is the true mind; what does not exist apart from the two extremes is deluded thought. Illusory things in the world are not truly existent; they exist only relatively and cannot exist apart from the two extremes.
“如是，阿难，当知是觉，非离合来，非违顺有，不于根出，又非空生。”	“Thus, Ānanda, you should know that this awareness comes neither from separation nor from contact, exists neither through opposition nor through accord, does not emerge from the faculty, and is not born from empty space.”
知觉性不是从离、合生，不是从违、顺生，不是从身根来，更不是从空中出。	The nature of knowing and perceiving does not arise from separation or contact, nor from opposition or accord. It does not come from the body faculty, much less does it emerge from empty space.
“何以故？若合时来，离当已灭，云何觉离；违顺二相，亦复如是。”	“Why is this so? If it came forth at the time of contact, then separation should already have ceased. How, then, could one perceive separation? The two appearances of opposition and accord are likewise.”
假如知觉性是从合生出来的，那离的时候知觉性就应该灭掉，就不应该知道离。而事实上我们是知道离的。既然知道离，它就不是从合生出来的。	If the nature of knowing and perceiving arose from contact, then when there was separation it should cease, and one should not perceive separation. Yet in fact we do perceive separation. Since we perceive separation, it does not arise from contact.
同样若是离的时候知觉性生出来了，那合的时候知觉性就应该灭掉，就不应该知道合。但是，我们现在也知道合，所以它也不是从离生出来的。既然不是从离与合生	Likewise, if the nature of knowing and perceiving arose at the time of separation, then at the time of contact it should cease, and one should not

出来的，当然也不是从违与顺生出来的了，所以说“违顺二相，亦复如是”。	perceive contact. Yet we now also perceive contact, so it does not arise from separation either. Since it arises neither from separation nor from contact, it naturally does not arise from opposition or accord either. Hence, “the two appearances of opposition and accord are likewise.”
“若从根出，必无离合违顺四相，则汝身知元无自性。”	“If it emerged from the faculty, there would necessarily be none of the four appearances of separation, contact, opposition, and accord; thus your bodily knowing would originally have no self-nature.”
假如知觉性是从身根生出来的，身根并没有离、合、违、顺四相，怎么会生出能感知离、合、违、顺四相的知觉性呢？“则汝身知，元无自性”，你的身体本来没有自性，无从生起，所以不从根出。下面说空：	If the nature of knowing and perceiving arose from the body faculty, the body faculty itself has none of the four appearances of separation, contact, opposition, and accord. How, then, could it produce the nature of knowing and perceiving that can sense these four appearances? “Thus your bodily knowing would originally have no self-nature”: your body originally has no self-nature and has no basis from which to arise. Therefore, it does not emerge from the faculty. Next, the text speaks of empty space:
“必于空出，空自知觉，何关汝入！”	“If it necessarily emerged from empty space, then empty space itself would know and perceive. What would that have to do with your faculty?”
假如说知觉性是从虚空生的，那是虚空知道这些冷热、滑涩的触觉，不关你的事情，你不应该知道。但是现在不是虚空知道，而是你自己知道，所以说明知觉性不是由虚空生出来的。	If one says that the nature of knowing and perceiving arises from empty space, then it would be empty space that knows tactile sensations such as cold, heat, smoothness, and roughness; it would have nothing to do with you, and you should not know them. But now it is not empty space that knows—it is you yourself who know. This shows that the nature of knowing and perceiving does not arise from empty space.
“是故当知，身入虚妄，本非因缘、非自然性。”	“Therefore, you should know that the body faculty is illusory, fundamentally neither arising from causes and conditions nor possessing a self-existent nature.”
所以应该知道，身入，也就是身上的触觉，是虚妄不实、本来没有的。“本非因缘、非自然性”。既不是因缘生的，也不是自然生的。	Therefore, you should know that the body faculty—that is, the body’s tactile awareness—is illusory and unreal, fundamentally nonexistent. “Fundamentally neither arising from causes and conditions nor

	possessing a self-existent nature”: it arises neither from causes and conditions nor from itself.
下面讲六入中最后的一个，意入：	Next, we discuss the last of the six faculties: the mind faculty:

（六）意入虚妄

(VI) The Mind Faculty Enters Delusion

“阿难，譬如有人，劳倦则眠，睡熟便寤。览尘斯忆，失忆为忘，是其颠倒。生住异灭，吸习中归，不相逾越，称意知根。兼意与劳，同是菩提瞪发劳相。因于生灭二种妄尘，集知居中，吸撮内尘，见闻逆流，流不及地，名觉知性。此觉知性，离彼寤寐生灭二尘，毕竟无体。”	“Ānanda, suppose someone, weary from exertion, falls asleep; when sleep is complete, he awakens. On encountering sense objects, he remembers; when memory is lost, there is forgetting. These are its inverted states. Arising, abiding, changing, and ceasing, drawn in through habitual conditioning and gathered within, do not overstep one another; this is called the faculty of mental knowing. The mind faculty and these wearisome states are both wearisome manifestations produced by the fixed gaze of bodhi. Because of the two delusive sense objects of arising and ceasing, accumulated knowing abides in the middle. It draws in and gathers the inner sense objects; seeing and hearing flow in reverse, a current that does not reach the ground. This is called the nature of awareness and knowing. This nature of awareness and knowing has, ultimately, no substance apart from the two sense objects of waking and sleeping, arising and ceasing.”
意知根比前面五根都重要，因为六入中意根的势力最强，行善作恶都是意根在里面起作用。眼、耳、鼻、舌、身这五根，都是只有了别，而无取舍。	The mind faculty is more important than the preceding five faculties, because among the six entrances the mind faculty has the greatest power. Whether one does good or evil, it is the mind faculty that functions within. The five faculties of eye, ear, nose, tongue, and body merely discriminate; they do not choose or reject.
如果不是意根从中作祟，它们就像镜子照物一样，虽然有生有灭，本身并不会动。就是因为有了意根，才从中分别好坏，弃此取彼，有了种种的分别。	If the mind faculty were not creating mischief in between, they would be like a mirror reflecting objects: although there is arising and ceasing, they themselves do not move. It is precisely because there is a mind faculty that it distinguishes good from bad, rejects this and takes that, and gives rise to all kinds of discrimination.

比如说声音，同样的乐曲，欢喜静的人听了会嫌它吵闹；欢喜热闹的人听了，就会觉得非常好。这都是意根在作祟。	Take sound, for example. Hearing the very same piece of music, someone who likes quiet will find it noisy, whereas someone who enjoys liveliness will find it very pleasing. This is all the mind faculty at work.
六根中意根最重要，修行人要转识成智，不是从前面五识开始转，而是从六识开始，是转这个意根，意根清净了，前五识也就自然转过来了。所以六祖大师说：“六七因中转，五八果上圆。”第八识和前五识到最后才圆满。	Of the six faculties, the mind faculty is the most important. Practitioners must transform consciousness into wisdom. One does not begin with the preceding five consciousnesses, but with the sixth consciousness—that is, one transforms this mind faculty. Once the mind faculty is purified, the preceding five consciousnesses naturally transform as well. Therefore, the Sixth Patriarch said, “The sixth and seventh are transformed at the causal stage; the fifth and eighth are perfected at the fruition stage.” The eighth consciousness and the preceding five consciousnesses are perfected only at the end.
转识首先要转第六识，意根清净之后，第七识也就清净了。第七识又名传送识，它是染净依，把六识吸收的尘相传送给第八识。六识清净了，七识也就跟着清净；六识染污，七识也跟着染污。	In transforming consciousness, one must first transform the sixth consciousness. Once the mind faculty is purified, the seventh consciousness is purified as well. The seventh consciousness, also called the transmitting consciousness, serves as the basis for both defilement and purity: it transmits the sense-object images received by the six consciousnesses to the eighth consciousness. When the sixth consciousness is pure, the seventh consciousness follows suit; when the sixth consciousness is defiled, the seventh consciousness is defiled as well.
净土宗的念佛法门，就是从第六根上修起，把一句佛号牢牢印在意根上，就这样“阿弥陀佛，阿弥陀佛……”，不停地念下去，久而久之，原来颠倒的妄念，就会清净下来，叫做六根清净。	The Pure Land school’s Dharma gate of Buddha-recitation begins with the sixth faculty. Firmly imprinting the Buddha’s name upon the mind faculty, one recites, “Amitābha Buddha, Amitābha Buddha . . .” continuously. Over time, the originally inverted deluded thoughts become purified. This is called purity of the six faculties.
平时第七识传送进去的，都是贪　痴、杀盗淫，第七识就被染污了，就把那些污秽龌龊的东西往八识田里面放。	What the seventh consciousness ordinarily transmits inward consists of greed, anger, ignorance, killing, stealing, and sexual misconduct. Thus the seventh consciousness becomes defiled and deposits those filthy, sordid things in the field of the eighth consciousness.

念佛法门就是让大家在无形当中把心转过来，把本来是污染的种子转成清净的种子，一句句的阿弥陀佛输送到第八识，这样八识田里就藏满了佛的种子。	The Dharma gate of Buddha-recitation enables everyone, imperceptibly, to turn the mind around—to transform originally defiled seeds into pure seeds. Each recitation of Amitābha Buddha is conveyed to the eighth consciousness, so that the field of the eighth consciousness becomes filled with the Buddha's seeds.
有人打了个比方，说用功的方法就好像往罐子里放火药，今天放一点，明天放一点，放到一定的时候，嘭！就爆炸啦。他讲得蛮对的，我们做功夫就是这样，念佛也好，参禅也好，修密也好，都是这个道理。	Someone once used an analogy: the method of applying oneself is like putting gunpowder into a jar—putting in a little today and a little tomorrow. Once it reaches a certain point, bang! It explodes. He was quite right. This is how we apply ourselves: whether reciting the Buddha's name, investigating Chan, or practicing Esoteric Buddhism, the principle is the same.
念佛法门就是把佛种子往里放，放、放……放到饱满了、饱和了，就身心脱开，证到念佛三昧了。	The Dharma gate of Buddha-recitation consists in placing Buddha-seeds within. Put them in, put them in . . . until they are full and saturated; then body and mind fall away, and one realizes the samādhi of Buddha-recitation.
有一些念佛的老太太不懂得这个道理，当念佛念到身心脱开，连个佛号也不可得的时候，她反而害怕了：“哎呀！我是仗佛的力量升西的，现在连佛都没有了，这可怎么好？”害怕得退了回来。	Some elderly women who recite the Buddha's name do not understand this principle. When their recitation reaches the point at which body and mind fall away and even the Buddha's name cannot be found, they become frightened instead: "Oh dear! I rely on the Buddha's power to be reborn in the West. Now even the Buddha is gone—what am I to do?" Frightened, they retreat from it.
这时候要有师父指点，告诉她这是个好消息，这是你的心地在发光，叫“花开见佛悟无生”。也就是心花开放，见到你的本性佛，你要悟到无生法忍了，不要怕！把你的心浸在里面，大胆地走过去。	At this point, one needs a teacher's guidance. The teacher should tell her that this is good news: her mind-ground is shining forth. It is called, "When the lotus opens, one sees the Buddha and awakens to the unborn." That is, the flower of the mind has opened and you have seen the Buddha of your intrinsic nature. You must awaken to the patience with the unborn dharmas. Do not be afraid! Immerse your mind in it and boldly pass through.
在禅宗讲这更是好消息，参究“念佛的是谁？念佛的是谁？……”追到疑情消竭，行不知行，坐不知坐，嘭！疑尽爆发，打开本来，桶底脱落，见到本性。	In the Chan school, this is even more good news. Investigate, "Who is reciting the Buddha's name? Who is reciting the Buddha's name? . . ." Pursue this until the sense of doubt is exhausted, so that while walking one does not know one is walking, and

	while sitting one does not know one is sitting. Bang! When the doubt is exhausted, there is an eruption: the original nature opens, the bottom drops out of the bucket, and one sees one's intrinsic nature.
密宗的修法也是这样。依靠佛力三密加持，工夫深到这个程度，就像有人在后面助你一臂之力，推你到悬崖边，嘭地一下！虚空粉碎，大地平沉，顿见本真。转识成智都要转第六根。	Esoteric Buddhist practice is the same. Relying on the blessings of the Buddha's three mysteries, when one's practice reaches this depth, it is as though someone behind you were lending a hand, pushing you to the edge of a cliff. Bang! Empty space shatters, the great earth sinks level, and one suddenly sees original reality. To transform consciousness into wisdom, one must transform the sixth faculty.
但由于用功方法不同，所以初下手选取的根也不同。密宗和禅宗都是从第八识下手，而净土宗则是从第六识下手。第六根非常重要，势力也非常强，我们平时所做的观照保任，就是都在第六根上用功。现在我们就来讲第六根。	However, because methods of practice differ, the faculty selected at the outset also differs. Esoteric Buddhism and the Chan school both begin with the eighth consciousness, whereas the Pure Land school begins with the sixth consciousness. The sixth faculty is extremely important and exceptionally powerful. The contemplation and safeguarding realization that we practice in daily life are all work carried out on the sixth faculty. We shall now discuss the sixth faculty.
“譬如有人，劳倦则眠，睡熟便寤。”这劳倦则眠，睡熟便寤，就是讲一个生一个灭，疲倦了要睡觉，睡好了就醒过来。这就好比本在无生住异灭当中，有了生住异灭。	“Suppose someone, weary from exertion, falls asleep; when sleep is complete, he awakens.” “Weary from exertion, he falls asleep; when sleep is complete, he awakens” refers to one arising and one ceasing: when one is tired, one must sleep; after one has slept sufficiently, one awakens. This is like there originally being no arising, abiding, changing, and ceasing, and then arising, abiding, changing, and ceasing appear.
如何是“生住异灭”？比如我们的身体，小孩子落地是“生”；要活一个阶段，几十岁、一百岁、两百岁，这是“住”；住当中会有变化，由少而壮，由壮而老，由老而死，这就是“异”；到最后一口气不来，死了，就是“灭”。	What are “arising, abiding, changing, and ceasing”? Take our bodies as an example. When a child is born, this is “arising.” Living for a period—several decades, one hundred years, or two hundred years—is “abiding.” During abiding there are changes: from youth to maturity, from maturity to old age, and from old age to death. This is “changing.” When the final breath does not return and one dies, this is “ceasing.”

不但人是如此，这个世界亦复如是。	Not only human beings are like this; the world is likewise.
譬如这个地球，形成了就是生；要延续若干个小劫，现在地球已有几十亿年了，这叫住；这地球时时在变，沧海可变为桑田，高山也可变成大海，这就是“异”；地球的寿命虽然长久，最后也要灭掉，历经火烧、水淹、风吹这三灾，连初禅、二禅、三禅天都要毁灭的，这就是“灭”。	Take the earth, for example. Its formation is arising. Its continuation through a number of small kalpas—the earth is now already several billion years old—is abiding. The earth is constantly changing: seas can turn into mulberry fields, and high mountains can become seas. This is changing. Although the earth has a long lifespan, it too will eventually perish. After passing through the three calamities of fire, water, and wind, even the heavens of the first, second, and third dhyānas are destroyed. This is ceasing.
世界毁灭了以后叫空劫，所以地球的生住异灭，也叫做成住坏空四个中劫。空劫之后再成、再住、再坏、再空，就这样循环不已。	After the world is destroyed, it is called the empty kalpa. Thus the earth’s arising, abiding, changing, and ceasing are also called the four middle kalpas of formation, abiding, destruction, and emptiness. After the empty kalpa, formation occurs again, then abiding, then destruction, then emptiness—cycling on without end.
这就好比我们的意根，本来是没有生住异灭一切形象的，因为疲倦之故，要睡觉了假名为灭；睡足之后完全醒过来了，这就叫生；醒的时候就叫做住；要睡没睡着、要醒还没醒的时候，就是异相。这是用睡眠比喻生住异灭，所以说“劳倦则眠，睡熟便寤”，睡眠过后，寤就生出来了。	This is like our mind faculty, which originally has no appearances whatsoever of arising, abiding, changing, or ceasing. Because of weariness, one goes to sleep, provisionally called ceasing. After sleeping sufficiently and fully awakening, this is called arising. The waking state is called abiding. When one is about to sleep but has not yet fallen asleep, or is about to awaken but has not yet awakened, this is the appearance of changing. Sleep is used as an analogy for arising, abiding, changing, and ceasing; therefore it says, “Weary from exertion, one falls asleep; when sleep is complete, one awakens.” After sleep, awakening arises.
“览尘斯忆，失忆为忘”。这两句话也表示生住异灭，就是看到某些事情，触及我们从前藏在八识田里的种子，回忆起从前一桩已经忘记的事情。	“On encountering sense objects, one remembers; when memory is lost, there is forgetting.” These two sentences likewise indicate arising, abiding, changing, and ceasing. On seeing certain things, the seeds formerly stored in the field of the eighth consciousness are stirred, and one recalls something that had previously been forgotten.

我们经常有这种情况，一件事情本来已经忘记了，结果你讲了某句话，又促使我想起来了。这也叫触尘则忆，失忆为忘。如果想不起来，就是忘记了，这也是生住异灭。	We often have such experiences. We may already have forgotten something, but then you say a certain phrase, which prompts me to remember it again. This too is called remembering upon encountering a sense object, and forgetting when memory is lost. If one cannot recall it, one has forgotten it. This too is arising, abiding, changing, and ceasing.
“览尘斯忆”，就是想起来了，即是生相；“失忆为忘”，失其所忆，忘记了，即为灭相。在生相与灭相当中，必然有住、异之相。一件事情本来你是记得的，后来慢慢就淡忘了，在记着的时候叫做住，慢慢淡忘了，就叫做异。生住异灭表示意根的颠倒相。	“On encountering sense objects, one remembers” means that one recalls something, which is the appearance of arising. “When memory is lost, there is forgetting” means that what one remembered is lost and forgotten, which is the appearance of ceasing. Between the appearance of arising and the appearance of ceasing, there must be the appearances of abiding and changing. One originally remembers something, but later gradually forgets it. When one still remembers it, this is abiding; when it gradually fades from memory, this is changing. Arising, abiding, changing, and ceasing express the inverted appearances of the mind faculty.
“吸习中归”是讲眼、耳、鼻、舌、身这五根，专门吸取外面的五尘，久而成习，变成一股习气。我们总说要除习气，就是要把吸收尘境的习气除光。见到一切尘相，都是我们的自性，叫做透过相见性。	“Drawn in through habitual conditioning and gathered within” refers to the five faculties of eye, ear, nose, tongue, and body, which specialize in taking in the external five sense objects. Over time this becomes habitual and turns into a habitual tendency. We often say that habitual tendencies must be eliminated; this means eliminating completely the habit of absorbing sensory objects. To see all sensory appearances as our own intrinsic nature is called seeing intrinsic nature through appearances.
在众生的份上，都是专门吸取尘相，吸收尘相后，就要造业受报了。这个“吸习中归”，就是外面五根，把吸收的五尘变成习气，收到第六根意根上去，第六根再往里送，通过第七根末那识，藏到第八根阿赖耶识里去，成为习气的种子。	For sentient beings, the five faculties specialize in absorbing sensory appearances. After taking in sensory appearances, they create karma and undergo karmic retribution. “Drawn in through habitual conditioning and gathered within” means that the external five faculties transform the five absorbed sense objects into habitual tendencies and bring them to the sixth faculty, the mind faculty. The sixth faculty then conveys them inward, through the seventh faculty, manas consciousness, and stores them in the eighth faculty, ālaya

	consciousness, where they become seeds of habitual tendencies.
“不相逾越，称意知根”。不相逾越，就是前前后后收进去的东西，并不会次序颠倒。像一部计算机一样，你打进去的数据它一点也不会错乱，输进去是什么次序，就是什么次序，还可以很快就给打印出来。我们的意根就是这样的，对于先、后吸收输入的东西，不相逾越，总是排好的次序，不会混乱的。	“They do not overstep one another; this is called the faculty of mental knowing.” Not overstepping one another means that the things taken in earlier and later do not have their sequence reversed. It is like a computer: the data you enter are not disordered in the least. Whatever order they are entered in remains their order, and they can quickly be printed out. Our mind faculty is like this. The things it absorbs and enters earlier and later do not overstep one another; they always remain in order and are never confused.
“兼意与劳，同是菩提瞪发劳相”。这个意根以及它所产生的劳相，就是我们上面所说的寤寐、生住异灭等，都是我们妙明真心中的尘劳。就像眼睛看空中看久了，生出来的空花一样，都是劳相。所以意根所分别的东西，也都是虚妄不实的。	“The mind faculty and these wearisome states are both wearisome manifestations produced by the fixed gaze of bodhi.” This mind faculty and the wearisome states it produces—the waking and sleeping, arising, abiding, changing, and ceasing discussed above—are all sensory toil within our wondrously bright true mind. They are like flowers in empty space that arise when one gazes at the sky for too long. All are wearisome manifestations. Therefore, the things distinguished by the mind faculty are also empty and unreal.
“因于生灭二种妄尘，集知居中”。生住异灭这两种虚妄的尘劳，专门在里面分别，于是就发起意知根。集知居中，就是意知根集聚在里面。	“Because of the two delusive sense objects of arising and ceasing, accumulated knowing abides in the middle.” The two delusive sensory toils of arising, abiding, changing, and ceasing specialize in making distinctions within; thus the faculty of mental knowing arises. “Accumulated knowing abides in the middle” means that the faculty of mental knowing gathers within.
“吸撮内尘，见闻逆流”。什么叫吸撮内尘呢？我们刚才说眼、耳、鼻、舌、身这五根，吸收外面色、声、香、味、触这五尘，这叫外尘。	“It draws in and gathers the inner sense objects; seeing and hearing flow in reverse.” What does it mean to draw in and gather inner sense objects? As we have just said, the five faculties of eye, ear, nose, tongue, and body absorb the external five sense objects of form, sound, scent, taste, and touch. These are called external sense objects.
而意根不是用来看外面的，而是由前五根吸取外面的外尘，落谢的影子落在第六识上，叫内尘，也叫法尘。意根相对的是内尘、是法尘，它专门执著前五根所落谢的	The mind faculty does not perceive external objects directly. Rather, the images left behind when the preceding five faculties take in external sense objects fall upon the sixth consciousness; these are

外尘的影子。我们把落谢的这个影子，叫做心；执取这个影子的就是意根，叫做意。	called inner sense objects, or dharma objects. The mind faculty corresponds to inner sense objects, to dharma objects. It specializes in clinging to the images of external sense objects left behind by the preceding five faculties. We call these residual images “mind”; that which grasps these images is the mind faculty, called “intention.”
什么叫“见闻逆流”呢？顺流就是跟着声音跑，跟着前境转。比如一个男人看到一个漂亮女人，就盯着一直看，这就是跟着跑了。逆流是反其道而行之，不跟着它跑。	What is meant by “reversing the current of seeing and hearing”? Going with the current means chasing after sounds and being turned by external objects. For example, when a man sees a beautiful woman, he stares at her without stopping; this is chasing after them. Reversing the current means going against this course and not chasing after them.
怎么做到不跟着跑呢？就是前五根对外面五尘，要视而不见、听而不闻，把这五根的窗子关起来，叫做见闻逆流。逆流是观世音菩萨用功的方法，后面要讲到的。顺流就会跟着分别。如果逆流，我视而不见，听而不闻，那么一切东西都没有了。由于逆流之故，就“亡所”了，就不会再去分别这个好那个坏，这就是见闻逆流。	How does one avoid chasing after them? When the first five faculties encounter the five external objects, one sees without seeing and hears without hearing, closing the windows of these five faculties. This is called reversing the current of seeing and hearing. Reversing the current is the method of practice used by Avalokiteśvara Bodhisattva, which will be discussed later. Going with the current means following discrimination. If one reverses the current—seeing without seeing and hearing without hearing—then all things disappear. Because of reversing the current, “the objects are lost”; one no longer discriminates this as good and that as bad. This is reversing the current of seeing and hearing.
为什么叫“流不及地”呢？因为你虽然是逆流了，把前五根关闭起来，不跟着五尘跑，但是你只能把它守到第六意根，而流不到心地上去，所以叫流不及地。做功夫到这一步还差得远，现在先不讲，到了观世音菩萨耳根圆通时再讲。所以流不及地，就是不到心地。怎么才能到心地呢？后面就会讲到的。	Why is it called “the current does not reach the ground”? Although you have reversed the current, closed off the first five faculties, and ceased chasing after the five objects, you can only maintain this as far as the sixth, the mind faculty; the current does not reach the mind-ground. Hence it is called “the current does not reach the ground.” Practice at this stage still has a long way to go. We will not discuss it now, but will return to it when we discuss Avalokiteśvara Bodhisattva’s perfect penetration through the ear faculty. Thus, “the current does not reach the ground” means that it does not reach the mind-ground. How can it reach the mind-ground? This will be explained later.

“名觉知性”，你能觉能知的那个，就叫做觉知性。	“It is called the nature of awareness and knowing.” That by which you are aware and know is called the nature of awareness and knowing.
“此觉知性，离彼寤寐生灭二尘，毕竟无体”。你这个觉知性离开睡与醒、生与灭，离开相对的尘境，是没有自体的。	“This nature of awareness and knowing, apart from the two objects of waking and sleeping, arising and ceasing, ultimately has no substance.” Your nature of awareness and knowing, apart from sleeping and waking, arising and ceasing, and apart from relative objects, has no self-substance.
意根非常重要，在六根中它的势力最强，所以修行时时刻刻都要在意根上着手。	The mind faculty is extremely important. Among the six faculties, its power is the strongest; therefore, in practice one must work on the mind faculty at every moment.
“如是，阿难，当知如是觉知之根，非寤寐来，非生灭有，不于根出，亦非空生。”	“Thus, Ānanda, you should know that this faculty of awareness and knowing does not come from waking or sleeping, does not exist because of arising and ceasing, does not issue from the faculty, nor does it arise from empty space.”
应当知道，觉知性不从醒和睡的状态中来，不从生灭中来，不从身根生出来，也不从虚空中生出来。虚空无知，怎么会生出觉知性呢?	You should understand that the nature of awareness and knowing does not come from the states of waking and sleeping, does not come from arising and ceasing, does not arise from the bodily faculties, and does not arise from empty space. Empty space has no awareness; how could it give rise to the nature of awareness and knowing?
上面讲到觉知根是菩提劳相，不是实有的。什么是菩提劳相呢? 菩提本来是不动的，因无明之故，一念不觉而生妄动，于是就沾染色、声、香、味、触五尘，因染尘之故，从而生起劳相。	Above, it was explained that the faculty of awareness and knowing is a wearisome appearance of bodhi and is not truly existent. What is a wearisome appearance of bodhi? Bodhi is originally unmoving. Because of ignorance, a single thought of nonawakening gives rise to deluded movement; one then becomes tainted by the five objects of form, sound, fragrance, taste, and touch. Because of this tainting by objects, wearisome appearances arise.
染尘就好像镜子被灰尘遮住了，因生劳相之故，种种的妄相都相对而生。你只要心不染尘，不遍计所执，心就不劳了。劳相在意根来说，就是生灭两种妄相。前面说的生住异灭、寤寐，睡着了则是灭，醒来了就是生。	Tainting by objects is like a mirror being obscured by dust. Because wearisome appearances arise, all sorts of delusive appearances arise in opposition to one another. So long as the mind is not tainted by objects and does not engage in pervasive discrimination and attachment, it is not wearied. With respect to the mind faculty, these wearisome

	appearances are the two delusive appearances of arising and ceasing. As stated earlier, arising, abiding, changing, and ceasing; sleeping is ceasing, and waking is arising.
生、灭这两种妄相，在圆妙心中粘湛发知，即无明粘住了圆妙真心，湛然不动的真知真觉发出一个妄知。因妄知之故，就揽法成根，招揽前尘落谢的影子成为意根。所以说这意根就是菩提的劳相，并不是实有。	Within the perfect, wondrous mind, the two delusive appearances of arising and ceasing adhere to the quiescent clarity and give rise to knowing. That is, ignorance clings to the perfect, wondrous true mind, and from its true knowing and true awareness—serene and unmoving—there arises a deluded knowing. Because of this deluded knowing, it gathers dharmas to form a faculty, gathering the residual images of the preceding objects to become the mind faculty. Therefore, this mind faculty is a wearisome appearance of bodhi and is not truly existent.
“何以故？”	“Why is this so?”
为什么不是从寤寐、生灭、意根与虚空中生出来的呢?	Why does it not arise from waking and sleeping, arising and ceasing, the mind faculty, or empty space?
“若从寤来，寐即随灭，将何为寐！”	“If it came from waking, then when sleep followed, it would cease. What, then, would be sleeping?”
假如觉知性是从醒生出来的，那么睡着了就应该灭掉。若觉知性灭掉了，就不应该知道“睡着”。实际上是知道睡着，睡着了也能喊醒，觉知性还在，并没有灭掉。可见，觉知性并不是从醒生出来的。	If the nature of awareness and knowing arose from waking, then it should cease when one falls asleep. If it ceased, one should not know that one is asleep. In fact, one knows that one is asleep; one can also be called awake while asleep. The nature of awareness and knowing remains and has not ceased. Thus, it is clear that the nature of awareness and knowing does not arise from waking.
“必生时有，灭即同无，令谁受灭！”	“If it necessarily exists only when there is arising, then when there is ceasing, it would likewise be absent. Who, then, would experience ceasing?”
如果觉知性一定是生的时候才有，那么灭的时候就应该没有了。但灭的时候并不是没有了，它也能知道灭，它还依然在呀。人虽然死了，并不是什么都没有啊！如果真的没了，真的断灭了，谁来受这个灭相呢？所以觉知性不是从生来的。	If the nature of awareness and knowing necessarily exists only at the time of arising, then it should be absent at the time of ceasing. Yet at the time of ceasing it is not absent: it can know ceasing, and it still remains. Though a person dies, it is not the case that nothing at all remains. If there truly were nothing, if there truly were annihilation, who would experience this appearance of ceasing? Therefore,

	the nature of awareness and knowing does not arise from arising.
“若从灭有，生即灭无，谁知生者！”	“If it existed because of ceasing, then when arising occurred, ceasing would be absent. Who would know arising?”
假如从灭生出来，意知根应该是随着“灭”才会有，那么当“生”来时，意知根就没有了。如果意知根没有了，又是谁知道生呀？所以觉知性不是从灭来的。	If it arose from ceasing, the faculty of mental knowing should exist only along with “ceasing”; when “arising” occurred, this faculty should be absent. If the faculty of mental knowing were absent, who would know arising? Therefore, the nature of awareness and knowing does not arise from ceasing.
生、灭两方面都不可能生起觉知性，故知觉知性不是从生灭来的。	Neither arising nor ceasing can give rise to the nature of awareness and knowing. Therefore, one knows that it does not arise from arising and ceasing.
“若从根出，寤寐二相，随身开合。离斯二体，此觉知者，同于空花，毕竟无性。”	“If it issued from the faculty, the two appearances of waking and sleeping would open and close with the body. Apart from these two states, this awareness and knowing would be like flowers in empty space, ultimately without any nature.”
如果说觉知性是从意根生出来的，可是这寤寐两种妄相是随着身体的开合，而起现出来的呀。	If one says that the nature of awareness and knowing arises from the mind faculty, the two delusive appearances of waking and sleeping nevertheless manifest in accordance with the opening and closing of the body.
怎么叫随身开合呢？五根起作用的时候，例如：眼根起见、耳根起闻、舌根起味、鼻根起嗅、身根起触，在这个时候就叫开；假如这五根不起作用的时候，就叫合。	What does it mean to open and close with the body? When the five faculties function—for example, when the eye faculty sees, the ear faculty hears, the tongue faculty tastes, the nose faculty smells, and the body faculty touches—this is called opening. When these five faculties do not function, this is called closing.
身根合的时候就是睡着了，身根开的时候就是醒了，所以随着身根的开合，意根也就随之而起落。睡着的人，你只要推推他，触动他的身体，或者喊喊他，触动他的耳根，那么这个人就可以醒过来。	When the body faculty is closed, one is asleep; when it is open, one is awake. Thus, as the body faculty opens and closes, the mind faculty likewise arises and subsides accordingly. If you merely push a sleeping person, stimulating the body, or call out to them, stimulating the ear faculty, that person can awaken.

这就是说五根中的任何一根开，意根就开了，五根都合上，意根才合。所以我们睡觉的时候，既不在想，也没有看和动，当然也没有听和说。有人说睡着的时候意根还是有觉的，醒的时候意根先觉，这不一定。	This means that when any one of the five faculties opens, the mind faculty opens; only when all five faculties are closed does the mind faculty close. Therefore, when we sleep, we are neither thinking nor seeing or moving; naturally, we are neither hearing nor speaking. Some say that the mind faculty remains aware during sleep and that, upon waking, the mind faculty is the first to become aware. This is not necessarily so.
因为睡着的时候，你不推他的身体，不去喊他，他不会醒过来，而要等到睡足了之后才会醒转来，所以叫随身开合。“离斯二体，此觉知者，同于空华”。离开了开与合，也就是离开前五尘，就没有觉知性。这个意根就像空中之花，是根本没有的。毕竟无性，它没有自性，没有自体。所以说觉知性不是从意根生出来的。	For when someone is asleep, if you do not push their body or call out to them, they will not wake up; they must wait until they have slept enough before awakening. Thus, it is called opening and closing with the body. “Apart from these two states, this awareness and knowing would be like flowers in empty space.” Apart from opening and closing—that is, apart from the first five sense objects—there is no nature of awareness and knowing. This mind faculty is like flowers in empty space: it does not exist at all. “Ultimately without any nature” means that it has neither self-nature nor self-substance. Therefore, the nature of awareness and knowing does not arise from the mind faculty.
“若从空生，自是空知，何关汝入！”	“If it arose from empty space, then empty space itself would know. What connection would that have with your entering?”
假如意知根是从虚空生出来的，那虚空自己知道，与你阿难不相关，“何关汝入”？既然是虚空知道，你没有意根吸收这个法尘之相，你当然不知道。	If the faculty of mental knowing arose from empty space, then empty space itself would know, and it would have nothing to do with you, Ānanda. What does “What connection would that have with your entering?” mean? If empty space knows, while you have no mind faculty to receive the appearances of dharmas, then naturally you do not know.
“是故当知，意入虚妄，本非因缘、非自然性。”	“Therefore, you should know that the mind entrance is unreal and illusory, neither arising from causes and conditions nor possessing a nature that arises of itself.”
通过以上的种种辩论可以看出，或者是从生灭，或者是从寤寐，或者是从虚空，或者是从意根，来寻找这个意入都不可得，所以说意入是虚妄的。	From the various arguments above, we can see that the mind entrance cannot be found whether one seeks it in arising and ceasing, waking and sleeping, empty space, or the mind faculty. Therefore, the mind entrance is said to be unreal and illusory.

既然是虚妄的，又哪里有什么因缘、有什么自然呢？假如那么一个东西是有的，可以讲是因缘生，或是自然生。现在连一个东西都没有，还谈什么因缘和自然呢？所以是不可得的。六入到这里就结束了。	Since it is unreal and illusory, how could there be causes and conditions or a self-arising nature? If such a thing existed, one could speak of its arising from causes and conditions or arising naturally. But now, not even a single thing can be found, so what is there to discuss concerning causes and conditions or natural arising? Therefore, it is unobtainable. The discussion of the six entrances ends here.
六入实际上就是讲六根，因为根能够吸收外面的色尘，六根把尘境吸收进去，就叫六入。从根生识的角度来讲，根实际上就是心，六入就是讲这个心。	The six entrances are actually a discussion of the six faculties. Because the faculties can receive the external objects of form, the six faculties are called the six entrances when they take in the objective realm. From the perspective of faculties giving rise to consciousness, the faculties are in fact mind; thus, the six entrances are a discussion of this mind.
现在重点讲的是入，就是从吸收尘境这个角度，破除“以为六入实有”的假象。有一种说法，认为六根中只有意根是心，其他五根都是尘，不能这样局限地讲。	The emphasis here is on “entrance”: from the perspective of receiving the objective realm, it dispels the false appearance of taking the six entrances to be truly existent. One view holds that among the six faculties, only the mind faculty is mind, while the other five faculties are all objects. This should not be stated so restrictively.
因为从识的依处来讲，根就是尘，譬如眼识依靠眼根、耳识依靠耳根、鼻识依靠鼻根……反过来讲，根也能生识，当根对境时，识就生了。	For from the perspective of the basis on which consciousness depends, the faculties are objects. For example, eye consciousness depends on the eye faculty, ear consciousness on the ear faculty, and nose consciousness on the nose faculty. Conversely, the faculties can also give rise to consciousness: when a faculty encounters an object, consciousness arises.
另外根本身也包含识，不是一定要对境才生识，因此说眼、耳、鼻、舌、身这五根也都是心。相宗说五蕴中的色是尘，后面的受、想、行、识都是心，这叫“开心合尘”。把心开成四个，而尘只有一个，这是对迷于心的人讲的。	Moreover, the faculties themselves also contain consciousness; consciousness does not necessarily arise only when they encounter objects. Therefore, the five faculties of eye, ear, nose, tongue, and body are also mind. The Dharma Characteristics School says that, among the five aggregates, form is an object, while the subsequent feeling, perception, formations, and consciousness are all mind. This is called “opening mind and combining objects.” Mind is divided into four, while the object

	is only one. This is said for those deluded about mind.
六入讲的是“开色合心”，因为眼、耳、鼻、舌、身都是色，都是尘，色开成五种，心只有一个意根，这就叫“开色合心”。这是相宗的说法。实际上心和色并不是固定的，心就是根，根就是心，这取决于你从哪一方面来看。从识的依处来讲，根可以说是尘，从根能生心来讲，根就是心，并不是固定不变的。	The six entrances discuss “opening form and combining mind,” because eye, ear, nose, tongue, and body are all form and all objects. Form is divided into five kinds, while mind has only the single mind faculty; this is called “opening form and combining mind.” This is the teaching of the Dharma Characteristics School. In fact, mind and form are not fixed: mind is faculty, and faculty is mind. It depends on the perspective from which you consider them. From the perspective of the basis on which consciousness depends, faculties may be called objects; from the perspective that faculties can give rise to mind, faculties are mind. They are not fixed and unchanging.
下面再把六入稍微总结一下：因眼根所看的色尘是明暗，耳根所对的声尘是动静，鼻根所对的香尘是通塞虚实。假如塞牢了就嗅不到各种气味，若不塞牢就可嗅到香和臭的气味。	Let us now briefly summarize the six entrances. The objects of form seen by the eye faculty are light and darkness; the objects of sound encountered by the ear faculty are movement and stillness; and the objects of fragrance encountered by the nose faculty are openness and obstruction, emptiness and solidity. If they are completely obstructed, one cannot smell the various odors; if they are not obstructed, one can smell fragrant and foul odors.
虚就能够闻到香臭的气味，实就闻不到了，这是相对的。舌根所尝的是甜、淡、苦，身根所触的是冷、暖、滑、涩，意根所缘的是前五根与外五尘落谢的影子。因为有影子之故，所以有生住异灭。	With emptiness one can smell fragrant and foul odors; with solidity one cannot. These are relative. What the tongue faculty tastes is sweetness, blandness, and bitterness; what the body faculty touches is coldness, warmth, smoothness, and roughness; and what the mind faculty takes as its objects are the residual images left by the first five faculties and the five external objects. Because there are such images, there are arising, abiding, changing, and ceasing.
所有这些妄相，非但外面所对的尘是菩提劳相，乃至于六根本身也统统都是菩提劳相。为什么呢？因为菩提心本来是不动的，由于无明之故，一念不觉，无故揽尘，所以就有了劳相。	Among all these delusive appearances, not only are the external objects that one encounters wearisome appearances of bodhi; even the six faculties themselves are entirely wearisome appearances of bodhi. Why? Because the bodhi mind is originally unmoving. Because of ignorance, a single thought of nonawakening baselessly grasps at objects, and thus wearisome appearances arise.

心劳之故，就生出种种相对的明暗色空、冷暖滑涩、生住异灭的妄相。	Because the mind is wearied, all kinds of delusive appearances of opposites arise: light and dark, form and emptiness, cold and warmth, smoothness and roughness, birth, abiding, change, and cessation.
复因为种种相对的妄尘之故，在圆妙心中，无明粘住了我们湛然的觉性，发生出见、闻、觉、知，映照上面所说的明暗色空、冷暖滑涩、生住异灭等种种妄相，再结成根。	Moreover, because of all kinds of opposing delusive sense objects, ignorance clings to our clear and tranquil awareness within the perfectly wondrous mind, giving rise to seeing, hearing, awareness, and knowing. These reflect the delusive appearances mentioned above—light and dark, form and emptiness, cold and warmth, smoothness and roughness, birth, abiding, change, and cessation—and then coalesce into faculties.
所以这个根，就是由无明揽住我们的不动真心，结合了外面的妄相而成的。根尘和合之后，就能够吸取尘相，由六根所吸取的尘相就是六入，所以六入归结起来就是见、闻、觉、知、嗅、尝。	Therefore, these faculties are formed when ignorance grasps our unmoving true mind and combines with external delusive appearances. Once faculties and sense objects join together, they can take in the appearances of sense objects. The appearances taken in by the six faculties are the six entrances; in sum, the six entrances are seeing, hearing, awareness, knowing, smelling, and tasting.
有位法师说见闻觉知就是六根的净色根，而外面的眼睛、鼻子、耳朵、舌头、身体则是浮尘根，这样说并不妥当。	One Dharma teacher has said that seeing, hearing, awareness, and knowing are the pure form faculties of the six faculties, while the external eyes, nose, ears, tongue, and body are the coarse material faculties. This is not an appropriate explanation.
因为见、闻、觉、知是个妄知，是个妄见，根本不可得，既然不可得，怎么会是我们的净色根呢？所以还是憨山大师说得好，他说这见闻觉知就是无明壳，根本不是真有的，还是虚假的东西。假如不是无明的力量，就不能够把我们的真心圈到躯壳里去，这个无明的力量太大了。	For seeing, hearing, awareness, and knowing are delusive knowing and delusive seeing; they are fundamentally unobtainable. Since they are unobtainable, how could they be our pure form faculties? Master Hanshan explained this well: he said that seeing, hearing, awareness, and knowing are the shell of ignorance. They do not truly exist at all, but are still false things. Were it not for the power of ignorance, it could not confine our true mind within this bodily shell. The power of ignorance is immense.
综上所述：不管六入是根还是尘，都是虚妄不实、没有自体的。	To summarize: whether the six entrances are faculties or sense objects, they are all unreal and illusory, without any intrinsic substance.

下面我们开始讲十二处。什么是十二处呢？就是六根加六尘。所谓处者，就是说有个处所、有个地方。比如眼睛在脸上面；鼻子在脸中央；耳朵在脸两旁；舌头、身体也都有自己的位置；六根各有处所。	We shall now begin discussing the twelve sense bases. What are the twelve sense bases? They are the six faculties plus the six sense objects. The term “base” means that there is a location, a place. For example, the eyes are on the face; the nose is in the middle of the face; the ears are on either side of the face; and the tongue and body also each have their own positions. Each of the six faculties has its location.
六根对六尘，眼睛所对的色尘是些形形色色的东西；耳朵对的声尘不外动静二相；鼻、舌、身、意也都有各自所对的尘境。如此根尘相对，讲起来就有十二处。现在是用六根来破六境，破掉这个境，也就等于破掉这个处所。	The six faculties correspond to the six sense objects. The form objects corresponding to the eyes are things of every shape and color; the sound objects corresponding to the ears are no more than the two aspects of movement and stillness; and the nose, tongue, body, and mind each likewise have their respective sense-object realms. When faculties and sense objects thus stand in relation to one another, there are twelve sense bases. We now use the six faculties to dismantle the six sense-object realms; to dismantle these realms is equivalent to dismantling these bases.
相宗把十二处分开讲，十一处是色，剩下的意根是心，它随境而生，没有处所，所以不列为处。这样的说法不很妥当，因为佛说十二处。	The Dharma Characteristics School discusses the twelve sense bases separately, saying that eleven bases are form, while the remaining mind faculty is mind. Since it arises in dependence on sense objects and has no location, it is not counted as a base. This explanation is not very appropriate, because the Buddha spoke of twelve sense bases.
假如只有意根是心，其他都是色，那么，当眼耳鼻舌身这五根对境的时候，应该是以色吸色了。比如眼也是色，眼根所对外面的境也是色，以色吸色就是无情对无情，这当然是不可能的，所以这种说法不太妥当。	If only the mind faculty is mind and all the others are form, then when the five faculties of eye, ear, nose, tongue, and body encounter their objects, form should be taking in form. For example, the eye is form, and the external object encountered by the eye faculty is also form. If form takes in form, then the insentient encounters the insentient. This is certainly impossible, so this explanation is not very appropriate.
又比如根是能生识的，如果眼耳鼻舌身是色，色是无情，生出的识是有情，那么它们生识就成了无情生有情。此外根还能识色，如果根是色，那么就是以无情识无情。	Furthermore, faculties can give rise to consciousness. If the eye, ear, nose, tongue, and body are form, and form is insentient, while the consciousnesses they give rise to are sentient, then their giving rise to consciousness would amount to the insentient giving rise to the sentient. Moreover,

	faculties can cognize form. If faculties are form, then this would mean that the insentient cognizes the insentient.
假如说根上没有心，必须要等待根尘相触生起六识的时候，才叫做心，那么众生就只能有六识，而没有七识和八识。	If one says that there is no mind in the faculties, and that it is called mind only when the six consciousnesses arise through the contact of faculties and sense objects, then sentient beings could have only six consciousnesses, with no seventh or eighth consciousness.
因为前六根有各自所对的尘，能生起六识，而七、八识并没有具体的尘境，那么众生岂不是只有六识，七识、八识都不可得吗？所以这种说法有毛病。我们说六根还是有六处的。	The first six faculties each have their corresponding sense objects and can give rise to the six consciousnesses, whereas the seventh and eighth consciousnesses have no concrete sense-object realms. Would this not mean that sentient beings have only six consciousnesses, and that the seventh and eighth consciousnesses are both unobtainable? Therefore, this explanation is flawed. We maintain that the six faculties still have six bases.
有的法师说：意根就是肉团心，这样的讲法也不恰当。我们肉团心实际上是第八识所依之处，第六识所依之处是大脑。按我们中医的讲法，心光上照大脑，心脑相接了，大脑才起作用，若心光不上照大脑，大脑就不起作用。大脑是第六识，心是第八识，第八识又称心王。	Some Dharma teachers say that the mind faculty is the physical heart. This explanation is also inappropriate. Our physical heart is actually the basis of the eighth consciousness, while the brain is the basis of the sixth consciousness. According to traditional Chinese medicine, the light of the heart shines upward upon the brain; only when heart and brain are connected does the brain function. If the light of the heart does not shine upon the brain, the brain does not function. The brain is the sixth consciousness, and the heart is the eighth consciousness; the eighth consciousness is also called the mind king.
这位法师又说：第八识是不动摇，无来去的。有来去的是第七识。可是根据《八识规矩颂》上所说：“去后来先做主公。”一个人死的时候它最后走，投胎时它先来，这是说第八识的。	This Dharma teacher also said that the eighth consciousness is unmoving, without coming or going, and that the seventh consciousness is what comes and goes. Yet according to the Verses on the Structure of the Eight Consciousnesses: “It departs last and arrives first, acting as the master.” When a person dies, it is the last to leave; when one enters the womb, it is the first to arrive. This refers to the eighth consciousness.
如果按他所说第八识是不动的，不生灭、无来去，这个有来去、有生灭的就该是第七识了。这样讲也不对，因	If, as he says, the eighth consciousness is unmoving, neither arising nor ceasing, and without

为第八识之所以称为识者，它是有处所的，它不是我们的真心。	coming or going, then that which comes and goes, arises and ceases, should be the seventh consciousness. This too is incorrect, because the eighth consciousness is called a consciousness precisely because it has a location; it is not our true mind.
第八识就是阿赖耶识，阿赖耶识是生灭与不生灭和合而成的混合体，它还是有来去动摇的。真正不来不去的是我们真心——佛性，就是《楞严经》中所说的妙明真心，它才是真正不生不灭、不来不去、不动不摇的。	The eighth consciousness is ālaya consciousness. Ālaya consciousness is a composite formed by the union of arising-and-ceasing and non-arising-and-non-ceasing; it still comes and goes and is subject to movement. What truly neither comes nor goes is our true mind—Buddha-nature—the wondrous, luminous true mind spoken of in the Śūraṅgama Sūtra. It alone is truly neither arising nor ceasing, neither coming nor going, neither moving nor wavering.
讲到八识，它是以生灭与不生灭和合为一体，里面还有生灭的部分，所以还是有生灭。我们把这些内容稍微讲一讲，是让大家明白，十二处和六、七、八识都是讲什么的。	As for the eight consciousnesses, they are constituted by the union of arising-and-ceasing and non-arising-and-non-ceasing. Since they contain an arising-and-ceasing aspect, they still undergo arising and ceasing. We have briefly explained these matters so that everyone may understand what the twelve sense bases and the sixth, seventh, and eighth consciousnesses are about.
我们现在讲十二处，是着重在六识所依之处，也就是六根，根吸收的是尘：色、声、香、味、触，法，其中前五个是外尘，法是内尘，也就是前五识摄取的尘境在第六识落谢的影子。这些是相对而生，相对而有的，所以六根与六尘合起来叫十二处。我们现在讲十二处，就是为了要破这十二处，明白它根本就没有实在的处所。	Our present discussion of the twelve sense bases focuses on the bases upon which the six consciousnesses depend, namely the six faculties. What the faculties take in are sense objects: form, sound, scent, flavor, touch, and dharmas. The first five are external sense objects, while dharmas are internal sense objects—that is, the images left in the sixth consciousness by the sense-object realms apprehended by the first five consciousnesses. These arise and exist in mutual opposition. Thus, the six faculties together with the six sense objects are called the twelve sense bases. We discuss the twelve sense bases now in order to dismantle them and understand that they fundamentally have no real, substantial location.

第三科 十二处虚妄，本非因缘、非自然性

Third Section: The Twelve Sense Bases Are Illusory, Neither Arising from Causes and Conditions nor Inherently Existing

“复次，阿难，云何十二处本如来藏妙真如性？”	“Furthermore, Ānanda, why is it said that the twelve sense bases are fundamentally the wondrous true suchness nature of the Tathāgata-garbha?”
现在世尊问阿难，为什么说十二处是如来藏妙真如性呢？这十二处是六根对六尘，也就是见分对相分。在根上是见分，在相上是相分。我们的阿赖耶识就同时具备见分与相分，这见、相二分只是一种假设，不要当成是实有的。	Here the World-Honored One asks Ānanda why the twelve sense bases are said to be the wondrous true suchness nature of the Tathāgata-garbha. These twelve sense bases are the six sense faculties in relation to the six sense objects—that is, the perceiving aspect in relation to the object aspect. On the side of the faculties is the perceiving aspect; on the side of the objects is the object aspect. Our ālaya consciousness simultaneously possesses both the perceiving and object aspects. These two aspects are only a provisional distinction and should not be taken as truly existent.
这里所说的见和相，一个是能，一个是所，就像蜗牛的两只角，伸出来的时候就都有，缩进去的时候就都没有了。而蜗牛的体就比喻我们的真心。这十二处都是从我们妙圆真心中生出来的，它的体就是我们的真心，所以说十二处就是如来藏妙真如性。	The perceiving and object aspects spoken of here are respectively the subject and the object. They are like a snail’s two horns: when they extend, both are present; when they retract, neither is present. The snail’s body, however, symbolizes our true mind. These twelve sense bases all arise from our wondrous, perfect true mind. Their essence is our true mind; therefore, it is said that the twelve sense bases are the wondrous true suchness nature of the Tathāgata-garbha.

（一）色与见二处虚妄

(I) The Illusory Nature of the Faculties of Form and Seeing

“阿难，汝且观此祇陀树林及诸泉池，于意云何？此等为是色生眼见、眼生色相？”	“Ānanda, look for a moment at this Jeta Grove and its various springs and pools. What do you think? Do forms give rise to visual seeing, or do the eyes give rise to forms?”
佛问阿难，你现在看看这个祇陀树林和林中的泉池，你是怎样想的呢？你现在能看到这些东西的见，是色生眼见，还是眼生色相的呢？如果这个见是从色生出来的，	The Buddha asks Ānanda: Look now at this Jeta Grove and the springs and pools within it. What do you think? Is the seeing by which you now see

叫色生眼见；假如是从眼睛生出来色相，叫眼生色相。这些树林、泉池，究竟是你眼睛生出来的色相，所以被你看到？还是色相生出你眼睛的见，因为色而有你眼睛的能见呢？	these things produced by forms, or are forms produced by the eyes? If this seeing arises from forms, it is called forms producing visual seeing; if forms arise from the eyes, it is called the eyes producing forms. Are these groves and springs ultimately forms produced by your eyes, so that you see them? Or do forms produce your eyes' capacity to see, so that because of forms your eyes are able to see?
“阿难，若复眼根生色相者，见空非色，色性应销。销则显发，一切都无。色相既无，谁明空质！空亦如是。若复色尘生眼见者，观空非色，见即销亡。亡则都无，谁明空色！”	“Ānanda, if forms were produced by the eye faculty, then when one sees emptiness, which is not form, the nature of form should disappear. Once it disappears, all would be manifestly absent. Since forms would no longer exist, who could discern the nature of emptiness? The same applies to emptiness. If sense objects of form produced visual seeing, then when one observes emptiness, which is not form, seeing itself would disappear. Once it disappeared, all would be absent. Who, then, could discern emptiness and form?”
这个眼见的地方就是处，现在要为我们破这个处了。那么色所显的相都是处，这些处也就是显的这些相。色相与能见的性，在我们一般人看起来都是实有的。	The locus of visual seeing is what is called a “place.” We will now refute this notion of place for us. The appearances manifested by form are all places, and these places are precisely the appearances that are manifested. To ordinary people, both forms and the nature that is capable of seeing seem to have real existence.
像我们现在坐在这里，大家你看到我，我看到你，既能彼此看见，也能看到房间中的东西。既然有能见、有所见，岂不是有处所？这是众生的错觉，在佛眼看来根本就没有这个能见所见。	For example, as we sit here now, you all see me and I see you. We can see one another, and we can also see the things in the room. Since there is that which sees and that which is seen, does this not imply a place? This is the mistaken perception of sentient beings. In the Buddha's eyes, there is fundamentally no such seeing or seen.
为什么说没有能见与所见呢？因为这能所二处都是我们的分别心执著出来的妄相。如果从体上来说，透过相见到本性，明白一切相都是我们自性的显现，离性根本就没有相，因为没有这个相，所以一切皆无。	Why is it said that there is no seeing and no seen? Because these two places—the seer and the seen—are false appearances to which our discriminating minds cling. From the standpoint of essence, however, if we see through appearances to our intrinsic nature and understand that all appearances are manifestations of our own intrinsic nature, then apart from that nature there

	are fundamentally no appearances. Since there are no such appearances, all is absent.
比如说西方极乐世界，就体来说是没有的，什么地方有这么个世界呢？若就相用来说，西方极乐世界又是有的，真空不碍妙有。你如果执著相用，认为确有一切相时，就对你说无，为的是破你的有，因此说没有西方极乐世界，是为了破你对有的执著。	Take the Western Pure Land of Ultimate Bliss as an example. In terms of essence, it does not exist: where could there be such a world? Yet in terms of appearances and function, the Western Pure Land of Ultimate Bliss does exist; true emptiness does not obstruct wondrous presence. If you cling to appearances and function, believing that all appearances truly exist, then one tells you that they do not exist, in order to break your attachment to existence. Thus, to say that there is no Western Pure Land of Ultimate Bliss is intended to break your attachment to existence.
假如你偏空，就对你说有西方极乐世界，因为相用不无啊！如来藏是个万能的真体，它不是死的，而是能现一切形相，能生一切妙用的，所以不能偏空。偏空或者偏有，都是我们的分别心在执著。	If you cling to biased emptiness, then one tells you that there is a Western Pure Land of Ultimate Bliss, because appearances and function are not absent. The tathāgatagarbha is the true essence capable of all things. It is not dead; rather, it can manifest every form and give rise to every wondrous function. Therefore, one must not cling to biased emptiness. Whether one clings to emptiness or to existence, it is all attachment by our discriminating minds.
就性体说来，它是非空而非有，非有而非空。所以说西方极乐世界，也是非空非有，非有非空，既不能说有，也不能说无。说有，它是妙有非有；说无，它是真空不空。所以不要着相，着任何一边都是过患、都不全面。	From the standpoint of its essential nature, it is neither empty nor existent; neither existent nor empty. Thus, the Western Pure Land of Ultimate Bliss is likewise neither empty nor existent, neither existent nor empty. It can neither be said to exist nor be said not to exist. To call it existent is mistaken, for it is wondrous presence that is not existence; to call it nonexistent is mistaken, for it is true emptiness that is not empty. Therefore, do not cling to appearances. Clinging to either side is a fault and is never complete.
净土宗的人说我们只要能生西方极乐世界就行了。他认为西方极乐世界是真有的，这样说有说无，说明他们没有从根本上搞清楚。净土宗在这个问题上其实说得很明白，既要你念佛观想，还要你读诵大乘。	People of the Pure Land school say that it is enough if we can be reborn in the Western Pure Land of Ultimate Bliss. They believe that the Western Pure Land of Ultimate Bliss truly exists. To speak of existence and nonexistence in this way shows that they have not understood the matter from its root. In fact, the Pure Land school explains this issue very clearly: it requires you both to recite the

	Buddha's name and visualize, and to read and recite the Mahāyāna teachings.
为什么要读诵大乘？就是要明白这个妙理，把这个道理搞清楚之后，才能上品上生呀！因为今天在座的诸位都想生到高品位，我们之所以要这样说，就是要讲明这个道理。	Why read and recite the Mahāyāna teachings? It is in order to understand this wondrous principle. Only after one has fully grasped this principle can one attain rebirth in the highest grade. Since all of you here today wish to be reborn in a high grade, we explain it in this way in order to make this principle clear.
否则就执著实有好了：有西方极乐世界，也有阿弥陀佛，你就这么修也可以去。假如我们生到西方极乐世界去，阿弥陀佛现在也正在说法，说什么法呀？也是说这个法，离开这个法，还有什么别的法？没有了。也是说的这个妙理。所以说你应该什么都不执著，一切的一切都是你的妙用，偏空、偏有都是错误，执著两边就都不对！	Otherwise, simply cling to real existence: there is a Western Pure Land of Ultimate Bliss, and there is Amitābha Buddha; you may practice in that way and still go there. If we are reborn in the Western Pure Land of Ultimate Bliss, Amitābha Buddha is presently teaching the Dharma there as well. What Dharma is he teaching? This very Dharma. Apart from this Dharma, what other Dharma is there? There is none. He too teaches this wondrous principle. Therefore, you should cling to nothing. Everything without exception is your wondrous functioning. Both biased emptiness and biased existence are mistaken; attachment to either extreme is wrong.
世尊接着问阿难，你现在看见祇园的泉池树林，这些是你眼睛生的吗？如果是你眼睛生的这个色相，那么“见空非色”。你见到色相，色相生出来，色相是属于色，那么见到空的时候就应该是非色。	The World-Honored One then asks Ānanda: You now see the springs and groves of Jeta Park. Were these produced by your eyes? If these forms were produced by your eyes, then, when "seeing emptiness, which is not form," you see forms and forms arise. Forms belong to form; therefore, when you see emptiness, it should be non-form.
接下来说“色性应销”，见空的时候，色相就该灭了。也就是说，见色就不应见空了。“销则显发，一切都无”。如果色相销了，虚空也不可得，一切都没有了。	Next it says, "the nature of form should disappear." When one sees emptiness, forms should cease to exist. That is, when one sees form, one should not see emptiness. "Once it disappears, all would be manifestly absent." If forms disappear, empty space too cannot be found, and nothing at all remains.
“色相既无，谁明空质！”因为空与色、色与空，都是相对而有的。色相既然没有了，空当然也无法成立，谁来识别这个空质？“空亦如是”，若空是从眼根来的，色性应销。把这种假设颠倒过来，道理也是一样的。所以色空都不是从眼根生的。	"Since forms would no longer exist, who could discern the nature of emptiness?" Emptiness and form, and form and emptiness, exist only in relation to one another. If forms no longer exist, emptiness naturally cannot be established either. Who, then, could discern the nature of emptiness? "The same applies to emptiness": if emptiness came

	from the eye faculty, the nature of form should disappear. Reverse the supposition, and the principle is the same. Thus neither form nor emptiness arises from the eye faculty.
“若复色尘生眼见者，观空非色，见即销亡。”反过来说，如果色相能生眼见，因为色尘之故生出个能见。	“If sense objects of form produced visual seeing, then, when one observes emptiness, which is not form, seeing itself would disappear.” Conversely, suppose that forms could produce visual seeing, so that because of sense objects of form there arose a capacity to see.
“观空非色，见即销亡”，因为这个眼见是由色相生的，色相没有是空，那么空就不能生眼见，当观空的时候，眼见就没有了。	“When one observes emptiness, which is not form, seeing itself would disappear.” Since visual seeing is produced by forms, and the absence of forms is emptiness, emptiness cannot produce visual seeing. Therefore, when one observes emptiness, visual seeing would no longer exist.
“亡则都无，谁名空色！”见都没有了，谁来分别什么是色、什么是空呢？一切东西都是相对而有的，都不可得。刚才顾老师说：“心本无生因境有，境本无生因心有”，到这里就全明白了。	“Once it disappeared, all would be absent. Who, then, could distinguish emptiness and form?” If seeing itself no longer exists, who could discriminate what is form and what is emptiness? All things exist only in relation to one another and cannot be obtained. Earlier, Teacher Gu said, “Mind is originally unborn, yet because of objects it appears; objects are originally unborn, yet because of mind they appear.” At this point, it all becomes clear.
因为“因空显色、因色显空”，有色之后才有空，有空之后才有色。假如没有空，怎么显色呢？假如没有色，又怎么知道空呢？比如现在这个桌子上，如果不把这些东西放上，我们说是空；如果放上这些东西，我们说是色。	For “because of emptiness, form is revealed; because of form, emptiness is revealed.” Only after there is form is there emptiness, and only after there is emptiness is there form. If there were no emptiness, how could form be revealed? If there were no form, how could emptiness be known? For example, if nothing were placed on this table, we would call it empty; if these things were placed on it, we would call them form.
这是因为两下对比才有的。假如根本就没有这些东西，拿什么说是空、拿什么说是色呢？心和境也是这个道理，因心才有境，因境才有心。	This exists only through comparison of the two. If there were fundamentally no such things, by what could one call something empty, or by what could one call something form? Mind and objects are the same: because of mind there are objects, and because of objects there is mind.

“是故当知，见与色空，俱无处所。即色与见，二处虚妄，本非因缘、非自然性。”	“Therefore, you should know that seeing, form, and emptiness all have no locus. Form and seeing—the two places—are both illusory, neither arising from causes and conditions nor from a self-arising nature.”
这个见不是从色相生的，眼见也没有生出色相，所以见与色空都无处所，都是虚妄。既然色与见两处都无，本是虚妄，所以“本非因缘、非自然性。”非因缘之故，是为无生；非自然之故，就无不生。	This seeing is not produced by forms, nor does visual seeing produce forms. Therefore, seeing, form, and emptiness all have no locus; they are all illusory. Since both form and seeing have no locus and are inherently illusory, they are “neither arising from causes and conditions nor from a self-arising nature.” Because they do not arise from causes and conditions, they are unborn; because they do not arise from a self-arising nature, there is no place where arising does not occur.
怎么叫无不生呢？假如有个东西说是从什么地方生的，那么有生处就有不生处。比如这个小核桃是杭州特产，那么杭州就是生处；广东、福建没有这种小核桃，那就是不生处。	What does it mean that there is no place where arising does not occur? If one says that something arises from a certain place, then where there is a place of arising, there is also a place of non-arising. For example, these small walnuts are a specialty of Hangzhou, so Hangzhou is their place of arising; Guangdong and Fujian do not have this kind of small walnut, so they are places of non-arising.
如果是个本来就没有的东西，又讲什么生处与不生处呢？所以没有生处，就是非因缘生；没有不生处，就是非自然生。这个见根和色尘都是虚妄不实的东西，所以没有处所，因此是非因缘性、非自然性。	But if something has never existed in the first place, what sense is there in speaking of a place of arising or a place of non-arising? Thus, the absence of a place of arising means that it does not arise from causes and conditions; the absence of a place of non-arising means that it does not arise from a self-arising nature. The faculty of seeing and sense objects of form are both illusory and unreal, so they have no locus. Therefore, they are neither of the nature of causes and conditions nor of a self-arising nature.
下面讲耳朵对声音——耳根对声尘：	Next is the discussion of the ear in relation to sound—the ear faculty in relation to sense objects of sound:

（二）听与声二处虚妄

(II) The Delusive Nature of the Faculties of Hearing and Sound

“阿难，汝更听此祇陀园中，食办击鼓，众集撞钟，钟鼓音声，前后相续。于意云何？此等为是声来耳边、耳往声处？”	“Ānanda, listen again: in this Jeta Grove, when the meal is prepared, the drum is struck; when the assembly gathers, the bell is sounded. The sounds of bell and drum continue one after another. What do you think? Do these sounds come to the ear, or does the ear go to where the sounds are?”
现在开始讲耳朵。世尊问阿难：现在你听这个祇陀园里，当饭菜烧好了，要开饭的时候，因为要聚集大众，于是先击鼓、再撞钟。这是一切丛林的规矩，现在大概是敲梆或板。我们看见丛林里挂着像鱼一样的东西就是梆。板子一敲，大家都听到这声音，就知道要吃饭了。	We now begin the discussion of the ear. The World-Honored One asked Ānanda: Here in the Jeta Grove, when the food has been prepared and it is time for the meal, the drum is first struck and then the bell is sounded in order to gather the assembly. This is the custom in all monastic communities. Nowadays, a wooden clapper or board is probably struck instead. The fish-shaped object that we see hanging in monasteries is a wooden clapper. When the board is struck, everyone hears the sound and knows that it is time to eat.
先敲鼓、后撞钟，两个声音一前一后，前后相续，你听得很清楚。那么，究竟是声音到你的耳朵来，还是你的耳朵往声音那里去呢？我们能听到声音，大家都认为耳朵生在自己的头上，是有处所的。	First the drum is struck, then the bell is sounded. The two sounds occur one before the other in continuous succession, and you hear them clearly. So, do the sounds come to your ears, or do your ears go to where the sounds are? Since we can hear sounds, everyone assumes that the ears, being on one’s head, have a location.
声音是从那边来，也是有处所的。耳根与声尘都有处所。这里马上要告诉我们，耳根与声尘，就同前面破掉眼根和色尘一样，既没有处，也没有不处。为什么呢？假如有处，那么是耳朵到声音那边去？还是声音到你耳朵里来呢？下面要破它了：	The sound also comes from over there and likewise has a location. Both the ear faculty and sound objects have locations. Here it will immediately be shown that, just as the eye faculty and visual objects were refuted earlier, the ear faculty and sound objects neither have a location nor lack one. Why? If they have a location, does the ear go to where the sound is, or does the sound come into your ear? This will now be refuted:
“阿难，若复此声，来于耳边，如我乞食，室罗筏城，在祇陀林，则无有我。此声必来阿难耳处，目连迦叶应不俱闻，何况其中一千二百五十沙门，一闻钟声，同来食处。”	“Ānanda, if this sound comes to the ear, it is like my going to seek alms in Śrāvastī: when I am in the Jeta Grove, I am not in Śrāvastī. If this sound must come to Ānanda’s ear, then Maudgalyāyana and Kāśyapa should not hear it as well—much less should the

	twelve hundred and fifty śramaṇas, upon hearing the bell, all come to the place of the meal.”
这里先破声音到耳朵里来。假如说声音到耳朵里来，比如我本来在祇陀园里，当我要出去到室罗筏城去乞食，祇陀园里就没有我。	Here, the notion that sound comes into the ear is first refuted. Suppose sound comes to the ear. For example, when I leave the Jeta Grove to seek alms in Śrāvastī, I am no longer in the Jeta Grove.
如果这个声音一定要来到阿难的耳朵边，那么目连、迦叶，与其他一千二百五十沙门就不应该听到钟声了。	If this sound must come to Ānanda’s ear, then Maudgalyāyana, Kāśyapa, and the other twelve hundred and fifty śramaṇas should not be able to hear the bell.
就是说你在这里，别的地方就没有你，这跟我去室罗筏城乞食，祇陀园里就没有我一样，如果钟声到了你阿难的耳朵里，其他人都不应该听到，那为什么目连、迦叶与其他一千二百五十众统统能听得到呢？这是在破声音到你的耳	That is, if you are here, you are not elsewhere. It is like my going to Śrāvastī to seek alms: I am then no longer in the Jeta Grove. If the sound of the bell entered your, Ānanda’s, ear, no one else should be able to hear it. Why, then, can Maudgalyāyana, Kāśyapa, and the other twelve hundred and fifty members of the assembly all hear it? This refutes the notion that sound comes into your ear.
朵里来，如果声音真的来了，那就像我乞食一样，我到室罗筏城去了，祇陀园中哪还有我？下面就讲如果耳朵往声音那边去，会怎么样。	If sound truly came, it would be like my seeking alms: once I had gone to Śrāvastī, how could I still be in the Jeta Grove? Next, it explains what would happen if the ear went to where the sound is.
“若复汝耳往彼声边，如我归住祇陀林中，在室罗城则无有我。汝闻鼓声，其耳已往击鼓之处，钟声齐出，应不俱闻。何况其中象马牛羊，种种音响。若无来往，亦复无闻。”	“If your ear goes to where that sound is, it is like my returning to dwell in the Jeta Grove: then I am not in the city of Śrāvastī. When you hear the drum, your ear has already gone to the place where the drum is struck. When the sound of the bell arises at the same time, you should not hear both. Much less could you hear the various sounds of elephants, horses, cattle, sheep, and so forth. If there is no coming and going, then there is no hearing either.”
假如说你的耳朵已经到声音那边去了，就像我已经回到祇陀园中，室罗筏城就没有我了。	Suppose your ear has already gone to where the sound is. It would be like my having returned to the Jeta Grove: I would no longer be in the city of Śrāvastī.

你先听到鼓声，你的耳朵已经到鼓那边去了，等一会儿撞钟的时候，你就不应该再听到钟的声音，你为什么听完鼓声又能听到钟声呢？只能说你的耳朵没有到鼓那边去。何止能听见撞钟的声音，还有象、马、牛、羊种种声音，你为什么一时都能听到呢？所以说，耳朵到声音那边去，也讲不通。	When you first hear the drum, your ear has already gone to where the drum is. When the bell is sounded a little later, you should no longer be able to hear it. Yet why can you hear the bell after hearing the drum? It can only mean that your ear has not gone to where the drum is. Nor do you hear only the sound of the bell: why can you simultaneously hear all sorts of sounds—those of elephants, horses, cattle, and sheep? Thus, the claim that the ear goes to where the sound is also makes no sense.
“若无来往，亦复无闻”，如果声音和耳朵没有来往，就应该听不到声音。这就好比我们用火去点燃灯芯，火要到了灯芯上才能点着，如果不到它那里，怎么能点燃呢？所以说耳朵和声音互有来往，这样是讲不通的。	“If there is no coming and going, then there is no hearing either.” If sound and ear do not come and go to each other, one should not be able to hear sound. It is like using fire to light a lamp wick: the fire must reach the wick in order to ignite it. If it does not reach it, how could it light it? Thus, to say that the ear and sound come and go to each other is untenable.
“是故当知，听与音声俱无处所，即听与声二处虚妄，本非因缘、非自然性。”	“Therefore, you should know that hearing and sound alike have no location. Thus, the two locations of hearing and sound are illusory, neither arising from causes and conditions nor possessing a self-existing nature.”
前面说耳朵没有去，声音也没有来，耳朵去或声音来都不成立。既然耳朵不去，声音不来，就表明是不动。反过来说，虽然不动，鼓敲钟鸣的声音还是听到了，也就是不无往来。	Earlier it was said that the ear does not go and sound does not come; neither the ear’s going nor sound’s coming can be established. Since the ear does not go and sound does not come, this indicates immobility. Conversely, although there is no movement, the sounds of drum and bell are still heard; thus, it is not that there is no coming and going.
我们前面说过，西方极乐世界，性体虽然是空，但相用则不无，还是有相貌的。说无是就体而言的，从我们的真如妙性来说是没有的；说有是就相用而言，既有相、也有用，所以不无来往。	As we said earlier, although the essential nature of the Western Land of Ultimate Bliss is empty, its appearances and functioning are not absent; it still has appearances. To say that it is absent refers to its essence: from the standpoint of our wondrous true nature, it is absent. To say that it is present refers to its appearances and functioning: since it has appearances and functioning, coming and going are not absent.

所谓实相就是我们的真如实性，它是无相而无不相的，本体上虽然是无相，但也无不相，可以显现一切相貌和妙用。虽然妙用不无，但是我们要透过相见到体，不能执著这幻化的形相，而要看到幻相背后的性体。	What is called true reality is our true suchness-nature. It is without characteristics, yet without any characteristic that it does not encompass. Although its fundamental substance is without characteristics, it is also not devoid of characteristics; it can manifest every appearance and wondrous function. Although wondrous functioning is not absent, we must see the essence through appearances. We must not cling to these illusory forms, but should see the essential nature behind them.
我们做功夫就是要在这个地方用功，认识到一切声色都是虚幻之相，都是自性所起的作用，不要执著它。只见性体，不认妄相，时时刻刻在这上面用功，功夫就容易成就。如果你忘记了这个性体，只跟着相跑，分别这个声音好听，那个声音不好听，那么你就跟着声尘跑了，这样就着相了。	In our practice, this is precisely where we must apply effort: recognize that all sounds and forms are illusory appearances, functions arising from intrinsic nature, and do not cling to them. See only the essential nature and do not take illusory appearances as real. If we work at this constantly, practice will be readily accomplished. If you forget this essential nature and merely chase after appearances, discriminating that one sound is pleasant and another unpleasant, then you are following sound objects and clinging to appearances.
既然这个东西没有实体，是虚幻之相，所以不能执著。它就体来说是没有，就相用来说是不无，因为是性体上幻现出来的。虽然假说为有，其实还是没有。所以说声与听都无处所。	Since these things have no substantial reality and are illusory appearances, they cannot be clung to. From the standpoint of essence, they are absent; from the standpoint of appearances and functioning, they are not absent, because they are illusorily manifested from the essential nature. Though provisionally said to exist, they do not truly exist. Therefore, sound and hearing both have no location.
既然没有处所，当然也没有个不处所，也就是处所既没有生、也没有不生。刚才说过，如果有生处，就有不生处，现在说没有生处，自然也就没有不生处。那么，这耳声二处，就都是虚妄了。	Since there is no location, there is naturally no non-location either. That is, a location neither arises nor does not arise. It was just said that if there were a place of arising, there would be a place of non-arising. Now that there is no place of arising, there is naturally no place of non-arising either. Thus, these two locations of ear and sound are both illusory.
因为虚妄之故，所以是既非因缘性、亦非自然性。假设有来有往，那就是因缘性；假如有不来往，有自体，那	Because they are illusory, they are neither causal nor self-existing in nature. If there were coming and going, that would be causal in nature; if there were

就是自然性。事实上并没有来往，所以是非因缘性；也没有不来往，所以是非自然性。	no coming and going and they possessed an independent substance, that would be self-existing in nature. In fact, there is no coming and going, so they are not causal in nature; nor is there no coming and going, so they are not self-existing in nature.
非因缘、非自然，这不就是如来藏妙真如性吗？这里处处都在破妄显真。没有来处之处，就显出我们的真处，真处就是在在处处无不处，这就是妙真如性。	Is this neither-causal-nor-self-existing nature not the wondrous true suchness-nature of the Tathāgata-garbha? Throughout, the text refutes the illusory and reveals the true. Where there is no place of coming, our true place is revealed. The true place is that there is nowhere it is not: this is the wondrous true suchness-nature.
下面讲鼻根与香尘：	Next, we discuss the nose faculty and odor objects:

（三）嗅与香二处虚妄

(III) The Illusory Nature of the Sense of Smell and Fragrant Objects

“阿难，汝又嗅此炉中旃檀。此香若复然于一铢，室罗筏城四十里内，同时闻气。于意云何？此香为复生旃檀木、生于汝鼻、为生于空？”	“Ānanda, you now smell the sandalwood in this brazier. If even one zhu of this incense is burned, its fragrance can be smelled simultaneously throughout Śrāvastī for forty li around. What do you think? Does this fragrance arise from the sandalwood, from your nose, or from empty space?”
旃檀就是紫檀，气味很香。这个香只要烧一铢（二十四铢为一两），整个室罗筏城四十里内，都可以同时闻到香气。	Sandalwood here refers to red sandalwood, whose fragrance is very rich. As long as one zhu of it is burned—twenty-four zhu make one liang—the fragrance can be smelled simultaneously throughout Śrāvastī for forty li around.
你阿难是怎么想的，此香是紫檀木所生呢？还是你的鼻子所生呢？或者是空中所生呢？对于这种旃檀香，鼻根在内，香尘在外，所以鼻子对香尘一触就闻到了，由于一内一外，所以各有处所。	Ānanda, what do you think? Does this fragrance arise from the red sandalwood, from your nose, or from empty space? With this sandalwood fragrance, the nose faculty is within and the object of fragrance is without; thus, as soon as the nose encounters the object of fragrance, it smells it. Since one is within and the other without, each has its own location.
现在佛问阿难，你鼻子闻到的这个香味，是从什么地方生出来的呢？实际上它本无所生，既不是鼻子所生，也不是檀香木所生，更不是空中所生。	The Buddha now asks Ānanda: From where does this fragrance that your nose smells arise? In fact, it has no place of arising. It arises neither from the

	nose, nor from the sandalwood, nor from empty space.
这种旃檀香中国没有，过去记载上都说是从外国进贡来的，一次进贡四块，有鸡蛋这么大。皇帝不相信有这么好的香，拿一粒黄豆大小的烧起来试试看，哎呀！整个宫里都闻到了，香得不得了。这种香大概产于印度，我们中国有一般的檀香木，但也是很少的。	This kind of sandalwood is not found in China. Old records say that it was presented as tribute from foreign lands, four pieces at a time, each about the size of an egg. The emperor did not believe that there could be such an excellent fragrance, so he burned a piece the size of a soybean to test it. Ah! The entire palace could smell it; its fragrance was extraordinary. This incense probably comes from India. China has ordinary sandalwood as well, but it is also quite rare.
“阿难。若复此香生于汝鼻，称鼻所生，当从鼻出。鼻非旃檀，云何鼻中有旃檀气？称汝闻香，当于鼻入。鼻中出香，说闻非义。”	“If this fragrance arises from your nose, then, being produced by the nose, it should emerge from the nose. But the nose is not sandalwood; how could there be a sandalwood fragrance within it? If you say that you smell the fragrance, it should enter through the nose. If fragrance emerges from the nose, it is not meaningful to speak of smelling it.”
假如这香是从鼻孔中生出来的，“称鼻所生”，你可以说是鼻子生香。可是鼻子并非旃檀，“云何鼻中有旃檀气”呢？你的鼻子根本是无香无臭的，怎么会生出这种香气来呢？	If this fragrance arose from your nostrils—“being produced by the nose”—you could say that the nose produces the fragrance. But the nose is not sandalwood, so how could it contain a sandalwood fragrance? Your nose is fundamentally neither fragrant nor foul-smelling; how could it produce such a fragrance?
“称汝闻香，当于鼻入。”如果说是你闻到这个香气，应该是香气入你鼻中。“鼻中出香，说闻非义。”如果是鼻子里多出来一个香气，说闻到香气是不对的，这不能称闻到。这种说法也不能成立。	“If you say that you smell the fragrance, it should enter through the nose.” If you say that you smell this fragrance, the fragrance should enter your nose. “If fragrance emerges from the nose, it is not meaningful to speak of smelling it.” If a fragrance comes out from within the nose, it is incorrect to say that one smells the fragrance; this cannot be called smelling it. This explanation, too, cannot stand.
“若生于空，空性常恒，香应常在，何藉炉中烧此枯木。”	“If it arises from empty space, the nature of space is constant and enduring; the fragrance should always be present. Why would one need to burn this dried wood in a brazier?”
假如香味是空中生出来的，这个空性是恒常不变的，香味也应该一直常在，不会一会儿闻到香、一会儿闻不到	If the fragrance arose from empty space, then the nature of space, being constant and unchanging, would mean that the fragrance should always be

香。既然香气常在，又何必要我们把这个香木拿到炉子里来烧呢？所以这个香不是生于空中的。	present. One would not smell it at one time and fail to smell it at another. If the fragrance were always present, why would we need to burn this fragrant wood in a brazier? Thus, this fragrance does not arise from empty space.
“若生于木，则此香质，因烧成烟。若鼻得闻，合蒙烟气。其烟腾空，未及遥远，四十里内，云何已闻？”	“If it arises from the wood, then this fragrant substance becomes smoke when burned. If the nose is to smell it, it must be permeated by the smoke. Yet before the smoke has risen far into the air, how can it already be smelled throughout forty li?”
假如这个香气是从木头生出来的，旃檀木用火烧了会成烟。如果鼻子要闻到这个香气，就应该让这个烟气熏到你的鼻子，你才能闻得到。	If this fragrance arose from the wood, then the sandalwood would become smoke when burned by fire. If the nose were to smell this fragrance, the smoke would have to reach and permeate the nose before it could be smelled.
可是这个烟现在腾空未及遥远，只有那么一点点地方有烟，为什么四十里以内都闻到这个香呢？也就是说只有我们鼻子蒙受到这个烟气的地方，你才能闻得到，而烟气不到的地方，就不应该闻到。	But now the smoke has only just risen into the air and has not gone far; smoke is present only in a very small area. Why, then, can this fragrance be smelled throughout forty li? That is, you should be able to smell it only where your nose is reached by the smoke; where the smoke does not reach, you should not be able to smell it.
但是现在这个旃檀香一烧之后，四十里内都能闻到。这就说明这个香并不是从木头生出来的。但是这个香也不离于木，离开木头也就没有这个香味。	Yet once this sandalwood is burned, its fragrance can be smelled throughout forty li. This shows that the fragrance does not arise from the wood. Nevertheless, the fragrance is not separate from the wood: without the wood, there would be no such fragrance.
这就是我们刚才说的，虽然没有，亦复不无，那个外相、假用还是有的。叫我们不要执著，因为那些虚幻之相根本不可得，都是我们真如实性的影子。如果你执著外相、假相，那就错了，就要造业受报，就要轮回生死了。	This is what we said just now: although it is not existent, neither is it nonexistent; its outward appearance and provisional function are still present. We are told not to cling, because these illusory appearances are fundamentally unobtainable; they are all shadows of the true nature of suchness. If you cling to external or illusory appearances, you are mistaken. You will create karma, undergo karmic retribution, and continue to revolve in birth and death.
我们在识得真如佛性之后，要把那些颠倒妄想全破尽，明白一切相都是虚幻，都没有自体，如此才能解脱生死、超出轮回。	After recognizing the Buddha-nature of suchness, we must completely destroy all inverted deluded thoughts and understand that all appearances are

	illusory and have no independent substance. Only then can we be liberated from birth and death and transcend saṃsāra.
“是故当知，香、鼻与闻，俱无处所。即嗅与香，二处虚妄，本非因缘、非自然性。”	“Therefore, you should know that fragrance, the nose, and smelling have no fixed location. Smelling and fragrance—the two locations—are illusory and unreal; they are fundamentally neither causes and conditions nor self-arising nature.”
这里是破处所。如果闻性的处所是真实的，是确实有的，应该熏到烟的地方才能闻到香气。而现在香刚刚点上，烟没有熏到的地方也能闻到香气。这就说明闻性并没有一定处所。	Here, the text refutes location. If the location of the faculty of smelling were real and truly existent, one should be able to smell the fragrance only where the smoke has reached. Yet as soon as the incense is lit, the fragrance can be smelled even where the smoke has not reached. This shows that the faculty of smelling has no fixed location.
香、鼻与闻性都没有固定的所在，嗅与香二处都是虚妄不实的，“本非因缘、非自然性”。非因缘又叫做无生处，非自然又叫做无不生处。既无生处、也无不生处，所以都是虚妄不实的。	Fragrance, the nose, and the faculty of smelling have no fixed location. The two locations of smelling and fragrance are both illusory and unreal: “fundamentally neither causes and conditions nor self-arising nature.” What is neither causes and conditions is also called the locus of non-arising; what is not self-arising is also called the locus in which nothing fails to arise. Since there is neither a locus of arising nor a locus of non-arising, all are illusory and unreal.
下面再讲舌头和味道：	Next, we will discuss the tongue and flavors:

（四）尝与味二俱虚妄

(IV) Both Taste and Flavor Are Illusory

“阿难，汝常二时众中持钵，其间或遇酥酪醍醐，名为上味。于意云何？此味为复生于空中、生于舌中、为生食中？”	“Ānanda, when you carry your bowl among the assembly at the two customary meal times, you may encounter ghee, curds, or clarified butter—the finest flavors. What do you think? Do these flavors arise in empty space, arise from the tongue, or arise from food?”
众生总要分别计度，总是妄计舌根与味尘，一内一外各有处所。佛眼不着相、不住相，看起来都是没有，两种都是虚妄。佛眼看来，都是如来藏，都是妙真如性。	Sentient beings always discriminate and calculate, falsely conceiving the tongue faculty and flavor-object as each having its own location, one within and one without. The Buddha’s eye neither attaches to appearances nor abides in them; from

	its perspective, both are nonexistent, and both are false. From the Buddha's eye, all are the Tathāgata-garbha, the wondrous true suchness-nature.
何以见得呢？假设托钵到外头去乞食的时候，你遇到很好的味道，上味，特等味道，酥酪醍醐啊，都是奶油里头提炼出来的，先炼成酥，后炼成酪，再精炼成醍醐，都是牛奶、奶油提炼成功的，越到后面越精，醍醐是最上味，最好的。	How can this be seen? Suppose that, while going out with your bowl to beg for food, you encounter an excellent flavor—the finest, a superior flavor—such as ghee, curds, or clarified butter. All these are refined from milk and cream: first ghee is produced, then curds, and then, through further refinement, clarified butter. All are made by refining milk and cream; the later stages are progressively more refined. Clarified butter is the finest flavor, the very best.
假如吃到这么多味道的时候，这些味道是从空中来呢，还是生在舌头当中，或者是生在饮食实体当中呢？这三个地方，空、舌或食，什么地方生味呢？	When you taste such flavors, do they come from empty space, arise within the tongue, or arise in the actual substance of the food? Of these three places—space, tongue, or food—which gives rise to flavor?
“阿难，若复此味，生于汝舌，在汝口中，只有一舌，其舌尔时，已成酥味，遇黑石蜜，应不推移。若不变移，不名知味；若变移者，舌非多体，云何多味，一舌之知？”	“Ānanda, if this flavor arose from your tongue, then since there is only one tongue in your mouth, when that tongue had become the flavor of ghee, upon encountering black rock honey it should not shift. If it did not change, it could not be said to know flavors. But if it did change, the tongue is not made of many bodies; how could one tongue know many flavors?”
假如说这个味道是从舌头上生出来的。	Suppose one says that flavor arises from the tongue.
这个舌头在嘴巴里头啊，你嘴巴里就一根舌头，如果吃酥的时候，这根舌头已经变成酥的味道了，再尝蜜时，就应该不知道了，因为它不推移哟，因舌头已经成酥味了，哪能会晓得蜜的味道呀？要晓得蜜的味道，你舌头已经移动了，已经变移了。	The tongue is in the mouth, and you have only one tongue. If, when eating ghee, that tongue had already become the flavor of ghee, then when you next tasted honey, you should not know it, for it would not shift. Since the tongue had already become the flavor of ghee, how could it know the flavor of honey? To know the flavor of honey, your tongue would have to move; it would have to change.
实际上舌头并没有变移。	In fact, however, the tongue does not change.
“若不变移，不名知味”，若舌头只晓得一个味道，吃酥之后，成了酥味，其他都不晓得了，那怎么能够辨别出各种各样的味道来，怎能说尝百味，怎能知道一切东	“If it does not change, it cannot be called knowing flavors.” If the tongue knew only one flavor, then after eating ghee it would become the flavor of ghee and know nothing else. How, then, could it

西味道不同呢？这是不是说明舌头变移了呢，“舌非多体，云何	distinguish all the various flavors? How could one speak of tasting a hundred flavors or knowing that all things have different flavors? Does this mean that the tongue changes? “The tongue is not made of many bodies; how can
多味，一舌之知？”因为只有一根舌头呀，变移之后，嘴巴里成几个舌头了？你只有一条舌头，不是有两条、三条舌头，那为啥一条舌头能尝出各种各样不同的味道呢？这就说明变移不可能，不变移也不可能。	one tongue know many flavors?” Since there is only one tongue, after changing, how many tongues would there be in the mouth? You have only one tongue, not two or three. Why, then, can one tongue taste so many different flavors? This shows that change is impossible, and non-change is also impossible.
既然两面都不可能，味道就不是从舌头生出来的，经过反反正正的推敲，这味道不是从舌头生出来的。	Since neither alternative is possible, flavor does not arise from the tongue. Examining the matter from every angle, we see that flavor does not arise from the tongue.
“若生于食，食非有识，云何自知？又食自知，即同他食，何预于汝，名味之知？”假设味道是从食品当中生出的，食品是没有心的，食品是无情啊，无情哪里有知觉呢？“云何自知？”它自己怎么会知道呢？“又食自知”，假如说这个食品能够自己知道。	“If it arises from food, food is insentient. How could it know itself? And if food itself knows, then it is the same as another’s eating; what has that to do with you, such that it may be called knowing flavor?” Suppose that flavor arises from food. Food has no mind; it is insentient. How could something insentient possess awareness? “How could it know itself?” How could it itself know? “And if food itself knows”—suppose that this food could know by itself.
“即同他食”，就等于是别人在吃了，不是你阿难在吃。“何预于汝，名味之知？”和你有啥相干呢？你就不应该知道了。	“Then it is the same as another’s eating.” That would be equivalent to someone else eating it, not you, Ānanda. “What has that to do with you, such that it may be called knowing flavor?” What does it have to do with you? You should not know it.
大家都说，吃什么东西，有什么味道。酸、甜、苦、辣各种各样的东西有各种不同的味道，味道是在食品当中。是在食品当中么？食品没知觉，谁来辨别味道呢？辨别味道的是谁呢？若不辨别它，有了还等于没有。	Everyone says that whatever one eats has its particular flavor. Sour, sweet, bitter, and pungent foods all have different flavors, and flavor is in the food. But is it really in the food? Food has no awareness; who distinguishes the flavors? Who is it that distinguishes them? If no one distinguishes them, then their presence is no different from their absence.
人人都有真如佛性，因迷而不觉之故，等于没有，六道轮回去啦。假如你不迷，你就不落六道轮回，就成佛了。同理，食品有味道，知道味道的是谁呀？若不知	Everyone possesses the true suchness of Buddha-nature, but because of delusion and lack of awakening, it is as though they did not possess it,

道，不等于没有吗？食品是无情，它哪能知道？就算食品能尝味，也与你阿难不相干啊，你就不应该知道这个味道了。所以知味性不是从食品生出来的。	and they revolve through the six realms. If you are not deluded, you do not fall into the cycle of the six realms; you become a Buddha. By the same principle, food may have flavor, but who knows that flavor? If it is not known, is that not equivalent to its not being there? Food is insentient; how could it know? Even if food could taste flavor, it would have nothing to do with you, Ānanda; you should not know that flavor. Therefore, the nature that knows flavor does not arise from food.
“若生于空，汝啖虚空，当作何味？”	“If it arises from empty space, then when you eat empty space, what flavor would it have?”
假设这个味道是虚空生的，你吃吃虚空看，虚空什么味道？	Suppose that flavor arises from empty space. Then try eating empty space—what flavor does empty space have?
“必其虚空若作咸味，既咸汝舌，亦咸汝面，则此界人同于海鱼。”	“If empty space necessarily had a salty flavor, then, having made your tongue salty, it would also make your face salty. Then the people of this world would be like fish in the sea.”
假设味道真的在虚空当中，这虚空假如是咸的味道，你舌头尝到是咸的。虚空既然咸了你的舌头，也应该是咸到你的面孔。因为你整个都在虚空当中，你舌头受咸，面孔也应该受咸。那么，我们这世界的人岂不都同于大海的鱼了么！一切众生都在虚空当中，都被虚空的咸味腌着，就像咸味的海水泡着鱼一样。	Suppose flavor truly existed in empty space. If empty space had a salty flavor, your tongue would taste salt. Since empty space had made your tongue salty, it should also make your face salty. Because your entire body is within empty space, if your tongue received salt, your face should also receive salt. Would not the people of this world then all be like fish in the ocean? All sentient beings are in empty space and would be pickled by its salty flavor, just as fish are soaked in salty seawater.
“既常受咸，了不知淡。若不识淡，亦不觉咸，必无所知，云何名味？”	“Since they would constantly receive salt, they would not know blandness at all. If they did not recognize blandness, they would not perceive salt either. They would necessarily know nothing; how could this be called flavor?”
既然经常在咸的味道当中，哪里还会晓得淡呢？淡的就不应该知道了。“若不识淡，亦不觉咸，必无所知，云何名味？”咸与淡是相对说的。假如只是咸没有淡，咸也不成立了。	Since one would constantly be amid a salty flavor, how could one know blandness? One should not know what is bland. “If they did not recognize blandness, they would not perceive salt either. They would necessarily know nothing; how could this be called flavor?” Saltiness and blandness are spoken of in relation to one another. If there were

	only saltiness and no blandness, saltiness itself could not be established.
譬如海水里的鱼，大海里的鱼，海水咸，它也不晓得，它哪能晓得咸呀？它一直待在海水里面，海水一直是咸，没有淡来调和一下，它没受到过淡的味道，它就不知道海水是咸的。酸、甜、苦、辣，都是相对分别出来的。	Consider fish in the ocean. The seawater is salty, but they do not know it. How could they know it is salty? They remain constantly in seawater, which is always salty; without blandness to provide contrast, they have never encountered a bland flavor and therefore do not know that seawater is salty. Sourness, sweetness, bitterness, and pungency are all distinguished comparatively.
如果只有一种味道，其他味道都没有，这一种味道也就不存在了。相对才能成立，假如不识得淡，咸也不成立了。若咸也不成立，就应该不知道味道。味觉都没有了，还说什么味道呢？	If there were only one flavor and no other flavors, that one flavor would not exist either. They can be established only in relation to one another. If blandness is not recognized, saltiness cannot be established. If saltiness also cannot be established, then flavor should not be known. If there is no sense of taste, what is the point of speaking of flavor?
“是故当知，味、舌与尝，俱无处所。即尝与味二俱虚妄，本非因缘、非自然性。”	“Therefore, you should know that flavor, tongue, and tasting all have no location. Tasting and flavor are both false and illusory; they are neither causal and conditional nor self-arising in nature.”
这就说明，舌根、食物、虚空三法，都不生味道。这个味道没出生之处。三处都不生，离开三处还有啥地方能生呢？没有啦。所以味道没有常住之处。既然没有常住的地方，这尝与味，就是虚妄不可得的。因为它无生处，所以是非因缘性；也无不生处，所以是非自然性。因为非因缘、非自然性，所以它虚妄不实，本体就是如来藏妙真如性。	This shows that the three dharmas of tongue faculty, food, and empty space do not give rise to flavor. Flavor has no place of arising. None of the three gives rise to it; apart from these three, where else could it arise? There is nowhere. Therefore, flavor has no permanent abode. Since it has no permanent place, tasting and flavor are false and unobtainable. Because it has no place of arising, it is neither causal and conditional in nature; and because it has no place of non-arising, it is not self-arising in nature. Because it is neither causal and conditional nor self-arising in nature, it is false and unreal; its essential nature is precisely the Tathāgata-garbha, the wondrous true suchness-nature.
下面讲身触——身根与触觉：	Next, we will discuss bodily touch—the body faculty and tactile sensation:

（五）身与触二俱虚妄

(V) Both Body and Contact Are Illusory

“阿难，汝常晨朝，以手摩(摸)头。于意云何？此摩(摸)所知，谁为能触？能为在手，为复在头？”	“Ānanda, each morning you touch your head with your hand. What do you think? In this awareness produced by touching, what is the faculty that touches? Is it in the hand, or is it in the head?”
出家人每天要有三次摸头。摸头做啥呢？就是引起警惕性。出家人是落发的。就摸摸自己的头，啊！我出家了，出家为啥？了生死！不是混饭吃的。了生死就要痛切用功啊！一日三次摸头，告诫自己，要警惕，不要虚度光阴。	Monastics should touch their heads three times each day. Why do this? It is to arouse vigilance. Monastics have shaved their heads. They touch their own heads and think: “Ah, I have left home. Why did I leave home? To transcend birth and death—not merely to make a living. To transcend birth and death, I must practice with earnest urgency!” Touching one’s head three times a day is an admonition to oneself: remain vigilant and do not waste time.
以前用功人常常是这样，“擎钵参玄人，光阴不虚度”啊。从前用功人都是喊自己的名字：“某某人。哎。醒醒着！”你要清醒啊，要觉醒啊，不要糊里糊涂啊，不要着相啊。因此一日三次摩头。看到佛经上这么说，哦！出家人如此精进用功啊！	Practitioners in former times were often like this: “Those who carry their bowls and inquire into the mysteries do not waste time.” In the past, practitioners would call out their own names: “So-and-so! Hey! Wake up!” You must be clear and awake; you must awaken. Do not remain muddleheaded, and do not cling to appearances. This is why they touched their heads three times a day. Seeing this in the Buddhist scriptures, one realizes: “Ah, monastics practiced with such diligence!”
那么我们在家人不是更应该如此吗？佛的四众弟子，比丘、比丘尼、优婆塞、优婆夷。优婆塞、优婆夷也应该精进用功，同样要出生死，同样要时刻警觉。	Then should we lay practitioners not do so all the more? The Buddha’s fourfold assembly consists of bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās. Upāsakas and upāsikās, too, should practice diligently. They likewise must transcend birth and death and remain vigilant at every moment.
所以我说，绝不是早上坐一下、晚上坐一下，或者是早上敲唱一遍、晚上敲唱一遍，就算数了。应该时刻用功，时刻警觉。要透过相见性，这些相都是性的妙用，都是虚幻不实的，不能执著。	Therefore, I say that it is absolutely not enough merely to sit for a while in the morning and again in the evening, or to chant once in the morning and once in the evening. One should practice at every moment and remain vigilant at every moment. One must see one’s true nature through appearances. All these appearances are the wondrous

	functioning of true nature; they are illusory and unsubstantial, and one must not cling to them.
我们现在讲的十二处就是虚幻不实的，它没有自体，都是从真如实性生出来的。但并不是说它没有这个假相，也不是说它没有这个假用。假相，假用都是有的，我们不能执著它。也不是要去掉假相。若去掉假相，真心就没有啦。	The twelve bases of perception we are now discussing are illusory and unsubstantial. They have no independent essence; all arise from the true nature of suchness. Yet this does not mean that they lack illusory appearances, nor does it mean that they lack illusory functioning. Illusory appearances and illusory functioning do exist, but we must not cling to them. Nor should we try to eliminate illusory appearances. If they were eliminated, the true mind would be gone.
假相就是真心所现。假就是真。西方极乐世界之相虽然是假现、幻现，但它是阿弥陀佛的愿力所现，阿弥陀佛的愿力就是妙真如性、真如实性，那么这个相也就是真如实性。一真一切真，但是你不能执著。	Illusory appearances are manifested by the true mind. The illusory is itself true. Although the appearances of the Western Land of Ultimate Bliss are provisionally manifested and illusory, they are manifested through the vow-power of Amitābha Buddha. Amitābha Buddha's vow-power is the wondrous true nature of suchness, the true nature of reality; therefore, these appearances too are the true nature of suchness. When one is true, all are true—but one must not cling to them.
它是显现起用的，不能作为实有啊。它是妙有，妙有非有，所以一切不能执著。我们时时刻刻做这样的功夫，一切事相都是妙有非有。说西方极乐世界是有，娑婆世界也是有；说娑婆世界没有，西方极乐世界也没有。	They manifest and function, but cannot be regarded as truly existent. They are wondrous presence, yet wondrous presence is not existence; thus, one must not cling to anything. We should constantly practice in this way: all phenomenal appearances are wondrous presence that is not existence. If one says that the Western Land of Ultimate Bliss exists, the Sahā world also exists; if one says that the Sahā world does not exist, the Western Land of Ultimate Bliss does not exist either.
娑婆世界是众生业障所感，是苦果。西方极乐世界是阿弥陀佛的愿力所感，是净土。一个是秽，一个是净，所现之相说妄都是妄、说真都是真。你识得它，就是妙用；你执著它，就是虚妄。西方有九品四土之别，就是因为这个原因，所以不能执著啊。	The Sahā world is brought about by sentient beings' karmic obstacles and is the fruit of suffering. The Western Land of Ultimate Bliss is brought about by Amitābha Buddha's vow-power and is a Pure Land. One is defiled and the other pure. As for the appearances that manifest, if called deluded, they are all deluded; if called true, they are all true. If you recognize them, they are wondrous functioning; if you cling to them, they are false and illusory. The Western Land has distinctions of nine

	grades and four lands for this very reason, so one must not cling to it.
佛问阿难，你每天早晨用手摩头，摩的时候有个触觉。“此摩所知，谁为能触？”能触就是触觉，这触觉是从哪里生出来的？“能为在手，为复在头？”这个能触是在手上啊？还是在头上啊？有“能触”，就有“所触”。	The Buddha asked Ānanda: each morning, you touch your head with your hand, and when you do so, there is a tactile sensation. “In this awareness produced by touching, what is the faculty that touches?” The faculty that touches is tactile sensation. Where does this tactile sensation arise? “Is it in the hand, or is it in the head?” Is this faculty of touching in the hand, or in the head? Where there is a faculty that touches, there is an object touched.
没有能、没有所，触觉就不能成立。佛现在问阿难，用自己的手摩自己的头，不是用别人的手摩。若用别人的手，就难辩虚妄了。若别人摩我的头，我的头就是别人的“所触”，他的手来摩，他的手就是能触。	Without a subject and an object, tactile sensation cannot be established. The Buddha now asks Ānanda about touching his own head with his own hand, not about another person touching it. If another person’s hand were used, it would be difficult to distinguish the illusory nature of this. If someone else touched my head, my head would be the object touched by that person, while that person’s hand, which touches it, would be the faculty that touches.
这样说，虚妄就难破了。自己的手和自己的头是一体，手是你，头也是你，不易妄立能所，容易说清楚。以手摩头的时候，触觉来了，你分分看，哪里是能触，哪里是所触？能触是在手呢，还是在头？	In that case, it would be difficult to refute its illusory nature. One’s own hand and one’s own head are a single entity: the hand is you, and the head is also you. Thus, it is not easy to arbitrarily posit subject and object, and the matter can be explained more readily. When you touch your head with your hand and tactile sensation arises, examine it carefully: where is the faculty that touches, and where is the object touched? Is the faculty that touches in the hand or in the head?
“若在于手，头则无知，云何成触？若在于头，手则无用，云何名触？若各各有，则汝阿难应有二身。若头与手，一触所生，则手与头，当为一体。若一体者，触则无成；若二体者，触谁为在？在能非所，在所非能。不应虚空，与汝成触。”	“If it is in the hand, then the head has no awareness; how can there be touching? If it is in the head, then the hand is useless; how can it be called touching? If each has it, then you, Ānanda, should have two bodies. If a single touch arises from the head and hand, then hand and head should be one entity. If they are one entity, touching cannot occur. If they are two entities, on which is the touch located? If it is on the subject, it is not on the object; if it is on the object, it is not on the subject. Empty space cannot make contact with you.”

假设这能触的根在你手，头就不应该有知觉了。头无知，怎么会成触呢？成触必定有能有所嘛。“若在于头，手则无用。”假如能触之根在头上，头是知道触的，手无能触之根，就用不着手了。	Suppose the faculty that touches were rooted in your hand. Then the head should have no sensation. If the head has no awareness, how could touching occur? For touching to occur, there must necessarily be a subject and an object. “If it is in the head, then the hand is useless.” If the root of the faculty that touches were in the head, the head would know the touch, while the hand, lacking that root, would not be needed.
“云何名触？”手派不上用场，这不叫触了。假如说“各各有”，就是手也有，头也有，统统有能触之根，那阿难就该有两个身体。“若头与手，一触所生，则手与头，当为一体。	“How can it be called touching?” If the hand serves no function, this cannot be called touching. Suppose one says that “each has it”—that both hand and head possess the root of the faculty that touches. Then Ānanda should have two bodies. “If a single touch arises from the head and hand, then hand and head should be one entity.”
”如果头与手合起来是同一个触觉，那么手与头就是一体了。既然是同一个东西，哪里会有能有所呢？比方我一只手，拍拍看，拍也拍不响，一只手哪会有能有所呢？“若一体者，触则无成。”如果一体，就形不成触觉。	If head and hand together share the same tactile sensation, then hand and head are one entity. Since they are one and the same thing, how could there be a subject and an object? For example, if I clap with one hand, it cannot make a sound. How could one hand have a subject and an object? “If they are one entity, touching cannot occur.” If they are one entity, tactile sensation cannot arise.
“若二体者，触谁为在？”假如是两个体，那么触觉在哪一边呢？“在能非所，在所非能。”如果头手都是能触，就没有所触喽。假如头手同为所触呢，则又无能触之触觉了。一体根本不成触，二体也不能成触。	“If they are two entities, on which is the touch located?” If they are two entities, then on which side is tactile sensation found? “If it is on the subject, it is not on the object; if it is on the object, it is not on the subject.” If both head and hand are faculties that touch, there is no object touched. If head and hand are both objects touched, then there is no tactile sensation that touches. One entity cannot produce touching at all, and two entities cannot produce touching either.
“不应虚空，与汝成触。”触是接触到东西，虚空什么都没有，虚空与你成触，根本不可能。“是故当知，觉触与身，俱无处所。即身与触，二俱虚妄，本非因缘、非自然性。”所以应该晓得，觉触与身体都没有处所。	“Empty space cannot make contact with you.” Touching means coming into contact with something. Empty space contains nothing; for empty space to make contact with you is simply impossible. “Therefore, you should know that the awareness of touch and the body have no location. That is, body and touch are both illusory; they are neither dependent arising nor natural in origin.”

	Therefore, you should understand that neither tactile awareness nor the body has a location.
也就是说，身体与触觉，这二处都是虚妄的。因这两处都是虚妄之故，“本非因缘、非自然性”。没出生处，就不是因缘性；又无住处，就不是自然性。非因缘、非自然之故，所以这是如来藏妙真如性。	That is to say, the body and tactile awareness—these two bases are both illusory. Since these two bases are illusory, they are “neither dependent arising nor natural in origin.” Having no point of arising, they are not of the nature of dependent arising; having no abiding place, they are not of a natural nature. Because they are neither dependent arising nor natural, they are the wondrous true nature of suchness in the Tathāgata-garbha.
下面讲意根——法尘：	Next, we discuss the mind faculty and dharma objects:

（六）意与法二俱虚妄

(VI) Mind and Dharmas Are Both Illusory

“阿难，汝常意中所缘善、恶、无记三性，生成法则。此法为复即心所生，为当离心别有方所？”	“Ānanda, the good, evil, and indeterminate natures that your mind habitually takes as objects give rise to dharmas. Are these dharmas produced by the mind itself, or do they exist in a separate location apart from the mind?”
这里说得蛮清爽的，就是心生境，境生心，意根缘法尘。我们前面说过，法尘就是前五尘落谢的影子，落谢在第八识中，第八识是含藏识。意根就吸取这个影子。	This is stated quite clearly: the mind gives rise to objects, and objects give rise to the mind; the mind faculty takes dharmas as its objects. As we said earlier, dharma objects are the residual images left by the first five objects. These residual images are stored in the eighth consciousness, which is the storehouse consciousness. The mind faculty then takes up these images.
这个影子是没有实质的，不像外五根所对的外五尘，外五尘还有点实质。意根吸取了这个影子，就牢牢地执著它，着牢就会生出妄境，妄境就叫法尘。归纳起来法尘有三种：一种是善性，一种是恶性，一种是无记性。	These images have no substance. They are unlike the external five objects encountered by the external five faculties, which possess some degree of substance. Once the mind faculty takes up these images, it clings tightly to them. Such clinging gives rise to illusory objects, which are called dharma objects. In summary, there are three kinds of dharma objects: good, evil, and indeterminate.
于自己、于他人都有利的，就是善性；于自己、于他人都没利的，就是恶性；也不顺自己、也不顺他人，也不	That which benefits oneself and others is good; that which benefits neither oneself nor others is evil;

逆自己、也不逆他人，无顺无逆的，就叫做无记性。所以说“所缘善、恶、无记三性，生成法则。	that which neither accords with nor opposes oneself or others, being neither favorable nor adverse, is called indeterminate. Hence the text says: “The good, evil, and indeterminate natures that the mind apprehends generate dharmas.”
”在这三个法则里，又有种种不同：逆人而顺己者，就是对别人不利,对自己好，这是善中恶；逆己而顺人者，就是对自己不利、对别人有利，这是恶中善。	Within these three categories, moreover, there are various distinctions. What is adverse to others but favorable to oneself benefits oneself while harming others; this is evil within good. What is adverse to oneself but favorable to others harms oneself while benefiting others; this is good within evil.
在众生看来，意根与法尘，都是有处所的。但是在佛眼看来，都是不可得，都是虚妄的，都是如来藏所起的妙用。	In the view of sentient beings, the mind faculty and dharma objects both have locations. But in the Buddha's view, neither can be apprehended; both are illusory and are wondrous functions arising from the Tathāgata-garbha.
“此法为复即心所生，为当离心别有方所”这个意根缘三性的法则，是你的心所生呢？还是在你心之外别有方所呢？假如有生处，就是因缘性；假如有在处，就是自然性。假如没有生处、没有在处，就是非因缘、非自然性。下面就将此两处破尽：	“Are these dharmas produced by the mind itself, or do they exist in a separate location apart from the mind?” Does this dharma by which the mind faculty apprehends the three natures arise from your mind, or does it have a separate location outside your mind? If it has a place of arising, it is conditioned; if it has a place where it exists, it is spontaneous. If it has neither a place of arising nor a place where it exists, it is neither conditioned nor spontaneous. The following passage refutes both possibilities completely:
“阿难，若即心者，法则非尘。非心所缘，云何成处？”	“Ānanda, if it is identical with the mind, then the dharma is not an object. If it is not an object apprehended by the mind, how can it constitute a location?”
佛问阿难：假如这个法则就是心的话，心是“了别”意，那就不是尘了——“法则非尘。”	The Buddha asks Ānanda: If this dharma is identical with the mind, then the mind is that which discerns; in that case, it is not an object—“the dharma is not an object.”
“非心所缘”，它既然是心，心不缘心，心只缘尘啊。前面的五尘：钟鼓之声，耳朵能知道；醍醐之味，舌头能知道……五尘落谢的影子呢，唯意能知，只有意根能够知道，前面的五根不能知道。	“Not an object apprehended by the mind”: since it is the mind, the mind does not apprehend itself; the mind apprehends only objects. Of the preceding five objects, the ears can know the sound of bells and drums, and the tongue can know the taste of ghee, and so forth. As for the residual images left by the five objects, only the

	mind can know them; only the mind faculty can know them, while the preceding five faculties cannot.
外五根有尘就有心、无尘则无心。里边的意根呢？因境而起心，就是“心本无生因境有”；无心则无境，就是“境本无生因心有”了。若没有心，哪里会有境呢？心是思量，思量就是意，法尘境界都是从思量上显现。	When the external five faculties encounter objects, there is mind; without objects, there is no mind. What of the inner mind faculty? Because of objects, the mind arises: “The mind is originally unborn; because of objects, it appears.” Without mind, there are no objects: “Objects are originally unborn; because of mind, they appear.” Without mind, how could there be objects? Mind is deliberation, and deliberation is the mind faculty. The realm of dharma objects all appears from deliberation.
前面的五根对五尘，因有五尘，所以有心；假如没有尘，就没有心。比如眼睛对色尘，若无色尘，眼睛就看不到什么东西，就不了别了。里面的意根呢？意根不对外，是因心起境。	When the preceding five faculties encounter the five objects, mind arises because there are the five objects; if there are no objects, there is no mind. For example, when the eyes encounter visible forms, if there are no visible forms, the eyes see nothing and cannot discern. What of the inner mind faculty? It does not encounter external objects; objects arise because of mind.
因为你的心着了前五根对外五尘落谢的影子，就有境界、有声音……因心起境，无心则无境。前五根对外五尘的时候，是“心本无生因境有”。内意根所对的法尘，则是“境本无生因心有”。	Because your mind clings to the residual images left by the first five faculties' encounter with the external five objects, there are objects, sounds, and so forth. Objects arise because of mind; without mind, there are no objects. When the first five faculties encounter the external five objects, “the mind is originally unborn; because of objects, it appears.” The dharma objects encountered by the inner mind faculty are instead such that “objects are originally unborn; because of mind, they appear.”
前五根对外五尘，只是了别，没有思量，意根则属于思量。法尘不像前五尘那样有实质。色、身、香、味、触，都有实质，法尘却没有实质。法尘不像是色法，倒像是心法。	The preceding five faculties merely discern; they do not deliberate. The mind faculty, however, belongs to deliberation. Dharma objects do not possess substance as the preceding five objects do. Visible form, bodily sensation, scent, taste, and touch all possess substance, but dharma objects do not. Dharma objects are unlike material dharmas; they are more like mental dharmas.
所以佛就这样辨明，假如“意根缘三性”的法则是心的话，心是能缘，心能缘境，心不缘心，所以叫“非心所	Thus the Buddha distinguishes the matter in this way: if the dharma by which the mind faculty apprehends the three natures were mind, then

缘”，那就没有处了，处在啥地方呢？所以说这法则并非心生，也就是“非因缘性”。	mind would be that which apprehends. Mind can apprehend objects but cannot apprehend itself; hence it is “not an object apprehended by the mind.” Then it would have no location—where could it be? Thus this dharma is not produced by mind; that is, it is not conditioned in nature.
“若离于心，别有方所，则法自性，为知非知？”	“If, apart from the mind, it has a separate location, then does the dharma itself possess awareness or not?”
如果说这法则离开意识之心，在另外的地方存在着。那么，这法则的自体是有知觉呢？还是无知觉呢？问这两个问题，是因为后面要破除这两个问题了。有知不对，无知也不对。那就是离开心，这法则并没有在另外的地方存在，也就是“非自然性”。	If it is said that this dharma exists somewhere else, apart from the conscious mind, then does its own substance possess awareness, or does it lack awareness? These two questions are asked because they will subsequently both be refuted. It is wrong to say that it possesses awareness, and it is also wrong to say that it lacks awareness. Thus, apart from mind, this dharma does not exist in another place; that is, it is not spontaneous in nature.
“知则名心，异汝非尘。同他心量，即汝即心。云何汝心，更二于汝？”	“If it possesses awareness, it is called mind. Though distinct from you, it is not an object. If it has the same measure as another mind, then it is your mind. How could your mind become two minds within you?”
前面有两问：假如这法则离开意识之心，在另外的地方存在着，这法则的自体是有知觉呢？还是无知觉呢？“知则名心”，若有知觉，就不是尘，就是心了。它有知觉，哪会是尘呢？尘是无情之物，无情之物是无知的。	Earlier there were two questions: if this dharma exists in another place apart from the conscious mind, does its own substance possess awareness or not? “If it possesses awareness, it is called mind.” If it possesses awareness, it is not an object but mind. If it has awareness, how could it be an object? Objects are insentient things, and insentient things lack awareness.
现在他却有知，那就是有情，那就是心，就不是尘了。“异汝非尘。”异汝，就是离开你，在另外的地方存在着。如果这样，也非尘境。因它有知觉，知觉是心，虽然不是你自己的第六根那个心，它总归不是尘。	Now, however, it has awareness; thus it is sentient, it is mind, and it is not an object. “Though distinct from you, it is not an object.” To be distinct from you means to exist somewhere else apart from you. If so, it is still not an object, for since it possesses awareness, awareness is mind. Although it is not the mind of your own sixth faculty, it is nevertheless not an object.
“同他心量，即汝即心。”你的心跟那个假定在外的心相同，都是同样地测度、比量。因为刚才是在内不成，	“If it has the same measure as another mind, then it is your mind.” Your mind and that hypothetical

假定在外，其实还是说这同一个“意根缘三性”的法则。“即汝即心。”那就是同你的心一样，没有区别，就是你的心了。	mind outside you are alike: both assess and discriminate. Since it could not be established as within, it was hypothetically placed without; yet the discussion is still of the same dharma by which the mind faculty apprehends the three natures. “Then it is your mind.” It is the same as your mind, without distinction; it is your mind.
“云何汝心，更二于汝？”如果在内不成，假定在外，岂不就变成两个心了么？哪能会有两个心呢？离开你没有另一个心哪。另一方面，你的心对法尘。第六根能知之心，是心；第六根所知之法，即所对的法尘，“境本无生因心有”，也是心哪。能知、所知都是心，岂不是你有两个心了吗？所以，二心不成！	“How could your mind become two minds within you?” If it cannot be established within and is hypothetically placed without, would this not make two minds? How could there be two minds? Apart from you, there is no other mind. From another perspective, your mind encounters dharma objects. The mind of the sixth faculty that knows is mind; the dharma known by the sixth faculty—the dharma object it encounters—also arises because “objects are originally unborn; because of mind, they appear,” and is therefore mind as well. If both the knower and the known are mind, would you not have two minds? Thus two minds cannot be established.
上讲的是“意根缘三性”的法则有知，有知不成立。下面就来讲这法则非知，非知也照样不成立：	The foregoing explains that the dharma by which the mind faculty apprehends the three natures possesses awareness, and that possessing awareness cannot be established. Next it explains that this dharma lacks awareness, which likewise cannot be established:
“若非知者，此尘既非色声香味、离合冷暖及虚空相，当于何在？”	“If it lacks awareness, then since this object is neither form, sound, scent, taste, contact, warmth or cold, nor the appearance of empty space, where could it be?”
假如说这“意根缘三性”的法则没有知觉，那么这里面的法尘就是离开你的心在别处有喽，因为你的心是有知觉的呀。	If it is said that this dharma by which the mind faculty apprehends the three natures lacks awareness, then the dharma object within it must exist elsewhere apart from your mind, since your mind possesses awareness.
“此尘既非色声香味、离合冷暖、及虚空相，当于何在？”色、声、香、味、触（离合冷暖），是前五根所缘的境，都有实质。虚空也有处所。这法尘却没有实质、没有处所。	“Since this object is neither form, sound, scent, taste, contact, warmth or cold, nor the appearance of empty space, where could it be?” Form, sound, scent, taste, and touch—contact, separation, warmth, and cold—are objects apprehended by the first five faculties and all possess substance. Empty

	space also has a location. Yet this dharma object has neither substance nor location.
那么法尘在啥地方呢？法尘只是个影子，并不是色、声、香、味、触有色之尘，也不是虚空。既不是五种有色之尘，也不是虚空无色之尘，除此之外，它还能在啥地方呢?	Then where is the dharma object? It is merely an image; it is not a material object such as form, sound, scent, taste, or touch, nor is it empty space. Since it is neither one of the five material objects nor the immaterial object of empty space, where else could it be?
“今于色空都无表示，不应人间更有空外。心非所缘，处从谁立？”	“Now it has no indication in either form or emptiness. One should not suppose that, beyond the human world, there is some space outside of space. Since it is not an object apprehended by the mind, on what basis could a location be established?”
现在，于色、声、香、味、触，乃至虚空，都表示不出来。那它在啥地方呢？它不是色、声、香、味、触，也不是虚空。那么离开这些之外，“不应人间更有空外”。离开我们这个人间、离开无际的虚空，另外再有个地方？不会有的呀。这就是说明意识与法尘都没有处所。	Now it cannot be indicated in form, sound, scent, taste, touch, or even empty space. So where is it? It is neither form, sound, scent, taste, or touch, nor empty space. Thus, apart from these, “one should not suppose that, beyond the human world, there is some space outside of space.” Could there be another place apart from this human world and apart from boundless empty space? There could not. This shows that neither consciousness nor dharma objects has any location.
“心非所缘，处从谁立？”纵然在人间虚空之外还有地方，我们的心缘不到它，想不到它，不能察觉到有它。若这样，这个假设的地方怎么能成立呢?	“Since it is not an object apprehended by the mind, on what basis could a location be established?” Even if there were a place beyond the human world and empty space, our minds could not apprehend it, conceive of it, or perceive that it exists. If so, how could this hypothetical place be established?
“是故当知，法则与心，俱无处所。则意与法，二俱虚妄，本非因缘、非自然性。”	“Therefore, you should know that dharmas and mind alike have no location. Thus the mind faculty and dharmas are both illusory, and are fundamentally neither conditioned nor spontaneous in nature.”
所以应该晓得，善性、恶性、无记性，和缘这三性的心，统统没有所在的地方。“则意与法，二俱虚妄”，那么，意（第六识）与法（三性）两处都是虚妄不实的。因为二俱虚妄不实，故不是因缘，也非自然。	Therefore, one should understand that the good, evil, and indeterminate natures, together with the mind that apprehends these three natures, have no place where they exist. “Thus the mind faculty and dharmas are both illusory”: the mind faculty, the sixth consciousness, and dharmas, the three natures, are both illusory and unreal. Since both

	are illusory and unreal, they are neither conditioned nor spontaneous.
因其无生处之故，所以它是非因缘性；因其无住处之故，所以它是非自然性。既不是因缘，也不是自然，那就是如来藏妙真如性了。《楞严经》就是这样处处破妄显真，教我们不要执著，法尘也好，意识也好，统统是没有的。	Because they have no place of arising, they are not conditioned in nature; because they have no place of abiding, they are not spontaneous in nature. Since they are neither conditioned nor spontaneous, they are the wondrous true suchness-nature of the Tathāgata-garbha. The Śūraṅgama Sūtra thus refutes delusion and reveals truth at every point, teaching us not to cling. Whether dharma objects or consciousness, none can be found.
十二处就这样被破尽了。	In this way, the twelve bases are completely refuted.
大家执著说，根在我身上啊，眼根、耳根、鼻根、舌根、身根、意根，怎么说没有啊？其实，这些根是假相，都不可得的，都是我们妄执。牢牢执著有一个我的，就是第七识：有我，有我……就是有我的身根，就是有我相。	Everyone clings to the idea that the faculties are in one's body: the eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, and mind faculty. How can it be said that they do not exist? In truth, these faculties are illusory appearances that cannot be apprehended; they are all objects of our deluded attachment. To cling tightly to the existence of a self is the seventh consciousness: "I, I"—that is the body faculty belonging to an "I," the appearance of self.
我相最坏，我们做功夫打七，就是要打倒这个老七。老七打倒就好了，八识就自由了，就会转成大圆镜智。我们或用念佛法门，或用参禅法门，或用密宗的修法，把这个老七打倒，老七打倒了，就亲证了无我的境界。众生妄执有我，欲望无穷啊！	The appearance of self is the worst. When we undertake a seven-day retreat in our practice, we do so to overthrow this old seventh consciousness. Once it is overthrown, the eighth consciousness is free and transforms into great perfect mirror wisdom. Whether we use the Dharma gate of Buddha-recitation, the Dharma gate of Chan inquiry, or the practices of Esoteric Buddhism, we overthrow this old seventh consciousness. Once it is overthrown, we directly realize the state of non-self. Sentient beings deludedly cling to a self, and their desires are boundless.
有两个青年讲：你这句话讲错了。假设没有欲望，世界就不会进步了。世界之所以有进步，就是因为人有欲望。没有欲望就不会进步。	Two young men said, "What you have said is wrong. If there were no desires, the world would not progress. The world progresses precisely because people have desires. Without desires, there would be no progress."

唉！他这话表面上看是对的：我有欲望，想满足我的欲望，要生活过得好，吃得好，穿得好，那么就想钞票。钞票从哪里来呢？他想：发明个东西，别人做不到，我能做到。做到之后，发明权我有了。	Alas! On the surface, what they say seems correct: “I have desires. I want to satisfy them. I want to live well, eat well, and dress well, so I want money. Where does money come from?” They think, “I will invent something that others cannot make but I can. Once I have made it, I will hold the patent rights.”
有了发明权之后，我一个人独家经营，钞票就多了，欲望就满足了。假如不是出于这个欲望，他不会去研究。不去研究，东西就不会发明出来。没有创造发明，这个世界就不会进步，物质文明就不会有。	After obtaining the patent rights, I can run the business exclusively, make more money, and satisfy my desires. If not for this desire, I would not undertake research. Without research, things would not be invented. Without invention and innovation, the world would not progress, and there would be no material civilization.”
如果科学不进步，物质就不会一代比一代文明。他说欲望是好的。没欲望就没有进步；有欲望才有进步，从这个角度看好像是对的。但这之后就坏了！怎么坏了？你的欲望是无穷的呀，不可能满足。	If science did not advance, material civilization would not become more advanced from generation to generation. They say that desire is good: without desire, there is no progress; with desire, there is progress. From this perspective, it seems correct. But afterward it turns bad. How does it turn bad? Your desires are limitless; they can never be satisfied.
物质文明越高，欲望也越高，追求物质越厉害。追求得厉害之故，若达不到目的，不能满足你日益增高的欲望，你就要做坏事了。抢呀、盗呀，杀盗淫妄都做了，犯罪率高起来了，社会上治安就难维持了。	The higher material civilization rises, the higher desires rise, and the more fiercely people pursue material things. Because this pursuit becomes so intense, if they cannot attain their aims and satisfy their ever-increasing desires, they will commit evil deeds. They rob, steal, and commit killing, theft, sexual misconduct, and false speech. Crime rates rise, and public security becomes difficult to maintain.
欲望有这个致命缺点哪！我们还应该看到，资本主义用物质刺激，你发明什么东西就给什么奖励，给你个专利权。社会主义提倡政治觉悟，提倡为人类着想、为大众着想。	Desire has this fatal flaw. We should also see that capitalism uses material incentives: whatever you invent, you are given a corresponding reward and a patent. Socialism advocates political consciousness and encourages people to think of humanity and of the public.
社会主义、共产主义好就好在改造人类思想，不要追求个人利益，要为人民服务，为大众着想。从这点出发，你那欲望还是好的嘛，我们佛教就蛮符合这个出发点的。	The good thing about socialism and communism is that they seek to transform human thought: do not pursue personal gain; serve the people and think of the public. From this starting point, your desire is

	still good, is it not? Our Buddhism accords quite well with this starting point.
我们晓得一切东西都是虚妄不实的，根本就是没有的，哪还会为自己着想啊？我们要发菩提心，为大众着想，救度众生，非但人类，所有一切生物都对它好，所作所为都是为使大家脱离苦海。	We know that all things are illusory and unreal, fundamentally nonexistent. How, then, could we still think only of ourselves? We should arouse bodhicitta, think of the public, and liberate sentient beings. We should be kind not only to human beings but to every living creature; all that we do should be for the sake of freeing everyone from the sea of suffering.
从这个出发点出发，研究科学、研究医学，这个世界就和平、就安定。假如从个人欲望出发，用物质刺激来创造文明财富，那就会变成一个强盗世界。	Starting from this point, we may study science and medicine, and the world will be peaceful and stable. But if we begin from personal desire and use material incentives to create the wealth of civilization, it will become a world of robbers.
你看世界各国斗争不停，比如非洲石油资源蛮多，他们就说你有那么多资源，你不给我，我就抢你、我就打你，这不就是强盗了吗！共产主义就好了，大家都是为了一个目标，统统是为了提高人类的生活而发展生产，不是抢夺，这就好了。所以从不同的角度讲是有出入的。我们要打倒的欲望，是私欲，这就是我们佛教讲的道理。	Look at how the countries of the world struggle without cease. For example, Africa has abundant oil resources, and others say, “You have so many resources. If you will not give them to me, I will seize them from you; I will fight you.” Is that not robbery? Communism is better: everyone shares one aim—to develop production in order to improve human life. It is not a matter of plunder; that is good. Thus, different perspectives yield different conclusions. The desire we must overcome is selfish desire. This is the principle taught in Buddhism.
“格物致知”，这是王阳明说的，格就是格去，格去物情物欲，把你的欲望心去掉，才能“致知”，才能导致你的良知良能出现。我们佛教讲明心见性。	“Investigating things and extending knowledge”—this was said by Wang Yangming. Ge means to remove: remove the feelings and desires aroused by things, remove the mind of desire. Only then can one “extend knowledge,” enabling one’s innate moral knowledge and ability to emerge. Buddhism speaks of realizing the mind and seeing one’s true nature.
若欲望无止境，全心都是龌龊污垢，全心都是烦恼，就把你的真心光明遮蔽住了，也就见不着真心了。如果把物欲去掉，真心就现前了。	If desires are without limit, the whole mind is filled with foul impurities and afflictions. They obscure the radiance of your true mind, and you can no longer see it. If material desires are removed, the true mind manifests before you.
真心现前，就是觉啊！原来是这样的大宝贝，我们自己从前不晓得，只知追求假相物质，为物所遮，在六道里	When the true mind manifests, that is awakening. What a great treasure it is! Formerly, we did not

轮回生死，妄受辛苦。今朝打破樊笼，出了六道轮回之后，心中有多么开心、多么庆幸。	know this. We knew only how to pursue the false appearances of material things; obscured by things, we underwent the round of birth and death in the six realms and suffered in vain. Now that we have broken open the cage and emerged from the cycle of birth and death in the six realms, how joyful and fortunate we are!
自己出离了不算数，还有这许多众生在生死轮回之中，怎么叫他们统统出来呢？所以就发大心，要拯救众生。拯救众生当然也需要创造发明，因为要利益众生嘛，要为众生服务嘛！像这样为群众服务，为劳动人民、为大众利益着想，不是很好吗？所以我们佛教思想是很正确的。	It is not enough to free oneself. So many sentient beings still remain in the cycle of birth and death; how can they all be brought out? Therefore, one arouses the great resolve to save sentient beings. Saving sentient beings naturally also requires invention and innovation, for one must benefit and serve them. Is it not good to serve the masses in this way and to consider the welfare of working people and the public? Therefore, Buddhist thought is very sound.
佛说的破五蕴、破六入、破十二处，就是破妄心啊。妄心破了，真心就现前了，我们就能得道。破妄正是显真。反过来说，这些五蕴、六入、十二处都是我们的如来藏妙真如性。	When the Buddha speaks of breaking through the five aggregates, the six entrances, and the twelve sense bases, he means breaking through the deluded mind. Once the deluded mind is broken through, the true mind manifests, and we can realize the Way. Breaking through delusion is precisely revealing the true. Conversely, these five aggregates, six entrances, and twelve sense bases are all our wondrous true suchness-nature of the tathāgata-garbha.
如来藏是真，真如佛性是真，那么这五蕴、六入、十二处也是真了，因为这是我们的妙用啊。有了心王之后，这些伙伴、伙计，就不会乱来，就能够起妙用，岂不是很好吗？看你识得不识得，这个最关键。	The tathāgata-garbha is true, and suchness and Buddha-nature are true; therefore, the five aggregates, six entrances, and twelve sense bases are also true, for they are our wondrous functioning. Once there is the mind king, these companions and attendants will not run wild; they can function wondrously. Is that not good? Whether you recognize this or not is the crucial point.
识得真心，在一转之间就是了。妄想也不要去，妄想本身就是真如啊，是水起的波浪。波浪本身就是水，波浪去掉之后，水也就没有了。所以，五蕴、六入、十二处也不要去掉，只要我们知道是妄心，不去执著它就是了。	Recognizing the true mind is accomplished in a single turn. There is no need to get rid of deluded thoughts either; deluded thoughts themselves are suchness, like waves arising from water. Waves themselves are water. Once the waves are removed, water too would be gone. Therefore, the five aggregates, six entrances, and twelve sense bases need not be removed. We need only know

	that they are deluded mind and refrain from clinging to them.
只要去掉我们的妄执，那就一真一切真了。你要是执著它，那就一假一切假，全都是假的了。你要是起了妄想执著，就又六道轮回中去了，又要受辛苦去了，多冤枉啊！所以我们要明白这个道理。	Once we relinquish our deluded attachments, when one is true, all is true. But if you cling to them, when one is false, all is false: everything becomes false. If you give rise to deluded thoughts and cling to them, you enter the cycle of birth and death in the six realms again and must suffer again. How unjust! Therefore, we must understand this principle.
《楞严经》就有这个好处，它说，五蕴、六入、十二处、十八界，法法全真，都是我们的妙真如性，用不着去掉它。一真一切真，认可了之后，法法都得真实受用。	This is the merit of the Śūraṅgama Sūtra. It says that the five aggregates, six entrances, twelve sense bases, and eighteen realms—every dharma—is entirely true, all being our wondrous true suchness-nature. There is no need to remove them. When one is true, all is true. Once this is acknowledged, one can genuinely benefit from every dharma.
我们平时修行，要晓得一个“觉”字，要晓得道属于悟，不属于修。修是什么？说成修复就对了，就是回复我们的本来面目。假如本来没有，无中生有，把他修得生出来了，那就错了，那是“因缘性”，是因缘所生法。	In our ordinary practice, we must understand the word “awakening.” We must know that the Way belongs to awakening, not to cultivation. What is cultivation? It is more accurate to call it restoration: returning to our Original Face. If it did not originally exist and one produced it from nothing through cultivation, that would be wrong. That would be a “nature arising from causes and conditions,” a dharma produced by causes and conditions.
所以道是妙悟，悟得以后，要承受得起，然后时时刻刻做功夫保护它。保护一个阶段以后，再放任它，放手空心，就得真实受用了。	Therefore, the Way is wondrous awakening. After awakening, one must be able to uphold it, and then safeguard it through practice at every moment. After safeguarding it for a period, let it function freely; release your hold and empty the mind, and you will gain genuine benefit.
参禅、念佛、修密都是祖师设立的方便门庭，是修行用功的方法，使众生能够进入般若之门所用的手段。各种方法都有不同，并非只有一个固定的方法。	Investigating Chan, Buddha-recitation, and Esoteric practice are all expedient approaches established by the patriarchs. They are methods for applying oneself in practice, means enabling sentient beings to enter the gate of prajñā. The various methods differ; there is not only one fixed method.
不是一定要参个啥东西出来，不是一定要念多少多少佛号，不是一定要秘密地修个啥神秘的东西出来。都是为的当下得悟，离开执著，得真实受用，不是一定要到啥地方去。所以我说，真生西方极乐世界者，当下即生。	It is not necessary to investigate Chan until something emerges; it is not necessary to recite a certain number of Buddha-names; nor is it necessary to practice some secret and mysterious

	thing. All are for the sake of awakening here and now, relinquishing attachment, and gaining genuine benefit. It is not necessary to go somewhere else. Therefore, I say that one who is truly reborn in the Western Land of Ultimate Bliss is reborn there immediately.
这里的娑婆，就是西方的极乐。这句话，人家容易误会，这就是西方极乐世界。西方极乐世界没有啦？不是这样说，是我们把西方极乐世界的范围扩大了。	This Sahā world here is the bliss of the West. People can easily misunderstand this statement, as though it meant that there is no Western Land of Ultimate Bliss. That is not what it means; rather, we have expanded the scope of the Western Land of Ultimate Bliss.
净土本来就是我们心啊，我们心包太虚，十方世界都在我们心里呀，西方极乐世界为啥不能扩大呢？当下即生，因为你不受一切受，你没有什么痛苦，没有什么烦恼，你时时空、时时刻刻都是常乐我净，你不是佛是什么？那还不	The Pure Land is originally our own mind. Our mind encompasses the vast emptiness, and the worlds of the ten directions are all within it. Why then can the Western Land of Ultimate Bliss not be expanded? One is immediately reborn there because one does not undergo any feeling; one has no suffering and no afflictions. At all times one is empty, and at every moment one abides in permanence, bliss, self, and purity. If one is not a Buddha, what is one? Is that not
是生西，又会是什么？所以不要迷执，一定要在西方，一定要是极乐世界，一定要念多少佛的名号才能生西方，修其他净业就不能生西方，这是错误的。	rebirth in the West? What else could it be? Therefore, do not become deluded and attached, insisting that one must be in the West, must be in the Land of Ultimate Bliss, and must recite a certain number of Buddha-names to be reborn in the West; or thinking that one cannot be reborn there by cultivating other pure practices. This is mistaken.
西方极乐世界是净土，心净即佛土净，随便你修什么法门，只要你修得心清净，不粘污，你发愿生西方净土，就一定能生。不仅生西方净土，乃至于其他九方净土，亦复能生。只要你发愿往生，佛是不会拒绝的。“唉，你不是念佛的，你没有念我的名字，不许来，不许来。”不是这个样子。	The Western Land of Ultimate Bliss is a Pure Land. When the mind is pure, the Buddha-land is pure. Whatever dharma gate you practice, if you cultivate until your mind is pure and unstained, and you vow to be reborn in the Western Pure Land, you will certainly be reborn there. Not only can you be reborn in the Western Pure Land; you can also be reborn in the Pure Lands of the other nine directions. So long as you vow for rebirth, the Buddha will not refuse you: “Ah, you do not practice Buddha-recitation; you have not recited my name. You may not come, you may not come.” It is not like that.

上面讲的是十二处。下面就要讲十八界了。	What was discussed above concerns the twelve sense bases. Next, we will discuss the eighteen realms.
十八界是什么呢？就是前面讲的六根、六尘，再加上六识，三六一十八——十八界。十二处是借根破境，十八界是破界，界限的界。这界是什么呢？界本来是界限，一种分界线，这样东西同那样东西毗连在一起，有条线划分开。	What are the eighteen realms? They are the six sense faculties and six sense objects discussed earlier, plus the six consciousnesses: three sets of six make eighteen—the eighteen realms. The twelve sense bases use the faculties to break through the objects; the eighteen realms break through “realm,” meaning a boundary. What is this realm? Originally, it means a boundary, a dividing line. When one thing adjoins another, a line marks their division.
在佛经里讲界的时候，很多人说，界可作为因来讲，因遇到缘就生出果来了。也有人说界是作种类讲，比如一个种族，或者一个类别。	When Buddhist scriptures speak of realms, many people say that realm can be understood as a cause: when a cause encounters conditions, a result arises. Others say that realm denotes a type or category, such as an ethnic group or a class.
人的身份、地位和工作是可以分类的，譬如人家问你：“你是哪个行业的？”你可以回答：我在新闻界，或者是实业界、产业界等等。	People's identities, social positions, and occupations can be classified. For example, if someone asks, “What field are you in?” you may answer, “I am in journalism,” or “I am in business,” “industry,” and so forth.
现在这个经文里讲到界，就是通常所说的界限的意思，因六根加六尘之后生出六种识，根、尘、识一共就是十八界。界等于一片田地，里边有许多田埂，每一个田埂就是条界限。	In this passage, realm has the usual meaning of boundary. When the six sense faculties are combined with the six sense objects, six consciousnesses arise; faculties, objects, and consciousnesses together make eighteen realms. A realm is like a field with many ridges within it; each ridge is a boundary.
我们的六根对着六尘，以之为界限生出来六识，比如眼根遇色尘生出来的叫眼识，耳根遇声尘生出来的叫耳识。	When our six sense faculties encounter the six sense objects, the latter serve as boundaries and give rise to the six consciousnesses. For example, the consciousness arising when the eye faculty encounters visual forms is called eye consciousness; the consciousness arising when the ear faculty encounters sounds is called ear consciousness.
其实根与尘生出来的识本来是第八识，它原本是一精明，本来是一个，不是六个，就如同一片大地，若没有田埂，它就是一片土地，没有界限。	In fact, the consciousness that arises from the sense faculties and their objects is originally the eighth consciousness. It is originally a single lucid awareness—originally one, not six. It is like a great

	expanse of land: if there were no field ridges, it would be one continuous stretch of ground, without boundaries.
现在因为被前面的眼、耳、鼻、舌、身这五根罩牢了，识就被相互隔绝，所以不能互用。前五根对外五尘起分别，就有了差别相和差别心，将彼此互相隔离开，成为界。	Now, because it is tightly enclosed by the five preceding faculties—the eye, ear, nose, tongue, and body—consciousness is mutually partitioned and therefore cannot function interchangeably. When the first five faculties discriminate among the five external objects, differentiated appearances and a differentiating mind arise, separating them from one another and creating boundaries.
执著眼根只能见色、鼻根只能嗅味，六根的作用各有其分类和界限。根尘一接触，即因为六种和合而分为六个识。这里讲十八界，就是要破这个界。正如《心经》所说：“无眼界，乃至无意识界”。有个界在就坏了，它把我们的一精明完全隔断开。把这个界打破，界限没有了，诸根就可以互相为用。	We cling to the notion that the eye faculty can only see forms and the nose faculty can only smell odors, and that the functions of the six faculties each have their own classifications and limits. As soon as faculties and objects come into contact, the six kinds of conjunction divide them into six consciousnesses. The purpose of speaking here of the eighteen realms is to break through these boundaries. As the Heart Sūtra says, “No eye realm, up to and including no realm of consciousness.” As long as there is a boundary, it causes harm: it completely cuts off our single lucid awareness. Once this boundary is broken and the limits are gone, the faculties can function interchangeably.
古时候对这十八界，是分成心法和色法来讲的，说这个十八界是“心色俱开”。	In ancient times, the eighteen realms were explained by dividing them into mental dharmas and material dharmas; thus it was said that, in these eighteen realms, “mind and matter are both differentiated.”
我们前面讲五蕴的时候，曾经说是“开心合色”，因为以五蕴中的色为色法，受、想、行、识为心法，心法展开成四个，合一个色法，所以叫“开心合色”。	When we previously discussed the five aggregates, we said that they “differentiate mind and combine matter.” This is because form among the five aggregates is regarded as a material dharma, while feeling, perception, formations, and consciousness are mental dharmas. The mental dharmas are differentiated into four, while the material dharma is combined into one; hence the phrase “differentiate mind and combine matter.”
讲六入的时候，又说是“开色合心”，在六根当中，眼、耳、鼻、舌、身这五根是识的依处，用这五根合第六意根，所以叫“开色合心”。	When discussing the six entrances, we also said that they “differentiate matter and combine mind.” Among the six faculties, the five faculties of eye, ear, nose, tongue, and body are the supports of

	consciousness. These five faculties are combined with the sixth, the mind faculty; hence the phrase “differentiate matter and combine mind.”
现在讲十八界是“心色俱开”，心色怎么俱开呢？就是用眼、耳、鼻、舌、身、意这六识，再加上意根，加起来是七个识，作为心法；其他的眼根、耳根、鼻根、舌根、身根这五根，再加上色、声、香、味、触、法六尘，一共是十一处，作为色法。	Now, in discussing the eighteen realms, we say that “mind and matter are both differentiated.” How are mind and matter both differentiated? The six consciousnesses of eye, ear, nose, tongue, body, and mind, together with the mind faculty, make seven consciousnesses, which are treated as mental dharmas. The remaining five faculties—the eye, ear, nose, tongue, and body—together with the six objects of form, sound, smell, taste, touch, and dharmas, make eleven bases, which are treated as material dharmas.
把这里十一处组成的色法，和七个识组成的心法，合起来构成十八界，叫“心色俱开”。其实这种说法也不一定准确。	The material dharmas constituted by these eleven bases and the mental dharmas constituted by the seven consciousnesses together form the eighteen realms; this is called “mind and matter are both differentiated.” In fact, this way of speaking is not necessarily accurate.
比如讲到开合，在五蕴法当中，前面的色为色法，即一切境界，后面的识是心法，是了别的功能，而受、想、行这三样既是色法，也是心法，如果没有心，怎么能去领受？如果没有色，又如何去接受？所以受、想、行既通心法，又通色法。	For example, in speaking of differentiation and combination within the dharmas of the five aggregates, the preceding form is a material dharma—that is, all objective states—while the later consciousness is a mental dharma, the function of discernment. Yet feeling, perception, and formations are both material dharmas and mental dharmas. Without mind, how could one receive? Without matter, what could one receive? Thus feeling, perception, and formations pertain to both mental and material dharmas.
因为它们两面都通，因而说“心不自心，因色故心；色不自色，因心故色。色即是心，心即是色”，这样合起来以后，我们说五蕴不完全是开心，而是把心色两方面都说到了。	Because they pertain to both aspects, it is said: “Mind is not mind by itself; because of matter, there is mind. Matter is not matter by itself; because of mind, there is matter. Matter is mind; mind is matter.” Taken together in this way, we may say that the five aggregates do not merely differentiate mind; rather, they address both mind and matter.
在讲到六入的时候，因为六根分别吸收外面六尘，从作用上讲，这个吸收就是心，这样一来六根也就是六种心，所以不能简单地讲是开前五根合意根。在这十八界	When discussing the six entrances, since the six faculties each receive the six external objects, this receiving, in terms of its function, is mind. Thus the six faculties are also six kinds of mind. Therefore, it

当中，六个识心很重要，破掉这六个识心，这些界限就都破掉了。	cannot simply be said that the first five faculties are differentiated while the mind faculty is combined. Among the eighteen realms, the six consciousness-minds are very important. Once these six consciousness-minds are broken through, all these boundaries are broken through as well.
下面就开始依次破这十八界。	Next, we shall begin to break through these eighteen realms one by one.

第四科 十八界虚妄，本非因缘、非自然性

Section Four: The Eighteen Realms Are Illusory, Neither Arising from Causes and Conditions nor Spontaneously Existing

“复次，阿难，云何十八界，本如来藏妙真如性？”	“Furthermore, Ānanda, how are the eighteen realms originally the wondrous true suchness of the Tathāgata-garbha?”
十二处已在前面讲过了，现在要讲十八界。	The twelve sense fields have already been explained; now we shall discuss the eighteen realms.
什么是十八界呢？为什么十八界是如来藏妙真如性呢？十八界中的六根、六尘，看起来都有处所，而生出的六识是妄心，它们怎么会是如来藏妙真如性呢？按照普通人的说法是真的有根、有尘、有识，因为他们粘着根、尘、识，认为外面有境界、有东西，于是就有了看、听、嗅、尝、触，再因看、听、嗅、尝、触而生出种种分别。	What are the eighteen realms? Why are the eighteen realms the wondrous true suchness of the Tathāgata-garbha? The six sense faculties and six sense objects among the eighteen realms appear to have definite locations, while the six consciousnesses that arise are deluded mind. How, then, can they be the wondrous true suchness of the Tathāgata-garbha? In ordinary people's understanding, there truly are faculties, objects, and consciousnesses. Because they cling to faculties, objects, and consciousnesses, they believe that external objects and things exist. Thus there are seeing, hearing, smelling, tasting, and touching, and from seeing, hearing, smelling, tasting, and touching arise all kinds of discrimination.
其实根尘识这三样都是我们的妄心，本来都是没有的，但真也不离妄，如果能透过相来见，这根、尘、识都是我们妙真如性所显现的。	In fact, these three—faculties, objects, and consciousnesses—are all our deluded mind; originally, none of them exists. Yet the true does not depart from the deluded. If we can see through appearances, then these faculties, objects, and consciousnesses are all manifestations of our wondrous true suchness.
就好比一片白云所现出来的那些猫、狗、狮子、山水等等相，那些相其实是假的、没有的，是由白云幻现出来的，云还是云，并不是猫、狗、狮子、山水，你如果明白二者之间的关系，就可以透过假象见到白云，否则就只能被假象所迷惑，见不到白云。	It is like the appearances of cats, dogs, lions, mountains, waters, and so forth that appear in a white cloud. Those appearances are in fact false and nonexistent; they are illusorily manifested by the white cloud. The cloud remains a cloud—it is not cats, dogs, lions, mountains, or waters. If you understand the relationship between the two, you can see the white cloud through the illusory

	appearances; otherwise, you can only be deluded by those appearances and fail to see the white cloud.
假如我们眼里生翳，视觉出了问题，看见空中有花，就好比是有根尘识了。如果我们眼睛清净了、觉醒了，知道相就是性体，那么见相时即是见性，所以在佛眼看来根尘识都没有，都是妙真如性。	If our eyes are obscured and our vision is impaired, we see flowers in empty space; this is like having faculties, objects, and consciousnesses. If our eyes are purified and awakened, and we know that appearances are the essence of true nature, then seeing appearances is itself seeing true nature. Therefore, in the Buddha's eye, faculties, objects, and consciousnesses do not exist; all are wondrous true suchness.
但是众生因执著色相，心生颠倒之故，不认识这个真如佛性，只看见外面的色相，所以生出种种分别。这是什么缘故呢？为什么是妙真如性呢？释迦佛下面就分开来讲：	Yet because sentient beings cling to material appearances, their minds give rise to inverted views. They do not recognize this Buddha-nature of suchness and see only external material appearances; thus they give rise to all kinds of discrimination. What is the reason for this? Why is it wondrous true suchness? Śākyamuni Buddha now explains this point separately:

（一）眼、色、色界，三处都无

(I) The Eye, Forms, and the Form Realm: None of the Three Exists

“阿难，如汝所明，眼色为缘，生于眼识。此识为复因眼所生、以眼为界？因色所生、以色为界？”	“Ānanda, as you understand it, the eye and forms are conditions for the arising of eye-consciousness. Does this consciousness arise from the eye, taking the eye as its boundary? Or does it arise from forms, taking forms as its boundary?”
阿难，正如你所知道的，“眼色为缘，生于眼识”。眼识是根对色接触之后生出来的，所以说眼色为缘，生于眼识。识是了别，使你知道看见的是什么东西，眼识生出来了，我们就可以看见一切东西，外面的男女老少、饮食起居、事事物物都能看得见。	Ānanda, as you understand it, “the eye and forms are conditions for the arising of eye-consciousness.” Eye-consciousness arises after the sense faculty comes into contact with forms; hence it is said that the eye and forms are conditions for the arising of eye-consciousness. Consciousness discerns, enabling you to know what it is that you see. Once eye-consciousness arises, we can see all things: men and women, young and old, food and daily activities, and all manner of objects outside us.

“此识为复因眼所生、以眼为界？”这个眼识是不是从眼睛所生，以眼为界呢？这句话的意思是说，眼睛生出来的东西，只能是眼睛，不应该是眼睛以外的东西。	“Does this consciousness arise from the eye, taking the eye as its boundary?” Does this eye-consciousness arise from the eye and take the eye as its boundary? This means that what is produced by the eye can only be the eye itself; it should not be something other than the eye.
譬如狗生出来是狗，猫生出来是猫，那么眼睛所生出来的东西，当然还是眼睛。既然同于眼睛，只能以眼为界，不会是眼睛之外的东西。就像猫生出来的是猫，不可能到狗界中去；狗生出来的是狗，也不可能到猫界中去。	For example, what a dog produces is a dog, and what a cat produces is a cat. Thus, what the eye produces must of course still be the eye. Since it is the same in nature as the eye, it can only take the eye as its boundary; it cannot be something outside the eye. Just as what a cat produces is a cat and cannot enter the domain of dogs, what a dog produces is a dog and cannot enter the domain of cats.
如果这个眼识是眼所生，那么即等同于眼睛，既然以眼为界，应该只见眼睛，而不能见眼睛以外的色相。	If this eye-consciousness were produced by the eye, it would be identical with the eye. Since it takes the eye as its boundary, it should see only the eye and could not see forms outside the eye.
如果不是从眼所生，那么会不会“因色所生，以色为界”？假如眼识不是眼睛生的，那是不是由外面色尘而生，以这个色尘为界呢？假如是外面色尘所生，色尘所生的东西也一样都是色尘，在色尘之外不应该再有别的东西。	If it does not arise from the eye, then could it “arise from forms, taking forms as its boundary”? If eye-consciousness is not produced by the eye, does it arise from external sensory forms and take those forms as its boundary? If it were produced by external sensory forms, then what forms produce would likewise all be forms; beyond forms, there should be nothing else.
假如是以色为界，就只能见色，而不能见空。空与色是相对的，如见空即违色，违色就不是色所生。在色与空之间有一个这样的界限。	If it takes forms as its boundary, it can see only forms and cannot see emptiness. Emptiness and form are opposites: to see emptiness would contradict form, and what contradicts form cannot be produced by forms. There is such a boundary between form and emptiness.
十八界主要是在讲六识，但是如果不与根尘连在一起说，就不能做详细的分别。就像我们刚才说的，一片田地，假如没有田埂，你就不能分清哪块地是谁的。如果用田埂隔开了，你就知道：噢！这一块是我的，那一块是你的。六识与根尘连在一起讨论，根尘就是十二处。由于十二处已经被破掉了，再破十八界也就好懂了。	The eighteen realms are chiefly concerned with the six consciousnesses. Yet unless they are discussed together with the sense faculties and sensory objects, they cannot be analyzed in detail. As we said just now, if a field has no ridges, you cannot distinguish whose plot is whose. If ridges divide it, you know: “Oh, this plot is mine, and that one is yours.” The six consciousnesses are discussed together with the sense faculties and sensory

	objects; the faculties and objects are the twelve sense bases. Since the twelve sense bases have already been refuted, it is easier to understand the refutation of the eighteen realms as well.
“阿难，若因眼生，既无色空，无可分别，纵有汝识，欲将何用？汝见又非青黄赤白，无所表示，从何立界？”	“Ānanda, if it arises from the eye, then in the absence of form and emptiness there would be nothing to discriminate. Even if you possessed consciousness, what use would it be? Moreover, your seeing is neither blue, yellow, red, nor white; it has nothing by which it can be indicated. From what, then, could a boundary be established?”
这里要做进一步分析了。“若因眼生，既无色空，无可分别。	Here a further analysis is needed.
”假如眼识是眼所生出来的，这个眼睛哪里有色，哪里有空呢？我们每个人的眼睛无色又无空，既然无色无空你分别什么东西呀？因为有色有空才去分别，你面前究竟是猫还是狗，是桌子还是椅子，可以通过色相的差别区分开来。	“If it arises from the eye, then in the absence of form and emptiness there would be nothing to discriminate.” If eye-consciousness were produced by the eye, where would there be form or emptiness in the eye? Each person's eye contains neither form nor emptiness. Since there is neither form nor emptiness, what could you discriminate? It is only because there are form and emptiness that discrimination occurs: whether before you is a cat or a dog, a table or a chair, can be distinguished through differences in appearance.
假如没有色只有空会怎么样？对于空与色之间的关系，我们说过是因空显色，因色显空，如果空里没有色，那么这个空又因何建立呢？又能有什么分别呢？所以眼识离开色空，就无可分别。	What if there were no form, but only emptiness? Regarding the relation between emptiness and form, we have said that form is revealed through emptiness and emptiness is revealed through form. If there were no form within emptiness, on what basis could that emptiness be established? And what distinctions could there be? Thus, apart from form and emptiness, eye-consciousness has nothing to discriminate.
“纵有汝识，欲将何用？”眼识是要依靠分别、了别来起作用的，如果没有一个可供分别的对象，你眼睛所生的这个眼识就派不上用场，有也就等于没有，所以说纵有汝识，欲将何用？就算你离开色空之外真的有这个眼识，有这	“Even if you possessed consciousness, what use would it be?” Eye-consciousness functions by relying on discrimination and discernment. If there is no object to be discriminated, then the eye-consciousness produced by your eye has no use; its existence is equivalent to nonexistence. Hence it is said, “Even if you possessed consciousness, what use would it be?” Even if, apart from form and emptiness, this eye-consciousness truly exists...

个能力和能量在，但是没有色空，你能拿它来分别什么东西呢？没有东西你能见什么呢？根本就起不了这个作用啊！光有这个能见还不行，还要有所见才能起作用，否则就是有也等于没有。	...and possesses such capacity and energy, without form and emptiness, what could you use it to discriminate? If there is nothing, what could you see? It could not function at all. The capacity to see alone is not enough; there must also be something seen for it to function. Otherwise, its existence is equivalent to nonexistence.
“汝见又非青黄赤白，无所表示。	“Moreover, your seeing is neither blue, yellow, red, nor white; it has nothing by which it can be indicated.”
”就是纵然你有个见在，但你这个见不是青黄赤白，不是长短方圆，不是冷暖涩滑，没有任何名相和概念可以表述它、形容它，一切东西都没有，那么它“从何立界”呢？我们平时所说的每一样东西，都可以用它特殊的属性来加	That is, even if you have seeing, this seeing is neither blue, yellow, red, nor white; neither long nor short, square nor round; neither cold nor warm, rough nor smooth. There are no names, appearances, or concepts by which it can be expressed or described. If it has none of these things, then from what could its boundary be established? Everything we ordinarily speak of can be expressed and distinguished by its particular qualities, whereas your seeing has none of these qualities and cannot be indicated at all.
以表述、区别，而你这个见一切都没有，根本就无从表示，无从表示就等于没有，既然没有又从何立界？你怎样给它界定呢？有东西可以划界限，到这里为界，那边是你的，这边是我的。如果没有东西，这个界限即无从建立。既然无从表示，界限自然就没有了。	If it cannot be indicated, that is equivalent to its not existing. Since it does not exist, how could a boundary be established? How could you define it? When there is something, a boundary can be drawn: up to here is the boundary; that side is yours, and this side is mine. But if there is nothing, no such boundary can be established. Since it cannot be indicated, the boundary naturally does not exist.
“若因色生，空无色时，汝识应灭，”	“If it arises from forms, then when emptiness is without form, your consciousness should cease.”
我们前面说过，被生出来的东西的性质，与生它的那个东西在本体上应该一样，不应当有二致。假如说这眼识因种种色境而起，是从色境上生的，那么这个识只应见色，而不应见空，当空来的时候你的眼识也应当灭掉。既然眼识没有了，那么：	We have said earlier that what is produced should, in its essential nature, be the same as that which produces it; there should not be any difference. If this eye-consciousness arises through the various sensory forms and is produced from those forms, then this consciousness should see only forms and should not see emptiness. When emptiness appears, your eye-consciousness should also cease. Since eye-consciousness would then be absent:

“云何识知是虚空性？”	“How would consciousness know that it is the nature of emptiness?”
如果没有色就没有识了，你怎么会知道虚空性呢？这就说明眼识不是从色所生，不是由外面色境生出来的。	If there were no form, there would be no consciousness; so how could you know the nature of emptiness? This shows that eye-consciousness is not produced from forms or from external sensory objects.
“若色变时，汝亦识其色相迁变，汝识不迁，界从何立？”	“When forms change, you also know that their appearances are changing. Yet your consciousness does not change; from what, then, could a boundary be established?”
这个变即是生住异灭，因为每一样东西生出之后，都要经历由生而住、而异、而灭的过程。就像人一样，离开母体以后，都会慢慢由小而少、由少而壮、由壮而老，最后由老而死。“若色变时，汝亦识其色相迁变。	This change means arising, abiding, alteration, and cessation. After every thing comes into being, it must undergo the process of arising, abiding, changing, and ceasing. People are the same: after leaving the mother's body, they gradually proceed from childhood to youth, from youth to maturity, from maturity to old age, and finally from old age to death. “When forms change, you also know that their appearances are changing.”
”这个色境也是如此，在不断地起变化，不但现在的色相你知道，就是它起变化的时候，你也知道它在变化。	Sensory forms are likewise constantly changing. You know not only their present appearances; when they change, you also know that they are changing.
“汝识不迁，界从何立？”前面佛问国王，你三岁时见的恒河与六十岁见的一样吗？有什么变化没有？国王说我六十岁所见恒河，与我三岁时见的恒河一样，因为这个识性不会随着岁月的流逝而变迁。	“Yet your consciousness does not change; from what, then, could a boundary be established?” Earlier, the Buddha asked the king whether the Ganges he saw at the age of three was the same as the one he saw at sixty, and whether there had been any change. The king replied that the Ganges he saw at sixty was the same as the one he had seen at three, because the nature of consciousness does not change with the passage of years.
既然你这个识不会随色而变，那从什么地方去立界呢？你的眼识好比是一块田，色相就像田里的田埂，如果田埂总是调来调去，那么这个界限即无法安立。既然色相是变迁的，可以随时变来变去，而你的眼识是不动的，这个界限当然也立不住了。	Since your consciousness does not change along with forms, from where could a boundary be established? Your eye-consciousness is like a field, while appearances are like the ridges within it. If the ridges are constantly moved about, the boundary cannot be established. Since appearances are changing and may alter at any time, while your eye-consciousness remains unmoving, this boundary certainly cannot stand.

“从变则变，界相自无。”	“If it changes along with them, then the very appearance of a boundary does not exist.”
既然一个变，一个不变，界限立不住，那么现在反过来假设会怎么样呢？假如说色相变了，你的眼识也跟着变。一切东西都在变来变去，你连应该怎样划界都定不下来，所以说“界相自无”。刚才说田埂在变，大地不变，现在大地也在跟着变，两个都在变来变去，这个界限怎么立呢？这就反过来证明眼识不是从色生的。	Since one changes and the other does not, the boundary cannot be established. Now consider the reverse supposition: what if appearances change and your eye-consciousness changes along with them? Everything would be continually changing, and you could not even determine how a boundary should be drawn. Thus, “the very appearance of a boundary does not exist.” Just now we said that the field ridges change while the ground does not. Now the ground changes as well; if both are continually changing, how can a boundary be established? This conversely proves that eye-consciousness is not produced from forms.
“不变则恒。既从色生，应不识知，虚空所在。”	“If it does not change, then it is permanent. Since it arises from forms, it should not know where emptiness is.”
假如眼识不变，是恒常的。但是眼识是从色生的呀，从色生的只应当识色，那就不应当识知虚空了。但是我们现在不是如此，我们见色观空，既能见色，又晓得空之所在，这就证明眼识不是色尘所生。	If eye-consciousness does not change, then it is permanent. But if eye-consciousness arises from forms, what arises from forms should recognize only forms; it should not recognize emptiness. Yet that is not how we are now: we see forms and observe emptiness; we can see forms and also know where emptiness is. This proves that eye-consciousness is not produced by sensory forms.
前面讲不是眼根自己生的，不是自生，后面讲的不是色尘生的，不是他生。那么不自生、不他生，或者是合起来一起生（共生）呢？所以再假设共生：	Earlier it was explained that it is not produced by the eye faculty itself—not self-arising. Later it was explained that it is not produced by sensory forms—not arising from another. If it arises neither from itself nor from another, might it arise from both together, through co-arising? Therefore, let us further suppose co-arising:
“若兼二种，眼色共生，合则中离，离则两合，体性杂乱，云何成界？”	“If the two are combined and the eye and forms arise together, then union entails separation of the middle, while separation entails the union of two parts. Their essential natures would be confused; how could a boundary be formed?”
把两种合起来了，根与色，眼根与色尘合起来生，我们来看看是不是能共生。	Let us combine the two—the eye faculty and sensory forms—and see whether they can arise together.

“合则中离。”若合起来生，当中就没有了。比如现在，两只杯子当中是一本书，要把两边的杯子合起来，当中的书就离开了，就没有当中可得了。没有当中可得，分界线就没有啦。显然不能合起来共生。那么，离开了，再共生，行不行啊?	“Union entails separation of the middle.” If they arise through union, there can be no middle. For example, suppose a book lies between two cups. If the cups on both sides are brought together, the book in the middle is displaced, and there is no middle to be found. If there is no middle to be found, there is no dividing line. Clearly, they cannot arise together through union. But what if they first separate and then arise together—would that work?
“离则两合。”若离开了生，一个生一半，眼根生一半，色尘生一半，再把这两半合起来成为眼识。这又不对了！上面说过，从眼生的，性同于眼；从色生的，性同于色。打个比方：譬如一块田，一边靠山，一边靠水。	“Separation entails the union of two parts.” If they arise separately, each produces one half: the eye faculty produces one half, and sensory forms produce the other half; then the two halves are joined to become eye-consciousness. This too is incorrect. As stated above, what arises from the eye has the same nature as the eye, and what arises from forms has the same nature as forms. To use an analogy, consider a field with mountains on one side and water on the other.
靠山这一半田的性质是山田、高地，适合种玉米；靠水这一半田的性质是水田、低地，适合种水稻。两田性质不同，合到一起，种什么呀？一边是眼根，一边是色尘。	The half of the field adjoining the mountains has the nature of mountain land and high ground, suitable for planting corn; the half adjoining the water has the nature of paddy land and low ground, suitable for growing rice. The two fields have different natures. If they are joined together, what could be planted? One side is the eye faculty, and the other is sensory forms.
眼根这边是有情，色尘这边是无情，有情与无情两个合起来，这可能吗？假如这样，就“体性杂乱，云何成界？”一半有情，一半无情，有情与无情怎么能合在一起，这就乱了套啦，这不可能啊。这就是说不能共生。	On the side of the eye faculty there is sentience, while on the side of the visual object there is insentience. Can sentience and insentience be joined together? If so, then “their natures would be mixed and confused; how could a realm be formed?” One half would be sentient and the other half insentient. How could sentience and insentience come together? It would be a complete muddle; this is impossible. This means that they cannot arise together.
那么，眼识是凭空产生的吗？也不是啊！这就是“不无因生”。不自生、不他生、不共生、不无因生，“是故说无生”，那就是无生了。了了见，无所见，根、尘、识三都不可得。都不可得故，就是菩提妙净明体，就是如来藏妙真如性。	Then does eye consciousness arise out of nowhere? No, it does not. This is “not arising without a cause.” Not arising from itself, not arising from another, not arising together, and not arising without a cause—“therefore it is said to be unborn.” That is

	unbornness. One sees with perfect clarity, yet there is nothing to be seen; the faculty, object, and consciousness are all unobtainable. Because they are all unobtainable, this is the wondrous pure and luminous essence of bodhi, the wondrous true suchness-nature of the Tathāgata-garbha.
“是故当知，眼色为缘，生眼识界，三处都无。则眼与色及色界三，本非因缘、非自然性。”	“Therefore, you should know that the eye and form serve as conditions for the arising of the realm of eye consciousness, yet all three locations are absent. Thus, the three—the eye, form, and the realm of form—are fundamentally neither causal conditions nor spontaneous nature.”
从根生不可得，从色生不可得，从共生也不可得。都不可得之故，你的“眼色为缘，生眼识界”这个知见，是不对的。眼、色、眼识，三处都是没有的。你晓得的这个知见只是通俗说法，执有的人通常都会这样看。	It cannot be found to arise from the faculty, cannot be found to arise from form, and cannot be found to arise from their joint arising. Since none can be found, your view that “the eye and form serve as conditions for the arising of the realm of eye consciousness” is incorrect. The eye, form, and eye consciousness—the three locations—are all absent. The view you understand is merely a conventional way of speaking; those attached to existence generally see things this way.
照佛的眼光看来，一切都无。我们说西方极乐世界也是没有。这个没有，正是显真心、显真菩提心，不要误解这句话，理解成断灭啊。正当说“三处都无”时，我们的眼睛不是明明能看见东西吗？我们眼前，有男女老少。	From the Buddha’s perspective, everything is absent. We say that the Western Land of Ultimate Bliss is also absent. This absence is precisely what reveals the true mind and the true bodhicitta. Do not misunderstand these words as annihilationism. Just when we say that “all three locations are absent,” do our eyes not plainly see things? Before our eyes are men, women, the old, and the young.
这房间里，你看多少东西，形形色色，桌子、床、橱柜，什么都有，这个假相不无。所以西方极乐世界也是有。其实是这样的：方便说是有，彻底说是无，究竟说来，是非空非有、非有非空，两边都不可得。说有说无、说真说假，都是你自己的分别心，都没有说到本体。说到本体，无可说处，没有你开口处。	Look at how many things there are in this room—things of every kind: tables, beds, cabinets, everything. These illusory appearances are not absent. Thus, the Western Land of Ultimate Bliss also exists. In fact, this is how it is: provisionally speaking, there is existence; speaking thoroughly, there is absence; ultimately, it is neither empty nor existent, neither existent nor empty—neither extreme can be grasped. To speak of existence or absence, truth or falsity, is all discrimination of your own mind; none of it speaks of the fundamental essence. When it comes to the fundamental

	essence, there is nowhere to speak; there is no place for you to open your mouth.
眼根、色尘与眼识，这三样东西都没有。都没有之故，“则眼与色及色界三，本非因缘、非自然性”。色界是指眼识，眼根与色尘合起来生出眼识，所以叫做色界，这个“界”就是与根尘的分界。	The eye faculty, the visual object, and eye consciousness—these three things are all absent. Because they are all absent, “the three—the eye, form, and the realm of form—are fundamentally neither causal conditions nor spontaneous nature.” The realm of form refers to eye consciousness. The eye faculty and the visual object combine to give rise to eye consciousness, so it is called the realm of form; this “realm” is the division between the faculty and the object.
眼根、色尘、眼识，这三样东西，本非因缘、非自然性。不自生、不他生、不共生，就是非因缘性，不无因生就是非自然性。自然而有，自己无因而生，就是自然性。不是这样，不无因生，就是非自然性。	The eye faculty, the visual object, and eye consciousness—these three things—are fundamentally neither causal conditions nor spontaneous nature. Not arising from itself, not arising from another, and not arising together constitute its not being causal conditions; not arising without a cause constitutes its not being spontaneous nature. To arise naturally, of itself and without a cause, is spontaneous nature. It is not like that: it does not arise without a cause, and thus it is not spontaneous nature.
大家有什么问题吗？要问这个因缘生呀？	Does anyone have any questions? Do you want to ask about arising through causal conditions?
对呀，凡所有法，都是因缘所生，怎么会不是因缘所生呢？我们刚才讲过了，不自生、不他生、不共生、不无因生，就是因缘所生。因缘所生就是无生啊。佛说的因缘生就是无生义，不是有生。	Yes, indeed. All dharmas arise through causal conditions, so how can they not arise through causal conditions? We have just explained this: not arising from itself, not arising from another, not arising together, and not arising without a cause—this is arising through causal conditions. Arising through causal conditions is precisely unbornness. The arising through causal conditions spoken of by the Buddha means unbornness, not actual arising.

这些相都是假相，不是实有的，所以“因缘所生法，我说即是空”，是没有的。因缘所生就是无生，无生之故，还有啥因缘！就体说，是无生；就相用说，就是因缘所生。	All these appearances are illusory appearances; they are not truly existent. Therefore, “dharmas arising through causal conditions are, I say, emptiness”; they are absent. Arising through causal conditions is unbornness. Since they are unborn, what causal conditions could there still be? Speaking in terms of essence, they are unborn; speaking in terms of appearances and function, they arise through causal conditions.
前面提到过，界是因。破界就是破因。因不可得，还有什么缘不缘的呢？须有因，才会遇到缘。因是主因，缘是助缘，因缘相聚，就会发起现行。	As mentioned earlier, a realm is a cause. To dismantle the realm is to dismantle the cause. If the cause is unobtainable, what conditions could there be or not be? There must first be a cause before conditions can be encountered. The cause is the primary cause, and conditions are contributing conditions. When causes and conditions come together, manifest activity arises.
譬如种子，种子有生起禾苗之因，遇着泥土、遇着太阳、遇着水分这些缘，就能生起禾苗来。假如没有因，没有这颗种子，尽管有太阳、水分、泥土，又有什么用？能生起什么东西来啊？有人说，界就是因。又有人说，界是种类。比如我们平常说，你在啥地方工作？噢！我在报界。	Take a seed as an example. A seed contains the cause for the growth of a grain shoot. When it encounters such conditions as soil, sunlight, and moisture, it can produce a grain shoot. If there is no cause—if there is no seed—then what use are sunlight, moisture, and soil, however much of them there may be? What could they produce? Some say that a realm is a cause. Others say that a realm is a category. For example, we commonly ask, “Where do you work?” “Oh, I work in the newspaper industry.”
现在讲耳识了。十八界主要是破六识，六识破了，界就破了。眼、耳、鼻、舌、身、意，挨次序下来，该破耳识了。	Now we come to ear consciousness. The eighteen realms primarily dismantle the six consciousnesses. Once the six consciousnesses have been dismantled, the realms are dismantled. Eye, ear, nose, tongue, body, and mind proceed in sequence; now it is time to dismantle ear consciousness.

（二）耳、声、声界，三处都无

(II) The Ear, Sound, and the Realm of Sound: All Three Are Absent

“阿难，又汝所明，耳声为缘，生于耳识。此识为复因耳所生、以耳为界？因声所生、以声为界？”	“Ānanda, as you understand it, the ear and sound serve as conditions for the arising of ear-consciousness. Does this consciousness arise from

	the ear, with the ear as its boundary? Or does it arise from sound, with sound as its boundary?”
这个句式与前面一样，前面懂了后面的就好讲了。	This sentence pattern is the same as before. Once the earlier discussion is understood, the later one is easy to explain.
世尊对阿难说：正如你所知道的一样，“耳声为缘，生于耳识。”耳识是由内里的耳根，听到外面的声尘，而产生出来的，这是大家都认可的道理，每个人都会说是我听到外面传来的声音。	The World-Honored One said to Ānanda: Just as you understand it, “the ear and sound serve as conditions for the arising of ear-consciousness.” Ear-consciousness arises when the inner ear faculty hears external sound-objects. This is a principle everyone accepts: everyone would say, “I hear sounds coming from outside.”
这个听声音的功能是从哪里来的呢？按照一般的说法，因为耳根有闻性，它根据外面声尘的起灭，而生出动与静的知觉。没有声尘的时候是静，可以听到有个无声；有声尘的时候是动，声尘传到耳朵里面就知道有声音。	Where does this capacity to hear sounds come from? According to the usual explanation, because the ear faculty possesses the nature of hearing, it gives rise to the awareness of movement and stillness in accordance with the arising and ceasing of external sound-objects. When there is no sound-object, there is stillness, and one can hear an absence of sound. When there is a sound-object, there is movement; when the sound-object reaches the ear, one knows that there is sound.
“此识为复因耳所生，以耳为界？因声所生，以声为界?”跟前面所说的一样，假如这个耳识是由耳朵生出来的，那么耳识的性质应该跟耳朵一样，所谓以耳为界，就是用耳朵做界限，只能听到耳朵里面的声音，而不应听到耳朵之外的声音。	“Does this consciousness arise from the ear, with the ear as its boundary? Or does it arise from sound, with sound as its boundary?” This is the same as what was said before. If this ear-consciousness were produced by the ear, then its nature should be the same as that of the ear. To say that the ear is its boundary means that the ear is its limit: one could hear only sounds within the ear and should not hear sounds outside it.
如果是因声所生，就应该以声为界，假如这个耳识是由声音生出来的，那么就只应该听到动的声音，在动之外的静你就不应该知道。也就是有声音时有这个耳识，没声音的时候这个耳识也没有了才对。	If it arose from sound, then sound should be its boundary. If this ear-consciousness were produced by sound, then one should hear only moving sounds; one should not be aware of the stillness apart from movement. That is, ear-consciousness should exist when there is sound and cease to exist when there is no sound.
但是我们的耳朵现在能起觉根的作用，不但有声音的时候能听得见，就是没声音的时候也是照样听到，因为这个时候我们还能听到个没声音啊！就像前面经文讲的，瞎子虽不能见物，但能见黑暗，见到黑暗还是有见。你	Yet our ears now function as faculties of awareness. Not only can we hear when there is sound; when there is no sound, we hear just the same, for at such times we can still hear the

听不到声音的时候，并不是无闻，你还闻到了一个无声啊！	absence of sound. As the scripture said earlier, although a blind person cannot see objects, that person can see darkness; seeing darkness is still seeing. When you cannot hear a sound, it is not that there is no hearing: you still hear an absence of sound.
佛这样讲是为了说明，所谓由根尘合起来生出耳识，这些都是因缘所生的法。“因缘所生法，我说即是空。”这些因缘法本来是没有的，在佛眼看来当体是空。	The Buddha explains this in order to show that the supposed arising of ear-consciousness from the conjunction of faculty and object consists entirely of dharmas arising from causes and conditions. “All dharmas arising from causes and conditions, I say, are empty.” These dharmas of causes and conditions have never truly existed; in the Buddha’s eye, they are empty in themselves.
佛现在开始为阿难破这个耳识，在耳根、声尘、耳识这三样中，耳识居中，如果破掉耳识，则耳根与声尘也就当下破掉了。破妄是为了显真，只有破掉虚假的五蕴、六入、十二处和十八界，才能显出真实不虚的妙明真心。	The Buddha now begins to refute Ānanda’s ear-consciousness. Among the three—the ear faculty, sound-object, and ear-consciousness—ear-consciousness occupies the middle. If ear-consciousness is refuted, the ear faculty and sound-object are thereby refuted as well. Refuting the false is for the sake of revealing the true. Only by refuting the false five aggregates, six sense-bases, twelve sense-fields, and eighteen elements can the wondrous, bright, and true mind that is real and unfalsifiable be revealed.
从我们前面讲的五蕴、六入、十二处，到现在所说的十八界，统统都是破，一层层地破光。到了后面的七大就统统都是有。破妄是为了显真，破掉妄心以显真心。真心是有，说有是为了懂得妙有。如果只讲真空不说妙有，怕人们落到偏空里去。现在讲耳识也是在破，要破得体无完肤，把根、尘、识统统破光。	From the five aggregates, six sense-bases, and twelve sense-fields discussed earlier to the eighteen elements now under discussion, everything is being refuted, layer by layer, until all is cleared away. When we come to the seven great elements later, all will be affirmed. Refuting the false is for the sake of revealing the true: false mind is refuted to reveal true mind. True mind exists; to say that it exists is to enable us to understand wondrous presence. If one speaks only of true emptiness and not of wondrous presence, people may fall into biased emptiness. The discussion of ear-consciousness is likewise a refutation: it refutes it utterly, clearing away faculty, object, and consciousness alike.
“阿难。若因耳生，动静二相既不现前，根不成知。”	“Ānanda, if it arises from the ear, then, when the two attributes of movement and stillness do not

	appear before it, the faculty cannot become knowing.”
假如你的耳识是因耳朵生出来的，以耳为界，就听不到界外的声尘。动静两种声尘不现前，你这个耳朵应该不成知觉，也就是没有耳识。假如离开动静之相，你耳朵听什么呀？就像眼根离空离色即无所见一样，耳朵离开动静的声尘，也无所知。你耳朵既然没有知觉，那么耳根也就不能成知。	If your ear-consciousness arose from the ear, with the ear as its boundary, then it could not hear sound-objects beyond that boundary. When the two kinds of sound-objects, movement and stillness, are not present, your ear should not become conscious; that is, there would be no ear-consciousness. If it were apart from the attributes of movement and stillness, what could your ear hear? Just as the eye faculty, apart from space and form, has nothing to see, the ear, apart from the sound-objects of movement and stillness, has nothing to know. Since your ear would have no awareness, the ear faculty could not become knowing.
“必无所知，知尚无成，识何形貌？”	“If there must be no knowing, and knowing itself cannot be established, what form or appearance could consciousness have?”
这个知就是体。连个知都尚且没有，识又做何形貌呢？连这个听的本体都没有，听出来的东西又在哪里呢？就好比没有父母，怎么会生出子女来？根本不可能嘛。	This knowing is the substance. If there is not even knowing, what form or appearance could consciousness have? If there is not even the underlying basis of hearing, where could what is heard be found? It is like having no parents: how could children be born? It is simply impossible.
再打个比方：比如稻子和麦子，它的种子可以发芽，可以生长出来。但是如果不遇到水，不遇到土，它就发不出芽来。那么这个没有发出来的芽是什么形状呢？当然没有形状可得了。	To give another example: rice and wheat seeds can sprout and grow. But if they do not encounter water and soil, they cannot sprout. What shape does an ungerminated sprout have? Naturally, no shape can be found.
我们的耳朵里有闻性，能听闻声音，但是如果不遇到动静的尘相，没有外缘的作用，是没有知觉的。就像种子本来可以发芽，但是也离不开水土之缘，离开水土就发不出芽来。没有动静二相，耳根不能成知，证明耳识不是从你耳朵里头生出来的。	Our ears possess the nature of hearing and can hear sounds. But without encountering the attributes of movement and stillness—without the functioning of external conditions—there is no awareness. It is like a seed that can originally sprout but cannot do so apart from the conditions of water and soil. Without water and soil, it cannot sprout. Without the two attributes of movement and stillness, the ear faculty cannot become knowing. This proves that ear-consciousness does not arise from within your ear.

“若取耳闻，无动静故，闻无所成，云何耳形杂色触尘，名为识界？则耳识界复从谁立？”	“If one takes the ear’s hearing as the basis, then, because there is no movement or stillness, hearing cannot be established. How, then, can the ear’s form, mingled with the object of color and contact, be called the realm of consciousness? From what, then, is the realm of ear-consciousness established?”
假如耳朵里有能闻之性，如此则“无动静故，闻无所成。”你耳朵里虽有闻性，却没有动静之尘。不遇外缘，这个听觉就不能成立。就像刚才所举的例子，稻种、麦种如果没有水土之缘，它就生不出来。耳识也是这个道理。	If the ear possesses a nature capable of hearing, then “because there is no movement or stillness, hearing cannot be established.” Although your ear has the nature of hearing, there are no objects of movement and stillness. Without encountering external conditions, this auditory awareness cannot be established. It is like the example just given: if rice and wheat seeds lack the conditions of water and soil, they cannot grow. Ear-consciousness is the same.
既然是“闻无所成”，那么“云何耳形杂色触尘，名为识界？”怎么能说这个耳朵为根，接触色尘而成为识界呢？“杂色触尘”就是耳朵的形体接触外面的色尘。这个触是身根的功能——触觉（身识界），不是耳识。	Since “hearing cannot be established,” then “how can the ear’s form, mingled with the object of color and contact, be called the realm of consciousness?” How can one say that the ear serves as a faculty and, by contacting the object of color, becomes a realm of consciousness? “Mingled with the object of color and contact” means that the physical form of the ear contacts external visible objects. This contact is the function of the body faculty—tactile awareness, the realm of body-consciousness—not ear-consciousness.
这两者根本不是一回事，所以你这样想是错误的。“则耳识界，复从谁立”？你把耳识与身识相混，因为“闻无所成”，就用耳朵的形体接触色尘，那么这个耳识的界限，你从何处建立呢？既然耳朵已经归到身根了，现在连耳根也没有，你拿什么立耳识界呢？	These two are fundamentally not the same thing, so this way of thinking is mistaken. “From what, then, is the realm of ear-consciousness established?” You confuse ear-consciousness with body-consciousness. Since “hearing cannot be established,” you instead invoke the ear’s physical form contacting visible objects. Then from where can you establish the boundary of ear-consciousness? Since the ear has already been subsumed under the body faculty, and now there is not even an ear faculty, with what could you establish a realm of ear-consciousness?
“若生于声，识因声有，则不关闻。无闻则亡声相所在。”	“If it arises from sound, then consciousness exists because of sound and has no connection with

	hearing. Without hearing, the location of the attribute of sound is lost.”
假如这个耳识是从声音生出来的，既然是因声而有的，那与你的听觉就没有关系了。“无闻则亡声相所在。”假设你没有闻性，没有听觉，没有听到声音，那怎么能知道声相在呢？谁又能分辨这个声音究竟是美妙的乐曲、还是吵人的杂音呢？声音不能自己听自己，如果没有闻性，没有听觉，声相当然也就不可得。	If this ear-consciousness arose from sound, then, since it exists because of sound, it would have no connection with your hearing. “Without hearing, the location of the attribute of sound is lost.” Suppose you had no nature of hearing, no auditory awareness, and did not hear sound. How could you know that the attribute of sound was present? Who could distinguish whether that sound was a beautiful melody or a disturbing noise? Sound cannot hear itself. Without the nature of hearing, without auditory awareness, the attribute of sound naturally cannot be obtained.
“识从声生，许声因闻而有声相，闻应闻识，”	“If consciousness arises from sound, and one allows that sound has the attribute of sound because of hearing, then hearing should be able to hear consciousness.”
假如说这个耳识是从声音生出来的，就应该允许你说声音是因闻而有声相的。既然是由闻而有声相，那么这个闻也应能够闻到耳识。	If one says that ear-consciousness arises from sound, then one must allow that sound has the attribute of sound because of hearing. Since the attribute of sound exists through hearing, this hearing should also be able to hear ear-consciousness.
声尘生出来的东西应该等于声尘，既然你这个耳识是从声音生的，你听到声音应该就听到耳识呀！所以说“闻应闻识”。刚才说的是无闻，这个东西是声音，与你的闻性不相干（则不关闻）。现在说的是无声，声音就是耳识。那么，当你听到声音的时候，也就是听到了你的耳识。	What is produced by a sound-object should be the same as the sound-object. Since your ear-consciousness is produced by sound, when you hear sound, you should hear ear-consciousness as well. Hence it is said, “hearing should be able to hear consciousness.” Just now, the discussion was of no hearing: that thing was sound and had nothing to do with your nature of hearing. Now the discussion is of no sound: sound itself is ear-consciousness. Thus, when you hear sound, you are also hearing your ear-consciousness.
“不闻非界，闻则同声。”	“If it is not heard, it is not a realm; if it is heard, it is identical with sound.”
你能闻识吗？当然不能！哪有人能够闻到这个耳识呢？既然你不闻，听不到声音，“不闻非界”，那如何能构成界呢？	Can you hear consciousness? Of course not. How could anyone hear this ear-consciousness? Since you do not hear it and cannot hear sound, “if it is not heard, it is not a realm.” How, then, could it constitute a realm?

假设有闻，“闻则同声”，这个闻性与声尘是一样的，同于声尘。声尘不能闻，那你自然就不能闻。所以这个耳识既不属于你的耳根，也不属于声尘。	If one supposes that it can be heard, then “if it is heard, it is identical with sound”: this nature of hearing is the same as the sound-object, identical with the sound-object. The sound-object cannot hear, so naturally you cannot hear either. Thus this ear-consciousness belongs neither to your ear faculty nor to the sound-object.
“识已被闻，谁知闻识？”	“If consciousness has already been heard, who knows that hearing consciousness?”
假如允许你听到这个识，那么你的耳识已经变得跟声音一样了，如此则“识已被闻，谁知闻识？”这个耳识已被听到，成了所闻，那么能闻的耳识就没有了。没有能闻，是谁知道听到了这个识呢？耳识被当做声音听了进去，那是什么听到了这个耳识呢？这怎么能辨别究竟是声还是识呢？	If you allow that this consciousness can be heard, then your ear-consciousness has become the same as sound. Thus, “if consciousness has already been heard, who knows that hearing consciousness?” This ear-consciousness has been heard and has become an object of hearing; then there is no longer ear-consciousness capable of hearing. Without a hearer, who knows that this consciousness has been heard? If ear-consciousness is heard as sound, what is it that hears this ear-consciousness? How could one distinguish whether it is sound or consciousness?
“若无知者，终如草木。”	“If there is no knower, one is ultimately like grass or wood.”
假如你没有知觉，就变得跟草木一样。现在我们都有知觉，都能闻声，所以我们都不是草木。既然我们不是草木，这就证明耳识不是从声音生出来的。	If you had no awareness, you would become like grass and wood. We now all possess awareness and can all hear sounds, so we are not grass and wood. Since we are not grass and wood, this proves that ear-consciousness does not arise from sound.
经过这样反复的推演，从这边看，生不出识；从那边看，生不出识；合起来看，也生不出识。这就证明耳识是根本没有的。释迦佛这样反复地讲，就是帮助我们打破对识界的执著，由破相而见性。上面讲的是不自生、不他生，下面将它们合起来讲，就是不共生。	Through such repeated reasoning, no consciousness can arise when viewed from this side; no consciousness can arise when viewed from that side; and no consciousness can arise when the two are viewed together. This proves that ear-consciousness fundamentally does not exist. Śākyamuni Buddha explains it repeatedly in this way to help us break attachment to the realm of consciousness and, through refuting appearances, see our true nature. Above, he has explained non-arising from self and non-arising from another; below, he brings them together to explain non-arising from both jointly.

“不应声闻，杂成中界。界无中位，则内外相，复从何成？”	“Nor should sound and hearing, mixed together, form an intermediate realm. If the realm has no intermediate position, from what can the appearances of inner and outer be established?”
这里的中界，就是指耳识界。因为耳识既不从根生，也不从尘生，那么总不应该说，是由声音和闻性两下合起来，相杂而成耳识界吧。	The intermediate realm here refers to the realm of ear-consciousness. Since ear-consciousness arises neither from the faculty nor from the object, one surely should not say that sound and the nature of hearing combine and intermingle to form the realm of ear-consciousness.
普通人认为这个耳识界，是由耳根对外面的声尘，内外两边和合，生出当中的耳识，如此而成界。我们刚才说过，由内外和合而生出当中，这个当中是不成立的。“界无中位”，既然没有中位，这个耳识界就是没有的。	Ordinary people believe that the realm of ear consciousness arises when the ear faculty encounters external sound objects: the inner and outer come together, producing ear consciousness in between, and thus forming a realm. As we have just said, this supposed middle produced by the union of inner and outer cannot be established. “A realm has no middle position.” Since there is no middle position, this realm of ear consciousness does not exist.
现在要破这个界，看看由内外两边能否和合成中间的界，如果中间的这个界不可得，那么内外的相又如何成立呢？所谓中者，必定要能够分出两边。譬如我们两个人，我在这边，你在那边，两人之间就为当中。	Now we must refute this realm by examining whether the inner and outer can combine to form a realm in between. If this intermediate realm cannot be obtained, how can the appearances of inner and outer be established? What is called the middle must necessarily distinguish two sides. For example, if there are two of us, with me on this side and you on that side, then what lies between us is the middle.
我们两个如果合在一起，那么这个当中就没有了。所以说由两边和合起来，形成一个当中，这是不可能的。	If the two of us come together as one, then there is no middle. Therefore, it is impossible for the union of two sides to form a middle.
既然构不成中间的界，“则内外相，复从何成”？如果讲到这个界，就应该有当中，假如有一个当中的地方，可以说有两边的界限，如果中间的位置没有，那么两边的界自然没有，内外与中间都不可得。由于既无当中，又无两边，如此则内外相都不可得，这就是不共生。	Since an intermediate realm cannot be formed, “then how could the appearances of inner and outer be established?” If one speaks of a realm, there should be a middle. If there were an intermediate place, one could speak of boundaries on two sides. But if there is no middle position, the boundaries on the two sides naturally do not exist; inner, outer, and middle are all unobtainable. Since there is neither a middle nor two sides, the

	appearances of inner and outer are likewise unobtainable. This is non-co-arising.
“是故当知，耳声为缘，生耳识界，三处都无。则耳与声及声界三，本非因缘、非自然性。”	“Therefore, you should know that the ear and sound as conditions produce the realm of ear consciousness: all three locations are nonexistent. Thus, the ear, sound, and realm of sound consciousness are fundamentally neither dependent arising nor natural in nature.”
所以应该明白，你从前认为的以耳声为缘，生耳识界。这耳根、声尘和耳识三处，根本就没有，都是虚妄不实，不能成立的。前面讲由耳根、声尘和合生出耳识，这不过是顺应普通人的习惯，按照世间法来说的。世间上的法都是假法，你不能执著为实有，不要当真啊！因为这三处本来都没有。	Therefore, you should understand that what you formerly believed—that the ear and sound as conditions produce the realm of ear consciousness—is mistaken. The three locations of the ear faculty, sound object, and ear consciousness fundamentally do not exist. They are all illusory and unreal, and cannot be established. The earlier explanation that ear consciousness arises from the union of the ear faculty and sound object merely conforms to ordinary people's habits of thought and speaks in terms of worldly dharmas. Worldly dharmas are all provisional; you must not cling to them as truly existent or take them as real. This is because these three locations have never existed in the first place.
“则耳与声及声界三，本非因缘、非自然性。”界就是识。耳朵与声尘，以及二者和合生出来的声界，这能生与所生的三样东西，都是既非因缘、亦非自然。不自生、不他生、不共生，是非因缘性，不无因生是非自然性。由于既不是因缘，也不是自然，所以说根本没有。	“Thus, the ear, sound, and realm of sound consciousness are fundamentally neither dependent arising nor natural in nature.” A realm is consciousness. The ear, the sound object, and the realm of sound consciousness produced by their union—the three things that produce and are produced—are neither dependent arising nor natural. They do not arise from themselves, from another, or from both together; this is their not being of the nature of dependent arising. Nor do they arise without cause; this is their not being of a natural nature. Since they are neither dependent arising nor natural, they are said not to exist at all.
上面讲的是耳识，下面开始讲鼻识：	The above discussion concerned ear consciousness. We now begin to discuss nose consciousness:

（三）鼻、香、香界，三处都无

(III) The Nose, Odors, and the Realm of Odors: All Three Are Absent

“阿难，又汝所明，鼻香为缘，生于鼻识。此识为复因鼻所生、以鼻为界？因香所生、以香为界？”	“Ānanda, as you understand it, the nose and odors serve as conditions for the arising of nose consciousness. Does this consciousness arise from the nose, taking the nose as its boundary? Or does it arise from odors, taking odors as its boundary?”
就像你所知道的，“鼻香为缘，生于鼻识”。	As you understand it, “the nose and odors serve as conditions for the arising of nose consciousness.”
鼻是鼻根，香是香尘，如果是以鼻根和香尘为因缘，生出鼻识，那么“此识为复因鼻所生，以鼻为界？因香所生，以香为界？”假如这个鼻识是从鼻根所生，应同于鼻，于鼻之外别无所知，所以说以鼻为界。假如这个鼻识是因香所生，应同于香，于香之外别无所知，所以叫做以香为界。这个界是不是这样立起来的呢？	The nose is the nose faculty, and odors are odor objects. If nose consciousness arises from the nose faculty and odor objects as causes and conditions, then does this consciousness arise from the nose, taking the nose as its boundary? Or does it arise from odors, taking odors as its boundary? If this nose consciousness arises from the nose faculty, it should be identical with the nose and know nothing apart from the nose; hence it takes the nose as its boundary. If it arises because of odors, it should be identical with odors and know nothing apart from odors; hence it is said to take odors as its boundary. Can such a boundary be established in this way?
“阿难。若因鼻生，则汝心中以何为鼻？为取肉形双爪之相？为取嗅知动摇之性？”	“Ānanda, if it arises from the nose, then what in your mind do you take to be the nose? Do you take the form of the fleshy twin claws, or the nature of the awareness of smelling and movement?”
世尊问阿难：假如说鼻识是从鼻根所生，那么你心中以何为鼻呢？你用什么东西作为鼻根呢？我们外面的鼻子有两个孔，像两个脚爪合拢一样的，所以叫双爪之相。那么你是取肉形双爪之相，还是取嗅知动摇之性？	The World-Honored One asks Ānanda: If nose consciousness arises from the nose faculty, then what in your mind do you take to be the nose? What do you use as the nose faculty? Our external nose has two nostrils, resembling two claws joined together, and so it is called the form of twin claws. Do you take the form of the fleshy twin claws, or the nature of the awareness of smelling and movement?
“若取肉形，肉质乃身，”	“If you take the fleshy form, its substance belongs to the body.”

假如你取外面这个双爪的形相，作为鼻根的话，这个肉质的鼻子是身根啊！	If you take this external form of twin claws as the nose faculty, then this fleshy nose belongs to the body faculty.
“身知即触，名身非鼻。”	“The body’s awareness is touch; it is called the body, not the nose.”
身体所感受的知觉是触觉，它只能觉离觉合、知冷知热，而不能嗅香嗅臭。既然这个肉质的鼻子只能领受触觉，那么就叫身根，而不是鼻根。	The awareness experienced by the body is tactile awareness. It can only perceive separation and contact, cold and heat; it cannot smell fragrance or stench. Since this fleshy nose can receive only tactile awareness, it is called the body faculty, not the nose faculty.
“名触即尘，鼻尚无名，云何立界？”	“What is called touch is an object; when even the nose has no name, how can a boundary be established?”
这个触觉即是触尘，因为只有触尘与身根，连鼻子的名字都没有，又怎么会有鼻体呢？如果没有鼻体，你拿什么做界限呢？	This tactile awareness is itself the object of touch. Since there are only the object of touch and the body faculty, and not even the name “nose,” how could there be a nose entity? Without a nose entity, what could you use to establish a boundary?
“若取嗅知，又汝心中以何为知？”	“If you take the awareness of smelling, then what in your mind do you take to be awareness?”
现在进一步问了：既然说鼻子是身根，那么我不取鼻子，我取嗅知之性，就是上面说的嗅知动摇之性，来做我的鼻根，这样行不行呢？假如你以这个嗅知之性做鼻根，“又汝心中以何为知？”这个知已经成为鼻根了，那么你心里还能以什么东西为知呢？	The question now goes further. Since the nose is said to be the body faculty, might one say: I do not take the physical nose; I take the nature of the awareness of smelling—the nature of the awareness of smelling and movement mentioned above—as my nose faculty. Would that work? If you take this nature of the awareness of smelling as the nose faculty, then “what in your mind do you take to be awareness?” This awareness has already become the nose faculty, so what could you still take in your mind to be awareness?
“以肉为知，则肉之知，元触非鼻。”	“If you take flesh as awareness, then the flesh’s awareness is originally touch, not the nose.”
假如以鼻子肉体的感觉，作为鼻识之性的话，那么这个肉体能够知道的是触觉，而不是你的鼻识，这叫做元触非鼻。这就说明以肉为知是不对的，那么反过来说又如何呢？	If you take the sensation of the fleshy nose as the nature of nose consciousness, then what this flesh can know is touch, not your nose consciousness. This is what is meant by “originally touch, not the nose.” This shows that it is incorrect to take flesh as awareness. But what of the converse?

“以空为知，空则自知，肉应非觉。”	“If you take space as awareness, then space itself would be aware, and the flesh should lack awareness.”
既然说以肉为知不对，那么能不能以鼻孔中的空为知呢？如果以这个空为知，“空则自知，肉应非觉”。假如这个鼻孔中的空可以为知，那是空自己知道，鼻子的肉体即不应该知道。	Since it is wrong to take flesh as awareness, can you take the space within the nostrils as awareness? If you take this space as awareness, then “space itself would be aware, and the flesh should lack awareness.” If the space within the nostrils can be awareness, then space itself knows, and the flesh of the nose should not know.
“如是则应，虚空是汝。”	“Then space should be you.”
既然是虚空知道，那么虚空就应该是你，虚空就变成你自己了。	If space knows, then space should be you; space would become you yourself.
“汝身非知，今日阿难，应无所在。”	“If your body lacks awareness, then Ānanda today should have no location.”
假如说是虚空知道，你的身体不知道，这是事实吗？当然不是事实。实际上是你的身体知道，而虚空不知道。	If it is space that knows and your body does not know, is that really so? Of course not. In fact, it is your body that knows, while space does not.
这就证明根本寻不着你的鼻根，既然鼻根都没有嘛，还立什么界限呢？如果说以空为知，虚空就是我的身体，那么你阿难应是虚空了，虚空没有身体，那么今日你阿难应该没有所在。但实际情况是你有这个身体，你的身体还在这里，所以证明不是以空为知。那么接下来是不是以香为知呢？	This proves that your nose faculty cannot be found at all. Since there is no nose faculty, what boundary could be established? If you say that space is awareness and that space is my body, then you, Ānanda, should be space. Space has no body, so you, Ānanda, should have no location today. Yet in fact you have this body; your body is still here. This proves that space cannot be taken as awareness. Then, could odors be taken as awareness?
“以香为知，知自属香，何预于汝？”	“If you take odors as awareness, awareness itself belongs to odors. What does that have to do with you?”
既然以根为知不对，那么这个鼻识是不是从香尘生呢？如果鼻识从香尘生出来，从香生出的东西，它的性质应同于香，这个知觉性属于香尘，那么何预于汝？与你有什么相干呢？因为与你不相干，你自然不应该知道。	Since it is incorrect to take the faculty as awareness, does this nose consciousness arise from odor objects? If nose consciousness arises from odor objects, then what arises from odors should have the same nature as odors. This knowing nature belongs to odor objects. What does that have to do with you? Since it has nothing to do with you, you naturally should not be aware of it.
“若香臭气必生汝鼻，则彼香臭二种流气，不生伊兰及旃檀木。”	“If fragrant and foul odors must arise in your nose, then these two streams of fragrant and foul vapors

	would not arise from the yilan tree and sandalwood.”
因为我是用鼻子闻到香臭味的，假如香气与臭气一定是生在我鼻子里面，那么这香臭二种流动的空气，应该“不生伊兰及旃檀木”。前面说过，伊兰生出的是臭气，旃檀木生出的是香气，假如这香臭二气是从你鼻子里面生出来的，那么这两种气流就不是生于伊兰和旃檀木。	I smell fragrant and foul odors with my nose. If fragrance and stench necessarily arose within my nose, then these two streams of fragrant and foul vapors would “not arise from the yilan tree and sandalwood.” As stated earlier, the yilan tree produces a foul odor, while sandalwood produces a fragrance. If these fragrant and foul vapors arose within your nose, then the two streams of vapor would not arise from the yilan tree and sandalwood.
“二物不来，汝自嗅鼻为香为臭？”	“When these two things do not come, do you yourself smell your nose to see whether it is fragrant or foul?”
如果面前没有伊兰与旃檀木，这香臭二物都不来的时候，你闻闻自己的鼻子看，你的鼻子是香还是臭呢？鼻子哪里会有香有臭？假如没有伊兰与旃檀木，这香臭二种气味根本就不可得。	If there is no yilan tree or sandalwood before you, and these two things of fragrance and stench do not come, then smell your own nose: is it fragrant or foul? How could the nose itself have fragrance or stench? Without yilan and sandalwood, these two odors of fragrance and stench cannot be found at all.
“臭则非香，香应非臭。”	“If it is foul, then it is not fragrant; if it is fragrant, then it should not be foul.”
假设香臭的气味是从你的鼻子生出来的，那么“臭则非香，香应非臭。”如果生出的是臭味，就不应该是香的，假如生出的是香味，也不应该是臭的。可是你现在是既能闻到香，又能闻到臭，这就说明你的鼻子是非香非臭。	Suppose that fragrant and foul odors arise from your nose. Then, “if it is foul, then it is not fragrant; if it is fragrant, then it should not be foul.” If what arises is a foul odor, it should not be fragrant; if what arises is a fragrant odor, it should not be foul. Yet you can now smell both fragrance and stench. This shows that your nose is neither fragrant nor foul.
“若香臭二，俱能闻者，则汝一人，应有两鼻。”	“If you can smell both fragrance and stench, then you, one person, should have two noses.”
假如你既能闻香又能闻臭，那么你一个人应该有两个鼻子才对。因为一鼻不能出二气，如果生出了香，就不应该再生出臭；如果生出臭，当然也就不能生出香。属于香的只能闻香，属于臭的只能闻臭，要想同时闻到香臭二气，“则汝一人，应有两鼻。”	If you can smell both fragrance and stench, then as one person you should have two noses. One nose cannot produce two odors: if it produces fragrance, it should not also produce stench; if it produces stench, it likewise cannot produce fragrance. What belongs to fragrance can smell only fragrance, and what belongs to stench can smell only stench. To

	smell both fragrant and foul odors at the same time, “you, one person, should have two noses.”
“对我问道，有二阿难，谁为汝体？”	“Then, as you question me about the Way, there would be two Ānandas. Which one would be your true body?”
我们每个人只能有一套六根，如果有两个鼻子，就应该有两张嘴、两对眼睛、两副耳朵、两个身体，那么现在向我问道的阿难也应该有两个，如此一来“谁为汝体”？一个真的，一个假的，哪个才是真正的你呢?	Each of us can have only one set of six sense faculties. If you had two noses, you should also have two mouths, two pairs of eyes, two pairs of ears, and two bodies. Then there should likewise be two Ānandas now questioning me about the Way. In that case, “which one would be your true body?” One would be real and one false; which would be the real you?
“若鼻是一，香臭无二，臭既为香，香复成臭，二性不有，界从谁立？”	“If the nose is one, then fragrance and stench are not two. Stench would become fragrance, and fragrance would become stench. Since the two natures do not exist, from what could a boundary be established?”
假如鼻子是一个体，香和臭杂入一鼻，混合在一个鼻子里面，那么应该是一体，而不是二体。	If the nose is one entity, and fragrance and stench enter and mingle in a single nose, then they should be one entity rather than two.
如此一来香和臭分不出来，香就变成臭，臭就变成香，香不再是香，臭不再是臭，香臭都不可得，连香臭的二性都没有，那么界从谁立呢？因为没有香与臭这二性，它们是一体，是一样的东西，同样的东西你无法将它分出来，又怎么去立界呢？所以香臭不是从鼻子生。	In that case, fragrance and stench could not be distinguished: fragrance would become stench, and stench would become fragrance. Fragrance would no longer be fragrance, and stench would no longer be stench; neither fragrance nor stench could be found. Since even the two natures of fragrance and stench do not exist, from what could a boundary be established? Because these two natures of fragrance and stench do not exist, they are one entity, the same thing. You cannot distinguish the same thing, so how could you establish a boundary? Thus fragrance and stench do not arise from the nose.
臭从伊兰生，香从旃檀木生，当这两种东西不来的时候，鼻子里面没有香臭。那么这个鼻识是不是从香和臭中生出呢？当然也不是。假如是从香生出来的，鼻识已经属于香了，那么在香之外，就不应该再闻到臭。	Stench arises from the yilan tree, and fragrance arises from sandalwood. When these two things do not come, there is no fragrance or stench within the nose. Then does this nose consciousness arise from fragrance and stench? Certainly not. If it arose from fragrance, nose consciousness would already belong to fragrance, and it should not smell stench apart from fragrance.

如果是从臭生出来的，这个鼻识已经是臭了，也不应该闻到香。所以说这个鼻识既不从鼻根生，也不从香臭生，因此证明是不从自生，不从他生。	If it arose from stench, this nose consciousness would already be stench, and it likewise should not smell fragrance. Thus this nose consciousness arises neither from the nose faculty nor from fragrance and stench. This proves that it does not arise from itself or from another.
“若因香生，识因香有。如眼有见，不能观眼。因香有故，应不知香。知即非生，不知非识。香非知有，香界不成。识不知香，因界则非从香建立。”	“If it arises from odors, consciousness exists because of odors. Just as the eye has seeing but cannot see itself, so, because it exists through odors, it should not know odors. If it knows, then it is not arisen from odors; if it does not know, then it is not consciousness. Since odors do not exist because of knowing, the realm of odors cannot be established. If consciousness does not know odors, then the realm of consciousness cannot be established from odors.”
“若因香生，识因香有。”假如鼻识是从香气生出来的，那么这个鼻识应该同于香，和香气应该是一样的。	“If it arises from odors, consciousness exists because of odors.” If nose consciousness arises from fragrance, then this nose consciousness should be identical with fragrance; it should be the same as fragrance.
“如眼有见，不能观眼。因香有故，应不知香。”就像我眼睛有见性，这个见性只能观物，不能观眼，那么因香而有的鼻识，也应该不闻香。这里用眼睛作比喻，因为眼睛不能看见眼睛，那么香生出来的鼻识也应该不闻到香。	“Just as the eye has seeing but cannot see itself, so, because it exists through odors, it should not know odors.” Just as the seeing nature of my eyes can see objects but cannot see the eyes themselves, nose consciousness arising from fragrance likewise should not smell fragrance. The eye is used as an analogy here: because the eye cannot see itself, nose consciousness arising from fragrance should likewise not smell fragrance.
“知即非生。”既然是香所生就不应闻到香，而你现在能闻到香，那么这个鼻识就不是香所生。	“If it knows, then it is not arisen from odors.” Since it should not smell fragrance if it arose from fragrance, yet you can now smell fragrance, this nose consciousness does not arise from fragrance.
“不知非识。”因为识是了别，应该有知觉，假如你不知道，闻不出味道，就是没有知觉，没有知觉怎么能叫做识呢？如果没有了别、感受味道的能力，就不能称之为鼻识。	“If it does not know, then it is not consciousness.” Consciousness is discrimination and should have awareness. If you do not know and cannot distinguish odors, then there is no awareness. Without awareness, how can it be called consciousness? If it lacks the ability to discriminate and sense odors, it cannot be called nose consciousness.

“香非知有，香界不成。”假如这个香非鼻识所知，而是鼻识之外有香，不被我的鼻识所知，那么这个香与我的鼻子没有关系，于是生不出香界。界就是界限，由内根外尘合起来，生出当中的鼻识，这个鼻识就是界，现在这个香在我的鼻识之外，与我的鼻识不相干，那么这个界就没有了，所以说香界不成。	“If fragrance is not known, the realm of fragrance cannot be established.” Suppose that this fragrance is not known by nasal consciousness, but exists outside nasal consciousness and is not known by my nose. Then this fragrance has no connection with my nose, and thus the realm of fragrance cannot arise. A realm is a boundary: when the internal faculty and the external object come together, the nasal consciousness that arises between them is the realm. Now, if this fragrance lies outside my nasal consciousness and has nothing to do with it, then this realm does not exist. Hence it is said that the realm of fragrance cannot be established.
“识不知香，因界则非从香建立。”因香所生之识界叫因界，如果这个鼻识不能知香，而是在香之外有识，那么你所说的因香所生之识界，就不能从这个香而建立。	“If consciousness does not know fragrance, then the realm conditioned by fragrance cannot be established from fragrance.” The realm of consciousness arising because of fragrance is called the causal realm. If this nasal consciousness cannot know fragrance, but consciousness exists apart from fragrance, then the realm of consciousness that you say arises because of fragrance cannot be established from that fragrance.
既然识不知道香，那么因香所生的识界，从什么地方建立呢？鼻识的识界是因香所生，如果你的识不知道香，而是香外有识，那么这个香外之识又何关于香呢？如此一来因香所生的这个识即不能成立，识外有香，香外有识也都是不可能的，从而证明这个鼻识不从香尘所生。	Since consciousness does not know fragrance, from where could the realm of consciousness arising because of fragrance be established? The realm of nasal consciousness arises because of fragrance. If your consciousness does not know fragrance, but consciousness exists outside fragrance, what does that consciousness outside fragrance have to do with fragrance? Thus, the consciousness arising because of fragrance cannot be established. Nor is it possible for fragrance to exist outside consciousness or consciousness to exist outside fragrance. This proves that nasal consciousness does not arise from the object of fragrance.
“既无中间，不成内外。彼诸闻性，毕竟虚妄。”	“Since there is no middle, inner and outer cannot be established. Those faculties of hearing are ultimately illusory.”
有了两边才有中间，因为两边皆没有生识之义，就是从鼻根和香尘都不能生出识，那么中间鼻识这个界即不能成立。反过来如果没有中间，也构不成内外两边，没有中间的鼻识，内根外尘当然也就不能成立。	Only when there are two sides can there be a middle. Since neither side has the capacity to give rise to consciousness—that is, since neither the nasal faculty nor the object of fragrance can

	produce consciousness—the realm of nasal consciousness in between cannot be established. Conversely, if there is no middle, the two sides of inner and outer cannot be constituted either. Without the nasal consciousness in the middle, the internal faculty and external object likewise cannot be established.
离开内根、外尘，“彼诸闻性，毕竟虚妄。”如果没有根、没有体，能生出个什么东西来呢？你那个闻性根本就是虚妄嘛！所以你闻到什么香啊臭的，都是假的，都是虚妄不实的，根本就不可得，不要去执著它。	Apart from the internal faculty and the external object, “those faculties of hearing are ultimately illusory.” Without a faculty or a basis, what could possibly arise? Your faculty of hearing is fundamentally illusory. Thus, whatever fragrance or stench you smell is false, illusory, and unreal—fundamentally unobtainable. Do not cling to it.
“是故当知，鼻香为缘，生鼻识界，三处都无。则鼻与香及香界三，本非因缘、非自然性。”	“Therefore, you should know that the nose and fragrance as conditions for the arising of the realm of nasal consciousness are all nonexistent in these three locations. Thus, the three—the nose, fragrance, and realm of fragrance—are fundamentally neither causes and conditions nor self-arising nature.”
所以应该知道，鼻根以香尘为缘，生出鼻识界，这根、尘、识三处都不可得。如此一来，“则鼻与香及香界三，本非因缘、非自然性。”鼻根与香尘，乃至于鼻识这三处，都不是因缘，也不是自然。	Therefore, you should know that when the nasal faculty takes the object of fragrance as its condition and gives rise to the realm of nasal consciousness, these three—the faculty, object, and consciousness—are all unobtainable. Thus, “the three—the nose, fragrance, and realm of fragrance—are fundamentally neither causes and conditions nor self-arising nature.” The nasal faculty, the object of fragrance, and even nasal consciousness—these three are neither causes and conditions nor self-arising.
我们上面说过，不自生、不他生、不共生是非因缘性，不无因生是非自然性。	As we said above, not arising from itself, from another, or from both together is the nature of not arising from causes and conditions; not arising without a cause is the nature of not being self-arising.
现在这三种都不可得，都是虚妄的，这就证明它的本体是真如佛性，所以我们处处不要着相，应该见性！释迦佛苦口婆心，为我们一处一处地破下来，每破一处就破掉一根，这样六根都解开了，这十八界都破掉了，你没有什么可	Now these three are all unobtainable and illusory. This proves that their essential nature is suchness, Buddha-nature. Therefore, we should not cling to appearances anywhere; we should see our true nature! Śākyamuni Buddha, with tireless compassion, dismantles our attachments point by

	point. With each point he dismantles, he removes one faculty. In this way, all six faculties are released and all eighteen realms are dismantled. What remains?
以执著的，那岂不是时时刻刻都见性了吗？既然时时刻刻见性，岂不是大家都成佛了吗？《楞严经》妙就妙在这里，用不着你吭吭吱吱地去做早晚课，不需要你去参禅、念佛、修密，更不需要你去修什么有为的功德，你只要一切	There is nothing to which you can cling. Would that not mean seeing one's true nature at every moment? And if one sees one's true nature at every moment, would that not mean that everyone becomes a Buddha? This is the marvel of the Śūraṅgama Sūtra: there is no need for you to labor over morning and evening services, nor need you investigate Chan, recite the Buddha's name, cultivate Esoteric Buddhism, or cultivate any conditioned merit. You need only let go of everything.
放下就可以了，因为你时时刻刻见性啊！这样修行多么轻松！多么潇洒！多么省力！所以修学佛法是很省力、很自在的事情，不需要那么拘谨，假如一定要花费多少力气，就不对了，那是徒自辛劳。	For you see your true nature at every moment! How relaxed, free, and effortless such practice is! Thus, studying and practicing the Buddhadharma is an effortless and unrestrained undertaking; there is no need to be so constrained. If you insist on expending a great deal of effort, that is mistaken—it is merely wearying yourself in vain.
你过去不懂这个道理，着相而修，以为要做多少功德，念多少遍佛才能成就，好比肩上挑着千斤重担。	Previously, you did not understand this principle and practiced while clinging to appearances, thinking that you had to perform so much merit and recite the Buddha's name so many times before you could attain realization. It was like carrying a thousand-pound burden on your shoulders.
现在你懂了道理，知道自心本来是佛，灵明觉性本自天成，不须造作，不假修为，千斤重担一时放下，该有多么轻松愉快！禅宗有个公案，有一个和尚问赵州：“一物不将来时如何”？我们众生个个都是肩挑重担，妻财子禄、金银财宝、饮食起居，样样东西都压在身上，压得你透不过气来。	Now that you understand the principle, you know that your own mind is originally Buddha, and that its numinous clarity and awakened nature are naturally complete from the beginning. There is no need for contrivance or artificial cultivation. When the thousand-pound burden is set down all at once, how relaxed and joyful you are! There is a Chan koan in which a monk asked Zhaozhou, "What is it like when one brings not a single thing?" Every one of us sentient beings carries a heavy burden on our shoulders: spouse, wealth, children, rank, gold and treasure, food and daily living—every kind of thing weighs upon us until we can scarcely breathe.

那么我现在一物不将来，统统都放下，如何呀？这话看起来问得不错，能这样很好嘛，其实话里还有问题。赵州和尚很慈悲，于是对他说：“放下着”。	So, if I now bring not a single thing and let everything go, what then? This may seem like a good question; it is indeed good to be able to do this. Yet there is still a problem in the question. Chan Master Zhaozhou, in his compassion, said to him, “Put it down.”
既然已经一物不将来了，为什么还要让他放下呢？因为他还有一个一物不将来在，他还有一个东西，就像二乘一样，在破有之后又着在空上，还有个空在呀！这个一物不将来还是执著，还是病，所以赵州和尚让他连这个也放下。	Since he had already brought not a single thing, why did Zhaozhou still tell him to put it down? Because he still had this notion of bringing not a single thing; he still had something. It is like the two vehicles: after destroying attachment to existence, they become attached to emptiness, and there is still an emptiness there. This bringing not a single thing is itself still attachment, still an illness. Therefore, Chan Master Zhaozhou told him to let even this go.
可是那僧到此还不惺惺，反而问：“即是一物不将来，放下个什么”？我这里一样东西都没有，还放下个什么呢？赵州看正面不行，于是用反激法，说道：“放不下，担起去”！你放不下，说明你心里还是有东西，那你就担起去。	But at this point the monk was still not fully awake. Instead, he asked, “If I bring not a single thing, what is there to put down?” Here I have nothing at all—what is there to put down? Seeing that a direct approach would not work, Zhaozhou used a reverse provocation and said, “If you cannot put it down, then carry it away!” If you cannot put it down, that shows there is still something in your mind; then carry it away.
这句话讲得真好，就像是个双刃剑，一面是杀，一面是活，不愧为画龙点睛之笔。既然讲到放，就要放到无处可放的地步，不能有别的东西，那才是你的本来面目。	This is wonderfully said. It is like a double-edged sword: one edge kills, while the other gives life. It is truly the finishing touch that brings the dragon to life. Since one speaks of letting go, one must let go until there is nowhere left to let go. There can be nothing else; only then is it your Original Face.
这个一物不将来，看起来好像是什么东西都没有，其实还是有，因为还有个一物不将来，要把这个一物不将来也放下才行。就像梵志外道去见佛，他拿鲜花来供养释迦佛，佛说：“放下着”。	This bringing not a single thing appears to mean that there is nothing at all, but in fact there is still something, because there remains the notion of bringing not a single thing. One must let go even of that. It is like the non-Buddhist Brahmin who went to see the Buddha, bringing fresh flowers as an offering to Śākyamuni Buddha. The Buddha said, “Put it down.”
梵志本来是用两只手拿花的，听到佛让他放下，于是把一只手上的花放下了，佛接着说：“放下着”。于是他又把另一只手上的花放下来，佛还在说：“放下着”。	The Brahmin had originally held flowers in both hands. On hearing the Buddha tell him to put them down, he set down the flowers in one hand. The

	Buddha again said, “Put it down.” He then set down the flowers in his other hand, but the Buddha still said, “Put it down.”
梵志说：“我的花都放完了，还放什么呀？”佛说：“吾非教汝放舍其花，汝当放舍外六尘、内六根、中六识。一时舍却，无可舍处，是汝免生死处。”梵志于言下悟无生忍。佛不是让他放下手里的花，而是让他放下心中的执著，要连这个放下也放下才行。	The Brahmin said, “I have put down all my flowers. What else is there to put down?” The Buddha said, “I am not telling you to put down your flowers. You should relinquish the six external objects, the six internal faculties, and the six consciousnesses between them. Relinquish them all at once. When there is nowhere left to relinquish, that is where you are freed from birth and death.” At these words, the Brahmin awakened to the forbearance of the unborn. The Buddha was not telling him to put down the flowers in his hands, but to relinquish the attachments in his mind; he had to let go even of this letting go.
释迦佛在这里连续讲六入、十二处、十八界，处处都是在破你的执著，这个破也就是放，放是为了叫你见性。等你放下一切颠倒妄想，妙明真心自然就现前了。	Here Śākyamuni Buddha explains in succession the six entrances, twelve bases, and eighteen realms. Everywhere, he is dismantling your attachments. This dismantling is itself letting go, and letting go is so that you may see your true nature. Once you have let go of all inverted, deluded thoughts, the wondrous, bright true mind will naturally manifest before you.
下面接着讲舌识：	Next, he explains the consciousness of the tongue:

（四）舌、味、舌界，三处都无

(IV) Tongue, Taste, and the Tongue Realm: All Three Are Absent

“阿难，又汝所明，舌味为缘，生于舌识。此识为复因舌所生，以舌为界？因味所生，以味为界？”	“Ānanda, furthermore, as you understand it, the tongue and flavors serve as conditions for the arising of tongue consciousness. Does this consciousness arise from the tongue, taking the tongue as its boundary, or from flavors, taking flavors as its boundary?”
就如你所知道的，舌头与外面的味尘为因缘，生出我们的味觉来。	As you know, the tongue and the external objects of taste act as causes and conditions, giving rise to our sense of taste.
那么这个舌识是舌头所生，以舌为界呢？还是味道所生，以味尘为界呢？如果是从舌生出来，舌头所生的东	Does this tongue consciousness arise from the tongue, with the tongue as its boundary? Or does it arise from flavors, with taste-objects as its

西应当同于舌头，对舌之外的东西就一无所知，所以叫以舌为界。	boundary? If it arises from the tongue, then what the tongue produces should be identical with the tongue itself and would know nothing beyond the tongue; this is what is meant by taking the tongue as its boundary.
假设是从味生出来，那么舌识应该同于味道，叫做以味为界。味道有酸、甜、苦、辣等许多种，但是你只能同于一种味道，如果同于酸即不知甜苦，同于苦即不知酸辣，那么究竟应该同于哪一种味道呢？	Suppose it arises from flavors. Then tongue consciousness should be identical with flavor, and this is called taking flavor as its boundary. There are many flavors—sour, sweet, bitter, pungent, and so forth—but you could be identical with only one flavor. If identical with sourness, you would not know sweetness or bitterness; if identical with bitterness, you would not know sourness or pungency. Which flavor, then, would it ultimately be identical with?
“阿难，若因舌生，则诸世间甘蔗、乌梅、黄连、食盐、细辛、姜桂……都无有味。汝自尝舌，为甜为苦？若舌性苦，谁来尝舌？舌不自尝，孰为知觉？舌性非苦，味自不生，云何立界？”	“Ānanda, if it arises from the tongue, then sugarcane, black plums, coptis, salt, asarum, ginger, cinnamon, and all the rest in the world would have no flavor. Taste your own tongue: is it sweet or bitter? If the nature of the tongue is bitter, who tastes the tongue? If the tongue cannot taste itself, who is aware of it? If the nature of the tongue is not bitter, flavor cannot arise of itself; how, then, can a boundary be established?”
阿难，假如你这个舌识是从舌所生，“则诸世间甘蔗、乌梅、黄连、食盐、细辛、姜桂……都无有味。”我们知道甘蔗是甜的，乌梅是酸的，黄连是苦的，食盐是咸的，细辛、姜桂是辛辣的。	Ānanda, if this tongue consciousness of yours arises from the tongue, then “sugarcane, black plums, coptis, salt, asarum, ginger, cinnamon, and all the rest in the world would have no flavor.” We know that sugarcane is sweet, black plums are sour, coptis is bitter, salt is salty, and asarum, ginger, and cinnamon are pungent.
如果舌识是舌头所生，这个味道来自于舌头，那么这些世间上的东西都应该没有味道，你也不用通过品尝它们来知道各种味道。	If tongue consciousness arose from the tongue and flavor came from the tongue, then these things in the world should all be flavorless, and you would not need to taste them in order to know their various flavors.
酸、甜、苦、咸、辛这五味是正味，分别代表五方之味，其中甜表中央之味，酸表东方之味，苦表南方之味，咸表北方之味，辛表西方之味，由这五味可以和合出许许多多的味道。	Sour, sweet, bitter, salty, and pungent are the five primary flavors, respectively representing the flavors of the five directions. Sweet represents the center, sour the east, bitter the south, salty the north, and pungent the west. These five flavors can combine to produce countless other flavors.

假如是你的舌头能生出味道，而不需要这些东西，那么“汝自尝舌，为甜为苦”？你尝尝自己的舌头，看看是甜还是苦呀？舌头是用来品尝别的东西的，通过接触物体而感觉出味道，是盐觉得咸，是黄连知道苦，如果没有别的物体，你的舌头能有什么味道呢？这就证明你这个舌识，不是从你的舌头生的。	If your tongue could produce flavors without needing these things, then: “Taste your own tongue: is it sweet or bitter?” Taste your own tongue and see whether it is sweet or bitter. The tongue is used to taste other things; through contact with objects, it senses flavor. It recognizes salt as salty and coptis as bitter. Without other objects, what flavor could your tongue itself have? This proves that your tongue consciousness does not arise from your tongue.
“若舌性苦，谁来尝舌”？假如舌头是苦的，那么舌已变成苦味了，什么来尝你这个苦味呢？谁知道你嘴里舌头是苦的呢？就好比说黄连是苦的，那么黄连能说自己是苦吗？它并不知自己苦，要你的舌头去尝才行。	“If the nature of the tongue is bitter, who tastes the tongue?” If the tongue were bitter, it would have become a bitter flavor. What, then, would taste this bitter flavor? Who would know that the tongue in your mouth is bitter? For example, coptis is bitter, but can coptis say that it is bitter? It does not know its own bitterness; your tongue must taste it.
假如你的舌头是苦的，那么你的舌头就如同黄连，谁又来尝你这个像黄连一样的舌头呢？所以说“舌不自尝，孰为知觉”？舌头不能自己尝自己，这样就变成没有知觉了，那么是谁知道味道呢？假如这个舌头是苦味，那么舌头已变成一种尘相，变成一种东西了，一定要别人的舌头来尝你的舌头，才能生出味来。	If your tongue were bitter, it would be like coptis. Who, then, would taste your tongue, which is like coptis? Thus it is said: “If the tongue cannot taste itself, who is aware of it?” The tongue cannot taste itself; if so, there would be no awareness. Who, then, knows the flavor? If the tongue were a bitter flavor, it would already have become a sensory object, a thing; another person's tongue would have to taste your tongue before a flavor could arise.
现在是你自己嘴里知道味道，不是别人的舌头尝了你的舌头以后生出的味道，这个知道味道的又是谁呢？	But now it is you yourself who knows flavor in your own mouth; it is not a flavor produced after someone else's tongue has tasted your tongue. Who, then, is it that knows the flavor?
接下来“舌性非苦，味自不生。”前面说你的舌性不是苦味，如果是苦味就无法尝味，味道也不能自己生出来。如果没有味尘，没有上面说的梅子、黄连这些东西的时候，酸、甜、苦、咸、辛这些味道也不能自己生出来。	Next: “If the nature of the tongue is not bitter, flavor cannot arise of itself.” As stated above, the nature of your tongue is not a bitter flavor; if it were bitter, it could not taste flavors. Nor can flavors arise of themselves. Without taste-objects—without such things as the plums and coptis mentioned above—sour, sweet, bitter, salty, and pungent flavors cannot arise on their own.
舌头自己生不出味道，按照前面经文说的，舌头不尝东西的时候是淡味，也就是没有味道，既然没有味道，那么云何立界呢？要有味道才能立界，比如这个是酸，那	The tongue cannot produce flavor by itself. According to the preceding sūtra passage, when the tongue is not tasting anything, it has a bland

个是甜，根据味道的不同立出个界。现在根本就没有味道，你拿什么立界呢?	flavor—that is, no flavor. Since there is no flavor, how can a boundary be established? There must be flavors in order to establish a boundary: this is sour, that is sweet, and boundaries are established according to differences in flavor. But when there is no flavor at all, by what could you establish a boundary?
“若因味生，识自为味，同于舌根，应不自尝。云何识知，是味非味？”	“If it arises from flavor, consciousness itself would be flavor. Being identical with the tongue faculty, it should not taste itself. How, then, could consciousness know whether there is flavor or no flavor?”
假如你的舌识是从味道生出来的，那么这个识就变成味道了。因为彼此同性，味道生出来的东西，应该同于味道。	If your tongue consciousness arises from flavor, then that consciousness becomes flavor. Since they are of the same nature, what is produced by flavor should be identical with flavor.
就如前面所说的舌根一样，舌头不能自己尝自己，如果舌根是苦的，谁来尝这个舌根呢？同样道理，这个识既然已经变成味道了，因为味也不能尝味，谁又来尝你这个识呢？所以说“同于舌根，应不自尝”，自己不能去尝自己。	It is like the tongue faculty discussed above: the tongue cannot taste itself. If the tongue faculty were bitter, who would taste it? By the same reasoning, since this consciousness has already become flavor, and flavor cannot taste flavor, who would taste this consciousness of yours? Thus it is said, “Being identical with the tongue faculty, it should not taste itself”: it cannot taste itself.
如果是味道生出的识，识的本体是味道，它就不应该知道味道，就像黄连不知道自己是苦，梅子不知道自己是酸，那么“云何识知，是味非味?”舌识既然已经变成味道，它自己不能尝自己，那你如何知道有味还是没味？是酸味	If consciousness is produced by flavor and its substance is flavor, it should not know flavor. Just as coptis does not know that it is bitter and plums do not know that they are sour, “how, then, could consciousness know whether there is flavor or no flavor?” Since tongue consciousness has become flavor, it cannot taste itself. How, then, would you know whether there is flavor or no flavor—whether it is sour
还是甜味、苦味呢？你现在能尝出味道，对酸、甜、苦、辣分得清清楚楚，并不是浑然无知，也不是把各种味道混同一个味道，所以就证明这个舌识不是从味道生出来的。	or sweet or bitter? Yet you can now taste flavors and clearly distinguish sour, sweet, bitter, and pungent. You are neither wholly unaware nor do you confuse all flavors as one flavor. This proves that tongue consciousness does not arise from flavor.
“又一切味，非一物生，味既多生，识应多体。”	“Moreover, no flavor arises from a single thing. Since flavors arise from many things, consciousness should have many substances.”

再说呢，这酸、甜、苦、辣等种种味道，并非一物所生，像上面举的五味就分别属于甘蔗、乌梅、黄连、食盐、细辛，是各自从不同的东西生出来的了。那么“味既多生，识应多体。”因为识从味生，那么有一个味道就应该生一个识，如此则苦味生苦识，甜味生甜识，咸味生咸识，有多少味道，这个识就应该有多少体。因此说：	Furthermore, sour, sweet, bitter, pungent, and other flavors do not arise from a single thing. The five flavors cited above belong respectively to sugarcane, black plums, coptis, salt, and asarum; each arises from a different thing. Thus, “since flavors arise from many things, consciousness should have many substances.” If consciousness arose from flavor, each flavor should give rise to a separate consciousness: bitter flavor would give rise to bitter consciousness, sweet flavor to sweet consciousness, salty flavor to salty consciousness. As many flavors as there are, so many substances of consciousness there should be. Therefore:
“识体若一，体必味生。咸淡甘辛，和合俱生。诸变异相，同为一味，应无分别。”	“If the substance of consciousness is one, it must arise from flavor. Salty, bland, sweet, and pungent flavors arise both through blending and together. All their varying characteristics would become one flavor, and there should be no discrimination.”
假如识体是一个，识体是味生的，那就会：“咸淡甘辛，和合俱生。”和合就是用几种味调和出一种新的味，比如我们烧菜要放好多佐料，最后出来是一个味。	If the substance of consciousness were one and arose from flavor, then “salty, bland, sweet, and pungent flavors arise both through blending and together.” Blending means combining several flavors into a new flavor. For example, when cooking, we add many seasonings, and the final result is a single flavor.
俱生就是把几种味道混合在一起，而又保持各自以前的味道，比如五味子就有五种味道，你吃的时候原来的味都还在里边。我们尝东西的时候，不但咸淡甘辛的味道你能尝出来，就是和合俱生的味道你也能尝出来。	Arising together means that several flavors are mixed while each retains its former flavor. For example, schisandra berries have five flavors; when you eat them, their original flavors are all still present. When we taste something, we can distinguish not only salty, bland, sweet, and pungent flavors, but also flavors that are blended or that arise together.
如果这个识体只能是一个，那么你尝了甜就不能尝咸，尝了酸就不能尝辣。“诸变异相，同为一体，应无分别”。因为你的舌体只有一个，那么不管尝什么都是一个味道，当然就分辨不出酸、甜、苦、辣种种味道了。	If this consciousness had only one substance, then once you tasted sweetness, you could not taste saltiness; once you tasted sourness, you could not taste pungency. “All their varying characteristics would become one flavor, and there should be no discrimination.” Since your tongue faculty has only one substance, whatever you tasted would be one flavor, and you naturally could not distinguish the various flavors of sour, sweet, bitter, and pungent.

“分别既无，则不名识，云何复名，舌味识界？”	“If discrimination does not exist, it cannot be called consciousness. How, then, can it again be called the realm of tongue, flavor, and consciousness?”
识就是分别和了别。如果没有分别，那么就不应该叫做识。你现在一点分别也没有，尝什么都是一个味，怎么能够称为舌识呢？既然不成为舌识，为何还要叫它舌味识界呢？你为什么说舌头与味道合起来生这个舌识，把它分成这三种界限呢？	Consciousness is discrimination and discernment. Without discrimination, it should not be called consciousness. If you have no discrimination at all and whatever you taste is one flavor, how could it be called tongue consciousness? Since it cannot be tongue consciousness, why call it the realm of tongue, flavor, and consciousness? Why say that the tongue and flavor together produce this tongue consciousness, dividing it into these three realms?
“不应虚空，生汝心识。”	“Nor should empty space give rise to your mind consciousness.”
我们说舌根、味道和舌识这三种都是虚妄，那么离开这三者，还有什么能生你的心识呢？总不应说是虚空生出这个心识，因为虚空生不出东西来。这就证明你的心识既不从舌根生，也不从味尘生，内根外尘都不能生。下面再就和合而做论说：	We have said that the tongue faculty, flavor, and tongue consciousness are all illusory. Apart from these three, what else could give rise to your mind consciousness? Surely one cannot say that empty space produces this mind consciousness, for empty space cannot produce anything. This proves that your mind consciousness arises neither from the tongue faculty nor from taste-objects; neither the internal faculty nor the external object can produce it. The following discussion considers their combination:
“舌味和合，即于是中，元无自性，云何界生？”	“If tongue and flavor combine, then within that combination they originally have no self-nature. How, then, can a realm arise?”
舌根与味尘和合起来是共生，假如由二者的和合生出这个舌识界呢？“即于是中，元无自性，云何界生？”共生的前提是内根外尘要有自性，确实有各自的实体，前面已经证明了根尘本来没有自性，没有一个真正的实体，那么这个共生也是不可得的。	The combination of the tongue faculty and taste-objects would mean co-arising. Suppose this tongue-consciousness realm arose from their combination. “Within that combination they originally have no self-nature. How, then, can a realm arise?” The prerequisite for co-arising is that the internal faculty and external object possess self-nature and truly have their own separate entities. It has already been shown that faculties and objects originally have no self-nature and no real entity. Therefore, such co-arising cannot be obtained either.
既然没有共生，又怎么生出这个识界呢？我们说这个识界就是舌根所生的味觉，由作为内根的舌头，与作为外	Since there is no co-arising, how could this consciousness realm arise? This consciousness

尘的味道，相互接触而生出的味觉。	realm is the sense of taste produced when the tongue, as the internal faculty, comes into contact with flavor, as the external object.
要有内外两边，才有当中的识界，现在两边根本就没有，那么这个当中也就不能成立。反过来说，既然没有当中，又哪里会有两边呢？由于根尘识这三处都没有自性，这个和合的共生根本不可得，舌识界如何能生得出来呢？	Only when there are the two sides of inner and outer can there be the consciousness realm in between. Now that the two sides do not exist at all, this middle cannot be established either. Conversely, if there is no middle, how could there be two sides? Since faculty, object, and consciousness—the three locations—have no self-nature, their combined co-arising cannot be obtained at all. How, then, could the realm of tongue consciousness arise?
“是故当知，舌味为缘，生舌识界，三处都无。则舌与味及舌界三，本非因缘、非自然性。”	“Therefore, you should know that the tongue and flavor serving as conditions for the arising of the realm of tongue consciousness are all nonexistent in these three locations. Thus the three—the tongue, flavor, and realm of tongue consciousness—are fundamentally neither causes and conditions nor self-arising in nature.”
所以应该知道，舌根与味尘为缘，生出舌识界来，是不可能的。因为这三处都不是真有。既然三处都没有，所以说舌根、味尘及舌识界，“本非因缘、非自然性。”因为不自生、不它生、不共生，所以非因缘性。又因为不无因生，所以非自然性，根本都不可得。	Therefore, you should know that it is impossible for the tongue faculty and the object of taste, as conditions, to give rise to the realm of tongue consciousness, because none of these three is truly existent. Since none of the three exists, it is said of the tongue faculty, the object of taste, and the realm of tongue consciousness: “They are fundamentally neither conditioned arising nor self-arising in nature.” Because they do not arise from themselves, from another, or from both together, they are not of the nature of conditioned arising. Moreover, because they do not arise without causes, they are not of the nature of self-arising. Fundamentally, none can be obtained.
下面要讲身识了：	Next, we will discuss body consciousness:

（五）身、触、身界，三处都无

(V) Body, Touch, and the Body Element: All Three Are Absent

“阿难，又汝所明：身触为缘，生于身识。此识为复因身所生，以身为界？因触所生，以触为界？”	“Ānanda, as you have understood: bodily contact serves as a condition, giving rise to body

	consciousness. Does this consciousness arise from the body, taking the body as its boundary? Or does it arise from contact, taking contact as its boundary?"
“身触为缘，生于身识。	“Bodily contact serves as a condition, giving rise to body consciousness.”
此识为复因身所生，以身为界？因触所生，以触为界？”由身体与外缘的接触，生出身识，那么这个身识是从身体生出来，以身体为界呢？还是从触生出来，以触为界呢？这个句子与前面一样，就是身体生出来的东西应该属于身体，对身体以外就不知道了。	“Does this consciousness arise from the body, taking the body as its boundary? Or does it arise from contact, taking contact as its boundary?” Through the contact between the body and external conditions, body consciousness arises. Does this body consciousness arise from the body, taking the body as its boundary, or does it arise from contact, taking contact as its boundary? This sentence is the same as the preceding ones: what arises from the body should belong to the body, and know nothing beyond the body.
同样，由触生出来的东西应该属于触，对触之外就没有知觉了。现在问你是以触为界，还是以身为界？你看这个身识是从哪一面生的呢？	Likewise, what arises from contact should belong to contact and have no awareness beyond contact. Now he asks whether you take contact or the body as the boundary. From which side do you think this body consciousness arises?
“阿难，若因身生，必无合离二觉观缘，身何所识？”	“Ānanda, if it arises from the body, then without the conditions of the two perceptions of contact and separation, what could the body be conscious of?”
“若因身生，必无合离二觉观缘。”假如这个身识是由身根所生，那么就一定不需要合与离二种觉观，才能成触。觉观就是识别，有东西碰在我身上叫合，碰的东西离开了叫离，由身体与物体的合离而生出觉观。	“If it arises from the body, then without the conditions of the two perceptions of contact and separation…” If this body consciousness arose from the body faculty, then it would necessarily not require the two perceptions of contact and separation in order for contact to occur. Perception here means discernment. When something touches my body, this is called contact; when the object touching it moves away, this is called separation. From the contact and separation of the body and an object arise discernment.
别的东西碰在我的身体上，我感觉到了，这样就成为触觉。假如没有东西碰在我身上，怎么会有触觉呢？所以这个触觉不能离开合与离。假如身识是身根生出来的，身体自己能生这个触觉，那么就不需要合与离这两种觉观。	When something else touches my body and I feel it, this becomes tactile sensation. If nothing touches my body, how could there be tactile sensation? Therefore, this tactile sensation cannot be apart from contact and separation. If body consciousness arose from the body faculty, and the body itself

	could produce this tactile sensation, then it would not require these two perceptions of contact and separation.
可是离开合与离这两种觉观之外，身何所识呢？没有外面物体的接触，离开了合与离，身根就没有知觉，你怎么能有触觉呢？触觉不能离开触尘，一定要有东西碰上去，由物体的合与离才知道是触，一直离开固然不能成触，一直合着也不能成触。	But apart from these two perceptions of contact and separation, what could the body be conscious of? Without the contact of an external object, and apart from contact and separation, the body faculty has no awareness. How, then, could you have tactile sensation? Tactile sensation cannot be apart from tactile objects; something must touch the body. Only through the contact and separation of an object do we know that there is touch. Constant separation certainly cannot constitute contact, nor can constant contact constitute it.
假如离开触尘的离与合这两种缘，你就没有觉观，如果没有知觉了，你的身识又去识个什么呢？因而证明这个触并不是身根所生。	If you are apart from the two conditions of separation and contact with tactile objects, you have no discernment. If there is no awareness, what could your body consciousness be conscious of? This proves that contact does not arise from the body faculty.
“若因触生，必无汝身，谁有非身，知合离者？”	“If it arises from contact, then without your body, who could, apart from the body, know contact and separation?”
假如触觉不是从身根所生，而是从触尘生出来的，与你的身体没关系，那么就不需要你的身体，即使没有身体也可以有触觉。	If tactile sensation did not arise from the body faculty but instead arose from tactile objects, having nothing to do with your body, then it would not require your body; even without a body, tactile sensation could exist.
但是“谁有非身，知合离者?”谁能够没有身体而知道离合呢？没有身体就没有身根，那么谁知道有东西碰过来了，谁又知道东西拿开去了？知道离合是因为有身体，没有身体就绝对不知道离合，如果没有身体，那么物体来来回回都碰到虚空去了，虚空又怎么知道是触呢？既然没有身根就没有触觉，这就证明触觉不是从触所生。	But who could know separation and contact without a body? Without a body there is no body faculty. Then who would know that something has touched the body, and who would know that the object has been removed? We know contact and separation because there is a body. Without a body, one absolutely could not know contact and separation. If there were no body, objects moving back and forth would merely touch empty space. How could empty space know touch? Since there can be no tactile sensation without the body faculty, this proves that tactile sensation does not arise from contact.

“阿难，物不触知，身知有触。”	“An object does not know contact; the body knows that there is contact.”
物不触知是倒装笔法，就是物不知触，物体不知道有触，而是身知有触。	“An object does not know contact” is an inverted construction; it means that the object does not know contact. The object does not know that there is contact; rather, the body knows that there is contact.
“知身即触，知触即身。”	“To know the body is contact; to know contact is the body.”
这里说明身与触相辅相成。“知身即触”，知道身体就是触，你必须能够感知身体，才能生起触觉，因为没有身体是不知道触的。“知触即身”，你能够知道触，当然是因为有身体了，没有身体即不能生出触觉。所以，身即是触，触即是身；离身则无触，离触亦无身。这是互生，说明触与身是相应而成。那么下面：	This explains that body and contact support each other. “To know the body is contact” means that knowing the body is contact: you must be able to sense the body before tactile sensation can arise, for without a body one cannot know contact. “To know contact is the body” means that your ability to know contact naturally depends on having a body; without a body, tactile sensation cannot arise. Thus, body is contact and contact is body; apart from the body there is no contact, and apart from contact there is no body. They arise mutually, showing that contact and body come about in correspondence with one another. Then it continues:
“即触非身，即身非触。”	“Contact is not the body; the body is not contact.”
上面讲身即是触、触即是身。下面接着又说：“即触非身，即身非触。”触不是身，身不是触，前后意思是互相否定的。这是怎么回事呢？刚才讲的是互生，身与触互为所依。这里讲的是互夺，彼此夺掉对方存在的条件。	Above it was said that body is contact and contact is body. It then says, “Contact is not the body; the body is not contact.” Contact is not the body, and the body is not contact; the meanings before and after seem to negate one another. What does this mean? What was just explained was mutual arising: body and contact are mutually dependent. Here, however, it speaks of mutual negation: each removes the condition for the other’s existence.
譬如一物不能有两名，只应该有一名。假如说是身体，就不应该说是触；假如说是触，就不应该说是身体。	For example, one thing cannot have two names; it should have only one name. If it is called the body, it should not be called contact; if it is called contact, it should not be called the body.
刚才说身就是触，触就是身，一个东西变成有两个名字，两个名字讲的应该是两样事情，一个东西变成两样事情当然不对。互夺就是要互相夺去，那么夺去什么呢？就是证明两个东西根本没有。	Just now it was said that the body is contact and contact is the body, making one thing have two names. Yet two names should refer to two different things; it is surely wrong to make one thing into two

	things. Mutual negation means mutually taking away. What is taken away? It is to prove that the two things do not exist at all.
不但佛经上在讲夺，禅宗更是喜欢用夺的方法来接引人，叫“驱耕夫之牛，夺饥人之食。	Not only do the Buddhist scriptures speak of taking away; the Chan school especially likes to use this method to guide people—driving away the farmer’s ox and snatching food from the hungry person’s hand.
”农民种田要用牛来耕地，那么我就把你的牛赶走；你这个人饿得不得了，已经饥不择食，见什么东西都想吃，我就偏要抢走你手中的食物。为什么要这样呢？因为你平时着相惯了，假如不著东西你就不知该如何是好，那么我就要把你执著的东西都夺走，叫你在一物都没有的时候见到本性。禅宗接引人的手段就是这样活泼，这样绝妙。	A farmer needs an ox to plow his fields, so I drive away your ox. You are desperately hungry, so hungry that you will eat anything you see, yet I deliberately snatch away the food in your hand. Why do this? Because you are habitually attached to appearances. If you do not cling to something, you do not know what to do; therefore, I take away everything to which you cling, so that when not a single thing remains, you may see your intrinsic nature. The Chan school’s means of guiding people are so lively and so marvelous.
因为一物不能有两名，说触就不应说身，说身就不应说触，所以说“即触非身，即身非触。”身与触彼此互夺，说触就不是身，说身就不是触，如此一来就触也不可得，身也不可得，既然两面都不可得，所以：	Because one thing cannot have two names, when one says contact one should not speak of the body, and when one says body one should not speak of contact. Thus it says, “Contact is not the body; the body is not contact.” Body and contact mutually negate one another: when one says contact, it is not the body; when one says body, it is not contact. In this way, contact cannot be obtained, nor can the body be obtained. Since neither side can be obtained, therefore:
“身触二相，元无处所。”	“The two appearances of body and contact originally have no location.”
由于身和触二者都不可得，因此说“身触二相，元无处所。”所以身也好，触也好，这二者都是妄相，根本没有地方，没有所在。	Since neither body nor contact can be obtained, it says, “The two appearances of body and contact originally have no location.” Thus, whether body or contact, both are delusive appearances; fundamentally, they have no place and no location.
“合身即为身自体性，离身即是虚空等相。内外不成，中云何立？中不复立，内外性空，即汝识生，从谁立界？”	“When they join with the body, they become the body’s own nature; when they are apart from the body, they are equivalent to empty space. If inside and outside cannot be established, how can the middle be established? If the middle cannot be established, and the nature of inside and outside is

	empty, then when your consciousness arises, from what can it establish its boundary?”
什么是“合身即为身自体性”呢？就是这个经上所说的：阿难，你自己以手摩头，那么在摩头的时候，手和头合为一体，就是能触与所触合为一体。既然合为一体了，哪里还有能触与所触呢？但是同一个东西又是无法成触的。	What does “when they join with the body, they become the body’s own nature” mean? It is what this sūtra says: Ānanda, when you touch your head with your own hand, hand and head become one when they meet—the toucher and the touched become one. Once they are one, where are the toucher and the touched? Yet one and the same thing cannot constitute contact.
比如我要拍手，一只手拍不响，要两只手才拍得响。那么离身会怎么样呢？离身即是虚空等相。假设离开了我的头与手，离开了这个身体，根本没有东西，那么就是虚空了。	For example, if I want to clap, one hand alone cannot make a sound; two hands are needed. What happens when they are apart from the body? “When they are apart from the body, they are equivalent to empty space.” Suppose the head and hand, and indeed the body itself, are absent. There is simply nothing at all; that is empty space.
如果是合身，能触与所触变为一体，一体之后就无能所；如果是离身，离身因为没有东西，就变成为虚空。	If they join with the body, the toucher and the touched become one, and once they are one there is no subject and object. If they are apart from the body, then because there is nothing, they become empty space.
由于合与离都不可得，那么“内外不成，中云何立？”既无内里的身根，亦无外面的触尘，内外都没有，那么当中的这个触觉，这个身识从什么地方建立呢？所以接下来问：“中不复立，内外性空，即汝识生，从谁立界？”没有	Since neither contact nor separation can be obtained, “if inside and outside cannot be established, how can the middle be established?” If there is neither the inner body faculty nor the external tactile object, if there is neither inside nor outside, then from where can this tactile sensation, this body consciousness in the middle, be established? Therefore it next asks, “If the middle cannot be established, and the nature of inside and outside is empty, then when your consciousness arises, from what can it establish its boundary?” There is no
当中自然就没有内外，既然内外都空了，那么你所生的身识，从什么地方立界限呢？这里的识属于身根之识，不属于耳根之识，耳根的识是听觉，身根的识是触觉。立界限一定要有内外方所，如果一定有里边的身根和外面的触尘，可以说生出了当中的身识，但是现在既没有两边，也没有当中，那么如何成这个界呢？因而证明这个界不可得。	middle, and naturally there is no inside or outside. Since inside and outside are both empty, from where can the body consciousness that arises establish a boundary? The consciousness here belongs to the body faculty, not to the ear faculty. The consciousness of the ear faculty is hearing, while the consciousness of the body faculty is tactile sensation. To establish a boundary, there must be inner and outer locations. If there were

	necessarily an inner body faculty and an external tactile object, one could say that body consciousness arose in between. But now there are neither two sides nor a middle. How, then, could this boundary be formed? This proves that such a boundary cannot be obtained.
“是故当知，身触为缘，生身识界，三处都无。则身与触及身界三，本非因缘、非自然性。”	“Therefore, you should know that bodily contact serves as a condition, giving rise to the realm of body consciousness, yet all three locations do not exist. Thus body, contact, and the realm of body consciousness are originally neither causes and conditions nor self-arising in nature.”
所以你应该知道，以身根与触尘为因缘，生出这个身识界，因为这三处都没有，所以是不可能的。既然都没有，所以说身根、触尘及你的身识这三样东西，都非因缘，也非自然，因缘与自然都不可得。	Therefore, you should know that the body faculty and tactile objects serve as causes and conditions giving rise to this realm of body consciousness. Since these three locations do not exist, this is impossible. Since they all do not exist, the body faculty, tactile objects, and your body consciousness—these three things—are neither causes and conditions nor self-arising; neither causes and conditions nor self-arising can be obtained.
因为都不可得，所以都是空；因为都是空，所以这个六识都是虚妄；再因为都是虚妄，所以就证明它是真如佛性，在你的真如佛性之外是没有东西的。	Since none can be obtained, all are empty. Since all are empty, these six consciousnesses are all delusive. Since they are delusive, this proves that they are suchness, Buddha-nature; outside your suchness, Buddha-nature, there is nothing.
所以你不要迷惑，不要着相，不要执著你的身体，执著你的触识，这个身体与识都不可得。人都是执著有我，有这个身体，所以这个我执顶厉害。死去的人为什么有中阴身呢？就是因为这个我执太坚固了。	Therefore, do not be deluded, do not cling to appearances, and do not cling to your body or to your tactile consciousness. This body and consciousness cannot be obtained. People all cling to the existence of a self, to this body, and so attachment to self is exceedingly powerful. Why do the dead have an intermediate-state body? It is because this attachment to self is so deeply entrenched.

死掉这个身体之后，还坚持认为一定有个我，一定有我的身体，所以现出一个中阴身。中阴身属于色身，与鬼魂一样，都是有形质的，只是非常淡薄，不像我们现在这个色身那样浓重。	After this body dies, they still insist that there must be a self and that they must have a body; therefore, an intermediate-state body appears. The intermediate-state body is a material body. Like a ghost, it has form and substance, but it is extremely subtle, unlike our present material bodies, which are so dense and substantial.
因为他们的形体非常清淡，不是每个人都能看得见，功夫做得好的人能看见，也有个别普通人看得见。这个执著真的很厉害，你活在这个世界上时执著的东西，在死了以后现出中阴身的时候，还会接着去执著。	Because their forms are extremely subtle and light, not everyone can see them. Those whose practice is well developed can see them, and a few ordinary people can as well. This attachment is truly powerful. Whatever you cling to while living in this world, you will continue to cling to after death, when the intermediate-state body appears.
发愿生西方极乐世界的人，必须把一切放下才能往生，如果放不下就绝对不能去，根本生不了。	Those who aspire to be reborn in the Western Pure Land of Ultimate Bliss must let go of everything before they can attain rebirth. If they cannot let go, they absolutely cannot go there; fundamentally, they cannot be reborn there.
假如你现在心粘着得不得了，那么到中阴阶段还是粘着得不得了，心里空不掉怎么能往生呢？所以你要空就得现在空，要放就得现在放。现在如果不肯空、不肯放，到中阴阶段就更加放不下了。我不是在吓唬你们。	If your mind is now clinging desperately, it will still be clinging desperately in the intermediate state. If the mind cannot empty itself, how can one attain rebirth? Therefore, if you are to empty yourself, you must do so now; if you are to let go, you must do so now. If you are unwilling to empty yourself or let go now, you will be even less able to let go in the intermediate state. I am not trying to frighten you.
从前上海有个徐蔚如先生，是修净土宗的大居士，帮着印光法师一起弘法，鼎鼎大名，当时的人都知道他。后来他圆寂了，大家想，这样一位大居士总该生西方极乐世界了。为了验证他往生了没有，就做法来看一看。	In the past, there was a Mr. Xu Weiru in Shanghai, a prominent lay practitioner of the Pure Land school. He helped Dharma Master Yinguang propagate the Dharma and was extremely well known; everyone at the time knew of him. Later, he passed away. Everyone thought that such a great lay practitioner surely must have been reborn in the Western Pure Land of Ultimate Bliss. In order to verify whether he had attained rebirth, they performed a ritual to investigate.
怎么验证呢？就是试试他有没有中阴身，因为生西方极乐世界的人没有中阴身，没有往生的人才有中阴身。	How did they verify it? They tested whether he had an intermediate-state body, because those reborn in the Western Pure Land of Ultimate Bliss have no intermediate-state body; only those who have not attained rebirth have one.

要想知道有没有中阴身有很多法门，其中有种勾召法厉害得很，只要使用这个法，非但中阴身，连生人的魂也能勾召得来，这个可是真的，不是假的。	There are many dharma gates for determining whether someone has an intermediate-state body. Among them is a particularly powerful method of summoning. As soon as this method is used, it can summon not only an intermediate-state body, but even the soul of a living person. This is real, not false.
大家用这个法一试，没招来，于是大家就想，看来他的功夫不错，已经往生西方极乐世界了。	When everyone tried this method, they could not summon him. So they thought, “It appears that his practice was quite accomplished; he has already been reborn in the Western Pure Land of Ultimate Bliss.”
可是再仔细一想，这个徐蔚如居士以前是银行经理，他的保险箱里藏着许多宝贝，包括金条、宝石、地契、股票等等，很多很多，他的心会不会粘在这个地方呀？那就再找找看，结果一召，果然没错，原来在保险箱里变成了个守财鬼，他不但没能生到西方极乐世界，反而落到鬼道里去了。	But then, on further reflection, they recalled that Lay Practitioner Xu Weiru had formerly been a bank manager. His safe contained many valuables—gold bars, jewels, land deeds, stocks, and much else besides. Might his mind still be clinging to those things? They searched again, and when they summoned him, it was indeed just as they suspected: he had become a wealth-guarding ghost in his safe. Not only had he failed to be reborn in the Western Pure Land of Ultimate Bliss, but he had instead fallen into the realm of ghosts.
所以说往生净土并不是一件简单事，你要放得下才能走得了，如果放不下就走不了。有人说我就这样马马虎虎念佛，只要能往生就行，所以用不着什么一心不乱。	Thus, rebirth in the Pure Land is not a simple matter. You must be able to let go before you can depart; if you cannot let go, you cannot depart. Some people say, “I will simply recite the Buddha’s name casually. As long as I can attain rebirth, that is enough, so there is no need for one-pointedness of mind without distraction.”
假如你真能够死心塌地念佛，心里一点也不粘着这个世界，不管能不能达到一心不乱，一直勇往直前地念下去，这样做当然很好。念佛有理一心，有事一心。	If you can truly recite the Buddha’s name with wholehearted resolve, without the slightest attachment in your mind to this world, and continue courageously to recite it without concern for whether you attain one-pointedness of mind without distraction, then that is certainly very good. Buddha-recitation has one-pointedness in principle and one-pointedness in phenomena.
理一心的境界很高，我们并不要求一定要做到理一心，只要能做到事一心就行。	The state of one-pointedness in principle is very lofty. We do not require that one must attain one-pointedness in principle; it is enough to attain one-pointedness in phenomena.

那什么是事一心呢？就是只有一个忆佛念佛的心，没有其他二心，除了忆佛念佛之外，不再挂念妻子儿女，不再想着金银财宝、房屋田产，你如果一门心思只想着佛，心就不会乱了，这就叫一心不乱，我们只要这样念，就能生到西方。	What, then, is one-pointedness in phenomena? It means having only the mind that remembers the Buddha and recites the Buddha's name, with no other divided mind. Apart from remembering the Buddha and reciting the Buddha's name, one no longer worries about one's wife and children, nor thinks about gold and silver, wealth and treasures, houses and property. If you direct your mind single-mindedly toward the Buddha alone, your mind will not become distracted. This is called one-pointedness of mind without distraction. If we recite in this way, we can be reborn in the West.
但是假如你说：“不需要！不需要！我就这么马马虎虎地随便念念。	But suppose you say, “No need, no need. I will just recite casually and carelessly.”
只要相信有西方极乐世界，相信阿弥陀佛迟早要接引我们，只需把早晚功课一做，其他事情不用再管，其他佛法不用再修，尽管去做你的世法，临终的时候就能生西方极乐世界。”你要这样想就错了。	You may think that as long as you believe in the Western Pure Land of Ultimate Bliss, believe that Amitābha Buddha will sooner or later come to guide you, and perform the morning and evening services, there is no need to concern yourself with anything else or cultivate any other Buddhist practices. You may simply go on engaging in worldly dharmas and be reborn in the Western Pure Land of Ultimate Bliss at the time of death. If you think this way, you are mistaken.
你看徐蔚如大居士，他帮助印光法师弘扬净土法门，做过很多善事，写过很多文章，就因为留恋保险箱里的财宝，结果做了守财鬼，没有生到西方，后来还要再用密法来超度他。	Look at the great lay practitioner Xu Weiru. He assisted Dharma Master Yinguang in propagating the Pure Land Dharma gate, performed many good deeds, and wrote many articles. Yet because he remained attached to the treasures in his safe, he became a wealth-guarding ghost rather than being reborn in the West. Later, Esoteric Buddhist practices still had to be used to liberate him.
所以说大家修法不要贪图便宜，以为马马虎虎不要紧。我郑重相告：马马虎虎是绝对不行的！你的心一定要放下，你这里如果放不下，那里就肯定去不了。	Therefore, when you cultivate a practice, do not seek an easy bargain by thinking that being casual and careless does not matter. I tell you solemnly: being casual and careless is absolutely unacceptable. You must let go in your mind. If you cannot let go here, you definitely cannot go there.
佛菩萨为什么对我们众生反复讲：没有啊！没有啊！你们不要执著啊！不要执著啊！告诉我们一切东西都是没有的，都是空的，就是要我们把一切放下，只有放下了	Why do the Buddhas and bodhisattvas repeatedly tell us sentient beings, “There is nothing! There is nothing! Do not cling! Do not cling!”? They tell us that all things are nonexistent, that all are empty,

才能往生啊！所以你们不要总是粘着在这个世界上面，一点都不肯放，不肯放就不能走。	precisely so that we will let go of everything. Only by letting go can we attain rebirth. Therefore, do not remain constantly attached to this world, unwilling to let go in the slightest. If you do not let go, you cannot depart.
大家都知道六波罗蜜中以布施为第一，施就是舍，让你布施就是叫你学会能舍，要舍得掉才行。你如果总粘着在妻财子禄、名利得失上，这样修法是绝对不行的！	Everyone knows that giving is the first of the six pāramitās. To give is to relinquish; being asked to give is meant to teach you to relinquish. You must be able to let things go. If you are always attached to wife, wealth, children, position, fame, profit, gain, and loss, then it is absolutely impossible to cultivate the practice in this way.
下面要讲意识了，我们现在已经讲到十八界当中最后一个，也就是意识界。十八界就是六根、六尘加六识，三六等于十八。讲这个十八界是为了破界，要破界就得破识，因为有识之故才有界。	Next, we shall discuss consciousness. We have now reached the last of the eighteen realms, namely the realm of consciousness. The eighteen realms are the six sense faculties, the six sense objects, and the six consciousnesses: three sets of six make eighteen. We discuss these eighteen realms in order to break through the realms. To break through the realms, one must break through consciousness, for it is because there is consciousness that there are realms.
识就是妄心，因为妄心一来之后，六根就不能互用，所以有了界限。比如眼睛只能看，不能听；耳朵只能听，不能看。假如把界限打破，六根就能互用，因为这六根本来是一精明，都是同一真心所起的作用。我们破这个界，就是要明白根本没有界，这个界限是我们的妄心执著出来的。经上现在要告诉我们，应该怎样破这个意识界：	Consciousness is the deluded mind. Once the deluded mind arises, the six sense faculties cannot function interchangeably, and thus boundaries arise. For example, the eyes can only see and cannot hear; the ears can only hear and cannot see. If these boundaries are broken down, the six sense faculties can function interchangeably, because they are originally a single luminous essence, all functions arising from the same true mind. To break through these realms is to understand that there are fundamentally no realms; these boundaries are produced by the attachments of our deluded minds. The sūtra will now tell us how the realm of consciousness should be broken through:

（六）意、法、意界，三处都无

(VI) The Mind, Dharmas, and Mind Element: All Three Are Absent

“阿难，又汝所明：意法为缘，生于意识。此识为复因意所生，以意为界？因法所生，以法为界？”	“Ānanda, furthermore, as you understand it: the mind faculty and dharma objects serve as conditions and give rise to consciousness. Is this consciousness produced by the mind faculty, with the mind faculty as its boundary? Or is it produced by dharma objects, with dharma objects as its boundary?”
这里的讲法与前面一样，用的是同样句式：就如你平时所认为的，以意根和法尘为缘，生出意识。	The teaching here is the same as before and uses the same sentence pattern: as you ordinarily suppose, the mind faculty and dharma objects serve as conditions and give rise to consciousness.
那么“此识为复因意所生，以意为界？因法所生，以法为界？”假如说这个意识是从意生出的，就不能超出意根的范围，要以意根为界。假如这个意识是从法尘生出的，就不能越出法尘的范围，应该以法尘为界。那么你现在究竟认为是从意根生的，以意为界？还是从法尘生的，以法为界？	Then, what does it mean when it says, “Is this consciousness produced by the mind faculty, with the mind faculty as its boundary? Or is it produced by dharma objects, with dharma objects as its boundary?” If this consciousness is produced from the mind faculty, it cannot extend beyond the scope of the mind faculty; the mind faculty must be its boundary. If this consciousness is produced from dharma objects, it cannot extend beyond the scope of dharma objects; dharma objects must be its boundary. So which do you maintain: that it is produced from the mind faculty, with the mind faculty as its boundary, or from dharma objects, with dharma objects as its boundary?
说到这里，有一些东西要对大家稍微讲一讲。对于这个意法，我们前面说的十二处里叫意处，这个意处所识的法，在相宗里讲有五种色法。第一种色法叫极迥色，为什么叫极迥色呢？这个迥是迥远、迥少，就是迥无所有的意思。	At this point, there are several matters that should be explained briefly. Regarding the mind faculty and dharma objects, what we previously called the mind base among the twelve sense bases recognizes dharmas. In the Dharma Characteristics School, there are said to be five kinds of form. The first is called extremely distant form. Why is it called extremely distant form? Jiong means remote and scarce; that is, it means that there is virtually nothing there.

譬如鸟在天上飞，当它飞得远了，看不见了，连个相都没有了，但是在我的意识当中还有个影子，这个若有若无的影子就是极迥色。第二个叫极略色，略就是非常微小，小得可以忽略。	For example, a bird flies in the sky. When it has flown so far away that it can no longer be seen, and not even its form remains visible, there is nevertheless still an image of it in my consciousness. This faint image, as though present and absent, is extremely distant form. The second is called extremely subtle form. Subtle means exceedingly minute—so small that it may be disregarded.
譬如你把色尘分析得小、小、小，一直到小无小处，小得没有了，但是还落个影相，这就是极略色。第三个叫定所生自在色，就是当我们入定的时候，所出现的定中境界。	For example, if you analyze a visible object into smaller, smaller, and still smaller parts, until it reaches the point where nothing smaller can be found and it has become so small as to vanish, there nevertheless remains an image. This is extremely subtle form. The third is called freely arisen form produced by meditative stability; it refers to the states that appear when we enter meditative stability.
每个人打坐用功，定中都有境界，上次说过有境界就是有消息，叫得到一点消息，有的人坐来坐去一点境界都没有，这说明你还不曾上路。	When everyone sits in meditation and applies themselves, there are states that arise in meditative stability. As was said previously, having such states means receiving some news—that is, receiving some indication. If someone sits again and again without experiencing any state at all, this shows that they have not yet set out on the path.
净土宗的人如果能像大势至菩萨所说的，把六根都摄在这一句佛号上，他一定会有境界，假如是散心念佛，念得乱七八糟的，就没有境界。禅宗不修这个境界，而净土宗是修境界的，他的心静下来之后，自然有境界。	If practitioners of the Pure Land school can, as Mahāsthāmaprāpta Bodhisattva taught, gather in the six sense faculties into this single Buddha-name, they will certainly experience such states. If they recite the Buddha's name with a scattered mind, in utter confusion, they will not experience them. The Chan school does not cultivate such states, whereas the Pure Land school does; once the mind becomes still, such states naturally arise.
但是对这种境界也不能住，不能粘着，一住之后就不能前进，一粘着之后就要着魔。因为此时的境界比较自在，所以叫定所生自在色。第四个叫受所引色。	Yet one must not abide in or cling to such states. Once one abides in them, one cannot advance; once one clings to them, one will fall into demonic states. Because the states at this time are relatively free and unimpeded, they are called freely arisen form produced by meditative stability. The fourth is called form induced by reception.

受就是接受，由受所引起来的色，这个色是怎么引起来的呢？在戒坛上受戒的时候，你见到这种庄严法坛，听到羯摩师唱羯摩文，于是在心里面引生出一个戒体，叫无作戒体。	Reception means accepting. Form induced by reception is form brought about through acceptance. How is this form induced? When receiving the precepts at a precept platform, one sees the solemn Dharma altar and hears the karma master chant the karma text. This gives rise within one's mind to a precept substance, called the nonmanifest precept substance.
你看这个经上讲，当阿难被摩登伽女摄了去，因为有这个戒体，所以他身体虽然被摩登伽女用先梵天咒所摄，但是内心不受摩登伽女的引诱，不去与她同房，这就是无作戒体的力量，所以叫受所引色。	The sūtra recounts that when Ānanda was taken away by the woman Mātaṅgī, because he possessed this precept substance, although his body was drawn in by Mātaṅgī through the former Brahmā Heaven mantra, inwardly he was not seduced by her and did not share a bed with her. This was the power of the nonmanifest precept substance, and therefore it is called form induced by reception.
第五个是遍计所执色，这个遍计所执，就是三性当中的遍计所执性，因为我们的心把一切东西都给著牢了，所以叫遍计所执。相宗说这五种色是为意识所缘，所以讲到意识，就要讲到这个意识所缘。	The fifth is form grasped through pervasive discrimination. This pervasive discrimination refers to the nature of pervasive discrimination and attachment among the three natures. Because our minds tenaciously grasp at all things, it is called pervasive discrimination and attachment. The Dharma Characteristics School says that these five kinds of form are objects conditioned by consciousness. Thus, when consciousness is discussed, the objects conditioned by consciousness must also be discussed.
有位法师要破这个意识所缘，破相宗五种色的说法，他讲得倒是有点道理，我来说给大家听听。他是怎么破这个极迥色的呢？他说这个鸟飞得远了，远得看不见了。	A Dharma master sought to refute this object of consciousness and the Dharma Characteristics School's teaching on the five kinds of form. What he said was somewhat reasonable, so let me tell you all about it. How did he refute the so-called extremely remote form? He said that when a bird flies far away, it eventually becomes too distant to be seen.
既然你不知道了，那么应该是无相，等于虚空了，你能缘虚空去吗？因为虚空没有东西。	—since you no longer know it, it should be formless, equivalent to empty space. Can you condition empty space? Empty space contains nothing.
没有东西你怎么去缘呢？假设看得见就是有相，那么这个鸟是飞得高还是飞得低？或者是飞得停下来休息？不	How can you condition that which contains nothing? If it can be seen, then it has form. In that

管它怎么飞，你应该能看得见。这个相是眼所见，应该属于眼识，而不是意识。	case, is the bird flying high, flying low, or has it stopped to rest? However it flies, you ought to be able to see it. This form is seen by the eye and should belong to eye-consciousness, not to consciousness.
假如飞得远了、没有了，变成空了，空里没有东西，你又如何去缘呢？所以他说相宗讲得没道理，这是第一点。对第二个极略色，他说你不是往小里分析吗？那么分到看不见，小得没有了。	If it has flown far away and disappeared, becoming empty space, there is nothing in empty space. How then can you condition it? Therefore, he says that the Dharma Characteristics School's explanation is unreasonable. This is his first point. Regarding the second, extremely subtle form, he says: are you not analyzing things into smaller parts? Yet when they have been divided to the point where they cannot be seen, they have become so small as to disappear.
既然是没有了，就是没有处所，没有处所应该等于空。假如小了还有处所，那这个处所在什么地方呢？说到缘色就应该有所缘的色尘，假如能缘色，那么等于前面一样，还是属于眼识。	Since they have disappeared, they have no location; and having no location should be equivalent to emptiness. If, despite being small, they still have a location, where is that location? When speaking of conditioning form, there should be a visible object that is conditioned. If one can condition form, then, as before, it still belongs to eye-consciousness.
他说其实极迥和极略这两种色，都是属于意识，极略色就是意识思想过去的境，极迥色就是意识能缘过去的境。一个是意识所缘过去的境，一个是意识思想过去的境，二者有这样的分别。	He says that extremely distant form and extremely subtle form both belong to consciousness. Extremely subtle form is an object that consciousness has thought about in the past, while extremely distant form is an object that consciousness can condition from the past. One is an object previously conditioned by consciousness; the other is an object previously thought about by consciousness. This is the distinction between them.
那么定所生自在色又怎样呢？这个定所生自在色，根本不是意所缘，因为在意能缘的时候就不能入定，他讲得倒是蛮有道理。意识假设不停息下来，还在那里活动和思想，你就不能入定，入定的人一定是意识已经停止了。	What, then, of freely arisen form produced by meditative stability? This form produced by meditative stability is not at all an object conditioned by the mind faculty, for one cannot enter meditative stability while the mind faculty is actively conditioning objects. What he says is fairly reasonable. If consciousness has not ceased and is still active and thinking, one cannot enter meditative stability. A person who has entered meditative stability must have already brought consciousness to a stop.

比如我们修净土宗，念佛念到啥也不想，只专注在一句佛号上，那么到了妄心不动的时候，能念的心和所念的佛就脱落了，这个时候意识已经不动了，如果意识不动，又怎么能缘这个定境呢？所以定境所显的境界，不是意识能缘的，因为意识已经停下来不动了。	For example, in Pure Land practice, one recites the Buddha's name until one thinks of nothing else and focuses solely on a single Buddha-name. When the deluded mind no longer moves, the mind that recites and the Buddha who is recited both fall away. At that time consciousness is no longer moving. If consciousness does not move, how can it condition this state of meditative stability? Therefore, the states manifested in meditative stability cannot be conditioned by consciousness, because consciousness has already stopped and ceased to move.
假设在打坐的时候能够现出定境，这个定境也不是意识看见，还是眼睛看见。譬如我们睡觉的时候会做梦，我们正做梦的时候眼根不动，耳根也不动，但是梦中所现出来的境界，还是用眼睛看见东西，用耳朵听到声音。	Even if a state of meditative stability appears during seated meditation, it is not seen by consciousness; it is still seen by the eyes. For example, we dream while asleep. While we are dreaming, the eye faculty does not move, nor does the ear faculty, yet in the scenes that appear in dreams, we still see things with the eyes and hear sounds with the ears.
说到定境显现的境界，假设这个境界是有相的话，用的还是眼根，不是属于意识的能缘，这是讲第三种定所生自在色。	Regarding the states that appear in meditative stability, if such a state has form, the eye faculty is still what is used; it does not belong to the mind faculty's conditioning activity. This is the discussion of the third kind, freely arisen form produced by meditative stability.
对于第四种受所引色，他说这个因受戒生起的无作戒体，也不是意识能缘的境界，这个戒体是在受戒的时候，由戒所引生出来的，是心而非色。	Regarding the fourth kind, form induced by reception, he says that the nonmanifest precept substance arising through receiving the precepts is likewise not an object conditioned by consciousness. This precept substance is induced by the precepts at the time one receives them; it is mind, not form.
因为心不能缘心，只能缘境，既然这个无作戒体是一种心，所以说也不可能被意识所缘。至于第五种遍计所执色，因为一切东西都是前五识所缘的境界，我们计较长短方圆、青黄赤白、大小高低，这也不是意识所缘之境。	Since mind cannot condition mind and can only condition objects, this nonmanifest precept substance, being a kind of mind, cannot be an object conditioned by consciousness. As for the fifth kind, form grasped through pervasive discrimination, all things are objects conditioned by the first five consciousnesses. We discriminate between long and short, square and round, blue, yellow, red, and white, large and small, high and low; these too are not objects conditioned by consciousness.

为什么要这样说？这里有什么差别呢？从相宗来说，我们眼见色境的时候，是第六识跟着眼识一起跑去的，所以意识也缘外境。	Why say this? What is the difference here? According to the Dharma Characteristics School, when we see visible objects with our eyes, the sixth consciousness follows eye-consciousness along with it; thus consciousness also conditions external objects.
但是经文上说，意识不缘外境，不跟着眼、耳、鼻、舌、身跑，意识只内缘法尘，它缘的是前五识落谢的影子。	But the sūtra says that consciousness does not condition external objects and does not follow the eyes, ears, nose, tongue, and body outward. Consciousness only inwardly conditions dharma objects; what it conditions are the residual images left behind by the first five consciousnesses.
在前五识中，眼睛缘色尘，耳朵缘声尘，舌头缘味尘，鼻子缘香尘，身体缘触尘，当前面五识把外尘的影子吸收进去，意识缘的是这个落谢的影子。	Among the first five consciousnesses, the eyes condition visible objects, the ears condition sounds, the tongue conditions tastes, the nose conditions odors, and the body conditions tactile objects. After the first five consciousnesses take in images of the external sense objects, consciousness conditions these residual images.
这个又叫识处所摄色，识是我们的第六意识，处是上面说的十二处，由识和处所摄的就有这样五种色，这五种色，与法相宗讲的有点区别。由于意根不缘外尘，所以外面的色境不是意识所缘，这样一来，《楞严经》的观点与相宗就有纷争了，所以相宗里有人要破坏这个经，这一点要对大家讲清楚。接着看下文：	This is also called form included within the sphere of consciousness. Consciousness here is our sixth consciousness, and the sphere refers to the twelve sense bases mentioned above. There are thus these five kinds of form included within consciousness and the sense bases, which differ somewhat from the explanation of the Dharma Characteristics School. Since the mind faculty does not condition external sense objects, external visible objects are not objects conditioned by consciousness. In this way, the view of the Śūraṅgama Sūtra comes into conflict with that of the Dharma Characteristics School. Consequently, some people in that school seek to refute this sūtra. This point must be explained clearly to everyone. Let us continue with the text:
“阿难，若因意生，于汝意中必有所思，发明汝意。若无前法，意无所生。离缘无形，识将何用？”	“Ānanda, if it is produced from the mind faculty, then within your mind there must be something thought of that reveals your mind faculty. If there is no preceding dharma, the mind faculty gives rise to nothing. Apart from conditions, there is no form; what use, then, would consciousness have?”

什么是“若因意生，于汝意中必有所思，发明汝意”呢？假如意识是意根生的，那么在你的意识当中必定是有所思想的，如果没有思想，就不是意识了。	What does it mean when it says, “If it is produced from the mind faculty, then within your mind there must be something thought of that reveals your mind faculty”? If consciousness is produced by the mind faculty, there must certainly be thought within your consciousness. If there is no thought, it is not consciousness.
如果说意识不需要外面的色尘，是从意根单独生的，那么离开前面五识落谢的影子，离开法尘，你的意识怎么能够思想呢？因为意根要与法尘相对才能起作用，假如没有眼、耳、鼻、舌、身所缘的色、声、香、味、触这些外尘，没有前面五根所接受五尘的影子，你这个意根就生不出意识来，所以说“若无前法，意无所生。	If consciousness does not require external sense objects and is produced independently by the mind faculty, then how can your consciousness think apart from the residual images left behind by the first five consciousnesses, apart from dharma objects? The mind faculty can function only when it stands in relation to dharma objects. Without the visible objects, sounds, odors, tastes, and tactile objects conditioned by the eyes, ears, nose, tongue, and body—without the images of the five sense objects received by the first five faculties—your mind faculty cannot give rise to consciousness. Thus it says, “If there is no preceding dharma, the mind faculty gives rise to nothing.”
”如果意根不对外尘，那么“离缘无形，识将何用？”我们说过识是了别、识别，要通过内根吸取外尘才能起作用。识不能缘无形，不能缘空，如果离开前五识落谢的影子，没有了法尘，意根根本就不能发生任何作用，即使有个意识，这个意识又有什么用呢?	If the mind faculty does not stand in relation to external sense objects, then “apart from conditions, there is no form; what use, then, would consciousness have?” We have said that consciousness distinguishes and discerns; it can function only by taking in external sense objects through the inner faculties. Consciousness cannot condition what is formless or condition emptiness. Apart from the residual images left behind by the first five consciousnesses, once dharma objects are absent, the mind faculty cannot function at all. Even if there were consciousness, what use would that consciousness have?
“阿难，若因意生，于汝意中，必有所思，发明汝意。”	“Ānanda, if it is produced from the mind faculty, then within your mind there must be something thought of that reveals your mind faculty.”
世尊告诉阿难：假如意识是意根所生，那么意根生了意识之后，在意识当中必定有所思想。如果意识有所思考，有所思虑，那么这个思虑也一定要有形状的。比如眼睛看色，看录音机就有录音机的形象；耳朵听声，能听到音乐声、唱戏声、车马声等种种声音。假如你的意	The World-Honored One told Ānanda: “If consciousness arises from the mind faculty, then after the mind faculty has produced consciousness, there must be thought within that consciousness. If consciousness has thinking and deliberation, then that deliberation must also have a form. For

识是由意根生的，那么这个意识是什么形状或者形象呢？	example, when the eyes see forms, on seeing a tape recorder there is an image of a tape recorder; when the ears hear sounds, they can hear music, opera singing, the sounds of carriages and horses, and all kinds of other sounds. If your consciousness is produced by the mind faculty, then what form or image does this consciousness have?”
“若无前法，意无所生。”	“If there is no preceding dharma, the mind has nothing from which to arise.”
我们知道意根所缘的是法尘，法尘是什么呢？就是我们的眼、耳、鼻、舌、身这五根，缘外面的色、声、香、味、触五尘，所留下的影像。	We know that the object of the mind faculty is dharma-dust. What is dharma-dust? It is the images left behind when our five faculties—eye, ear, nose, tongue, and body—engage with the external five objects: forms, sounds, smells, tastes, and tactile objects.
色、声、香、味、触都是有相的，意根缘的是前五尘落谢的影子，有相才有影子，没有相是没有影子的。所谓“若无前法，意无所生。”就是假如没有前五根缘外五尘，吸收五尘落谢的影子，就没有作为内尘的法尘，你的意识就生不出来。	Forms, sounds, smells, tastes, and tactile objects all have appearances. What the mind faculty takes as its object are the residual images left by the preceding five objects. Only what has an appearance can cast a shadow; without an appearance, there can be no shadow. Thus, “If there is no preceding dharma, the mind has nothing from which to arise” means that if the preceding five faculties do not engage with the external five objects and retain their residual images, there can be no dharma-dust as an inner object, and your consciousness cannot arise.
“离缘无形，识将何用？”	“Apart from its object, it has no form; what use, then, is consciousness?”
法尘是外五尘的影子，离开所缘的法尘，离开外面五尘的影子，你这里即空无所有。我们说过识是用来分别的，专门分别各种形态，假如你这里什么形状都没有，那么这个识有什么作用？你能用来分别什么东西呢？	Dharma-dust is the shadow of the external five objects. Apart from the dharma-dust that is its object—that is, apart from the images of the external five objects—there is simply emptiness here, with nothing at all. We have said that consciousness serves to discriminate, specifically to distinguish all kinds of forms. If there is no form at all here, what function can this consciousness have? What could you use it to discriminate?
“又汝识心，与诸思量，兼了别性，为同为异？”	“Further, is your conscious mind, together with all thought and the nature of discernment, the same or different?”

这里提出三样东西：识心、思量和了别性。识心就是我们的识性；思量就是我们的末那识，是意根；了别性就是意识。现在我问你心、意、识这三样东西，为同为异？它们是彼此相同呢？还是有所分别呢？	Three things are raised here: the conscious mind, thought, and the nature of discernment. The conscious mind is our conscious nature; thought is our manas consciousness, the mind faculty; and the nature of discernment is consciousness. Now I ask you: are these three—mind, faculty, and consciousness—the same or different? Are they identical with one another, or are they distinct?
“同意即意，云何所生？”	“If it is the same as the mind faculty, then it is the mind faculty; how could it be something produced?”
假若意根与意识相同，意根就是意识，意识就是意根。既然是一样的东西，又哪里有能生与所生呢？	If the mind faculty and consciousness are the same, then the mind faculty is consciousness and consciousness is the mind faculty. Since they are one and the same thing, how could there be that which produces and that which is produced?
“异意不同，应无所识。”	“If it differs from the mind faculty, then it should have no consciousness.”
假如意根与意识不同，是有分别的，那么就不应该有意识。前面说假如意根有识，就应该同于意根，若同于意根，即无能生所生。现在说假设意根与意识有所差别，有所不同，就不应该有所识，意识就不会生出来了。	If the mind faculty and consciousness differ and are distinct, then there should be no consciousness. Earlier it was said that if the mind faculty has consciousness, it should be identical with consciousness; but if it is identical with consciousness, there can be neither producer nor produced. Now it is said that if the mind faculty and consciousness differ, then there should be no consciousness, and consciousness could not arise.
“若无所识，云何意生？”	“If there is no consciousness, how could the mind faculty produce it?”
假如你没有意识，不能了别，没有分别，连意识所应具备的起码作用都没有，还怎么能说从意根生出意识呢？	If you have no consciousness and cannot discern or discriminate—if you lack even the most basic function that consciousness should possess—then how can you say that consciousness arises from the mind faculty?
“若有所识，云何识意？”	“If there is consciousness, how can it be consciousness of the mind faculty?”
如果说意根有所识，那怎么来识别这个意根呢？如果意根有所识、有所分别，那么这二者还有什么不同，还有什么差别呢？自然没有差别了。	If you say that the mind faculty has consciousness, then how is this mind faculty to be recognized? If the mind faculty has consciousness and discrimination, what difference or distinction

	remains between the two? Naturally, there is no difference.
假如意与识不同，不同就无所识；假如意与识相同，同就是一体，就没有差别。这样一来不管同与不同，都没有界限。实际上本来没有同与不同，同也不可得，异也不可得，一切界限其实根本就没有。	If the mind faculty and consciousness differ, then there is no consciousness; if they are the same, they are one entity and there is no distinction. Thus, whether they are the same or different, there is no boundary. In fact, there originally is neither sameness nor difference: sameness cannot be obtained, nor can difference be obtained. No boundaries truly exist at all.
“唯同与异，二性无成，界云何立？”	“Since neither sameness nor difference can be established, how can a boundary be posited?”
由于同与异两样性体根本就不成立，那么意与识不管说同还是说异，只要落在两边就都不对。如果说同就不应有界，既然意与识是一个东西，一个东西哪会有界呢？只有两样不同的东西之间才有界。	Since the natures of sameness and difference cannot be established at all, whether one says that the mind faculty and consciousness are the same or different, one is wrong as soon as one falls into either extreme. If they are said to be the same, there should be no boundary. Since the mind faculty and consciousness are one thing, how could one thing have a boundary? A boundary exists only between two different things.
如果说异，把意与识作为两样，当然也不对。同不可得，异也不可得，都是妄心的分别，并非实有。既然二性无成，两边都不可得，那么“界云何立？”同与异都是虚妄，都没有自体，当中的界限怎么来立呢？自然就没有了。这就说明我们的意识是虚妄不实的，不能把它执著为实有，因为它没有生处。	If they are said to differ, treating the mind faculty and consciousness as two things is likewise incorrect. Sameness cannot be obtained, and difference cannot be obtained; both are discriminations of the deluded mind and are not truly existent. Since the two natures cannot be established and neither extreme can be obtained, then how can a boundary be posited? Sameness and difference are both illusory and have no inherent substance, so how could a boundary between them be established? Naturally, there is none. This shows that our consciousness is empty and unreal. We cannot cling to it as truly existent, because it has no place of arising.
假如说有所识，意根与意识就变成两个东西，意根同意识实际上不是两个东西，所以不应有所识。	If one says that there is consciousness, the mind faculty and consciousness become two things. Yet the mind faculty and consciousness are not actually two things, so there should be no consciousness.
假如说无所识，无所识则同于外尘，你的意根不晓得有意识，意识也不晓得有意根，这不等于是眼睛所看的外面尘劳一样的东西吗？你这个意识又怎么能起作用呢？	If one says that there is no consciousness, then this absence of consciousness is the same as external objects: your mind faculty does not know that there

这样一来，说是意根所生的不对，说不是意根所生的也不对，由于两边都不可得，就证明这个意识根本就是虚妄的。	is consciousness, and consciousness does not know that there is a mind faculty. Is this not the same as the external objects seen by the eyes? How, then, could this consciousness function? Thus, it is wrong to say that consciousness is produced by the mind faculty, and it is also wrong to say that it is not produced by the mind faculty. Since neither extreme can be obtained, this proves that consciousness is fundamentally illusory.
“若因法生，世间诸法，不离五尘。汝观色法，及诸声法、香法、味法，及与触法，相状分明，以对五根，非意所摄。”	“If it arises from dharmas, the dharmas of the world do not depart from the five objects. Observe forms and all sounds, smells, tastes, and tactile objects: their characteristics are clearly distinguishable, corresponding to the five faculties, and are not included within the mind faculty.”
前面的经文说得很明白，内意根不摄外面的五尘，外面的色、声、香、味、触五尘由我们的眼、耳、鼻、舌、身五根所摄。假如说意识因法所生，就是由法尘所生，那么世间诸法本来是不离五尘的。	The preceding scripture passage states this very clearly: the inner mind faculty does not encompass the external five objects. The external five objects—forms, sounds, smells, tastes, and tactile objects—are encompassed by our five faculties of eye, ear, nose, tongue, and body. If consciousness is said to arise from dharmas, that is, from dharma-dust, then the dharmas of the world originally do not depart from the five objects.
你看看那五种尘法，它们的相状都很分明，分别对着五根，并非由意根所摄的。五尘就是色法、声法、香法、味法和触法。色法是一切色相和事物。声法是各种声音。香法是香、臭这些气味。味法是酸、甜、苦、辣等种种味道。	Look at those five kinds of objects: their characteristics are all clearly distinguishable, each corresponding to one of the five faculties, and none is encompassed by the mind faculty. The five objects are form-objects, sound-objects, smell-objects, taste-objects, and tactile objects. Form-objects comprise all visible forms and things. Sound-objects are all kinds of sounds. Smell-objects are odors, pleasant and unpleasant. Taste-objects are the many flavors, such as sour, sweet, bitter, and spicy.
触法是所接触到的冷、暖、滑、涩等感觉。这五种尘法都有实相，都有实体。比如色不同声，香不同味，彼此的特征清晰明了，相状分明，不相混淆。	Tactile objects are sensations such as cold, warmth, smoothness, and roughness that are experienced through contact. These five kinds of objects all have actual appearances and entities. For example, form differs from sound, and smell differs from taste. Their respective features are clear and distinct; their appearances do not become confused with one another.

色、声、香、味、触五尘，分别对着眼、耳、鼻、舌、身五根，各有其所归摄，没有一个直接对着意根。	The five objects of form, sound, smell, taste, and touch correspond respectively to the five faculties of eye, ear, nose, tongue, and body. Each has its respective sphere, and none directly corresponds to the mind faculty.
前面说过，意根只能摄取由五根所吸进去的外尘的影子，而不能直接摄取外面的五尘，这是《楞严经》与法相宗不同的地方。	As stated earlier, the mind faculty can only receive the images of external objects taken in by the five faculties; it cannot directly receive the external five objects. This is where the Śūraṅgama Sūtra differs from the Dharma Characteristics School.
在法相宗里讲到意识的时候，说意识是跟着前五识一起跑的，比如眼根缘色尘时意识也跟着眼识出去，耳根缘声尘时意识也跟着耳根出去。现在《楞严经》上说，外五尘分别由前五根所摄，而不归第六意根，与相宗的说法有点抵触，所以相宗里有人毁谤《楞严经》，说这部经书是伪造的。	When the Dharma Characteristics School discusses consciousness, it says that consciousness follows along with the preceding five consciousnesses. For example, when the eye faculty engages with form-objects, consciousness also follows eye consciousness outward; when the ear faculty engages with sound-objects, consciousness likewise follows the ear faculty outward. The Śūraṅgama Sūtra now says that the external five objects are respectively encompassed by the preceding five faculties and do not belong to the sixth mind faculty. This somewhat conflicts with the teaching of the Dharma Characteristics School. Therefore, some people in that school have disparaged the Śūraṅgama Sūtra, claiming that it is a forgery.
“汝识决定依于法生，今汝谛观法法何状？”	“You maintain that your consciousness is definitely produced in dependence on dharmas. Now carefully observe: what form does each dharma have?”
法法就是法尘之法。	“Each dharma” means the dharmas of dharma-dust.
假如你的意识一定是依法尘所生，那么你仔细看看这个法尘是何形状呢？上面说的色法、声法、香法、味法、触法都有实体，那么意根所摄的法尘之法是什么形状呢？法法并不是没有形状，它有个虚假的影子。	If your consciousness is necessarily produced in dependence on dharma-dust, then look carefully: what form does this dharma-dust have? The form-objects, sound-objects, smell-objects, taste-objects, and tactile objects mentioned above all have entities. What form, then, do the dharmas of dharma-dust encompassed by the mind faculty have? These dharmas are not without form; they have illusory images.

因为色、声、香、味、触这五种法都是有实物，有形象的，有相则必定有影，有影也必定有相。这个法法因为是前面五尘的影子，所以它是有相的，若光有影子没有相，影子从何而来呢？只不过因为是虚假的影子，不是实物，所以你拿不出来罢了。	Because the five dharmas of form, sound, smell, taste, and touch are all actual things with appearances, where there is an appearance there must be a shadow, and where there is a shadow there must be an appearance. Since these dharmas are the shadows of the preceding five objects, they have appearances. If there were only a shadow and no appearance, where could the shadow come from? It is only because they are illusory shadows rather than actual things that you cannot take hold of them.
“若离色空、动静、通塞、合离、生灭，越此诸相，终无所得。”	“Apart from form and emptiness, movement and stillness, openness and obstruction, contact and separation, arising and ceasing—beyond all these characteristics, nothing whatsoever can be obtained.”
假如离开色空、动静、通塞、合离、生灭这些现象，你能有意识吗？当然没有！比如离开眼根所对的色法与空法，你就不能起眼的知觉。因色才显空、因空才显色，非空即不能显色、非色亦不能显空。色与空要相对而有。	If you separate from such phenomena as form and emptiness, movement and stillness, openness and obstruction, contact and separation, and arising and ceasing, can you have consciousness? Certainly not. For example, apart from form-objects and empty space as apprehended by the eye faculty, visual awareness cannot arise. Form reveals emptiness, and emptiness reveals form. Without emptiness, form cannot be revealed; without form, emptiness likewise cannot be revealed. Form and emptiness exist only in relation to one another.
由色空的种种变化，色法也会有千变万化的相貌。下面的动静、通塞、合离、生灭，也是这个道理。动静就是声尘，一会儿有声音，一会儿又没有声音。声音中也会有高低、大小、急缓等种种变化。	Through the various changes of form and emptiness, form-objects also assume endlessly changing appearances. The following pairs—movement and stillness, openness and obstruction, contact and separation, and arising and ceasing—work in the same way. Movement and stillness refer to sound-objects: at one moment there is sound, and at another there is none. Sounds themselves may vary in pitch, volume, speed, and slowness.
通塞讲的是嗅觉，鼻子通了就可以闻到香臭等种种气味，塞了之后就闻不到气味了。合离讲的是触觉，手触在身上就可以知道是冷了还是暖了，是涩了还是滑了，如果没有合离，触觉就没有了，这即是合离的作用。	Openness and obstruction concern the sense of smell. When the nose is unobstructed, one can smell all kinds of odors, pleasant and unpleasant; when it is blocked, one cannot smell them. Contact and separation concern tactile awareness. When the hand contacts the body, one can know whether

	it is cold or warm, rough or smooth. Without contact and separation, tactile awareness would not exist. This is the function of contact and separation.
生灭是靠前面这几种现象而生出来的，由于色空、动静、通塞、合离等变化，而有生、住、异、灭的情况发生。因为别的现象的去来，而有这种起灭的变化，这叫依法所缘。	Arising and ceasing arise in dependence on these preceding phenomena. Because of changes in form and emptiness, movement and stillness, openness and obstruction, and contact and separation, there occur the conditions of arising, abiding, changing, and ceasing. Because other phenomena come and go, these changes of arising and ceasing occur. This is called depending on dharmas as objects.
比如某个法生起来了，就有个影子来了，当这个法灭掉了，那个影子也就消灭了。像这种依法所缘的，就是法法。所以说“越此诸相，终无所得。”离开了这些相，连影子都没有，你还有什么东西呢？当然没有了。	For example, when a certain dharma arises, an image appears; when that dharma ceases, the image also disappears. That which depends on dharmas as objects is dharma-dust. Therefore it is said, “Beyond all these characteristics, nothing whatsoever can be obtained.” Apart from these appearances, not even an image remains. What, then, would you have? Certainly nothing.
“生则色空诸法等生，灭则色空诸法等灭。”	“When they arise, the dharmas of form and emptiness and the rest all arise; when they cease, the dharmas of form and emptiness and the rest all cease.”
这里的色空等诸法，既代表眼根所缘，也包含下面的耳根、鼻根、舌根及身根所缘。你这个意识实际上是没有的，因为生灭的是色空等诸法。“生则色空诸法等生。	The dharmas of form, emptiness, and so forth mentioned here represent not only the objects apprehended by the eye faculty, but also the objects apprehended by the ear, nose, tongue, and body faculties discussed below. Your consciousness does not actually exist, because it is the dharmas of form, emptiness, and so forth that arise and cease. “When they arise, the dharmas of form, emptiness, and so forth arise.”

”当色空、动静等诸法生起之后，因为有了外尘落谢的影子，你的意识可以缘这种法尘而起。“灭则色空诸法等灭。”当色空等诸法灭掉的时候，因为没有了外尘落谢的影子，你的意识也就随着法尘而灭。	Once dharmas such as form and emptiness, movement and stillness, have arisen, your consciousness can arise by taking as its object the residual impressions left by the external objects. “When they cease, the dharmas of form, emptiness, and so forth cease.” When dharmas such as form and emptiness cease, the residual impressions left by the external objects are no longer present, and your consciousness likewise ceases along with these dharma-objects.
生与灭都是意根所缘，必须依靠色、声、香、味、触才能起作用，如果离开色、声、香、味、触，哪里还有生灭可言呢？当色、声、香、味、触生的时候，就有个影子生出，当色、声、香、味、触灭的时候，这个影子也就灭掉了。所以说法法实际上是没有的，它依靠的是前面五尘落谢的影子。	Arising and ceasing are both objects apprehended by the mind faculty. They can function only in dependence on form, sound, smell, taste, and touch. Apart from form, sound, smell, taste, and touch, how could there be any arising or ceasing to speak of? When form, sound, smell, taste, and touch arise, an image arises; when they cease, that image also ceases. Thus dharmas do not actually exist; they depend on the residual impressions left by the preceding five sensory objects.
“所因既无，因生有识，作何形相？”	“If that upon which it depends does not exist, then what form can the consciousness produced from that cause take?”
这里的所因，是识所依之因，就是识所依靠、所借助而生起来的因，因为识不能孤起，要依靠一个体才能生起来。在这里因即是体，如果所因既无，连这个所依之体都没有，那么因生而有的识，又该作何形相呢？既然没有体，哪里会有能生呢？既然没有能生，又哪里有所生呢？既然根本就没有东西，哪还有什么形状可言呢？	Here, “that upon which it depends” means the cause on which consciousness relies—the cause that consciousness depends upon and borrows in order to arise. Consciousness cannot arise independently; it must depend on a substratum in order to arise. Here, the cause is precisely this substratum. If that cause does not exist, if even the substratum on which it relies is absent, then what form can consciousness, which arises from that cause, take? If there is no substratum, how can there be that which gives rise to it? If there is nothing that gives rise to it, how can there be anything arisen? If there is fundamentally nothing at all, what shape could there be?
“相状不有，界云何生？”	“If no form exists, how can a realm arise?”
由于根本没有形状，根本就是一个大空，还有什么界可言呢？既然是空无一物，又怎么能定界呢？空没有界限，所谓空中的界限，都是要比照实体来划的。	Since there is fundamentally no form, there is only vast emptiness. What realm could there be? Since emptiness contains nothing at all, how could boundaries be fixed? Emptiness has no boundaries.

	So-called boundaries in space are drawn only by reference to physical entities.
现在各个国家的领空，都是要按照在地面上的国界来划分，比如说从亚洲的某某经纬度，到某某经纬度，是我们国家的领空，那么离开这个范围以外的，就是印度、蒙古、俄罗斯等国家的领空。	The airspace of each country today is demarcated according to its borders on the ground. For example, from certain latitudes and longitudes in Asia to certain other latitudes and longitudes is our country's airspace; beyond that range lies the airspace of such countries as India, Mongolia, and Russia.
天空根本没有界，都是由地面上的人，依照自己的国界划出的界，所以这些界限都是虚妄的，根本没有的。意识的出生离不开两边，一边是法生，一边是根生。	The sky itself has no boundaries. All boundaries are drawn by people on the ground according to their national borders, so these boundaries are delusory and have no real existence. The arising of consciousness cannot be separated from two sides: on one side is the arising of dharmas, and on the other is the arising of the faculty.
我们已经论述过了，意根不能生意识，法法也不能生意识，既然两边都没有，当中自然更没有，那么还有什么地方能生意识呢？所以说在把两边破掉之后，中道就显现出来了。	We have already explained that the mind faculty cannot give rise to consciousness, and dharmas likewise cannot give rise to consciousness. Since neither side exists, there naturally can be nothing in between. Then where could consciousness arise? Thus, once the two sides have been dismantled, the Middle Way appears.
其实中道也是假名，因为两边不可得，所以中间也不可得。天台宗讲空、假、中三观，把空假两边都破掉以后，连中道也不立。如果有个立处，就不是真正证道，真正证道者连这个中也没有。既然中间和两边都没有，说明所谓的意识根本就是妄想，都是前面色、声、香、味、触的影子。执著这些虚假的影子为实有，无异于痴人说梦。	In fact, the Middle Way is also a provisional name. Since the two sides are unobtainable, the middle is likewise unobtainable. The Tiantai school teaches the three contemplations of emptiness, provisional existence, and the Middle. Once the two sides of emptiness and provisional existence have both been dismantled, even the Middle Way is not established. If there is anything on which to take a stand, one has not truly realized the Way. Those who truly realize the Way do not even have this Middle. Since neither the middle nor the two sides exists, so-called consciousness is fundamentally deluded thought, merely the residual images of the preceding form, sound, smell, taste, and touch. To cling to these false images as real is no different from a fool talking in his sleep.
“是故当知，意法为缘，生意识界，三处都无。则意与法及意界三，本非因缘、非自然性。”	“Therefore, you should know that the mind faculty and dharmas, as conditions, give rise to the realm of consciousness—yet none of these three exists. Thus the mind faculty, dharmas, and the realm of

	consciousness are fundamentally neither causal nor self-arising in nature.”
这里与前面所总结的一样，你以意根和法尘为缘，以为能生出这个意识界，根本就是不可能的。因为意根、法尘和意识这三处，本来都是没有的。既然这三处什么都没有，“则意与法及意界三，本非因缘、非自然性。”不自生、不他生、不共生，叫非因缘性；不无因生，叫非自然性。	This is the same conclusion as before. To take the mind faculty and dharma-objects as conditions and suppose that they can produce the realm of consciousness is fundamentally impossible, because the mind faculty, dharma-objects, and consciousness—these three—are originally nonexistent. Since these three are devoid of anything at all, “the mind faculty, dharmas, and the realm of consciousness are fundamentally neither causal nor self-arising in nature.” Not arising from itself, from another, or from both together is called being non-causal in nature; not arising without a cause is called being non-self-arising in nature.
以意、法为缘，生出意识，这是照普通人的说法来讲的。世人执著有，认为意根与法尘因缘和合，生出来这个意识，实际上在佛眼看来，根尘识这三样一切皆无，根本不可得。通过消掉两边，来破除中间，这是双遣法。	To say that consciousness arises from the mind faculty and dharmas as conditions is to speak in the ordinary manner. Worldly people cling to existence and believe that the mind faculty and dharma-objects combine through causes and conditions to produce consciousness. Yet from the Buddha’s perspective, the faculty, objects, and consciousness are all entirely nonexistent and fundamentally unobtainable. Eliminating the two sides in order to dismantle the middle is the method of dual negation.
这个十八界与前面的十二处、六入及五蕴，合起来叫做四科，这个经上讲四科的段落都是在遣，就是把两边都遣除、都摈除。由于两边都不可得，方显示出中道之义。	These eighteen realms, together with the preceding twelve places, six entrances, and five aggregates, are called the four categories. The passages in this sūtra that discuss the four categories are all concerned with negation: both sides are eliminated and rejected. Because neither side is obtainable, the meaning of the Middle Way is revealed.
破除两边即是无所生，无所生并不是空无所有，我们现在还是有啊！那么这个有是什么呢？这个有就是真如实性的妙用啊！这个有不要执著为实有，执著即是妄想，不执著就是妙用。	Eliminating the two sides means non-arising. Non-arising does not mean that there is absolutely nothing; we still exist now, do we not? What, then, is this existence? It is the wondrous functioning of the true nature of suchness. Do not cling to this existence as real existence. Clinging is deluded thought; not clinging is wondrous functioning.
世尊讲四科是遣两边、破内外，叫我们见到妙用，见到实相体。前面的四科是讲空，遣除两边之后，才能显出	When the World-Honored One expounded the four categories, he negated the two sides and dismantled inner and outer, enabling us to see

中道真如法性，后面的七大则是讲有，通过妙有显出法法都是周遍法界，法法都是圆满无缺。	wondrous functioning and the substance of reality as it truly is. The preceding four categories explain emptiness: only after the two sides have been eliminated can the true suchness and dharma nature of the Middle Way be revealed. The subsequent seven great elements explain existence: through wondrous presence, they reveal that all dharmas pervade the dharma realm and that all dharmas are complete and without deficiency.
所以合起来讲，前面七处徵心是破妄有以显真空，说明蕴、界、处等皆不可得，是空如来藏。后面十番显见是说妙有，叫你不要执在空的一边，因为真空中有我们的能见之性，有我们的灵明妙体，是不空如来藏。	Taken together, the preceding seven examinations of the mind dismantle delusory existence in order to reveal true emptiness. They show that the aggregates, realms, places, and so forth are all unobtainable; this is the empty treasury of the Tathāgata. The subsequent ten explanations of seeing expound wondrous presence and tell you not to cling to the side of emptiness, for within true emptiness there is our nature that is able to see, our numinous and wondrous substance. This is the nonempty treasury of the Tathāgata.
现在把四科与下面的七大合起来，就是空不空如来藏，你片面执著空不对，片面执著有也不对，要把有与空都放弃，因为这两边都不可得，真如法性才能圆满无缺，才能周遍法界。	Now, taking the four categories together with the seven great elements discussed below gives us the empty-and-nonempty treasury of the Tathāgata. It is wrong to cling one-sidedly to emptiness, and it is equally wrong to cling one-sidedly to existence. One must relinquish both existence and emptiness, because neither side is obtainable. Only then can the true suchness and dharma nature be complete and without deficiency, pervading the dharma realm.
凡夫都是著有的，站在世间法的立场上说，一切东西都是有：有妻子儿女，有金银财宝，有饮食起居，样样都有，这是凡夫境界。	Ordinary beings all cling to existence. From the standpoint of worldly dharmas, everything exists: there are wives and children, gold and silver, food and daily necessities—everything is there. This is the realm of ordinary beings.
小乘境界是偏空，凡夫所执著的事相他都没有，既没有这，也没有那，看起来好像都空掉了，实际上还是著有，有什么呢？有意身！他空的是色身，以为色身不可得，而意身是有的，因为他有生死可了，有涅　可证。	The realm of the Lesser Vehicle is biased emptiness. It has none of the phenomenal appearances to which ordinary beings cling: neither this nor that exists. It appears that everything has been emptied, but it still clings to existence. To what does it cling? To the mental body. It empties the physical body, believing that the physical body

	is unobtainable, while holding that the mental body exists, because it has birth and death to transcend and nirvāṇa to realize.
在大乘佛法讲，小乘还是执有，不过他的有不同于凡夫之有。所以不但有不能执，空也不能执。当两边都不执的时候，这个真空不空的妙有实相就现前了。因此说把四科与七大合起来讲，就是空不空如来藏，现在这个四科专遣两边，下面七大就专显法法都是周遍法界。	In Mahāyāna Buddhism, the Lesser Vehicle still clings to existence, though its existence differs from that of ordinary beings. Thus one must not cling either to existence or to emptiness. When one clings to neither side, the wondrously existent reality of true emptiness and nonemptiness manifests before one. Therefore, to speak of the four categories together with the seven great elements is to speak of the empty-and-nonempty treasury of the Tathāgata. The present discussion of the four categories is specifically concerned with negating the two sides; the seven great elements below specifically reveal that all dharmas pervade the dharma realm.
五蕴、六入、十二处、十八界到这里就结束了，现在我们来做个小结。色、受、想、行、识这五蕴，我们要颠倒过来看，就是要把识放在前头，这个识就是了别，是我们众生的生起之缘。	The five aggregates, six entrances, twelve places, and eighteen realms conclude here. Let us now make a brief summary. We should view the five aggregates of form, feeling, perception, volition, and consciousness in reverse order, placing consciousness first. This consciousness is discrimination, and it is the condition for the arising of sentient beings.
我们的无明是从哪里来的呢？就因为一念不觉之故，在那个原清净体上起了一个念头：我这里能觉、能分别。	Where does our ignorance come from? Because of a single thought of not awakening, a thought arises upon that originally pure substance: “Here I am, able to be aware and to discriminate.”
这一能觉、能分别的念头就是识心，是无明生起的主因，由于一念不觉，因而无明妄动，于是在觉明空昧中，觉得自己有知有觉，这样识蕴就生起来了。有了识蕴以后，接着会“识蕴趣境。	This thought that is able to be aware and to discriminate is the conscious mind; it is the primary cause of the arising of ignorance. Because of a single thought of not awakening, ignorance moves delusively. Thus, in the obscurity of awareness within emptiness, one feels oneself to possess knowing and awareness, and the aggregate of consciousness arises. Once the aggregate of consciousness has arisen, it then moves toward objects.
”因为有能觉之后就有所觉，这是什么东西，那是什么东西，这地方是有，那地方是空。看见有的时候以为是有相，看见空的时候以为是空相，这样就着相了。	Because once there is that which can be aware, there is that of which it is aware: this is one thing, that is another; this place exists, while that place is empty. Seeing existence, one takes it to be an

	appearance of existence; seeing emptiness, one takes it to be an appearance of emptiness. In this way, one clings to appearances.
趣境就是往境上跑，由于识蕴趣境，于是就生起了第二个蕴，就是行蕴。有了行蕴以后就要住境而想，境落于心上就成想蕴。积想成识，积想成根，变成根识之后，就是受蕴。	To move toward objects means to run after objects. Because the aggregate of consciousness moves toward objects, the second aggregate arises: the aggregate of volition. Once the aggregate of volition has arisen, one abides in objects and forms perceptions. When objects fall upon the mind, they become the aggregate of perception. Accumulated perceptions become consciousness; accumulated perceptions become faculties. Once they become faculties and consciousness, there is the aggregate of feeling.
因为有了识，有了根之后，识就要粘着前境，要接受了，所以叫受蕴。受蕴将所对的色，输送给我们的了别识，这样色相就对着我们的意识，这个相对的东西就是色蕴。	Once there is consciousness and there are faculties, consciousness clings to the objects before it and receives them; hence it is called the aggregate of feeling. The aggregate of feeling conveys the form that it encounters to our discriminating consciousness. Thus appearances of form confront our consciousness; this object of confrontation is the aggregate of form.
色、受、想、行、识倒过来说，就是识、行、想、受、色，这是我们众生生起之缘，众生就是从这里生起的，所以我们说能够破五蕴就能成佛。	When form, feeling, perception, volition, and consciousness are stated in reverse, they become consciousness, volition, perception, feeling, and form. These are the conditions for the arising of sentient beings; sentient beings arise from here. Therefore, we say that one can become a Buddha by dismantling the five aggregates.
我们修行也要倒过来修，比如说在五蕴之后有六入，六入之后有十二处，十二处之后有十八界，那么破的时候也倒过来破。就是先破十八界，次破十二处，再破六入，再破五蕴。	In cultivation, we must likewise proceed in reverse order. For example, after the five aggregates come the six entrances; after the six entrances come the twelve places; and after the twelve places come the eighteen realms. When dismantling them, we must do so in reverse order: first dismantle the eighteen realms, then the twelve places, then the six entrances, and finally the five aggregates.
这就像穿衣裳，穿的时候都是先穿里面，再穿外面，一件件穿上去。脱的时候也一定是从外向里，先脱最外面一件，再脱外面第二件，最后才脱到里面贴身的布衫。贴身的布衫好比是五蕴，最外面的衣裳好比是十八界，所以破的时候也要先从外面的十八界破起。	It is like putting on clothes. When dressing, one puts on the inner garments first and then the outer ones, adding them one by one. When undressing, one must also proceed from the outside inward: first remove the outermost garment, then the second outer garment, and only at last remove the

	undershirt next to the body. The undershirt is like the five aggregates, while the outermost garment is like the eighteen realms. Therefore, when dismantling them, one must begin with the outer eighteen realms.
五蕴讲的是心识和色法，由心与色和合成功。在相宗说，五蕴是开心合色，把心开为四，前面的色属于色法，后面的受、想、行、识属于心法，由四个心法合一个色法。	The five aggregates concern consciousness and material dharmas; they are formed through the combination of mind and matter. In the Dharma Characteristics School, the five aggregates are explained by dividing mind into four while combining form into one: the first, form, belongs to material dharmas, while feeling, perception, volition, and consciousness belong to mental dharmas. Thus four mental dharmas are combined with one material dharma.
实际上色与识固然可以分别说是色法和心法，而当中的受、想、行则既是色法，也是心法。没有色蕴你怎么受？你能受空吗？没有声音你怎么听？没有听你怎么接受？这个声音好听，我喜欢，那个声音不好听，我讨厌。	In fact, form and consciousness can certainly be distinguished as material dharmas and mental dharmas. But feeling, perception, and formations are both material dharmas and mental dharmas. Without the aggregate of form, how could you experience feeling? Can you experience emptiness? Without sound, how could you hear? Without hearing, how could you receive it? This sound is pleasant, and I like it; that sound is unpleasant, and I dislike it.
不管喜欢也好，讨厌也罢，一定要有声音你才能生起觉受。所以受、想、行既是心法，也是色法，这里的心色合说是个中相，是我们的生起之因。	Whether you like it or dislike it, there must be a sound before a feeling can arise. Thus, feeling, perception, and formations are both mental dharmas and material dharmas. Here, mind and form are spoken of together as a combined characteristic; they are the cause of our arising.
六入专门讲开心，把心一开为六，用六根对六尘，把尘境摄受进来，所以完全是心境。接下来的十二处是开色。前面讲六根对六尘是为了突出摄受，所以是开心；这里讲六根与六尘是为了强调色境，所以是开色。	The six entrances specifically explain the opening of the mind: the one mind is opened into six, and the six sense faculties confront the six sense objects, taking in the objects of the senses. Thus, this is entirely a matter of mind and its objects. The twelve sense bases discussed next open up form. Earlier, the six sense faculties confronting the six sense objects were discussed in order to emphasize their reception, so this was an opening of the mind. Here, the six sense faculties and the six sense objects are discussed in order to

	emphasize material objects, so this is an opening of form.
十八界则是把心与色混合在一起说，叫心色互开。我们要见性首先就要除这个十八界，十八界里最要紧的是六识，这里面有竖说与横说的讲法。竖说好比修禅宗，要从上到下彻底打破，笔直出来，所以叫竖出，这是禅的修法。	The eighteen realms, by contrast, discuss mind and form together; this is called the mutual opening of mind and form. To see our true nature, we must first remove these eighteen realms. The most crucial part of the eighteen realms is the six consciousnesses. There are vertical and horizontal ways of explaining this. The vertical explanation is like practicing the Chan school: one must break through thoroughly from top to bottom and emerge directly; this is called vertical emergence, and it is the Chan method of practice.
横说等于修净土宗，好比一根竹子，用不着竖着节节穿过，我只要横着打个洞就走出去了，叫横超三界。所以不管横也好、竖也好，一定要破了五蕴才能成佛。	The horizontal explanation is equivalent to practicing the Pure Land school. It is like a bamboo stalk: there is no need to bore through each joint lengthwise. If I simply make a hole through it sideways, I can get out. This is called horizontal transcendence of the three realms. Thus, whether horizontally or vertically, one must break through the five aggregates in order to become a Buddha.
罗汉看起来好像已经破了五蕴，实际上并没有破，为什么呢？因为他只破了色蕴，不再着这个色身，但是还执著意身，只了人我，没了法我，所以并不是真破。	An arhat may appear to have broken through the five aggregates, but in fact has not. Why? Because the arhat has broken through only the aggregate of form and no longer clings to this physical body, yet still clings to a mental body. Such a one has only eliminated the personal self, not the dharma-self; therefore, this is not a genuine breakthrough.
他所破的只是十八界中的六识，如果能再破六根之相（六根之相是空相，不破空相也不行的），明白六根之相根本不可得，就能回小向大。如果连六根的有无之相都不可得，那么五蕴就不破而自破了。	What such a one has broken through is only the six consciousnesses within the eighteen realms. If one can further break through the appearances of the six sense faculties—the appearances of the six sense faculties are appearances of emptiness, and one must break through even appearances of emptiness—and understand that the appearances of the six sense faculties are fundamentally unobtainable, one can turn from the Lesser Vehicle toward the Great Vehicle. If even the appearances of existence and nonexistence of the six sense faculties are unobtainable, then the five aggregates will break through of themselves, without needing to be broken through.

因为五蕴是依靠这个根，由六根对四大的执著而来的。在我们的八个识中，执著四大的是第七识，它取八识的见分以为根，取八识的相分以为四大种，由执著四大的本能生起六根。于是六识缘外尘而起分别，所以六识是分别心。	For the five aggregates depend on these faculties; they arise from attachment to the four great elements through the six sense faculties. Among our eight consciousnesses, it is the seventh consciousness that clings to the four great elements. It takes the perceiving aspect of the eighth consciousness as its faculties and the object aspect of the eighth consciousness as the four great elements. From the innate tendency to cling to the four great elements arise the six sense faculties. The six consciousnesses then discriminate in dependence on external sense objects; therefore, the six consciousnesses are the discriminating mind.
因为六根、六尘、六识这十八界根本就不可得，所以《楞严经》说五蕴、六入、十二处、十八界都是空的，这一点与相宗不同。相宗建立十八界之后，说一切都是有，所以相宗讲的是有法，与《楞严经》有抵触。	Because the eighteen realms of the six sense faculties, six sense objects, and six consciousnesses are fundamentally unobtainable, the Śūraṅgama Sūtra says that the five aggregates, six entrances, twelve sense bases, and eighteen realms are all empty. In this respect, it differs from the Dharma Characteristics School. Having established the eighteen realms, the Dharma Characteristics School says that everything exists. Thus, it teaches existent dharmas, which conflicts with the Śūraṅgama Sūtra.
我们若能够破掉六识，就可以转凡夫为小乘。再灭掉六根，就可以转小乘到大乘。再灭五蕴就转众生而成佛了。这就是竖说而行。横说就是众生是有，二乘是空，菩萨是不有不空。	If we can break through the six consciousnesses, we can transform from ordinary beings into followers of the Lesser Vehicle. If we further eliminate the six sense faculties, we can transform from the Lesser Vehicle to the Great Vehicle. If we further eliminate the five aggregates, we transform from sentient beings and become Buddhas. This is practice according to the vertical explanation. The horizontal explanation is that sentient beings are existent, the two vehicles are empty, and bodhisattvas are neither existent nor empty.
《楞严经》是专门讲大乘道理的，所以说不有不空，在这里我们把楞严和法相的道理稍微说一下。相宗建立十八界以为法相，说一切都是有的，对名相分别得很详细。而此经说一切皆空，都不可得，将十八界彻底打破。这样一来把相宗的观点都破掉了，所以他们说这个经是伪造的。	The Śūraṅgama Sūtra specifically expounds the principles of the Great Vehicle, and therefore says that things are neither existent nor empty. Here, we will briefly discuss the principles of the Śūraṅgama Sūtra and the Dharma Characteristics School. The Dharma Characteristics School establishes the eighteen realms as dharma characteristics and says that everything exists,

	making very detailed distinctions among names and characteristics. This sūtra, however, says that everything is empty and unobtainable, thoroughly breaking through the eighteen realms. In this way, it overturns all the views of the Dharma Characteristics School, so its adherents say that this sūtra is a forgery.
下面接着要讲七大了，七大是什么东西呢？就是地、水、火、风、空、见、识这七大种性。种性又称为大种。我们前面讲过五根都是大种，就是由这几大种性生起我们眼、耳、鼻、舌、身等外五根。	Next, we will discuss the seven great elements. What are the seven great elements? They are the seven great elements of earth, water, fire, wind, space, seeing, and consciousness. Great elements are also called elemental natures. We previously explained that the five faculties are all great elements: our five external faculties of eye, ear, nose, tongue, and body arise from these elemental natures.
相宗说大种初成时叫净色根，就是由无明粘着妙湛不动的真实心，与外面的尘劳相结合，将色、声、香、味、触转成的一种根。眼耳鼻舌身是浮尘根。大种性是最重要的。下面佛就要逐一说明七大种究竟是怎么回事。请看经文：	The Dharma Characteristics School says that when the great elements first form, they are called the pure-form faculties. Ignorance adheres to the wondrously lucid, unmoving true mind and combines with external worldly defilements, transforming form, sound, smell, taste, and touch into a kind of faculty. The eyes, ears, nose, tongue, and body are the faculties of floating dust. The elemental natures are the most important. Next, the Buddha will explain one by one what the seven great elements are ultimately about. Please look at the sūtra text:

七、七大本真

VII. The True Nature of the Seven Great Elements

“复次，阿难，云何十八界，本如来藏妙真如性？”	“Furthermore, Ānanda, why are the eighteen realms originally the wondrous true suchness—the nature of the Tathāgata-garbha?”
十二处已在前面讲过了，现在要讲十八界。	The twelve sense fields have already been explained. Now we will discuss the eighteen realms.
什么是十八界呢？为什么十八界是如来藏妙真如性呢？十八界中的六根、六尘，看起来都有处所，而生出的六识是妄心，它们怎么会是如来藏妙真如性呢？按照普通人的说法是真的有根、有尘、有识，因为他们粘着根、尘、识，认为外面有境界、有东西，于是就有了看、听、嗅、尝、触，再因看、听、嗅、尝、触而生出种种分别。	What are the eighteen realms? Why are the eighteen realms the wondrous true suchness—the nature of the Tathāgata-garbha? The six sense faculties and six sense objects among the eighteen realms appear to have locations, while the six consciousnesses that arise from them are deluded mind. How can they be the wondrous true suchness—the nature of the Tathāgata-garbha? Ordinary people say that there truly are faculties, objects, and consciousnesses, because they cling to faculties, objects, and consciousnesses. They believe that there are external objects and things, and thus there arise seeing, hearing, smelling, tasting, and touching; from seeing, hearing, smelling, tasting, and touching, all kinds of discriminations then arise.
其实根尘识这三样都是我们的妄心，本来都是没有的，但真也不离妄，如果能透过相来见，这根、尘、识都是我们妙真如性所显现的。	In fact, these three—the faculties, objects, and consciousnesses—are all our deluded mind, and originally they do not exist. Yet the true does not depart from the deluded. If we can see through appearances, then these faculties, objects, and consciousnesses are all manifestations of our wondrous true suchness-nature.
就好比一片白云所现出来的那些猫、狗、狮子、山水等等相，那些相其实是假的、没有的，是由白云幻现出来的，云还是云，并不是猫、狗、狮子、山水，你如果明白二者之间的关系，就可以透过假象见到白云，否则就只能被假象所迷惑，见不到白云。	It is like the appearances of cats, dogs, lions, landscapes, and so forth that appear in a white cloud. Those appearances are in fact false and nonexistent; they are illusorily manifested by the white cloud. The cloud remains a cloud—it is not a cat, dog, lion, or landscape. If you understand the relationship between the two, you can see the white cloud through the false appearances. Otherwise, you can only be deluded by those appearances and fail to see the cloud.

假如我们眼里生翳，视觉出了问题，看见空中有花，就好比是有根尘识了。如果我们眼睛清净了、觉醒了，知道相就是性体，那么见相时即是见性，所以在佛眼看来根尘识都没有，都是妙真如性。	If a film grows over our eyes and our vision becomes impaired, we see flowers in empty space; this is like having faculties, objects, and consciousnesses. If our eyes become pure and awakened, and we know that appearances are the essence of nature itself, then seeing appearances is seeing nature. Therefore, in the Buddha-eye, faculties, objects, and consciousnesses do not exist; they are all wondrous true suchness-nature.
但是众生因执著色相，心生颠倒之故，不认识这个真如佛性，只看见外面的色相，所以生出种种分别。这是什么缘故呢？为什么是妙真如性呢？释迦佛下面就分开来讲：	But because sentient beings cling to material appearances, their minds become inverted. They do not recognize this true suchness Buddha-nature and see only external material appearances, thereby giving rise to all kinds of discrimination. Why is this so? Why are they wondrous true suchness-nature? Śākyamuni Buddha now explains this separately:
（一）眼、色、色界，三处都无	(I) The eye, forms, and the realm of forms: none of the three exists
“阿难，如汝所明，眼色为缘，生于眼识。此识为复因眼所生、以眼为界？因色所生、以色为界？”	“Ānanda, as you understand it, the eye and forms serve as conditions for the arising of eye consciousness. Does this consciousness arise because of the eye, with the eye as its realm? Or does it arise because of forms, with forms as its realm?”
阿难，正如你所知道的，“眼色为缘，生于眼识”。眼识是根对色接触之后生出来的，所以说眼色为缘，生于眼识。识是了别，使你知道看见的是什么东西，眼识生出来了，我们就可以看见一切东西，外面的男女老少、饮食起居、事事物物都能看得见。	Ānanda, as you know, “the eye and forms serve as conditions for the arising of eye consciousness.” Eye consciousness arises after the sense faculty comes into contact with forms; hence it is said that the eye and forms serve as conditions for the arising of eye consciousness. Consciousness discriminates and enables you to know what it is that you see. Once eye consciousness arises, we can see all things: men and women, young and old, food and daily activities, and every kind of thing in the external world.
“此识为复因眼所生、以眼为界？”这个眼识是不是从眼睛所生，以眼为界呢？这句话的意思是说，眼睛生出来的东西，只能是眼睛，不应该是眼睛以外的东西。	“Does this consciousness arise because of the eye, with the eye as its realm?” Does this eye consciousness arise from the eye, taking the eye as its realm? This means that what is produced by the eye can only be the eye, and should not be something other than the eye.

譬如狗生出来是狗，猫生出来是猫，那么眼睛所生出来的东西，当然还是眼睛。既然同于眼睛，只能以眼为界，不会是眼睛之外的东西。就像猫生出来的是猫，不可能到狗界中去；狗生出来的是狗，也不可能到猫界中去。	For example, what a dog produces is a dog, and what a cat produces is a cat. Thus, what the eye produces should of course still be the eye. Since it is identical with the eye, it can only have the eye as its realm; it cannot be something outside the eye. Just as what a cat produces is a cat and cannot enter the realm of dogs, so what a dog produces is a dog and cannot enter the realm of cats.
如果这个眼识是眼所生，那么即等同于眼睛，既然以眼为界，应该只见眼睛，而不能见眼睛以外的色相。	If this eye consciousness is produced by the eye, then it is equivalent to the eye. Since it takes the eye as its realm, it should see only the eye and should not be able to see forms outside the eye.
如果不是从眼所生，那么会不会“因色所生，以色为界”？假如眼识不是眼睛生的，那是不是由外面色尘而生，以这个色尘为界呢？假如是外面色尘所生，色尘所生的东西也一样都是色尘，在色尘之外不应该再有别的东西。	If it does not arise from the eye, then might it “arise because of forms, with forms as its realm”? If eye consciousness is not produced by the eye, does it arise from external form-objects and take those form-objects as its realm? If it is produced by external form-objects, then what is produced by form-objects must likewise be form-objects, and there should be nothing else beyond them.
假如是以色为界，就只能见色，而不能见空。空与色是相对的，如见空即违色，违色就不是色所生。在色与空之间有一个这样的界限。	If it takes forms as its realm, then it can see only forms and cannot see empty space. Empty space and forms are opposites: if it sees empty space, it contradicts forms; and if it contradicts forms, it is not produced by forms. There is such a boundary between forms and empty space.
十八界主要是在讲六识，但是如果不与根尘连在一起说，就不能做详细的分别。就像我们刚才说的，一片田地，假如没有田埂，你就不能分清哪块地是谁的。如果用田埂隔开了，你就知道：噢！这一块是我的，那一块是你的。六识与根尘连在一起讨论，根尘就是十二处。由于十二处已经被破掉了，再破十八界也就好懂了。	The eighteen realms principally concern the six consciousnesses, but unless they are discussed together with the faculties and objects, they cannot be analyzed in detail. It is like a field: if there are no ridges, you cannot tell whose plot is whose. If the field is divided by ridges, you know, “Oh, this plot is mine, and that one is yours.” When the six consciousnesses are discussed together with the faculties and objects, the faculties and objects are the twelve sense fields. Since the twelve sense fields have already been refuted, it is easier to understand the refutation of the eighteen realms.
“阿难，若因眼生，既无色空，无可分别，纵有汝识，欲将何用？汝见又非青黄赤白，无所表示，从何立界？”	“Ānanda, if it arises because of the eye, then without forms or empty space there is nothing to discriminate. Even if you had consciousness, what use would it be? Moreover, your seeing is neither

	blue, yellow, red, nor white; it has nothing by which it can be indicated. On what basis, then, could a realm be established?”
这里要做进一步分析了。“若因眼生，既无色空，无可分别。	Here a further analysis is required: if it arises because of the eye, then without forms or empty space there is nothing to discriminate.
”假如眼识是眼所生出来的，这个眼睛哪里有色，哪里有空呢？我们每个人的眼睛无色又无空，既然无色无空你分别什么东西呀？因为有色有空才去分别，你面前究竟是猫还是狗，是桌子还是椅子，可以通过色相的差别区分开来。	If eye consciousness were produced by the eye, where would this eye itself contain forms or empty space? Each person’s eyes contain neither forms nor empty space. Since there are neither forms nor empty space, what could you discriminate? It is only because there are forms and empty space that one discriminates whether what lies before one is a cat or a dog, a table or a chair; they can be distinguished through differences in appearance.
假如没有色只有空会怎么样？对于空与色之间的关系，我们说过是因空显色，因色显空，如果空里没有色，那么这个空又因何建立呢？又能有什么分别呢？所以眼识离开色空，就无可分别。	What if there were only empty space and no forms? We have said that forms are revealed by empty space and empty space is revealed by forms. If there were no forms within empty space, then on what basis could that empty space be established? What could be discriminated? Therefore, apart from forms and empty space, eye consciousness has nothing to discriminate.
“纵有汝识，欲将何用？”眼识是要依靠分别、了别来起作用的，如果没有一个可供分别的对象，你眼睛所生的这个眼识就派不上用场，有也就等于没有，所以说纵有汝识，欲将何用？就算你离开色空之外真的有这个眼识，有这	“Even if you had consciousness, what use would it be?” Eye consciousness functions by relying on discrimination and discernment. If there is no object available for discrimination, the eye consciousness produced by your eyes has no use. Its existence is then equivalent to nonexistence. Thus it is said, “Even if you had consciousness, what use would it be?” Even if, apart from forms and empty space, you truly possessed this eye consciousness and had this
个能力和能量在，但是没有色空，你能拿它来分别什么东西呢？没有东西你能见什么呢？根本就起不了这个作用啊！光有这个能见还不行，还要有所见才能起作用，否则就是有也等于没有。	capacity and energy, without forms or empty space, what could you use it to discriminate? With nothing present, what could you see? It simply could not function. Merely having a capacity to see is not enough; there must also be something seen for it to function. Otherwise, its existence is equivalent to nonexistence.
“汝见又非青黄赤白，无所表示。	Moreover, your faculty of seeing is neither blue, yellow, red, nor white; it has nothing by which it can

	be indicated.
”就是纵然你有个见在，但你这个见不是青黄赤白，不是长短方圆，不是冷暖涩滑，没有任何名相和概念可以表述它、形容它，一切东西都没有，那么它“从何立界”呢？我们平时所说的每一样东西，都可以用它特殊的属性来加	That is, even if you possess a faculty of seeing, it is neither blue, yellow, red, nor white; neither long nor short, square nor round; neither cold nor warm, rough nor smooth. No name, appearance, or concept can express or describe it. If all things are absent, then on what basis could its realm be established? Everything we ordinarily speak of can be expressed and distinguished by its particular attributes, yet your seeing has none of these things at all. There is simply no way to indicate it; and if it cannot be indicated, that is equivalent to its not existing. If it does not exist, how could a realm be established for it?
以表述、区别，而你这个见一切都没有，根本就无从表示，无从表示就等于没有，既然没有又从何立界？你怎样给它界定呢？有东西可以划界限，到这里为界，那边是你的，这边是我的。如果没有东西，这个界限即无从建立。既然无从表示，界限自然就没有了。	How could you delimit it? Where there is something, boundaries can be drawn: up to here is the boundary; that side is yours, and this side is mine. If there is nothing, no such boundary can be established. Since it cannot be indicated, the boundary naturally does not exist.
“若因色生，空无色时，汝识应灭，”	“If it arises because of forms, then when empty space contains no forms, your consciousness should cease.”
我们前面说过，被生出来的东西的性质，与生它的那个东西在本体上应该一样，不应当有二致。假如说这眼识因种种色境而起，是从色境上生的，那么这个识只应见色，而不应见空，当空来的时候你的眼识也应当灭掉。既然眼识没有了，那么：	As we said earlier, what is produced should, in its essential nature, be the same as that which produces it; there should not be any difference. If eye consciousness arises because of the various objects of form and is produced from form-objects, then this consciousness should see only forms and should not see empty space. When empty space appears, your eye consciousness should also cease. Since eye consciousness would then be absent:
“云何识知是虚空性？”	“How could it know that this is the nature of empty space?”
如果没有色就没有识了，你怎么会知道虚空性呢？这就说明眼识不是从色所生，不是由外面色境生出来的。	If there were no forms, there would be no consciousness. How, then, could you know the nature of empty space? This shows that eye consciousness is not produced by forms and does not arise from external form-objects.
“若色变时，汝亦识其色相迁变，汝识不迁，界从何立？”	“When forms change, you are aware that their appearances are changing. But your consciousness

	does not change; on what basis, then, could a realm be established?”
这个变即是生住异灭，因为每一样东西生出之后，都要经历由生而住、而异、而灭的过程。就像人一样，离开母体以后，都会慢慢由小而少、由少而壮、由壮而老，最后由老而死。“若色变时，汝亦识其色相迁变。	This change refers to arising, abiding, changing, and ceasing. After everything arises, it must undergo the process of arising, abiding, changing, and ceasing. Human beings are the same: after leaving the mother’s womb, they gradually pass from childhood to youth, from youth to adulthood, from adulthood to old age, and finally from old age to death. “When forms change, you are aware that their appearances are changing.”
”这个色境也是如此，在不断地起变化，不但现在的色相你知道，就是它起变化的时候，你也知道它在变化。	Form-objects are likewise continually changing. You know not only their present appearances, but also that they are changing as those changes occur.
“汝识不迁，界从何立？”前面佛问国王，你三岁时见的恒河与六十岁见的一样吗？有什么变化没有？国王说我六十岁所见恒河，与我三岁时见的恒河一样，因为这个识性不会随着岁月的流逝而变迁。	“But your consciousness does not change; on what basis, then, could a realm be established?” Earlier, the Buddha asked the king whether the Ganges he saw at the age of three was the same as the Ganges he saw at the age of sixty, and whether there had been any change. The king replied that the Ganges he saw at sixty was the same as the one he had seen at three, because the nature of consciousness does not change with the passage of time.
既然你这个识不会随色而变，那从什么地方去立界呢？你的眼识好比是一块田，色相就像田里的田埂，如果田埂总是调来调去，那么这个界限即无法安立。既然色相是变迁的，可以随时变来变去，而你的眼识是不动的，这个界限当然也立不住了。	Since your consciousness does not change along with forms, on what basis can a realm be established? Your eye consciousness is like a field, while forms are like the ridges within it. If the ridges are constantly shifted about, no boundary can be established. Since forms are changing and can alter at any time, whereas your eye consciousness is unmoving, this boundary certainly cannot stand.
“从变则变，界相自无。”	“If consciousness changes along with forms, then it changes, and the very appearance of a realm does not exist.”
既然一个变，一个不变，界限立不住，那么现在反过来假设会怎么样呢？假如说色相变了，你的眼识也跟着变。一切东西都在变来变去，你连应该怎样划界都定不下来，所以说“界相自无”。刚才说田埂在变，大地不变，现在大地也在跟着变，两个都在变来变去，这个界限怎么立呢？这就反过来证明眼识不是从色生的。	Since one changes while the other does not, the boundary cannot be established. Now let us reverse the assumption: what would happen if forms changed and your eye consciousness changed along with them? Everything would be changing back and forth, and you could not even determine how a boundary should be drawn.

	Therefore, “the very appearance of a realm does not exist.” Earlier we said that the ridges changed while the ground did not. Now the ground also changes along with them; when both are changing back and forth, how can a boundary be established? This in turn proves that eye consciousness is not produced by forms.
“不变则恒。既从色生，应不识知，虚空所在。”	“If it does not change, then it is constant. Since it arises from forms, it should not be able to know where empty space is.”
假如眼识不变，是恒常的。但是眼识是从色生的呀，从色生的只应当识色，那就不应当识知虚空了。但是我们现在不是如此，我们见色观空，既能见色，又晓得空之所在，这就证明眼识不是色尘所生。	If eye consciousness were unchanging, it would be permanent. But eye consciousness arises from form. That which arises from form should only cognize form; it should not be able to cognize empty space. Yet this is not how things are for us. We see forms and observe empty space: we can see forms and also know where empty space is. This proves that eye consciousness is not produced by the dust of form.
前面讲不是眼根自己生的，不是自生，后面讲的不是色尘生的，不是他生。那么不自生、不他生，或者是合起来一起生（共生）呢？所以再假设共生：	Earlier, it was explained that it is not produced by the eye faculty itself—not self-produced. Later, it was explained that it is not produced by the dust of form—not produced by another. If it is neither self-produced nor produced by another, might it be produced by the two together—that is, co-produced? So let us further suppose co-production:
“若兼二种，眼色共生，合则中离，离则两合，体性杂乱，云何成界？”	“If the two are combined, so that the eye and form are jointly produced, then when they combine, the middle is gone; and when they are separate, the two must combine. Their natures would be in confusion—how could an element be formed?”
把两种合起来了，根与色，眼根与色尘合起来生，我们来看看是不是能共生。	Suppose the two are combined: the faculty and form, the eye faculty and the dust of form, combine to produce it. Let us see whether they can be jointly produced.
“合则中离。”若合起来生，当中就没有了。比如现在，两只杯子当中是一本书，要把两边的杯子合起来，当中的书就离开了，就没有当中可得了。没有当中可得，分界线就没有啦。显然不能合起来共生。那么，离开了，再共生，行不行啊？	“When they combine, the middle is gone.” If they are produced by combining, there is no longer anything in between. For example, there is now a book between two cups. If the cups on both sides are brought together, the book in the middle is displaced, and there is no longer a middle to be found. If no middle can be found, there is no

	boundary line. Clearly, they cannot combine to be jointly produced. Then, if they are separate, can they still be jointly produced?
“离则两合。”若离开了生，一个生一半，眼根生一半，色尘生一半，再把这两半合起来成为眼识。这又不对了！上面说过，从眼生的，性同于眼；从色生的，性同于色。打个比方：譬如一块田，一边靠山，一边靠水。	“When they are separate, the two must combine.” If they are separately produced, one produces one half: the eye faculty produces one half and the dust of form produces the other half; then these two halves are joined to form eye consciousness. This, too, is incorrect. As stated above, what arises from the eye has the same nature as the eye, while what arises from form has the same nature as form. Take the example of a field: one side borders a mountain, and the other borders water.
靠山这一半田的性质是山田、高地，适合种玉米；靠水这一半田的性质是水田、低地，适合种水稻。两田性质不同，合到一起，种什么呀？一边是眼根，一边是色尘。	The half of the field bordering the mountain has the nature of upland, suitable for growing corn; the half bordering the water has the nature of paddy land, low-lying and suitable for growing rice. The two fields have different natures. When they are combined, what could be planted? One side is the eye faculty, and the other is the dust of form.
眼根这边是有情，色尘这边是无情，有情与无情两个合起来，这可能吗？假如这样，就“体性杂乱，云何成界？”一半有情，一半无情，有情与无情怎么能合在一起，这就乱了套啦，这不可能啊。这就是说不能共生。	The side of the eye faculty is sentient, while the side of the dust of form is insentient. Can sentient and insentient be combined? If this were so, then “their natures would be in confusion—how could an element be formed?” One half sentient and one half insentient—how could sentient and insentient be joined together? It would be utter confusion. This is impossible. Thus, they cannot be jointly produced.
那么，眼识是凭空产生的吗？也不是啊！这就是“不无因生”。不自生、不他生、不共生、不无因生，“是故说无生”，那就是无生了。了了见，无所见，根、尘、识三都不可得。都不可得故，就是菩提妙净明体，就是如来藏妙真如性。	Then does eye consciousness arise out of thin air? No. This is what is meant by “not arising without a cause.” Neither self-produced, nor produced by another, nor jointly produced, nor arising without a cause: “therefore it is said to be unborn.” Thus, it is unborn. Clearly seeing, yet nothing is seen; the faculty, the dust, and consciousness—the three—are all unobtainable. Because they are all unobtainable, this is the wondrous, pure, luminous substance of bodhi; it is the wondrous suchness-nature of the Tathāgata-garbha.
“是故当知，眼色为缘，生眼识界，三处都无。则眼与色及色界三，本非因缘、非自然性。”	“Therefore, you should know that eye and form serve as conditions for the arising of the realm of eye consciousness, yet all three locations are

	nonexistent. Thus the three—the eye, form, and the realm of form—are fundamentally neither causal conditions nor self-existing in nature.”
从根生不可得，从色生不可得，从共生也不可得。都不可得之故，你的“眼色为缘，生眼识界”这个知见，是不对的。眼、色、眼识，三处都是没有的。你晓得的这个知见只是通俗说法，执有的人通常都会这样看。	It cannot be found to arise from the faculty, it cannot be found to arise from form, and it cannot be found to arise from joint production. Since all are unobtainable, your view that “eye and form serve as conditions for the arising of the realm of eye consciousness” is incorrect. The eye, form, and eye consciousness—the three locations—are all nonexistent. This view that you understand is merely a conventional way of speaking; those attached to existence generally see things this way.
照佛的眼光看来，一切都无。我们说西方极乐世界也是没有。这个没有，正是显真心、显真菩提心，不要误解这句话，理解成断灭啊。正当说“三处都无”时，我们的眼睛不是明明能看见东西吗？我们眼前，有男女老少。	From the Buddha’s perspective, everything is nonexistent. We say that even the Western Land of Ultimate Bliss is nonexistent. This nonexistence precisely reveals the true mind and the true bodhicitta. Do not misunderstand these words as annihilationism. Just when we say that “all three locations are nonexistent,” are not our eyes plainly able to see things? Before our eyes are men, women, the old, and the young.
这房间里，你看多少东西，形形色色，桌子、床、橱柜，什么都有，这个假相不无。所以西方极乐世界也是有。其实是这样的：方便说是有，彻底说是无，究竟说来，是非空非有、非有非空，两边都不可得。说有说无、说真说假，都是你自己的分别心，都没有说到本体。说到本体，无可说处，没有你开口处。	In this room, look at how many things there are, in all kinds of forms and colors: tables, beds, cabinets—everything is here. These illusory appearances are not nonexistent. Therefore, the Western Land of Ultimate Bliss also exists. In fact, this is how it is: provisionally speaking, it exists; speaking thoroughly, it does not exist; ultimately, it is neither empty nor existent, neither existent nor empty—neither side can be grasped. To speak of existence or nonexistence, truth or falsity, is all the work of your own discriminating mind; none of it reaches the fundamental substance. When speaking of the fundamental substance, there is nothing that can be said, no place for you to open your mouth.
眼根、色尘与眼识，这三样东西都没有。都没有之故，“则眼与色及色界三，本非因缘、非自然性”。色界是指眼识，眼根与色尘合起来生出眼识，所以叫做色界，这个“界”就是与根尘的分界。	The eye faculty, the dust of form, and eye consciousness—these three things are all nonexistent. Since they are all nonexistent, “the three—the eye, form, and the realm of form—are fundamentally neither causal conditions nor self-existing in nature.” The realm of form refers to eye consciousness. The eye faculty and the dust of form

	combine to produce eye consciousness, so it is called the realm of form. This “realm” is the boundary between the faculty and the dust.
眼根、色尘、眼识，这三样东西，本非因缘、非自然性。不自生、不他生、不共生，就是非因缘性，不无因生就是非自然性。自然而有，自己无因而生，就是自然性。不是这样，不无因生，就是非自然性。	The eye faculty, the dust of form, and eye consciousness—these three things are fundamentally neither causal conditions nor self-existing in nature. Neither self-produced, nor produced by another, nor jointly produced: this is to be neither causal conditions in nature. Not arising without a cause is to be not self-existing in nature. To exist naturally, arising by itself without a cause, is self-existing nature. It is not like this: it does not arise without a cause, and therefore is not self-existing in nature.
大家有什么问题吗？要问这个因缘生呀？	Does anyone have any questions? Do you want to ask about arising from causal conditions?
对呀，凡所有法，都是因缘所生，怎么会不是因缘所生呢？我们刚才讲过了，不自生、不他生、不共生、不无因生，就是因缘所生。因缘所生就是无生啊。佛说的因缘生就是无生义，不是有生。	Yes, indeed. All dharmas arise from causal conditions, so how can they not arise from causal conditions? We have just explained this: neither self-produced, nor produced by another, nor jointly produced, nor arising without a cause—this is arising from causal conditions. Arising from causal conditions is precisely non-arising. What the Buddha calls arising from causal conditions means non-arising; it does not mean actual arising.
这些相都是假相，不是实有的，所以“因缘所生法，我说即是空”，是没有的。因缘所生就是无生，无生之故，还有啥因缘！就体说，是无生；就相用说，就是因缘所生。	These appearances are all illusory appearances, not truly existent. Thus, “Dharmas arising from causal conditions, I say, are emptiness”; they are nonexistent. Arising from causal conditions is non-arising. Since they are unborn, what causal conditions could there still be? Speaking in terms of substance, they are unborn; speaking in terms of appearances and function, they arise from causal conditions.
前面提到过，界是因。破界就是破因。因不可得，还有什么缘不缘的呢？须有因，才会遇到缘。因是主因，缘是助缘，因缘相聚，就会发起现行。	It was mentioned earlier that realm means cause. To refute the realm is to refute the cause. If the cause is unobtainable, what conditions could there be or not be? There must be a cause before conditions can be encountered. The cause is the primary cause, while conditions are auxiliary conditions. When causes and conditions come together, manifest activity arises.

譬如种子，种子有生起禾苗之因，遇着泥土、遇着太阳、遇着水分这些缘，就能生起禾苗来。假如没有因，没有这颗种子，尽管有太阳、水分、泥土，又有什么用？能生起什么东西来啊？有人说，界就是因。又有人说，界是种类。比如我们平常说，你在啥地方工作？噢！我在报界。	For example, a seed contains the cause for a rice shoot to arise. When it encounters such conditions as soil, sunlight, and moisture, it can produce a rice shoot. If there is no cause—if there is no such seed—then, even though there may be sunlight, moisture, and soil, what use are they? What could arise from them? Some say that realm means cause. Others say that realm means a category. For example, in ordinary speech we ask, “What field do you work in?” “Oh, I work in the press.”
现在讲耳识了。十八界主要是破六识，六识破了，界就破了。眼、耳、鼻、舌、身、意，挨次序下来，该破耳识了。	We now turn to ear consciousness. The eighteen realms principally refute the six consciousnesses. Once the six consciousnesses are refuted, the realms are refuted. Eye, ear, nose, tongue, body, and mind—in this sequence, it is now time to refute ear consciousness.
（二）耳、声、声界，三处都无	(2) Ear, sound, and the realm of sound: all three locations are nonexistent
“阿难，又汝所明，耳声为缘，生于耳识。此识为复因耳所生、以耳为界？因声所生、以声为界？”	“Ānanda, further, according to your understanding, ear and sound serve as conditions for the arising of ear consciousness. Does this consciousness arise because of the ear, taking the ear as its boundary? Or does it arise because of sound, taking sound as its boundary?”
这个句式与前面一样，前面懂了后面的就好讲了。	This sentence pattern is the same as before. Once the earlier discussion is understood, the later discussion is easy to explain.
世尊对阿难说：正如你所知道的一样，“耳声为缘，生于耳识。”耳识是由内里的耳根，听到外面的声尘，而产生出来的，这是大家都认可的道理，每个人都会说是我听到外面传来的声音。	The World-Honored One said to Ānanda: just as you understand it, “ear and sound serve as conditions for the arising of ear consciousness.” Ear consciousness arises when the inner ear faculty hears the external dust of sound. This is an explanation everyone accepts; everyone says, “I hear sounds coming from outside.”
这个听声音的功能是从哪里来的呢？按照一般的说法，因为耳根有闻性，它根据外面声尘的起灭，而生出动与静的知觉。没有声尘的时候是静，可以听到有个无声；有声尘的时候是动，声尘传到耳朵里面就知道有声音。	Where does this capacity for hearing sounds come from? According to the usual explanation, because the ear faculty has the nature of hearing, it gives rise to the awareness of movement and stillness in accordance with the arising and ceasing of external sound. When there is no dust of sound, there is stillness, and one can hear an absence of sound. When there is dust of sound, there is movement;

	when sound reaches the ear, one knows there is sound.
“此识为复因耳所生，以耳为界？因声所生，以声为界?”跟前面所说的一样，假如这个耳识是由耳朵生出来的，那么耳识的性质应该跟耳朵一样，所谓以耳为界，就是用耳朵做界限，只能听到耳朵里面的声音，而不应听到耳朵之外的声音。	“Does this consciousness arise because of the ear, taking the ear as its boundary? Or does it arise because of sound, taking sound as its boundary?” This is the same as what was said before. If this ear consciousness arises from the ear, then its nature should be the same as that of the ear. To take the ear as its boundary means to use the ear as its limit: one should be able to hear only sounds within the ear, and not sounds outside the ear.
如果是因声所生，就应该以声为界，假如这个耳识是由声音生出来的，那么就只应该听到动的声音，在动之外的静你就不应该知道。也就是有声音时有这个耳识，没声音的时候这个耳识也没有了才对。	If it arises because of sound, it should take sound as its boundary. If this ear consciousness arises from sound, then it should hear only moving sounds; you should not know the stillness beyond movement. That is, ear consciousness should exist when there is sound, and when there is no sound, this ear consciousness should also cease to exist.
但是我们的耳朵现在能起觉根的作用，不但有声音的时候能听得见，就是没声音的时候也是照样听到，因为这个时候我们还能听到个没声音啊！就像前面经文讲的，瞎子虽不能见物，但能见黑暗，见到黑暗还是有见。你听不到声音的时候，并不是无闻，你还闻到了一个无声啊！	Yet our ears can now perform the function of an aware faculty. Not only can we hear when there is sound; when there is no sound, we still hear just the same, because at that time we can hear an absence of sound. It is like the preceding passage of the sūtra: although a blind person cannot see objects, they can see darkness; to see darkness is still to see. When you cannot hear sound, it is not that there is no hearing; you still hear an absence of sound.
佛这样讲是为了说明，所谓由根尘合起来生出耳识，这些都是因缘所生的法。“因缘所生法，我说即是空。”这些因缘法本来是没有的，在佛眼看来当体是空。	The Buddha says this in order to explain that what is called ear consciousness arising from the combination of faculty and dust is all dharma arising from causal conditions. “Dharmas arising from causal conditions, I say, are emptiness.” These dharmas of causal conditions are originally nonexistent; in the Buddha’s view, they are empty in their very substance.
佛现在开始为阿难破这个耳识，在耳根、声尘、耳识这三样中，耳识居中，如果破掉耳识，则耳根与声尘也就当下破掉了。破妄是为了显真，只有破掉虚假的五蕴、六入、十二处和十八界，才能显出真实不虚的妙明真心。	The Buddha now begins to refute this ear consciousness for Ānanda. Among the three—the ear faculty, the dust of sound, and ear consciousness—ear consciousness occupies the middle. If ear consciousness is refuted, then the ear faculty and the dust of sound are immediately refuted as well. Refuting the false is for the sake of

	revealing the true. Only by refuting the false five aggregates, six entrances, twelve bases, and eighteen realms can the wondrous, luminous true mind, which is genuine and not false, be revealed.
从我们前面讲的五蕴、六入、十二处，到现在所说的十八界，统统都是破，一层层地破光。到了后面的七大就统统都是有。破妄是为了显真，破掉妄心以显真心。真心是有，说有是为了懂得妙有。如果只讲真空不说妙有，怕人们落到偏空里去。现在讲耳识也是在破，要破得体无完肤，把根、尘、识统统破光。	From the five aggregates, six entrances, and twelve bases discussed earlier to the eighteen realms now being discussed, all are being refuted, layer by layer, until everything has been refuted. In the later discussion of the seven great elements, everything is affirmed as existent. Refuting the false is for the sake of revealing the true: refute the deluded mind in order to reveal the true mind. The true mind exists; to say that it exists is to make us understand wondrous presence. If one speaks only of true emptiness and not of wondrous presence, people may fall into biased emptiness. The present discussion of ear consciousness is also a refutation, one that leaves nothing intact, refuting faculty, dust, and consciousness completely.
“阿难。若因耳生，动静二相既不现前，根不成知。”	“Ānanda, if it arises because of the ear, then when the two characteristics of movement and stillness are not manifest before it, the faculty cannot form knowing.”
假如你的耳识是因耳朵生出来的，以耳为界，就听不到界外的声尘。动静两种声尘不现前，你这个耳朵应该不成知觉，也就是没有耳识。假如离开动静之相，你耳朵听什么呀？就像眼根离空离色即无所见一样，耳朵离开动静的声尘，也无所知。你耳朵既然没有知觉，那么耳根也就不能成知。	If your ear consciousness arose from the ear, then, taking the ear as its boundary, it could not hear sound objects beyond that boundary. When the two kinds of sound objects, movement and stillness, are not present, your ear should have no awareness; that is, there would be no ear consciousness. If the characteristics of movement and stillness were absent, what would your ear hear? Just as the eye faculty, apart from space and forms, has nothing to see, so the ear, apart from the sound objects of movement and stillness, knows nothing. Since your ear has no awareness, the ear faculty cannot constitute knowing either.
“必无所知，知尚无成，识何形貌？”	“It must then know nothing. If knowing itself cannot be established, what form could consciousness have?”
这个知就是体。连个知都尚且没有，识又做何形貌呢？连这个听的本体都没有，听出来的东西又在哪里呢？就好比没有父母，怎么会生出子女来？根本不可能嘛。	This knowing is the substance. If there is not even knowing, what form could consciousness take? If there is not even the substance of hearing, where could what is heard be found? It is like having no

	parents: how could children be born? It is simply impossible.
再打个比方：比如稻子和麦子，它的种子可以发芽，可以生长出来。但是如果不遇到水，不遇到土，它就发不出芽来。那么这个没有发出来的芽是什么形状呢？当然没有形状可得了。	Let us give another example. Rice and wheat seeds can sprout and grow. But if they do not encounter water and soil, they cannot sprout. What form does an unarisen sprout have? Naturally, no form can be found.
我们的耳朵里有闻性，能听闻声音，但是如果不遇到动静的尘相，没有外缘的作用，是没有知觉的。就像种子本来可以发芽，但是也离不开水土之缘，离开水土就发不出芽来。没有动静二相，耳根不能成知，证明耳识不是从你耳朵里头生出来的。	Our ears possess the nature of hearing and can hear sounds. But if the appearances of movement and stillness are not encountered, and external conditions do not function, there is no awareness. It is like a seed, which can in itself sprout but cannot do so without the conditions of water and soil; apart from water and soil, it cannot sprout. Without the two appearances of movement and stillness, the ear faculty cannot constitute knowing. This proves that ear consciousness does not arise from within your ear.
“若取耳闻，无动静故，闻无所成，云何耳形杂色触尘，名为识界？则耳识界复从谁立？”	“If one takes the ear as hearing, then, because there is no movement or stillness, hearing cannot be established. How, then, can the ear’s physical form, mixed with colored objects of touch, be called the realm of consciousness? From whom, then, is the realm of ear consciousness established?”
假如耳朵里有能闻之性，如此则“无动静故，闻无所成。”你耳朵里虽有闻性，却没有动静之尘。不遇外缘，这个听觉就不能成立。就像刚才所举的例子，稻种、麦种如果没有水土之缘，它就生不出来。耳识也是这个道理。	If the ear possesses a nature capable of hearing, then “because there is no movement or stillness, hearing cannot be established.” Although your ear possesses the nature of hearing, there are no sound objects of movement and stillness. Without encountering external conditions, this hearing cannot be established. It is like the example just given: if rice or wheat seeds lack the conditions of water and soil, they cannot grow. Ear consciousness is the same.
既然是“闻无所成”，那么“云何耳形杂色触尘，名为识界？”怎么能说这个耳朵为根，接触色尘而成为识界呢？“杂色触尘”就是耳朵的形体接触外面的色尘。这个触是身根的功能——触觉（身识界），不是耳识。	Since “hearing cannot be established,” then “how can the ear’s physical form, mixed with colored objects of touch, be called the realm of consciousness?” How can one say that the ear is a faculty which, by contacting form objects, becomes a realm of consciousness? “Mixed with colored objects of touch” means that the ear’s physical form comes into contact with external form objects. This contact is the function of the body

	faculty—tactile sensation, the realm of body consciousness—not ear consciousness.
这两者根本不是一回事，所以你这样想是错误的。“则耳识界，复从谁立”？你把耳识与身识相混，因为“闻无所成”，就用耳朵的形体接触色尘，那么这个耳识的界限，你从何处建立呢？既然耳朵已经归到身根了，现在连耳根也没有，你拿什么立耳识界呢？	These two are fundamentally not the same thing, so such a view is mistaken. “From whom, then, is the realm of ear consciousness established?” You confuse ear consciousness with body consciousness. Since “hearing cannot be established,” you use the ear’s physical form to contact form objects. Then from where do you establish the boundary of ear consciousness? Since the ear has already been subsumed under the body faculty, and now there is not even an ear faculty, with what can you establish the realm of ear consciousness?
“若生于声，识因声有，则不关闻。无闻则亡声相所在。”	“If consciousness arises from sound, then, being caused by sound, it has nothing to do with hearing. Without hearing, the existence of sound characteristics is lost.”
假如这个耳识是从声音生出来的，既然是因声而有的，那与你的听觉就没有关系了。“无闻则亡声相所在。”假设你没有闻性，没有听觉，没有听到声音，那怎么能知道声相在呢？谁又能分辨这个声音究竟是美妙的乐曲、还是吵人的杂音呢？声音不能自己听自己，如果没有闻性，没有听觉，声相当然也就不可得。	If this ear consciousness arose from sound, then, since it exists because of sound, it would have no relation to your hearing. “Without hearing, the existence of sound characteristics is lost.” Suppose you had no nature of hearing, no auditory awareness, and did not hear sounds. How could you know that sound characteristics exist? Who could distinguish whether a sound was a beautiful melody or a disturbing noise? Sound cannot hear itself. Without the nature of hearing, without auditory awareness, sound characteristics naturally cannot be found.
“识从声生，许声因闻而有声相，闻应闻识，”	“If consciousness arises from sound, and one allows that sound has sound characteristics because of hearing, then hearing should hear consciousness.”
假如说这个耳识是从声音生出来的，就应该允许你说声音是因闻而有声相的。既然是由闻而有声相，那么这个闻也应能够闻到耳识。	If one says that ear consciousness arises from sound, one should then allow that sound has sound characteristics because of hearing. Since sound characteristics exist through hearing, that hearing should also be able to hear ear consciousness.
声尘生出来的东西应该等于声尘，既然你这个耳识是从声音生的，你听到声音应该就听到耳识呀！所以说“闻	What arises from a sound object should be identical with that sound object. Since your ear

应闻识”。刚才说的是无闻，这个东西是声音，与你的闻性不相干（则不关闻）。现在说的是无声，声音就是耳识。那么，当你听到声音的时候，也就是听到了你的耳识。	consciousness arises from sound, when you hear sound you should also hear ear consciousness. Thus it is said, “hearing should hear consciousness.” Just now the discussion concerned the absence of hearing: this thing is sound and has nothing to do with your nature of hearing. Now the discussion concerns the absence of sound: sound is ear consciousness. Therefore, when you hear sound, you are also hearing your ear consciousness.
“不闻非界，闻则同声。”	“If it is not heard, it is not a realm; if it is heard, it is identical with sound.”
你能闻识吗？当然不能！哪有人能够闻到这个耳识呢？既然你不闻，听不到声音，“不闻非界”，那如何能构成界呢？	Can you hear consciousness? Of course not. How could anyone hear this ear consciousness? Since you do not hear it and cannot hear sound, “if it is not heard, it is not a realm.” How, then, can a realm be constituted?
假设有闻，“闻则同声”，这个闻性与声尘是一样的，同于声尘。声尘不能闻，那你自然就不能闻。所以这个耳识既不属于你的耳根，也不属于声尘。	Suppose it could be heard: “if it is heard, it is identical with sound.” This nature of hearing would be the same as the sound object, identical with the sound object. The sound object cannot hear, and thus you naturally could not hear either. Therefore, this ear consciousness belongs neither to your ear faculty nor to the sound object.
“识已被闻，谁知闻识？”	“If consciousness has already been heard, who knows the consciousness that hears?”
假如允许你听到这个识，那么你的耳识已经变得跟声音一样了，如此则“识已被闻，谁知闻识？”这个耳识已被听到，成了所闻，那么能闻的耳识就没有了。没有能闻，是谁知道听到了这个识呢？耳识被当做声音听了进去，那是什么听到了这个耳识呢？这怎么能辨别究竟是声还是识呢？	If one allows that you hear this consciousness, then your ear consciousness has already become the same as sound. Thus, “if consciousness has already been heard, who knows the consciousness that hears?” This ear consciousness has been heard and has become an object of hearing; then there is no ear consciousness capable of hearing. Without a hearer, who knows that this consciousness has been heard? If ear consciousness is heard as sound, what hears that ear consciousness? How can one distinguish whether it is sound or consciousness?
“若无知者，终如草木。”	“If there is no knower, one is ultimately like plants and trees.”
假如你没有知觉，就变得跟草木一样。现在我们都有知觉，都能闻声，所以我们都不是草木。既然我们不是草	If you had no awareness, you would become like plants and trees. We now all have awareness and

木，这就证明耳识不是从声音生出来的。	can hear sounds, so we are not plants and trees. Since we are not plants and trees, this proves that ear consciousness does not arise from sound.
经过这样反复的推演，从这边看，生不出识；从那边看，生不出识；合起来看，也生不出识。这就证明耳识是根本没有的。释迦佛这样反复地讲，就是帮助我们打破对识界的执著，由破相而见性。上面讲的是不自生、不他生，下面将它们合起来讲，就是不共生。	Through such repeated analysis, viewed from this side, consciousness cannot arise; viewed from that side, consciousness cannot arise; viewed in combination, consciousness still cannot arise. This proves that ear consciousness fundamentally does not exist. Śākyamuni Buddha explains this repeatedly in order to help us break our attachment to the realm of consciousness and, by breaking through appearances, see our true nature. Above, he explained that it does not arise from itself and does not arise from another. Below, he considers them together: it does not arise jointly.
“不应声闻，杂成中界。界无中位，则内外相，复从何成？”	“Sound and hearing should not be mixed together to form an intermediate realm. If the realm has no intermediate position, from what could the inner and outer characteristics arise?”
这里的中界，就是指耳识界。因为耳识既不从根生，也不从尘生，那么总不应该说，是由声音和闻性两下合起来，相杂而成耳识界吧。	The intermediate realm here refers to the realm of ear consciousness. Since ear consciousness arises neither from the faculty nor from the object, one surely should not say that sound and the nature of hearing combine and intermingle to form the realm of ear consciousness.
普通人认为这个耳识界，是由耳根对外面的声尘，内外两边和合，生出当中的耳识，如此而成界。我们刚才说过，由内外和合而生出当中，这个当中是不成立的。“界无中位”，既然没有中位，这个耳识界就是没有的。	Ordinary people think that the realm of ear consciousness arises when the ear faculty encounters external sound objects and the inner and outer sides combine to produce an ear consciousness in between, thereby constituting a realm. We have just explained that this middle, supposedly produced by the combination of inner and outer, cannot be established. “The realm has no intermediate position”: since there is no middle position, this realm of ear consciousness does not exist.
现在要破这个界，看看由内外两边能否和合成中间的界，如果中间的这个界不可得，那么内外的相又如何成立呢？所谓中者，必定要能够分出两边。譬如我们两个人，我在这边，你在那边，两人之间就为当中。	Now this realm is to be refuted by examining whether the inner and outer sides can combine to form an intermediate realm. If this intermediate realm cannot be found, how can the inner and outer characteristics be established? What is called the middle must necessarily distinguish two sides.

	For example, if there are two of us, with me on this side and you on that side, the space between us is the middle.
我们两个如果合在一起，那么这个当中就没有了。所以说由两边和合起来，形成一个当中，这是不可能的。	If the two of us joined together, then there would be no middle. Therefore, it is impossible for the combination of two sides to form a middle.
既然构不成中间的界，“则内外相，复从何成”？如果讲到这个界，就应该有当中，假如有一个当中的地方，可以说有两边的界限，如果中间的位置没有，那么两边的界自然没有，内外与中间都不可得。由于既无当中，又无两边，如此则内外相都不可得，这就是不共生。	Since an intermediate realm cannot be constituted, then “from what could the inner and outer characteristics arise?” If one speaks of a realm, there should be a middle. If there were an intermediate place, one could speak of the boundaries of two sides. But if there is no middle position, the two sides naturally do not exist; neither inner, outer, nor middle can be found. Since there is neither a middle nor two sides, the inner and outer characteristics cannot be found. This is non-joint arising.
“是故当知，耳声为缘，生耳识界，三处都无。则耳与声及声界三，本非因缘、非自然性。”	“Therefore, you should know that the ear and sound as conditions producing the realm of ear consciousness are all nonexistent in all three places. Thus, the three—the ear, sound, and realm of sound consciousness—are fundamentally neither causal conditions nor natural in origin.”
所以应该明白，你从前认为的以耳声为缘，生耳识界。这耳根、声尘和耳识三处，根本就没有，都是虚妄不实，不能成立的。前面讲由耳根、声尘和合生出耳识，这不过是顺应普通人的习惯，按照世间法来说的。世间上的法都是假法，你不能执著为实有，不要当真啊！因为这三处本来都没有。	Therefore, you should understand that what you formerly believed—that the ear and sound serve as conditions to produce the realm of ear consciousness—is unfounded. The three places of the ear faculty, sound object, and ear consciousness fundamentally do not exist; all are illusory and unreal, and cannot be established. Earlier, the explanation that ear consciousness arises through the combination of the ear faculty and sound object merely accommodated ordinary people’s habitual way of thinking and spoke in terms of worldly dharmas. Worldly dharmas are all provisional dharmas. You must not cling to them as truly existent or take them as real, for these three places do not exist in the first place.

“则耳与声及声界三，本非因缘、非自然性。”界就是识。耳朵与声尘，以及二者和合生出来的声界，这能生与所生的三样东西，都是既非因缘、亦非自然。不自生、不他生、不共生，是非因缘性，不无因生是非自然性。由于既不是因缘，也不是自然，所以说根本没有。	“Thus, the three—the ear, sound, and realm of sound consciousness—are fundamentally neither causal conditions nor natural in origin.” The realm is consciousness. The ear, the sound object, and the realm of sound consciousness produced through their combination—the three things that produce and are produced—are neither causal conditions nor natural in origin. Not arising from itself, not arising from another, and not arising jointly are the absence of causal-condition nature; not arising without a cause is the absence of natural nature. Since they are neither causal conditions nor natural in origin, they fundamentally do not exist.
上面讲的是耳识，下面开始讲鼻识：	The above concerned ear consciousness. We now begin with nose consciousness:
（三）鼻、香、香界，三处都无	(3) Nose, fragrance, and the realm of fragrance consciousness: all three places are nonexistent
“阿难，又汝所明，鼻香为缘，生于鼻识。此识为复因鼻所生、以鼻为界？因香所生、以香为界？”	“Ānanda, further, as you understand it, the nose and fragrance are conditions that produce nose consciousness. Does this consciousness arise from the nose, taking the nose as its boundary? Or does it arise from fragrance, taking fragrance as its boundary?”
就像你所知道的，“鼻香为缘，生于鼻识”。	As you understand it, “the nose and fragrance are conditions that produce nose consciousness.”
鼻是鼻根，香是香尘，如果是以鼻根和香尘为因缘，生出鼻识，那么“此识为复因鼻所生，以鼻为界？因香所生，以香为界？”假如这个鼻识是从鼻根所生，应同于鼻，于鼻之外别无所知，所以说以鼻为界。假如这个鼻识是因香所生，应同于香，于香之外别无所知，所以叫做以香为界。这个界是不是这样立起来的呢？	The nose is the nose faculty, and fragrance is the fragrance object. If nose consciousness arises through the nose faculty and fragrance object as causal conditions, then does “this consciousness arise from the nose, taking the nose as its boundary? Or does it arise from fragrance, taking fragrance as its boundary?” If this nose consciousness arises from the nose faculty, it should be identical with the nose, knowing nothing apart from the nose; thus it takes the nose as its boundary. If this nose consciousness arises because of fragrance, it should be identical with fragrance, knowing nothing apart from fragrance; thus it takes fragrance as its boundary. Is this how the boundary is established?

“阿难。若因鼻生，则汝心中以何为鼻？为取肉形双爪之相？为取嗅知动摇之性？”	“Ānanda, if it arises from the nose, then what in your mind is the nose? Do you take the physical form of the two fleshy nostrils, or the nature that knows odors and is affected by movement?”
世尊问阿难：假如说鼻识是从鼻根所生，那么你心中以何为鼻呢？你用什么东西作为鼻根呢？我们外面的鼻子有两个孔，像两个脚爪合拢一样的，所以叫双爪之相。那么你是取肉形双爪之相，还是取嗅知动摇之性？	The World-Honored One asked Ānanda: “If you say that nose consciousness arises from the nose faculty, then what in your mind do you take to be the nose? What do you use as the nose faculty? Our external noses have two openings, like two claws pressed together, and are therefore called the appearance of two claws. Do you take the fleshy appearance of two claws, or the nature that knows smells and is subject to movement?”
“若取肉形，肉质乃身，”	“If you take the fleshy form, its substance belongs to the body.”
假如你取外面这个双爪的形相，作为鼻根的话，这个肉质的鼻子是身根啊！	If you take the external appearance of two claws as the nose faculty, then this fleshy nose belongs to the body faculty.
“身知即触，名身非鼻。”	“What the body knows is touch; it is called body, not nose.”
身体所感受的知觉是触觉，它只能觉离觉合、知冷知热，而不能嗅香嗅臭。既然这个肉质的鼻子只能领受触觉，那么就叫身根，而不是鼻根。	The awareness experienced by the body is tactile sensation: it can perceive separation and contact, cold and heat, but it cannot smell fragrance or odor. Since this fleshy nose can receive only tactile sensation, it is called the body faculty, not the nose faculty.
“名触即尘，鼻尚无名，云何立界？”	“What is called touch is an object of touch. Since even the name ‘nose’ does not exist, how can a realm be established?”
这个触觉即是触尘，因为只有触尘与身根，连鼻子的名字都没有，又怎么会有鼻体呢？如果没有鼻体，你拿什么做界限呢？	This tactile sensation is itself an object of touch. Since there are only the object of touch and the body faculty, and not even the name “nose,” how could there be a nose faculty? If there is no nose faculty, what could you use to establish a boundary?
“若取嗅知，又汝心中以何为知？”	“If you take the knowing of smells, then what in your mind do you take as knowing?”
现在进一步问了：既然说鼻子是身根，那么我不取鼻子，我取嗅知之性，就是上面说的嗅知动摇之性，来做我的鼻根，这样行不行呢？假如你以这个嗅知之性做鼻	The question is now pursued further. Since taking the nose to be the body faculty does not work, could one dispense with the nose and instead take

根，“又汝心中以何为知？”这个知已经成为鼻根了，那么你心里还能以什么东西为知呢？	the nature that knows smells—the nature mentioned above that knows smells and is subject to movement—as one’s nose faculty? If you take this nature that knows smells as the nose faculty, then, as the text says, “what in your mind do you take as knowing?” This knowing has already become the nose faculty, so what could you still take as knowing in your mind?
“以肉为知，则肉之知，元触非鼻。”	“If you take flesh as knowing, then what the flesh knows is originally touch, not nose.”
假如以鼻子肉体的感觉，作为鼻识之性的话，那么这个肉体能够知道的是触觉，而不是你的鼻识，这叫做元触非鼻。这就说明以肉为知是不对的，那么反过来说又如何呢？	If you take the sensation of the fleshy nose as the nature of nose consciousness, then what this flesh can know is tactile sensation, not your nose consciousness. This is what is meant by “originally touch, not nose.” Thus, taking flesh as knowing is incorrect. But what about the reverse?
“以空为知，空则自知，肉应非觉。”	“If you take empty space as knowing, then empty space itself knows, and the flesh should not be conscious.”
既然说以肉为知不对，那么能不能以鼻孔中的空为知呢？如果以这个空为知，“空则自知，肉应非觉”。假如这个鼻孔中的空可以为知，那是空自己知道，鼻子的肉体即不应该知道。	Since taking flesh as knowing is incorrect, can the empty space within the nostrils be taken as knowing? If that empty space is taken as knowing, then “empty space itself knows, and the flesh should not be conscious.” If the empty space in the nostrils can know, then it is empty space itself that knows, and the flesh of the nose should not know.
“如是则应，虚空是汝。”	“In that case, empty space should be you.”
既然是虚空知道，那么虚空就应该是你，虚空就变成你自己了。	Since it is empty space that knows, empty space should be you; empty space would become you yourself.
“汝身非知，今日阿难，应无所在。”	“Your body would not know, and Ānanda today should have no location.”
假如说是虚空知道，你的身体不知道，这是事实吗？当然不是事实。实际上是你的身体知道，而虚空不知道。	If you say that empty space knows and that your body does not know, is that actually so? Of course it is not. In fact, your body knows, while empty space does not.
这就证明根本寻不着你的鼻根，既然鼻根都没有嘛，还立什么界限呢？如果说以空为知，虚空就是我的身体，那么你阿难应是虚空了，虚空没有身体，那么今日你阿难应该没有所在。但实际情况是你有这个身体，你的身	This proves that the nose faculty cannot be found at all. Since there is no nose faculty, what boundary could be established? If you say that empty space knows and that empty space is my body, then you,

体还在这里，所以证明不是以空为知。那么接下来是不是以香为知呢？	Ānanda, should be empty space. But empty space has no body, so Ānanda today should have no location. Yet in fact you have this body, and your body is still here. This proves that empty space is not knowing. Then, might fragrance be knowing?
“以香为知，知自属香，何预于汝？”	“If fragrance is knowing, then knowing itself belongs to fragrance. What has this to do with you?”
既然以根为知不对，那么这个鼻识是不是从香尘生呢？如果鼻识从香尘生出来，从香生出的东西，它的性质应同于香，这个知觉性属于香尘，那么何预于汝？与你有什么相干呢？因为与你不相干，你自然不应该知道。	Since taking the faculty as knowing is incorrect, does nose consciousness arise from the object of fragrance? If nose consciousness arises from the object of fragrance, then what arises from fragrance should have the same nature as fragrance. This knowing nature belongs to the object of fragrance, so what has it to do with you? Since it has nothing to do with you, you naturally should not know.
“若香臭气必生汝鼻，则彼香臭二种流气，不生伊兰及旃檀木。”	“If fragrant and foul odors must arise in your nose, then those two currents of fragrant and foul air do not arise from the īlāna plant or sandalwood.”
因为我是用鼻子闻到香臭味的，假如香气与臭气一定是生在我鼻子里面，那么这香臭二种流动的空气，应该“不生伊兰及旃檀木”。前面说过，伊兰生出的是臭气，旃檀木生出的是香气，假如这香臭二气是从你鼻子里面生出来的，那么这两种气流就不是生于伊兰和旃檀木。	Because I smell fragrant and foul odors with my nose, if fragrance and stench necessarily arise within my nose, then these two currents of fragrant and foul air should “not arise from the īlāna plant or sandalwood.” As explained earlier, the īlāna plant produces a foul odor, while sandalwood produces fragrance. If these two odors arise from within your nose, they do not arise from the īlāna plant and sandalwood.
“二物不来，汝自嗅鼻为香为臭？”	“When the two things do not come, do you yourself smell your nose to see whether it is fragrant or foul?”
如果面前没有伊兰与旃檀木，这香臭二物都不来的时候，你闻闻自己的鼻子看，你的鼻子是香还是臭呢？鼻子哪里会有香有臭？假如没有伊兰与旃檀木，这香臭二种气味根本就不可得。	If the īlāna plant and sandalwood are not before you, and these two things—fragrance and stench—do not come, then smell your own nose and see: is it fragrant or foul? How could the nose itself possess fragrance or stench? Without the īlāna plant and sandalwood, these two odors cannot be found at all.
“臭则非香，香应非臭。”	“If it is foul, it is not fragrant; if fragrant, it should not be foul.”

假设香臭的气味是从你的鼻子生出来的，那么“臭则非香，香应非臭。”如果生出的是臭味，就不应该是香的，假如生出的是香味，也不应该是臭的。可是你现在是既能闻到香，又能闻到臭，这就说明你的鼻子是非香非臭。	Suppose fragrant and foul odors arise from your nose. Then, “if it is foul, it is not fragrant; if fragrant, it should not be foul.” If what arises is a foul odor, it should not be fragrant; if what arises is a fragrant odor, it should not be foul. Yet you can now smell both fragrance and stench. This shows that your nose is neither fragrant nor foul.
“若香臭二，俱能闻者，则汝一人，应有两鼻。”	“If both fragrance and stench can be smelled, then you, one person, should have two noses.”
假如你既能闻香又能闻臭，那么你一个人应该有两个鼻子才对。因为一鼻不能出二气，如果生出了香，就不应该再生出臭；如果生出臭，当然也就不能生出香。属于香的只能闻香，属于臭的只能闻臭，要想同时闻到香臭二气，“则汝一人，应有两鼻。”	If you can smell both fragrance and stench, then you, one person, should have two noses. One nose cannot produce two odors: if it produces fragrance, it should not also produce stench; if it produces stench, it likewise cannot produce fragrance. What belongs to fragrance can smell only fragrance, and what belongs to stench can smell only stench. To smell both fragrant and foul odors at the same time, “you, one person, should have two noses.”
“对我问道，有二阿难，谁为汝体？”	“Then, as you ask me about the Way, there would be two Ānandas. Which one would be your body?”
我们每个人只能有一套六根，如果有两个鼻子，就应该有两张嘴、两对眼睛、两副耳朵、两个身体，那么现在向我问道的阿难也应该有两个，如此一来“谁为汝体”？一个真的，一个假的，哪个才是真正的你呢?	Each of us can have only one set of six sense faculties. If there were two noses, there should be two mouths, two pairs of eyes, two pairs of ears, and two bodies. Then there should also be two Ānandas now asking me about the Way. In that case, “which one would be your body?” If one were real and the other false, which would be the true you?
“若鼻是一，香臭无二，臭既为香，香复成臭，二性不有，界从谁立？”	“If the nose is one, fragrance and stench are not two. Once stench becomes fragrance and fragrance again becomes stench, the two natures do not exist. From what could a realm be established?”
假如鼻子是一个体，香和臭杂入一鼻，混合在一个鼻子里面，那么应该是一体，而不是二体。	If the nose is one entity, and fragrance and stench enter and mingle within that one nose, then they should be one entity rather than two.
如此一来香和臭分不出来，香就变成臭，臭就变成香，香不再是香，臭不再是臭，香臭都不可得，连香臭的二性都没有，那么界从谁立呢？因为没有香与臭这二性，它们是一体，是一样的东西，同样的东西你无法将它分出来，又怎么去立界呢？所以香臭不是从鼻子生。	Then fragrance and stench could not be distinguished: fragrance would become stench, and stench would become fragrance. Fragrance would no longer be fragrance, and stench would no longer be stench. Neither fragrance nor stench could be found; even their two distinct natures would not

	exist. From what, then, could a realm be established? Since the two natures of fragrance and stench do not exist, they are one entity, the same thing. You cannot distinguish the same thing, so how could you establish a boundary? Thus, fragrance and stench do not arise from the nose.
臭从伊兰生，香从旃檀木生，当这两种东西不来的时候，鼻子里面没有香臭。那么这个鼻识是不是从香和臭中生出呢？当然也不是。假如是从香生出来的，鼻识已经属于香了，那么在香之外，就不应该再闻到臭。	Stench arises from the īlāna plant, and fragrance arises from sandalwood. When these two things do not come, there is no fragrance or stench in the nose. Then does nose consciousness arise from fragrance and stench? Certainly not. If it arose from fragrance, nose consciousness would already belong to fragrance, and it should not be able to smell stench apart from fragrance.
如果是从臭生出来的，这个鼻识已经是臭了，也不应该闻到香。所以说这个鼻识既不从鼻根生，也不从香臭生，因此证明是不从自生，不从他生。	If it arose from stench, then this nose consciousness would already be stench and should likewise not be able to smell fragrance. Thus nose consciousness arises neither from the nose faculty nor from fragrance and stench. This proves that it arises neither from itself nor from another.
“若因香生，识因香有。如眼有见，不能观眼。因香有故，应不知香。知即非生，不知非识。香非知有，香界不成。识不知香，因界则非从香建立。”	“If it arises because of fragrance, consciousness exists because of fragrance. Just as the eye has seeing but cannot see itself, so consciousness existing because of fragrance should not know fragrance. If it knows, then it is not produced; if it does not know, it is not consciousness. If fragrance does not exist as something known, the realm of fragrance cannot be formed. If consciousness does not know fragrance, then the realm of consciousness said to arise because of fragrance cannot be established from fragrance.”
“若因香生，识因香有。”假如鼻识是从香气生出来的，那么这个鼻识应该同于香，和香气应该是一样的。	“If it arises because of fragrance, consciousness exists because of fragrance.” If nose consciousness arises from fragrance, then this nose consciousness should be identical with fragrance; it should be the same as fragrance.
“如眼有见，不能观眼。因香有故，应不知香。”就像我眼睛有见性，这个见性只能观物，不能观眼，那么因香而有的鼻识，也应该不闻香。这里用眼睛作比喻，因为眼睛不能看见眼睛，那么香生出来的鼻识也应该不闻到香。	“Just as the eye has seeing but cannot see itself, so consciousness existing because of fragrance should not know fragrance.” Just as the seeing nature of my eyes can observe objects but cannot observe the eyes themselves, so nose consciousness that exists because of fragrance should likewise be unable to smell fragrance. The eyes are used here

	as an analogy: because the eyes cannot see themselves, nose consciousness produced from fragrance should likewise not smell fragrance.
“知即非生。”既然是香所生就不应闻到香，而你现在能闻到香，那么这个鼻识就不是香所生。	“If it knows, then it is not produced.” Since it is produced from fragrance, it should not be able to smell fragrance. Yet you can now smell fragrance; therefore, this nose consciousness is not produced from fragrance.
“不知非识。”因为识是了别，应该有知觉，假如你不知道，闻不出味道，就是没有知觉，没有知觉怎么能叫做识呢？如果没有了别、感受味道的能力，就不能称之为鼻识。	“If it does not know, it is not consciousness.” Consciousness is discernment and should possess awareness. If you do not know and cannot distinguish odors, then there is no awareness. Without awareness, how can it be called consciousness? Without the capacity to discern and experience odors, it cannot be called nose consciousness.
“香非知有，香界不成。”假如这个香非鼻识所知，而是鼻识之外有香，不被我的鼻识所知，那么这个香与我的鼻子没有关系，于是生不出香界。界就是界限，由内根外尘合起来，生出当中的鼻识，这个鼻识就是界，现在这个香在我的鼻识之外，与我的鼻识不相干，那么这个界就没有了，所以说香界不成。	“If fragrance does not exist as something known, the realm of fragrance cannot be formed.” If this fragrance is not known by nose consciousness, but exists outside nose consciousness, unrecognized by my nose consciousness, then it has no relation to my nose. Accordingly, the realm of fragrance cannot arise. A realm is a boundary: the inner faculty and outer object together give rise to the nose consciousness between them, and this nose consciousness is the realm. Now, if fragrance lies outside my nose consciousness and has nothing to do with it, that realm does not exist. Therefore, the realm of fragrance cannot be formed.
“识不知香，因界则非从香建立。”因香所生之识界叫因界，如果这个鼻识不能知香，而是在香之外有识，那么你所说的因香所生之识界，就不能从这个香而建立。	“If consciousness does not know fragrance, then the realm of consciousness said to arise because of fragrance cannot be established from fragrance.” The realm of consciousness said to arise from fragrance is called the causal realm. If this nose consciousness cannot know fragrance, and consciousness exists outside fragrance, then the realm of consciousness that you say arises because of fragrance cannot be established from that fragrance.
既然识不知道香，那么因香所生的识界，从什么地方建立呢？鼻识的识界是因香所生，如果你的识不知道香，而是香外有识，那么这个香外之识又何关于香呢？如此	Since consciousness does not know fragrance, from where can the realm of consciousness produced by fragrance be established? The consciousness realm of nose consciousness is said to arise from

一来因香所生的这个识即不能成立，识外有香，香外有识也都是不可能的，从而证明这个鼻识不从香尘所生。	fragrance. If your consciousness does not know fragrance, but consciousness exists outside fragrance, what does that consciousness outside fragrance have to do with fragrance? In that case, the consciousness said to arise from fragrance cannot be established. Nor is it possible for fragrance to exist outside consciousness and consciousness outside fragrance. This proves that nose consciousness does not arise from the object of fragrance.
“既无中间，不成内外。彼诸闻性，毕竟虚妄。”	“Since there is no middle, neither inner nor outer can be established. These faculties of hearing are ultimately illusory.”
有了两边才有中间，因为两边皆没有生识之义，就是从鼻根和香尘都不能生出识，那么中间鼻识这个界即不能成立。反过来如果没有中间，也构不成内外两边，没有中间的鼻识，内根外尘当然也就不能成立。	Only when there are two sides can there be a middle. Since neither side has the meaning of giving rise to consciousness—that is, since neither the nose faculty nor the object of fragrance can give rise to consciousness—the intervening realm of nose-consciousness cannot be established. Conversely, if there is no middle, the two sides of inner and outer cannot be constituted either. Without the intervening nose-consciousness, the inner faculty and external object likewise cannot be established.
离开内根、外尘，“彼诸闻性，毕竟虚妄。”如果没有根、没有体，能生出个什么东西来呢？你那个闻性根本就是虚妄嘛！所以你闻到什么香啊臭的，都是假的，都是虚妄不实的，根本就不可得，不要去执著它。	Apart from the inner faculty and the external object, “these faculties of hearing are ultimately illusory.” If there is no faculty and no substance, what could possibly be produced? Your faculty of hearing is fundamentally illusory. Thus, whatever fragrance or stench you smell is false, illusory, and unreal—fundamentally unobtainable. Do not cling to it.
“是故当知，鼻香为缘，生鼻识界，三处都无。则鼻与香及香界三，本非因缘、非自然性。”	“Therefore, you should know that the nose and fragrance, as conditions, give rise to the realm of nose-consciousness; none of these three locations exists. Thus, the nose, fragrance, and realm of fragrance are fundamentally neither produced by causes and conditions nor self-arising in nature.”
所以应该知道，鼻根以香尘为缘，生出鼻识界，这根、尘、识三处都不可得。如此一来，“则鼻与香及香界三，本非因缘、非自然性。”鼻根与香尘，乃至于鼻识这三处，都不是因缘，也不是自然。	Therefore, you should know that the nose faculty, taking the object of fragrance as its condition, gives rise to the realm of nose-consciousness. These three—the faculty, object, and consciousness—are all unobtainable. Thus, “the nose, fragrance, and

	realm of fragrance are fundamentally neither produced by causes and conditions nor self-arising in nature.” The nose faculty, the object of fragrance, and even nose-consciousness—these three are neither produced by causes and conditions nor self-arising.
我们上面说过，不自生、不他生、不共生是非因缘性，不无因生是非自然性。	As we said above, not arising from itself, not arising from another, and not arising jointly are the nature of not being produced by causes and conditions; not arising without a cause is the nature of not being self-arising.
现在这三种都不可得，都是虚妄的，这就证明它的本体是真如佛性，所以我们处处不要着相，应该见性！释迦佛苦口婆心，为我们一处一处地破下来，每破一处就破掉一根，这样六根都解开了，这十八界都破掉了，你没有什么可	Now, these three are all unobtainable and illusory. This proves that their essential nature is suchness and Buddha-nature. Therefore, we must not cling to appearances anywhere; we should see our true nature. Śākyamuni Buddha painstakingly breaks down our attachments one point after another. With each point he breaks through, he removes one faculty; in this way, all six faculties are released, and all eighteen realms are dismantled. You have nothing
以执著的，那岂不是时时刻刻都见性了吗？既然时时刻刻见性，岂不是大家都成佛了吗？《楞严经》妙就妙在这里，用不着你吭吭吱吱地去做早晚课，不需要你去参禅、念佛、修密，更不需要你去修什么有为的功德，你只要一切	to cling to. Would that not mean seeing your true nature at every moment? And if you see your true nature at every moment, would that not mean that everyone becomes a Buddha? The wonder of the Śūraṅgama Sūtra lies precisely here: you need not laboriously perform morning and evening services, investigate Chan, recite the Buddha’s name, cultivate esoteric practices, or, still less, cultivate any conditioned merit. You need only let go of everything.
放下就可以了，因为你时时刻刻见性啊！这样修行多么轻松！多么潇洒！多么省力！所以修学佛法是很省力、很自在的事情，不需要那么拘谨，假如一定要花费多少力气，就不对了，那是徒自辛劳。	For then you see your true nature at every moment. How relaxed such practice is! How free and untrammeled! How effortless! Thus, studying and practicing the Buddhadharma is an effortless and liberating matter; there is no need to be so constrained. If you must expend a great deal of effort, something is wrong—you are simply wearing yourself out in vain.
你过去不懂这个道理，着相而修，以为要做多少功德，念多少遍佛才能成就，好比肩上挑着千斤重担。	Previously, you did not understand this principle and practiced while clinging to appearances. You thought that you had to perform a certain amount of merit and recite the Buddha’s name a certain

	number of times in order to attain accomplishment, as though carrying a thousand-pound burden on your shoulders.
现在你懂了道理，知道自心本来是佛，灵明觉性本自天成，不须造作，不假修为，千斤重担一时放下，该有多么轻松愉快！禅宗有个公案，有一个和尚问赵州：“一物不将来时如何”？我们众生个个都是肩挑重担，妻财子禄、金银财宝、饮食起居，样样东西都压在身上，压得你透不过气来。	Now that you understand this principle, you know that your own mind is originally Buddha, and that its numinous, lucid awareness is inherently complete. It requires no contrivance and no cultivation. When the thousand-pound burden is suddenly set down, how relaxed and joyful you are! There is a Chan koan in which a monk asked Zhaozhou, “What is it like when one brings not a single thing?” Each of us sentient beings carries a heavy burden on our shoulders: spouse, wealth, children, position, gold and silver, food, and daily living. Everything weighs upon us, until we can scarcely catch our breath.
那么我现在一物不将来，统统都放下，如何呀？这话看起来问得不错，能这样很好嘛，其实话里还有问题。赵州和尚很慈悲，于是对他说：“放下着”。	“So now I bring not a single thing; I have put everything down. What then?” The question seems well put—being able to do this is very good—but in fact there is still a problem in it. Chan Master Zhaozhou, in his compassion, said to him, “Put it down.”
既然已经一物不将来了，为什么还要让他放下呢？因为他还有一个一物不将来在，他还有一个东西，就像二乘一样，在破有之后又着在空上，还有个空在呀！这个一物不将来还是执著，还是病，所以赵州和尚让他连这个也放下。	Since he already brought not a single thing, why did Zhaozhou tell him to put it down? Because he still retained the idea of bringing not a single thing; he still had something. It is like the two vehicles: after breaking attachment to existence, they become attached to emptiness, so that an emptiness still remains. This bringing not a single thing is still attachment, still a sickness. Therefore, Chan Master Zhaozhou told him to put even this down.
可是那僧到此还不惺惺，反而问：“即是一物不将来，放下个什么”？我这里一样东西都没有，还放下个什么呢？赵州看正面不行，于是用反激法，说道：“放不下，担起去”！你放不下，说明你心里还是有东西，那你就担起去。	But at this point the monk still did not awaken. Instead, he asked, “If I bring not a single thing, what is there to put down?” “I have nothing at all here, so what is there to put down?” Seeing that the direct approach would not work, Zhaozhou used a reverse provocation and said, “If you cannot put it down, then carry it away!” If you cannot put it down, this shows that there is still something in your mind; then carry it away.

这句话讲得真好，就像是个双刃剑，一面是杀，一面是活，不愧为画龙点睛之笔。既然讲到放，就要放到无处可放的地步，不能有别的东西，那才是你的本来面目。	This is wonderfully said. It is like a double-edged sword: on one side it kills, and on the other it gives life. It is truly the masterstroke that brings the painted dragon to life. Since one speaks of letting go, one must let go until there is nowhere left to let go; there can be nothing else remaining. Only then is that your Original Face.
这个一物不将来，看起来好像是什么东西都没有，其实还是有，因为还有个一物不将来，要把这个一物不将来也放下才行。就像梵志外道去见佛，他拿鲜花来供养释迦佛，佛说：“放下着”。	Bringing not a single thing seems to mean having nothing at all, but there is still something there, because there remains the thought of bringing not a single thing. One must put down even this bringing not a single thing. It is like the Brahmin non-Buddhist practitioner who went to see the Buddha, bringing flowers to offer to Śākyamuni Buddha. The Buddha said, “Put it down.”
梵志本来是用两只手拿花的，听到佛让他放下，于是把一只手上的花放下了，佛接着说：“放下着”。于是他又把另一只手上的花放下来，佛还在说：“放下着”。	The Brahmin had originally held flowers in both hands. Hearing the Buddha tell him to put them down, he put down the flowers in one hand. The Buddha continued, “Put it down.” He then put down the flowers in the other hand, but the Buddha still said, “Put it down.”
梵志说：“我的花都放完了，还放什么呀？”佛说：“吾非教汝放舍其花，汝当放舍外六尘、内六根、中六识。一时舍却，无可舍处，是汝免生死处。”梵志于言下悟无生忍。佛不是让他放下手里的花，而是让他放下心中的执著，要连这个放下也放下才行。	The Brahmin said, “I have put down all my flowers. What else is there to put down?” The Buddha said, “I did not tell you to cast aside your flowers. You should cast aside the six external sense objects, the six internal sense faculties, and the six intervening consciousnesses. Cast them all aside at once. Where there is nothing left to cast aside, there is your freedom from birth and death.” Upon hearing these words, the Brahmin awakened to the forbearance of the unborn. The Buddha was not telling him to put down the flowers in his hands, but to relinquish the attachments in his mind; one must let go even of this letting go.
释迦佛在这里连续讲六入、十二处、十八界，处处都是在破你的执著，这个破也就是放，放是为了叫你见性。等你放下一切颠倒妄想，妙明真心自然就现前了。	Here Śākyamuni Buddha successively discusses the six entrances, the twelve bases, and the eighteen realms; at every point, he is breaking through your attachments. This breaking through is itself letting go, and letting go is for the sake of enabling you to see your true nature. When you have put down all inverted deluded thoughts, the wondrously luminous true mind naturally appears before you.

下面接着讲舌识：	Next, he discusses tongue-consciousness:
（四）舌、味、舌界，三处都无	(4) Tongue, taste, and tongue-consciousness: all three are nonexistent
“阿难，又汝所明，舌味为缘，生于舌识。此识为复因舌所生，以舌为界？因味所生，以味为界？”	“Ānanda, as you understand it, the tongue and taste, as conditions, give rise to tongue-consciousness. Does this consciousness arise from the tongue, with the tongue as its realm? Or does it arise from taste, with taste as its realm?”
就如你所知道的，舌头与外面的味尘为因缘，生出我们的味觉来。	As you understand it, the tongue and the external object of taste serve as conditions that give rise to our faculty of taste.
那么这个舌识是舌头所生，以舌为界呢？还是味道所生，以味尘为界呢？如果是从舌生出来，舌头所生的东西应当同于舌头，对舌之外的东西就一无所知，所以叫以舌为界。	Does this tongue-consciousness arise from the tongue, with the tongue as its realm? Or does it arise from taste, with the object of taste as its realm? If it arose from the tongue, what the tongue produces should be identical with the tongue and would know nothing of things outside the tongue; therefore this is called taking the tongue as its realm.
假设是从味生出来，那么舌识应该同于味道，叫做以味为界。味道有酸、甜、苦、辣等许多种，但是你只能同于一种味道，如果同于酸即不知甜苦，同于苦即不知酸辣，那么究竟应该同于哪一种味道呢？	If it arose from taste, tongue-consciousness should be identical with taste, which is called taking taste as its realm. There are many kinds of tastes—sour, sweet, bitter, pungent, and so on—but you could be identical with only one taste. If identical with sourness, you would not know sweetness or bitterness; if identical with bitterness, you would not know sourness or pungency. So with which taste, after all, should it be identical?
“阿难，若因舌生，则诸世间甘蔗、乌梅、黄连、食盐、细辛、姜桂……都无有味。汝自尝舌，为甜为苦？若舌性苦，谁来尝舌？舌不自尝，孰为知觉？舌性非苦，味自不生，云何立界？”	“Ānanda, if it arises from the tongue, then sugarcane, dark plums, coptis, table salt, asarum, ginger, cinnamon . . . and all such things in the world would have no taste. Taste your own tongue: is it sweet or bitter? If the nature of the tongue is bitter, who tastes the tongue? The tongue cannot taste itself; who, then, is aware? If the nature of the tongue is not bitter, taste does not arise of itself. How, then, can a realm be established?”
阿难，假如你这个舌识是从舌所生，“则诸世间甘蔗、乌梅、黄连、食盐、细辛、姜桂……都无有味。”我们知道甘蔗是甜的，乌梅是酸的，黄连是苦的，食盐是咸的，细辛、姜桂是辛辣的。	Ānanda, if this tongue-consciousness arose from the tongue, then “sugarcane, dark plums, coptis, table salt, asarum, ginger, cinnamon . . . and all such things in the world would have no taste.” We

	know that sugarcane is sweet, dark plums are sour, coptis is bitter, table salt is salty, and asarum, ginger, and cinnamon are pungent.
如果舌识是舌头所生，这个味道来自于舌头，那么这些世间上的东西都应该没有味道，你也不用通过品尝它们来知道各种味道。	If tongue-consciousness arose from the tongue, and taste came from the tongue, then all these things in the world should have no taste. You would not need to taste them in order to know their various flavors.
酸、甜、苦、咸、辛这五味是正味，分别代表五方之味，其中甜表中央之味，酸表东方之味，苦表南方之味，咸表北方之味，辛表西方之味，由这五味可以和合出许许多多的味道。	The five flavors—sour, sweet, bitter, salty, and pungent—are the primary flavors, respectively representing the flavors of the five directions: sweetness represents the center, sourness the east, bitterness the south, saltiness the north, and pungency the west. From these five flavors, countless different tastes can be combined.
假如是你的舌头能生出味道，而不需要这些东西，那么“汝自尝舌，为甜为苦”？你尝尝自己的舌头，看看是甜还是苦呀？舌头是用来品尝别的东西的，通过接触物体而感觉出味道，是盐觉得咸，是黄连知道苦，如果没有别的物体，你的舌头能有什么味道呢？这就证明你这个舌识，不是从你的舌头生的。	If your tongue could produce taste without needing these things, then “taste your own tongue: is it sweet or bitter?” Taste your own tongue and see whether it is sweet or bitter. The tongue is used to taste other things; through contact with objects, it senses flavors. Salt is known to be salty, and coptis to be bitter. Without other objects, what taste could your tongue have? This proves that your tongue-consciousness does not arise from your tongue.
“若舌性苦，谁来尝舌”？假如舌头是苦的，那么舌已变成苦味了，什么来尝你这个苦味呢？谁知道你嘴里舌头是苦的呢？就好比说黄连是苦的，那么黄连能说自己是苦吗？它并不知自己苦，要你的舌头去尝才行。	“If the nature of the tongue is bitter, who tastes the tongue?” If the tongue were bitter, then the tongue itself would have become a bitter taste. What would taste this bitterness? Who would know that the tongue in your mouth was bitter? For example, coptis is bitter, but can coptis say that it is bitter? It does not know its own bitterness; your tongue must taste it.
假如你的舌头是苦的，那么你的舌头就如同黄连，谁又来尝你这个像黄连一样的舌头呢？所以说“舌不自尝，孰为知觉”？舌头不能自己尝自己，这样就变成没有知觉了，那么是谁知道味道呢？假如这个舌头是苦味，那么舌头已变成一种尘相，变成一种东西了，一定要别人的舌头来尝你的舌头，才能生出味来。	If your tongue were bitter, it would be like coptis. Who, then, would taste your tongue, which is like coptis? Therefore it is said, “The tongue cannot taste itself; who, then, is aware?” The tongue cannot taste itself, so there would be no awareness. Who, then, knows the taste? If the tongue were a bitter taste, it would already have become an object appearance, a thing. Another person’s tongue would have to taste your tongue before taste could arise.

现在是你自己嘴里知道味道，不是别人的舌头尝了你的舌头以后生出的味道，这个知道味道的又是谁呢？	But now it is you yourself who knows taste in your mouth; it is not a taste produced after another person’s tongue has tasted your tongue. Who, then, is it that knows the taste?
接下来“舌性非苦，味自不生。”前面说你的舌性不是苦味，如果是苦味就无法尝味，味道也不能自己生出来。如果没有味尘，没有上面说的梅子、黄连这些东西的时候，酸、甜、苦、咸、辛这些味道也不能自己生出来。	Next comes: “If the nature of the tongue is not bitter, taste does not arise of itself.” As stated above, the nature of your tongue is not a bitter taste; if it were bitter, it could not taste flavors, nor could taste arise by itself. When there is no object of taste—no plums, coptis, or other such things mentioned above—then sour, sweet, bitter, salty, and pungent tastes likewise cannot arise by themselves.
舌头自己生不出味道，按照前面经文说的，舌头不尝东西的时候是淡味，也就是没有味道，既然没有味道，那么云何立界呢？要有味道才能立界，比如这个是酸，那个是甜，根据味道的不同立出个界。现在根本就没有味道，你拿什么立界呢？	The tongue cannot itself produce flavors. According to the preceding sutra passage, when the tongue is not tasting anything, its flavor is bland—that is, there is no flavor. Since there is no flavor, how can a realm be established? There must be flavors in order to establish a realm: this is sour, that is sweet; distinctions are established according to differences in flavor. But now there is no flavor at all. By what could you establish a realm?
“若因味生，识自为味，同于舌根，应不自尝。云何识知，是味非味？”	“If consciousness arises from flavor, then consciousness itself would be flavor. Being the same as the tongue faculty, it should not be able to taste itself. How, then, would consciousness know whether there is flavor or no flavor?”
假如你的舌识是从味道生出来的，那么这个识就变成味道了。因为彼此同性，味道生出来的东西，应该同于味道。	If your tongue consciousness arose from flavor, then this consciousness would become flavor. Since they would be of the same nature, that which arises from flavor should be the same as flavor.
就如前面所说的舌根一样，舌头不能自己尝自己，如果舌根是苦的，谁来尝这个舌根呢？同样道理，这个识既然已经变成味道了，因为味也不能尝味，谁又来尝你这个识呢？所以说“同于舌根，应不自尝”，自己不能去尝自己。	It is like the tongue faculty discussed above: the tongue cannot taste itself. If the tongue faculty were bitter, who would taste that tongue faculty? By the same reasoning, since this consciousness has already become flavor, and flavor cannot taste flavor, who would taste this consciousness of yours? Thus it says, “Being the same as the tongue faculty, it should not be able to taste itself”: it cannot taste itself.
如果是味道生出的识，识的本体是味道，它就不应该知道味道，就像黄连不知道自己是苦，梅子不知道自己是	If consciousness arises from flavor, its essential substance is flavor, and it should not know flavor.

酸，那么“云何识知，是味非味?”舌识既然已经变成味道，它自己不能尝自己，那你如何知道有味还是没味？是酸味	Just as coptis does not know that it is bitter and a plum does not know that it is sour, how, then, would consciousness know whether there is flavor or no flavor? Since tongue consciousness has already become flavor and cannot taste itself, how can you know whether there is flavor or no flavor? Is it sour?
还是甜味、苦味呢？你现在能尝出味道，对酸、甜、苦、辣分得清清楚楚，并不是浑然无知，也不是把各种味道混同一个味道，所以就证明这个舌识不是从味道生出来的。	Or is it sweet or bitter? You can now taste flavors and distinguish clearly among sour, sweet, bitter, and pungent. You are neither wholly unaware nor do you confuse all flavors as one flavor. This proves that tongue consciousness does not arise from flavor.
“又一切味，非一物生，味既多生，识应多体。”	“Moreover, all flavors do not arise from a single thing. Since flavors arise in many ways, consciousness should have many substances.”
再说呢，这酸、甜、苦、辣等种种味道，并非一物所生，像上面举的五味就分别属于甘蔗、乌梅、黄连、食盐、细辛，是各自从不同的东西生出来的了。那么“味既多生，识应多体。”因为识从味生，那么有一个味道就应该生一个识，如此则苦味生苦识，甜味生甜识，咸味生咸识，有多少味道，这个识就应该有多少体。因此说：	Furthermore, the various flavors—sour, sweet, bitter, pungent, and so forth—do not arise from one thing. The five flavors cited above respectively belong to sugarcane, dark plums, coptis, salt, and asarum; each arises from a different thing. Thus, “Since flavors arise in many ways, consciousness should have many substances.” If consciousness arises from flavor, then each flavor should produce a consciousness. Bitter flavor would produce bitter consciousness, sweet flavor sweet consciousness, and salty flavor salty consciousness. However many flavors there are, consciousness should have that many substances. Therefore it says:
“识体若一，体必味生。咸淡甘辛，和合俱生。诸变异相，同为一味，应无分别。”	“If the substance of consciousness is one, that substance must arise from flavor. Salty, bland, sweet, and pungent flavors arise together through combination or coexistence. All their varying characteristics would become one flavor, and there should be no distinction among them.”
假如识体是一个，识体是味生的，那就会：“咸淡甘辛，和合俱生。”和合就是用几种味调和出一种新的味，比如我们烧菜要放好多佐料，最后出来是一个味。	If the substance of consciousness were one and arose from flavor, then “salty, bland, sweet, and pungent flavors arise together through combination or coexistence.” Combination means blending several flavors to produce a new flavor. For example, when cooking, we add many seasonings, and the final result is a single flavor.

俱生就是把几种味道混合在一起，而又保持各自以前的味道，比如五味子就有五种味道，你吃的时候原来的味都还在里边。我们尝东西的时候，不但咸淡甘辛的味道你能尝出来，就是和合俱生的味道你也能尝出来。	Coexistence means mixing several flavors together while each retains its former flavor. For example, schisandra has five flavors; when you eat it, its original flavors are all still present. When we taste something, we can taste not only salty, bland, sweet, and pungent flavors, but also flavors arising through combination and coexistence.
如果这个识体只能是一个，那么你尝了甜就不能尝咸，尝了酸就不能尝辣。“诸变异相，同为一体，应无分别”。因为你的舌体只有一个，那么不管尝什么都是一个味道，当然就分辨不出酸、甜、苦、辣种种味道了。	If this consciousness had only one substance, then after tasting sweetness you could not taste saltiness, and after tasting sourness you could not taste pungency. “All their varying characteristics would become one flavor, and there should be no distinction among them.” Since your tongue faculty has only one substance, whatever you taste would be one flavor. Naturally, you would then be unable to distinguish the various flavors of sour, sweet, bitter, and pungent.
“分别既无，则不名识，云何复名，舌味识界？”	“Since there is no distinction, it cannot be called consciousness. How, then, can it again be called the realm of tongue, flavor, and consciousness?”
识就是分别和了别。如果没有分别，那么就不应该叫做识。你现在一点分别也没有，尝什么都是一个味，怎么能够称为舌识呢？既然不成为舌识，为何还要叫它舌味识界呢？你为什么说舌头与味道合起来生这个舌识，把它分成这三种界限呢？	Consciousness is discrimination and discernment. If there is no discrimination, it should not be called consciousness. If you have no discrimination at all and everything you taste is one flavor, how can it be called tongue consciousness? Since it is not tongue consciousness, why call it the realm of tongue, flavor, and consciousness? Why say that the tongue and flavor together give rise to this tongue consciousness, dividing them into these three realms?
“不应虚空，生汝心识。”	“Nor should empty space give rise to your mind consciousness.”
我们说舌根、味道和舌识这三种都是虚妄，那么离开这三者，还有什么能生你的心识呢？总不应说是虚空生出这个心识，因为虚空生不出东西来。这就证明你的心识既不从舌根生，也不从味尘生，内根外尘都不能生。下面再就和合而做论说：	We say that the tongue faculty, flavor, and tongue consciousness are all illusory. Apart from these three, what could give rise to your mind consciousness? Surely one cannot say that empty space gives rise to this mind consciousness, for empty space cannot produce anything. This proves that your mind consciousness arises neither from the tongue faculty nor from the object of flavor; neither the internal faculty nor the external object

	can produce it. Next, the text discusses their combination:
“舌味和合，即于是中，元无自性，云何界生？”	“When tongue and flavor combine, there is originally no inherent nature within that combination. How, then, can a realm arise?”
舌根与味尘和合起来是共生，假如由二者的和合生出这个舌识界呢？“即于是中，元无自性，云何界生？”共生的前提是内根外尘要有自性，确实有各自的实体，前面已经证明了根尘本来没有自性，没有一个真正的实体，那么这个共生也是不可得的。	The combination of the tongue faculty and the object of flavor would be co-arising. Suppose that this combination of the two gave rise to the realm of tongue consciousness. “There is originally no inherent nature within that combination. How, then, can a realm arise?” The prerequisite for co-arising is that the internal faculty and external object possess inherent natures—actual, separate entities. But it has already been established that faculty and object originally have no inherent nature and no real entity. Therefore, this co-arising is also unobtainable.
既然没有共生，又怎么生出这个识界呢？我们说这个识界就是舌根所生的味觉，由作为内根的舌头，与作为外尘的味道，相互接触而生出的味觉。	Since there is no co-arising, how could this realm of consciousness arise? By this realm of consciousness, we mean the sense of taste produced when the tongue, as the internal faculty, comes into contact with flavor, as the external object.
要有内外两边，才有当中的识界，现在两边根本就没有，那么这个当中也就不能成立。反过来说，既然没有当中，又哪里会有两边呢？由于根尘识这三处都没有自性，这个和合的共生根本不可得，舌识界如何能生得出来呢？	There must be two sides, internal and external, for there to be a consciousness realm in between. Now that neither side exists at all, this middle cannot be established. Conversely, if there is no middle, where could there be two sides? Since the three places of faculty, object, and consciousness all lack inherent nature, the co-arising of their combination is utterly unobtainable. How could the realm of tongue consciousness arise?
“是故当知，舌味为缘，生舌识界，三处都无。则舌与味及舌界三，本非因缘、非自然性。”	“Therefore, you should know that tongue and flavor as conditions giving rise to the realm of tongue consciousness are all nonexistent in these three places. Thus the three—tongue, flavor, and the realm of tongue consciousness—are originally neither causal conditions nor self-arising nature.”
所以应该知道，舌根与味尘为缘，生出舌识界来，是不可能的。因为这三处都不是真有。既然三处都没有，所以说舌根、味尘及舌识界，“本非因缘、非自然性。”	Therefore, you should know that it is impossible for the tongue faculty and the object of flavor, as conditions, to give rise to the realm of tongue consciousness, because these three places are not

因为不自生、不它生、不共生，所以非因缘性。又因为不无因生，所以非自然性，根本都不可得。	truly existent. Since all three are absent, it says that the tongue faculty, the object of flavor, and the realm of tongue consciousness “are originally neither causal conditions nor self-arising nature.” Since they do not arise from themselves, from another, or from both together, they are not of the nature of causal conditions. And since they do not arise without cause, they are not of self-arising nature. Fundamentally, they are all unobtainable.
下面要讲身识了：	Next, the discussion turns to body consciousness:
（五）身、触、身界，三处都无	(5) Body, touch, and the realm of body consciousness: all three places are nonexistent
“阿难，又汝所明：身触为缘，生于身识。此识为复因身所生，以身为界？因触所生，以触为界？”	“Ānanda, as you have explained: body and touch are conditions giving rise to body consciousness. Does this consciousness arise from the body, taking the body as its realm? Or does it arise from touch, taking touch as its realm?”
“身触为缘，生于身识。	“Body and touch are conditions giving rise to body consciousness.
此识为复因身所生，以身为界？因触所生，以触为界？”由身体与外缘的接触，生出身识，那么这个身识是从身体生出来，以身体为界呢？还是从触生出来，以触为界呢？这个句子与前面一样，就是身体生出来的东西应该属于身体，对身体以外就不知道了。	Does this consciousness arise from the body, taking the body as its realm? Or does it arise from touch, taking touch as its realm?” The body’s contact with external conditions gives rise to body consciousness. Does this body consciousness arise from the body and take the body as its realm, or does it arise from touch and take touch as its realm? This sentence is like those above: that which arises from the body should belong to the body and should know nothing beyond the body.
同样，由触生出来的东西应该属于触，对触之外就没有知觉了。现在问你是以触为界，还是以身为界？你看这个身识是从哪一面生的呢？	Likewise, that which arises from touch should belong to touch and have no awareness beyond touch. The question is whether you take touch as the realm or the body as the realm. From which side does this body consciousness arise?
“阿难，若因身生，必无合离二觉观缘，身何所识？”	“Ānanda, if it arises from the body, then without the two conditions of awareness of contact and separation, what could the body know?”
“若因身生，必无合离二觉观缘。”假如这个身识是由身根所生，那么就一定不需要合与离二种觉观，才能成触。觉观就是识别，有东西碰在我身上叫合，碰的东西离开了叫离，由身体与物体的合离而生出觉观。	“If it arises from the body, then without the two conditions of awareness of contact and separation…” If this body consciousness arose from the body faculty, then it would necessarily not

	require the two kinds of awareness of contact and separation in order for touch to occur. Awareness here means discernment. When something touches my body, this is called contact; when the thing touching it departs, this is called separation. Awareness arises through the body's contact with and separation from objects.
别的东西碰在我的身体上，我感觉到了，这样就成为触觉。假如没有东西碰在我身上，怎么会有触觉呢？所以这个触觉不能离开合与离。假如身识是身根生出来的，身体自己能生这个触觉，那么就不需要合与离这两种觉观。	When something else touches my body and I feel it, this becomes tactile sensation. If nothing touches my body, how could there be tactile sensation? Therefore, tactile sensation cannot be separate from contact and separation. If body consciousness arose from the body faculty, and the body itself could produce this tactile sensation, then it would not require these two kinds of awareness of contact and separation.
可是离开合与离这两种觉观之外，身何所识呢？没有外面物体的接触，离开了合与离，身根就没有知觉，你怎么能有触觉呢？触觉不能离开触尘，一定要有东西碰上去，由物体的合与离才知道是触，一直离开固然不能成触，一直合着也不能成触。	But apart from these two kinds of awareness of contact and separation, what could the body know? Without contact with an external object, apart from contact and separation, the body faculty has no awareness. How could you have tactile sensation? Tactile sensation cannot be separate from the object of touch. Something must make contact; only through an object's contact and separation do we know that there is touch. Constant separation certainly cannot constitute touch, but constant contact cannot constitute touch either.
假如离开触尘的离与合这两种缘，你就没有觉观，如果没有知觉了，你的身识又去识个什么呢？因而证明这个触并不是身根所生。	If, apart from the conditions of separation and contact with the object of touch, you have no awareness, then if there is no awareness, what could your body consciousness cognize? This proves that touch is not produced by the body faculty.
“若因触生，必无汝身，谁有非身，知合离者？”	“If it arises from touch, then there need be no body of yours. Who, without a body, could know contact and separation?”
假如触觉不是从身根所生，而是从触尘生出来的，与你的身体没关系，那么就不需要你的身体，即使没有身体也可以有触觉。	If tactile sensation did not arise from the body faculty but instead arose from the object of touch, having nothing to do with your body, then your body would not be necessary: tactile sensation could exist even without a body.

但是“谁有非身，知合离者?”谁能够没有身体而知道离合呢？没有身体就没有身根，那么谁知道有东西碰过来了，谁又知道东西拿开去了？知道离合是因为有身体，没有身体就绝对不知道离合，如果没有身体，那么物体来来回回都碰到虚空去了，虚空又怎么知道是触呢？既然没有身根就没有触觉，这就证明触觉不是从触所生。	But “who, without a body, could know contact and separation?” Without a body there is no body faculty. Then who would know that something has touched them, and who would know that it has been removed? One knows contact and separation because one has a body; without a body, one absolutely could not know contact and separation. If there were no body, objects moving back and forth would only strike empty space. How could empty space know touch? Since without the body faculty there is no tactile sensation, this proves that tactile sensation does not arise from touch.
“阿难，物不触知，身知有触。”	“Objects do not know touch; the body knows that there is touch.”
物不触知是倒装笔法，就是物不知触，物体不知道有触，而是身知有触。	“Objects do not know touch” is an inverted construction: it means that objects do not know touch; rather, the body knows that there is touch.
“知身即触，知触即身。”	“To know the body is touch; to know touch is the body.”
这里说明身与触相辅相成。“知身即触”，知道身体就是触，你必须能够感知身体，才能生起触觉，因为没有身体是不知道触的。“知触即身”，你能够知道触，当然是因为有身体了，没有身体即不能生出触觉。所以，身即是触，触即是身；离身则无触，离触亦无身。这是互生，说明触与身是相应而成。那么下面：	Here it explains that the body faculty and tactile objects support and complement one another. “To know the body is to know touch”: only when you can sense the body can tactile sensation arise, for without a body one cannot know touch. “To know touch is to know the body”: you can know touch only because there is a body; without a body, tactile sensation cannot arise. Thus, body is touch and touch is body; apart from the body there is no touch, and apart from touch there is no body. This is mutual arising, showing that touch and body arise in correspondence. Now, then:
“即触非身，即身非触。”	“Touch is not body, and body is not touch.”
上面讲身即是触、触即是身。下面接着又说：“即触非身，即身非触。”触不是身，身不是触，前后意思是互相否定的。这是怎么回事呢？刚才讲的是互生，身与触互为所依。这里讲的是互夺，彼此夺掉对方存在的条件。	Above, it was said that body is touch and touch is body. Yet it now continues: “Touch is not body, and body is not touch.” Touch is not body, and body is not touch—the meanings before and after seem mutually contradictory. What is going on? What was just discussed was mutual arising: body and touch depend on one another. Here, mutual negation is discussed: each deprives the other of the conditions for its existence.

譬如一物不能有两名，只应该有一名。假如说是身体，就不应该说是触；假如说是触，就不应该说是身体。	For example, one thing cannot have two names; it should have only one name. If it is called body, it should not be called touch; if it is called touch, it should not be called body.
刚才说身就是触，触就是身，一个东西变成有两个名字，两个名字讲的应该是两样事情，一个东西变成两样事情当然不对。互夺就是要互相夺去，那么夺去什么呢？就是证明两个东西根本没有。	It was just said that body is touch and touch is body. But then one thing has become two names, and two names should refer to two different things; for one thing to become two things is certainly incorrect. Mutual negation means that they negate one another. What is negated? It demonstrates that the two things do not exist at all.
不但佛经上在讲夺，禅宗更是喜欢用夺的方法来接引人，叫“驱耕夫之牛，夺饥人之食。	It is not only the Buddhist sūtras that speak of negation. The Chan school especially likes to use this method to guide people: driving away the farmer’s ox and taking the hungry person’s food.
”农民种田要用牛来耕地，那么我就把你的牛赶走；你这个人饿得不得了，已经饥不择食，见什么东西都想吃，我就偏要抢走你手中的食物。为什么要这样呢？因为你平时着相惯了，假如不著东西你就不知该如何是好，那么我就要把你执著的东西都夺走，叫你在一物都没有的时候见到本性。禅宗接引人的手段就是这样活泼，这样绝妙。	A farmer needs an ox to plow his fields, so I drive away his ox. If you are desperately hungry, so hungry that you will eat anything you see, I deliberately snatch away the food in your hand. Why do this? Because you are habitually attached to appearances. If you do not cling to something, you do not know what to do; so I take away everything to which you cling, enabling you to see your intrinsic nature when not a single thing remains. This is how lively and marvelous Chan methods of guiding people are.
因为一物不能有两名，说触就不应说身，说身就不应说触，所以说“即触非身，即身非触。”身与触彼此互夺，说触就不是身，说身就不是触，如此一来就触也不可得，身也不可得，既然两面都不可得，所以：	Because one thing cannot have two names, if one speaks of touch, one should not speak of body; if one speaks of body, one should not speak of touch. Therefore it is said, “Touch is not body, and body is not touch.” Body and touch mutually negate one another: if one speaks of touch, it is not body; if one speaks of body, it is not touch. Thus, touch cannot be obtained, nor can body be obtained. Since neither side can be obtained, therefore:
“身触二相，元无处所。”	“The two appearances of body and touch originally have no location.”
由于身和触二者都不可得，因此说“身触二相，元无处所。”所以身也好，触也好，这二者都是妄相，根本没有地方，没有所在。	Since neither body nor touch can be obtained, it is said, “The two appearances of body and touch originally have no location.” Thus, whether body or touch, both are deluded appearances; fundamentally, they have no place and no location.

“合身即为身自体性，离身即是虚空等相。内外不成，中云何立？中不复立，内外性空，即汝识生，从谁立界？”	“When joined with the body, it becomes the body’s own nature; when apart from the body, it is like empty space. If inner and outer cannot be established, how can the middle be established? If the middle cannot be established, and the natures of inner and outer are empty, then when your consciousness arises, from what can it establish its boundary?”
什么是“合身即为身自体性”呢？就是这个经上所说的：阿难，你自己以手摩头，那么在摩头的时候，手和头合为一体，就是能触与所触合为一体。既然合为一体了，哪里还有能触与所触呢？但是同一个东西又是无法成触的。	What does “when joined with the body, it becomes the body’s own nature” mean? It means what this sūtra says: Ānanda, when you touch your head with your own hand, hand and head become joined as one; that is, the toucher and the touched become one. Once they are one, where are the toucher and the touched? Yet one and the same thing cannot itself constitute touch.
比如我要拍手，一只手拍不响，要两只手才拍得响。那么离身会怎么样呢？离身即是虚空等相。假设离开了我的头与手，离开了这个身体，根本没有东西，那么就是虚空了。	For example, when I clap my hands, one hand alone cannot make a sound; two hands are needed. What happens when they are apart from the body? “Apart from the body, it is like empty space.” Suppose my head and hand are separated, separated from this body: there is fundamentally nothing there, and thus it is empty space.
如果是合身，能触与所触变为一体，一体之后就无能所；如果是离身，离身因为没有东西，就变成为虚空。	If they are joined with the body, the toucher and the touched become one, and once they are one, there is no subject and object. If they are apart from the body, then, because there is nothing, they become empty space.
由于合与离都不可得，那么“内外不成，中云何立？”既无内里的身根，亦无外面的触尘，内外都没有，那么当中的这个触觉，这个身识从什么地方建立呢？所以接下来问：“中不复立，内外性空，即汝识生，从谁立界？”没有	Since neither joining nor separation can be obtained, then “if inner and outer cannot be established, how can the middle be established?” Since there is neither the inner body faculty nor the outer tactile object, and neither inner nor outer exists, from where can this tactile sensation in the middle, this body consciousness, be established? Thus it next asks: “If the middle cannot be established, and the natures of inner and outer are empty, then when your consciousness arises, from what can it establish its boundary?” There is no
当中自然就没有内外，既然内外都空了，那么你所生的身识，从什么地方立界限呢？这里的识属于身根之识，不属于耳根之识，耳根的识是听觉，身根的识是触觉。	middle, and naturally there is no inner or outer. Since inner and outer are both empty, from where can the body consciousness that arises in you

立界限一定要有内外方所，如果一定有里边的身根和外面的触尘，可以说生出了当中的身识，但是现在既没有两边，也没有当中，那么如何成这个界呢？因而证明这个界不可得。	establish a boundary? The consciousness here belongs to the body faculty, not to the ear faculty. The consciousness of the ear faculty is hearing, whereas the consciousness of the body faculty is tactile sensation. To establish a boundary, there must certainly be inner and outer locations. If there were an inner body faculty and an outer tactile object, one could say that body consciousness arose in between. But now there are neither the two sides nor the middle, so how can this realm be constituted? This proves that this realm cannot be obtained.
“是故当知，身触为缘，生身识界，三处都无。则身与触及身界三，本非因缘、非自然性。”	“Therefore, you should know that the body faculty and tactile objects serve as conditions for the arising of the realm of body consciousness, yet all three are nonexistent. Thus, body, touch, and the realm of body consciousness are originally neither causes and conditions nor a nature arising spontaneously.”
所以你应该知道，以身根与触尘为因缘，生出这个身识界，因为这三处都没有，所以是不可能的。既然都没有，所以说身根、触尘及你的身识这三样东西，都非因缘，也非自然，因缘与自然都不可得。	Therefore, you should know that the body faculty and tactile objects are taken as causes and conditions for giving rise to the realm of body consciousness. Yet because these three loci do not exist, this is impossible. Since none of them exists, the body faculty, tactile objects, and your body consciousness—these three things—are neither causes and conditions nor spontaneous in nature. Neither causes and conditions nor spontaneity can be obtained.
因为都不可得，所以都是空；因为都是空，所以这个六识都是虚妄；再因为都是虚妄，所以就证明它是真如佛性，在你的真如佛性之外是没有东西的。	Because none can be obtained, all are empty; because all are empty, these six consciousnesses are illusory; and because they are illusory, this proves that they are suchness and Buddha-nature. Apart from your suchness and Buddha-nature, there is nothing.
所以你不要迷惑，不要着相，不要执著你的身体，执著你的触识，这个身体与识都不可得。人都是执著有我，有这个身体，所以这个我执顶厉害。死去的人为什么有中阴身呢？就是因为这个我执太坚固了。	Therefore, do not be deluded, do not cling to appearances, and do not cling to your body or to your tactile consciousness. This body and consciousness cannot be obtained. People all cling to there being a self and to there being this body; thus attachment to self is extremely powerful. Why do the dead have an intermediate-state body?

	Because this attachment to self is too firmly entrenched.
死掉这个身体之后，还坚持认为一定有个我，一定有我的身体，所以现出一个中阴身。中阴身属于色身，与鬼魂一样，都是有形质的，只是非常淡薄，不像我们现在这个色身那样浓重。	After this body has died, they still insist that there must be a self and that there must be their body, and so an intermediate-state body appears. The intermediate-state body is a material body; like a ghost, it has form and substance, but it is extremely subtle, unlike our present material bodies, which are so dense and substantial.
因为他们的形体非常清淡，不是每个人都能看得见，功夫做得好的人能看见，也有个别普通人看得见。这个执著真的很厉害，你活在这个世界上时执著的东西，在死了以后现出中阴身的时候，还会接着去执著。	Because their forms are so subtle and light, not everyone can see them. Those whose practice is well developed can see them, and a few ordinary people can see them as well. This attachment is truly powerful. Whatever you cling to while alive in this world, you will continue to cling to after death, when the intermediate-state body appears.
发愿生西方极乐世界的人，必须把一切放下才能往生，如果放不下就绝对不能去，根本生不了。	Those who vow to be reborn in the Western Pure Land of Ultimate Bliss must let go of everything before they can be reborn there. If they cannot let go, they absolutely cannot go there; they simply cannot be reborn.
假如你现在心粘着得不得了，那么到中阴阶段还是粘着得不得了，心里空不掉怎么能往生呢？所以你要空就得现在空，要放就得现在放。现在如果不肯空、不肯放，到中阴阶段就更加放不下了。我不是在吓唬你们。	If your mind is now extremely attached, then at the intermediate-state stage it will still be extremely attached. If the mind cannot be emptied, how can you be reborn? Therefore, if you are to empty it, you must empty it now; if you are to let go, you must let go now. If you are unwilling to empty and let go now, it will be even harder to let go at the intermediate-state stage. I am not trying to frighten you.
从前上海有个徐蔚如先生，是修净土宗的大居士，帮着印光法师一起弘法，鼎鼎大名，当时的人都知道他。后来他圆寂了，大家想，这样一位大居士总该生西方极乐世界了。为了验证他往生了没有，就做法来看一看。	In the past, there was a Mr. Xu Weiru in Shanghai, a great lay practitioner of the Pure Land school. He assisted Dharma Master Yinguang in propagating the Dharma and was immensely famous; everyone at the time knew him. Later, he died. Everyone thought that such a great lay practitioner must surely have been reborn in the Western Pure Land of Ultimate Bliss. To verify whether he had been reborn, they performed a ritual to investigate.
怎么验证呢？就是试试他有没有中阴身，因为生西方极乐世界的人没有中阴身，没有往生的人才有中阴身。	How did they verify it? They tested whether he had an intermediate-state body, because those reborn in the Western Pure Land of Ultimate Bliss have no

	intermediate-state body; only those who have not been reborn have one.
要想知道有没有中阴身有很多法门，其中有种勾召法厉害得很，只要使用这个法，非但中阴身，连生人的魂也能勾召得来，这个可是真的，不是假的。	There are many methods for determining whether there is an intermediate-state body. One of them, a summoning method, is extremely powerful: once this method is used, it can summon not only an intermediate-state body but even the soul of a living person. This is real, not false.
大家用这个法一试，没招来，于是大家就想，看来他的功夫不错，已经往生西方极乐世界了。	When everyone tested him with this method, he did not come. They therefore thought, “It seems his practice was quite good; he has already been reborn in the Western Pure Land of Ultimate Bliss.”
可是再仔细一想，这个徐蔚如居士以前是银行经理，他的保险箱里藏着许多宝贝，包括金条、宝石、地契、股票等等，很多很多，他的心会不会粘在这个地方呀？那就再找找看，结果一召，果然没错，原来在保险箱里变成了个守财鬼，他不但没能生到西方极乐世界，反而落到鬼道里去了。	But on further reflection, they recalled that Lay Practitioner Xu Weiru had once been a bank manager. His safe contained many valuables—gold bars, jewels, land deeds, stocks, and much else besides. Could his mind still be attached to that place? So they searched again. When they summoned him, it was indeed as they suspected: he had become a wealth-guarding ghost in the safe. Not only had he failed to be reborn in the Western Pure Land of Ultimate Bliss, but he had instead fallen into the ghost realm.
所以说往生净土并不是一件简单事，你要放得下才能走得了，如果放不下就走不了。有人说我就这样马马虎虎念佛，只要能往生就行，所以用不着什么一心不乱。	Thus, rebirth in the Pure Land is not a simple matter. You can go only if you can let go; if you cannot let go, you cannot go. Some say, “I can just recite the Buddha’s name casually. As long as I can be reborn, that is enough, so there is no need for one-pointedness of mind without distraction.”
假如你真能够死心塌地念佛，心里一点也不粘着这个世界，不管能不能达到一心不乱，一直勇往直前地念下去，这样做当然很好。念佛有理一心，有事一心。	If you can truly recite the Buddha’s name with wholehearted resolve, without the least attachment to this world, and continue reciting courageously whether or not you attain one-pointedness of mind without distraction, then this is certainly good. Buddha-recitation has one-pointedness in principle and one-pointedness in practice.
理一心的境界很高，我们并不要求一定要做到理一心，只要能做到事一心就行。	The state of one-pointedness in principle is very lofty. We do not require that one must attain one-pointedness in principle; it is enough to attain one-pointedness in practice.
那什么是事一心呢？就是只有一个忆佛念佛的心，没有其他二心，除了忆佛念佛之外，不再挂念妻子儿女，不	What, then, is one-pointedness in practice? It is to have only the mind of remembering the Buddha

再想着金银财宝、房屋田产，你如果一门心思只想着佛，心就不会乱了，这就叫一心不乱，我们只要这样念，就能生到西方。	and reciting the Buddha's name, with no second thought. Apart from remembering the Buddha and reciting the Buddha's name, one no longer worries about wife and children or thinks of gold, silver, treasures, houses, and land. If you single-mindedly think only of the Buddha, your mind will not be distracted. This is called one-pointedness of mind without distraction. If we recite in this way, we can be reborn in the West.
但是假如你说：“不需要！不需要！我就这么马马虎虎地随便念念。	But suppose you say that there is no need, that you will simply recite casually and carelessly.
只要相信有西方极乐世界，相信阿弥陀佛迟早要接引我们，只需把早晚功课一做，其他事情不用再管，其他佛法不用再修，尽管去做你的世法，临终的时候就能生西方极乐世界。”你要这样想就错了。	If you believe only that there is a Western Pure Land of Ultimate Bliss, believe that Amitābha Buddha will sooner or later come to guide you, perform your morning and evening services, and then need not concern yourself with anything else, need not cultivate any other Buddhist teachings, and may freely pursue your worldly dharmas—thinking that at the time of death you will then be reborn in the Western Pure Land of Ultimate Bliss—then you are mistaken.
你看徐蔚如大居士，他帮助印光法师弘扬净土法门，做过很多善事，写过很多文章，就因为留恋保险箱里的财宝，结果做了守财鬼，没有生到西方，后来还要再用密法来超度他。	Look at the great lay practitioner Xu Weiru. He helped Master Yinguang propagate the Pure Land Dharma gate, performed many good deeds, and wrote many articles. Yet because he remained attached to the treasures in his safe, he became a ghost guarding wealth. He was not reborn in the Western Pure Land, and later Esoteric Buddhist rites had to be used to deliver him.
所以说大家修法不要贪图便宜，以为马马虎虎不要紧。我郑重相告：马马虎虎是绝对不行的！你的心一定要放下，你这里如果放不下，那里就肯定去不了。	Therefore, when practicing the Dharma, do not seek shortcuts and think that being careless does not matter. I tell you solemnly: being careless is absolutely unacceptable! You must let go in your heart. If you cannot let go here, then you certainly will not be able to go there.

佛菩萨为什么对我们众生反复讲：没有啊！没有啊！你们不要执著啊！不要执著啊！告诉我们一切东西都是没有的，都是空的，就是要我们把一切放下，只有放下了才能往生啊！所以你们不要总是粘着在这个世界上面，一点都不肯放，不肯放就不能走。	Why do the Buddhas and bodhisattvas repeatedly tell us sentient beings: “There is nothing! There is nothing! Do not cling! Do not cling!”? They tell us that all things are nonexistent, that all are empty, precisely so that we will let everything go. Only by letting go can we attain rebirth. So do not always cling to this world, unwilling to let go in the least. If you will not let go, you cannot leave.
大家都知道六波罗蜜中以布施为第一，施就是舍，让你布施就是叫你学会能舍，要舍得掉才行。你如果总粘着在妻财子禄、名利得失上，这样修法是绝对不行的！	Everyone knows that generosity is first among the six pāramitās. To give is to relinquish; exhorting you to give is teaching you to learn how to let go. You must be able to relinquish things. If you continually cling to wife, wealth, children, rank, fame, profit, gain, and loss, then practicing the Dharma in this way is absolutely impossible!
下面要讲意识了，我们现在已经讲到十八界当中最后一个，也就是意识界。十八界就是六根、六尘加六识，三六等于十八。讲这个十八界是为了破界，要破界就得破识，因为有识之故才有界。	Next we will discuss consciousness. We have now reached the last of the eighteen realms, namely the realm of mind-consciousness. The eighteen realms are the six sense faculties, the six sense objects, and the six consciousnesses. Three times six equals eighteen. We discuss these eighteen realms in order to dismantle the realms. To dismantle the realms, we must dismantle consciousness, for it is because consciousness exists that realms exist.
识就是妄心，因为妄心一来之后，六根就不能互用，所以有了界限。比如眼睛只能看，不能听；耳朵只能听，不能看。假如把界限打破，六根就能互用，因为这六根本来是一精明，都是同一真心所起的作用。我们破这个界，就是要明白根本没有界，这个界限是我们的妄心执著出来的。经上现在要告诉我们，应该怎样破这个意识界：	Consciousness is deluded mind. Once deluded mind arises, the six sense faculties cannot function interchangeably, and thus boundaries arise. For example, the eyes can only see and cannot hear; the ears can only hear and cannot see. If these boundaries are broken down, the six sense faculties can function interchangeably, because they are originally one luminous essence, all functions arising from the same true mind. To dismantle these realms is to understand that there are fundamentally no realms; these boundaries are produced by the clinging of our deluded minds. The sūtra now tells us how to dismantle this realm of mind-consciousness:
（六）意、法、意界，三处都无	(6) Mind, dharmas, and the realm of mind-consciousness: all three are absent
“阿难，又汝所明：意法为缘，生于意识。此识为复因意所生，以意为界？因法所生，以法为界？”	“Ānanda, as you understand it: mind and dharmas serve as conditions, giving rise to mind-

	consciousness. Does this consciousness arise from mind, with mind as its boundary? Or does it arise from dharmas, with dharmas as its boundary?”
这里的讲法与前面一样，用的是同样句式：就如你平时所认为的，以意根和法尘为缘，生出意识。	The explanation here is the same as before and uses the same form of expression: as you ordinarily suppose, the mind faculty and dharma objects serve as conditions and give rise to mind-consciousness.
那么“此识为复因意所生，以意为界？因法所生，以法为界？”假如说这个意识是从意生出的，就不能超出意根的范围，要以意根为界。假如这个意识是从法尘生出的，就不能越出法尘的范围，应该以法尘为界。那么你现在究竟认为是从意根生的，以意为界？还是从法尘生的，以法为界？	Then, what does it mean by, “Does this consciousness arise from mind, with mind as its boundary? Or does it arise from dharmas, with dharmas as its boundary?” If this mind-consciousness arises from mind, it cannot extend beyond the scope of the mind faculty, and the mind faculty must be its boundary. If this mind-consciousness arises from dharma objects, it cannot go beyond the scope of dharma objects, and dharma objects must be its boundary. So what do you now maintain? Does it arise from the mind faculty, with mind as its boundary? Or does it arise from dharma objects, with dharmas as its boundary?
说到这里，有一些东西要对大家稍微讲一讲。对于这个意法，我们前面说的十二处里叫意处，这个意处所识的法，在相宗里讲有五种色法。第一种色法叫极迥色，为什么叫极迥色呢？这个迥是迥远、迥少，就是迥无所有的意思。	At this point, there are some matters I should briefly explain. Regarding mind and dharmas, what we previously called the mind base among the twelve bases: the dharmas cognized by this mind base are said, in the Dharma Characteristics School, to include five kinds of form. The first is called extremely distant form. Why is it called extremely distant form? Jiong means very distant and very slight; it means that nothing whatsoever remains.
譬如鸟在天上飞，当它飞得远了，看不见了，连个相都没有了，但是在我的意识当中还有个影子，这个若有若无的影子就是极迥色。第二个叫极略色，略就是非常微小，小得可以忽略。	For example, when a bird flies in the sky and goes so far away that it can no longer be seen, not even its appearance remains. Yet there is still an image of it in my consciousness. This shadowy image, seemingly present yet seemingly absent, is extremely distant form. The second is called extremely subtle form. Subtle means exceedingly small, so small that it may be disregarded.
譬如你把色尘分析得小、小、小，一直到小无小处，小得没有了，但是还落个影相，这就是极略色。第三个叫	For example, you analyze a visible object into smaller, smaller, and still smaller parts, until it reaches a point of such minuteness that no smaller

定所生自在色，就是当我们入定的时候，所出现的定中境界。	part can be found and it disappears. Yet an image still remains; this is extremely subtle form. The third is form freely produced by meditative concentration: the states that appear when we enter samādhi.
每个人打坐用功，定中都有境界，上次说过有境界就是有消息，叫得到一点消息，有的人坐来坐去一点境界都没有，这说明你还不曾上路。	Whenever people sit in meditation and exert themselves in practice, states appear in samādhi. As I said last time, when states appear, there is some news—one has received a little news. Some people sit and sit, yet no state appears at all; this shows that they have not yet entered the path.
净土宗的人如果能像大势至菩萨所说的，把六根都摄在这一句佛号上，他一定会有境界，假如是散心念佛，念得乱七八糟的，就没有境界。禅宗不修这个境界，而净土宗是修境界的，他的心静下来之后，自然有境界。	If practitioners of the Pure Land school can, as Mahāsthāmaprāpta Bodhisattva taught, gather in all six sense faculties into this one name of the Buddha, states will certainly appear. If they recite the Buddha's name with a scattered mind, reciting in complete disorder, no states will appear. The Chan school does not cultivate such states, whereas the Pure Land school does cultivate states. Once the mind becomes quiet, states naturally appear.
但是对这种境界也不能住，不能粘着，一住之后就不能前进，一粘着之后就要着魔。因为此时的境界比较自在，所以叫定所生自在色。第四个叫受所引色。	Yet one must not abide in or cling to such states. Once one abides in them, one can no longer advance; once one clings to them, one will fall prey to demonic obstruction. Because the states at this time are comparatively free and unobstructed, they are called form freely produced by meditative concentration. The fourth is called form induced by reception.
受就是接受，由受所引起来的色，这个色是怎么引起来的呢？在戒坛上受戒的时候，你见到这种庄严法坛，听到羯摩师唱羯摩文，于是在心里面引生出一个戒体，叫无作戒体。	Reception means receiving. Form induced by reception is form brought forth through reception. How is this form induced? When receiving precepts at a precept platform, you see the solemn Dharma altar and hear the karma master chant the karmavācanā text. A precept substance then arises within the mind; this is called the nonmanifest precept substance.
你看这个经上讲，当阿难被摩登伽女摄了去，因为有这个戒体，所以他身体虽然被摩登伽女用先梵天咒所摄，但是内心不受摩登伽女的引诱，不去与她同房，这就是无作戒体的力量，所以叫受所引色。	As this sūtra relates, when Ānanda was taken away by the woman Mātaṅgī, because he had this precept substance, although his body was drawn in by Mātaṅgī through the former Brahmā-heaven mantra, inwardly he was not seduced by her and did not have intercourse with her. This was the

	power of the nonmanifest precept substance, and so it is called form induced by reception.
第五个是遍计所执色，这个遍计所执，就是三性当中的遍计所执性，因为我们的心把一切东西都给著牢了，所以叫遍计所执。相宗说这五种色是为意识所缘，所以讲到意识，就要讲到这个意识所缘。	The fifth is form grasped through pervasive discrimination. This pervasive discrimination and attachment is the nature of pervasive discrimination and attachment among the three natures. Because our minds fixate firmly on all things, it is called pervasive discrimination and attachment. The Dharma Characteristics School says that these five kinds of form are objects of mind-consciousness. Thus, when discussing mind-consciousness, one must discuss the objects cognized by mind-consciousness.
有位法师要破这个意识所缘，破相宗五种色的说法，他讲得倒是有点道理，我来说给大家听听。他是怎么破这个极迥色的呢？他说这个鸟飞得远了，远得看不见了。	A Dharma teacher sought to refute the objects apprehended by consciousness and the Dharma Characteristics School's teaching on the five kinds of form. What he said was somewhat reasonable, so let me tell you about it. How did he refute extremely distant form? He said that when a bird flies far away, it goes so far that it can no longer be seen.
既然你不知道了，那么应该是无相，等于虚空了，你能缘虚空去吗？因为虚空没有东西。	—since you no longer know it, there should be no appearance; it is equivalent to empty space. Can you take empty space as an object of cognition? Empty space contains nothing.
没有东西你怎么去缘呢？假设看得见就是有相，那么这个鸟是飞得高还是飞得低？或者是飞得停下来休息？不管它怎么飞，你应该能看得见。这个相是眼所见，应该属于眼识，而不是意识。	How can you cognize something that contains nothing? If, on the assumption that it can be seen, it has an appearance, then is the bird flying high or low? Or has it stopped flying to rest? However it flies, you should be able to see it. This appearance is seen by the eyes and should belong to eye-consciousness, not mind-consciousness.
假如飞得远了、没有了，变成空了，空里没有东西，你又如何去缘呢？所以他说相宗讲得没道理，这是第一点。对第二个极略色，他说你不是往小里分析吗？那么分到看不见，小得没有了。	If it has flown far away and disappeared, becoming emptiness, then there is nothing in emptiness. How can you cognize it? Thus he said that the Dharma Characteristics School's explanation is unreasonable. This is the first point. Regarding the second, extremely subtle form, he said: Are you not analyzing it into smaller and smaller parts? Then you divide it until it cannot be seen, until it has become so small that it disappears.

既然是没有了，就是没有处所，没有处所应该等于空。假如小了还有处所，那这个处所在什么地方呢？说到缘色就应该有所缘的色尘，假如能缘色，那么等于前面一样，还是属于眼识。	Since it has disappeared, it has no location, and having no location should be equivalent to emptiness. If, after becoming small, it still has a location, where is that location? To speak of cognizing form, there should be a visible object that is cognized. If one can cognize form, then, as before, it still belongs to eye-consciousness.
他说其实极迥和极略这两种色，都是属于意识，极略色就是意识思想过去的境，极迥色就是意识能缘过去的境。一个是意识所缘过去的境，一个是意识思想过去的境，二者有这样的分别。	He said that extremely distant and extremely subtle form both actually belong to mind-consciousness. Extremely subtle form is an object that mind-consciousness thinks about from the past; extremely distant form is an object from the past that mind-consciousness can cognize. One is an object from the past cognized by mind-consciousness, and the other is an object from the past thought about by mind-consciousness. This is the distinction between them.
那么定所生自在色又怎样呢？这个定所生自在色，根本不是意所缘，因为在意能缘的时候就不能入定，他讲得倒是蛮有道理。意识假设不停息下来，还在那里活动和思想，你就不能入定，入定的人一定是意识已经停止了。	What, then, of form freely produced by meditative concentration? Such form is fundamentally not an object cognized by mind, because when mind is actively cognizing, one cannot enter samādhi. What he says is fairly reasonable. If consciousness has not come to rest and is still active and thinking, you cannot enter samādhi. For one who has entered samādhi, consciousness must already have ceased.
比如我们修净土宗，念佛念到啥也不想，只专注在一句佛号上，那么到了妄心不动的时候，能念的心和所念的佛就脱落了，这个时候意识已经不动了，如果意识不动，又怎么能缘这个定境呢？所以定境所显的境界，不是意识能缘的，因为意识已经停下来不动了。	For example, in Pure Land practice, when we recite the Buddha's name until we think of nothing else and focus exclusively on one phrase, the Buddha's name, then when the deluded mind no longer moves, the mind that recites and the Buddha who is recited both fall away. At this point consciousness is no longer moving. If consciousness does not move, how can it cognize that meditative state? Therefore, the states manifested in samādhi are not objects that consciousness can cognize, because consciousness has already stopped moving.
假设在打坐的时候能够现出定境，这个定境也不是意识看见，还是眼睛看见。譬如我们睡觉的时候会做梦，我们正做梦的时候眼根不动，耳根也不动，但是梦中所现出来的境界，还是用眼睛看见东西，用耳朵听到声音。	Suppose that, while sitting in meditation, a meditative state appears. This state is not seen by consciousness, but still by the eyes. For example, when we sleep, we may dream. While we are dreaming, the eye faculty does not move, nor does the ear faculty move; yet in the states appearing in

	dreams, we still see things with our eyes and hear sounds with our ears.
说到定境显现的境界，假设这个境界是有相的话，用的还是眼根，不是属于意识的能缘，这是讲第三种定所生自在色。	As for states manifested in samādhi, if such a state has an appearance, it is still the eye faculty that is used. It does not belong to the cognizing function of consciousness. This is the explanation of the third kind, form freely produced by meditative concentration.
对于第四种受所引色，他说这个因受戒生起的无作戒体，也不是意识能缘的境界，这个戒体是在受戒的时候，由戒所引生出来的，是心而非色。	Regarding the fourth kind, form induced by reception, he said that the nonmanifest precept substance produced by receiving the precepts is likewise not a state cognized by consciousness. This precept substance arises through the precepts at the time of receiving them; it is mind, not form.
因为心不能缘心，只能缘境，既然这个无作戒体是一种心，所以说也不可能被意识所缘。至于第五种遍计所执色，因为一切东西都是前五识所缘的境界，我们计较长短方圆、青黄赤白、大小高低，这也不是意识所缘之境。	Because mind cannot cognize mind, but can only cognize objects, this nonmanifest precept substance, being a kind of mind, cannot be an object cognized by consciousness. As for the fifth kind, form grasped through pervasive discrimination, all things are states cognized by the first five consciousnesses. We discriminate long and short, square and round, blue, yellow, red, and white, large and small, high and low; these too are not objects cognized by consciousness.
为什么要这样说？这里有什么差别呢？从相宗来说，我们眼见色境的时候，是第六识跟着眼识一起跑去的，所以意识也缘外境。	Why say this? What is the difference here? According to the Dharma Characteristics School, when we see visible objects with the eyes, the sixth consciousness follows the eye-consciousness outward; thus consciousness also cognizes external objects.
但是经文上说，意识不缘外境，不跟着眼、耳、鼻、舌、身跑，意识只内缘法尘，它缘的是前五识落谢的影子。	But the sūtra says that consciousness does not cognize external objects. It does not follow the eyes, ears, nose, tongue, and body outward. Consciousness only cognizes dharma objects inwardly; what it cognizes are the residual images left behind by the first five consciousnesses.
在前五识中，眼睛缘色尘，耳朵缘声尘，舌头缘味尘，鼻子缘香尘，身体缘触尘，当前面五识把外尘的影子吸收进去，意识缘的是这个落谢的影子。	Among the first five consciousnesses, the eyes cognize visible objects, the ears cognize sounds, the tongue cognizes tastes, the nose cognizes odors, and the body cognizes tactile objects. Once the first five consciousnesses take in the images of external

	objects, consciousness cognizes these residual images.
这个又叫识处所摄色，识是我们的第六意识，处是上面说的十二处，由识和处所摄的就有这样五种色，这五种色，与法相宗讲的有点区别。由于意根不缘外尘，所以外面的色境不是意识所缘，这样一来，《楞严经》的观点与相宗就有纷争了，所以相宗里有人要破坏这个经，这一点要对大家讲清楚。接着看下文：	This is also called the form included within the sphere of consciousness. Consciousness here is our sixth consciousness, and “sphere” refers to the twelve spheres discussed above. That which is included within consciousness and the spheres comprises these five kinds of form. These five kinds of form differ somewhat from the explanation given by the Dharma Characteristics School. Since the mind faculty does not cognize external sense objects, the external realm of form is not an object cognized by consciousness. Thus, the view of the Śūraṅgama Sūtra comes into dispute with that of the Dharma Characteristics School. For this reason, some people in that school have sought to discredit this sūtra. This point must be made clear to everyone. Let us continue with the text:
“阿难，若因意生，于汝意中必有所思，发明汝意。若无前法，意无所生。离缘无形，识将何用？”	“Ānanda, if it arises because of the mind faculty, there must be something thought of within your consciousness, thereby manifesting your mind faculty. If there is no preceding dharma, the mind faculty has nothing from which to arise. Apart from conditions, there is no form; what use, then, would consciousness have?”
什么是“若因意生，于汝意中必有所思，发明汝意”呢？假如意识是意根生的，那么在你的意识当中必定是有所思想的，如果没有思想，就不是意识了。	What does “if it arises because of the mind faculty, there must be something thought of within your consciousness, thereby manifesting your mind faculty” mean? If consciousness is produced by the mind faculty, then there must necessarily be thought within your consciousness. If there is no thought, it is not consciousness.
如果说意识不需要外面的色尘，是从意根单独生的，那么离开前面五识落谢的影子，离开法尘，你的意识怎么能够思想呢？因为意根要与法尘相对才能起作用，假如没有眼、耳、鼻、舌、身所缘的色、声、香、味、触这些外尘，没有前面五根所接受五尘的影子，你这个意根就生不出意识来，所以说“若无前法，意无所生。	If consciousness did not require external sense objects but arose independently from the mind faculty, then how could your consciousness think apart from the impressions left by the preceding five consciousnesses, apart from dharma objects? The mind faculty can function only in relation to dharma objects. If there are no external objects of form, sound, smell, taste, and touch cognized by the eye, ear, nose, tongue, and body; if there are no impressions of the five sense objects received by the preceding five faculties, then your mind faculty

	cannot give rise to consciousness. Hence, “if there is no preceding dharma, the mind faculty has nothing from which to arise.”
”如果意根不对外尘，那么“离缘无形，识将何用？”我们说过识是了别、识别，要通过内根吸取外尘才能起作用。识不能缘无形，不能缘空，如果离开前五识落谢的影子，没有了法尘，意根根本就不能发生任何作用，即使有个意识，这个意识又有什么用呢?	If the mind faculty does not engage with external sense objects, then “apart from conditions, there is no form; what use, then, would consciousness have?” As we have said, consciousness discerns and distinguishes; it functions only by taking in external sense objects through the internal faculties. Consciousness cannot cognize what has no form, nor can it cognize emptiness. Apart from the impressions left by the preceding five consciousnesses, when there are no dharma objects, the mind faculty cannot function at all. Even if there were consciousness, what use would that consciousness have?
“阿难，若因意生，于汝意中，必有所思，发明汝意。”	“Ānanda, if it arises because of the mind faculty, there must be something thought of within your consciousness, thereby manifesting your mind faculty.”
世尊告诉阿难：假如意识是意根所生，那么意根生了意识之后，在意识当中必定有所思想。如果意识有所思考，有所思虑，那么这个思虑也一定要有形状的。比如眼睛看色，看录音机就有录音机的形象；耳朵听声，能听到音乐声、唱戏声、车马声等种种声音。假如你的意识是由意根生的，那么这个意识是什么形状或者形象呢?	The World-Honored One tells Ānanda: If consciousness is produced by the mind faculty, then after the mind faculty has produced consciousness, there must necessarily be something thought of within consciousness. If consciousness has thoughts and reflections, those thoughts and reflections must also have a form. For example, when the eye sees form, seeing a tape recorder produces the image of a tape recorder. When the ear hears sound, it can hear music, operatic singing, the sounds of carts and horses, and all kinds of other sounds. If your consciousness is produced by the mind faculty, what form or image does this consciousness have?
“若无前法，意无所生。”	“If there is no preceding dharma, the mind faculty has nothing from which to arise.”
我们知道意根所缘的是法尘，法尘是什么呢？就是我们的眼、耳、鼻、舌、身这五根，缘外面的色、声、香、味、触五尘，所留下的影像。	We know that what the mind faculty cognizes is dharma objects. What are dharma objects? They are the impressions left when our five faculties—the eye, ear, nose, tongue, and body—cognize the five external sense objects of form, sound, smell, taste, and touch.

色、声、香、味、触都是有相的，意根缘的是前五尘落谢的影子，有相才有影子，没有相是没有影子的。所谓“若无前法，意无所生。”就是假如没有前五根缘外五尘，吸收五尘落谢的影子，就没有作为内尘的法尘，你的意识就生不出来。	Form, sound, smell, taste, and touch all have appearances. What the mind faculty cognizes are the impressions left by the preceding five sense objects. Only what has appearance can cast a shadow; without appearance, there can be no shadow. Thus, “if there is no preceding dharma, the mind faculty has nothing from which to arise” means that if the preceding five faculties do not cognize the five external sense objects and receive the impressions they leave behind, there are no dharma objects as internal objects, and your consciousness cannot arise.
“离缘无形，识将何用？”	“Apart from conditions, there is no form; what use, then, would consciousness have?”
法尘是外五尘的影子，离开所缘的法尘，离开外面五尘的影子，你这里即空无所有。我们说过识是用来分别的，专门分别各种形态，假如你这里什么形状都没有，那么这个识有什么作用？你能用来分别什么东西呢？	Dharma objects are the impressions of the five external sense objects. Apart from the dharma objects that are cognized, apart from the impressions of the five external sense objects, there is simply empty nothingness here. As we have said, consciousness serves to discriminate, specializing in distinguishing various forms. If there is no form at all here, what function can this consciousness serve? What could it distinguish?
“又汝识心，与诸思量，兼了别性，为同为异？”	“Further, is your conscious mind, together with all thought and the faculty of discernment, the same or different?”
这里提出三样东西：识心、思量和了别性。识心就是我们的识性；思量就是我们的末那识，是意根；了别性就是意识。现在我问你心、意、识这三样东西，为同为异？它们是彼此相同呢？还是有所分别呢？	Three things are raised here: the conscious mind, thought, and the faculty of discernment. The conscious mind is our conscious nature; thought is our manas consciousness, the mind faculty; and the faculty of discernment is consciousness. Now I ask you: are these three—mind, faculty, and consciousness—the same or different? Are they identical with one another, or are they distinct?
“同意即意，云何所生？”	“If they are the same, then consciousness is the mind faculty. How, then, could it be produced?”
假若意根与意识相同，意根就是意识，意识就是意根。既然是一样的东西，又哪里有能生与所生呢？	If the mind faculty and consciousness are the same, then the mind faculty is consciousness, and consciousness is the mind faculty. Since they are one and the same thing, how could there be that which produces and that which is produced?

“异意不同，应无所识。”	“If they are different, then there should be no consciousness.”
假如意根与意识不同，是有分别的，那么就不应该有意识。前面说假如意根有识，就应该同于意根，若同于意根，即无能生所生。现在说假设意根与意识有所差别，有所不同，就不应该有所识，意识就不会生出来了。	If the mind faculty and consciousness are different and distinct, then there should be no consciousness. It was said above that if the mind faculty has consciousness, it should be identical with the mind faculty; but if it is identical with the mind faculty, there can be no producer and produced. Now it is said that if the mind faculty and consciousness differ, then there should be no cognition, and consciousness could not arise.
“若无所识，云何意生？”	“If there is no consciousness, how could the mind faculty produce it?”
假如你没有意识，不能了别，没有分别，连意识所应具备的起码作用都没有，还怎么能说从意根生出意识呢？	If you have no consciousness, cannot discern, and make no distinctions—if you lack even the most basic function that consciousness ought to possess—how can you say that consciousness is produced from the mind faculty?
“若有所识，云何识意？”	“If there is consciousness, how can it be consciousness of the mind faculty?”
如果说意根有所识，那怎么来识别这个意根呢？如果意根有所识、有所分别，那么这二者还有什么不同，还有什么差别呢？自然没有差别了。	If the mind faculty has consciousness, how can it cognize the mind faculty itself? If the mind faculty has consciousness and makes distinctions, what difference remains between the two? Naturally, there is no difference.
假如意与识不同，不同就无所识；假如意与识相同，同就是一体，就没有差别。这样一来不管同与不同，都没有界限。实际上本来没有同与不同，同也不可得，异也不可得，一切界限其实根本就没有。	If the mind faculty and consciousness are different, then there is no consciousness; if they are the same, then they are one entity and there is no difference. Thus, whether they are the same or different, there is no boundary between them. In fact, there never were sameness and difference. Sameness cannot be obtained, nor can difference be obtained; in truth, there are no boundaries at all.
“唯同与异，二性无成，界云何立？”	“Since neither the nature of sameness nor that of difference is established, how can a boundary be established?”

由于同与异两样性体根本就不成立，那么意与识不管说同还是说异，只要落在两边就都不对。如果说同就不应有界，既然意与识是一个东西，一个东西哪会有界呢？只有两样不同的东西之间才有界。	Since the two natures of sameness and difference are not established at all, it is incorrect to say that the mind faculty and consciousness are either the same or different, for either assertion falls into one of two extremes. If they are said to be the same, there should be no boundary. Since the mind faculty and consciousness are one thing, how could one thing have a boundary? A boundary exists only between two different things.
如果说异，把意与识作为两样，当然也不对。同不可得，异也不可得，都是妄心的分别，并非实有。既然二性无成，两边都不可得，那么“界云何立？”同与异都是虚妄，都没有自体，当中的界限怎么来立呢？自然就没有了。这就说明我们的意识是虚妄不实的，不能把它执著为实有，因为它没有生处。	If they are said to be different, treating the mind faculty and consciousness as two things, that too is incorrect. Sameness cannot be obtained, nor can difference be obtained. Both are discriminations of the deluded mind, not something real. Since the two natures are not established and neither extreme can be obtained, then “how can a boundary be established?” Sameness and difference are both illusory and have no inherent substance; how could a boundary between them be established? Naturally, it cannot. This shows that our consciousness is illusory and unreal and cannot be grasped as truly existent, because it has no point of origination.
假如说有所识，意根与意识就变成两个东西，意根同意识实际上不是两个东西，所以不应有所识。	If there is consciousness, the mind faculty and consciousness become two things. Yet the mind faculty and consciousness are not actually two things, so there should not be consciousness.
假如说无所识，无所识则同于外尘，你的意根不晓得有意识，意识也不晓得有意根，这不等于是眼睛所看的外面尘劳一样的东西吗？你这个意识又怎么能起作用呢？这样一来，说是意根所生的不对，说不是意根所生的也不对，由于两边都不可得，就证明这个意识根本就是虚妄的。	If there is no consciousness, then it is the same as external sense objects: your mind faculty does not know that consciousness exists, and consciousness does not know that the mind faculty exists. Is this not like the external objects seen by the eyes? How, then, could this consciousness function? Thus, it is incorrect to say that it is produced by the mind faculty, and it is also incorrect to say that it is not produced by the mind faculty. Since neither extreme can be obtained, this proves that consciousness is fundamentally illusory.
“若因法生，世间诸法，不离五尘。汝观色法，及诸声法、香法、味法，及与触法，相状分明，以对五根，非意所摄。”	“If it arises because of dharmas, the dharmas of the world do not depart from the five sense objects. Observe the dharmas of form, sound, smell, taste, and touch: their appearances are clearly distinct,

	corresponding to the five faculties; they are not included within the mind faculty.”
前面的经文说得很明白，内意根不摄外面的五尘，外面的色、声、香、味、触五尘由我们的眼、耳、鼻、舌、身五根所摄。假如说意识因法所生，就是由法尘所生，那么世间诸法本来是不离五尘的。	The preceding sūtra passage makes this very clear: the internal mind faculty does not include the five external sense objects. The five external sense objects—form, sound, smell, taste, and touch—are included within our five faculties of eye, ear, nose, tongue, and body. If consciousness arises because of dharmas, that is, from dharma objects, then the dharmas of the world do not originally depart from the five sense objects.
你看看那五种尘法，它们的相状都很分明，分别对着五根，并非由意根所摄的。五尘就是色法、声法、香法、味法和触法。色法是一切色相和事物。声法是各种声音。香法是香、臭这些气味。味法是酸、甜、苦、辣等种种味道。	Look at those five kinds of sense-object dharmas. Their appearances are all quite distinct; each corresponds to one of the five faculties and is not included within the mind faculty. The five sense objects are the dharmas of form, sound, smell, taste, and touch. Form dharmas are all visible forms and things. Sound dharmas are all kinds of sounds. Smell dharmas are odors, whether fragrant or foul. Taste dharmas are the various flavors, such as sour, sweet, bitter, and pungent.
触法是所接触到的冷、暖、滑、涩等感觉。这五种尘法都有实相，都有实体。比如色不同声，香不同味，彼此的特征清晰明了，相状分明，不相混淆。	Touch dharmas are sensations such as cold, warmth, smoothness, and roughness that are experienced through contact. These five kinds of sense-object dharmas all have real appearances and substantial entities. For example, form differs from sound, and smell differs from taste. Their respective characteristics are clear and distinct; their appearances are not confused with one another.
色、声、香、味、触五尘，分别对着眼、耳、鼻、舌、身五根，各有其所归摄，没有一个直接对着意根。	The five sense objects of form, sound, smell, taste, and touch respectively correspond to the five faculties of eye, ear, nose, tongue, and body. Each has its own proper sphere; not one directly corresponds to the mind faculty.
前面说过，意根只能摄取由五根所吸进去的外尘的影子，而不能直接摄取外面的五尘，这是《楞严经》与法相宗不同的地方。	As stated above, the mind faculty can only take in the impressions of external sense objects received through the five faculties; it cannot directly take in the five external sense objects. This is where the Śūraṅgama Sūtra differs from the Dharma Characteristics School.

在法相宗里讲到意识的时候，说意识是跟着前五识一起跑的，比如眼根缘色尘时意识也跟着眼识出去，耳根缘声尘时意识也跟着耳根出去。现在《楞严经》上说，外五尘分别由前五根所摄，而不归第六意根，与相宗的说法有点抵触，所以相宗里有人毁谤《楞严经》，说这部经书是伪造的。	When the Dharma Characteristics School discusses consciousness, it says that consciousness runs together with the preceding five consciousnesses. For example, when the eye faculty cognizes form, consciousness also follows the eye consciousness outward; when the ear faculty cognizes sound, consciousness likewise follows the ear faculty outward. The Śūraṅgama Sūtra now says that the five external sense objects are respectively included within the preceding five faculties and do not belong to the sixth mind faculty. This somewhat conflicts with the position of the Dharma Characteristics School, so some people in that school slander the Śūraṅgama Sūtra, claiming that it is a forged scripture.
“汝识决定依于法生，今汝谛观法法何状？”	“You maintain that your consciousness definitely arises in dependence on dharmas. Now observe carefully: what form does each dharma have?”
法法就是法尘之法。	“Each dharma” refers to dharmas as dharma objects.
假如你的意识一定是依法尘所生，那么你仔细看看这个法尘是何形状呢？上面说的色法、声法、香法、味法、触法都有实体，那么意根所摄的法尘之法是什么形状呢？法法并不是没有形状，它有个虚假的影子。	If your consciousness must arise in dependence on dharma objects, then look carefully: what form do these dharma objects have? The form dharmas, sound dharmas, smell dharmas, taste dharmas, and touch dharmas discussed above all have substantial entities. What form, then, do the dharmas included within the mind faculty—that is, dharma objects—have? Dharma objects are not without form; they have illusory impressions.
因为色、声、香、味、触这五种法都是有实物，有形象的，有相则必定有影，有影也必定有相。这个法法因为是前面五尘的影子，所以它是有相的，若光有影子没有相，影子从何而来呢？只不过因为是虚假的影子，不是实物，所以你拿不出来罢了。	Because the five dharmas of form, sound, smell, taste, and touch all have material substance and appearances, wherever there is an appearance there must be a shadow, and wherever there is a shadow there must be an appearance. This dharma-object is the shadow cast by the preceding five sense objects, and so it has an appearance. If there were only a shadow and no appearance, where would the shadow come from? It is simply a false shadow rather than a material thing, so you cannot produce it.
“若离色空、动静、通塞、合离、生灭，越此诸相，终无所得。”	“If one transcends such appearances as form and emptiness, movement and stillness, openness and

	obstruction, contact and separation, arising and ceasing, one ultimately obtains nothing.”
假如离开色空、动静、通塞、合离、生灭这些现象，你能有意识吗？当然没有！比如离开眼根所对的色法与空法，你就不能起眼的知觉。因色才显空、因空才显色，非空即不能显色、非色亦不能显空。色与空要相对而有。	If you were separated from the phenomena of form and emptiness, movement and stillness, openness and obstruction, contact and separation, and arising and ceasing, could you still have consciousness? Certainly not. For example, apart from the phenomena of form and emptiness apprehended by the eye faculty, you could not give rise to visual awareness. Form reveals emptiness, and emptiness reveals form; without emptiness, form cannot be revealed, and without form, emptiness likewise cannot be revealed. Form and emptiness exist only in relation to each other.
由色空的种种变化，色法也会有千变万化的相貌。下面的动静、通塞、合离、生灭，也是这个道理。动静就是声尘，一会儿有声音，一会儿又没有声音。声音中也会有高低、大小、急缓等种种变化。	Through the various changes of form and emptiness, the phenomena of form also take on endlessly varying appearances. The same applies to movement and stillness, openness and obstruction, contact and separation, and arising and ceasing below. Movement and stillness refer to the sense object of sound: at one moment there is sound, and at another there is no sound. Sound itself may also vary in pitch, volume, rapidity, slowness, and so forth.
通塞讲的是嗅觉，鼻子通了就可以闻到香臭等种种气味，塞了之后就闻不到气味了。合离讲的是触觉，手触在身上就可以知道是冷了还是暖了，是涩了还是滑了，如果没有合离，触觉就没有了，这即是合离的作用。	Openness and obstruction concern the sense of smell. When the nose is unobstructed, one can smell various odors, pleasant and foul; once it is blocked, one cannot smell them. Contact and separation concern the sense of touch. When the hand touches the body, one can know whether it is cold or warm, rough or smooth. Without contact and separation, there would be no tactile awareness. This is the function of contact and separation.
生灭是靠前面这几种现象而生出来的，由于色空、动静、通塞、合离等变化，而有生、住、异、灭的情况发生。因为别的现象的去来，而有这种起灭的变化，这叫依法所缘。	Arising and ceasing arise in dependence on the preceding kinds of phenomena. Through changes in form and emptiness, movement and stillness, openness and obstruction, contact and separation, and so forth, the conditions of arising, abiding, alteration, and cessation occur. Because other phenomena come and go, these changes of arising and ceasing occur. This is called conditioning based on dharmas.

比如某个法生起来了，就有个影子来了，当这个法灭掉了，那个影子也就消灭了。像这种依法所缘的，就是法法。所以说“越此诸相，终无所得。”离开了这些相，连影子都没有，你还有什么东西呢？当然没有了。	For example, when a certain dharma arises, a shadow appears; when that dharma ceases, that shadow also disappears. That which is conditioned based on dharmas is a dharma-object. Thus it is said, “If one transcends such appearances, one ultimately obtains nothing.” Apart from these appearances, there is not even a shadow. What could there still be? Certainly nothing.
“生则色空诸法等生，灭则色空诸法等灭。”	“When they arise, the various dharmas of form and emptiness arise with them; when they cease, the various dharmas of form and emptiness cease with them.”
这里的色空等诸法，既代表眼根所缘，也包含下面的耳根、鼻根、舌根及身根所缘。你这个意识实际上是没有的，因为生灭的是色空等诸法。“生则色空诸法等生。	The various dharmas of form and emptiness mentioned here represent not only the objects apprehended by the eye faculty, but also those apprehended by the ear, nose, tongue, and body faculties below. Your consciousness does not truly exist, for what arises and ceases are the various dharmas of form and emptiness. “When they arise, the various dharmas of form and emptiness arise with them.”
”当色空、动静等诸法生起之后，因为有了外尘落谢的影子，你的意识可以缘这种法尘而起。“灭则色空诸法等灭。”当色空等诸法灭掉的时候，因为没有了外尘落谢的影子，你的意识也就随着法尘而灭。	When the various dharmas of form and emptiness, movement and stillness, and so forth arise, the residual shadows of external sense objects are present, and your consciousness can arise by conditioning on these dharma objects. “When they cease, the various dharmas of form and emptiness cease with them.” When the various dharmas of form and emptiness cease, the residual shadows of external sense objects are absent, and your consciousness likewise ceases along with the dharma objects.
生与灭都是意根所缘，必须依靠色、声、香、味、触才能起作用，如果离开色、声、香、味、触，哪里还有生灭可言呢？当色、声、香、味、触生的时候，就有个影子生出，当色、声、香、味、触灭的时候，这个影子也就灭掉了。所以说法法实际上是没有的，它依靠的是前面五尘落谢的影子。	Arising and ceasing are both objects apprehended by the mind faculty. They can function only in dependence on form, sound, smell, taste, and touch. Apart from form, sound, smell, taste, and touch, how could there be any arising or ceasing to speak of? When form, sound, smell, taste, and touch arise, a shadow arises; when they cease, this shadow also ceases. Thus dharma objects do not truly exist; they depend on the residual shadows of the preceding five sense objects.

“所因既无，因生有识，作何形相？”	“Since that upon which it depends does not exist, what appearance can consciousness, which arises from that cause, assume?”
这里的所因，是识所依之因，就是识所依靠、所借助而生起来的因，因为识不能孤起，要依靠一个体才能生起来。在这里因即是体，如果所因既无，连这个所依之体都没有，那么因生而有的识，又该作何形相呢？既然没有体，哪里会有能生呢？既然没有能生，又哪里有所生呢？既然根本就没有东西，哪还有什么形状可言呢？	Here, “that upon which it depends” means the cause on which consciousness relies—the cause that consciousness depends upon and borrows in order to arise. Consciousness cannot arise independently; it must depend on a basis in order to arise. Here, cause is precisely this basis. If that causal basis does not exist—if even this supporting basis is absent—what appearance could the consciousness arising from that cause assume? If there is no basis, how could there be that which gives rise to it? If there is no producer, how could there be that which is produced? If there is fundamentally nothing at all, how could one speak of any appearance?
“相状不有，界云何生？”	“If appearances do not exist, how can a realm arise?”
由于根本没有形状，根本就是一个大空，还有什么界可言呢？既然是空无一物，又怎么能定界呢？空没有界限，所谓空中的界限，都是要比照实体来划的。	Since there is fundamentally no appearance, there is simply vast emptiness. What realm could there be? Since emptiness contains not a single thing, how could boundaries be established? Emptiness has no limits. So-called boundaries in space are all drawn by comparison with concrete entities.
现在各个国家的领空，都是要按照在地面上的国界来划分，比如说从亚洲的某某经纬度，到某某经纬度，是我们国家的领空，那么离开这个范围以外的，就是印度、蒙古、俄罗斯等国家的领空。	The airspace of each country today is demarcated according to national borders on the ground. For example, from certain coordinates in Asia to certain other coordinates lies our country’s airspace; beyond that range lies the airspace of such countries as India, Mongolia, and Russia.
天空根本没有界，都是由地面上的人，依照自己的国界划出的界，所以这些界限都是虚妄的，根本没有的。意识的出生离不开两边，一边是法生，一边是根生。	The sky itself has no boundaries. Its boundaries are all drawn by people on the ground according to their own national borders. Thus these boundaries are illusory and do not truly exist. The arising of consciousness cannot be separated from two sides: on one side is the arising of dharma objects, and on the other is the arising of the faculty.
我们已经论述过了，意根不能生意识，法法也不能生意识，既然两边都没有，当中自然更没有，那么还有什么地方能生意识呢？所以说在把两边破掉之后，中道就显现出来了。	We have already explained that the mind faculty cannot produce consciousness, nor can dharma objects produce consciousness. Since neither side exists, there is naturally nothing in between. Then

	where could consciousness arise? Thus, once the two sides have been dismantled, the middle way appears.
其实中道也是假名，因为两边不可得，所以中间也不可得。天台宗讲空、假、中三观，把空假两边都破掉以后，连中道也不立。如果有个立处，就不是真正证道，真正证道者连这个中也没有。既然中间和两边都没有，说明所谓的意识根本就是妄想，都是前面色、声、香、味、触的影子。执著这些虚假的影子为实有，无异于痴人说梦。	In fact, the middle way is also a provisional name. Since the two sides cannot be obtained, the middle cannot be obtained either. The Tiantai school teaches the three contemplations of emptiness, provisional existence, and the middle. After dismantling both the empty and the provisional sides, it does not even establish the middle way. If there remains a position to be established, one has not truly realized the Way. One who truly realizes the Way does not even have this middle. Since neither the middle nor the two sides exists, so-called consciousness is fundamentally deluded thought, consisting entirely of the shadows of the preceding form, sound, smell, taste, and touch. To cling to these false shadows as truly existent is no different from a fool speaking in a dream.
“是故当知，意法为缘，生意识界，三处都无。则意与法及意界三，本非因缘、非自然性。”	“Therefore, you should know that the mind faculty and dharma objects serving as conditions for the arising of the realm of consciousness are all nonexistent in these three respects. Thus the three—the mind faculty, dharma objects, and the realm of consciousness—are fundamentally neither causal conditions nor self-arising in nature.”
这里与前面所总结的一样，你以意根和法尘为缘，以为能生出这个意识界，根本就是不可能的。因为意根、法尘和意识这三处，本来都是没有的。既然这三处什么都没有，“则意与法及意界三，本非因缘、非自然性。”不自生、不他生、不共生，叫非因缘性；不无因生，叫非自然性。	This is the same conclusion as before: to take the mind faculty and dharma objects as conditions and suppose that they can produce the realm of consciousness is fundamentally impossible. This is because the mind faculty, dharma objects, and consciousness are all originally nonexistent. Since these three are nonexistent, “the mind faculty, dharma objects, and the realm of consciousness are fundamentally neither causal conditions nor self-arising in nature.” Not arising from itself, not arising from another, and not arising jointly is called being beyond causal conditions; not arising without a cause is called being beyond self-arising.
以意、法为缘，生出意识，这是照普通人的说法来讲的。世人执著有，认为意根与法尘因缘和合，生出来这个意识，实际上在佛眼看来，根尘识这三样一切皆无，	To say that consciousness arises with the mind faculty and dharma objects as conditions is to speak in the ordinary person’s manner. Worldly people cling to existence and believe that

根本不可得。通过消掉两边，来破除中间，这是双遣法。	consciousness arises when the mind faculty and dharma objects combine through causes and conditions. Yet, in the Buddha's eyes, the three of faculty, sense object, and consciousness are all nonexistent and fundamentally unobtainable. Eliminating the two sides in order to dismantle the middle is called the method of dual negation.
这个十八界与前面的十二处、六入及五蕴，合起来叫做四科，这个经上讲四科的段落都是在遣，就是把两边都遣除、都摈除。由于两边都不可得，方显示出中道之义。	These eighteen realms, together with the preceding twelve sense bases, six entrances, and five aggregates, are called the four categories. In this sūtra, the passages discussing the four categories all concern negation: both sides are negated and excluded. Because the two sides are both unobtainable, the meaning of the middle way is thereby revealed.
破除两边即是无所生，无所生并不是空无所有，我们现在还是有啊！那么这个有是什么呢？这个有就是真如实性的妙用啊！这个有不要执著为实有，执著即是妄想，不执著就是妙用。	Dismantling the two sides means that nothing arises. Yet nothing arising does not mean that there is absolutely nothing; we still exist now, do we not? What, then, is this existence? It is the wondrous functioning of the true nature of suchness. Do not cling to this existence as truly existent. Clinging is deluded thought; not clinging is wondrous functioning.
世尊讲四科是遣两边、破内外，叫我们见到妙用，见到实相体。前面的四科是讲空，遣除两边之后，才能显出中道真如法性，后面的七大则是讲有，通过妙有显出法法都是周遍法界，法法都是圆满无缺。	The World-Honored One teaches the four categories in order to negate the two sides and dismantle inner and outer, enabling us to see wondrous functioning and the essence of true reality. The preceding four categories explain emptiness: only after the two sides have been negated can the middle-way dharma nature of suchness be revealed. The subsequent seven great elements explain existence: through wondrous presence, they reveal that every dharma pervades the dharma realm and that every dharma is complete and without deficiency.
所以合起来讲，前面七处徵心是破妄有以显真空，说明蕴、界、处等皆不可得，是空如来藏。后面十番显见是说妙有，叫你不要执在空的一边，因为真空中有我们的能见之性，有我们的灵明妙体，是不空如来藏。	Taken together, the preceding seven investigations of the mind dismantle illusory existence in order to reveal true emptiness. They show that the aggregates, realms, sense bases, and so forth are all unobtainable: this is the empty Tathāgata treasury. The subsequent ten revelations of seeing explain wondrous presence, teaching you not to cling to the side of emptiness. For within true

	emptiness there is our nature capable of seeing, our numinous and luminous wondrous essence: this is the nonempty Tathāgata treasury.
现在把四科与下面的七大合起来，就是空不空如来藏，你片面执著空不对，片面执著有也不对，要把有与空都放弃，因为这两边都不可得，真如法性才能圆满无缺，才能周遍法界。	Now, when the four categories are combined with the seven great elements below, they constitute the empty yet nonempty Tathāgata treasury. It is wrong to cling one-sidedly to emptiness, and it is also wrong to cling one-sidedly to existence. One must relinquish both existence and emptiness, for neither side is obtainable. Only then can the dharma nature of suchness be complete and without deficiency and pervade the dharma realm.
凡夫都是著有的，站在世间法的立场上说，一切东西都是有：有妻子儿女，有金银财宝，有饮食起居，样样都有，这是凡夫境界。	Ordinary beings all cling to existence. From the standpoint of worldly dharmas, everything exists: there are wives and children, gold and silver treasures, food and daily living—everything is there. This is the realm of ordinary beings.
小乘境界是偏空，凡夫所执著的事相他都没有，既没有这，也没有那，看起来好像都空掉了，实际上还是著有，有什么呢？有意身！他空的是色身，以为色身不可得，而意身是有的，因为他有生死可了，有涅　可证。	The state of the two vehicles is biased emptiness. None of the phenomenal matters to which ordinary beings cling exists for them: there is neither this nor that, and it seems that all has been emptied. Yet they still cling to existence. What exists for them? The mental body. What they empty is the physical body. They regard the physical body as unobtainable, but the mental body as existent, because they have birth and death to transcend and nirvāṇa to realize.
在大乘佛法讲，小乘还是执有，不过他的有不同于凡夫之有。所以不但有不能执，空也不能执。当两边都不执的时候，这个真空不空的妙有实相就现前了。因此说把四科与七大合起来讲，就是空不空如来藏，现在这个四科专遣两边，下面七大就专显法法都是周遍法界。	In Mahāyāna Buddhism, the two vehicles still cling to existence, though their existence differs from that of ordinary beings. Thus one must not cling either to existence or to emptiness. When neither side is clung to, the wondrously existent true-reality of true emptiness and nonemptiness appears before one. Therefore, when the four categories and the seven great elements are explained together, they are the empty yet nonempty Tathāgata treasury. The present four categories specifically negate the two sides, while the seven great elements below specifically reveal that every dharma pervades the dharma realm.
五蕴、六入、十二处、十八界到这里就结束了，现在我们来做个小结。色、受、想、行、识这五蕴，我们要颠	The five aggregates, six entrances, twelve sense bases, and eighteen realms conclude here. Let us now make a brief summary. We must look at the

倒过来看，就是要把识放在前头，这个识就是了别，是我们众生的生起之缘。	five aggregates of form, feeling, perception, formations, and consciousness in reverse order, placing consciousness first. This consciousness is discernment, and it is the condition for the arising of sentient beings.
我们的无明是从哪里来的呢？就因为一念不觉之故，在那个原清净体上起了一个念头：我这里能觉、能分别。	Where does our ignorance come from? It is because of a single moment of nonawakening that a thought arises in that originally pure essence: “Here I am capable of awareness and discrimination.”
这一能觉、能分别的念头就是识心，是无明生起的主因，由于一念不觉，因而无明妄动，于是在觉明空昧中，觉得自己有知有觉，这样识蕴就生起来了。有了识蕴以后，接着会“识蕴趣境。	This thought that is capable of awareness and discrimination is the consciousness-mind; it is the primary cause of the arising of ignorance. Because of a single moment of non-awareness, ignorance stirs delusively. Then, amid the obscurity of awareness and emptiness, one feels oneself to possess knowing and awareness; thus the aggregate of consciousness arises. Once the aggregate of consciousness has arisen, it proceeds to pursue objects.
”因为有能觉之后就有所觉，这是什么东西，那是什么东西，这地方是有，那地方是空。看见有的时候以为是有相，看见空的时候以为是空相，这样就着相了。	For once there is that which is capable of awareness, there is also that which is perceived: this is one thing, that is another; this place is existent, that place is empty. When one sees something existent, one takes it to have an appearance; when one sees emptiness, one takes it to have the appearance of emptiness. In this way, one becomes attached to appearances.
趣境就是往境上跑，由于识蕴趣境，于是就生起了第二个蕴，就是行蕴。有了行蕴以后就要住境而想，境落于心上就成想蕴。积想成识，积想成根，变成根识之后，就是受蕴。	To pursue objects means to run after objects. Because the aggregate of consciousness pursues objects, the second aggregate arises: the aggregate of formations. Once the aggregate of formations has arisen, one abides in objects and thinks; when objects fall upon the mind, they become the aggregate of perception. Accumulated perceptions become consciousness; accumulated perceptions become faculties. Once they become faculties and consciousness, they constitute the aggregate of feeling.

因为有了识，有了根之后，识就要粘着前境，要接受了，所以叫受蕴。受蕴将所对的色，输送给我们的了别识，这样色相就对着我们的意识，这个相对的东西就是色蕴。	Once there is consciousness and there are faculties, consciousness clings to the objects before it and receives them; hence it is called the aggregate of feeling. The aggregate of feeling conveys the forms with which it comes into contact to our discriminating consciousness. Thus forms confront our consciousness, and these objects of confrontation constitute the aggregate of form.
色、受、想、行、识倒过来说，就是识、行、想、受、色，这是我们众生生起之缘，众生就是从这里生起的，所以我们说能够破五蕴就能成佛。	Stated in reverse order, form, feeling, perception, formations, and consciousness become consciousness, formations, perception, feeling, and form. These are the conditions through which sentient beings arise; sentient beings arise from them. Therefore, we say that one can attain Buddhahood by breaking through the five aggregates.
我们修行也要倒过来修，比如说在五蕴之后有六入，六入之后有十二处，十二处之后有十八界，那么破的时候也倒过来破。就是先破十八界，次破十二处，再破六入，再破五蕴。	Our practice, too, must proceed in reverse. For example, after the five aggregates come the six entrances; after the six entrances come the twelve sense bases; and after the twelve sense bases come the eighteen realms. Thus, when breaking through them, we must proceed in reverse: first break through the eighteen realms, then the twelve sense bases, then the six entrances, and then the five aggregates.
这就像穿衣裳，穿的时候都是先穿里面，再穿外面，一件件穿上去。脱的时候也一定是从外向里，先脱最外面一件，再脱外面第二件，最后才脱到里面贴身的布衫。贴身的布衫好比是五蕴，最外面的衣裳好比是十八界，所以破的时候也要先从外面的十八界破起。	This is like putting on clothes: one first puts on the inner garments and then the outer garments, donning them one layer at a time. When taking them off, one must likewise proceed from the outside inward: first remove the outermost garment, then the second outer garment, and finally the undergarment next to the skin. The undergarment is like the five aggregates, and the outermost garment is like the eighteen realms. Therefore, in breaking through them, one must begin with the outer eighteen realms.
五蕴讲的是心识和色法，由心与色和合成功。在相宗说，五蕴是开心合色，把心开为四，前面的色属于色法，后面的受、想、行、识属于心法，由四个心法合一个色法。	The five aggregates concern consciousness and material dharmas; they are formed through the union of mind and matter. The Dharma Characteristics School explains the five aggregates by dividing mind into four, with form at the beginning belonging to material dharmas, and feeling, perception, formations, and consciousness

	belonging to mental dharmas. Thus, four mental dharmas are combined with one material dharma.
实际上色与识固然可以分别说是色法和心法，而当中的受、想、行则既是色法，也是心法。没有色蕴你怎么受？你能受空吗？没有声音你怎么听？没有听你怎么接受？这个声音好听，我喜欢，那个声音不好听，我讨厌。	In fact, although form and consciousness may certainly be distinguished as material dharmas and mental dharmas, feeling, perception, and formations in between are both material dharmas and mental dharmas. Without the aggregate of form, how could you feel? Can you feel emptiness? Without sound, how could you hear? Without hearing, how could you receive anything? This sound is pleasant, and I like it; that sound is unpleasant, and I dislike it.
不管喜欢也好，讨厌也罢，一定要有声音你才能生起觉受。所以受、想、行既是心法，也是色法，这里的心色合说是个中相，是我们的生起之因。	Whether one likes it or dislikes it, there must be sound before the feeling of awareness can arise. Therefore, feeling, perception, and formations are both mental dharmas and material dharmas. Here, mind and matter are spoken of together as an intermediate aspect; they are the cause of our arising.
六入专门讲开心，把心一开为六，用六根对六尘，把尘境摄受进来，所以完全是心境。接下来的十二处是开色。前面讲六根对六尘是为了突出摄受，所以是开心；这里讲六根与六尘是为了强调色境，所以是开色。	The six entrances deal specifically with dividing the mind. The mind is divided into six, and the six faculties encounter the six sense objects, taking in the realm of objects; thus, this is entirely a matter of mind and objects. The following twelve sense bases divide form. Earlier, the six faculties and six sense objects were discussed in order to emphasize taking them in, so this was a division of mind. Here, the six faculties and six sense objects are discussed in order to emphasize material objects, so this is a division of form.
十八界则是把心与色混合在一起说，叫心色互开。我们要见性首先就要除这个十八界，十八界里最要紧的是六识，这里面有竖说与横说的讲法。竖说好比修禅宗，要从上到下彻底打破，笔直出来，所以叫竖出，这是禅的修法。	The eighteen realms discuss mind and matter together; this is called the mutual division of mind and matter. To see one’s true nature, we must first eliminate these eighteen realms. The most crucial of the eighteen realms are the six consciousnesses. There are vertical and horizontal ways of explaining this. The vertical explanation is like practicing the Chan school: one must break through completely from top to bottom and emerge directly; this is called vertical emergence, and it is the Chan method of practice.
横说等于修净土宗，好比一根竹子，用不着竖着节节穿过，我只要横着打个洞就走出去了，叫横超三界。所以	The horizontal explanation is equivalent to practicing the Pure Land school. It is like a bamboo

不管横也好、竖也好，一定要破了五蕴才能成佛。	stalk: there is no need to pass vertically through each joint. One need only make a hole through its side and emerge; this is called horizontal transcendence of the three realms. Whether by the horizontal or vertical approach, one must break through the five aggregates in order to attain Buddhahood.
罗汉看起来好像已经破了五蕴，实际上并没有破，为什么呢？因为他只破了色蕴，不再着这个色身，但是还执著意身，只了人我，没了法我，所以并不是真破。	Arhats may appear to have broken through the five aggregates, but in fact they have not. Why? Because they have broken through only the aggregate of form and are no longer attached to this physical body, yet they still cling to a mental body. They have only resolved the personal self, not the dharma-self; therefore, this is not a true breakthrough.
他所破的只是十八界中的六识，如果能再破六根之相（六根之相是空相，不破空相也不行的），明白六根之相根本不可得，就能回小向大。如果连六根的有无之相都不可得，那么五蕴就不破而自破了。	What they have broken through are only the six consciousnesses within the eighteen realms. If they can further break through the appearances of the six faculties—for the appearances of the six faculties are appearances of emptiness, and one must break through appearances of emptiness as well—and understand that the appearances of the six faculties are fundamentally unobtainable, they can turn from the Lesser to the Great Vehicle. If even the appearances of existence and nonexistence of the six faculties are unobtainable, then the five aggregates will break through of themselves without needing to be broken through.
因为五蕴是依靠这个根，由六根对四大的执著而来的。在我们的八个识中，执著四大的是第七识，它取八识的见分以为根，取八识的相分以为四大种，由执著四大的本能生起六根。于是六识缘外尘而起分别，所以六识是分别心。	For the five aggregates depend on these faculties and arise from attachment to the four great elements through the six faculties. Among our eight consciousnesses, it is the seventh consciousness that clings to the four great elements. It takes the perceiving aspect of the eighth consciousness as the faculties and the object aspect of the eighth consciousness as the four great elements. From the innate tendency to cling to the four great elements, the six faculties arise. The six consciousnesses then discriminate by taking external sense objects as their conditions; therefore, the six consciousnesses are the discriminating mind.
因为六根、六尘、六识这十八界根本就不可得，所以《楞严经》说五蕴、六入、十二处、十八界都是空的，	Because the eighteen realms of the six faculties, six sense objects, and six consciousnesses are

这一点与相宗不同。相宗建立十八界之后，说一切都是有，所以相宗讲的是有法，与《楞严经》有抵触。	fundamentally unobtainable, the Śūraṅgama Sūtra says that the five aggregates, six entrances, twelve sense bases, and eighteen realms are all empty. In this respect, it differs from the Dharma Characteristics School. After establishing the eighteen realms, the Dharma Characteristics School says that everything exists; thus, it teaches existent dharmas, which conflicts with the Śūraṅgama Sūtra.
我们若能够破掉六识，就可以转凡夫为小乘。再灭掉六根，就可以转小乘到大乘。再灭五蕴就转众生而成佛了。这就是竖说而行。横说就是众生是有，二乘是空，菩萨是不有不空。	If we can break through the six consciousnesses, we can transform from ordinary beings into the Lesser Vehicle. If we further eliminate the six faculties, we can transform from the Lesser Vehicle to the Great Vehicle. If we further eliminate the five aggregates, we transform from sentient beings and attain Buddhahood. This is the vertical explanation in practice. The horizontal explanation is that sentient beings are existent, the two vehicles are empty, and bodhisattvas are neither existent nor empty.
《楞严经》是专门讲大乘道理的，所以说不有不空，在这里我们把楞严和法相的道理稍微说一下。相宗建立十八界以为法相，说一切都是有的，对名相分别得很详细。而此经说一切皆空，都不可得，将十八界彻底打破。这样一来把相宗的观点都破掉了，所以他们说这个经是伪造的。	The Śūraṅgama Sūtra is specifically concerned with the principles of the Great Vehicle, and so it teaches neither existence nor emptiness. Here, we have briefly discussed the principles of the Śūraṅgama Sūtra and the Dharma Characteristics School. The Dharma Characteristics School establishes the eighteen realms as dharma characteristics, maintaining that everything exists and analyzing names and characteristics in great detail. This sūtra, however, says that all things are empty and unobtainable, thoroughly breaking through the eighteen realms. In this way, it demolishes the views of the Dharma Characteristics School, so its adherents claim that this sūtra is a forgery.
下面接着要讲七大了，七大是什么东西呢？就是地、水、火、风、空、见、识这七大种性。种性又称为大种。我们前面讲过五根都是大种，就是由这几大种性生起我们眼、耳、鼻、舌、身等外五根。	Next, we will discuss the seven great elements. What are the seven great elements? They are the seven great elements of earth, water, fire, wind, emptiness, seeing, and consciousness. Great elements are also called elemental natures. We have previously said that the five faculties are all great elements: it is from these elemental natures that our five external faculties—the eyes, ears, nose, tongue, and body—arise.

相宗说大种初成时叫净色根，就是由无明粘着妙湛不动的真实心，与外面的尘劳相结合，将色、声、香、味、触转成的一种根。眼耳鼻舌身是浮尘根。大种性是最重要的。下面佛就要逐一说明七大种究竟是怎么回事。请看经文：	The Dharma Characteristics School says that when the great elements first form, they are called the pure material faculties. Ignorance adheres to the true mind, wondrously clear and unmoving, and combines with external dusty toils, transforming form, sound, smell, taste, and touch into faculties. The eyes, ears, nose, tongue, and body are the coarse material faculties. The elemental natures are most important. Next, the Buddha will explain one by one what the seven great elements ultimately are. Please look at the sūtra text:

（一）地大 性色真空，性空真色

(I) The Earth Element: The Nature of Form Is True Emptiness; the Nature of Emptiness Is True Form

“汝观地性，粗为大地，细为微尘，至邻虚尘。析彼极微色边际相，七分所成。更析邻虚，即实空性。”	“You contemplate the nature of the earth element: in its coarse form it is the great earth; in its fine form, minute particles; and at its utmost fineness, particles adjacent to emptiness. Analyze the ultimate boundary of these extremely minute material forms: they are composed of seven parts. Analyze particles adjacent to emptiness further, and they are in fact empty in nature.”
现在分开来讲，先讲地大。你看这个地大的性体，粗大的是大地，细小的是微尘，而顶顶细小的微尘叫邻虚尘。邻虚是什么意思呢？就是邻近于虚空。虚空是没东西的，邻者就是与虚空相邻，因为小得不能再小了，所以叫邻虚。	Now let us explain this separately, beginning with the earth element. Consider the substance of the earth element: in its coarse and large form, it is the great earth; in its fine and small form, it is minute particles; and the very smallest particles are called particles adjacent to emptiness. What does “adjacent to emptiness” mean? It means adjacent to space. Space contains nothing; “adjacent” means adjoining space. Because they are too small to be made any smaller, they are called particles adjacent to emptiness.
邻虚尘是佛经里讲的最小最小的东西，那么它是怎样分出来的呢？就是“析彼极微色边际相，七分所成。	Particles adjacent to emptiness are the smallest of all things described in the Buddhist scriptures. How are they arrived at? As it says: “Analyze the ultimate boundary of these extremely minute material forms: they are composed of seven parts.”

”比如我们拿一块土，把它分成七份，七份中拿一块出来再分成七份，七份中再拿出一块又分成七份，就这样一级级地分下去，分到微尘以后，再将一微尘分成七份，就变成邻虚尘了。	For example, take a clod of earth and divide it into seven parts. Take one of those parts and divide it again into seven; then take one part of those seven and divide it once more into seven. Continue dividing in this way, level by level. When one reaches minute particles, divide a single particle into seven parts, and it becomes a particle adjacent to emptiness.
好比我们先把它分成牛毛大小，像牛毛头那样粗，牛毛头再分成七份，就变成羊毛头那样粗，羊毛头再分成七份，成为兔毛头那样粗。	It is like first dividing something until it is the size of a cow’s hair, as thick as the tip of a cow’s hair. Divide that tip into seven parts, and it becomes as thick as the tip of a sheep’s hair. Divide the tip of a sheep’s hair into seven parts, and it becomes as thick as the tip of a rabbit’s hair.
兔毛比羊毛细，羊毛又比牛毛细，那么这个像兔毛尖一样大的微尘再分成七份，就到了邻近于虚空，就是邻虚尘。	Rabbit hair is finer than sheep’s hair, and sheep’s hair is finer than cow’s hair. If a minute particle as small as the tip of a rabbit’s hair is divided into seven parts, it reaches the point adjacent to emptiness; this is called a particle adjacent to emptiness.
我们也可以拿一本书作比喻，先把它分成七块；拿一块出来再分成七块；再拿一块出来又分成七块，一级、一级分下去，越分越小，分到最后就邻近于虚空了，所以叫做七分所成。到了邻虚以后如果再分会怎么样呢？“更析邻虚，即实空性。”邻虚尘再分，就什么都没有了，就变成空性，变成虚空之体了。	We may also use a book as an analogy. First divide it into seven portions; take one portion and divide it into seven; then take one of those portions and divide it again into seven. Continue in this way, level by level, until the portions become smaller and smaller. In the end they approach emptiness, which is why they are said to be composed of seven parts. What happens if particles adjacent to emptiness are divided further? “Analyze particles adjacent to emptiness further, and they are in fact empty in nature.” If such particles are divided again, nothing remains; they become empty in nature, the substance of space.
“阿难，若此邻虚析成虚空，当知虚空出生色相。”	“Ānanda, if these particles adjacent to emptiness could be analyzed into space, you should know that space gives rise to material forms.”
这句话怎么解释呢？就是假设这个邻虚再分下去，分析得没有了，分析成为虚空。既然虚空是由色尘分出来的，那么反过来也可以说，色相是由虚空生出来的。实际上是不是因为把邻虚尘分析得没有了之后，才有这个虚空。	How should this sentence be explained? Suppose that these particles adjacent to emptiness are further divided and analyzed until nothing remains, so that they become space. Since space has been derived from material particles, one could conversely say that material forms arise from

	space. But in fact, does space come into being only after particles adjacent to emptiness have been analyzed away?
或者说，这个虚空是不是因为我们把色相分得没有了，才生出来的呢？不是的呀！对于虚空我们刚才说过，空是对色而说的，因为有色相做对比之故，所以显出虚空，假如没有色相，就显不出虚空。	Or, does space arise only because we have divided material forms until nothing remains? No. As we have just said concerning space, emptiness is spoken of in relation to material form. It is because material forms provide a contrast that space becomes apparent. Without material forms, space could not be made apparent.
那么同样的道理，因空之故，所以显出色相，假如没空也就显不出色相。所以是对空说色、对色说空，空与色两样东西要相对才能成立，假如不相对就不成立。	By the same reasoning, material forms become apparent because of emptiness; without emptiness, material forms could not be made apparent. Thus, form is spoken of in relation to emptiness, and emptiness in relation to form. Emptiness and form can be established only in opposition to each other; without such opposition, neither can be established.
虚空本来就是这个样子，本来就是空无所有，并不是我们把东西分光了，分析到最后变得什么都没有了，才是虚空。既然这虚空不是因为分析色尘而有的，那么说由虚空生出色相也就不能成立了。	Space is originally just as it is—originally empty and devoid of anything. It is not space only after we have divided things completely away and, at the end of our analysis, nothing remains. Since space does not arise from analyzing material particles, it likewise cannot be said that material forms arise from space.
把色尘分析成虚空，再由虚空合起来成为色相，这就是前面讲的和合。既然虚空不由分析而来，那么虚空也不能和合成色相，所以是非和合。七大种性不是和合成的，比如虚空和合能够生出东西来吗？不可能的。	To analyze material particles into space and then combine space to become material forms is what was previously called combination. Since space does not arise through analysis, space likewise cannot combine to become material forms; therefore, it is non-combination. The natures of the seven great elements are not formed through combination. For example, can space combine to produce something? That is impossible.
下面就要分析为什么虚空不能生出色相，为什么色相不能分析成虚空。虚空生不出来色相，人人都容易明白，用容易明白的东西来说明不容易明白的东西，可以帮助你理解其中的道理。	Next we must analyze why space cannot give rise to material forms, and why material forms cannot be analyzed into space. Everyone can easily understand that space cannot produce material forms. By using what is easy to understand to explain what is not easy to understand, we can help you grasp the principle involved.

上面这句就是不容易明白的：如果能够把色尘分析成虚空，那么虚空也应该能够生出色相。事实上虚空本来就是虚空，不是由色尘分析来的，那么虚空也就生不出色相。	The preceding statement is what is not easy to understand: if material particles could be analyzed into space, then space should also be able to give rise to material forms. In fact, space is originally space; it does not come from an analysis of material particles. Therefore, space cannot give rise to material forms.
“汝今问言：由和合故，出生世间诸变化相。汝且观此一邻虚尘，用几虚空和合而有？不应邻虚，合成邻虚。”	“You now ask: ‘Because of combination, the various changing appearances of the world arise.’ Consider this single particle adjacent to emptiness: how much space must combine for it to exist? It should not be that particles adjacent to emptiness combine to form particles adjacent to emptiness.”
这句话本来是阿难问世尊的。他说由于因缘和合的缘故，从而生出这个世间一切诸变化相。	This was originally a question Ānanda put to the World-Honored One. He said that, because causes and conditions combine, all the various changing appearances in this world arise.
现在世尊反过来问阿难：“汝且观此一邻虚尘，用几虚空，和合而有？”你看一个邻虚尘，要用几分虚空才能和合出来呢？为什么要用虚空来比方呢？因为我们说过性色是真空，性空是真色，这个地大本来就是空性，所以地大种	Now the World-Honored One asks Ānanda in return: “Consider this single particle adjacent to emptiness: how much space must combine for it to exist?” How many portions of space must combine to make one particle adjacent to emptiness? Why use space as an analogy? Because, as we have said, the nature of form is true emptiness, and the nature of emptiness is true form. This earth element is originally empty in nature, so the earth element
性就等于是虚空，那么虚空能合成东西吗？你看看这个邻虚尘，也就是这种最为细小的东西，是用多少虚空和合而有的？邻虚尘是由虚空合成功的吗？不是的。	is equivalent to space in nature. Can space combine to form something? Consider this particle adjacent to emptiness, this most minute of things: from how much space is it formed by combination? Is a particle adjacent to emptiness formed by the combination of space? No.
因为虚空不能和合出另外一个东西，必须由物体与物体相合，才能和合成别的东西。譬如我们大家坐在这里，由一个个不同的人，组成一个整体，你看这里男是男，女是女，张三是张三，李四是李四，每个人都不同。	For space cannot combine to produce another thing. Only material objects can combine with material objects to form other things. For example, all of us sitting here are separate individuals who together form a whole. Men are men, women are women; Zhang San is Zhang San, Li Si is Li Si. Every person is different.
那么虚空能合起来吗？虚空是无形，无形不能和合为有形。如果虚空不能合为邻虚尘，那它是什么东西和合出	Can space combine? Space is formless, and what is formless cannot combine to become something

来的？总不应该由两个邻虚合成邻虚吧？因为邻虚尘是最小的东西，世间的物质只能是以小合成大，以少合成多。	with form. If space cannot combine to form particles adjacent to emptiness, then what could combine to form them? Surely two particles adjacent to emptiness should not combine to form a particle adjacent to emptiness. Since particles adjacent to emptiness are the smallest things, material things in the world can only be combined from small into large and from few into many.
邻虚合邻虚是以小变成大，就算是能够和合成功，也不应该再成为邻虚了。所以邻虚与邻虚相合，应该成为一种新的东西。我们以前讲过，绿颜色加上红颜色，和合以后就变成紫颜色，这就是以小合成大，以少合成多。	When particles adjacent to emptiness combine with particles adjacent to emptiness, the small become large. Even if such a combination could succeed, it should no longer become a particle adjacent to emptiness. Thus, particles adjacent to emptiness combining with one another should become something new. As we have said before, when green and red are combined, they become purple. This is combining the small into the large and the few into the many.
邻虚假如是由别的东西合成的，那么这个东西一定要比邻虚更小，才能合成功。就像原子不能合成原子，只能由原子里的质子、电子和中子才能合成原子，原子与原子只能合成分子。	If particles adjacent to emptiness were formed by combining other things, those things would necessarily have to be smaller than particles adjacent to emptiness in order to combine into them. Just as atoms cannot combine to form atoms: only protons, electrons, and neutrons within atoms can form an atom, while atoms can combine only to form molecules.
金子与铜、铁不同，是由于它的质地细密，它们的原子结构不同。原子弹之所以有那么大威力，是由于原子有核裂变作用。我们知道原子里面有原子核和电子，原子核里又有质子和中子等，如果原子核改变了，物质就改变了。	Gold differs from copper and iron because its texture is fine and dense, and their atomic structures differ. Atomic bombs have such great destructive power because atoms undergo nuclear fission. We know that atoms contain nuclei and electrons, and that nuclei contain protons, neutrons, and so forth. If the nucleus changes, the substance changes.
然而，有的原子核裂变的时候，会造成物质湮灭，从而产生极大的能量。后来根据这种核裂变原理，人类发明了原子弹。我们介绍一点物理知识，是为了帮助大家搞清楚佛经上的道理。	Yet when certain atomic nuclei undergo fission, matter is annihilated, producing enormous energy. Later, on the basis of this principle of nuclear fission, humanity invented the atomic bomb. We mention a little physics in order to help everyone understand the principles in the Buddhist scriptures.
现在我们说邻虚是最微细的东西，是最微小的物体，还有什么东西能合成它呢？当然不可能有了。经上为什么	We now say that particles adjacent to emptiness are the most subtle things, the smallest material

要这样辩论呢？就是让我们知道，所谓因缘和合都是虚假的，都是妄想执著，并不是真有这么回事。	objects. What else could combine to form them? Of course, nothing could. Why does the sūtra argue in this way? It is to let us know that so-called combinations of causes and conditions are all false, all deluded thoughts and attachments; they do not truly exist.
“又邻虚尘析入空者，用几色相合成虚空？”	“Moreover, if particles adjacent to emptiness can be analyzed into space, how many material forms must combine to form space?”
刚才讲的是虚空为什么不能合成邻虚，现在讲邻虚为什么不能合成虚空。佛反过来又问阿难：如果邻虚尘能够析入虚空，那么要用多少色相，才能合成虚空呢？因为邻虚尘是最细微的色尘，假如说虚空是由邻虚尘分析得没有了而变出的，那么我们现在所面对的是一个无边无际的虚空，这样的大空，要有多少色相才能合成呢？	We have just explained why space cannot combine to form particles adjacent to emptiness. Now we explain why particles adjacent to emptiness cannot combine to form space. The Buddha asks Ānanda in return: if particles adjacent to emptiness can be analyzed into space, then how many material forms must combine to form space? Since particles adjacent to emptiness are the most minute material particles, if space were produced when they were analyzed away, then the space before us is boundless and limitless. How many material forms would be needed to combine into such vast space?
空是相对色讲的，如果没有色，根本就没有空，如果没有空，也就不会有色。色与空就如同有与无，色即是有，空即是无，有是相对无讲的，无也是相对有讲的。因为有了有，所以才有无，假设没有有，也就无所谓无。	Emptiness is spoken of in relation to form. Without form, there could be no emptiness at all; without emptiness, there could likewise be no form. Form and emptiness are like existence and nonexistence: form is existence, and emptiness is nonexistence. Existence is spoken of in relation to nonexistence, and nonexistence is also spoken of in relation to existence. Because there is existence, there is nonexistence; if there were no existence, there would be no question of nonexistence.
比如我现在喝一声，声音在的时候是有，声音过后喝声没有了，就是无了。无不是从有来的，有也不是从无来的。假如没有我刚才这一喝，也就谈不上有无，所以这二者是相对讲的。	For example, if I give a shout now, there is sound while the sound is present; after the shout has passed, the sound is absent, and that is nonexistence. Nonexistence does not come from existence, nor does existence come from nonexistence. If I had not just given that shout, there would be no question of either existence or nonexistence. Thus, the two are spoken of only in relation to each other.
同样的道理，色不从空出，空也不从色出，所以这个虚空不是色相合成的，色与空不过是相对而言罢了。既然	By the same reasoning, form does not arise from emptiness, and emptiness does not arise from

虚空不是由色相合成的，那么无合之故就无析，无析之故也就无合。这个世间所有的东西，不外乎就是色与空两种，这个色与空是既非和合、亦非不和合，从而证明阿难所问的世间变化，都是妄计，都不可得。	form. Therefore, space is not formed by combining material forms; form and emptiness are merely spoken of relatively. Since space is not formed by material forms, there is no analysis because there is no combination; and because there is no analysis, there is likewise no combination. All things in this world are no more than form and emptiness. Form and emptiness are neither combination nor non-combination. This proves that the worldly changes Ānanda asked about are all false conceptions and cannot be apprehended.
“若色合时，合色非空；若空合时，合空非色。色犹可析，空云何合？”	“When forms combine, what is combined is form, not emptiness; when space combines, what is combined is space, not form. Form may still be analyzed; how could space be combined?”
色与色本来是不可合的，譬如邻虚不能合成邻虚。纵使可合，也只能合色成色，就是由小合成大，由少合成多，而决没有合色成空之理。既然以色只能合成色，而合不出空，所以说合色非空。同样，空与空也不可合。	Form cannot originally combine with form. For example, particles adjacent to emptiness cannot combine to form particles adjacent to emptiness. Even if they could combine, they could only combine form into form—combining the small into the large and the few into the many. There is absolutely no principle by which combining form can produce emptiness. Since form can only combine into form and cannot produce emptiness, it is said that what is combined as form is not emptiness. Likewise, space cannot combine with space.
就算是可以合，也只能以空合成空，而绝无合空成色之理。空和色怎么能合到一起去呢？所以说“若空合时，合空非色。”本来空与空、色与色，都是不可合的，这两句分别从两面做假设，假如空可以合，只能是以空合空，而合不出色。假设色可以合，也只能是以色合色，而合不出空。	Even if combination were possible, emptiness could combine only with emptiness; there is absolutely no principle by which emptiness could combine to form matter. How could emptiness and matter combine? Hence it is said: “If emptiness combines, it combines with emptiness, not with matter.” Originally, neither emptiness with emptiness nor matter with matter can be combined. These two statements make hypothetical assumptions from two sides: if emptiness could combine, it could only combine with emptiness and could not produce matter; if matter could combine, it could only combine with matter and could not produce emptiness.
色法虽然不能合，但是还可以拆析，还可以把它分析成没有，那么空可析吗？空是不可析的，本来没有东西，	Although material phenomena cannot combine, they can still be broken down and analyzed until

你怎么能把它拆开呢？空既然不可析，又怎么可以合在一起呢？色本来也是不可合的，因为可以分析，假设还可以合。	they disappear. But can emptiness be analyzed? Emptiness cannot be analyzed. Since there is originally nothing there, how could you break it apart? Since emptiness cannot be analyzed, how could it be combined? Matter, too, originally cannot be combined; only because it can be analyzed do we hypothetically suppose that it could also be combined.
空连分析都不可能，既然不可析嘛，当然就更加不可合了。既然这个所谓的合是虚假的，那么反过来就说明以色合色，而起种种变化，都是虚妄计度，都是不真实的。为什么会有这种妄计呢？就是因为无明妄动，因为有这个无明之业的缘故。下面要讲这个业的道理。	Emptiness cannot even be analyzed; since it cannot be analyzed, it certainly cannot be combined all the more. Since this so-called combination is false, it follows conversely that the combination of matter with matter and the arising of all sorts of changes are all vain discriminations and are unreal. Why do such deluded discriminations arise? They arise because ignorance stirs deludedly, because of the karma of this ignorance. Next, we shall discuss the principle of karma.
“汝元不知，如来藏中，性色真空，性空真色，清净本然，周遍法界，随众生心，应所知量，循业发现。”	“You fundamentally do not know that, within the Tathāgata-garbha, the nature of matter is true emptiness, and the nature of emptiness is true matter. It is originally pure, pervades the dharma realm, accords with the minds of sentient beings, responds to the measure of what they know, and manifests in accordance with karma.”
这句话最重要，是画龙点睛之笔。前面说了那么多的空、那么多的有，就是为了讲这个真色性。你执著世界上一切色相是有，以为它们起种种变化，是因为你不知道如来藏中“性色真空，性空真色”的道理。	This sentence is the most important; it is the finishing touch. All the preceding discussion of so much emptiness and so much existence was intended to explain this true nature of matter. You cling to all material appearances in the world as existing and suppose that they undergo all kinds of changes, because you do not understand the principle that, within the Tathāgata-garbha, “the nature of matter is true emptiness, and the nature of emptiness is true matter.”
所谓性色者，性表示离相，离相就是无形无相。色表示地大。比如我们这个肉体就是地大，外面的一切色相也都是地大，所以地大就是色。	What is meant by the nature of matter? Nature indicates freedom from appearances, and freedom from appearances means having no form or characteristics. Matter indicates the earth element. For example, our physical bodies are of the earth element, and all external material appearances are likewise of the earth element. Thus, the earth element is matter.

为什么要称这个色为性色呢？因为一切色都是我们自性的作用，离开自性根本就没有色，所以说色的本性是真空的，是离相的，因此叫性色真空。你不要去执著世界上的色相，你所着的相都是妄相，因为本来没有这些形相，所以是妄计。	Why is this matter called the nature of matter? Because all matter is a function of our own nature. Apart from intrinsic nature, there is fundamentally no matter. Therefore, the nature of matter is true emptiness and is free from appearances; this is why it is called “the nature of matter is true emptiness.” Do not cling to the material appearances of the world. The appearances to which you cling are all deluded appearances, for these forms do not originally exist; thus they are deluded discriminations.
所谓性空者，这个空不是空无一物、空无所有，而是说诸法的性体本来就是空的，这个空性是真如法性的本性。只有空性所显的色才是真色。有形有相的色都是妄计，因而是妄色，而不是真色。	What is meant by the nature of emptiness? This emptiness is not a void in which there is nothing at all; rather, it means that the essential nature of all dharmas is originally empty. This empty nature is the intrinsic nature of suchness and dharma-nature. Only matter manifested by empty nature is true matter. Material forms with visible characteristics are all deluded discriminations and are therefore deluded matter, not true matter.
我们眼见耳闻的都是妄相、妄色，真正的性色是没有形相的。我们的真如佛性是无相的，正是由于无相之故，它才能生出种种形相，假如是有相的，就生不出形相了。	What we see with our eyes and hear with our ears are all deluded appearances and deluded matter. True matter, whose nature is empty, has no form or characteristics. Our Buddha-nature of suchness is formless. Precisely because it is formless, it can give rise to all kinds of forms and characteristics. If it had a form, it could not produce forms.
譬如我面前的这只杯子，你叫它生出别的东西，它就生不出来，因为它有形相啊！它的形体已经做成这个样子了，所以生不出别的东西。如果是无形相的事物就不一样。	For example, take this cup before me. If you tell it to produce something else, it cannot do so, because it has a form and appearance. Its shape has already been made in this way, so it cannot produce anything else. Formless things are different.
譬如一朵白云，它本身没有固定的形相，因而可以化成一只猫，或者化成一只狗、一只狮子、一只老虎。假如这朵云本身是个猫的形象，你叫它化成狗，化成狮子、老虎，它就化不成功。由于无形相之故，能够随心而现形，所以叫做性空真色。	For example, a white cloud has no fixed form or appearance, and therefore it can become a cat, a dog, a lion, or a tiger. If the cloud itself had the appearance of a cat, then if you told it to become a dog, a lion, or a tiger, it could not transform successfully. Because it is formless, it can manifest forms in accordance with the mind; this is called “the nature of emptiness is true matter.”

我们说性色真空，这个性是有色的，不是无色，那么什么是性的色呢？真空是性的色！这个无形相之色，就是真色。	When we say, “the nature of matter is true emptiness,” this nature has matter; it is not without matter. What, then, is the matter of intrinsic nature? True emptiness is the matter of intrinsic nature. Matter without form or characteristics is true matter.
“世间无知，惑为因缘及自然性，皆是识心分别计度。但有言说，都无实义。”	“Worldly people, in their ignorance, mistake it for causes and conditions or for a self-existent nature. All this is merely the discriminating calculation of consciousness. Whenever there is verbal expression, there is no real meaning.”
刚才我们讲到“性色真空，性空真色”。现在从“根尘七家，执为身体”讲起。真如佛性没有形相，无来无去，不生不灭，不动不摇，所以叫如来藏。因为迷而不觉之故，生起妄动，就变成阿赖耶识了。	We have just discussed “the nature of matter is true emptiness, and the nature of emptiness is true matter.” We shall now begin with the seven categories of faculties and objects, which are taken to be the body. The Buddha-nature of suchness has no form or characteristics: it neither comes nor goes, neither arises nor ceases, neither moves nor wavers. Therefore, it is called the Tathāgata-garbha. Because of delusion and nonawakening, deluded movement arises, and it becomes ālaya consciousness.
阿赖耶识实际上就是如来藏，如来藏也就是阿赖耶识。很多解释《楞严经》的人，说阿赖耶识和如来藏是两回事，这种说法不对。后面要讲到根大。在地、水、火、风、空、见、识这七大种里面，其中的见就是根。	Ālaya consciousness is in fact the Tathāgata-garbha, and the Tathāgata-garbha is ālaya consciousness. Many commentators on the Śūraṅgama Sūtra say that ālaya consciousness and the Tathāgata-garbha are two different things, but this is incorrect. Later we shall discuss the faculty element. Among the seven great elements—earth, water, fire, wind, emptiness, seeing, and consciousness—seeing is the faculty.
有的人在讲到根大的时候，就说它是属于阿赖耶识，不属于如来藏。佛经上明明说它是如来藏啊！如来藏和阿赖耶识不是两回事，是一回事，就像一个人如果正直，就是君子；如果行为不端正，那就是小人。	When some people discuss the faculty element, they say that it belongs to ālaya consciousness and not to the Tathāgata-garbha. Yet the Buddhist scriptures clearly state that it is the Tathāgata-garbha. The Tathāgata-garbha and ālaya consciousness are not two different things but one thing, just as a person who is upright is called a gentleman, while one whose conduct is improper is called a petty person.
由于无明之故，就使我们一真法界如来藏心变成阿赖耶识。因为如来藏变成阿赖耶识，所以灵明真空就变成顽	Because of ignorance, the mind of the Tathāgata-garbha in the One True Dharma Realm becomes

空，阿赖耶识就有生灭之形夹在里面。	ālaya consciousness. Because the Tathāgata-garbha becomes ālaya consciousness, luminous true emptiness becomes inert emptiness, and ālaya consciousness contains the forms of arising and ceasing within it.
如来藏本来是灵明真空，不是顽空；本来觉观分明，不是无明；它本来就有地、水、火、风的能量，具有这个性能。这个性能无色相，没有青黄赤白、长宽方圆这些相，它就是虚空，它就是灵明真空。当如来藏变成阿赖耶识之后，由于无明的力量，灵明真空变成顽空，凝结成四大妄色。	The Tathāgata-garbha is originally luminous true emptiness, not inert emptiness; it is originally clearly aware, not ignorance. It originally possesses the energies and capacities of earth, water, fire, and wind. These capacities have no material forms —no blue, yellow, red, or white; no length, width, square, or round. They are emptiness itself; they are luminous true emptiness. When the Tathāgata-garbha becomes ālaya consciousness, the power of ignorance turns luminous true emptiness into inert emptiness, which congeals into the deluded matter of the four elements.
在这四大妄色中，火性是明，地、水、风是暗。明、暗二种妄尘，也就是四大妄色，它生起以后，就把我们的真知变成妄知妄见。妄见一生，就有了能见和所见，四大妄色成为所见境，如此一来就有色相了。	Among this deluded matter of the four elements, the nature of fire is brightness, while earth, water, and wind are darkness. These two deluded objects, brightness and darkness—that is, the deluded matter of the four elements—arise and then turn our true knowing into deluded knowing and deluded seeing. Once deluded seeing arises, there are a seer and what is seen. The deluded matter of the four elements becomes the realm that is seen, and thus material appearances come into being.
最初的时候只是明、暗，在顽空当中只有明、暗二尘，动得久了，因妄见久的缘故，就执著少分的四大妄色为自身，多分的四大妄色就变成山河大地、日月星辰……由于执著为我的缘故，妄见就托在这少分的四大妄色里生根。	At first there are only brightness and darkness. Within inert emptiness there are only these two objects, brightness and darkness. Once movement has continued for a long time, and deluded seeing has persisted for a long time, one clings to a small portion of the deluded matter of the four elements as oneself, while the greater portion becomes mountains, rivers, the great earth, the sun, moon, and stars. Because of clinging to it as “myself,” deluded seeing takes root within this small portion of the deluded matter of the four elements.
地、水、火、风本来无知无觉，是无情，因为我们的真心被无明封固了，无明把它裹牢了，潜在这身根里头，执取少分四大为身根，就像潜水人一样，潜进去藏在里面了，所以这个身根有知觉。	Earth, water, fire, and wind are originally without awareness or perception; they are insentient. Yet our true mind has been sealed and confined by ignorance. Ignorance wraps it tightly, and it lies hidden within the bodily faculty, grasping a small

	portion of the four elements as the bodily faculty. It is like a diver who dives down and hides within; thus this bodily faculty has awareness and perception.
因为这个真知在里面，被无明封固了，就像本来是流动的水，遇冷之后变成冰，就不再流动了。	Because this true knowing is within and has been sealed and confined by ignorance, it is like water that originally flows but turns into ice when it encounters cold and no longer flows.
这个灵知本来尽虚空、遍法界，无所不知，无处不在，现在只认这个身体里有的一点知觉，把广大无边的灵知变成小东西，锁在这个身体里面。本来它能大能小，化大了尽虚空、遍法界，化小了，退藏于密，乃至比一毛端还小。	This numinous knowing originally fills the whole of empty space and pervades the dharma realm: there is nothing it does not know and nowhere it is not present. Now, however, it recognizes only the small measure of awareness within this body, turning vast and boundless numinous knowing into something small and locking it inside the body. Originally, it can become large or small: when expanded, it fills empty space and pervades the dharma realm; when contracted, it withdraws and conceals itself in the most hidden places, becoming even smaller than the tip of a hair.
我们人有灵性，身体有知觉，外面的山河大地没有知觉，这种有情与无情的分别，是因为无明封固的缘故，把灵性封存到身体的里面去了。	Human beings have numinous awareness, and their bodies have perception, whereas the mountains, rivers, and great earth outside have no perception. This distinction between the sentient and the insentient arises because ignorance seals and confines us, storing numinous awareness within the body.
假如把寒气消除，冰就可以又化成水，把封固你灵知的无明消除，我们的灵明觉性就可以恢复本来面目。所谓修行就是修复本来面目，不是必须做什么功课，用个什么方法去增加点功德，而只是恢复本来面目而已。	If the cold is removed, ice can become water again. If the ignorance that seals and confines your numinous knowing is removed, our luminous awakened nature can recover its Original Face. What is called practice is simply the restoration of the Original Face. It is not that one must perform some daily service or employ some method to add a little merit and virtue; it is merely the restoration of the Original Face.
“性色真空，性空真色。”旨在使我们悟得这个性色本来没有形相，没有青黄赤白，没有长宽方圆，是无时不有，无处不在，不垢不净，恒常不变的。现在要讲的是色身由于无明之故，妄执四大，托为身根。	“The nature of matter is true emptiness; the nature of emptiness is true matter.” Its purpose is to enable us to awaken to the fact that this nature of matter originally has no form or characteristics—no blue, yellow, red, or white; no length, width, square, or round. It is present at all times and everywhere, neither defiled nor pure, constant and unchanging.

	What is now to be discussed is how, because of ignorance, the material body deludedly clings to the four elements and relies on them as the bodily faculty.
因为明、暗两个妄尘，发见粘住了，使本来应该不动不摇、不来不去的妙明真心，被无明裹牢，发生了妄见。“见精应色。”就是妄见再反过来取四大妄色，作为所见。“积色成根。	Because the two deluded objects of brightness and darkness cause the arising of seeing to adhere, the wondrous luminous true mind, which should originally neither move nor waver, neither come nor go, is tightly wrapped by ignorance, and deluded seeing arises. “Seeing-essence responds to form” means that deluded seeing in turn takes the deluded matter of the four elements as what is seen. It further says, “Form accumulates into faculties.”
”就是把四大妄色积成我们的身根，身根就是由四大妄色这样积聚而成的。“识是妄想，想象为身。”在上面讲过，本来灵明的真心被无明封固了，变成妄知、妄见，裹在里面，合在妄知、妄见、妄心当中，想象成身体。身根就是这样来的。	This means that the deluded matter of the four elements accumulates to form our bodily faculty. The bodily faculty is formed by just such an accumulation of the deluded matter of the four elements. “Consciousness is deluded thought, imagining a body.” As explained above, the originally luminous true mind is sealed and confined by ignorance, becoming deluded knowing and deluded seeing; wrapped within deluded knowing, deluded seeing, and deluded mind, it imagines a body. This is how the bodily faculty comes about.
我们今天修行，就是要反其道而行之。	Our practice today is to proceed in the opposite direction.
《楞严经》讲的是大乘圆顿法门，一针见血，不需要做什么功夫、用什么方法，不用专门去念佛、参禅、修密，这些都不要！只要你明白这个道理：性色是没有形相的，它是真空的，不是顽空。	The Śūraṅgama Sūtra teaches the Mahāyāna Dharma gate of perfect and sudden awakening. It goes straight to the point: there is no need to undertake any special practice or use any particular method; there is no need specifically to recite the Buddha’s name, investigate Chan, or cultivate Esoteric Buddhism. None of these is necessary. You need only understand this principle: the nature of matter has no form or characteristics; it is true emptiness, not inert emptiness.

顽空是个虚空，冥顽而无知；真空虽空，空中有不空，有灵知在，叫灵明真空。性空真色，真正的色大，不是有色相的色，是真空。什么东西都没有，才是真色。我们要透过形相认识本性，实相是无相之相，所以不要执著有相。	Inert emptiness is empty space, dull and without awareness. Though true emptiness is empty, within it there is that which is not empty: numinous knowing. This is called luminous true emptiness. The nature of emptiness is true matter. The true matter of the great element of matter is not matter possessing material appearances, but true emptiness. When there is nothing at all, that is true matter. We must recognize intrinsic nature through forms and appearances. True reality is the appearance of no appearance, so do not cling to appearances.
举个例子：白云被风吹起来，可以显现猫相、狗相、狮子相、山相等种种形相，但它本身还是白云，我们不能只见这个幻相，而要见白云。	For example, when a white cloud is blown by the wind, it may manifest all kinds of forms—the appearance of a cat, a dog, a lion, a mountain, and so forth. Yet it is still a white cloud. We should not see only these illusory appearances; we should see the white cloud.
再比如金子，可以打成杯子、镯子、盘子、戒指等各种器皿，但你不能只见这个器皿，要透过这些差别的相而见到金子。我们今天就是要明白这点，知道“性色真空”，并非是有个形相。	Take gold, for example. It can be fashioned into cups, bracelets, plates, rings, and all kinds of vessels. But you must not see only these vessels; you must see the gold through these differentiated appearances. What we must understand today is precisely this: “the nature of form is true emptiness”; it does not mean that there is some particular form.
见性其实并不难，我们的自性是灵明真空，不是顽空，也不是妄色，你能做到这一步，就时时刻刻见性了，那就无处不有你的自性。所以说桌子是佛、椅子是佛、杯子是佛……一切的一切都是佛，都是真心所显现。	Seeing one’s true nature is actually not difficult. Our intrinsic nature is numinous clarity and true emptiness; it is not inert emptiness, nor is it delusive form. If you can reach this point, then at every moment you see your true nature, and there is nowhere that your intrinsic nature is not present. Thus, a table is Buddha, a chair is Buddha, a cup is Buddha … everything is Buddha; all is manifested by the true mind.
《金刚经》说：“若见诸相非相，即见如来”。若已见如来，还做什么功夫呀？还用得着念佛、参禅、修密吗？所以说无修之修，才是真修。“唯此一真实，余二皆非真”，只有这个是真的，除此以外再没有第二个。	The Diamond Sūtra says: “If one sees all appearances as non-appearances, one sees the Tathāgata.” If you have already seen the Tathāgata, what further practice is there to do? Is there still any need for Buddha-recitation, Chan investigation, or esoteric practice? Thus, practice without practice is true practice. “Only this one is real; the other two

	are not real.” Only this is true; apart from it, there is no second thing.
知道一切都是虚假不实的，只有这自性是真的，是一真法界，顿时一切放下，就可“放下屠刀，立地成佛”。能做到时时处处只见性，不见相，你就从根本上改变了。	Know that everything is false and unreal, and that only this intrinsic nature is real—the One True Dharma Realm. At once let go of everything, and you can “Lay down the butcher's knife and become a Buddha on the spot.” If you can, at all times and in all places, see only the true nature and not appearances, you will have changed fundamentally.
以前说过，我们众生见大地是沙、是土、是泥；罗汉、辟支佛见大地是虚空，没有东西，因为他偏空，还有个空相没破；菩萨见大地是七宝所成，像西方极乐世界一样，黄金铺地，一切楼台殿阁都是七宝所成。	As I said before, we sentient beings see the earth as sand, soil, and mud. Arhats and pratyekabuddhas see the earth as empty space, with nothing there, because they are attached to biased emptiness and have not yet broken through the appearance of emptiness. Bodhisattvas see the earth as made of the seven treasures, like the Western Land of Ultimate Bliss: the ground is paved with gold, and all the towers, terraces, and halls are made of the seven treasures.
经上说：“随众生心，应所知量”，就是随大家的心量不同，所见也不同。佛更超过菩萨，见大地不是境界。为啥不是境界呢？因为一真法界，本来就是一尘不染。可是世上的这些凡夫，偏偏执著有这个大地，有这个所见。	The sūtras say, “In accord with the minds of sentient beings, [the Buddha] responds according to the measure of what they know.” That is, because people's capacities differ, what they see also differs. The Buddha surpasses even bodhisattvas: for the Buddha, the earth is not an object of experience. Why is it not an object of experience? Because the One True Dharma Realm is originally unstained by a single speck of dust. Yet ordinary people in the world stubbornly cling to there being this earth and these things seen.
凡夫因执著之故，业力不可思议，佛也不能将它带走，所以叫不思议境界。十法界由于心量不同之故，所见也不同，这些都是幻相，都是假的。	Because ordinary beings cling, karmic force is inconceivable; even the Buddha cannot take it away from them. Therefore, it is called an inconceivable realm. Because the ten dharma realms differ in mind-capacity, what is seen also differs. These are all illusory appearances; they are all false.
“世间无知，惑为因缘及自然性，皆是识心分别计度。”世间人无知啊，对这些幻相产生了疑惑，有的认为是因缘所生，有的认为是自然本有。这都是意识分别妄计的结果，是测度出来的道理。其实是“性色真空，性空真色”。妄相不实，既非因缘、也非自然。	“Worldly people, in their ignorance, take delusion to be causes and conditions or intrinsic nature; all this is discrimination and conjecture by consciousness.” Worldly people are ignorant. They become doubtful about these illusory appearances: some believe they arise from causes and conditions, while others believe that they exist naturally and inherently. All

	this is the result of deluded discrimination and conjecture by consciousness; these are principles arrived at by speculation. In truth, “the nature of form is true emptiness, and the nature of emptiness is true form.” Delusive appearances are unreal; they are neither caused by conditions nor naturally existent.
空不空如来藏是和盘托出、离言说相的。我在这里讲，是为了让你契入实义。粘着到语言上就不对了，“但有言说，都无实义”啊！	The tathāgata-garbha that is neither empty nor nonempty is fully revealed and free from the mark of verbal expression. I am explaining it here in order to enable you to enter its true meaning. To become attached to language is mistaken: “Wherever there are words, there is no true meaning!”
前面讲的是地大，现在讲火大。	Earlier we discussed the earth element; now we will discuss the fire element.

（二）火大 性火真空，性空真火

(II) The Fire Element: The Nature of Fire Is True Emptiness; the Nature of Emptiness Is True Fire

“阿难，火性无我，寄于诸缘。汝观城中未食之家，欲炊爨时，手执阳燧，日前求火。”	“Ānanda, the nature of fire has no self; it relies on various conditions. Look at the households in the city that have not yet eaten: when they wish to cook, they hold a sun mirror in their hands and seek fire before the sun.”
“火性无我”，这里的我是主宰的意思，就是我有、我知、我是主宰之意。我们众生时时刻刻执著这个我，我是主宰，一切都要听我的命令，我要怎么做就怎么做。火性无我，就是火没有自立之地。	“The nature of fire has no self”: here, “self” means a ruler or master—something that possesses itself, knows itself, and exercises mastery. We sentient beings cling to this self at every moment: “I am the master; everything must obey my commands; I may do whatever I wish.” That the nature of fire has no self means that fire has no independent basis for existing.
火是要缘于柴、缘于点火的器具，要借助于助缘才能够燃烧起来。其实非但是火，一切东西也都是要因缘和合才能成功的。取火的方法有很多种，以前是钻木或用火石、火刀取火，现在用的是火柴或者打火机取火。这里讲的是用玻璃镜子映日光取火。这些方法全是助缘。没有因缘和合，火自己是燃不起来的。	Fire depends on fuel and on implements for kindling; it can ignite only with the aid of supporting conditions. In fact, this is true not only of fire: everything can come into being only through the coming together of causes and conditions. There are many ways to make fire. In earlier times, people bored wood or used flint and a fire striker; now

	they use matches or lighters. Here, the text speaks of using a glass mirror to reflect sunlight and make fire. All these are supporting conditions. Without the coming together of causes and conditions, fire cannot ignite by itself.
佛告诉阿难：你看看城里那些还没吃饭的人家，当要烧火煮饭的时候（爨就是炉灶，在炉灶里烧火煮饭），“手执阳燧，日前求火。”阳燧就是凸的玻璃镜子，拿它在太阳下照着，把太阳光聚集到一点，就可以把媒子点着了。	The Buddha told Ānanda: Look at those households in the city that have not yet eaten. When they are about to light a fire and cook their food—cuan means a stove, in which a fire is lit for cooking—“they hold a sun mirror in their hands and seek fire before the sun.” A sun mirror is a convex glass mirror. Hold it under the sun and concentrate the sunlight at one point, and it can ignite the tinder.
从太阳取火，说明火性没有自力，没有主宰，是因缘所生的。“因缘所生法，我说即是空。”因缘所生的东西就是无生，就是没有。假如说有，为啥还要借助因缘呢？这就说明本来没有。	Drawing fire from the sun shows that the nature of fire has no independent power and no master; it arises from causes and conditions. “All dharmas arising from causes and conditions, I say, are emptiness.” Things produced by causes and conditions are unarisen; that is, they do not truly exist. If they did exist, why would they need the aid of causes and conditions? This shows that they are originally nonexistent.
“阿难，名和合者，如我与汝，一千二百五十比丘，今为一众。众虽为一，诘其根本，各各有身，皆有所生氏族名字。如舍利弗，婆罗门种；优楼频螺，迦叶波种……乃至阿难，瞿昙种姓。”	“Ānanda, what is meant by ‘coming together’? For example, you and I, together with the 1,250 bhikshus, now form one assembly. Although the assembly is one, if we examine its basis, each person has a body and a clan name into which he was born. For example, Śāriputra was of Brahmin lineage; Uruvilvā was of the Kāśyapa lineage; … and Ānanda was of the Gautama clan.”
这里又举了一个例子，什么叫和合呢？比如我和你，还有一千二百五十名比丘，在祇桓精舍里说法听法，大家合起来成为一体，成为一众，和合僧即是众。	Here another example is given. What is meant by coming together? For instance, you and I, together with 1,250 bhikshus, are speaking and hearing the Dharma at Jetavana Vihara. Together, we form one body, one assembly; a harmonious saṅgha is precisely an assembly.
就像我们现在房间里面自己，大众集为一体，合起来为一众，成为一个小团体。“众虽为一，诘其根本，各各有身，皆有所生氏族名字。	It is like ourselves in this room now: the members of the assembly gather as one body and together form one assembly, a small group. Although the assembly is one, if we examine its basis, each person has a body and a clan name into which he was born.

”这个众虽然是一个，但是一众的成员是各人有各人的身体，身体之外还有各自的姓氏、名字，这一众是由多人和合而成的。上次说到原子，它是由原子核、电子等合起来构成的，不可能原子自己合成为原子，电子自己合成为电子。每一个小的单位都是由更小的单位和合起来的，自己不可能合成一个自己出来。	Although this assembly is one, its members each have their own bodies, and beyond their bodies, their own surnames and names. This assembly is formed through the coming together of many people. Last time we spoke of atoms: they are composed of atomic nuclei, electrons, and so on. An atom cannot combine itself into an atom, nor can an electron combine itself into an electron. Every small unit is formed by the coming together of still smaller units; nothing can form itself into itself.
因此我们当前这个众，不是自己合成自己，而是由各个不同的人合起来的。比如舍利弗，又叫舍利子，他是婆罗门出身，是印度四大种姓中的高贵种族，是修道的，叫清净种姓。	Therefore, the assembly before us has not formed itself; it is made up of different people coming together. Take Śāriputra, also called Śāriputra’s Son: he was born into the Brahmin class, a noble class among India’s four great castes, devoted to religious cultivation and called the pure caste.
优楼频螺也是一个人的名字，翻译为蘑菇，他像个蘑菇的样子。迦叶波是大龟的意思，我们现在把乌龟当作是个龌龊名字，实际上龟在古时是上等的灵物，是龟、麟、龙、凤四大灵性之一。	Uruvilvā is also a person’s name; it is translated as “mushroom,” because he resembled a mushroom. Kāśyapa means “great turtle.” Today we regard “turtle” as an unsavory name, but in ancient times the turtle was a superior spiritual creature, one of the four great numinous beings: turtle, qilin, dragon, and phoenix.
“乃至阿难，瞿昙种姓。”阿难姓瞿昙，翻译过来就是最胜，与佛同姓，是释迦佛的堂兄弟，也是同一个种姓。这些人都有各自的名字、各自的自体，彼此都不相同，这样许多人合起来才为众。假如火是和合而成的，那么请问：火是怎么和合成功的呢？这里就一个一个地破：	“… and Ānanda was of the Gautama clan.” Ānanda’s surname was Gautama, which translates as “the most excellent.” He shared the Buddha’s surname, was Śākyamuni Buddha’s cousin, and belonged to the same caste. These people each had their own names and individual bodies; none was the same as another. Only when many such people come together do they constitute an assembly. If fire is formed through coming together, then how, we may ask, does fire come together and arise? The text now refutes this point one by one:
“阿难，若此火性因和合有，彼手执镜，于日求火。此火为从镜中而生？为从艾出？为于日来？”	“Ānanda, if the nature of this fire exists because of coming together, then when one holds a mirror in one’s hand and seeks fire from the sun, does this fire arise from the mirror? Does it arise from the moxa? Or does it come from the sun?”
假如这火是由镜子、太阳、艾绒（用艾绒搓成媒子，点火用）和合而有的，这火是从什么地方来的呢？假设火	If this fire exists through the coming together of the mirror, the sun, and moxa floss—moxa floss is

是和合而生的，那就是共生；假设不是和合而生的，离开两边，那就是清净本然。	twisted into tinder for making fire—then from where does this fire come? If fire arises through coming together, it is co-arisen; if it does not arise through coming together, apart from both alternatives, then it is originally pure.
假设离开太阳、镜子和艾绒，这火也是有的，那就表明这火性是清净本然，就是如来藏性。如果是合和生出来的，那就不是如来藏性，而是别样东西。那么究竟火是从什么地方生出来的呢?	If, apart from the sun, mirror, and moxa floss, this fire still exists, that shows that its nature is originally pure—the nature of the Tathāgata-garbha. If it is produced through coming together, then it is not the nature of the Tathāgata-garbha, but something else. So from where, ultimately, does fire arise?
“阿难，若日来者，自能烧汝手中之艾，来处林木，皆应受焚。”	“Ānanda, if it comes from the sun, then since it can burn the moxa in your hand, the forests at the place from which it comes should all be burned.”
佛进一步问阿难：火是从太阳来的吗？它既然能烧你手中的艾绒，应该也能燃烧林木。太阳也能照到树林，树林就应该统统燃烧起来。既然树林没有燃烧起来，这说明火不从太阳来。若从太阳来，怎么会只烧你手中的艾，却没烧着它所能照到的树林呢?	The Buddha further asked Ānanda: Does fire come from the sun? Since it can burn the moxa floss in your hand, it should also be able to burn the trees in the forest. The sun can shine on the forest as well, so the forest should all burst into flames. Since the forest does not burn, this shows that fire does not come from the sun. If it came from the sun, how could it burn only the moxa in your hand, but not the forest upon which the sun shines?
“若镜中出，自能於镜出燃于艾，镜何不 ？汝当手执，尚无热相，云何融泮？”	“If it comes forth from the mirror, then since it emerges from the mirror and kindles the moxa, why does the mirror not melt? You hold it in your hand, yet there is not even the appearance of heat; how, then, could it melt and liquefy?”
假如火是从镜中出来的，它既然能够使艾绒燃烧起来，为什么镜子自己不熔化呢？镜子若能出火，那么这个火不但能烧艾绒，也应该先烧镜子嘛。“纡当手执，尚无热相”，用手拿着镜子柄，手也没感到热。	If fire came forth from the mirror, then since it can make the moxa floss burn, why would the mirror itself not melt? If the mirror could produce fire, that fire should not only burn the moxa floss but first burn the mirror itself. “You hold it in your hand, yet there is not even the appearance of heat”: when you hold the mirror’s handle, your hand does not even feel hot.
“云何融泮”？泮是流动的液体，就是说为何没把镜子烧熔化呢？就算不能一下子烧化，慢慢地也会熔化，手应该感到有热气呀。现在手抓住镜子，一点热气也没有，这怎么可能会把镜子熔化成液体呢？所以说火不从镜出，如果说火从镜出，无有是处。再进一步：	“How, then, could it melt and liquefy?” Pan means a flowing liquid. In other words, why has the mirror not been burned into a molten liquid? Even if it could not melt at once, it should gradually melt, and your hand should feel heat. Yet now, as you

	hold the mirror, there is not the slightest heat. How could it possibly melt the mirror into a liquid? Thus fire does not come from the mirror. To say that it comes from the mirror is impossible. The text proceeds further:
“若生于艾，何藉日镜光明相接，然后火生。”	“If it arises from the moxa, why must the sun and mirror be brought together so that the fire arises only after their light makes contact?”
假如火是从艾生出来的，那为什么要把太阳和镜子对照起来，光明相接之后，艾绒才能着火呢？说明火也不是从艾生出来的。要借助镜子之力，把太阳光聚集成一点，才能使艾绒烧起来。假如把月亮光聚集成一点，这个点不热，也烧不起来。	If fire arose from the moxa, why must the sun and mirror be aligned so that the moxa floss can ignite only after their light makes contact? This shows that fire does not arise from the moxa either. One must rely on the power of the mirror to concentrate the sunlight at one point before the moxa floss can burn. If moonlight were concentrated at one point, that point would not be hot and could not ignite anything.
“汝又谛观，镜因手执，日从天来，艾本地生，火从何方游历于此？日镜相远，非和非合，不应火光无从自有。”	“Examine this carefully again: the mirror depends on being held by the hand; the sun comes from the sky; the moxa grows from the ground. From what direction does the fire travel here? The sun and mirror are far apart; they neither unite nor combine. Yet the firelight should not exist of itself without any source.”
你再仔细思索一下看：镜子是手拿着的，太阳光是从天上下来的，艾是从地上生长出来的，这三样东西本不在一处。	Consider this carefully once more: the mirror is held in the hand, sunlight descends from the sky, and moxa grows from the ground. These three things originally are not in the same place.
而当这三样东西聚到一起，在太阳光下拿镜子一照，艾就着了，这火究竟是从什么地方游历到艾绒上的呢？“日镜相远，非和非合。”太阳和镜子，二者各自有体。	Yet when these three things come together, and one holds the mirror under sunlight, the moxa ignites. From where, after all, does this fire travel to the moxa floss? “The sun and mirror are far apart; they neither unite nor combine.” The sun and the mirror each have their own substance.
太阳是太阳，镜子是镜子，两者原非一体，互相离得很远，“非和非合”，不是合在一起就变成别的东西了。前面讲过，和合是互相融合，涵盖相投为合，像这样离得很远，是无法和合的。	The sun is the sun, and the mirror is the mirror. The two were never one body and are far apart. “They neither unite nor combine”: it is not that they join together and become something else. As explained earlier, coming together means mutual fusion; things meet and interpenetrate to form a union. When they are so far apart, they cannot come together in this way.

虽然不从艾生、也不从镜子出、也不从太阳来，但是这火不应该是没有来路而自己有的，它自己不可能生出自己，也就是不自生。就像我们这个身体是父母所生，不可能自己生自己。	Although fire does not arise from the moxa, does not emerge from the mirror, and does not come from the sun, it should not exist by itself without any source. It cannot produce itself; that is, it does not arise from itself. Just as our bodies are born of our parents, we cannot give birth to ourselves.
上面说了三种情况：不自生、不他生、不共生，这三种情况都不可得。此外还有一个不无因生：因为现在火还是有的，那就说明非不和合。非和合属于非因缘，非不和合属于非自然。	Above, three possibilities have been discussed: it does not arise from itself, from another, or from both together. None of these three possibilities can be found. In addition, it does not arise without a cause: since fire does exist now, this shows that it is not non-combination. Non-combination belongs to non-causality, while not-non-combination belongs to non-nature.
既然非因缘、非自然，两面俱非，这就证明它是如来藏性。这火性本来是无处不有的，只因我人妄执之故，执著假相之火，结果有的地方有火，有的地方没火。实际上性火象虚空一样，无处不在、无时不有。下面就讲到：	Since it is neither causal nor natural, neither of the two alternatives, this proves that it is the nature of the Tathāgata-garbha. The nature of fire is originally everywhere; only because we people cling delusively to the illusory appearance of fire do fire appear to exist in some places and not in others. In reality, the inherent nature of fire is like empty space: it is everywhere and exists at all times. The text next says:
“汝犹不知，如来藏中，性火真空，性空真火，清净本然，周遍法界，随众生心，应所知量。”	“You still do not know that within the Tathāgata-garbha, the nature of fire is true emptiness, and the nature of emptiness is true fire. It is originally pure and pervades the dharma realm, responding to sentient beings’ minds in accordance with the measure of their knowledge.”
因为无明之故，你还不知道如来藏中“性火真空，性空真火。”这两句和我们上面所讲“性色真空，性空真色”的道理一样。性火是如来藏中本有的能量，如来藏就是清净法界，也就是一真法界。	Because of ignorance, you still do not know that within the Tathāgata-garbha, “the nature of fire is true emptiness, and the nature of emptiness is true fire.” These two sentences have the same principle as the “the nature of form is true emptiness, and the nature of emptiness is true form” discussed above. The nature of fire is the energy inherently present in the Tathāgata-garbha. The Tathāgata-garbha is the pure dharma realm, namely the One True Dharma Realm.
我们的如来藏中本来就有地、水、火、风四大，它们是无处不在的。火性就是灵明真空，它没形相，但无处不在。	Within our Tathāgata-garbha, the four great elements of earth, water, fire, and wind are inherently present; they exist everywhere. The

	nature of fire is numinous awareness and true emptiness. It has no form, yet it is everywhere.
如果看到有形相的火才是火，那都是由妄执而起的，世间的人习惯于假相，叫他不着相不行，一定要有相他才相信。由于着相之故，这个假相就掩没真性之光。因此要把这个相打破，不要粘着在这个相上。	If one believes that only fire with visible form is fire, that is all produced by delusive attachment. People of the world are accustomed to illusory appearances; tell them not to cling to appearances, and they cannot accept it. They insist upon having an appearance before they will believe. Because of attachment to appearances, these illusory appearances obscure the light of true nature. Therefore, one must break through such appearances and not cling to them.
所谓破相并不是要把这个相去掉，不要这个相了。前面讲过，妄相不可怕，妄相正是真心所显现，相就是性，性就是相。	So-called breaking through appearances does not mean getting rid of appearances or rejecting them altogether. As explained earlier, illusory appearances are not frightening; illusory appearances are precisely manifestations of the true mind. Appearance is nature, and nature is appearance.
众生因为执相之故，迷失了真性，如果能明白相就是性，那么当下就是佛，并不是有个别的什么东西是佛，这就是教我们别执著。有形相的火是妄火，无形相的火才是真火，叫做性火真空。	Because sentient beings cling to appearances, they lose sight of their true nature. If they can understand that appearance is precisely nature, then they are Buddha right here and now. It is not that some separate thing is Buddha. This teaches us not to cling. Fire that has form is deluded fire; only formless fire is true fire, called “the true emptiness of the fire of nature.”
有形象的空是顽空，没有形相的空才是真空，顽空是冥顽不灵，真空是迥脱根尘。“性空真火”，性空不是妄火，而是真火，不要执著有相之火才是火，其实真空就是火。	Emptiness with an appearance is inert emptiness; only emptiness without appearance is true emptiness. Inert emptiness is dull and uncomprehending, while true emptiness is far removed from the sense faculties and their objects. “The true fire of the emptiness of nature”: the emptiness of nature is not deluded fire, but true fire. Do not cling to the idea that only fire with an appearance is fire; in fact, true emptiness is fire.
这个灵明真空，就是我们的真如佛性，所以它清净本然，离一切相。不住相叫清净，它能生一切相而不染。本然就是不自生、不他生、不共生、不无因生，就是非因缘、非自然，本来如此。周遍法界就是无处不在、无时不有。众生执著这里有火，那里没有火；或者那里有火，这里没有火。这是众生的分别，妄执火相。	This spiritually luminous true emptiness is our suchness and Buddha-nature. Therefore, it is originally pure and free from all appearances. Not abiding in appearances is called purity: it can give rise to all appearances without being stained by them. “Originally” means neither self-arising, other-arising, co-arising, nor causeless arising; it is neither

	dependent arising nor spontaneous arising, but is originally thus. “Pervading the dharma realm” means that it is nowhere absent and never nonexistent. Sentient beings cling to the notion that there is fire here but no fire there, or that there is fire there but no fire here. This is the discrimination of sentient beings, a deluded attachment to the appearance of fire.
“随众生心，应所知量”，众生的心量有限。十法界众生，四圣六凡，心量各各不同，见的火相也各各不同，这就是应所知量啊！比如黄河，我们看见的是水，而地狱饿鬼看见的却是火，他和我们所见的火相就不同。	“In accordance with the minds of sentient beings, it responds to the measure of what they know.” The capacity of sentient beings' minds is limited. Among the sentient beings of the ten dharma realms—the four noble realms and the six ordinary realms—each has a different capacity of mind, and each sees a different appearance of fire. This is what is meant by responding to the measure of what they know. Take the Yellow River, for example: we see water, whereas hell beings and hungry ghosts see fire. The appearance of fire they see differs from the one we see.
如果我们真的成道了，火就烧不着我们的身体。为什么呢？因为性火真空啊！性火无形，哪里有火？不像山上森林烧起的大火，一烧就是很长时间，要想办法扑灭。	If we truly realize the Way, fire cannot burn our bodies. Why? Because the fire of nature is true emptiness. The fire of nature is formless—where is there any fire? It is unlike a great forest fire on a mountain, which may burn for a long time and must be extinguished by some means.
由于真火是性空的，真火无形，哪里有火相？所以对于火相不能执著，大火能生也就能灭，到后来就灭掉了。如果认定烧起来的才是火，那就执著了。假如我们时时刻刻只见性，而忘记相，果真如此就是真修，就到家了。	Since true fire is empty in nature and formless, where is there any appearance of fire? Therefore, one must not cling to the appearance of fire. A great fire can arise, and so it can also cease; eventually it dies out. If one insists that only what burns up is fire, that is attachment. If we see only nature at every moment and forget appearances, then, if this is truly so, it is genuine practice and one has arrived home.
真能这样，此地就是极乐世界，不是等死了以后才生西方极乐世界。前面讲地大的时候说过，我们看这个地球是泥土、砂石，菩萨看起来是七宝所成。西方极乐世界就是七宝所成，所以娑婆就是极乐。这些都是在随我们心量的改变而改变。	If this can truly be so, this very place is the Land of Ultimate Bliss; one need not wait until death to be reborn in the Western Land of Ultimate Bliss. As was said earlier in discussing the earth element, we see this globe as earth, mud, and stones, whereas bodhisattvas see it as composed of the seven treasures. The Western Land of Ultimate Bliss is composed of the seven treasures; thus, Sahā is

	precisely ultimate bliss. All this changes with changes in the capacity of our minds.
“随众生心，应所知量。”你的心量有多大，所见到的相也就有多大。量大法大，这句话大家要明白，心量大了法就大，心量小法也就小了。心量大了，因不见相之故，凝固你真心的无明就打破了。	“In accordance with the minds of sentient beings, it responds to the measure of what they know.” However great the capacity of your mind, so great are the appearances you see. When the capacity is great, the Dharma is great; everyone must understand this saying. When the capacity of mind is great, the Dharma is great; when it is small, the Dharma is also small. When the capacity of mind expands, the ignorance that congeals your true mind is shattered because appearances are no longer seen.
无明打破就等于寒气消退，寒气消失冰就重新融化成水，它就流通而不再壅堵。那么水是怎么结成冰的呢？这就是因为妄见，是我们众生的妄想心结成的。所以要用各种法门：念佛、参禅、修密来融化它，用般若火来把它烧化。	When ignorance is shattered, it is like the cold receding: as the cold disappears, ice melts again into water, which then flows freely and is no longer blocked. How, then, does water freeze into ice? It does so because of deluded perception; it is formed by the deluded thinking of sentient beings. Therefore, we must use various dharma gates—Buddha-recitation, Chan investigation, and esoteric practice—to melt it away, using the fire of prajñā to burn it away.
我们念佛的时候：“阿弥陀佛、阿弥陀佛……”，这一句句的佛号就是般若火焰。假如现在一点之下，“啪！”地明白了，无明的寒冰当下就化了，那就是大般若火聚，你就成道了。	When we recite the Buddha's name—“Amitābha Buddha, Amitābha Buddha . . .”—each utterance of the Buddha's name is a flame of prajñā. If, at this very moment, with a “snap!” one understands, the frozen ice of ignorance melts away at once. That is the great mass of prajñā fire, and one realizes the Way.
成道这件事情说起来需要三大阿僧　劫，其实三大劫不是固定有几千年几万年，它是三个不可知的时间。这个时间可快可慢，可长可短，不是固定的，所以不可固执一定要念多少佛，一定要修多长时间的法才能成就，那是死执。悟道要懂得妙悟，悟道就是见性，见性就开了法眼，不会再执著在相里面。	It is said that realizing the Way requires three great asaṃkhyeya kalpas, but these three great kalpas are not a fixed number of thousands or tens of thousands of years; they are three inconceivable periods of time. This time may be fast or slow, long or short; it is not fixed. Therefore, one must not stubbornly insist that one must recite the Buddha's name a certain number of times or practice a dharma for a set length of time before attaining realization. That is rigid attachment. To awaken to the Way, one must understand wondrous awakening. Awakening to the Way is seeing one’s true nature; upon seeing one’s true nature, one

	opens the dharma eye and no longer clings to appearances.
“阿难，当知世人，一处执镜，一处火生；遍法界执，满世间起。起遍世间，宁有方所？”	“Ānanda, you should know that when people in the world hold a mirror in one place, fire arises in that place; when mirrors are held throughout the dharma realm, fire arises throughout the world. If it arises throughout the world, how could it have a fixed location?”
“当知世人，一处执镜，一处火生。”并不是只有这里拿镜子照太阳可以生火，别的地方拿镜子照太阳火也一样能生起来，因为真火是尽虚空、遍法界的，它无处不有、无处不在。	“You should know that when people in the world hold a mirror in one place, fire arises in that place.” It is not only here that fire can be produced by using a mirror to reflect sunlight. In other places, too, fire can arise in the same way by using a mirror to reflect sunlight, because true fire exhausts empty space and pervades the dharma realm; it is nowhere absent and everywhere present.
你这边执镜照艾绒，你这里有火；他那边执镜照艾绒，他那里也有火，所以“遍法界执，满世间起”。若整个法界都执镜照艾，那么满世间就都是火。“起遍世间，宁有方所？”从这个地方来，到那个地方去，这都是方所。	If you use a mirror here to focus sunlight on tinder, fire arises here; if someone else uses a mirror there to focus sunlight on tinder, fire arises there. Thus, “when mirrors are held throughout the dharma realm, fire arises throughout the world.” If mirrors were used throughout the entire dharma realm to focus sunlight on tinder, then the whole world would be filled with fire. “If it arises throughout the world, how could it have a fixed location?” To come from this place and go to that place—these are fixed locations.
性火尽虚空、遍法界，灵明真知哪里有方所？《楞严经》是大乘经典，它好就好在直接指示，不要你去参。	The fire of nature exhausts empty space and pervades the dharma realm. How could spiritually luminous true knowing have any fixed location? The Śūraṅgama Sūtra is a Mahāyāna scripture; its excellence lies in its direct instruction, without requiring you to investigate.
当下领会就是，还参个什么？从前禅宗也是直指的，你看六祖指示惠明：不思善、不思恶，都放下！因为我们的思想总是落在两边，一边好、一边坏，现在你好也不想，坏也不想，一念无思的时候是个什么？“惠明良久”，这句话很要紧，不要滑过去，这是一念不生时，六祖就指点他：正与么时，那个就是本来面目。	To comprehend it right now is enough—what is there still to investigate? The Chan school of old likewise pointed directly. Look at how the Sixth Patriarch instructed Huiming: “Do not think of good; do not think of evil. Let both go!” Our thoughts always fall into two sides—one good and one bad. Now do not think of the good, and do not think of the bad. What is it when not a single thought arises? “Huiming remained silent for a long while.” These words are crucial; do not pass over

	them lightly. When not a single thought arises, the Sixth Patriarch pointed him directly to it: “At precisely such a time, that is the Original Face.”
一念不生而了了分明，非同木石，不是你本来面目是什么？从前的人只用直指，不用参话头，那个了了分明的悟境经师父一指点就知，认得后再不放下，绵密保任，不随习气流浪。	When not a single thought arises, yet one is clearly aware and distinct from wood or stone, what else could it be but your Original Face? In former times, people used only direct pointing and did not investigate a huatou. When the master pointed it out, they recognized that clearly lucid state of awakening; having recognized it, they never again let it go, but safeguarded realization continuously and closely, without drifting along with habitual tendencies.
现在的人根基浅，就要多吃苦头，叫你参念佛是谁，兜几十年的圈子，真是冤枉！为什么要这样呢？因为明白告诉你，你不稀罕，当成儿戏了。	People today have shallow capacities and must therefore undergo more hardship. They are told to investigate “Who is reciting the Buddha's name?” and made to go in circles for decades. It is truly unjust! Why must this be so? Because if it is plainly explained to you, you do not value it and treat it as a game.
哎哟！这么容易呀，没什么稀奇的嘛！等于把祖传的财产给了你，你不知来处艰辛，把钞票拿去乱花乱用。乱花乱用就等于不打扫习气，境界一来就还会跟着跑，只要你继续随相流浪，就是生死依然未了。所以是有心叫你兜兜圈子，让你知道来得不易。	“Oh! It is so easy—there is nothing remarkable about it!” It is like being given an ancestral inheritance: not knowing how hard it was to acquire, you squander the money recklessly. Squandering it is equivalent to not clearing away habitual tendencies. When circumstances arise, you will again follow them along. So long as you continue to drift with appearances, birth and death remain unresolved. Thus, you are deliberately made to go in circles, so that you will know it was not easily attained.
大慧杲祖师就是看众生根基差，才提倡参话头，这是祖师的苦心啊，不要弄错了。你们诸位若承当得起，这个就是！若承当不起，那也不可气馁，要去念佛、要去参禅、要去修密。	Patriarch Dahui Gao advocated huatou investigation precisely because he saw that sentient beings had poor capacities. This was the patriarch's compassionate intention; do not misunderstand it. If all of you can take this up, this is it! If you cannot take it up, do not lose heart; recite the Buddha's name, investigate Chan, and cultivate Esoteric Buddhism.
这个事情是最要紧的，修行法门没有定法，不是必须修哪个才行。密宗讲大圆满、大手印的时候，都是直截了当指示。	This matter is of the greatest importance. There is no fixed dharma gate for practice; it is not the case that one must practice a particular one. When

	Esoteric Buddhism teaches Dzogchen and Mahāmudrā, it gives direct instruction.
为什么呢？因为密宗是先修显教，再修生起次第和圆满次第的密法，等到传大圆满、大手印的时候，他已经修几十年了，有这个基础。“循业发现。	Why is this? Because in Esoteric Buddhism one first cultivates Exoteric Buddhism, then the esoteric practices of the generation stage and completion stage. By the time Dzogchen and Mahāmudrā are transmitted, one has already practiced for decades and has this foundation. “They appear in accordance with karma.”
”什么叫“循业发现”呢？比如我们上海的人家，用火的方法并不是一样的，有的人家烧煤气，有的人家烧电炉，有的人家烧煤饼，有的人家烧火油，这就是“业”不同啊！有了世间相，这种比喻就好懂。	What does “they appear in accordance with karma” mean? Take households in Shanghai: their methods of using fire are not all the same. Some use gas, some electric stoves, some coal briquettes, and some kerosene. This is the difference in karma. Once there are worldly appearances, this analogy is easy to understand.
这个“循业发现”，讲的是三细的落处，所谓三细就是无明业相、能见相、境界相。真如佛性本来没有相，是当体清净的，由于无明不觉，生起能觉所觉，业相就起了。	This “appearing in accordance with karma” concerns the point at which the three subtle characteristics arise. The so-called three subtle characteristics are the characteristic of karmic activity of ignorance, the characteristic of the perceiving subject, and the characteristic of the objective realm. Suchness and Buddha-nature originally have no appearance and are pure in themselves. Because ignorance fails to awaken, subject and object of awareness arise, and the characteristic of karmic activity arises.
“无明为因生三细”，这是《起信论》讲的，这三细也叫业相、转相、现相。现相就是境界相，转相就是能见相。由于它去攀缘现相，故称转相。真如佛性本来无相，因为无明妄动了，在无相当中转成有相，就生起这个业。	“Ignorance as the cause gives rise to the three subtle characteristics.” This is taught in Awakening of Faith in the Mahāyāna. These three subtle characteristics are also called the characteristic of karmic activity, the characteristic of transformation, and the characteristic of manifestation. The characteristic of manifestation is the characteristic of the objective realm, and the characteristic of transformation is the characteristic of the perceiving subject. Because it reaches out to grasp the characteristic of manifestation, it is called the characteristic of transformation. Suchness and Buddha-nature are originally without appearance, but when ignorance moves deludedly, what is without appearance transforms into appearance, and this karma arises.

由于业不同之故，十法界众生所见的火相也各不相同，别相当中有同相，就是同分妄见，我们人类看见的火相是一样的。我们刚才讲过：地狱、饿鬼看见水是火，与人类所见不同，这就是各自的别相。	Because karma differs, the appearances of fire seen by sentient beings in the ten dharma realms also differ. Within distinct appearances there are shared appearances—shared deluded perception. The appearance of fire seen by human beings is the same for all of us. As we said just now, hell beings and hungry ghosts see water as fire, unlike what human beings see; these are their respective distinct appearances.
假设我们的业消了，火相也就消了。业起了，则火相就起。刚才讲的森林之火的例子，就是如此。“性火真空”，哪里有火相？心如果真空了火就烧不到你。你的心量不空，火就能烧起来，就可以把你烧死。这些都是“循业发现”的，由于业力不同之故，所见的火相也不同。	Suppose our karma is eliminated: then the appearance of fire is also eliminated. When karma arises, the appearance of fire arises. The earlier example of a forest fire is just so. “The fire of nature is true emptiness”—where is there any appearance of fire? If your mind is truly empty, fire cannot burn you. If the capacity of your mind is not empty, fire can arise and can burn you to death. All this is “appearing in accordance with karma”: because karmic force differs, the appearances of fire seen also differ.
“世间无知，惑为因缘及自然性，皆是识心分别计度。但有言说，都无实义。”	“Worldly people, being ignorant, are deluded into taking it as dependent arising or as a natural nature. These are all discriminative calculations of the consciousness-mind. Wherever there are words, there is no real meaning.”
“世间无知，惑为因缘及自然性。”这世间人不知不识，都迷惑了。说这个是因缘生，说那个是自然生。其实这都是妄想。原本是非因缘、非自然，原本是清净本然。清净本然不是自然，也不是因缘。	“Worldly people, being ignorant, are deluded into taking it as dependent arising or as a natural nature.” People in this world neither know nor understand; all are deluded. They say this arises from causes and conditions, and that arises naturally. In truth, these are all deluded thoughts. Originally, it is neither dependent arising nor natural; originally, it is pure and inherently so. To be pure and inherently so is neither natural nor dependent arising.
“皆是识心分别计度。”这个识心很坏，是五蕴的根子，因为念念起觉，所谓能觉、所觉。能觉这个觉就是识，识心趋境就变成影子，形影成相。妄相现前，对着这个识，识就相应。所以说识是根本，识最坏，都是它在分别计度。这些都是假象啊！	“These are all discriminative calculations of the consciousness-mind.” This consciousness-mind is pernicious; it is the root of the five aggregates, because moment after moment awareness arises—the so-called aware subject and object of awareness. This awareness of the aware subject is consciousness. When the consciousness-mind turns toward objects, it becomes a shadow; form

	and shadow constitute an appearance. When a deluded appearance manifests, consciousness corresponds to it. Thus consciousness is said to be fundamental. Consciousness is most pernicious; it is what performs all these discriminative calculations. These are all false appearances!
“但有言说，都无实义。”我们见到真性，言语道断、心行路绝，无可开口，开口即非。	“Wherever there are words, there is no real meaning.” When we see the true nature, the way of words is cut off and the path of mental activity is ended; there is nothing to say. The moment one opens one’s mouth, it is already not so.
下面讲“水大”：	Next is the discussion of the water element:

（三）水大 性水真空，性空真水

(III) The Water Element: The Nature of Water Is True Emptiness; the Nature of Emptiness Is True Water

“阿难，水性不定，流息无恒。如室罗城迦毗罗仙、斫迦罗仙及钵头摩、诃萨多等诸大幻师，求太阴精，用和幻药。是诸师等，于白月昼，手执方诸，承月中水。”	“Ānanda, the nature of water is not fixed; its flowing and stilling are not constant. In the city of Śrāvastī, such great illusionists as the sage Kapila, the sage Cakra, Padma, and Hasta seek the essence of the moon to blend with their magical medicines. On the day of the full moon, these masters hold a fangzhu vessel in their hands to receive the water from the moon.”
水的性质是不定的，遇热的时候就变成水蒸气上升，水蒸气遇冷的时候，又结成水下降；处在高的地方就往低处流，到了低的地方就会停下不动，这就叫做“水性不定，流息无恒”。它的特性就是从高处流向低处，从江河流向大海，流到低处就会停息下来。流也好，息也好，不会永恒不变。	The nature of water is unfixed. When heated, it turns into vapor and rises; when vapor encounters cold, it condenses into water and descends. When it is in a high place, it flows downward; when it reaches a low place, it comes to rest. This is what is meant by “the nature of water is not fixed; its flowing and stilling are not constant.” Its characteristic is to flow from high places to low ones, from rivers into the sea, and to come to rest when it reaches a low place. Neither its flowing nor its stilling remains eternally unchanged.
佛下面用室罗筏城（室罗城是佛讲经的地方）里的迦毗罗仙、斫迦罗仙、钵头摩、诃萨多等诸大幻师来举例子。仙人指的是修得超尘脱俗，已经得了神通的修道人。	The Buddha next cites as examples the great illusionists Kapila, Cakra, Padma, Hasta, and others in the city of Śrāvastī—Śrāvastī being the place where the Buddha taught the sūtras. “Sages” refers

	to cultivators who have transcended worldly defilement and attained spiritual powers.
他们的名字翻译过来，迦毗罗就是金色的头，也就是黄头发；斫迦罗就是车的轮子，表示他讲的道理很圆满，无论任何人都考不倒他；钵头摩是红莲花，表示他住的地方有很多莲花；诃萨多就是大海的水，因为他住的地方靠近海边。	Translated, their names mean the following: Kapila means “golden head,” that is, yellow hair; Cakra means the wheel of a cart, signifying that his teachings were perfectly rounded and that no one could confound him in debate; Padma means red lotus, signifying that there were many lotuses where he lived; and Hasta means the water of the great ocean, because he lived near the seashore.
这些大幻师以自己的特征或住的地方而得名。因为他们是外道，没有证到真如佛性，所有的神通、幻术都不是真的。这个道理我们以前讲过，只有见到真性之后，才有真正的神通妙用。	These great illusionists were named after their own characteristics or the places where they lived. Because they followed non-Buddhist paths and had not realized suchness and Buddha-nature, none of their spiritual powers or magical arts was real. We have discussed this principle before: only after seeing one’s true nature can one possess genuinely wondrous spiritual powers and functions.
没见到真性，这些东西还是生灭法，生灭就等于幻术。他们在这里求太阴精，什么是太阴呢？我们以前讲过，月亮是太阴，日头是太阳。求太阴的精水，就是把月亮的精水求出来。这种事情不光印度有，我们中国也有。	Without seeing one’s true nature, such things remain dharmas of arising and ceasing; arising and ceasing are equivalent to magical arts. Here they seek the essence of the moon. What is the moon? As we have said before, the moon is the great yin, and the sun is the great yang. To seek the moon’s essential water is to draw forth its essential water. Such things existed not only in India, but also in China.
据说从前有个方法，可以求月亮里的水。	It is said that in ancient times there was a method for obtaining water from the moon.
怎么求呢？就是用东南西北中这五方的石头，挑选阴历十一月的壬子日，半夜里跑到北方来烧炼，制成像杯子的形状，煅炼出来后，用它向月亮求水，月亮上的水就可以流进这个杯子里去。	How was it obtained? Stones from the five directions—east, south, west, north, and center—were used. On a renzi day in the eleventh lunar month, one would go north at midnight and refine them by fire into the shape of a cup. Once the vessel had been refined, one would use it to request water from the moon, and the moon’s water could then flow into the cup.
这是我们中国的说法，经上讲的是印度的求水方法。印度的幻士求月亮上的精水来和幻药，幻药就像我们中国道教的丹砂，丹砂是一种矿物的东西，用死人的什么东西与水银等合制而成。服食丹砂不得法，会中毒死亡的。	This is a Chinese account; the sūtra describes an Indian method of obtaining water. Indian illusionists sought the moon’s essential water to compound magical medicines. Such medicines were like the cinnabar of Chinese Daoism. Cinnabar

	is a mineral substance, prepared by combining certain substances from corpses with mercury and the like. If cinnabar is consumed improperly, it can cause poisoning and death.
诸大幻师求太阴的精水来合成幻药，在印度大概是取物精、人精来制作的。人的精华如道教讲的采阴补阳、采紫河车、采婴胎等。道教的丹药有很多种，主要是两类：一种是内丹，一种是外丹，外丹就像幻药一样。	The great illusionists sought the moon's essential water to compound magical medicines, which in India were probably made from the essences of things and of people. Human essences include what Daoism calls gathering yin to replenish yang, obtaining placenta, and obtaining fetal substances. Daoist elixirs come in many kinds, principally two: inner elixirs and outer elixirs. Outer elixirs are like magical medicines.
“是诸师等，于白月昼。”白月就是满月，阴历三十天的大月称白月，白月昼就是月亮在中天，满月的夜晚。“手执方诸，承月中水。”前面说过用阳燧取太阳精。这里说的方诸，是取太阴精的器物，究竟是什么样我们没见过，书中描绘的是弧形，像珠子的形状。月亮的水流下，用方诸承接，可以用方诸向月亮求水。	“On the day of the full moon, these masters . . .” The “white moon” means the full moon; a lunar month of thirty days is called a white month. “The day of the white moon” refers to the night when the full moon stands at the center of the sky. “They hold a fangzhu vessel in their hands to receive the water from the moon.” Earlier we spoke of using a yangsui mirror to obtain the essence of the sun. The fangzhu mentioned here is a vessel for obtaining the essence of the moon. We have not seen what it actually looks like; books describe it as curved and shaped like a pearl. As the moon's water flows down, it is received by the fangzhu; one may use the fangzhu to request water from the moon.
“此水为复从珠中出、空中自有、为从月来？”	“Does this water come forth from the pearl, exist spontaneously in empty space, or come from the moon?”
就像前面讨论来处一样，现在四大幻师手执方诸向月亮求水，月亮的水流出来了，那么这个水从什么地方来的呢？是从月亮里出来，是珠子上有的，还是自己生出来的？	As in the preceding discussion of where things come from, the four great illusionists now hold a fangzhu vessel and seek water from the moon. The moon's water flows forth. Where, then, does this water come from? Does it come from the moon, already exist in the pearl, or arise by itself?
“阿难，若从月来，尚能远方令珠出水，所经林木，皆应吐流。流则何待方诸所出？不流明水，非从月降。”	“Ānanda, if it comes from the moon, then since it can cause the distant pearl to produce water, all the forests and trees through which its light passes should likewise pour forth streams. If they flow, why must one wait for water to issue from the

	fangzhu? If they do not flow, it is clear that the water does not descend from the moon.”
和前面问火的道理一样，月亮、太阳都在天上，不在我们人间，不像身边的东西可以拿来看、用手摸的。假如水是从月亮生出来的，它既然能让这远方的珠子出水，那么月亮所照到的林木也应该流出水来才对。前面讲太阳的时候说，如果火从太阳出来，它照到树林的时候，应该把林木也都烧着了。	The principle is the same as in the preceding inquiry about fire. The moon and sun are both in the sky, not in the human world; unlike things near us, they cannot be taken up and examined or touched by hand. If water arose from the moon, then, since it can make this distant pearl produce water, the trees and forests illuminated by the moon should also give forth water. Earlier, in discussing the sun, it was said that if fire came from the sun, then when its light shone upon the woods, it should set all the trees ablaze.
假设月亮能够出水，何须方诸照着月亮之后，才能出水呢？假如没有方诸，这个水就流不出来，那就证明水不是从月亮上流下来的。	If the moon could produce water, why would water emerge only after the fangzhu was directed toward the moon? If the water does not flow forth without the fangzhu, this proves that it does not flow down from the moon.
“若从珠出，则此珠中常应流水，何待中宵，承白月昼？”	“If it comes from the pearl, then water should constantly flow from within this pearl. Why wait until midnight, when it receives the light of the full moon?”
假如是从珠子流出来的，那么这个珠子应该常常在流水，为什么非要等到白月昼，要月亮照到这个珠子，才能出水呢？这证明水不从珠子出，也不从月亮出。	If it flowed from the pearl, then water should constantly flow from that pearl. Why must one wait for the night of the full moon, until moonlight shines upon the pearl, before water can emerge? This proves that the water comes neither from the pearl nor from the moon.
“若从空生，空性无边，水当无际。从人洎天，皆同滔溺，云何复有水陆空行？”	“If it arises from empty space, then, since the nature of space is boundless, water too should be without limit. From humans to the heavens, all would be equally submerged. How then could there still be water, land, and creatures that move through the air?”
假如水从空中出来，这空没有边际，看不到头，那么所生之水也应该无边无际，整个太空全都是水了。假如从人间到天上到处都是水，哪里还会有现在的水、陆、天空？人畜鸟类都要溺死、饿死了。所以空不能生水。	If water came forth from empty space, then because space has no boundaries and no visible end, the water produced should likewise be boundless. All of space would be filled with water. If there were water everywhere from the human realm to the heavens, where would the present water, land, and sky remain? Humans, animals, and

	birds would all drown or starve to death. Therefore, space cannot produce water.
“汝更谛观：月从天陟，珠因手持，承珠水盘，本人敷设。水从何方流注于此？月珠相远，非和非合。不应水精无从自有。”	“Examine this more closely: the moon rises through the sky; the pearl is held in the hand; and the basin that receives the pearl’s water is set out by a person. From what direction does the water flow into this? The moon and pearl are far apart; they neither unite nor combine. The essence of water should not arise of itself from nowhere.”
“汝更谛观”，你再仔细地看看，再详细审察审察。首先“月从天陟”，月亮在天上走；其次“珠因手持”，珠子在手里拿着；第三“承珠水盘，本人敷设”，承珠的水盘是人端来的。	“Examine this more closely” means that you should look again with care and investigate in detail. First, “the moon rises through the sky”: the moon moves in the heavens. Second, “the pearl is held in the hand”: the pearl is held in one’s hand. Third, “the basin that receives the pearl’s water is set out by a person”: the basin beneath the pearl is brought and placed there by someone.
“水从何方流注于此”？水什么地方流来的呢？既然不是从月出，不是从珠出，也不是从空出，但是水并不是没有，已经流到了这个盘子里，你说水从什么地方来的呢？“月珠相远，非和非合，不应水精，无从自有。	“From what direction does the water flow into this?” From where does the water flow? Since it comes neither from the moon nor from the pearl nor from empty space, yet the water is not absent—it has already flowed into this basin—where, then, do you say it comes from? “The moon and pearl are far apart; they neither unite nor combine. The essence of water should not arise of itself from nowhere.”
”月亮和珠子相距很远，二者并不和合，也就是不因和合而有。可是这个水精也不应该是从无到有自己变出来的，因为自己不可能生自己。所以说“不自生、不他生、不共生、不无因生”。	The moon and pearl are far apart; the two do not combine, so the water does not arise from their combination. Yet this essential water should not transform itself from nothing into something, for nothing can produce itself. Thus it is said: “not self-arisen, not arisen from another, not jointly arisen, and not arisen without cause.”
那么它不是如来藏又是什么呢？如来藏清净本然，本来具足一切种性，只要你不执著，尽虚空遍法界都是水，因为水性无形，真水无相。你们执著之后，这水就有方所和相貌了，于是有些地方有水，有些地方没水。	If it is not the Tathāgata-garbha, then what is it? The Tathāgata-garbha is originally pure and inherently complete with all potentialities. So long as you do not cling, all of empty space and the dharma realm is water, for the nature of water is formless and true water is without appearances. Once you cling, however, this water comes to have locations and forms; thus, some places have water and some do not.

因为如来藏本来没有形相，无明就像楼梯一样，一层一层积成妄色。我们平时看到的是妄色，无明之故。所以要用功打破这个无明，才能破相见性。天台宗把无明分成好几类：见惑、思惑、尘沙惑、无明惑，分了很多。而在宗下讲起来，不分这么细，直接打破无明，这个楼梯消殒了，相就不可得了。	Because the Tathāgata-garbha is originally without form or appearance, ignorance is like a staircase: layer upon layer, it accumulates into delusive forms. What we ordinarily see are delusive forms, owing to ignorance. Therefore, one must practice diligently to break through this ignorance before one can shatter appearances and see one's true nature. The Tiantai school divides ignorance into several kinds: delusions of views, delusions of thought, dust-like delusions, and delusions of ignorance, making many distinctions. In the Chan tradition, however, such fine divisions are not made. One directly breaks through ignorance; when this staircase dissolves, appearances can no longer be grasped.
“汝尚不知，如来藏中，性水真空，性空真水。清净本然，周遍法界。随众生心，应所知量。一处执珠，一处水出。遍法界执，满法界生。生满世间，宁有方所？”	“You still do not understand that within the Tathāgata-garbha, the nature of water is true emptiness, and the nature of emptiness is true water. It is originally pure and pervades the dharma realm. It accords with the minds of sentient beings and responds to the measure of their knowing. Where one clings to the pearl, water appears there. If one clings throughout the dharma realm, water arises throughout the dharma realm. It arises and fills the world—how could it have a fixed location?”
这里和前面讲地大、火大是一样的。因为无明迷障了你的真心，你不知道这如来藏中“性水真空”。性水是无形无相的，是真空，你看到有形相的水，那是幻相，不是真水。“性空真水”，无形无相的水，才是真水。	Here the explanation is the same as the preceding discussion of the earth and fire elements. Because ignorance and delusion obscure your true mind, you do not know that, within the Tathāgata-garbha, “the nature of water is true emptiness.” The nature of water is formless and without appearance; it is true emptiness. The water you see as having form and appearance is an illusory appearance, not true water. “The nature of emptiness is true water”: only water that is formless and without appearance is true water.
真空就表明不是顽空，性水就表明不是幻相之水。性水是无形的，有形相的是幻相。由于彼此业力不同，各人所见也不同，我们看到是水，而地狱恶鬼看到的是火。	True emptiness indicates that this is not inert emptiness, while the nature of water indicates that it is not illusory water. The nature of water is formless; what has form and appearance is an illusory appearance. Because beings have different karma, each sees differently: we see water, whereas hungry ghosts in the hells see fire.

“清净本然，周遍法界。”如来藏尽管显一切相、生一切法，但生而无生，显而未显，所以它是清净的。不自生、不他生、不共生、不无因生，所以说本来无生，周遍法界，无处不在，无处不有。	“It is originally pure and pervades the dharma realm.” Although the Tathāgata-garbha manifests all appearances and gives rise to all dharmas, in arising there is no arising, and in manifesting there is no manifesting; therefore it is pure. It is not self-arisen, not arisen from another, not jointly arisen, and not arisen without cause. Thus it is originally unborn and pervades the dharma realm: there is nowhere it is not and nowhere it does not exist.
“随众生心，应所知量。”因十法界众生心量各各不同，因而所见也各各不同。江河大海，我们看到的是水，天人看到的是琉璃，鱼龙虾蟹看到的却是房屋。由于众生的心量不同，所见也不同啊！	“It accords with the minds of sentient beings and responds to the measure of their knowing.” Because the capacities of beings in the ten dharma realms differ, what they see also differs. We see the rivers and oceans as water; devas see them as lapis lazuli; fish, dragons, shrimp, and crabs see them as dwellings. Because sentient beings differ in mind-capacity, what they see also differs.
“一处执珠，一处水出，遍法界执，满法界生”。因为你执著这个作用，你用方诸照着月亮，你这里得水；他那里用方诸照着月亮，他也得水。并不是水到你这里来，他那里就没有了，因为性水是尽虚空、遍法界，无处不在的。所以“一处执珠，一处水出。遍法界执，满法界生。”整个法界到处都有真水，随便在哪里执珠，都会有水流出。	“Where one clings to the pearl, water appears there. If one clings throughout the dharma realm, water arises throughout the dharma realm.” Because you cling to this function, when you use a fangzhu vessel and direct it toward the moon, water appears where you are; when someone elsewhere uses a fangzhu vessel and directs it toward the moon, water appears there as well. It is not that water comes to you and is therefore absent from the other place, for the nature of water pervades all empty space and the dharma realm; there is nowhere it is not. Thus, “Where one clings to the pearl, water appears there. If one clings throughout the dharma realm, water arises throughout the dharma realm.” True water is everywhere throughout the entire dharma realm; wherever one clings to the pearl, water will flow forth.
“生满世间，宁有方所？”因为性水是充满一切世间的，哪里还有方所？哪里还有来去？六祖见性的时候说：“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。	“Pervading the world, how could it have any fixed location?” Since the water of intrinsic nature fills all worlds, where could there still be any fixed location? Where could there still be coming and going? When the Sixth Patriarch realized his true nature, he 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 complete in itself? Who would have expected that intrinsic nature is originally unmoving? Who would have expected that intrinsic nature can give rise to all phenomena?”
”这就直下见性了。我们今天也应该如此，把这个假相打破了：噢！这个真心原来是无形无相的。既然见不到形相，你想还有什么可证之物？既然根本就没有形相，又哪里有心去求这求那？有个所求的心，就会不停地追求各种欲望，满足欲望就开心，不满足欲望就烦恼。欲望一个接着一个，哪有满足的时候？	This is directly seeing one’s true nature. We too should do the same today: break through this false appearance and realize, “Ah! This true mind is originally without form or appearance.” Since no form or appearance can be seen, what is there to realize? Since it fundamentally has no form or appearance, where is there a mind that can seek this or that? Once there is a mind that seeks, it will continually pursue all kinds of desires. When its desires are fulfilled, it is happy; when they are not fulfilled, it is afflicted. One desire follows another—when could they ever be satisfied?
最近报上登了一个案子：有个副厂长，自己生活很俭朴，在食堂里吃最便宜的菜，衣裳补了又补，样样事都带头。因为他表现得很积极，看上去没有什么欲望，所以得到领导的重视，升他做了厂长。	Recently, a case was reported in the newspapers. A deputy factory director lived very frugally: he ate the cheapest food in the cafeteria, mended his clothes again and again, and took the lead in every matter. Because he appeared so diligent and seemed to have few desires, he gained the attention of his superiors and was promoted to factory director.
谁知他其实贪欲很大，天天想着出成绩，心里痛苦得不得了，就抢单身女职工，抢多了总会暴露的。“要想人不知，除非己莫为”。这个人内心光想往上爬，戴着个假面具做人，欲望不可能得到满足。	Yet in fact his greed and desire were immense. Every day he thought of producing achievements, and he suffered terribly within. Then he assaulted unmarried female employees. After doing so repeatedly, he was bound to be exposed. “If you do not want others to know, do not do it yourself.” This man thought only of climbing upward within his heart. He wore a false mask in dealing with others, and his desires could never be satisfied.
所以我们要打破妄想执著，识得本来面目，你还有什么值得追求、还有什么放不下呢？能够做到这些就见道了，能够永远不执相就成道了，你不要把这个做等闲看啊！我现在问你：“你能放下这些吗？”有的人会说：“我还没有发神通啊！”神通和见性不相干，你不要执著神通，须一切放下才行。	Therefore, we must break through deluded thoughts and attachments and recognize the Original Face. What is there left worth pursuing? What is there that you cannot let go of? To be able to do this is to see the Way; to be forever free from attachment to appearances is to realize the Way. Do not take this lightly! I now ask you: “Can you let all this go?” Some may say, “I have not yet developed spiritual powers!” Spiritual powers have

	nothing to do with seeing one's true nature. Do not become attached to spiritual powers; you must let everything go.
你们不是没有神通，是你的习气把神通盖住了，现在粗的烦恼还没断，神通一时还出不来，等无明习气消除了，到时不求通而自然得通。	It is not that you lack spiritual powers; your habitual tendencies have obscured them. Your coarse afflictions have not yet been eliminated, so for the time being spiritual powers cannot emerge. When the habitual tendencies of ignorance are eliminated, you will naturally attain such powers without seeking them.
在这里我给大家简单讲一下五盖：五盖就是“财、色、食、名、睡”。	Here I shall briefly explain the five coverings: wealth, sexual attraction, food, fame, and sleep.
财就是贪财之心，金银珠宝钞票都是财；色为美女之色，声色犬马之好，这都是色；食者就是饮食，要有好吃、好味；名就是名誉、美名，受到别人恭维就开心得不得了，说一声不对马上要发火。	Wealth means the mind that craves wealth; gold, silver, jewels, and banknotes are all wealth. Sexual attraction means the beauty of women and fondness for sensual pleasures—these are all sexual attraction. Food means eating and drinking: one wants food that is tasty and flavorful. Fame means reputation and a good name. One is overjoyed when praised by others, but at a single word of disapproval immediately flares up in anger.
有个法师经讲得很好，有一次到一个地方去讲经，刚下火车，另一个地方的人送上个纸条给他，说您的经讲得怎么怎么好，请到我们那里去讲。他一听，那就赶快去吧。这还是好名，所以善名也是盖，都是人的习气。	There was a Dharma teacher who lectured very well on the sūtras. Once, when he went somewhere to give a lecture and had just stepped off the train, people from another place handed him a note saying, “Your lectures are so very good; please come to our place and lecture.” Upon hearing this, he hurried off at once. This too was attachment to a good name. Thus even a good reputation is a covering; these are all human habitual tendencies.
睡就是睡眠，你们听到睡眠也是一盖，那以后睡眠也不要了，晚上就专门打坐，来个不倒单。不要弄错了，这样不行！为什么呢？因为不倒单有两种，一种是座上打瞌睡，坐在那里呼噜呼噜地睡。	Sleep means sleeping. When you hear that sleep too is a covering, you may think that you should give up sleeping altogether, sit in meditation all night, and never lie down. Do not misunderstand: that will not do. Why not? Because there are two kinds of never lying down. One is to doze while sitting in meditation, sitting there and sleeping with loud snores.
你取个坐相，不躺着睡，还是在执相。要怎样做才行呢？睡就尽管睡，虽然睡而没有睡，也就是不昏沉。讲个故事给大家听：从前禅宗四祖道信禅师，去牛头山要度懒融禅师。	You assume a seated posture and do not lie down to sleep, yet you are still attached to appearances. What, then, should you do? Simply sleep when it is time to sleep; though sleeping, do not truly sleep—

	that is, do not sink into dullness. Let me tell you a story. Long ago, Chan Master Niutou Farong, also known as Lanrong, went to Oxhead Mountain to liberate Chan Master Lanrong.
到了晚上，道信禅师躺下来蒙头就睡，在那里呼噜、呼噜地鼻息大震。懒融禅师则在那里打坐，他要修不倒单。天亮了，懒融禅师说：哎哟！你昨天晚上睡得好香呀！你呼噜声大得不得了，吵得我一夜没睡着。	At night, Chan Master Daoxin lay down, covered his head, and went to sleep, his snoring resounding loudly. Chan Master Lanrong sat in meditation, wishing to practice never lying down. At daybreak, Chan Master Lanrong said, “Oh! You slept so soundly last night! Your snoring was tremendously loud and kept me awake all night.”
道信禅师说：嗨！你身上两个虱子打架，有一个把大腿折断了，在那里“痛啊！痛啊！”地叫，吵得我一夜没睡。懒融禅师说：有这事吗？我坐在这里只听到你鼾声大作，别的声音可是一点也没听到。	Chan Master Daoxin said, “Ah! Two lice on your body were fighting. One broke the other’s leg and cried out, ‘It hurts! It hurts!’ That kept me awake all night.” Chan Master Lanrong said, “Did such a thing happen? I sat here and heard only your thunderous snoring. I did not hear any other sound at all.”
脱下衣服一看，拎起一只白虱来，大腿果然断了。道信禅师鼾声大作，而能听到虱子打架，他这才是真正的不倒单，虽然睡而神志清醒。懒融禅师坐在那里一夜不倒，反而一点也没听到。所以用功夫不能执著在那个坐相上。	He took off his clothes, looked, and picked up a white louse. Sure enough, one of its legs was broken. Though Chan Master Daoxin snored loudly, he could hear the lice fighting. This was true never lying down: though asleep, his awareness remained clear. Chan Master Lanrong sat through the night without lying down, yet heard nothing at all. Therefore, in applying oneself, one must not become attached to the appearance of sitting.
六祖说：“生来坐不卧，死去卧不坐，一具臭骨头，何为立功课。”禅宗的人不讲这种死功夫。你如果真会用功夫，就是困了睡倒也是在坐；若没有功夫，虽然坐在那里也是犯困。我们要真了，就不能着在这个相上。	The Sixth Patriarch said: “While alive, one sits and does not lie down; once dead, one lies down and does not sit. It is but a stinking skeleton—why make a task of it?” People of the Chan school do not speak of this kind of dead practice. If you truly know how to apply yourself, then even when sleepy and lying down, you are still sitting; if you lack practice, then even while sitting, you are drowsy. We must truly understand this and not become attached to such appearances.
临济祖师开悟后，有一天他师父黄檗过来巡房，他本来是躺着睡觉的，见师父来了依然倒头大睡，而其他人都在那里坐禅。黄檗一看，说：你们这些人在这里装模作样，还不及临济睡着会用功夫。	After Patriarch Linji awakened, his teacher Huangbo came one day to inspect the monks’ quarters. Linji had been lying down asleep; when he saw his teacher arrive, he continued to sleep with his head on the pillow, while the others were all sitting in Chan meditation. Huangbo looked and said, “You people are putting on airs here. You are

	not as good as Linji, who knows how to apply himself even while asleep.”
所以修行是在内心，不在外表，我们悟道以后的修行才是真修，真修是除自己的习气。悟后知道什么是性、什么是相，知道万法都是自己的作用，才能如实如理而修。你如果不悟，不管修什么法都是盲修瞎练。	Therefore, practice lies within the mind, not in outward appearance. Practice after realizing the Way is genuine practice, and genuine practice means eliminating one’s own habitual tendencies. Only after awakening, when one knows what nature is and what appearances are, and knows that all phenomena are one’s own functioning, can one practice truthfully and in accordance with principle. If you have not awakened, then whatever dharma you practice is blind cultivation and futile training.
有的人念了多少遍佛，要记个数；读了多少遍经，也要记个数。哎呀！阿弥陀佛让我捎个话给你，佛说有个人怎么怎么样，有个地方怎么怎么样，佛又说我们应该做个什么场子……这哪里是见佛，这是见鬼了！真正悟道不是这样，既没有相，也没有方所，连个佛的影子也不可得。	Some people keep count of how many times they have recited the Buddha’s name and how many times they have read the sūtras. “Oh! Amitābha Buddha asked me to pass a message on to you. The Buddha said such-and-such about a certain person, such-and-such about a certain place, and that we should hold some kind of ritual gathering…” How is this seeing the Buddha? This is seeing ghosts! Genuine realization of the Way is not like this. There is neither appearance nor fixed location; not even the shadow of a Buddha can be found.
“循业发现。世间无知，惑为因缘及自然性，皆是识心分别计度。但有言说，都无实义。”	“They appear in accordance with karma. Worldly people, lacking knowledge, mistakenly take them to be causes and conditions or an inherent nature. All this is merely the discriminating calculation of consciousness. Whatever may be said has no real meaning.”
这里和前面讲的一样。这些水相都是随众生业的不同，所以有各种差别。你看有些地方发大水，受洪涝灾害，这就是业；有的地方总不下雨，旱得没有水吃，这也是业。这些旱涝之相都是众生共业所感。	This is the same as what was explained earlier. These appearances of water vary according to the differing karma of sentient beings. In some places there are great floods and flood disasters; this is karma. In other places it never rains, and the drought is so severe that there is no water to drink; this too is karma. Such appearances of drought and flood are evoked by the collective karma of sentient beings.
现在经济发展了，各地盲目办的工厂太多，废水到处都在污染，这也是共业所成。这些都是“循业发现”。众生的业不同，所见的水相也不同。	Now that the economy has developed, too many factories have been indiscriminately established in various places, and wastewater pollutes everywhere. This too is brought about by collective

	karma. All these things appear in accordance with karma. Sentient beings' karma differs, and so the appearances of water they see also differ.
“世间无知，惑为因缘及自性”，世上没有知识的人，对此迷惑不解，纷纷讨论这些现象是由于因缘或自然而生成的，就像梦中说梦，永远也解不清楚。这都是妄心、妄识在分别，但有言说，都无实义。	“Worldly people, lacking knowledge, mistakenly take them to be causes and conditions or an inherent nature.” Those in the world who lack understanding are confused by this and discuss one after another whether these phenomena arise through causes and conditions or through inherent nature. It is like speaking of dreams within a dream: they can never explain it clearly. This is all discrimination by deluded mind and deluded consciousness. Whatever may be said has no real meaning.

（四）风大 性风真空，性空真风

(IV) The Great Element of Wind: The Nature of Wind Is True Emptiness; the Nature of Emptiness Is True Wind

“阿难，风性无体，动静不常。汝常整衣，入于大众，僧伽梨角，动及傍人，则有微风，拂彼人面。”	“Ānanda, the nature of wind has no substance; its movement and stillness are inconstant. When you adjust your robes and enter the assembly, the corner of your saṅghāṭī moves and brushes those beside you, producing a slight breeze that touches their faces.”
现在讲风大。“风性无体，动静不常。”风本来是没有体性的。风是什么？风是空气在流动，它没有滞碍之性，因而没有所在。	We now discuss the great element of wind. “The nature of wind has no substance; its movement and stillness are inconstant.” Wind originally has no inherent substance. What is wind? Wind is air in motion. It has no obstructive nature and therefore no fixed location.
如果是水，你可以拿东西搅动它；如果是火，你可以拿来燃烧；但是风却无处可以捞摸，没有滞碍之体，故说“风性无体，动静不常。”因为它时有时无，一动之后就有风，一止之后风就停了，忽起忽停，所以说动静不常。	If it is water, you can stir it with something; if it is fire, you can use it to burn. But wind cannot be grasped anywhere. It has no obstructive substance; hence it is said, “The nature of wind has no substance; its movement and stillness are inconstant.” It is sometimes present and sometimes absent. Once there is movement, there is wind; once movement stops, the wind ceases. It suddenly arises and suddenly stops; thus its movement and stillness are inconstant.

“汝常整衣，入于大众。”你经常是把衣服整理好，到大众中去。“僧伽梨角，动及旁人。”僧伽梨就是和尚穿在外面的大衣，又称杂碎衣。	“When you adjust your robes and enter the assembly.” You often arrange your clothing and go among the assembly. “The corner of your saṅghāṭī moves and brushes those beside you.” A saṅghāṭī is the outer robe worn by monastics; it is also called a patchwork robe.
我在云居寺见过虚云大师穿过的衣裳，那件布衫一条条的，有红、黄、白、兰、黑各种颜色，这就是杂碎衣，也叫僧伽梨。你穿衣服的时候，衣角一动，就会动及旁人，就有风拂到别人的面孔上去。这风是从哪里起来的呢？那是你衣裳动的时候，空气流动，于是把风带了起来。	At Yunju Monastery, I saw a robe once worn by Master Xuyun. That cloth garment was made of strips in various colors—red, yellow, white, blue, and black. This is a patchwork robe, also called a saṅghāṭī. When you put on your robe and its corner moves, it affects those beside you, and wind brushes against their faces. Where does this wind arise? When your robe moves, the air moves, and wind is thereby stirred up.
“此风为复出袈裟角、发于虚空、生彼人面？”	“Does this wind come forth from the corner of the kaṣāya, arise from empty space, or originate on the face of the person it brushes?”
那么这风是袈裟角生出来的、是虚空生出来的、还是从人的面孔上生出来的？世尊在这里向阿难问这个风的来处。为什么要问来处？因为有来处，才会有风；没有来处，就是没有风。	So does this wind arise from the corner of the kaṣāya, from empty space, or from a person’s face? Here the World-Honored One asks Ānanda where this wind comes from. Why ask where it comes from? Because if it has a place of origin, then there is wind; if it has no place of origin, then there is no wind.
“阿难，此风若复出袈裟角，汝乃披风。其衣飞摇，应离汝体。”	“Ānanda, if this wind comes forth from the corner of the kaṣāya, then you are wearing wind. As the robe flutters and sways, it should leave your body.”
假如这风是袈裟角生出来的，那么你穿衣裳就等于穿个风了。“其衣飞摇，应离汝体。”风是摇动的，那么你的衣服就应该穿不住，会像风一样飘离你的身体。这样一来你穿的就是风，而不是衣裳了。	If this wind arises from the corner of the kaṣāya, then wearing your robe is equivalent to wearing wind. “As the robe flutters and sways, it should leave your body.” Wind moves and sways, so your robe should not remain on you; it should drift away from your body like wind. In that case, what you are wearing would be wind, not clothing.
“我今说法，会中垂衣。汝看我衣，风何所在？不应衣中，有藏风地。”	“As I now expound the Dharma, the garments of those in the assembly hang down. Look at my robe: where is the wind? There should not be a place within the robe where wind is stored.”
佛说，我现在正在这里说法，会中大众的衣服都下垂着。衣角垂在下面不动不摇，证明里面没有风。如果有	The Buddha says: I am now expounding the Dharma here, and the garments of those in the

风，这个衣裳就会随时飘动。“汝看我衣，风何所在？”你看我的衣裳藏着风吗？风在什么地方呢？你不能说我衣裳里有藏风的地方。这就说明风不是从袈裟生出来的。下面再说虚空：	assembly all hang down. The corners of their robes hang motionless below, proving that there is no wind within them. If there were wind, the robes would flutter at any time. “Look at my robe: where is the wind?” Do you see wind stored in my robe? Where is the wind? You cannot say that there is a place in my robe where wind is stored. This shows that wind does not arise from the kaṣāya. The text next discusses empty space:
“若生虚空，汝衣不动，何因无拂？”	“If it arises from empty space, then when your robe does not move, why is there no brushing wind?”
假如风是虚空生出来的，那么你衣裳不动的时候，为什么看不见风呢？为什么要衣裳动的时候，才有风拂人面孔呢？	If wind arises from empty space, then when your robe is not moving, why is no wind seen? Why is it only when the robe moves that wind brushes against a person’s face?
“空性常住，风应常生，若无风时，虚空当灭。灭风可见，灭空何状？”	“The nature of empty space is ever-abiding; wind should therefore arise constantly. If, when there is no wind, empty space must perish, then the cessation of wind can be perceived—but what would the cessation of empty space be like?”
虚空常在，不会断灭，那么风也应该一直在吹，没有断续之相。假如是虚空生出来的风，那么当风停了的时候，虚空也应该消灭了。	Empty space is always present and does not cease, so wind too should be blowing continuously, without interruption. If wind arose from empty space, then when the wind stopped, empty space too should disappear.
风虽然没有形相，但是我们能感觉到它的来去，在风停了的时候，还有各种形状的东西可以看见（比如：树枝不动了）。如果虚空灭掉了该是什么状况呢？所谓虚空正是因为它本身没有东西。既然没有东西也就没生灭，所以说虚空不可能灭掉。	Although wind has no visible form, we can sense its coming and going. When the wind stops, the forms of various things can still be seen—for example, the branches of trees no longer move. But what would it be like if empty space disappeared? Empty space is precisely that in which there is nothing. Since there is nothing, there is neither arising nor ceasing. Thus empty space cannot possibly perish.
“若有生灭，不名虚空。名为虚空，云何风出？”	“If there is arising and ceasing, it cannot be called empty space. If it is called empty space, how can wind come forth from it?”

假如有生有灭，就不能叫虚空。因为有生有灭，就说明有事物、有物体、有东西，当然就不叫虚空。没有东西才没有生灭，没有生灭才是虚空。既然虚空没有东西，又怎么能生出别的东西来呢？所以说风从空出也不可能。那么既然不从衣出，不从空出，是不是从面孔出的呢？请看下面：	If there is arising and ceasing, it cannot be called empty space. Arising and ceasing imply things, objects, something existent; naturally, this cannot be called empty space. Only where there is nothing are there no arising and ceasing; only where there are no arising and ceasing is there empty space. Since empty space contains nothing, how could it give rise to something else? Thus wind cannot arise from empty space. Since it arises neither from the robe nor from empty space, could it arise from the face? Please read on:
“若风自生被拂之面，从彼面生，当应拂汝。自汝整衣，云何倒拂？”	“If wind arises from the face that is brushed, then, arising from that face, it should brush against you. Since you are adjusting your robe, why does it instead brush backward?”
“若风生自被拂之面，从彼面生，当应拂汝。”假如说这个风是从他面孔上生出来的，应该吹到你，而不应该吹到他自己的面孔上。东风应该向西吹，北风应该向南刮。从我面孔上生出的风，应该吹你，而不是吹我。	“If wind arises from the face that is brushed, then, arising from that face, it should brush against you.” If this wind arose from the other person’s face, it should blow toward you rather than upon that person’s own face. An east wind should blow westward, and a north wind should blow southward. Wind arising from my face should blow toward you, not toward me.
假如不吹你，而吹到我自己的面孔上来，那就是倒拂。“自汝整衣，云何倒拂？”你在这里整衣，风从他面孔上生，又吹到他面孔上了，怎么会这样倒拂呢？所以说这风不是从他脸上生的，若从他脸上生出来，不应该吹到他自己呀。	If it does not blow toward you but instead blows upon my own face, that is a backward brushing. “Since you are adjusting your robe, why does it instead brush backward?” You are adjusting your robe here; the wind arises from the other person’s face and then blows back upon that person’s face. How could it brush backward in this way? Thus this wind does not arise from that person’s face. If it did, it should not blow upon that person’s own face.
“汝审谛观，整衣在汝，面属彼人，虚空寂然，不参流动，风自谁方，鼓动来此？风空性隔，非和非合。不应风性，无从自有。”	“Examine this carefully: you are the one adjusting the robe; the face belongs to the other person; empty space is still and does not participate in movement. From what direction does the wind come, stirring and moving to this place? Wind and empty space differ in nature; they neither harmonize nor combine. The nature of wind should not exist of itself, without any source.”
你仔细思量审查，整理衣服的是你。面孔是别人的，虚空则是寂然不动，不参流动的，那么“风自谁方鼓动来	Examine and investigate carefully. You are the one arranging the robe. The face belongs to someone

此”呢？这风不是从衣上生的，不是从空中生的，也不是从面生的。既然不从这三处生，它是从什么地方鼓动而来的呢？	else, while empty space is still and does not participate in movement. Then from what direction does the wind come, stirring and moving to this place? This wind does not arise from the robe, from empty space, or from the face. Since it arises from none of these three places, from where does it come, stirring and moving?
“风空性隔，非和非合。”风是流动的，虚空是寂然不动的，它们两个一个是动，一个是不动。动与不动非一之故，性体不一样，不能和合在一起。	“Wind and empty space differ in nature; they neither harmonize nor combine.” Wind is moving, whereas empty space is still. One moves and the other does not. Because movement and stillness are not one, their natures differ and they cannot harmonize or combine.
“不应风性，无从自有。”不应该说这风没有方所，是自己生出来的。因为任何东西都不能自己生自己。火不能生火，水不能生水，风当然也不能生风。既然不他生、不共生、不自生，那就证明这风性本来就是如来藏妙真如性，没有来去，清净本然。	“The nature of wind should not exist of itself, without any source.” One should not say that wind has no place of origin and arises by itself, for nothing can give rise to itself. Fire cannot produce fire, water cannot produce water, and wind naturally cannot produce wind. Since it is not produced by another, not jointly produced, and not self-produced, this demonstrates that the nature of wind is originally the wondrous true suchness of the Tathāgata-garbha: without coming or going, and originally pure.
“汝宛不知，如来藏中，性风真空，性空真风。清净本然，周遍法界。随众生心，应所知量。”	“You still do not understand that within the Tathāgata-garbha, the nature of wind is true emptiness, and the nature of emptiness is true wind. It is originally pure and pervades the dharma realm, responding to sentient beings’ minds in accordance with the measure of what they know.”
这是在斥责阿难：你完全不知道，“如来藏中，性风真空，性空真风。”性风真空，就是说这性风连风的分别都不可得，它的性体本空，不要执著妄空妄动。风虽然是动的，但性风并没有动。	This rebukes Ānanda: you do not understand at all that “within the Tathāgata-garbha, the nature of wind is true emptiness, and the nature of emptiness is true wind.” That the nature of wind is true emptiness means that even the distinction of wind cannot be apprehended. Its essential nature is originally empty; do not cling to deluded emptiness or deluded movement. Though wind moves, the nature of wind itself does not move.

性空真风，由于真空之中没有形状，没有动摇，所以说这个风才是真风。有形状、有动摇、有触觉，那就不是真风。性空是真风，它是生而不生，不生而生，清净本然，周遍法界的，不是什么“自生、他生、共生”。	The nature of emptiness is true wind. Because true emptiness has no form and no movement, this wind is called true wind. If there is form, movement, or tactile sensation, it is not true wind. The nature of emptiness is true wind: it arises without arising, and does not arise yet arises; it is originally pure and pervades the dharma realm. It is not a matter of “self-arising, other-arising, or co-arising.”
既然周遍法界，那就无时不有，无时不在，无处不有，无所不在。“随众生心，应所知量。”和前面说的一样，由于众生心量不同，所知道的风相也就各各不同。	Since it pervades the dharma realm, it is never absent, never not present, nowhere absent, and nowhere not present. “Responding to sentient beings’ minds in accordance with the measure of what they know.” As stated before, because sentient beings differ in the capacity of their minds, the appearances of wind that they know likewise differ from one another.
“阿难，如汝一人，微动服衣，有微风出。遍法界拂，满国土生。周遍世间，宁有方所？”	“Ānanda, when you alone make the slightest movement of your robe, a slight breeze arises. If robes are brushed throughout the dharma realm, wind arises filling all lands. Since it pervades the world, how could it have a fixed place?”
“阿难，如汝一人，微动服衣，有微风出。”像你一个人动一动衣服，微风就出来了。“遍法界拂，满国土生。”如果整个法界都在拂衣服，到处都会有风生出来，所以“周遍世间，宁有方所。	“Ānanda, when you alone make the slightest movement of your robe, a slight breeze arises.” When you move your robe slightly, a slight breeze arises. “If robes are brushed throughout the dharma realm, wind arises filling all lands.” If robes were brushed throughout the entire dharma realm, wind would arise everywhere; therefore, “Since it pervades the world, how could it have a fixed place?”
”世间无所不在，无所不有，到处都周遍，哪里有一个专门的地方呢？不是你这里摇动就有风，他那里摇动就没有风。因为性风就是真空，它周遍一切世间，不是从我们妄想执著中生的。	It is everywhere in the world, absent nowhere and present everywhere. Since it pervades every place, where could there be one particular location for it? It is not that wind arises when you move here but does not arise when someone else moves there. Because the nature of wind is true emptiness, it pervades all worlds and does not arise from our deluded thoughts and attachments.
世上的人就是这样无知，在那里妄想执著，把这个真空的性风割裂了，这都是妄想成执啊！因为执著之故，于	People in the world are so ignorant: they indulge in deluded thoughts and attachments, dividing up this true-empty nature of wind. All this is attachment

是就见到有的地方有风，有的地方没有风，实际上性风无所不在。	formed from deluded thought. Because of attachment, they see wind in some places and no wind in others, whereas in reality the nature of wind is everywhere.
“循业发现。世间无知，惑为因缘及自然性，皆是识心分别计度。但有言说，都无实义。”	“It manifests in accordance with karma. Worldly people, in their ignorance, mistake it for causes and conditions or for an inherent nature. These are all discriminations and calculations of the consciousness-mind. They are merely words and have no real meaning.”
“循业发现。”由于各自业不相同，所见也就不同。世间上的人没有知识，对这个风的来历迷惑不解，或者认为是因缘生，或者认为是自然生。因缘就是和合而生，自然就是非和非合而生。	“It manifests in accordance with karma.” Because each person’s karma differs, what each sees also differs. People in the world lack understanding and are confused about the origin of wind. Some believe it arises from causes and conditions, while others believe it arises naturally. Causes and conditions mean arising through combination; natural arising means arising neither through harmony nor combination.
事实上和合也好，非和非合也好，都不可得。因缘与自然，都是识心分别。“但有言说，都无实义。”能言说的都是假的，都是假相。现在有人讨论这个问题时，都在说什么一元、二元、唯心、唯物，其实都讨论不到真实之处。	In fact, whether through combination or not through combination, neither can be apprehended. Causes and conditions and inherent nature are both discriminations of the consciousness-mind. “They are merely words and have no real meaning.” Whatever can be spoken of is false, merely an illusory appearance. When people now discuss this question, they speak of monism, dualism, idealism, and materialism, but none of these discussions reaches what is real.
要理解真如实相，只有佛法才做得到。对这个时空你执著生灭有无，就只能见妄相。只有理解了性空的道理，一点也不执著，才能见到真如实相。	To understand the true suchness of reality, only the Buddhadharma can accomplish this. If you cling to arising and ceasing, existence and nonexistence, with respect to time and space, you can perceive only illusory appearances. Only by understanding the principle of the emptiness of nature and not clinging in the least can you perceive the true suchness of reality.
地、水、火、风这四大已经讲完了，下面讲空大：	The four great elements of earth, water, fire, and wind have now been explained. Next, we discuss the great element of empty space:

（五）空大 性觉真空，性空真觉

(V) The Element of Space: Its Nature Is Awareness and True Emptiness; Its Emptiness Is True Awareness

“阿难，空性无形，因色显发。如室罗城，去河遥处，诸刹利种及婆罗门、毗舍、首陀兼颇罗堕、旃陀罗等，新立安居，凿井求水。出土一尺，于中则有一尺虚空。如是乃至出土一丈，中间还得一丈虚空。虚空浅深，随出多少。”	“Ānanda, the nature of space has no form; it is revealed through material form. For example, in the city of Śrāvastī, in places far from the river, kṣatriyas, brahmins, vaiśyas, śūdras, pukkasas, caṇḍālas, and others newly establish dwellings and dig wells in search of water. When they remove one foot of earth, there is one foot of empty space within it. Thus, when they remove as much as ten feet of earth, there is likewise ten feet of empty space in between. The shallowness or depth of the empty space corresponds to how much earth is removed.”
现在讲空大。什么是空性呢？长短、方圆、大小、高低都是空。空是没有形相的，叫“空性无形”。我们所见的空相，是因色显发的，有色相的地方因为有东西，不成其为空。没有色相的地方就是空。所以空是相对而言的。	We now discuss the element of space. What is the nature of space? Length and shortness, squareness and roundness, largeness and smallness, height and lowness are all space. Space has no form or appearance; this is called “the nature of space has no form.” The appearance of space that we perceive is revealed through material form. Where material forms exist, there are things present, and it cannot be called space. Where there are no material forms is space. Thus, space is relative.
空因色显，需要借助色才能显发出空。“如室罗城，去河遥处。”室罗城就是世尊讲法的地方，离恒河还是挺远的。“诸刹利种及婆罗门。	Space is revealed through material form; it must rely on form in order to be revealed. “For example, in the city of Śrāvastī, in places far from the river.” Śrāvastī was where the World-Honored One taught the Dharma, and it was quite far from the Ganges. “Kṣatriyas and brahmins …”
”古印度有四大种族：刹利种是王公贵族；婆罗门是清净的修道人，古印度有婆罗门教；毗舍是做生意的人；首陀罗是耕田的农民。此外还有颇罗堕和旃陀罗。	In ancient India there were four major castes: kṣatriyas were royalty and nobles; brahmins were pure religious practitioners—ancient India had Brahmanism; vaiśyas were merchants; and śūdras were farmers who tilled the fields. In addition, there were pukkasas and caṇḍālas.
颇罗堕做雕刻、绘画艺术性的工作；旃陀罗的地位最低，只能从事屠夫和妓院这些最下贱的工作。古印度做	Pukkasas did artistic work such as carving and painting. Caṇḍālas held the lowest status and could engage only in such despised occupations as

这些下等生意的人，要挂个旗子作为招牌，他们都被人看不起，被称为恶人，不能和其他种性的人在一起。	butchery and prostitution. In ancient India, those engaged in these lowly trades had to hang a flag as a sign. They were looked down upon, called evil people, and were not permitted to associate with people of other castes.
上面这些人因为离河远，不能直接到河边挑水吃。怎么解决吃水问题呢？于是“新立安居，凿井求水。”人没有水不行，所以立家安居首先就要解决吃水问题，吃不到河水就要打一口井。	Because these people lived far from the river, they could not simply carry water from the riverbank for drinking. How did they solve their water problem? Thus, they “newly establish dwellings and dig wells in search of water.” People cannot do without water, so the first matter to resolve when establishing a home is drinking water. If they cannot obtain river water, they must dig a well.
打井的时候，“出土一尺，于中则得一尺虚空。”每挖出一尺土，在原来的土的地方就有一尺空间。因为空以色显，没有色的地方自然就是空了。“如是乃至，出土一丈，中间还得一丈虚空。	When digging a well, “when they remove one foot of earth, there is one foot of empty space within it.” With each foot of earth excavated, there is one foot of space where the earth had been. Because space is revealed through material form, wherever there is no material form there is naturally space. “Thus, when they remove as much as ten feet of earth, there is likewise ten feet of empty space in between.”
”挖土一尺，就有一尺的虚空，那么挖土一丈，当然就有一丈的虚空。“虚空浅深，随出多少。”虚空的深浅取决于出土的多少，挖出来的越多，空就越深；挖出来的越少，空就越浅。空与色是相对而有的，不是绝对有。绝对有的是真心，相对有的东西都是虚妄不实的，从而证明这个虚空是虚妄不实的，只在色尘相对中才有的。	If removing one foot of earth produces one foot of empty space, then removing ten feet of earth naturally produces ten feet of empty space. “The shallowness or depth of the empty space corresponds to how much earth is removed.” The depth of space depends on the amount of earth removed: the more that is excavated, the deeper the space; the less that is excavated, the shallower it is. Space and form exist only relatively; they do not exist absolutely. What exists absolutely is the true mind. Whatever exists relatively is illusory and unreal. This proves that space is illusory and unreal, existing only in relation to material objects.
“此空为当因土所出、因凿所有、无因自生？”	“Does this space arise because the earth is removed, because of the digging, or spontaneously without a cause?”
这个空是因为挖出土来而有的、还是钻井凿出来的、或者是自己生出来的呢？没有来由而生叫无因自生。这空从什么地方来的？假如空无所来处，就是虚妄。	Does this space exist because earth has been removed, because it was chiseled out in digging the well, or because it arose by itself? Arising without any cause is called spontaneous arising without a

	cause. Where does this space come from? If space has no place from which it comes, then it is illusory.
“阿难，若复此空无因自生，未凿土前，何不无碍？惟见大地，迥无通达。”	“Ānanda, if this space spontaneously arose without a cause, then before the earth was dug, why was there not unobstructed openness? One saw only the earth, stretching far and wide, with no passage through it.”
假设这个虚空是自己生的，叫无因自生。那么没有凿井之前，土没有挖出来之前，何不无碍呢？空是无碍的，有碍就不是空。假如没有挖土的时候，它没有一点妨碍，就证明空是无所不在的，并没有妨碍。	Suppose this empty space arose by itself; this is called spontaneous arising without a cause. Before the well was dug and before the earth was removed, why was there not unobstructed openness? Space is unobstructed; where there is obstruction, it is not space. If, before the earth was removed, there were not the slightest obstruction, this would prove that space was everywhere and without obstruction.
如果有土的时候就有碍，有东西挡在那里，那就不是空。因此，在土没有挖出来之前，就“惟见大地，迥无通达。”我们眼前只见大地，并没有看见通达无碍的空相，不见空相就是有妨碍，说明这个空不是自己生出来的。	But when earth is present, there is obstruction; something blocks the way, and so it is not space. Therefore, before the earth has been removed, “one sees only the earth, stretching far and wide, with no passage through it.” Before our eyes we see only the earth; we do not see the appearance of unobstructed space. Not seeing the appearance of space means there is obstruction, proving that this space does not arise by itself.
“若因土出，则土出时，应见空入。若土先出，无空入者，云何虚空因土而出？若无出入，则应空土元无异因。无异则同，则土出时，空何不出？”	“If it arose from the earth, then when the earth came out, one should see space enter. If the earth first came out and space did not enter, how could space arise from the earth? If there were no coming out or going in, then space and earth would originally have no distinct causes. If they were not distinct, they would be the same. Then, when the earth came out, why did space not come out?”
“若因土出，则土出时，应见空入。”上面说空不自生，如果是因为要把土挖出来之后才成空。那么土出来时，应该看见空跑进去了，可是我们并没有看见空跑进去，这就证明不是土挖出来之后才成这个空的。	“If it arose from the earth, then when the earth came out, one should see space enter.” We have said that space does not arise by itself. If space came into being only after earth was excavated, then when the earth came out, one should see space enter. Yet we do not see space entering. This proves that space is not produced only after the earth has been excavated.

“若土先出，无空入者，云何虚空因土而出？”假如说土取出来了，没看见空跑进去，为什么要说这个虚空是因土挖出来才有呢？这样一来，说虚空是因土挖出来才有的论断，就不能成立了。	“If the earth first came out and space did not enter, how could space arise from the earth?” If the earth is removed and one does not see space enter, why say that this space exists because the earth has been excavated? Thus, the assertion that space exists because earth has been dug out cannot be established.
“若无出入，则应空土，元无异因。”若无出入，就是假如土也不出，空也不入，那么空即是土、土即是空，空和土就混成一体了。如果说空就是土，土就是空，“无异则同”。既然不异就应该相同，二者就是一个体性。	“If there were no coming out or going in, then space and earth would originally have no distinct causes.” If there is no coming out or going in—that is, if the earth does not come out and space does not enter—then space would be earth and earth would be space; space and earth would merge into one. If space were earth and earth were space, they would “not be distinct and therefore be the same.” Since they are not distinct, they should be identical, sharing one nature.
那么，“则土出时，空何不出？”把土挖出来时，空也被挖了出来，为什么不见空出来呢？这样一来，说同也不对，说异也不对。异就是挖土出来的时候，没见空进去；同就是土挖出来的时候，空为什么不出来。	Then, “when the earth came out, why did space not come out?” When the earth is excavated, space too should be excavated; why do we not see space come out? Thus, it is wrong to say they are the same, and wrong to say they are different. If they are different, then when earth comes out, one should see space enter; if they are the same, then when earth is excavated, why does space not come out?
既然同和异都不对，就说明这个空并不是因土挖出来才有的。挖土出来时不见空出，就是非同；挖土出来时不见空入，就是非异。这就证明空与土既不同也不异，这个空不是因土而生的。	Since neither sameness nor difference is correct, this shows that space does not arise because earth is excavated. Not seeing space come out when earth is excavated means they are not the same; not seeing space enter when earth is excavated means they are not different. This proves that space and earth are neither the same nor different, and that space does not arise from earth.
比如水和波是同体的，有水才能起波浪，去波就是去水、去水就是去波。假如用水比喻土、波比喻空，应该去土就是去空。可现在实际上去土不是去空，所以土、空不是同体。既然不是同体，就应该是一个出、一个入，土出来、空进去。实际上我们只看见土挖出来，不见空进去。如此证明这个空不是从土生。	For example, water and waves are of one substance: only when there is water can waves arise; remove the waves and one removes the water, remove the water and one removes the waves. If water were compared to earth and waves to space, then removing earth should mean removing space. Yet in fact removing earth is not removing space, so earth and space are not of one substance. Since they are not of one substance,

	one should come out and the other enter: earth comes out and space enters. In fact, we see only earth being excavated, not space entering. This proves that space is not produced from earth.
“若因凿出，则凿出空，应非出土。不因凿出，凿自出土，云何见空？”	“If it arose from digging, then what the digging produced would be space, not excavated earth. If it did not arise from digging, and the digging itself merely brought out earth, how could space be seen?”
假如这个空是因为开凿而生出来的，既然凿所生出来的是空，就不应该把土凿出来。凿既然出空，就不应出土呀。	If this space arose because of digging, then, since what digging produces is space, it should not excavate earth. If digging produces space, it should not produce earth.
“不因凿出，凿自出土，云何见空”？如果不是因为凿生的空，那么把泥土凿出去之后，为什么又看见这个空显出来了呢？这和上面讲的一样，上面是同体也不对、异体也不对，这里是凿出也不对、凿不出也不对，出与不出两边都不对。	“If it did not arise from digging, and the digging itself merely brought out earth, how could space be seen?” If space is not produced by digging, then after the earth has been chiseled away, why does this space appear? This is the same as what was explained above: there, neither identity nor difference was correct; here, neither being produced by digging nor not being produced by digging is correct. Both alternatives are wrong.
因为凿子把土一挖之后，虚空就显出来，假如凿子能够出空，它直接把空生出来好了，而不应该把土挖出去。由于两边都不对，所以就是不从凿出。	Once the chisel digs away the earth, empty space appears. If the chisel could produce space, it should simply produce space directly, rather than excavating the earth. Since neither alternative is correct, space does not arise from digging.
通过以上的分析，就证明虚空不自生、不他生、不共生、不无因生。不自生、不他生、不共生，就是非因缘性；不无因生，就是非自然性。既非因缘，又非自然，就证明这是如来藏妙真如性。	The foregoing analysis proves that space does not arise from itself, from another, from both, or without a cause. Not arising from itself, another, or both means that it is not of the nature of causes and conditions; not arising without a cause means that it is not of the nature of spontaneity. Since it is neither caused and conditioned nor spontaneous, this proves that it is the wondrous true suchness of the Tathāgata-garbha.
“汝更审谛，谛审谛观：凿从人手，随方运转，土因地移。如是虚空，因何所出？凿空虚实，不相为用，非和非合。不应虚空，无从自出。”	“Examine this still more carefully; contemplate it truly and closely: the chisel is held in a person’s hand and moved about as one wishes; the earth is moved from the ground. From what, then, does this space arise? The chisel and space, the substantial and the insubstantial, do not function

	together; they neither blend nor unite. Nor should space arise by itself from nowhere.”
“汝更审谛，谛审谛观。”你再格外仔细地审察审察看。谛是真谛，要明白真实道理，如实地看看真理在什么地方。	“Examine this still more carefully; contemplate it truly and closely.” Examine it with exceptional care. Di means true reality: one must understand the true principle and see, as it truly is, where the truth lies.
“凿从人手”，这个凿子在人手上；“随方运转”，随你的需要，你要怎么转就怎么转；“土因地移”，土是从你挖出来的地方移走的。	“The chisel is held in a person’s hand”: the chisel is in a person’s hand. “It is moved about as one wishes”: according to one’s needs, it is turned in whatever way one wishes. “The earth is moved from the ground”: the earth is moved from the place from which one digs it.
“如是虚空，因何所出？”凿子在人手上，土移动了地方，这个虚空是从什么地方来的呢？“凿空虚实，不相为用”。凿子是实的，空是虚的，无自体、无长短方圆，这两样不和不合，不相为用。“不应虚空，无从自出。	“From what, then, does this space arise?” The chisel is in a person’s hand, and the earth has been moved elsewhere; from where does this space come? “The chisel and space, the substantial and the insubstantial, do not function together.” The chisel is substantial, while space is insubstantial, without an inherent entity, length, shortness, squareness, or roundness. The two neither blend nor unite and do not function together. “Nor should space arise by itself from nowhere.”
”虚空不应该自己生出来呀。它既不是合和生，也不是自生。既然“不自生、不他生、不共生、不无因生”，这空是从什么地方来的呢？如果没有来处，岂不就是清净本然嘛！岂不就是如来藏妙真如性嘛！通过多方面反复的推拶，都找不到一个来处，因而证明这个空大就是我们的如来藏妙真如性。	Space should not arise by itself. It neither arises through combination nor arises by itself. Since it “does not arise from itself, from another, from both, or without a cause,” from where does this space come? If it has no place from which it comes, is it not originally pure? Is it not the wondrous true suchness of the Tathāgata-garbha? Through repeated examination from many angles, no source can be found. This proves that the element of space is the wondrous true suchness of our Tathāgata-garbha.
“若此虚空，性圆周遍，本不动摇。当知现前，地水火风，均名五大，性真圆融，皆如来藏，本无生灭。”	“If this space is perfectly complete and pervades everywhere by nature, it is fundamentally unmoving. You should know that the earth, water, fire, and wind before you are all called the five great elements. Their nature is truly perfect and interpenetrating; they are all the Tathāgata-garbha, originally without arising or ceasing.”

这里点出来了，这虚空在天地之间是圆满周遍、无欠无余的。虚空怎么会欠缺？什么地方没有虚空啊？本不动摇者。虚空中没有东西，没东西怎么会动摇呢？假如有东西，就不成其为虚空了。	Here it is made clear that space between heaven and earth is perfectly complete and all-pervading, lacking nothing and containing no excess. How could space be deficient? What place does not contain space? “Fundamentally unmoving” means that there is nothing within space. How could that which contains nothing move? If there were something in it, it would no longer be space.
比如一个瓶子，装满了水它就不会动摇，如果是半瓶水，它就会在里面晃荡。因此只有当圆满周遍、无欠无余，才不会动摇。“当知现前，地水火风。	For example, if a bottle is full of water, the water will not slosh about; if it is half full, the water will move about within it. Therefore, only when it is perfectly complete and all-pervading, lacking nothing and containing no excess, is it unmoving. “You should know that the earth, water, fire, and wind before you are …”
”就是前面讲过的地、水、火、风四大，加上现在这个空大，“均名五大，性真圆融。”这五大都是如来藏妙真如性，真实不虚，无欠无余，周遍法界，互不妨碍。	These are the four great elements of earth, water, fire, and wind discussed earlier, together with the present great element of space; “all are called the five great elements, and their natures are truly perfectly interpenetrating.” These five great elements are all the wondrous true suchness-nature of the Tathāgata-garbha: real and not illusory, lacking nothing and containing nothing in excess. They pervade the dharma realm and do not obstruct one another.
圆融就是能融和一处，地、水、火、风、空互不妨碍，合在一道。因和合之故，能成万物，若不和合，就不能成万物。“皆如来藏，本无生灭。”这个本来就没有生灭的，就是我们的如来藏妙真如性。如来藏本来是没有生灭的。由于我们无明妄动之故，把如来藏变成阿赖耶识。阿赖耶识里有生有灭，使我们枉受冤苦。	Perfect interpenetration means that they can merge together: earth, water, fire, wind, and space do not obstruct one another but unite as one. Because they combine, they can form all things; without such combination, they could not form all things. “All are the Tathāgata-garbha, originally without arising or ceasing.” That which originally has neither arising nor ceasing is our wondrous true suchness-nature of the Tathāgata-garbha. The Tathāgata-garbha originally has neither arising nor ceasing. Yet because of the deluded stirring of our ignorance, we turn the Tathāgata-garbha into ālaya consciousness. Within ālaya consciousness there is arising and ceasing, causing us to undergo suffering in vain.
“阿难，汝心昏迷，不悟四大元如来藏，当观虚空为出为入，为非出入？”	“Ānanda, your mind is deluded and confused. You do not realize that the four great elements are originally the Tathāgata-garbha. Now observe

	whether space comes forth or enters, or whether it neither comes forth nor enters.”
这里用虚空与地水火风之色做比较，因为地水火风有动摇、有来去、有形相、有生灭，说它空不太容易理解。用虚空做比较是因为它与我们的空性比较相近，比四大妄色容易懂。	Here space is compared with the material forms of earth, water, fire, and wind. Earth, water, fire, and wind move, come and go, possess forms and appearances, and arise and cease, so it is not easy to understand their emptiness. Space is used for comparison because it is relatively close to our empty nature and easier to understand than the deluded material forms of the four great elements.
佛说：阿难，你是因执著色相之故，为色相所转，所以心里昏迷，认为物质实有，拼命追逐物质（虚幻的妄相）。于是不识真心，只识得外界的妄相，跟着虚假的幻象跑，造业受报，因而六道轮回。	The Buddha says: “Ānanda, because you cling to material appearances, you are carried along by them. Thus your mind is confused, and you take matter to be truly existent, desperately pursuing material things—the illusory appearances of delusion. Consequently, you do not recognize the true mind but recognize only the deluded appearances of the external world. You chase after false illusions, create karma, undergo retribution, and thereby transmigrate through the six realms.”
此为昏迷，因为昏之故，就见不到真心；因为迷之故，真的假的就分辨不出来。不知道什么是真心，只看到假相，所以“不悟四大元如来藏。	This is confusion. Because one is confused, one cannot see the true mind; because one is deluded, one cannot distinguish the true from the false. Not knowing what the true mind is, one sees only false appearances. Thus, one “does not realize that the four great elements are originally the Tathāgata-garbha.”
”地水火风这四大不是别的东西，就是我们的如来藏妙真如性，就是我们的本来面目，就是我们的真如佛性。前面我们讲过，这叫“性色真空，性空真色”；接下来就是“性火真空，性空真火”……。	Earth, water, fire, and wind are not something else. They are our wondrous true suchness-nature of the Tathāgata-garbha, our Original Face, and our true suchness Buddha-nature. As explained earlier, this is “the nature of form is true emptiness, and the nature of emptiness is true form”; next come “the nature of fire is true emptiness, and the nature of emptiness is true fire,” and so on.
这些东西本来都是真空无相，无形无相的东西才是真实的，有形有相的东西都是虚假的。这个虚假和真实是对众生来说的，在佛菩萨的份上来讲，是非真非假，真也不可得，假也不可得，假就是真，真就是假。	These things are originally true emptiness, without appearances. What is formless and without appearances alone is real; whatever has form and appearance is false. But this distinction between false and real is made from the standpoint of sentient beings. From the standpoint of Buddhas and bodhisattvas, they are neither real nor false: reality cannot be obtained, nor can falsity be

	obtained. The false is precisely the real, and the real is precisely the false.
因为一切色相都是真心的妙用，佛菩萨不会执著在这上面，不看见有这些东西。就像我们看到天空的云彩，云可以变现出像狮子、老虎一样的形状，我们知道这不是真的狮子、老虎，而是空中的云。所以真就是假，假也就是真。	Because all material appearances are wondrous functions of the true mind, Buddhas and bodhisattvas do not cling to them or see them as independently existing. It is like seeing clouds in the sky: clouds may take forms resembling lions or tigers, but we know that they are not real lions or tigers; they are clouds in empty space. Thus the real is the false, and the false is also the real.
因为根本没有这些东西，因此不会粘着在上面。但在众生份上来说，就必须要分清楚真假，否则就会认假迷真。	Because such things do not exist in themselves, one does not cling to them. But from the standpoint of sentient beings, one must distinguish clearly between the real and the false; otherwise, one will mistake the false for the real and become deluded.
众生因为迷而不觉之故，不知道四大本来周遍法界，圆融无碍，尽管生一切法，起一切用，都是自己本体，而不是另有别物。如果不懂得这个道理，就会着相，而忘记了本体。	Because sentient beings are deluded and fail to awaken, they do not know that the four great elements originally pervade the dharma realm and are perfectly interpenetrating and unobstructed. Although they produce all dharmas and give rise to all functions, they are all one's own fundamental essence, not some separate thing. If one does not understand this principle, one will become attached to appearances and forget the fundamental essence.
本来这个地水火风就是自己，因为不认识，反而去认假相，就好像天上的云所现的狮子相、老虎相，只看见狮子和老虎，而忘记它的本体是云。	Earth, water, fire, and wind are originally oneself. Yet, because one does not recognize this, one instead takes false appearances as real. It is like the lion-forms and tiger-forms manifested by clouds in the sky: one sees only lions and tigers and forgets that their fundamental substance is cloud.
见性并不是要废掉相，这个相还是有的，不是离开相另有一个性，我们错就错在这一点，误以为修法就是要把一切相都去掉。	Seeing one's nature does not mean abolishing appearances. These appearances still exist; it is not that, apart from appearances, there is another nature. Our error lies precisely here: we mistakenly suppose that practicing the Dharma means getting rid of all appearances.
不是这样的，离开这个相，真如也就没有啦，这就好比水上起的波浪，若把波浪都取消不要了，那么水也就没有了。因此要透过相，而不要执著相，知道一切相是真心的显现，是真心的妙用，这样才能随缘起用。	This is not so. If one leaves appearances behind, suchness too is gone. It is like waves arising on water: if one were to eliminate all the waves, then the water too would no longer exist. Therefore, one

	must see through appearances without clinging to them, knowing that all appearances are manifestations and wondrous functions of the true mind. Only then can one function in accordance with conditions.
因为真心贵在能够随缘起用，就像天空中的云，本来没有固定的形状，但可以任意变现各种各样的形状。识得真心之后，就可以妙用无边，若不识得真心，执著这个色相，那就是滞碍，就死在这个相上，自己造业受报，随业轮转，而不能自主。	The value of the true mind lies in its ability to function in accordance with conditions. It is like clouds in the sky: they originally have no fixed shape, yet can freely manifest all kinds of forms. Once one recognizes the true mind, its wondrous functioning is boundless. If one does not recognize the true mind and clings to material appearances, that becomes an obstruction. One becomes fixed and dead in those appearances, creates karma and undergoes retribution, revolves with one's karma, and cannot be self-mastering.
因你昏迷之故，不悟四大本是如来藏妙真如性，那么你看看这个虚空（佛在这里用虚空来做比喻）。	Because you are confused, you do not realize that the four great elements are originally the wondrous true suchness-nature of the Tathāgata-garbha. Now look at this space—the Buddha here uses space as an analogy.
这个虚空是顽空，没有东西，因而冥顽不灵；而性空是寂净的，是灵明真空，灵明真空是有知的，就像镜子一样，可以照出物体的影子。两者就差在这一点上。虚空是有相的，有个空相，而灵明真空是无相的。	This space is inert emptiness: it contains nothing and therefore is dull and unknowing. Empty nature, however, is quiescent and pure; it is luminous true emptiness. Luminous true emptiness has knowing, like a mirror that can reflect the images of objects. This is the difference between the two. Space has an appearance, the appearance of emptiness, whereas luminous true emptiness is without appearance.
我们不要执著这个虚空，因为它是顽空，而要知道什么是灵明真空。现在是用虚空做个比方，比喻如来藏妙真如性，为什么用虚空呢？由于虚空没有东西，比用地水火风四大做比方，容易理解。	We should not cling to this space, for it is inert emptiness. Rather, we should know what luminous true emptiness is. Space is now being used as an analogy for the wondrous true suchness-nature of the Tathāgata-garbha. Why use space? Because it contains nothing and is easier to understand than an analogy based on the four great elements of earth, water, fire, and wind.
你看虚空有出有入、有生有灭吗？它既无出无入，也无生无灭。那么这是非出非入，还是非不出入呢？用这两面做比较，有出有入还是不出不入呢？说有出入不对，讲不出入也不对，因为说不出入还有个不出入在。	Does space have coming forth and entering, arising and ceasing? It has neither coming forth nor entering, neither arising nor ceasing. Is this then neither coming forth nor entering, or is it not non-coming-forth and non-entering? Comparing these

	two sides, does it come forth and enter, or does it not come forth and enter? To say that it comes forth and enters is incorrect, but to say that it does not come forth and enter is also incorrect, because even “not coming forth and not entering” still posits something called not coming forth and not entering.
我们的灵明真心是清净本然，本来如此，既没有出入，也没有不出入。有出入是和合相，也就是因缘；不出入是非和合相，也就是自然。既没有出入，也没有不出入，也就是非因缘、非自然。	Our luminous true mind is pure and inherently so. It has neither coming forth nor entering, nor even non-coming-forth and non-entering. Coming forth and entering are the appearance of combination, that is, dependent arising; non-coming-forth and non-entering are the appearance of non-combination, that is, spontaneity. Having neither coming forth and entering nor non-coming-forth and non-entering means being neither dependent arising nor spontaneity.
既然非因缘、非自然之故，所以这是如来藏妙真如性。之所以用虚空来比，因为虚空不动摇，没有生灭，我们的如来藏妙真如性是如此，地水火风亦复如是，也没出入。	Since it is neither dependent arising nor spontaneity, it is the wondrous true suchness-nature of the Tathāgata-garbha. Space is used as an analogy because it does not move and has neither arising nor ceasing. Our wondrous true suchness-nature of the Tathāgata-garbha is likewise so, and earth, water, fire, and wind are likewise so: they too neither come forth nor enter.
我们见到地水火风所现的各种相，都是随缘起现的，就像云因为风吹而变现出各种形象。我们的真如佛性是个摩尼宝，能生万法，能随缘起现各种事物，千变万化都是这一心。	All the various appearances manifested by earth, water, fire, and wind arise in accordance with conditions, just as clouds, blown by the wind, manifest various forms. Our true suchness Buddha-nature is like a wish-fulfilling jewel: it can give rise to the myriad dharmas and manifest all kinds of things in accordance with conditions. All their countless transformations are this one mind.
这就叫不变随缘、随缘不变，尽管起现山河大地、草木丛林、男女老少等各种相，但是这个心是不变的，亘古至今恒常如此。假如不能随缘起现，死在那里不动，那就不成为如来藏妙真如性了。	This is called being unchanging while according with conditions, and according with conditions while remaining unchanging. Although it manifests all kinds of appearances—mountains, rivers, the great earth, grasses, trees, forests, men, women, young, and old—this mind remains unchanged, ever thus from ancient times to the present. If it could not manifest in accordance with conditions, but remained dead and motionless, it would not be

	the wondrous true suchness-nature of the Tathāgata-garbha.
西方极乐世界也是这样子，极乐圣境是阿弥陀佛真如佛性所生起的妙用，是阿弥陀佛的净愿所成。凡是能够生到西方的众生，都是清净众生。内心龌龊的众生就生不到，因为你与阿弥陀佛的净愿不相应。	The Western Land of Ultimate Bliss is likewise so. Its sacred realm of bliss is the wondrous function manifested by Amitābha Buddha's true suchness Buddha-nature and accomplished through Amitābha Buddha's pure vows. All sentient beings who can be reborn in the West are pure sentient beings. Sentient beings inwardly defiled cannot be reborn there, because they do not accord with Amitābha Buddha's pure vows.
十方国土不离一念心，我们住在娑婆世界的人，假如内心都清净了，秽土就可以转成净土。秽土是由我们的秽心所现的。心就是土、土就是心，人心不空，相就不空。若心存龌龊，现的境也龌龊。假如你的心清净了，土也就清净了。你那里就是净土，并不是要死后生净土。所以说“随其心净，即佛土净。”在这里是用虚空来比喻这个道理。	The lands of the ten directions are not apart from a single thought of mind. If those of us who dwell in the Sahā world were all inwardly purified, this defiled land could become a Pure Land. The defiled land is manifested by our defiled minds. Mind is the land, and land is the mind. If the human mind is not empty, appearances are not empty. If the mind harbors defilement, the realm it manifests is likewise defiled. If your mind is purified, the land too is purified. Where you are is then a Pure Land; it is not necessary to die before being reborn in a Pure Land. Thus it is said, “As one's mind is purified, so the Buddha land is purified.” Here space is used to illustrate this principle.
“汝全不知，如来藏中，性觉真空，性空真觉，清净本然，周遍法界，随众生心，应所知量。”	“You do not at all know that within the Tathāgata-garbha, the nature of awareness is true emptiness, and the nature of emptiness is true awareness; it is pure and inherently so, pervading the dharma realm, responding to sentient beings' minds according to the measure of what they know.”
和前面所讲的虚空、四大一样，你也不理解灵明觉性是真空性。这个灵明觉性，不是有什么形相，有什么事物，它是真空性。	Just as with the space and four great elements discussed earlier, you do not understand that luminous awareness-nature is the nature of true emptiness. This luminous awareness-nature does not possess any form, appearance, or thing; it is the nature of true emptiness.
刚才讲了顽空与真空是有所区别的，顽空是冥顽不灵，真空有个灵明觉性在，它的性体是空灵的，容不得有个形有个相。因为真空没有形相，它是灵明无住的，所以才能生起万法，因此说性觉真空。	As just explained, inert emptiness and true emptiness differ. Inert emptiness is dull and unknowing, whereas true emptiness contains luminous awareness. Its essential nature is empty and numinous, allowing no form or appearance. Because true emptiness has no form or

	appearance and is luminously non-abiding, it can give rise to the myriad dharmas. Therefore it is said, “the nature of awareness is true emptiness.”
假如它不是真的“倾家荡产”，而是有了形相，那就被固定住了，固定之后就不能生出别的相。真正的大觉之觉，就是我们的本性，这个本然真空，不是由妄知妄见而生出的顽空。由于性觉本性灵明，所以说“性觉真空，性空真觉”。真性是空，并不是有事物，并不是有形象，这样的空性，才是我们真正的觉体。	If it were not truly “utterly stripped bare,” but possessed form and appearance, then it would be fixed; once fixed, it could not give rise to other appearances. The awareness of great awakening is our intrinsic nature. This inherently present true emptiness is not the inert emptiness produced by deluded knowing and deluded views. Because the nature of awareness is intrinsically luminous, it is said, “the nature of awareness is true emptiness, and the nature of emptiness is true awareness.” True nature is empty; it is not a thing and not an image. Only such empty nature is our true body of awareness.
“清净本然，周遍法界。”因为性觉是本体空净的，所以尽管生起相，尽管起妙用，它既不会改变，也不会污染，是当体清净的。本然就是本来如此，法尔如是，不是因缘生，不是自然生，叫非自然、非因缘。	“Pure and inherently so, pervading the dharma realm.” Because the nature of awareness is essentially empty and pure, although it gives rise to appearances and wondrous functions, it neither changes nor becomes defiled; it is pure in its very essence. “Inherently so” means originally thus, naturally thus. It is not produced by dependent arising and not produced by spontaneity; it is neither spontaneous nor dependently arisen.
这就表示性觉不同于幻妄的知觉，我们的妄觉总是要与色相对而生，由根对尘，根尘相缘之后，才有的这个知觉。而现在这个觉不是因相对才有的，它是灵明的真空，没有任何东西，是本来就有的。	This shows that the nature of awareness differs from illusory, deluded consciousness. Our deluded awareness always arises in relation to material appearances: faculties confront objects, and only after faculties and objects condition one another does this awareness arise. But this awareness does not arise because of such confrontation. It is luminous true emptiness, without any thing at all, and is originally present.
因为灵明真空之故，能现一切相、起一切妙用，所以说周遍法界。空大是真空，与我们上面讲的地水火风四大，不相妨碍，互摄互用，周遍法界，是一样的道理。	Because it is luminous true emptiness, it can manifest all appearances and give rise to all wondrous functions; therefore, it pervades the dharma realm. The great element of space is true emptiness. It does not obstruct the four great elements of earth, water, fire, and wind discussed above; they mutually encompass and function through one another, pervading the dharma realm. The principle is the same.

“随众生心，应所知量。”随着众生心量的广大或者狭小，你的真觉所起的觉知作用也就能大能小。人有什么样的心量，真觉就能起什么样的作用。由于众生的内心是龌龊和烦恼的，所以现出的世界也都充满了龌龊和烦恼。	“In accordance with the minds of sentient beings, it responds to the measure of what they know.” As the capacity of sentient beings’ minds is broad or narrow, so too can the knowing function arising from your true awakening be great or small. Whatever the capacity of a person’s mind may be, true awakening can function accordingly. Because sentient beings’ minds are impure and afflicted, the world that appears is likewise full of impurity and affliction.
假如众生的心都清净了，世界马上就转了。	If the minds of sentient beings were all purified, the world would immediately be transformed.
在《六祖坛经》上，六祖大师说：我为诸人把西方极乐世界移到我们面前好吗？众人忙说：好啊！好啊！都在等着看慧能大师在大家面前变戏法、显神通，把西方极乐世界移到众人面前来，其实不相干。	In the Platform Sūtra of the Sixth Patriarch, the Sixth Patriarch said: “Shall I move the Western Land of Ultimate Bliss before your eyes?” Everyone eagerly replied, “Yes! Yes!” They were all waiting to see Master Huineng perform a magic trick and display spiritual powers by moving the Western Land of Ultimate Bliss before them. But that was beside the point.
因为是“随众生心，应所知量。”他在教你转心，提醒你的心不要污染、不要着相、不要龌龊，只要心清净了，极乐世界马上就在你的面前了。我们上面说过，佛菩萨看这个世界，与我们所见的不一样，是不思议境界。	For it is “in accordance with the minds of sentient beings, it responds to the measure of what they know.” He was teaching you to transform your mind, reminding you not to let it become defiled, not to cling to appearances, and not to become impure. Once the mind is pure, the Land of Ultimate Bliss is immediately before you. As we said above, the world as seen by Buddhas and bodhisattvas differs from what we see; it is an inconceivable realm.
所谓不可思议者，佛看起来是觉观、是真空，没有东西。菩萨看这个世界是七宝所成。阿罗汉看这个世界是空。而众生看这个世界是泥土。众生的业力同样不可思议，因为各自的业力不同，所起现的境缘、障碍也就不同。	What is meant by “inconceivable”? To a Buddha, it is awareness and contemplation, true emptiness, without anything there. To bodhisattvas, this world is composed of the seven treasures. To arhats, this world is empty. To sentient beings, it is soil. The karmic power of sentient beings is likewise inconceivable: because each person’s karma differs, the circumstances and obstacles that arise also differ.
有共业、别业、同分共业、同分别业等等。我们地上人所看见的水，天人看见是琉璃，鱼龙看见是屋子，饿鬼看见是大火。由于心量不同，所见的境界也不同。	There are collective karma, individual karma, collective karma shared by those of the same kind, and individual karma shared by those of the same

	kind, among others. The water we humans on earth see is seen by devas as beryl, by fish and dragons as dwellings, and by hungry ghosts as a great fire. Because mind-capacities differ, the realms that are seen also differ.
我们所看到的虚空是顽空，是因为着在空相上去了。佛看则没有什么顽空不顽空，他看这个空就是我们的灵明真空，我们的妙明觉性本来就是如此。所见不同，是因为各个心量不同。	The space we see is inert emptiness because we cling to the appearance of emptiness. But for a Buddha there is no question of inert or non-inert emptiness. The emptiness he sees is our luminous true emptiness; our wondrous luminous awakened nature is originally just so. What is seen differs because each mind-capacity differs.
我们修行就是要修自己的心，不是修那些外在的、表面的东西。不管是念佛、参禅、修密，都是为了转这个心。念佛就是用一句阿弥陀佛的万德洪名，把凡夫心转为佛心。能够转为佛心，当下就是净土。	Our practice is to cultivate our own minds, not those external and superficial things. Whether we practice Buddha-recitation, investigate Chan, or cultivate Esoteric Buddhism, it is all for the sake of transforming this mind. Buddha-recitation uses the Amitābha Buddha's name, replete with myriad virtues, to transform the mind of an ordinary being into the mind of a Buddha. When it can be transformed into the mind of a Buddha, that very moment is the Pure Land.
参禅也是这样，用疑情割断妄情，妄念就生不起来，待时节因缘到来，“囫”地一声桶底脱落，就见到清净本然的本来面目。修密更是如此，由于仗佛菩萨三密加被之力，比禅宗和净土宗更加容易成就些。	Investigating Chan is the same: use the sense of doubt to cut off deluded feelings, so that deluded thoughts cannot arise. When the time and conditions arrive, with a “hu” sound, the bottom of the bucket falls away, and one sees the originally pure Original Face. Esoteric practice is even more so: relying on the power of the blessings of the Buddhas' and bodhisattvas' three mysteries, it is somewhat easier to attain accomplishment than in the Chan school or the Pure Land school.
佛在《楞严经》上慈悲地直接指示我们：你们每个人都有灵明真心，不要去执著外相，外面的一切相都是妄相，你执著相就不能见性。但是要见性也不能离开这些妄相。离开妄，真也就没有了。我们要离开的是妄心。	In the Śūraṅgama Sūtra, the Buddha compassionately and directly instructs us: Each of you possesses a luminous true mind. Do not cling to external appearances; all external appearances are deluded appearances. If you cling to appearances, you cannot see your true nature. Yet to see your true nature, you cannot leave these deluded appearances behind. If delusion is left behind, the true also ceases to exist. What we must leave behind is the deluded mind.

离开了分别心，你的心自然就清净，这个相就转了。所以真见性人看见一切都是佛，不但桌子是佛、杯子是佛，山河大地、草木丛林，一切的一切都是佛。	Once you are free of the discriminating mind, your mind naturally becomes pure, and these appearances are transformed. Thus, one who has truly seen their nature sees everything as Buddha. Not only is a table Buddha and a cup Buddha; mountains, rivers, the great earth, grasses, trees, and forests—everything without exception—is Buddha.
假设我们明白这个道理之后，一下子彻底放下，“囫”地脱落，那么你还修个什么行？因为你已经证到了妙明真心。	Suppose that, after understanding this principle, we completely let go in a single instant and, with a “hu” sound, fall away. What practice would there still be to cultivate? For you would already have realized the wondrous luminous true mind.
假如不能顿然放下，那就应该回过头来找个当机的法门好好去修，这件事光靠嘴说是不行的，一定要在境界上透得过才行。如果嘴上说一套，碰到境界仍然透不过，在那里烦恼依旧，那你学佛就不得受用。	If you cannot suddenly let go, then you should turn back and find a Dharma gate suited to your capacity and cultivate it well. This matter cannot be accomplished by words alone; you must be able to penetrate through circumstances. If you say one thing but still cannot penetrate through when circumstances arise, and afflictions remain as before, then you will gain no benefit from studying Buddhism.
我们学佛是要得真正解脱，得真实受用，不要只是糊里糊涂地求神拜佛，烧烧香，求佛赐给我点什么好处，达到个什么目的，而是要真正了脱生死。	We study Buddhism in order to attain genuine liberation and true benefit, not merely to muddle along, seeking divine aid and worshipping Buddhas, burning incense, and asking the Buddha to grant us some advantage or help us achieve some aim. Rather, we seek truly to be liberated from birth and death.
假设能够明白各有各的因缘，一脱到底，一切放下，那么行住坐卧总是见性，不见有相可得，不会再在相上打转转。如果黏滞在相上，跟着相走，那就被相转了，做了相的奴隶。我们要做相的主人，要能转相，只有这样才能离相见性，超脱生死。	If we can understand that each has their own causes and conditions, let go completely and relinquish everything, then in walking, standing, sitting, and lying down we will always see our true nature. We will not see any appearance as obtainable, nor will we continue turning about within appearances. If we remain stuck to appearances and follow them, then we are turned by appearances and become their slaves. We must become the masters of appearances and be able to transform them. Only then can we leave appearances, see our true nature, and transcend birth and death.

“阿难，如一井空，空生一井。十方虚空，亦复如是。圆满十方，宁有方所？”	“Ānanda, as emptiness arises in one well from the empty space of that well, so it is with the emptiness of the ten directions. Though it fills the ten directions, how could it have any fixed location?”
“阿难，如一井空，空生一井。”挖出一口井，把泥凿出来，就会看到这个井里面是空的。“十方虚空，亦复如是。”十方的虚空也是这个道理。因为十方的土都不可得，它本来就是虚空，并不是要把这个土都挖出来才是真空。	“Ānanda, as emptiness arises in one well from the empty space of that well.” Dig a well and chisel out the earth, and you will see that there is emptiness within the well. “So it is with the emptiness of the ten directions.” The emptiness of the ten directions is the same. Since the earth of the ten directions cannot be obtained, it is originally empty space; it is not that it becomes true emptiness only after all this earth has been dug out.
佛这样讲是让我们的心脱离尘境。根是心、境是尘，心根与境尘脱开，不再粘着，十方虚空就会当下消殒，一切都不可得。此番功夫就是根尘脱落，在禅宗说是虚空粉碎，大地平沉。念佛之人亦复如是。	The Buddha teaches in this way so that our minds may become free from the realm of sense objects. The faculties are mind, and objects are dust; when the mind-faculties and object-dust are separated and no longer cling to one another, the emptiness of the ten directions immediately vanishes, and nothing can be obtained. This practice is the falling away of sense faculties and their objects; in the Chan school, it is called “empty space shattering and the great earth sinking level.” It is the same for those who practice Buddha-recitation.
当念到能念之心所念之佛一时脱落，也是这般光景。印光大师有一篇文章，叫《念佛三昧摸象记》。他所描述的情景就是这个样子。密宗证到的境界也是如此，与禅净没有两样。所以说归元无二路，方便有多门。下手的门径虽然多种多样，所到达的目的地都是一样的。	When the mind that recites and the Buddha who is recited both fall away at once, it is the same kind of scene. Master Yinguang wrote an essay called Notes on Feeling One’s Way Through Buddha-Recitation Samādhi. The state he describes is just like this. The state realized in Esoteric Buddhism is likewise so; it is no different from Chan and Pure Land. Thus it is said: “There are not two roads for returning to the source; expedient means have many gates.” Though the entryways differ in many ways, the destination reached is the same.
“圆满十方，宁有方所？”我们的心空净了，那么尽虚空、遍法界都在我心中，这就叫心包太虚。到这时哪里还有什么方所？所谓十方就是东西南北上下和四隅，这十方的空本来没有，都是由我们的识心分别出来的，所以说根本就没有这个方所。	“Though it fills the ten directions, how could it have any fixed location?” When our minds are empty and pure, all of empty space and the dharma realm are within our minds. This is called “the mind encompassing empty space.” At that point, where could there still be any fixed location? The ten directions are east, west, south, north, above, below, and the four intermediate directions. The

	emptiness of these ten directions does not originally exist; it is all discriminated by our consciousness-mind. Thus there fundamentally is no such fixed location.
“循业发现，世间无知，惑为因缘及自然性。皆是识心分别计度。但有言说，都无实义。”	“It appears in accordance with karma. Those in the world, lacking understanding, are deluded into taking it for causes and conditions or for an inherent nature. All this is discriminative calculation by the consciousness-mind. Whenever there is verbal expression, there is no real meaning.”
你们对眼前所见的一切相，分好分坏，分东分西，这都是业障现前使然。业障有三细相：业相、转相、现相。“无明为因生三细”，业生之后就要认取这个相。业有共业和别业的划分。	You distinguish the appearances before your eyes as good or bad, east or west; all this occurs because karmic obstacles have manifested. Karmic obstacles have three subtle characteristics: the characteristic of karma, the characteristic of transformation, and the characteristic of manifestation. “Ignorance as cause gives rise to the three subtle characteristics.” Once karma arises, one then takes hold of these appearances. Karma is divided into collective karma and individual karma.
由别业生成每一个个别的众生，同分别业形成某一类众生，同分共业合起来就感应出我们现在所生活的世界。所以说六道都是从业来的：地狱是业，饿鬼是业，畜生也是业……因为各各业障不同，看见的境界也就不同。	Individual karma gives rise to each individual sentient being; individual karma shared by those of the same kind forms a particular class of sentient beings; and collective karma shared by those of the same kind together gives rise, through karmic resonance, to the world in which we now live. Thus the six realms all arise from karma: hell is karma, hungry ghosts are karma, animals too are karma. Because each person’s karmic obstacles differ, the realms they see also differ.
地水火风空在不同的众生看来都是不一样的。这世界上没有知识的人就会迷惑不解，认为这个是因缘合成的，那个是自然生成的，就像乌鸦黑、鸽子白、松树直、荆棘曲，都是自然而成、不加造作的。	Earth, water, fire, wind, and space are all perceived differently by different sentient beings. Those in the world who lack understanding are perplexed and think that this is formed from causes and conditions, while that arises naturally—just as crows are black, doves are white, pine trees are straight, and thorn bushes are crooked, all naturally formed without contrivance.

这就是色、受、想、行、识五蕴中的那个识心。这个识心就是无明，认为自己真的能生起念头，认为自己有知觉、能够思想，这些都是妄觉，都是识心分别计度的结果。	This is the consciousness-mind among the five aggregates of form, feeling, perception, formations, and consciousness. This consciousness-mind is ignorance: it believes that it can truly give rise to thoughts, that it possesses awareness and can think. These are all deluded awareness, all the result of the discriminative calculations of the consciousness-mind.
假如不去分别计度，根本就没有山河大地、男女老少、日月星辰，一切都没有。所以说五蕴是个很坏的东西，我们要成佛，就必须破除五蕴。把这个识心打破就好了，就见到我们的灵明觉性了。真如就是真空佛性。	If there were no discriminative calculation, there would fundamentally be no mountains, rivers, and great earth; no men or women, young or old; no sun, moon, or stars—there would be nothing at all. Thus the five aggregates are very bad things. If we are to become Buddhas, we must break through the five aggregates. Once this consciousness-mind is shattered, we see our own luminous awakened nature. Suchness is the Buddha-nature of true emptiness.
真如不守自性，就是渗漏。由渗漏之故，以觉明空，于是生起这个世界和我们的身体。所以说“但有言说，都无实义”。由于大家都是在妄生分别，搞什么唯心唯物、一元二元，无论怎样讲也认识不到这个实相，说不到这个真心，说不到真如佛性，所以都无实义。	When suchness does not preserve its own nature, this is leakage. Because of this leakage, awareness illumines emptiness, and thus this world and our bodies arise. Therefore it is said, “Whenever there is verbal expression, there is no real meaning.” Since everyone gives rise to deluded discrimination, arguing over idealism and materialism, monism and dualism, no matter how they speak, they cannot recognize this true reality. They cannot speak of this true mind or of the Buddha-nature of suchness; therefore, there is no real meaning in it all.
以上讲的是空大，接下来讲见大：	The foregoing explained the element of space. Next, we shall discuss the element of seeing:

（六）见大 性见觉明，觉精明见

(VI) The Greatness of Seeing: The Nature of Seeing Is Enlightened Brightness; the Essence of Enlightenment Is Bright Seeing

“阿难，见觉无知，因色空有。如汝今者，在祇陀林，朝明夕昏。设居中宵，白月则光，黑月便暗。则明暗等，因见分析。”	“Ānanda, the awareness of seeing has no independent knowing; it arises in dependence on form and emptiness. As you are now in the Jeta Grove, it is bright in the morning and dim in the

	evening. If it is the middle of the night, a bright moon brings light, while a dark moon brings darkness. Thus, distinctions such as light and darkness arise through seeing.”
这个见就是我们的根，因为根能生见。有很多的经教家说，见大就是根大。这个见不光说眼睛看见的见，而应包括六根，由根尘相对才起这个见觉。假如没有尘，根就无知；假如没有根，尘就无相。	This seeing is our faculty, for the faculties give rise to seeing. Many exegetes of the scriptures say that the element of seeing is the element of the faculties. Seeing here does not refer only to the seeing of the eyes; it should include the six sense faculties. Awareness of seeing arises only when the faculties and their objects confront one another. Without objects, the faculties have no knowing; without faculties, objects have no appearances.
尘是有相的，比如桌子有高有低，凳子有方有圆，镜子摆在什么地方，录音机是什么样子等等。尘之所以成为色相，是因为我们有根能知之觉之。	Objects have appearances. For example, a table may be high or low, a stool may be square or round, a mirror may be placed somewhere, and a tape recorder may have a particular form. Objects become material appearances because we have faculties capable of knowing and perceiving them.
例如白云显出的狮子相、老虎相，这些形状、相貌的变化，就是由根来觉之，根尘相对而有的。	For example, the appearances of lions and tigers formed by white clouds—the changes in these shapes and appearances—are perceived by the faculties and arise through the confrontation of faculties and objects.
所以古书上都是先告诉你，根与尘这两样东西只有并在一起才能生出来，单独一个根或单独一个尘都不可得，所以说“心本无生因境有，境本无生因心有。”境跟心本是一个东西，这就是“见觉无知，因色空有。	Thus, ancient books first tell us that faculties and objects can give rise to this awareness of seeing only when they come together. A faculty alone or an object alone cannot be found. Therefore it is said: “Mind originally does not arise, yet arises because of objects; objects originally do not arise, yet arise because of mind.” Objects and mind are fundamentally one thing. This is what is meant by “the awareness of seeing has no independent knowing; it arises in dependence on form and emptiness.”
”见觉本身实际是无知的，因色相之故才得以显发，发出个见觉。尘境既有色也有空，色就是因为明而发现的种种形相，色与空都是相。	The awareness of seeing itself is in fact without knowing; it is only through material appearances that it can manifest, giving rise to an awareness of seeing. The object-realm includes both form and emptiness. Form consists of the various appearances disclosed through light; both form and emptiness are appearances.

“如汝今者，在祇陀林，朝明夕昏。设居中宵，白月则光，黑月便暗。则明暗等，因见分析。”那个知觉是虚妄之相，它是因为根尘相对而有的，相对而有的东西都不可得。譬如现在来到祇陀林下，“朝明夕昏。	“As you are now in the Jeta Grove, it is bright in the morning and dim in the evening. If it is the middle of the night, a bright moon brings light, while a dark moon brings darkness. Thus, distinctions such as light and darkness arise through seeing.” That awareness is a false appearance. It arises through the confrontation of faculties and objects, and whatever arises through such confrontation cannot be found. For example, now that one has come beneath the Jeta Grove, “it is bright in the morning and dim in the evening.”
”早晨太阳升起来天就亮了，就有光明；夜里太阳落山，天就黑了。“设居中宵，白月则光，黑月则暗。”假设在夜晚，白月就是有月亮的时候，因为有月光所以有光明；黑月就是没有月亮时，没有月光当然就是黑暗。	When the sun rises in the morning, the sky grows bright, and there is light. At night, when the sun sets, the sky grows dark. “If it is the middle of the night, a bright moon brings light, while a dark moon brings darkness.” Suppose it is nighttime: a bright moon means that there is a moon, and moonlight therefore brings brightness; a dark moon means that there is no moon, and without moonlight there is naturally darkness.
“则明暗等，因见分析。”明暗两个色尘，是你因为见而起的分析和判断才有的，如果你没有见、没有分析，怎么会知道明与暗？又怎么会知道明暗之相是从什么地方来的呢？是因为你有这个见，是因为你的分析才有的，其实根本都不可得嘛！下面我们就来看一看，这个见到底是从什么地方产生的呢?	“Thus, distinctions such as light and darkness arise through seeing.” The two material objects of light and darkness exist only because you discriminate and judge them through seeing. If you had no seeing and no discrimination, how could you know light and darkness? And how could you know from where the appearances of light and darkness arise? They exist because you have this seeing and because you make such distinctions, yet in truth they cannot be found at all. Next, let us examine where this seeing actually arises from.
这里要仔细推敲，请看经文:	This requires careful examination. Please read the sūtra passage:
“此见为复与明暗相，并太虚空，为同一体，为非一体？或同非同，或异非异？”	“Is this seeing one substance with, or not one substance with, the appearances of light and darkness and with empty space? Or is it both the same and not the same, or both different and not different?”
这个见是什么地方来的呢？因为你有见才能分析明暗，如果没有见当然就分不出明暗。	Where does this seeing come from? Only because you have seeing can you distinguish light and darkness; without seeing, you naturally could not distinguish them.

这个见是从明、暗或者太虚空来的吗？或者说见与明、暗、太虚空是一体吗？你这个见和这三样东西究竟是一样、还是不一样呢？或者是同而不同？或者是异而不异？为什么这样说呢？因为一体、不一体、同而不同、异而不异，这四种说法也叫四个原则，所有的事物都不能离开这四个原则。	Does this seeing come from light, darkness, or empty space? Or are seeing and light, darkness, and empty space one substance? Is your seeing ultimately the same as, or different from, these three things? Or is it the same yet not the same? Or different yet not different? Why is this said? Because the four propositions—one substance, not one substance, same yet not the same, and different yet not different—are also called the four principles. No thing can depart from these four principles.
如果离开这四个原则，任何事物都不能成立，也就说明这个东西根本不存在。是一体还是不一体；是同而不同（同非同），也就是同中有不同；还是异而不异（异非异），异中亦有不异。佛所以举出这四个原则，就是要用来推敲论证，看看这个见对明、暗、虚空，究竟哪种结合能成功。	If it departs from these four principles, no thing can be established; this shows that the thing does not exist at all. Is it one substance or not one substance? Is it the same yet not the same—that is, sameness containing difference? Or is it different yet not different—difference also containing non-difference? The Buddha presents these four principles in order to examine and demonstrate which relation of seeing to light, darkness, and empty space can actually be established.
“阿难，此见若复与明与暗及与虚空元一体者，则明与暗，二体相亡。”	“Ānanda, if this seeing were originally one substance with light, darkness, and empty space, then light and darkness—the two substances—would negate one another.”
先说一体。假如这个见与明、暗、虚空是一体。既然是一样东西，“则明与暗，二体相亡。”为什么呢？因为明与暗不是一体，说明时则非暗，说暗时则非明。	Let us first discuss one substance. Suppose this seeing were one substance with light, darkness, and empty space. Since they would be the same thing, “light and darkness—the two substances—would negate one another.” Why? Because light and darkness are not one substance: when there is light, there is no darkness; when there is darkness, there is no light.
比如现在有亮光的时候，怎么居于暗呢？太阳下山光明没有了，这时候是暗，又怎么能居于明呢？明与暗不是一体，二者是相对的。如果见与明、暗、虚空是一体，那么明即不明、暗也不暗，明暗二相就都不可得了。再说明与暗是完全相反的，两个体相不能同时成立，所以说见与明、暗、虚空是一体，这种说法不对。	For example, when there is light now, how could there be darkness? When the sun sets and the light is gone, it is dark; how could there then be light? Light and darkness are not one substance; they are opposites. If seeing were one substance with light, darkness, and empty space, then light would not be light and darkness would not be darkness, and the two appearances of light and darkness could not be found. Moreover, light and darkness are wholly opposed, and their two substantial appearances

	cannot both be established. Thus, to say that seeing is one substance with light, darkness, and empty space is incorrect.
“暗时无明，明时非暗，若与暗一，明则见亡。”	“When it is dark, there is no light; when it is light, there is no darkness. If seeing were one with darkness, then when light appeared, seeing would perish.”
这是说明暗是相对、相反的。明亮的时候就不是黑暗，黑暗的时候就不明亮。刚才是把明、暗、虚空与见，四样东西合并在一起来说的，现在是分开来说。“若与暗一”，假如这个见与暗合在一起，那么明亮来时暗就没有了。既然暗没有了，那么见也应该没有了，所以说“明则见亡”。	This explains that light and darkness are relative and opposed. When it is bright, it is not dark; when it is dark, it is not bright. Previously, seeing, light, darkness, and empty space were discussed together as four things; now they are discussed separately. “If seeing were one with darkness,” then when brightness appeared, darkness would be gone. Since darkness would be gone, seeing should also be gone. Hence it says, “when light appeared, seeing would perish.”
“必一于明，暗时当灭。”	“If it were necessarily one with light, then when darkness came, it should cease.”
假如一定与明合为一体，那么暗来时明应该没有了。既然没有明当然也就没有见，所以说“暗时当灭”。	If it were necessarily united with light as one substance, then when darkness came, light should be gone. Since there would be no light, there would naturally be no seeing either. Hence it says, “when darkness came, it should cease.”
“灭者云何见明与暗？”	“How could that which has ceased see light and darkness?”
暗来时去明，明来时灭暗，这个见根本就生不出来，当然也就见不到明暗。如果这个见灭掉了，那么究竟是什么东西能见明、暗，而又没有灭呢？	When darkness comes, light departs; when light comes, darkness ceases. This seeing could not arise at all, and naturally could not see light and darkness. If this seeing has ceased, then what could see light and darkness without ceasing?
“若明暗殊，见无生灭。一云何成？”	“If light and darkness differ, while seeing neither arises nor ceases, how could they be one?”
见与明暗性体相殊，因为明暗有生灭，而见无生灭，“一云何成”？怎么可能合成一体呢？若是一体，见就有生灭了，所以说不与明、暗、虚空合成一体。这是破一体。	Seeing differs in nature and substance from light and darkness, for light and darkness arise and cease, whereas seeing neither arises nor ceases. “How could they be one?” How could they possibly become one substance? If they were one substance, seeing too would arise and cease. Thus, seeing cannot become one substance with light,

	darkness, and empty space. This refutes the proposition of one substance.
下面讲的不是一体，而是二体，看看离开明暗是否有见。其实离开明、暗、虚空，并没有见，所以又叫破非一体。	Next is the proposition that they are not one substance, but are two distinct substances. Let us see whether seeing exists apart from light and darkness. In fact, apart from light, darkness, and empty space, there is no seeing. This therefore also refutes the proposition of not one substance.
“若此见精，与暗与明，非一体者，汝离明暗及与虚空，分析见元，作何形相？”	“If this pure seeing is not one substance with darkness, light, and empty space, then when you separate it from light, darkness, and empty space and analyze the source of seeing, what appearance does it have?”
假如这个见与明、暗、虚空不是一体的，离开明、暗、虚空以外有个见，那么你分析一下这个见的本体，是个什么样子？见元就是见的根本、见的性体，问他见的根本是什么形相、是什么东西呀？	If this seeing were not one substance with light, darkness, and empty space, and there were a seeing apart from light, darkness, and empty space, then analyze the substance of this seeing: what would it look like? The source of seeing means the root of seeing, the nature of seeing. The question is: what appearance does the root of seeing have, and what is it?
“离明离暗及离虚空，是见元同龟毛兔角。”	“Apart from light, darkness, and empty space, the source of seeing is like hair on a tortoise or horns on a rabbit.”
离开明暗及虚空，这个见像龟毛兔角一样，根本就不存在。刚才讲过，离开色相就没有见，离开见也没有色相，要根与尘合起来才能生出这个见。所以这个见是妄见，而不是真见，就像龟没生毛、兔未生角一样，是根本就没有的。	Apart from light, darkness, and empty space, this seeing is like hair on a tortoise or horns on a rabbit: it simply does not exist. As explained earlier, apart from material appearances there is no seeing, and apart from seeing there are no material appearances. Only when faculties and objects come together can this seeing arise. Thus, this seeing is false seeing, not true seeing. Like hair never growing on a tortoise or horns never growing on a rabbit, it is fundamentally nonexistent.
“明暗虚空，三事俱异，从何立见？”	“Light, darkness, and empty space are three things entirely different from one another. From what could seeing be established?”
明暗虚空这三样东西各不相同，那么见是从什么地方生起来的呢？既然离开明暗虚空，见根本就不可得，这就是说一体、非一体都不可能。这样一来，四个原则的前两个就被破掉了。	Light, darkness, and empty space are three distinct things. From where, then, could seeing arise? Since seeing cannot be found apart from light, darkness, and empty space, neither one substance nor not

	one substance is possible. Thus the first two of the four principles are refuted.
“明暗相背，云何或同？离三元无，云何或异？”	“Light and darkness oppose one another; how could they possibly be the same? Apart from the three, seeing is originally nonexistent; how could it possibly be different?”
明暗之相是相互背离、互相对立的，不能合为一体。	The appearances of light and darkness are mutually opposed and cannot become one substance.
因为明来了则没有暗，暗来了则没有明，它怎么会相同呢？“离三元无，云何或异”？离开虚空，离开明暗，见就没有了，又哪里会有这个异呢？所以说同也不可得，异也不可得。	When light comes, there is no darkness; when darkness comes, there is no light. How could they be the same? “Apart from the three, seeing is originally nonexistent; how could it possibly be different?” Apart from empty space, light, and darkness, seeing does not exist. Where, then, could there be difference? Thus, sameness cannot be found, nor can difference.
离开这个明暗虚空，连这个相都没有，又哪里有见？所以不是同，也不是不同，同与不同都不可得。这些道理我们在前面十番显见时都讲过，叫做不即不离，既不是这个色相，也不离开这个色相。离开色相哪还会有见？所以同与非同都不可得。	Apart from light, darkness, and empty space, even these appearances do not exist, so where could there be seeing? Thus it is neither the same nor not the same; both sameness and non-sameness cannot be found. These principles were all explained earlier in the ten examinations of seeing. This is called neither identical with nor separate from: seeing is neither these material appearances nor apart from them. Apart from material appearances, how could there still be seeing? Therefore both sameness and non-sameness cannot be found.
下面我们破异非异：	Next, we refute different yet not different:
“分空分见，本无边畔，云何非同？见暗见明，性非迁改，云何非异？”	“When empty space and seeing are distinguished, there is originally no boundary between them. How, then, could they not be the same? When seeing darkness and seeing light, their nature does not change. How, then, could they not be different?”
我们在这个见与空的界限上分分看，哪里的边界是属于见，哪里的边界是属于空，你能分得开吗？见与空有边界可分吗？因为见与空分不开，是合二为一的，所以不能说是不同。	Let us try to distinguish the boundary between this seeing and empty space. Can you determine which boundary belongs to seeing and which belongs to empty space? Is there a boundary by which seeing and empty space can be divided? Since seeing and empty space cannot be separated and are united

	as one, it cannot be said that they are not the same.
“见明见暗，性非迁改，云何非异”？看见明暗的时候，暗和明不是一体的，二者是相违背的，明没有变成暗，暗没有变成明。既然是相违背的，“云何非异”，它又怎么会非异（非异就是相同），本来就是不一样的嘛。	“When seeing darkness and seeing light, their nature does not change. How, then, could they not be different?” When light and darkness are seen, darkness and light are not one substance; they oppose one another. Light does not become darkness, and darkness does not become light. Since they are opposed, “how could they not be different?” How could they fail to be different—where ‘not different’ means the same? They are originally not the same.
经过以上分析，证明不但“一体、不一体”不可得，“同非同、异非异”也不可得。由于四个原则都形不成这个见，就证明这个见是虚妄不实的，是本来没有的。因为这个见是根尘相对时才有，是因缘所生，“因缘所生法，我说即是空”。外道说因缘时执为实有，佛说因缘时根本就无实体，是生而无生的。	The foregoing analysis demonstrates that not only are “identity and nonidentity” unobtainable, but “sameness and nonsameness, difference and nondifference” are also unobtainable. Since none of these four principles can establish this view, it is proven to be illusory and unreal—something that has never inherently existed. This view arises only when sense faculties and objects confront one another; it is dependently arisen. “Whatever arises from causes and conditions, I say is empty.” Non-Buddhists regard causes and conditions as truly existent, whereas when the Buddha speaks of causes and conditions, there is fundamentally no substantial entity: there is arising, yet no arising.
“汝更细审，微细审详，审谛审观。明从太阳，暗随黑月，通属虚空，壅归大地。如是见精，因何所出？见觉、空顽，非和非合。不应见精，无从自出。”	“Examine still more closely—minutely examine in detail, scrutinize and contemplate carefully. Brightness comes from the sun; darkness follows the dark moon; openness belongs to empty space; obstruction belongs to the earth. From what, then, does this essence of seeing arise? The awareness of seeing and inert emptiness neither combine nor unite. Nor should the essence of seeing arise by itself, without any source.”
前面说的是“不他生、不共生”。见精既不是从空、暗、明中生出来的（不他生），也不是和合明暗虚空一起生出来的（不共生）。	What was discussed above was “not arising from another” and “not arising jointly.” The essence of seeing neither arises from emptiness, darkness, or brightness (“not arising from another”), nor arises through combining with brightness, darkness, and empty space (“not arising jointly”).

这里接着讲“不自生”：你仔细看看，即微细审详；还要极微细极微细地推敲、审察，即审谛审观。	The text now goes on to discuss “not arising from itself”: Look carefully—that is, examine minutely and in detail. Then scrutinize and investigate with the utmost subtlety and care.
审察又审察，思考又思考，为的是要弄明白：明是什么地方来的？明是从太阳来的；暗是从什么地方来的？暗随黑月，没有月亮的时候是暗；通属虚空，没有东西阻碍是虚空；壅归大地，壅就是阻碍，大地的特性是阻碍。	Examine and examine again; reflect and reflect again, in order to understand clearly: Where does brightness come from? Brightness comes from the sun. Where does darkness come from? Darkness accompanies the dark moon; when there is no moon, it is dark. Openness belongs to empty space: where nothing obstructs, there is empty space. Obstruction belongs to the earth: obstruction means hindrance, and hindrance is the characteristic of earth.
这明、暗、通、塞几种相各有出处，“如是见精，因何所出”？这个见精是从什么地方来的？是从明暗通塞中来的吗？不是的。	Brightness, darkness, openness, and obstruction each have their own source. “From what, then, does this essence of seeing arise?” Where does this essence of seeing come from? Does it come from brightness, darkness, openness, and obstruction? No.
见觉和空顽是什么意思？见是我们的觉明心，这个见性是能够知觉、能够明了一切事物的。所以见是我们的心，它是灵明不昧的知觉。见觉就是我们能见的觉体。空顽就是顽空，空而不灵，冥顽无知。	What do “the awareness of seeing” and “inert emptiness” mean? Seeing is our mind of luminous awareness. This seeing-nature can perceive and understand all things. Thus, seeing is our mind: its awareness is numinous and never obscured. The awareness of seeing is the conscious substance that enables us to see. Inert emptiness is dull emptiness—empty yet lacking numinous awareness, benighted and unknowing.
一个是有情的知觉，一个是无情的冥顽不灵，有情和无情这二者当然不可能和合在一起，所以说是非和非合。既然见精不是和合生，那么是不是自己生的呢？“不应见精，无从自出”。在这部《楞严经》上，世尊反复讲述过，任何东西自己不可能生自己，而要与别的东西和合以后才能生出来，所以不可能“无从自出”。	One is the awareness of sentient beings; the other is the dull insentience of inanimate things. These two, sentient and insentient, naturally cannot combine or unite; hence they are said to neither combine nor unite. Since the essence of seeing does not arise from combination, does it arise by itself? “Nor should the essence of seeing arise by itself, without any source.” In the Śūraṅgama Sūtra, the World-Honored One repeatedly explains that nothing can produce itself. It can arise only after combining with something else; therefore, it cannot arise by itself without any source.

接下来的意思就是，既然见精“不自生、不他生、不共生”，当然也是“不无因生”，因为我们还是有这个能见、能知的作用。刚才讲过，这个见不仅仅指眼睛能看，而是把六根的觉知性全包括在里面，我们能见、能闻、能嗅、能尝、能觉、能思的作用一应俱全，毫不紊乱，不是没有原因的呀，这叫“不无因生”。	The meaning that follows is this: since the essence of seeing does not arise from itself, from another, or jointly, it naturally also does not arise without a cause. After all, we do possess the functions of seeing and knowing. As explained just now, seeing does not refer merely to the eyes’ ability to see; it encompasses the cognizant capacity of all six sense faculties. We can see, hear, smell, taste, feel, and think, and these functions are all present without disorder. They are not without cause; this is called “not arising without a cause.”
“不自生，不他生，不共生，不无因生。”这不是真如佛性是什么？把虚妄破尽，真实就显现出来了，从而证明这根大就是我们的真如佛性。	“Not arising from itself, not arising from another, not arising jointly, and not arising without a cause.” What could this be if not suchness and Buddha-nature? Once the illusory has been utterly dispelled, the real appears. This proves that the faculty element is our suchness and Buddha-nature.
“若见闻知，性圆周遍，本不动摇。当知无边不动虚空，并其动摇地水火风，均名六大。性真圆融，皆如来藏，本无生灭。”	“If seeing, hearing, awareness, and knowing are perfectly complete and pervade everywhere in their nature, they are fundamentally unmoving. You should know that boundless, unmoving empty space, together with the moving earth, water, fire, and wind, are all called the six elements. Their nature is truly perfect and interpenetrating; all are the Tathāgata-garbha, fundamentally neither arising nor ceasing.”
见闻觉知合起来，就是六根的根大。见性与色空、明暗是非同非异，你说同它也不同，你说异它也不异，因为离开色相就没有见。比如我们耳朵离开声尘就没有闻性，舌头离开酸甜苦辣的味道就没有味觉。	Taken together, seeing, hearing, awareness, and knowing constitute the faculty element of the six sense faculties. Seeing-nature is neither the same as nor different from form and emptiness, brightness and darkness. If you say it is the same, it is not the same; if you say it is different, it is not different, for apart from forms there can be no seeing. For example, apart from sound-objects, our ears have no hearing-nature; apart from flavors such as sourness, sweetness, bitterness, and pungency, the tongue has no sense of taste.
因为离开了就没有，所以说不异。可如果要说同吧，也并不是与它一体。上面讲过明暗一体是不可能的，若与明一体则暗来时应不见，若与暗一体则明来时应不见。	Because there is no seeing apart from them, it is said not to be different. Yet if one says that they are the same, they are not one entity. As explained above, brightness and darkness cannot be one entity: if seeing were one with brightness, then

	when darkness came it should not see; if it were one with darkness, then when brightness came it should not see.
我们听声音，既能听东又能听西；我们看东西，既能见明又能见暗；我们尝味，既能觉苦又能觉甜，这即是非同非异。因非同非异、圆融无碍之故，所以叫性圆周遍。见闻觉知是性，互不妨碍叫圆，周遍是无处不在、无时不有，在在处处都是我的心，不管什么情况都不间断。真性哪里有来去相、生灭相呢？这就叫“性圆周遍，本不动摇”。	When we hear sounds, we can hear both east and west; when we look at things, we can see both brightness and darkness; when we taste flavors, we can perceive both bitterness and sweetness. This is neither sameness nor difference. Because it is neither same nor different, and is perfectly interpenetrating and without obstruction, it is called “perfect and all-pervading in nature.” Seeing, hearing, awareness, and knowing are nature; their mutual nonobstruction is called perfection. All-pervading means present everywhere and at all times: in every place, it is our mind, uninterrupted under every circumstance. How could true nature have the marks of coming and going, arising and ceasing? This is called “perfect and all-pervading in nature, fundamentally unmoving.”
“当知无边不动虚空，并其动摇地水火风。”虚空是看不见边界的，这表示我们的空性是不动的。地水火风则是有生灭的四种相，这样东西生起，那样东西灭掉，因为有生有灭，所以它是动摇的。	“You should know that boundless, unmoving empty space, together with the moving earth, water, fire, and wind.” Empty space has no visible boundary, indicating that our empty nature is unmoving. Earth, water, fire, and wind, however, are the four characteristics that arise and cease: this thing comes into being, that thing passes away. Because there is arising and ceasing, they are moving.
性圆周遍、本不动摇的见闻觉知，无边不动的虚空，动摇的地水火风，“均名六大”。六大就是地、水、火、风，加上空大和根大，它们本体上没有生灭、相对、来去之相，所以是妙明真心。	Seeing, hearing, awareness, and knowing, which are perfect and all-pervading in nature and fundamentally unmoving; boundless, unmoving empty space; and the moving earth, water, fire, and wind are “all called the six elements.” The six elements are earth, water, fire, wind, space, and the faculty element. In their fundamental substance, they have no marks of arising and ceasing, opposition, coming, or going; therefore, they are the wondrous luminous true mind.
六大是性真圆融的，它们彼此互现，互不妨碍，因此都是真如佛性。“皆如来藏，本无生灭。”为什么能够互相圆融？因为这是如来藏妙真如性的本具功能，如来藏本来就有这个能量。如来藏本来就是没有生灭的，所以六大同样没有生灭。	The six elements are truly perfect and interpenetrating in nature. They mutually manifest one another without obstruction; therefore, all are suchness and Buddha-nature. “All are the Tathāgata-garbha, fundamentally neither arising nor ceasing.” Why can they interpenetrate one

	another? Because this is an inherent function of the Tathāgata-garbha's wondrous nature of true suchness; the Tathāgata-garbha inherently possesses this capacity. Since the Tathāgata-garbha is fundamentally without arising and ceasing, the six elements likewise are without arising and ceasing.
“阿难，汝性沉沦。不悟汝之见闻觉知，本如来藏。汝当观此见闻觉知，为生为灭、为同为异、为非生灭、为非同异？”	“Ānanda, your nature is submerged. You do not realize that your seeing, hearing, awareness, and knowing are fundamentally the Tathāgata-garbha. You should contemplate whether this seeing, hearing, awareness, and knowing arise or cease, are the same or different, are neither arising nor ceasing, or are neither the same nor different.”
因为事相把我们众生迷惑住了，大家都跟着相跑，要这样要那样，心中的欲望永远填不满。你看那些经济发达的国家，尽管物质非常丰富，但是人们的精神很空虚，虽然吃得好、穿得好，可精神上没有寄托。	Phenomenal appearances delude sentient beings. Everyone chases after appearances, wanting this and wanting that, while the desires in their hearts can never be filled. Look at economically developed countries: although material goods are abundant, people are spiritually empty. Though they eat and dress well, they have no spiritual refuge.
人总是首先满足物质上的需要，随后还得满足精神上的需要，因为人们的精神是要有寄托的，如果精神没有寄托就太空虚了。	People always first satisfy their material needs, but afterward they must also satisfy their spiritual needs, for the human spirit needs a refuge. Without one, it is too empty.
所以佛法讲：人们都是迷惑在事相上，都在追逐物欲，物欲愈高涨，就会愈发地执著，所以犯罪率就越来越高。物欲愈多，精神愈空虚；物欲越增长，犯罪也就越多。	Therefore, the Buddhadharma teaches that people are all deluded by phenomenal appearances and pursue material desires. The more these desires swell, the more deeply people become attached; consequently, crime rates rise ever higher. The more material desires there are, the emptier the spirit becomes; the more material desire grows, the more crime increases.
人类乃至六道众生，都是为事相所迷，在声色当中分别取舍，而淹没了自己的本心。所以他们才会将宗教作为自己精神上的寄托，很多人在接触了佛法以后说：佛教讲得很对，非常适合我们的需要。	Human beings, and even sentient beings in the six realms, are all deluded by phenomenal appearances. Discriminating and choosing amid sounds and forms, they drown their own original mind. This is why they take religion as a spiritual refuge. After encountering the Buddhadharma, many people say, “What Buddhism teaches is correct and well suited to our needs.”

所以，佛对阿难讲：“汝性沉沦，不悟汝之见闻觉知，本如来藏。”不光是阿难，我们每一个人都是沉沦在生死当中，不知道我们的本来面目，所以不能觉悟。	Therefore, the Buddha said to Ānanda, “Your nature is submerged. You do not realize that your seeing, hearing, awareness, and knowing are fundamentally the Tathāgata-garbha.” It is not only Ānanda: every one of us is submerged in birth and death. We do not know our Original Face and therefore cannot awaken.
你没有领悟到你的见闻觉知就是如来藏，见闻觉知这六根，都是如来藏妙真如性，不是别的东西。如来藏因为有了无明，就变成阿赖耶识，就变成第八识。	You have not realized that your seeing, hearing, awareness, and knowing are the Tathāgata-garbha. These six sense faculties of seeing, hearing, awareness, and knowing are all the Tathāgata-garbha’s wondrous nature of true suchness, not something else. Because the Tathāgata-garbha is obscured by ignorance, it becomes ālaya consciousness, the eighth consciousness.
阿赖耶识有见、相二分，也就是从自证分生起的见分和相分，所以阿赖耶识能够生起见闻觉知。眼耳鼻舌身意这六根，都是由阿赖耶识来的。	Ālaya consciousness has the perceiving and object aspects—that is, the perceiving aspect and object aspect arise from the self-verifying aspect. Thus, ālaya consciousness can give rise to seeing, hearing, awareness, and knowing. The six sense faculties of eye, ear, nose, tongue, body, and mind all come from ālaya consciousness.
阿赖耶识就是我们见闻觉知心的所依之处，这个所依的地方就是识大，识是意识的识，识别的识。尘根既然能照境，能产生识别，那么这个根就是心，所以六根既是心、又是尘。因为有这个既是心又是尘之理，所以有人说《楞严经》义见不圆，其实讲到后面大家就明白，原来六根本来就是如来藏心。	Ālaya consciousness is the basis upon which our mind of seeing, hearing, awareness, and knowing depends. This basis is the consciousness element: consciousness in the sense of awareness and discrimination. Since faculties and objects can illuminate states and produce discrimination, the faculties are mind; thus, the six sense faculties are both mind and objects. Because of this principle that they are both mind and objects, some say that the meaning of the Śūraṅgama Sūtra’s discussion of seeing is incomplete. Yet when the text reaches its later sections, everyone will understand that the six sense faculties are originally the mind of the Tathāgata-garbha.
“汝当观此见闻觉知，为生为灭、为同为异？为非生灭、为非同异？”你应当仔细看看，这个见闻觉知是生还是灭，是同还是异？或是非不生灭，或是非不同异？为什么要这样说呢？因为见闻觉知看起来好像不同：眼能见、耳能闻、鼻能嗅、舌能尝、身能触、意能知，它们所缘之尘境不同，看起来应该是异。	“You should contemplate whether this seeing, hearing, awareness, and knowing arise or cease, are the same or different, are neither arising nor ceasing, or are neither the same nor different.” You should examine carefully: does this seeing, hearing, awareness, and knowing arise or cease? Is it the same or different? Or is it neither arising nor

	ceasing, neither the same nor different? Why say this? Because seeing, hearing, awareness, and knowing appear to differ: the eyes see, the ears hear, the nose smells, the tongue tastes, the body touches, and the mind knows. Their object-domains differ, so they appear to be different.
但是它们又同是一识，同是一个分别心，因为随便你怎么看、怎么听，怎么嗅香、尝味、觉知、思量，最后都要归到分别认识，所以六根所生起的识是一个识心，这个识心元是一体。说它是同，同中有异，因为缘的境不同；说它是异，异中有同，因他们同是一体。因此你看这六根，是不是生灭的因缘心呢？是不是同异的和合心呢？	Yet they are also one consciousness, one discriminating mind. No matter how one sees, hears, smells fragrances, tastes flavors, perceives, or thinks, all ultimately return to discriminating cognition. Thus, the consciousnesses arising from the six sense faculties are one consciousness-mind, fundamentally a single entity. To say they are the same: within their sameness there is difference, because the objects they engage differ. To say they are different: within their difference there is sameness, because they are one entity. Thus, are these six sense faculties a mind of causes and conditions that arises and ceases? Are they a mind formed by the combination of sameness and difference?
“汝曾不知，如来藏中，性见觉明，觉精明见，清净本然，周遍法界，随众生心，应所知量。如一见根，周遍法界，听嗅尝触、觉触觉知，妙德莹然，遍周法界，圆满十虚。宁有方所！”	“You still do not know that, within the Tathāgata-garbha, the nature of seeing is aware and luminous, and the essence of awareness is luminous seeing: pure in its original state, it pervades the dharma realm, responding in accordance with sentient beings’ minds and the measure of what they know. Like the single faculty of seeing, it pervades the dharma realm. Hearing, smelling, tasting, touching, awareness of touch, and knowing are wondrous in virtue and bright in purity; they pervade the dharma realm and completely fill the ten directions of empty space. How could they have any fixed location?”
你还不知道，如来藏的本来佛性中，有真正知见，叫“性见觉明”。觉明是正觉，有它心体的光明，能明了一切东西。这里所说的性见觉明，就是见生于觉。我们能见到一切东西，都是从觉体上生起来的。	You still do not know that within the Tathāgata-garbha’s original Buddha-nature there is true knowing and seeing, called “the nature of seeing is aware and luminous.” Aware and luminous means right awakening: the mind-essence has luminosity and can clearly understand all things. The “nature of seeing is aware and luminous” spoken of here means that seeing arises from awareness. Our ability to see all things arises from the substance of awareness.

这个本体觉是妙明的，能见一切东西，而不为一切东西所掩，就像莲花一样，出污泥而不为污泥所染。这个见本来就是从觉所生，因此叫觉精明见。觉的精体就是真如佛性，它是有妙明之用的。	This fundamental awareness is wondrously luminous: it can see all things without being obscured by any of them. It is like a lotus that emerges from mud yet is not stained by the mud. This seeing originally arises from awareness; hence it is called the luminous seeing of the essence of awareness. The essential substance of awareness is suchness and Buddha-nature; it possesses the function of wondrous luminosity.
上面讲的是见从觉生，下面讲的是识见归于觉，把这个见摄归于觉体。将识见归于觉，就是你能见、闻、觉、知的一切东西，都离不开我的觉体，所以叫觉精明见。“清净本然，周遍法界。	Above, it was explained that seeing arises from awareness. Below, it is explained that conscious seeing returns to awareness—that this seeing is gathered back into the substance of awareness. To return conscious seeing to awareness means that everything by which you see, hear, sense, and know is inseparable from the substance of my awareness; hence it is called the luminous seeing of the essence of awareness: “Pure and originally so, pervading the dharma realm.”
”虽然生一切法，见一切物，尽管起见、闻、觉、知的妙用，但是它不污染，所以叫清静。“本然”者，本来就如此，不是因缘，不是自然，不是和合，也不是不和合，一切都不可得，所以才能周遍法界。	Although it gives rise to all dharmas, sees all things, and manifests the wondrous functions of seeing, hearing, sensing, and knowing, it remains undefiled; therefore it is called pure. “Originally so” means that it has always been thus. It is neither causes and conditions, nor spontaneity, nor combination, nor non-combination. Since nothing whatsoever can be obtained, it can pervade the dharma realm.
因为我们的觉心是个真如妙体，它无处不有、无时不在，整个法界都在这一心当中，所以叫周遍。十法界离不开如来藏，如来藏中具足一切山河大地、蠢动含灵，上从佛界，下至三途统统包含在内，假如有一物不具，那就不叫周遍。	Because our aware mind is the wondrous substance of suchness, it is nowhere absent and never absent in time. The entire dharma realm is within this one mind; therefore it is said to pervade all. The ten dharma realms cannot be separated from the Tathāgata-garbha. Within the Tathāgata-garbha are fully contained all mountains, rivers, and lands, as well as every animate being, from the realm of Buddhas above to the three lower realms below. If even one thing were not included, it could not be called all-pervading.
“随众生心，应所知量。”前面讲过，由于众生的心量不同，发出来的见、闻、觉、知也不同，有人喜欢听这种声音，有人喜欢看那种颜色，没有一定的标准，都在随你的业流转。“如一见根，周遍法界。	“In accordance with the minds of sentient beings, it responds to the extent of what they know.” As explained earlier, because sentient beings differ in their mind-capacity, the seeing, hearing, sensing,

	and knowing that manifest from them also differ. Some people like one kind of sound, while others like a different color. There is no fixed standard; all follow the flow of one's karma. "Like a single faculty of seeing, it pervades the dharma realm."
”这里以见根来作比方，就像这个见根可以周遍法界一样。下面的“听嗅尝触、觉触觉知。	Here the faculty of seeing is used as an analogy: just as this faculty of seeing can pervade the dharma realm. Next come "hearing, smelling, tasting, touching, sensing touch, and conscious knowing."
”这里的听是耳根，嗅是鼻根；尝触指的是舌根，因为尝味道一定要有东西碰到舌头才行；觉触是身根，要有东西碰到身体才有觉；觉知就是我们的意根，这六根都是“妙德莹然”。	Here, hearing refers to the ear faculty, and smelling to the nose faculty. Tasting and touching refer to the tongue faculty, because something must touch the tongue in order for a taste to be experienced. Sensing touch refers to the body faculty, since something must touch the body for sensation to arise. Conscious knowing is our mind faculty. These six faculties are all "wondrous in virtue and radiant in purity."
所谓妙德者，就是说六根各有各的功用：耳朵听见动静声音，眼睛看到色空的形象，舌头尝出各种味道，鼻子闻到香臭之味，触觉可知一切冷、暖、滑、涩。至于意根更是灵敏得不得了，一切东西它都知道，因为它是六尘落谢的影子。这六根各具各的功用，一点都不紊乱，所以叫妙德。莹然是光明、清净的意思，清净而光明，就是莹然。	What is meant by wondrous virtue is that each of the six faculties has its own function: the ears hear sounds of movement and stillness; the eyes see forms and emptiness; the tongue tastes all kinds of flavors; the nose smells fragrances and odors; and tactile sensation recognizes cold, warmth, smoothness, and roughness. As for the mind faculty, it is exceedingly sensitive: it knows everything, because it is the shadow left by the fading of the six sense objects. Each of these six faculties has its own function, without the slightest disorder; this is called wondrous virtue. Radiant purity means luminosity and purity: to be pure and luminous is to be radiant.
“遍周法界，圆满十虚”。这根大遍诸一切法界，在十法界当中无处不有，没有一个法界没根大。十虚就是东南西北四维上下，是虚空的标志。	"Pervading the dharma realm in every direction, filling the ten directions of space." This faculty element pervades every dharma realm; throughout the ten dharma realms, it is nowhere absent. There is not a single dharma realm without this faculty element. The ten directions of space are east, south, west, north, the four intermediate directions, above, and below; they are designations of space.

这个虚空本来就在我们的真如佛性当中，如来藏是涵盖十方、遍及一切的，所以它能够圆满十虚。“宁有方所”？哪里有什么固定的地方呢？不是说这里有，那里就没有；也不是说那里有，这里就没有。所以周遍法界，圆满十虚，无所不在。	This space is originally within our suchness and Buddha-nature. The Tathāgata-garbha encompasses the ten directions and pervades everything; thus it can fill the ten directions of space. “Could there possibly be a fixed location?” How could there be any fixed place? It is not that it exists here but not there, nor that it exists there but not here. Therefore, it pervades the dharma realm, fills the ten directions of space, and is everywhere present.
“循业发现。世间无知，惑为因缘及自然性，皆是识心分别计度。但有言说，都无实义。”	“It manifests in accordance with karma. Worldly people, lacking knowledge, mistakenly take it to be causes and conditions or an inherent nature. All this is merely the discriminating calculation of the consciousness-mind. Wherever there is speech, there is no real meaning.”
就像上面所说的，一切东西都是众生的业，连这个地、水、火、风、空、见也是业。因为众生的业不同，所现出来的境相、所受的遭遇也不同。	As stated above, everything is the karma of sentient beings; even earth, water, fire, wind, space, and the faculty element are karma. Because sentient beings’ karma differs, the circumstances that appear and the experiences they undergo also differ.
假如我们的心彻底放下，完全空净了，那么不但地、水、火、风、空可以改变，连根大也会转变。	If our minds are utterly relinquished and completely empty and pure, then not only can earth, water, fire, wind, and space be transformed, but even the faculty element can be transformed.
比如在欲界里，我们需要眼、耳、鼻、舌、身、意六根，到色界就不同了，他不需要吃东西，鼻、舌两根就没有了，这就是循业发现。因为心空之故，淫欲心没有了，就升到色界，那么再往上去会更加清爽，六根就都没有了。	For example, in the desire realm we require the six faculties of eye, ear, nose, tongue, body, and mind. In the form realm, however, it is different: beings do not need to eat, and so the faculties of nose and tongue are absent. This is manifestation in accordance with karma. Because the mind is empty and the mind of sexual desire is gone, one rises to the form realm. Going still higher, one becomes ever more refreshed, until all six faculties are gone.
没有六根并不是瞎子、聋子，并不是不见，他有妙根，不同于我们的六根。所以这个根，乃至于所现的一切色尘，都是随我们的业转，我们只有放下一切，真正修行才能成就。	The absence of the six faculties does not mean being blind or deaf, nor does it mean not seeing. Such beings have wondrous faculties, different from our six faculties. Thus, the faculties, and even all the sense objects that appear, turn in accordance with our karma. Only by letting go of

	everything and genuinely cultivating practice can we attain accomplishment.
假设我们还挂着名利得失，一边修行心里还在那里思来想去，计算怎样才能多挣点钞票，我的家庭怎样才能发达，自己儿孙怎样才能前途光明，这是在做大梦。	If we still cling to fame, profit, gain, and loss—practicing on the one hand while continually calculating how to earn more money, how to make our families prosper, and how to ensure a bright future for our children and grandchildren—we are dreaming a great dream.
你不要光惦记着自己的家庭，而应该多关心关心众生，想想怎样才能使众生都幸福美满、生活向上、超出尘劳、了脱生死，就像后面阿难所发的心那样。这样我们的心量就转过来了，和以前就不同了。	Do not merely keep thinking about your own family. You should care more for sentient beings and consider how to enable them all to be happy and fulfilled, improve their lives, transcend worldly toil, and be liberated from birth and death, just as Ānanda's resolve later in the text. In this way, our mind-capacity is transformed and becomes different from what it was before.
现在的人都是私心重重，佛教徒当中也不纯洁，很多的坏事都是自己人做出来的，所以叫人家看不起。	People today are full of selfishness. Even among Buddhists, there is impurity: many bad deeds are committed by Buddhists themselves, and this causes others to look down on them.
我们要感到惭愧，要真正发心修行，从我入手，先革自己的命，革贪、 、痴、凡夫之命，进而再革小乘法见之命，进而再革菩萨之命，把无明统统打破，让它彻底消亡，最后还要革佛的命，真成佛了连个佛也不可得。假如你还有一个佛念、佛见可得，就不能成佛，所以要认真做功夫。	We should feel ashamed, truly arouse the resolve to practice, and begin with ourselves. First, reform the life of greed, anger, ignorance, and ordinary beings; then reform the life of attachment to the views of the Lesser Vehicle; then reform the life of a bodhisattva. Break through ignorance completely and let it utterly perish. Finally, one must even reform the life of a Buddha: when one truly becomes a Buddha, not even a Buddha can be obtained. If you still have a thought or view of a Buddha that can be obtained, you cannot become a Buddha. Therefore, practice earnestly.
“循业发现。世间无知，惑为因缘及自然性。”这世间上的人因为没知识，都迷惑不解，认为这是因缘，那是自然，都是识心在妄动分别，所以但有言说，都无实义。	“It manifests in accordance with karma. Worldly people, lacking knowledge, mistakenly take it to be causes and conditions or an inherent nature.” Because people in this world lack knowledge, they are confused and fail to understand. They consider this to be causes and conditions and that to be spontaneity. All this is the deluded discriminating activity of the consciousness-mind; therefore, wherever there is speech, there is no real meaning.

这里有必要把根大再讲一讲，我们说过，根大既可以说之为心，也可以说之为尘，若按法相宗的分法，那就分别属于心法、色法。	It is necessary here to explain the faculty element once more. As we have said, the faculty element may be described as mind or as sense object. According to the Dharma Characteristics School's classification, it belongs respectively to mental dharmas and material dharmas.
因为根大既可以说是心、又可以说是色，大家就在那里分别计度，说根大不应该摄在如来藏里，只能归入阿赖耶识。为什么呢？因为若把根大归入心法，那就是八识的见分；归入色法呢，那就是八识的相分。	Because the faculty element may be called either mind or matter, people make discriminating calculations and say that it should not be included within the Tathāgata-garbha, but can only be assigned to ālaya consciousness. Why? If the faculty element is assigned to mental dharmas, it is the perceiving aspect of the eight consciousnesses; if assigned to material dharmas, it is their object aspect.
既然见分是根、相分是尘，那么不管把根大作为见分也好、作为相分也好，都属于阿赖耶识。所以应该把根大摄归到第八识，而不应该摄归到如来藏。因为有这个分别，所以历来纷争很多。还有的人说六根都有浮尘根与胜义根。	Since the perceiving aspect is the faculties and the object aspect is the sense objects, whether the faculty element is regarded as the perceiving aspect or the object aspect, it belongs to ālaya consciousness. Therefore, they say, the faculty element should be assigned to the eighth consciousness rather than to the Tathāgata-garbha. Because of such distinctions, disputes have long been numerous. Some also say that each of the six faculties has both a coarse material faculty and a subtle ultimate faculty.
浮尘根属于相分，为色法所摄。但是，意根的胜义根是心法，归识大所摄。这个识是认识的识，也就是把意根的胜义根，摄归到“地、水、火、风、空、根、识”中的识大里去了。	The coarse material faculties belong to the object aspect and are included among material dharmas. But the subtle ultimate faculty of the mind faculty is a mental dharma, included within the consciousness element. This consciousness is consciousness in the sense of cognizing. In other words, they assign the subtle ultimate faculty of the mind faculty to the consciousness element among earth, water, fire, wind, space, faculties, and consciousness.
其余的十一根，就是眼、耳、鼻、舌，身这五根的浮尘根与胜义根，加上这个第六意根的浮尘根，统统摄归色法。因为属于色法，所以不归阿赖耶识，应当摄归如来藏。唉！纷争多着呢。还可以作这样一个解释：就算是色法，色法也是阿赖耶识的相分啊，不也应该摄归阿赖耶识、而不应该摄归如来藏么！	The remaining eleven faculties—the coarse material and subtle ultimate faculties of the five faculties of eye, ear, nose, tongue, and body, together with the coarse material faculty of the sixth, the mind faculty—are all assigned to material dharmas. Since they belong to material dharmas, they do not belong to ālaya consciousness and

	should be assigned to the Tathāgata-garbha. Alas, there are many disputes. One can also explain it this way: even material dharmas are the object aspect of ālaya consciousness, are they not? Should they not likewise be assigned to ālaya consciousness rather than to the Tathāgata-garbha?
其实这是没有把如来藏心和阿赖耶识的道理搞清楚。交光大师所著的《楞严正脉疏》讲到这里的时候，也把根大摄归第八识。实际上这个第八阿赖耶识就是如来藏妙真如性，如来藏就是阿赖耶识。	In fact, this is because the principles of the Tathāgata-garbha mind and ālaya consciousness have not been clearly understood. When Master Jiaoguang, in his Śūraṅgama Sūtra True Lineage Commentary, reaches this point, he too assigns the faculty element to the eighth consciousness. In reality, this eighth ālaya consciousness is precisely the wondrous suchness-nature of the Tathāgata-garbha. The Tathāgata-garbha is ālaya consciousness.
我们以前讲过，如来藏没有生灭，阿赖耶识有生灭和合。这里一个生灭，一个不生灭，怎么会是一个东西呢？这是因为如来藏性沾染了无明之故，就像一个人本来是清醒的人，喝醉酒的时候就变得迷糊了。	We have previously explained that the Tathāgata-garbha neither arises nor ceases, whereas ālaya consciousness combines arising and ceasing. One arises and ceases, while the other does not arise or cease; how can they be the same thing? It is because the nature of the Tathāgata-garbha has been tainted by ignorance. It is like a person who is originally sober but becomes muddled after drinking wine.
如来藏性是清醒的时候，阿赖耶识是喝醉酒以后。虽然有清醒有迷糊，但他还是这一个人，不是两个人。他现在之所以有阿赖耶识，是因为他有六根，他的眼、耳、鼻、舌、身、意六根对尘会生起识。	The nature of the Tathāgata-garbha is the state of sobriety, while ālaya consciousness is the state after drunkenness. Although there is sobriety and muddlement, it is still one person, not two. Ālaya consciousness arises now because there are six faculties: when the faculties of eye, ear, nose, tongue, body, and mind encounter sense objects, consciousness arises.
假如没有六根，就不叫阿赖耶识，而成为如来藏性。我们今天讲的这些道理，为的就是破这六根，把这六根摄归本来，摄归如来藏。六根摄得没有了，那么阿赖耶识也就没有了。	If there were no six faculties, it would not be called ālaya consciousness, but would become the nature of the Tathāgata-garbha. The purpose of the principles we are discussing today is to dissolve these six faculties, gathering them back to their origin, back to the Tathāgata-garbha. When the six faculties have been gathered until they are gone, ālaya consciousness is gone as well.

好比原来喝醉酒的人，他清醒以后还是以前的那个人。阿赖耶识醒悟了就是如来藏，道理是一样的。我们上次还作过一个比喻：一个人品行端正，就是正人君子；如果沾染了坏习惯，走上邪道，那就成了小人。	It is like a person who was originally drunk: after sobering up, he is still the same person as before. When ālaya consciousness awakens, it is the Tathāgata-garbha; the principle is the same. We also used this analogy last time: a person of upright conduct is an honorable person; if he acquires bad habits and follows a deviant path, he becomes a petty person.
假如他去恶向善、改过自新，小人就可以重新变成君子。不管是小人还是君子，他始终是一个人，不是两个人。阿赖耶识和如来藏也是这个道理，阿赖耶识就是如来藏，如来藏就是阿赖耶识，不是两个东西。	If he abandons evil, turns toward goodness, and reforms himself, a petty person can again become an honorable person. Whether petty or honorable, he remains one person, not two. Ālaya consciousness and the Tathāgata-garbha are the same: ālaya consciousness is the Tathāgata-garbha, and the Tathāgata-garbha is ālaya consciousness. They are not two things.
所以你说它是相分也好、见分也好，都是属于六根。不管六根是见分、相分，最后都摄归如来藏。六根是因为生起妄想才有的，由于积识成根，无明封固了真心，潜入六根当中，执著六根以作为我的根身。	Thus, whether you call them the object aspect or the perceiving aspect, they all belong to the six sense faculties. Whether the six sense faculties are the perceiving aspect or the object aspect, they are ultimately gathered back into the Tathāgata-garbha. The six sense faculties arise because deluded thoughts arise. Through the accumulation of consciousness, they become faculties; ignorance seals off the true mind, enters into the six sense faculties, and clings to them as the faculties of my body.
今天把这六根打破，六根如果破了，那么阿赖耶识也就破了，六根不可得，阿赖耶识也不可得。当小人把为非作歹的坏习惯都改掉了，不就变成正人君子了吗！所以，即使是阿赖耶识本身，也应该摄归到如来藏。	Today, if we break through these six sense faculties, then the ālaya consciousness is likewise broken through. The six sense faculties cannot be obtained, and the ālaya consciousness cannot be obtained either. When a petty person changes all his bad habits of wrongdoing, does he not become an upright person? Therefore, even the ālaya consciousness itself should be gathered back into the Tathāgata-garbha.
我们用喝醉酒和君子小人来做比喻，有的人可能会疑惑：清醒的人喝了酒会变糊涂，那么正人君子还会再变为小人么？佛菩萨还会再成为众生么？对此大家可以尽管放心。	We have used drunkenness and the contrast between an upright person and a petty person as analogies. Some people may wonder: A sober person becomes confused after drinking alcohol, but can an upright person become a petty person again? Can Buddhas and bodhisattvas become

	sentient beings again? You may rest assured about this.
这个问题《圆觉经》上讲得很清楚，说我们见性除习“如销金矿，金非矿有，既已成金，不重为矿，经无穷时，金性不坏。	This question is explained very clearly in the Sūtra of Perfect Enlightenment. It says that when we see our true nature and eliminate habitual tendencies, it is “like refining a gold mine: gold does not exist because of the mine. Once it has become gold, it does not become ore again. Through endless ages, the nature of gold remains unchanged.”
”金矿里面既有金子，也有杂质，从形成矿以来，就一直是这样的，不是先有金子再掺入杂质，也不是先有杂质再掺入金子。矿石经过冶炼，金子纯净了，从此金子是金子、杂质是杂质，金子就不会再熔进杂质里去了。	A gold mine contains both gold and impurities. Since the formation of the mine, it has always been so: gold did not first exist and then become mixed with impurities, nor did impurities first exist and then become mixed with gold. Once the ore has been refined, the gold becomes pure. From then on, gold is gold and impurities are impurities; the gold will no longer melt back into the impurities.
同样，当我们识得真如佛性后，真如就不再是无明，“既已成金，不重为矿，经无穷时，金性不坏。”既然我已经清醒了，知道喝酒能乱性，只要我以后不喝，就不会再糊涂。	Likewise, once we recognize suchness and Buddha-nature, suchness is no longer ignorance: “Once it has become gold, it does not become ore again. Through endless ages, the nature of gold remains unchanged.” Once I have become sober and know that drinking can confuse the mind, I will not become confused again so long as I refrain from drinking in the future.
同样道理，既然已经知道做小人不好，那么改过自新，以后不再生龌龊的想法，不再做龌龊的事情，就不会再成为小人。	By the same principle, once one knows that it is bad to be a petty person, one can reform oneself and begin anew. If one no longer gives rise to vile thoughts or does vile things, one will not become a petty person again.
当然，长期饮酒会成瘾，小人做久了也会养成坏习惯，改起来不是一朝一夕可以成功的，要经过多次的反反复复，才能慢慢改正过来。	Of course, long-term drinking can become addictive, and someone who has long been a petty person can also develop bad habits. These cannot be corrected successfully in a day or two; only through repeated setbacks and efforts can they gradually be corrected.
我们见性以后，无始以来的习气也不可能一下子改掉，所以还要认真做功夫，把习气打磨净尽才行。就像知道酒能乱性，今天不喝今天就清醒，明天禁不住诱惑，再喝又会犯迷糊。悟后保任除习是一个漫长的过程，粗的习气消除了，还有细的、微细的和极微细的，因而要有持久的恒心和坚强的毅力才能成功。	After realizing the mind and seeing one’s true nature, the habitual tendencies accumulated since beginningless time cannot be eliminated all at once. We must therefore practice earnestly and wear away these habitual tendencies completely. It is like knowing that alcohol can confuse the mind: if

	one does not drink today, one is sober today; but tomorrow, unable to resist temptation, one drinks again and becomes confused once more. Post-awakening preservation and the elimination of habitual tendencies are a long process. Once the coarse habitual tendencies have been eliminated, there still remain subtle, very subtle, and extremely subtle ones. Therefore, success requires lasting perseverance and firm resolve.
讲完了如来藏和阿赖耶识，这里再简单说一下胜义根与净色根，很多人认为胜义根与净色根不同。	Having finished discussing the Tathāgata-garbha and the ālaya consciousness, let us briefly discuss the superior faculties and the pure-form faculties. Many people consider the superior faculties and the pure-form faculties to be different.
他们说净色根是净色根，浮尘根是浮尘根，这样前五根就变成十个根，再加上一个意识的浮尘根，十一个根统统归色所摄。如果眼、耳、鼻、舌、身这五根是浮尘根，那么净色根在什么地方呢？实际上浮尘根与净色根是不能分开的。不能这样分啊。	They say that the pure-form faculties are pure-form faculties, while the gross material faculties are gross material faculties. In that case, the first five faculties become ten faculties; adding the gross material faculty of consciousness makes eleven faculties, all of which are included within form. If the five faculties of eye, ear, nose, tongue, and body are gross material faculties, then where are the pure-form faculties? In fact, gross material faculties and pure-form faculties cannot be separated. They should not be divided in this way.
浮尘根就像是照物的镜子，而能够起照物之用的是胜义根，也就是表面上的根是浮尘，能见的根是胜义，合在一起才成五根之根。	The gross material faculty is like a mirror that reflects objects, while that which performs the function of reflecting objects is the superior faculty. That is, the outward faculty is gross material, while the faculty capable of seeing is superior. Only when the two are joined do they constitute the faculties of the five sense faculties.
所以胜义根与浮尘根也是合在一起的，只有见与根合、见与色合，才能成根，假如分开来就不成根。我们这个见就是大无明，就是第七识。胜义根究竟在什么地方？历来没有统一的说法，许多人为此纷纷辩论。	Thus, the superior faculty and the gross material faculty are also joined together. Only when seeing and faculty are united, and seeing and form are united, can there be a faculty; if they are separated, there is no faculty. This seeing of ours is great ignorance—the seventh consciousness. Where exactly is the superior faculty? Throughout history there has been no uniform explanation, and many people have debated the matter.
浮尘根在外面，是表面的作用，能够看得见，胜义根因为是见性（能见之性），眼睛看不见，有的人就讲是我	The gross material faculty is outward and functions at the surface; it can be seen. Because the superior

们的神经。	faculty is the nature of seeing—the nature that is capable of seeing—it cannot be seen by the eyes. Some people therefore say that it is our nervous system.
说胜义根是神经也不对，因为神经有末梢，我们以前讨论唯识学的时候，曾经为大家讲过，把神经当做胜义根并不成立。浮尘根和胜义根是分不开的，如果硬要分开，六根就变成了十二根，其中有十一个属色大，一个属识大。	It is also incorrect to say that the superior faculty is the nervous system, because nerves have terminal endings. When we previously discussed Consciousness-Only teachings, we explained that identifying the nerves as the superior faculty is untenable. The gross material faculty and the superior faculty cannot be separated. If one insists on separating them, the six sense faculties become twelve faculties, eleven belonging to the great element of form and one to the great element of consciousness.
解释《楞严经》的人有多种门派，就是因为对这样一些问题看法不同，而分出来的。憨山大师讲，胜义根就是无明壳，因为结成无明了，因此封固在那里。既然经里面分明说是摄归如来藏，所以这样讲是不会错的。	There are many schools among those who interpret the Śūraṅgama Sūtra, and they have divided into these schools because of differing views on such questions. Master Hanshan said that the superior faculty is the shell of ignorance: because ignorance has congealed, it is sealed within it. Since the sūtra clearly says that it is gathered back into the Tathāgata-garbha, this explanation cannot be wrong.
有的人在做解释的时候违背经文，说不摄归如来藏，而是摄归第八识。那为什么经上在讲根大的时候，不说七说八，而只是说到这六根呢？因为六根生六识，七识、八识也包括在里面了，这个道理待下面说到识大时再进一步讲清楚。	In their explanations, some people depart from the sūtra text, saying that it is not gathered back into the Tathāgata-garbha but into the eighth consciousness. But when the sūtra discusses the great element of the faculties, why does it not speak of the seventh or eighth consciousness, mentioning only these six sense faculties? Because the six sense faculties give rise to the six consciousnesses, and the seventh and eighth consciousnesses are included within them as well. This principle will be explained further below when we discuss the great element of consciousness.
接下来就讲识大：	Next, we will discuss the great element of consciousness:

（七）识大性识明知，觉明真识

(VII) The Consciousness Element: Its Nature Is Luminous Knowing; Awakened Luminosity Is

“阿难，识性无源，因于六种根尘妄出。汝今遍观此会圣众，用目循历，其目周视，但如镜中，无别分析。汝识于中，次第标指：此是文殊，此富楼那，此目犍连，此须菩提，此舍利弗。”	“Ānanda, the nature of consciousness has no source; it arises delusively through the six kinds of faculties and objects. Now look carefully at the assembly of sages here. As your eyes pass over them, your gaze takes them all in, yet it is merely like images in a mirror, without separate discrimination. Within this, your consciousness identifies them one by one: ‘This is Mañjuśrī; this is Pūrṇa; this is Maudgalyāyana; this is Subhūti; this is Śāriputra.’”
这一段讲明了根与识的分别。前面讲的是根，根能照境，照境之后要起识，就是六根对六尘要生起六识。识没有自体，都是从缘生的，也就是以根尘为缘，生出这个识来，所以说“识性无源。	This passage explains the distinction between the faculties and consciousness. The preceding discussion concerned the faculties. The faculties can illuminate objects; after illuminating objects, consciousness arises. That is, when the six faculties encounter the six objects, the six consciousnesses arise. Consciousness has no independent substance; it arises entirely through conditions—that is, with faculties and objects as conditions. Therefore, it is said that the nature of consciousness has no source.
”因为从缘生的东西都是幻化不实的，不是实有的，所以说它没有本源，“因于六种根尘妄出。	Because whatever arises through conditions is illusory and unreal, rather than truly existent, it is said to have no source: it arises delusively through the six kinds of faculties and objects.
”也就是眼、耳、鼻、舌、身、意这六根，攀缘色、声、香、味、触、法这六尘，由根尘相对而幻化出来眼识、耳识、鼻识、舌识、身识、意识这六识。“汝今遍观，此会圣众，用目循历。	That is, the six faculties of eye, ear, nose, tongue, body, and mind grasp the six objects of form, sound, smell, taste, touch, and dharmas. From the encounter between faculties and objects arise, illusorily, the six consciousnesses of eye, ear, nose, tongue, body, and mind. “Now look carefully at the assembly of sages here, as your eyes pass over them.”
”你用眼睛来回周遍看看在会上的大众，你看的时候，“其目周视，但如镜中，无别分析。”就是你的眼根对色尘的时候，就像镜子对着影子一样，只有照了而无分别。无分别叫了取，也叫总相，就是直接映照色尘的总相。	You use your eyes to look repeatedly and comprehensively at the people assembled here. When you look, “your gaze takes them all in, yet it is merely like images in a mirror, without separate discrimination.” That is, when the eye faculty encounters the object of form, it is like a mirror facing images: it merely reflects, without discrimination. This non-discriminating

	apprehension is also called a general aspect: it directly reflects the general aspect of the object of form.
见就是像镜子照物，但取个总相，而不起别相。如果是镜子在了别照出的影子，这叫辨别，好比你在分别这是什么东西，那是什么东西，这样认取别相，就是起识了。	Seeing is like a mirror reflecting things: it takes only the general aspect and does not produce particular aspects. If the mirror distinguishes the images it reflects, this is called discrimination. It is like distinguishing what this thing is and what that thing is. To apprehend particular aspects in this way is to give rise to consciousness.
别相就是分别这是手表，那是录音机，从差别上来区别一切色相。也就是说只取总相的是见，对总相加以分别，从中执取别相的是识，见与识有这种区别。	Particular aspects mean distinguishing, for example, that this is a wristwatch and that is a tape recorder, differentiating all forms by their differences. In other words, taking only the general aspect is seeing; discriminating the general aspect and grasping particular aspects from it is consciousness. This is the distinction between seeing and consciousness.
你取个总相，只是在那里照，“但如镜中，无别分析”，就像镜子照影子一样，没有加以分析，这个见就是根大。那么识大是怎么分别的呢？“汝识于中，次第标指。	When you take a general aspect, you are simply reflecting it: “merely like images in a mirror, without separate discrimination.” It is like a mirror reflecting an image, without analyzing it. This seeing is the faculty aggregate. How, then, does the consciousness aggregate discriminate? “Within this, your consciousness identifies them one by one.”
”你的眼识在那里分别，把看见的东西依次标明出来：这个是文殊菩萨，那个是富楼那，还有目犍连、须菩提、舍利弗。就像我们现在分别这屋里的东西一样：这里有毛巾、镜子、床、桌子等等，还有我们这些人。	Your eye consciousness discriminates there, identifying in sequence the things it sees: this is Mañjuśrī Bodhisattva, that is Pūrṇa, and there are Maudgalyāyana, Subhūti, and Śāriputra. It is like our distinguishing the things in this room: here are towels, mirrors, beds, tables, and so forth, as well as all of us here.
这是张三，那是李四，每个人都不相同。你这样分别就叫别相，这个别相就是识。所以说取总相的是见，取别相的是识。见大就是根大，与识大是不一样的。	This is Zhang San, and that is Li Si; each person is different. To discriminate in this way is called taking particular aspects, and these particular aspects are consciousness. Thus, taking general aspects is seeing, while taking particular aspects is consciousness. The faculty aggregate is not the same as the consciousness aggregate.
“此识了知，为生于见？为生于相？为生虚空？为无所因，突然而出？”	“Does this consciousness that discerns and knows arise from seeing? Does it arise from appearances?

	Does it arise from empty space? Or does it suddenly emerge without any cause?”
这一句在追问阿难识从何来：你这个能够辨别、了知的识，是从什么地方来的？是从见生出来的吗？因为你要看见以后才能分别。还是生于相呢？从我们看见的相上生出来。或者从虚空中生出来？更或者是本无所因，没有原因，突然生出来的？	This sentence presses Ānanda as to where consciousness comes from. Where does this consciousness, which can discriminate and know, arise? Does it arise from seeing? After all, one must see before one can discriminate. Or does it arise from appearances—from the appearances that we see? Or does it arise from empty space? Or, without any cause at all, does it suddenly arise?
“阿难，若汝识性生于见中，如无明暗及与色空，四种必无，元无汝见。见性尚无，从何发识？”	“Ānanda, if the nature of your consciousness arises within seeing, then if brightness, darkness, form, and emptiness—the four kinds of objects—were absent, your seeing itself would originally be absent. If even the nature of seeing were absent, from where could consciousness arise?”
假如识性是从见生出来的，如果没有明暗、色空这四种尘相，也根本就没有你的见。刚才我们说过，一定要相对根，也就是尘对根之后，才能有见。假如不是根尘相对，就不能生起见。	If the nature of consciousness arose from seeing, then without the four kinds of object-appearances—brightness, darkness, form, and emptiness—there would fundamentally be no seeing. As we have just said, seeing arises only when there is a faculty in relation to an object, that is, when an object confronts a faculty. Without this encounter of faculty and object, seeing cannot arise.
离开明、暗、色、空，你连见都没有，这个识又是从什么地方来的？也就是没有体怎么能生出用呢？根本不可能嘛。所以说“见性尚无，从何发识”？没有见性就发不出这个识。	Apart from brightness, darkness, form, and emptiness, there is not even seeing. From where, then, could consciousness arise? That is, how could function arise without substance? It is simply impossible. Hence: “If even the nature of seeing were absent, from where could consciousness arise?” Without the nature of seeing, consciousness cannot arise.
“若汝识性，生于相中，不从见生。既不见明，亦不见暗。”	“If the nature of your consciousness arises from appearances and not from seeing, then it sees neither brightness nor darkness.”
假如你的识性不是从见生出来，而是从相生出来。那么既不见明，也不见暗。	If the nature of your consciousness does not arise from seeing but instead arises from appearances, then it sees neither brightness nor darkness.
“明暗不瞩，即无色空。”	“When brightness and darkness are not beheld, form and emptiness do not exist.”

“明暗不瞩”就是既没看见明，也没有看见暗，明暗都无所见。因为是从相生，不从见生，你当然看不到了，所以不晓得有明有暗。既然你没见嘛，“即无色空”。没有见色空自然也就不可得。刚才我们讲过，没有见是不能成相的，因为这个相不能自己成相。如果只有相没有见，你看不见明暗，那么色空也就无法安立。	“When brightness and darkness are not beheld” means that neither brightness nor darkness is seen; neither is an object of seeing. Since consciousness is said to arise from appearances rather than from seeing, naturally you cannot see them and do not know brightness or darkness. Since you do not see them, “form and emptiness do not exist.” Without seeing form and emptiness, they cannot be established. As we have just explained, without seeing, appearances cannot be constituted, for appearances cannot constitute themselves. If there are appearances but no seeing, and you do not see brightness or darkness, then form and emptiness likewise cannot be established.
“彼相尚无，识从何发？”	“If even those appearances are absent, from where could consciousness arise?”
连这个相都没有，那么这个了别的识又是从哪里来的呢?	If even these appearances do not exist, from where could this consciousness that discriminates arise?
“若生于空，非相非见。非见无辨，自不能知明暗色空；非相灭缘，见闻觉知无处安立。”	“If it arises from empty space, then it is neither an appearance nor seeing. Without seeing, there can be no discrimination; thus one cannot know brightness, darkness, form, or emptiness. Without appearances, conditions are extinguished, and seeing, hearing, awareness, and knowing have nowhere to be established.”
假如说这个识不从见生，不从相生，而是生于空，从虚空生出来，那么“非相非见”，既没有相又没有见。“非见无辨”，没有看见你又怎么能够分析辨别呢？你必须先看见，然后才能辨别事物，这个长、那个短，这是红、那是白。如果你没看见，当然无法做这些辨别，所以叫做“非见无辨，自不能知，明暗色空”。	Suppose this consciousness arises neither from seeing nor from appearances, but from empty space. Then it is “neither an appearance nor seeing”: there are neither appearances nor seeing. “Without seeing, there can be no discrimination.” Without seeing, how could one analyze and distinguish? One must first see before distinguishing things as long or short, red or white. If one does not see, one naturally cannot make such distinctions. Therefore it is said, “Without seeing, there can be no discrimination; thus one cannot know brightness, darkness, form, or emptiness.”
“非相灭缘，见闻觉知无处安立。”这里所说的“灭缘”，即无所缘之境，把所缘的境灭掉之后，这就是非相。	“Without appearances, conditions are extinguished, and seeing, hearing, awareness, and knowing have nowhere to be established.” Here, “conditions are extinguished” means that there is no object of

	apprehension. Once the object of apprehension has been extinguished, there are no appearances.
把所缘的境都灭了，那么见闻觉知从什么地方安立？见、闻、觉、知一定要有所缘的境，才能生出来，如果所缘的境没有了，它们自然无处生起。这句话的意思再强调一遍，就是没有相、没有见的时候，就不能辨别；不能辨别就不能知道明、暗、色、空，哪里还会有识呢？所以：	Once all objects of apprehension have been extinguished, where can seeing, hearing, awareness, and knowing be established? Seeing, hearing, awareness, and knowing must have objects of apprehension in order to arise. If such objects are absent, they naturally have nowhere to arise. To reiterate, when there are neither appearances nor seeing, there can be no discrimination; without discrimination, one cannot know brightness, darkness, form, or emptiness. How, then, could there still be consciousness? Therefore:
“处此二非，空非同无，有非同物。”	“In this state of neither, emptiness is not the same as nonexistence, and existence is not the same as things.”
这句话在不同的版本上有点不同，“空非同无”有的本子上是“空则同无”，宋朝以后的本子是“空非同无”。“空非同无”要更讲得通，比“空则同无”容易理解。	This sentence differs somewhat among editions. Some editions read “emptiness then becomes the same as nonexistence,” whereas editions from the Song dynasty onward read “emptiness is not the same as nonexistence.” “Emptiness is not the same as nonexistence” makes better sense and is easier to understand than “emptiness then becomes the same as nonexistence.”
讲到空大家就会认为是什么都没有了，其实不对，“处此二非，空非同无，有非同物。”这句话是相对于两个方面来讲的；你的这个识性既不是见，又不是相，就是非相、非见。	When emptiness is mentioned, people often assume that it means that nothing whatsoever remains. This is incorrect. “In this state of neither, emptiness is not the same as nonexistence, and existence is not the same as things.” This sentence is stated in relation to two aspects: the nature of your consciousness is neither seeing nor appearance—that is, it is neither appearance nor seeing.
你说这识性是两面都没有的空性，这个二非的空性，就是空非同无。这个空非同于有无之空，也就是不同于有东西或者没东西的那个空。不是“空则同无”，空了以后就什么都没有了。	If you say that this nature of consciousness is the emptiness in which both aspects are absent, then this emptiness of neither is not the same as nonexistence. This emptiness is not the emptiness of either the presence or absence of things. It is not that, once there is emptiness, there is nothing at all.

因为性空的空，不等于事物有无的空，不是说东西摆在这里的时候不空，把它拿掉以后是空。“空非同无”，因为性空不同于有无，与相的生灭去来没关系，所以见与相也都是空的，都没有了。空性虽然不等于事物之有无，但它并不是空无，而是妙“有”，就是“有非同物”。所以空之有，不等于物之有；空之空，不等于无之空。	For the emptiness of intrinsic nature is not the same as the emptiness of things being present or absent. It does not mean that when an object is placed here it is not empty, while after it is removed there is emptiness. “Emptiness is not the same as nonexistence”: because the emptiness of intrinsic nature differs from presence and absence and is unrelated to the arising, ceasing, coming, and going of appearances, seeing and appearances are both empty and absent. Although empty nature is not equivalent to the presence or absence of things, it is not sheer nothingness; rather, it is wondrous presence—“existence is not the same as things.” Thus, the presence within emptiness is not the same as the presence of things, and the emptiness within emptiness is not the same as the emptiness of nonexistence.
空性的空，实际上是识性之空，离此二非，就是离开非相，离开非见。	The emptiness of empty nature is, in fact, the emptiness of the nature of consciousness. To depart from these two absences is to depart from the absence of appearances and the absence of seeing.
如果没有相、没有见，还有识性，那么这个识性是空还是有呢？“空非同无”之空，就是不同于事物有无之空；“有非同物”之有，就是不同于事物有无之有。你的识性不是某个东西，有东西当然看得见，而识性你是看不见的。	If there are no appearances and no seeing, yet there remains the nature of consciousness, is this nature empty or existent? The emptiness in “emptiness is not the same as nonexistence” differs from the emptiness of things being present or absent; the existence in “existence is not the same as things” differs from the existence of things being present or absent. Your consciousness-nature is not some thing. Things can naturally be seen, but consciousness-nature cannot be seen.
说有不同于物之有，说空不同于无之空，所以“有非同物”与“空非同无”是相对的，不应该是“空则同无”。如果是“空则同无”，这个空就变成有无之无，那么同下面的“有非同物”就相矛盾了。	To say that existence differs from the existence of things, and that emptiness differs from the emptiness of nonexistence—this is why “existence is not the same as things” and “emptiness is not the same as nonexistence” correspond to each other. The reading should not be “emptiness then becomes the same as nonexistence.” If it were, this emptiness would become the nonexistence of presence and absence, contradicting the following phrase, “existence is not the same as things.”

“纵发汝识，欲何分别？”	“Even if your consciousness were to arise, what could it discriminate?”
纵然你说识性是有，就算它是有，这样的识有什么用处呢？既没有见，又没有相，你的这个识能分别什么东西呢？识是用来了别、分别事物的，有见有相才能分别东西，如果没有见和相，没有东西可以分别，你的识就派不上用场。所以有也不对，没有也不对，有与无都不可能。	Even if you say that the nature of consciousness exists, then suppose it does exist: what use would such consciousness have? With neither seeing nor appearances, what could your consciousness discriminate? Consciousness serves to discern and discriminate things. Only where there is seeing and there are appearances can things be discriminated. If there is neither seeing nor appearances, and nothing to discriminate, your consciousness has no function to perform. Thus, existence is untenable, and nonexistence is also untenable; neither existence nor nonexistence is possible.
“若无所因，突然而出，何不日中，别识明月！”	“If it suddenly emerges without any cause, why do you not, in daylight, distinguish the bright moon?”
这是整个一段的最后一句。每样事物的生起都有来由，识也不会没有来由地突然生出来。我们所看见的每样东西，都是因为有这样东西，有个原因和理由才能看见。	This is the final sentence of the entire passage. Everything that arises has a source; consciousness, too, cannot suddenly arise without a source. Everything we see can be seen only because that thing exists and there is a cause and basis for seeing it.
比如因为有录音机，才能看见录音机；因为有太阳，才能见到太阳。	For example, because there is a tape recorder, one can see a tape recorder; because there is a sun, one can see the sun.
假如某个东西可以突然而来，不要有什么来由就可以看见的话，那你怎么不在太阳底下看见月亮啊！——“何不日中，别识明月！”因为太阳底下没有月亮，就只看得见太阳。	If something could suddenly arise and be seen without any cause, why do you not see the moon beneath the sun?—“Why not see the bright moon separately in the midst of the day?” Because there is no moon beneath the sun, one sees only the sun.
如果能够无所因而起，“突然而出”，太阳底下也应该可以出现月亮嘛。可事实上你现在所看见的月亮，并不是“若无所因，突然而出。”是因为本来就有月亮的缘故。既然有月亮，是为有所因，所以是不无因生。	If something could arise without any cause, “suddenly appearing,” then the moon should also be able to appear beneath the sun. But in fact, the moon you now see did not “arise suddenly without any cause.” It is because the moon already exists. Since there is a moon, there is a cause; thus it does not arise without cause.
说来说去这个识性是不自生、不他生、不共生、不无因生，也就是非自然、非因缘。既然非自然、非因缘，它就是我们的如来藏心。下面接着说：	After all this discussion, this consciousness-nature does not arise of itself, from another, from both, or without cause. That is, it is neither naturally arising nor arising from causes and conditions. Since it is

	neither naturally arising nor arising from causes and conditions, it is our tathāgatagarbha mind. The text continues:
“汝更细详，微细详审：见托汝睛，相推前境，可状成有，不相成无。如是识缘，因何所出？识动见澄，非和非合。闻听觉知，亦复如是。不应识缘，无从自出。”	“Examine still more closely, with subtle and careful scrutiny: Seeing relies upon your eyes, and appearances depend upon the objects before you. Where there are discernible forms, there is being; where there are no appearances, there is nonbeing. From what does this consciousness, conditioned in this way, arise? Consciousness moves, while seeing is clear and still; they neither blend nor unite. Hearing, listening, awareness, and knowing are likewise. It should not be that this conditioned consciousness arises from itself without any source.”
你再更加详细地看看，微细地考察考察。“见托汝睛，相推前境，可状成有”。你这个能看见的见，托在你的眼睛，也就是眼根上。面前所对的色尘，都是有形有相，可以看得见、摸得着的。	Look still more carefully and examine this with subtle scrutiny. “Seeing relies upon your eyes, and appearances depend upon the objects before you. Where there are discernible forms, there is being.” Your capacity for seeing relies upon your eyes—that is, upon the eye faculty. The forms before you, the objects of sight, all have shape and appearance; they can be seen and touched.
“不相成无”，假如没有相，看不见、摸不着，面前就只能成无，只有空。	“Where there are no appearances, there is nonbeing.” If there are no appearances, nothing can be seen or touched; before you there can only be nonbeing, only emptiness.
“如是识缘，从何而出”？你仔细推敲、推敲看，你这个识缘是从哪个地方来的呢？因为上面讲了，它不从根生，不从相生，也不从空生，空、见、相都不可得，那么这个识缘是从什么地方来的呢？“识动见澄”，这个识就是我们的知识、了别识，“识动”是说它可以动来动去，一会儿缘这，一会儿缘那，在六根那里随意变动。	“From what does this consciousness, conditioned in this way, arise?” Examine it carefully: from where does this conditioned consciousness of yours come? As explained above, it does not arise from the faculties, from appearances, or from emptiness. Since emptiness, seeing, and appearances are all unobtainable, from where does this conditioned consciousness arise? “Consciousness moves, while seeing is clear and still.” This consciousness is our discriminating consciousness. “Consciousness moves” means that it can move about: one moment it conditions this, the next moment that, shifting freely among the six sense faculties.
“见澄”的意思就是见是澄寂不动的，比如眼根照境时就像镜子照物一样，它并没有动，在那里分别好坏，动	“Seeing is clear and still” means that seeing is clear, tranquil, and unmoving. For example, when the eye

来动去的是了别识，而见（也就是根）则是不动摇的。	faculty illuminates an object, it is like a mirror reflecting things. It does not move about there, discriminating good from bad. What moves about is discriminating consciousness, whereas seeing—that is, the faculty—does not waver.
“非和非合”，识和见一个在动，一个不动，哪能会和合成功呢？因为同体才能和合，不同体的不能和合。“闻听觉知，亦复如是”，不但见是如此，闻、听、觉、知等其他的几根，也同这个见一样，都是识动根澄。“不应识缘，无从自出。”因为这些都没有，所以不能说这个识是自己跑出来的，就是不自生。	“They neither blend nor unite.” Consciousness and seeing—one moving and the other unmoving—how could they possibly blend and unite? Only things of the same substance can unite; things of different substances cannot. “Hearing, listening, awareness, and knowing are likewise.” Not only is seeing so; the other faculties, such as hearing, listening, awareness, and knowing, are the same as seeing: consciousness moves while the faculties remain clear and still. “It should not be that this conditioned consciousness arises from itself without any source.” Since none of these is the case, one cannot say that consciousness emerged by itself. Thus it does not arise of itself.
“若此识心本无所从，当应了别，见闻觉知，圆满湛然，性非从所。兼彼虚空，地水火风，均名七大。性真圆融，皆如来藏，本无生灭。”	“If this conscious mind originally has no source, then you should understand that discriminating awareness, seeing, hearing, awareness, and knowing are perfectly complete and lucidly still; their nature does not arise from anything. Together with empty space and the elements of earth, water, fire, and wind, they are all called the seven great elements. Their nature is true and perfectly interpenetrating; all are tathāgatagarbha, originally without arising or ceasing.”
这个识心无所从来，无所从生，本来就不是从什么地方生来的。“当应了别，见闻觉知，圆满湛然，性非从所。”你应该知道，见闻觉知，都是圆满湛然，无欠无余的。	This conscious mind comes from nowhere and arises from nowhere; originally, it does not arise from any place. “Then you should understand that discriminating awareness, seeing, hearing, awareness, and knowing are perfectly complete and lucidly still; their nature does not arise from anything.” You should know that seeing, hearing, awareness, and knowing are all perfectly complete and lucidly still, lacking nothing and with nothing superfluous.
样样都能见，样样都能闻，样样都能触，样样都能知，所以叫圆满。所谓湛然，指的是这个见闻觉知的根性，也就是如来藏，是湛然不动，不生不灭的。“性非从所。	They can see everything, hear everything, touch everything, and know everything; therefore they are called complete. “Lucidly still” refers to the nature of the faculties of seeing, hearing,

	awareness, and knowing—that is, the tathāgatagarbha. It is lucidly still and unmoving, neither arising nor ceasing. “Their nature does not arise from anything.”
”它的性体是清静湛然，本来就有，本来如此的，不是从哪个地方生起来的。“兼彼虚空，地水火风。”怎么兼彼呢？就是兼前面所说的虚空和地水火风，因为它们都没有一个来处，都不可得。	Its essential nature is pure and lucidly still, inherently present and originally thus; it does not arise from any place. “Together with empty space and the elements of earth, water, fire, and wind.” What does “together with” mean? It means together with the empty space and the elements of earth, water, fire, and wind spoken of earlier, for none of them has any source and all are unobtainable.
既然都不可得，所以都是如来藏妙真如性。“均名七大，性真圆融，皆如来藏，本无生灭。”地水火风空这五大，加上根大和识大，合起来“均名七大”，一共有七大种性。它们的本性，或者说本体、性体，是真实不虚，圆满无缺，互相融摄，没有妨碍的。因为都是如来藏，哪里有生灭，哪有去来呢?	Since they are all unobtainable, they are all the wondrous true suchness-nature of the tathāgatagarbha. “They are all called the seven great elements. Their nature is true and perfectly interpenetrating; all are tathāgatagarbha, originally without arising or ceasing.” The five great elements of earth, water, fire, wind, and space, together with the great element of the faculties and the great element of consciousness, are collectively called the seven great elements. There are seven great elements in all. Their original nature—or their substance and essential nature—is true and not false, complete and without deficiency; they mutually encompass and interpenetrate without obstruction. Since all are tathāgatagarbha, where could there be arising and ceasing? Where could there be coming and going?
“阿难，汝心粗浮，不悟见闻，发明了知，本如来藏。汝应观此六处识心，为同为异？为空为有？为非同异？为非空有？”	“Ānanda, your mind is coarse and superficial. You do not realize that seeing, hearing, manifesting, and knowing are originally tathāgatagarbha. You should contemplate these six consciousness-minds at the six sense bases: are they the same or different? Are they empty or existent? Are they neither the same nor different? Are they neither empty nor existent?”
与前面问根大差不多。世尊说：阿难你的心太粗了，不能细察这根大、识大。因为心浮而不实的缘故，所以你不能从见闻觉知中悟出这个道理，没有发现和明白它们都是如来藏心。	This is much like the earlier questioning concerning the great element of the faculties. The World-Honored One said: Ānanda, your mind is too coarse to examine carefully the great element of the faculties and the great element of consciousness. Because your mind is superficial and unsubstantial,

	you cannot awaken to this principle through seeing, hearing, awareness, and knowing; you have not discovered or understood that they are all tathāgatagarbha mind.
假如不是如来藏心的话，你应该看看这眼、耳、鼻、舌、身、意六处识心，各有所缘之境，就是眼缘色尘、耳缘声尘、鼻缘香尘、舌缘味尘、身缘触尘、意缘法尘。	If they were not tathāgatagarbha mind, you should examine the consciousness-minds at the six sense bases of eye, ear, nose, tongue, body, and mind. Each has its own conditioned object: the eye conditions forms, the ear conditions sounds, the nose conditions odors, the tongue conditions tastes, the body conditions tactile objects, and the mind conditions dharmas.
因为各有各的缘处、各有各的缘境，那么这六处识心，是同还是异呢？你若说同它有异，若说异它有同。如果说异，它们是同一识性，虽然眼、耳、鼻、舌、身、意是六个识，但“本是一精明，分为六和合。	Since each has its own basis of conditioning and its own conditioned object, are these consciousness-minds at the six sense bases the same or different? If you say they are the same, they are different; if you say they are different, they are the same. If you say they are different, they share one consciousness-nature. Although eye, ear, nose, tongue, body, and mind are six consciousnesses, “Originally they are one luminous essence, divided into six combinations.”
”本来是一个精明，也就是一个体。如果说同却又彼此相异，因为各个缘境不同。我们众生的识心都有界限，眼只能看而不能听说，耳只能听而不能嗅尝，受各自功能的限制，不能六根互用。	Originally, they are one luminous essence—that is, one substance. Yet if you say they are the same, they are distinct from one another, because their conditioned objects differ. The consciousness-minds of sentient beings all have their limits: the eye can only see and cannot hear or speak; the ear can only hear and cannot smell or taste. Restricted by their respective functions, the six sense faculties cannot be used interchangeably.
所以它们彼此是同中有异、异中有同，那么究竟是“为空为有”？这个六识是空还是有呢？你说它空，它能起这个用，你说它有，它的本体却无，所以是非空非有。“为非同异，为非空有。	Thus, they are different within sameness and the same within difference. Then, ultimately, “are they empty or existent?” Are these six consciousnesses empty or existent? If you say they are empty, they can function; if you say they are existent, their essential substance is absent. Thus they are neither empty nor existent. “Are they neither the same nor different? Are they neither empty nor existent?”
”如果说它非同，非同就是异，就是不同，它又不异，因为它的识是一体。你说它非异，非异就是同，它又不同，因为所缘的境不同，所以它是非同非异。又因为它	If you say they are not the same, then not being the same means being different; yet they are not different, because their consciousness is one substance. If you say they are not different, then

的体是无、用是有，既非空又非有，所以说是“为非空有”。	not being different means being the same; yet they are not the same, because their conditioned objects differ. Thus they are neither the same nor different. Moreover, because their substance is absent while their function is present, they are neither empty nor existent. Therefore it is said that they are “neither empty nor existent.”
非空就是有，非有就是空。它的相用不无，这是非空；而性体没有，这是非有。所以亦非空有。因为它不落四边，所以就是如来藏心。	Not empty means existent, and not existent means empty. Their appearances and functions are not absent; this is not empty. Yet their essential substance is absent; this is not existent. Thus they are also neither empty nor existent. Because they do not fall into the four alternatives, they are tathāgatagarbha mind.
识大虽然没有性体，但它并不是空无所有，它还是有的，因为它的妙用不无。我们的见闻觉知能够认识了别各种事物，就是这个识在起作用，这个识神就是如来藏心。	Although the great element of consciousness has no essential substance, it is not sheer nothingness; it is still present, because its wondrous functioning is not absent. Our seeing, hearing, awareness, and knowing can recognize and discriminate all kinds of things because this consciousness is functioning. This consciousness-spirit is tathāgatagarbha mind.
说起识神，玄沙禅师说过一句话：“学道之人不识真，只为从来认识神，无量劫来生死本，痴人唤作本来人。”把识神这个痴子当做是本来人，这就是我们沦落生死的根本。大家听了这段话，提起识神都怕得不得了。	Speaking of the consciousness-spirit, Chan Master Xuansha once said: “Students of the Way do not recognize the true; they have only ever recognized the consciousness-spirit. This is the root of birth and death throughout measureless kalpas; foolish people call it the original person.” Taking this foolish consciousness-spirit to be the original person is the very root of our sinking into birth and death. When people hear these words, they become terribly afraid of the consciousness-spirit.
其实你不用这么害怕，这个识神就是如来藏，它们是一体，不是两个东西。玄沙那么讲，是怕我们只认得识神，而不认如来藏。识神从如来藏生起，是如来藏的妙用，就像水起的波浪一样，离开了波水也就没有了。	In fact, there is no need to be so afraid. This consciousness-spirit is tathāgatagarbha; they are one substance, not two things. Xuansha spoke in this way because he feared that we would recognize only the consciousness-spirit and not the tathāgatagarbha. The consciousness-spirit arises from tathāgatagarbha and is its wondrous functioning. It is like waves arising from water: apart from water, there can be no waves.
真如本体就是这样子，假如没有识神，我们大家都是痴子、呆子，我们学道的人如果只知做死功夫，把识神都压死了，还怎么起妙用，得到真实受用呢？所以我们不	The substance of suchness is just so. If there were no consciousness-spirit, we would all be fools and dullards. If those who study the Way knew only

能这样，我们学道的人首先要认得本体，认得这个如来藏性，知道识神的一切作用都是如来藏性的妙用。	how to do dead practice and suppressed the consciousness-spirit entirely, how could wondrous functioning arise? How could they receive genuine benefit? Therefore we must not proceed in this way. Those who study the Way must first recognize the fundamental substance, recognize this tathāgatagarbha nature, and know that all the functions of the consciousness-spirit are wondrous functions of tathāgatagarbha nature.
因此我们既不能执著这个相，也不要执著这个用，懂得在在处处都是如来藏随缘的妙用，尽管起用而毫无住着，如此即可顺逆无拘，纵横自在。但是反过来说，你假如稍微有点黏滞，执著在相上面，那就坏了，那就是生死。	Therefore, we must neither cling to appearances nor cling to function. We should understand that everywhere and in every circumstance is the wondrous functioning of tathāgatagarbha in accord with conditions. Let function arise freely, without any attachment; then, whether circumstances are favorable or adverse, we remain unbound and free in every direction. Conversely, if you have even the slightest stickiness and cling to appearances, then things go wrong—that is birth and death.
所以差之毫厘，谬以千里，哪怕是毫厘大小的过失，也会有天地悬隔的差别。宗下再三这样说，就是要我们认得这个如来藏性，明白识神只是它的作用，只有这个如来藏心才是我们的主人公。	Thus, an error by a hair's breadth leads to a discrepancy of a thousand miles. Even an error as small as a hair's breadth creates a difference as vast as that between heaven and earth. This is repeatedly said in the Chan school so that we may recognize this tathāgatagarbha nature and understand that the consciousness-spirit is only its function. Only this tathāgatagarbha mind is our true master.
在密宗里也是这样讲的，大圆满和大手印的书里面，就告诉我们要“拿到不管”，很多人都感到难以理解，不知道该怎么去解释，为什么拿到了就不要去管？所谓“拿到”就是“识得它”，不是让你拿个什么东西在手里，而是要你认得它。	The same is taught in Esoteric Buddhism. Books on Dzogchen and Mahāmudrā tell us to “recognize it, then leave it alone.” Many people find this hard to understand and do not know how to explain it: why, once it is recognized, should it not be attended to? What is called “recognizing it” means knowing it; it does not mean having you hold some object in your hand, but having you recognize it.
识得这个如来藏心，就是“不可得中只么得”，在无可得处才是真得。你识得这个本来面目，就不要再去管它了。一切都是我的妙用，不要再去着相，不要再去着知见。	To recognize this tathāgatagarbha mind is to “truly attain only in the midst of the unattainable.” Only where nothing can be attained is there true attainment. Once you recognize this Original Face, do not attend to it any further. Everything is my wondrous functioning; do not cling to appearances or to views and knowledge.

你可不能生这样的知见：“哎呀！我开悟了！我见性了！我已经成功了!”“你们都是众生，我是佛了。”这种知见要不得。你不要理睬它，因为一切都是如来藏的妙用，一切都不可得嘛，所以尽管随缘起妙用，而不要去管它。	You must not give rise to views such as: “Oh! I am awakened! I have seen my true nature! I have already succeeded!” or “You are all sentient beings; I am now a Buddha.” Such views are unacceptable. Do not pay them any heed, because everything is the wondrous functioning of tathāgatagarbha and everything is unobtainable. Simply let wondrous functioning arise in accordance with conditions, without attending to it.
不要管什么呢？不要管它神通不神通。众生对神通都看得很重，以为有个神通就不得了啦，这个执著最要命。神通这个东西，你越求反而越得不到，你有这么个求神通的心，不但得不到神通，最后倒有可能变成个魔王。所以对神通就是有了也不能粘着，我只管随缘起用，用了等于没用，有也等于没有一样。	What should we not concern ourselves with? Whether or not one has spiritual powers. Sentient beings take spiritual powers very seriously, thinking that anyone who has them is extraordinary. This attachment is most fatal. The more you seek spiritual powers, the less likely you are to attain them. If you harbor this desire for spiritual powers, not only will you fail to attain them; you may even end up becoming a demon king. Therefore, even if spiritual powers arise, you must not cling to them. I simply function in accordance with conditions; having used them is the same as not having used them, and having them is the same as not having them.
见性了不等于大事了毕，还要参访善知识，去印证自己的见地是否已经透脱了。就像赵州老和尚，开悟以后还要到各处参访，“赵州八十犹行脚，只为心中未悄然。”因为心里虽然是悟了，还未太平无事，还有些微细的东西在。	Seeing one’s true nature does not mean that the great matter has been completely settled. One must still visit wise teachers and have one’s understanding confirmed, to see whether it has become thoroughly unobstructed. Take the old master Zhaozhou: after awakening, he still traveled about visiting teachers. “Zhaozhou was still on pilgrimage at eighty, for his mind had not yet become wholly at peace.” Although he had awakened in his mind, it was not yet entirely free and at ease; subtle residual elements remained.
宗下有这样一个公案，南泉、归宗、麻谷几位大德已经开悟了，有一次他们约好了去拜访径山禅师，走到一个地方，大家口渴了，看见路边有个老婆婆在卖茶。	There is such a Chan koan in this tradition. The venerable masters Nanquan, Guizong, and Magu had already awakened. Once, they arranged to visit Chan Master Jingshan. On the way, they became thirsty and saw an old woman selling tea by the roadside.
这几位禅师走过去向老婆婆讨碗茶喝，老婆婆一看，问他们：“你们几位大和尚要到什么地方去呀?”他们赶	The Chan masters approached the old woman and asked for a bowl of tea. Seeing them, she asked, “Where are you great monks going?” They hastily

忙说：“我们是出来行脚的，因为天热口渴，希望您老能赐碗茶喝。	replied, “We are traveling on pilgrimage. Because the weather is hot and we are thirsty, we hope that you will kindly grant us a bowl of tea.”
”老婆婆沏好茶以后对他们说：“吃我的茶有个规矩，有神通的免费供养，没神通的就对不起了，请到别处找水喝吧。	After brewing the tea, the old woman said to them, “There is a rule for drinking my tea: those with spiritual powers are offered it free of charge. Those without spiritual powers, I am sorry to say, must go elsewhere to find water to drink.”
”这几位行脚僧一听就呆了，大家你看看我，我看看你，因为谁都没有神通，这个茶怎么喝呢？老婆婆一看哈哈大笑：“你们这几个呆鸟，看老婆子逞神通吃茶。”说着拿起茶杯，咕嘟咕嘟一饮而尽。	When these traveling monks heard this, they were dumbfounded, each looking at the others, for none of them possessed spiritual powers. How could they drink the tea? Seeing this, the old woman burst into laughter: “You foolish birds! Watch this old woman display her spiritual powers and drink tea.” With that, she picked up the teacup and gulped it down in one draught.
几位禅师一看恍然大悟：“唉！我们都在执著神通，把它当成神奇玄妙的事，其实这个饮水吃茶不就是神通吗?”因为穿衣吃饭、举手投足，都是自性的妙用，我们每个人本来就神用无边，还向外找什么？所以诸位菩萨一定不要执著，如果执著神通可就大错了。	At this, the Chan masters suddenly awakened: “Ah! We were all attached to spiritual powers, treating them as something wondrous and mysterious. But is not drinking water and tea itself a spiritual power?” Putting on clothes, eating meals, raising a hand, or taking a step—these are all wondrous functions of our intrinsic nature. Each of us is originally endowed with boundless spiritual functioning; why seek anything outside ourselves? Therefore, all you bodhisattvas must not become attached. To cling to spiritual powers would be a grave error indeed.
“汝元不知，如来藏中，性识明知，觉明真识，妙觉湛然，遍周法界，含吐十虚，宁有方所！”	“You originally did not know that within the Tathāgata-garbha, the nature-consciousness is clearly knowing; awakened luminosity is true consciousness; wondrous awakening is limpid and still, pervading the dharma realm and containing and giving forth the ten directions. How could it have any fixed location?”
讲到这里识大就要结束了，这是再给识大做个总结。因为如来藏是个妙觉本体，一切东西都出自我们的如来藏心，所以叫“无不从此法界流，无不归还此法界。”从如来藏中流出的万千诸法，最后还要统统归到这个如来藏中去。	Here the discussion of the consciousness element comes to an end. This is a further summary of it. Since the Tathāgata-garbha is the fundamental substance of wondrous awakening, all things arise from our Tathāgata-garbha mind. Thus it is said, “Nothing does not flow forth from this dharma realm; nothing does not return to this dharma realm.” The myriad dharmas that flow forth from

	the Tathāgata-garbha must ultimately all return to it.
你以前不知道，如来藏的性识，就是真性，这个性中之识，不同于木石那般顽冥不灵。性识是明知，是了了分明的常知。在没有同外界接触，没有发生了别识的时候，它无多无少，离能离所，没有对待，是绝对的真知，所以叫“性识明知”。	Previously, you did not know that the nature-consciousness of the Tathāgata-garbha is true nature. The consciousness within this nature is not dull and insentient like wood or stone. Nature-consciousness is clear knowing, lucid and ever-present knowing. Before it comes into contact with the external world and before discriminating consciousness arises, it is neither more nor less, free from subject and object, without duality. It is absolute true knowing; therefore it is called “nature-consciousness clearly knowing.”
“觉明真识。”我们这个如来藏是个明觉体，觉体的明知才是我们真正的识，而不是根尘所生的妄识，妄识是相对而有的。我们知道东南西北、长短方圆、青黄赤白，这些都是相对而有，而不是真知。	“Awakened luminosity is true consciousness.” Our Tathāgata-garbha is an awareness-luminosity substance. The clear knowing of this awareness substance alone is our true consciousness; it is not the deluded consciousness produced by the sense faculties and their objects. Deluded consciousness exists only in relativity. We know east, south, west, and north; long and short, square and round; blue, yellow, red, and white—these all exist relatively and are not true knowing.
真知实际上是无所知，所以叫般若无知。有能有所不是真知，而是妄知。所以这个觉明之体是真识，它无能知、无所知，本身就是一个知。后面在解释其余疑问的时候，说到了明有觉、觉有明，那就坏了。	In fact, true knowing is knowing nothing in particular; therefore it is called prajñā without knowing. Where there is a knower and something known, there is no true knowing, but only deluded knowing. Thus, the substance of awakened luminosity is true consciousness: it has neither a knowing subject nor a known object, yet is itself knowing. Later, when explaining other doubts, it is said that if luminosity is posited within awakening, or awakening within luminosity, that is mistaken.
觉有明就因明立所，这个所明就是我们三细中的业相，所以说是妄。觉体本身是明，明本身也是觉，觉之与明，明之与觉，没有两个东西。如果在觉之外有明，明之外有觉，那就变成妄觉了，这就是无明。讲到真识，这个真识觉体之明，是既无能明，也无所明，因而能够无所不明。	If awakening possesses luminosity, then on the basis of luminosity an object is established. This object of illumination is the karmic characteristic among the three subtle characteristics; thus it is deluded. The awareness substance itself is luminous, and luminosity itself is awareness. Awakening and luminosity, luminosity and awakening, are not two things. If there is luminosity apart from awakening, or awakening apart from luminosity, this becomes deluded awakening; this is

	ignorance. As for true consciousness, the luminosity of its awareness substance has neither one who illuminates nor anything illuminated, and therefore it can illuminate everything.
“妙觉湛然，周遍法界。”妙觉是觉无所觉，无所不觉，虽然无所不能，但却不立能所。一切法从它生起，它又不住着生起的三相，所以是妙觉。	“Wondrous awakening is limpid and still, pervading the dharma realm.” Wondrous awakening is awakening without anything awakened, yet nothing is not awakened. Though there is nothing it cannot do, it does not establish subject and object. All dharmas arise from it, yet it does not abide in the three characteristics of arising. Therefore, it is wondrous awakening.
湛然即是不动、不起波澜，不像水要起波浪，因为是不动的，是无所不知、无处不在、无处不有之故，所以它周遍法界。十法界当中，随便你在哪个法界，都不能没有它。	Limpid stillness means immovability, without waves arising. Unlike water, it need not produce waves. Precisely because it is unmoving, knows everything, is everywhere present, and exists everywhere, it pervades the dharma realm. In any of the ten dharma realms, it cannot be absent.
所谓“含吐十方”，虚空本来没有东南西北、四维上下的划分，这十方是我们识神分别出来的。	The phrase “containing and giving forth the ten directions” means that empty space originally has no divisions of east, south, west, north, the four intermediate directions, above, or below. These ten directions are discriminated by our consciousness.
我们取日出之处是东，日落之处为西，那么两相对面就是南北方，实际上虚空本来是一体，并没有什么东西南北，这是由我们妄识起来之后，而分别出来的。	We take the place where the sun rises as east and the place where it sets as west; the two directions facing each other are then south and north. In fact, space is originally one whole, with no east, west, south, or north. Such distinctions arise only after our deluded consciousness begins to operate.
含就是含进去，如来藏的性体上没有这些虚假的相，去掉方所即可返为一体，就是把虚空灭掉，东南西北上下都没有，那么这个方所就灭掉了。	Containing means taking them in. The essential nature of the Tathāgata-garbha has none of these false appearances. Remove fixed directions and locations, and it returns to one whole; that is, space is extinguished. When east, south, west, north, above, and below are all absent, fixed directions and locations are extinguished.
吐就是吐出来，怎么个吐法呢？就是十方虚空又不妨有东南西北、四维上下，因为真空不碍妙有，起妙用的时候可以波澜壮阔。比如这水，如果不流动，不起波浪，那只是死水。	Giving forth means bringing them forth. How are they brought forth? The space of the ten directions may still have east, south, west, north, the four intermediate directions, above, and below, for true emptiness does not obstruct wondrous presence. When wondrous functioning arises, it can be vast

	and magnificent like rolling waves. If water did not flow or form waves, it would merely be dead water.
每年人们去海宁观潮，因为那里海浪大，波澜壮阔，气势磅礴，景致特别，所以大家都跑去看。	Every year, people go to Haining to watch the tidal bore, because the waves there are enormous, vast and magnificent, with majestic force and especially striking scenery. That is why everyone rushes there to see it.
假如海水一直静止不动，风平浪静，波澜不惊，还有什么好看的呢？我们的真如佛性如果一点不动，光是一天到晚守着本体，个个都似死人一样，那就生不起妙用，就像守着万贯家财的守财奴，钱再多也没有用。	If the sea remained utterly still, with calm winds and smooth waves, without the slightest billow, what would there be to see? If our suchness and Buddha-nature never moved at all, and we merely guarded the fundamental substance all day long, with everyone resembling a corpse, wondrous functioning could never arise. It would be like a miser guarding immense wealth: no matter how much money he had, it would be of no use.
我们要学会生龙活虎，能够随缘应大机、起大用，只有学会掌握了大机大用，这样的佛法才是积极的，才有价值。所以说识神就是我们真如的妙用，我们认得这个识神的本体之后，还要懂得利用这个识神。	We must learn to be alive and vigorous, able to respond to circumstances with great capacities and bring forth great functioning. Only when we learn to master great capacities and great functioning is the Buddhadharma active and truly valuable. Thus, consciousness is the wondrous functioning of our suchness. Having recognized the fundamental substance of this consciousness, we must also understand how to use it.
怎么利用识神？就是在如来藏的性体上尽可享用万千妙用，不妨去分别东南西北、四维上下，不妨有山河大地、日月星辰、青黄赤白、男女老幼，也不妨有学习、工作、事业、家庭，所以叫做吐。	How do we use consciousness? Upon the essential nature of the Tathāgata-garbha, we may fully employ the myriad wondrous functions. We may distinguish east, south, west, north, the four intermediate directions, above, and below; we may have mountains, rivers, the great earth, sun, moon, stars, blue, yellow, red, and white, men and women, the young and old. We may also have study, work, careers, and family life. This is called giving forth.
吐即是生也，十方虚空又生出来了。你可以尽管含、尽管吐，因为十方都属于我，我的性体周遍圆满这个法界。含也好，吐也好，哪里有个一定的方所呢？没有方所才会无处不在，无处不有，这就是我们灵知的妙用。	Giving forth is birth: the space of the ten directions arises again. You may contain as fully as you wish and give forth as fully as you wish, because the ten directions all belong to me, and my essential nature pervades and perfectly encompasses this dharma realm. Whether containing or giving forth, where could there be a fixed direction or location? Only by having no fixed location can it be everywhere

	present and everywhere existent. This is the wondrous functioning of our spiritual knowing.
识得这个灵知之后，我们就要好好起用，不要守在那里不动。守在那里不动，禅宗叫做圣堕，就是堕在窠臼里面，这还是生死，叫做生死不了。	Having recognized this spiritual knowing, we must put it to good use; we must not remain there motionless. Remaining there motionless is called, in the Chan school, falling into the station of a sage: one falls into a fixed mold. This is still birth and death; it is called being unable to transcend birth and death.
真正了生死者，虽在生死当中而无生死可了，尽管生生死死，尽管六道里头出头没，而没有生死可得，如此才是真了生死。	Those who truly transcend birth and death, though amid birth and death, find no birth and death to transcend. Though they undergo birth after birth and death after death, though they emerge and sink within the six realms, there is no birth and death to be attained. Only thus does one truly transcend birth and death.
小乘人是偏真、偏空的，他所证的那个真，是相对于凡夫来说的，由于不懂得真空不二的道理，所以叫偏真。因为偏真，他又执在了空上，以为六道轮回是生死，是凡夫俗子的事情，脱离六道是解脱，是圣人所享有的果德。	Those of the Lesser Vehicle adhere to partial truth and partial emptiness. The truth they realize is truth only in contrast to ordinary beings; because they do not understand the principle that true emptiness and wondrous presence are nondual, it is called partial truth. Because they adhere to partial truth, they further cling to emptiness, believing that rebirth within the six realms is birth and death, the affair of ordinary worldly people, while leaving the six realms is liberation, the fruition enjoyed by sages.
他们认为有生死可了，有涅　可证，以自己所证为究竟，所以才会说自己“我已经成圣了，我已经了生死了。”小乘人把生死和解脱隔为两端，偏到空上去了，所以还是法执。	They believe that birth and death can be transcended and that nirvāṇa can be realized. Taking what they have realized as ultimate, they say, “I have already become a sage. I have already transcended birth and death.” Those of the Lesser Vehicle divide birth and death and liberation into two separate extremes, leaning toward emptiness; thus, they still have attachment to dharmas.
因为有这个法执，于是法我不忘，不能了变易生死，也不能起无边妙用。真正成道的人，他是既不落有，也不取空，不堕生死，不取泥垣。不取泥垣者，就是成道以后不是死坐在那里，只管享受而不做事情。	Because of this attachment to dharmas, they do not forget the dharma-self. They cannot transcend transformational birth and death, nor can they bring forth boundless wondrous functioning. One who has truly realized the Way neither falls into existence nor grasps emptiness, neither falls into birth and death nor takes hold of nirvāṇa. Not taking hold of nirvāṇa means that after realizing

	the Way, one does not merely sit there lifelessly, enjoying oneself and doing nothing.
而是尽管做事情，尽管做一切度生的事业，虽然做了很多事情，而心无所住，叫“无心而行”。我只要无心，一切事情都可以做，做过了以后，心里面没有任何痕迹，没有任何挂碍。关于这个无心，个别人好像有些误会。	Rather, one continues to act, carrying out every undertaking that liberates sentient beings. Although one accomplishes many things, the mind abides nowhere; this is called “acting without mind.” So long as I act without mind, I can do all things. After doing them, no trace remains in the mind and there are no hindrances or concerns. Some people seem to misunderstand this absence of mind.
我听有的人在说：你的心空了，这个事情可不要做，让我来做，你不要管我。	I have heard some people say, “Your mind is empty, so you should not do this task. Let me do it; do not interfere with me.”
这样就错了，我们所说的心空不是这个空法，如果这样子叫心空，那我们大家都不要做事情好了，一个个坐在这里不动，像泥塑木雕一样，那怎么行呢？所谓心空者，乃心不住相也，工作尽管干，事情尽管做，这个相不要粘着在心里面。	This is mistaken. The emptiness of mind of which we speak is not that kind of empty dharma. If that were what it meant for the mind to be empty, then none of us should do anything; we would all sit here motionless, like clay statues or wooden carvings. How could that do? What is called an empty mind means that the mind does not abide in appearances. Go ahead and do your work, go ahead and handle your affairs—just do not let these appearances cling within the mind.
噢！我心空了，就可以把什么事情都推给别人做，你这个事情做得不对我不管，你要去犯罪我也不管，这样不对！假如你做错了事情我要规劝你，教你改正错误，悔过自新，哪能放任不管，随你去算了？真悟道的人，喜、笑、怒	Oh! If my mind is empty, does that mean I can shove every matter off onto others to handle? If you do something improperly, I need not concern myself; if you go off and commit crimes, I need not concern myself either? That is wrong! If you do something wrong, I should admonish you, teach you to correct your errors, repent, and reform yourself. How could I simply let you go unchecked and leave you to it? For one who has truly realized the Way, joy, laughter, anger,
、骂皆是佛法，我跟你不是冤家，我不是恨你，我打你骂你，是叫你改过自新，叫你不要再犯错误，叫你超出这个生死轮回。所以你不要把这个当做是打，当做是骂。	and scolding are all Buddhadharma. I am not your enemy, nor do I hate you. When I strike or scold you, it is to make you reform yourself, to keep you from repeating your errors, and to help you transcend this cycle of birth and death. So do not take it as striking or scolding.
我们做任何事情都应该这样，做的时候只管认认真真去做，做完以后心里不留一点粘着，就像别人做的一样，	We should act this way in everything we do: while doing it, simply do it earnestly and conscientiously;

这就是空。这个空并不是要把事情拿掉，什么都不管的那个空，是做而不着方为空。	once it is done, leave not the slightest attachment in the mind, as though someone else had done it. This is emptiness. This emptiness does not mean removing matters altogether and attending to nothing. To act without attachment is what emptiness means.
《金刚经》讲“应无所住而生其心”，就是随缘应付一切事物，内心都无所住。我们讲空心不是不生心，不生心那是死人。因为空心，所以要生心，生一个灵活妙用之心，生一个六度万行之心。	The Diamond Sūtra says, “Give rise to the mind without abiding anywhere.” This means responding to all things according to conditions while inwardly abiding nowhere. When we speak of emptying the mind, we do not mean not giving rise to mind. Not giving rise to mind is what a dead person does. Precisely because the mind is empty, one must give rise to mind: a mind of flexible, wondrous functioning; a mind devoted to the six perfections and myriad practices.
“循业发现。世间无知，惑为因缘及自然性，皆是识心，分别计度。但有言说，都无实义。”	“They manifest in accordance with karma. Worldly people, in their ignorance, mistake them for causes and conditions or for an inherent nature. All are discriminative calculations of the consciousness-mind. Whenever there is verbal expression, there is no real meaning.”
我们所经历的一切事情，都是由业感应来的，根据业障的深浅、厚薄，而有种种不同，在共业之中有别业，别业之中有共业。	Everything we experience is evoked by karma. According to the depth and weight of karmic obstacles, there are all kinds of differences. Within collective karma there is individual karma, and within individual karma there is collective karma.
在座的各位都生活在同一个社会里，这是共业，虽然是同一个社会，但各自的遭遇不同，家庭环境不同，这是别业。一切事情都是业引发的，饮食起居，家庭环境，乃至我们的国家，这整个世界都是业。	Everyone here lives in the same society; this is collective karma. Yet although we live in the same society, each person's circumstances and family environment differ; this is individual karma. Everything is brought forth by karma: our food, clothing, daily life, family circumstances, even our country—the whole world is karma.
这个业是虚假的、不真实的，它只是个因缘和合的假象，本来是没有的。有人曾经问我，怎样才能了定业？他认为这个业是定下来的，是固定死了的，只要造了业，就一定要有这么个业境出现。	This karma is false and unreal. It is merely an illusory appearance formed by the coming together of causes and conditions; originally, it does not exist. Someone once asked me how one can resolve fixed karma. He believed karma to be settled and rigidly fixed: once karma has been created, a corresponding karmic circumstance must certainly appear.

就是不管业在那里，我都一定要偿还掉，就像欠你的债，必须要还这个债一样，他这是把业执为实有了。假如说真的有这个业，它在什么地方，你能拿出来看看吗？实际上业根本就不可得。	That is, no matter where the karma may be, one must repay it, just as a debt owed to someone must be repaid. This is to cling to karma as truly existent. If karma really exists, where is it? Can you take it out and show it to us? In fact, karma cannot be found at all.
你因为有心之故，那么心生业就生，你如果心空了业也就没有了。有的人说我的业太重了，我要忏悔，怎么忏呢？我就念地藏经，或者念个什么咒，来消这个业，忏除自己的罪障。	Because there is mind, karma arises when the mind arises; if the mind is empty, karma too is absent. Some people say, “My karma is too heavy. I must repent.” How do they repent? “I recite the Kṣitigarbha Sūtra, or recite some mantra, to eliminate this karma and repent of my karmic offenses.”
实际上不是这么回事，为什么呢？因为业从心生，还从心灭，你如果心不空，就是再诵什么经，再念什么咒，也消不掉，因为你有这个心在。	But this is not how it is. Why? Because karma arises from the mind and also ceases through the mind. If your mind is not empty, then no matter what sūtra you recite or what mantra you chant, you cannot eliminate it, because that mind remains.
你应该把心空下来，明白一切东西都是幻影，一切业都虚假不实，《金刚经》上说：“一切有为法，如梦幻泡影。”什么是有为呢？我们的妄心在那里一念萌动，无明生起，就是有为。不是说只要做事情，就是有为。	You should empty the mind and understand that all things are illusory appearances, that all karma is false and unreal. The Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows.” What are conditioned dharmas? When a thought first stirs in our deluded mind and ignorance arises, that is conditioned. It does not mean that anything one does is necessarily conditioned.
有心去做才是有为，我们心空了不管做什么事情，都是无为。心动之后妄念生起了，那么所做的事情就是有为法，这些有为法都是梦幻泡影。我们从前所犯的罪，所造的恶业，都是梦幻泡影，都不可得。	To act with a mind that is intent on doing so is conditioned. Once the mind is empty, whatever we do is non-contrivance. After the mind stirs and deluded thoughts arise, whatever is done is conditioned dharma. All such conditioned dharmas are like dreams, illusions, bubbles, and shadows. The offenses we committed and the evil karma we created in the past are all like dreams, illusions, bubbles, and shadows; they cannot be found.
你只要识得它，把心空下来，那么这些罪也好、业也好，就像梦幻泡影一样，根本就是空的、假的，当下就不可得，你还执著它干什么？认为定业实有，定业不可转，这也不能全怪他，因为小乘里是这样讲的，说定业不可转，定业一定要酬报。	Once you recognize this and empty the mind, then whether it be offenses or karma, they are like dreams, illusions, bubbles, and shadows—fundamentally empty and false, unobtainable right then and there. Why cling to them? One cannot entirely blame those who believe fixed karma truly

	exists and cannot be transformed, for this is how it is taught in the Lesser Vehicle: fixed karma cannot be transformed and must certainly receive its retribution.
但是大乘里不这样讲，大乘法说定业可以转。	But the Mahāyāna does not teach this way. Mahāyāna Dharma says that fixed karma can be transformed.
我来给大家打几个比方，说明定业为什么可以转：首先我们可以把业比喻成无形中的影子，这个影子就像空中的电波，你这个人就好比是一台收音机，收音机如果不打开，就接收不到电波，它就不会响。	Let me give several analogies to explain why fixed karma can be transformed. First, we may compare karma to an invisible shadow. This shadow is like radio waves in the air, while you are like a radio. If the radio is not turned on, it cannot receive the waves and will not make any sound.
如果收音机一开，接受这个电波，就会响起来。	If the radio is switched on and receives the waves, it will sound.
你如果心不空，就像收音机收到了电波，当然要去还他的夙债；你这个心真的空了，随便什么人来寻你，他也寻你不着，因为你根本就没有那个影子，就像收音机没有打开，他到哪里去找你？所以没有什么定业不定业。	If your mind is not empty, it is like a radio receiving radio waves; naturally, you must repay your past debts. But if your mind is truly empty, then no matter who comes looking for you, they cannot find you, because you have no such shadow at all. It is like a radio that has not been turned on: where could they look for you? Thus there is no such thing as fixed or nonfixed karma.
当年达摩大师传法给二祖慧可，对他讲：你原来欠别人的命债，因为传持正法之故，因而可以不还。假如定业不可转的话，那是一定要还的。对他说可以不还，是因为如果还了这个债，被人家杀头，恐怕别人会诽谤我的正法。	When Bodhidharma transmitted the Dharma to the Second Patriarch Huike, he told him: “You originally owed others a life-debt, but because you transmit and uphold the true Dharma, you need not repay it.” If fixed karma could not be transformed, then it would certainly have to be repaid. He told him that he need not repay it because, if he did repay this debt and were beheaded, others might slander my true Dharma.
他们都有宿命通，知道过去世的事情，你杀过人所以就要被人杀。可是他说你可以不还，为什么就可以不还呢？那就是我的心空，我的心不动啊！不管做什么事情，都是假的，我只是随缘应付，心里一点不粘着，他根本就寻不着我。心空业自然就消除，所以这个业就了啦。	They possessed knowledge of past lives and knew the events of former lives: because you had killed someone, you were to be killed by someone. Yet he said that you need not repay it. Why could you avoid repaying it? Because my mind is empty; my mind does not stir. Whatever I do is false; I merely respond to conditions, without the slightest attachment in my mind. They simply cannot find me. When the mind is empty, karma naturally dissolves; thus the karma is resolved.

其次，有的大祖师把这个业比喻成冰，水就好比是我们的真如自性，它没有形状，通行无碍，而水结成冰以后，就有形状、有阻碍了。如果冰遇到热气，或经太阳一晒，或被热水一浇，就又化成水了。	Second, some great patriarchs compare karma to ice. Water is like our suchness and intrinsic nature: it has no fixed shape and flows everywhere without obstruction. But when water freezes into ice, it takes on a shape and becomes obstructive. If the ice encounters warm air, is warmed by the sun, or is doused with hot water, it melts back into water.
我们的业就像这冰一样，用般若火焰一烧，它当下就化开、熄灭了。当你悟道了，证得了般若智慧，知道这一切东西都是假的，都不可得，心彻底空掉了，往昔的业障一下就消光了，还有什么定业不定业呢？还说什么酬报不酬报呢？这也是一种比方。	Our karma is like this ice. When burned by the flame of prajñā, it melts and is extinguished at once. When you realize the Way and attain prajñā-wisdom, knowing that all these things are false and unobtainable, and the mind is completely emptied, past karmic obstacles vanish in an instant. What fixed or nonfixed karma is there then? What is there to say about repaying or not repaying? This too is an analogy.
还有一种比喻，比如你现在地位显赫，做了一个国家的元首，或者总统，你从前欠了人家几百元钱，人家不好意思问你讨还：唉！他的地位这么高，这点小债就算了吧。人家自己就把债务勾销了，那么你欠的债无形中就没有了。	There is another analogy. Suppose that you now hold an eminent position, serving as a head of state or president. You once owed someone several hundred yuan, but that person feels awkward about asking you to repay it: “Ah, his position is so high; let this small debt be forgotten.” The person cancels the debt on their own, and so the debt you owe disappears without trace.
所以没有什么一定的业，这个业能不能转，全在你自己，只要你时时心空，一切都不可得，那么以前的业就像热汤销冰一样，当下就化解了。所以永嘉禅师《证道歌》上说：“证实相、无人法，刹那灭却阿鼻业。”只要心空无住，再大的定业也会刹那灭除，不是一定要修个什么法来消业。	Therefore, there is no karma that is irrevocably fixed. Whether karma can be transformed depends entirely on you. As long as you keep the mind empty at all times and know that all is unobtainable, past karma will melt away at once like ice dissolved by hot soup. Thus Chan Master Yongjia says in his Song of Realizing the Way: “Realize the true aspect, where there is neither self nor dharmas; in an instant, the karma of Avīci is extinguished.” As long as the mind is empty and non-abiding, even the greatest fixed karma will be extinguished in an instant. It is not necessary to practice some particular method to eliminate karma.
那么念经、持咒究竟有没有作用呢？念经、持咒是在消你的妄心，就是把你的妄心转过来，因为你平日里着相惯了，总在那里张三如何、李四怎样，这个事情长，那个事情短，心老是着在这些境上。	Then do reciting sūtras and holding mantras have any effect after all? Reciting sūtras and holding mantras eliminate your deluded mind—that is, they turn it around. Ordinarily, you are accustomed to clinging to appearances, always dwelling on how

	Zhang San is, how Li Si is, how this matter is long and that one short; your mind is constantly attached to such circumstances.
你在念经或者持咒的时候，这个心就被摄到经文或是咒语上，那么妄心慢慢地转化掉，业自然也就消了。	When you recite sūtras or hold mantras, the mind is gathered onto the sūtra text or mantra. Then the deluded mind is gradually transformed, and karma naturally dissolves as well.
所谓念经、持咒可以消业，其实就是这个道理，你懂得了这个道理以后，心念一转，当下空净，一了百了，这个业自然就转了。所以说一切东西都是循业发现，不能把它执著为实有。“世间无知，惑为因缘，及自然性”。	When it is said that reciting sūtras and holding mantras can eliminate karma, this is what it means. Once you understand this principle, a turn of thought brings immediate empty purity; once one matter is resolved, all are resolved, and this karma naturally changes. Thus, all things manifest in accordance with karma and must not be clung to as truly existent. “Worldly people, in their ignorance, mistake them for causes and conditions or for an inherent nature.”
世上无知的人，因为不懂这个道理，以为这个事情是因缘生起，或是自然有的，在那里分别来、分别去。“皆是识心，分别计度”，这都是我们的识心，执著识神的功用，在那里分别计度，所以才有一大堆是非出来。	Ignorant people in the world do not understand this principle. They suppose that things arise from causes and conditions or exist naturally, and so they discriminate this way and that. “All are discriminative calculations of the consciousness-mind”: all of this is our consciousness-mind, clinging to the functioning of discriminative consciousness and making calculations, thereby producing a great heap of right and wrong.
其实都是些梦幻泡影，哪里有什么是，哪里有什么非，所以“但有言说，都无实义。”我们嘴巴所讲的东西，都无真实意义，因为这个真实的觉体，它“言语道断，心行路绝”，不是言语所能表述，思量所能测度的。	In fact, all are merely dreams, illusions, bubbles, and shadows. Where is there any right? Where is there any wrong? Thus, “Whenever there is verbal expression, there is no real meaning.” What we speak of has no true meaning, because the true body of awakening is one in which “the path of language is cut off and the way of mental activity comes to an end”; it cannot be expressed in words or fathomed by thought.
关于识大，有几个问题还需要再明确一下：	Regarding the consciousness element, several points still need to be clarified:
第一点，因为这个识是从根大生出来的，由六根对六尘生六识，前面的眼、耳、鼻、舌、身五根，对外面的色、声、香、味、触五尘，生起眼、耳、鼻、舌、身五识，再由意根对法尘生意识。	First, this consciousness arises from the sense-faculty element. The six sense faculties encounter the six sense objects and give rise to the six consciousnesses. The first five faculties—eye, ear, nose, tongue, and body—encounter the five

	external sense objects of forms, sounds, odors, tastes, and tactile objects, giving rise to the five consciousnesses of eye, ear, nose, tongue, and body. Then the mind faculty encounters mental objects and gives rise to mind consciousness.
《楞严经》对这个问题讲得比较清楚，跟相宗的讲法有些抵触。相宗把这个第六识叫五聚意识，说意识是跟着眼、耳、鼻、舌、身一起转的。就像眼睛看到外境的时候，只是取个总相，所谓总相就是对色尘只显了，而不加分别。	The Śūraṅgama Sūtra explains this matter rather clearly, though its explanation differs somewhat from that of the Dharma Characteristics School. This school calls the sixth consciousness the fivefold associated mind consciousness, saying that mind consciousness operates together with the eye, ear, nose, tongue, and body. For example, when the eyes see an external object, they merely apprehend its general aspect. A general aspect means that forms are simply manifested without further discrimination.
比如我们到这房间里一看，有这么多的人，至于谁是张三、谁是李四，则根本不去管他，这就是总相。	For instance, when we enter this room and look around, we see that there are so many people. As for who is Zhang San and who is Li Si, we do not concern ourselves with that at all. This is the general aspect.
而意识的作用，就是当根尘相对的时候，把五根吸收的色相进行归类、分辨，比如这是张三、那是李四，认取这些别相，相宗对识大是这样讲的。	The function of consciousness is to classify and distinguish the appearances apprehended by the five faculties when the faculties and their objects interact—for example, “This is Zhang San; that is Li Si”—thus recognizing their particular characteristics. This is how the Dharma Characteristics School explains the consciousness element.
我们来看一下《楞严经》和法相宗有什么不同：《楞严经》里讲，根尘相对就像镜子照物，对于吸收的色尘，前五识本身就有了别的作用。法相认为前五识只摄取总相，而意识缘的是前五根落下的影子。	Let us consider the difference between the Śūraṅgama Sūtra and the Dharma Characteristics School. The Śūraṅgama Sūtra says that when the faculties and their objects interact, it is like a mirror reflecting things: with respect to the appearances it apprehends, each of the first five consciousnesses itself has the function of discernment. The Dharma Characteristics School holds that the first five consciousnesses apprehend only general characteristics, while consciousness takes as its object the impressions left by the first five faculties.
它缘这个内尘，也就是法尘，在那里思量分别，识取别相。由于这里面有些出入，所以有些相宗的人诽谤《楞	It takes this inner object—that is, the dharma object—as its object, deliberates and discriminates over it, and recognizes its particular characteristics.

严经》，说《楞严经》是伪经，他们有很多非议，下面还要讲到。	Because of these differences, some members of the Dharma Characteristics School have slandered the Śūraṅgama Sūtra, calling it a spurious sūtra. They have raised many objections, which will be discussed below.
第二点，由于是根大对尘之后生起识大，那么应该把这个识大摄归根大才对，为什么要说识大摄归如来藏性呢？表面看起来这个识好像是从根大生出来的，比如眼根见色生眼识，鼻根嗅味生鼻识等等，实际上根大也好、识大也好，都是如来藏性。	Second, since the consciousness element arises after the faculty element encounters its objects, it would seem that the consciousness element should be subsumed under the faculty element. Why, then, is it said to be subsumed under the nature of the Tathāgata-garbha? On the surface, consciousness seems to arise from the faculty element: the eye faculty sees forms and gives rise to eye-consciousness; the nose faculty smells odors and gives rise to nose-consciousness; and so forth. In fact, both the faculty element and the consciousness element are the nature of the Tathāgata-garbha.
譬如一棵大树，从根生出树干，由树干生出树枝，再由树枝长出叶子，这叶子看起来是从树枝生出来的，但实际上离不开树根，一定要从树根上吸取养分之后，树枝才能长出树叶。	For example, from the roots of a large tree grows its trunk; from the trunk grow its branches; and from the branches grow its leaves. The leaves appear to grow from the branches, but in fact they cannot be separated from the roots. Only after drawing nourishment from the roots can the branches grow leaves.
假如离开树根，我把这树枝砍下来让它生叶子，它还能生出叶子来吗？我们众生的根大就是如来藏性，不管根大还是识大，都来自如来藏性，所以也都要摄归如来藏性。	If the roots were cut off, and I cut down a branch and asked it to grow leaves, could it still do so? The faculty element of us sentient beings is the nature of the Tathāgata-garbha. Whether it is the faculty element or the consciousness element, it comes from the nature of the Tathāgata-garbha; therefore, both must be subsumed under the nature of the Tathāgata-garbha.
第三点，在识大这部分，经上只讲了眼、耳、鼻、舌、身、意六识，而没有讲七识和八识，是不是《楞严经》把七、八两个识漏掉了呢？对这个问题有几种说法：一个是《楞严正脉疏》上讲的，第六意识的意根是第七识，根大是第八识。	Third, in the section on the consciousness element, the sūtra mentions only the six consciousnesses of eye, ear, nose, tongue, body, and mind; it does not mention the seventh and eighth consciousnesses. Has the Śūraṅgama Sūtra omitted these two consciousnesses? There are several explanations. One is given in the Commentary on the True Veins of the Śūraṅgama Sūtra: the mental faculty of the sixth consciousness is the seventh consciousness,

	and the faculty element is the eighth consciousness.
讲了前六识，那么七识、八识就都包含在里面了。以前我们讲过，根大有两种说法：从根能照境来说，根大是心法；从识所依之处，例如眼识依于眼根，耳识依耳根，根大是色法。	Once the first six consciousnesses have been explained, the seventh and eighth consciousnesses are included within them. As we explained before, there are two ways of speaking of the faculty element. In terms of the faculty's ability to illuminate objects, the faculty element is a mental dharma. In terms of what consciousness relies upon—for example, eye-consciousness relies on the eye faculty and ear-consciousness on the ear faculty—the faculty element is a material dharma.
因为根大本身既包含心法，也包含色法，心法是八识的见分，色法是八识的相分，见分和相分都是由第八阿赖耶识生出来的，所以说根大属于第八识。	Because the faculty element itself includes both mental dharmas and material dharmas, the mental dharmas are the perceiving aspect of the eight consciousnesses, and the material dharmas are their object aspect. Both the perceiving aspect and the object aspect arise from the eighth, ālaya consciousness; therefore, the faculty element is said to belong to the eighth consciousness.
另一个是《天台文句》讲的，说七、八这两个识都为意根所摄，没有说第八识就是根大，与交光大师的《楞严正脉疏》有出入。此外还有的人说七、八识是属于识大的，不属于根大，在这个疏钞里有许多区别。	Another explanation, found in the Tiantai Commentary, says that both the seventh and eighth consciousnesses are subsumed under the mental faculty. It does not say that the eighth consciousness is the faculty element, and thus differs from Master Jiaoguang's Commentary on the True Veins of the Śūraṅgama Sūtra. Still others say that the seventh and eighth consciousnesses belong to the consciousness element rather than the faculty element. There are many such distinctions in these commentaries and subcommentaries.
实际上第八识既不属于根大，也不属于识大，为什么呢？我们以前讲过，这个第八识是阿赖耶识，阿赖耶识就是如来藏性，本来是一个东西，不是两个东西。	In fact, the eighth consciousness belongs neither to the faculty element nor to the consciousness element. Why? As we explained before, this eighth consciousness is ālaya consciousness, and ālaya consciousness is the nature of the Tathāgata-garbha. Originally, they are one thing, not two.
因为有了无明、有了生灭，如来藏性于是变为阿赖耶识，这就好比一个人本来是清醒的，由于喝醉了酒，他的大脑就昏沉迷糊了。其实清醒也好，糊涂也好，他始终是同一个人。	With ignorance and arising and ceasing, the nature of the Tathāgata-garbha becomes ālaya consciousness. This is like a person who is originally sober but whose mind becomes dull and confused after drinking too much. Whether sober or

	confused, the person remains the same person throughout.
如果我们把这个根和识都灭掉了，悟到根与识本来都不可得，那么这个阿赖耶识也一样不可得，阿赖耶识也就转为如来藏性。	If we extinguish both the faculties and consciousnesses, and awaken to the fact that faculties and consciousnesses are originally unobtainable, then ālaya consciousness is likewise unobtainable, and it turns into the nature of the Tathāgata-garbha.
现在之所以有阿赖耶识，就是因为有六根六识，既然我们明白六根不可得，那么六识也不可得，根与识打破之后，阿赖耶识也就跟着转摄为如来藏性。所以第八识不属于识大，也不属于根大，而是属于如来藏性。	Ālaya consciousness exists now only because there are six faculties and six consciousnesses. Once we understand that the six faculties are unobtainable, the six consciousnesses are likewise unobtainable. When faculties and consciousnesses are broken through, ālaya consciousness accordingly turns and is subsumed into the nature of the Tathāgata-garbha. Thus, the eighth consciousness belongs neither to the consciousness element nor to the faculty element, but to the nature of the Tathāgata-garbha.
因此在《楞严经》讲识大的时候，根本就不管第八识。那么第七识呢？第七识就是六根与六识，因为这个六识是七识所生，七识是它的根子，没有七识就生不出六识来，所以说六识就是七识，因为第七识已经包括在六识之内，所以没有另外再讲。	Therefore, when the Śūraṅgama Sūtra discusses the consciousness element, it does not concern itself with the eighth consciousness at all. What, then, of the seventh consciousness? The seventh consciousness is the six faculties and six consciousnesses, for the six consciousnesses arise from the seventh consciousness, and the seventh consciousness is their root. Without the seventh consciousness, the six consciousnesses could not arise. Thus, the six consciousnesses are the seventh consciousness; since the seventh consciousness is already included within the six consciousnesses, it is not discussed separately.
到现在为止，四科七大已经全部讲过了，我们从中得到了些什么启发呢？首先它使我们懂得，世间的一切法都如梦幻泡影，皆是虚幻不实的。我们众生因为妄想执著，把一切幻象执为实有，所以造业受报，沉沦六道。	Up to this point, we have fully explained the four categories and seven elements. What inspiration can we draw from them? First, they enable us to understand that all worldly dharmas are like dreams, illusions, bubbles, and shadows—entirely illusory and unreal. Because sentient beings cling through deluded thoughts and take all these illusory appearances as truly existing, they create karma, undergo karmic retribution, and sink into the six realms.

但是反过来说，这个事事物物又是法法皆真。因为一切法、一切物，都是如来藏性的映现，当体就是我们的真如佛性。只要不粘着色相，心空无住，当下就可全幻即真；如果粘着尘境，迷相逐物，那么就是全真即幻。	Conversely, every phenomenon and every thing is genuinely real. For all dharmas and all things are manifestations of the nature of the Tathāgata-garbha; in their very substance, they are our true suchness and Buddha-nature. So long as we do not cling to appearances, and the mind is empty and non-abiding, the whole of illusion is immediately true reality. If we cling to objects and circumstances, deluded by appearances and pursuing things, then the whole of true reality becomes illusion.
迷与悟其实就差这么一点，所以修行修行，就修这么一点东西，不是另外再修一个别的什么东西。在心地上用功夫，保养这个真性，这就是佛法。如果离开这个性体，以有所得之心去修法，都是外道。	Delusion and awakening differ only by this small point. Thus, this is what practice cultivates; it is not a matter of cultivating some other thing apart from it. Apply effort on the mind-ground and preserve this true nature: this is the Buddhadharma. To leave this essential nature and practice a dharma with a mind that seeks attainment is all a non-Buddhist path.
你随便搞些气在身体里转，通什么小周天、大周天，乃至于出了阳神。因为你没有识得这个真性，还是不究竟。你出的那个阳神是意生身，是第七识的影子，是生灭法，纵然飞升自在，也依然是在有为法里打转转。	You may casually manipulate qi within the body, open the Microcosmic Orbit or the Macrocosmic Orbit, or even produce a yang spirit. Yet if you have not recognized this true nature, it is still not ultimate. The yang spirit you produce is a mind-born body, a shadow of the seventh consciousness. It is a dharma of arising and ceasing. Even if it can fly and ascend at will, it is still merely turning about within conditioned dharmas.
你们要识得如来藏性这个根本，它是妙明真心，能生一切法，起一切用，你如果不识得这个本性，而去迷情逐物，那么就坏了。	You must recognize the fundamental nature of the Tathāgata-garbha. It is the wondrously luminous true mind, able to give rise to all dharmas and manifest every function. If you do not recognize this intrinsic nature and instead pursue things through deluded feelings, you will go wrong.
如来藏性离一切相，而又即一切相的，我们证体以后还要起用，一切相都是如来藏性的妙用，没有相就不能起这个用。讲四科七大就是破有无两边，把两边都破了之后，一切都不可得，从而显现出人人本具的如来藏性。	The nature of the Tathāgata-garbha is apart from all appearances, yet is precisely all appearances. After realizing its essence, we must still manifest its function. All appearances are the wondrous functioning of the nature of the Tathāgata-garbha; without appearances, this function cannot arise. The teaching of the four categories and seven elements breaks through the two extremes of existence and nonexistence. Once both extremes

	are broken through, nothing can be obtained, and the nature of the Tathāgata-garbha inherently possessed by everyone is revealed.
我们认得这个如来藏性之后，就知道一切法、一切色尘、一切物境，都是它所起的妙用，所以说法法皆真，这个叫空不空如来藏。	After recognizing this nature of the Tathāgata-garbha, we know that all dharmas, all sense objects, and all objective circumstances are its wondrous functioning. Therefore, all dharmas are genuine. This is called the Tathāgata-garbha that is empty yet not empty.
先空者就是要先破掉两边，因为一切事物，包括明暗、大小、色空、长短等等，都是相对而来的，破掉两边就可以明了这些东西皆不可得。先由前面的七处征心，破除妄想以显发真空，叫空如来藏。	To begin with emptiness means first breaking through the two extremes. All things—including light and darkness, large and small, form and emptiness, long and short, and so forth—arise in relation to one another. When the two extremes are broken through, one can understand that all such things are unobtainable. First, through the preceding sevenfold inquiry into the mind, deluded thoughts are eliminated and true emptiness is revealed. This is called the empty Tathāgata-garbha.
破除两边，明白一切不可得，为的是将一切法摄归如来藏性，从而显现这个离执的中道之义，这又是不空。接下来是十番显见，不是破完了以后就什么都没有了，因为我们的真如佛性既是真空，也是妙有，所以是不空如来藏。讲空是非空非有，讲有是即空即有，既不能偏真，也不能偏假，所以叫空不空如来藏。	Breaking through the two extremes and understanding that everything is unobtainable serves to subsume all dharmas into the nature of the Tathāgata-garbha, thereby revealing the meaning of the middle way, free from attachment. This, in turn, is not empty. Next comes the tenfold revelation of seeing: after breaking through, it is not that nothing remains. Our true suchness and Buddha-nature are both true emptiness and wondrous presence; therefore, this is the Tathāgata-garbha that is not empty. To speak of emptiness is neither emptiness nor existence; to speak of existence is both emptiness and existence. One can adhere neither solely to the true nor solely to the provisional. Therefore, it is called the Tathāgata-garbha that is empty yet not empty.
这里是分三段讲的，首先要空诸所有，一切事物、一切法都没有自体；然后还要懂得真性不空，我们的真性能生万法，能起妙用，一切形象、一切色尘，都是我们真心所生的妙用。	This is explained in three stages. First, one must empty all that one possesses: all things and all dharmas lack an intrinsic self-nature. Then one must also understand that true nature is not empty. Our true nature can give rise to the myriad dharmas and manifest wondrous functioning; every

	image and every sense object is wondrous functioning produced by our true mind.
有人说《金刚经》同《弥陀经》很矛盾，《金刚经》讲一切都空，《弥陀经》讲一切都有，这是因为你不知道真空就是妙有。《金刚经》讲的空是真空，是妙明真心的体。《弥陀经》讲的有是妙有，是妙明真心的用。	Some say that the Diamond Sūtra and the Amitābha Sūtra are contradictory: the Diamond Sūtra teaches that everything is empty, whereas the Amitābha Sūtra teaches that everything exists. This is because they do not understand that true emptiness is wondrous presence. The emptiness taught in the Diamond Sūtra is true emptiness, the essence of the wondrously luminous true mind. The existence taught in the Amitābha Sūtra is wondrous presence, the function of the wondrously luminous true mind.
由真空之故，因而能显妙用；由妙用之故，所以能显真空。没有事即无以显其理，没有理也不能成其事，即事即理，即理即事，才能理事圆融。	Because of true emptiness, wondrous functioning can be revealed; because of wondrous functioning, true emptiness can be revealed. Without phenomena, there is no way to reveal principle; without principle, phenomena cannot be established. Only when phenomena are precisely principle and principle is precisely phenomena can principle and phenomena interpenetrate.
所以《金刚经》就是《弥陀经》，由真空而生妙有；《弥陀经》就是《金刚经》，假妙有以显真空。由于我们时时处处都不能离相，所以修行不一定在深山里，躲在山林里修。没有各种环境的磨炼，你就不能离开相。	Therefore, the Diamond Sūtra is the Amitābha Sūtra: wondrous presence arises from true emptiness. The Amitābha Sūtra is the Diamond Sūtra: through provisional wondrous presence, true emptiness is revealed. Since we cannot, at any time or place, be apart from appearances, practice need not take place only in deep mountains or hidden forests. Without being tempered by all kinds of circumstances, you cannot free yourself from appearances.
表面看起来很自在洒脱，其实遇事还是过不去。在闹市里修行成就，才是真成道。只有对着各种顺逆的环境都不动心了，才能真了。但是话又说回来，能够不为外境所移，能够不为这个花花世界所动摇，这是大力量、大定力。	On the surface, you may seem free and at ease, but when something happens, you still cannot get through it. To attain realization through practice amid the bustle of the city is genuine realization of the Way. Only when the mind remains unmoved amid all favorable and adverse circumstances can one truly understand. Yet, to be unmoved by external circumstances and undisturbed by this dazzling world requires great strength and great meditative stability.
我们开始的时候没有这个力量，先找个安静的地方修会比较好一些，但是不能老躲在清静处。如果有个境界来	At the beginning, we do not possess such strength, so it is better first to practice in a quiet place. But

了，你的心还在动，这就不行。仅仅在清净处透得过还不行，要在闹市里透得过，才是真了。	we must not hide forever in tranquil surroundings. If a circumstance arises and your mind is still stirred, that will not do. It is not enough to penetrate through while in a peaceful place; only by penetrating through amid the bustle of the city does one truly understand.
佛这样开示了空如来藏、不空如来藏、空不空如来藏。这样开示之后，与会大众都了悟了。请看下文：	The Buddha thus expounded the empty Tathāgata-garbha, the Tathāgata-garbha that is not empty, and the Tathāgata-garbha that is empty yet not empty. After this exposition, the assembled audience all attained understanding. Please read on.

八、妙心不灭

VIII. The Wondrous Mind Is Undying

“尔时阿难及诸大众，蒙佛如来微妙开示，身心荡然，得无挂碍。是诸大众，各各自知，心遍十方。”“尔时阿难及诸大众，蒙佛如来微妙开示。”	“At that time, Ānanda and the entire assembly, having received the Tathāgata Buddha’s subtle and wondrous instruction, felt their bodies and minds completely freed and attained freedom from all hindrances. Each person in the assembly came to know for himself that the mind pervades the ten directions.” “At that time, Ānanda and the entire assembly, having received the Tathāgata Buddha’s subtle and wondrous instruction…”
“尔时阿难及诸大众，蒙佛如来微妙开示。”佛用世间法不厌其烦地一遍遍宣讲，来说明佛法，叫做微妙开示。因为你对这个世间的执著实在是太深了，如果不用世间法来说明这个佛法，你就听不懂。	“At that time, Ānanda and the entire assembly, having received the Tathāgata Buddha’s subtle and wondrous instruction…” The Buddha tirelessly expounded worldly teachings again and again in order to explain the Buddhadharma; this is called subtle and wondrous instruction. Your attachment to this world is truly too deep. If worldly teachings were not used to explain the Buddhadharma, you would not understand it.
承蒙佛的一番慈悲开示，阿难和与会大众都开悟了，于是大家“身心荡然，得无挂碍。”听了世尊的开示，这个色身与妄心，都消融了，都没有了。因为有心所以有挂碍，如果身心都不可得，也就是你的心真空了，哪里还会有挂碍呢？	Through the Buddha’s compassionate instruction, Ānanda and the assembly awakened. Thus everyone’s “bodies and minds were completely freed, and they attained freedom from all hindrances.” Having heard the World-Honored One’s instruction, their physical bodies and deluded minds both dissolved and vanished. Because there is mind, there are hindrances. If body and mind are

	both unobtainable—that is, if your mind is truly empty—where could hindrances remain?
对这个挂碍我们再解释一下，因为有些人修行时是在做死功夫，他总是说：一切东西都是空的，我不能挂碍。有个做母亲的在用功的时候，别人来告诉她：哎呀！不好了，你儿子掉到水里去了。	Let us further explain these hindrances. Some people practice in a rigid and lifeless way. They always say, “Everything is empty; I must not be hindered by anything.” Once, while a mother was practicing diligently, someone came to tell her, “Oh no! Your son has fallen into the water!”
她在那里讲：我无挂碍，我什么地方有儿子？坐在那里照样不动。	She said, “I am free of hindrances. Where could I have a son?” She remained seated without moving.
你们说她这样对不对？她看上去蛮有定力、蛮洒脱的，看起来是真的心无挂碍啊！天下的儿子娘最疼，母子之心，血肉相连，别人要是听到自己的儿子掉进水里，会心痛得不得了，马上会一下子蹦起来，她却能坐在那里不动，多好的功夫呀，其实不对！我们要做的不是这种死功夫。	Tell me, was she right? She appears to have great meditative stability and great detachment; it seems that her mind is truly free of hindrances. A mother loves her son more dearly than anyone else in the world; mother and child are bound by flesh and blood. If others heard that their own son had fallen into the water, they would be heartbroken and leap up at once. Yet she could remain seated without moving—what admirable practice! But in fact, it is wrong. This is not the kind of rigid and lifeless practice we should undertake.
你儿子掉到水里去了，为什么不设法救他，难道让他死掉就说明你心空了、没有挂碍了吗？这是在执著死法，不是真空。	Your son has fallen into the water. Why do you not try to save him? Does allowing him to die prove that your mind is empty and free of hindrances? This is attachment to a dead dharma, not true emptiness.
我们说真空不空，虽然是真空，还要照样设法去救他，只是不能从心里过分粘着，救得起来固然好，即使救不起来，我也心安理得，因为我已经尽了我的力量。	We say that true emptiness is not empty. Although it is true emptiness, one should still try to save him. One simply must not cling to it excessively in one’s heart. If he can be saved, that is certainly good; but even if he cannot be saved, I can have a clear conscience, because I have done all I could.
你假如不去救他，不管他的死活，那跟死人有什么分别？既然你连自己儿子的死活都可以不管，那么佛菩萨也可以不要来救度众生了。	If you do not save him and do not care whether he lives or dies, how are you different from a dead person? Since you can disregard even your own son’s life or death, then the Buddhas and bodhisattvas might as well not come to liberate sentient beings.
佛菩萨会说：你们在六道里尽管轮回好了，你们受苦又不关我的事情，反正我这里空了，什么都没有。所以说他是会错意了，我们修行要修真实法，要开般若智慧，不能去执那个死法。	The Buddhas and bodhisattvas might say: “Go on revolving in the six realms as you please. Your suffering is none of my concern. In any case, I am empty here; there is nothing at all.” Thus, this is a misunderstanding. In practice, we must cultivate

	the true Dharma and develop prajñā wisdom; we cannot cling to a dead dharma.
你们看《心经》上第一句就讲：“观自在菩萨，行深般若波罗蜜多。”行深般若波罗蜜多，就是要开你的智慧，要有般若才能渡到生死彼岸啊！这个般若波罗蜜多是大智慧，你那个死执法，是什么智慧呀？不要说自己的儿子，就是别人你也应该去救他，我们空的是你那个妄相执著，不是叫你把慈悲心也不要了。	Look at the very first sentence of the Heart Sūtra: “Avalokiteśvara Bodhisattva, practicing deep prajñāpāramitā.” To practice deep prajñāpāramitā is to develop your wisdom. Only with prajñā can one cross over to the other shore of birth and death. This prajñāpāramitā is great wisdom. What sort of wisdom is your rigidly clung-to dharma? Do not speak only of your own son; you should save even others. What we empty is your attachment to deluded appearances; this does not mean that you should abandon compassion as well.
从前有个修行人，也是同样的问题。别人告诉他：你家里着火了，快回去救火！他说：让它着好了，我不能去，我要在这里打坐用功。这都是死执法，火还是要救的，只是你心中不要慌乱，要镇定。	Long ago, there was a practitioner with the same problem. Someone told him, “Your house is on fire! Hurry home and put it out!” He said, “Let it burn. I cannot go; I must remain here sitting in meditation and practicing.” This too is attachment to a dead dharma. The fire must still be put out; one simply must not panic inwardly, but remain calm.
先看清火源在什么地方，怎么起的火，用什么办法来救，如果慌乱那就是被相转了。	First, see clearly where the fire began, how it started, and what method should be used to put it out. If you panic, you are being turned by appearances.
世上的人就不是这个样子，一看到火起，马上就心慌意乱，“哎呀！我小孩在屋里呐！”这个做母亲的赶紧跑进房间去，抓住个布包又急忙跑出来，结果一看是个枕头，她这一急心神早就乱了，把个枕头当小孩抱了出来。	People in the world are not like this. The moment they see a fire, they panic: “Oh no! My child is in the house!” The mother rushes into the room, grabs a cloth bundle, and hurriedly runs back out. But when she looks, it is a pillow. In her panic, her mind had already become confused, and she had carried out a pillow thinking it was her child.
等回过头一看，房子已经完全烧毁，孩子再也救不出来了。她为什么慌乱呢？就是因为着相，所以我们反复讲不要着相。不着相不是去守那个死空，死空没有东西，不能起妙用。	When she turns back to look, the house has already burned completely, and the child can no longer be saved. Why did she panic? It was because of attachment to appearances. That is why we repeatedly say not to become attached to appearances. Nonattachment to appearances does not mean guarding a dead emptiness. Dead emptiness contains nothing and cannot give rise to wondrous functioning.
我们讲的空是真空，真空不住相，尽管去做各种事情，这样才叫“得无挂碍”。所以修行要懂得诀窍，不能由	The emptiness of which we speak is true emptiness. True emptiness does not abide in

着死理瞎来，真正的“得无挂碍”就是心不住相，并不是一点事情都不管叫得无挂碍。我们成佛是要成活佛，不是要成个死佛，死在那里不动，就像一潭死水一样没有用。	appearances; one may nonetheless continue to do all kinds of things. Only this is called “attaining freedom from all hindrances.” Therefore, in practice one must understand the essential key and must not blindly proceed according to rigid principles. Truly “attaining freedom from all hindrances” means that the mind does not abide in appearances; it does not mean that one neglects every matter. We seek to become living Buddhas, not dead Buddhas—dead and motionless, like a pool of stagnant water, of no use at all.
“是诸大众，各各自知，心遍十方。”与会大众都已经开悟，知道自己的真心尽虚空、遍法界，无所不在，无时不有。非但与会大众，我们每个人的真心都是如此，所以识得真心之后，用功才好上路。	“Each person in the assembly came to know for himself that the mind pervades the ten directions.” The entire assembly had awakened and knew that their true minds fill empty space and pervade the dharma realm, existing everywhere and at all times. This is true not only of those in the assembly: each of our true minds is just so. Therefore, only after recognizing the true mind can one properly set out in one’s practice.
《楞严经》好就好在这里，释迦佛在这里为我们层层剖析，微妙开示，不像其他的经那样，笼统地说上一句，大家不容易懂。	What is good about the Śūraṅgama Sūtra is precisely this: Śākyamuni Buddha analyzes things for us layer by layer and gives subtle and wondrous instruction. It is unlike other sūtras, which offer a general statement that people do not easily understand.
你看这个经说得有多么详细：从五阴、六入、十二处、十八界，到地、水、火、风、空、根、识七大，一桩桩、一件件，从内到外、由表及里、深入浅出，把我们无始以来的生死根由，讲得一清二楚。	See how detailed this sūtra is: from the five aggregates, six entrances, twelve sense fields, and eighteen realms, to the seven great elements of earth, water, fire, wind, space, faculties, and consciousness, it explains each matter one by one, from within to without, from surface to depth, in a way both profound and accessible. It makes utterly clear the roots of our beginningless birth and death.
由于《楞严经》开示得这样清楚，所以大众都在感念释迦佛的恩德，赞叹世尊“开我迷云，令我得入。”打开我的迷云，让我得入妙明真心的本体。	Because the Śūraṅgama Sūtra gives such clear instruction, the assembly was deeply grateful for Śākyamuni Buddha’s kindness and praised the World-Honored One: “You have opened the clouds of my delusion and enabled me to enter.” That is, he opened the clouds of my delusion and enabled me to enter the essence of the wondrously luminous true mind.

“见十方空，如观手中所持叶物。一切世间诸所有物，皆是菩提妙明元心，心精遍圆，含裹十方。”	“They see the emptiness of the ten directions as clearly as one sees a leaf or other small object held in one’s hand. All things that exist in the world are the fundamental mind of bodhi, wondrous and luminous. The essence of mind is all-pervading and complete, encompassing the ten directions.”
“见十方空，如观手中所持叶物。”开悟以后再看这东南西北，四维上下的虚空，就像看手中拿着的一片树叶，或者一件小小的东西一样清楚。	“They see the emptiness of the ten directions as clearly as one sees a leaf or other small object held in one’s hand.” After awakening, when they again look upon the empty space of the east, south, west, north, the intermediate directions, above, and below, they see it as clearly as a leaf or some small object held in the hand.
为什么会这样呢？我们前面讲过，一切相都是循业发现的，以前由于无明遮障，不知道所有色相皆为妙明真心中物，见什么东西都执为实有，在那里分好分坏，分东分西。	Why is this so? As we explained earlier, all appearances arise in accordance with karma. Previously, obscured by ignorance, we did not know that all material appearances are things within the wondrously luminous true mind. We took whatever we saw to be truly existent and distinguished good from bad, east from west.
而今一旦觉悟，当下无明打破，业识冰消，心中所见与以往自然不同。见性的人看十方虚空都是妙明真心中物，一切色相和空相都是如来藏性的灵明妙用，真空不碍妙有，妙有不妨真空，心量自然就广大了。	But once awakening occurs, ignorance is immediately shattered, and the ice of karmic consciousness melts away. What one sees in the mind naturally differs from before. Those who see their nature regard the emptiness of the ten directions as things within the wondrously luminous true mind. All material appearances and appearances of emptiness are the spiritually luminous, wondrous functioning of the Tathāgata-garbha nature. True emptiness does not obstruct wondrous presence, and wondrous presence does not hinder true emptiness; thus, the capacity of mind naturally becomes vast.
因为他看这些东西都不可得，尽虚空大地无一物可取，亦无一物可舍，所以不像我们凡夫心量狭劣，迷情逐物，遇事黏滞。	Because they see that these things are all unobtainable—throughout empty space and the great earth, there is not a single thing to grasp and not a single thing to discard—they are unlike us ordinary beings, whose minds are narrow and inferior, who chase after things in deluded attachment and become stuck whenever circumstances arise.

一个人当他体证到自心本具的真如佛性后，明了一切欲望和贪念都不可得，心量广大可以包容太虚，连十方虚空都在我的心里，看太虚就像看手中的一片树叶。	When one directly realizes the suchness Buddha-nature inherently present in one’s own mind and understands that all desires and greedy thoughts are unobtainable, the capacity of mind becomes so vast that it can encompass the great void. Even the emptiness of the ten directions is within my mind, and the great void is seen as one sees a leaf held in the hand.
所以《华严经》上说，小中可以现大，大中可以现小，无边刹土不隔于毫端，十世古今不离于当念。我们的如来藏性本来就具有这样无边的妙用。你一着相之后，就有大小、长短、远近、方圆等种种隔碍了。	Therefore, the Avataṃsaka Sūtra says that the great can appear within the small, and the small can appear within the great; boundless Buddha-lands are not separated from the tip of a hair, and the ten periods of time, past and present, do not depart from the present thought. Our Tathāgata-garbha nature inherently possesses such boundless wondrous functioning. Once you become attached to appearances, however, there arise all kinds of barriers of large and small, long and short, far and near, square and round.
本来小就是大，大就是小，小可摄大，大可入小，因为你着相的缘故，这个小就不能再摄大，大也不能再入小。比如这个杯子是小，那个录音机是大，当你在执著这个相的时候，那么小和大是有分别的。	Originally, the small is the great and the great is the small; the small can contain the great, and the great can enter the small. Because you are attached to appearances, the small can no longer contain the great, nor can the great enter the small. For example, this cup is small and that tape recorder is large. When you cling to these appearances, small and large are distinct.
如果你的心空，一切相都不可得，什么地方还有这个大和小？大小、长短、方圆都不可得，统统销归于色大，因为同是性空之故，因此彼此互摄无碍。所以说“一切世间诸所有物，皆即菩提妙明元心。	If your mind is empty and all appearances are unobtainable, where could there still be large or small? Large and small, long and short, square and round are all unobtainable; all dissolve into the great element of form, because they are alike empty in nature. Thus, they mutually contain one another without obstruction. Therefore it is said, “All things that exist in the world are precisely the fundamental mind of bodhi, wondrous and luminous.”
”世间万法，都是我们如来藏性所显现，所以一切事物都是佛。就像我们再三说的，这个屋子里的桌子是佛、凳子是佛，杯子等都是佛，屋子外面的山河大地、日月星辰等等，也无一不是佛，因为都是我们这个妙明真心的影子。菩提是正觉，妙明真心就是相用，由正觉而起现相用，由相用而体悟正觉。	All worldly dharmas are manifested by our Tathāgata-garbha nature; therefore, all things are Buddha. As we have repeatedly said, the table, stools, cups, and so on in this room are Buddha; the mountains, rivers, great earth, sun, moon, and stars outside the room are likewise without

	exception Buddha, because all are reflections of our wondrously luminous true mind. Bodhi is right awakening, while the wondrously luminous true mind is appearance and function. From right awakening arise appearances and function; through appearances and function one realizes right awakening.
“心精遍圆，含裹十方。”我们的真觉妙体是圆满无碍的，它极大、互摄、互用，没有妨碍，能够遍满十方，遍满十界。无所不有，无所不容，所以叫遍圆。	“The essence of mind is all-pervading and complete, encompassing the ten directions.” The wondrous essence of our true awakening is complete and unobstructed. It is vast, mutually encompassing and mutually functioning, without hindrance. It can fill the ten directions and the ten realms. Nothing is absent from it, and nothing lies beyond its capacity to contain; therefore, it is called all-pervading and complete.
“含裹十方”，十方虚空都在我的真心里面，不在真心以外，众生因为有妄心之故，所以会分别出种种不同的东西。	“Encompassing the ten directions” means that the emptiness of the ten directions is all within my true mind, not outside it. Because sentient beings have deluded minds, they discriminate among all kinds of different things.
比如说这个水，它受到太阳的照射而有热度，温度升高了就会变成水蒸气，水蒸气到了天上又变成云，所以云其实就是水。	For example, when water is exposed to the sun, it becomes warm. As its temperature rises, it turns into water vapor; when water vapor reaches the sky, it becomes clouds. Thus, clouds are in fact water.
云遇到冷空气，就会凝结成水滴落下来，如果天气暖，落下来的是雨，假如天气冷的时候，就变成雪、霜或者是冰。霜、雪、云、雨、冰等都是水的变化。	When clouds encounter cold air, they condense into water droplets and fall. If the weather is warm, they fall as rain; if it is cold, they become snow, frost, or ice. Frost, snow, clouds, rain, and ice are all transformations of water.
凡俗之人就执著这种变化相：这是雨、这是霜、这是雪、这是冰、这是云，不知道这些都是由水变化来的。	Ordinary people become attached to these changing appearances: “This is rain, this is frost, this is snow, this is ice, this is cloud.” They do not realize that all of these are transformations of water.
我们认识这个真心之后，就知道一切事物都是真心的变化，所见到的相都是自性的影子、自性的妙用，那么看到相其实也就是见到性。	Once we recognize this true mind, we know that all things are transformations of the true mind. All appearances we see are shadows of our intrinsic nature and its wondrous functioning. Thus, to see appearances is in fact to see intrinsic nature.

就好比知道了水与霜、雪、云、雨、冰的关系以后，再看见这些东西的时候，就会知道它们都是由水变化来的，那么你就会认识水，而不会只认雨、雪、冰、霜。	It is like understanding the relationship between water and frost, snow, clouds, rain, and ice. When you see these things again, you know that they are all transformations of water. Then you recognize water rather than recognizing only rain, snow, ice, and frost.
你既然懂得了这个道理，就不要再去分什么男女相，不要再去理会吃的东西怎么样，穿得好不好，要时时刻刻见性，而不要时时刻刻着相。修行人就是要透过相见性，如此则可心量广大，观十方虚空如掌中之叶，看得清清楚楚。	Since you understand this principle, do not further discriminate between the appearances of male and female. Do not concern yourself with whether food is good or whether clothing is fine. At every moment, see your intrinsic nature rather than becoming attached to appearances. Practitioners must see intrinsic nature through appearances. Then their mind-capacity can become vast: they behold the emptiness of the ten directions as clearly as a leaf in the palm of their hand.
现在我们的眼睛只能看到面前几丈远，就是因为心量不大，心有执著之故。心量大了，以后可以证得天眼通，看再远的地方也只如近在目前。	At present, our eyes can see only a few yards in front of us. This is because our mind-capacity is not great and our minds are attached. Once mind-capacity becomes vast, one can realize the supernormal power of the divine eye; even the most distant places will appear as though they were right before one.
修行第一要识得这个真心。识得真心之后，还要绵密保任，要把你的习气都消除净尽，才能最后成就。不是识得真心就到家了，你此时还差得远，还是凡夫地位，才刚刚开头，前面还有很长的路要走。	The first requirement of practice is to recognize this true mind. After recognizing it, one must safeguard it continuously and seamlessly, eliminating all habitual tendencies completely, before one can finally attain accomplishment. Recognizing the true mind does not mean that one has reached the goal. At this point, one is still far from it, still at the level of an ordinary being, and has only just begun; a long road still lies ahead.
讲到习气，不光贪、　、痴、慢、疑是习气，你现在说有这个空、有这个色，就是习气。因为根本就没有空、没有色，你说空说色，就是落入了两边，根本原因还是在于着相。	Speaking of habitual tendencies, greed, anger, ignorance, pride, and doubt are not the only habitual tendencies. Your present assertions that there is emptiness or that there is form are themselves habitual tendencies. Fundamentally, there is neither emptiness nor form. To speak of emptiness and form is to fall into the two extremes. The fundamental cause is still attachment to appearances.

我们前面讲过，财、色、名、食、睡这五盖，是最重的习气。把这五盖打掉，你不要求发神通，而神通自发。因为“循业发现”嘛，你的心量大了，各种功用会自然而然生出来。你看这与会的大众，“见十方空，如观手中所持叶物”。他们蒙佛慈悲开示，悟到了这个自心本具的真如佛性，心量大了，眼界自然也就大了。	As we said earlier, wealth, sensuality, fame, food, and sleep—the five hindrances—are the heaviest habitual tendencies. Eliminate these five hindrances, and even if you do not seek to develop spiritual powers, they will arise spontaneously. For things manifest in accordance with karma. When your mind-capacity becomes vast, various functions will naturally emerge. Look at this assembly: they “see the emptiness of the ten directions as one sees an object such as a leaf held in the hand.” Through the Buddha’s compassionate instruction, they awakened to the suchness Buddha-nature inherently possessed by their own minds. Their mind-capacity became vast, and naturally their vision became vast as well.
“反观父母所生之身，犹彼十方虚空之中吹一微尘，若存若亡。如湛巨海，流一浮沤，起灭无从。”	“Looking back upon the body born of one’s parents, it is like a mote of dust blown within the emptiness of the ten directions: it seems to exist and yet to vanish. It is like a bubble floating upon the currents of a vast, clear ocean, arising and ceasing without any source.”
前面说看到十方虚空，就像看我们手中的树叶一样。那么回过头来再看我们父母所生的身体，就好比虚空中吹起的一个灰尘一样，“若存若亡。	Earlier it was said that seeing the emptiness of the ten directions is like seeing a leaf in one’s hand. Looking back at the body born of our parents, it is like a speck of dust blown up in empty space: “it seems to exist and yet to vanish.”
”怎么若存若亡呢？因为这个身体不无，肉体还在这里，故“若存”；身体本来并没有，它只是个假相，根本不可得，所以“若亡”。	How can it seem to exist and yet to vanish? This body is not nonexistent; the physical body is still here, so it “seems to exist.” Yet the body has never truly existed; it is merely a false appearance and cannot be found at all, so it “seems to vanish.”
其实你说它存，或者你说它亡，都是你的分别心，它是存而无存，不存而存，不是真存，也不是真亡。譬如灰尘被风一吹，就随风飘荡起来，就等于父母生出了我们的色身。有一个身体在那里，这就是存。	In fact, whether you say that it exists or that it vanishes is merely your discriminating mind. It exists without truly existing, and does not exist yet appears to exist; it does not truly exist, nor does it truly vanish. For example, when dust is blown by the wind, it drifts along with the wind. This is like our physical body being born of our parents. There is a body there: this is what is meant by existence.
那么风停了以后，这个灰尘又飘落下来，就等于我们这个色身死了，这就是亡。实际上这不过是一个灰尘的起灭而已，真心是不动的，并没有起灭存亡。	When the wind stops, the dust settles again. This is like the death of our physical body: this is what is meant by vanishing. In reality, it is only the arising

	and ceasing of a speck of dust. The true mind is unmoving; it neither arises nor ceases, exists nor vanishes.
这个真心不因我们色身的出生而生，也不因我们色身死了而灭，它没有生灭，所以是“若存若亡。”相虽然有生灭，但真心没有存亡。	This true mind is not born when our physical body is born, nor does it cease when our physical body dies. It has neither arising nor ceasing; therefore, it “seems to exist and yet to vanish.” Although appearances arise and cease, the true mind neither exists nor vanishes.
这个色身的幻生幻灭，“如湛巨海，流一浮沤”，“浮沤”就是水泡，就像一个不动的大海，流淌起来的一个水泡泡。“起灭无从”，这个泡泡不是自己起的，它是海水生起的，这个泡泡也不是自己灭的，是海水使它灭的。	The illusory arising and ceasing of this physical body is “like a bubble floating upon the currents of a vast, clear ocean.” A floating bubble is a water bubble. It is like a bubble that forms in an unmoving ocean when its waters flow. “Arising and ceasing without any source” means that the bubble does not arise by itself; it arises from the seawater. Nor does it cease by itself; the seawater causes it to cease.
起灭都是海水，这个泡泡只是假相，这就是起灭无从。所以这个水泡既没有起，也没有灭，因为水泡起时，海水不少一点，水泡灭时，海水也不多一点，始终不增不减。	Both its arising and its ceasing are due to the seawater; the bubble is only a false appearance. This is what is meant by arising and ceasing without any source. Thus, the bubble neither truly arises nor truly ceases: when it arises, the seawater is not diminished in the least; when it ceases, the seawater is not increased in the least. It is always neither increasing nor decreasing.
海水比喻我们的真如佛性，泡泡比喻我们虚幻的色身，它尽管幻生幻灭，而真如佛性则一直是不增不减。	The seawater symbolizes our suchness Buddha-nature, and the bubble symbolizes our illusory physical body. Although that body undergoes illusory arising and ceasing, suchness Buddha-nature always remains neither increasing nor decreasing.

由自性的不增不减，可以清楚地看到我们的色身和妄心，就像虚空中的一粒浮尘，大海里的一个水泡，生的时候虽然有这么个相，实际上没有生；死的时候好像灭掉了这个相，实际上也没有灭。明白这个道理就是悟道，悟道人看一切生灭起无的现象，都不可得。	From the neither-increasing-nor-decreasing nature of intrinsic nature, we can clearly see that our physical body and deluded mind are like a mote of dust in empty space or a bubble in the ocean. At birth, although such an appearance exists, there is in fact no birth. At death, although the appearance seems to disappear, there is in fact no cessation. To understand this principle is to realize the Way. Those who realize the Way see all phenomena of arising, ceasing, existence, and nonexistence as unobtainable.
“了然自知，获本妙心，常住不灭。”	“They clearly know for themselves that they have attained the original wondrous mind, which permanently abides and does not perish.”
他们一切都当下了然，与会大众都知道这个本妙心，就是我们这个真如佛性、如来藏性，是本来不生不灭的，本来常住不动的，不像前面的客尘烦恼，在那里有来有去。凡有生灭来去的，都是妄想，都是凡心，不是真心。	They understood everything clearly and immediately. All those present knew that this original wondrous mind—our suchness Buddha-nature, the nature of the Tathāgata-garbha—has originally neither arisen nor ceased and has always abided, unmoving. It is unlike the preceding adventitious defilements and afflictions, which come and go. Whatever has arising and ceasing, coming and going, is deluded thought and the ordinary mind, not the true mind.
这个妄心和虚幻身，我们如果说给一般人听，告诉他这个身心本来没有，没有人肯相信。	If we were to tell ordinary people about this deluded mind and illusory body, saying that this body and mind have never truly existed, no one would be willing to believe it.
要真正开悟了才相信：噢！原来这个妄心和幻身是真的不可得啊！在这个楞严会上，阿难和其他与会者，因为佛的慈悲开示，大家都开悟了，真见到了如来藏性，明白妄心、幻身皆不可得，唯有如来藏性不生不灭。	Only after one has genuinely awakened does one believe it: “Ah! This deluded mind and illusory body are truly unobtainable!” At this Śūraṅgama assembly, Ānanda and the other participants, through the Buddha’s compassionate instruction, all awakened. They truly saw the nature of the Tathāgata-garbha and understood that the deluded mind and illusory body are both unobtainable, while only the nature of the Tathāgata-garbha neither arises nor ceases.
懂得这个道理就是见道位，就是开悟，但是这样见一下子是否就真实证道了呢？也不是。	Understanding this principle is the stage of seeing the Way; it is awakening. But does seeing it once mean that one has truly realized the Way? No.

为什么不是呢？因为这是借佛的慈悲开示，在世尊的指点之下悟出了这个道理，在场的众人实际上没有真正证到这个地位，这一关对我们修行人是非常重要的。	Why not? Because they awakened to this principle through the Buddha's compassionate instruction and the World-Honored One's guidance. Those present had not actually realized this stage themselves. This point is extremely important for practitioners.
譬如参禅、念佛或者修密法的人，他的功夫到了与佛相应的时候，“啪”地一下打开，立时虚空粉碎，大地平沉，见到自己的本性，这就是见道位。	For example, when one who investigates Chan, recites the Buddha's name, or practices Esoteric Buddhism reaches the point at which one's practice accords with the Buddha, there may be a sudden “snap”: empty space shatters, the great earth sinks away, and one sees one's own intrinsic nature. This is the stage of seeing the Way.
但是此番光景也就那么昙花一现，一转眼就失掉了，再想找这个境界而不可得，还是原来那个凡夫身，不是真功夫。宗下谓之“盲眼乌龟钻木孔”，一只瞎眼乌龟钻到木孔里，偶然碰到一下，你再叫他去碰，他就碰不着了。	Yet this experience is only as fleeting as an epiphyllum bloom. In an instant, it is lost, and when one tries to find that state again, it cannot be found. One remains the same ordinary person as before; this is not genuine practice. The Chan school calls it “a blind turtle entering a hole in a piece of wood.” A blind turtle happens to enter a hole in a piece of wood once, but if you ask it to do so again, it cannot find the hole.
所以这个不是真功夫。要活泼泼地证体起用，才是真功夫。要怎样才能起用呢？就是要在事上、在境界上反复磨炼。有的人刚刚见到一下，就狂妄得不得了：啊！我见到自性了，我开悟了。他是不是见到呢？是见到了。	Therefore, this is not genuine practice. Genuine practice is to realize the essence vividly and dynamically, and to give rise to its functioning. How can this functioning arise? One must repeatedly temper oneself amid affairs and circumstances. Some people become exceedingly arrogant as soon as they have had one glimpse: “Ah! I have seen my intrinsic nature; I am awakened.” Have they seen it? Yes, they have.
可这只是偶然碰着的，不能时时如此，还不能算是真的见到。你不仅要见到那么一下子，还要时时如此，在应缘接物的时候，尽管去做各种事物，而无物可接，无缘可应，这个真心本性一点都不动摇，才算是略有相应。	But they have merely encountered it by chance. Since they cannot remain thus at all times, it does not yet count as truly seeing it. You must not only see it for a moment, but remain thus at all times. When responding to conditions and engaging with things, carry out all kinds of activities, yet have nothing to encounter and no conditions to which to respond. Only when this true mind and intrinsic nature do not waver in the slightest can one be said to have some slight accord with it.

阿难以前自恃是佛堂弟，又是佛的侍者，虽然博学强记，见多识广，但是不重实修，没有真实的证悟和定力。因为他总有个依赖心，想着佛什么时候给他个三昧，直到遇着摩登伽女，几乎被外道邪咒毁坏戒体，才痛悟前非。	Ānanda had previously relied on being the Buddha's cousin and attendant. Although he was learned, had a strong memory, and possessed broad knowledge, he did not value actual cultivation and had no genuine realization or meditative stability. He always had a dependent attitude, thinking that the Buddha would someday give him a samādhi. Only when he encountered the woman Mātaṅgī, and his precept body was nearly destroyed by a heterodox evil spell, did he profoundly awaken to his former errors.
释迦佛具大慈悲心，他看阿难过去总是只重多闻，不务实修，未能体解大道，于是想尽办法逼拶他悟道，就像禅宗的大祖师，逼着自己的徒弟："速道！速道！"	Śākyamuni Buddha possessed great compassion. He saw that Ānanda had always emphasized extensive learning without devoting himself to actual cultivation, and thus had been unable to comprehend the great Way in embodied understanding. So he exhausted every means to press him into realizing the Way, just as great Chan patriarchs press their disciples: "Speak quickly! Speak quickly!"
船子和尚接引夹山善会禅师就是这样。船子德诚和尚与云岩、道悟都是药山禅师的弟子。船子和尚悟道以后来到一处河边撑船摆渡，嘱咐二位师兄如遇到根器伶俐的后生，为他推荐一个半个，以报师恩，他要在这里等有缘人。	Chan Master Chuanzi received Chan Master Jia Shan Shanhui in just this way. Chan Master Chuanzi Decheng, together with Yunyan and Daowu, had been disciples of Chan Master Yaoshan. After Chuanzi awakened to the Way, he went to a riverbank and ferried people across the river. He instructed his two fellow disciples that, if they encountered a young person of keen capacity, they should recommend one or two to him in repayment of their teacher's kindness. He would wait there for one with the proper affinities.
道悟后来看到夹山善会禅师堪为法器，于是指点他去参访船子和尚。船子和尚就对夹山讲："垂丝千尺，意在金鳞。离钩三寸，子何不道？"我在这里垂着千尺丝线，为的是要钓大金鳞、钓巨鳌，意思是我要接引大根器的人。	Later, Daowu saw that Chan Master Jia Shan Shanhui was fit to become a Dharma vessel, so he directed him to visit Chan Master Chuanzi. Chuanzi said to Jia Shan: "A thousand-foot line is lowered, its intent directed toward a golden fish. You are three inches from the hook—why do you not speak?" I have lowered a thousand-foot line here in order to catch a great golden fish or a giant turtle; that is, I intend to guide one of great capacity.
现在离开钩子三寸，你给我说说看？夹山才要开口讲，就被船子和尚啪地一篙杆打到水里去了。	"Now that you are three inches from the hook, tell me!" Just as Jia Shan was about to speak, Chan

	Master Chuanzi struck him with his boat pole and knocked him into the water.
夹山刚从水里冒出头来，船子马上用篙杆指着他说：“道！道！”也就是“快说！快说！”不给他喘息的机会，也就是不要他从情识意解上找答案，哪知夹山未曾领会，正待再要开口时，又被啪地一篙打了下去。	As soon as Jia Shan emerged from the water, Chuanzi immediately pointed his pole at him and said: “Speak! Speak!” That is, “Quickly speak! Quickly speak!” He gave him no chance to catch his breath, preventing him from seeking an answer through discriminating consciousness and conceptual understanding. But Jia Shan had not yet understood. As he was about to open his mouth again, Chuanzi struck him with the pole and knocked him down once more.
如是者三，连着打下去三次，夹山终于醒悟了，把头一点。船子和尚看他这回真的明白了，这才把夹山拉了上来。祖师们就是用这种逼拶的手段，逼着你见性，因为知道你开口即错，所以才有言说，就劈面打去。	After this had happened three times in succession, Jia Shan finally awakened and nodded. Seeing that Jia Shan truly understood this time, Chan Master Chuanzi pulled him up. The patriarchs used precisely such pressing methods to force one to see one’s true nature. Knowing that the moment you open your mouth you are already wrong, they would speak—and then strike you directly in the face.
我们的绝待真心离言绝虑，非可思量，非可言说，要“言语道断，心行路绝”才能略识门径。就是不要你去搞那个多闻，学什么虚头语，装一肚子的概念和知见，要见真性。	Our true mind, beyond all relativity, is beyond words and thoughts; it cannot be conceived or spoken of. Only when “the path of language is cut off and the road of mental activity comes to an end” can one gain a slight sense of the entrance. This means not pursuing mere learning and superficial talk, stuffing oneself full of concepts and views; one must see one’s true nature.
阿难也是在世尊反复开示、拶逼锤捋之下，方体悟到自心本具的真如佛性。他见虽然是见到了，但心里面还有余惑未解，还有习气未除。	Ānanda, too, realized the suchness Buddha-nature inherently present in his own mind only after the World-Honored One repeatedly instructed him and pressed and tempered him. Although he had seen it, some residual doubts remained unresolved in his mind, and his habitual tendencies had not yet been eliminated.

我们做功夫也是这样子，经过念佛、参禅或者修密，有这个境界现前，啪的一下脱开，妄想执著刹那之间消于无形。假如只是偶尔一次，以后又不行了，那就不是真功夫。	Our practice is the same. Through Buddha-recitation, Chan investigation, or esoteric practice, such a state may appear, and with a snap one breaks free: deluded thoughts and attachments vanish without a trace in an instant. But if this happens only once by chance and then cannot be sustained, it is not genuine practice.
所以我们见到以后，还要好好做功夫，要真正打成一片，做到行住坐卧、顺逆动静都是一如。不管环境顺也好逆也好，不管是在动中或者是静中，都是如此。要做到如此境地，才是真了。	Therefore, after seeing it, we must still practice diligently. We must truly become continuous and undivided, so that walking, standing, sitting, and lying down; favorable and adverse circumstances; activity and stillness—all are alike. Whether circumstances are favorable or adverse, whether one is in activity or stillness, it must be so. Only when one reaches this state is it genuine realization.
现在有些人很狂妄，不过是偶尔碰到一次，就认为自己已经到家了，在那里骄傲得不得了，旧的习气还没了，又加上新的习气。	Some people today are very arrogant. They have merely encountered it once by chance, yet they think they have already arrived at the goal and become exceedingly proud. Their old habitual tendencies have not yet been eliminated, and they add new ones besides.
不是说你一点没见到，那不过是偶尔碰到一次，因为习气还没有除掉，境界来了仍旧摇摆不定，在事上还是透不过。	It is not that you have seen nothing at all; you have merely encountered it once by chance. Since your habitual tendencies have not yet been eliminated, when circumstances arise you still waver and remain unable to penetrate through them in actual circumstances.
你不知道一切事情都是虚假的，境界来了你还是在那里着相，当做实有其事，那么这个功夫就不到家，怎么能得受用呢？我们的妙明真体不来不去，不动不摇，一切境界尽管来，我只是随缘应对，无一物可取，亦无一物可舍，什么都不可得，自然不会再着相，能这样活泼自在，即是妙用当前。	You do not realize that all things are illusory. When circumstances arise, you still cling to appearances and take them to be truly existent. Then your practice has not reached the goal; how can you receive its benefit? Our wondrous, luminous true essence neither comes nor goes, neither moves nor wavers. Whatever circumstances may come, I simply respond in accordance with conditions: there is not a single thing to grasp, nor a single thing to discard; nothing whatsoever can be obtained. Naturally, one will no longer cling to appearances. To live with such lively freedom is wondrous functioning present before one.

阿难及大众虽然已经开悟，但是多生历劫以来熏染的习气还没有消除。现在虽能见道，但只是始觉光明，还差得很远。	Although Ānanda and the assembly had already awakened, the habitual tendencies acquired through the perfuming influences of countless lives and kalpas had not yet been eliminated. Although they could now see the Way, this was only the luminosity of initial awakening; they still had a long way to go.
“礼佛合掌，得未曾有。于如来前，说偈赞佛。”	“They bowed to the Buddha with palms joined, attaining what they had never known before. Before the Tathāgata, they spoke verses in praise of the Buddha.”
他们要感谢佛的慈悲。佛这样子苦口婆心，为我们微妙开示，使得大众能开悟。这样殊胜的教导以前未曾有过，所以要合掌礼佛，叩谢恩德。“于如来前，说偈赞佛。”偈子就是颂，用词颂称赞佛的功德，表示谢意。	They wished to thank the Buddha for his compassion. The Buddha had so earnestly and painstakingly given us subtle and wondrous teachings, enabling the assembly to awaken. Such sublime instruction had never been encountered before, so they joined their palms and bowed to the Buddha, gratefully repaying his kindness. “Before the Tathāgata, they spoke verses in praise of the Buddha.” A gāthā is a verse; through words of praise, they extol the Buddha’s merit and virtue and express their gratitude.
“妙湛总持不动尊，首楞严王世稀有。销我亿劫颠倒想，不历僧　祇法身。”	“The wondrously clear, all-sustaining, immovable Honored One, the Śūraṅgama King, is rare in the world. It has dispelled my inverted thoughts of countless kalpas; without passing through asaṃkhyeya kalpas, I have attained the dharmakāya.”
偈子通常是每四句为一颂，就像我们做诗一样，有一定的韵律。“妙湛总持不动尊”，“妙湛”我们曾经讲过，湛就是清澈的水，不动摇也不起波澜，用以表示佛性。这是称赞释迦佛已经断了分段和变易这二重生死。	A gāthā generally consists of four lines, like a poem, with a certain rhythm. We have discussed “wondrously clear” before. Clear refers to limpid water, unmoving and without ripples, and is used to signify Buddha-nature. This praises Śākyamuni Buddha for having ended the two forms of birth and death: segmented and transformational.
这个性体虽然不来不去，不起波澜，但是不妨现身六道，在十方世界中度众生，尽管在三界里随类现身，妙明觉性并无丝毫改易，动而未动，所以说是妙湛。	Although this essential nature neither comes nor goes and gives rise to no waves, it can nevertheless manifest bodies in the six realms and liberate sentient beings throughout the ten directions. Though it manifests bodies according to each kind of being within the three realms, its wondrous, luminous awareness-nature does not change in the

	slightest. It moves yet remains unmoved; hence it is called wondrously clear.
“总持”即是总一切法、持无量义，是说释迦牟尼佛对一切世出世间法，无不洞悉，无不通达，就像大地能总持万物，一切动植物都生于大地一样。	“All-sustaining” means to encompass all dharmas and retain immeasurable meanings. It means that Śākyamuni Buddha thoroughly knows and completely comprehends all worldly and supramundane dharmas, just as the earth sustains all things and all plants and animals arise from it.
“不动”是说，佛虽然显一切身，度一切生，而不见有一物可得，不见有一生可度。	“Immovable” means that although the Buddha manifests every kind of body and liberates every kind of living being, he sees no thing that can be obtained and no living being that can be liberated.
正像《金刚经》上说的：“如是灭度无量无数无边众生，实无众生得灭度者”，这就是真不动，我尽管在六道里头出头没，而没有生死，没有动过。所谓“尊”者，因为佛乃十法界之首，在一切众中最为尊贵。	As the Diamond Sūtra says: “Thus I liberate immeasurable, innumerable, boundless sentient beings, yet in truth no sentient beings are liberated.” This is true immovability. Though I emerge and submerge within the six realms, there is no birth and death, and I have never moved. As for “Honored One,” the Buddha is foremost among the ten dharma realms and the most venerable among all assemblies.
“妙湛总持不动尊。”这是在赞叹佛的果德。“妙湛”表相大，“总持”表用大，“不动”表体大。因为体、相、用圆满具足，所以称之为尊。	“The wondrously clear, all-sustaining, immovable Honored One.” This praises the Buddha’s fruition-virtues. “Wondrously clear” signifies the greatness of attributes; “all-sustaining” signifies the greatness of function; and “immovable” signifies the greatness of essence. Because essence, attributes, and function are perfectly and completely present, he is called the Honored One.
“首楞严王世稀有。”首楞严翻译过来是一切事相究竟坚固，因为此三昧能摄一切三昧。一切三昧无有超其上者，所以此楞严大定被称为三昧中王。释迦佛也是因为证得这个首楞严定之故，才得以成佛度生。这个首楞严是体，上面的“妙湛总持不动”是用，由证究竟坚固的性体，而起无边恒沙的妙用，这是世上最为稀有难得的。	“The Śūraṅgama King is rare in the world.” Śūraṅgama translates as the ultimate firmness of all phenomena, because this samādhi encompasses all samādhis. No samādhi surpasses it; therefore, this great Śūraṅgama samādhi is called the king of samādhis. Śākyamuni Buddha was able to attain Buddhahood and liberate sentient beings precisely because he realized this Śūraṅgama samādhi. This Śūraṅgama is the essence, while the preceding “wondrously clear, all-sustaining, immovable” is its function. From realizing the essential nature of ultimate firmness arise boundless wondrous functions as numerous

	as the sands of the Ganges. This is most rare and difficult to encounter in the world.
“销我亿劫颠倒想。”一旦证得这个楞严大定，无量劫以来的颠倒妄想当下消亡，就像一灯能灭千年暗，开悟以后无明有如热汤销冰，马上就消了。	“It has dispelled my inverted thoughts of countless kalpas.” Once one realizes this great Śūraṅgama samādhi, the inverted deluded thoughts of immeasurable kalpas immediately vanish. Just as one lamp can dispel a thousand years of darkness, after awakening, ignorance is like ice melting in hot soup: it disappears at once.
诸位不要看轻自己，我们能听到这个楞严经，不是一世二世三世福德因缘所修来的，像《金刚经》所说：“当知是人，不于一佛二佛、三四五佛而种善根，已于无量千万佛所，种诸善根。	You should not underestimate yourselves. Our being able to hear this Śūraṅgama Sūtra is not the result of cultivating blessings and conditions for merely one, two, or three lifetimes. As the Diamond Sūtra says: “You should know that such a person has not planted wholesome roots before only one Buddha, two Buddhas, or three, four, or five Buddhas, but has planted all manner of wholesome roots before immeasurable millions of Buddhas.”
”不是靠有限的那点善根，而是多生历劫跟着佛学法，才积累了听闻《楞严经》的福德因缘。	It is not through only a limited amount of wholesome roots, but through studying the Dharma with the Buddhas over countless lives and kalpas, that one accumulates the blessings and conditions to hear the Śūraṅgama Sūtra.
所以说佛果不是一生两生即可修成的，释迦佛是经过尘点劫以来的勤苦修行才成道的，阿难与释迦佛同时发心学佛，就因为他崇尚多闻，不务实修，所以释迦佛已成果地佛了，阿难还没有开悟，你看相差得有多远！何谓“颠倒想	Thus, Buddhahood cannot be accomplished through cultivation in merely one or two lifetimes. Śākyamuni Buddha realized the Way only after diligent and arduous practice throughout kalpas as numerous as dust motes. Ānanda and Śākyamuni Buddha aroused the resolve to study Buddhism at the same time, but because Ānanda esteemed extensive learning and did not devote himself to actual practice, Śākyamuni Buddha had already attained Buddhahood while Ānanda had not yet awakened. See how far apart they were! What are “inverted thoughts”?
”呢？没有成佛都是颠倒，哪个不颠倒呢？因为都不悟如来藏性，都在着相啊！本来一切相都是虚假的，可大家偏要把它当真，以假做真岂不是颠倒？如来藏本来是真的，可是它看不见摸不着，你对别人讲讲，看有谁能相信？为什么会这样呢？因为假的东西它的相用不无啊！比如这个苹果是有的，这个饭菜也是有的，吃了可以填饱肚子。	Before attaining Buddhahood, everyone has inverted thoughts—who does not? This is because they have not awakened to the nature of the Tathāgata-garbha and all cling to appearances. Originally, all appearances are illusory, yet people insist on taking them as real. Is taking the false for the real not inversion? The Tathāgata-garbha is originally real, but it cannot be seen or touched.

	Tell others about it and see who will believe you. Why is this so? Because false things are not without apparent form and function. For example, this apple exists, and this food exists; when eaten, they can fill one's stomach.
那么如来藏呢？它无形无相，不可以当饭吃，也不可以当衣穿，所以大家不信，把它当做是假的。假做真是颠倒，真做假更是颠倒，六道众生无不是在颠倒里。	But what of the Tathāgata-garbha? It is formless and without appearance; it cannot be eaten as food or worn as clothing. Thus, people do not believe in it and take it to be false. Taking the false as real is inversion; taking the real as false is even more inverted. Sentient beings in the six realms are all caught in inversion.
我们学佛修行，为的是了生脱死，要想修行成功，就要纠正这个颠倒心。净土宗也是这么说。《阿弥陀经》上告诉我们：“是人终时，心不颠倒，即得往生阿弥陀佛极乐国土。”所以我们欲生西方要心不颠倒、意不散乱。	We study Buddhism and cultivate practice in order to transcend birth and death. To succeed in practice, we must correct this inverted mind. The Pure Land school says the same. The Amitābha Sūtra tells us: “At the end of this person's life, when the mind is not inverted, they immediately attain rebirth in Amitābha Buddha's Land of Ultimate Bliss.” Therefore, if we wish to be reborn in the Western Pure Land, our minds must not be inverted and our thoughts must not be scattered.
假如你心颠倒了，纵然信佛念佛也难成就。有人说，念佛的时候心里散乱不要紧，到时候佛会来接引我的。	If your mind is inverted, then even if you believe in the Buddha and recite the Buddha's name, it will be difficult to attain accomplishment. Some say, “It does not matter if my mind is scattered when I recite the Buddha's name; when the time comes, the Buddha will come and guide me.”
你平时念佛的时候马马虎虎，心粘在世法上，这就是颠倒，因为你并没有真念佛，与阿弥陀佛的本愿不相应，这样怎么能往生呢？世间法是虚幻不实的，是不可得的，只有你念佛是真实的，佛是什么？就是你们人人心中的如来藏性！念佛就是念自心，只有你的真心才是真实不虚的。	When you ordinarily recite the Buddha's name carelessly, with your mind attached to worldly dharmas, this is inversion. You are not truly practicing Buddha-recitation and are not in accord with Amitābha Buddha's fundamental vows. How can you then attain rebirth? Worldly dharmas are illusory, unreal, and unobtainable. Only your Buddha-recitation is real. What is the Buddha? It is the Tathāgata-garbha nature within each of your minds. Buddha-recitation is the remembrance of one's own mind; only your true mind is genuinely real and not false.
念佛的时候心不恳切，马马虎虎，平时都在这里颠三倒四，到临命终时想不颠倒就更是难上难了。还有的人说大话，他讲现在马马虎虎不要紧，等到要死的时候，给	If your mind is not earnest when reciting the Buddha's name and you are careless, spending your ordinary days in utter confusion, then it will be

我一个礼拜，我拼命地念“阿弥陀佛”，往生一定能成功的。	even more difficult not to be inverted when death approaches. Others boast that it does not matter if they are careless now: “When I am about to die, give me one week. I will desperately recite ‘Amitābha Buddha,’ and I will certainly succeed in attaining rebirth.”
这真是痴人说梦！你现在无病无痛的时候，还不能专心致志念佛，等到临命终时大病当前，痛苦得要死，再叫你念佛，你还哪里念得出来？这些人都是颠倒，实在是愚痴啊！所以阿难和大众要礼敬赞叹：世尊您真的是大慈悲，开我迷云，令我得入，证到这个真如佛性，把我们亿劫颠倒之想都消除了。	This is truly the talk of a fool dreaming! When you are presently free from illness and pain, you still cannot recite the Buddha’s name with one-pointed concentration. When death approaches and grave illness is upon you, with pain so severe that you are near death, how will you still be able to recite the Buddha’s name? Such people are all inverted; they are truly foolish. Therefore, Ānanda and the assembly bowed in reverence and praise: “World-Honored One, you are truly greatly compassionate. You have dispelled the clouds of my delusion and enabled me to enter and realize this suchness Buddha-nature, eliminating our inverted thoughts of countless kalpas.”
“不历僧　获法身。”“僧　”就是阿僧　，是一个大得无法计数的数字，用来表示从最初发心到最后成佛，所要经历的漫长时间。	“Without passing through asaṃkhyeya kalpas, I have attained the dharmakāya.” Asaṃkhyeya is an immeasurably large number, used to indicate the vast length of time from the first arousing of the resolve until final Buddhahood.
我们平时说的“三大阿僧　劫”，是指修行过程中所经过的三个阶段：第一大劫证初地，是为见道位；第二大劫证八地，是为修道位；第三大劫证佛果，是为证道位。	The “three great asaṃkhyeya kalpas” of which we commonly speak refer to the three stages passed through in the course of practice: in the first great kalpa, one realizes the first bhūmi, which is the stage of seeing the Way; in the second great kalpa, one realizes the eighth bhūmi, which is the stage of cultivating the Way; and in the third great kalpa, one realizes Buddhahood, which is the stage of realization of the Way.
所以说成佛不是一件轻而易举的事，不知道要经过多少漫长劫数。三大劫不是固定死的时间，比如说释迦佛因地上发心比弥勒菩萨晚，因为他精进不懈，反而比弥勒菩萨早成佛。	Thus, attaining Buddhahood is not an easy matter; no one knows how many long kalpas it requires. The three great kalpas are not a fixed and rigid period of time. For example, Śākyamuni Buddha aroused the resolve later than Maitreya Bodhisattva during the causal stage, but because he practiced diligently without ceasing, he attained Buddhahood before Maitreya Bodhisattva.

“不历僧　”，不是一定要经过一个阿僧　劫，才能获得法身，而是马上就获得法身。法身就是自性，就是我们的如来藏性，所谓获法身，就是开悟了，见到了我们自己的心性。	“Without passing through asaṃkhyeya kalpas” does not mean that one must necessarily pass through an asaṃkhyeya kalpa before attaining the dharmakāya; rather, one attains the dharmakāya immediately. The dharmakāya is one’s intrinsic nature—our tathāgatagarbha nature. To attain the dharmakāya is to awaken and see the nature of one’s own mind.
所以我们修行要懂得诀窍，要明白真理，你不明白真理，不管修什么都是盲修瞎炼。不要说那些弄识神的外道，就是进了佛门的人，他如果不明白真理，也一样是外道，因为他也是在那里心外取法。	Therefore, in practice we must understand the essential key and comprehend the truth. If you do not understand the truth, then whatever you practice is blind and misguided cultivation. Not to mention the non-Buddhist paths that manipulate discriminating consciousness: even those who have entered the Buddhist gate are likewise following a non-Buddhist path if they do not understand the truth, for they too seek dharmas outside the mind.
我们说过声闻，乃至缘觉都是外道，因为他心外有法，法执未忘，没有证得这个如来密因，没有识得如来藏性，所以《楞严经》上将他们划入五十阴魔。	We have said that śrāvakas, and even pratyekabuddhas, are followers of non-Buddhist paths, because they posit dharmas outside the mind, have not relinquished attachment to dharmas, have not realized this secret causal ground of the Tathāgata, and have not recognized tathāgatagarbha nature. Therefore, the Śūraṅgama Sūtra classifies them among the fifty skandha demons.
阿难他们现在就是识得了如来密因，所以获得了法身，你如果不得法身，那么不管修什么都是梦中的佛事。所以不论从哪一门下手，都要在性上用功。修得这个心性，才是真用功，才是成佛的正途。其余都是外围的功夫，与法身都不相干。	Ānanda and the others have now recognized the secret causal ground of the Tathāgata and thus attained the dharmakāya. If you do not attain the dharmakāya, then whatever you practice is merely Buddhist activity in a dream. Therefore, no matter which gate one enters through, one must work on intrinsic nature. Cultivating this mind-nature is true practice and the proper path to Buddhahood. Everything else is peripheral practice and has nothing to do with the dharmakāya.
“愿今得果成宝王，还度如是恒沙众。将此深心奉尘刹，是则名为报佛恩。”	“May I now attain the fruition and become the Precious King, and then liberate sentient beings as countless as the sands of the Ganges. I offer this profound resolve to Buddha lands as numerous as dust motes; this is called repaying the Buddha’s kindness.”

知恩就要报恩。你看他只不过是用嘴巴说说而已，好像没什么大不了。殊不知这个嘴所发的愿事关重大，可以发明你的菩提根，把你的菩提正觉引发出来。	To know kindness is to repay kindness. Look: he merely spoke these words, which may seem to be nothing remarkable. Yet the vows uttered by this mouth are of great consequence: they can awaken your root of bodhi and evoke your bodhi and right awakening.
我们实证菩提正觉以后，还要好好用功，做好保任功夫，因为它可以使你成道，使你了脱生死，这是我们人生的头等大事。不仅是我们学佛的人知道生死是大事，那些世间上有学识的人也知道生死是大事。	After directly realizing bodhi and right awakening, we must still practice diligently and properly undertake the work of safeguarding realization, for it can enable us to realize the Way and be liberated from birth and death. This is the foremost matter in human life. It is not only Buddhist practitioners who know that birth and death are a great matter; learned people in the world also know this.
像那个写《兰亭集序》的王羲之，他就感叹：“生死亦大矣”！秦始皇得了皇位之后，他还想成仙、成神，因为他知道这个皇位是昙花一现，死了以后就得不到了，一切荣华都享受不着了，得了皇位他还想长生不老，所以说生死才是人生的第一大事。	Wang Xizhi, who wrote the Preface to the Orchid Pavilion Collection, sighed, “Birth and death are indeed great matters!” After Qin Shi Huang obtained the imperial throne, he still wished to become an immortal or a deity, because he knew that the throne was but a fleeting bloom: after death, he would no longer possess it or enjoy any of its glory and wealth. Even after gaining the throne, he still wished to live forever. Thus, birth and death are the foremost great matter in human life.
要报恩首先要知恩。经过世尊这么一番慈悲开示，阿难及大众悟得真心，领佛深恩，思欲图报，于是赞叹说：“愿今得果成宝王。	To repay kindness, one must first know kindness. After the World-Honored One’s compassionate instruction, Ānanda and the assembly awakened to the true mind. Deeply appreciating the Buddha’s profound kindness and wishing to repay it, they praised him, saying: “May I now attain the fruition and become the Precious King.”
”我如今在佛的点化下开悟了，见到这个妙明真心，但是我无始以来的习气未消，我要消尽自己的习气，要得成宝王，成就正果。我们的涅　妙心就是正法眼藏，能雨众宝，世上的一切东西都从它而生，在一切宝物中最尊最贵。	Now, through the Buddha’s guidance, I have awakened and seen this wondrous, luminous true mind. Yet my habitual tendencies from beginningless time have not been eliminated. I must eradicate my own habitual tendencies, attain the Precious King, and realize the true fruition. Our wondrous mind of nirvāṇa is the Treasury of the True Dharma Eye. It can rain down all treasures; all things in the world arise from it, and among all treasures it is the most honored and precious.

因为世间的宝贝能得即能失，皇帝九五之尊，只是昙花一现，荣华富贵也不能长久，只有这个真心亘古长存，不变不灭，所以最为宝贵。阿难及大众在佛前发愿，要证成正果，得成宝王。	Worldly treasures can be gained and lost. Even the emperor, honored as the Nine-Five, is but a fleeting bloom, and glory and wealth cannot last long. Only this true mind endures throughout all time, unchanging and unceasing; therefore, it is most precious. Before the Buddha, Ānanda and the assembly made the vow to realize the true fruition and become the Precious King.
那么成就了以后又当如何呢？“还度如是恒沙众。”不但要了我们自己的生死，登上解脱的彼岸，还要救度在苦海中沉沦的众生，帮助众生了脱生死，非但自觉，还要觉他。	What, then, should one do after attaining it? “And then liberate sentient beings as countless as the sands of the Ganges.” We must not only resolve our own birth and death and reach the other shore of liberation, but also save sentient beings drowning in the sea of suffering, helping them to be liberated from birth and death. We must not only awaken ourselves, but also awaken others.
菩萨看到众生受苦，胜过自己受苦，当自己解脱之后，就会毫不犹豫去帮助、解救众生。自己得度了，自己上岸了，看到别人在苦海中受苦，无动于衷，心安理得，坐在那里不闻不问，这是自了汉。	A bodhisattva sees the suffering of sentient beings as worse than his own suffering. Once liberated, such a person will not hesitate to help and save sentient beings. If, having crossed to the shore oneself, one sees others suffering in the sea of suffering yet remains indifferent, complacently sitting there without concern, one is merely concerned with one’s own liberation.
我们刚才讲过，比如有人掉到水里了，你不去救他，不管他的死活，以此来证明我心空，我可以不动心，这是不对的呀！我们能够觉悟，能够解脱，靠的是佛菩萨对我们的慈悲关爱，人应该懂得知恩图报，怎么报恩呢？就是“还度如是恒沙众。	As we have just said, if someone falls into the water and you do not save them or care whether they live or die, claiming that this proves your mind is empty and unmoved, that is wrong. Our awakening and liberation depend on the Buddhas’ and bodhisattvas’ compassionate care for us. People should understand that kindness must be repaid. How do we repay it? By “liberating sentient beings as countless as the sands of the Ganges.”
”佛是福慧两足尊，他早已空一切相，不会贪求你的供养，回过头来救度众生，就是最好的报佛恩。我们去救度众生，不仅仅是在帮助别人，更是在帮助你自己，不度众生你就不能成佛。	The Buddha is the Honored One complete in blessings and wisdom. Having long since emptied all appearances, he does not covet your offerings. Turning back to save sentient beings is the best way to repay the Buddha’s kindness. When we save sentient beings, we are not merely helping others; we are also helping ourselves. Without liberating sentient beings, you cannot become a Buddha.

有人说我不度众生也没什么嘛，自己解脱不是蛮好的吗？他不知道，不度众生，自己就不能成道。为什么呢？因为无明分为好几等，有见惑、思惑、尘沙惑、无明惑等。	Some say, “What is wrong with not liberating sentient beings? Is it not quite good to be liberated oneself?” They do not know that without liberating sentient beings, one cannot realize the Way. Why? Because ignorance has several categories, including delusions of views, delusions of thought, dust-like delusions, and delusions of fundamental ignorance.
这其中的尘沙惑很微细，多得像灰尘一样，平时潜藏得很深，不度众生你就不能发现它，当然也就不能消灭它。	Among these, dust-like delusions are extremely subtle and as numerous as dust motes. They ordinarily lie hidden very deeply. Unless you liberate sentient beings, you cannot discover them and, of course, cannot eliminate them.
众生的脾气、习惯各各不同，为了救度他们，你就得深入地了解他们，要掌握一切接引教育的方法，要随顺众生的习性。在度众生的过程中，你自己的习气、惑业才能彻底消灭。	Sentient beings each have different tempers and habits. To save them, you must understand them deeply, master every means of guiding and teaching them, and adapt to their dispositions. In the process of liberating sentient beings, your own habitual tendencies and deluded karma can be thoroughly eliminated.
因为众生有无明，有颠倒妄想，他不会老老实实地听你的话，跟着你走。当他顶撞你，违背你的心愿时，你能开心吗？这样一来你的习气就暴露出来了。	Because sentient beings have ignorance and inverted deluded thoughts, they will not obediently listen to you and follow you. When they contradict you and go against your wishes, can you remain happy? In this way, your habitual tendencies are exposed.
我们平时自己一个人独处，没有人来招你惹你，你会感到很自在、很安详，以为习气都没有了，都消光了，其实大量的习气就像沉在水底的泥沙，你轻轻拨动表层的水，它根本就翻不起来，只有往底下使劲搅动，才能将下面的泥沙翻上来。	When you are alone in ordinary life, with no one provoking or troubling you, you may feel very at ease and peaceful, imagining that all your habitual tendencies have vanished and been completely eliminated. In fact, many habitual tendencies are like silt lying at the bottom of water: if you lightly stir the surface, they will not rise. Only by vigorously stirring the depths can you bring the silt below to the surface.
你不要以为只是你在度众生，事实上众生也是在度你，是他们使你意识到自己还有那么多的习气，那么多的惑业，你才知道应该从什么地方下手。从前我在金山寺看见有个人，他的神通蛮大的，因此认为自己很不错，很了不起。	Do not think that you alone are liberating sentient beings. In fact, sentient beings are also liberating you. They make you aware that you still have so many habitual tendencies and so much deluded karma, so that you know where to begin working. Once, at Jinshan Monastery, I saw a man whose spiritual powers were quite considerable.

	Consequently, he thought himself very good and extraordinary.
听到人家说，他还有佛法在，就是心里还有东西在，他就不高兴了。只用一句话，习气就冒出来了。这是我亲眼目睹的。所以尘沙惑一定要在度众生的过程中才能了。因为众生的知见、习气不同，根基不同，你必须了解他们的差别，因人施教，用不同的方法接引不同的众生，这样才能除灭你的微细惑。	When he heard someone say that he still had the Buddhadharma within him—that there was still something in his mind—he became displeased. With just one sentence, his habitual tendencies surfaced. I witnessed this with my own eyes. Thus, dust-like delusions can be eliminated only in the process of liberating sentient beings. Because sentient beings differ in their views, habitual tendencies, and capacities, you must understand their differences, teach according to each person, and use different methods to guide different sentient beings. Only then can you eliminate your subtle delusions.
断惑是度生的第一个方面。另一个方面是培植福德。佛是两足尊，非但智慧圆满俱足，福德也要圆满具足。你见性只是成就素法身，如果不度众生，没有对大众做什么事情，你的福德无从建立。	Eliminating delusions is the first aspect of liberating sentient beings. The other aspect is cultivating merit and virtue. The Buddha is the Honored One complete in blessings and wisdom: not only must wisdom be fully perfected, but merit and virtue must also be fully perfected. Seeing one's nature accomplishes only the bare dharmakāya. If you do not liberate sentient beings or do anything for the community, there is no way to establish merit and virtue.
如何能圆满具足？做了好事才有福德。如果你一点事也不做，能得到吗？如果不度众生，你的功德、福德从哪里圆满呢？当然圆不起来。	How can these be brought to full completion? Merit and virtue arise only from doing good. If you do nothing at all, can you obtain them? If you do not liberate sentient beings, how can your merit and virtue be perfected? Naturally, they cannot be brought to completion.
不管是西方的极乐世界，还是我们欲界的兜率天宫，都是靠功德圆满积累起来的，所以《阿弥陀经》上说：“不可以少善根福德因缘，得生彼国。”念佛是福德因缘，度生更是福德因缘。你没福德，净业就难以成功。	Whether it is the Western Land of Ultimate Bliss or the Tuṣita Heaven of the desire realm, each has been accumulated through the perfection of merit and virtue. Thus, the Amitābha Sūtra says: “One cannot be born in that land with few wholesome roots and meritorious causes and conditions.” Buddha-recitation is a meritorious cause and condition; liberating sentient beings is even more so. Without merit and virtue, pure karma is difficult to bring to fruition.
过去有句话，叫做“修慧不修福，罗汉托空钵。”阿罗汉因为所见不圆，偏到空上去了。他认为有这个慧就行	There is an old saying: “Cultivate wisdom but not blessings, and an arhat carries an empty bowl.”

了，所以他不知修福。既然你不为众生做事情，你没有培植福德，虽然你贵为阿罗汉，也不会有人来供养你。	Because an arhat's understanding is incomplete, he inclines one-sidedly toward emptiness. He believes that wisdom alone is enough and therefore does not know to cultivate blessings. Since you do nothing for sentient beings and do not cultivate merit and virtue, even though you are honored as an arhat, no one will make offerings to you.
我们现在广结善缘，做一切好事，度一切众生，积累功德，一方面了微细的惑业，这是证智。另一方面培植福德，就是积福，要福德和智慧二者具足，才能最后成佛。成佛必须度众生，不度众生即不能成佛。	Now we form extensive wholesome affinities, do every kind of good deed, liberate all sentient beings, and accumulate merit and virtue. On the one hand, we eliminate subtle deluded karma; this is the wisdom of realization. On the other hand, we cultivate merit and virtue, accumulating blessings. Only when both merit and virtue and wisdom are complete can one finally become a Buddha. To become a Buddha, one must liberate sentient beings; without liberating sentient beings, one cannot become a Buddha.
“将此深心奉尘刹，是则名为报佛恩。”我们要发这样的誓愿，我要把自己救度大众的深心，奉献给无边刹土的所有诸佛。深心就是深埋在自己的心田里，不是浮浅的，不是随便说说的。	“I offer this profound resolve to Buddha lands as numerous as dust motes; this is called repaying the Buddha's kindness.” We must make such a vow: I will dedicate my profound resolve to save the multitudes to all the Buddhas in the boundless dust-mote lands. Profound resolve is deeply planted in the field of one's own mind; it is not superficial or spoken casually.
什么叫“奉尘刹”呢？就是我用这个度生的心，来供养十方像微尘一样多世界的佛，我们知道，讲到报恩，就要用这个人最欢喜的事情来报答。	What does it mean to “offer it to dust-mote lands”? It means that I use this mind of saving sentient beings to make offerings to the Buddhas in the ten directions, in worlds as numerous as dust motes. We know that, to repay kindness, one should repay it through what the recipient most delights in.
因为佛已经证到法性尽地，一切福慧圆满具足，就像六祖说的：“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。	The Buddha has already realized the ultimate ground of dharmatā, and blessings and wisdom are fully complete. As the Sixth Patriarch said: “How unexpected that intrinsic nature is originally pure; how unexpected that intrinsic nature neither arises nor ceases; how unexpected that intrinsic nature is originally complete; how unexpected that intrinsic nature is originally unmoving; how unexpected that intrinsic nature can give rise to all phenomena.”
”佛样样都有，什么东西都不缺，他不需要你供养饮食衣服卧具医药，也不需要你来歌功颂德。佛视众生皆如	The Buddha has everything and lacks nothing. He does not need you to offer food, clothing, bedding,

父母，最欢喜的是度众生。我们发救度一切众生的誓愿，也发像地藏王菩萨“众生度尽，方证菩提；地狱不空，誓不成佛”那样的大愿，这就是对佛恩最好的报答。能够发这样的大心，能够行这样的愿行，那么“是则名为报佛恩”。	or medicine, nor does he need you to sing his praises. The Buddha regards all sentient beings as parents and takes greatest delight in saving sentient beings. If we make the vow to save all sentient beings, and also make great vows like those of Kṣitigarbha Bodhisattva—“Only when all sentient beings have been liberated will I realize bodhi; so long as the hells are not empty, I vow not to become a Buddha”—this is the best repayment of the Buddha’s kindness. If we can make such a great resolve and carry out such vows and conduct, then “this is called repaying the Buddha’s kindness.”
“伏请世尊为证明，五浊恶世誓先入。如一众生未成佛，终不于此取泥洹。”	“I humbly beseech the World-Honored One to bear witness: in the evil world of the five turbidities, I vow to enter first. If even one sentient being has not become a Buddha, I will never here seek nirvāṇa.”
我发了这样的深心，请你世尊来给我做个证明，为什么要证明呢？这里有很大的关系。譬如我私下发个愿，要去做某件事情，因为没人知道我曾发过什么愿，那么我做也好，不做也好，反正人家不知道，所以没有办法监督检查。	I have made such a profound resolve. World-Honored One, please bear witness for me. Why must it be witnessed? There is an important reason for this. Suppose that I privately make a vow to do something. Since no one knows what vow I have made, whether I do it or not, others do not know, and so there is no way for them to supervise or examine me.
如果你现在是对大众公开发愿，明天要为张家做个什么事情，后天要为李家做个什么事情，这等于是让大众一起来监督你。你既然发过这个愿，就要去履行自己的诺言。	But if you now make a vow openly before the assembly—to do something for the Zhang family tomorrow and something for the Li family the day after tomorrow—it is as if you are inviting the whole assembly to supervise you. Since you have made this vow, you must fulfill your promise.
你发过愿而不去做，那就是个空愿，不但违背了自己的诺言，而且也对不起大众对你的监督。那么为什么要请世尊来证明呢？因为佛为众中之尊，请佛证明最为庄重。	If you make a vow but do not carry it out, it is an empty vow. Not only do you break your own promise, but you also fail those who have undertaken to supervise you. Why, then, ask the World-Honored One to bear witness? Because the Buddha is the most venerable among the assembly; asking the Buddha to bear witness is most solemn.
再说我这个愿不是只发给这一生，而是尽未来际的，如果请别人做证明，这一生他知道我发过愿，他可以监督我，等到下一生大家随业漂流，各奔东西，我到哪里找	Moreover, this vow is not made merely for this lifetime, but to the end of future time. If I asked another person to bear witness, that person would know of my vow in this life and could supervise me.

他做证明呢？而世尊不仅今生可以为我们证明，就是今后不管过	But in the next life, as each of us drifts along according to karma and goes our separate ways, where would I find that person to bear witness for me?
了多长的世间，不管我们投生到哪方国土、哪个世界，只要是我们发过的愿，他都记得，都可以为我们证明，所以阿难和大众要“伏请世尊为证明”，我要用救度众生的实际行动，来报佛恩。	Yet the World-Honored One can bear witness for us not only in this life. No matter how much worldly time passes, or in what land or world we are reborn, he remembers every vow we have made and can bear witness for us. Therefore, Ānanda and the assembly “humbly beseech the World-Honored One to bear witness.” I shall repay the Buddha's kindness through actual deeds that liberate sentient beings.
“五浊恶世誓先入。”我们这个娑婆世界是五浊恶世，所谓劫浊、见浊、烦恼浊、众生浊、命浊，这样污浊的恶世连阿罗汉看见了都害怕，他都不愿意来。	“I vow to enter first the Sahā world of the five turbidities.” Our Sahā world is an evil age of the five turbidities: the turbidity of the kalpa, the turbidity of views, the turbidity of afflictions, the turbidity of sentient beings, and the turbidity of life. Even arhats are frightened when they see such a defiled and evil age, and they are unwilling to come here.
但是这样的五浊恶世我要先入，我第一个先来，这就是大乘和小乘的区别，菩萨不畏艰难，不怕险阻，偏要向异类中行。	Yet I will be the first to enter such an evil age of the five turbidities; I will come first. This is the difference between the Mahāyāna and the Hīnayāna: bodhisattvas do not fear hardship or danger, but deliberately go among those unlike themselves.
人道还不是最苦的，不光在人间度生，还要到畜生道里走走；畜生道里走走不算数，还要到地狱道里走走，这才是苦难的地方。因为你有深心，你有悲愿，所以不畏任何艰难险阻。	The human realm is not even the most painful. One must not only liberate beings in the human world, but also go into the animal realm; and going into the animal realm is still not enough—one must also go into the hell realm. That is truly a place of suffering. Because you have a profound resolve and compassionate vows, you fear no hardship or obstacle.
实际上你真成道之后，既没有苦，也没有乐，因为苦与乐都是我们的心在分别，因为有乐必有苦，没有苦哪来的乐呢？如果你的心空了，那么一切相亦空，也就无所谓苦，无所谓乐，所以我们说极乐世界连乐也不可得，有乐即不能称为极乐。	In fact, once you truly realize the Way, there is neither suffering nor joy, for suffering and joy are both discriminations made by our minds. Where there is joy, there must be suffering; without suffering, where could joy come from? If your mind is empty, then all appearances are also empty, and there is no such thing as suffering or joy. Thus we say that even joy cannot be obtained in the Land of

	Ultimate Bliss: if there were joy, it could not be called ultimate bliss.
你的心真空了，就是到了地狱里也不觉得苦，非但地藏王菩萨在地狱不苦，乃至于调达在地狱里也如享三禅天之乐。调达是魔王，是害释迦佛的。	When your mind is truly empty, even if you are in hell, you do not feel suffering. Not only does Kṣitigarbha Bodhisattva not suffer in hell; even Devadatta enjoys the bliss of the third dhyāna while in hell. Devadatta was a demon king who harmed Śākyamuni Buddha.
他在地狱里还是快乐得很，像三禅天的快乐一样，不是初禅、二禅所能比拟的，因为他心空之故，所以有这个定力。只是他不究竟，而佛是究竟的，所以业都是随心量而发现。	Even in hell, he remains very joyful, enjoying bliss like that of the third dhyāna, beyond comparison with the first or second dhyāna. Because his mind is empty, he possesses such meditative stability. Yet he is not ultimate, whereas the Buddha is ultimate; thus karma manifests in accordance with the capacity of the mind.
你的心里如果有十分的执著，对障缘就有十分的痛苦，每去掉一分执著，就会减少一分痛苦，调达没有去掉十分，但是去掉了七、八分，所以到了地狱里也不感到痛苦。	If your mind has ten parts of attachment, you will suffer ten parts of pain in response to adverse conditions. With every part of attachment removed, one part of suffering is diminished. Devadatta had not removed all ten parts, but he had removed seven or eight; therefore, even in hell he did not feel suffering.
《法华经》上说，调达（也叫提婆达多）是大菩萨，他做魔王来害释迦佛，是大权示现的。因为业随心变，我们众生有十分的执著，在你的心上就会感应十分的业果。你的心空业就空，业不能拘，天上人间随意自在，如果心不空，业即不空，不管到哪里都会如影相随般跟着你。	The Lotus Sūtra says that Devadatta, also called Devadatta, was a great bodhisattva. He appeared as a demon king to harm Śākyamuni Buddha as a manifestation through great skillful means. Because karma changes with the mind, we sentient beings have ten parts of attachment, and ten parts of karmic fruition respond and manifest in our minds. When your mind is empty, karma is empty; karma cannot bind you, and you are free to move as you wish in heaven or among human beings. But if the mind is not empty, karma is not empty; wherever you go, it follows you like a shadow.
“如一众生未成佛，终不于此取泥洹。”我发誓：假如这个五浊恶世里，还有一个众生未成佛，我都不会逍遥于外，去安住无为，在那里享福。	“If even one sentient being has not attained Buddhahood, I shall never here enter nirvāṇa.” I vow that if, in this evil age of the five turbidities, even a single sentient being has not attained Buddhahood, I will not roam at ease elsewhere, abide in non-contrivance, and enjoy blessings there.

“泥垣”就是涅　，不取泥垣并非没有证到涅　，实际上早证到了涅　，但是不取这个入涅　的相。就像地藏王菩萨，他说不取佛位，并不是说没证到佛位，他就是因为已经证到佛位了，才有这个大力量、大功能。	“Nirvāṇa” means nirvāṇa. Not entering nirvāṇa does not mean that one has failed to realize nirvāṇa. In fact, one has long realized nirvāṇa, but does not assume the appearance of entering nirvāṇa. It is like Kṣitigarbha Bodhisattva, who says that he will not assume Buddhahood. This does not mean that he has not realized Buddhahood; it is precisely because he has already realized Buddhahood that he possesses such great power and capacity.
我们说过大乘的涅　是无住涅　，虽然亲证无为，而不安住无为，如果安住在无为里不动了，那么就变得像小乘一样了。你看观世音菩萨已经证到佛位之后，还倒驾慈航，再现菩萨身，来普度众生。	As we have said, Mahāyāna nirvāṇa is non-abiding nirvāṇa. Although one directly realizes non-contrivance, one does not abide in non-contrivance. If one abides motionlessly in non-contrivance, one becomes like the Hīnayāna. Look at Avalokiteśvara Bodhisattva: after already realizing Buddhahood, he steered the vessel of compassion back again, reappeared in the body of a bodhisattva, and came to liberate sentient beings universally.
非但观音，十方三世一切佛，佛佛都是如此。	Not only Avalokiteśvara: all Buddhas throughout the ten directions and three times are alike in this.
所以你不要看释迦牟尼佛在我们这里涅　了，他在《法华经》里说，我没有入涅　，因为在你们这个世界上度生的缘了了，给你示现个涅　的样子，其实我没有离开这个世界，这个世界上法眼清净的人都能见到我，就是在其他世界里，我也依然在随缘现身。	Therefore, do not suppose that Śākyamuni Buddha has entered nirvāṇa here among us. In the Lotus Sūtra, he says, “I have not entered nirvāṇa. Because my affinity for liberating beings in your world has come to an end, I show you the appearance of entering nirvāṇa. In truth, I have not left this world. Those in this world whose dharma eye is pure can all see me; and in other worlds as well, I still manifest a body in accordance with conditions.”
所以不于此取泥垣，不是不证果位，而是说如果还有一个众生未成佛的话，我都不会安闲无事，不会安住无为。	Thus, not entering nirvāṇa here does not mean failing to realize a stage of fruition. It means that if even one sentient being has not attained Buddhahood, I will not remain peacefully idle or abide in non-contrivance.
“大雄大力大慈悲，希更审除微细惑。令我早登无上觉，于十方界坐道场。”	“Great Hero, Great Power, Great Compassion: I hope you will further scrutinize and remove the subtle delusions, enabling me soon to attain unsurpassed awakening and sit at the place of the Way throughout the ten realms.”

我们看到所有的寺庙里，都有大雄宝殿。“大雄”是生死不能及，不管是分段生死还是变易生死，都不可得；“大力”是魔外不能挠，一切邪魔外道的力量，都无法破坏扰乱。	In every temple we see a Hall of the Great Hero. “Great Hero” means that birth and death cannot reach him: neither segmented birth and death nor transformational birth and death can be obtained. “Great Power” means that māras and non-Buddhist paths cannot disturb him; the powers of all evil māras and heterodox paths cannot destroy or disrupt him.
佛要成道的时候，有那么多的魔王、魔女，现身来扰乱佛，想把佛从菩提座上拉下来，佛巍然不动。	When the Buddha was about to realize the Way, so many demon kings and demon maidens appeared to disturb him, seeking to pull him down from the seat of awakening. Yet the Buddha remained utterly unmoved.
据说后来魔王没办法了，把浴巾布一洒，生出烟叶来，说既然你入不了魔道，我就用烟叶把你将来的佛子佛孙们熏倒，要拖他们下水。所以现在人们所吸的烟叶，就是魔王的浴巾所现。	It is said that the demon king later had no alternative. He scattered his bathing cloth, from which tobacco leaves arose, saying, “Since I cannot draw you into the demonic path, I will use tobacco leaves to smoke down your future Buddhist descendants and drag them into the water.” Thus the tobacco people smoke today is said to have manifested from the demon king's bathing cloth.
有人说抽烟不要紧，因为五戒里只说不准吃酒，没有说不让抽烟，其实这个烟也不能抽。有的人到庙里去，散香烟给和尚吃。我非常反对，你们这是在助长他们的坏习气。	Some say that smoking does no harm, because the five precepts prohibit drinking alcohol but do not say that smoking is forbidden. In fact, tobacco should not be smoked either. Some people go to temples and distribute cigarettes to the monks. I strongly oppose this; you are encouraging their bad habitual tendencies.
这个烟不能抽，它是魔王的浴巾变来的，要熏倒你的菩提根，想叫你们佛的子孙不能绵延下去。魔外所以不能扰乱佛，是因为佛有这个大力。	Tobacco should not be smoked. It is transformed from the demon king's bathing cloth, intended to smoke down your roots of bodhi and prevent the descendants of the Buddha from continuing without interruption. Māras and non-Buddhist paths cannot disturb the Buddha because the Buddha possesses this great power.
“大慈悲”大家都知道，予乐为慈，拔苦为悲，佛菩萨始终在慈悲救度六道众生，予我们众生快乐，拔我们众生之苦。比如我们有什么痛苦，都会求观世音菩萨把我的痛苦去掉。有什么需要了，也会想起观世音菩萨。	Everyone knows “Great Compassion”: giving joy is compassion, and removing suffering is pity. Buddhas and bodhisattvas always compassionately liberate sentient beings in the six realms, giving us sentient beings happiness and removing our suffering. For example, whenever we suffer, we pray to Avalokiteśvara Bodhisattva to remove our

	pain. Whenever we have some need, we also think of Avalokiteśvara Bodhisattva.
你求菩萨赐一个儿子，果然就生个大胖儿子，想要菩萨赐个女儿，就真得个千金小姐，真是大慈大悲。有人说了，观世音菩萨以前对我灵感得不得了，不过后来这灵感比以前差了，是什么缘故呢？这是有道理的。	If you ask a bodhisattva to grant you a son, you may indeed bear a plump son; if you ask for a daughter, you may truly receive a precious daughter. This is indeed great compassion. Some say, “Avalokiteśvara Bodhisattva once responded to me with extraordinary efficacy, but later that efficacy became less than before. Why is this?” There is a reason for this.
因为佛菩萨都是“先以欲钩牵，后令入佛智。”先满足众生的愿望，使你们生起信根来，待信根坚固之后，还要叫你们入佛智，开佛的智慧。	For Buddhas and bodhisattvas “first entice beings with their desires, then lead them into the Buddha's wisdom.” They first fulfill sentient beings' wishes, enabling you to give rise to the root of faith. Once that root of faith is firm, they lead you into the Buddha's wisdom and open the Buddha's wisdom for you.
开智慧就是证得空性，叫你明白一切都虚幻不实，既然一切都不可得，你就不要再求了，在满足你的愿望时就会不比从前，后来比较差一点，就是这个道理。	Opening wisdom means realizing emptiness and making you understand that everything is illusory and unreal. Since nothing can be obtained, you should no longer seek. Therefore, when they fulfill your wishes, their response may not equal what it was before; later it may be somewhat less. This is the reason.
“后令入佛智”，这是佛的慈悲心，先满足你的愿望，让你生出信心，待你信心具足不会动摇了，再引导你开佛的智慧。如果过分地满足众生的欲望，会使众生的贪欲越来越大，你这也想要，那也想要，那么出离心和解脱心就会日益淡薄。你已经开了智慧，就不要再求了，慢慢地打消掉你的欲望，这是佛菩萨的大慈悲。	“Then lead them into the Buddha's wisdom”—this is the compassionate mind of the Buddha. They first fulfill your wishes and cause faith to arise in you. When your faith is complete and unshakable, they further guide you to open the Buddha's wisdom. If the desires of sentient beings are excessively fulfilled, their greed will grow ever greater: you will want this and want that, while the resolve to leave saṃsāra and the resolve for liberation grow ever weaker. Once you have opened wisdom, you should no longer seek. Gradually, your desires are dispelled. This is the great compassion of Buddhas and bodhisattvas.
“希更审除微细惑”，就是粗妄断了以后，微细妄还未曾了，习气还在那里。	“I hope you will further scrutinize and remove the subtle delusions” means that after the coarse delusions have been severed, subtle delusions have still not been ended, and habitual tendencies remain.

这个习气真要命，好比一个臭马桶，由于用的年代太久了，臭气已经深入到木板里，你把粪倒掉了，但是木头里的臭气还在，你就是反复洗呀刷呀，再一闻还是臭的。	These habitual tendencies are truly formidable. They are like a foul latrine: because it has been used for far too long, its stench has penetrated deep into the wooden boards. You may empty out the excrement, but the odor remains in the wood. Even if you wash and scrub it repeatedly, it still smells foul when you sniff it.
我们的习气都是多生累劫熏染下来的，自然也不是一生一世能够消除的。那些粗的习气我们能发现，微细的则很难观察到，所以说“六粗易断，三细难除。”“希更审除微细惑。	Our habitual tendencies have been infused over many lives and kalpas, so naturally they cannot be eliminated in one lifetime. We can recognize the coarse habitual tendencies, but the subtle ones are difficult to observe. Hence it is said, “The six coarse characteristics are easy to sever, but the three subtle characteristics are difficult to remove. I hope you will further scrutinize and remove the subtle delusions.”
”于是阿难和大众再次请求世尊：大雄、大力、大悲的佛啊！请您帮助我们“审除微细惑”吧。“审除”就是帮助我们指出不对的地方，把迷惑的地方列举出来。	Ānanda and the assembly therefore again beseeched the World-Honored One: “Buddha of Great Heroism, Great Power, and Great Compassion, please help us ‘scrutinize and remove the subtle delusions.’ ‘Scrutinize and remove’ means helping us identify what is wrong and setting forth the points at which we are deluded.”
因为微细之惑我们自己一时还不能发现，要您告诉我们什么地方不对，什么地方错了，我们才知道应该怎样去除惑。六粗的惑业容易断，我们只要知道一切东西都虚幻不实，一切色相都是假的，当下就打破了。	Because we ourselves cannot immediately detect subtle delusions, we need you to tell us what is wrong and where the errors lie; only then will we know how to eliminate delusion. The deluded karma of the six coarse characteristics is easy to sever. Once we know that all things are illusory and unreal, that all material appearances are false, we break through them at once.
但是微细之惑很难断，所谓三细就是业相、转相和异相，这个是无明惑，也叫俱生惑，就像我们穿在身上的贴体汗衫，一时脱不下来，所以要请佛来慈悲开示，指出一个消除的法子。	But subtle delusions are difficult to sever. The so-called three subtle characteristics are the karma-mark, the transforming mark, and the appearance-mark. These are delusions of ignorance, also called innate delusions. They are like a close-fitting undershirt worn against the skin, which cannot immediately be taken off. Therefore, we must ask the Buddha to compassionately instruct us and point out a means of eliminating them.
“令我早登无上觉。”希望使得我们及早地登上无上觉。“无上”就是没有比它更高的，这个无上的觉道，	“May I quickly attain unsurpassed awakening.” This expresses the hope that we may soon attain

就是成就究竟佛果。“于十方界坐道场。”每个人都像释迦牟尼佛一样，在十方世界示现成佛，安坐道场说法度生。	unsurpassed awakening. “Unsurpassed” means that nothing is higher than it. This unsurpassed path of awakening is the attainment of ultimate Buddhahood. “May I sit in bodhimaṇḍalas throughout the ten directions.” Each person, like Śākyamuni Buddha, manifests Buddhahood in worlds throughout the ten directions, sits securely in a bodhimaṇḍala, teaches the Dharma, and liberates sentient beings.
释迦牟尼佛不仅在我们娑婆世界示现八相成道，而且同时在十方世界坐道场，广度众生。《法华经》上对此讲得很清楚。	Śākyamuni Buddha not only manifested the attainment of the Way through the eight phases in our Sahā world; at the same time, he also sits in bodhimaṇḍalas throughout the ten directions, liberating vast numbers of sentient beings. The Lotus Sūtra explains this very clearly.
观世音菩萨也是一样，他不仅是西方极乐世界的上首菩萨，在极乐国土协助阿弥陀佛教化众生，还在十方世界寻声救苦，与我们娑婆世界的众生，特别是妇女，最为有缘。观世音菩萨在佛法中代表慈悲，因此常常现女身。	Avalokiteśvara Bodhisattva is the same. He is not only the foremost bodhisattva in the Western Land of Ultimate Bliss, where he assists Amitābha Buddha in teaching sentient beings; he also hears their cries and relieves their suffering throughout the worlds of the ten directions. He has especially strong affinities with sentient beings in our Sahā world, particularly women. Avalokiteśvara Bodhisattva represents compassion in the Buddhadharma and therefore often manifests in a female form.
许多人都很迷惑，以为菩萨真的是女身，喊什么观音娘娘，其实佛菩萨都是诸漏已尽，不受一切身，为了救度众生的缘故，而随类示现各种身相。我们要成就无上正觉，真正证到佛的果位，就必须把这些微细的妄想都消除才行。	Many people are greatly confused, believing that bodhisattvas truly have female bodies and calling him “Lady Guanyin.” In fact, Buddhas and bodhisattvas have exhausted all defilements and do not receive any body. For the sake of liberating sentient beings, they manifest various bodily forms according to the kinds of beings. If we are to attain unsurpassed perfect awakening and truly realize the fruition of Buddhahood, we must eliminate all these subtle deluded thoughts.
除习气有一个从粗到细、到极微细的过程。	Eliminating habitual tendencies is a process that proceeds from the coarse to the subtle, and then to the extremely subtle.

比如说念佛的人，先除什么样的粗妄呢？先要知道这个世间一切相都是假的，妻子、儿女、家庭等等皆不可得，要放得下这个虚妄之身，放得下一切虚幻之物，不粘着是非得失，粗妄即除了。	For example, what coarse delusions should those who practice Buddha-recitation first eliminate? First, they must know that all appearances in this world are false: wives, children, families, and so forth are all unobtainable. They must be able to let go of this illusory body and all illusory things, without clinging to right and wrong, gain and loss. Then the coarse delusions are eliminated.
什么是细妄呢？放下这个念头之后，习气还要时时来侵犯你，它在里面扑腾扑腾地一个接着一个往外翻，这种念头来得快，去得也快，是从里面向外翻出来的，这是细妄。	What are subtle delusions? After you have let go of such thoughts, habitual tendencies still repeatedly assail you. Within, they keep churning and emerging one after another. Such thoughts arise quickly and vanish quickly; they well up from within and spill outward. These are subtle delusions.
对这种细妄，我们可以用佛号来化除它，妄念一起一句阿弥陀佛，妄念再一起，又一句阿弥陀佛，久而久之它就不动了。细妄如果打消了，那么你念佛之心就不可得了。假如你还有能念佛的心在那里，就是还有妄想存在。	We may use the Buddha's name to dissolve such subtle delusions. Whenever a deluded thought arises, recite "Amitābha Buddha"; when another deluded thought arises, recite "Amitābha Buddha" again. Over time, they will cease to stir. If subtle delusions are eliminated, then the mind that recites the Buddha is itself unobtainable. If you still have a mind that is able to recite the Buddha, deluded thoughts still remain.
妄想如果消亡了，你那个能念的心和所念的佛也就脱落了。妄想没有的时候，念佛的心也就止息了。假如你在念佛的时候，放不下其他的事情，还在那儿挂念着儿女，惦记着家庭，那么你念佛就不容易入定。	When deluded thoughts disappear, both the mind that recites and the Buddha who is recited fall away. When there are no deluded thoughts, the mind that recites the Buddha also comes to rest. If, while reciting the Buddha, you cannot let go of other matters and still worry about your children and dwell on your family, it will not be easy for your Buddha-recitation to enter samādhi.
所以不管选修何法，都要先断粗妄，要万缘放下才好入道，随便你参禅，随便你修密，都是如此。	Therefore, whatever method you choose to practice, you must first cut off coarse delusions. Only by letting go of all conditions can you readily enter the Way. This is so whether you investigate Chan or practice Esoteric Buddhism.
功夫再进一步，到根尘脱落，身心世界都不可得，叫离心意识，你假如不离，封闭着真心的那道门打不开，如何能破参呢？达摩大师再三关照，告诉我们用功的第一句就是“外息诸缘”，你外面的各种事缘如果放不下，哪里能够	As practice advances further, the sense faculties and their objects fall away, and body, mind, and world are all unobtainable. This is called transcending mind, consciousness, and conceptual thought. If you do not transcend them, the gate that seals off the true mind cannot be opened.

	How, then, can you break through the huatou? Bodhidharma repeatedly admonished us that the first phrase in applying ourselves is, “Outwardly cease all conditions.” If you cannot let go of all your external involvements, how could you possibly settle your mind and apply yourself?
安下心来用功呢？因为这些细妄以自己的能力观察不到，所以阿难他们才要求佛来帮助审除这个微细之惑，要等除掉细妄之后，才能登上无上宝觉，才能在十方界坐道场度众生。	Because these subtle delusions cannot be perceived through one’s own powers of observation, Ānanda and the others asked the Buddha to help them examine and eliminate these subtle delusions. Only after subtle delusions have been removed can one ascend to the unsurpassed precious awakening and sit in bodhimaṇḍalas throughout the ten directions to liberate sentient beings.
阿难说这个偈子，看起来是为自己，实际上是为大众，为了利益当时以及将来的大众。	Although Ānanda appears to have spoken this verse for himself, he was actually speaking for the assembly, for the benefit of people then and in the future.
在佛跟你讲了这个道理以后，你识得这个本性了，这是理悟、理解，道理虽然懂了，但是没有大力量，大慧杲说这是药水汞，碰到境界就飞掉了。因为你定力不够，顺逆境界一来，你要么欢喜，要么烦恼。	After the Buddha has explained this principle to you and you recognize this intrinsic nature, this is awakening at the level of principle—an intellectual understanding. Although you understand the principle, you do not yet have great strength. Dahui Gao said that this is like medicinal mercury: when it encounters circumstances, it flies away. Because your meditative stability is inadequate, when favorable or adverse circumstances arise, you either become delighted or afflicted.
八风一动，人就跟着跑了。要除微细惑，就必须好好做功夫。我们再三说，这个真如佛性非同木石，它是个离一切诸相的了了灵知。见到这个本来，把得定，承当得起，这就是开悟，随便你怎么做功夫，所证的道理都是这样子。	As soon as one of the eight worldly winds stirs, people are carried away by it. To eliminate subtle delusions, one must diligently apply oneself. We have repeatedly said that this suchness Buddha-nature is not like wood or stone; it is clear, ever-present knowing, free of all appearances. To see this original nature, remain steadfast in it, and take it fully upon oneself—this is awakening. Whatever practice you undertake, the principle realized is the same.

但是光承当不算数，要做功夫，要绵密保任，要在事境上时时刻刻同自己的妄念，同自己的习气做斗争。你要时时刻刻见性，不要去着相。刚刚着了相要赶快凛觉，或者念佛，或者持咒，或者凛然一觉，把它化空。	But merely taking it fully upon oneself does not suffice. You must practice, safeguard realization continuously and seamlessly, and at every moment amid circumstances struggle against your own deluded thoughts and habitual tendencies. You must see your nature at every moment and not become attached to appearances. The moment you become attached to an appearance, immediately awaken sharply: recite the Buddha's name, recite a mantra, or simply awaken with a clear and keen awareness, thereby dissolving it into emptiness.
要绵绵密密做好保任功夫。绵密两个字你不要小看，它非常要紧，现在很多修外道的人，他们做起功夫来，比我们认真多了，他那叫做假法真修。	You must continuously and seamlessly carry out the practice of safeguarding realization. Do not underestimate the words "continuous and seamless"; they are extremely important. Many people who follow non-Buddhist paths are far more earnest than we are in their practice. They genuinely cultivate a false dharma.
我昨天碰到一个人，他告诉我说一天能做七、八个小时的功夫，不管早、中、晚，只要有时间就用来练功，坐着、立着、睡着，都在做气功。"哎哟！我这套气功好得不得了，周天都通了。	Yesterday I met someone who told me that he could practice seven or eight hours a day. Morning, noon, or night, whenever he had time, he used it to train. Sitting, standing, or lying down, he was always practicing qigong. "Oh, this system of qigong is extraordinarily good! My entire circulation has opened."
"他在这个色身上用功，在气上用功，可见走错了路。但是，他假法能真修，他肯这样用功，这就是在绵密做功夫。假如他能修真法，在性上用功就好了。反过来说，我们这里修真法的人，却不肯这样用功，在真法假修。	He applies himself to this physical body and to qi; clearly, he has taken the wrong path. Yet he genuinely cultivates a false dharma. He is willing to apply himself in this way, and this is continuous and seamless practice. If only he could practice the true Dharma and apply himself to intrinsic nature. Conversely, those of us here who practice the true Dharma are unwilling to apply ourselves in this way; we falsely cultivate a true Dharma.
我反复说，你见了性之后要绵密保任，时时刻刻不要着相，但他非要着相，拼命跟着境界跑，在那里儿子长女儿短，张三是李四非，驴事未去马事又来，这样功夫怎么能成片呢？假如你在二六时中能够绵密保任，时时刻刻都是这样子修，那么三年保任功夫下来，如果不发神通，你来打我。	I repeatedly say that after seeing your nature, you must safeguard realization continuously and seamlessly, never becoming attached to appearances at any moment. Yet people insist on becoming attached to appearances and desperately chase after circumstances—worrying over sons and daughters, saying that Zhang is right and Li is wrong; before the matter of the donkey is gone, the matter of the horse has already arrived.

	How can practice become continuous and undivided in this way? If, throughout the day, you can safeguard realization continuously and seamlessly and practice in this way at every moment, then after three years of such practice, come strike me if you have not developed spiritual powers.
但是对神通也不能执著，有也等于无，都不可得，执著神通是要着魔的。因为我这个真如性体无有形象可得。你认识到这个觉体，就要好好地用功夫保护它，像这样子用功夫，决计不会不成就，那些错的人都是错在假法真修，或是真法假修，真是可悲可叹啊！	But neither should you become attached to spiritual powers. Whether they are present or absent makes no difference; they too are unobtainable. To become attached to spiritual powers is to invite demonic obstruction. This is because the essence of my suchness-nature has no form that can be grasped. Once you recognize this awareness-body, you must diligently apply yourself to safeguard it. If you practice in this way, you will certainly not fail to attain accomplishment. Those who go wrong do so by genuinely cultivating a false dharma or falsely cultivating a true Dharma. How sad and lamentable!
为了证明自己信心之坚定，愿力坚固，所以阿难最后两句说：	To demonstrate the steadfastness of his faith and the firmness of his vows, Ānanda concludes with two lines:
“舜若多性可销亡，铄迦罗心无动转。”	“Even should the nature of emptiness perish, my vajra-like mind will not waver.”
“舜若多”是空性，要佛光照耀才现身，佛光不照耀是没有形象的。“铄迦罗”是坚固心，它不会改变，无法毁坏。他的意思是说，即使这个舜若多性销亡了，我这个坚固的愿心也不会动摇，一定不会退转。	“Śūnyatā” means the nature of emptiness. It manifests only when illuminated by the Buddha’s light; without that illumination, it has no form. “Śakra” means a steadfast mind: it does not change and cannot be destroyed. The meaning is that even if this nature of emptiness were to perish, my steadfast mind of vow would not waver and would certainly never regress.
我们知道空性根本不可能销亡，因为有东西才可以销亡，空性当体即是佛的身心，这个没有东西的绝对真空怎么能消亡呢？那么纵然这个无可变异的空性也能够销亡，我的铄迦罗心也无动转，这就表示我这个愿力无比坚固，无比深厚，不管遇到什么样的困难和障碍，我决不退失这个菩提心。	We know that the nature of emptiness cannot possibly perish, for only something that exists as a thing can perish. The nature of emptiness is, in itself, the Buddha’s body and mind. How could this absolute true emptiness, in which there is no thing, perish? Yet even if this unchangeable nature of emptiness could perish, my steadfast mind would not waver. This shows that the power of my vows is incomparably firm and profound: regardless of the

	difficulties and obstacles I encounter, I will never lose this bodhicitta.
我们学佛的人都知道要发菩提心，可如果要问什么叫菩提心，有的人就答不上来了。简单地说：上求佛道，下度众生，这就是菩提心。要是展开了讲，就是讲上几天也讲不完。	All Buddhist practitioners know that they must arouse bodhicitta. But if asked what bodhicitta is, some cannot answer. Simply put: above, seek the Buddha Way; below, liberate sentient beings. This is bodhicitta. To explain it fully would take days and still not be exhausted.

卷第四 不生不灭 合如来藏

Volume Four: Neither Arising nor Ceasing, Corresponding to the Tathāgata-Garbha

尔时富楼那弥多罗尼子，在大众中，即从座起，偏袒右肩，右膝着地，合掌恭敬，而白佛言：大威德世尊！善为众生，敷演如来第一义谛。世尊常推说法人中，我为第一。	At that time Pūrṇa Maitrāyaṇīputra, in the midst of the assembly, rose from his seat, bared his right shoulder, knelt on his right knee, joined his palms respectfully, and addressed the Buddha: “World-Honored One of great awesome virtue, you have skillfully expounded for sentient beings the Tathāgata’s supreme truth of ultimate meaning. The World-Honored One has always praised me as foremost among those who expound the Dharma.”
今闻如来微妙法音，犹如聋人，逾百步外聆于蚊蚋，本所不见，何况得闻？佛虽宣明，令我除惑，今犹未详斯义究竟，无疑惑地。世尊！如阿难辈，虽则开悟，习漏未除。	“Now, hearing the Tathāgata’s subtle and wondrous Dharma sound, I am like a deaf person listening to mosquitoes from more than a hundred paces away: what was originally unseen, much less can be heard. Although the Buddha has clearly proclaimed it and enabled me to dispel my delusions, I still do not fully understand how this principle is ultimately free from doubt. World-Honored One, although those such as Ānanda have awakened, their residual outflows have not yet been eliminated.”
我等会中登无漏者，虽尽诸漏，今闻如来所说法音，尚纡疑悔。	“Though those among us in this assembly who have attained freedom from outflows have exhausted all outflows, upon hearing the Dharma sound spoken by the Tathāgata, we still harbor lingering doubts and regrets.”
世尊！若复世间，一切根尘阴处界等，皆如来藏清净本然，云何忽生山河大地，诸有为相，次第迁流，终而复始？又如来说：地水火风本性圆融，周遍法界，湛然常住。世尊！若地性遍，云何容水？水性周遍，火则不生。	“World-Honored One, if all the sense faculties and their objects, aggregates, sense bases, and realms in the world are all the Tathāgata-garbha, pure and originally such, how do mountains, rivers, and the great earth suddenly arise, together with all conditioned appearances, which flow and change in succession, ending only to begin again? Moreover, the Tathāgata has said that the natures of earth, water, fire, and wind are perfectly interfused, pervading the dharma realm, tranquil and ever abiding. World-Honored One, if the nature of earth pervades everywhere, how can it contain water? If the nature of water pervades everywhere, fire cannot arise.”

复云何明水火二性俱遍虚空，不相陵灭？世尊！地性障碍，空性虚通，云何二俱周遍法界？而我不知，是义攸往。惟愿如来宣流大慈，开我迷云，及诸大众。作是语已，五体投地，钦渴如来无上慈诲。	“Moreover, how can it be understood that the natures of water and fire both pervade empty space without overpowering or extinguishing one another? World-Honored One, the nature of earth obstructs, while the nature of space is open and unobstructed. How can both pervade the dharma realm? I do not understand where this principle leads. I only pray that the Tathāgata will pour forth great compassion, dispelling the clouds of delusion for me and for the whole assembly.” Having spoken thus, he prostrated himself fully on the ground, reverently thirsting for the Tathāgata’s unsurpassed compassionate instruction.
尔时世尊告富楼那，及诸会中漏尽无学诸阿罗汉：如来今日，普为此会，宣胜义中，真胜义性。令汝会中定性声闻，及诸一切未得二空，回向上乘阿罗汉等，皆获一乘寂灭场地，真阿练若，正修行处。汝今谛听，当为汝说！富楼那等钦佛法音，默然承听。	At that time the World-Honored One said to Pūrṇa and to the arhats beyond training in the assembly, who had exhausted their outflows: “Today the Tathāgata will proclaim for this assembly the true nature of the supreme meaning within the supreme meaning, so that the fixed-nature śrāvakas in this assembly, and all arhats who have not yet attained the twofold emptiness but are turning toward the higher vehicle, may all attain the ground of the One Vehicle’s quiescence—the true araṇya, the proper place for cultivation. Listen carefully now, and I shall explain it to you.” Pūrṇa and the others respectfully received the Buddha’s Dharma sound and listened in silence.
佛言：富楼那！如汝所言，清净本然，云何忽生山河大地？汝常不闻如来宣说，性觉妙明，本觉明妙。富楼那言：唯然，世尊！我常闻佛宣说斯义。	The Buddha said: “Pūrṇa, as you have said, if it is pure and originally such, how do mountains, rivers, and the great earth suddenly arise? Have you not often heard the Tathāgata declare that inherent awakening is wondrous luminosity, and original awakening is luminous and wondrous?” Pūrṇa replied: “Yes, World-Honored One. I have often heard the Buddha proclaim this principle.”
佛言：汝称觉明，为复性明，称名为觉？为觉不明，称为明觉？富楼那言：若此不明，名为觉者，则无所明。佛言：若无所明，则无明觉；有所非觉，无所非明。无明又非觉湛明性，性觉必明，妄为明觉。	The Buddha said: “When you call awakening luminous, do you mean that inherent luminosity is called awakening? Or that awakening which is not luminous is called luminous awakening?” Pūrṇa replied: “If that which is not luminous is called awakening, then there is nothing that is luminous.” The Buddha said: “If there is nothing luminous, then there is no luminous awakening. What has an object is not awakening; what has no object is not

	luminosity. Moreover, ignorance is not the tranquil, luminous nature of awakening. Inherent awakening must be luminous, yet one falsely makes it into luminous awakening.”
觉非所明，因明立所，所既妄立，生汝妄能。无同异中，炽然成异，异彼所异，因异立同。同异发明，因此复立无同无异。如是扰乱，相待生劳。劳久发尘，自相浑浊，由是引起尘劳烦恼。起为世界，静成虚空。虚空为同，世界为异。彼无同异，真有为法。	“Awakening is not an object of illumination; because of illumination, an object is established. Once the object is falsely established, your false subjective capacity arises. Within what is neither the same nor different, difference blazes forth; in contrast to that difference, sameness is established through difference. Sameness and difference become manifest, and thus what is neither the same nor different is further established. Such confusion gives rise to toil through mutual dependence. When this toil persists, it produces dust; the dust becomes mutually turbid, and thus brings forth the afflictions of worldly toil. Movement becomes the world; stillness becomes empty space. Empty space is sameness; the world is difference. That which is neither the same nor different is truly conditioned dharma.”
觉明空昧，相待成摇，故有风轮执持世界。因空生摇，坚明立碍，彼金宝者，明觉立坚，故有金轮保持国土。坚觉宝成，摇明风出，风金相摩，故有火光为变化性。宝明生润，火光上蒸，故有水轮含十方界。	“When awakened luminosity and the obscurity of emptiness mutually oppose each other, they become motion; thus there is the wheel of wind that sustains the world. Because emptiness gives rise to motion, solid luminosity establishes obstruction. As for gold and treasure, luminous awakening establishes solidity; thus there is the wheel of metal that maintains the lands. When solid awakening forms treasure and moving luminosity produces wind, wind and metal rub against one another, and thus fire arises as the nature of transformation. Treasure-luminosity produces moisture, and the fire’s light steams upward; thus there is the wheel of water containing the ten directions.”
火腾水降，交发立坚，湿为巨海，乾为洲　。以是义故，彼大海中，火光常起；彼洲　中，江河常注。水势劣火，结为高山，是故山石，击则成焰，融则成水。土势劣水，抽为草木，是故林薮，遇烧成土，因绞成水。交妄发生，递相为种，以是因缘，世界相续。	“Fire rises and water descends; their interaction produces solidity. Moisture becomes great seas, and dryness becomes continents and islands. For this reason, fire often arises within the great seas, while rivers constantly flow upon continents and islands. Where water’s force is weaker than fire’s, it congeals into high mountains; therefore, when mountain rocks are struck, they emit sparks, and

	when melted, they become water. Where earth's force is weaker than water's, it draws forth grasses and trees; therefore, forests and groves become earth when burned, and produce water when twisted. Deluded interactions arise from one another and serve successively as seeds. Through these causes and conditions, worlds continue."
复次富楼那！明妄非他，觉明为咎。所妄既立，明理不逾。以是因缘，听不出声，见不超色。色香味触，六妄成就，由是分开见觉闻知。同业相缠，合离成化。见明色发，明见想成，异见成憎，同想成爱。	"Furthermore, Pūrṇa, this false luminosity is not something else: the fault lies in making awakening luminous. Once the false object is established, the illuminating principle cannot go beyond it. For this reason, hearing does not go beyond sound, and seeing does not go beyond form. Form, smell, taste, and touch complete the six false objects, and thus seeing, awareness, hearing, and knowing become divided. Those sharing the same karma become entangled; union and separation bring about transformation. When seeing is clarified, forms arise; when brightness is seen, thoughts form. Differing views produce aversion, while like thoughts produce love."
流爱为种，纳想为胎，交遘发生，吸引同业，故有因缘，生羯罗蓝、遏蒲昙等。胎卵湿化，随其所应，卵惟想生，胎因情有，湿以合感，化以离应。情想合离，更相变易，所有受业，逐其飞沉。以是因缘，众生相续。	"Flowing love becomes a seed, and receptive thought becomes a womb. Sexual union produces development and draws beings of like karma together; therefore, through causes and conditions, kalala, arbuda, and the like come into being. Womb-born, egg-born, moisture-born, and transformation-born beings arise according to what is appropriate: egg-born beings arise solely from thought; womb-born beings arise through emotion; moisture-born beings are affected by union; transformation-born beings respond to separation. Emotion, thought, union, and separation transform one another, and beings undergo karma according to whether they fly or sink. Through these causes and conditions, sentient beings continue."
富楼那！想爱同结，爱不能离，则诸世间，父母子孙相生不断，是等则以欲贪为本。贪爱同滋，贪不能止，则诸世间，卵化湿胎，随力强弱，递相吞食，是等则以杀贪为本。	"Pūrṇa, when thought and love bind together, and love cannot be separated, then in all worlds parents, children, and descendants are born from one another without end. Such continuity has desire and greed as its root. When greed and love nourish one another, and greed cannot cease, then throughout all worlds, egg-born, transformation-born, moisture-born, and womb-born beings

	devour one another according to the strength of their power. Such continuity has the greed to kill as its root.”
以人食羊，羊死为人，人死为羊，如是乃至十生之类，死死生生，互来相啖，恶业俱生，穷未来际，是等则以盗贪为本。汝负我命，我还汝债，以是因缘，经百千劫，常在生死。汝爱我心，我怜汝色，以是因缘，经百千劫，常在缠缚。唯杀盗淫三为根本，以是因缘，业果相续。	“Because people eat sheep, sheep die and become people, and people die and become sheep. Thus, throughout the ten classes of beings, they die and are born, again and again, mutually devouring one another. Evil karma arises with them and continues to the end of future time. Such continuity has the greed to steal as its root. You owe me a life; I repay you a debt. Through these causes and conditions, we remain in birth and death for hundreds of thousands of kalpas. You love my mind; I cherish your form. Through these causes and conditions, we remain bound for hundreds of thousands of kalpas. Killing, stealing, and sexual desire alone are the fundamental roots. Through these causes and conditions, karmic results continue.”
富楼那！如是三种颠倒相续，皆是觉明，明了知性，因了发相，从妄见生山河大地诸有为相，次第迁流。因此虚妄终而复始。	“Pūrṇa, these three kinds of inverted continuity all arise from making awakening luminous—the knowing nature made aware. Because awareness gives rise to appearances, mountains, rivers, the great earth, and all conditioned appearances arise from false seeing and flow and change in succession. Because of this falsity, they end only to begin again.”
富楼那言：若此妙觉，本妙觉明，与如来心，不增不减，无状忽生山河大地诸有为相。如来今得妙空明觉，山河大地有为习漏，何当复生？	Pūrṇa said: “If this wondrous awakening, originally wondrous and luminously awakened, neither increases nor decreases in comparison with the mind of the Tathāgata, how do mountains, rivers, the great earth, and all conditioned appearances suddenly arise without cause? Now that the Tathāgata has attained wondrous, empty, luminous awakening, when will the conditioned habitual outflows of mountains, rivers, and the great earth arise again?”
佛告富楼那：譬如迷人，于一聚落，惑南为北。此迷为复因迷而有？因悟而出？富楼那言：如是迷人，亦不因迷，又不因悟。	The Buddha told Pūrṇa: “It is like a person who has lost his way in a village and mistakes south for north. Does this confusion arise because of confusion, or does it arise from awakening?” Pūrṇa replied: “Such a confused person is not confused because of confusion, nor is he confused because of awakening.”

何以故？迷本无根，云何因迷？悟非生迷，云何因悟？佛言：彼之迷人，正在迷时，倏有悟人，指示令悟。富楼那！于意云何？此人纵迷于此聚落，更生迷不？不也！世尊！富楼那！十方如来亦复如是。此迷无本，性毕竟空。昔本无迷，似有迷觉；觉迷迷灭，觉不生迷。	“Why is this so? Delusion originally has no root, so how could it arise from delusion? Awakening does not produce delusion, so how could it arise from awakening?” The Buddha said: “While that person is lost, someone who understands suddenly points out the way and enables him to awaken. Pūrṇa, what do you think? If this person, having once been lost in that village, is lost there again, would that be possible?” “No, World-Honored One.” “Pūrṇa, the Tathāgatas of the ten directions are likewise. This delusion has no basis; its nature is ultimately empty. Originally there was no delusion, though there seemed to be awareness of delusion. When awareness of delusion arises, delusion ceases; awakening does not give rise to delusion.”
亦如翳人见空中华，翳病若除，华于空灭。忽有愚人，于彼空华所灭空地，待华更生。汝观是人，为愚为慧？富楼那言：空元无华，妄见生灭。见华灭空，已是颠倒，敕令更出，斯实狂痴。	“It is also like a person with an eye disease who sees flowers in empty space. When the diseased condition is cured, the flowers vanish from space. Suppose a foolish person were to wait in the empty place where those flowers vanished for them to arise again. Would you consider this person foolish or wise?” Pūrṇa replied: “There originally are no flowers in empty space; their arising and vanishing are falsely seen. To see flowers vanish from empty space is already inverted; to demand that they appear again is truly madness and stupidity.”
云何更名，如是狂人为愚为慧？佛言：如汝所解，云何问言：诸佛如来妙觉明空，何当更出山河大地？又如金矿，杂于精金，其金一纯，更不成杂；如木成灰，不重为木。诸佛如来，菩提涅　，亦复如是！	“How could one further ask whether such a mad person is foolish or wise?” The Buddha said: “As you understand it, why do you ask when mountains, rivers, the great earth, and all conditioned appearances will again arise from the wondrous awakened luminous emptiness of the Buddhas, the Tathāgatas? It is like gold ore mixed with pure gold: once the gold is refined to purity, it will not again become mixed. Or like wood reduced to ashes: it cannot become wood again. The bodhi and nirvāṇa of the Buddhas, the Tathāgatas, are likewise.”
富楼那！又汝问言：地水火风本性圆融，周遍法界，疑水火性，不相陵灭。又征虚空及诸大地俱遍法界，不合相容。富楼那！譬如虚空，体非群相，而不拒彼诸相发挥。	“Pūrṇa, you also asked why the natures of earth, water, fire, and wind, being perfectly interfused and pervading the dharma realm, do not overpower and extinguish one another. You also questioned how empty space and all the lands can both pervade the dharma realm without being incompatible or unable to contain one another.

	Pūrṇa, it is like empty space: its essence is not the various appearances, yet it does not prevent those appearances from manifesting.”
所以者何？富楼那！彼太虚空，日照则明，云屯则暗，风摇则动，霁澄则清，气凝则浊，土积成霾，水澄成映。于意云何？如是殊方诸有为相，为因彼生？为复空有？若彼所生，富楼那！且日照时，既是日明，十方世界同为日色，云何空中更见圆日？若是空明，空应自照，云何中宵云雾之时不生光耀？当知是明，非日非空，不异空日。	“Why is this so? Pūrṇa, in the great empty space, sunlight makes it bright; gathered clouds make it dark; wind makes it move; clear weather makes it pure; condensed vapors make it turbid; accumulated dust becomes haze; and settled water becomes a reflection. What do you think? Do these various conditioned appearances arise from those causes, or do they arise from space? If they arise from those causes, then, Pūrṇa, when sunlight shines, since the brightness comes from the sun, the worlds in the ten directions should all take on the sun’s color. Why then is a round sun still seen in the sky? If the brightness came from space, space itself should shine. Why then does it not emit radiance in the middle of the night when clouds and mist prevail? You should know that this brightness is neither from the sun nor from space, yet it is not separate from space and the sun.”
真妙觉明，亦复如是！汝以空明，则有空现。地水火风各各发明，则各各现；若俱发明，则有俱现。云何俱现？富楼那！如一水中，现于日影，两人同观水中之日，东西各行，则各有日随二人去，一东一西，先无准的。不应难言，此日是一，云何各行？各日既双，云何现一？宛转虚妄，无可凭据。	“True, wondrous, awakened luminosity is likewise. If you make emptiness luminous, emptiness appears. If earth, water, fire, and wind are each made luminous, each appears. If all are made luminous together, all appear together. How can they all appear together? Pūrṇa, it is like the reflection of the sun in a single body of water. Two people observe the sun in the water and walk separately, one east and one west; each sees a sun following him. One goes east and one west, with no fixed direction. One should not ask, ‘If this sun is one, how can it go separately?’ Nor should one ask, ‘If each person has a sun, how can one sun appear?’ Such questions are endlessly false and have no basis.”
观相元妄，无可指陈，犹邀空华，结为空果，云何诘其相陵灭义？观性元真，唯妙觉明，妙觉明心，先非水火，云何复问不相容者？	“The contemplation of appearances is originally false and cannot be pointed out or described. It is like hoping for flowers in empty space to bear the fruit of emptiness. How then can one question how appearances overpower or extinguish one another? The contemplation of nature is originally true; it is solely wondrous awakened luminosity. The mind of wondrous awakened luminosity is not originally

	water or fire. How then can one further ask how they fail to contain one another?”
富楼那！汝以色空，相倾相夺于如来藏。而如来藏，随为色空，周遍法界。是故于中，风动空澄，日明云暗。众生迷闷，背觉合尘，故发尘劳，有世间相。我以妙明不灭不生合如来藏，而如来藏唯妙觉明，圆照法界。	“Pūrṇa, you see form and emptiness as mutually inclining toward and contending with one another within the Tathāgata-garbha. Yet the Tathāgata-garbha accords with becoming form and emptiness, pervading the dharma realm. Therefore, within it, wind moves, space clears, the sun shines, and clouds darken. Sentient beings, deluded and confused, turn away from awakening and unite with dust; thus worldly toil arises and the appearances of the world come into being. I unite the Tathāgata-garbha with wondrous luminosity that neither ceases nor arises, and the Tathāgata-garbha is solely wondrous awakened luminosity, perfectly illuminating the dharma realm.”
是故于中，一为无量，无量为一；小中现大，大中现小。不动道场遍十方界，身含十方无尽虚空，于一毛端现宝王刹，坐微尘里转大法轮。灭尘合觉，故发真如妙觉明性。	“Therefore, within it, one is limitless and limitless is one; the great appears within the small, and the small appears within the great. Without moving from the bodhimaṇḍa, one pervades the dharma realms of the ten directions; one’s body contains the boundless empty space of the ten directions. At the tip of a single hair, one manifests jeweled king-lands; seated within a mote of dust, one turns the great Dharma wheel. By extinguishing dust and uniting with awakening, one brings forth the wondrous awakened luminous nature of suchness.”
而如来藏，本妙圆心。非心、非空，非地、非水、非风、非火。非眼、非耳鼻舌身意，非色、非声 香味触法，非眼识界，如是乃至非意识界。	“Yet the Tathāgata-garbha, the originally wondrous perfect mind, is neither mind nor emptiness, neither earth nor water, neither wind nor fire; neither eye nor ear, nose, tongue, body, or mind; neither form nor sound, smell, taste, touch, or dharma; neither the realm of eye-consciousness nor, thus, any of the realms up to and including the realm of mind-consciousness.”
非明无明、明无明尽，如是乃至非老非死、非老死尽，非苦、非集 、非灭、非道，非智、非得。非檀那、非尸罗、非毗梨耶、非羼提、非禅那、非般剌若、非波罗蜜多；如是乃至非怛闼阿竭 、非阿罗诃、非三耶三菩、非大涅 ，非常、非乐、非我、非净。	“It is neither ignorance nor the ending of ignorance; neither aging and death nor the ending of aging and death; neither suffering, origination, cessation, nor the path; neither wisdom nor attainment. It is neither dāna, śīla, vīrya, kṣānti, dhyāna, prajñā, nor pāramitā; nor, thus, is it the Tathāgata, the Arhat, samyak-saṃbuddha, or great nirvāṇa; neither permanence, bliss, self, nor purity.”

以是俱非，世出世故，即如来藏妙明心元。即心、即空、即地、即水、即风、即火，即眼、即耳鼻舌身意，即色、即声香味触法，即眼识界，如是乃至即意识界。	“Because it is all of these negations—worldly and supramundane—the Tathāgata-garbha is the original source of the wondrous luminous mind. It is mind, it is emptiness, it is earth, water, wind, and fire; it is eye, ear, nose, tongue, body, and mind; it is form, sound, smell, taste, touch, and dharma; it is the realm of eye-consciousness and, thus, all the way up to and including the realm of mind-consciousness.”
即明无明、明无明尽，如是乃至即老即死、即老死尽，即苦、即集、即灭、即道，即智、即得，即檀那、即尸罗、即毗梨耶、即羼提、即禅那、即般剌若、即波罗蜜多；如是乃至即怛闼阿竭 、即阿罗诃、三耶三菩、即大涅 ，即常、即乐、即我、即净。	That is, ignorance is itself enlightenment, and enlightenment exhausts ignorance; and so on, even to old age and death being themselves old age and death exhausted; suffering, origination, cessation, and the Path being themselves so; wisdom and attainment being themselves so; dāna, śīla, vīrya, kṣānti, dhyāna, prajñā, and pāramitā being themselves so. And so on, even to the Tathāgata, the Arhat, perfect and complete enlightenment, great nirvāṇa, permanence, bliss, self, and purity being themselves so.
以是俱即，世出世故，即如来藏元明心妙。离即离非，是即非即。	Because all these are identical, they encompass both the mundane and the supramundane; this is the wondrous, primordial, luminous mind of the Tathāgata-garbha. To depart from identity is to depart from nonidentity; identity itself is nonidentity, and nonidentity itself is identity.
如何世间三有众生，及出世间声闻缘觉，以所知心测度如来无上菩提，用世语言入佛知见？譬如琴、瑟、箜篌、琵琶，虽有妙音，若无妙指，终不能发 ，汝与众生亦复如是。宝觉真心各各圆满，如我按指，海印发光；汝暂举心，尘劳先起。由不勤求无上觉道，爱念小乘，得少为足。	How can sentient beings of the three realms of worldly existence, together with the śrāvakas and pratyekabuddhas of the supramundane path, use the mind of what they know to measure the Tathāgata’s unsurpassed bodhi, or use worldly language to enter the Buddha’s knowledge and vision? It is like a zither, a lute, a harp, or a pipa: although each has exquisite tones, without skillful fingers it can never give them forth. You and all sentient beings are likewise. The precious awakened true mind is complete and perfect in each and every one of you. When I press my finger, the ocean-seal emits light; when you merely stir your minds, the toil of the dusts first arises. This is because you do not diligently seek the unsurpassed path of awakening, but cherish the Lesser Vehicle and are content with a small attainment.

富楼那言：我与如来宝觉圆明，真妙净心，无二圆满。而我昔遭无始妄想，久在轮回，今得圣乘，犹未究竟。世尊诸妄一切圆灭，独妙真常。	Pūrṇa said, “The precious awakening, perfect luminosity, true wondrous purity of mind possessed by the Tathāgata and by me are equally complete, without duality. Yet I have long been in saṃsāra because I encountered beginningless deluded thoughts in the past. Now, though I have attained the holy vehicle, I have not yet reached ultimate realization. The World-Honored One has completely extinguished all delusions and alone abides in wondrous, true permanence.”
敢问如来，一切众生何因有妄，自蔽妙明，受此沦溺？佛告富楼那：汝虽除疑，余惑未尽。吾以世间，现前诸事，今复问汝。汝岂不闻，室罗城中，演若达多？忽于晨朝，以镜照面，爱镜中头，眉目可见。 责己头，不见面目，以为魑魅，无状狂走。于意云何？此人何因 无故狂走？富楼那言：是人心狂，更无他故！	“I venture to ask the Tathāgata: Why do all sentient beings have delusion, thereby obscuring their own wondrous luminosity and undergoing this drowning in saṃsāra?” The Buddha told Pūrṇa, “Though you have dispelled your doubts, your remaining delusions are not exhausted. I shall now ask you again about matters presently before us in the world. Have you not heard of Yajñadatta in Śrāvastī? One morning, he looked at his face in a mirror. Delighting in the head in the mirror, whose eyebrows and eyes he could see, he angrily reproached his own head because he could not see its face and features. Thinking it was a goblin, he ran about madly for no reason. What do you think? Why did this man run about madly for no reason?” Pūrṇa said, “The man’s mind was mad; there was no other reason.”
佛言：妙觉明圆，本圆明妙，既称为妄，云何有因？若有所因，云何名妄？自诸妄想展转相因，从迷积迷，以历尘劫，虽佛发明，犹不能返。如是迷因，因迷自有。识迷无因，妄无所依。	The Buddha said, “Wondrous awakening is perfectly luminous, and fundamental perfect luminosity is wondrous. Once it is called delusion, how can it have a cause? If it has a cause, how can it be called delusion? Deluded thoughts generate one another as causes in continual succession; delusion accumulates upon delusion through dust-filled kalpas. Even though the Buddha reveals this, they still cannot return. Such a cause of delusion exists because of delusion itself. Once one recognizes that delusion has no cause, delusion has nothing on which to depend.”
尚无有生，欲何为灭？得菩提者，如寤时人说梦中事。心纵精明，欲何因缘取梦中物？况复无因，本无所有。如彼城中演若达多，岂有因缘，自怖头走？忽然狂歇，头非外得。	“When even arising does not exist, what could there be to cease? One who attains bodhi is like a person, once awake, speaking of matters in a dream. Even if the mind is exceptionally lucid, by what causes and conditions could it retrieve things from the

	dream? How much less could there be anything where there is no cause and fundamentally nothing exists. Like Yajñadatta in that city, could he possibly have had some cause or condition for being frightened of his head and running away? When his madness suddenly ceased, his head was not obtained from outside.”
纵末歇狂，亦何遗失？富楼那！妄性如是，因何为在？汝但不随分别，世间、业果、众生三种相续，三缘断故，三因不生。则汝心中演若达多，狂性自歇，歇即菩提。	“Even if his madness had not ceased, what would he have lost? Pūrṇa, such is the nature of delusion; where could its cause be? You need only refrain from following discrimination. When the three continuities of the world, karmic fruition, and sentient beings cease because their three conditions are cut off, their three causes do not arise. Then the Yajñadatta within your own mind will have his madness naturally cease. When it ceases, that is bodhi.”
胜净明心，本周法界，不从人得，何藉劬劳，肯綮修证？譬如有人，于自衣中系如意珠，不自觉知，穷露他方，乞食驰走。虽实贫穷，珠不曾失。忽有智者，指示其珠，所愿从心，致大饶富，方悟神珠，非从外得。	“The supreme, pure, luminous mind pervades the dharma realm from the beginning. It is not obtained from anyone else. Why, then, rely on arduous toil and painstaking cultivation and realization? It is like someone who ties a wish-fulfilling jewel inside his own garment but does not know it. Wandering impoverished and exposed in another land, he runs about begging for food. Though he is truly poor, the jewel has never been lost. Suddenly, a wise person points out the jewel to him; whatever he wishes is fulfilled, and he becomes greatly wealthy. Only then does he realize that the spiritual jewel was not obtained from outside.”
即时阿难在大众中，顶礼佛足，起立白佛：世尊！现说杀盗淫业，三缘断故，三因不生，心中达多，狂性自歇，歇即菩提，不从人得。斯则因缘，皎然明白。云何如来顿弃因缘？我从因缘，心得开悟。	At that time, Ānanda, amid the great assembly, bowed at the Buddha’s feet, rose, and addressed the Buddha: “World-Honored One, you have just explained that when the three conditions of killing, stealing, and sexual misconduct are cut off, the three causes do not arise; the madness of Dattā in one’s mind naturally ceases, and when it ceases, that is bodhi, which is not obtained from another. Thus causes and conditions are plainly evident. Why does the Tathāgata suddenly reject causes and conditions? Through causes and conditions, my mind attained awakening.”

世尊！此义何独我等年少有学声闻？今此会中，大目犍连及舍利弗、须菩提等，从老梵志闻佛因缘，发心开悟，得成无漏。今说菩提不从因缘，则王舍城拘舍梨等，所说自然，成第一义。惟垂大悲，开发迷闷！	“World-Honored One, is this principle applicable only to younger śrāvakas still in training such as ourselves? In this assembly, Mahāmaudgalyāyana, Śāriputra, Subhūti, and others heard the Buddha teach causes and conditions from the elder brahmins; they aroused the resolve, awakened, and attained the undefiled state. If you now say that bodhi does not arise from causes and conditions, then the naturalism taught by Kośalī and others in Rājagṛha would become the highest truth. I beg you, in your great compassion, to dispel our bewilderment!”
佛告阿难：即如城中演若达多，狂性因缘若得灭除，则不狂性自然而出，因缘自然，理穷于是。	The Buddha told Ānanda, “Take the case of Yajñadatta in the city. If the causes and conditions of his madness were eliminated, his state of not being mad would naturally emerge. Thus, causes and conditions and naturalism reach their logical end here.”
阿难！演若达多头本自然，本自其然，无然非自，何因缘故，怖头狂走？若自然头，因缘故狂，何不自然因缘故失？本头不失，狂怖妄出，曾无变易，何藉因缘？本狂自然，本有狂怖，未狂之际，狂何所潜？不狂自然，头本无妄，何为狂走？若悟本头，识知狂走，因缘自然，俱为戏论。是故我言：三缘断故，即菩提心。	“Ānanda, Yajñadatta’s head was originally natural; it was naturally so in itself. If what is natural were not itself, then why would causes and conditions make him fear his head and run about madly? If the head is naturally present and madness arises because of causes and conditions, why would the head not naturally be lost because of causes and conditions? His original head was not lost, yet his mad fear arose falsely. Since it had undergone no change at all, what need was there for causes and conditions? If original madness were natural, then fearful madness would have been there from the start. Before he became mad, where was the madness concealed? If not being mad were natural, then the head was originally without delusion; why did he run about madly? If one awakens to the original head and recognizes the mad running, then causes and conditions and naturalism are both mere idle speculation. Therefore I say: when the three conditions are cut off, that itself is the bodhi mind.”
菩提心生，生灭心灭，此但生灭，灭生俱尽，无功用道。若有自然，如是则明自然心生，生灭心灭，此亦生灭。无生灭者，名为自然。犹如世间诸相杂和，成一体者，名和合性；非和合者，称本然性。本然非然，和合非合。合然俱离，离合俱非，此句方名无戏论法。	“When the bodhi mind arises, the mind of arising and ceasing is extinguished. Yet this is merely arising and ceasing. When both cessation and arising are exhausted, this is the path of effortless functioning. If there is a natural state, then one would say that the natural mind arises and the

	mind of arising and ceasing is extinguished; but this too is arising and ceasing. That which has neither arising nor ceasing is called natural. Just as the various phenomena of the world combine to form one entity, this is called the nature of combination; that which is not combined is called original nature. Original nature is not natural, and combination is not combination. Leave behind both combination and naturalness; regard both separation and combination as false. Only this can be called the dharma free from idle speculation.”
菩提涅　，尚在遥远，非汝历劫辛勤修证。虽复忆持，十方如来十二部经，清净妙理，如恒河沙，祇益戏论。汝虽谈说因缘自然，决定明了，人间称汝多闻第一。以此积劫多闻熏习，不能免离摩登伽难。何须待我佛顶神咒，摩登伽心淫火顿歇，得阿那含，于我法中，成精进林，爱河乾枯，令汝解脱。	“Bodhi and nirvāṇa are still far distant for you, not something attained through your diligent cultivation and realization over kalpas. Though you can memorize and retain the pure and wondrous principles of the twelve divisions of the teachings of the Tathāgatas of the ten directions, as numerous as the sands of the Ganges, they merely add to idle speculation. Though you speak clearly and decisively of causes and conditions and naturalism, and people call you foremost in learning, the habitual influence of your vast learning over accumulated kalpas could not save you from the ordeal of Mātaṅgī. There was no need to wait for my Buddha’s crown-uṣṇīṣa mantra: Mātaṅgī’s fire of sexual desire immediately ceased; she attained the state of an anāgāmin and, in my Dharma, became a vigorous grove of practice. The river of her attachment dried up, and this enabled your liberation.”
是故阿难！汝虽历劫，忆持如来，秘密妙严，不如一日修无漏业，远离世间憎爱二苦。如摩登伽宿为淫女，由神咒力，销其爱欲，法中今名性比丘尼。与罗　母耶输陀罗，同悟宿因，知历世因，贪爱为苦。一念薰修无漏善故，或得出缠，或蒙授记。如何自欺，尚留观听？	“Therefore, Ānanda, though over kalpas you memorize and retain the Tathāgata’s secret, wondrous, and majestic teachings, this is not as good as cultivating undefiled karma for a single day and distancing yourself from the two sufferings of worldly hatred and love. Mātaṅgī was formerly a prostitute, but through the power of the spiritual mantra her craving and desire were dissolved; she is now called Bhikṣuṇī Prakṛti in the Dharma. Together with Yaśodharā, Rāhula’s mother, she awakened to her past causes and understood that through lives upon lives, greed and attachment are suffering. Through the undefiled goodness cultivated in a single thought, some are freed from

	their bonds and some receive a prophecy of Buddhahood. How can you deceive yourself and still remain attached to seeing and hearing?”
阿难及诸大众，闻佛示诲，疑惑销除，心悟实相，身意轻安，得未曾有。重复悲泪，顶礼佛足，长跪合掌，而白佛言：无上大悲清净宝王，善开我心！能以如是种种因缘，方便提奖，引诸沉冥，出于苦海。	When Ānanda and the entire assembly heard the Buddha’s instruction, their doubts dissolved. Their minds awakened to the true reality, their bodies and minds became light and at ease, and they attained what they had never known before. Again they wept with sorrowful gratitude, bowed at the Buddha’s feet, knelt on both knees with palms joined, and addressed the Buddha: “Unsurpassed, greatly compassionate King of Pure Treasure, you have skillfully opened our minds! Through such various causes and conditions and skillful means, you encourage and guide those sunk in darkness out of the sea of suffering.”
世尊！我今虽承如是法音，知 如来藏妙觉明心遍十方界，含育如来十方国土，清净宝严妙觉王刹。如来复责，多闻无功，不逮修习。我今犹如旅泊之人，忽蒙天王赐以华屋 。虽获大宅，要因门入。	“World-Honored One, although I have now received such Dharma sounds and know that the wondrously awakened, luminous mind of the Tathāgata-garbha pervades the dharma realms of the ten directions and contains and nurtures the pure, precious, wondrously adorned Buddha lands of the Tathāgatas in the ten directions, the Tathāgata has again reproached me that extensive learning is ineffective and inferior to cultivation. I am now like a traveler lodging abroad who suddenly receives a magnificent house from a heavenly king. Though he has acquired a great dwelling, he must still enter through its door.”
惟愿如来不舍大悲，示我在会诸蒙暗者，捐舍小乘，毕获如来无余涅 ，本发心路。令有学者，从何摄伏畴昔攀缘，得陀罗尼，入佛知见？ 作是语已，五体投地。在会一心，伫佛慈旨。	“May the Tathāgata, without abandoning great compassion, show those in this assembly who remain shrouded in darkness the path by which they may relinquish the Lesser Vehicle and fully attain the Tathāgata’s nirvāṇa without remainder—the fundamental path for arousing the resolve. By what means may those still in training gather in and subdue their former grasping on conditions, attain dhāraṇī, and enter the Buddha’s knowledge and vision?” Having said this, he prostrated himself with all five limbs on the ground. The entire assembly waited with one mind for the Buddha’s compassionate instruction.

尔时世尊，哀愍会中缘觉声闻，于菩提心未自在者，及为当来佛灭度后，末法众生发菩萨心，开无上乘妙修行路。宣示阿难，及诸大众：汝等决定发菩提心，于佛如来妙三摩提不生疲倦，应当先明，发觉初心二决定义。云何初心二义决定？	At that time, the World-Honored One, pitying the pratyekabuddhas and śrāvakas in the assembly who were not yet at ease in the bodhi mind, and also wishing to reveal, for sentient beings in the Dharma-ending age after the Buddha's parinirvāṇa who arouse the bodhisattva resolve, the wondrous path of cultivation of the unsurpassed vehicle, declared to Ānanda and the entire assembly: "If you have decisively aroused the bodhi mind and do not grow weary of the Tathāgata Buddha's wondrous samādhi, you should first clearly understand the two decisive principles for initially arousing awakening. What are these two decisive principles for the initial resolve?"
阿难！第一义者，汝等若欲捐舍声闻，修菩萨乘，入佛知见。应当审观因地发心，与果地觉，为同为异，阿难！若于因地，以生灭心为本修因，而求佛乘不生不灭，无有是处！以是义故，汝当照明，诸器世间，可作之法，皆从变灭。阿难！汝观世间，可作之法，谁为不坏？然终不闻烂坏虚空。何以故？空非可作，由是始终无坏灭故。	"Ānanda, the first principle is this: if you wish to relinquish the śrāvaka vehicle, cultivate the bodhisattva vehicle, and enter the Buddha's knowledge and vision, you must carefully examine whether the mind that arouses the resolve at the causal stage and the awakening at the stage of fruition are the same or different. Ānanda, if at the causal stage you take a mind of arising and ceasing as the fundamental cause of practice and seek the Buddha vehicle's unborn and undying state, this cannot be. For this reason, you should observe clearly that all fabricated dharmas in the material world are subject to change and destruction. Ānanda, look upon the world: among fabricated dharmas, which does not decay? Yet one never hears that empty space decays and is destroyed. Why? Because space is not fabricated; therefore, from beginning to end, it does not perish."
则汝身中，坚相为地，润湿为水，暖触为火，动摇为风。由此四缠，分汝湛圆妙觉明心，为视为听为觉为察。从始入终，五叠浑浊。云何为浊？阿难！譬如清水，清洁本然。即彼尘土灰砂之伦，本质留碍。二体法尔，性不相循。有世间人，取彼土尘，投于净水，土失留碍，水亡清洁，容貌汩然，名之为浊。汝浊五重，亦复如是。	"Within your body, solidity is earth, moisture is water, warmth is fire, and movement is wind. Through these four bindings, your still, perfect, wondrously awakened luminous mind is divided into seeing, hearing, feeling, and knowing. From beginning to end, there are five layers of turbidity. What are these turbidities? Ānanda, it is like clear water, which is naturally clean and pure. Earth, dust, ashes, and sand, by their very nature, obstruct and remain. These two substances are inherently of different natures and do not accord with one another. If someone takes earth and dust

	and casts them into pure water, the soil loses its obstructive stability and the water loses its purity; its appearance becomes turbid, and this is called turbidity. Your five layers of turbidity are likewise.”
阿难！汝见虚空遍十方界，空见不分，有空无体，有见无觉，相织妄成，是第一重，名为劫浊。汝身现抟四大为体，见闻觉知，壅令留碍；水火风土，旋令觉知相织妄成；是第二重，名为见浊。	“Ānanda, you see that empty space pervades the dharma realms of the ten directions. Space and seeing are not differentiated: where there is space there is no substance, and where there is seeing there is no awareness. Interwoven, they falsely form the first layer, called the turbidity of the kalpa. Your body now takes the four elements as its substance; seeing, hearing, feeling, and knowing are obstructed and made to remain confined, while water, fire, wind, and earth whirl about and cause knowing and awareness to interweave falsely. This is the second layer, called the turbidity of views.”
又汝心中忆识诵习，性发知见，容现六尘；离尘无相，离觉无性，相织妄成；是第三重，名烦恼浊。又汝朝夕生灭不停，知见每欲留于世间，业运每常迁于国土，相织妄成，是第四重，名众生浊。汝等见闻元无异性，众尘隔越，无状异生；性中相知，用中相背，同异失准，相织妄成；是第五重，名为命浊。	“Further, in your mind, recollection, cognition, and learning give rise to knowledge and views, while the six sense objects appear within its scope. Apart from the sense objects there are no appearances; apart from awareness there is no nature. Interwoven, they falsely form the third layer, called the turbidity of afflictions. Again, from morning to evening, arising and ceasing never stop. Your knowledge and views ever seek to remain in the world, while karmic forces ever move you from land to land. Interwoven, they falsely form the fourth layer, called the turbidity of sentient beings. Your seeing and hearing originally have no distinct nature, but the various sense objects separate and obstruct them, giving rise to distinctions without any real form. Within their nature they know one another, yet in function they oppose one another. The standard of sameness and difference is lost; interwoven, they falsely form the fifth layer, called the turbidity of life.”
阿难！汝今欲令见闻觉知，远契如来常乐我净，应当先择死生根本，依不生灭圆湛性成。以湛旋其虚妄灭生，伏还元觉；得元明觉无生灭性为因地心，然后圆成果地修证。如澄浊水，贮于净器，静深不动，沙土自沉，清水现前，名为初伏客尘烦恼。去泥纯水，名为永断根本无明。明相精纯，一切变现不为烦恼，皆合涅　清净妙德。	“Ānanda, if you now wish your seeing, hearing, feeling, and knowing to accord from afar with the Tathāgata’s permanence, bliss, self, and purity, you must first choose the root of birth and death and rely on the perfect, still nature that neither arises nor ceases. With this stillness, turn back the false arising and ceasing, subdue it, and return to the original awakening. Take the unborn and undying

	nature of original luminous awakening as the mind at the causal stage; only then can you perfectly fulfill cultivation and realization at the stage of fruition. It is like clarifying turbid water: place it in a clean vessel and let it stand still and undisturbed. The sand and soil settle naturally, and clear water appears before you. This is called the initial subduing of adventitious defilements and afflictions. When the mud is removed and only pure water remains, this is called the permanent cutting off of fundamental ignorance. When the luminous characteristics are utterly pure, all manifestations are no longer afflictions; all accord with the pure, wondrous virtues of nirvāṇa.”
第二义者，汝等必欲发菩提心，于菩萨乘生大勇猛，决定弃捐诸有为相。应当审详烦恼根本，此无始来发业润生，谁作谁受？阿难！汝修菩提，若不审观烦恼根本，则不能知虚妄根尘，何处颠倒。处尚不知，云何降伏，取如来位？阿难！汝观世间解结之人，不见所结，云何知解？不闻虚空被汝隳裂，何以故？空无形相，无结解故。	“The second principle is this: if you are determined to arouse the bodhi mind, to give rise to great courage in the bodhisattva vehicle, and decisively to abandon all conditioned characteristics, you must carefully investigate the root of afflictions: since beginningless time, who creates the karma that gives rise to and moistens rebirth, and who receives it? Ānanda, if in cultivating bodhi you do not carefully examine the root of afflictions, you cannot know where the false inversion of sense faculties and sense objects lies. If you do not even know where it lies, how can you subdue it and attain the Tathāgata’s stage? Ānanda, look at those in the world who untie knots. If they do not see the knots, how can they know how to untie them? Nor has anyone heard that space can be torn apart by you. Why? Space has no form or characteristics; therefore, there is neither binding nor release.”
则汝现前眼耳鼻舌及与身心，六为贼媒，自劫家宝。由此无始，众生世界，生缠缚故，于器世间不能超越。	Thus your eyes, ears, nose, tongue, body, and mind before you now—the six—serve as thieves’ accomplices, robbing your household treasure themselves. From beginningless time, because sentient beings are bound by birth, they have been unable to transcend the material world.
阿难！云何名为众生世界？世为迁流，界为方位。汝今当知，东西南北、东南西南、东北西北，上下为界 。过去未来现在为世。方位有十，流数有三。一切众生织妄相成，身中贸迁，世界相涉。	Ānanda, what is meant by the world of sentient beings? “World” means change and flow; “realm” means directions and locations. You should now know that east, west, south, north, southeast, southwest, northeast, northwest, above, and below are realms. Past, future, and present are worlds.

	There are ten directions and three divisions of time. All sentient beings are woven together through delusion; within the body there is mutual alternation and transformation, and the worlds interpenetrate one another.
而此界性，设虽十方，定位可明。世间　目东西南北，上下无位，中无定方。四数必明，与世相涉，三四四三，宛转十二。流变三叠，一十百千，总括始终，六根之中，各各功德有千二百。	Although the nature of these realms may extend in ten directions, their locations can be clearly determined. In the mundane world, however, only east, west, south, and north are counted; above and below have no fixed location, and the center has no fixed direction. The four directions are necessarily clear. Interwoven with the three divisions of time, three times four and four times three revolve into twelve. The threefold flow and transformation are repeated: ten, a hundred, a thousand. In sum, from beginning to end, each of the six sense faculties has twelve hundred merits and functions.
阿难。汝复于中克定优劣。如眼观见，后暗前明，前方全明，后方全暗，左右旁观，三分之二。统论所作，功德不全，三分言功，一分无德，当知眼唯八百功德。	Ānanda, you must further determine among them which are superior and which inferior. With the eyes, when one sees, the rear is dark and the front is bright. The front is fully bright, the rear wholly dark; to either side one sees two-thirds. Considered as a whole, their function is incomplete: three parts are counted as merit, while one part has no merit. You should know that the eye faculty has only eight hundred merits.
如耳周听，十方无遗，动若迩遥，诤无边际，当知耳根圆满一千二百功德。如鼻 嗅闻，通出入息，有出有入，而阙中交。验于鼻根，三分阙一，当知鼻唯八百功德。	With the ears, one hears all around without omission in the ten directions. Whether sounds are moving, near, or far, there are no boundaries. You should know that the ear faculty is complete, with twelve hundred merits. With the nose, one smells through inhalation and exhalation: there is outgoing and incoming, but the interval between them is lacking. Examining the nose faculty, one part out of three is missing. You should know that the nose has only eight hundred merits.
如舌宣扬，尽诸世间出世间智，言有方分，理无穷尽，当知舌根圆满一千二百功德。如身觉触，识于违顺，合时能觉，离中不知，离一合双。验于身根，三分阙一，当知身唯八百功德。如意默容，十方三世一切世间出世间法，唯圣与凡，无不包容，尽其涯际，当知意根圆满一千二百功德。	With the tongue, one proclaims all worldly and supramundane wisdom. Speech has directional distinctions, but principle is inexhaustible. You should know that the tongue faculty is complete, with twelve hundred merits. With the body, one senses contact and recognizes agreeable and

	disagreeable sensations. When there is contact, one can feel; in separation, one does not know. Separation is onefold, while contact is twofold. Examining the body faculty, one part out of three is missing. You should know that the body has only eight hundred merits. With the mind faculty, one silently contains all worldly and supramundane dharmas throughout the ten directions and three divisions of time. It embraces both sages and ordinary beings without exception, reaching to their furthest limits. You should know that the mind faculty is complete, with twelve hundred merits.
阿难！汝今欲逆生死欲流，返穷流根，至不生灭，当验此等六受用根，谁合谁离？谁深谁浅？谁为圆通？谁不圆满？若能于此悟圆通根，逆彼无始织妄业流，得循圆通，与不圆根，日劫相倍。	Ānanda, if you now wish to reverse the current of birth and death, return to the source of the flow, and arrive at the unborn and unceasing, you must examine these six faculties of reception and use: which are complete and which deficient? Which are deep and which shallow? Which is perfectly penetrating, and which is incomplete? If, in this, you awaken to the perfectly penetrating faculty and reverse that beginningless current of karmic delusion woven together, you may follow the perfectly penetrating faculty. Compared with an incomplete faculty, the difference is as that between a day and an eon.
我今备显，六湛圆明，本所功德，数量如是。随汝详择其可入者，吾当发明，令汝增进。十方如来于十八界一一修行，皆得圆满无上菩提，于其中间，亦无优劣。但汝下劣，未能于中圆自在慧。故我宣扬，令汝但于一门深入，入一无妄，彼六知根，一时清净。	I have now fully explained the original merits and functions of the six serene and perfectly luminous faculties; their number is thus. Choose carefully whichever one can provide entry for you, and I shall elucidate it, enabling you to advance. The Tathāgatas of the ten directions, cultivating each of the eighteen realms one by one, all attain complete unsurpassed bodhi. Among them there is no superiority or inferiority. But your capacities are inferior, and you have not yet been able to develop within them the wisdom of complete freedom and mastery. Therefore I proclaim this teaching so that you may enter deeply through a single gate. Once one faculty is free of delusion, the other six faculties will simultaneously become pure.
阿难白佛言：世尊！云何逆流深入一门，能令六根一时清净？佛告阿难：汝今已得须陀洹果，已灭三界众生世间见所断惑。然犹未知，根中积生无始虚习，彼习要因修所断得。何况此中生住异灭，分剂头数？	Ānanda said to the Buddha, “World-Honored One, how can reversing the current and entering deeply through a single gate cause the six sense faculties to become pure all at once?” The Buddha told

	Ānanda, “You have now attained the fruition of a srotāpanna and have extinguished the afflictions of the world of sentient beings in the three realms that are eliminated by seeing. Yet you still do not know the beginningless, empty habitual tendencies accumulated within the faculties over many lives. Those habits must be eliminated through cultivation. How much more so the divisions and categories of arising, abiding, change, and cessation within them?”
今汝且观，现前六根，为一为六？阿难！若言一者，耳何不见，目何不闻，头奚不履，足奚无语？若此六根决定成六，如我今会与汝宣扬微妙法门，汝之六根，谁来领受？阿难言：我用耳闻。	“Now observe your six sense faculties before you: are they one or six? Ānanda, if you say they are one, why can the ear not see, the eye not hear, the head not walk, and the feet not speak? But if these six faculties are definitively six, then as I now expound this subtle Dharma gate to you in this assembly, which of your six faculties receives it?” Ānanda said, “I hear with my ears.”
佛言：汝耳自闻，何关身口？口来问义，身起钦承？是故应知，非一终六，非六终一，终不汝根元一元六。阿难当知，是根非一非六，由无始来，颠倒沦替，故于圆湛，一六义生。汝须陀洹，虽得六销，犹未亡一。	The Buddha said, “Your ears hear by themselves; what does this have to do with your body and mouth? Yet your mouth comes to ask about the meaning, and your body rises respectfully to receive the teaching. Therefore you should know that they are not ultimately one, nor ultimately six; fundamentally, your faculties are neither one nor six. Ānanda, you should know that these faculties are neither one nor six. Since beginningless time, through inverted transmigration, the meaning of one and six has arisen within perfect serenity. Although you, a srotāpanna, have attained the cessation of the six, you have not yet eliminated the one.”
如太虚空参合群器，由器形异，名之异空。除器观空，说空为一。彼太虚空，云何为汝成同不同？何况更名是一非一。则汝了知六受用根，亦复如是！	It is like the great empty space, which is combined with many vessels. Because the shapes of the vessels differ, it is called different spaces. Remove the vessels and observe space, and one calls space one. How could that great empty space become for you the same or different? How much less could it be called one or not one? Your understanding of the six faculties of reception and use is likewise so.
由明暗等二种相形，于妙圆中，黏湛发见，见精映色，结色成根。根元目为清净四大，因名眼体，如蒲萄朵	Through the contrasting dual appearances of brightness and darkness, within the wondrous perfect clarity, one adheres to the serene nature

，浮根四尘，流逸奔色。由动静等二种相击，于妙圆中，黏湛发听，听精映声，卷声成根。	and gives rise to seeing. The essence of seeing reflects forms, and forms congeal to become the faculty. The faculty's source is called the pure four great elements and is named the physical eye, like a cluster of grapes. The four defiled elements of the superficial faculty stream outward and chase after forms. Through the mutual impact of the dual appearances of movement and stillness, within the wondrous perfect clarity, one adheres to the serene nature and gives rise to hearing. The essence of hearing reflects sounds, and sounds curl together to become the faculty.
根元目为清净四大，因名耳体，如新卷叶，浮根四尘，流逸奔声。由通塞等二种相发，于妙圆中，黏湛发嗅，嗅精映香，纳香成根。根元目为清净四大，因名鼻体，如双垂爪，浮根四尘，流逸奔香。	The faculty's source is called the pure four great elements and is named the physical ear, like newly curled leaves. The four defiled elements of the superficial faculty stream outward and chase after sounds. Through the mutually arising dual appearances of openness and obstruction, within the wondrous perfect clarity, one adheres to the serene nature and gives rise to smelling. The essence of smelling reflects fragrances, and fragrances are drawn in to become the faculty. The faculty's source is called the pure four great elements and is named the physical nose, like two drooping claws. The four defiled elements of the superficial faculty stream outward and chase after fragrances.
由恬变等二种相参，于妙圆中，黏湛发尝，尝精映味，绞味成根。根元目为清净四大，因名舌体，如初偃月，浮根四尘，流逸奔味。由离合等二种相摩，于妙圆中，黏湛发觉，觉精映触，搏触成根。	Through the intermingling dual appearances of blandness and flavor, within the wondrous perfect clarity, one adheres to the serene nature and gives rise to tasting. The essence of taste reflects flavors, and flavors become entwined to form the faculty. The faculty's source is called the pure four great elements and is named the physical tongue, like a newly crescent moon. The four defiled elements of the superficial faculty stream outward and chase after flavors. Through the mutual friction of the dual appearances of separation and contact, within the wondrous perfect clarity, one adheres to the serene nature and gives rise to tactile awareness. The essence of awareness reflects tactile objects, and tactile objects join together to form the faculty.
根元目为清净四大，因名身体，如腰鼓颡，浮根四尘，流逸奔触。由生灭等二种相续，于妙圆中，黏湛发	The faculty's source is called the pure four great elements and is named the physical body, like the

知，知精映法，览法成根。根元目为清净四大，因名意思，如幽室见，浮根四尘，流逸奔法。	sides of a waist drum. The four defiled elements of the superficial faculty stream outward and chase after tactile objects. Through the successive dual appearances of arising and ceasing, within the wondrous perfect clarity, one adheres to the serene nature and gives rise to knowing. The essence of knowing reflects dharmas, and dharmas are taken in to form the faculty. The faculty's source is called the pure four great elements and is named the physical mind, like seeing within a dark room. The four defiled elements of the superficial faculty stream outward and chase after dharmas.
阿难！如是六根，由彼觉明，有明明觉，失彼精了，粘妄发光。	Ānanda, these six faculties arise because of that awareness which seeks illumination. With the awareness of illumination, one loses that essential clarity and adheres to delusion, giving rise to light.
是以汝今离暗离明，无有见体；离动离静，元无听质；无通无塞，嗅性不生；非变非恬，尝无所出；不离不合，觉触本无；无灭无生，了知安寄？汝但不循，动静、合离、恬变、通塞、生灭、明暗，如是十二诸有为相，随拔一根，脱粘内伏，伏归元真，发本明耀。	Therefore, when you are apart from darkness and brightness, there is no substance of seeing; apart from movement and stillness, there is originally no substance of hearing; without openness and obstruction, the nature of smelling does not arise; apart from flavor and blandness, tasting has no source; without separation and contact, tactile awareness is originally absent; without cessation and arising, where can knowing abide? You need only not follow the twelve conditioned appearances of movement and stillness, contact and separation, blandness and flavor, openness and obstruction, arising and ceasing, brightness and darkness. Withdraw one faculty from its adhesions, let it turn inward and become quiescent; when that quiescence returns to the original truth, its fundamental luminosity will shine forth.
耀性发明，诸余五黏应拔圆脱。不由前尘所起知见，明不循根，寄根明发，由是六根互相为用。	When the luminous nature shines forth, the remaining five adhesions will likewise be removed and completely liberated. Awareness and perception will no longer arise from objects before you; the light will not follow the faculties but will manifest through them. Thus the six faculties may function interchangeably.
阿难！汝岂不知？今此会中，阿那律陀，无目而见。跋难陀龙，无身而听。 伽神女，非鼻闻香。骄梵钵提，异舌知味。舜若多神，无身觉触，如来光中，映令暂	Ānanda, do you not know that in this assembly Aniruddha sees though he has no eyes; the nāga Upananda hears though he has no body; the

现；既为风质，其体元无。诸灭尽定，得寂声闻，如此会中摩诃迦叶，久灭意根，圆明了知，不因心念。	goddess of the Ganges smells fragrances without a nose; and Gavāṃpati knows flavors with an unusual tongue? The deity Śūnyatā has no body yet feels contact; reflected in the light of the Tathāgata, it is temporarily made manifest. Since it has the nature of wind, its body is originally nonexistent. Among śrāvakas who have attained the cessation samādhi, Mahākāśyapa in this assembly has long extinguished the mind faculty, yet he knows with perfect clarity and luminosity, without relying on mental thoughts.
阿难！今汝诸根若圆拔已，内莹发光。如是浮尘，及器世间诸变化相，如汤销冰，应念化成无上知觉。阿难！如彼世人，聚见于眼。若令急合，暗相现前，六根黯然，头足相类。彼人以手循体外绕，彼虽不见，头足一辨，知觉是同。缘见因明，暗成无见。不明自发，则诸暗相永不能昏。根尘既销，云何觉明不成圆妙？	Ānanda, when your faculties have all been completely freed, an inner radiance will shine forth. The superficial faculties, the material world, and all conditioned appearances of change will melt away like ice in boiling water and, in a single thought, become unsurpassed knowing and awakening. Ānanda, consider a person in the world who gathers seeing in the eyes. If that person quickly closes the eyes, darkness appears before them, and the six faculties become obscure, so that head and feet seem alike. Yet if the person uses a hand to feel around the outside of the body, though unable to see, they can still distinguish head from feet. This knowing is the same. Seeing depends on brightness, and darkness becomes non-seeing. But if luminosity manifests of itself, all appearances of darkness can never obscure it. Once faculties and objects have melted away, how could awakened luminosity fail to become perfectly wondrous?
阿难白佛言：世尊！如佛说言，因地觉心，欲求常住，要与果位名目相应。世尊！如果位中，菩提、涅　、真如、佛性、庵摩罗识、空如来藏、大圆镜智，是七种名，称谓虽别，清净圆满，体性坚凝，如金刚王常住不坏。	Ānanda said to the Buddha, “World-Honored One, as the Buddha has said, the mind of awakening at the causal ground, if it seeks permanence, must correspond in name with the fruition ground. World-Honored One, at the fruition ground, bodhi, nirvāṇa, suchness, Buddha-nature, the amala consciousness, the empty Tathāgata-garbha, and great perfect mirror wisdom are seven names. Though their designations differ, they are pure and complete, their essential nature firm and solid, permanently abiding and indestructible like the vajra king.”
若此见听离于明暗、动静、通塞，毕竟无体，犹如念心，离于前尘，本无所有。云何将此毕竟断灭，以为修	“But if seeing and hearing, when separated from brightness and darkness, movement and stillness,

因，欲获如来七常住果？世尊！若离明暗，见毕竟空。如无前尘，念自性灭。	openness and obstruction, ultimately have no substance, they are like the thinking mind, which has nothing at all apart from objects before it. How can one take this ultimate cessation and extinction as the cause of practice, hoping to attain the Tathāgata's seven permanent fruits? World-Honored One, if separated from brightness and darkness, seeing is ultimately empty. If there are no objects before it, the nature of thought itself ceases."
进退循环，微细推求，本无我心及我心所，将谁立因，求无上觉？如来先说湛精圆常，违越诚言，终成戏论，云何如来真实语者？惟垂大慈，开我蒙吝！	"Whether advancing or retreating, in repeated and subtle inquiry, there is fundamentally no mind of self or objects of that mind. Upon what, then, can one establish a cause in seeking unsurpassed awakening? The Tathāgata previously spoke of serene, essential, perfect permanence. If this contradicts the true teaching, it will ultimately become mere empty talk. How, then, can the Tathāgata be one who speaks truth? I pray that you will extend great compassion and dispel my ignorance and stinginess."
佛告阿难：汝学多闻，未尽诸漏。心中徒知颠倒所因，真倒现前，实未能识。恐汝诚心犹未信伏，吾今试将尘俗诸事，当除汝疑？	The Buddha told Ānanda, "You have studied widely but have not exhausted all your outflows. In your mind, you merely know the causes of inversion; when true inversion appears before you, you are in fact unable to recognize it. I fear that your sincere mind still has not been convinced. I shall now use ordinary worldly matters to dispel your doubts."
即时如来敕罗喉罗击钟一声，问阿难言：汝今闻否？阿难大众俱言：我闻！钟歇无声，佛又问言：汝今闻否？阿难大众俱言：不闻！时罗喉罗又击一声，佛又问言：汝今闻否？阿难大众又言：俱闻！佛问阿难：汝云何闻？云何不闻？阿难大众俱白佛言：钟声若击，则我得闻；击久声销，音响双绝，则名无闻。	The Tathāgata then instructed Rāhula to strike a bell once and asked Ānanda, "Do you hear now?" Ānanda and the great assembly all said, "We hear." When the bell ceased and there was no sound, the Buddha again asked, "Do you hear now?" Ānanda and the great assembly all said, "We do not hear." Rāhula then struck the bell once more, and the Buddha again asked, "Do you hear now?" Ānanda and the great assembly again said, "We all hear." The Buddha asked Ānanda, "How is it that you hear? How is it that you do not hear?" Ānanda and the great assembly all replied to the Buddha, "When the bell is struck, we hear it. When, after being struck for some time, its sound fades away and both sound and echo cease, this is called not hearing."

如来又敕罗喉罗击钟，问阿难言：汝今声否？阿难大众俱言：有声！少选声销，佛又问言：尔今声否？阿难大众答言：无声！有顷，罗喉更来撞钟。佛又问言：尔今声否？阿难大众俱言：有声！佛问阿难：汝云何声？云何无声？阿难大众俱白佛言：钟声若击，则名有声；击久声销，音响双绝，则名无声。	The Tathāgata again instructed Rāhula to strike the bell and asked Ānanda, “Is there sound now?” Ānanda and the great assembly all said, “There is sound.” After a short while, the sound faded away. The Buddha again asked, “Is there sound now?” Ānanda and the great assembly replied, “There is no sound.” After a while, Rāhula came again and struck the bell. The Buddha again asked, “Is there sound now?” Ānanda and the great assembly all said, “There is sound.” The Buddha asked Ānanda, “How is there sound? How is there no sound?” Ānanda and the great assembly all replied to the Buddha, “When the bell is struck, it is called sound. When, after being struck for some time, its sound fades away and both sound and echo cease, it is called no sound.”
佛语阿难及诸大众：汝今云何自语矫乱？大众阿难俱时问佛：我今云何名为矫乱？佛言：我问汝闻，汝则言闻；又问汝声，汝则言声。唯闻与声，报答无定，如是云何不名矫乱？阿难！声销无响，汝说无闻。	The Buddha said to Ānanda and the great assembly, “Why do you now speak so confusedly and contradict yourselves?” Ānanda and the assembly simultaneously asked the Buddha, “Why are we called confused?” The Buddha said, “When I ask whether you hear, you say that you hear; when I ask whether there is sound, you say that there is sound. Your answers concerning hearing and sound are inconsistent. How can this not be called confused speech? Ānanda, when the sound fades and there is no echo, you say that there is no hearing.”
若实无闻，闻性已灭，同于枯木，钟声更击，汝云何知？知有知无，自是声尘，或无或有；岂彼闻性，为汝有无？闻实云无，谁知无者？是故阿难！声于闻中，自有生灭；非为汝闻，声生声灭，令汝闻性，为有为无。汝尚颠倒，惑声为闻。何怪昏迷，以常为断？终不应言：离诸动静、闭塞、开通，说闻无性。	“If there truly were no hearing, the hearing nature would already have ceased, like a withered tree. When the bell is struck again, how would you know it? Knowing that there is sound or no sound belongs to the object of sound, which may be absent or present. How could the hearing nature itself become existent or nonexistent for you? If hearing were truly absent, who would know that it was absent? Therefore, Ānanda, within hearing, sound itself arises and ceases. It is not that the arising and ceasing of sound causes your hearing nature to become existent or nonexistent. You are still inverted, mistaking sound for hearing. Why be surprised, then, that in your delusion you take what is permanent to be annihilated? You should never say that hearing has no nature apart from

	movement and stillness, obstruction and openness.”
如重睡人，眠熟床枕。其家有人，于彼睡时，捣练舂米。其人梦中，闻舂捣声，别作他物，或为击鼓，或为撞钟。即于梦时，自怪其钟，为木石响。于时忽寤，遍知舂音。自告家人：我正梦时，惑此舂音，将为鼓响。	It is like a person sleeping heavily, sound asleep upon his bed and pillow. While he sleeps, someone in his household pounds cloth and husks rice. In his dream, hearing the sounds of pounding and husking, he mistakes them for something else: perhaps the beating of drums or the striking of bells. While dreaming, he even wonders why the bell makes the sound of wood or stone. Then he suddenly awakens and immediately recognizes the sound of rice being husked. He tells his family, “Just now, while I was dreaming, I mistook this sound of husking for the beating of drums.”
阿难！是人梦中，岂忆静摇、开闭、通塞？其形虽寐，闻性不昏。纵汝形销，命光迁谢，此性云何为汝销灭？以诸众生，从无始来，循诸色声，逐念流转，曾不开悟性净妙常。不循所常，逐诸生灭，由是生生杂染流转。	Ānanda, while this person was dreaming, did he remember stillness and movement, opening and closing, penetration and obstruction? Although his body was asleep, his faculty of hearing was not obscured. Even if your physical form were to perish and the light of life to fade away, how could this nature perish along with you? From beginningless time, all sentient beings have followed forms and sounds, pursuing their thoughts and drifting in the cycle of birth and death. They have never awakened to the pure, wondrous, and constant nature. Not following what is constant, they pursue arising and ceasing; thus, life after life, they drift amid mixed defilements.
若弃生灭，守于真常，常光现前，根尘识心应时销落。想相为尘，识情为垢，二俱远离，则汝法眼应时清明，云何不成无上知觉？	If you cast aside arising and ceasing and abide in true permanence, the constant light will appear before you, and the sense faculties, their objects, consciousness, and mind will immediately fall away. Thought-appearances are dust, and discriminating consciousness is defilement. When both are far removed, your dharma eye will immediately become clear. How, then, could you fail to attain unsurpassed knowledge and awakening?

九、三种相续

IX. Three Types of Continuity

“尔时，富楼那弥多罗尼子，在大众中，即从座起，偏袒右肩，右膝着地，合掌恭敬，而白佛言：大威德世尊，善为众生敷演如来第一义谛。”	“At that time, Pūrṇa Maitrāyaṇīputra, in the midst of the assembly, rose from his seat, bared his right shoulder, placed his right knee on the ground, joined his palms reverently, and addressed the Buddha: ‘World-Honored One of great majestic virtue, you have skillfully expounded for sentient beings the Tathāgata’s ultimate truth.’”
阿难说完赞佛偈，发过愿之后，富楼那弥多罗尼子又站出来提问了。	After Ānanda had finished reciting his verse in praise of the Buddha and made his vow, Pūrṇa Maitrāyaṇīputra again stepped forward to ask a question.
富楼那弥多罗尼子翻译过来是“满慈子”，其中“富楼那”是满，那是爷爷或者父亲，“弥多罗”是慈，“尼”是母亲，合起来就是满慈的儿子，所以叫满慈子。	Pūrṇa Maitrāyaṇīputra translates as “Son of Fullness and Loving-Kindness.” “Pūrṇa” means fullness and was the name of his grandfather or father; “Maitra” means loving-kindness; and “ṇī” refers to his mother. Together, the name means the son of Fullness and Loving-Kindness, hence “Son of Fullness and Loving-Kindness.”
富楼那“在大众中，即从座起”，从座上起立，他要为大众来发问了。“偏袒右肩，右膝着地”，这是印度的一种问法的仪式，把右肩露出来，左腿弯曲，右膝跪在地上。	Pūrṇa was “in the midst of the assembly” and “rose from his seat”: he stood up from his place in order to ask a question on behalf of the assembly. “Baring his right shoulder and placing his right knee on the ground” was an Indian ritual manner of asking a question: exposing the right shoulder, bending the left leg, and kneeling with the right knee on the ground.
“合掌恭敬，而白佛言”，两掌合十以表恭敬，对佛讲话是以下对上，所以叫告白。“大威德世尊”，我们上面讲过大雄大力，因为释迦佛具有大雄大力，生死不能牵，魔外不能坏，在一切众中最为尊贵，所以叫大威德。	“He joined his palms reverently and addressed the Buddha”: pressing the palms together expressed reverence. To speak to the Buddha, as one below addressing one above, was called making a respectful address. “World-Honored One of great majestic virtue”—as we explained above, Śākyamuni Buddha possesses great heroism and great strength. Birth and death cannot bind him, and Māras and non-Buddhists cannot destroy him. He is the most honored among all assemblies, and therefore is called one of great majestic virtue.

“善为众生，敷演如来第一义谛。”就是您释迦牟尼佛出于大慈悲，善于用种种的比喻，用通俗易懂的方法，为我们大众开示演说微妙的佛法，使我们得以开悟，识得这个如来藏性，通达第一义谛。	“You have skillfully expounded for sentient beings the Tathāgata’s ultimate truth.” This means that, out of great compassion, you, Śākyamuni Buddha, skillfully employ all kinds of analogies and readily understandable methods to explain and teach the subtle Dharma to our assembly, enabling us to awaken, recognize the nature of the Tathāgata-garbha, and comprehend the ultimate truth.
“第一义谛”就是圣谛、俗谛不二，在二谛中圣谛是说无，也就是非有，俗谛是讲有，也就是非无。一个非有，一个非无，就是非有非无不二，所以说是第一义谛。	“Ultimate truth” means that the noble truth and conventional truth are nondual. Of the two truths, noble truth speaks of nonexistence—that is, not existent—while conventional truth speaks of existence—that is, not nonexistent. One is not existent and the other is not nonexistent; thus, not existent and not nonexistent are nondual. This is called the ultimate truth.
“世尊常推，说法人中，我为第一。今闻如来微妙法音，犹如聋人，逾百步外聆于蚊蚋，本所不见，何况得闻。佛虽宣明，令我除惑，今犹未详斯义究竟无疑惑地。世尊，如阿难辈，虽则开悟，习漏未除。我等会中登无漏者，虽尽诸漏，今闻如来所说法音，尚纡疑悔。”	“The World-Honored One has always praised me, saying that among those who expound the Dharma, I am foremost. Now, hearing the Tathāgata’s subtle Dharma voice, I am like a deaf person listening to mosquitoes from more than a hundred paces away: what I have never seen, much less heard. Though the Buddha has clearly expounded the teaching to dispel my delusions, I still do not fully understand this meaning or reach the ultimate ground free of doubt. World-Honored One, people such as Ānanda, though awakened, have not yet eliminated the outflows of habitual tendencies. Those among our assembly who have attained freedom from outflows, though they have exhausted all outflows, still harbor doubts and regrets upon hearing the Dharma voice spoken by the Tathāgata.”
富楼那这是要请佛再做开示，因为佛这样讲了以后他还有疑惑，余疑犹在，所以请佛来帮助破除。	Pūrṇa was asking the Buddha for further instruction. Even after the Buddha had explained the matter in this way, he still had residual doubts, and so he asked the Buddha to help dispel them.
在佛的大弟子之中，每个人都有一样第一，比如目犍连是神通第一，须菩提是解空第一，舍利弗是智慧第一，而满慈子是说法第一，“世尊常推，说法人中，我为第一。	Among the Buddha’s great disciples, each was foremost in a particular respect. Maudgalyāyana was foremost in spiritual powers, Subhūti in understanding emptiness, and Śāriputra in wisdom, while the Son of Fullness and Loving-Kindness was foremost in expounding the Dharma: “The World-

	Honored One has always praised me, saying that among those who expound the Dharma, I am foremost.”
”能说法的人一定能听法，能解法，就是你讲的法我必须能够接受，能够理解，才能给人讲说。现在说法第一的满慈子来向佛请教，连这个最能听法，最能解法的人还有疑惑，那么其他的人自然也都不无疑惑。	One who can expound the Dharma must certainly be able to hear and understand the Dharma. Only if one can receive and understand the Dharma one teaches can one explain it to others. Now the Son of Fullness and Loving-Kindness, foremost in expounding the Dharma, asks the Buddha for instruction. Even this person, most capable of hearing and understanding the Dharma, still has doubts; naturally, others also cannot be without doubts.
所以满慈子是代表自己和众人共同请问，因为在位众人，都有和我一样的疑问。	Thus, the Son of Fullness and Loving-Kindness asked on behalf of both himself and the entire assembly, for all those present had the same questions as he did.
我今天听到如来的微妙法音，您用种种譬喻，把第一义谛描绘得这么清楚，这么透彻，使我们大众能够得到真实义谛，但是您讲的我们只能懂个大概而已。	Today I have heard the Tathāgata’s subtle Dharma voice. Through all kinds of analogies, you have portrayed the ultimate truth so clearly and thoroughly, enabling our assembly to gain the true meaning of that truth. Yet we can understand only its general outline.
他这里打了个比方，您说的这些甚深道理，在我们听来“犹如聋人，于百步外，闻于蚊蚋”，就像聋子听百步以外蚊子的叫声。	Here he gives an analogy: to us, these profound principles of which you speak are “like a deaf person hearing mosquitoes from a hundred paces away”—like a deaf person trying to hear the buzzing of mosquitoes more than a hundred paces away.
聋子在很近的地方，如果你大声说话，他也许能听到一点点，在百步之外蚊子的声音，连不聋的人都听不见，聋子当然就更听不见了。	If a deaf person is nearby, perhaps they can hear a little when you speak loudly. But from a hundred paces away, even a person who is not deaf cannot hear mosquitoes; naturally, a deaf person can hear them even less.
所以你老人家说的这个微妙菩提大法，在我们一般人听来，就像聋子听百步之外的蚊子声一样，“本所不见，何况得闻”呢？连见都没见过，连听都没听过，所以不能够真实了解，我哪里能知道妙用何在？“佛虽宣明，令我除惑，今犹未详斯义”。	Thus, the subtle, wondrous Dharma of bodhi that you have taught sounds to ordinary people like mosquitoes heard by a deaf person from a hundred paces away. “What I have never seen, much less heard”—we have not even seen it, much less heard it, and so cannot truly understand it. How could I know where its wondrous functioning lies? “Though the Buddha has clearly expounded

	the teaching to dispel my delusions, I still do not fully understand this meaning.”
虽然您释迦佛再三用各种比方来说明七大根性的道理，使得我们破除迷惑，真正见到这个如来藏性，但是我现在还没有真正地了解这个第一义谛的真义，我内心还有疑惑。有疑惑就障住我的智慧，不能深入第一义谛，因此无法到达“究竟无疑惑地”。	Although you, Śākyamuni Buddha, have repeatedly used various analogies to explain the principles of the seven great elements, thereby enabling us to dispel delusion and truly see the nature of the Tathāgata-garbha, I still do not truly understand the real meaning of the ultimate truth, and doubt remains in my mind. Doubt obstructs my wisdom and prevents me from penetrating the ultimate truth; therefore, I cannot reach the “ultimate ground free of doubt.”
“如阿难辈，虽则开悟，习漏未除。”譬如像阿难这样的人，他虽然开悟了，虽然悟到这个如来藏性，但是习漏未除，他的习气还没有除掉。	“People such as Ānanda, though awakened, have not yet eliminated the outflows of habitual tendencies.” Take someone like Ānanda: although he was awakened and realized the nature of the Tathāgata-garbha, the outflows of his habitual tendencies had not yet been eliminated; his habitual tendencies had not yet been removed.
漏尽通是四果阿罗汉的境界，阿难才是初果罗汉，后面还有三级果位，才到漏尽的地位。因为他没有证到漏尽通，他没有进入四果，所以他还有习气在，他还有渗漏，他还差得远。	The power of exhausted outflows is the state of a fourth-fruit arhat. Ānanda was only a first-fruit arhat; three further stages remained before he could reach the level of exhausted outflows. Since he had not realized the power of exhausted outflows or entered the fourth fruition, habitual tendencies and outflows still remained; he was still far from that attainment.
其实阿罗汉虽然已经证得漏尽通，也依然还有习气，因为他还有法执，这个法执也是习气，他的习气没有真正除净，虽然能了分段生死，但是变易生死还在。	In fact, even arhats who have realized the power of exhausted outflows still retain habitual tendencies, because attachment to dharmas remains. This attachment to dharmas is also a habitual tendency. Their habitual tendencies have not been completely eliminated. Although they can transcend segmented birth and death, transformational birth and death still remains.

“我等会中，登无漏者”，就是四果阿罗汉，见惑、思惑已经了了，已经登了无漏位了。我们与会的四果阿罗汉，还有辟支佛，已经到了无漏的境界。	“Those among our assembly who have attained freedom from outflows” refers to fourth-fruit arhats, whose view-delusions and thought-delusions have already been eliminated and who have attained the stage free of outflows. Among those attending the assembly are fourth-fruit arhats and pratyekabuddhas, who have already reached the state free of outflows.
漏就是烦恼，惑就是迷惑，小乘所说的烦恼指的是见惑和思惑，我们这个世界上的人都在烦恼中，所以都是渗漏，证得“无漏”就可以断见、思惑，了分段生死。“虽尽诸漏，今闻如来，所说法音，尚纡疑悔。	Outflows are afflictions, and delusions are confusion. In the Lesser Vehicle, afflictions refer to view-delusions and thought-delusions. People in this world are all caught in afflictions and therefore all have outflows. By realizing “freedom from outflows,” one can cut off view-delusions and thought-delusions and transcend segmented birth and death. “Though they have exhausted all outflows, still, upon hearing the Dharma voice spoken by the Tathāgata, they harbor doubts and regrets.”
”我们这些已经证得漏尽通，了了分段生死的阿罗汉和辟支佛，虽然见、思二惑已尽，一切烦恼都没有，但是听了您老人家所说的法，也不是丝毫不疑，心里还是有疑惑。因为阿罗汉法执犹在，他还有这个习气在那里，所以见地不是完全真实，虽然听懂这个意思，但是没有真正证到这地步，因此还有疑惑。	We arhats and pratyekabuddhas who have realized the power of exhausted outflows and transcended segmented birth and death have exhausted the two delusions of view and thought and are free from all afflictions. Yet, having heard the Dharma you have taught, we are not entirely without doubt; doubts still remain in our minds. Because arhats still retain attachment to dharmas and these habitual tendencies, their understanding is not wholly true. Although they understand this meaning, they have not truly realized this stage, and therefore still have doubts.
这个“纡”字呢，我们上次已经讲过了，就是把手指屈起来。纡者曲折也，就是这个道理不是完全明白，听了您老人家讲的无上甚深微妙之法，还不无疑惑，不能真正究竟了解。	As for this character yu ( ), we explained it last time: it means to bend one’s fingers. Yu means “bent” or “twisted.” That is, one does not fully understand this principle; even after hearing you, venerable elder, expound the unsurpassed, profound, subtle, and wondrous Dharma, one may still have doubts and be unable to understand it fully and ultimately.
“悔”是悔自己听得不深切，悟得不透彻，悔自己错过机会了，是自悔，不是让别人悔。就是说佛所讲的这个极为微妙之法，我今天没有完全得到，因为没有真正理	“Regret” means regretting that one has not heard deeply or awakened thoroughly, regretting that one has missed an opportunity. It is self-reproach, not causing others regret. That is, I have not fully

解，没有彻底了解，还有疑惑，内心颇为自悔，所以叫尚纡疑悔。	received this exceedingly subtle Dharma taught by the Buddha today. Because I have not truly understood it or comprehended it thoroughly, doubts remain, and I feel considerable self-reproach. This is why it is called still harboring “doubts and regrets.”
“世尊，若复世间一切根、尘、阴、处、界等，皆如来藏，清净本然，云何忽生山河大地？诸有为相，次第迁流，终而复始。”	“World-Honored One, if all the faculties, sense objects, aggregates, sense bases, and realms in the world are the Tathāgata-garbha, originally pure and inherently so, how do mountains, rivers, and the great earth suddenly arise? And how do all conditioned appearances arise in successive flow, ending and then beginning again?”
上面说自己心中还有疑，现在就要提问题了。“若复世间一切根、尘、阴、处、界等，皆如来藏，清净本然”。	Above, he said that doubt still remained in his own mind; now he raises his question: “If all the faculties, sense objects, aggregates, sense bases, and realms in the world are the Tathāgata-garbha, originally pure and inherently so.”
根尘就是我们的六根对六尘，阴是色、受、想、行、识这五阴，十二处是六根加六尘，这根尘相对各有处所，十八界就是六根、六尘，再加上六识，一共是十八界。	Faculties and sense objects are our six sense faculties in relation to the six sense objects. The aggregates are the five aggregates of form, feeling, perception, formations, and consciousness. The twelve sense bases are the six sense faculties plus the six sense objects; these faculties and objects stand in relation, each with its own sphere. The eighteen realms are the six sense faculties, the six sense objects, and the six consciousnesses—a total of eighteen realms.
假如像您世尊所说，这一切根、尘、阴、处、界统统都是如来藏性，都是清净本然，都不污染。	Suppose that, as you, the World-Honored One, have said, all these faculties, sense objects, aggregates, sense bases, and realms are entirely the nature of the Tathāgata-garbha—originally pure and inherently so, wholly undefiled.
因为本来就有，本自具足，既不是因缘所生，也不是自然所生，那么“云何忽生山河大地”？既然都是清净本然，为什么忽然之间生出山河大地？山河大地是从什么地方来的呢？“诸有为相”就是一切有为之相，一念无明所生出来的法，叫诸有为相。	Because it exists from the beginning and is innately complete, it is neither produced by causes and conditions nor spontaneously produced. Then, “how do mountains, rivers, and the great earth suddenly arise?” If all are originally pure and inherently so, why do mountains, rivers, and the great earth suddenly arise? From where do they come? “All conditioned appearances” means all appearances that are conditioned—the dharmas

	produced by a single thought of ignorance are called all conditioned appearances.
《金刚经》说：“一切有为法，如梦幻泡影”，就是说一切有形色和无形色，包括那些抽象的东西和概念，都是有为之法，都是从你的妄念生出来的。	The Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows.” This means that all forms, whether visible or invisible, including abstract things and concepts, are conditioned dharmas, all produced from your deluded thoughts.
“次第迁流，终而复始”，这些有为法都在生住异灭、成住坏空里兜圈子，循环往复，周而复始。生了之后灭掉，灭了之后又再生，就这样生住异灭，成住坏空，循环不已，无有了期。	“They arise in successive flow, ending and then beginning again.” All these conditioned dharmas revolve within arising, abiding, change, and cessation, and within formation, abiding, decay, and emptiness. They recur in endless cycles. After arising, they cease; after ceasing, they arise again. Thus they cycle unceasingly through arising, abiding, change, and cessation, and through formation, abiding, decay, and emptiness, without end.
这是什么道理呢？如来藏性是清净本然，不应该有生有灭，如果是无生无灭，山河大地又怎么生起来呢？他因为不明白，所以提出这样的疑问。下面还有一个问题：	What is the principle behind this? The nature of the Tathāgata-garbha is originally pure and inherently so; it should not have arising and cessation. If it is unborn and undying, how can mountains, rivers, and the great earth arise? Because he did not understand this, he raised this doubt. There is another question below:
“又，如来说地水火风，本性圆融，周遍法界，湛然常住。世尊，若地性遍，云何容水？水性周遍，火则不生。复云何明，水火二性，俱遍虚空，不相陵灭。世尊，地性障碍，空性虚通，云何二俱周遍法界，而我不知是义攸往。”	“Moreover, the Tathāgata has said that earth, water, fire, and wind are in their nature perfectly interfused, pervading the dharma realm, tranquil and ever-abiding. World-Honored One, if the nature of earth pervades everywhere, how can it contain water? If the nature of water pervades everywhere, then fire cannot arise. Furthermore, how can it be explained that the natures of water and fire both pervade empty space without mutually encroaching upon or destroying one another? World-Honored One, the nature of earth is obstructive, while the nature of space is open and unobstructed. How can both pervade the dharma realm, when I do not understand where the meaning of this leads?”
这是第二个问题，刚刚问的是“云何忽生山河大地？”一切有为相，为何周而复始？那么现在的问题是，佛说	This is the second question. The question just raised was: “How do mountains, rivers, and the great earth suddenly arise?” Why do all conditioned

地水火风这四大，本来都是圆融无碍的，各各互摄互遍，不相妨碍，湛然常住，不变不移。	appearances recur again and again? The present question is this: the Buddha says that the four great elements—earth, water, fire, and wind—are originally perfectly interfused and unobstructed, each containing and pervading the others without hindrance, serenely abiding forever, without change or movement.
如果互摄互遍的话，“若地性遍，云何容水？”假如这个地性遍一切处，为何能容水呢？我们知道有大陆的地方就没有海水，有海洋的地方就没有大陆，因为地性与水性互不相容，如果地性遍及虚空，那就不应该有水啦。	If they contain and pervade one another, then “if the nature of earth pervades everywhere, how can it admit water?” If the nature of earth pervades every place, why can it contain water? We know that where there is land, there is no seawater, and where there is ocean, there is no land. Since the nature of earth and the nature of water are mutually incompatible, if the nature of earth pervaded empty space, there should be no water.
“水性周遍，火则不生”，地克水，水又克火，假如水性周遍一切处，那么火就应该不能生，因为水火是相克的，如果哪里起火了，我们浇上一桶水就灭了。假设水性周遍的话，尽虚空、遍法界到处都是水，就不应该有火。	“If the nature of water pervades everywhere, fire cannot arise.” Earth overcomes water, and water in turn overcomes fire. If the nature of water pervaded every place, fire should not be able to arise, because water and fire counteract each other. If a fire breaks out somewhere, we can extinguish it by pouring a bucket of water on it. If the nature of water pervaded all empty space and the entire dharma realm, there should be no fire anywhere.
“复云何明，水火二性，俱遍虚空”？因为这二个东西是相克的嘛，前面是地同水不相容，这里水同火又不相容，那么有它就不能有我，有我就不能有它，两个不相容的东西不应该同时周遍法界。	“Again, how can it be said that the natures of water and fire both pervade empty space?” These two things counteract each other. Previously, earth and water were incompatible; here, water and fire are likewise incompatible. Where one is present, the other cannot be present. Two incompatible things should not both pervade the dharma realm.
如果水火二性，能够同时俱遍虚空，那么它们彼此必须不相陵夺，不相陵灭，这个水不应该灭火，火也不应该灭水。	If the natures of water and fire can both pervade empty space at the same time, they must not encroach upon or extinguish one another. Water should not extinguish fire, nor should fire extinguish water.
可现在的实际情况是，水火从来都是互相陵灭，互相陵夺的，假如水的势力大，火就灭掉了，如果火的热量大，水也就被烧干了，明明在互相陵灭，那么这个俱遍虚空的道理，我实在是不明白。	Yet in actuality, water and fire have always mutually extinguished and overcome one another. If water is stronger, fire is extinguished; if the heat of fire is greater, water is boiled dry. They plainly extinguish

	one another, so I truly do not understand how they can both pervade empty space.
不但地与水、水与火分别是一对矛盾，这地性和空性也是一对矛盾，“地性障碍，空性虚通，云何二俱周遍法界”？因为通则不实，实即不通，如果地性周遍法界，就不应该有空性，如果空性周遍法界，就不应该有地性，它们根	Not only are earth and water, and water and fire, each pairs of opposites; the nature of earth and the nature of emptiness are also opposites. “The nature of earth obstructs, while the nature of emptiness is open and unobstructed. How can both pervade the dharma realm?” For what is open is not solid, and what is solid is not open. If the nature of earth pervades the dharma realm, there should be no nature of emptiness; if the nature of emptiness pervades the dharma realm, there should be no nature of earth.
本就是相陵相夺的，为什么要说这二者能够同时周遍法界呢？因为地、水、火、风、空五大是有障碍的，彼此互不相容，说它们能够同时周遍法界，这个道理实在是讲不通。	Fundamentally, they overcome and displace one another. Why then say that these two can both pervade the dharma realm? Since the five great elements—earth, water, fire, wind, and emptiness—are obstructive and mutually incompatible, it truly makes no sense to say that they can simultaneously pervade the dharma realm.
“而我不知是义攸往”，“攸往”者所归也，我实在不明白这个意义归到什么地方去，这七大种性怎么可能都是周遍圆融，彼此互不妨碍呢？实际上他是不明白前面所说的“性色真空，性空真色”的道理。	“Yet I do not know where the meaning of this goes.” You means “that to which it returns.” I truly do not understand where this meaning leads: how can the natures of the seven great elements all be universally pervasive and perfectly interfused, without obstructing one another? In fact, he does not understand the principle stated earlier: “The nature of form is true emptiness; the nature of emptiness is true form.”
既然说“性色真空”，那么这地水火风空五大的性色本来就是空的，它不是有相的。你现在讲的是有相的东西，有相之水，有相之火，有相之空，你着在这个空里面，空是暗相，说到底也是相，而真空连暗相也不可得。	Since it is said that “the nature of form is true emptiness,” the natures of the five great elements—earth, water, fire, wind, and emptiness—are originally empty; they are not characterized by appearances. What you are now discussing are things with appearances: water with appearance, fire with appearance, and emptiness with appearance. You cling to this emptiness. Emptiness is a dark appearance, and in the final analysis it too is an appearance; but in true emptiness, even a dark appearance cannot be found.
后面讲到“空所空灭”，连这个空也要灭掉，因为有个空相也不对，所以说富楼那是着相了。	Later it says, “the emptiness that empties is extinguished”: even this emptiness must be extinguished, because having an appearance of

	emptiness is also incorrect. Thus Pūrṇa is clinging to appearances.
说到地大有妄土之相，火大有妄火之相，水大有妄水之相，因为凡所有相皆是虚妄，你有分别心，你要执著这些虚假的东西，所以就障碍难行，就不能互摄互遍。	The earth element has the deluded appearance of earth, the fire element the deluded appearance of fire, and the water element the deluded appearance of water. Since all appearances are illusory, you give rise to discriminating thoughts and cling to these false things. Therefore there are obstructions and difficulty, and they cannot contain and pervade one another.
譬如我们前面说过的，大可以容小，小也可以容大，只要你完全空掉相，大和小即可以互容互摄，如果要着相就有妨碍了。所以吕纯阳祖师见黄龙时说：“一粒粟中藏世界，半升铛内煮江山”。	For example, as we said before, the large can contain the small, and the small can contain the large. So long as you completely relinquish appearances, large and small can mutually contain and encompass each other. If you cling to appearances, however, there will be obstruction. Thus Patriarch Lü Chunyang said when he met Huanglong: “A single grain of millet contains a world; in a half-sheng cauldron, mountains and rivers are cooked.”
一粒米怎么把世界藏进去，你帮我藏藏看，像我多了不起，我懂得这个道理了。其实他并没有真懂这个道理，他不知道一粒米不但能藏这个世界，而且十方世界都藏在里面，因为它们都是空性，都不可得。你只要不着相，一切事物本来都没有妨碍，富楼那因为着相之故，所以才会有碍。	How can a single grain of rice contain the world? Go ahead and put it inside for me. “How remarkable I am—I understand this principle.” In fact, he did not truly understand it. He did not know that a single grain of rice can contain not only this world, but also the worlds of the ten directions, because they are all empty in nature and cannot be grasped. So long as you do not cling to appearances, all things are originally without obstruction. Pūrṇa has obstruction only because he clings to appearances.
“惟愿如来，宣流大慈，开我迷云，及诸大众。作是语已，五体投地，钦渴如来，无上慈诲。”	“I only pray that the Tathāgata will pour forth great compassion, dispel the clouds of confusion for me and for the entire assembly.” Having spoken thus, he prostrated himself with all five limbs on the ground, reverently and thirstily awaiting the Tathāgata’s unsurpassed compassionate instruction.
因为我还有这两个问题，提出来要请你老人家解释。	I still have these two questions, which I raise in the hope that you, venerable one, will explain them.
“惟愿如来，宣流大慈”，您讲的道理我不完全明白，但我知道佛是真语者、实语者、如语者、不诳语者、不异语者，不会胡说八道，所以请您慈悲，“开我迷云，	“I only pray that the Tathāgata will pour forth great compassion.” I do not fully understand the principles you have explained, but I know that the

及诸大众”。不是我一个人迷惑不解，这与会的大众他们也不理解，乃至于将来的众生，都不能够理解，所以要请佛慈悲再做开示。	Buddha speaks truthfully, speaks what is real, speaks in accordance with things as they are, does not deceive, and does not speak differently. He does not speak nonsense. Therefore, I ask you compassionately to “dispel the clouds of confusion for me and for the entire assembly.” It is not I alone who am confused and do not understand; the members of this assembly do not understand either, nor will sentient beings in the future. Therefore, we ask the Buddha compassionately to give further instruction.
“作是语已，五体投地”，这番话讲完之后，对佛五体投地，以表无上钦敬之心。“钦渴如来，无上慈诲”，钦是仰慕，像渴极了的人急着要喝水一样，急切盼望如来赶紧开示无上慈诲，使得我们打开迷云，得见真道。	“Having spoken thus, he prostrated himself with all five limbs on the ground.” After saying this, he made a full prostration before the Buddha to express his unsurpassed reverence. “Reverently and thirstily awaiting the Tathāgata’s unsurpassed compassionate instruction”: reverence means admiration; like someone desperately thirsty and eager to drink water, he urgently hoped that the Tathāgata would swiftly give unsurpassed compassionate instruction, dispelling the clouds of confusion and enabling us to see the true Way.
“尔时，世尊告富楼那，及诸会中漏尽无学诸阿罗汉，如来今日，普为此会宣胜义中真胜义性。令汝会中定性声闻，及诸一切未得二空，回向上乘，阿罗汉等，皆获一乘寂灭场地，真阿练若，正修行处。汝今谛听，当为汝说。富楼那等，钦佛法音，默然承听。”	“At that time, the World-Honored One said to Pūrṇa and to the arhats in the assembly who had exhausted the outflows and had nothing further to learn: ‘Today the Tathāgata will expound to this assembly the true supreme meaning within the supreme meaning, so that the śrāvakas in this assembly who are fixed in their dispositions, and all arhats who have not attained the twofold emptiness and who turn toward the supreme vehicle, may all attain the ground of quiescence and cessation of the One Vehicle—the true araṇya, the proper place of practice. Listen carefully now, and I shall explain it for you.’ Pūrṇa and the others respectfully received the Buddha’s Dharma voice and listened silently.”
世尊果然不负众望，看到大家这样焦渴，等着听闻无上教诲，于是“告富楼那，及诸会中漏尽无学诸阿罗汉，如来今日普为此会，宣胜义中真胜义性”。	The World-Honored One indeed did not disappoint everyone’s expectations. Seeing them so eager and thirsty to hear the unsurpassed teaching, he therefore “said to Pūrṇa and to the arhats in the assembly who had exhausted the outflows and had nothing further to learn: ‘Today the Tathāgata will

	expound to this assembly the true supreme meaning within the supreme meaning.'"
佛对大众讲，今天我要为富楼那，及法会中漏尽无学的大阿罗汉们，宣说胜义中真胜义的道理。	The Buddha told the assembly: today I shall expound, for Pūrṇa and for the great arhats in the Dharma assembly who have exhausted the outflows and have nothing further to learn, the principle of the true supreme meaning within the supreme meaning.
“漏尽无学”，我们刚才讲过，漏尽就是断了见、思惑，已超三界，已了分段生死；无学就是四谛十二因缘的道理他都已经懂得，声闻、缘觉的道果他已经证到，不需要再学什么东西，所以叫漏尽无学。	“Exhausted the outflows and had nothing further to learn”: as we explained earlier, exhausted outflows means that they have cut off the delusions of views and thoughts, transcended the three realms, and ended segmented birth and death. Having nothing further to learn means that they fully understand the Four Noble Truths and the twelve links of dependent origination; they have realized the fruits of the śrāvaka and pratyekabuddha paths and need learn nothing further. Therefore, they are called those who have exhausted the outflows and have nothing further to learn.
那么什么叫胜义中真胜义呢？“胜义”是对世法说的，世法是俗谛，不能超越生死，胜义就是离开世法，寻求出世间、了生死的解脱法，因为只能使自己了脱，所以是小乘法。	What, then, is the true supreme meaning within the supreme meaning? “Supreme meaning” is spoken in contrast to worldly dharmas. Worldly dharmas belong to conventional truth and cannot transcend birth and death. Supreme meaning means leaving worldly dharmas and seeking a liberating dharma that is supramundane and transcends birth and death. But because it can enable only oneself to be liberated, it is a teaching of the Lesser Vehicle.
小乘法对世法来说，已经是胜义了，但还不是上乘法。因为佛法分为三乘，声闻是第三乘，缘觉是第二乘，菩萨是一乘。“胜义中真胜义”就是说的这个一乘法，也叫上乘法或大乘法。	Compared with worldly dharmas, the Lesser Vehicle is already supreme meaning, but it is not yet the supreme vehicle. For the Buddhadharma is divided into three vehicles: the śrāvaka vehicle is the third, the pratyekabuddha vehicle is the second, and the bodhisattva vehicle is the first. “The true supreme meaning within the supreme meaning” refers to this One Vehicle Dharma, also called the supreme vehicle or the Mahāyāna.

大乘法非但能了你那个分段生死，而且可以了变易生死，所以它是胜义中的真胜义。今天我说的是大乘法，不是小乘法，我讲这个真胜义性，为的是要使你们法会中的定性声闻，明白我法二空之理，弃小向大，得入最上一乘。	The Mahāyāna can not only free you from segmented birth and death, but can also free you from transformational birth and death. It is therefore the true supreme meaning within the supreme meaning. What I teach today is the Mahāyāna, not the Lesser Vehicle. I expound this nature of the true supreme meaning in order to enable the śrāvakas in this assembly who are fixed in their dispositions to understand the principle of the twofold emptiness of self and phenomena, abandon the lesser and turn toward the greater, and enter the unsurpassed One Vehicle.
“令汝会中定性声闻”，所谓定性声闻，就是乘空自救。因听闻小乘法，悟偏真法性，得有余涅　，于是就安住在那里，不想去度生，心甘情愿做自了汉。	“The śrāvakas in this assembly who are fixed in their dispositions”: these fixed-disposition śrāvakas rely on emptiness to save themselves. Having heard the teachings of the Lesser Vehicle, they awaken to the partial truth of dharma-nature and attain nirvana without remainder. They then abide there, unwilling to liberate sentient beings, content to seek liberation for themselves alone.
因为他们心量狭小，没有发过度生大愿，由听闻而解脱，不再求上进，这就是定性声闻。	Because their mind-capacity is narrow and they have never made the great vow to liberate sentient beings, they attain liberation through hearing and no longer seek further progress. These are fixed-disposition śrāvakas.
“及诸一切未得二空”，二空就是人我空和法我空，声闻和缘觉人我已空，但是法我还没有空，我虽然没有了，可还有法在，在他们看来还有生死可了，还有涅可证。	“And all those who have not attained the twofold emptiness”: the twofold emptiness is the emptiness of the personal self and the emptiness of the dharma-self. Śrāvakas and pratyekabuddhas have realized the emptiness of the personal self, but have not realized the emptiness of the dharma-self. Although they no longer have a self, they still posit dharmas. In their view, there is still birth and death to be ended and nirvāṇa to be realized.
小乘人还有这个生死之见，他看众生都在生死当中，而我自己已经了脱生死，证入涅　，这都是法见。因为还有这个法见，只能了分段生死，不能了变易生死，所以叫未得二空。我们讲到修行，都是先空人，后空法。	Followers of the Lesser Vehicle still retain this view of birth and death. They see sentient beings as being within birth and death, while they themselves have already transcended birth and death and realized nirvāṇa. These are all dharma-views. Because they still have this dharma-view, they can end only segmented birth and death, not transformational birth and death. Thus they are said not to have attained the twofold emptiness. In

	discussing practice, we first empty the personal self and afterward empty dharmas.
佛说法四十九年，实际上就是在讲这个二空之理，告诉大家人和法都是空的，都不可得。	Over the forty-nine years that the Buddha taught the Dharma, he was in fact expounding this principle of the twofold emptiness, telling everyone that both persons and dharmas are empty and cannot be grasped.
“回向上乘”，《楞严经》讲的是一乘法，佛告诉这些定性声闻，你们还没有悟到这个我法二空的道理，今天我要为你们讲说大乘法，使你们明白什么叫我法二空，都能够舍弃小法，不要再安住在偏小的位置上，要回到大乘的路子上来，所以叫做回向上乘。	“Turn toward the supreme vehicle”: the Śūraṅgama Sūtra teaches the One Vehicle Dharma. The Buddha tells these fixed-disposition śrāvakas: you have not yet awakened to the principle of the twofold emptiness of self and phenomena. Today I shall expound the Mahāyāna for you, enabling you to understand what the twofold emptiness of self and phenomena is, so that you may all abandon the lesser teachings. Do not remain settled in a partial and lesser position; return instead to the path of the Mahāyāna. This is called turning toward the supreme vehicle.
“阿罗汉等，皆获一乘，寂灭场地”。使你们阿罗汉都能获得一乘法，真正得到寂灭场地，这个寂灭场地就是佛地，不是小乘的那个偏真寂灭。	“So that the arhats and the others may all attain the One Vehicle, the ground of quiescence and cessation.” This enables you arhats all to attain the One Vehicle Dharma and truly attain the ground of quiescence and cessation. This ground of quiescence and cessation is the ground of Buddhahood, not the partial nirvāṇic quiescence of the Lesser Vehicle.
我们说要真正证到这个二空的地位，因为人法二空就是不生不灭的寂灭地，就可了变易生死，所以说一乘寂灭场地就是佛地。“真阿练若，正修行处”。“阿练若”就是清静地，按照一般的说法，指的是寺院里面。	We speak of truly realizing the ground of the twofold emptiness, because the twofold emptiness of self and phenomena is the quiescent ground of neither arising nor ceasing. Then one can end transformational birth and death. Thus, the ground of quiescence and cessation of the One Vehicle is the ground of Buddhahood. “The true araṇya, the proper place of practice”: araṇya means a place of purity and quiet; according to the usual explanation, it refers to a monastery.
“真阿练若”就是真正清静地，这个真正的清净地无处不清，无处不净，没有浑浊。我们平时的清静是相对污浊聒闹而有的。因为是相对的，那么就不是真阿练若。	“True araṇya” is a truly pure place. This truly pure place is nowhere impure and nowhere unclean; it contains no turbidity. The purity we ordinarily speak of exists only in contrast to defilement and noise. Because it is relative, it is not true araṇya.

有的人说到山林里去好，山林里多清静啊，城市里面不好，城市里太喧闹了，这就不是真阿练若。真阿练若没有什么清静的分别，因为有清静，有不清静，这是我们的分别心，有这些分别说明你还着相。	Some people say that it is good to go into the mountains and forests: “The mountains and forests are so quiet and pure. Cities are no good; they are far too noisy.” This is not true araṇya. True araṇya makes no distinction between purity and impurity. To distinguish purity from impurity is the discriminating mind. Such distinctions show that you are still attached to appearances.
这个真阿练若是当体清净，没有分别的，所以是正修行处，就是修大法、修正法，不是修褊狭的小法。修行方法正确与否，关系非常重大，如果修行的方向不对，用功的方法不正确，就会出偏差。	This true araṇya is inherently pure and free from discrimination. Therefore, it is the proper place for cultivation: one cultivates the great Dharma and the true Dharma, not narrow, lesser dharmas. Whether one’s method of practice is correct is of the utmost importance. If the direction of practice is wrong or the method of applying effort is incorrect, one will go astray.
这个经后面讲到的十二类生，其中就有土木金石类，这个土木金石看起来同我们无关，其实有的就是修行人变的，那些人做死功夫，使劲压自己的念头，结果压得像木头、石头一样。	Later, this sūtra speaks of the twelve classes of living beings, among which are the classes of earth, wood, metal, and stone. These may seem unrelated to us, but some are actually transformed practitioners. Such people practice in a deadened way, forcibly suppressing their thoughts until they become like wood or stone.
假如我们修行的方法不对，就有可能变成魔王。魔王也曾经是修行人，他做过功夫，所以有力量，也有福报，就是因为方法不得当，由于着相而走入邪路，变成魔王。	If our method of practice is wrong, we may become demon kings. Demon kings, too, were once practitioners. They applied effort and thus acquired power and blessings, but because their methods were inappropriate and they became attached to appearances, they entered a deviant path and became demon kings.
所以修行方法很重要，你要是不注意的话，一偏空就跑到了二乘里，死压念头会变成土木金石。如果是着相为神通而修，就变成魔王。	Thus, methods of practice are very important. If you are not careful, an attachment to biased emptiness will lead you into the two vehicles; forcibly suppressing thoughts will turn you into earth, wood, metal, or stone. If you practice with attachment to appearances in pursuit of spiritual powers, you will become a demon king.
比如现在做气功的，他们也蛮用功的，他练的是这个色身里的气，引着气在身体里面跑，让它打通我的三关和大小周天，慢慢地还可以出阳神。	Take those who practice qigong today. They, too, apply considerable effort. They cultivate the qi within this physical body, guiding it to circulate through the body so as to open the three barriers

	and the microcosmic and macrocosmic orbits. Gradually, they may even produce a yang spirit.
就算练出阳神了，因为你没有识得这个真性，不懂“性色真空，性空真色”的道理，执牢这个有相之身，所以还是不究竟，叫“依旧落空亡”，修不成正果。	Even if one develops a yang spirit, without recognizing this true nature or understanding the principle that the nature of form is true emptiness and the nature of emptiness is true form, one remains firmly attached to this embodied form. Thus it is still not ultimate; it is called “still falling into emptiness and oblivion,” and one cannot attain the true fruition.
所以说修行的法门很重要，如果不得正确的修行法门，就不能称为正修行路。我今天要告诉你们的就是真正的修行法门。	Therefore, the Dharma gate of practice is very important. Without a correct Dharma gate of practice, it cannot be called the proper path of cultivation. What I wish to tell you today is the true Dharma gate of practice.
“汝今谛听，当为汝说”，你们现在要诚心诚意地听，把一切妄念都放下来，我要为你们讲说正确的修行方法。“富楼那等，钦佛法音”，富楼那和大众像聆听圣旨一样，恭敬得不得了。“默然承听”，大家都不再喧哗，不讲闲话了，静静地听佛说法。	“Now listen attentively; I will explain it to you.” You must now listen with complete sincerity, letting go of all deluded thoughts, and I will explain the correct method of practice to you. “Pūrṇa and the others reverently received the Buddha’s Dharma voice.” Pūrṇa and the assembly were as reverent as if receiving an imperial edict. “They silently received and listened.” No one made noise or engaged in idle talk; all quietly listened to the Buddha expound the Dharma.
修行就应该从性起修，从我们的真性上用功夫，才是真正修行，离开性不论怎样去修都不对。	Practice should begin from one’s true nature. Only by applying effort on the basis of our true nature is it genuine practice. Apart from true nature, however one practices, it is incorrect.
我们必须时时刻刻明白什么是性，什么是相，对一切相都了了分明，知道一切男女老少、山河大地、日月星辰，都是我们性体所生，都是我们自性的妙用。	We must always understand what is nature and what is appearance. We must clearly discern all appearances and know that all men and women, young and old, mountains and rivers, the great earth, sun and moon, and stars are produced by the substance of our nature and are the wondrous functioning of our self-nature.
要透过相来见性，识得这个性以后，就不要再从相上去分别，那么这样就叫真修行。你见性之后，才知道怎样去真正用功，如果不见性，任修何法都是盲修瞎练。	One must see one’s nature through appearances. Having recognized this nature, one should no longer discriminate on the basis of appearances. This is called true practice. Only after seeing one’s nature does one know how to apply genuine effort.

	Without seeing one's nature, whatever Dharma one practices is blind cultivation and aimless training.
因为你不知道什么为性，为什么会显现出这个相，那就免不了要跟着相跑。真正用功必须明心见性，就是这个道理。	For if you do not know what nature is or why these appearances manifest, you cannot avoid being led about by appearances. Genuine effort must be realizing the mind and seeing one's true nature. That is the principle.
佛再三对大家讲，这个五阴、六入、十二处、十八界，乃至这个七大种性，都是我们的如来藏性，就是叫我们识得这个本性，不要再去着相。	The Buddha repeatedly told everyone that the five aggregates, six entrances, twelve places, eighteen realms, and even the seven great elements are all our Tathāgata-garbha nature. He did so in order to make us recognize this original nature and cease attaching to appearances.
但是人们着相惯了，性与相的道理虽然懂一些，可遇到事情还是透不过，只要一开口就着相。比如有的人讲：哎呀！我这个业重啊！我这个业还没有消啊！这就是着相。什么地方来的业呢？根本就是你的妄念嘛。	Yet people are accustomed to attachment to appearances. Although they may understand something of the principle of nature and appearance, when they encounter circumstances, they still cannot see through them. The moment they open their mouths, they are attached to appearances. For example, some say, "Oh, my karma is so heavy! My karma has not yet been eliminated!" This is attachment to appearances. Where does this karma come from? It is fundamentally your deluded thoughts.
一切有为法皆不可得，既没有我这个人，也没有身，更没有物，那么这个业是从什么地方出来的呢？你执著业是由于不肯空这个相，因为着相的念头太坚固了，空不掉，所以时时处处固执有这个业，这也是业障，那也是业障，实际上根本就没有业，一切都没有啊。	All conditioned dharmas are unobtainable. There is neither this person called "I," nor a body, much less material things. So where could this karma arise from? Your attachment to karma comes from refusing to empty these appearances. Because thoughts attached to appearances are too firmly entrenched, you cannot let them go. Thus, at every moment and in every place, you stubbornly insist that there is karma here and karmic obstacles there. Yet this too is a karmic obstacle. In reality, there is fundamentally no karma; there is nothing at all.
我们反复说不要执著那个业，你只管随缘应用，一切业障自然消殒。既然讲到缘，那么每个人的缘都不同，既有爱恨情仇，也有聚散离别，你如果把它执为实有，那么这里就有业，这个彼此互相牵绕的网就叫业缘。	We repeatedly say not to cling to karma. Simply respond in accordance with conditions, and all karmic obstacles will naturally vanish. Since conditions have been mentioned, each person's conditions differ: there are love, hatred, emotional entanglements, and enmities, as well as meetings, partings, and separations. If you take these to be

	truly existent, karma arises here. This web in which people mutually entangle one another is called karmic affinity.
只要你万事随缘，无心于事，无事于心，不但这个缘不可得，连这个业也根本不可得。如果你一切不著，那么这个心就真空净了，它一尘不染，光明透脱，灵光独耀，迥脱根尘，虽不求神通，而神通自现。	As long as you accord with conditions in all matters, having no clinging mind in affairs and retaining no affairs within mind, not only are conditions unobtainable, but karma itself is fundamentally unobtainable. If you are attached to nothing, the mind becomes truly empty and pure. It is unstained by a single speck of dust, luminously clear and unobstructed; its numinous light shines alone, far transcending the sense faculties and their objects. Though you do not seek spiritual powers, spiritual powers manifest of themselves.
我们现在之所以生不出神通，是因为无明遮住了妙明真心，错认这个五阴、六入、十二处、十八界为实有，把本来无拘无束，神用无边的性体，封固在这么狭小的范围里。	The reason we are presently unable to bring forth spiritual powers is that ignorance obscures the wondrously bright true mind. Mistakenly taking the five aggregates, six entrances, twelve places, and eighteen realms to be real, we confine the originally unfettered nature-substance, whose wondrous functioning is boundless, within such narrow limits.
前面我们讲过这个十八界，所谓界限都是我们的妄想执著出来的，其实这个界限根本就不可得。	We have previously discussed the eighteen realms. All so-called boundaries are produced by our deluded thoughts and attachments; in truth, such boundaries are fundamentally unobtainable.
只要你把妄想拿掉，界限拆除了，那么神通自然就来了，就像一望无际的旷野，本来没有什么界限，你竖起篱笆墙才有长短方圆的界限，如果把篱笆墙撤掉，界限就没有了。	Once you remove deluded thoughts and dismantle the boundaries, spiritual powers will naturally arise. It is like an endless wilderness, which originally has no boundaries. Only when you erect fences and walls do boundaries of length, breadth, squareness, and roundness arise. If the fences and walls are removed, the boundaries disappear.
神通也是这个道理，它本来是一精明，具足一切神用，你被妄想障住了，它就不能发通，你把这个妄想打破之后，封固它的界限没有了，这个神通不用求它自己就来了。	Spiritual powers work in the same way. Originally, there is a single bright awareness, complete with all wondrous functions. Obscured by deluded thoughts, it cannot manifest its powers. Once you break through these deluded thoughts, the boundaries that confined it no longer exist. There is no need to seek spiritual powers; they will arise on their own.
所以只要时时心空，自然就会有神通，但是虽然有而亦无可住、亦无可执，因为我本来就是如此，那些神用都	Therefore, as long as the mind is empty at all times, spiritual powers will naturally be present. Yet

是我本有的家珍，不是从外面得来的，有什么值得炫耀的呢？从前因为妄想执著，覆盖了它的光明，现在妄想破掉了，光明又重新放射出来了。	though they are present, there is nothing to abide in and nothing to cling to, because this is how I originally am. These wondrous functions are treasures originally possessed within my own home; they are not acquired from outside. What is there to show off? Formerly, deluded thoughts and attachments covered their light. Now that deluded thoughts have been broken through, the light shines forth anew.
所以说以前神用不通，是因为错认妄相，有界限的遮障，今天我识得这个本性之后，不再着一切相，这个界就没有了。接下来还要进一步消除我们的习气，多生历劫的习气非消灭不可，所以见性之后回过头来用功，就省劲多了。	Thus, the wondrous functions did not operate before because one mistakenly took deluded appearances to be real and was obstructed by boundaries. Now, having recognized this original nature, I no longer attach to any appearances, and these boundaries are gone. Next, we must further eliminate our habitual tendencies. Habitual tendencies accumulated through countless lives and kalpas must be eliminated. Therefore, after seeing one's nature, turning back to apply effort is much easier.
你识得本性之后再念佛，跟从前就不一样，以前念佛是盲修，不知这个佛号落在什么地方，一句一句的“阿弥陀佛”，不知念的是什么。	After recognizing your original nature, Buddha-recitation is no longer the same as before. Formerly, Buddha-recitation was blind practice: you did not know where the Buddha's name was landing, and recited “Amitābha Buddha” phrase after phrase without knowing what you were reciting.
有的人是执著功德，我每天要念多少遍佛，这样我就可以积累多少功德；有的人是执著钞票，我念阿弥陀佛可以为我消灾，可以保佑我发财。都有住着，都有所求，其实不相干。	Some people are attached to merit and virtue: “I must recite the Buddha's name so many times each day, and thus accumulate so much merit and virtue.” Others are attached to money: “By reciting Amitābha Buddha, I can avert disasters and be blessed with wealth.” All such people have attachments and seek something. In fact, this has nothing to do with it.
你见性之后念阿弥陀佛，可以打扫自己的妄想，把习气消灭，使妄心变成佛心。如此则行住坐卧当中，自可打成一片。这样用功才得力，这样用功才是真正用功，才是正修行路。	After seeing your nature, reciting Amitābha Buddha can sweep away your deluded thoughts, eliminate habitual tendencies, and transform the deluded mind into the Buddha-mind. Then, in walking, standing, sitting, and lying down, you can become continuous and undivided. Only such application of effort is effective; only such application of effort is genuine effort and the proper path of cultivation.

（一）世界相续

(I) The Continuity of the World

“佛言，富楼那，如汝所言：清净本然，云何忽生山河大地？汝常不闻如来宣说，性觉妙明，本觉明妙？”	“The Buddha said: ‘Pūrṇa, as you have said, if it is originally pure, how do mountains, rivers, and the great earth suddenly arise? Have you not often heard the Tathāgata proclaim: “The awareness of intrinsic nature is wondrously luminous; fundamental awareness is luminous in wondrousness”?’”
佛对富楼那讲，你问我这个清净本然，为什么忽然生出山河大地来，你应该经常听我讲到“性觉妙明，本觉明妙”。	The Buddha said to Pūrṇa: “You ask why mountains, rivers, and the great earth suddenly arise from what is originally pure. You have often heard me speak of ‘the awareness of intrinsic nature being wondrously luminous, and fundamental awareness being luminous in wondrousness.’”
怎么叫“性觉妙明，本觉明妙”呢？这个“性觉”指性中之觉，整个性体就是觉，觉就是这个性体，不是两样东西。“妙明”者，它本来能够了了分明，无所不知，无所不了，这个明就是觉，觉就是明。	What does “the awareness of intrinsic nature is wondrously luminous; fundamental awareness is luminous in wondrousness” mean? “Awareness of intrinsic nature” refers to the awareness within intrinsic nature. The entire substance of intrinsic nature is awareness, and awareness is this substance of intrinsic nature; they are not two different things. As for “wondrously luminous,” it is originally clearly aware of everything, knowing all and lacking no understanding. This luminosity is awareness, and awareness is luminosity.
这个妙明虽然是无所不了，无所不知，而实无所了，实无所知，既无所执，亦无所住，故称之为妙。因为这个性觉能生起无尽妙用，所以叫做性觉妙明。	Although this wondrous luminosity lacks no understanding and knows all, in truth there is nothing it understands and nothing it knows. Since it grasps at nothing and abides nowhere, it is called wondrous. Because this awareness of intrinsic nature can give rise to inexhaustible wondrous functioning, it is called “the awareness of intrinsic nature is wondrously luminous.”
那什么是“本觉明妙”呢？这里的本觉是妄觉，无明就是不知不觉，因为是妄觉明妙，把它颠倒过来了。什么是明妙呢？这个妙是妙体，就是个觉体，觉得有个觉体，有个东西为我所明。	Then what is “fundamental awareness is luminous in wondrousness”? Here, fundamental awareness is deluded awareness. Ignorance is unconsciousness and unawareness. It is because deluded awareness illumines wondrousness that the order is reversed. What is meant by “luminous in wondrousness”?

	This wondrousness is the wondrous substance, the substance of awareness. One feels that there is a substance of awareness, something that is illuminated by oneself.
因为这个时候还没有山河大地，无明妄动的时候，我在这里不动，但是觉得有个东西，把妙觉之体当做一样东西来所明。	At this point, mountains, rivers, and the great earth have not yet arisen. When ignorance stirs deludedly, I remain unmoving here, yet I feel there is some thing; I take the substance of wondrous awareness as an object to be illuminated.
就好比这个录音机，它能录音能放音，于是把妙觉之体当做一个录音机来为我所明，“我有个录音机在这里，我有个灵觉在这里”。	It is like a tape recorder: it can record and play sound. Thus one takes the substance of wondrous awareness to be a tape recorder, an object illuminated by oneself: “I have a tape recorder here; I have spiritual awareness here.”
这又叫觉明空昧，他自己固执他的觉，这就是头上加头，在觉外有明，明外有觉，把觉和明分开来，那么觉就不是明，明也不是觉了。	This is also called “awareness illuminating empty obscurity.” One stubbornly clings to one’s awareness. This is putting a head on top of one’s head: outside awareness there is luminosity, and outside luminosity there is awareness. Awareness and luminosity are separated; then awareness is no longer luminosity, and luminosity is no longer awareness.
本觉是妄的根本，由妄之根本的觉，来明这个妙体，把这个觉体作为所明，如此就有能明与所明，就有能所相对。能所相对有两个东西在里边，凡相对而有的东西都是虚妄不实的，不是真正实有的，这两句话很重要，弄懂了之后才能接着往下讲。	Fundamental awareness is the root of delusion. From the awareness that is the root of delusion, one illumines this wondrous substance, taking this substance of awareness as an object of illumination. Thus there is that which illumines and that which is illumined; there is the opposition of subject and object. Where subject and object stand opposed, there are two things. Everything that exists through opposition is illusory and unreal, not truly existent. These two statements are very important; only after understanding them can we proceed further.
这里的“性觉妙明，本觉明妙”，性觉妙明是本性之觉，这个妙明就是无所不明，无所不了，但是亦无所明、无所了，不着明与不明、了与不了的相，是没有能所的。	In the phrase “the awareness of intrinsic nature is wondrously luminous; fundamental awareness is luminous in wondrousness,” the wondrous luminosity of the awareness of intrinsic nature is the awareness of original nature. This wondrous luminosity is aware of all and understands all, yet there is nothing it illumines and nothing it understands. It does not attach to the marks of

	illumination or non-illumination, understanding or non-understanding; there is no subject and object.
换一句话来讲，这个性觉妙明也可以说：明就是觉，觉就是明。下面一句“本觉明妙”，就是觉外有明，明外有觉，觉能生明，明能够把觉作为所明，这样一来明和觉就变成两个东西了。前后两句有这样的差别，我们把这里的意思搞懂，后面讲的就容易理解了。	Put differently, “the awareness of intrinsic nature is wondrously luminous” may also be expressed thus: luminosity is awareness, and awareness is luminosity. The following phrase, “fundamental awareness is luminous in wondrousness,” means that outside awareness there is luminosity, and outside luminosity there is awareness. Awareness can give rise to luminosity, and luminosity can take awareness as its object of illumination. In this way, luminosity and awareness become two things. The two phrases differ in this respect. Once we understand the meaning here, what follows will be easy to understand.
“富楼那言：唯然，世尊，我常闻佛宣说斯义。”	“Pūrṇa said: ‘Yes, World-Honored One, I have often heard the Buddha proclaim this meaning.’”
富楼那讲：是的，是的，我常常听你老人家讲这个性觉妙明，本觉明妙。那么接下来佛要问他了。	Pūrṇa said: “Yes, yes, I have often heard you speak of the awareness of intrinsic nature being wondrously luminous and fundamental awareness being luminous in wondrousness.” The Buddha then proceeded to question him.
“佛言：汝称觉明，为复性明称名为觉，为觉不明称为明觉？”	“The Buddha said: ‘When you speak of awareness illuminating, do you call intrinsic luminosity “awareness,” or do you call awareness that does not illumine “luminous awareness”?’”
既然你说常常听我讲这个意思，那么我来问你，你所说的这个觉明，是把性明称名为觉呢？还是把无所明称为明觉呢？性明就是有所明，是将有所明称名为觉，还是将觉不明称名为明觉。	Since you say that you have often heard me explain this meaning, let me ask you: when you speak of awareness illuminating, do you call intrinsic luminosity “awareness”? Or do you call that which has nothing to illumine “luminous awareness”? Intrinsic luminosity means that there is something illumined. Do you call having something illumined “awareness,” or do you call awareness without illumination “luminous awareness”?
这里是在问他，一个有所明，一个无所明，这两个你认为哪个称名为觉。这里问他的两句话，不管是有所明，还是无所明，答哪句都不对。因为有所明是妄觉，无所明是不觉，不觉便是无明，妄觉和无明皆非正觉。因为富楼那不明白这层意义，同凡夫的见解一样，在这里执著，要有所明，所以他接着讲了：	He is being asked here which of these two—having something illumined or having nothing illumined—he considers to be called awareness. Of the two statements posed to him, neither answer is correct. Having something illumined is deluded awareness; having nothing illumined is lack of awareness, and lack of awareness is ignorance. Neither deluded

	awareness nor ignorance is right awareness. Because Pūrṇa did not understand this point, and held the same view as ordinary beings, he clung here to the need for something to be illumined. Thus he continued:
“富楼那言：若此不明名为觉者，则无所明。”	“Pūrṇa said: ‘If this non-illumination is called awareness, then there would be nothing illumined.’”
富楼那说：假如这个不明能够称为觉，那么这个觉就变成无明了，“则无所明”，就不会有他的所明，觉如果不能有所明，即不能称之为觉。这个意思反过来说就是应该有所明，因为有所明才为觉嘛。	Pūrṇa said: “If this non-illumination can be called awareness, then that awareness becomes ignorance. ‘Then there would be nothing illumined’: it would have no object of illumination. If awareness cannot have something to illumine, it cannot be called awareness.” Conversely, this means that there should be something illumined, for only when there is something illumined can there be awareness.
在这里富楼那同我们凡夫一样执著，他认为所谓觉者是应该有所明的，不是无所明，如果觉无所明，便是不觉了。既然不觉，便是一点知觉都没有，没有知觉还有什么觉不觉呢？所以他的意思是说，既然称之为觉，就应该是有所明。	Here Pūrṇa clings in the same way that we ordinary beings do. He believes that what is called awareness should have something to illumine, rather than nothing illumined. If awareness has nothing illumined, it is not awareness. If it is not awareness, then there is no consciousness whatsoever; without consciousness, what awareness or non-awareness could there be? Thus he means that, since it is called awareness, there should be something illumined.
“佛言：若无所明，则无明觉。有所非觉，无所非明，无明又非觉湛明性。”	“The Buddha said: ‘If there is nothing illumined, there is no luminous awareness. Having an object is not awareness; having no object is not luminosity. Ignorance, moreover, is not the clear and still nature of awareness.’”
佛在这里对他讲，假如没有所明，当然也没有明觉。那么我要告诉你：“有所非觉”，因为这个觉不同于物体，我们的知觉不是所看到的东西，不是外面有相的物体，这个觉不是有相之物。	The Buddha said to him here: if there is nothing illumined, then of course there is no luminous awareness. But let me tell you: “Having an object is not awareness,” because this awareness differs from a physical object. Our consciousness is not something seen, nor is it an external object with form. This awareness is not a thing possessing form.
假如觉有所明，那它就是个东西，是个物体，是个事物了。如果是个事物，怎么能称之为觉呢？所以说“有所	If awareness has something it illumines, then it becomes a thing, a physical object, an entity. If it is

非觉”，既然有个所，当然就不是觉了。	an entity, how can it be called awareness? Thus it is said, “Having an object is not awareness.” Since there is an object, it is certainly not awareness.
因为这个知觉的觉，不同于事物，与外面的事物是有差别的，你有所明，你把这个觉当成你的所明，这个觉已经变成个事物，所以就不能再称之为觉了。这就是有所非觉的意思。	Because the awareness of consciousness differs from things and is distinct from external things, when you have something illumined and take this awareness as your object of illumination, this awareness has already become a thing. Therefore, it can no longer be called awareness. This is the meaning of “having an object is not awareness.”
那什么是“无所非明”呢？所谓明是对外界事物的认识、分析和了别，因此有东西才有明，没东西就不能称之为明。譬如外面有张三、李四坐在那里，我知道这是张三，那是李四，这就是因为有了所（张三、李四）才有的明。	Then what does “having no object is not luminosity” mean? So-called luminosity is cognition, analysis, and discernment of external things. Therefore, only when there are things is there luminosity; without things, it cannot be called luminosity. For example, if Zhang San and Li Si are sitting outside, and I know that this is Zhang San and that is Li Si, this luminosity arises because there are objects—Zhang San and Li Si.
如果外面没有张三、李四，怎么能称之为明呢？你明了个什么东西呢？你只能明个空，空无所有不能叫明，所以说无所非明，没有所就不是明了。如此一来有所无所都不对。	If there were no Zhang San or Li Si outside, how could it be called luminosity? What would you be aware of? You could only be aware of emptiness, but empty nothingness cannot be called luminosity. Thus it is said, “Having no object is not luminosity”: without an object, it is not luminosity. In this way, both having an object and having no object are incorrect.
那么你也许会说，我可以明个无明呀？假如你明了个无明，“无明又非觉湛明性”。	You may then say: “I can be aware of ignorance.” But if you are aware of ignorance, then “ignorance, moreover, is not the clear and still nature of awareness.”
我们说过这个觉湛明性中的湛，是不动摇的意思，因为我们的明性是了了分明，了了常知的，它没有断处，具足一切，能生万法，不同于木石般无知无觉。	We have said that the stillness in the clear and still nature of awareness means immovability. Our luminous nature is clearly aware and ever-presently knowing. It has no break, is complete in all respects, and can give rise to all dharmas. It is unlike wood or stone, which lack knowledge and awareness.
如果你以这个无明为觉，无明黑暗一片，里面没有东西，那你就不是觉湛明性，不是觉体，所以不但说有所非所都不对，说无明更加不对。	If you take this ignorance to be awareness, ignorance is utterly dark and contains nothing. Then you are not the clear and still nature of awareness, not the substance of awareness. Thus it

	is not only wrong to speak of having an object or having no object; it is even more wrong to speak of ignorance.
否定有所、无所和无明，为的是打破你的妄想，使你明白这个觉之外没有明，明之外没有觉。你如果觉外有明，明外有觉，就有能所的对立，我们说过由能所对立，妄念就会发动，那么山河大地就生起来了。	The denial of having an object, having no object, and ignorance is meant to shatter your deluded thoughts and make you understand that outside awareness there is no luminosity, and outside luminosity there is no awareness. If outside awareness there is luminosity and outside luminosity there is awareness, then subject and object stand opposed. As we have said, when subject and object stand opposed, deluded thoughts begin to stir, and mountains, rivers, and the great earth arise.
你要问山河大地是怎样生起的呢？《楞严经》告诉你就是这样生起的。当你妄念动了以后，那个一念无明就把你这个觉体，这个妙湛之体当做你的所明，因为有能有所，你妄动得就更加厉害，所以这个有明实在是妄明之本。	You may ask how mountains, rivers, and the great earth arise. The Śūraṅgama Sūtra tells you that they arise in precisely this way. Once your deluded thoughts stir, that single thought of ignorance takes this substance of awareness, this wondrously still substance, as its object of illumination. Because there is a subject and an object, your deluded stirring becomes still more intense. Therefore, this luminosity that has an object is truly the root of deluded luminosity.
大家不懂得这个道理，都以心思活泛、头脑机灵为好，总在羡慕别人：哎呀！这个人真聪明，什么事情都知道，样样知识一学就会。	People do not understand this principle. They all take quick wits and a clever mind to be good, constantly admiring others: “Ah, this person is truly intelligent; they know everything and learn every kind of knowledge as soon as they study it.”
不知道越聪明越坏，因为知见越多，执著和挂碍就越多，这叫世智辨聪，都是所知障，能障碍我们的正觉之道。	They do not realize that the more clever one is, the worse it is, because the more views and knowledge one has, the more attachments and hindrances one has. This is worldly intelligence and cleverness; it is all cognitive hindrance, capable of obstructing our path to right awareness.
因为大家都不觉，都以这个有明为觉，所以赵州老和尚说：“老僧不在明白里”，为什么呢？因为你的有明其实都是无明、妄明。	Because people are all unaware and take this awareness that has an object to be awareness, the old master Zhaozhou said: “This old monk does not dwell in understanding.” Why? Because your awareness that has an object is in fact ignorance and deluded luminosity.

你以为自己精明得不得了，样样事情都要精打细算，算得比谁都厉害，不知道这都是生死的根本，都是妄念啊！所以说不但是普通人，不但是阿难这些未尽无漏的初果罗汉，不懂得这个道理，就连富楼那等漏尽无学的大阿罗汉，亦复如是，都在这里以明为觉，把这个有所明当成是觉。	You think yourself exceedingly shrewd, wanting to calculate and scheme over every matter, calculating more astutely than anyone else. Yet you do not realize that these are all the root of birth and death, all deluded thoughts. Thus it is not only ordinary people, nor only first-fruit arhats such as Ānanda, who have not yet exhausted the defilements, who fail to understand this principle. Even great arhats such as Pūrṇa, who have exhausted the defilements and have nothing further to learn, are likewise so: they take luminosity for awareness and take having something illumined to be awareness.
有所明实际上是妄想、妄影，因为认取这个影子，那么山河大地等就生起来了。	Having something illumined is actually deluded thought and a deluded shadow. Once one takes this shadow as real, mountains, rivers, the great earth, and so forth arise.
“性觉必明，妄为明觉。”	“The awareness of intrinsic nature is necessarily luminous; delusion makes it into luminous awareness.”
这两句也很重要，前面讲你认取的这个是无明，非觉湛明性，因为性觉这个湛然之体非如木石，它是了了常知，没有间断。它既无能知，亦无所知，觉就是明，明就是觉，所以说“性觉必明”。	These two sentences are also very important. Earlier it was explained that what you take hold of is ignorance, not the clear and still nature of awareness. The still substance of the awareness of intrinsic nature is not like wood or stone: it is clearly and ever-presently knowing, without interruption. It has neither a knower nor anything known. Awareness is luminosity, and luminosity is awareness; therefore it is said, “The awareness of intrinsic nature is necessarily luminous.”
性觉不要觉外生明，也不要明外生觉，它是一个东西，如果你把它当做两个东西，那么就有能有所，因为有能所之故，就“妄为明觉”。	The awareness of intrinsic nature does not give rise to luminosity outside awareness, nor to awareness outside luminosity. It is one thing. If you take it as two things, then there is a subject and an object; because there is subject and object, one “deludedly makes it into luminous awareness.”
你认为有个能觉，认为自己有所觉悟，如此即生出能与所的对立，我们说过相对的东西都是虚幻的，所以说般若无知。般若的性体是无能知，无所知的，有能有所是妄觉，而非真正的性觉。	You suppose that there is an aware subject and that you yourself have attained some realization. This gives rise to the opposition of subject and object. We have said that all relative things are illusory; hence prajñā is without knowing. The essential nature of prajñā has neither a knower nor

	anything known. Where there is a subject and an object, there is deluded awareness, not true intrinsic awareness.
禅宗为什么要参话头呢？他给你一个无意义的话头，叫你参“念佛是谁”，就是要把你的妄想全打光，使你的性觉从妄想中超脱出来。	Why does the Chan school investigate the huatou? It gives you a seemingly meaningless critical phrase and tells you to investigate, “Who is reciting the Buddha’s name?” This is to eliminate all your deluded thoughts, so that your intrinsic awareness may free itself from them.
平时我们都是有所明，你静下来好好看看自己的内心，都有东西在那里，整天想着张三怎样，李四如何，所以宗下说“驴事未了，马事又来”，混乱得不得了，都是因为有所明，所以才会想那些乱七八糟的东西。因为般若无知，既无能也无所，当你参到能所双亡，根尘啪地脱开时，离能离所的绝对真心即会灼然而出。	Ordinarily, we always have something that we take to be understood. When you quiet down and carefully observe your own mind, there is always something there: all day long you think about what Zhang San is doing and how Li Si is faring. Thus, the Chan school says, “Before the donkey’s affair is settled, the horse’s affair arrives.” It is utter confusion. This is all because there is something that is taken to be understood, and so you think all sorts of chaotic things. Because prajñā is without knowing, there is neither subject nor object. When, through investigating, subject and object both perish, and the sense faculties and their objects suddenly fall apart, the absolute true mind, free of subject and object, will shine forth brilliantly.
佛知道你这个是无明妄动，因为你有能有所，所以都是妄想。讲到真正的妙觉明性，实际上根本就无可言说，非但小乘的声闻、缘觉，和大乘的菩萨无法开口，就连三世诸佛也无开口处。	The Buddha knows that this is an ignorant and deluded stirring on your part. Because you posit subject and object, it is all deluded thought. When it comes to the true wondrously aware and luminous nature, there is in fact nothing whatsoever that can be said. Not only can the śrāvakas and pratyekabuddhas of the Lesser Vehicle, and the bodhisattvas of the Mahāyāna, say nothing of it; even the Buddhas of the three times have no point at which to speak.
因为开口即非，开口就不是，开口就有能所。所以宗下讲到末后一句，最后一着，都是无言而归方丈，因为实在没办法说了。像傅大士讲《金刚经》，才上法座用戒尺在桌子上拍一下，随即下座，宝志公于是说：“大士讲经竟。	For as soon as one opens one’s mouth, it is no longer it; once one opens one’s mouth, subject and object arise. Thus, when the Chan school speaks of the final statement, the ultimate move, one returns silently to the abbot’s quarters, because there is truly no way to speak of it. When Layman Fu expounded the Diamond Sūtra, he had barely ascended the Dharma seat before striking the table once with his ruler and immediately descending.

	Baozhi then said that the Layman had finished expounding the sūtra.
”傅大士为你们讲这个《金刚经》，他已经讲完了，因为这个妙觉明体，无法用语言文字来形容表述，“开口即非，拟议即乖”，连圣贤亦无开口处。	Layman Fu has expounded this Diamond Sūtra for you, and he has already finished, because this wondrously aware and luminous essence cannot be described or expressed in language and writing. “To open one’s mouth is already wrong; to frame it in thought is already to go astray.” Even sages have no point at which to speak.
但是反过来说，我们要的是活法，不是死法，我们既要认得离言绝虑的性体，也要现种种形，现种种相，起无边妙用。	But conversely, what we seek is a living Dharma, not a dead Dharma. We must both recognize the intrinsic essence that transcends words and thought and also manifest all kinds of forms and appearances, giving rise to boundless wondrous functioning.
那么既然要起妙用，要现种种形、种种相，为什么还要我们脱开这个相呢？因为脱开相之后，才能见到这个本性。所以必须先识得本性，识得这个本性之后，回过来再起妙用，如此才能超脱分段和变易二生死。	Since we are to give rise to wondrous functioning and manifest all kinds of forms and appearances, why must we first free ourselves from appearances? Because only after freeing ourselves from appearances can we see our intrinsic nature. We must first recognize that intrinsic nature; after recognizing it, we return and give rise to wondrous functioning. Only then can we transcend the two kinds of birth and death: segmented and transformational.
由证体再起用，就知道所有一切世间之物，都是我这个真心，真心即是法界，法界即是真心，所以“无不从此法界流，无不还归此法界。”一切山河大地，一切鸟语花香，净是法界宣流，所以统统归到这个法界里面。	By directly realizing the essence and then giving rise to function, one knows that every worldly thing is this true mind of one’s own. The true mind is the dharma realm, and the dharma realm is the true mind. Therefore, “Nothing fails to flow forth from this dharma realm, and nothing fails to return to this dharma realm.” All mountains, rivers, and the great earth, all birdsong and floral fragrance, are entirely the dharma realm proclaiming itself; thus, all return to this dharma realm.
你如果只知空不知有，只认性体不起妙用，说明你还有住着，还住在偏真的窠臼里。所以大乘佛法是积极入世，不是消极遁世的，假如死守着空，不敢到五浊恶世救度众生，那是小乘自了汉，因为他偏到空里，不是空有不二。	If you know only emptiness and not presence, recognizing only the intrinsic essence without giving rise to wondrous functioning, this shows that you still abide somewhere—still confined within the rut of one-sided emptiness. Therefore, Mahāyāna Buddhism actively engages with the world; it does not passively flee from it. If one rigidly clings to emptiness and dares not save sentient beings in

	the Sahā world of the five turbidities, one is a self-liberating adherent of the Lesser Vehicle, for one has fallen to the side of emptiness and has not realized the nonduality of emptiness and presence.
我们懂得这个道理之后，就明白性与相的关系，就像镜子与影子一样，镜子可以照物，有镜子必然有影子，假如没有影子即不成为镜子。	Once we understand this principle, we understand the relationship between nature and appearances. It is like a mirror and its reflections: a mirror can reflect things, and where there is a mirror, there must be reflections. Without reflections, it would not be a mirror.
我们的真如佛性也是这样，因为性空所以能现一切相，因为出生一切相所以性体必然是空的，真如佛性不但空灵寂静，还能生出万千妙用，假如不能生出万法来起用，则不能称为真如佛性。这一句中同时包括了体相用，如同《金刚经》所说：“所谓佛法者，既非佛法，是名佛法”。	Our Buddha-nature of suchness is the same. Because its nature is empty, it can manifest all appearances; because it gives rise to all appearances, its essential nature must be empty. The Buddha-nature of suchness is not only empty, numinous, and still; it can also give rise to myriad wondrous functions. If it could not give rise to and function through the myriad dharmas, it could not be called the Buddha-nature of suchness. This single statement includes essence, appearance, and function at once, just as the Diamond Sūtra says: “What are called buddhadharmas are not buddhadharmas; therefore they are called buddhadharmas.”
“性觉必明，妄为明觉。”这个性觉不是死的，是了了常知，是无所不明的，在这里明就是觉，觉就是明。假如你把它分开来，有觉有明，或者觉为明所明，或者明为觉所觉，那就分明着在相里了。	“Intrinsic awareness must be luminous; delusion makes it into an aware luminosity.” This intrinsic awareness is not inert; it is clear, ever-present knowing, and there is nothing it does not illuminate. Here, luminosity is awareness, and awareness is luminosity. If you separate them, positing awareness and luminosity, or making awareness what luminosity illuminates, or luminosity what awareness apprehends, then you are clearly attached to appearances.
“觉非所明，因明立所。所既妄立，生汝妄能。”	“Awareness is not what is illuminated. Because of luminosity, an object is established. Once the object is falsely established, your deluded subject arises.”
“觉非所明”，我们刚刚讲了，觉就是觉体，这个觉体不是你明的对象，不是你明所明的那个觉，这个觉跟明是相对的。	“Awareness is not what is illuminated.” As we have just explained, awareness is the essence of awareness. This essence is not an object of your illumination; it is not the awareness illuminated by

	your luminosity. That awareness and luminosity stand in opposition to one another.
因为觉体本非所明，你将性觉错认为明，就是把你的真如妙体作为明的所明，成为所明的对象，这就是“因明立所”。因为你的明要有对象，他的对象就是所明，于是“因明立所”，在觉外又生出明。	Because the essence of awareness is originally not what is illuminated, if you mistakenly take intrinsic awareness to be luminosity, you make your wondrous essence of suchness into what your luminosity illuminates—an object of illumination. This is “because of luminosity, an object is established.” Since your luminosity requires an object, its object is what is illuminated. Thus, because of luminosity, an object is established, and luminosity arises outside awareness.
这个明是妄明，妄明就是所明，以所明为觉，觉就是所明，所以说是因明立所。	This luminosity is deluded luminosity. Deluded luminosity is what is illuminated. Taking what is illuminated to be awareness, awareness then becomes what is illuminated; therefore it is said that because of luminosity, an object is established.
“所既妄立，生汝妄能”，既然有所明之物，当然有能明之心，有能明的妄境，就有所明的妄心，心境的这种相对，就生出《大乘起信论》所说的“业相、转相、现相”这三种细相。	“Once the object is falsely established, your deluded subject arises.” Since there is an object that is illuminated, there is naturally a mind that illuminates it. Where there is the deluded object of an illuminating subject, there is the deluded mind that is illuminated. This opposition between mind and object gives rise to the three subtle characteristics spoken of in Awakening of Faith in the Mahāyāna: the characteristic of karma, the characteristic of turning, and the characteristic of manifestation.
我们动了心，在觉之外有了明，这个明就是无明，就是业相，业相就是这么起的。业相起来之后，生出能明、所明，这就是转相，转向虚妄，钻到有相里面跑了。	When our minds stir, luminosity arises outside awareness. This luminosity is ignorance; it is the characteristic of karma. This is how the characteristic of karma arises. After it has arisen, the illuminating subject and the illuminated object emerge. This is the characteristic of turning: it turns toward falsity and runs into the realm of appearances.
我们说本来是无相，本来没有山河大地，就是因为这个无明妄动，自己以为有个能觉：我能感觉到有那些东西，我明明是有觉的嘛。这样一来觉同明就分开来，变成两个东西，生出了《起信论》所讲的“三细”，再由细相生起粗相，于是山河大地等就立起来了。所以：	We say that originally there were no appearances, no mountains, rivers, or great earth. Yet because of this ignorant and deluded stirring, one imagines that there is an aware subject: “I can sense that those things exist; surely I am aware.” In this way, awareness and luminosity become separated and turn into two things. The “three subtleties”

	discussed in Awakening of Faith in the Mahāyāna arise, and from subtle appearances coarse appearances arise; thus mountains, rivers, the great earth, and the like become established. Therefore:
“无同异中，炽然成异。”	“Within what is without sameness or difference, difference blazes forth.”
所谓“无同异中”，是说在念未生之前，我们这个真如佛性，既没有同，也没有异，当体就是一真法界，所以根本无所谓同异。但是，因为在无同异中，生出同异之见，于是“炽然成异”。	What is meant by “within what is without sameness or difference” is that, before a thought arises, our Buddha-nature of suchness has neither sameness nor difference. In its very essence, it is the One True Dharma Realm, so there is fundamentally no such thing as sameness or difference. Yet because a view of sameness and difference arises within what is without sameness or difference, “difference blazes forth.”
什么是同异之见呢？就是觉外有明，明外有觉。有个觉体为你所明，那么在无同异中，就分出来个异。	What is the view of sameness and difference? It is luminosity outside awareness and awareness outside luminosity. There is an essence of awareness that you take as the object of illumination; thus, within what is without sameness or difference, difference is divided out.
“炽然”就是动得更加厉害，更加猛烈，就像火烧起来以后，烧得越来越旺，在生出同异之后，再异上加异，这就是炽然成异。	“Blazing forth” means that the stirring becomes still more severe and intense. It is like a fire that, once ignited, burns ever more fiercely. After sameness and difference arise, difference is added upon difference; this is what is meant by difference blazing forth.
因为动得越来越厉害，在异上又加异，这时候地、水、火、风等几大种性依次现形、现相，我们刚才说三细是业相、转相、现相，现在这个虚幻的相要转为现相了。	Because the stirring grows ever more intense and difference is added upon difference, the great elements of earth, water, fire, and wind successively take shape and manifest appearances. We have just said that the three subtleties are the characteristics of karma, turning, and manifestation. Now these illusory appearances are about to become the characteristic of manifestation.
种性一起，就会生出分别，我们开始分别这是什么，那是什么，这就是现相，现相之后就要分别。懂得了这个道理，就知道山河大地都是由妄动动出来的，如果不妄动，就没有这些事情，这个叫做觉明空昧。	Once these elemental dispositions arise, discrimination follows. We begin to discriminate: this is one thing, that is another. This is the characteristic of manifestation, and after manifestation comes discrimination. Once you

	understand this principle, you know that mountains, rivers, and the great earth all arise from deluded stirring. Without deluded stirring, these things would not exist. This is called the empty obscurity of awareness and luminosity.
在你有了觉之后，蹲在里面往前看，这个时候虽然没有眼睛，没有根尘，但是有一个要看的念头。比如我们做梦的时候，虽然感觉不到这个身体，但还是感觉到自己在看，这个能看、想看的知觉性并没有消失。	After awareness has arisen, you crouch within it and look ahead. At this time, although there are no eyes, sense faculties, or sense objects, there is still a thought of wanting to see. For example, when we dream, although we do not feel this physical body, we still feel that we are seeing. This awareness that can see and wants to see has not disappeared.
“异彼所异，因异立同。同异发明，因此复立无同无异。如是扰乱，相待生劳。劳久发尘，自相浑浊。由是引起尘劳烦恼。起为世界，静成虚空。虚空为同，世界为异。彼无同异，真有为法。	“Difference from that which is different: because of difference, sameness is established. As sameness and difference become manifest, thereupon non-sameness and non-difference are again established. In such disturbance, mutual dependence gives rise to weariness. When weariness persists, it gives rise to dust; they become mutually obscured. From this arise the afflictions of worldly dust and toil. In motion, they become worlds; in stillness, they become empty space. Empty space is sameness; worlds are difference. This, in which there is neither sameness nor difference, is truly conditioned dharma.”
觉明空昧，相待成摇，故有风轮执持世界。因空生摇，坚明立碍，彼金宝者明觉立坚，故有金轮保持国土。坚觉宝成，摇明风出，风金相摩，故有火光为变化性。宝明生润，火光上蒸，故有水轮含十方界。”	“The empty obscurity of awareness and luminosity, through mutual dependence, becomes movement; therefore the wheel of wind supports the world. From emptiness movement arises; solidified luminosity establishes obstruction. Those precious substances are solidified by aware luminosity; therefore the wheel of gold holds the lands. When solidity, awareness, and preciousness are formed, moving luminosity produces wind. Wind and gold rub against each other; therefore firelight arises as the nature of transformation. Precious luminosity produces moisture, and firelight evaporates upward; therefore the wheel of water contains the worlds of the ten directions.”
觉之外有明，明之外有觉，这就是妄觉，由能所对立而起动摇，再因动摇之故生出五大种性，这即是无明三细中的现相。有幻动才生幻相，若五大种性不生出，就没有世界生起。	Luminosity outside awareness and awareness outside luminosity constitute deluded awareness. The opposition of subject and object gives rise to movement, and because of movement the

	elemental dispositions of the five great elements arise. This is the characteristic of manifestation among the three subtleties of ignorance. Illusory movement gives rise to illusory appearances; if the elemental dispositions of the five great elements do not arise, no world can arise.
反过来说，这些相就是实相，对于处处执著的凡夫来说，那是幻相；而佛菩萨是应缘起妙用，那么就是真实相，这就是性体的光明。一个真、一个妄，就在你转念之间，不在所对的境上。如果你执著，这就是妄；你不执著，这就是真，这就是见性，你只管随缘起用好了。一真一妄都是你自己的分别，不在物体，跟外面的事物没有关系。	Conversely, these appearances are true appearances. For ordinary beings who cling everywhere, they are illusory appearances; but Buddhas and bodhisattvas respond to conditions and give rise to wondrous functioning, so they are true appearances. This is the luminosity of the intrinsic essence. Truth and delusion lie in the instant when you turn your thought, not in the objects you encounter. If you cling, this is delusion; if you do not cling, this is truth. This is seeing one's nature. Simply respond to conditions and give rise to function. Both truth and delusion are distinctions made by yourself; they are not in things themselves and have nothing to do with external objects.
“火腾水降，交发立坚。湿为巨海，干为洲。以是义故，彼大海中火光常起；彼洲　中，江河常注。水势劣火，结为高山。是故山石，击则成焰，融则成水。土势劣水，抽为草木。是故林薮，遇烧成土，因绞成水。”	“Fire rises and water descends; their interaction gives rise to solidity. Moisture becomes vast oceans, and dryness becomes continents. For this reason, firelight constantly arises within the great oceans, while rivers constantly flow across the continents. Where the force of water is weaker than fire, it congeals into lofty mountains. Therefore, when mountain stones are struck, they produce sparks; when melted, they become water. Where the force of earth is weaker than water, it draws forth grasses and trees. Therefore, forests and groves become earth when burned, and water when twisted.”
这里开始讲由水火的各种变化，如何生出山河大地、草木万物。“火腾水降”，火性向上飞升，所以叫火腾；水性向下流注，所以叫水降。水火之性是一个升腾，一个下降。	Here it begins to explain how the various transformations of water and fire give rise to mountains, rivers, the great earth, vegetation, and the myriad things. “Fire rises and water descends”: the nature of fire ascends, hence “fire rises”; the nature of water flows downward, hence “water descends.” One nature rises, while the other descends.

“交发立坚”，交发是互相帮助、互相资助的意思，立坚是成就坚固的陆地，要水与火互相资助才有陆地。在我们这个地球上，潮湿的部分是大海，“湿为巨海”。干燥的部分是陆地，“干为洲”。	“Mutual interaction gives rise to firmness”: mutual interaction means mutual assistance and support, while giving rise to firmness means producing solid land. Only through the mutual support of water and fire can land exist. On our earth, the moist part is the ocean: “moisture becomes the vast sea.” The dry part is land: “dryness becomes continents.”
在四面海水中，大的陆地是洲，比如亚洲、非洲、欧洲、美洲。小的陆地是，比如台湾、海南岛等大小岛屿。我们这个世界不光有陆地，不光有海水，还有火，要水火交织而成陆地。“以是义故，彼大海中，火光常起”。	Amid the waters of the four seas, the large landmasses are continents, such as Asia, Africa, Europe, and the Americas. Smaller landmasses include islands of various sizes, such as Taiwan and Hainan Island. Our world has not only land and seawater, but also fire; land is formed through the interweaving of water and fire. “For this reason, in that great sea, flames constantly arise.”
因为水火是互相资助的，所以大海之中常有火光。你们不要以为大海里面没有火，是真的有火，报上都登过的。“彼洲中，江河常注”，在大陆和海岛上，常有江河流注。	Because water and fire mutually support one another, flames often arise in the ocean. Do not suppose that there is no fire in the sea; there really is, and it has even been reported in newspapers. “In those continents, rivers constantly flow”: on continents and islands, rivers continually flow.
比如我们中国有黄河、长江，还有其他大小河流，江河竞注，最后都要流入大海。水与火不但相克，而且还可以互相资助，就是火里有水，水里也有火，所以火性才能周遍。科学家也在研究，为什么海里有大火升起来，他们经过调查，认为是由海底的火山爆发，所以喷发出大火。	For example, China has the Yellow River, the Yangtze River, and other rivers large and small. The rivers converge and ultimately flow into the sea. Water and fire not only restrain one another; they can also mutually support one another. Thus, there is water within fire and fire within water, enabling the nature of fire to pervade everywhere. Scientists have also investigated why great fires rise from the sea. After investigation, they concluded that they result from eruptions of undersea volcanoes, which spew forth immense flames.
“水势劣火，结为高山。”因为水与火相合而成土，如果水的势力小于火，就是火多水少，那么就拔起来成为高山。“是故山石，击则成焰，融则成水。”如果用石头互相击打，就会有火星冒出来，我们叫击石取火。	“When the force of water is weaker than fire, it congeals into high mountains.” Because water and fire combine to form earth, if the force of water is less than that of fire—that is, if there is more fire and less water—it rises up to form high mountains. “Therefore, when mountain rocks are struck, they produce flames; when melted, they become water.” When stones are struck against one another, sparks fly out; this is what we call making fire by striking stones.

那么石头融则成水，比如下大雨山洪暴发了，土石随水而下，叫泥石流。“土势劣水，抽为草木”，如果地大的势力小于水大，就是水势多、土势少，土势劣水，那就抽为草木了，所以草木是由水势多而成的。“是故林薮，遇烧成土”，所以草木一烧就变成了灰，灰尘就是土。“因绞成水”，绞就是挤榨，草木一绞就变成水了。	When stones melt into water, for example, heavy rains may cause mountain torrents, carrying earth and rocks downward in what is called a mudslide. “When the force of earth is weaker than water, it draws forth plants and trees.” If the force of the earth element is weaker than that of the water element—that is, if water is stronger and earth weaker—then plants and trees are drawn forth. Thus, plants and trees arise because water is predominant. “Therefore, when forests and thickets are burned, they become earth”: when plants and trees are burned, they become ash, and ash and dust are earth. “When pressed, they become water”: pressing means squeezing, and when plants and trees are squeezed, they yield water.
这个世界上的东西，都是互相资助而成的，比如草木丛林就是由水土交资而成，它遇烧成土，因绞成水，离开水土即无草木。那么非但草木，就是洲、江河等等，也都是相互资助而成。	All things in this world are formed through mutual support. For example, plants, trees, and forests are formed through the mutual support of water and earth. When burned, they become earth; when pressed, they become water. Without water and earth, there would be no plants or trees. Not only plants and trees, but also continents, rivers, and so forth are formed through mutual support.
世界上一切东西，包括我们人，都是四大和合成功的。地球是地、水、火、风，地上的东西也是地、水、火、风。像这个山林树木，如果不是四大和合，就不能生出。	Everything in the world, including human beings, is formed through the harmonious combination of the four great elements. The earth consists of earth, water, fire, and wind, and the things upon it likewise consist of earth, water, fire, and wind. Mountains, forests, and trees could not arise without the harmonious combination of the four great elements.
我们现在被法见束缚了，只看见物体的表面现象，识不透内里四大的关系，以为火就是火，水就是水，土就是土，风就是风，彼此互相克制、互相隔碍，不知道它们其实是相互依存、相辅相成的。	We are now bound by attachment to dharmas. We see only the superficial appearances of material things and fail to perceive the relationships among the four great elements within them. We suppose that fire is simply fire, water simply water, earth simply earth, and wind simply wind—that they merely restrain and obstruct one another. We do not realize that they actually depend on and complement one another.
比如这个树林，不但有水土，也有火风，我们钻木可以取火，树里面包含火好理解，那么风和树木又是什么关	Take a forest as an example: it contains not only water and earth, but also fire and wind. We can make fire by drilling wood. It is easy to understand

系呢？风是循环流动的意思，树木能够吸水分，把水从地下吸到枝叶上去，这循环就是风。	that trees contain fire, but what is the relationship between wind and trees? Wind means cyclical movement and flow. Trees can absorb moisture, drawing water from the ground up into their branches and leaves; this circulation is wind.
还有我们人体里面的呼吸，和血液、消化这两个循环也都是风。再有风吹到树木，树会跟着摇摆，这也是风啊。所以一切东西都是由四大和合而成，四大因为变化的不同，当中哪一样多一些，哪一样少一些，就导致事物有种种千变万化。	Likewise, the breathing within our bodies, as well as the circulations of blood and digestion, are all wind. Moreover, when wind blows upon trees, they sway with it; this too is wind. Thus, all things are formed through the harmonious combination of the four great elements. Because their transformations differ, with one element more abundant and another less so, things undergo countless changes and variations.
“交妄发生，递相为种。以是因缘，世界相续。”	“Deluded interactions give rise to one another, each becoming the seed of the other. For this reason, the world continues without end.”
上面答复了富楼那所问世界如何形成的问题，这里回答世界为什么会相续不断。“交妄发生，递相为种。”四大本来都是妄想出来的，它们彼此再互相资助，由这种幻动促成山河大地、草木丛林等种种不同的东西。	Above, the question Pūrṇa asked about how the world came into being was answered. Here, the question of why the world continues without end is answered. “Deluded interactions give rise to one another, each becoming the seed of the other.” The four great elements were originally produced by deluded thought; then they mutually support one another, and through these illusory movements they bring about such diverse things as mountains, rivers, earth, plants, trees, and forests.
这些事物递相为种，彼此互相为因、互相为果。这一切幻境都由幻动而来。我们刚才讲过，因为执著取相之后，就会生起业相。有了业之后于是业系苦相。	These things become one another’s seeds: each is mutually cause and effect for the others. All these illusory realms arise from illusory movement. As we have just explained, after one clings to and grasps appearances, the mark of karma arises. Once karma exists, there follows the mark of suffering bound to karma.
造业之后要受报，过去所种的因，到现在就变成果，有了现在的果又要去造未来的因，这因因果果变化无穷，永不停息。我们常说：“欲知前世因，今生受者是。	After creating karma, one must undergo karmic retribution. The causes planted in the past become results in the present; having present results, one again creates causes for the future. Causes and results change without end and never cease. We often say, “If you wish to know the causes of past lives, look at what is received in this life.”

”你前世做了什么事情，看看你今生的遭遇就知道了，你今生如果享福，说明前世曾经修善积德；今生如果受苦，说明前世曾经作恶造罪。“欲知将来果，今生做者是。	What you did in a past life can be known by looking at your circumstances in this life. If you enjoy blessings in this life, it shows that you cultivated goodness and accumulated virtue in a former life. If you suffer in this life, it shows that you committed evil and created offenses in a former life. “If you wish to know the results of future lives, look at what you do in this life.”
”想知道将来会怎么样，只看你今生做得如何，所谓“种瓜得瓜，种豆得豆”，因果就是这样准确无误。“交妄发生”，就是彼此交错着，由因感果，果再生因，因再变果，因因果果彼此交妄，于是“递相为种”。	If you wish to know what the future will bring, simply look at how you conduct yourself in this life. As the saying goes, “Plant melons and reap melons; plant beans and reap beans.” Cause and effect are accurate and unfailing in this way. “Deluded interactions give rise to one another” means that causes evoke results, results in turn produce causes, and causes become results again. Causes and results interweave in deluded interaction; thus, “each becomes the seed of the other.”
就像一个转动的车轮，下面可以变到上面，上面也可以转到下面，因可以变成果，果又会再变成因，所以说是递相为种。	It is like a turning wheel: what is below can turn to the top, and what is above can turn to the bottom. A cause can become a result, and a result can again become a cause; therefore, each becomes the seed of the other.
我们八识田里历劫多生以来，含藏了各种各样的种子，遇到缘就会生成为果，果又会变成因，感应出新的种子，这就是递相为种，因因果果永无止息。第八识之所以又叫藏识，就是因为有这个含藏种子的能力。	Since beginningless kalpas and innumerable lives, the field of our eight consciousnesses has stored all kinds of seeds. When they encounter conditions, they develop into results; results then become causes and evoke new seeds. This is what it means for each to become the seed of the other: causes and results never cease. The eighth consciousness is also called the storehouse consciousness because it has this capacity to contain seeds.
世界为什么能够相续不断，在成住异灭之后，又接着成住异灭，就是由于这个因缘，因为因能生果，果又能生因，像个轮子一样可以永远转下去。	Why can the world continue without end, proceeding from formation, abiding, change, and destruction to formation, abiding, change, and destruction again? It is because of this causal nexus: causes can produce results, and results can produce causes. Like a wheel, it can turn on forever.
佛经讲地、水、火、风四大种性，如果再加上空大，有五大种。而我们中国人古时候习惯讲金木水火土这五	Buddhist scriptures speak of the elemental natures of earth, water, fire, and wind. If the element of space is added, there are five great elements. In

行，包括道教里也是讲这个五行，五行顺则相生、逆则相克。	ancient China, however, people customarily spoke of the five phases—metal, wood, water, fire, and earth—and Daoism likewise speaks of these five phases. When they accord with one another, they generate one another; when they oppose one another, they restrain one another.
四大与五行有相似的地方，五行中的金摄在四大的地大里面，四大中虽然没有木大，但是也说木是由水土互相资助而成。	The four great elements and the five phases have similarities. Metal among the five phases is included within the earth element of the four great elements. Although the four great elements do not include a wood element, it is still said that wood is formed through the mutual support of water and earth.
所以有的人讲《楞严经》的时候，就配合我们中国人的金、木、水、火、土这五行来解释，其实这样讲也不是不可以，只要能够帮助我们理解经上的意思，都可以拿来借用。	Therefore, when some people explain the Śūraṅgama Sūtra, they do so in conjunction with the Chinese five phases of metal, wood, water, fire, and earth. This is not necessarily impermissible. Anything that helps us understand the meaning of the sūtra may be used for that purpose.
比如释迦佛在世时也常借用外道的东西，佛有许多咒是外道和魔王供养的，外道魔王因为着相之故，这些咒在他那里就是邪法，而佛空一切相，随取何物皆是称性而用，那么邪咒也可变为正法。	For example, during the lifetime of Śākyamuni Buddha, he often drew upon elements of non-Buddhist paths. Many of the Buddha's mantras were offered by adherents of non-Buddhist paths and demon kings. Because such people cling to appearances, these mantras were heterodox teachings in their hands. But the Buddha empties all appearances; whatever he takes up is used in accordance with intrinsic nature. Thus, even a heterodox mantra can become the true Dharma.
法本身并无邪正之分，要看是谁在用，魔王献给佛的咒，佛用起来就是佛咒，就不能再说是魔咒。	A dharma in itself has no distinction between heterodox and orthodox; it depends on who uses it. A mantra offered to the Buddha by a demon king becomes a Buddha-mantra when the Buddha uses it, and can no longer be called a demon-mantra.
佛讲法的时候，总是在随顺众生的习惯，四大是古印度人对物质本源理解的产物，和我们中国人所说的五行是一样的道理，在佛降生以前就有了。释迦佛讲四大种性是在随顺众生的机宜，类似的情况还有很多。	When the Buddha taught the Dharma, he always adapted to the habits of sentient beings. The four great elements arose from the ancient Indian understanding of the material origins of things, and their principle is like that of the five phases spoken of by Chinese people; they existed before the Buddha's birth. When Śākyamuni Buddha taught the elemental natures of the four great elements,

	he was adapting to the capacities of sentient beings. There are many similar cases.
我们可以利用五行相生相克的道理来帮助理解《楞严经》，但是不能够说《楞严经》就是讲五行的。假如说《楞严经》是讲五行生克，那么法相宗的人就要发难了，因为印度人不讲五行，这个五行是中国人讲的。	We may use the principles by which the five phases generate and restrain one another to help us understand the Śūraṅgama Sūtra, but we cannot say that the Śūraṅgama Sūtra is itself an exposition of the five phases. If we were to say that the Śūraṅgama Sūtra teaches the generation and restraint of the five phases, followers of the Dharma Characteristics School would raise objections, since Indians do not speak of the five phases; they are a Chinese teaching.
如果这个《楞严经》真是佛说的，是从印度翻译来的，应当没有五行相生相克，你现在讲了五行，那么显然是中国人伪造的。自从《楞严经》传到中土，怀疑否定的声音就从来没有断过，法相宗就有不少这样的人，日本也有很多这样的人。	If the Śūraṅgama Sūtra was truly spoken by the Buddha and translated from an Indian text, it should not contain the generation and restraint of the five phases. If you now explain it in terms of the five phases, then it would apparently have been forged by Chinese people. Ever since the Śūraṅgama Sūtra was transmitted to China, voices of doubt and denial have never ceased. There have been quite a number of such people in the Dharma Characteristics School, and many in Japan as well.

（二）众生相续

(II) The Continuity of Sentient Beings

“复次，富楼那，明妄非他，觉明为咎，所妄既立，明理不逾。以是因缘，听不出声，见不超色，色香味触，六妄成就。由是分开，见、觉、闻、知。”	“Furthermore, Pūrṇa, the illuminating delusion is none other than this: taking illumination for awareness is the fault. Once what is delusory has been established, the principle understood cannot go beyond it. For this reason, hearing does not extend beyond sound, and seeing does not extend beyond form. Form, scent, taste, and touch—thus the six delusions are brought to completion. From this comes their division into seeing, sensing, hearing, and knowing.”
这是在讲六根不能互用的原因。“明妄非他，觉明为咎”，这个妄就是无明，告诉你这个明妄不是别的原因，就是认明为觉的过错。我们认明为觉，把觉与明分开，在明外有觉，觉外有明，所以叫觉明为咎。	This explains why the six sense faculties cannot function interchangeably. “The illuminating delusion is none other than this: taking illumination for awareness is the fault.” This delusion is ignorance. It tells us that this illuminating delusion has no other cause: it is the error of taking

	illumination for awareness. We take illumination for awareness and separate awareness from illumination, positing awareness outside illumination and illumination outside awareness. Hence, “taking illumination for awareness is the fault.”
这个无明不是从别的地方来的，因为你在觉外立明，明外立觉，于是才生起这种明妄的过错。“所妄既立，明理不逾”，你有能有所，有能明有所明，有能明之心和所明之境，你固定了这个能所的境。	This ignorance does not come from anywhere else. Because you establish illumination apart from awareness and awareness apart from illumination, this error of illuminating delusion arises. “Once what is delusory has been established, the principle understood cannot go beyond it.” You have subject and object: a subject that illumines and an object illuminated, a mind that illumines and a realm that is illuminated. You fix this realm of subject and object.
在着这个境之后，你所明白的道理就不出这个范围之外，你认为只有这个眼能够看得见，眼睛只能看而不能闻，离开眼睛你就无所见了。因为你执著所见之境，这个界限就固定了，那么眼根的作用就不能超出这个范围，所以“明理不逾”。你所明之理是这能明的心与所明之境相合而成的，不能超出你所明的范围。	Once you become attached to this realm, the principle you understand cannot go beyond this range. You think that only the eye can see, that the eye can only see and cannot hear, and that apart from the eyes there is nothing to be seen. Because you cling to the realm of what is seen, this boundary becomes fixed. The functioning of the eye faculty therefore cannot go beyond this range; this is what is meant by “the principle understood cannot go beyond it.” The principle you understand is formed through the conjunction of the mind that illumines and the realm illuminated; it cannot go beyond the range of what you understand.
“以是因缘，听不出声，见不超色。”因为这个缘故，你的耳朵只能听声音，它的作用不能超过声音之外；你的眼睛只能见色相，它的作用也不能超出色相之外。	“For this reason, hearing does not extend beyond sound, and seeing does not extend beyond form.” For this reason, your ears can only hear sounds; their function cannot extend beyond sound. Your eyes can only see visible forms; their function likewise cannot extend beyond visible forms.
就是眼不能听声，耳不能见色，眼耳的功能被你隔开来，给它立了个界限，这就是妄觉。因为觉外有明，有能明就有所明，根尘相对，这个根只能明了这个尘，其他尘就不能明了，所以六根就隔开来不能互用了。“色香味触，六妄成就。”六根分开以后，由眼耳鼻舌身意这六根，对色声香味触法六尘，六种虚妄之心就生起来了。	That is, the eyes cannot hear sounds, and the ears cannot see forms. You have separated the functions of the eyes and ears and set boundaries for them; this is deluded awareness. Because there is illumination outside awareness, and because there is an illuminating subject, there is an object illuminated. With faculties and objects confronting one another, a given faculty can apprehend only its

	corresponding object and cannot apprehend the other objects. Thus the six sense faculties become separated and cannot function interchangeably. “Form, scent, taste, and touch—thus the six delusions are brought to completion.” Once the six sense faculties are divided, the six deluded minds arise through the six faculties of eye, ear, nose, tongue, body, and mind in relation to the six objects of form, sound, scent, taste, touch, and dharmas.
“由是分开，见觉闻知。”我们的如来藏性本来是一精明，没有界限没有隔碍，是一体相通的，现在这样一分，就有了界限和隔碍。见觉闻知就是我们的六根，见是眼根，闻是耳根，觉是鼻、舌、身三根，知是意根。	“From this comes their division into seeing, sensing, hearing, and knowing.” Our Tathāgata-garbha nature is originally a single, pure luminosity. It has no boundaries or obstructions and is an interconnected unity. Once it is divided in this way, boundaries and obstructions arise. Seeing, sensing, hearing, and knowing are our six sense faculties: seeing is the eye faculty, hearing is the ear faculty, sensing refers to the nose, tongue, and body faculties, and knowing is the mind faculty.
由于你有执著，一精明就被分出这样的界限，于是六根的功能各有局限，不能互用了。这是我们自己妄生分别，因为执著这个相分的缘故，所以“由是分开，见觉闻知”。	Because of your attachment, the single pure luminosity is divided into such boundaries. The functions of the six sense faculties consequently each have their limitations and cannot function interchangeably. We ourselves deludedly give rise to discriminations. Because we cling to this object aspect, there comes this “division into seeing, sensing, hearing, and knowing.”
“同业相缠，合离成化。见明色发，明见想成，异见成憎，同想成爱，流爱为种，纳想成胎，交遘发生，吸引同业。故有因缘，生羯罗蓝、遏蒲昙等。”	“Those with the same karma become entwined; union and separation bring about transformation. When seeing illumination, form arises; when illumination sees, thought is formed. Differing perceptions give rise to aversion; corresponding thoughts give rise to love. Flowing love becomes the seed; absorbed thought becomes the embryo. Sexual union brings about development and draws together those with the same karma. Thus, through causes and conditions, kalala, arbuda, and the rest arise.”
上面讲六根是怎么分开的，这里讲胎卵湿化四生是怎么形成的。我们说过众生的业有共业与别业之分，由同分、别业两种妄见，分别形成共业和别业。	Above, it explained how the six sense faculties become divided. Here, it explains how the four modes of birth—womb-born, egg-born, moisture-born, and transformational—are formed. We have

	said that the karma of sentient beings is divided into collective karma and individual karma. The two deluded views of sameness and difference respectively form collective karma and individual karma.
“同业相缠”，就是大家的业是差不多一样的，由这样同一类型的众生缠绕在一起，形成共同的一类，彼此分不开。比如我们常说的天、人、修罗、畜生、恶鬼、地狱，这六道各有各的业。	“Those with the same karma become entwined” means that everyone's karma is roughly alike. Sentient beings of the same type thereby become entangled together, forming a shared category from which they cannot be separated. For example, as we often say, devas, humans, asuras, animals, hungry ghosts, and hell beings—each of these six realms has its own karma.
修十善者可以升天，随善业之多少有三重二十八层的分别；作恶多者则会下堕，因三毒之轻重而有畜生、恶鬼、地狱这三途；善恶相杂是为人类，而人中亦有上、中、下等的差别。	Those who cultivate the ten wholesome deeds can be reborn in heaven; according to the degree of their wholesome karma, there are three realms and twenty-eight levels. Those who commit many evils fall below; according to the gravity of the three poisons, there are the three lower realms of animals, hungry ghosts, and hell beings. A mixture of good and evil makes one human, and among humans there are also distinctions of higher, middling, and lower.
所以业一样的总要互相缠绕在一起，比如儿子同爹娘都是同一个业，才来到同一个家庭，如果业不同则不共处一室。“合离成化”讲的是离与合之关系，交往不多的就是离，执著在交互上的就是合。天地化育之功种种不同，是在合离上区分的。	Therefore, those whose karma is alike will inevitably become mutually entangled. For example, children come to the same family as their parents because they share the same karma; if their karma differs, they will not dwell under the same roof. “Union and separation bring about transformation” concerns the relationship between separation and union. Limited interaction is separation; attachment to interaction is union. The transformative workings of heaven and earth differ in many ways, distinguished according to union and separation.
“见明色发”，这里的明就是光明，这个光明就是业缘。我们举例来说，比如某个人死了，他的识神已经离开了原来的身体，后面的身体还没有成，当中这个身体叫中阴身，就是我们普通所说的鬼魂。	“When seeing illumination, form arises.” Here, illumination means light, and this light is a karmic condition. For example, when someone dies, that person's consciousness has left the former body, while the subsequent body has not yet been formed. The body in between is called the intermediate-state body, commonly known as a ghost.

这个鬼魂在中阴境界里，当他的业缘发了，于是有亮光照出来，他会看见与自己有缘的父母在同房，假如这个缘没有发的时候，就是一团黑，什么都看不见，所以叫做见明色发。	When this ghost is in the state of the intermediate body and its karmic conditions arise, a bright light shines forth. It sees the parents with whom it has karmic affinity having intercourse. If these conditions have not yet arisen, all is dark and nothing can be seen. This is called “when seeing illumination, form arises.”
这个色就是同房的父母，他看见父母在那里同房，他的心就跟着动了，因为这里是欲界，是淫欲世界。这个世界上的人要了生死，必须先要了这个淫欲心，淫心不除，尘不可出。	This form is the parents engaged in intercourse. Seeing them thus, its mind is stirred, because this is the desire realm, a world of sexual desire. For people in this world to transcend birth and death, they must first resolve this mind of sexual desire. If sexual desire is not removed, one cannot escape the dusts of the world.
有人要问：夫妻之间是正淫，是不是可以维持？不行，不能维持。因为你这个淫欲心不了，总要藏在八识田里，一旦到了中阴境界，见了境界这个淫欲心就在动了，又要投胎而去，所以生死不能了。	Someone may ask: Sexual relations between husband and wife are legitimate; may they be maintained? No, they may not. If you have not resolved this mind of sexual desire, it will remain stored in the field of the eighth consciousness. Once you reach the state of the intermediate body and encounter such a realm, this mind of sexual desire stirs, and you again enter a womb. Thus birth and death cannot be transcended.
假如你淫欲心真正都消光了，那么即使漂亮的美色当前，即使在你面前交遘转淫，你都不动心。密宗里有欢喜佛，有双身法，那是无上密乘中的大法，必须要离欲以后才能修。	If your mind of sexual desire has truly been entirely extinguished, then even if beautiful sensual forms stand before you, even if sexual intercourse takes place before your eyes, your mind will not be moved. In Esoteric Buddhism there are Joyful Buddhas and paired-deity practices. These are great practices of the Highest Yoga Tantra and may be cultivated only after one has relinquished desire.
但是现在的人糊里糊涂，什么都不懂就瞎来，随随便便就要修双身法，他自己的淫欲心还未曾了，就去修什么双身法，两个人都下地狱有份。淫欲心真了的人，他对这个事情一点都不动心，什么样的美色当前他都视如未见，要这样才行。	But people nowadays are muddleheaded. Understanding nothing, they blindly proceed; casually, they want to cultivate paired-deity practice. Before they have resolved their own minds of sexual desire, they go and practice some paired-deity method—both parties will have a share in hell. One who has truly resolved sexual desire is not moved in the least by such matters. Whatever beautiful forms appear before such a person, they are regarded as if unseen. Only then will it do.

禅宗有个婆子烧庵的公案，那个婆子供养一个和尚二十年，每天都叫个大姑娘到草庵去送饭。	There is a Chan koan about an old woman who burned down a hermitage. The old woman supported a monk for twenty years, sending a young woman every day to bring food to his grass hut.
后来这个婆子想，我供养他这么多年，要看看他修得怎么样，于是对送饭的姑娘说，你明天把饭送给他以后，上去抱住他，问问他是什么感觉。	Later, the old woman thought, “I have supported him for so many years; I should see how well he has cultivated.” So she told the young woman who delivered the food, “Tomorrow, after you have brought him his meal, go up and embrace him, then ask him what he feels.”
第二天那个大姑娘果然依婆子所嘱，把饭菜往地上一放，抱住庵主问他感觉如何？那和尚回答：“枯木依寒岩，三冬无暖气。”就像死树靠在寒冷的岩石上，一点感觉也没有。好功夫哇！美色当前不是人人可以做得到的。	The next day, just as the old woman had instructed, the young woman set the food on the ground, embraced the master of the hut, and asked him how he felt. The monk replied, “A withered tree rests against a cold cliff; through the three months of winter, there is no warmth.” It was like a dead tree leaning against a cold rock, without the slightest sensation. What fine practice! Not everyone can remain unmoved when beauty stands before them.
哪知婆子听到汇报，反而骂道：“二十年来只供养了个俗汉”！于是放火烧了他的庵。这个和尚是在死执法，那个大姑娘抱着他，他能不动心，看起来是好功夫，实际上做的是死功夫，这样不行啊！你要真能够不动，必须在事上不动，做到随意自在才算数。	Who would have thought that, upon hearing this report, the old woman instead scolded him: “For twenty years I have only supported a worldly fellow!” She then set fire to his hut. This monk was clinging rigidly to a dharma. When the young woman embraced him, he could remain unmoved; this appears to be good practice, but in fact it is dead practice, and it will not do. If you can truly remain unmoved, you must remain unmoved amid circumstances and attain ease and freedom in accordance with conditions. Only then does it count.
我们以前讲过的宝志公和老古椎的故事，梁武帝为了比比他们谁的功夫好，于是找些宫女陪二人洗澡。宝志公是真功夫，与裸女嬉笑追逐，一点事也没有，而那个罗汉开始时还能应付，过一会就受不了啦，把眼睛闭了起来，到后来实在把持不住，赶紧起身逃走了。所以死压念头不行，要真有这种本事才算数。	We have previously spoken of the story of Master Baozhi and Lao Guzhui. Emperor Wu of Liang wished to compare the quality of their practice, so he had palace women accompany the two while they bathed. Master Baozhi possessed genuine attainment: he laughed and played with the naked women, yet nothing at all happened. The arhat, however, could initially manage, but after a while could no longer bear it. He closed his eyes, and eventually, utterly unable to restrain himself,

	hastily rose and fled. Thus, merely suppressing thoughts will not do; only genuine ability of this kind counts.
因为这个“见明色发”，于是“明见想成，异见成憎，同想成爱”。什么是明见想成呢？就是由于你的无明妄见，见到这个相之后心动了，想要加入进去。	Because of this “when seeing illumination, form arises,” there come “when illumination sees, thought is formed; differing perceptions give rise to aversion; corresponding thoughts give rise to love.” What does “when illumination sees, thought is formed” mean? It means that, because of your ignorant and deluded perception, upon seeing this appearance your mind is stirred and you wish to join in.
为什么是想成呢？因为中阴身没有肉体，这个时候他想象自己有个身体，于是跑上前去。“异见成憎，同想成爱”。	Why does it say that thought is formed? Because the intermediate-state body has no physical body. At that time, it imagines itself to have a body and then rushes forward. “Differing perceptions give rise to aversion; corresponding thoughts give rise to love.”
为什么会有异见呢？他如果觉得自己是个男人，就欢喜这个女人，因为是一男一女二人同房，他讨厌这个男的，要把这个男人拉开，叫“异见成憎”。假如他觉得自己是个女人，就会欢喜这个男的，而讨厌那个女的。	Why do differing perceptions arise? If it feels itself to be a man, it delights in the woman. Because a man and a woman are having intercourse, it dislikes the man and wants to pull him away. This is called “differing perceptions give rise to aversion.” If it feels itself to be a woman, it will delight in the man and dislike the woman.
讨厌那个和自己性别一样的人，嫌他在这里碍事，心里面憎恨，就叫“异见成憎”。	It dislikes the person of the same sex as itself, resenting that person for being in the way, and hatred arises in its mind. This is called “differing perceptions give rise to aversion.”
那么反过来就是“同想成爱”，他如果觉得自己是个男的，就欢喜这个女人，假如觉得自己是个女的，也会欢喜这个男人，男爱女、女爱男，所以叫同想成爱。他喜欢谁就会去抱着谁，而用背对着他讨厌的人。	Conversely, this is “corresponding thoughts give rise to love.” If it feels itself to be a man, it delights in the woman; if it feels itself to be a woman, it likewise delights in the man. Man loves woman and woman loves man, hence “corresponding thoughts give rise to love.” Whomever it likes, it goes to embrace, turning its back toward the person it dislikes.
我们到妇产科去看看，男孩子生出来的时候，都是面孔朝里，面向着母亲，女孩子生出来的时候，都是面孔朝外，背对着母亲。我问过几个妇产科医生，他们说确实是这个样子。所以佛经上讲的都是真事。	Go and look in an obstetrics department: when boys are born, their faces are turned inward, toward their mothers; when girls are born, their faces are turned outward, with their backs toward their mothers. I have asked several obstetricians,

	and they said that it is indeed so. Therefore, what the Buddhist scriptures say is all true.
佛具五眼，在肉眼以外还有天眼、慧眼、法眼、佛眼。你是怎么样入胎、成胎的，他都看得清清楚楚。中阴身有神足通，不管千里万里，只要念头一动就到了。中阴身就是这个这样子，因为喜欢异性，异性之间是同想，讨厌同性，同性之间是异见，所以说“异见成憎，同想成爱”。	The Buddha possesses the five eyes. Beyond the physical eye, there are also the heavenly eye, the wisdom eye, the dharma eye, and the Buddha eye. He sees with complete clarity how you entered the womb and how the embryo was formed. The intermediate-state body possesses the supernormal power of unhindered movement: whether a thousand or ten thousand miles away, it arrives as soon as a thought stirs. This is how the intermediate-state body is: because it is attracted to the opposite sex, those of the opposite sex share the same thoughts; because it dislikes those of the same sex, those of the same sex hold differing views. Thus it is said, “Differing views give rise to aversion; shared thoughts give rise to love.”
“流爱为种，纳想为胎。”流是流精，男的到这个时候精液射出来了，他觉得是自己在行房事，“流爱为种”，流出精液成为入胎的种子。“纳想成胎”，他以为是自己在同那个女子同房，跟着所想象的景象，跑到女人的子宫里面蹲着，于是就成胎胞了。“交遘发生，吸引同业，故有因缘，生羯罗蓝，遏蒲昙等。”所以胞胎都是……	“Flowing love becomes the seed; receiving thought becomes the embryo.” Flowing means the discharge of semen. At this point, the man’s semen is emitted, and he thinks that he himself is engaging in sexual intercourse. “Flowing love becomes the seed” means that the emitted semen becomes the seed for entering the womb. “Receiving thought becomes the embryo” means that he imagines himself having intercourse with the woman and, following the scene he imagines, runs into the woman’s uterus and crouches there; thus an embryonic sac is formed. “When intercourse occurs, it draws in shared karma; therefore, through causes and conditions, kalala, arbuda, and so forth arise.” Thus, embryos are all...
“胎卵湿化，随其所应。卵唯想生，胎因情有。湿以合感，化以离应。情想合离，更相变易。所有受业，逐其飞沉。以是因缘，众生相续。”	“Womb-born, egg-born, moisture-born, and transformation-born beings arise according to their respective conditions. Egg birth arises solely through thought; womb birth exists because of emotional desire. Moisture birth responds to union; transformation birth responds to separation. Emotion and thought, union and separation, mutually transform and change. The karma they undergo follows their ascent or descent. Through these causes and conditions, sentient beings continue in succession.”

（三）业果相续 *

(III) The Continuity of Karmic Results

【富楼那！想爱同结，爱不能离，则诸世间，父母子孙，相 生不断。是等则以欲贪为本。】	[Pūrṇa! When thoughts of love become mutually entangled and love cannot be separated, then throughout the worlds, parents, children, and grandchildren continue to be born without end. Such beings take craving for desire as their root.]
【贪爱同滋，贪不能止，则诸世间，卵、化、湿、胎，随力强弱， 递相吞食，是等则以，杀贪为本。】	[When greed and love nourish one another and greed cannot be stopped, then throughout the worlds, beings born from eggs, transformation, moisture, and wombs devour one another according to the relative strength of their powers. Such beings take greed for killing as their root.]
【以人食羊，羊死为人，人死为羊，如是乃至十生之类，死 死生生，互来相啖，恶业俱生，穷未来际。是等则以，盗贪为本。】	[When humans eat sheep, sheep die and become humans; when humans die, they become sheep. Thus, even among the ten kinds of beings, they die and are reborn again and again, coming to devour one another. Evil karma arises together with them and continues to the end of future time. Such beings take greed for stealing as their root.]
【汝负我命，我还汝债，以是因缘，经百千劫，常在生死。】	[You owe me a life; I repay you a debt. Because of these causes and conditions, we remain in birth and death throughout hundreds of thousands of eons.]
【汝爱我心，我怜汝色，以是因缘，经百千劫，常在缠缚。】	[You love my mind; I cherish your form. Because of these causes and conditions, we remain in bondage throughout hundreds of thousands of eons.]
【唯杀、盗、淫三为根本，以是因缘，业果相续。】	[Only killing, stealing, and sexual desire are the three fundamental roots. Because of these causes and conditions, karmic results continue without interruption.]
【富楼那！如是三种颠倒相续，皆是觉明明了知性，因了发相， 从妄见生，山河大地，诸有为相，次第迁流。因此虚妄，终而复始。】	[Pūrṇa! These three kinds of inverted continuity all arise because the nature of awakened awareness is made into an object of knowing. Because knowing gives rise to appearances, false views arise. Mountains, rivers, the great earth, and all conditioned appearances successively change and flow. Because of this falsity, they come to an end and begin again.]

第二部分 修道分*

Part Two: The Path of Practice

卷第五

Volume Five

阿难白佛言：世尊！如来虽说第二义门，今观世间解结之人，若不知其所结之元，我信是人终不能解，世尊！我及会中有学声闻，亦复如是。从无始际，与诸无明俱灭俱生 。虽得如是多闻善根，名为出家，犹隔日疟。	Ānanda said to the Buddha, “World-Honored One, although the Tathāgata has spoken of the gate of the second meaning, when I now observe people in the world who seek to untie their knots, if they do not know the origin of what is knotted, I believe they can never untie them. World-Honored One, I and the śrāvakas still in training in this assembly are likewise so. From beginningless time, we have arisen and ceased together with all ignorance. Though we have gained such wholesome roots through extensive learning and are known as renunciants, we still suffer like those with an intermittent fever.”
惟愿大慈，哀愍沦溺，今日身心云何是结？从何名解？亦令未来苦难众生，得免轮回，不落三有。作是语已，普及大众，五体投地，雨泪翘诚 ，伫佛如来无上开示。	“I only pray that your great compassion will pity those drowning in suffering and tell us: What, in body and mind today, is the knot? From what does liberation take its name? May you also enable sentient beings in future times who suffer hardship to escape saṃsāra and not fall into the three realms.” Having spoken thus, he and the entire assembly prostrated themselves with their five limbs on the ground. Tears flowed like rain as they raised their sincere hearts and waited for the Tathāgata Buddha’s unsurpassed instruction.
尔时世尊，怜愍阿难，及诸会中诸有学者，亦为未来一切众生为出世因，作将来眼。以阎浮檀紫金光手摩阿难顶。即时十方普佛世界六种震动。微尘如来住世界者，各有宝光从其顶出 。	Then the World-Honored One, taking pity on Ānanda and on all those in the assembly still in training, and also wishing to provide the cause for liberation from the world and to serve as eyes for all sentient beings of the future, touched the crown of Ānanda’s head with his hand, radiant as purple-gold from Jambūnadī. At once, the worlds of the Buddhas throughout the ten directions trembled in six ways. In each world where Tathāgatas as

	numerous as motes of dust dwelt, a precious light shone forth from their crowns.
其光同时于彼世界来　陀林，灌如来顶，是诸大众得未曾有。于是阿难及诸大众，俱闻十方微尘如来，异口同音告阿难言：善哉！阿难！汝欲识知，俱生无明，使汝轮转生死结根，唯汝六根，更无他物。	At the same time, these lights came from those worlds to Jeta Grove and poured over the crown of the Tathāgata. The entire assembly experienced what they had never before known. Then Ānanda and the whole assembly heard the Tathāgatas throughout the ten directions, as numerous as motes of dust, speaking with one voice to Ānanda: “Excellent, Ānanda! If you wish to know the root of the knot of co-arisen ignorance that causes you to revolve in birth and death, it is only your six sense faculties and nothing else.”
汝复欲知，无上菩提，令汝速证安乐解脱寂静妙常，亦汝六根，更非他物。阿难虽闻如是法音，心犹未明 。稽首白佛：云何令我生死轮回，安乐妙常，同是六根，更非他物？佛告阿难：根尘同源，缚脱无二。	“If you further wish to know unsurpassed bodhi, by which you may swiftly realize peaceful liberation, quiescence, and wondrous permanence, it too is your six sense faculties and nothing else.” Although Ānanda heard this Dharma sound, his mind was still unclear. Bowing in reverence, he said to the Buddha, “How is it that the birth-and-death of saṃsāra and peaceful, wondrous permanence both arise from the six sense faculties and from nothing else?” The Buddha told Ānanda, “The sense faculties and sense objects have the same source; bondage and liberation are not two.”
识性虚妄，犹如空华。阿难！由尘发知，因根有相，相见无性，同于交芦。是故汝今知见立知，即无明本；知见无见，斯即涅　无漏真净。云何是中更容他物？尔时世尊欲重宣此义，而说偈言：	“The nature of consciousness is illusory, like flowers in empty space. Ānanda, knowing arises because of sense objects, and appearances exist because of the sense faculties. The object aspect and perceiving aspect have no inherent nature; they are like intertwined reeds. Therefore, Ānanda, when knowing and seeing establish further knowing, this is the root of ignorance. When knowing and seeing are free of seeing, this is the true purity of undefiled nirvāṇa. How could anything else be admitted within it?” Then the World-Honored One, wishing to restate this meaning, spoke these verses:
真性有为空　缘生故如幻　无为无起灭　不实如空华	The conditioned nature of true suchness, Arising from conditions, is like an illusion. The unconditioned neither arises nor ceases; The unreal is like flowers in empty space.

言妄显诸真　妄真同二妄　犹非真非真　云何见所见	To speak of the false is to reveal the true; Yet false and true alike are both false. Even “not true” and “not not true” are so— How then can there be seer and seen?
中间无实性　是故若交芦　结解同所因　圣凡无二路	Between them there is no real nature; Therefore, they are like intertwined reeds. The knotting and untying share the same cause; Sages and ordinary beings do not travel two paths.
汝观交中性　空有二俱非　迷晦即无明　发明便解脱	Look into the nature of the reeds: Both emptiness and existence are absent. Deluded obscurity is ignorance; Illumination brings liberation.
解结因次第　六解一亦亡　根选择圆通　入流成正觉	Untie the knots according to their sequence; When the six are untied, even the one is gone. Select from the sense faculties that which is perfectly penetrating; Enter the stream and attain right awakening.
陀那微细识　习气成暴流　真非真恐迷　我常不开演	The subtle consciousness called ādhāna, With habitual tendencies, becomes a violent torrent. For fear you would mistake the true for the untrue, I have not often expounded it.
自心取自心　非幻成幻法　不取无非幻　非幻尚不生	The mind grasps at its own mind, And what is not illusory becomes illusory dharmas. If there is no grasping, nothing is not illusory; When even the nonillusory does not arise,
幻法云何立	How can illusory dharmas be established?
是名妙莲华　金刚王宝觉　如幻三摩提　弹指超无学	This is called the wondrous lotus blossom, The precious awakening of the Vajra King, Illusory samādhi; In the snap of a finger, one transcends the stage of no further learning.
此阿毗达磨　十方薄伽梵　一路涅　门	This is the Abhidharma, The single road and gate of nirvāṇa For the Bhagavāns of the ten directions.
于是阿难及诸大众，闻佛如来无上慈诲，　夜伽陀，杂糅精莹，妙理清彻。心目开明，叹未曾有。阿难合掌，顶礼白佛：我今闻佛无遮大悲，性净妙常，真实法句，心犹未达，六解一亡舒结伦次。惟垂大慈，再愍斯会，及与将来，施以法音，洗涤沉垢。	Then Ānanda and the whole assembly heard the Tathāgata Buddha’s unsurpassed compassionate instruction—geya and gāthā, interwoven, refined, and luminous, with wondrous principles clear and penetrating. Their minds and eyes opened in

	clarity, and they marveled at what they had never before known. Ānanda joined his palms, bowed to the Buddha, and said, “Having now heard the Buddha’s all-embracing compassion and these true Dharma words of pure nature and wondrous permanence, my mind still does not understand the sequence by which the six are untied and the one disappears. I pray that you will extend great compassion once more, pity this assembly and those of future times, and bestow the sound of Dharma to wash away their deep-seated defilements.”
即时如来于师子座，整涅　僧，敛僧伽梨，揽七宝几，引手于几，取劫波罗天所奉华巾。于大众前绾成一结，示阿难言：此名何等？阿难大众俱白佛言：此名为结。于是如来绾叠华巾，又成一结 。	At once, the Tathāgata, seated upon the lion throne, adjusted his nirvāṇa robe, gathered his saṅghāṭī, leaned upon the table of seven treasures, and extended his hand to take a flowered kerchief offered by the god Kapila. Before the assembly, he tied it into a knot and showed it to Ānanda, saying, “What is this called?” Ānanda and the assembly together replied to the Buddha, “It is called a knot.” The Tathāgata then tied the flowered kerchief again, making another knot.
重问阿难：此名何等？阿难大众又白佛言：此亦名结。如是伦次绾叠华巾，总成六结；一一结成，皆取手中所成之结，持问阿难：此名何等？阿难大众亦复如是次第酬佛：此名为结。	He again asked Ānanda, “What is this called?” Ānanda and the assembly again replied to the Buddha, “This also is called a knot.” In this way, he successively tied the flowered kerchief, making six knots in all. Each time a knot was made, he took the knot formed in his hand and asked Ānanda, “What is this called?” Ānanda and the assembly likewise replied in sequence, “It is called a knot.”
佛告阿难：我初绾巾，汝名为结。此叠华巾，先实一条，第二、第三，云何汝曹复名为结？阿难白佛言：世尊！此宝叠华，缉织成巾，虽本一体 。如我思惟：如来一绾，得一结名，若百绾成，终名百结。	The Buddha told Ānanda, “When I first tied the kerchief, you called it a knot. This flowered kerchief was originally only one strip. When I made the second and third knots, why did you again call them knots?” Ānanda said to the Buddha, “World-Honored One, this precious flowered fabric, woven into a kerchief, is fundamentally one whole. Yet as I understand it, when the Tathāgata ties it once, it acquires the name of one knot; if it were tied a hundred times, it would ultimately be called a hundred knots.”
何况此巾，只有六结，终不至七，亦不停五，云何如来只许初时，第二、第三不名为结？佛告阿难：此宝华	“How much more so with this kerchief, which has only six knots: it can never become seven, nor can

巾，汝知此巾，元只一条，我六绾时，名有六结。汝审观察，巾体是同，因结有异。	it remain five. Why does the Tathāgata permit only the first to be called a knot, while the second and third are not called knots?" The Buddha told Ānanda, "This precious flowered kerchief, as you know, is originally only one strip; yet when I tied it six times, it came to be called six knots. Examine this carefully: the substance of the kerchief is the same, but because of the knots there are differences."
于意云何？初绾结成，名为第一，如是乃至第六结生。吾今欲将第六结名，成第一否？不也，世尊！六结若存，斯第六名终非第一。纵我历生尽其明辩，如何令是六结乱名？佛言：如是！六结不同，循顾本因，一巾所造，令其杂乱，终不得成。则汝六根，亦复如是，毕竟同中，生毕竟异。	"What do you think? The first knot formed by tying is called the first; thus, up to the sixth knot. If I now wished to make the sixth knot bear the name of the first, would that be possible?" "No, World-Honored One. So long as the six knots remain, the name of the sixth can never be the first. Even if I exhausted my eloquence throughout successive lives, how could I confuse the names of these six knots?" The Buddha said, "So it is. The six knots differ, yet, tracing them back to their original cause, they are made from one kerchief. To make them indistinguishable could never succeed. Your six sense faculties are likewise so: within their ultimate sameness arise ultimate differences."
佛告阿难：汝必嫌此六结不成，愿乐一成，复云何得？阿难言：此结若存，是非锋起，于中自生，此结非彼，彼结非此。如来今日若总解除，结若不生，则无彼此。尚不名一，六云何成？佛言：六解一亡，亦复如是。	The Buddha told Ānanda, "You surely dislike these six knots and wish them to become one. How can this be accomplished?" Ānanda said, "While these knots remain, disputes over this and that arise of themselves among them: this knot is not that one, and that knot is not this one. If the Tathāgata were now to untie them all, then, once the knots no longer arose, there would be neither this nor that. Even one would no longer have a name; how then could six exist?" The Buddha said, "When the six are untied, the one disappears; it is likewise so."
由汝无始，心性狂乱，知见妄发，发妄不息，劳见发尘。如劳目睛，则有狂华，于湛精明，无因乱起。一切世间山河大地，生死涅　，皆即狂劳，颠倒华相。	"Because from beginningless time the nature of your mind has been frenzied and disordered, deluded knowing and seeing have arisen. As this deluded arising does not cease, wearied seeing generates sense objects. It is like weary eyes, in which wild flowers appear without cause amid the clear, tranquil brightness. All the mountains, rivers, and great earth of the world, as well as birth and death and nirvāṇa, are all inverted appearances arising from this frenzied weariness."

阿难言：此劳同结，云何解除？如来以手，将所结巾偏牵其左，问阿难言：如是解否？不也，世尊！旋复以手偏牵右边，又问阿难：如是解否？不也，世尊！佛告阿难：吾今以手左右各牵，竟不能解 。	Ānanda said, “This weariness is like the knots. How are they to be untied?” The Tathāgata took the knotted kerchief in his hand, pulled it toward the left, and asked Ānanda, “Can it be untied in this way?” “No, World-Honored One.” He then pulled it toward the right and again asked Ānanda, “Can it be untied in this way?” “No, World-Honored One.” The Buddha told Ānanda, “Though I pull it to the left and right with my hands, I still cannot untie it.”
汝设方便，云何解成？阿难白佛言：世尊！当于结心，解即分散。佛告阿难：如是如是！若欲解除，当于结心。阿难！我说佛法从因缘生，非取世间和合粗相 。如来发明，世出世法，知其本因，随所缘出。	“You devise a means: how can it be untied?” Ānanda said to the Buddha, “World-Honored One, it must be untied at the center of the knot; then it will come apart.” The Buddha told Ānanda, “So it is, so it is. If you wish to untie it, you must do so at the center of the knot. Ānanda, when I say that the Buddhadharma arises from causes and conditions, I do not mean the coarse appearances of worldly aggregation. The Tathāgata understands the fundamental causes from which worldly and supramundane dharmas arise, according to the conditions they encounter.”
如是乃至恒沙界外，一滴之雨，亦知头数；现前种种松直棘曲 ，鹄白乌玄，皆了元由。是故阿难！随汝心中，选择六根，根结若除，尘相自灭。诸妄销亡，不真何待？	“Even a drop of rain beyond worlds as numerous as the sands of the Ganges—I know its number. Before us, the pine is straight, the thorn is curved, the swan is white, and the crow is black: I fully understand their original causes. Therefore, Ānanda, select from within your mind one of the six sense faculties. If the knot of that faculty is removed, the appearances of sense objects will vanish of themselves. When all delusions are extinguished, what need remains to await the unreal?”
阿难！我今问汝。此劫波罗巾，六结现前，同时解萦，得同除否？不也，世尊！是结本以次第绾生，今日当须次第而解。六结同体，结不同时，则结解时，云何同除？佛言：六根解除，亦复如是。此根初解，先得人空，空性圆明，成法解脱。解脱法已，俱空不生，是名菩萨从三摩地，得无生忍。	“Ānanda, I now ask you: if the six knots in this Kapila kerchief were untied at the same time, could they all be removed together?” “No, World-Honored One. These knots were originally tied in sequence, and today they must be untied in sequence. Though the six knots share one substance, they were not tied simultaneously; how, then, could they be untied simultaneously?” The Buddha said, “The release of the six sense faculties is likewise so. When one faculty is first released, one first attains the emptiness of the person. When the nature of emptiness becomes complete and clear, one

	attains liberation from dharmas. Once liberation from dharmas is attained, both are empty and do not arise. This is called a bodhisattva's attainment, from samādhi, of the forbearance of the unborn."
阿难及诸大众蒙佛开示，慧觉圆通，得无疑惑。一时合掌顶礼双足，而白佛言：我等今日身心皎然，快得无碍。虽复悟知一六亡义，然犹未达圆通本根。	Ānanda and the whole assembly received the Buddha's instruction. Their wisdom and awakening became perfectly penetrating, and all doubt was dispelled. Together, they joined their palms and bowed to the Buddha's feet, saying, "Today our bodies and minds are clear and bright, and we have joyfully attained unobstructed freedom. Although we have understood the principle that the one disappears with the six, we still do not understand the fundamental faculty of perfect penetration."
世尊！我辈飘零，积劫孤露，何心何虑，预佛天伦；如失乳儿，忽遇慈母。若复因此际会道成，所得密言还同本悟，则与未闻无有差别。惟垂大悲，惠我秘严，成就如来最后开示！作是语已，五体投地；退藏密机，冀佛冥授。	"World-Honored One, we have drifted alone through accumulated kalpas, orphaned and exposed. By what thought or consideration have we been included among the Buddha's own family? Like an infant who has lost its mother's milk and suddenly encounters a loving mother, if, through this present encounter, we attain the Way, yet the secret words we receive are no different from our original awakening, then it would be no different from not having heard them. We pray that you will extend great compassion, grant us the secret and sublime teaching, and complete the Tathāgata's final instruction." Having spoken thus, they prostrated themselves with their five limbs on the ground, withdrew and concealed their deepest intent, and hoped that the Buddha would silently impart it to them.
尔时世尊，普告众中诸大菩萨，及诸漏尽大阿罗汉：汝等菩萨及阿罗汉，生我法中，得成无学。吾今问汝：最初发心，悟十八界，谁为圆通？从何方便，入三摩地？	Then the World-Honored One addressed all the great bodhisattvas and great arhats whose outflows had been exhausted in the assembly: "You bodhisattvas and arhats, having been born into my Dharma, have attained the stage of no further learning. I now ask you: when you first aroused the resolve and awakened to the eighteen realms, which was perfectly penetrating for you? By what means did you enter samādhi?"
时　陈那五比丘，即从座起，顶礼佛足，而白佛言：我在鹿苑，及于鸡园，观见如来最初成道；于佛音声，悟明四谛。佛问比丘，我初称解，如来印我，名阿若	Then the five bhikṣus led by Ājñāta Kauṇḍinya rose from their seats, bowed at the Buddha's feet, and said to the Buddha, "When I was in the Deer Park

多。妙音密圆，我于音声，得阿罗汉。佛问圆通，如我所证，音声为上。	and at the Cock Garden, I saw the Tathāgata first realize the Way. Through the Buddha’s voice, I awakened to and understood the Four Noble Truths. When the Buddha questioned the bhikṣus, I was the first to be called one who understood, and the Tathāgata confirmed me with the name Ājñāta. The wondrous sound is secretly complete; through sound, I attained arhatship. Asked about perfect penetration, according to what I have realized, sound is supreme.”
优波尼沙陀，即从座起，顶礼佛足，而白佛言：我亦观佛最初成道，观不净相，生大厌离；悟诸色性，以从不净，白骨微尘，归于虚空。空色二无，成无学道，如来印我名尼沙陀。尘色既尽，妙色密圆，我从色相，得阿罗汉。佛问圆通，如我所证，色因为上。	Upaniṣad rose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “I too observed the Buddha when he first realized the Way. Contemplating the impure appearances, I gave rise to great revulsion and renunciation. I awakened to the nature of all forms: beginning with impurity, white bones, and minute particles, they return to empty space. When both emptiness and form were absent, I attained the path of no further learning. The Tathāgata confirmed me with the name Niṣadha. When the defiled forms had been exhausted, the wondrous form was secretly complete. Through form, I attained arhatship. Asked about perfect penetration, according to what I have realized, form is supreme.”
香严童子，即从座起，顶礼佛足，而白佛言：我闻如来，教我谛观诸有为相。我时辞佛，宴晦清斋，见诸比丘烧沉水香，香气寂然来入鼻中。我观此气，非木非空，非烟非火，去无所著，来无所从。由是意销，发明无漏，如来印我得香严号。尘气倏灭，妙香密圆，我从香严得阿罗汉。佛问圆通，如我所证，香严为上。	The youth Fragrant Adornment rose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “I heard the Tathāgata instruct me to carefully contemplate all conditioned appearances. I then took leave of the Buddha and, in quiet seclusion during pure fasting, saw bhikṣus burning agaru incense. Its fragrance entered my nostrils, serene and still. I contemplated this scent: it was neither wood nor empty space, neither smoke nor fire. In departing, it had nothing to which it clung; in coming, it arose from nowhere. Through this, the mind’s discriminations dissolved, and I realized the undefiled. The Tathāgata confirmed me with the name Fragrant Adornment. When the sensory scent suddenly vanished, the wondrous fragrance was secretly complete. Through fragrance, I attained arhatship. Asked about perfect penetration, according to what I have realized, fragrance is supreme.”

药王、药上二法王子，并在会中五百梵天，即从座起，顶礼佛足，而白佛言：我无始劫，为世良医，口中尝此娑婆世界草 木金石，名数凡有十万八千。	The two Dharma princes Bhaiṣajyarāja and Bhaiṣajyasamudgata, together with five hundred Brahmā gods in the assembly, rose from their seats, bowed at the Buddha’s feet, and said to the Buddha, “Throughout beginningless kalpas, I have been a skilled physician in the world. I have tasted the grasses, trees, metals, and minerals of this Sahā world; their varieties numbered one hundred and eight thousand.”
如是悉知，苦酢咸淡甘辛等味，并诸和合俱生变异，是冷是热，有毒无毒，悉能遍知。承事如来，了知味性，非空非有，非即身心，非离身心，分别味因，从是开悟。蒙佛如来印我昆季药王、药上二菩萨名，今于会中为法王子。因味觉明，位登菩萨。佛问圆通，如我所证，味因为上。	Having thus known all flavors—bitter, sour, salty, bland, sweet, pungent, and so forth—as well as all their combinations, arising together, and transformations; whether cold or hot, poisonous or nonpoisonous—I was able to know them all completely. I served the Tathāgata and understood that the nature of taste is neither empty nor existent, neither identical with nor separate from body and mind. By discerning the causes of taste, I awakened. The Buddha, the Tathāgata, confirmed for my brother and me the names Medicine King and Medicine Supreme, the two bodhisattvas. Now, in this assembly, we are sons of the Dharma King. Through the awakening of taste-consciousness, we ascended to the bodhisattva stage. When the Buddha asked about perfect penetration, as I have realized it, taste as the cause is supreme.
跋陀婆罗，并其同伴十六开士，即从座起，顶礼佛足，而白佛言：我等先于威音王佛，闻法出家。于浴僧时，随例入室，忽悟水因，既不洗尘，亦不洗体，中间安然，得无所有。宿习无忘，乃至今时从佛出家，令得无学，彼佛名我跋陀婆罗。妙触宣明，成佛子住。佛问圆通，如我所证，触因为上。	Bhadrapāla, together with his sixteen fellow practitioners, rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “Formerly, in the presence of Buddha King of Awesome Sound, we heard the Dharma and left home. While bathing the monks, we entered the bathing room in accordance with the custom and suddenly awakened to the cause of water. It washes away neither dust nor the body, and in between there was peaceful ease; thus I attained nothing whatsoever. My former habit was not forgotten, and now, having left home to follow the Buddha, I attained the state beyond learning. That Buddha named me Bhadrapāla. Through the clear revelation of wondrous touch, I came to abide as a son of the Buddha. When the Buddha asked about perfect penetration, as I have realized it, touch as the cause is supreme.”

摩诃迦叶，及紫金光比丘尼等，即从座起，顶礼佛足，而白佛言：我于往劫，于此界中，有佛出世，名日月灯，我得亲近，闻法修学。佛灭度后，供养舍利，然灯续明，以紫金光涂佛形像。	Mahākāśyapa, together with the bhikṣuṇī Purple-Golden Light and others, rose from his seat, bowed at the Buddha's feet, and said to the Buddha: "In a former kalpa, a Buddha appeared in this world named Sun-Moon-Lamp. I was able to draw near to him, hear the Dharma, and cultivate it. After that Buddha entered parinirvāṇa, I made offerings to his relics, lit lamps to continue his light, and coated the Buddha's images with purple-golden radiance."
自尔以来，世世生生，身常圆满，紫金光聚。此紫金光比丘尼等，即我眷属，同时发心。我观世间六尘变坏，唯以空寂，修于灭尽，身心乃能度百千劫，犹如弹指。我以空法，成阿罗汉。世尊说我，头陀为最。妙法开明，销灭诸漏。佛问圆通，如我所证，法因为上。	Since then, throughout life after life, my body has always been full and perfect, gathering purple-golden radiance. The bhikṣuṇī Purple-Golden Light and the others were my retinue; we aroused the resolve at the same time. I contemplated the decay and destruction of the six sensory objects of the world, and cultivated cessation through empty quiescence alone. Thus body and mind could pass through hundreds of thousands of kalpas as though in the snap of a finger. Through the Dharma of emptiness, I became an arhat. The World-Honored One said that among ascetics I was foremost. The wondrous Dharma opened into clarity, and all outflows were extinguished. When the Buddha asked about perfect penetration, as I have realized it, dharmas as the cause are supreme."
阿那律陀，即从座起，顶礼佛足，而白佛言：我初出家，常乐睡眠，如来诃我为畜生类。我闻佛诃，啼泣自责，七日不眠，失其双目。世尊示我，乐见照明金刚三昧。我不因眼，观见十方，精真洞然，如观掌果。如来印我，成阿罗汉。佛问圆通，如我所证，旋见循元，斯为第一。	Aniruddha rose from his seat, bowed at the Buddha's feet, and said to the Buddha: "When I first left home, I was always fond of sleep. The Tathāgata reproached me, saying that I was like an animal. Hearing the Buddha's rebuke, I wept and reproached myself. For seven days I did not sleep, and I lost both my eyes. The World-Honored One showed me the vajra samādhi of joyful seeing and illumination. Without relying on my eyes, I saw throughout the ten directions; pure and true, all was utterly clear, as though viewing fruit in the palm of my hand. The Tathāgata confirmed my attainment of arhatship. When the Buddha asked about perfect penetration, as I have realized it, turning seeing back to its source is supreme."
周利　特伽，即从座起，顶礼佛足，而白佛言：我阙诵持，无多闻性。最初值佛，闻法出家，忆持如来一句伽	Cūḍapanthaka rose from his seat, bowed at the Buddha's feet, and said to the Buddha: "I lacked the capacity for recitation and retention and had little

陀，于一百日，得前遗后，得后遗前。佛愍我愚，教我安居，调出入息 。	learning. When I first encountered the Buddha, I heard the Dharma and left home. I tried to memorize a single gāthā of the Tathāgata, but after a hundred days, when I remembered the first part, I forgot the latter; when I remembered the latter, I forgot the first. The Buddha, pitying my stupidity, instructed me during the summer retreat to regulate my inhalation and exhalation.”
我时观息，微细穷尽，生住异灭，诸行刹那。其心豁然，得大无碍，乃至漏尽，成阿罗汉。住佛座下，印成无学。佛问圆通，如我所证，反息循空，斯为第一。	At that time, I observed the breath in its subtlety to its utmost limit: arising, abiding, changing, and ceasing—the momentariness of all conditioned activities. My mind suddenly opened, and I attained great unobstructed freedom. Eventually all outflows were exhausted, and I became an arhat. Dwelling beneath the Buddha’s seat, I was confirmed as one beyond learning. When the Buddha asked about perfect penetration, as I have realized it, turning the breath back and following it to emptiness is supreme.”
梵钵提，即从座起，顶礼佛足，而白佛言：我有口业，于过去劫，轻弄沙门，世世生生，有牛　病。如来示我一味清净心地法门，我得灭心，入三摩地，观味之知，非体非物，应念得超世间诸漏。	Gavāṃpati rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “I incurred karma of speech. In a past kalpa, I lightly mocked a śramaṇa, and so life after life I suffered from the ailment of chewing like a cow. The Tathāgata showed me the Mind-Ground Dharma Gate of one flavor and purity. I extinguished the mind, entered samādhi, and contemplated the knowing of taste as neither body nor object. In accordance with thought, I transcended all worldly outflows.”
内脱身心，外遗世界，远离三有，如鸟出笼，离垢销尘，法眼清净，成阿罗汉。如来亲印，登无学道。佛问圆通，如我所证，还味旋知，斯为第一。	Inwardly I was freed from body and mind; outwardly, the world was forgotten. Far removed from the three realms, I was like a bird leaving its cage. Defilements departed and sensory objects vanished; the dharma eye became pure, and I became an arhat. The Tathāgata personally confirmed that I had ascended to the path beyond learning. When the Buddha asked about perfect penetration, as I have realized it, returning taste to its knowing is supreme.”
毕陵伽婆蹉，即从座起，顶礼佛足，而白佛言：我初发心，从佛入道，数闻如来说诸世间不可乐事。乞食城中，心思法门，不觉路中毒刺伤足，举身疼痛。我念有知，知此深痛，虽觉觉痛；觉清净心，无痛痛觉。	Pilindavatsa rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “When I first aroused the resolve and entered the Way under the Buddha, I often heard the Tathāgata speak of

	the unpleasurable aspects of all worldly things. While begging for food in the city, I was reflecting on the Dharma gate when, without noticing it, I stepped on a poisonous thorn and injured my foot. My whole body was in pain. I thought: There is a knowing that knows this intense pain. Though awareness is aware of pain, the awareness of the pure mind has no awareness of painful pain.”
我又思惟：如是一身，宁有双觉？摄念未久，身心忽空，三七日中，诸漏虚尽，成阿罗汉，得亲印记，发明无学。佛问圆通，如我所证，纯觉遗身，斯为第一。	I further reflected: How could one body have two awarenesses? Not long after gathering in my thoughts, body and mind suddenly became empty. Within twenty-one days, all outflows were utterly exhausted. I became an arhat, received personal confirmation, and realized the state beyond learning. When the Buddha asked about perfect penetration, as I have realized it, pure awareness abandoning the body is supreme.”
须菩提，即从座起，顶礼佛足，而白佛言：我旷劫来，心得无碍，自忆受生如恒河沙。初在母胎，即知空寂，如是乃至十方成空，亦令众生证得空性。蒙如来发性觉真空，空性圆明，得阿罗汉。顿入如来宝明空海，同佛知见，印成无学。解脱性空，我为无上。佛问圆通，如我所证，诸相入非，非所非尽，旋法归无，斯为第一。	Subhūti rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “Throughout vast kalpas, my mind has been unobstructed. I recall taking birth as numerous as the sands of the Ganges. While still in my mother’s womb, I knew empty quiescence. Thus, until the ten directions became empty, I also enabled sentient beings to realize emptiness. The Tathāgata revealed to me the true emptiness of intrinsic awakening. The nature of emptiness became perfectly clear, and I attained arhatship. I suddenly entered the Tathāgata’s precious, luminous ocean of emptiness, sharing the Buddha’s knowledge and vision, and was confirmed as one beyond learning. In liberation through the emptiness of nature, I am unsurpassed. When the Buddha asked about perfect penetration, as I have realized it, all appearances enter nonappearance; when even that which is not is exhausted, one turns dharmas back and returns to nothingness. This is supreme.”
舍利弗，即从座起，顶礼佛足，而白佛言：我旷劫来，心见清净，如是受生，如恒河沙，世出世间种种变化，一见则通，获无障碍。我于中路，逢迦叶波兄弟相逐，宣说因缘，悟心无际，从佛出家。见觉明圆，得大无畏，成阿罗汉。为佛长子，从佛口生，从法化生。佛问圆通，如我所证，心见发光，光极知见，斯为第一。	Śāriputra rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “Throughout vast kalpas, the vision of my mind has been pure. I have taken birth as numerous as the sands of the Ganges. Amid all the various changes in the world and beyond the world, I understood upon seeing, and attained unobstructed freedom.

	While on the road, I encountered the brothers Kāśyapa, who were following one another and expounding dependent origination. I awakened to the boundlessness of mind and left home to follow the Buddha. Seeing and awareness became bright and complete; I attained great fearlessness and became an arhat. I am the Buddha's eldest son, born from the Buddha's mouth and transformed through the Dharma. When the Buddha asked about perfect penetration, as I have realized it, the vision of mind emits light, and when that light reaches its utmost, there is knowledge and vision. This is supreme."
普贤菩萨，即从座起，顶礼佛足，而白佛言：我已曾与恒沙如来为法王子，十方如来教其弟子菩萨根者，修普贤行，从我立名。世尊！我用心闻，分别众生，所有知见。	Samantabhadra Bodhisattva rose from his seat, bowed at the Buddha's feet, and said to the Buddha: "I have formerly been a son of the Dharma King for Tathāgatas as numerous as the sands of the Ganges. The Tathāgatas of the ten directions teach their disciples who are bodhisattvas to cultivate the practices of Samantabhadra, which are named after me. World-Honored One, I use the hearing of mind to distinguish all the knowledge and views of sentient beings."
若于他方，恒沙界外，有一众生心中发明普贤行者，我于尔时，乘六牙象，分身百千，皆至其处。纵彼障深，未得见我，我与其人暗中摩顶，拥护安慰，令其成就。佛问圆通，我说本因，心闻发明，分别自在，斯为第一。	"If, in another land beyond worlds as numerous as the sands of the Ganges, a single sentient being brings forth in the mind the practices of Samantabhadra, then I mount a six-tusked elephant and manifest hundreds of thousands of bodies, all arriving at that person's place. Even if that person's karmic obstructions are deep and they cannot see me, I touch their crown in secret, protect and comfort them, and enable them to attain accomplishment. When the Buddha asked about perfect penetration, I stated my original cause: the hearing of mind becomes clear, and discernment is free and at ease. This is supreme."
孙陀罗难陀，即从座起，顶礼佛足，而白佛言：我初出家，从佛入道，虽具戒律，于三摩地心常散动，未获无漏。世尊教我及拘　罗，观鼻端白。	Sundarananda rose from his seat, bowed at the Buddha's feet, and said to the Buddha: "When I first left home and entered the Way under the Buddha, although I fully observed the precepts, my mind was constantly scattered and restless in samādhi, and I had not attained freedom from outflows. The World-Honored One instructed Kūṣṭhila and me to contemplate the whiteness at the tip of the nose."

我初谛观，经三七日，见鼻中气，出入如烟，身心内明，圆洞世界，遍成虚净，犹如琉璃。烟相渐销，鼻息成白，心开漏尽，诸出入息化为光明，照十方界，得阿罗汉。世尊记我，当得菩提。佛问圆通，我以销息，息久发明，明圆灭漏，斯为第一。	At first, I examined it closely. After twenty-one days, I saw the breath entering and leaving my nostrils like smoke. Body and mind became inwardly bright, and the world was completely penetrated, pervasively empty and pure, like crystal. The appearance of smoke gradually vanished, and the nasal breath became white. My mind opened, outflows were exhausted, and all inhalations and exhalations transformed into light, illuminating the worlds of the ten directions. I attained arhatship. The World-Honored One predicted that I would attain bodhi. When the Buddha asked about perfect penetration, I said that by dissolving the breath, and as the breath was long dissolved, illumination arose; when illumination became complete, outflows were extinguished. This is supreme.”
富楼那弥多罗尼子，即从座起，顶礼佛足，而白佛言：我旷劫来，辩才无碍，宣说苦空，深达实相。如是乃至恒沙如来秘密法门，我于众中微妙开示，得无所畏。世尊知我有大辩才，以音声轮，教我发扬。我于佛前，助佛转轮，因师子吼，成阿罗汉。世尊印我，说法无上。佛问圆通，我以法音，降伏魔怨，销灭诸漏，斯为第一。	Pūrṇamaitrāyaṇīputra rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “Throughout vast kalpas, my eloquence has been unobstructed. I have expounded suffering and emptiness and deeply comprehended the true reality. Thus, regarding the secret Dharma gates of Tathāgatas as numerous as the sands of the Ganges, I have given subtle expositions among the assemblies and attained fearlessness. The World-Honored One knew that I possessed great eloquence and taught me to proclaim it through the wheel of sound. Before the Buddha, I assisted him in turning the wheel of Dharma. Through the lion’s roar, I became an arhat. The World-Honored One confirmed that in expounding the Dharma I was unsurpassed. When the Buddha asked about perfect penetration, as I have realized it, I use the sound of the Dharma to subdue Māra and his foes and extinguish all outflows. This is supreme.”
优波离，即从座起，顶礼佛足，而白佛言：我亲随佛，逾城出家。亲观如来六年勤苦，亲见如来降伏诸魔，制诸外道，解脱世间贪欲诸漏。	Upāli rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “I personally followed the Buddha when he left the city and renounced home. I personally witnessed the Tathāgata’s six years of arduous practice, saw the Tathāgata subdue all māras, regulate all non-Buddhist paths, and become free from the worldly outflows of greed and desire.”

承佛教戒，如是乃至三千威仪，八万微细，性业、遮业悉皆清净，身心寂灭，成阿罗汉。我是如来众中纲纪，亲印我心，持戒修身，众推 无上。佛问圆通，我以执身，身得自在；次第执心，心得通达；然后身心一切通利，斯为第一。	Receiving the Buddha’s instruction in the precepts, I mastered, down to the three thousand dignified deportments and eighty thousand subtle observances, all karmic precepts and prohibitive precepts in complete purity. Body and mind became quiescent and extinct, and I attained arhatship. Among the Tathāgata’s assembly, I maintain its discipline. He personally confirmed my mind. In observing the precepts and cultivating the body, the assembly considers me unsurpassed. When the Buddha asked about perfect penetration, I said: by holding to the body, the body attained freedom; then, step by step, by holding to the mind, the mind attained penetration; afterward, body and mind became wholly free and unhindered. This is supreme.”
大目犍连，即从座起，顶礼佛足，而白佛言：我初于路乞食逢遇优楼频螺、伽耶、那提三迦叶波，宣说如来因缘深义，我顿发心，得大通达。如来惠我袈裟着身，须发自落。	Mahāmaudgalyāyana rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “When I was first begging for food on the road, I encountered the three Kāśyapa brothers—Uruvilvā, Gayā, and Nadī. They expounded the Tathāgata’s profound meaning of dependent origination, and I suddenly aroused the resolve and attained great penetration. The Tathāgata bestowed on me a robe to wear, and my beard and hair fell away of themselves.”
我游十方，得无挂碍，神通发明，推为无上，成阿罗汉。宁惟世尊，十方如来叹我神力，圆明清净，自在无畏。佛问圆通，我以旋湛，心光发宣，如澄浊流，久成清莹，斯为第一。	“I traveled throughout the ten directions without hindrance. My spiritual powers became manifest, and I was considered foremost. I became an arhat. Not only did the World-Honored One praise my spiritual power; the Tathāgatas of the ten directions also praised it as perfectly bright, pure, free, and fearless. When the Buddha asked about perfect penetration, as I have realized it, by turning back to quiescence, the light of mind shines forth. Like muddy water settling, in time it becomes clear and pure. This is supreme.”
乌刍瑟摩，于如来前，合掌顶礼佛之双足，而白佛言：我常先忆久远劫前，性多贪欲。有佛出世，名曰空王，说多淫人成猛火聚。教我遍观，百骸四肢，诸冷暖气。神光内凝，化多淫心成智慧火，从是诸佛皆呼召我名为火头。	Ucchuṣma, before the Tathāgata, joined his palms, bowed at the Buddha’s two feet, and said to the Buddha: “I recall that in a distant kalpa my nature was much given to lust. A Buddha appeared in the world named King of Emptiness, who said that people of excessive lust become a mass of raging fire. He taught me to contemplate throughout the

	hundred bones and four limbs all currents of cold and warmth. Spiritual light gathered inwardly and transformed my lustful mind into the fire of wisdom. From then on, all Buddhas called me Fire-Head.”
我以火光三昧力故，成阿罗汉。心发大愿，诸佛成道，我为力士，亲伏魔怨。佛问圆通，我以谛观身心暖触，无碍流通，诸漏既销，生大宝焰，登无上觉，斯为第一。	“By the power of the fire-light samādhi, I became an arhat. My mind brought forth a great vow: whenever the Buddhas attain the Way, I shall be a strong guardian, personally subduing Māra and his foes. When the Buddha asked about perfect penetration, I said: by closely contemplating the warm sensation of body and mind, unobstructed circulation arises; when all outflows are extinguished, a great precious flame arises, and one ascends to unsurpassed awakening. This is supreme.”
持地菩萨，即从座起，顶礼佛足，而白佛言：我念往昔，普光如来出现于世，我为比丘。常于一切要路津口，田地险隘，有不如法，妨损车马，我皆平填，或作桥梁、或负沙土。如是勤苦，经无量佛出现于世。	Earth-Holding Bodhisattva rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “I recall that in the past, when Tathāgata Universal Light appeared in the world, I was a bhikṣu. At all major roads, ferry crossings, fields, and dangerous narrow places, wherever something was not in proper order and obstructed or harmed carts and horses, I leveled and filled it in. At times I built bridges; at times I carried sand and earth. I labored in this way through the appearance in the world of innumerable Buddhas.”
或有众生于　　处要人擎物，我先为擎，至其所诣，放物即行，不取其直。毗舍浮佛现在世时，世多饥荒，我为负人，无问远近，唯取一钱。或有车牛，被于泥溺，我有神力，为其推轮，拔其苦恼。	“Whenever sentient beings in marketplaces needed someone to carry their goods, I would carry them first, bring them to their destination, set down the goods, and depart without accepting payment. When Buddha Viśvabhū was in the world, there was widespread famine. I carried people on my back, asking neither distance nor destination, and accepted only one coin. If carts or oxen became trapped in mud, I used my spiritual power to push the wheels and relieve their suffering.”
时国大王延佛设斋，我于尔时平地待佛，毗舍如来摩顶谓我：当平心地，则世界地一切皆平。我即心开，见身微尘，与造世界所有微尘，等无差别。微尘自性不相触摩，乃至刀兵 亦无所触。我于法性悟无生忍，成阿罗汉。	“When the king of that country invited the Buddha and made offerings of food, I leveled the ground in preparation for the Buddha. Tathāgata Viśvabhū touched the crown of my head and said to me: ‘When you level the mind-ground, all the ground of the world becomes level.’ My mind immediately

	opened. I saw that the motes of dust composing my body were no different from the motes of dust comprising all worlds. The intrinsic nature of dust motes does not touch or rub against one another; even swords and weapons cannot touch them. I awakened to the patience with the non-arising of dharmas and became an arhat.”
回心今入菩萨位中，闻诸如来宣妙莲华，佛知见地我先证明，而为上首。佛问圆通，我以谛观身界二尘等无差别，本如来藏虚妄发尘，尘销智圆，成无上道，斯为第一。	Turning my mind, I have now entered the bodhisattva stage. Hearing the Tathāgatas proclaim the wondrous lotus, I had already realized the ground of the Buddha’s knowledge and vision and became a leading member of the assembly. When the Buddha asked about perfect penetration, I said: by closely contemplating that the two dust motes of body and world are equally without distinction, I realized that they are originally the Tathāgata’s treasury, yet falsely give rise to dust. When the dust is extinguished, wisdom becomes complete, and one attains the unsurpassed Way. This is supreme.”
月光童子，即从座起，顶礼佛足，而白佛言：我忆往昔恒河沙劫，有佛出世，名为水天，教诸菩萨修习水观，入三摩地。观于身中，水性无夺，初从涕唾，如是穷尽津液精血、大小便利，身中旋复，水性一同。	The Youth Moonlight then rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “I recall that, as many kalpas ago as there are sands in the Ganges, a Buddha appeared in the world named Water-Deva. He taught the bodhisattvas to cultivate contemplation of water and enter samādhi. I contemplated the water within the body and saw that its nature does not contend or displace itself: beginning with tears and saliva, I examined to the utmost the fluids, essence, blood, urine, and excrement. As these circulate and return within the body, their nature as water is all one.”
见水身中，与世界外浮幢王刹诸香水海，等无差别。我于是时初成此观，但见其水，未得无身。当为比丘，室中安禅，我有弟子，窥窗观室，唯见清水遍在室中，了无所见。	“I saw that the water within my body was no different from the fragrant-water seas in the Buddha lands of King Floating Banner beyond this world. At that time, I had just accomplished this contemplation: I saw only water and had not yet realized the absence of body. While I was a bhikshu, sitting in meditation in my room, one of my disciples peered through the window into the room and saw only clear water filling it; he could see nothing else.”

童稚无知，取一瓦砾投于水内，激水作声，顾盼而去。我出定后，顿觉心痛，如舍利弗遭违鬼害。我自思惟：今我已得阿罗汉道，久离病缘，云何今日忽生心痛，将无退失？尔时童子捷来我前，说如上事。	“The child, being ignorant, picked up a tile and threw it into the water, making a splashing sound, then looked about and left. After I emerged from samādhi, I suddenly felt pain in my heart, as when Śāriputra was harmed by a deviant spirit. I reflected: ‘I have now attained arhatship and have long been free of conditions for illness. Why has pain in my heart suddenly arisen today? Could I be regressing?’ At that time, the child quickly came before me and told me what had happened.”
我即告言：汝更见水，可即开门，入此水中，除去瓦砾。童子奉教。后入定时，还复见水，瓦砾宛然，开门除出。我后出定，身质如初。逢无量佛，如是至于山海自在通王如来，方得亡身，与十方界诸香水海性合真空，无二无别。今于如来得童真名，预菩萨会。佛问圆通，我以水性一味流通，得无生忍，圆满菩提，斯为第一。	“I immediately told him, ‘When you see the water again, open the door at once, enter the water, and remove the tile.’ The child obeyed. Later, when I entered samādhi, I again saw the water and the tile plainly visible. He opened the door and removed it. When I later emerged from samādhi, my body was as before. I encountered innumerable Buddhas, and thus continued until the Tathāgata King of Sovereign Penetration of Mountains and Seas. Only then did I attain the disappearance of body, and the nature of the fragrant-water seas throughout the ten directions merged with true emptiness, without duality or distinction. I have now received from the Tathāgata the name ‘Youth,’ and have joined the assembly of bodhisattvas. The Buddha asks about perfect penetration: through the single, pervading flavor of water-nature, I attained the patience with the unborn, fulfilled bodhi, and this is foremost.”
琉璃光法王子，即从座起，顶礼佛足，而白佛言：我忆往昔，经恒河沙劫，有佛出世，名无量声，开示菩萨本觉妙明，观此世界，及众生身，皆是妄缘，风力所转。	The Dharma Prince Vaidūrya Light then rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “I recall that, as many kalpas ago as there are sands in the Ganges, a Buddha appeared in the world named Immeasurable Sound. He revealed to the bodhisattvas the wondrous luminosity of original enlightenment: contemplate this world and the bodies of sentient beings, all of which are false conditions set in motion by the force of wind.”
我于尔时，观界安立，观世动时，观身动止，观心动念，诸动无二，等无差别。我时觉了此群动性，来无所从，去无所至。十方微尘，颠倒众生，同一虚妄。	“At that time, I contemplated the establishment of worlds, the movement of time, the movement and stillness of the body, and the stirring of thoughts in the mind. These various movements were not two; they were equal and without distinction. I then

	realized that the nature of this multitude of movements comes from nowhere and goes nowhere. Deluded sentient beings throughout the ten directions, as numerous as motes of dust, share the same falsity.”
如是乃至三千大千，一世界内所有众生，如一器中贮百蚊蚋，啾啾乱鸣，于分寸中鼓发狂闹。逢佛未几，得无生忍。尔时心开，乃见东方不动佛国，为法王子，事十方佛，身心发光，洞彻无碍。佛问圆通，我以观察风力无依，悟菩提心，入三摩地，合十方佛，传一妙心，斯为第一。	“Thus, throughout the three-thousand great-thousand world system, all sentient beings in a single world are like a hundred mosquitoes and gnats contained in one vessel, buzzing and crying in confusion, stirring up mad turmoil within the space of an inch. Not long after encountering that Buddha, I attained the patience with the unborn. Then my mind opened, and I beheld the land of Akṣobhya Buddha in the east. I became a Dharma Prince, served the Buddhas of the ten directions, and my body and mind emitted light, penetrating everywhere without obstruction. The Buddha asks about perfect penetration: by observing that the force of wind has no basis, I awakened to the bodhi mind, entered samādhi, united with the Buddhas of the ten directions, and transmitted the one wondrous mind. This is foremost.”
虚空藏菩萨，即从座起，顶礼佛足，而白佛言：我与如来，定光佛所，得无边身。尔时手执四大宝珠，照明十方微尘佛刹，化成虚空。又于自心现大圆镜，内放十种微妙宝光，流灌十方尽虚空际。	Ākāśagarbha Bodhisattva then rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “Together with the Tathāgata, in the presence of Dīpaṃkara Buddha, I attained the boundless body. At that time, holding in my hands four great precious jewels, I illuminated Buddha lands throughout the ten directions, as numerous as motes of dust, transforming them into emptiness. Moreover, within my own mind appeared a great round mirror, from within which shone ten kinds of subtle, wondrous precious light, flowing forth to fill the ten directions to the furthest reaches of empty space.”
诸幢王刹来入镜内，涉入我身，身同虚空，不相妨碍。身能善入微尘国土，广作佛事，得大随顺。此大神力，由我谛观四大无依，妄想生灭，虚空无二，佛国本同，于同发明，得无生忍。佛问圆通，我以观察虚空无边，入三摩地，妙力圆明，斯为第一。	“The lands of all the Banner Kings entered into the mirror and passed into my body. My body was like empty space, without mutual obstruction. My body could readily enter lands as small as motes of dust and extensively perform the Buddha’s work, thereby attaining great adaptability. This great spiritual power came from my careful contemplation that the four great elements have no basis, that false thoughts arise and cease, that

	they are not different from empty space, and that Buddha lands are originally the same. By discerning this sameness, I attained the patience with the unborn. The Buddha asks about perfect penetration: by contemplating the boundlessness of empty space, I entered samādhi, and wondrous power became complete and bright. This is foremost.”
弥勒菩萨，即从座起，顶礼佛足，而白佛言：我忆往昔，经微尘劫，有佛出世，名日月灯明。我从彼佛而得出家，心重世名，好游族姓。尔时世尊教我修习唯心识定，入三摩地 。	Maitreya Bodhisattva then rose from his seat, bowed at the Buddha’s feet, and said to the Buddha: “I recall that, as many kalpas ago as motes of dust, a Buddha appeared in the world named Sun-Moon-Lamp Bright. I left home under that Buddha. My mind placed great importance on worldly reputation, and I delighted in associating with eminent families. At that time, the World-Honored One taught me to cultivate the samādhi of Consciousness-Only and enter samādhi.”
历劫以来，以此三昧事恒沙佛，求世名心，歇灭无有。至然灯佛出现于世，我乃得成无上妙圆识心三昧 ，乃至尽空如来国土，净秽有无，皆是我心变化所现。世尊！我了如是唯心识故，识性流出无量如来！今得授记，次补佛处。佛问圆通，我以谛观十方唯识，识心圆明，入圆成实，远离依他及遍计执，得无生忍，斯为第一。	“Throughout kalpas, I served Buddhas as numerous as the sands of the Ganges through this samādhi, and my mind that sought worldly reputation ceased and vanished. When Dīpaṃkara Buddha appeared in the world, I then attained the unsurpassed, wondrous, perfect samādhi of consciousness. Throughout the Tathāgata lands filling empty space, whether pure or defiled, existent or nonexistent, all are manifestations transformed by my mind. World-Honored One, because I understood Consciousness-Only in this way, the nature of consciousness emanated innumerable Tathāgatas. I have now received the prophecy that I shall next fill the Buddha’s place. The Buddha asks about perfect penetration: by carefully contemplating that the ten directions are Consciousness-Only, the mind of consciousness became perfectly bright; I entered the nature of absolute reality and perfection, far removed from dependence on others and pervasive discrimination and attachment, and attained the patience with the unborn. This is foremost.”
大势至法王子，与其同伦五十二菩萨，即从座起，顶礼佛足，而白佛言：我忆往昔恒河沙劫，有佛出世，名无量光 ，十二如来相继一劫，其最后佛，名超日月光，彼佛教我念佛三昧。	Mahāsthāmaprāpta, Dharma Prince, together with fifty-two bodhisattvas of his company, then rose from their seats, bowed at the Buddha’s feet, and said to the Buddha: “I recall that, as many kalpas

	ago as there are sands in the Ganges, a Buddha appeared in the world named Immeasurable Light. Twelve Tathāgatas succeeded one another during a single kalpa. The last of these Buddhas was named Light Transcending Sun and Moon. That Buddha taught me the Buddha-remembrance samādhi.”
譬如有人，一专为忆，一人专忘，如是二人，若逢不逢，或见非见。二人相忆，二忆念深，如是乃至从生至生，同于形影，不相乖异。	“It is like two people: one is intent on remembering, while the other is intent on forgetting. Though the two may meet, they do not truly meet; though they may see one another, they do not truly see. But if the two remember one another, and their mindfulness of each other grows deep, then from life to life they will be like form and shadow, never estranged from one another.”
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。若众生心忆佛念佛，现前当来必定见佛。去佛不远，不假方便，自得心开。如染香人身有香气，此则名曰：香光庄严。	“The Tathāgatas of the ten directions cherish sentient beings as a mother remembers her child. If the child runs away, what use is the mother’s remembrance? But if the child remembers the mother as the mother remembers the child, then throughout life after life, mother and child will not be separated by distance. If the minds of sentient beings remember the Buddha and are mindful of the Buddha, then they will certainly see the Buddha, whether now or in future lives. They are not far from the Buddha; without relying on expedient means, their minds naturally open. Like one who is permeated by incense and whose body carries its fragrance, this is called adornment with fragrant light.”
我本因地，以念佛心入无生忍。今于此界，摄念佛人归于净土。佛问圆通，我无选择，都摄六根，净念相继，得三摩地，斯为第一。	“At the causal stage, I entered the patience with the unborn through the mind of Buddha-remembrance. Now, in this world, I gather in those who remember the Buddha and bring them to the Pure Land. The Buddha asks about perfect penetration: I made no selection, gathered in the six sense faculties, maintained uninterrupted pure mindfulness, attained samādhi, and this is foremost.”

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尔时观世音菩萨，即从座起，顶礼佛足，而白佛言：世尊！忆念我昔无数恒河沙劫，于时有佛出现于世，名观世音。我于彼佛发菩提心，彼佛教我从闻思修，入三摩地。初于闻中，入流亡所，所入既寂，动静二相，了然不生。	At that time, Bodhisattva Avalokiteśvara rose from his seat, prostrated at the Buddha's feet, and said to the Buddha: "World-Honored One, I recall that in ages past, as numerous as the sands of countless Ganges Rivers, a Buddha appeared in the world named Avalokiteśvara. Before that Buddha I aroused bodhicitta. That Buddha taught me to enter samādhi through hearing, contemplation, and cultivation. At first, in hearing, I entered the stream and the object was lost. Once the object entered was stilled, the two characteristics of movement and stillness clearly did not arise."
如是渐增，闻所闻尽，尽闻不住，觉所觉空，空觉极圆，空所空灭，生灭既灭，寂灭现前。忽然超越世出世间，十方圆明，获二殊胜：一者、上合十方诸佛本妙觉心，与佛如来同一慈力。	"Thus I gradually advanced: hearing and its object were exhausted; when hearing was exhausted, I did not abide in that state. Awareness and its object became empty; the emptiness of awareness became utterly complete; the object of emptiness was extinguished. When arising and ceasing were extinguished, quiescent extinction appeared before me. Suddenly I transcended both worldly and supramundane realms, and the ten directions became perfectly bright. I attained two supreme excellences: first, I united above with the fundamentally wondrous enlightened mind of all Buddhas in the ten directions, sharing with all Tathāgatas the same power of compassion."
二者、下合十方一切六道众生，与诸众生同一悲仰。世尊！由我供养观音如来，蒙彼如来授我如幻闻熏闻修金刚三昧，与佛如来同慈力故，令我身成三十二应，入诸国土。	"Second, I united below with all sentient beings in the six realms of the ten directions, sharing with all sentient beings the same compassionate aspiration. World-Honored One, because I made offerings to the Tathāgata Avalokiteśvara, I received from that Tathāgata the Vajra Samādhi of illusory hearing, permeation through hearing, and cultivation through hearing. Because I shared the same compassionate power as the Buddhas and Tathāgatas, I was enabled to manifest thirty-two responsive forms and enter all lands."
世尊！若诸菩萨，入三摩地，进修无漏，胜解现圆。我现佛身，而为说法，令其解脱。若诸有学，寂静妙明，	"World-Honored One, when bodhisattvas enter samādhi, advance in undefiled cultivation, and their

胜妙现圆 。我于彼前，现独觉身，而为说法，令其解脱。若诸有学，断十二缘，缘断胜性，胜妙现圆。	superior understanding becomes perfectly complete, I manifest the body of a Buddha before them and teach the Dharma, enabling them to attain liberation. When practitioners still in training have perfected quiescent, wondrous luminosity and their supreme wonder becomes complete, I manifest the body of a pratyekabuddha before them and teach the Dharma, enabling them to attain liberation. When practitioners still in training have cut off the twelve links of dependent origination, and when the cessation of conditions brings their superior nature and supreme wonder to completion,"
我于彼前，现缘觉身 ，而为说法，令其解脱。若诸有学，得四谛空，修道入灭，胜性现圆。我于彼前，现声闻身，而为说法，令其解脱。	"I manifest the body of a pratyekabuddha before them and teach the Dharma, enabling them to attain liberation. When practitioners still in training realize the emptiness of the Four Noble Truths, cultivate the path, enter extinction, and their superior nature becomes complete, I manifest the body of a śrāvaka before them and teach the Dharma, enabling them to attain liberation."
若诸众生，欲心明悟，不犯欲尘，欲身清净。我于彼前，现梵王身，而为说法，令其解脱。若诸众生，欲为天主，统领诸天 。我于彼前，现帝释身，而为说法，令其成就。若诸众生，欲身自在，游行十方。	"When sentient beings wish to awaken their minds, remain unstained by the defilements of desire, and purify the body of desire, I manifest the body of Brahmā before them and teach the Dharma, enabling them to attain liberation. When sentient beings wish to become lord of the devas and rule over the hosts of heaven, I manifest the body of Indra before them and teach the Dharma, enabling them to attain accomplishment. When sentient beings wish for mastery of their bodies and to travel throughout the ten directions,"
我于彼前，现自在天身 ，而为说法，令其成就。若诸众生，欲身自在，飞行虚空。我于彼前，现大自在天身，而为说法，令其成就。若诸众生 ，爱统鬼神，救护国土。我于彼前，现天大将军身，而为说法，令其成就。	"I manifest the body of Īśvara before them and teach the Dharma, enabling them to attain accomplishment. When sentient beings wish for mastery of their bodies and to fly through empty space, I manifest the body of Maheśvara before them and teach the Dharma, enabling them to attain accomplishment. When sentient beings delight in commanding ghosts and spirits and protecting their lands, I manifest the body of a great celestial general before them and teach the Dharma, enabling them to attain accomplishment."

若诸众生，爱统世界，保护众生 。我于彼前，现四天王身，而为说法，令其成就。若诸众生，爱生天宫，驱使鬼神。我于彼前，现四天王国太子身 ，而为说法，令其成就。	“When sentient beings delight in ruling worlds and protecting living beings, I manifest the body of one of the Four Heavenly Kings before them and teach the Dharma, enabling them to attain accomplishment. When sentient beings delight in being born in heavenly palaces and commanding ghosts and spirits, I manifest the body of a prince in the realm of the Four Heavenly Kings before them and teach the Dharma, enabling them to attain accomplishment.”
若诸众生，乐为人王。我于彼前，现人王身，而为说法，令其成就。若诸众生，爱主族姓，世间推让。我于彼前 ，现长者身，而为说法，令其成就。若诸众生，爱谈名言，清净自居。	“When sentient beings delight in becoming human kings, I manifest the body of a human king before them and teach the Dharma, enabling them to attain accomplishment. When sentient beings delight in leading clans and being respected and deferred to by the world, I manifest the body of an elder before them and teach the Dharma, enabling them to attain accomplishment. When sentient beings delight in discussing names and terms and maintaining their own purity,”
我于彼前，现居士身，而为说法，令其成就。若诸众生 ，爱治国土，剖断邦邑。我于彼前，现宰官身，而为说法，令其成就。若诸众生，爱诸数术，摄卫自居。我于彼前 ，现婆罗门身，而为说法，令其成就。	“I manifest the body of a lay practitioner before them and teach the Dharma, enabling them to attain accomplishment. When sentient beings delight in governing lands and adjudicating provinces and cities, I manifest the body of a high official before them and teach the Dharma, enabling them to attain accomplishment. When sentient beings delight in various arts of calculation and in preserving and protecting themselves, I manifest the body of a brahmin before them and teach the Dharma, enabling them to attain accomplishment.”
若有男子，好学出家，持诸戒律。我于彼前，现比丘身，而为说法，令其成就。若有女人，好学出家，持诸禁戒 。我于彼前，现比丘尼身，而为说法，令其成就。若有男子，乐持五戒。我于彼前，现优婆塞身，而为说法，令其成就。若有女子，五戒自居 。我于彼前，现优婆夷身，而为说法，令其成就。	“When men delight in studying to leave home and uphold all the precepts, I manifest the body of a bhikshu before them and teach the Dharma, enabling them to attain accomplishment. When women delight in studying to leave home and uphold all the prohibitions, I manifest the body of a bhikshuni before them and teach the Dharma, enabling them to attain accomplishment. When men delight in upholding the five precepts, I manifest the body of an upāsaka before them and teach the Dharma, enabling them to attain accomplishment. When women abide by the five

	precepts, I manifest the body of an upāsikā before them and teach the Dharma, enabling them to attain accomplishment.”
若有女人，内政立身，以修家国。我于彼前，现女主身，及国夫人命妇大家，而为说法，令其成就。	“When women establish themselves through domestic affairs and cultivate their households and states, I manifest before them the bodies of queens, royal consorts, noble ladies, and great women of families, and teach the Dharma, enabling them to attain accomplishment.”
若有众生，不坏男根。我于彼前，现童男身，而为说法，令其成就。若有处女，爱乐处身，不求侵暴。我于彼前 ，现童女身，而为说法，令其成就。	“When sentient beings do not wish to damage their male faculties, I manifest the body of a youth before them and teach the Dharma, enabling them to attain accomplishment. When maidens delight in preserving their virginity and do not seek violation, I manifest the body of a maiden before them and teach the Dharma, enabling them to attain accomplishment.”
若有诸天，乐出天伦。我现天身，而为说法，令其成就。若有诸龙，乐出龙伦。我现龙身，而为说法，令其成就。若有药叉，乐度本伦 。我于彼前，现药叉身，而为说法，令其成就。若乾闼婆，乐脱其伦。	“When devas delight in leaving the celestial order, I manifest a deva body and teach the Dharma, enabling them to attain accomplishment. When dragons delight in leaving the dragon order, I manifest a dragon body and teach the Dharma, enabling them to attain accomplishment. When yakṣas delight in crossing beyond their own order, I manifest a yakṣa body before them and teach the Dharma, enabling them to attain accomplishment. When gandharvas delight in escaping their own order,”
我于彼前，现乾闼婆身，而为说法，令其成就。若阿修罗，乐脱其伦 。我于彼前，现阿修罗身，而为说法，令其成就。若紧那罗，乐脱其伦。我于彼前，现紧那罗身，而为说法，令其成就。若摩呼罗伽，乐脱其伦 。我于彼前，现摩呼罗伽身，而为说法，令其成就。	“I manifest a gandharva body before them and teach the Dharma, enabling them to attain accomplishment. When asuras delight in escaping their own order, I manifest an asura body before them and teach the Dharma, enabling them to attain accomplishment. When kinnaras delight in escaping their own order, I manifest a kinnara body before them and teach the Dharma, enabling them to attain accomplishment. When mahoragas delight in escaping their own order, I manifest a mahoraga body before them and teach the Dharma, enabling them to attain accomplishment.”

若诸众生，乐人修人。我现人身，而为说法，令其成就。若诸非人，有形无形，有想无想，乐脱其伦。我于彼前，皆现其身，而为说法，令其成就。	“When sentient beings delight in being human and cultivating as humans, I manifest a human body and teach the Dharma, enabling them to attain accomplishment. When nonhuman beings, whether embodied or disembodied, whether perceptive or nonperceptive, delight in escaping their own order, I manifest bodies identical to theirs before them all and teach the Dharma, enabling them to attain accomplishment.”
是名妙净三十二应入国土身，皆以三昧，闻熏闻修，无作妙力，自在成就。	“These are called the wondrously pure thirty-two responsive bodies that enter lands. All are freely accomplished through the effortless wondrous power of samādhi, permeation through hearing, and cultivation through hearing.”
世尊！我复以此闻熏闻修金刚三昧无作妙力，与诸十方三世六道一切众生同悲仰故，令诸众生，于我身心获十四种无畏功德。	“World-Honored One, moreover, through the effortless wondrous power of the Vajra Samādhi of permeation through hearing and cultivation through hearing, and because I share the same compassionate aspiration as all sentient beings in the six realms throughout the ten directions and the three times, I enable sentient beings to obtain fourteen kinds of fearless merit through my body and mind.”
一者、由我不自观音，以观观者，令彼十方苦恼众生，观其音声，即得解脱。二者、知见旋复，令诸众生，设入大火，火不能烧。三者、观听旋复，令诸众生，大水所漂，水不能溺。	“First, because I do not myself contemplate sound, but contemplate the one who contemplates, sentient beings suffering in the ten directions may contemplate their cries and immediately attain liberation. Second, because perception and awareness turn back to their source, sentient beings who enter a great fire cannot be burned by it. Third, because contemplation and hearing turn back to their source, sentient beings carried away by great waters cannot drown.”
四者、断灭妄想，心无杀害，令诸众生，入诸鬼国，鬼不能害。五者、熏闻成闻，六根销复，同于声听，能令众生，临当被害，刀段段坏，使其兵戈，犹如割水，亦如吹光，性无摇动。	“Fourth, because deluded thoughts are cut off and extinguished and the mind harbors no intention to kill, sentient beings who enter the realms of ghosts cannot be harmed by ghosts. Fifth, because permeation through hearing becomes hearing, the six sense faculties dissolve and return, becoming one with hearing; this enables sentient beings who are about to be harmed to have the blades of knives break into pieces, while weapons become

	like cutting water or blowing upon light, their nature remaining unmoved.”
六者、闻熏精明，明遍法界，则诸幽暗，性不能全，能令众生，药叉、罗刹、鸠　茶鬼，及毗舍遮，富单那等，虽近其旁，目不能视。七者、音性圆销，观听返入，离诸尘妄，能令众生，禁系枷锁所不能着。八者、灭音圆闻，遍生慈力。能令众生，经过险路，贼不能劫。	“Sixth, because permeation through hearing becomes pure luminosity and that luminosity pervades the dharma realm, all darkness cannot remain complete. This enables sentient beings, even when yakṣas, rākṣasas, kumbhāṇḍas, piśācas, pūtanas, and other such beings are near them, to remain unseen by their eyes. Seventh, because the nature of sound is completely dissolved and contemplation and hearing return inward, one is free from all defiled objects; this enables sentient beings to remain untouched by confinement, shackles, and chains. Eighth, because sound is extinguished and hearing becomes complete, compassionate power pervades everywhere. This enables sentient beings traveling dangerous roads to remain beyond the reach of bandits.”
九者、熏闻离尘，色所不劫，能令一切多淫众生，远离贪欲。十者、纯音无尘，根境圆融，无对所对，能令一切忿恨众生，离诸　恚。	“Ninth, because permeation through hearing is free from sense objects and forms cannot plunder them, this enables all sentient beings greatly given to lust to remain far from craving and desire. Tenth, because sound is utterly pure and free of sense objects, and faculties and objects perfectly interpenetrate, without an object opposed to a subject, this enables all sentient beings filled with anger and hatred to be free from all resentment.”
十一者、销尘旋明，法界身心犹如琉璃，朗彻无碍，能令一切昏钝性障诸阿颠迦，永离痴暗。十二者、融形复闻，不动道场，涉入世间，不坏世界，能遍十方，供养微尘诸佛如来，各各佛边为法王子。	“Eleventh, because sense objects dissolve and luminosity returns, body and mind in the dharma realm become like crystal, clear, penetrating, and unobstructed. This enables all icchantikas obscured by dullness and ignorance to be forever free from the darkness of delusion. Twelfth, because form dissolves and hearing returns, while remaining unmoved in the place of practice I enter the world without destroying the world. I can pervade the ten directions, make offerings to Buddhas and Tathāgatas as numerous as motes of dust, and become a Dharma prince beside each and every Buddha.”
能令法界无子众生欲求男者，诞生福德智慧之男。十三者、六根圆通，明照无二，含十方界，立大圆镜，空如来藏，承顺十方微尘如来秘密法门，受领无失。能令	“This enables childless sentient beings throughout the dharma realm who seek sons to give birth to sons endowed with blessings, virtue, and wisdom.

法界无子众生欲求女者，诞生端正福德柔顺，众人爱敬有相之女。	Thirteenth, because the six sense faculties are perfectly penetrating and luminosity shines without duality, encompassing the realms of the ten directions and establishing the great perfect mirror, the empty treasury of the Tathāgata, I receive and uphold without loss the secret Dharma gates of Tathāgatas as numerous as motes of dust in the ten directions. This enables childless sentient beings throughout the dharma realm who seek daughters to give birth to daughters who are graceful, blessed, gentle, compliant, beloved and respected by all, and endowed with fine features.”
十四者、此三千大千世界百亿日月，现住世间诸法王子，有六十二恒河沙数，修法垂范，教化众生，随顺众生，方便智慧，各各不同。由我所得圆通本根，发妙耳门，然后身心微妙含容周遍法界，能令众生持我名号，与彼共持六十二恒河沙诸法王子，二人福德，正等无异。世尊！我一名号，与彼众多名号无异；由我修习，得真圆通。	“Fourteenth, in this three-thousand great-thousand world-system, among the Dharma princes now dwelling in the world, there are sixty-two times as many as the sands of the Ganges River. They cultivate the Dharma as exemplars and teach and transform sentient beings, adapting to sentient beings with skillful means and wisdom, each in a different way. Because I have attained the fundamental faculty of perfect penetration, beginning with the wondrous ear faculty, my body and mind subtly embrace and pervade the dharma realm. This enables sentient beings who uphold my name to obtain merit equal in every respect to that of those who uphold the names of all sixty-two times as many Dharma princes as the sands of the Ganges River. World-Honored One, my single name is no different from those many names, because through my cultivation I have attained true perfect penetration.”
是名十四施无畏力，福备众生。	“These are called the fourteen powers of bestowing fearlessness, which endow sentient beings with complete blessings.”
世尊！我又获是圆通，修证无上道故，又能善获四不思议无作妙德。一者、由我初获妙妙闻心，心精遗闻，见闻觉知不能分隔，成一圆融清净宝觉。故我能现众多妙容，能说无边秘密神咒。	“World-Honored One, having further attained this perfect penetration and cultivated and realized the unsurpassed path, I have also obtained four inconceivable effortless wondrous virtues. First, when I first attained the supremely wondrous hearing-mind, the essence of mind left hearing behind; seeing, hearing, awareness, and knowing could no longer be separated, and became a single perfectly interpenetrating, pure, precious awareness. Therefore, I can manifest many

	wondrous forms and speak boundless secret spiritual mantras.”
其中或现一首、三首、五首、七首、九首、十一首，如是乃至一百八首、千首、万首，八万四千烁迦罗首。	“Among these, I may manifest one head, three heads, five heads, seven heads, nine heads, or eleven heads; thus up to one hundred and eight heads, a thousand heads, ten thousand heads, and eighty-four thousand śakra heads.”
二臂、四臂、六臂、八臂、十臂、十二臂，十四、十六、十八、二十，至二十四，如是乃至一百八臂、千臂、万臂，八万四千母多罗臂。二目、三目、四目、九目，如是乃至一百八目、千目、万目、八万四千清净宝目。或慈或威，或定或慧，救护众生，得大自在。	“Two arms, four arms, six arms, eight arms, ten arms, twelve arms, fourteen, sixteen, eighteen, twenty, and up to twenty-four arms; thus up to one hundred and eight arms, a thousand arms, ten thousand arms, and eighty-four thousand mudrā arms. Two eyes, three eyes, four eyes, nine eyes; thus up to one hundred and eight eyes, a thousand eyes, ten thousand eyes, and eighty-four thousand pure precious eyes. At times compassionate, at times majestic; at times in samādhi, at times in wisdom, I protect and aid sentient beings, and attain great freedom.”
二者、由我闻思，脱出六尘，如声度垣，不能为碍。故我妙能现一一形，诵一一咒。其形其咒，能以无畏施诸众生，是故十方微尘国土，皆名我为施无畏者。	“Second, through my hearing and contemplation, I am freed from the six sense objects. Like sound passing through a wall, they cannot obstruct me. Therefore, I am wondrously able to manifest each and every form and recite each and every mantra. These forms and mantras can bestow fearlessness upon sentient beings. Thus, throughout lands in the ten directions as numerous as motes of dust, all call me the Bestower of Fearlessness.”
三者、由我修习本妙圆通，清净本根。所游世界，皆令众生舍身珍宝，求我哀愍。	“Third, because I cultivate the fundamentally wondrous perfect penetration and purify the fundamental faculty, wherever I travel, I cause sentient beings to relinquish their bodies and precious treasures and seek my compassion.”

四者 、我得佛心，证于究竟。能以珍宝种种供养十方如来，傍及法界六道众生。求妻得妻，求子得子，求三昧得三昧，求长寿得长寿，如是乃至求大涅　得大涅　。	“Fourth, I have attained the Buddha-mind and realized the ultimate. I can offer various precious treasures to the Tathāgatas of the ten directions and extend these offerings to sentient beings in the six realms of the dharma realm. Those who seek wives obtain wives; those who seek sons obtain sons; those who seek samādhi obtain samādhi; those who seek long life obtain long life; and so on, up to those who seek great nirvāṇa obtaining great nirvāṇa.”
佛问圆通，我从耳门，圆照三昧，缘心自在，因入流相，得三摩地，成就菩提，斯为第一。世尊！彼佛如来叹我善得圆通法门，于大会中授记我为观世音号。由我观听十方圆明，故观音名遍十方界。	When the Buddha asked about perfect penetration, I entered samādhi through the faculty of hearing, turned hearing back to hear my own nature, and attained perfect penetration. From the arising of the current, I attained samādhi and realized bodhi; this is foremost. World-Honored One, that Tathāgata praised my excellent attainment of the Dharma gate of perfect penetration and, before the great assembly, conferred upon me the name Avalokiteśvara. Because I contemplate the perfectly luminous hearing of the ten directions, the name Avalokiteśvara is known throughout the realms of the ten directions.
尔时世尊，于师子座，从其五体同放宝光，远灌十方微尘如来，及法王子诸菩萨顶。彼诸如来，亦于五体同放宝光，从微尘方来灌佛顶，并灌会中诸大菩萨及阿罗汉。林木池沼，皆演法音，交光相罗，如宝丝网 。	At that time, from his lion throne, the World-Honored One emitted precious light simultaneously from the five parts of his body. It shone afar upon the crowns of the Tathāgatas as numerous as motes of dust in the ten directions, and upon the Dharma princes, the bodhisattvas. Those Tathāgatas likewise emitted precious light simultaneously from the five parts of their bodies, which came from the dust-mote realms to shine upon the crown of the Buddha and upon the great bodhisattvas and arhats in the assembly. Forests, trees, ponds, and marshes all proclaimed the sound of the Dharma. The lights interwove like a net of precious silk.
是诸大众得未曾有，一切普获金刚三昧。即时天雨百宝莲华，青黄赤白间错纷糅，十方虚空成七宝色。此娑婆界大地山河俱时不现 ，唯见十方微尘国土合成一界，梵呗咏歌，自然敷奏。	The entire assembly attained what they had never known before, and all universally attained vajra samādhi. At once, a hundred jeweled lotuses rained down from the heavens, intermingled in blue, yellow, red, and white. The space of the ten directions became the color of the seven treasures. The earth, mountains, and rivers of this Sahā world

	all vanished at once. Only the dust-mote lands of the ten directions were seen united as one realm, while Brahmā chants and hymns arose and resounded spontaneously.
于是如来告文殊师利法王子：汝今观此二十五无学诸大菩萨及阿罗汉，各说最初成道方便，皆言修习真实圆通。彼等修行，实无优劣前后差别。我今欲令阿难开悟，二十五行谁当其根？兼我灭后，此界众生，入菩萨乘，求无上道，何方便门得易成就。	Then the Tathāgata said to Mañjuśrī, Dharma Prince: “Now observe these twenty-five great bodhisattvas and arhats who are beyond learning. Each has explained the initial expedient by which he realized the Way, and all have said that they cultivated genuine perfect penetration. In their practice, there is truly no distinction of superiority, inferiority, priority, or posteriority. I now wish to enable Ānanda to awaken. Which of the twenty-five methods accords with his faculties? And after my passing, for sentient beings in this realm who enter the bodhisattva vehicle and seek the unsurpassed Way, through which expedient Dharma gate may they most easily attain accomplishment?”
文殊师利法王子奉佛慈旨，即从座起，顶礼佛足，承佛威神，说偈对佛。	Mañjuśrī, the Dharma Prince, reverently received the Buddha’s compassionate command. He then rose from his seat, bowed his head at the Buddha’s feet, and, sustained by the Buddha’s awe-inspiring spiritual power, addressed the Buddha in verse.
觉海性澄圆　圆澄觉元妙　元明照生所　所立照性亡	The nature of the ocean of awakening is clear and perfect; Perfectly clear, its source of awakening is wondrous. From the original luminosity that illumines, subject and object arise; Once what is illumined is established, the nature of illumination is lost.
迷妄有虚空　依空立世界　想澄成国土　知觉乃众生	From deluded falsity comes empty space; Relying on empty space, worlds are established. When thought settles and congeals, lands are formed; When awareness knows, sentient beings arise.
空生大觉中　如海一沤发　有漏微尘国　皆依空所生	Empty space arises within great awakening, Like a single bubble arising in the sea. The dust-mote lands with outflows All arise in reliance upon empty space.
沤灭空本无　况复诸三有	When the bubble vanishes, empty space itself is originally nonexistent;

	How much less, then, are the three realms.
归元性无二　方便有多门　圣性无不通　顺逆皆方便	Returning to the source, the nature is not dual; Yet there are many gates of expedient means. The nature of the noble ones is penetrable through every gate; Both favorable and adverse means are expedient.
初心入三昧　迟速不同伦	For beginners entering samādhi, Their speed of attainment is not the same.
色想结成尘　精了不能彻　如何不明彻　于是获圆通	Forms and thoughts bind together as dust; Pure awareness cannot penetrate them. How could that which is not fully clear Thereby attain perfect penetration?
音声杂语言　但伊名句味　一非含一切　云何获圆通	Sounds and speech are mixed and varied, Yet they consist only of names, phrases, and meanings. One does not contain all; How could this attain perfect penetration?
香以合中知　离则元无有　不恒其所觉　云何获圆通	Fragrance is known only through contact; Apart from contact, it originally does not exist. What is perceived is not constant; How could this attain perfect penetration?
味性非本然　要以味时有　其觉不恒一　云何获圆通	The nature of taste is not inherent; It exists only when there is tasting. Its awareness is neither constant nor unified; How could this attain perfect penetration?
触以所触明　无所不明触　合离性非定　云何获圆通	Touch is known through what is touched; Without an object, touch is not known. Its nature in contact and separation is not fixed; How could this attain perfect penetration?
法称为内尘　凭尘必有所　能所非遍涉　云何获圆通	Dharmas are called internal objects; Relying on objects, there must be something apprehended. Subject and object do not extend everywhere; How could this attain perfect penetration?
见性虽洞然　明前不明后　四维亏一半　云何获圆通	Although the nature of seeing may be all-pervading, It sees what is before it but not what is behind. The four directions leave half unperceived; How could this attain perfect penetration?
鼻息出入通　现前无交气　支离匪涉入　云何获圆通	The breath enters and exits through the nose, Yet before one there is no interchange of breath.

	Its divisions do not extend within; How could this attain perfect penetration?
舌非入无端　因味生觉了　味亡了无有　云何获圆通	The tongue does not enter without cause; Awareness arises because of taste. When taste ceases, awareness is gone; How could this attain perfect penetration?
身与所触同　各非圆觉观　涯量不冥会　云何获圆通	The body and what it touches are alike; Neither is a perfectly awakened contemplation. Their limits and measures do not merge; How could this attain perfect penetration?
知根杂乱思　湛了终无见　想念不可脱　云何获圆通	The faculty of knowing is mixed with confused thoughts; Though clear in awareness, it ultimately has no seeing. It cannot escape thoughts and notions; How could this attain perfect penetration?
识见杂三和　诘本称非相　自体先无定　云何获圆通	Consciousness and perception are mixed with the three conditions; When its source is examined, it is said to lack form. Its own substance is first of all unfixed; How could this attain perfect penetration?
心闻洞十方　生于大因力　初心不能入　云何获圆通	Hearing with the mind penetrates the ten directions, But it arises through great causal power. Beginners cannot enter it; How could this attain perfect penetration?
鼻想本权机　只令摄心住　住成心所住　云何获圆通	Contemplating the nose was originally an expedient device, Intended only to gather in the mind and make it abide. When abiding becomes that in which the mind abides, How could this attain perfect penetration?
说法弄音文　开悟先成者　名句非无漏　云何获圆通	Expounding the Dharma plays with sounds and words, Awakening those already accomplished. Names and phrases are not without outflows; How could this attain perfect penetration?
持犯但束身　非身无所束　元非遍一切　云何获圆通	Observing and violating precepts only restrain the body; Without the body, there is nothing to restrain.

	They originally do not extend to all; How could this attain perfect penetration?
神通本宿因　何关法分别　念缘非离物　云何获圆通	Spiritual powers arise from past causes; What do they have to do with discriminating dharmas? The objects of thought are not apart from things; How could this attain perfect penetration?
若以地性观　坚碍非通达　有为非圣性　云何获圆通	If one contemplates the nature of earth, Its solidity and obstruction are not penetration. What is conditioned is not the noble nature; How could this attain perfect penetration?
若以水性观　想念非真实　如如非觉观　云何获圆通	If one contemplates the nature of water, Thoughts and notions are not reality. Suchness is not contemplative awareness; How could this attain perfect penetration?
若以火性观　厌有非真离　非初心方便　云何获圆通	If one contemplates the nature of fire, Aversion to existence is not true relinquishment. It is not an expedient for beginners; How could this attain perfect penetration?
若以风性观　动寂非无对　对非无上觉　云何获圆通	If one contemplates the nature of wind, Motion and stillness are not without opposites. Opposition is not supreme awakening; How could this attain perfect penetration?
若以空性观　昏钝先非觉　无觉异菩提　云何获圆通	If one contemplates the nature of empty space, Dull obscurity is first of all not awareness. What lacks awareness differs from bodhi; How could this attain perfect penetration?
若以识性观　观识非常住　存心乃虚妄　云何获圆通	If one contemplates the nature of consciousness, The consciousness observed is not permanent. To preserve the mind is itself delusion; How could this attain perfect penetration?
诸行是无常　念性元生灭　因果今殊感　云何获圆通	All conditioned activities are impermanent; The nature of thoughts is originally arising and ceasing. Causes and effects now yield differing results; How could this attain perfect penetration?
我今白世尊　佛出娑婆界　此方真教体　清净在音闻	I now declare before the World-Honored One: The Buddha appeared in the Sahā world; In this land, the true essence of teaching Is purity through sound and hearing.

欲取三摩提　实以闻中入	To attain samādhi, One truly enters through hearing.
离苦得解脱　良哉观世音	To be freed from suffering and attain liberation— Excellent indeed is Avalokiteśvara!
于恒沙劫中　入微尘佛国　得大自在力　无畏施众生	Throughout kalpas as countless as the sands of the Ganges, He entered Buddha lands as numerous as dust motes, Gained the great power of sovereign mastery, And bestowed fearlessness upon sentient beings.
妙音观世音　梵音海潮音　救世悉安宁　出世获常住	Wondrous Sound, Avalokiteśvara; Brahmā sound, sound of the ocean tide. He brings peace and security to all who dwell in the world, And those who transcend the world attain eternal abiding.
我今启如来　如观音所说	I now address the Tathāgata, In accordance with what Avalokiteśvara has said.
譬如人静居　十方俱击鼓　十处一时闻　此则圆真实	For example, when a person dwells quietly, Drums are struck throughout the ten directions; Their sounds from ten places are heard at once. This is perfect and true.
目非观障外　口鼻亦复然　身以合方知　心念纷无绪	The eye cannot see beyond obstructions, And the mouth and nose are likewise so. The body knows only through contact, While thoughts of the mind are scattered and disordered.
隔垣听音响　遐迩俱可闻　五根所不齐　是则通真实	Through a wall, one hears sounds; Whether near or far, all can be heard. The five faculties are not equal in this. This is penetration and truth.
音声性动静　闻中为有无　无声号无闻　非实闻无性	The nature of sound is motion and stillness; In hearing, these are called presence and absence. When there is no sound, it is called no hearing, But hearing itself does not truly lack a nature.
声无即无灭　声有亦非生　生灭二圆离　是则常真实	When sound is absent, hearing does not cease; When sound is present, hearing does not arise. Arising and ceasing are both utterly transcended; This is constant and true.

纵令在梦想　不为不思无　觉观出思惟　身心不能及	Even in dreams, It does not vanish because one does not think. Awareness and contemplation transcend thought; Body and mind cannot reach them.
今此娑婆国　声论得宣明	In this Sahā land, The doctrine of sound is clearly proclaimed.
众生迷本闻　循声故流转	Sentient beings are deluded about their fundamental hearing; Following sounds, they therefore wander in saṃsāra.
阿难纵强记　不免落邪思　岂非随所沦　旋流获无妄	Though Ānanda's memory is powerful, He cannot avoid falling into mistaken thought. Is it not because he follows that in which he sinks? Turn back the current, and one attains freedom from falsity.
阿难汝谛听	Ānanda, listen carefully.
我承佛威力　宣说金刚王　如幻不思议　佛母真三昧	Relying on the Buddha's majestic power, I proclaim the Vajra King, The true samādhi, illusory and inconceivable, The mother of all Buddhas.
汝闻微尘佛　一切秘密门　欲漏不先除　蓄闻成过误	You have heard of Buddhas as numerous as dust motes And all their secret Dharma gates. If the outflow of desire is not first removed, Accumulating learning becomes an error.
将闻持佛佛　何不自闻闻	You would retain the words of Buddha after Buddha through hearing; Why not use your own hearing to hear hearing itself?
闻非自然生　因声有名字　旋闻与声脱　能脱欲谁名	Hearing does not arise of itself; It receives its name because of sound. Turn hearing back, and it is freed from sound. When the faculty that can be freed is gone, what name remains?
一根既返源　六根成解脱　见闻如幻翳　三界若空华	When one faculty has returned to its source, The six faculties become liberated. Seeing and hearing are like illusory cataracts; The three realms are like flowers in empty space.
闻复翳根除　尘销觉圆净　净极光通达　寂照含虚空	When hearing returns, the cataract of the faculty is removed;

	When the sense objects vanish, awakening is perfectly pure. At the utmost purity, the light penetrates everywhere; Still illumination contains empty space.
却来观世间　犹如梦中事　摩登伽在梦　谁能留汝形	Turn back and view the world: It is like events in a dream. Mātaṅgī was in a dream; Who could retain your physical form?
如世巧幻师　幻作诸男女　虽见诸根动　要以一机抽	It is like a skilled magician in the world Who conjures men and women. Though the faculties are seen to move, They are all controlled by a single mechanism.
息机归寂然　诸幻成无性　六根亦如是	When the mechanism stops, they return to stillness; All illusions lose their nature. The six faculties are likewise.
元依一精明　分成六和合　一处成休复　六用皆不成	Originally, they rely upon one pure luminosity That divides into six combinations. When one faculty returns to rest at its source, The functions of all six are no longer operative.
尘垢应念销　成圆明净妙	The dust and defilements vanish in a single thought, And perfect luminosity, purity, and wonder are realized.
余尘尚诸学　明极即如来	Remaining dust is for those still in training; When luminosity reaches its utmost, one is a Tathāgata.
大众及阿难　旋汝倒闻机　反闻闻自性　性成无上道	Great assembly and Ānanda, Turn back your inverted faculty of hearing. Hear your own nature by turning hearing back; When the nature is realized, the unsurpassed Way is attained.
圆通实如是　此是微尘佛　一路涅　门	Perfect penetration is truly thus. This is the single gate to nirvāṇa Of Buddhas as numerous as dust motes.
过去诸如来　斯门已成就　现在诸菩萨　今各入圆明	The Tathāgatas of the past Achieved realization through this gate. The bodhisattvas of the present Each now enter perfect luminosity.

未来修学人　当依如是法	Those who cultivate and study in the future Should rely upon this Dharma.
我亦从中证　非唯观世音	I too realized through it, Not Avalokiteśvara alone.
诚如佛世尊　询我诸方便　以救诸末劫　求出世间人	Just as the Buddha, the World-Honored One, Has sincerely asked me about the expedient means For rescuing those in the final kalpas Who seek to transcend the world.
成就涅　心　观世音为最	For accomplishing the mind of nirvāṇa, Avalokiteśvara is foremost.
自余诸方便　皆是佛威神　即事舍尘劳	All other expedient means Rely upon the Buddha’s majestic spiritual power To relinquish worldly toil in response to circumstances.
非是常修学　浅深同说法	They are not methods of constant cultivation; Their shallowness and depth are taught alike.
顶礼如来藏　无漏不思议　愿加被未来　于此门无惑	I bow to the Tathāgata-garbha, Immaculate and inconceivable. May you bestow blessings upon future generations, That they may not be confused about this gate.
方便易成就　堪以教阿难　及末劫沉沦	This expedient is easy to accomplish And is suitable for teaching Ānanda And those sinking in the final kalpas.
但以此根修　圆通超余者　真实心如是	Cultivate only through this faculty; Its perfect penetration surpasses all others. Such is the true mind.
于是阿难及诸大众，身心了然，得大开示，观佛菩提及大涅　，犹如有人因事远游，未得归还，明了其家所归道路。普会大众，天龙八部，有学二乘，及诸一切新发心菩萨，其数凡有十恒河沙，皆得本心，远尘离垢，获法眼净。性比丘尼闻说偈已，成阿罗汉。无量众生皆发无等等阿耨多罗三藐三菩提心。	Then Ānanda and the entire assembly became clear in body and mind and received a great revelation. They beheld the Buddha’s bodhi and great nirvāṇa as one who, having traveled far on business and not yet returned home, clearly recognizes the road leading back to his house. Among the entire assembly—the devas, dragons, and eight classes of beings; the learners of the two vehicles; and all the bodhisattvas who had newly aroused the resolve—numbering ten times the sands of the Ganges, all realized their fundamental mind, became remote from dust and free of defilement, and attained the purity of the dharma eye. After hearing the verses, Bhikṣuṇī Prakṛti

	attained arhatship. Countless sentient beings all aroused the unsurpassed, unequaled mind of complete and perfect awakening.
阿难整衣服，于大众中合掌顶礼，心迹圆明，悲欣交集。欲益未来诸众生故，稽首白佛：大悲世尊！我今已悟成佛法门，是中修行，得无疑惑。常闻如来说如是言：自未得度先度人者，菩萨发心；自觉已圆能觉他者，如来应世。	Ānanda adjusted his robes and, amid the great assembly, joined his palms and bowed in homage. His mind and its traces were perfectly clear; sorrow and joy mingled within him. Wishing to benefit sentient beings of the future, he bowed his head and said to the Buddha: “Greatly Compassionate World-Honored One, I have now awakened to the Dharma gate for attaining Buddhahood. In cultivating it, I have no doubt. I have often heard the Tathāgata say: ‘One who, before having crossed over oneself, first seeks to ferry others across has aroused the bodhisattva resolve; one whose own awakening is complete and who can awaken others manifests in the world as a Tathāgata.’”
我虽未度，愿度末劫一切众生。世尊！此诸众生去佛渐远，邪师说法如恒河沙，欲摄其心入三摩地，云何令其安立道场，远诸魔事，于菩提心得无退屈？尔时世尊，于大众中称赞阿难：善哉善哉！如汝所问 安立道场，救护众生末劫沉溺。汝今谛听，当为汝说！阿难大众，唯然奉教。	“Although I have not yet crossed over, I vow to ferry across all sentient beings in the final kalpas. World-Honored One, as these sentient beings grow ever more distant from the Buddha, teachers of false doctrines become as numerous as the sands of the Ganges. If they wish to gather in their minds and enter samādhi, how may they establish a bodhimaṇḍa, remain far from demonic influences, and prevent their bodhicitta from retreating or faltering?” At that time, in the midst of the great assembly, the World-Honored One praised Ānanda: “Excellent, excellent! You have asked, as you have, about establishing a bodhimaṇḍa in order to rescue and protect sentient beings sinking in the final kalpas. Listen carefully now, and I shall explain it to you.” Ānanda and the assembly replied, “Yes,” and respectfully received the instruction.
佛告阿难：汝常闻我毗奈耶中，宣说修行三决定义：所谓摄心为戒，因戒生定，因定发慧，是则名为三无漏学。阿难！云何摄心，我名为戒？	The Buddha said to Ānanda: “You have often heard me expound in the Vinaya the three decisive instructions for cultivation: gathering in the mind is precept; from precept arises samādhi; from samādhi wisdom emerges. These are called the three undefiled trainings. Ānanda, how is gathering in the mind what I call precept?”
若诸世界六道众生，其心不淫，则不随其生死相续。汝修三昧，本出尘劳，淫心不除，尘不可出。纵有多智，	“If the beings of the six realms in all worlds have no lustful thoughts, they will not follow the continuity

禅定现前，如不断淫，必落魔道：上品魔王，中品魔民，下品魔女。彼等诸魔，亦有徒众，各各自谓成无上道。	of birth and death. In cultivating samādhi, your fundamental aim is to escape the defilements of the world. If the lustful mind is not eliminated, you cannot escape those defilements. Even if you possess great wisdom and meditative absorption manifests before you, if you do not eliminate lust, you will certainly fall into the path of māras: those of the highest grade become māra kings, those of the middle grade become māra subjects, and those of the lowest grade become māra women. These māras also have their followers, and each claims to have attained the unsurpassed Way.”
我灭度后，末法之中，多此魔民炽盛世间，广行贪淫，为善知识；令诸众生落爱见坑，失菩提路。汝教世人修三摩地，先断心 淫，是名如来、先佛世尊，第一决定清净明诲。	“After my parinirvāṇa, in the Dharma-ending age, many such māra subjects will flourish in the world. They will extensively practice lust and greed while posing as good spiritual friends, causing sentient beings to fall into the pit of attachment and views and lose the path to bodhi. When you teach people of the world to cultivate samādhi, first eliminate lustful thoughts. This is the first decisive, pure, and clear instruction of the Tathāgata and the World-Honored Ones of the past.”
是故阿难！若不断淫修禅定者，如蒸沙石，欲其成饭，经百千劫，只名热沙。何以故？此非饭本，沙石成故。汝以 淫身，求佛妙果，纵得妙悟，皆是淫根；根本成淫，轮转三途，必不能出。如来涅　，何路修证？必使淫机身心俱断，断性亦无，于佛菩提斯可希冀。如我此说，名为佛说；不如此说，即波旬说。	“Therefore, Ānanda, if one cultivates dhyāna while failing to eliminate lust, it is like steaming sand and stones in the hope of making rice. Even after hundreds of thousands of eons, they can only be called hot sand. Why? Because sand and stones are not the basis of rice. If, with a lustful body, you seek the wondrous fruition of Buddhahood, then even should you attain wondrous awakening, it will all be rooted in lust. When the root is lust, one will revolve in the three lower realms and certainly cannot escape. By what path, then, can one realize the Tathāgata’s nirvāṇa? You must cause the impulse of lust in both body and mind to be completely cut off, until even the nature of cutting off is absent. Only then may you hope for the Buddha’s bodhi. What I say here is called the Buddha’s teaching; any other teaching is that of Pāpīyān.”
阿难！又诸世界六道众生，其心不杀，则不随其生死相续。汝修三昧，本出尘劳，杀心不除，尘不可出。纵有多智，禅定现前，如不断杀，必落神道：上品之人，为	“Ānanda, further, if the beings of the six realms in all worlds have no thought of killing, they will not follow the continuity of birth and death. In cultivating samādhi, your fundamental aim is to

大力鬼，中品则为飞行夜叉、诸鬼帅等，下品当为地行罗刹。彼诸鬼神，亦有徒众，各各自谓，成无上道。	escape the defilements of the world. If the mind of killing is not eliminated, you cannot escape those defilements. Even if you possess great wisdom and meditative absorption manifests before you, if you do not eliminate killing, you will certainly fall into the realm of spirits: those of the highest grade become powerful ghosts; those of the middle grade become flying yakṣas, ghost commanders, and the like; and those of the lowest grade become earthbound rākṣasas. These ghosts and spirits also have their followers, and each claims to have attained the unsurpassed Way.”
我灭度后，末法之中，多此鬼神炽盛世间自言食肉得菩提路。阿难！我令比丘食五净肉，此肉皆我神力化生，本无命根。汝婆罗门地多蒸湿，加以沙石，草菜不生。我以大悲神力所加，因大慈悲，假名为肉，汝得其味。	“After my parinirvāṇa, in the Dharma-ending age, many such ghosts and spirits will flourish in the world, claiming that eating meat leads to the path of bodhi. Ānanda, I permitted bhikṣus to eat the five kinds of pure meat. This meat was all magically created through my spiritual power and originally had no life faculty. In the land of the Brahmins, much of the ground is hot and damp, and sand and stones abound, so that grasses and vegetables do not grow. Through the power of my great compassion, I provisionally called it meat, and you obtained its flavor.”
奈何如来灭度之后，食众生肉，名为释子？汝等当知：是食肉人，纵得心开，似三摩地；皆大罗刹，报终必沉生死苦海，非佛弟子。如是之人，相杀相吞，相食未已，云何是人得出三界？汝教世人修三摩地，次断杀生。是名如来、先佛世尊，第二决定清净明诲。	“How, then, after the Tathāgata’s parinirvāṇa, can those who eat the flesh of sentient beings be called disciples of Śākyamuni? You should know that people who eat meat, even if their minds open and they appear to attain samādhi, are all great rākṣasas. When their karmic retribution ends, they will certainly sink into the bitter ocean of birth and death; they are not disciples of the Buddha. Such people kill one another, devour one another, and eat one another without end. How can such people escape the three realms? When you teach people of the world to cultivate samādhi, next eliminate killing. This is the second decisive, pure, and clear instruction of the Tathāgata and the World-Honored Ones of the past.”
是故阿难！若不断杀修禅定者，譬如有人，自塞其耳，高声大叫，求人不闻，此等名为欲隐弥露。清净比丘，及诸菩萨，于歧路行，不蹋生草，况以手拔？云何大悲，取诸众生血肉充食？	“Therefore, Ānanda, if one cultivates dhyāna while failing to eliminate killing, it is like someone plugging his own ears and shouting loudly, hoping that others will not hear him. This is called trying to hide something while making it all the more

	conspicuous. Pure bhikṣus and all bodhisattvas, when walking along a path, do not tread on living grass, much less pull it up with their hands. How can there be great compassion where one takes the blood and flesh of sentient beings to fill one's stomach?"
若诸比丘不服东方丝绵绢帛，及是此土靴履裘毳、乳酪醍醐；如是比丘，于世真脱，酬还宿债，不游三界。何以故？服其身分，皆为彼缘；如人食其地中百谷，足不离地。必使身心，于诸众生，若身身分，身心二途，不服不食，我说是人真解脱者。如我此说，名为佛说；不如此说，即波旬说。	"If bhikṣus do not wear silk, floss silk, or brocade from the East, nor the boots, shoes, furs, woolens, milk, curds, and clarified butter of this land, such bhikṣus are truly liberated from the world. Having repaid their past debts, they no longer wander in the three realms. Why? When one wears or uses parts of their bodies, one becomes bound to them by karmic conditions. It is like a person who eats the hundred grains that grow from the earth: his feet cannot leave the ground. One must ensure that, in both body and mind, one neither wears nor eats anything that is the body or bodily part of any sentient being. I call such a person truly liberated. What I say here is called the Buddha's teaching; any other teaching is that of Pāpīyān."
阿难！又复世界六道众生，其心不偷，则不随其生死相续。汝修三昧，本出尘劳，偷心不除，尘不可出。纵有多智，禅定现前，如不断偷，必落邪道：上品精灵，中品妖魅，下品邪人，诸魅所著。彼等群邪，亦有徒众，各各自谓成无上道。	"Ānanda, further, if the beings of the six realms in all worlds have no thought of stealing, they will not follow the continuity of birth and death. In cultivating samādhi, your fundamental aim is to escape the defilements of the world. If the mind of stealing is not eliminated, you cannot escape those defilements. Even if you possess great wisdom and meditative absorption manifests before you, if you do not eliminate stealing, you will certainly fall into deviant paths: those of the highest grade become essence spirits, those of the middle grade become goblins and demons, and those of the lowest grade become deviant people possessed by ghosts. These groups of deviant beings also have their followers, and each claims to have attained the unsurpassed Way."
我灭度后，末法之中，多此妖邪炽盛世间，潜匿奸欺，称善知识。各自谓已得上人法，炫惑无识，恐令失心；所过之处，其家耗散。我教比丘，循方乞食，令其舍贪，成菩提道。	"After my parinirvāṇa, in the Dharma-ending age, many such demons and deviant beings will flourish in the world. Concealing themselves in deceit and fraud, they will call themselves good spiritual friends. Each will claim to have attained the dharmas of superior persons, dazzling and deluding the ignorant, lest they lose their minds.

	Wherever they go, households are depleted and ruined. I teach bhikṣus to beg for food in due order, so that they may relinquish greed and accomplish the path to bodhi.”
诸比丘等，不自熟食，寄于残生，旅泊三界，示一往还，去已无返。云何贼人，假我衣服，裨贩如来，造种种业，皆言佛法？却非出家具戒比丘，为小乘道。由是疑误无量众生，堕无间狱。	“Bhikṣus do not cook food for themselves. They entrust themselves to their remaining life, lodging temporarily in the three realms and demonstrating a single journey of coming and going; once gone, they do not return. How can thieves borrow my robes, trade in the Tathāgata, create all kinds of karma, and yet call it all Buddhadharma? Such people are not monastics who have left home and uphold the precepts; rather, they are followers of the Lesser Vehicle. In this way they lead countless sentient beings into doubt and error, causing them to fall into the Avīci Hell.”
若我灭后，其有比丘，发心决定修三摩提；能于如来，形像之前，身然一灯，烧一指节，及于身上　一香炷。我说是人无始宿债，一时酬毕，长揖世间，永脱诸漏；虽未即明无上觉路，是人于法已决定心。	“After my passing, if there are bhikṣus who resolve firmly to cultivate samādhi and who, before an image of the Tathāgata, burn a lamp upon their bodies, burn a finger joint, or burn a stick of incense upon their bodies, I say that such people repay in a single moment their debts from beginningless lives. They bid farewell to the world and forever escape all outflows. Although they may not yet clearly understand the path to unsurpassed awakening, they have already formed a resolute mind in the Dharma.”
若不为此，舍身微因，纵成无为，必还生人，酬其宿债，如我马麦，正等无异。汝教世人修三摩地，后断偷盗，是名如来、先佛世尊，第三决定清净明诲。	“If they do not make this slight cause of relinquishing the body, then even if they attain the unconditioned, they must return to human birth to repay their past debts, no different from my own retribution of horse-feed. When you teach people of the world to cultivate samādhi, afterward eliminate stealing. This is the third decisive, pure, and clear instruction of the Tathāgata and the World-Honored Ones of the past.”
是故阿难！若不断偷修禅定者，譬如有人，水灌漏卮，欲求其满，纵经尘劫，终无平复。若诸比丘，衣钵之余，分寸不蓄，乞食余分，施饿众生。于大集会，合掌礼众；有人捶詈，同于称赞。	“Therefore, Ānanda, if one cultivates dhyāna while failing to eliminate stealing, it is like someone pouring water into a leaking vessel and hoping to fill it. Even after dust-like eons, it will never be full. If bhikṣus keep not even a fraction beyond their robes and bowls, and give the remainder of their almsfood to hungry sentient beings; if, at great

	assemblies, they join their palms and bow to everyone; if, when others strike or revile them, they regard it as the same as praise—”
必使身心二俱捐舍，身肉骨血与众生共；不将如来不了义说，回为己解，以误初学。佛印是人得真三昧。如我所说，名为佛说；不如此说，即波旬说。	“—if they truly relinquish both body and mind, sharing their flesh, bones, and blood with sentient beings; and if they do not turn the Tathāgata’s provisional teachings into their own interpretations and thereby mislead beginners, then the Buddha certifies that such people attain true samādhi. What I say here is called the Buddha’s teaching; any other teaching is that of Pāpīyān.”
阿难！如是世界六道众生，虽则身心无杀盗淫，三行已圆，若大妄语，即三摩地不得清净，成爱见魔，失如来种。所谓：未得谓得，未证言证。	“Ānanda, among the sentient beings of the six realms in such worlds, even if their bodies and minds are free of killing, stealing, and lust, and these three practices have been perfected, should they commit great false speech, their samādhi will not be pure. They will become demons of attachment and views and lose the seed of the Tathāgata. That is to say, they claim attainment when they have not attained, and claim realization when they have not realized.”
或求世间尊胜第一，谓前人言：我今已得须陀洹果、斯陀含果、阿那含果、阿罗汉道、辟支佛乘、十地、地前诸位菩萨。求彼礼忏，贪其供养。是一颠迦，消灭佛种，如人以刀断多罗木。佛记是人，永殒善根，无复知见，沉三苦海，不成三昧。	“Or, seeking to be honored as foremost in the world, they tell others: ‘I have now attained the fruition of a srotāpanna, the fruition of a sakadāgāmin, the fruition of an anāgāmin, the path of an arhat, the vehicle of a pratyekabuddha, the ten bhūmis, or the various stages of bodhisattvas before the bhūmis.’ They seek people’s reverence and repentance, greedy for their offerings. Such people are icchantikas, extinguishing the seed of Buddhahood, like a person cutting down a tāla tree with a knife. The Buddha predicts that such people will forever destroy their wholesome roots, have no further right view, sink into the three bitter seas, and fail to attain samādhi.”
我灭度后，敕诸菩萨及阿罗汉，应身生彼末法之中，作种种形，度诸轮转。或作沙门、白衣居士、人王、宰官、童男、童女，如是乃至 淫女、寡妇，奸偷屠贩。与其同事，称赞佛乘，令其身心入三摩地。	“After my parinirvāṇa, I command all bodhisattvas and arhats to manifest in that Dharma-ending age, taking various forms to liberate those who revolve in rebirth. They may become śramaṇas, white-robed lay practitioners, kings, ministers, boys, or girls, and even prostitutes, widows, adulterers, thieves, butchers, or merchants. Working alongside

	such people, they praise the Buddha Vehicle and guide their bodies and minds into samādhi.”
终不自言：我真菩萨、真阿罗汉，泄佛密因，轻言 末学。唯除命终，阴有遗付，云何是人惑乱众生，成大妄语？汝教世人修三摩地，后复断除诸大妄语，是名如来、先佛世尊，第四决定清净明诲。	“Yet they never say, ‘I am truly a bodhisattva’ or ‘I am truly an arhat,’ thereby disclosing the Buddha’s secret causal ground and casually speaking of it to later students. Only at the end of life may they secretly leave such an instruction. How can people who confuse and delude sentient beings commit such great false speech? When you teach people of the world to cultivate samādhi, afterward eliminate all great false speech. This is the fourth decisive, pure, and clear instruction of the Tathāgata and the World-Honored Ones of the past.”
是故阿难，若不断其大妄语者，如刻人粪，为旃檀形，欲求香气，无有是处。我教比丘直心道场，于四威仪一切行中，尚无虚假，云何自称得上人法？譬如穷人妄号帝王，自取诛灭。	“Therefore, Ānanda, if one does not eliminate great false speech, it is like carving human excrement into the shape of sandalwood and seeking its fragrance; this can never be. I teach bhikṣus that a straightforward mind is the place of practice. In all conduct within the four deportments, there should not even be falsehood. How, then, can one claim to have attained the dharmas of superior persons? It is like a poor person falsely proclaiming himself emperor and thereby inviting execution.”
况复法王，如何妄窃？因地不真，果招纡曲；求佛菩提，如噬脐人，欲谁成就？若诸比丘，心如直弦，一切真实，入三摩地，永无魔事。我印是人，成就菩萨无上知觉。如我所说，名为佛说；不如此说，即波旬说。	“How much more so in the case of the Dharma King—how can one falsely steal such a title? If the causal ground is not true, the fruition will be twisted. To seek the Buddha’s bodhi in this way is like a person trying to bite his own navel: whom could he bring to accomplishment? If bhikṣus have minds like a straight bowstring, wholly truthful, and enter samādhi, they will forever be free of māra-obstacles. I certify that such people accomplish the bodhisattva’s unsurpassed knowledge and awakening. What I say here is called the Buddha’s teaching; any other teaching is that of Pāpīyān.”

第三部分 证道分*

Part Three: Section on Realizing the Way

卷第七

Volume Seven

阿难！汝问摄心，我今先说，入三摩地修学妙门。求菩萨道，要先持此四种律仪，皎如冰霜，自不能生一切枝叶；心三口四，生必无因。	Ānanda, you asked about gathering in the mind. I shall now first explain the wondrous gateway for cultivating and entering samādhi. Those who seek the bodhisattva path must first uphold these four rules of conduct, pure and bright as ice and frost. Then they naturally cannot give rise to any branches or leaves [of defilement]; the three karmas of mind and the four karmas of speech will necessarily have no cause for arising.
阿难！如是四事若不遗失，心尚不缘色香味触，一切魔事，云何发生？若有宿习，不能灭除。汝教是人，一心诵我佛顶光明，摩诃萨怛哆般怛啰无上神咒。 斯是如来无见顶相，无为心佛，从顶发辉，坐宝莲华，所说神咒。	Ānanda, if these four matters are not neglected, and the mind no longer pursues forms, smells, tastes, or touch, how could any demonic disturbances arise? If past habitual tendencies cannot be eradicated, instruct such a person to recite single-mindedly my unsurpassed divine mantra of the Buddha's crown of light, the Mahāpratisarā. This is the divine mantra spoken by the Thus-Come One, the mind-Buddha of non-contrivance, who emits radiance from the crown and sits upon a jeweled lotus.
汝宿世与摩登伽历劫因缘，恩爱习气，非是一生及与一劫。我一宣扬，爱心永脱，成阿罗汉。彼尚 淫女，无心修行，神力冥资，速证无学。云何汝等在会声闻，求最上乘，决定成佛？譬如以尘扬于顺风，有何艰险？	The karmic affinity between you and Mātaṅgī extends through kalpas of past lives; the habitual tendencies of affection and desire are not confined to a single lifetime or a single kalpa. When I proclaimed this mantra once, her loving mind was forever freed, and she became an arhat. Though she was a prostitute and had no intention of cultivation, she secretly received the aid of its spiritual power and swiftly realized the state beyond learning. How much more so you śrāvakas assembled here, who seek the supreme vehicle and are certain to become Buddhas? It is like raising dust into a favorable wind—what hardship could there be?

若有末世，欲坐道场，先持比丘清净禁戒。要当选择戒清净者，第一沙门，以为其师。若其不遇真清净僧，汝戒律仪必不成就。戒成已后，着新净衣，然香闲居，诵此心佛所说神咒，一百八遍。然后结界，建立道场。	If, in the Dharma-ending age, anyone wishes to establish a place of practice, they must first uphold the pure prohibitions of a bhikshu. They should choose a foremost śramaṇa whose precepts are pure as their teacher. If they do not encounter a truly pure monastic, their observance of the precepts will certainly not be accomplished. Once the precepts have been fulfilled, put on new, clean garments, burn incense, and dwell quietly. Recite this divine mantra spoken by the mind-Buddha one hundred and eight times. Then demarcate the boundaries and establish the place of practice.
佛求于十方现住国土无上如来，放大悲光来灌其顶。阿难！如是末世清净比丘、若比丘尼、白衣檀越，心灭贪淫，持佛净戒，于道场中，发菩萨愿，出入澡浴，六时行道。如是不寐，经三七日，我自现身，至其人前，摩顶安慰，令其开悟。	Pray that the unsurpassed Thus-Come Ones abiding in the lands of the ten directions emit great light of compassion to empower the crown of one's head. Ānanda, if pure bhikshus, bhikshunīs, or white-robed lay donors in the Dharma-ending age extinguish greedy desire, uphold the Buddha's pure precepts, make bodhisattva vows at the place of practice, bathe upon entering and leaving it, and practice the Way during the six periods of the day, then, without sleeping, they should continue in this way for three periods of seven days. I shall personally appear before them, touch their crowns, comfort them, and enable them to awaken.
阿难白佛言：世尊！我蒙如来无上悲诲，心已开悟，自知修证无学道成。末法修行，建立道场，云何结界，合佛世尊清净轨则？	Ānanda bowed to the Buddha and said: "World-Honored One, through the Thus-Come One's unsurpassed compassionate instruction, my mind has now awakened. I know for myself that my cultivation and realization have accomplished the path beyond learning. When practitioners in the Dharma-ending age establish a place of practice, how should they demarcate its boundaries so as to accord with the pure ritual procedures of the Buddha, the World-Honored One?"
佛告阿难若末世人愿立道场，先取雪山大力白牛，食其山中肥腻香草；此牛唯饮雪山清水，其粪微细，可取其粪，和合旃檀，以泥其地。若非雪山，其牛臭秽，不堪涂地。	The Buddha told Ānanda: "If people in the Dharma-ending age wish to establish a place of practice, they must first obtain a powerful white bull from the Snow Mountains, which feeds on the rich, fragrant grasses of those mountains. This bull drinks only the pure water of the Snow Mountains, and its dung is fine. Take this dung, mix it with sandalwood, and use it to plaster the ground. If it is not from the Snow Mountains, the bull's dung will

	be foul and impure and unsuitable for plastering the ground.”
别于平原，穿去地皮五尺已下，取其黄土，和上旃檀、沉水、苏合、薰陆、郁金、白胶、青木、零陵、甘松，及鸡舌香 。以此十种细罗为粉，合土成泥，以涂场地。方圆丈六，为八角坛。	“Elsewhere, on level ground, dig down five feet beneath the surface soil and take the yellow earth. Mix it with sandalwood, aloeswood, benzoin, frankincense, turmeric, white gum resin, bluewood, lingling incense, spikenard, and clove incense. Grind these ten substances into fine powder, combine them with the earth to make mud, and plaster the ground of the site. Make it sixteen feet across, round or square, as an octagonal altar.”
坛心置一金银铜木所造莲华，华中安钵。钵中先盛八月露水，水中随安所有华叶。取八圆镜，各安其方，围绕华钵。镜外建立十六莲华、十六香　间华铺设，庄严香　，纯烧沉水，无令见火。	“At the center of the altar place a lotus made of gold, silver, bronze, or wood. Put a bowl in the lotus, first filling it with dew gathered in the eighth month, and then placing whatever flowers and leaves are available in the water. Take eight round mirrors and place one in each direction around the flower bowl. Outside the mirrors, arrange sixteen lotuses and sixteen incense burners alternately among the flowers. Adorn the incense burners, burning only aloeswood, without allowing flames to be seen.”
取白牛乳，置十六器，乳为煎饼；并诸砂糖、油饼、乳糜、苏合、蜜姜、纯酥、纯蜜。于莲华外，各各十六，绕围华外，以奉诸佛及大菩萨。每以食时，若在中夜，取蜜半升，用酥三合 。坛前别安一小火　，以兜楼婆香煎取香水，沐浴其炭，然令猛炽；投是酥蜜于炎内，烧令烟尽，享佛菩萨。	“Take the milk of a white bull and place it in sixteen vessels, making milk cakes; also prepare sugar, oil cakes, milk gruel, benzoin, honeyed ginger, pure ghee, and pure honey. Set out sixteen of each beyond the lotuses, surrounding them, as offerings to the Buddhas and great bodhisattvas. At every mealtime, or at midnight, take half a sheng of honey and three he of ghee. Set a small fire burner separately before the altar. Boil dulūpo incense to make fragrant water, sprinkle it over the coals, and make the fire blaze fiercely. Cast the ghee and honey into the flaming burner, burn them until the smoke is exhausted, and offer them to the Buddhas and bodhisattvas.”
令其四外遍悬幡华。于坛室中，四壁敷设十方如来，及诸菩萨所有形像。应于当阳，张卢舍那、释迦、弥勒、阿　、弥陀，诸大变化观音形像，兼金刚藏，安其左右。	“Hang banners and flowers all around its exterior. Within the altar chamber, arrange images of the Thus-Come Ones of the ten directions and of all the bodhisattvas upon the four walls. On the wall facing the sun, display images of Vairocana, Śākyamuni, Maitreya, Akṣobhya, Amitābha, and the great

	transformation forms of Avalokiteśvara; place Vajragarbha to their left and right.”
帝释、梵王、乌刍瑟摩，并蓝地迦，诸军荼利，与毗俱胝、四天王等，频那、夜迦，张于门侧，左右安置。	“Place Indra, Brahmā, Ucchuṣma, Lāṇḍika, the various Kuṇḍalīs, Bhṛkuṭī, the Four Heavenly Kings, Vināyaka, and Yekā at the sides of the door, arranged to the left and right.”
又取八镜，覆悬虚空，与坛场中所安之镜，方面相对，使其形影，重重相涉。	“Take another eight mirrors and suspend them upside down in the air, facing the mirrors installed within the altar site, so that their images and reflections interpenetrate layer upon layer.”
于初七中，至诚顶礼十方如来、诸大菩萨、阿罗汉号。恒于六时，诵咒围坛，至心行道，一时常行一百八遍。第二七中，一向专心发菩萨愿，心无间断，我毗奈耶，先有愿教。第三七中，于十二时，一向持佛般怛啰咒。至第七日，十方如来一时出现镜交光处，承佛摩顶。即于道场，修三摩地，能令如是末世修学，身心明净，犹如琉璃。	“During the first seven days, sincerely prostrate to the names of the Thus-Come Ones of the ten directions, the great bodhisattvas, and the arhats. During each of the six periods of the day, recite the mantra while circling the altar, practice the Way with utmost sincerity, and perform one hundred and eight circuits each time. During the second seven days, devote yourself exclusively to making bodhisattva vows, without interruption of mind; my Vinaya already teaches the vows. During the third seven days, throughout the twelve periods, exclusively uphold the Buddha’s Pratītya mantra. On the seventh day, the Thus-Come Ones of the ten directions will all appear at the place where the mirrors’ lights intersect and, receiving the Buddhas’ touch upon the crown, one may cultivate samādhi at the place of practice. This can make practitioners in the Dharma-ending age pure and luminous in body and mind, like lapis lazuli.”
阿难！若此比丘，本受戒师，及同会中十比丘等，其中有一不清净者，如是道场，多不成就。从三七后，端坐安居，经一百日。有利根者，不起于座，得须陀洹。纵其身心圣果未成，决定自知成佛不谬。汝问道场建立如是。	“Ānanda, if among this bhikshu’s original precept teacher and the ten or more bhikshus participating together, even one is impure, such a place of practice will usually not be successfully established. After the three periods of seven days, sit upright in secluded practice for one hundred days. Those of sharp faculties may remain seated without rising and attain the fruit of stream-entry. Even if their bodies and minds have not yet accomplished the noble fruit, they will certainly know for themselves, without error, that they will become Buddhas. This is how the place of practice is established, as you asked.”

阿难顶礼佛足，而白佛言：自我出家，恃佛　爱，求多闻故，未证无为。遭彼梵天邪术所禁，心虽明了，力不自由。赖遇文殊，令我解脱。虽蒙如来佛顶神咒，冥获其力，尚未亲闻。惟愿大慈，重为宣说，悲救此会诸修行辈，末及当来在轮回者，承佛密音，身意解脱。于时会中一切大众，普皆作礼，伫闻如来秘密章句。	Ānanda bowed at the Buddha’s feet and said: “Since I left home, relying on the Buddha’s fond and indulgent love, I sought extensive learning and therefore did not realize the unconditioned. I encountered the spell of that Brahmā deity’s heretical arts; though my mind understood clearly, I lacked the power of freedom. Fortunately, Mañjuśrī came and freed me. Although I have received the Thus-Come One’s divine mantra of the Buddha’s crown and secretly gained its power, I have not yet heard it directly. I only pray that, in great compassion, you will proclaim it again, mercifully rescuing the practitioners in this assembly and those now and in the future who remain in saṃsāra, so that, receiving the Buddha’s secret sound, they may gain liberation of body and mind.” At that time, all those in the assembly universally bowed, waiting to hear the Thus-Come One’s secret phrases and verses.
尔时世尊，从肉髻中，涌百宝光，光中涌出千叶宝莲，有化如来坐宝华中，顶放十道百宝光明，一一光明，皆遍示现十恒河沙。金刚密迹擎山持杵，遍虚空界。大众仰观，畏爱兼抱，求佛哀佑，一心听佛无见顶相放光如来，宣说神咒。	Then the World-Honored One emitted from the crown of flesh a hundred kinds of jeweled light. From within that light emerged a thousand-petaled jeweled lotus, and upon the jeweled flower sat a transformation Thus-Come One. From his crown shone ten paths of hundred-jeweled light, and within each ray appeared as many Vajra Secret-Trace bearers of mountains and vajras as there are sands in ten Ganges Rivers, filling the entire realm of space. The assembly looked up in awe, embracing both fear and reverence. They sought the Buddha’s compassionate protection and listened single-mindedly as the Thus-Come One of the invisible crown emitted light and proclaimed the divine mantra.
南无萨怛他。苏伽多耶。阿啰诃帝。三藐三菩陀写。南无萨怛他。佛陀俱胝瑟尼钐。南无萨婆。勃陀勃地。萨　弊。南无萨多南。三藐三菩陀。俱知南。娑舍啰婆迦。僧伽喃。南无卢鸡阿罗汉　喃。南无苏卢多波那喃。	Namo satathā sugatāya arhatē samyaksaṃbuddhāya. Namo satathā buddhakoṭīṣṇīṣaṃ. Namo sarvabuddhabodhisattvebhyaḥ. Namo saptānāṃ samyaksaṃbuddhakoṭīnām śrāvakasaṃghānām. Namo loke arhantānām. Namo srotāpannānām.
南无娑羯　陀伽弥喃。南无卢鸡三藐伽　喃。三藐伽波啰。底波多那喃。南无提婆离瑟赧。南无悉陀耶。毗地耶。陀啰离瑟赧。舍波奴。揭啰诃。娑诃娑啰摩他喃。	Namo sakṛdāgāmināṃ. Namo loke samyaggatānām samyakpratipannānām. Namo devṛṣīṇām. Namo siddhyā vidyādharaṛṣīṇām śapanugrahāṇāṃ

南无跋啰诃摩泥。南无因陀啰耶。南无婆伽婆帝。卢陀啰耶。	sahasraśaḥ. Namo brahmaṇe. Nama indrāya. Namo bhagavate rudrāya.
乌摩般帝。娑醯夜耶。南无婆伽婆帝。那啰野。　耶。　遮摩诃三慕陀啰。南无悉羯　多耶。南无婆伽婆帝。摩诃迦罗耶。地　般剌那。伽啰毗陀啰。波　迦啰耶。阿地目帝。尸摩舍那泥。婆悉泥。摩怛　伽　。	Umāpati-sahāyāya. Namo bhagavate Nārāyaṇāya pañcamahāsamudrāya. Namaḥ saṃskṛtāya. Namo bhagavate Mahākālāya tripuranagaravidrāvaṇakarāya adhimuktakaśmaśānavāsine mātrigaṇāya.
南无悉羯　多耶。南无婆伽婆帝。多他伽　俱啰耶。南无般头摩俱啰耶。南无跋阇啰俱啰耶。南无摩尼俱啰耶。南无伽阇俱啰耶。南无婆伽婆帝。帝　茶。输啰西那。波啰诃啰　啰阇耶。　他伽多耶。南无婆伽婆帝。	Namaḥ saṃskṛtāya. Namo bhagavate tathāgatakulāya. Namo padmakulāya. Namo vajrakulāya. Namo maṇikulāya. Namo gajakulāya. Namo bhagavate trilokaśūrasenapraharaṇarājāya tathāgatāya. Namo bhagavate.
南无阿弥多婆耶。　他伽多耶。阿啰诃帝。三藐三菩陀耶。南无婆伽婆帝。阿刍　耶。　他伽多耶。阿啰诃帝。三藐三菩陀耶。南无婆伽婆帝。　沙阇耶。俱卢吠柱　耶。般啰婆啰阇耶。　他伽多耶。南无婆伽婆帝。	Namo Amitābhāya tathāgatāya arhatē samyaksaṃbuddhāya. Namo bhagavate Akṣobhyāya tathāgatāya arhatē samyaksaṃbuddhāya. Namo bhagavate Bhaiṣajyaguru-vaiḍūryaprabharājāya tathāgatāya. Namo bhagavate.
三补师毖多。萨怜捺啰剌阇耶。　他伽多耶。阿啰诃帝。三藐三菩陀耶。南无婆伽婆帝。舍鸡野母那曳。他伽多耶。阿啰诃帝。三藐三菩陀耶。南无婆伽婆帝。剌怛那鸡都啰阇耶。　他伽多耶。阿啰诃帝。三藐三菩陀耶。	Saṃpuṣpitasaṃlendrarājāya tathāgatāya arhatē samyaksaṃbuddhāya. Namo bhagavate Śākyamunaye tathāgatāya arhatē samyaksaṃbuddhāya. Namo bhagavate Ratnaketurājāya tathāgatāya arhatē samyaksaṃbuddhāya.
帝瓢。南无萨羯　多。翳昙婆伽婆多。萨怛他伽都瑟尼钐。萨怛多般怛[口＋蓝]。南无阿婆啰视眈。般啰帝。扬岐啰。萨啰婆部多揭啰诃。尼羯啰诃。揭迦啰诃尼。跋啰瑟地耶。叱陀你。阿迦啰。蜜　柱。般　怛啰耶。	Tebhyaḥ. Namaḥ saṃskṛtāya imaṃ bhagavataḥ satathāgatoṣṇīṣaṃ sitātapatraṃ. Namo aparājitaṃ praty-aṅgiraṃ sarvabhūtagrahanigraha-karaṇīṃ. Varaṣṭhaye chindani, akālamṛtyuparitrāyaṇī.
揭　。萨啰婆。　陀那。目叉尼。萨啰婆。突瑟吒。突悉乏。般那你。伐啰尼。赭都啰。失帝南。羯啰诃。娑诃萨啰若阇。毗多崩娑那羯　。阿瑟吒冰舍帝南。那叉刹怛啰若阇。波啰萨陀那羯　。阿瑟吒南。摩诃揭啰诃若阇。	Nirghāṭani, sarvabandhanamokṣaṇī, sarvaduṣṭaduḥsvapnanivāraṇī, caturaśītīnāṃ grahasahasrāṇāṃ vidhvaṃsanakarī, aṣṭāviṃśatīnāṃ nakṣatrāṇāṃ prasādanakarī, aṣṭānāṃ mahāgrahāṇāṃ vidhvaṃsanakarī.
毗多崩萨那羯　。萨婆舍都　。你婆啰若阇。呼蓝突悉乏。难遮那舍尼。毖沙舍。悉怛啰。阿吉尼。乌陀迦啰若阇。阿般啰视多具啰。摩诃般啰战持。摩诃叠多。摩诃帝阇。摩诃税多阇婆啰。摩诃跋啰　陀啰。婆悉你。	Sarvaśatrūṇāṃ nivāraṇī, hūṃ duṣṭasvapnanāśanī, piśāca-siddhārthāgni-udakārājā, aparājita-kumāra, mahāpraśasti, mahādīpta, mahātejas, mahāśvetajvara, mahābalapāṇḍara-vāsinī.
阿　耶多啰。毗　俱知。誓婆毗阇耶。跋阇啰摩礼底。毗舍　多。勃腾罔迦。跋阇啰制喝那阿遮。摩啰制婆。般啰质多。跋阇啰檀持。毗舍啰遮。扇多舍。　提婆。	Āryatārā, Bhṛkuṭī, śvetavijayā, vajramālatī, viśārutā, buddhāṅkuśā, vajracakranakṣatrā, mārīcī, prajñāpāramitā, vajradaṇḍī, viśālākṣī, śāntā,

补视多。苏摩　波。摩诃税多。阿　耶多啰。摩诃婆啰阿般啰。	śvetadevī, pūjitā, somarūpā, mahāśvetā, Āryatārā, mahābalāparā.
跋阇啰商羯啰制婆。跋阇啰俱摩　。俱蓝陀　。跋阇啰喝萨多遮。毗地耶。乾遮那。摩　迦。　苏母。婆羯啰　那。　遮那。俱　耶。夜啰菟。瑟尼钐。毗折蓝婆摩尼遮。跋阇啰迦那迦波啰婆。　阇那。跋阇啰顿稚遮。税多遮。迦摩啰。刹奢尸。波啰婆。翳帝夷帝。母陀啰。羯　。娑　啰忏。掘梵都。印兔那么么写。	Vajraśaṅkaradevī, vajrakaumārī, kulandharī, vajrahastā, vidyā, kañcana-mālikā, kusumabhagavatī, vairocana-kulīyā, yātrā, uṣṇīṣa, vijṛmbhamāṇī, vajrakaṇakaprabhalocanā, vajratuṇḍī, śvetā, kamalākṣī, prabhā, iti iti, mudrā, gaṇā, sarvārtha-sādhanā, kṛtvā imaṃ tathāgatāya.
乌[合＋牛]。　瑟揭　。般剌舍悉多。萨怛他。伽都瑟尼钐。虎[合＋牛]都　雍。瞻婆那。虎[合＋牛]都　雍。悉耽婆那。虎[合＋牛]都　雍。波啰瑟地耶。三般叉。　羯啰。虎[合＋牛]都　雍。萨婆药叉。	Wū hōng. Lìsè jiēná. Bōlà shě xīduō. Sàdá tā. Qiédū sèníshān. Hǔ hōng dūlú yōng. Zhānpónà. Hǔ hōng dūlú yōng. Xīdānpónà. Hǔ hōng dūlú yōng. Bōluòsì dìyē. Sānbōchā. Nàjiélà. Hǔ hōng dūlú yōng. Sàpó yàochā.
喝啰刹娑。揭啰诃若阇。毗腾崩萨那羯啰。虎[合＋牛]都　雍。者都啰。尸底南。揭啰诃。娑诃萨啰南。毗腾崩萨那啰。虎[合＋牛]都　雍。啰叉。婆伽梵。萨怛他。伽都瑟尼钐。波啰点。阇吉　。摩诃娑诃萨啰。	Hēluō shāsuō. Jiēluōhē ruòshé. Píténg bēng sànà jiélà. Hǔ hōng dūlú yōng. Zhědūluō. Shīdǐ nán. Jiēluōhē. Suōhē sàluō nán. Píténg bēng sànà luō. Hǔ hōng dūlú yōng. Luōchā. Póqiéfàn. Sàdá tā. Qiédū sèníshān. Bōluō diǎn. Shéjílì. Móhē suōhē sàluō.
勃树娑诃萨啰。室　沙。俱知娑诃萨泥。帝[口＋隶]阿弊提视婆　多。吒吒　迦。摩诃跋阇　陀啰。帝　菩婆那。曼荼啰。乌[合＋牛]。莎悉帝。薄婆都。么么。印兔那么么写。	Bóshù suōhē sàluō. Shìlìshā. Jùzhī suōhē sàní. Dìlì ā bì tí shì pó lìduō. Zhàzhà yīngjiā. Móhē báshé lúdàluō. Dìlì púsānà. Mànchāluō. Wū hōng. Shāxī dì. Bópó dū. Móme. Yìntù nàme me xiě.
啰阇婆夜。主啰跋夜。阿　尼婆夜。乌陀迦婆夜。毗沙婆夜。舍萨多啰娑夜。婆啰斫羯啰婆夜。突瑟叉婆夜。阿舍你婆夜。阿迦啰。密　柱婆夜。陀啰尼部弥剑。波伽波陀婆夜。乌啰迦婆多婆夜。剌阇坛茶婆夜。那伽婆夜。	Luóshé póyè. Zhǔluó báyè. Āqíní póyè. Wū tuójiā póyè. Píshā póyè. Shěsà duōluō suōyè. Póluó zhuó jiélà póyè. Tūsèchā póyè. Āshění póyè. Ājiāluō. Mìlì zhù póyè. Tuóluóní bùmì jiàn. Bōjiāpó tuó póyè. Wūluó jiā póduō póyè. Làshé tánzhàng póyè. Nàjiā póyè.
毗条怛婆夜。苏波啰　婆夜。药叉揭啰诃。啰叉私揭啰诃。毕　多揭啰诃。毗舍遮揭啰诃。部多揭啰诃。鸠茶揭啰诃。补丹那揭啰诃。迦吒补丹那揭啰诃。悉乾度揭啰诃。阿播悉摩啰揭啰诃。乌檀摩陀揭啰诃。车夜揭啰诃。	Pítiáo dá póyè. Sūbōluónà póyè. Yàochā jiēluōhē. Luóchāsī jiēluōhē. Bìlìduō jiēluōhē. Píshězhē jiēluōhē. Bùduō jiēluōhē. Jiūpánchá jiēluōhē. Bǔdānnà jiēluōhē. Jiāzhà bǔdānnà jiēluōhē. Xīqiándù jiēluōhē. Ābōxīmóluō jiēluōhē. Wūdàn mátuó jiēluōhē. Chēyè jiēluōhē.
醯　婆帝揭啰诃。社多诃　南。揭婆诃　南。　地啰诃　南。忙娑诃　南。谜陀诃　南。摩阇诃　南。阇多诃　女。视比多诃　南。毗多诃　南。婆多诃　南。阿输遮诃　女。质多诃　女。帝钐萨　钐。萨婆揭啰诃南。	Xīlì pó dì jiēluōhē. Shèduō hēlì nán. Jiēpó hēlì nán. Lú dìluō hēlì nán. Mángsuō hēlì nán. Mídà hēlì nán. Móshé hēlì nán. Shétuō hēlì nǔ. Shì bǐduō hēlì nán. Píduō hēlì nán. Póduō hēlì nán. Āshūzhē hēlì nǔ. Zhìduō hēlì nǔ. Dìshān sàbǐshān. Sàpó jiēluōhē nán.
毗陀耶阇。　陀夜弥。鸡啰夜弥。波　跋啰者迦。讫担。毗陀夜阇。　陀夜弥。鸡啰夜弥。茶演尼。讫	Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Bōlì báluó zhějiā. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó

担。毗陀夜阇。　陀夜弥。鸡啰夜弥。摩诃般输般怛夜。　陀啰。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。那啰夜　。	yèmí. Chá yǎnní. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Móhē bānshū bāndáyè. Lúdàluō. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Nàluóyèná.
讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。怛　伽　茶西。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。摩诃迦啰。摩怛　伽　。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。迦波　迦。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。	Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Dádǒu qiélú cháxī. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Móhējiāluō. Módálǐ jiānǎ. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Jiābōlìjiā. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí.
阇耶羯啰。摩度羯啰。萨婆啰他娑达那。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。赭咄啰。婆耆你。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。毗　羊讫　知。难陀鸡沙啰。伽　般帝。索醯夜。讫　担。毗陀夜阇。　陀夜弥。	Shéyē jiélà. Módù jiélà. Sàpó luótā suōdánà. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Zhěduōluō. Póqíní. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Pílìyáng qìlìzhī. Nánduō jīshāluō. Jiānǎ bāndì. Suǒxīyè. Qìlìdān. Pítuó yèshé. Chēnduō yèmí.
鸡啰夜弥。那揭那舍啰婆　。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。阿罗汉。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。毗多啰伽。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。跋阇啰波你。具醯夜具醯夜。迦地般帝。讫　担。毗陀夜阇。　陀夜弥。鸡啰夜弥。啰叉罔。婆伽梵。印兔那么么写。	Jīluó yèmí. Nàjiē nàshěluō pónà. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Āluóhàn. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Pítuōluóqié. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Báshéluō bōnǐ. Jùxīyè jùxīyè. Jiādì bāndì. Qìlìdān. Pítuó yèshé. Chēnduō yèmí. Jīluó yèmí. Luóchā wǎng. Póqiéfàn. Yìntù nàme me xiě.
婆伽梵。萨怛多般怛啰。南无粹都帝。阿悉多那啰剌迦。波啰婆。悉普吒。毗迦萨怛多钵帝　。什佛啰什佛啰。陀啰陀啰。频陀啰频陀啰。　陀　陀。虎[合＋牛]虎[合＋牛]。泮吒泮吒泮吒泮吒泮吒。娑诃。醯醯泮。	Póqiéfàn. Sàdá duō bāndáluō. Nánwú cuì dūdì. Āxītuō nàluō làjiā. Bōluópó. Xīpǔzhà. Píjiā sàdá duō bō dìlì. Shífóluó shífóluó. Tuóluó tuóluó. Pínduōluó pínduōluó. Chēnduō chēnduō. Hǔ hōng hǔ hōng. Pànzhà pànzhà pànzhà pànzhà pànzhà. Suōhē. Xīxī pàn.
阿牟迦耶泮。阿波啰提诃多泮。婆啰波啰陀泮。阿素啰。毗陀啰。波迦泮。萨婆提　弊泮。萨婆那伽弊泮。萨婆药叉弊泮。萨婆乾闼婆弊泮。萨婆补丹那弊泮。迦吒补丹那弊泮。萨婆突狼枳帝弊泮。萨婆突涩比[口＋犁]。	Āmóujiāyē pàn. Ābōluó tíhētuō pàn. Póluó bōluó tuó pàn. Āsùluó. Pítuóluó. Bōjiā pàn. Sàpó tíbì bì pàn. Sàpó nàjiā bì pàn. Sàpó yàochā bì pàn. Sàpó qiántuópó bì pàn. Sàpó bǔdānnà bì pàn. Jiāzhà bǔdānnà bì pàn. Sàpó tūláng jìdì bì pàn. Sàpó tūsè bǐlì.
讫瑟帝弊泮。萨婆什婆[口＋犁]弊泮。萨婆阿播悉摩[口＋犁]弊泮。萨婆舍啰婆　弊泮。萨婆地帝鸡弊泮。萨婆怛摩陀继弊泮。萨婆毗陀耶。啰誓遮[口＋犁]弊泮。阇夜羯啰。摩度羯啰。萨婆罗他娑陀鸡弊泮。毗地夜。	Qìsè dì bì pàn. Sàpó shípó lǐ bì pàn. Sàpó ābōxīmó lǐ bì pàn. Sàpó shěluó pónà bì pàn. Sàpó dìdìjī bì pàn. Sàpó dámó tuójì bì pàn. Sàpó pítuóyè. Luóshì zhēlì bì pàn. Shéyē jiélà. Módù jiélà. Sàpó luótā suǒ tuójī bì pàn. Pìdìyè.
遮　弊泮。者都啰。缚耆你弊泮。跋阇啰。俱摩　。毗陀夜。啰誓弊泮。摩诃波啰丁羊。乂耆　弊泮。跋阇啰商羯啰夜。波啰丈耆啰阇耶泮。摩诃迦啰夜。摩诃末怛	Zhēlì bì pàn. Zhědūluō. Fùqíní bì pàn. Báshéluō. Jùmólì. Pítuóyè. Luóshì bì pàn. Móhē bōluó dìngyáng. Yìqílì bì pàn. Báshéluō shāngjiélà yè.

迦　。南无娑羯　多夜泮。毖瑟　婢曳泮。勃啰诃牟尼曳泮。	Bōluó zhàngqí luóshé yè pàn. Móhējiāluō yè. Móhē mòdálǐ jiānǎ. Nánwú suōjiélì duō yè pàn. Bìsèná bìyì pàn. Bólà hémó níyì pàn.
阿耆尼曳泮。摩诃羯　曳泮。羯啰檀持曳泮。蔑怛　曳泮。唠怛　曳泮。遮文荼曳泮。羯逻啰怛　曳泮。迦般　曳泮。阿地目质多。迦尸摩舍那。婆私你曳泮。演吉质。萨　婆写。么么印兔那么么写。	Āqíní yì pàn. Móhē jiélì yì pàn. Jiélà tánchí yì pàn. Miètálǐ yì pàn. Láodálǐ yì pàn. Zhāwénchá yì pàn. Jiélàluó dálǐ yì pàn. Jiābōlǐ yì pàn. Ādì mùzhìduō. Jiāshī móshěnà. Póxīnǐ yì pàn. Yǎnjízhì. Sàduǒ póxiě. Móme yìntù nàme me xiě.
突瑟吒质多。阿末怛　质多。乌阇诃啰。伽婆诃啰。地啰诃啰。婆娑诃啰。摩阇诃啰。阇多诃啰。视毖多诃啰。跋略夜诃啰。乾陀诃啰。布史波诃啰。颇啰诃啰。婆写诃啰。般波质多。突瑟吒质多。唠陀啰质多。药叉揭啰诃。	Tūsèzhà zhìduō. Āmòdálǐ zhìduō. Wūshé hēluō. Qiépó hēluō. Lúdìluō hēluō. Pósuō hēluō. Móshé hēluō. Shétuō hēluō. Shìbìduō hēluō. Báluèyè hēluō. Qiántuó hēluō. Bùshǐpō hēluō. Pōluō hēluō. Póxiě hēluō. Bānbō zhìduō. Tūsèzhà zhìduō. Láotuóluō zhìduō. Yàochā jiēluōhē.
啰刹娑揭啰诃。闭[口＋隶]多揭啰诃。毗舍遮揭啰诃。部多揭啰诃。鸠　茶揭啰诃。悉乾陀揭啰诃。乌怛摩陀揭啰诃。车夜揭啰诃。阿播萨摩啰揭啰诃。宅祛革。茶耆尼揭啰诃。　佛帝揭啰诃。阇弥迦揭啰诃。舍俱尼揭啰诃。	Luóchāsuō jiēluōhē. Bìlìduō jiēluōhē. Píshězhē jiēluōhē. Bùduō jiēluōhē. Jiūpánchá jiēluōhē. Xīqiánduō jiēluōhē. Wūdámátuó jiēluōhē. Chēyè jiēluōhē. Ābōsàmóluō jiēluōhē. Zhái qūgé. Cháqíní jiēluōhē. Lìfó dì jiēluōhē. Shémíjiā jiēluōhē. Shějūní jiēluōhē.
姥陀啰。难地迦揭啰诃。阿蓝婆揭啰诃。乾度波尼揭啰诃。什伐啰。堙迦醯迦。坠帝药迦。怛隶帝药迦。者突托迦。昵提什伐啰。毖钐摩什伐啰。薄底迦。鼻底迦。室隶瑟蜜迦。娑你般帝迦。萨婆什伐啰。室　吉帝。	Lǎotuóluō. Nándìjiā jiēluōhē. Ālánpó jiēluōhē. Qiándù bōní jiēluōhē. Shífáluó. Yīnjiā xījiā. Zhuì dì yàojiā. Dálì dì yàojiā. Zhětū tuōjiā. Nìtí shífáluó. Bìshān mó shífáluó. Bódǐjiā. Bítǐjiā. Shìlì sèmìjiā. Sānǐ bāndìjiā. Sàpó shífáluó. Shìlújìdì.
末陀　达　制剑。阿绮　钳。目　　钳。羯　突　钳。揭啰诃。揭蓝羯　输蓝。惮多输蓝。迄　夜输蓝。末么输蓝。跋　室婆输蓝。毖栗瑟吒输蓝。乌陀啰输蓝。羯知输蓝。跋悉帝输蓝。邬　输蓝。常伽输蓝。喝悉多输蓝。	Mòtuó bì dá lúzhì jiàn. Āqǐ lúqián. Mùqiǎ lúqián. Jiélì tūlúqián. Jiēluōhē. Jiēlán jiélǐshūlán. Dànduō shūlán. Qìlǐyè shūlán. Mòme shūlán. Bálì shìpó shūlán. Bìlìsèzhà shūlán. Wūtuóluō shūlán. Jiézhī shūlán. Báxīdì shūlán. Wūlú shūlán. Chángjiā shūlán. Hēxī duō shūlán.
跋陀输蓝。娑房盎伽。般啰丈伽输蓝。部多毖　茶。茶耆尼。什婆啰。陀突　迦。建咄　吉知。婆路多毗。萨般　。诃凌伽。输沙怛啰。婆那羯啰。毗沙喻迦。阿耆尼乌陀迦。末啰　啰。建　啰。阿迦啰。密　咄。怛敛部迦。	Bátuó shūlán. Suōfáng àngjiā. Bānluó zhàngjiā shūlán. Bùduō pìduō chá. Cháqíní. Shípóluó. Tuó tūlújiā. Jiàn dūlú jízhī. Pólù duōpí. Sàbān lú. Hālíngjiā. Shūshā dáluō. Pónà jiélà. Píshā yùjiā. Āqíní wūtuójiā. Mòluó bìluó. Jiàn tuòluó. Ājiāluō. Mìlìduō. Dátǎn bùjiā.

地栗剌吒。毖　瑟质迦。萨婆那俱啰。肆引伽弊。揭啰　药叉。怛啰刍。末啰视。吠帝钐。娑　钐。悉怛多钵怛啰。摩诃跋阇　。瑟尼钐。摩诃般赖丈耆蓝。夜波突陀。舍喻阇那。辫怛隶　。毗陀耶。　昙迦　弥。帝殊。	Dìlì làzhà. Bìlìsè zhìjiā. Sàpó nà jùluó. Sìyǐn jiā bì. Jiēluōlì yàochā. Dáluó chú. Mòluó shì. Wèidìshān. Suōbìshān. Xīdá duō bōdáluō. Móhē báshéluó. Sènìshān. Móhē bānlài zhàngqí lán. Yèbō tūtuó. Shě yùshé nà. Biàndálìná. Pítuóyè. Pándàn jiālúmí. Dìshū.
昙迦　弥。般啰毗陀。　昙迦　弥。　侄他。　。阿那隶。毗舍提。　啰。跋阇啰。陀　。　陀　陀你。跋阇啰谤尼泮。虎[合＋牛]都　瓮泮。莎婆诃。	Pándàn jiālúmí. Bānluó pítuó. Pándàn jiālúmí. Duòzhítā. Oṃ. Ānàlì. Píshètí. Bēiluó. Báshéluó. Tuó lì. Pánduò pánduò nǐ. Báshéluó bàngní pàn. Hǔ hōng dūlú wèng pàn. Suōpóhē.
阿难！是佛顶光聚，悉怛多般怛啰，秘密伽陀微妙章句。出生十方一切诸佛。十方如来因此咒心，得成无上正遍知觉。十方如来执此咒心，降伏诸魔，制诸外道。十方如来乘此咒心，坐宝莲华，应微尘国 。	Ānanda! This secret gāthā of the wondrous passages of the Buddha’s crown, the radiant cluster of light, the Śitatapatra, gives rise to all the Buddhas of the ten directions. Through the heart of this mantra, the Tathāgatas of the ten directions attain unsurpassed, right, and perfect enlightenment. Holding this mantra-heart, the Tathāgatas of the ten directions subdue all māras and restrain all non-Buddhist paths. Relying on this mantra-heart, the Tathāgatas of the ten directions sit upon jeweled lotuses and respond throughout lands as numerous as motes of dust.
十方如来含此咒心，于微尘国转大法轮。十方如来持此咒心，能于十方摩顶授记；自果未成，亦于十方蒙佛授记。	Containing this mantra-heart, the Tathāgatas of the ten directions turn the great Dharma wheel throughout lands as numerous as motes of dust. Holding this mantra-heart, the Tathāgatas of the ten directions can touch beings on the crown of the head and confer predictions of Buddhahood throughout the ten directions; though their own fruition has not yet been attained, they too receive predictions from Buddhas throughout the ten directions.
十方如来依此咒心，能于十方拔济群苦 ，所谓地狱、饿鬼、畜生、盲聋喑哑、冤憎会苦、爱别离苦、求不得苦、五阴炽盛、大小诸横同时解脱；贼难、兵难、王难、狱难、风火水难 、饥渴、贫穷，应念销散。	Relying on this mantra-heart, the Tathāgatas of the ten directions can rescue beings from all sufferings throughout the ten directions: namely, the hells, hungry ghosts, animals, blindness, deafness, muteness, the suffering of meeting those one hates, the suffering of separation from those one loves, the suffering of not obtaining what one seeks, and the blazing of the five aggregates. Great and small calamities are all simultaneously liberated; dangers from bandits, armies, rulers, imprisonment, wind, fire, and water, as well as

	hunger, thirst, and poverty, vanish at a single thought.
十方如来随此咒心，能于十方事善知识，四威仪中供养如意，恒沙如来会中，推为大法王子。十方如来行此咒心，能于十方摄受亲因，令诸小乘闻秘密藏，不生惊怖。十方如来诵此咒心，成无上觉，坐菩提树，入大涅　。十方如来传此咒心，于灭度后，付佛法事，究竟住持，严净戒律，悉得清净。	Following this mantra-heart, the Tathāgatas of the ten directions can serve spiritual friends throughout the ten directions, making offerings as desired in the four deportments; in assemblies of Tathāgatas as numerous as the sands of the Ganges, they are acclaimed as great Dharma princes. Practicing this mantra-heart, the Tathāgatas of the ten directions can gather in those with close karmic causes, enabling adherents of the two vehicles to hear the secret treasury without giving rise to fear. Reciting this mantra-heart, the Tathāgatas of the ten directions attain unsurpassed enlightenment, sit beneath the bodhi tree, and enter great nirvāṇa. Transmitting this mantra-heart, after their parinirvāṇa they entrust the affairs of the Buddhadharma, so that it may abide and be upheld to the end; the precepts are made solemn and pure, and all attain purity.
若我说是佛顶光聚般怛罗咒，从旦至暮，音声相联，字句中间，亦不重叠，经恒沙劫，终不能尽。亦说此咒名如来顶。	If I were to explain this Buddha-crown radiant-cluster Śitatapatra mantra from dawn until dusk, with sounds joined continuously and without repeating even between its words and phrases, I could not finish explaining it even through kalpas as numerous as the sands of the Ganges. This mantra is also called the Tathāgata's Crown.
汝等有学，未尽轮回，发心至诚取阿罗汉，不持此咒而坐道场，令其身心远诸魔事，无有是处！	You trainees who have not yet exhausted saṃsāra may sincerely aspire to attain arhatship; yet if you do not uphold this mantra while seated at the place of practice, hoping thereby to keep your body and mind far from all demonic disturbances, there can be no such possibility!
阿难！若诸世界，随所国土所有众生，随国所生桦皮、贝叶，纸素、白叠，书写此咒，贮于香囊。是人心昏，未能诵忆，或带身上，或书宅中。当知是人尽其生年，一切诸毒所不能害。	Ānanda! In any world, wherever there are sentient beings, if they write this mantra on birch bark, palm leaves, paper, or white cloth produced in that land and keep it in a scented pouch, then, even if their minds are confused and they cannot recite or memorize it, whether they wear it on their bodies or place it in their homes, know that throughout the whole of their lives none of the various poisons can harm them.

阿难！我今为汝更说此咒，救护世间，得大无畏，成就众生出世间智。	Ānanda, I will now explain this mantra to you further: it protects and saves the world, grants great fearlessness, and enables sentient beings to accomplish supramundane wisdom.
若我灭后末世众生，有能自诵，若教他诵。当知如是诵持众生，火不能烧，水不能溺，大毒、小毒所不能害。如是乃至天龙鬼神、精　魔魅，所有恶咒，皆不能着。	After I have entered extinction, if sentient beings in the final age can recite it themselves or teach others to recite it, know that such sentient beings who recite and uphold it cannot be burned by fire, drowned by water, or harmed by great or small poisons. Even heavenly beings, dragons, ghosts, spirits, demons, and apparitions, together with all their evil spells, cannot affect them.
心得正受，一切咒诅、厌蛊、毒药、金毒、银毒、草木虫蛇，万物毒气，入此人口，成甘露味。一切恶星，并诸鬼神，碜心毒人，于如是人不能起恶。频那、夜迦，诸恶鬼王并其眷属，皆领深恩，常加守护。	When the mind attains right absorption, all curses, sorcery, poisons—poison of gold, poison of silver, poisons from grasses, trees, insects, and snakes, and the poisonous vapors of all things—entering such a person's mouth become the flavor of sweet dew. All evil stars, ghosts, and spirits whose malicious hearts would poison people cannot give rise to evil toward such a person. Piṇḍa and Yākṣa, all evil ghost kings and their retinues, all receive profound grace and constantly provide protection.
阿难当知，是咒常有八万四千那由他恒河沙俱胝金刚藏王菩萨种族，一一皆有诸金刚众而为眷属，昼夜随侍。设有众生，于散乱心，非三摩地，心忆口持；是金刚王常随从彼诸善男子，何况决定菩提心者，此诸金刚菩萨藏王，精心阴速，发彼神识，是人应时，心能记忆八万四千恒河沙劫，周遍了知，得无疑惑。	Ānanda, you should know that this mantra is constantly attended, day and night, by eighty-four thousand nayutas of koṭis of Vajra Treasury King Bodhisattva lineages, each with vajra beings as its retinue. Suppose sentient beings, with scattered minds and not in samādhi, recollect it in mind and uphold it by mouth: these Vajra Kings constantly follow such good men. How much more so those whose resolve for bodhi is firm and determined. These Vajra Treasury King Bodhisattvas swiftly concentrate their minds and arouse those persons' spiritual consciousnesses. At that very time, such persons can remember and thoroughly know the events of eighty-four thousand Ganges-sand kalpas, without any doubt or confusion.
从第一劫，乃至后身，生生不生药叉、罗剎，及富单那、迦吒富单那、鸠　茶、毗舍遮等，并诸饿鬼、有形、无形、有想、无想，如是恶处。是善男子若读若诵，若书若写，若带若藏，诸色供养，劫劫不生贫穷下贱不可乐处。	From the first kalpa until their final body, in life after life they will not be born among yakṣas, rākṣasas, pūtanas, kaṭapūtanas, kumbhāṇḍas, piśācas, hungry ghosts, beings with form or without form, beings with perception or without perception, or such evil destinies. If these good men read or

	recite this mantra, copy or write it, wear or preserve it, and make offerings of every kind, then throughout kalpa after kalpa they will not be born in impoverished, lowly, or undesirable places.
此诸众生，纵其自身不作福业，十方如来，所有功德悉与此人。由是得于恒河沙阿僧　不可说不可说劫，常与诸佛同生一处，无量功德如恶叉聚，同处熏修，永无分散。是故能令破戒之人，戒根清净；未得戒者，令其得戒；未精进者，令其精进；无智慧者，令得智慧；不清净者，速得清净；不持斋戒，自成斋戒。	Even if these sentient beings themselves do not perform meritorious deeds, the Tathāgatas of the ten directions will give them all their merit and virtue. Thus, for Ganges-sand asaṃkhyeya, indescribable, indescribable kalpas, they will always be born in the same place as the Buddhas. Their immeasurable merit and virtue will gather together like akṣa seeds; they will cultivate together in the same place and never be separated. Therefore, this can cause those who have broken the precepts to have their roots of discipline restored to purity; those who have not received the precepts to receive them; those who are not diligent to become diligent; those without wisdom to gain wisdom; those who are impure to swiftly become pure; and those who do not observe fasting and precepts to naturally observe fasting and precepts.
阿难！是善男子持此咒时，设犯禁戒于未受时。持咒之后，众破戒罪，无问轻重，一时销灭。纵经饮酒，食啖五辛，种种不净，一切诸佛、菩萨、金刚、天仙、鬼神，不将为过。设着不净破弊衣服，一行一住，悉同清净。	Ānanda, when these good men uphold this mantra, even if they committed offenses against the precepts before receiving them, after upholding the mantra all offenses of breaking the precepts, whether light or grave, are immediately extinguished. Even if they have consumed alcohol, eaten the five pungent plants, or engaged in various impurities, all Buddhas, bodhisattvas, vajra beings, celestial immortals, ghosts, and spirits will not regard this as a fault. Even if they wear unclean, torn, or tattered clothing, in every movement and every resting they are entirely the same as pure.
纵不作坛，不入道场，亦不行道。诵持此咒，还同入坛行道功德，无有异也。若造五逆无间重罪，及诸比丘、比丘尼，四弃，八弃，诵此咒已，如是重业，犹如猛风吹散沙聚，悉皆消灭，更无毫发。	Even if they do not construct an altar, enter a practice hall, or perform the ritual practice, reciting and upholding this mantra brings merit no different from entering the altar and performing the practice. If they have committed the grave offenses of the five heinous acts that lead to the Avīci Hell, or if bhikṣus or bhikṣuṇīs have committed the four pārājika offenses or the eight pārājika offenses, then after reciting this mantra such grave karma is entirely extinguished, like a heap of sand scattered by a fierce wind, leaving not even a hair's breadth.

阿难！若有众生，从无量无数劫来，所有一切轻重罪障，从前世来，未及忏悔。若能读诵书写此咒，身上带持，若安住处，庄宅园馆。如是积业，犹汤消雪。不久皆得悟无生忍。	Ānanda, if any sentient beings have accumulated, throughout immeasurable and countless kalpas, every kind of light and grave karmic obstruction from former lives and have not yet repented of them, then, if they can read, recite, or copy this mantra, carry it on their bodies, or install it where they live—in residences, estates, gardens, or halls—such accumulated karma will melt away like snow in boiling water. Before long, they will all awaken to the patience of the unborn.
复次阿难！若有女人，未生男女，欲求孕者，若能至心忆念斯咒，或能身上带此悉怛多般怛啰者，便生福德智慧男女。求长命者，即得长命。欲求果报速圆满者，速得圆满。身命色力，亦复如是。命终之后，随愿往生十方国土，必定不生边地下贱，何况杂形？？	Moreover, Ānanda, if a woman who has not borne sons or daughters wishes to conceive, then, if she can wholeheartedly recollect this mantra or wear this Sitātapatra on her body, she will give birth to sons or daughters endowed with merit, virtue, and wisdom. Those who seek long life will obtain long life. Those who seek the swift fulfillment of karmic results will swiftly attain fulfillment. The same applies to life span, bodily form, and strength. After death, they will be reborn according to their vows in the lands of the ten directions, and certainly will not be born in remote, lowly regions—much less in mixed forms.
阿难！若诸国土，州县聚落，饥荒疫疠，或复刀兵，贼难斗争，兼余一切厄难之地。写此神咒，安城四门，并诸支提，或脱阇上。令其国土所有众生，奉迎斯咒，礼拜恭敬，一心供养。令其人民，各各身佩，或各各安所居宅地。一切灾厄，悉皆销灭。	Ānanda, if any lands, provinces, counties, settlements, or villages suffer famine, epidemic, warfare, banditry, conflict, or any other place of hardship, write out this spiritual mantra and place it at the four gates of the city, at stupas, or atop banners. Let all sentient beings in that land welcome this mantra, bow in reverence, and make offerings with one mind. Let each person wear it on the body, or place it in their dwelling. Then all calamities and hardships will be entirely extinguished.
阿难！在在处处国土众生，随有此咒，天龙欢喜，风雨顺时，五谷丰殷，兆庶安乐。亦复能镇一切恶星，随方变怪，灾障不起，人无横夭，杻械枷锁不着其身，昼夜安眠，常无恶梦。	Ānanda, in every land and place where sentient beings possess this mantra, devas and dragons rejoice; wind and rain come in season; the five grains flourish abundantly; and all people dwell in peace and happiness. It can also suppress all evil stars and strange transformations appearing in every direction, so that disasters and obstructions do not arise. People will not die untimely deaths, stocks, shackles, and chains will not touch their

	bodies, and they will sleep peacefully day and night, never having evil dreams.
阿难！是娑婆界，有八万四千灾变恶星，二十八大恶星而为上首；复有八大恶星以为其主，作种种形，出现世时，能生众生种种灾异。有此咒地，悉皆消灭。十二由旬成结界地，诸恶灾祥，永不能入。	Ānanda, in this Sahā world there are eighty-four thousand calamitous and malevolent stars, with twenty-eight great evil stars as their leaders. There are also eight great evil stars as their rulers. When they assume various forms and appear in the world, they can bring forth all kinds of calamities and anomalies among sentient beings. Wherever this mantra is present, all such things are extinguished. Within an area of twelve yojanas it forms a protected boundary into which all evil calamities and inauspicious signs can never enter.
是故如来宣示此咒，于未来世，保护初学诸修行者，入三摩地，身心泰然，得大安隐。更无一切诸魔鬼神，及无始来冤横宿殃，旧业陈债，来相恼害。汝及众中诸有学人，及未来世诸修行者，依我坛场，如法持戒。所受戒主，逢清净僧。持此咒心，不生疑悔。是善男子，于此父母所生之身，不得心通，十方如来便为妄语。	Therefore, the Tathāgata proclaims this mantra in order to protect beginning practitioners in future ages who cultivate and enter samādhi, so that their bodies and minds may be at ease and they may attain great peace and security. No demons, ghosts, spirits, longstanding unjust enmities, past calamities, old karma, or former debts from beginningless time will come to trouble or harm them. You, the learners in this assembly, and practitioners in future ages should rely on my altar practice and uphold the precepts in accordance with the Dharma. The precept master from whom you receive the precepts must encounter a pure saṅgha. Uphold this mantra in your mind without giving rise to doubt or regret. If these good men, in these bodies born of their parents, do not attain spiritual powers, then the Tathāgatas of the ten directions will have spoken falsely.
说是语已，会中无量百千金刚，一时佛前合掌顶礼，而白佛言：如佛所说，我当诚心保护如是修菩提者。	After these words were spoken, immeasurable hundreds of thousands of vajra beings in the assembly simultaneously joined their palms, bowed at the Buddha's feet, and said to the Buddha: “As the Buddha has taught, we shall sincerely protect such cultivators of bodhi.”
尔时梵王，并天帝释、四天大王，亦于佛前同时顶礼，而白佛言：审有如是修学善人，我当尽心至诚保护，令其一生所作如愿。	Then Brahmā, Śakra, and the Four Heavenly Kings also bowed before the Buddha at the same time and said to the Buddha: “If there are indeed such good people who cultivate and study, we shall protect them with wholehearted sincerity, so that

	all they undertake in this life may accord with their wishes.”
复有无量药叉大将，诸罗刹王、富单那王、鸠　茶王、毗舍遮王、频那 、夜迦、诸大鬼王，及诸鬼帅，亦于佛前合掌顶礼：我亦誓愿护持是人，令菩提心速得圆满。	There were also immeasurable great yakṣa generals, rākṣasa kings, pūtana kings, kumbhāṇḍa kings, piśāca kings, Piṇḍas, Yākṣas, great ghost kings, and ghost commanders. They too joined their palms and bowed before the Buddha, saying: “We also vow to protect and uphold these persons, so that their bodhicitta may swiftly reach fulfillment.”
复有无量日月天子、风师、雨师、云师、雷师，并电伯等，年岁巡官，诸星眷属，亦于会中顶礼佛足 ，而白佛言：我亦保护是修行人，安立道场，得无所畏。复有无量山神、海神，一切土地、水陆空行万物精　，并风神王、无色界天，于如来前同时稽首 ，而白佛言：我亦保护是修行人，得成菩提，永无魔事。	There were also immeasurable sons of the sun and moon, masters of wind, rain, clouds, and thunder, the uncle of lightning and others, the officials who oversee the years, and the retinues of the stars. In the assembly, they too bowed at the Buddha's feet and said: “We also protect these practitioners, enabling them to establish a practice hall and attain fearlessness.” There were also immeasurable mountain spirits, sea spirits, all spirits of the land, water, air, and living things, as well as the king of wind spirits and devas of the formless realm. They simultaneously prostrated before the Tathāgata and said: “We also protect these practitioners, enabling them to attain bodhi forever free from demonic hindrances.”
尔时八万四千那由他恒河沙俱胝金刚藏王菩萨，在大会中，即从座起，顶礼佛足，而白佛言：世尊！如我等辈，所修功业，久成菩提，不取涅　；常随此咒，救护末世修三摩地正修行者。	Then the eighty-four thousand nayutas of koṭis of Vajra Treasury King Bodhisattvas rose from their seats in the great assembly, bowed at the Buddha's feet, and said to the Buddha: “World-Honored One, we and those like us have long accomplished bodhi through the practices we cultivated, yet do not enter nirvāṇa. We constantly follow this mantra to protect practitioners in the final age who correctly cultivate samādhi.”
世尊！如是修心求正定人，若在道场，及余经行，乃至散心 ，游戏聚落。我等徒众，常当随从，侍卫此人。纵令魔王、大自在天求其方便，终不可得。诸小鬼神，去此善人十由旬外 ，除彼发心，乐修禅者。世尊！如是恶魔，若魔眷属，欲来侵扰是善人者；我以宝杵，陨碎其首，犹如微尘 ，恒令此人所作如愿。	“World-Honored One, when those who cultivate their minds and seek right concentration are in a practice hall, walking in meditation elsewhere, or even distractedly roaming and playing in villages and towns, we and our retinues will constantly follow and guard them. Even if the demon king or Maheśvara seeks an opportunity to harm them, they will never obtain one. Lesser ghosts and spirits must remain ten yojanas away from these good

	people, except for those who have aroused the resolve and delight in cultivating dhyāna. World-Honored One, if such evil demons or their retinues wish to invade or disturb these good people, we will smash their heads to dust with our precious vajras, and shall always ensure that all these persons' undertakings accord with their wishes.”
阿难即从座起，顶礼佛足，而白佛言：我辈愚钝，好为多闻，于诸漏心未求出离。蒙佛慈诲，得正熏修，身心快然，获大饶益。世尊！如是修证佛三摩提，未到涅，云何名为干慧之地、四十四心？至何渐次，得修行目？诣何方所名入地中？云何名为等觉菩萨？作是语已，五体投地 。大众一心仜佛慈音，瞪瞢瞻仰。	Ānanda then rose from his seat, bowed at the Buddha's feet, and said to the Buddha: “We are dull and delight in extensive learning; our minds still have outflows, and we have not sought liberation. Receiving the Buddha's compassionate instruction, we have obtained proper permeation and cultivation; our bodies and minds are joyful, and we have received great benefit. World-Honored One, in such cultivation and realization of the Buddha's samādhi, before reaching nirvāṇa, why are there called the stage of dry wisdom and the forty-four minds? Through what gradual sequence does one obtain the designations of cultivation? At what point is one said to enter the bhūmis? What is called an equal-enlightenment bodhisattva?” Having spoken thus, he prostrated himself with all five limbs on the ground. The great assembly, with one mind, awaited the Buddha's compassionate voice, gazing up in reverent expectation.
尔时世尊，赞阿难言：善哉善哉！汝等乃能普为大众，及诸末世一切众生修三摩地求大乘者，从于凡夫，终大涅　，悬示无上正修行路。汝今谛听，当为汝说！阿难大众，合掌刳心，默然受教。	Then the World-Honored One praised Ānanda, saying: “Excellent, excellent! You are able to ask on behalf of the great assembly and all sentient beings in future ages who cultivate samādhi and seek the Mahāyāna, revealing from afar the unsurpassed path of correct cultivation, from ordinary beings to final great nirvāṇa. Listen carefully now, and I shall explain it to you.” Ānanda and the great assembly joined their palms, opened their hearts, and silently received the teaching.
佛言：阿难当知，妙性圆明，离诸名相。本来无有世界众生，因妄有生，因生有灭。生灭名妄，灭妄名真，是称如来无上菩提及大涅　二转依号。阿难！汝今欲修真三摩地，直诣如来大涅　者，先当识此众生世界二颠倒因，颠倒不生，斯则如来真三摩地。	The Buddha said: “Ānanda, you should know that the wondrous nature is perfectly luminous and free from all names and appearances. Originally there were no worlds or sentient beings. Because of falsity, arising occurs; because of arising, cessation occurs. Arising and cessation are called false; extinguishing falsity is called true. These are called the two designations of the Tathāgata's

	unsurpassed bodhi and great nirvāṇa, the transformation of the basis. Ānanda, if you now wish to cultivate true samādhi and proceed directly to the Tathāgata's great nirvāṇa, you must first recognize the two causes of the inverted views of sentient beings and the world. When inversion does not arise, this is the Tathāgata's true samādhi.”
阿难！云何名为众生颠倒？阿难！由性明心性明圆故，因明发性，性妄见生，从毕竟无，成究竟有。此有所有，非因所因，住所住相，了无根本。本此无住，建立世界及诸众生。迷本圆明，是生虚妄，妄性无体，非有所依。	“Ānanda, what is called the inverted view of sentient beings? Ānanda, because the nature of luminous mind is luminously perfect, awareness gives rise to a false apprehension of nature, and from this false nature seeing arises. From what ultimately does not exist, there comes to be what appears ultimately to exist. This apparent existence, which is not caused by any cause, abides in an appearance that has no basis for abiding and is utterly without root. Upon this fundamental non-abiding are established worlds and all sentient beings. Deluded about the fundamental perfect luminosity, one gives rise to false existence. False nature has no substance and depends on nothing.”
将欲复真，欲真已非真真如性。非真求复，宛成非相。非生、非住、非心、非法，展转发生。生力发明，熏以成业。同业相感，因有感业，相灭相生，由是故有众生颠倒。	“When one wishes to return to the true, this very wish for truth is already not the true nature of suchness. Seeking to return through what is not true, one then seems to form what is without appearance. Neither arising, nor abiding, nor mind, nor dharma, these develop one from another. The power of arising gives rise to manifestation, and through perfuming it becomes karma. Those sharing the same karma mutually respond; because responsive karma exists, they perish and arise in succession. Thus there is the inverted view of sentient beings.”
阿难！云何名为世界颠倒？是有所有，分段妄生，因此界立。非因所因，无住所住，迁流不住，因此世成。三世四方和合相涉，变化众生成十二类。是故世界因动有声，因声有色，因色有香，因香有触，因触有味，因味知法。	“Ānanda, what is called the inverted view of the world? This apparent existence arises falsely in segments, and thereby spatial boundaries are established. That which is not caused by any cause abides in an appearance that has no basis for abiding; flowing and changing without rest, it thereby becomes time. The three times and four directions combine and interpenetrate; their transformations produce sentient beings in twelve classes. Therefore, in the world, movement gives

	rise to sound; sound gives rise to form; form gives rise to fragrance; fragrance gives rise to touch; touch gives rise to flavor; and flavor gives rise to dharmas.”
六乱妄想，成业性故，十二区分由此轮转。是故世间声香味触，穷十二变，为一旋复。乘此轮转，颠倒相故，是有世界，卵生、胎生、湿生、化生、有色、无色、有想、无想、若非有色、若非无色、若非有想、若非无想。	“The six confused and false thoughts become karmic natures, and through them the twelve divisions revolve. Therefore, the worldly forms of sound, fragrance, flavor, and touch, exhausting the twelve transformations, become one cycle of return. Riding upon this revolving and inverted appearance, there are in the world: egg-born, womb-born, moisture-born, and transformation-born beings; beings with form, without form, with perception, and without perception; beings that are neither with form nor without form; and beings that are neither with perception nor without perception.”
阿难！由因世界虚妄轮回，动颠倒故，和合气成八万四千飞沉乱想。如是故有卵羯逻蓝，流转国土，鱼 鸟龟蛇，其类充塞。	“Ānanda, because of the world's false cycle of rebirth, the inversion of movement combines with vital energy to form eighty-four thousand confused thoughts of flying and sinking. Thus there are egg-born kalalas, circulating throughout the lands; fish, birds, turtles, snakes, and creatures of their kind fill the world.”
由因世界杂染轮回，欲颠倒故，和合滋成八万四千横竖乱想。如是故有胎遏蒲昙，流转国土，人畜龙仙，其类充塞。	Because of the world’s cycle of mixed defilement, the inversion of desire causes their conjunction to generate eighty-four thousand confused thoughts, horizontal and vertical. Thus there are womb-born arbuda forms, transmigrating throughout the lands: humans, animals, dragons, and immortals fill them with their kinds.
由因世界执着轮回，趣颠倒故，和合暖成八万四千翻覆乱想。如是故有湿相蔽尸，流转国土，含蠢　动，其类充塞。	Because of the world’s cycle of attachment, the inversion of inclination causes their conjunction to generate eighty-four thousand confused thoughts of turning over and over. Thus there are damp forms called peśī, transmigrating throughout the lands; crawling and wriggling creatures fill them with their kinds.
由因世界变易轮回，假颠倒故，和合触成八万四千新故乱想。如是故有化相羯南，流转国土，转蜕飞行，其类充塞。	Because of the world’s cycle of transformation, the inversion of falsity causes their conjunction through contact to generate eighty-four thousand confused thoughts of new and old. Thus there are transformation forms called ghana, transmigrating

	throughout the lands; those that molt, transform, and fly fill them with their kinds.
由因世界留碍轮回，障颠倒故，和合着成八万四千精耀乱想。如是故有色相羯南，流转国土，休咎精明，其类充塞。	Because of the world's cycle of hindering retention, the inversion of obstruction causes their conjunction through attachment to generate eighty-four thousand confused thoughts of essential radiance. Thus there are material forms called ghana, transmigrating throughout the lands; auspicious and ominous spirits fill them with their kinds.
由因世界销散轮回，惑颠倒故，和合暗成八万四千阴隐乱想。如是故有无色羯南，流转国土，空散销沉，其类充塞。	Because of the world's cycle of dispersal and dissolution, the inversion of delusion causes their conjunction through darkness to generate eighty-four thousand confused thoughts of concealment in the shadows. Thus there are formless ghana forms, transmigrating throughout the lands; those that disperse into emptiness and sink away in dissolution fill them with their kinds.
由因世界罔象轮回，影颠倒故，和合忆成八万四千潜结乱想。如是故有想相羯南，流转国土，神鬼精灵，其类充塞。	Because of the world's cycle of illusory images, the inversion of shadows causes their conjunction through recollection to generate eighty-four thousand confused thoughts of latent knots. Thus there are thought-forms called ghana, transmigrating throughout the lands; spirits, ghosts, essences, and numinous beings fill them with their kinds.
由因世界愚钝轮回，痴颠倒故，和合顽成八万四千枯槁乱想。如是故有无想羯南，流转国土，精神化为土 木 金石，其类充塞。	Because of the world's cycle of dullness and stupidity, the inversion of ignorance causes their conjunction through obstinacy to generate eighty-four thousand confused thoughts of withering and desiccation. Thus there are no-thought ghana forms, transmigrating throughout the lands; spirit and consciousness transform into earth, wood, metal, and stone, filling them with their kinds.

由因世界相待轮回，伪颠倒故，和合染成八万四千因依乱想。如是故有非有色相成色羯南，流转国土，诸水母等，以虾为目，其类充塞。	Because of the world's cycle of mutual dependence, the inversion of falsity causes their conjunction through defilement to generate eighty-four thousand confused thoughts based on causes and reliance. Thus there are forms that are not materially existent yet become material, ghana forms, transmigrating throughout the lands; various water mothers and the like, which use shrimp as eyes, fill them with their kinds.
由因世界相引轮回，性颠倒故，和合咒成八万四千呼召乱想。由是故有非无色相无色羯南，流转国土，咒诅厌生，其类充塞。	Because of the world's cycle of mutual attraction, the inversion of nature causes their conjunction through spells to generate eighty-four thousand confused thoughts of calling and summoning. Thus there are formless ghana forms that are not devoid of material form, transmigrating throughout the lands; those born through curses and aversions fill them with their kinds.
由因世界合妄轮回，罔颠倒故，和合异成八万四千回互乱想。如是故有非有想相成想羯南，流转国土。彼蒲卢等，异质相成，其类充塞。	Because of the world's cycle of combining delusion, the inversion of deception causes their conjunction through difference to generate eighty-four thousand confused thoughts of mutual interchange. Thus there are thought-forms that are not devoid of thought, ghana forms, transmigrating throughout the lands. Pulu and the like are formed from disparate substances, filling them with their kinds.
由因世界怨害轮回，杀颠倒故，和合怪成八万四千食父母想。如是故有非无想相无想羯南，流转国土。如土枭等附块为儿，及破镜鸟以毒树果抱为其子，子成，父母皆遭其食，其类充塞。	Because of the world's cycle of injury through enmity, the inversion of killing causes their conjunction through strangeness to generate eighty-four thousand thoughts of consuming one's parents. Thus there are no-thought forms that are not devoid of thought, ghana forms, transmigrating throughout the lands. For example, earth owls attach clods of earth as their young, and broken-mirror birds embrace the fruit of poisonous trees as their offspring. Once the young have matured, they consume both parents; such beings fill the lands with their kinds.
是名众生十二种类。	These are called the twelve classes of living beings.

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阿难！如是众生，一一类中，亦各各具十二颠倒。犹如捏目，乱华发生。颠倒妙圆真净明心，具足如斯虚妄乱想。汝今修证佛三摩地，于是本因元所乱想，立三渐次，方得除灭。如净器中，除去毒蜜，以诸汤水并杂灰香，洗涤其器，后贮甘露。云何名为三种渐次？一者、修习，除其助因。二者、真修，刳其正性。三者、增进，违其现业。	Ānanda, each of these classes of beings possesses its own twelve inverted perceptions, just as, when one presses upon the eyes, illusory flowers appear in disordered profusion. The wondrous, perfect, true, pure, and luminous mind is obscured by inversion and thus gives rise to these false and confused thoughts. Now, if you wish to cultivate and realize the Buddha's samādhi, you must establish three gradual stages in order to eliminate these originally disordered thoughts that are their basic cause. It is like cleansing a vessel: first remove the poisonous honey, then wash the vessel with hot water, ashes, and fragrant substances before storing nectar in it. What are these three gradual stages? First, cultivation: eliminating its contributing causes. Second, true cultivation: cutting away its fundamental nature. Third, progressive advancement: going against one's present karma.
云何助因？阿难！如是世界十二类生，不能自全，依四食住。所谓段食、触食、思食、识食。是故佛说：一切众生皆依食住。阿难！一切众生食甘故生，食毒故死。是诸众生求三摩地，当断世间五种辛菜。	What are the contributing causes? Ānanda, the twelve classes of beings in this world cannot sustain themselves independently; they subsist by relying on four kinds of food: morsel-food, contact-food, thought-food, and consciousness-food. Therefore, the Buddha says that all sentient beings live in dependence on food. Ānanda, all beings are born through consuming sweetness and die through consuming poison. Therefore, those beings who seek samādhi must cut off the five pungent vegetables of the world.

是五种辛，熟食发淫，生啖增恚。如是世界食辛之人，纵能宣说十二部经，十方天仙嫌其臭秽，咸皆远离。诸饿鬼等，因彼食次，舐其唇吻。常与鬼住，福德日消，长无利益。	When these five pungent vegetables are cooked and eaten, they arouse lust; when eaten raw, they increase anger. Those in this world who eat them, even if they can expound the twelve divisions of the scriptures, are shunned by the devas and immortals of the ten directions because of their foul odor; all keep far away. Hungry ghosts and the like, meanwhile, lick their lips when such people eat. Such people constantly dwell with ghosts; their merit and virtue daily diminish, and they gain no lasting benefit.
是食辛人，修三摩地，菩萨、天仙、十方善神不来守护。大力魔王，得其方便，现作佛身，来为说法，非毁禁戒，赞淫怒痴。命终自为魔王眷属，受魔福尽，堕无间狱。阿难！修菩提者，永断五辛，是则名为第一增进修行渐次。	When those who eat pungent vegetables cultivate samādhi, bodhisattvas, devas and immortals, and benevolent spirits of the ten directions do not come to protect them. The mighty demon king finds an opportunity, manifests in the form of a Buddha, and comes to teach them Dharma, disparaging the precepts and praising lust, anger, and ignorance. At death, they themselves become members of the demon king's retinue; when the blessings of demons are exhausted, they fall into the Avīci Hell. Ānanda, those who cultivate bodhi must forever cut off the five pungent vegetables. This is called the first gradual stage of progressive cultivation.
云何正性？阿难！如是众生入三摩地，要先严持清净戒律。永断淫心，不餐酒肉，以火净食，无啖生气。阿难！是修行人，若不断淫及与杀生，出三界者，无有是处。当观淫欲犹如毒蛇，如见怨贼。	What is the fundamental nature? Ānanda, when such beings enter samādhi, they must first strictly uphold pure precepts. They must forever cut off lustful thoughts, refrain from alcohol and meat, eat food purified by fire, and not consume living creatures. Ānanda, for cultivators who do not cut off lust and killing, there is no possibility of leaving the three realms. They should regard sexual desire as they would a poisonous snake or an enemy and bandit.
先持声闻四弃八弃，执身不动；后行菩萨清净律仪，执心不起。禁戒成就，则于世间永无相生相杀之业，偷劫不行，无相负累，亦于世间不还宿债。是清净人修三摩地，父母肉身，不须天眼，自然观见十方世界，睹佛闻法，亲奉圣旨，得大神通，游十方界，宿命清净，得无艰险。是则名为第二增进修行渐次。	First uphold the four pārājika offenses and the eight pārājika offenses of the śrāvaka precepts, firmly keeping the body from acting; then practice the pure disciplinary conduct of bodhisattvas, firmly preventing thoughts from arising. When the precepts are fulfilled, there is forever no karma in the world of mutual birth and mutual killing; theft and robbery do not occur, there are no mutual debts and burdens, and one no longer repays old

	debts in the world. When such pure persons cultivate samādhi, they naturally see the worlds of the ten directions, behold Buddhas, hear the Dharma, personally receive the sacred teachings, attain great spiritual powers, and travel through the worlds of the ten directions—all without needing the heavenly eye of their flesh-and-blood bodies inherited from their parents. Their knowledge of former lives is purified, and they encounter no hardship or danger. This is called the second gradual stage of progressive cultivation.
云何现业？阿难！如是清净持禁戒人，心无贪淫，于外六尘不多流逸。因不流逸，旋元自归。尘既不缘，根无所偶，反流全一，六用不行。十方国土皎然清净，譬如琉璃内悬明月。身心快然，妙圆平等，获大安隐。一切如来密圆净妙，皆现其中。是人即获无生法忍，从是渐修，随所发行，安立圣位。是则名为第三增进修行渐次。	What is present karma? Ānanda, when these people who purely uphold the precepts are free of lustful craving in their minds, they no longer let themselves be excessively carried away by the six external objects. Because they are not carried away, they turn back and return to their source. Since they no longer condition themselves upon objects, the faculties have nothing with which to pair; the reversed flow returns wholly to unity, and the six functions no longer operate. The lands of the ten directions become bright and utterly pure, like a bright moon suspended within crystal. Body and mind are at ease; wondrously perfect and impartial, they attain great peace and security. All the secret, perfect, pure, and wondrous qualities of all Tathāgatas appear within them. Such people immediately attain the forbearance of the unborn dharmas. From then on, as they gradually cultivate, they establish the stages of the sages according to the practices they undertake. This is called the third gradual stage of progressive cultivation.
阿难！是善男子，欲爱乾枯，根境不偶，现前残质不复续生。执心虚明，纯是智慧，慧性明圆，鋆十方界，乾有其慧，名干慧地。欲习初乾，未与如来法流水接。	Ānanda, in this good man, desire and love have dried up; faculties and objects no longer pair with one another, and the remaining present material body is no longer renewed. The mind that holds is empty and luminous, consisting wholly of wisdom. The nature of wisdom is bright and perfect, illuminating the worlds of the ten directions. Though wisdom has dried up desire, this is called the stage of dry wisdom. The habits of desire have only just dried up, and it has not yet joined the flowing waters of the Tathāgata’s Dharma.

即以此心中中流入，圆妙开敷，从真妙圆，重发真妙，妙信常住。一切妄想灭尽无余，中道纯真，名信心住。真信明了，一切圆通，阴 处界三，不能为碍。	With this mind, one enters into the middle current; wondrous perfection unfolds. From true wondrous perfection, one again gives rise to true wondrousness, and wondrous faith abides constantly. All deluded thoughts are extinguished without remainder; the Middle Way is wholly true. This is called the abiding of faith. When true faith is clear, all penetrations become complete, and the three categories of aggregates, sense-fields, and realms cannot obstruct one.
如是乃至过去未来无数劫中，舍身受身，一切习气皆现在前，是善男子皆能忆念，得无遗忘，名念心住。妙圆纯真，真精发化，无始习气通一精明 。唯以精明，进趣真净，名精进心。心精现前，纯以智慧，名慧心住。	Thus, throughout innumerable kalpas of past and future, whenever one relinquishes a body and receives another, all habitual tendencies appear before one. This good man can remember them all and forgets none of them; this is called the abiding of mindfulness. Wondrous perfection is wholly true; true essence gives rise to transformation, and beginningless habitual tendencies are penetrated as one pure luminosity. Advancing toward true purity solely through this pure luminosity is called the mind of diligence. When the essence of mind appears before one and consists wholly of wisdom, this is called the abiding of wisdom.
执持智明，周遍寂湛，寂妙常凝，名定心住。定光发明，明性深入，唯进无退，名不退心。心进安然，保持不失，十方如来 ，气分交接，名护法心。觉明保持，能以妙力，回佛慈光，向佛安住。	Maintaining the luminous wisdom, which pervades all and is tranquil and clear, with its quiescent wonder constantly congealed, is called the abiding of samādhi. When the light of samādhi shines forth and the luminous nature penetrates deeply, one advances without retreating; this is called the abiding of non-retrogression. When the advancing mind rests securely, preserving itself without loss, it communes with the vital influence of the Tathāgatas of the ten directions; this is called the mind that protects the Dharma. Maintaining awakened luminosity, one can, through wondrous power, turn the Buddha’s compassionate light back toward oneself and abide facing the Buddha.
犹如双镜，光明相对，其中妙影，重重相入，名回向心。心光密回，护佛常凝 ，无上妙净，安住无为，得无遗失，名戒心住。住戒自在，能游十方，所去随愿，名愿心住。	It is like two mirrors facing one another: their wondrous reflections enter one another layer upon layer. This is called the mind of dedication. When the light of mind turns back in secret, protecting the Buddha and remaining constantly still, one abides in the unsurpassed wondrous purity and non-contrivance without loss; this is called the

	abiding of moral discipline. Abiding freely in moral discipline, one can travel through the ten directions, going wherever one vows; this is called the abiding of vows.
阿难！是善男子，以真方便发此十心，心精发辉，十用涉入，圆成一心，名发心住。心中发明，如净琉璃内现精金 。以前妙心，屡以成地，名治地住。心地涉知，俱得明了，游履十方，得无留碍，名修行住。	Ānanda, when this good man gives rise to these ten minds through true skillful means, the essence of mind radiates brilliance. The ten functions interpenetrate, perfecting a single mind; this is called the abiding of the arousal of the resolve. Luminosity arises within the mind, like pure gold appearing within clear crystal. Treading upon the former wondrous mind to make it into ground is called the abiding of preparing the ground. When mind and ground interpenetrate in knowing and both become clearly understood, one travels throughout the ten directions without obstruction or hindrance; this is called the abiding of cultivation.
行与佛同，受佛气分，如中阴身自求父母，阴信冥通，入如来种，名生贵住。既游道胎，亲奉觉胤，如胎已成，人相不缺，名方便具足住。容貌如佛，心相亦同，名正心住。身心合成，日益增长，名不退住。	One’s conduct is the same as the Buddha’s, and one receives the Buddha’s vital influence. It is like an intermediate-state body seeking its own parents: through the hidden correspondence of yin faith, one enters the lineage of the Tathāgata. This is called the abiding of birth into nobility. Having entered and journeyed within the womb of the Way, one personally serves the heir of awakening; it is like a fetus already formed, with all human features complete. This is called the abiding of complete skillful means. One’s appearance resembles the Buddha’s, and the characteristics of one’s mind are also the same; this is called the abiding of the right mind. Body and mind unite and increase daily; this is called the abiding of non-retrogression.
十身灵相，一时具足，名童真住。形成出胎，亲为佛子，名法王子住。表以成人，如国大王以诸国事分委太子，彼刹利王 ，世子长成，陈列灌顶，名灌顶住。	The spiritual features of the ten bodies are all complete at once; this is called the abiding of youthful innocence. Having formed and emerged from the womb, one personally becomes a child of the Buddha; this is called the abiding of a Dharma prince. One is represented as having reached maturity, like the great king of a country entrusting the affairs of the realm to the crown prince. When that kṣatriya king’s heir has grown up, he is

	ceremonially given empowerment; this is called the abiding of empowerment.
阿难！是善男子，成佛子已，具足无量如来妙德，十方随顺，名欢喜行。善能利益一切众生，名饶益行。自觉觉他，得无违拒，名无　恨行。种类出生，穷未来际；三世平等，十方通达，名无尽行。	Ānanda, after this good man has become a child of the Buddha and fully acquired the immeasurable wondrous virtues of the Tathāgatas, he accords with the ten directions; this is called the practice of joy. Being able to benefit all sentient beings is called the practice of benefiting others. Awakening oneself and awakening others, without opposition or refusal, is called the practice free of anger and resentment. Manifesting in various kinds throughout the end of future time, equal throughout the three times and penetrating the ten directions, is called the practice of inexhaustibility.
一切合同，种种法门，得无差误，名离痴乱行。则于同中，显现群异，一一异相，各各见同，名善现行。如是乃至十方虚空，满诸微尘，一一尘中，现十方界，现尘现界，不相留碍，名无着行。种种现前，咸是第一波罗蜜多，名尊重行。如是圆融，能成十方诸佛轨则，名善法行。一一皆是清净无漏，一真无为，性本然故，名真实行。	All accords with all; among the various dharma gates, there is no error or confusion. This is called the practice free of delusion and disorder. Within sameness, the multitude of differences appear; in every distinct characteristic, each sees sameness. This is called the practice of skillful manifestation. Thus, even if the ten directions of empty space were filled with motes of dust, within every mote would appear worlds of the ten directions. Motes appear and worlds appear, without obstructing one another; this is called the practice free of attachment. All the varied manifestations before one are the foremost pāramitā; this is called the practice of reverence. Such perfect interpenetration can fulfill the standards of all Buddhas in the ten directions; this is called the practice of good Dharma. Each and every one is pure and undefiled, the single truth of non-contrivance, because this is the nature of their original suchness; this is called the practice of truth.
阿难！是善男子，满足神通，成佛事已，纯洁精真，远诸留患，当度众生，灭除度相，回无为心，向涅　路，名救一切众生离众生相回向。坏其可坏，远离诸离，名不坏回向。本觉湛然，觉齐佛觉，名等一切佛回向。	Ānanda, when this good man has fulfilled spiritual powers and accomplished the work of a Buddha, his pure and true essence is free from all lingering afflictions. When he liberates sentient beings, he eliminates the mark of liberating sentient beings; turning the mind of non-contrivance toward the path of nirvāṇa, this is called the dedication of rescuing all sentient beings while being free of the mark of sentient beings. Destroying what can be destroyed and distancing oneself from even the act

	of distancing, this is called the indestructible dedication. Original awakening is profoundly tranquil, and awakening is equal to the awakening of the Buddhas; this is called the dedication equal to all Buddhas.
精真发明，地如佛地，名至一切处回向。世界如来，互相涉入，得无挂碍，名无尽功德藏回向。于同佛地，地中各各生清净因。依因发辉，取涅　道，名随顺平等善根回向。	When pure true essence shines forth, one's ground is like the ground of the Buddhas; this is called the dedication reaching everywhere. The worlds and Tathāgatas interpenetrate one another without hindrance; this is called the dedication of the inexhaustible treasury of merit and virtue. Upon the ground shared with the Buddhas, each ground gives rise to pure causes. Relying on these causes, brilliance arises and one takes up the path to nirvāṇa; this is called the dedication of accordance with equal wholesome roots.
真根既成，十方众生皆我本性；性圆成就，不失众生，名随顺等观一切众生回向。即一切法，离一切相，唯即与离，二无所著，名真如相回向。真得所如，十方无碍，名无缚解脱回向。性德圆成，法界量灭，名法界无量回向。	When the true root has been established, all sentient beings of the ten directions are one's own intrinsic nature. When this nature is perfectly fulfilled, one does not lose sentient beings; this is called the dedication of according with an equal view of all sentient beings. Being identical with all dharmas yet free of all marks, one neither clings to identity nor to separation; this is called the dedication of the mark of suchness. Truly attaining that to which suchness refers, one is unobstructed throughout the ten directions; this is called the dedication of liberation without bondage. When inherent virtue is perfectly fulfilled, the measure of the dharma realm is extinguished; this is called the dedication of the immeasurability of the dharma realm.
阿难！是善男子，尽是清净四十一心，次成四种妙圆加行。即以佛觉用为己心，若出未出，犹如钻火，欲然其木，名为暖地。又以己心，成佛所履，若依非依，如登高山，身入虚空，下有微碍，名为顶地。心佛二同，善得中道，如忍事人，非怀非出，名为忍地。数量销灭，迷、觉中道，二无所目，名世第一地。	Ānanda, these good men have completed the forty-one pure minds and next accomplish the four kinds of wondrous, perfect preparatory practices. Using the Buddha's awakening as the function of their own minds, they are as though emerging yet not yet emerging, like drilling wood to make fire in the hope of igniting it; this is called the stage of warmth. Again, using their own minds to form the path traversed by the Buddhas, they are as though relying yet not relying, like climbing a high mountain: their bodies enter empty space, though below there remains a slight obstruction. This is

	called the stage of the summit. Mind and Buddha are alike; they have skillfully attained the Middle Way. They are like people who endure a matter without either harboring it or expressing it; this is called the stage of forbearance. Measures and numbers vanish; in the Middle Way of delusion and awakening, neither can be named. This is called the foremost stage in the world.
阿难！是善男子，于大菩提善得通达，觉通如来，尽佛境界，名欢喜地。异性入同，同性亦灭，名离垢地。净极明生，名发光地。明极觉满，名焰慧地。一切同异所不能至，名难胜地。无为真如，性净明露，名现前地。	Ānanda, these good men thoroughly comprehend great bodhi; their awakening penetrates that of the Tathāgatas, and they fully enter the realms of the Buddhas. This is called the Ground of Joy. Distinct natures enter into sameness, and even the nature of sameness is extinguished; this is called the Ground Free of Defilement. When purity reaches its utmost and luminosity arises, this is called the Luminous Ground. When luminosity reaches its utmost and awakening is complete, this is called the Ground of Blazing Wisdom. That which all sameness and difference cannot reach is called the Ground Difficult to Conquer. When unconditioned suchness reveals its naturally pure luminosity, this is called the Ground Manifest Before One.
尽真如际，名远行地。一真如心，名不动地。发真如用，名善慧地。阿难！是诸菩萨，从此已往，修习毕功，功德圆满，亦目此地名修习位。慈阴妙云，覆涅海，名法云地。	Reaching the limit of suchness is called the Ground Far-Reaching. The single mind of suchness is called the Immovable Ground. Giving rise to the function of suchness is called the Ground of Good Wisdom. Ānanda, from this point onward, these bodhisattvas have completed their cultivation; their merit and virtue are perfected, and this ground is also called the stage of cultivation. The wondrous clouds of compassionate shade cover the sea of nirvāṇa; this is called the Dharma Cloud Ground.
如来逆流，如是菩萨顺行而至，觉际入交，名为等觉。阿难！从干慧心至等觉已，是觉始获金刚心中初干慧地。	The Tathāgatas proceed against the current; such bodhisattvas proceed with the current until they arrive at the juncture where the limits of awakening meet. This is called equal awakening. Ānanda, from the mind of dry wisdom through equal awakening, this awakening first attains the initial ground of dry wisdom within the vajra mind.
如是重重，单复十二，方尽妙觉，成无上道。	Thus, through layer upon layer of twelve single and compound stages, one finally exhausts wondrous

	awakening and accomplishes the unsurpassed Way.
是种种地，皆以金刚观察如幻十种深喻。奢摩他中，用诸如来毗婆舍那清净修证，渐次深入。阿难！如是皆以三增进故，善能成就五十五位真菩提路。作是观者，名为正观；若他观者，名为邪观。	These various grounds are all contemplated with vajra insight as ten profound analogies of illusion. Within śamatha, one employs the pure cultivation and realization of the Tathāgatas' vipaśyanā, gradually penetrating more deeply. Ānanda, through these three progressive stages, one can well accomplish the true path of bodhi through its fifty-five stages. Those who contemplate in this way possess right contemplation; those who contemplate otherwise possess wrong contemplation.
尔时文殊师利法王子，在大众中即从座起，顶礼佛足而白佛言：当何名是经？我及众生云何奉持？佛告文殊师利：是经名“大佛顶，悉怛多般怛啰，无上宝印，十方如来清净海眼”。	At that time, Mañjuśrī, Dharma Prince, rose from his seat in the great assembly, bowed at the Buddha's feet, and said to the Buddha, "What should this sūtra be called, and how should sentient beings and I receive and uphold it?" The Buddha told Mañjuśrī, "This sūtra is called 'The Great Buddha's Crown: the Unsurpassed Precious Seal, the Pure Ocean-Eye of the Tathāgatas of the Ten Directions, the Sitātapatra.'"
亦名“救护亲因，度脱阿难，及此会中性比丘尼，得菩提心，入遍知海”。亦名“如来密因，修证了义”。亦名“大方广妙莲华王，十方佛母陀罗尼咒”。亦名“灌顶章句，诸菩萨万行，首楞严”。汝当奉持。	It is also called 'Protecting the Immediate Causes, Liberating Ānanda and the Bhikṣuṇī of This Assembly Whose Nature Was [Formerly That of a] Courtesan, Enabling Them to Attain the Bodhi Mind and Enter the Ocean of All-Knowing.' It is also called 'The Tathāgatas' Secret Cause and the Ultimate Meaning of Cultivation and Realization.' It is also called 'The Great, Expansive, Wondrous Lotus King, the Dhāraṇī Mantra of the Mother of the Buddhas of the Ten Directions.' It is also called 'The Chapter and Phrases of Empowerment, the Myriad Practices of All Bodhisattvas, Śūraṅgama.' You should receive and uphold it."
说是语已，即时阿难及诸大众，得蒙如来开示密印，般怛啰义，兼闻此经了义名目。顿悟禅那修进圣位增上妙理，心虑虚凝。断除三界修心六品微细烦恼。	After these words were spoken, Ānanda and the entire assembly immediately received the Tathāgata's explanation of the secret seal and the meaning of the pattra, and they also heard the names that express this sūtra's ultimate meaning. They suddenly awakened to the sublime principle by which dhyāna cultivation advances through the sacred stages, and their mental deliberations

	became empty and still. They cut off the six categories of subtle afflictions involved in cultivating the mind within the three realms.
即从座起，顶礼佛足，合掌恭敬，而白佛言：大威德世尊！慈音无遮，善开众生微细沉惑，令我今日身心快然，得大饶益。世尊！若此妙明真净妙心本来遍圆，如是乃至大地草木，　动含灵，本元真如即是如来成佛真体。	He then rose from his seat, bowed at the Buddha's feet, joined his palms reverently, and addressed the Buddha: "World-Honored One of great majestic virtue, your compassionate voice excludes no one. You have skillfully opened up the subtle, deep-seated delusions of sentient beings, enabling my body and mind today to feel at ease and to receive great benefit. World-Honored One, if this wondrous, bright, true, pure, and wondrous mind is originally perfect and all-pervading, extending even to the great earth, grasses and trees, and creeping creatures endowed with spirit, and if their fundamental suchness is the very true essence by which the Tathāgata attains Buddhahood—"
佛体真实，云何复有地狱、饿鬼、畜生、修罗、人、天等道？世尊！此道为复本来自有？为是众生妄习生起？世尊！如宝莲香比丘尼，持菩萨戒，私行淫欲。妄言行淫非杀非偷，无有业报。	"—if the Buddha's essence is true and real, how can there again be such realms as hells, hungry ghosts, animals, asuras, humans, and devas? World-Honored One, do these realms exist inherently, or do they arise from the false habits of sentient beings? World-Honored One, the bhikṣuṇī Jewel-Lotus-Fragrance upheld the bodhisattva precepts but secretly engaged in sexual desire. She falsely declared that sexual conduct was neither killing nor stealing and brought no karmic retribution."
发是语已，先于女根生大猛火，后于节节猛火烧然，堕无间狱。琉璃大王、善星比丘，琉璃为诛瞿昙族姓，善星妄说一切法空，生身陷入阿鼻地狱。此诸地狱为有定处？为复自然？彼彼发业，各各私受。惟垂大慈，开发童蒙，令诸一切持戒众生，闻决定义，欢喜顶戴，谨洁无犯。	"After making this statement, fierce fire first arose in her female organ; then fierce flames burned through every joint, and she fell into the Avīci Hell. King Virūḍhaka slaughtered the Gautama clan, while the bhikṣu Sunakṣatra falsely proclaimed that all dharmas are empty; while still alive, both fell into the Avīci Hell. Do these hells have fixed locations, or do they arise spontaneously? Each being generates karma and privately undergoes its own retribution. I beg you, in your great compassion, to enlighten the young and ignorant, so that all sentient beings who uphold the precepts, on hearing this definitive teaching, may joyfully receive it upon their crowns and keep themselves carefully pure, without transgression."

佛告阿难：快哉此问！令诸众生不入邪见。汝今谛听！当为汝说。阿难一切众生实本真净，因彼妄见，有妄习生；因此分开内分、外分。	The Buddha told Ānanda, “Excellent is this question! It will keep sentient beings from falling into wrong views. Listen carefully now, and I shall explain it to you. Ānanda, all sentient beings are in truth originally pure, but because of their false views, false habitual tendencies arise. From this come the divisions of inner and outer portions.”
阿难！内分即是众生分内，因诸爱染，发起妄情。情积不休，能生爱水。是故众生心忆珍馐，口中水出。心忆前人，或怜或恨，目中泪盈。贪求财宝，心发爱涎，举体光润。心着行淫，男女二根自然流液。阿难！诸爱虽别，流结是同，润湿不升，自然从坠，此名内分。	“Ānanda, the inner portion is that which belongs within sentient beings. Because of various attachments and defilements, false emotions arise. When emotion accumulates without cease, it can produce the water of attachment. Thus, when sentient beings think of fine delicacies, saliva flows from their mouths. When they think of someone from the past, whether with affection or resentment, tears fill their eyes. When they greedily seek wealth and treasures, loving saliva arises in their hearts and their whole bodies become moist and radiant. When their minds are attached to sexual conduct, the male and female organs naturally emit fluid. Ānanda, although these attachments differ, their flowing and congealing are the same. Moisture does not rise but naturally falls downward. This is called the inner portion.”
阿难！外分即是众生分外，因诸渴仰，发明虚想。想积不休，能生胜气。是故众生心持禁戒，举身轻清；心持咒印，顾盼雄毅；心欲生天，梦想飞举；心存佛国，圣境冥现；事善知识，自轻身命。阿难！诸想虽别，轻举是同，飞动不沉，自然超越，此名外分。	“Ānanda, the outer portion is that which belongs outside sentient beings. Because of various longings and aspirations, empty imaginings arise. When thought accumulates without cease, it can generate a surpassing energy. Thus, when sentient beings uphold precepts, their whole bodies become light and pure; when they maintain mantras and mudrās, their bearing is heroic and resolute; when they desire rebirth in heaven, they dream of flying upward; when they keep a Buddha-land in mind, sacred realms secretly appear; and when they serve a good teacher, they make light even of their own lives. Ānanda, although these thoughts differ, their light upward movement is the same. They fly and move without sinking, naturally transcending. This is called the outer portion.”
阿难！一切世间，生死相续，生从顺习，死从变流。临命终时，未舍暖触，一生善恶俱时顿现。死逆生顺，二习相交。纯想即飞，必生天上。若飞心中，兼福兼	“Ānanda, throughout all worlds, birth and death continue without interruption. Birth follows accustomed tendencies, while death follows the current of transformation. At the moment of death,

慧，及与净愿，自然心开，见十方佛、一切净土，随愿往生。	before warmth and sensation have departed, the good and evil of an entire lifetime suddenly appear at once. Death is contrary to birth, and birth is compliant; these two habits intermingle. Pure thought brings flight and one will certainly be born in heaven. If, within this flying mind, there are also merit, wisdom, and pure vows, the mind naturally opens. One sees the Buddhas of the ten directions and all Pure Lands, and is reborn according to one's vows."
情少想多，轻举非远，即为飞仙、大力鬼王、飞行夜叉、地行罗刹，游于四天，所去无碍。其中若有善愿善心，护持我法；或护禁戒，随持戒人；或护神咒，随持咒者；或护禅定，保绥法忍；是等亲住如来座下。	"When emotion is slight and thought abundant, one rises lightly but not far, becoming a flying immortal, a powerful ghost king, a flying yakṣa, or an earth-roving rākṣasa. One roams among the four heavens and goes without hindrance wherever one wishes. Among such beings, those who possess good vows and good intentions may protect and uphold my Dharma; or they may protect the precepts and accompany those who uphold them; or protect mantras and accompany those who maintain them; or protect dhyāna and safeguard those who abide in dharma-patience. Such beings dwell close beneath the Tathāgata's seat."
情想均等，不飞不坠，生于人间 。想明斯聪，情幽斯钝。情多想少，流入横生，重为毛群，轻为羽族。七情三想，沉下水轮，生于火际，受气猛火。身为饿鬼 ，常被焚烧，水能害己，无食无饮，经百千劫。	"When emotion and thought are equal, one neither flies nor falls, but is born among humans. When thought is bright, one is intelligent; when emotion is obscure, one is dull. When emotion is abundant and thought slight, one flows into horizontal birth: the heavier become furred creatures, and the lighter become feathered species. With seven parts emotion and three parts thought, one sinks beneath the water wheel and is born at the boundary of fire, where one receives the force of fierce flames. One's body becomes that of a hungry ghost, constantly burned; water itself can harm one, and there is neither food nor drink for hundreds of thousands of eons."
九情一想，下洞火轮，身入风火二交过地。轻生有间，重生无间，二种地狱。纯情即沉 ，入阿鼻狱。若沉心中，有谤大乘，毁佛禁戒，诳妄说法，虚贪信施，滥膺恭敬，五逆十重，更生十方阿鼻地狱。循造恶业，虽则自招 ，众同分中，兼有元地。阿难！此等皆是彼诸众生自业所感，造十习因，受六交报。	"With nine parts emotion and one part thought, one sinks down through the fire wheel, and the body enters the region where wind and fire intersect. Those with lighter karma are born in the intermittent hells; those with heavier karma are born in the uninterrupted hells—the two kinds of hell. Pure emotion brings sinking directly into the

	Avīci Hell. If, within this sinking mind, there is slander of the Mahāyāna, destruction of the Buddha's precepts, deceitful teaching of the Dharma, false greed for offerings of faith, or the unworthy acceptance of reverence, along with the five heinous offenses and the ten grave offenses, one is further reborn in the Avīci Hells of the ten directions. Although one follows one's own evil karma and thus brings this upon oneself, within the shared category of beings there are also original locations. Ānanda, all these are karmic responses evoked by sentient beings' own karma: they create the ten habitual causes and receive the six intermingled retributions."
云何十因？阿难！一者、淫习交接，发于相磨。研磨不休，如是故有大猛火光，于中发动；如人以手自相摩触，暖相现前。二习相然，故有铁床、铜柱诸事。是故十方一切如来，色目行淫，同名欲火 。菩萨见欲，如避火坑。	"What are the ten causes? Ānanda, first, the habitual tendency of sexual desire arises through mutual friction. When this grinding continues without cease, great and fierce fiery light is generated within it, just as warmth appears when one rubs one's hands together. When the two habits kindle one another, there arise such things as iron beds and copper pillars. Therefore, all Tathāgatas of the ten directions call sexual conduct the fire of desire. Bodhisattvas regard desire as they would a pit of fire."
二者、贪习交计，发于相吸。吸揽不止，如是故有积寒坚冰，于中冻冽；如人以口吸缩风气，有冷触生。二习相陵，故有吒吒、波波、罗罗、青赤白莲寒冰等事。是故十方一切如来，色目多求，同名贪水 。菩萨见贪，如避瘴海。	"Second, the habitual tendency of greed arises through mutual calculation and attraction. When grasping and drawing in do not cease, accumulated cold and solid ice are generated within it, freezing and chilling, just as cold sensation arises when one draws in air through one's mouth. When the two habits oppress one another, there arise such things as the chattering cold, the bubbling cold, the roaring cold, and the blue, red, and white lotus ice hells. Therefore, all Tathāgatas of the ten directions call excessive seeking the water of greed. Bodhisattvas regard greed as they would an ocean of pestilential vapors."
三者、慢习交陵，发于相恃。驰流不息，如是故有腾逸、奔波，积波为水；如人口舌自相绵味，因而水发。二习相鼓，故有血河、灰河、热砂、毒海、融铜、灌吞诸事。是故十方一切如来，色目我慢，名饮痴水 。菩萨见慢，如避巨溺。	"Third, the habitual tendency of arrogance arises through mutual domination and reliance upon oneself. When this rushing flow does not cease, surging and racing waves accumulate to form water, just as saliva arises when one rolls one's tongue about in one's mouth. When the two habits

	stir one another, there arise such things as rivers of blood, rivers of ashes, hot sand, poisonous seas, molten copper, and forced swallowing. Therefore, all Tathāgatas of the ten directions call self-arrogance drinking the water of delusion. Bodhisattvas regard arrogance as they would a great drowning.”
四者、　习交冲，发于相忤。忤结不息，心热发火，铸气为金。如是故有刀山、铁橛、剑树、剑轮、斧钺、枪锯；如人衔冤，杀气飞动。二习相击，故有宫割、斩斫、锉刺、槌击诸事。是故十方一切如来，色目　恚，名利刀剑 。菩萨见　，如避诛戮。	“Fourth, the habitual tendency of anger arises through mutual opposition. When opposition and resentment do not cease, heat in the mind generates fire, which casts the breath into metal. Thus there arise mountains of knives, iron stakes, trees of swords, wheels of swords, axes, halberds, spears, and saws, just as murderous energy flies about when a person harbors a grievance. When the two habits strike one another, there arise such things as castration, beheading, chopping, sawing, piercing, and pounding. Therefore, all Tathāgatas of the ten directions call anger sharp swords. Bodhisattvas regard anger as they would execution and slaughter.”
五者、诈习交诱，发于相调。引起不住，如是故有绳木、绞校；如水浸田，草木生长。二习相延，故有杻械枷锁，鞭杖挝棒诸事。是故十方一切如来，色目奸伪，同名谗贼。菩萨见诈，如畏豺狼。	“Fifth, the habitual tendency of deceit arises through mutual enticement and manipulation. When this drawing forth continues without rest, there arise ropes, wooden restraints, and fetters, just as grasses and trees grow when fields are irrigated with water. When the two habits extend one another, there arise such things as handcuffs, shackles, cangues, chains, whips, staffs, and clubs. Therefore, all Tathāgatas of the ten directions call treachery and falsity slanderous thieves. Bodhisattvas regard deceit as they would fear wolves.”
六者、诳习交欺，发于相罔。诬罔不止，飞心造奸，如是故有尘土、屎尿，秽污不净；如尘随风，各无所见。二习相加，故有没溺、腾掷、飞地、漂沦诸事。是故十方一切如来，色目欺诳，同名劫杀 。菩萨见诳，如践蛇虺。	“Sixth, the habitual tendency of deception arises through mutual cheating. When false accusations and deceptions do not cease, the mind flies off to create treachery. Thus there arise dust, excrement, urine, filth, and impurity, just as dust follows the wind and none can see clearly. When the two habits are added to one another, there arise such things as submersion, drowning, tossing upward, falling through space, and drifting away. Therefore, all Tathāgatas of the ten directions call cheating and deception plundering and killing. Bodhisattvas

	regard deception as they would tread upon venomous snakes.”
七者、怨习交嫌，发于衔恨。如是故有飞石、投砾、匣贮、车槛、瓮盛、囊扑；如阴毒人，怀抱畜恶。二习相吞，故有投掷、擒捉、击射、抛撮诸事。是故十方一切如来，色目怨家，名违害鬼 。菩萨见怨，如饮鸩酒。	“Seventh, the habitual tendency of resentment arises through mutual hatred. Thus there arise flying stones, hurled pebbles, confinement in boxes, carts with barred enclosures, containment in jars, and beating in sacks, just as malicious people harbor and nurture evil within themselves. When the two habits devour one another, there arise such things as casting down, seizing, striking, shooting, and hurling. Therefore, all Tathāgatas of the ten directions call hostile enemies spirits of opposition and harm. Bodhisattvas regard resentment as they would drinking poisoned wine.”
八者、见习交明，如萨迦耶、见戒禁取，邪悟诸业，发于违拒，出生相反。如是故有王使主吏，证执文籍 ，如行路人，来往相见。二习相交，故有勘问、权诈、考讯、推鞫、察访、披究、照明，善恶童子手执文簿，辞辩诸事。是故十方一切如来，色目恶见，同名见坑 。菩萨见诸虚妄偏执，如临毒壑。	“Eighth, the habitual tendency of views arises through mutual assertion, as in the view of a self, attachment to views and precepts, and the various karmas of misguided understanding. It arises through opposition and rejection, producing contrary appearances. Thus there arise kings’ messengers and officials, witnesses, and documents, just as travelers meet one another while coming and going on the road. When the two habits intersect, there arise interrogation, deceitful measures, questioning under torture, investigation, examination, scrutiny, exposure, and illumination; youths who record good and evil hold documents in their hands, and there are disputes and arguments. Therefore, all Tathāgatas of the ten directions call wrong views a pit of views. Bodhisattvas regard all false and biased attachments as they would stand before a poisonous ravine.”
九者、枉习交加，发于诬谤。如是故有合山、合石、碾 、耕磨；如谗贼人，逼枉良善。二习相排，故有押捺、捶按、蹙漉、衡度诸事。是故十方一切如来，色目怨谤，同名谗虎 。菩萨见枉，如遭霹雳。	“Ninth, the habitual tendency of injustice arises through mutual false accusation and slander. Thus there arise mountains pressed together, stones pressed together, grinding mills, and plowing and milling, just as slanderous villains oppress and wrong good people. When the two habits press against one another, there arise such things as forcing down, pressing and pounding, squeezing and straining, weighing and measuring. Therefore, all Tathāgatas of the ten directions call resentment and slander a slanderous tiger. Bodhisattvas regard

	injustice as they would being struck by a thunderbolt.”
十者、讼习交喧，发于藏覆。如是故有鉴见、照烛，如于日中，不能藏影。二习相陈，故有恶友、业镜、火珠，披露宿业，对验诸事。是故十方一切如来，色目覆藏，同名阴贼 。菩萨观覆，如戴高山，履于巨海。	“Tenth, the habitual tendency of litigation arises through mutual clamor and through concealment. Thus there arise mirrors and illuminating lamps, just as one cannot hide one’s shadow in the sunlight. When the two habits are set forth against one another, there arise evil companions, karmic mirrors, fire pearls, the exposure of past karma, and confrontational verification. Therefore, all Tathāgatas of the ten directions call concealment a hidden thief. Bodhisattvas regard concealment as they would wearing a high mountain upon their heads while treading upon a vast sea.”
云何六报？阿难！一切众生，六识造业，所招恶报，从六根出。云何恶报从六根出？	“What are the six retributions? Ānanda, all sentient beings create karma through the six consciousnesses, and the evil retributions they summon emerge through the six sense faculties. How do evil retributions emerge through the six sense faculties?”
一者见报，招引恶果。此见业交，则临终时，先见猛火满十方界，亡者神识，飞坠乘烟，入无间狱。发明二相：一者明见，则能遍见种种恶物，生无量畏。二者暗见，寂然不见，生无量恐。如是见火，烧听：能为镬汤、烊铜。烧息：能为黑烟、紫焰。烧味：能为焦丸、铁糜。烧触：能为热灰、炉炭。烧心：能生星火迸洒，煽鼓空界。	“First, the retribution of sight draws forth evil results. When the karma of sight intermingles, at the moment of death one first sees fierce fire filling the worlds of the ten directions. The consciousness of the deceased flies and falls, riding on smoke, into the uninterrupted hell. Two aspects then manifest: first, bright sight, through which one sees all kinds of evil objects and gives rise to immeasurable fear; second, dark sight, in which one sees nothing in utter stillness and gives rise to immeasurable terror. Thus the fire of sight burns hearing, becoming boiling cauldrons and molten copper; burns breath, becoming black smoke and purple flames; burns taste, becoming charred pellets and iron mash; burns touch, becoming hot ashes and furnace coals; and burns mind, producing sparks that scatter and fan throughout empty space.”
二者闻报，招引恶果。此闻业交，则临终时，先见波涛没溺天地，亡者神识，降注乘流，入无间狱。发明二相：一者开听，听种种闹，精神　乱。二者闭听，寂无所闻，幽魄沉没。如是闻波，注闻：则能为责为诘。	“Second, the retribution of hearing draws forth evil results. When the karma of hearing intermingles, at the moment of death one first sees waves and billows drowning heaven and earth. The consciousness of the deceased descends and flows along the current into the uninterrupted hell. Two

	aspects then manifest: first, open hearing, which hears every kind of clamor and leaves the spirit disturbed and confused; second, closed hearing, which hears nothing in utter stillness, while the hidden spirit sinks away. Thus the waves of hearing pour into hearing, becoming accusation and interrogation.”
注见：则能为雷为吼、为恶毒气。注息：则能为雨为雾，洒诸毒虫，周满身体。注味：则能为脓为血，种种杂秽。注触：则能为畜为鬼，为粪为尿。注意：则能为电为雹，摧碎心魄。	“Poured into sight, they become thunder, roaring, and poisonous vapors. Poured into breath, they become rain and mist, sprinkling poisonous insects all over the body. Poured into taste, they become pus, blood, and various filth. Poured into touch, they become animals and ghosts, excrement and urine. Poured into mind, they become lightning and hail, shattering the heart and spirit.”
三者嗅报，招引恶果。此嗅业交，则临终时，先见毒气充塞远近，亡者神识从地涌出入无间狱。发明二相：一者通闻，被诸恶气熏极心扰。二者塞闻，气掩不通，闷绝于地。如是 嗅气，冲息：则能为质为履。	“Third, the retribution of smell draws forth evil results. When the karma of smell intermingles, at the moment of death one first sees poisonous vapors filling both near and far. The consciousness of the deceased surges up from the ground and enters the uninterrupted hell. Two aspects then manifest: first, unobstructed smelling, in which various evil vapors fumigate one until the mind is extremely disturbed; second, obstructed smelling, in which the breath is blocked and cannot pass, so that one is suffocated upon the ground. Thus the odors of smell rush into breath, becoming interrogation and trampling.”
冲见：则能为火为炬。冲听：则能为没为溺，为烊为沸。冲味：则能为馁为爽。冲触：则能为绽为烂，为大肉山，有百千眼无量咂食。冲思：则能为灰为瘴，为飞沙　，击碎身体。	“Rushing into sight, they become fire and torches. Rushing into hearing, they become submersion and drowning, melting and boiling. Rushing into taste, they become hunger and bitter deprivation. Rushing into touch, they become splitting and rotting, becoming a great mountain of flesh with hundreds of thousands of eyes and innumerable mouths that devour. Rushing into thought, they become ashes and pestilential vapors, flying sand and gravel that smash the body to pieces.”
四者味报，招引恶果。此味业交，则临终时，先见铁网，猛焰炽烈，周覆世界，亡者神识，下透挂网，倒悬其头，入无间狱。发明二相：一者吸气，结成寒冰，冻冽肉身。二者吐气，飞为猛火，焦烂骨髓。	“Fourth, the retribution of taste draws forth evil results. When the karma of taste intermingles, at the moment of death one first sees an iron net, its fierce flames blazing, covering the entire world. The consciousness of the deceased passes downward

	through the net, hangs suspended upside down, and enters the uninterrupted hell. Two aspects then manifest: first, inhaling breath, which congeals into ice and freezes the flesh; second, exhaling breath, which flies forth as fierce fire and burns the bones and marrow to ruin.”
如是尝味，历尝：则能为承为忍。历见：则能为然金石。历听：则能为利兵刃。历息：则能为大铁笼弥覆国土。历触：则能为弓为箭，为弩为射。历思：则能为飞热铁，从空雨下。	Thus, the retribution of tasting: when experienced through tasting, it can become endurance and forbearance; when experienced through sight, it can become burning metal and stones; when experienced through hearing, it can become sharp weapons and blades; when experienced through breathing, it can become great iron cages covering the land; when experienced through touch, it can become bows and arrows, crossbows and shooting; when experienced through thought, it can become flying red-hot iron raining down from the sky.
五者触报，招引恶果。此触业交，则临终时，先见大山四面来合，无复出路，亡者神识见大铁城，火蛇火狗，虎狼狮子，牛头狱卒、马头罗刹手执枪　，驱入城门，向无间狱。发明二相：一者合触，合山逼体，骨肉血溃。	Fifth is the retribution of touch, which brings about evil results. When the karma of touch intermingles, at the moment of death one first sees great mountains closing in from all four sides, with no way out. The consciousness of the dying person sees a great iron city, fiery snakes and dogs, tigers, wolves, and lions, and ox-headed jailers and horse-headed rākṣasas holding spears and lances, driving them through the city gate toward the Avīci Hell. Two aspects are manifested: first, contact through union—the closing mountains press upon the body, and bones, flesh, and blood are crushed and scattered.
二者离触，刀剑触身，心肝屠裂。如是合触，历触：则能为撞为击，为　为射。历见：则能为烧为　。历听：则能为为道为观，为厅为案。历息：则能为括为袋，为考为缚。历尝：则能为耕为钳，为斩为截。历思：则能为坠为飞，为煎为炙。	Second, contact through separation—knives and swords touch the body, and the heart and liver are cut and torn apart. Thus, when experienced through touch, contact through union can become collision and striking, stabbing and shooting; when experienced through sight, it can become burning and scorching; when experienced through hearing, it can become paths and inspections, halls and benches; when experienced through breathing, it can become bindings and bags, interrogation and fettering; when experienced through tasting, it can become plowing and clamping, chopping and severing; when experienced through thought, it can become falling and flying, boiling and roasting.

六者，思报，招引恶果。此思业交，则临终时，先见恶风吹坏国土，亡者神识被吹上空，旋落乘风，坠无间狱。发明二相：一者不觉，迷极则荒，奔赴不息。二者不迷，觉知则苦，无量煎烧，痛深难忍。	Sixth is the retribution of thought, which brings about evil results. When the karma of thought intermingles, at the moment of death one first sees an evil wind blowing apart the land. The consciousness of the dying person is blown up into the air, whirled about in the wind, and falls into the Avīci Hell. Two aspects are manifested: first, unconsciousness—when delusion reaches its extreme, one becomes frantic and rushes about without rest. Second, non-delusion—when one is aware, there is suffering: immeasurable burning and torment, with pain too profound to endure.
如是邪思，结思：则能为方为所。结见：则能为鉴为证。结听：则能为大合石，为冰为霜，为土为雾。结息：则能为大火车，火船火槛。结尝：则能为大叫唤，为悔为泣。结触：则能为大为小，为一日中万生万死，为偃为仰。	Thus, with distorted thought: when thought congeals, it can become directions and places; when sight congeals, it can become mirrors and testimony; when hearing congeals, it can become great crushing stones, ice and frost, earth and fog; when breathing congeals, it can become great fire-carts, fire-boats, and fiery railings; when tasting congeals, it can become great cries, regret, and weeping; when touch congeals, it can become great and small, ten thousand births and ten thousand deaths in a single day, lying down and rising up.
阿难！是名地狱十因六果，皆是众生迷妄所造。若诸众生，恶业同造，入阿鼻狱，受无量苦，经无量劫。六根各造，及彼所作兼境兼根，是人则入八无间狱。身口意三，作杀盗淫，是人则入十八地狱。	Ānanda, these are called the ten causes and six results of the hells; all are created by sentient beings in their delusion. If sentient beings create the same evil karma together, they enter the Avīci Hell, undergo immeasurable suffering, and endure it through immeasurable kalpas. If each of the six faculties creates karma, and what they do involves both objects and faculties, that person enters the eight uninterrupted hells. If body, speech, and mind commit killing, stealing, and sexual misconduct, that person enters the eighteen hells.
三业不兼，中间或为一杀一盗，是人则入三十六地狱。见见一根，单犯一业，是人则入一百八地狱。由是众生别作别造，于世界中入同分地，妄想发生，非本来有。	If the three karmas are not all involved, and one commits, for example, either killing or stealing, that person enters the thirty-six hells. If, through a single faculty of seeing, one singly commits one karma, that person enters the one hundred and eight hells. Thus sentient beings act and create separately, yet within the worlds enter places of shared karmic retribution. These arise from deluded thought; they are not inherently existent.

复次阿难！是诸众生，非破律仪，犯菩萨戒，毁佛涅　，诸余杂业，历劫烧然，后还罪毕，受诸鬼形。若于本因，贪物为罪，是人罪毕，遇物成形，名为怪鬼。贪色为罪，是人罪毕，遇风成形，名为魃鬼。	Furthermore, Ānanda, when these sentient beings have not destroyed the moral codes, violated the bodhisattva precepts, or slandered the Buddha's nirvāṇa, but have committed other miscellaneous karmas that burn through kalpas, then, after their retribution has been exhausted, they assume the forms of various ghosts. If greed for material things was the original cause of their offense, then, when their punishment is complete, they encounter things and take form as strange ghosts. If greed for sensual beauty was their offense, then, when their punishment is complete, they encounter wind and take form as drought-demon ghosts.
贪惑为罪，是人罪毕，遇畜成形，名为魅鬼。贪恨为罪，是人罪毕，遇虫成形，名蛊毒鬼。贪忆为罪，是人罪毕，遇衰成形，名为疠鬼。贪傲为罪，是人罪毕，遇气成形，名为饿鬼。	If greed for delusion was their offense, then, when their punishment is complete, they encounter animals and take form as charm ghosts. If greed for hatred was their offense, then, when their punishment is complete, they encounter insects and take form as gu-poison ghosts. If greed for recollection was their offense, then, when their punishment is complete, they encounter decay and take form as pestilence ghosts. If greed for arrogance was their offense, then, when their punishment is complete, they encounter vapor and take form as hungry ghosts.
贪罔为罪，是人罪毕，遇幽为形，名为魇鬼。贪明为罪，是人罪毕，遇精为形，名魍魉鬼。贪成为罪，是人罪毕，遇明为形，名役使鬼。贪党为罪，是人罪毕，遇人为形，名传送鬼。阿难！是人皆以纯情坠落，业火烧乾，上出为鬼。此等皆是自妄想业之所招引，若悟菩提，则妙圆明，本无所有。	If greed for deception was their offense, then, when their punishment is complete, they encounter darkness and take form as nightmare ghosts. If greed for brightness was their offense, then, when their punishment is complete, they encounter essences and take form as wangliang ghosts. If greed for achievement was their offense, then, when their punishment is complete, they encounter light and take form as servant ghosts. If greed for factional attachment was their offense, then, when their punishment is complete, they encounter people and take form as messenger ghosts. Ānanda, all such beings fall because of pure emotion; when karmic fire burns them dry, they emerge as ghosts. All these are brought about by the karma of their own deluded thoughts. If they awaken to bodhi, then the wondrous, perfect luminosity is fundamentally devoid of any such things.

复次阿难！鬼业既尽，则情与想二俱成空，方于世间，与元负人，冤对相值，身为畜生，酬其宿债。物怪之鬼，物销报尽，生于世间，多为枭类。风魃之鬼，风销报尽，生于世间，多为咎征一切异类。	Furthermore, Ānanda, when ghost karma is exhausted, both emotion and thought become empty. Then, in the world, they encounter those to whom they originally owed debts and meet them as adversaries; they become animals in order to repay their former debts. When the retribution of strange ghosts attached to things is exhausted and the thing itself decays, they are born into the world mostly as owl-like creatures. When the retribution of wind-demon ghosts is exhausted and the wind disperses, they are born into the world mostly as portentous and anomalous creatures.
畜魅之鬼，畜死报尽，生于世间，多为狐类。虫蛊之鬼，蛊灭报尽，生于世间，多为毒类。衰疠之鬼，衰穷报尽，生于世间，多为蛔类。受气之鬼，气销报尽，生于世间，多为食类。	When the retribution of animal-charm ghosts is exhausted and the animal dies, they are born into the world mostly as foxes. When the retribution of insect gu-ghosts is exhausted and the gu poison is destroyed, they are born into the world mostly as venomous creatures. When the retribution of decaying pestilence ghosts is exhausted and decay is spent, they are born into the world mostly as worms. When the retribution of vapor-receiving ghosts is exhausted and the vapor disperses, they are born into the world mostly as creatures that feed.
绵幽之鬼，幽销报尽，生于世间，多为服类。和精之鬼，和销报尽，生于世间，多为应类。明灵之鬼，明灭报尽，生于世间，多为休征一切诸类。依人之鬼，人亡报尽，生于世间，多为循类。	When the retribution of ghosts bound to darkness is exhausted and the darkness disperses, they are born into the world mostly as creatures that serve. When the retribution of ghosts harmonized with essences is exhausted and the harmonization ceases, they are born into the world mostly as responsive creatures. When the retribution of luminous spirit ghosts is exhausted and the light is extinguished, they are born into the world mostly as all kinds of auspicious creatures. When the retribution of ghosts dependent on people is exhausted and the person dies, they are born into the world mostly as creatures that follow.
阿难！是等皆以业火乾枯，酬其宿债，旁为畜生。此等亦皆自虚妄业之所招引，若悟菩提，则此妄缘本无所有。如汝所言宝莲香等，及琉璃王、善星比丘，如是恶业，本自发明，非从天降，亦非地出，亦非人与。自妄所招，还自来受。菩提心中，皆为浮虚，妄想凝结。	Ānanda, all of these are dried up by karmic fire and, in repaying their former debts, become animals in the lower realm. These too are brought about by their own false karma. If they awaken to bodhi, then these deluded conditions are fundamentally nonexistent. As you mentioned, the fragrant lady Baolian, King Virūḍhaka, and the bhikshu

	Sunakṣatra—such evil karma is manifested from within oneself; it does not fall from heaven, rise from the earth, or come from another person. It is summoned by one's own delusion and must be undergone by oneself. Within the bodhi mind, all such things are floating unrealities, congealed from deluded thought.
复次阿难！从是畜生酬偿先债，若彼酬者分越所酬，此等众生还复为人，反征其剩。如彼有力，兼有福德，则于人中不舍人身，酬还彼力；若无福者，还为畜生，偿彼余直。阿难当知！若用钱物，或役其力，偿足自停。	Furthermore, Ānanda, after animals have repaid their former debts, if those repaying exceed what is owed, these sentient beings again become human and in turn claim the surplus. If the debtor has strength as well as blessings, they remain human among humans and repay that strength; if they lack blessings, they again become animals and repay the remaining value. Ānanda, you should know that if repayment is made with money or goods, or through labor, then once the debt is fully paid, it ends of itself.
如其中间，杀彼身命，或食其肉，如是乃至经微尘劫，相食相诛，犹如转轮，互为高下，无有休息。除奢摩他，及佛出世，不可停寝。汝今应知，彼枭伦者，酬足复形，生人道中，参合顽类。	But if, in the meantime, one kills another's life or eats another's flesh, then even through kalpas as numerous as motes of dust, they devour and kill one another, like a turning wheel, each in turn above or below, without any rest. Apart from śamatha and the Buddha's appearance in the world, it cannot be brought to an end. You should now know that, when those of the owl kind have repaid in full and regain human form, they are born in the human realm mixed among the obstinate kind.
彼咎征者，酬足复形，生人道中，参合异类。彼狐伦者，酬足复形，生人道中，参于庸类。彼毒伦者，酬足复形，生人道中，参合狠类。彼蛔伦者，酬足复形，生人道中，参合微类。彼食伦者，酬足复形，生人道中，参合柔类。	When those of the portentous kind have repaid in full and regain human form, they are born in the human realm mixed among the anomalous kind. When those of the fox kind have repaid in full and regain human form, they are born in the human realm among the mediocre kind. When those of the venomous kind have repaid in full and regain human form, they are born in the human realm mixed among the fierce kind. When those of the worm kind have repaid in full and regain human form, they are born in the human realm mixed among the insignificant kind. When those of the feeding kind have repaid in full and regain human form, they are born in the human realm mixed among the gentle kind.

彼服伦者，酬足复形，生人道中，参合劳类。彼应伦者，酬足复形，生人道中，参于文类。彼休征者，酬足复形，生人道中，参合明类。彼诸循伦，酬足复形，生人道中，参于达类。阿难！是等皆以宿债酬毕，复形人道 。皆无始来，业计颠倒，相生相杀。不遇如来，不闻正法，于尘劳中法尔轮转，此辈名为可怜愍者。	When those of the serving kind have repaid in full and regain human form, they are born in the human realm mixed among the laboring kind. When those of the responsive kind have repaid in full and regain human form, they are born in the human realm among the cultured kind. When those of the auspicious kind have repaid in full and regain human form, they are born in the human realm mixed among the intelligent kind. When those of all the following kinds have repaid in full and regain human form, they are born in the human realm among the accomplished kind. Ānanda, after all these have repaid their former debts, they return to human form. Since beginningless time, their karmic reckoning has been confused; they give rise to and kill one another. Without encountering the Tathāgata or hearing the true Dharma, they naturally revolve in the wearisome world. Such beings are called pitiable.
阿难！复有从人，不依正觉，修三摩地，别修妄念，存想固形，游于山林，人不及处，有十种仙。阿难！彼诸众生，坚固服饵 ，而不休息，食道圆成，名地行仙。坚固草木，而不休息，药道圆成，名飞行仙。	Ānanda, there are also people who, without relying on right awakening, cultivate samādhi. They instead cultivate deluded thoughts, preserve an imagined form, and wander in mountains and forests beyond human reach. There are ten kinds of immortals. Ānanda, those sentient beings who steadfastly ingest elixirs without ceasing, and perfect the way of diet, are called earth-traveling immortals. Those who steadfastly use grasses and trees without ceasing, and perfect the way of medicines, are called flying immortals.
坚固金石，而不休息，化道圆成，名游行仙。坚固动止，而不休息，气精圆成，名空行仙。坚固津液，而不休息，润德圆成，名天行仙。坚固精色，而不休息，吸粹圆成，名通行仙。	Those who steadfastly use metals and stones without ceasing, and perfect the way of transformation, are called wandering immortals. Those who steadfastly regulate movement and stillness without ceasing, and perfect the essence of vital energy, are called air-traveling immortals. Those who steadfastly cultivate bodily fluids without ceasing, and perfect the virtue of moistening, are called heaven-traveling immortals. Those who steadfastly cultivate seminal essence and form without ceasing, and perfect the absorption of pure essence, are called penetrating immortals.

坚固咒禁，而不休息，术法圆成，名道行仙。坚固思念，而不休息，思忆圆成，名照行仙。坚固交遘，而不休息，感应圆成，名精行仙。坚固变化，而不休息，觉悟圆成，名绝行仙。阿难！是等皆于人中炼心，不修正觉，别得生理，寿千万岁，休止深山或大海岛，绝于人境。斯亦轮回，妄想流转，不修三昧，报尽还来，散入诸趣。	Those who steadfastly maintain mantras and prohibitions without ceasing, and perfect occult arts, are called Way-traveling immortals. Those who steadfastly maintain thoughts without ceasing, and perfect thought and recollection, are called illuminating immortals. Those who steadfastly pursue sexual union without ceasing, and perfect sympathetic response, are called essence-traveling immortals. Those who steadfastly pursue transformations without ceasing, and perfect awakening, are called transcendent immortals. Ānanda, all these cultivate their minds among humans but do not cultivate right awakening. They attain a separate principle of life, live for tens of millions of years, and dwell in remote mountains or islands in the great sea, cut off from human habitation. They too remain within saṃsāra. Deluded thoughts continue to flow; because they do not cultivate samādhi, when their retribution is exhausted, they return and scatter into the various destinies.
阿难！诸世间人，不求常住，未能舍诸妻妾恩爱。于邪淫中，心不流逸，澄莹生明。命终之后，邻于日月。如是一类，名四天王天。	Ānanda, worldly people who do not seek permanence and have not yet relinquished their affectionate attachment to wives and concubines, yet whose minds do not become dissipated through sexual misconduct, become clear and bright. After death, they dwell near the sun and moon. Such beings are called the Heaven of the Four Heavenly Kings.
于己妻房，淫爱微薄，于净居时，不得全味。命终之后，超日月明，居人间顶。如是一类，名忉利天。	Those whose sexual attachment to their own wives is slight and who, in pure dwelling, do not obtain its full flavor, after death rise beyond the radiance of the sun and moon and dwell at the summit of the human world. Such beings are called the Trāyastriṃśa Heaven.
逢欲暂交，去无思忆；于人间世，动少静多。命终之后，于虚空中朗然安住，日月光明，上照不及。是诸人等，自有光明。如是一类，名须焰摩天。	Those who, when desire arises, engage only briefly and afterward have no thoughts or recollections of it, and who in the human world are more still than active, after death dwell serenely in open space. The light of the sun and moon cannot shine upon them from below. These people possess their own light. Such beings are called the Yāma Heaven.

一切时静，有应触来，未能违戾。命终之后，上升精微，不接下界诸人天境；乃至劫坏，三灾不及。如是一类，名兜率天。	Those who are tranquil at all times, yet when a responsive contact comes are unable to resist it, after death rise to the subtle level and do not connect with the realms of humans and devas below. Even when a kalpa is destroyed, the three calamities do not reach them. Such beings are called the Tuṣita Heaven.
我无欲心，应汝行事，于横陈时，味如嚼蜡。命终之后，生越化地。如是一类，名乐变化天。	Those who say, “I have no desirous mind; I merely respond to your actions,” and who, when sexual union is offered, find its taste like chewing wax, are after death born beyond the realm of transformation. Such beings are called the Heaven of Enjoying Transformations.
无世间心，同世行事，于行事交，了然超越。命终之后，遍能出超化无化境。如是一类，名他化自在天。	Those who have no worldly mind while engaging in worldly activities, and who, in sexual union, remain lucidly transcendent, after death can universally transcend the realms of transformation and of no transformation. Such beings are called the Heaven of Mastery over Others' Transformations.
阿难！如是六天，形虽出动，心迹尚交。自此已还，名为欲界。	Ānanda, in these six heavens, although their bodies are free from coarse movement, traces of mental intercourse remain. From here downward is called the desire realm.

第四部分 精研七趣五阴中中流入大圆觉海*

Part Four: Thoroughly Investigating the Seven Destinies and Five Aggregates, Ever Entering the Great Ocean of Perfect Enlightenment

卷第九

Volume Nine

阿难！世间一切所修心人，不假禅那，无有智慧。但能执身，不行淫欲，若行若坐，想念俱无，爱染不生，无留欲界，是人应念身为梵侣。如是一类，名梵众天。	Ānanda! All those in the world who cultivate the mind cannot have wisdom without dhyāna. They may merely restrain the body and refrain from sexual desire; whether walking or sitting, no lustful thoughts arise, sensual attachment does not arise, and they remain free from the desire realm. Such persons should be regarded as companions in the Brahmā life. Those of this kind are called the Brahmā Multitudes Heaven.
欲习既除，离欲心现，于诸律仪，爱乐随顺，是人应时能行梵德。如是一类，名梵辅天。	Once the habit of desire has been removed and the mind free of desire appears, they delight in and comply with all disciplinary precepts. Such persons can then practice Brahmā conduct. Those of this kind are called the Brahmā Ministers Heaven.
身心妙圆，威仪不缺，清净禁戒，加以明悟。是人应时能统梵众，为大梵王。如是一类，名大梵天。	Their bodies and minds are subtly complete, their deportment is without deficiency, and, in addition to pure precepts, they possess clear understanding. Such persons can then govern the Brahmā multitudes and become Great Brahmā Kings. Those of this kind are called the Great Brahmā Heaven.
阿难！此三胜流，一切苦恼所不能逼，虽非正修真三摩地，清净心中诸漏不动，名为初禅。	Ānanda! These three superior levels cannot be oppressed by any suffering or affliction. Although they have not properly cultivated genuine samādhi, the outflows in their pure minds remain unmoved. This is called the first dhyāna.
阿难！其次梵天，统摄梵人，圆满梵行，澄心不动，寂湛生光。如是一类，名少光天。	Ānanda! Next are the Brahmā heavens: governing Brahmā beings, perfecting Brahmā conduct, and clarifying the mind until it is unmoving, they become still and lucid, giving rise to light. Those of this kind are called the Lesser Light Heaven.

光光相然，照耀无尽，映十方界，遍成琉璃。如是一类，名无量光天。	Lights mutually illuminate one another; their radiance shines without end, reflecting throughout the worlds of the ten directions, all of which become like crystal. Those of this kind are called the Immeasurable Light Heaven.
吸持圆光，成就教体，发化清净，应用无尽。如是一类，名光音天。	They absorb and maintain complete light, thereby accomplishing the substance of teaching; pure transformations issue forth, and their functions are inexhaustible. Those of this kind are called the Light-Sound Heaven.
阿难！此三胜流，一切忧悬所不能逼。虽非正修真三摩地，清净心中，粗漏已伏，名为二禅。	Ānanda! These three superior levels cannot be oppressed by any burdens of anxiety. Although they have not properly cultivated genuine samādhi, the coarse outflows in their pure minds have already been subdued. This is called the second dhyāna.
阿难！如是天人，圆光成音，披音露妙，发成精行，通寂灭乐。如是一类，名少净天。	Ānanda! For such devas, complete light becomes sound; through the sound, subtle wonders are revealed, giving rise to pure conduct and penetrating the bliss of cessation. Those of this kind are called the Lesser Purity Heaven.
净空现前，引发无际，身心轻安，成寂灭乐。如是一类，名无量净天。	Pure emptiness appears before them and extends without limit. Their bodies and minds are light and at ease, and they attain the bliss of cessation. Those of this kind are called the Immeasurable Purity Heaven.
世界身心一切圆净，净德成就，胜托现前，归寂灭乐。如是一类，名遍净天。	Their worlds, bodies, and minds are all completely pure. Their virtue of purity is fulfilled, a superior support appears before them, and they return to the bliss of cessation. Those of this kind are called the Pervasive Purity Heaven.
阿难！此三胜流，具大随顺，身心安隐，得无量乐。虽非正得真三摩地，安隐心中欢喜毕具，名为三禅。	Ānanda! These three superior levels possess great compliance; their bodies and minds are peaceful and secure, and they attain immeasurable bliss. Although they have not properly attained genuine samādhi, joy is fully present in their peaceful and secure minds. This is called the third dhyāna.
阿难！复次天人不逼身心，苦因已尽，乐非常住，久必坏生。苦乐二心，俱时顿舍，粗重相灭，净福性生。如是一类，名福生天。	Ānanda! Furthermore, for these devas, nothing oppresses body or mind; the causes of suffering have ended. Yet bliss is not permanent and, after enduring for long, must give rise to decay. The two

	minds of suffering and bliss are both suddenly relinquished; coarse heaviness disappears, and the nature of pure merit arises. Those of this kind are called the Merit-Born Heaven.
舍心圆融，胜解清净，福无遮中，得妙随顺，穷未来际。如是一类，名福爱天。	Their mind of equanimity is perfectly integrated, their superior understanding is pure, and amid unobstructed merit they attain subtle compliance, enduring to the limit of the future. Those of this kind are called the Merit-Loving Heaven.
阿难！从是天中有二歧路。若于先心无量净光，福德圆明，修证而住。如是一类，名广果天。	Ānanda! From this heaven there are two divergent paths. If, in their former mind, they realize immeasurable pure light, and their merit becomes complete and luminous through cultivation and realization, they abide there. Those of this kind are called the Extensive Fruition Heaven.
若于先心双厌苦乐，精研舍心，相续不断，圆穷舍道，身心俱灭，心虑灰凝，经五百劫。是人既以生灭为因，不能发明不生灭性；初半劫灭，后半劫生。如是一类，名无想天。	If, in their mind of equanimity, they have fully developed aversion to both suffering and bliss, intensely investigate the mind of equanimity without interruption, completely pursue the path of equanimity, and cause body and mind alike to perish, their mental activity becomes like cold ashes for five hundred kalpas. Because these persons take arising and ceasing as their cause, they cannot bring forth the nature that neither arises nor ceases: for the first half of a kalpa they cease, and in the latter half they arise. Those of this kind are called the No-Thought Heaven.
阿难！此四胜流，一切世间诸苦乐境所不能动。虽非无为真不动地，有所得心，功用纯熟，名为四禅。	Ānanda! These four superior levels cannot be moved by any states of suffering or bliss in all worldly realms. Although they are not the genuinely unmoving ground of unconditioned reality, their mind of attainment has matured in its functioning. This is called the fourth dhyāna.

阿难！此中复有五不还天，于下界中九品习气，俱时灭尽。苦乐双忘，下无卜居，故于舍心，众同分中，安立居处。阿难！苦乐两灭，斗心不交。如是一类，名无烦天。	Ānanda! Within this are also the five heavens of Non-Returners. The nine grades of habitual tendencies of the lower realms are all extinguished at once. Having forgotten both suffering and bliss, with no dwelling place below, they establish their abode among those of like kind in the mind of equanimity. Ānanda! When suffering and bliss are both extinguished, their contentious minds no longer interact. Those of this kind are called the No-Affliction Heaven.
机括独行，研交无地。如是一类，名无热天。十方世界，妙见圆澄，更无尘象一切沉垢。如是一类，名善见天。	Their mechanism functions alone, and there is no ground for scrutinizing interaction. Those of this kind are called the No-Heat Heaven. The worlds of the ten directions are perfectly clear to their subtle vision, and no images of dust or any defilements remain. Those of this kind are called the Good-View Heaven.
精见现前，陶铸无碍。如是一类，名善现天。	Refined vision appears before them, and they transform and fashion without obstruction. Those of this kind are called the Good-Manifestation Heaven.
究竟群几，穷色性性，入无边际。如是一类，名色究竟天。	They fully investigate the most subtle workings of the group and exhaust the nature of material form, entering boundlessness. Those of this kind are called the Ultimate Form Heaven.
阿难！此不还天，彼诸四禅四位天王，独有钦闻，不能知见。如今世间旷野深山，圣道场地，皆阿罗汉所住持故，世间粗人所不能见。	Ānanda! Of these Non-Returning heavens, the heavenly kings of the four levels of the fourth dhyāna merely hear of them with reverence; they cannot know or see them. It is like the sacred places of the Way in remote wildernesses and deep mountains in this world: because arhats dwell there and uphold them, coarse worldly people cannot see them.
阿难！是十八天，独行无交，未尽形累，自此已还，名为色界。	Ānanda! These eighteen heavens practice alone, without sexual intercourse; yet they have not exhausted the burden of material form. From here downward, they are called the form realm.
复次阿难，从是有顶色边际中，其间复有二种歧路。若于舍心发明智慧，慧光圆通；便出尘界，成阿罗汉，入菩萨乘。如是一类，名为回心大阿罗汉。	Furthermore, Ānanda, from within the uppermost boundary of the form realm, there are again two divergent paths. If, in the mind of equanimity, they bring forth and illuminate wisdom, and the light of wisdom becomes perfectly penetrating, they then

	leave the realm of dust, become arhats, and enter the bodhisattva vehicle. Those of this kind are called great arhats who have turned their minds back.
若在舍心，舍厌成就，觉身为碍，销碍入空。如是一类，名为空处。	If, while in the mind of equanimity, their relinquishment and aversion are complete, they perceive the body as an obstruction and dissolve that obstruction into emptiness, those of this kind are called the Sphere of Infinite Space.
诸碍既销，无碍无灭，其中唯留阿赖耶识，全于末那半分微细。如是一类，名为识处。	Once all obstructions have been dissolved, neither obstruction nor its cessation remains. Within, only the ālaya consciousness remains, together with the extremely subtle half-portion of manas. Those of this kind are called the Sphere of Infinite Consciousness.
空色既亡，识心都灭，十方寂然，迥无攸往。如是一类，名无所有处。	When both emptiness and form have vanished, and consciousness and mind are completely extinguished, the ten directions are still and there is utterly nowhere to go. Those of this kind are called the Sphere of Nothingness.
识性不动，以灭穷研，于无尽中，发宣尽性，如存不存，若尽非尽。如是一类，名为非想非非想处。	The nature of consciousness remains unmoving. They investigate it to the utmost through cessation; within the endless, they proclaim the nature of exhaustion. It is as though it exists and does not exist, as though exhausted yet not exhausted. Those of this kind are called the Sphere of Neither Perception nor Non-Perception.
此等穷空不尽空理，从不还天圣道穷者。如是一类，名不回心钝阿罗汉。若从无想诸外道天，穷空不归，迷漏无闻，便入轮转。	These persons exhaust emptiness without exhausting the principle of emptiness. They are those who, from the sacred path of the Non-Returning heavens, have pursued emptiness to its limit. Those of this kind are called dull arhats who have not turned their minds back. If they come from the No-Thought heavens of non-Buddhist paths, pursue emptiness to its limit without returning, and are deluded by outflows and without hearing the Dharma, they enter transmigration.
阿难！是诸天上，各各天人，则是凡夫；业果酬答，答尽入轮。彼之天王，即是菩萨，游三摩地，渐次增进，回向圣伦所修行路。	Ānanda! In all these heavens, each deva is an ordinary being. They receive the recompense of karma, and when that recompense is exhausted, they reenter the round of rebirth. Their heavenly kings, however, are bodhisattvas who roam in

	samādhi, gradually advance, and dedicate themselves to the path cultivated by the noble community.
阿难！是四空天，身心灭尽，定性现前，无业果色，从此逮终，名无色界。	Ānanda! In these four formless heavens, body and mind are extinguished, the nature of meditative absorption appears, and there is no material form resulting from karma. From here to their end, this is called the formless realm.
此皆不了妙觉明心，积妄发生，妄有三界，中间妄随七趣沉溺，补特伽罗，各从其类。	All this arises because they do not understand the wondrously enlightened, luminous mind. Delusion accumulates and gives rise to further delusion; thus the three realms falsely exist. Amid them, beings falsely follow and sink into the seven destinies. Each pudgala follows its own kind.
复次阿难，是三界中，复有四种阿修罗类。若于鬼道，以护法力乘通入空。此阿修罗从卵而生，鬼趣所摄。若于天中，降德贬坠，其所卜居，邻于日月。此阿修罗从胎而出，人趣所摄。	Furthermore, Ānanda, within these three realms there are four kinds of asuras. If, in the ghost realm, they rely on the power of protecting the Dharma and ride spiritual powers into emptiness, these asuras are born from eggs and belong to the ghost destiny. If, among the devas, they are demoted and cast down because their virtue has declined, their dwelling places lie near the sun and moon. These asuras emerge from the womb and belong to the human destiny.
有修罗王，执持世界，力洞无畏，能与梵王，及天帝释、四天争权。此阿修罗因变化有，天趣所摄。阿难！别有一分下劣修罗，生大海心，沉水穴口，旦游虚空，暮归水宿。此阿修罗因湿气有，畜生趣摄。	There are asura kings who uphold the world; their power penetrates everywhere and they are fearless. They can contend for authority with Brahmā Kings, Śakra, and the Four Heavenly Kings. These asuras arise through transformation and belong to the deva destiny. Ānanda! There is another, inferior class of asuras. Born in the heart of the great ocean, they sink to the mouths of watery caverns; by day they roam through empty space, and at night they return to dwell in the water. These asuras arise from dampness and belong to the animal destiny.
阿难！如是地狱、饿鬼、畜生、人，及神仙、天，洎修罗，精研七趣，皆是昏沉诸有为相，妄想受生，妄想随业。于妙圆明无作本心，皆如空华，元无所著。但一虚妄，更无根绪。	Ānanda! Thus the hells, hungry ghosts, animals, humans, spirits and immortals, devas, and asuras—when the seven destinies are closely examined—are all deluded, submerged, conditioned appearances. They are born from deluded thought and follow karma through deluded thought. In the wondrous, perfectly luminous, uncreated

	fundamental mind, they are all like flowers in empty space, originally without any attachment. There is only a single falsity, with no root or origin to be found.
阿难！此等众生不识本心，受此轮回，经无量劫，不得真净，皆由随顺杀盗淫故。反此三种，又则出生无杀盗淫。有名鬼伦，无名天趣。有无相倾，起轮回性。若得妙发三摩提者，则妙常寂，有无二无，无二亦灭。尚无不杀不偷不淫，云何更随杀盗淫事?	Ānanda! These beings do not recognize their fundamental mind and undergo this cycle of rebirth through immeasurable kalpas, never attaining true purity. This is entirely because they comply with killing, stealing, and sexual desire. Reversing these three gives rise to the absence of killing, stealing, and sexual desire. Where there is, there is the category of ghosts; where there is absence, there is the destiny of devas. Existence and absence incline against one another, giving rise to the nature of cyclic rebirth. If one attains the wondrous arising of samādhi, then there is wondrous, constant quiescence: both existence and absence are absent, and even the absence of these two ceases. If even non-killing, non-stealing, and non-sexual desire do not remain, how could one still follow acts of killing, stealing, and sexual desire?
阿难！不断三业，各各有私。因各各私，众私同分，非无定处。自妄发生，生妄无因，无可寻究。汝勖修行，欲得菩提，要除三惑。不尽三惑，纵得神通，皆是世间有为功用。习气不灭，落于魔道。虽欲除妄，倍加虚伪，如来说为可哀怜者。汝妄自造，非菩提咎。作是说者，名为正说；若他说者，即魔王说。	Ānanda! If the three karmas are not cut off, each retains its own private attachment. Because of these individual private attachments, the many private attachments share corresponding destinies; they are not without fixed places. Arising comes forth from delusion; deluded arising has no cause and cannot be traced. You should exert yourselves in practice. If you wish to attain bodhi, you must remove the three delusions. If the three delusions are not exhausted, then even if you gain spiritual powers, they are all conditioned worldly functions. If habitual tendencies are not extinguished, you will fall into the path of māras. Though wishing to eliminate delusion, you instead multiply falseness. The Tathāgata calls such people pitiable. You yourselves create your delusion; it is not the fault of bodhi. To speak thus is called right speech; any other explanation is the speech of the Māra King.
（五十阴魔）	(The Fifty Skandha Māras)
即时如来将罢法座，于师子床揽七宝几，回紫金山，再来凭倚。普告大众及阿难言：汝等有学缘觉声闻，今日回心趣大菩提无上妙觉，吾今已说真修行法。	At that moment, as the Tathāgata was about to leave the Dharma seat, he leaned upon the seven-jeweled table on the lion throne, turned toward

	Purple-Gold Mountain, and again rested against it. He addressed the entire assembly and Ānanda: “You who are still learning, pratyekabuddhas and śrāvakas, have today turned your minds toward the unsurpassed, wondrous enlightenment of great bodhi. I have now explained the true method of practice.”
汝犹未识，修奢摩他毗婆舍那微细魔事，魔境现前，汝不能识，洗心非正，落于邪见。或汝阴魔，或复天魔，或着鬼神，或遭魑魅，心中不明，认贼为子。	“Yet you still do not recognize the subtle māra-related matters involved in cultivating śamatha and vipaśyanā. When māra states appear before you, you cannot recognize them; your efforts to cleanse the mind are not right, and you fall into deviant views. You may encounter skandha māras, heavenly māras, attachment to ghosts and spirits, or chīmèi demons. Because your mind lacks clarity, you take a thief for your own child.”
又复于中得少为足，如第四禅无闻比丘，妄言证圣，天报已毕，衰相现前，谤阿罗汉，身遭后有，堕阿鼻狱。汝应谛听，吾今为汝仔细分别。阿难起立，并其会中同有学者，欢喜顶礼，伏听慈诲。	“Moreover, midway through you may gain a little and take it as sufficient, like the uninstructed bhikshu of the fourth dhyāna, who falsely claimed to have realized sagehood. When his heavenly reward ended and signs of decline appeared, he slandered arhats; he then underwent further rebirth and fell into the Avīci hell. You should listen carefully. I shall now distinguish these matters for you in detail.” Ānanda rose, and together with the other learners in the assembly, joyfully bowed in homage and respectfully listened to the compassionate instruction.
佛告阿难及诸大众：汝等当知，有漏世界十二类生，本觉妙明觉圆心体，与十方佛无二无别。由汝妄想，迷理为咎，痴爱发生，生发遍迷，故有空性，化迷不息，有世界生。则此十方微尘国土，非无漏者，皆是迷顽，妄想安立。当知虚空，生汝心内，犹如片云点太清里，况诸世界在虚空耶？	The Buddha told Ānanda and the great assembly: “You should know that the twelve classes of living beings in worlds with outflows possess the fundamentally enlightened, wondrously luminous, perfectly enlightened substance of mind, no different from that of the Buddhas of the ten directions. Because of your deluded thoughts, you mistake principle and generate ignorance and attachment. As arising generates pervasive delusion, the nature of emptiness comes to exist; as transformed delusion does not cease, worlds arise. Thus the lands of the ten directions, as numerous as motes of dust, insofar as they are not without outflows, are all established by obstinate delusion and false thought. You should know that empty space arises within your own mind like a

	small cloud specking the vast clear sky. How much more so are the worlds within empty space!”
汝等一人发真归元，此十方空皆悉销殒，云何空中所有国土而不振裂？汝辈修禅，饰三摩地。十方菩萨及诸无漏大阿罗汉，心精通吻，当处湛然。	“When any one of you brings forth genuine return to the source, all the empty space of the ten directions will utterly vanish. How then could the lands within that empty space not tremble and split apart? You cultivate dhyāna and adorn samādhi. The bodhisattvas of the ten directions and all great arhats without outflows have minds whose essence communicates and accords with yours; in that very place, they remain serenely still.”
一切魔王及与鬼神，诸凡夫天，见其宫殿无故崩裂，大地振坼，水陆飞腾，无不惊慑。凡夫昏暗，不觉迁讹。彼等咸得五种神通，唯除漏尽，恋此尘劳，如何令汝摧裂其处？是故鬼神，及诸天魔、魍魉、妖精，于三昧时，佥来恼汝。	“All māra kings, ghosts and spirits, and ordinary devas see their palaces collapse without cause, the great earth quake and split open, and creatures of water, land, and air all become terrified. Ordinary beings are dim and dark and do not perceive these changes. Those beings all possess the five spiritual powers, except the extinction of outflows. Attached to this worldly toil, how could they permit you to destroy and shatter their abodes? Therefore, ghosts and spirits, heavenly māras, wangliang demons, and goblins all come to trouble you during samādhi.”
然彼诸魔虽有大怒，彼尘劳内，汝妙觉中，如风吹光，如刀断水，了不相触。汝如沸汤，彼如坚冰，暖气渐邻，不日消殒，徒恃神力，但为其客。成就破乱，由汝心中五阴主人，主人若迷，客得其便。	“Yet although these māras may be greatly enraged, within their worldly toil and your wondrous enlightenment, they are like wind blowing upon light or a knife cutting water: they do not touch one another at all. You are like boiling water, and they are like solid ice. As warmth gradually approaches, they soon melt away. They merely rely on spiritual powers, and are only guests. Their success in causing disruption depends upon the master of the five aggregates within your own mind. If the master is deluded, the guest finds an opportunity.”
当处禅那，觉悟无惑，则彼魔事无奈汝何？阴消入明，则彼群邪咸受幽气，明能破暗，近自消殒，如何敢留扰乱禅定？若不明悟，被阴所迷，则汝阿难必为魔子，成就魔人。如摩登伽殊为眇劣，彼唯咒汝破佛律仪，八万行中只毁一戒，心清净故，尚未沦溺。此乃隳汝宝觉全身，如宰臣家，忽逢籍没，宛转零落，无可哀救。	If, in dhyāna at that very place, you awaken and are free of delusion, what can those demonic events do to you? When the aggregates dissolve into brightness, those hordes of evil spirits are all enveloped in darkness. Brightness can dispel darkness; when it draws near, they naturally perish. How then would they dare remain to disturb your meditative absorption? But if you fail to awaken and are deluded by the aggregates, then you,

	Ānanda, will surely become a child of Māra and accomplish the work of demons. Mātaṅgī was especially insignificant; she merely used a spell on you, causing you to violate the Buddha's rules of conduct. Of the eighty thousand practices, only one precept was broken. Because your mind was pure, you had not yet sunk into ruin. But this would destroy your entire precious awakening, like the confiscation of a minister's household: all would be scattered and lost, with no possibility of rescue.
阿难当知，汝坐道场，销落诸念。其念若尽，则诸离念，一切精明，动静不移，忆忘如一。当住此处，入三摩地，如明目人，处大幽暗，精性妙净，心未发光，此则名为色阴区宇。若目明朗，十方洞开，无复幽黯，名色阴尽，是人则能超越劫浊。观其所由，坚固妄想以为其本。	Ānanda, you should know that as you sit in the place of practice and dissolve all thoughts, if those thoughts are exhausted, then all that is free of thought becomes utterly clear. Movement and stillness do not shift; remembering and forgetting are alike. When you abide here and enter samādhi, it is like a person with clear eyes dwelling in profound darkness: the essential nature is wondrously pure, but the mind has not yet emitted light. This is called the realm of the form aggregate. When the eyes become bright and clear, and the ten directions open completely, with no further darkness, this is called the exhaustion of the form aggregate. Such a person can then transcend the turbidity of time. Looking into its origin, firm deluded thought is its basis.
阿难！当在此中，精研妙明，四大不织，少选之间，身能出碍。此名精明流溢前境，斯但功用暂得如是，非为圣证。不作圣心，名善境界；若作圣解，即受群邪。	Ānanda, while abiding in this state, one may closely investigate the wondrous brightness. The four elements then cease to obstruct one another, and in a short while the body may pass through obstacles. This is called the essential brightness flowing out into external objects. It is only a temporary attainment through the power of practice; it is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
阿难！复以此心，精研妙明，其身内彻。是人忽然于其身内拾出蛲蛔，身相宛然，亦无伤毁。此名精明，流溢形体，斯但精行，暂得如是，非为圣证。不作圣心，名善境界；若作圣解，即受群邪。	Ānanda, one may again use this mind to closely investigate the wondrous brightness, so that one sees through the interior of one's body. Such a person may suddenly pull out roundworms from within the body, while the body's appearance remains intact and suffers no injury. This is called the essential brightness flowing through the

	physical body. It is only a temporary occurrence resulting from refined practice; it is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
又以此心内外精研。其时魂魄意志精神，除执受身，余皆涉入，互为宾主。忽于空中，闻说法声，或闻十方同敷密义。此名精魄递相离合，成就善种，暂得如是，非为圣证。不作圣心，名善境界；若作圣解，即受群邪。	One may again use this mind to investigate inwardly and outwardly with focused clarity. At that time, the ethereal and corporeal souls, volition, consciousness, and vital spirit—apart from that which holds to the body—may all intermingle, becoming mutually host and guest. One may suddenly hear the sound of Dharma teaching in empty space, or hear the secret meanings being expounded alike throughout the ten directions. This is called the alternating separation and union of the essential and spiritual aspects, bringing wholesome seeds to maturation. It is only a temporary occurrence; it is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
又以此心，澄露皎彻，内光发明，十方遍作阎浮檀色，一切种类，化为如来。于时忽见毗卢遮那，踞天光台，千佛围绕，百亿国土及与莲华，俱时出现。此名心魂灵悟所染，心光研明，照诸世界，暂得如是，非为圣证。不作圣心，名善境界；若作圣解，即受群邪。	One may again use this mind so that it becomes clear, open, and penetrating, its inner light shining forth. The ten directions may all become the color of Jambūnada gold, and every kind of being may transform into Tathāgatas. At that time, one may suddenly see Vairocana seated upon a lotus pedestal of heavenly light, surrounded by a thousand Buddhas, while a hundred billion lands and lotus flowers appear all at once. This is called the mind's spiritual awareness being influenced by its habitual impressions; the mind-light has been refined into brightness and illuminates all worlds. It is only a temporary occurrence; it is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
又以此心，精研妙明，观察不停，抑按降伏，制止超越。于时忽然十方虚空成七宝色，或百宝色，同时遍满，不相留碍，青黄赤白，各各纯现。此名抑按功力	One may again use this mind to closely investigate the wondrous brightness, observing without pause, restraining and subduing, controlling and transcending. Then the empty space of the ten

逾分，暂得如是，非为圣证。不作圣心，名善境界；若作圣解。即受群邪。	directions may suddenly become the color of the seven treasures, or of a hundred treasures, filling everything at once without obstruction. Blue, yellow, red, and white each appear in their pure forms. This is called the power of restraint and control exceeding its proper measure. It is only a temporary occurrence; it is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
又以此心，研究澄彻，精光不乱。忽于夜半，在暗室内见种种物，不殊白昼，而暗室物亦不除灭。此名心细密澄其见，所视洞幽，暂得如是，非为圣证。不作圣心，名善境界；若作圣解，即受群邪。	One may again use this mind to investigate until it becomes clear and penetrating, with its essential light undisturbed. Then, in the middle of the night, while in a dark room, one may suddenly see all kinds of things as clearly as in daylight, while the objects in the dark room remain and do not disappear. This is called the mind’s subtle and concentrated clarity purifying one’s seeing, so that what one sees penetrates the hidden. It is only a temporary occurrence; it is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
又以此心，圆入虚融。四肢忽然同于草木，火烧刀斫曾无所觉。又则火光不能烧，纵割其肉，犹如削木。此名尘并，排四大性，一向入纯，暂得如是，非为圣证。不作圣心，名善境界；若作圣解，即受群邪。	One may again use this mind to enter completely into empty fusion. The limbs may suddenly become like grass or wood, so that one feels nothing when burned by fire or cut by a blade. Fire may not burn one, and even if one’s flesh is cut, it is like carving wood. This is called the sense objects being merged away, the nature of the four elements being expelled, and one entering wholly into purity. It is only a temporary occurrence; it is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
又以此心，成就清净，净心功极。忽见大地十方山河皆成佛国，具足七宝，光明遍满。又见恒沙诸佛如来遍满空界，楼殿华丽，下见地狱，上观天宫，得无障碍。此名欣厌凝想日深，想久化成，非为圣证。不作圣心，名善境界；若作圣解，即受群邪。	One may again use this mind until purity is accomplished and the power of the pure mind reaches its utmost. One may suddenly see the earth, mountains, and rivers in the ten directions all become Buddha lands, complete with the seven treasures and pervaded by radiance. One may also

	see Buddhas and Tathāgatas as numerous as the sands of the Ganges filling empty space, with magnificent palaces; below, one sees the hells, and above, one beholds the heavenly palaces, all without obstruction. This is called thoughts of attraction and aversion growing ever more concentrated; after long contemplation, they become manifest. It is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
又以此心，研究深远。忽于中夜，遥见远方市井街巷，亲族眷属，或闻其语。此名迫心逼极飞出，故多隔见，非为圣证。不作圣心，名善境界；若作圣解，即受群邪。	One may again use this mind to investigate deeply and far. Then, in the middle of the night, one may suddenly see distant marketplaces and streets, relatives and family members, or hear them speaking. This is called the mind being pressed to an extreme and flying forth, so that one often sees across intervening distance. It is not sacred realization. If one does not form a thought of holiness, it is called a good state. But if one interprets it as sacred realization, one will be affected by the various evil influences.
又以此心，研究精极。见善知识，形体变移，少选无端种种迁改。此名邪心含受魑魅，或遭天魔入其心腹，无端说法，通达妙义，非为圣证。不作圣心，魔事消歇；若作圣解，即受群邪。	One may again use this mind to investigate until utmost refinement is attained. One then sees a good spiritual friend whose physical form changes and shifts, undergoing various transformations for no apparent reason in a short time. This is called an aberrant mind admitting ghosts and spirits, or a heavenly demon entering one’s mind and body, causing one to expound the Dharma without cause and comprehend subtle meanings. It is not sacred realization. If one does not form a thought of holiness, demonic events will cease. But if one interprets it as sacred realization, one will be affected by the various evil influences.
阿难！如是十种禅那现境，皆是色阴用心交互，故现斯事。众生顽迷，不自忖量，逢此因缘，迷不自识，谓言登圣。大妄语成，堕无间狱。汝等当依，如来灭后，于末法中宣示斯义，无令天魔得其方便，保持覆护，成无上道。	Ānanda, these ten states that appear in dhyāna all arise from the mutual interaction of the mind and the functioning of the form aggregate; therefore, these events manifest. Sentient beings are stubbornly deluded and do not examine themselves. When they encounter such conditions, they are confused and fail to recognize them, claiming that they have attained holiness. This

	becomes a great falsehood, and they fall into the Avīci Hell. You should accordingly proclaim this teaching in the Dharma-ending age after the Tathāgata's extinction. Do not allow heavenly demons to find an opening; protect and support practitioners so that they may accomplish the unsurpassed Way.
阿难！彼善男子修三摩提，奢摩他中色阴尽者，见诸佛心，如明镜中显现其像。若有所得，而未能用，犹如魇人，手足宛然，见闻不惑，心触客邪而不能动。此则名为受阴区宇。若魇咎歇，其心离身，反观其面，去住自由，无复留碍，名受阴尽。是人则能超越见浊，观其所由，虚明妄想以为其本。	Ānanda, when a good man cultivates samādhi and, within śamatha, the form aggregate is exhausted, he sees the minds of the Buddhas appearing like images in a clear mirror. Though there seems to be something attained, he cannot yet make use of it. It is like a person oppressed by a nightmare: the hands and feet are intact, seeing and hearing are undisturbed, yet the mind is touched by an alien evil influence and cannot move. This is called the realm of the feeling aggregate. When the affliction of the nightmare ceases, the mind leaves the body and turns back to look upon its own face; coming and going are then free, with no further obstruction. This is called the exhaustion of the feeling aggregate. Such a person can then transcend the turbidity of views. Looking into its origin, empty and bright deluded thought is its basis.
阿难！彼善男子，当在此中得大光耀，其心发明，内抑过分，忽于其处发无穷悲。如是乃至观见蚊虻犹如赤子，心生怜愍，不觉流泪。此名功用，抑摧过越，悟则无咎，非为圣证，觉了不迷，久自消歇。若作圣解，则有悲魔，入其心腑，见人则悲，啼泣无限。失于正受，当从沦坠。	Ānanda, while abiding in this state, the good man may attain great radiance. As his mind becomes illumined, he may inwardly restrain himself to excess and suddenly give rise to boundless compassion. He may look even upon mosquitoes and gnats as though they were infants, feel pity for them, and weep without realizing it. This is called the function of practice exceeding its limits through excessive suppression. If one recognizes it, there is no fault; it is not sacred realization. If one clearly understands it and is not deluded, it will naturally cease after a time. But if one interprets it as sacred realization, a demon of compassion enters one's mind and body. Upon seeing people, one becomes compassionate and weeps without end. Having lost proper samādhi, one will thereafter fall.
阿难！又彼定中诸善男子，见色阴消，受阴明白，胜相现前，感激过分，忽于其中生无限勇，其心猛利，志齐诸佛，谓三僧　一念能越。此名功用，陵率过越，悟	Ānanda, when good men in samādhi see the form aggregate dissolve and the feeling aggregate become clear, extraordinary states may appear

则无咎，非为圣证，觉了不迷，久自消歇。若作圣解，则有狂魔，入其心腑，见人则夸，我慢无比，其心乃至上不见佛，下不见人。失于正受，当从沦坠。	before them. Moved beyond measure, they may suddenly give rise to boundless courage. Their minds become fierce and sharp; their aspiration is equal to that of all Buddhas, and they believe that they can cross the three asaṃkhyeya kalpas in a single thought. This is called the function of practice exceeding its limits through overreaching haste. If one recognizes it, there is no fault; it is not sacred realization. If one clearly understands it and is not deluded, it will naturally cease after a time. But if one interprets it as sacred realization, a demon of madness enters one's mind and body. When seeing people, one boasts, with incomparable arrogance, even to the point of seeing no Buddha above and no human beings below. Having lost proper samādhi, one will thereafter fall.
又彼定中诸善男子，见色阴消，受阴明白，前无新证，归失故居，智力衰微，入中隳地，迥无所见，心中忽然生大枯渴，于一切时沉忆不散，将此以为勤精进相。此名修心无慧自失，悟则无咎，非为圣证。若作圣解，则有忆魔，入其心腑，旦夕撮心，悬在一处。失于正受，当从沦坠。	Again, when good men in samādhi see the form aggregate dissolve and the feeling aggregate become clear, yet gain no new realization ahead and lose their former resting place behind, their power of wisdom declines. They enter a state of collapse, utterly without anything to see. A great dryness and thirst suddenly arise in their minds. At all times, they remain immersed in unceasing recollection, taking this to be a sign of diligent effort. This is called cultivating the mind without wisdom and thereby losing one's way. If one recognizes it, there is no fault; it is not sacred realization. But if one interprets it as sacred realization, a demon of recollection enters one's mind and body, gathering up the mind morning and evening and suspending it in one place. Having lost proper samādhi, one will thereafter fall.
又彼定中诸善男子，见色阴消，受阴明白，慧力过定，失于猛利，以诸胜性，怀于心中，自心已疑是卢舍那，得少为足。此名用心亡失恒审，溺于知见，悟则无咎，非为圣证。若作圣解，则有下劣易知足魔，入其心腑，见人自言；我得无上第一义谛。失于正受，当从沦坠。	Again, when good men in samādhi see the form aggregate dissolve and the feeling aggregate become clear, their wisdom exceeds their samādhi. Having lost vigorous sharpness, they harbor their extraordinary qualities in their minds, suspecting that they themselves are Vairocana and being satisfied with slight attainment. This is called losing constant discernment in the use of the mind and drowning in views and understanding. If one recognizes it, there is no fault; it is not sacred

	realization. But if one interprets it as sacred realization, a demon of lowly contentment easily enters one's mind and body. On seeing people, one declares, "I have attained the unsurpassed ultimate truth." Having lost proper samādhi, one will thereafter fall.
又彼定中诸善男子，见色阴消，受阴明白，所证未获，故心已亡，历览二际，自生艰险，于心忽然生无尽忧，如坐铁床，如饮毒药，心不欲活，常求于人，令害其命，早取解脱。此名修行失于方便，悟则无咎，非为圣证。	Again, when good men in samādhi see the form aggregate dissolve and the feeling aggregate become clear, what they seek to realize has not been attained, while their former reliance has already been lost. Surveying the two ends, they generate danger and hardship within themselves. A boundless sorrow suddenly arises in their minds, as though sitting upon an iron bed or drinking poison. They do not wish to live and constantly ask others to kill them, so that they may quickly gain release. This is called losing skillful means in cultivation. If one recognizes it, there is no fault; it is not sacred realization.
若作圣解，则有一分常忧愁魔，入其心腑。手执刀剑自割其肉，欣其舍寿；或常忧愁，走入山林，不耐见人。失于正受，当从沦坠。	But if one interprets it as sacred realization, a demon of constant sorrow enters one's mind and body. One may take up a knife or sword and cut one's own flesh, delighting in relinquishing one's life; or one may remain constantly sorrowful, flee into the mountains and forests, and be unable to bear the sight of people. Having lost proper samādhi, one will thereafter fall.
又彼定中诸善男子，见色阴消，受阴明白，处清净中，心安隐后，忽然自有无限喜生，心中欢悦不能自止。此名轻安，无慧自禁，悟则无咎，非为圣证。若作圣解，则有一分好喜乐魔，入其心腑，见人则笑，于衢路傍自歌自舞，自谓已得无碍解脱。失于正受，当从沦坠。	Again, when good men in samādhi see the form aggregate dissolve and the feeling aggregate become clear, after dwelling in purity and attaining peace and security of mind, boundless joy may suddenly arise of itself. The mind is so delighted that it cannot stop. This is called ease; without wisdom, one cannot restrain it. If one recognizes it, there is no fault; it is not sacred realization. But if one interprets it as sacred realization, a demon delighting in joy enters one's mind and body. On seeing people, one laughs; beside the roads, one sings and dances to oneself, claiming to have attained unobstructed liberation. Having lost proper samādhi, one will thereafter fall.
又彼定中诸善男子，见色阴消，受阴明白，自谓已足，忽有无端大我慢起，如是乃至慢与过慢，及慢过慢，或	Again, when good men in samādhi see the form aggregate dissolve and the feeling aggregate

增上慢，或卑劣慢，一时俱发，心中尚轻十方如来，何况下位声闻缘觉。此名见胜无慧自救，悟则无咎，非为圣证。	become clear, they believe themselves already sufficient. Then, for no apparent reason, great self-conceit suddenly arises, including conceit, excessive conceit, conceit beyond conceit, overestimation, and inferior conceit, all arising at once. In their minds, they may even slight the Tathāgatas of the ten directions, much less śrāvakas and pratyekabuddhas of lower rank. This is called seeing one’s own superiority but lacking the wisdom to save oneself. If one recognizes it, there is no fault; it is not sacred realization.
若作圣解，则有一分大我慢魔，入其心腑，不礼塔庙，摧毁经像。谓檀越言：此是金铜或是土木，经是树叶或是毡华，肉身真常，不自恭敬，却崇土木，实为颠倒。其深信者，从其毁碎，埋弃地中。疑误众生入无间狱，失于正受，当从沦坠。	But if one interprets it as sacred realization, a demon of great self-conceit enters one’s mind and body. One no longer bows to stupas or temples and destroys sūtras and images. One tells donors, “These are merely gold, bronze, clay, or wood. The sūtras are merely tree leaves or woven cloth. The physical body is truly permanent; instead of honoring it, you revere clay and wood. This is truly inverted.” Those who deeply believe such words follow one in smashing these things and burying them in the ground. Thus sentient beings are misled into falling into the Avīci Hell. Having lost proper samādhi, one will thereafter fall.
又彼定中诸善男子，见色阴消，受阴明白，于精明中，圆悟精理，得大随顺，其心忽生无量轻安，己言成圣，得大自在。此名因慧获诸轻清，悟则无咎，非为圣证。若作圣解，则有一分好轻清魔，入其心腑，自谓满足，更不求进。此等多作无闻比丘，疑误众生堕阿鼻狱。失于正受，当从沦坠。	Again, when good men in samādhi see the form aggregate dissolve and the feeling aggregate become clear, they may completely awaken to the principle of essential brightness and attain great compliance. Boundless ease then suddenly arises in their minds, and they declare themselves saints who have attained great freedom. This is called obtaining various states of lightness and clarity through wisdom. If one recognizes it, there is no fault; it is not sacred realization. But if one interprets it as sacred realization, a demon delighting in lightness and clarity enters one’s mind and body. One believes oneself complete and seeks no further progress. Such people often become ignorant bhikṣus, misleading sentient beings into falling into the Avīci Hell. Having lost proper samādhi, one will thereafter fall.
又彼定中诸善男子，见色阴消，受阴明白，于明悟中，得虚明性。其中忽然归向永灭，拨无因果，一向入空	Again, when good men in samādhi see the form aggregate dissolve and the feeling aggregate become clear, within their awakening to brightness

，空心现前，乃至心生长断灭解。【此名定心沉没，失于照应】，悟则无咎，非为圣证。

they attain the nature of empty clarity. They may suddenly incline toward eternal extinction, deny cause and effect, and enter wholly into emptiness. A mind of emptiness appears before them, and they may even develop a lasting annihilationist understanding. [This is called the mind of samādhi sinking and losing its responsive illumination.] If one recognizes it, there is no fault; it is not sacred realization.

若作圣解，则有空魔，入其心腑，乃谤持戒名为小乘，菩萨悟空有何持犯？其人常于信心檀越饮酒啖肉，广行淫秽。因魔力故，摄其前人不生疑谤。鬼心久入，或食屎尿与酒肉等，一种俱空。破佛律仪，误入人罪。失于正受，当从沦坠。

If they interpret this as a holy realization, an emptiness demon enters their mind and vitals. It then slanders the keeping of precepts as belonging to the Lesser Vehicle: “Since bodhisattvas have realized emptiness, what is there to uphold or violate?” Such a person often drinks wine and eats meat in the homes of faithful donors, and engages extensively in licentious conduct. By the demon’s power, those before him are captivated and do not give rise to doubt or censure. Once the ghostly mind has long entered him, he may eat excrement and urine along with wine and meat, declaring them all equally empty. He destroys the Buddha’s discipline and leads people into wrongdoing. Having lost proper concentration, he will inevitably fall.

又彼定中诸善男子，见色阴消，受阴明白，味其虚明，深入心骨，其心忽有无限爱生，爱极发狂，便为贪欲。此名定境安顺入心，无慧自持，误入诸欲。悟则无咎，非为圣证。

Furthermore, when these good men are in samādhi and see the form aggregate disappear and the feeling aggregate become manifest, they savor this empty luminosity, which penetrates deeply into their minds and bones. Suddenly boundless attachment arises in their minds. When attachment reaches an extreme, it gives rise to madness and becomes craving and desire. This is the peaceful and agreeable state of samādhi entering the mind. Without wisdom to maintain themselves, they mistakenly enter into various desires. If they awaken to this, there is no fault; it is not holy realization.

若作圣解，则有欲魔，入其心腑，一向说欲为菩提道，化诸白衣平等行欲。其行淫者，名持法子。鬼神力故，于末世中，摄其凡愚其数至百，如是乃至一百二百，或五六百，多满千万。魔心生厌，离其身体，威德既无，陷于王难 。疑误众生入无间狱。失于正受，当从沦坠。

If they interpret it as a holy realization, a desire demon enters their mind and vitals. It constantly declares desire to be the path of bodhi and induces laypeople to engage equally in sexual desire. Those who engage in sexual conduct are called heirs who uphold the Dharma. By the power of ghosts and

	spirits, in the Dharma-ending age it captivates foolish ordinary people, sometimes numbering one or two hundred, or five or six hundred, and often reaching thousands or tens of thousands. When the demon grows weary, it leaves the person's body. Its spiritual power being gone, both disciples and teacher fall into trouble with the authorities. They mislead living beings through doubt and error, causing them to enter the Avīci hell. Having lost proper concentration, they will inevitably fall.
阿难！如是十种禅那现境，皆是受阴用心交互，故现斯事。众生顽迷，不自忖量，逢此因缘，迷不自识，谓言登圣。大妄语成，堕无间狱。汝等亦当将如来语，于我灭后，传示末法，遍令众生开悟斯义，无令天魔得其方便，保持覆护，成无上道。	Ānanda, these ten kinds of states that appear in dhyāna all arise from the mutual interaction of the mind with the feeling aggregate. Therefore, such things appear. Sentient beings are stubbornly deluded and do not reflect upon themselves. When they encounter such circumstances, they are deluded and fail to recognize them, claiming that they have attained sainthood. Having committed the great lie, they fall into the Avīci hell. You too should transmit the Tathāgata's words after my extinction, making their meaning known throughout the Dharma-ending age, so that all sentient beings may awaken to it. Do not allow heavenly demons to find an opening; protect and support them, so that they may accomplish the unsurpassed Way.
阿难！彼善男子修三摩提受阴尽者，虽未漏尽，心离其形，如鸟出笼，已能成就，从是凡身上历菩萨六十圣位，得意生身，随往无碍。	Ānanda, when these good men cultivate samādhi and the feeling aggregate is exhausted, although their outflows have not yet been exhausted, their minds are freed from their bodies, like a bird released from its cage. They are then able to accomplish the ascent from this ordinary body through the sixty sacred stages of a bodhisattva, attain a mind-born body, and travel freely without obstruction wherever they wish.
譬如有人熟寐　言，是人虽则无别所知，其言已成音韵伦次，令不寐者咸悟其语，此则名为想阴区宇。若动念尽，浮想消除，于觉明心，如去尘垢。一伦生死，首尾圆照，名想阴尽。是人则能超烦恼浊，观其所由，融通妄想以为其本。	It is like someone talking in sleep. Although that person has no separate awareness, the speech has already become articulate and orderly, so that those who are awake can all understand it. This is called the realm of the thinking aggregate. When the stirring of thoughts is exhausted and superficial imaginings are eliminated, the mind's awakened luminosity is like dust and grime being removed. The entire cycle of birth and death, from beginning

	to end, is then perfectly illuminated. This is called the exhaustion of the thinking aggregate. Such a person can transcend the turbidity of afflictions. Looking into its origin, one finds that interconnected false thoughts are its basis.
阿难！彼善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱圆明，锐其精思，贪求善巧。尔时天魔，候得其便，飞精附人，口说经法。其人不觉是其魔着，自言谓得无上涅　，来彼求巧善男子处，敷座说法。	Ānanda, when these good men find the feeling aggregate empty and subtle, encounter no deviant thoughts, and their complete samādhi becomes manifest, in samādhi their minds delight in complete illumination. They sharpen their concentrated thought and greedily seek skillful abilities. Then a heavenly demon, waiting for an opportunity, sends forth its essence to possess someone, who speaks Dharma teachings. That person does not realize that he is possessed by a demon, but claims to have attained unsurpassed nirvāṇa. He comes to the good man who seeks skillful abilities, arranges a seat, and teaches the Dharma.
其形斯须或作比丘，令彼人见，或为帝释，或为妇女，或比丘尼。或寝暗室，身有光明。是人愚迷，惑为菩萨，信其教化，摇荡其心，破佛律仪，潜行贪欲。口中好言灾祥变异，或言如来某处出世。	In an instant, his appearance may become that of a bhikshu for the people to see; or he may become Śakra, a woman, or a bhikshunī. Or, while lying in a dark room, his body may emit light. Foolish and deluded people take him for a bodhisattva, believe his teachings, and have their minds shaken. He destroys the Buddha’s discipline and secretly engages in craving and desire. He delights in speaking of disasters, auspicious omens, and strange transformations, or says that a Tathāgata has appeared in some place.
或言劫火，或说刀兵，恐怖于人，令其家资无故耗散。此名怪鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	Or he speaks of a kalpa-fire or warfare, terrifying people and causing their household wealth to be squandered for no reason. This is a strange ghost that, having grown old, has become a demon. It harasses and confuses the person; when it has had its fill, it leaves that person’s body. Both disciples and teacher then fall into trouble with the authorities. You should awaken beforehand and not enter the cycle of rebirth. If you are deluded and do not recognize this, you will fall into the Avīci hell.
阿难！又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱游荡，飞其精思，贪求经历。尔时天魔	Ānanda, again, when these good men find the feeling aggregate empty and subtle, encounter no

，候得其便，飞精附人，口说经法。其人亦不觉知魔着，亦言自得无上涅　，来彼求游善男子处，敷座说法。	deviant thoughts, and their complete samādhi becomes manifest, in samādhi their minds delight in wandering freely. They send forth their concentrated thought and greedily seek experiences. Then a heavenly demon, waiting for an opportunity, sends forth its essence to possess someone, who speaks Dharma teachings. That person likewise does not realize that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man who seeks such wandering, arranges a seat, and teaches the Dharma.
自形无变，其听法者，忽见自身坐宝莲华，全体化成紫金光聚；一众听人，各各如是，得未曾有。是人愚迷，惑为菩萨，淫逸其心，破佛律仪，潜行贪欲。	His own appearance does not change, but those listening to his teaching suddenly see themselves seated upon jeweled lotus flowers, their entire bodies transformed into clusters of purple-golden light. Every person in the assembly sees the same thing, attaining what they have never experienced before. Foolish and deluded, they take him for a bodhisattva. Their minds become licentious; they destroy the Buddha’s discipline and secretly engage in craving and desire.
口中好言诸佛应世，某处某人当是某佛化身来此，某人即是某菩萨等来化人间。其人见故，心生渴仰，邪见密兴，种智消灭。此名魃鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	He delights in saying that various Buddhas have appeared in the world: that a certain person in a certain place is the transformation-body of a certain Buddha who has come here, or that another person is a certain bodhisattva who has come to transform people in the human realm. Seeing this, people develop longing and admiration; deviant views secretly arise, and the seed of wisdom is extinguished. This is a drought demon that, having grown old, has become a demon. It harasses and confuses the person; when it has had its fill, it leaves that person’s body. Both disciples and teacher then fall into trouble with the authorities. You should awaken beforehand and not enter the cycle of rebirth. If you are deluded and do not recognize this, you will fall into the Avīci hell.
又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱绵[　-心+日]，澄其精思，贪求契合。尔时天魔，候得其便，飞精附人，口说经法。其人实不觉知魔着，亦言自得无上涅　，来彼求合善男子处，敷座说法。	Again, when these good men find the feeling aggregate empty and subtle, encounter no deviant thoughts, and their complete samādhi becomes manifest, in samādhi their minds delight in subtle savoring. They clarify their concentrated thought

	and greedily seek correspondence. Then a heavenly demon, waiting for an opportunity, sends forth its essence to possess someone, who speaks Dharma teachings. That person truly does not realize that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man who seeks such correspondence, arranges a seat, and teaches the Dharma.
其形及彼听法之人，外无迁变，令其听者，未闻法前，心自开悟，念念移易。或得宿命，或有他心，或见地狱，或知人间好恶诸事，或口说偈，或自诵经 。各各欢娱，得未曾有。	Neither his appearance nor that of those listening to the Dharma changes outwardly. Yet, before hearing the teaching, the listeners' minds awaken spontaneously, and their thoughts change from moment to moment. Some gain knowledge of past lives; some know the minds of others; some see the hells; some know the good and evil affairs of the human realm; some recite verses aloud; and some spontaneously chant sūtras. All are delighted and attain what they have never experienced before.
是人愚迷，惑为菩萨，绵爱其心，破佛律仪，潜行贪欲。口中好言：佛有大小，某佛先佛，某佛后佛，其中亦有真佛假佛 ，男佛女佛，菩萨亦然。其人见故，洗涤本心，易入邪悟。此名魅鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	These people are foolish and deluded, taking him for a bodhisattva. Their minds become tenderly attached; they destroy the Buddha's discipline and secretly engage in craving and desire. He delights in saying: "Buddhas are great or small; one Buddha precedes another Buddha, and one Buddha follows another. Among them are also true Buddhas and false Buddhas, male Buddhas and female Buddhas; bodhisattvas are likewise so." Seeing this, people wash away their original minds and readily enter deviant awakening. This is a bewitching ghost that, having grown old, has become a demon. It harasses and confuses the person; when it has had its fill, it leaves that person's body. Both disciples and teacher then fall into trouble with the authorities. You should awaken beforehand and not enter the cycle of rebirth. If you are deluded and do not recognize this, you will fall into the Avīci hell.
又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱根本，穷览物化性之终始，精爽其心，贪求辨析。尔时天魔 ，候得其便，飞精附人，口说经法。	Again, when these good men find the feeling aggregate empty and subtle, encounter no deviant thoughts, and their complete samādhi becomes manifest, in samādhi their minds delight in fundamentals. They investigate exhaustively the beginning and end of the transformative nature of things, invigorate their minds, and greedily seek

	discernment and analysis. Then a heavenly demon, waiting for an opportunity, sends forth its essence to possess someone, who speaks Dharma teachings.
其人先不觉知魔着，亦言自得无上涅　，来彼求元善男子处，敷座说法。身有威神，摧伏求者，令其座下，虽未闻法，自然心伏。	That person at first does not realize that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man who seeks the origin, arranges a seat, and teaches the Dharma. His body possesses an imposing spiritual power that subdues those who seek instruction, so that those seated before him naturally submit in their hearts even before hearing the Dharma.
是诸人等，将佛涅　、菩提法身，即是现前我肉身上，父父子子递代相生，即是法身常住不绝。都指现在即为佛国，无别净居及金色相。其人信受，亡失先心，身命归依，得未曾有。	He tells all these people that the Buddha's nirvāṇa, bodhi, and Dharma body are precisely this present physical body of mine; that fathers beget sons, and sons in turn beget sons, generation after generation, and this is the Dharma body eternally abiding without interruption. He points altogether to the present as the Buddha-land, asserting that there is no other pure abode or golden form. Those people believe and accept this, lose their original minds, and devote their bodies and lives in refuge, attaining what they have never experienced before.
是等愚迷，惑为菩萨，推究其心，破佛律仪，潜行贪欲。口中好言，眼耳鼻舌皆为净土，男女二根即是菩提涅　真处。彼无知者，信是秽言。此名蛊毒、魇胜恶鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	Such people are foolish and deluded, taking him for a bodhisattva. They investigate his mind, destroy the Buddha's discipline, and secretly engage in craving and desire. He delights in saying that the eyes, ears, nose, and tongue are all Pure Lands, and that the male and female sexual organs are the true place of bodhi and nirvāṇa. Those ignorant people believe this filthy talk. This is a gu-poison or nightmare-subduing evil ghost that, having grown old, has become a demon. It harasses and confuses the person; when it has had its fill, it leaves that person's body. Both disciples and teacher then fall into trouble with the authorities. You should awaken beforehand and not enter the cycle of rebirth. If you are deluded and do not recognize this, you will fall into the Avīci hell.
又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱悬应，周流精研，贪求冥感。尔时天魔，候得	Again, when these good men find the feeling aggregate empty and subtle, encounter no deviant thoughts, and their complete samādhi becomes

其便，飞精附人，口说经法。其人元不觉知魔着，亦言自得无上涅　，来彼求应善男子处，敷座说法。	manifest, in samādhi their minds delight in remote responses. They make a thorough, penetrating investigation and greedily seek hidden spiritual resonance. Then a heavenly demon, waiting for an opportunity, sends forth its essence to possess someone, who speaks Dharma teachings. That person originally does not realize that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man who seeks responses, arranges a seat, and teaches the Dharma.
能令听众，暂见其身如百千岁，心生爱染，不能舍离；身为奴仆，四事供养，不觉疲劳。各各令其座下人心，知是先师本善知识，别生法爱，粘如胶漆，得未曾有。是人愚迷，惑为菩萨，亲近其心，破佛律仪，潜行贪欲。	He can make his listeners temporarily see his body as if it were a hundred or a thousand years old. Attachment and affection arise in their hearts, and they cannot leave him. They become his servants and provide the four requisites, without feeling fatigue. He causes everyone seated before him to believe in their hearts that he was formerly their teacher and good spiritual friend, giving rise to a separate attachment to the Dharma. They cling to him like glue and lacquer, attaining what they have never experienced before. Foolish and deluded, they take him for a bodhisattva. Their hearts become intimate with him; they destroy the Buddha’s discipline and secretly engage in craving and desire.
口中好言：我于前世，于某生中，先度某人，当时是我妻妾兄弟，今来相度，与汝相随，归某世界，供养某佛。或言别有大光明天，佛于中住，一切如来所休居地。彼无知者，信是虚诳，遗失本心。此名疠鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	He delights in saying: “In a former life, in a certain birth, I first liberated a certain person. At that time, that person was my wife, concubine, brother, or other relative. Now I have come to liberate that person again. Follow me, and we shall return to a certain world to make offerings to a certain Buddha.” Or he says that there is another great Heaven of Light, where a Buddha dwells, the resting place of all Tathāgatas. Those ignorant people believe these empty deceptions and lose their original minds. This is an epidemic ghost that, having grown old, has become a demon. It harasses and confuses the person; when it has had its fill, it leaves that person’s body. Both disciples and teacher then fall into trouble with the authorities. You should awaken beforehand and not enter the cycle of rebirth. If you are deluded

	and do not recognize this, you will fall into the Avīci hell.
又善男子受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱深入，克己辛勤，乐处阴寂，贪求静谧。尔时天魔，候得其便，飞精附人，口说经法。其人本不觉知魔着，亦言自得无上涅　，来彼求阴善男子处，敷座说法。	Again, when these good men find the feeling aggregate empty and subtle, encounter no deviant thoughts, and their complete samādhi becomes manifest, in samādhi their minds delight in going deeply within. They discipline themselves with arduous effort, delight in dwelling in shadowy seclusion, and greedily seek stillness. Then a heavenly demon, waiting for an opportunity, sends forth its essence to possess someone, who speaks Dharma teachings. That person does not originally realize that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man who seeks seclusion, arranges a seat, and teaches the Dharma.
令其听人各知本业，或于其处，语一人言：“汝今未死，已作畜生。”敕使一人，于后蹋尾，顿令其人起不能得，于是一众倾心钦伏。有人起心，已知其肇。	He causes each listener to know his own past karma. Or, in that place, he may say to someone, “Though you are not yet dead, you have already become an animal.” He orders another person to step on that person’s tail, and suddenly the person cannot rise. The entire assembly then wholeheartedly reveres and submits to him. Whenever anyone gives rise to a thought, he already knows its beginning.
佛律仪外，重加精苦，诽谤比丘，骂詈徒众，讦露人事，不避讥嫌。口中好言未然祸福，及至其时，毫发无失。此大力鬼，年老成魔，恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	Beyond the Buddha’s discipline, he adds severe ascetic practices. He slanders bhikshus, abuses disciples, exposes people’s private affairs, and does not avoid criticism or reproach. He delights in foretelling calamities and blessings that have not yet occurred; when the time arrives, not the slightest detail is wrong. This is a powerful ghost that, having grown old, has become a demon. It harasses and confuses the person; when it has had its fill, it leaves that person’s body. Both disciples and teacher then fall into trouble with the authorities. You should awaken beforehand and not enter the cycle of rebirth. If you are deluded and do not recognize this, you will fall into the Avīci hell.
又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱知见，勤苦研寻，贪求宿命。尔时天魔，候得	Again, when these good men find the feeling aggregate empty and subtle, encounter no deviant thoughts, and their complete samādhi becomes

其便，飞精附人，口说经法。其人殊不觉知魔着，亦言自得无上涅　，来彼求知善男子处，敷座说法。	manifest, in samādhi their minds delight in knowledge and views. They labor diligently in investigation and greedily seek knowledge of past lives. Then a heavenly demon, waiting for an opportunity, sends forth its essence to possess someone, who speaks Dharma teachings. That person is utterly unaware that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man who seeks knowledge, arranges a seat, and teaches the Dharma.
是人无端于说法处，得大宝珠。其魔或时化为畜生，口衔其珠及杂珍宝，简册符牒，诸奇异物，先授彼人，后着其体。或诱听人，藏于地下，有明月珠照耀其处；是诸听者，得未曾有。	Without apparent cause, this person obtains a great precious jewel at the place where he teaches the Dharma. At times the demon transforms into an animal, carrying the jewel in its mouth together with various precious objects, documents and talismans, and all kinds of strange things. It first gives them to that person, then attaches itself to his body. Or it induces listeners to hide something underground, where a bright moon pearl illuminates the spot. All these listeners attain what they have never experienced before.
多食药草，不餐嘉馔，或时日餐一麻一麦，其形肥充，魔力持故。诽谤比丘，骂詈徒众，不避讥嫌。口中好言，他方宝藏，十方圣贤潜匿之处。随其后者，往往见有奇异之人。	He eats many medicinal herbs and does not partake of fine meals. At times he eats only one sesame seed and one grain of wheat each day, yet his body remains plump and well nourished, sustained by the demon’s power. He slanders bhikshus, abuses disciples, and does not avoid criticism or reproach. He delights in speaking of treasure troves in other lands and places where sages of the ten directions are concealed. Those who follow him often see strange and extraordinary people.
此名山林，土地城隍、川岳鬼神，年老成魔，或有宣淫，破佛戒律，与承事者潜行五欲；或有精进，纯食草木，无定行事。恼乱是人，厌足心生，去彼人体；弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	This is called a mountain-forest spirit: an earth deity, city god, river or mountain ghost-spirit, grown old and become a demon. It may promote sexual indulgence, violate the Buddha’s precepts, and secretly engage in the five desires with those who serve it. Or it may be diligent, eating only grasses and plants, yet without any settled course of conduct. When it has troubled this person and its desires are satisfied, it leaves the person’s body. Disciple and master alike then fall into trouble with the authorities. You should awaken beforehand

	and not enter the cycle of rebirth. If, confused and unaware, you fail to recognize this, you will fall into the Avīci hell.
又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱神通种种变化，研究化元，贪取神力。尔时天魔，候得其便，飞精附人，口说经法。其人诚不觉知魔着，亦言自得无上涅　，来彼求通善男子处，敷座说法。	Moreover, good man, when the aggregate of feeling becomes empty and wondrous, without being assailed by deviant thoughts, and perfect samādhi manifests, within samādhi the mind may delight in spiritual powers and various transformations. Investigating the source of transformations, it greedily seeks spiritual powers. At that time, a celestial demon, waiting for an opportunity, sends forth an essence-spirit to possess someone, who then expounds sūtras and Dharma teachings. This person truly does not realize that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man seeking spiritual powers, sets up a seat, and teaches the Dharma.
是人或复手执火光，手撮其光，分于所听四众头上；是诸听人，顶上火光皆长数尺，亦无热性，曾不焚烧。或水上行，如履平地。或于空中安坐不动，或入瓶内，或处囊中。越牖透垣，曾无障碍。唯于刀兵不得自在。	This person may hold firelight in his hands, gather the light with his hands, and distribute it over the heads of the four assemblies listening to him. The flames above the heads of these listeners may rise several feet high, yet have no heat and never burn them. Or he may walk upon water as though walking on level ground. Or he may sit motionless in midair, enter a bottle, or remain inside a bag. He may pass through windows and walls without obstruction. Only in the presence of weapons is he not at ease.
自言是佛，身着白衣，受比丘礼，诽谤禅律，骂詈徒众，讦露人事，不避讥嫌。口中常说神通自在，或复令人旁见佛土。鬼力惑人，非有真实。赞叹行淫，不毁粗行，将诸猥　以为传法。	He claims to be a Buddha, wears white clothing, and receives the homage of bhikshus. He slanders Chan and the monastic discipline, abuses his disciples, exposes people’s private affairs, and does not avoid ridicule or censure. He constantly speaks of freedom in spiritual powers, or causes people to see Buddha lands elsewhere. It is ghostly power that deludes people; there is nothing real in it. He praises sexual indulgence, does not condemn coarse conduct, and treats all manner of obscenities as the transmission of the Dharma.
此名天地大力、山精、海精、风精、河精、土精，一切草木积劫精魅；或复龙魅，或寿终仙再活为魅；或仙期终，计年应死，其形不化，他怪所附，年老成魔。	This is called a powerful spirit of heaven and earth: a mountain essence, sea essence, wind essence, river essence, earth essence, or an essence-spirit of

恼乱是人，厌足心生，去彼人体，弟子与师俱陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	grasses and trees that has accumulated over countless eons. It may also be a dragon-spirit, or an immortal whose lifespan has ended and who has revived as a spirit. Or an immortal's appointed term may have ended, so that it should die according to its allotted years, but its form does not decay; another strange being attaches itself to it, and in old age it becomes a demon. When it has troubled this person and its desires are satisfied, it leaves the person's body. Disciple and master alike then fall into trouble with the authorities. You should awaken beforehand and not enter the cycle of rebirth. If, confused and unaware, you fail to recognize this, you will fall into the Avīci hell.
又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱入灭，研究化性，贪求深空。尔时天魔，候得其便，飞精附人，口说经法。其人终不觉知魔着，亦言自得无上涅　，来彼求空善男子处，敷座说法。	Moreover, good man, when the aggregate of feeling becomes empty and wondrous, without being assailed by deviant thoughts, and perfect samādhi manifests, within samādhi the mind may delight in entering cessation. Investigating the nature of transformation, it greedily seeks profound emptiness. At that time, a celestial demon, waiting for an opportunity, sends forth an essence-spirit to possess someone, who then expounds sūtras and Dharma teachings. This person never realizes that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man seeking emptiness, sets up a seat, and teaches the Dharma.
于大众内，其形忽空，众无所见；还从虚空突然而出，存没自在。或现其身洞如琉璃，或垂手足作　檀气，或大小便如厚石蜜。诽谤戒律，轻贱出家。口中常说无因无果，一死永灭，无复后身，及诸凡圣。	Among a great assembly, his form may suddenly disappear, so that no one sees him; then he may suddenly emerge again from empty space, appearing and disappearing at will. Or he may manifest a body transparent as crystal; or, when he lowers his hands and feet, they may emit the fragrance of sandalwood; or his urine and excrement may be like thick rock honey. He slanders the precepts and disparages monastics. He constantly says that there is no cause and no effect, that death is eternal extinction, and that there is no future life, no ordinary beings, and no sages.
虽得空寂，潜行贪欲 。受其欲者，亦得空心，拨无因果。此名日月薄蚀精气，金玉芝草，麟凤龟鹤，经千万年，不死为灵，出生国土，年老成魔 。恼乱是人，厌	Though he has attained empty quiescence, he secretly pursues sensual desire. Those who submit to his desires likewise attain an empty mind and

足心生，去彼人体，弟子与师多陷王难。汝当先觉，不入轮回；迷惑不知，堕无间狱。	deny cause and effect. This is called an essence-spirit of solar and lunar eclipses, gold, jade, sacred fungi, qilin, phoenixes, tortoises, or cranes, which after tens of thousands of years does not die but becomes a spirit, enters a land, and in old age becomes a demon. When it has troubled this person and its desires are satisfied, it leaves the person’s body. Many disciples and masters alike fall into trouble with the authorities. You should awaken beforehand and not enter the cycle of rebirth. If, confused and unaware, you fail to recognize this, you will fall into the Avīci hell.
又善男子，受阴虚妙，不遭邪虑，圆定发明，三摩地中，心爱长寿，辛苦研几，贪求永岁，弃分段生，顿希变易，细相常住。尔时天魔，候得其便，飞精附人，口说经法。	Moreover, good man, when the aggregate of feeling becomes empty and wondrous, without being assailed by deviant thoughts, and perfect samādhi manifests, within samādhi the mind may delight in longevity. Painstakingly investigating subtle principles, it greedily seeks everlasting years, abandons segmented birth and death, suddenly hopes for transformational birth and death, and seeks the permanence of subtle appearances. At that time, a celestial demon, waiting for an opportunity, sends forth an essence-spirit to possess someone, who then expounds sūtras and Dharma teachings.
其人竟不觉知魔着，亦言自得无上涅　，来彼求生善男子处，敷座说法。好言他方往还无滞，或经万里，瞬息再来，皆于彼方取得其物。	This person never realizes that he is possessed by a demon, yet claims to have attained unsurpassed nirvāṇa. He comes to the good man seeking longevity, sets up a seat, and teaches the Dharma. He likes to speak of traveling without hindrance to and from other lands. Or he may travel ten thousand miles and return in an instant, bringing back objects obtained in those distant places.
或于一处，在一宅中，数步之间，令其从东诣至西壁；是人急行，累年不到，因此心信，疑佛现前。口中常说：十方众生皆是吾子，我生诸佛，我出世界，我是元佛，出世自然，不因修得。	Or, while in one residence, only a few steps away, he may tell someone to go from the eastern side to the western wall; yet that person may hurry along for years without ever reaching it. This causes people to believe in him and to suspect that the Buddha has appeared before them. He constantly says: “The sentient beings of the ten directions are all my children. I give birth to all Buddhas. I bring forth the worlds. I am the primordial Buddha, naturally appearing in the world, not attained through practice.”

此名住世自在天魔，使其眷属，如遮文 荼，及四天王毗舍童子，未发心者，利其虚明，食彼精气。或不因师，其修行人亲自观见，称执金刚，与汝长命。现美女身，盛行贪欲，未逾年岁，肝脑枯竭。口兼独言，听若妖魅。前人未详，多陷王难，未及遇刑，先已乾死。恼乱彼人，以至殂殒。汝当先觉，不入轮回；迷惑不知，堕无间狱。	This is called a celestial demon of sovereign mastery. It sends its retinue—such as Zhewenza and the Piśāca youths of the Four Heavenly Kings—who, not having aroused the resolve, exploit that person's empty luminosity and feed upon his vital essence. Or, without the aid of a teacher, a practitioner may personally see one who calls himself Vajradhara and says, "I shall grant you long life." He manifests in the form of a beautiful woman and vigorously indulges in sensual desire. Within less than a year, the victim's liver and brain dry up. He speaks to himself, and his listeners seem like goblins or spirits. Those before him do not understand, and many fall into trouble with the authorities; before they are even sentenced, they have already dried up and died. Thus he troubles those people until they perish. You should awaken beforehand and not enter the cycle of rebirth. If, confused and unaware, you fail to recognize this, you will fall into the Avīci hell.
阿难当知，是十种魔，于末世时，在我法中，出家修道，或附人体，或自现形，皆言已成正遍知觉。赞叹淫欲，破佛律仪，先恶魔师与魔弟子，淫淫相传。如是邪精，魅其心腑，近则九生，多逾百世，令真修行总为魔眷。命终之后，必为魔民，失正遍知，堕无间狱。	Ānanda, you should know that in the Dharma of the latter age, these ten kinds of demons may leave the household life to cultivate the Way. Some possess people's bodies; some manifest their own forms. All claim to have attained perfect, universal awakening. They praise sexual desire and violate the Buddha's disciplinary standards. Evil demon-masters and demon-disciples pass on sexual indulgence from one to another. Such deviant essences bewitch people's hearts and innermost beings. In the nearer case, for nine lives; in many cases, for more than a hundred generations, they cause true practitioners all to become the retinue of demons. After death, they will certainly become demon subjects, lose perfect, universal awakening, and fall into the Avīci hell.
汝今未须先取寂灭，纵得无学，留愿入彼末法之中，起大慈悲，救度正心，深信众生，令不着魔，得正知见。我今度汝已出生死，汝遵佛语，名报佛恩。	You need not seek cessation first. Even if you attain the state beyond further learning, remain by vow in the age of the final Dharma. Give rise to great compassion, rescue and liberate sentient beings of upright mind and deep faith, enable them not to become attached to demons, and let them attain right view. I have now liberated you from birth and

	death. If you follow the Buddha's words, this is called repaying the Buddha's kindness.
阿难！如是十种禅那现境，皆是想阴用心交互，故现斯事。众生顽迷，不自忖量，逢此因缘，迷不自识，谓言登圣 。大妄语成，堕无间狱。汝等必须将如来语，于我灭后，传示末法，遍令众生开悟斯义，无令天魔得其方便 ，保持覆护，成无上道。	Ānanda, these ten kinds of meditative states that appear are all manifestations arising from the interaction of the aggregate of thought and the mind's functioning. Sentient beings are stubbornly deluded and do not reflect upon themselves. When they encounter such conditions, they are deluded and do not recognize themselves, claiming that they have ascended to sagehood. Thus the great lie is formed, and they fall into the Avīci hell. You must transmit the Tathāgata's words after my extinction, showing them to those in the age of the final Dharma, so that all sentient beings may awaken to this principle. Do not allow celestial demons to find an opportunity. Protect and safeguard them, so that they may accomplish the unsurpassed Way.

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Volume Ten

阿难！彼善男子，修三摩地，想阴尽者，是人平常梦想消灭，寤寐恒一，觉明虚静，犹如晴空，无复粗重前尘影事。观诸世间大地山河 ，如镜鉴明，来无所黏，过无踪迹，虚受照应，了罔陈习，唯一精真。	Ānanda, when a good man cultivates samādhi and the aggregate of perception is exhausted, his ordinary dreams vanish; waking and sleeping become ever the same. His awareness is bright, empty, and still, like a clear sky, no longer disturbed by the coarse, weighty images of former sense objects. He contemplates the earth, mountains, and rivers of all worldly realms as though reflected in a bright mirror: what comes does not adhere, and what passes leaves no trace. He merely receives and responds to the reflections; the old habitual patterns are wholly gone, and only essential purity remains.
生灭根元从此披露，见诸十方十二众生 ，毕殚其类，虽未通其各命由绪，见同生基，犹如野马，熠熠清扰，为浮根尘究竟枢穴，此则名为行阴区宇。若此清扰熠熠元性，性入元澄，一澄元习 ，如波澜灭，化为澄水，名行阴尽。是人则能超众生浊，观其所由，幽隐妄想以为其本。	The root source of arising and ceasing is then disclosed. He sees the twelve classes of living beings throughout the ten directions, each complete in its kind. Although he has not yet penetrated the course of each individual life, he sees their common basis of birth: like shimmering wild horses, flickering and subtly stirring, it is the ultimate pivot of the material sense faculties and their objects. This is called the domain of the

	aggregate of formations. When this flickering original nature of subtle disturbance enters its original clarity, and, once clear, its original habits are stilled—as waves subside and become clear water—this is called the exhaustion of the aggregate of formations. This person can then transcend the turbidity of living beings. Observing its source, he sees that hidden deluded thought is its root.
阿难当知，是得正知奢摩他中诸善男子，凝明正心，十类天魔不得其便，方得精研，穷生类本。于本类中生元露者，观彼幽清圆扰动元，于圆元中起计度者，是人坠入二无因论。一者、是人见本无因。	Ānanda, you should know that when these good men, having attained proper knowledge in śamatha, concentrate their bright and proper minds, the ten kinds of celestial demons can find no opportunity. Only then may they undertake refined investigation and exhaust the root of the classes of living beings. When the source of birth becomes exposed within that fundamental class, and they contemplate that hidden, clear, all-encompassing source of movement, if they give rise to speculative judgments within that all-encompassing source, they fall into the doctrine of two kinds of causelessness. First, they see an original causelessness.
何以故？是人既得生机全破，乘于眼根八百功德，见八万劫所有众生业流湾环，死此生彼，只见众生轮回其处，八万劫外，冥无所观。便作是解，此等世间十方众生，八万劫来，无因自有。	Why? Having completely broken through the mechanism of birth, and relying on the eight hundred merits of the eye faculty, they see the winding currents of karma of all living beings throughout eighty thousand eons: dying here and being born there. They see only living beings revolving in this manner; beyond eighty thousand eons, they see nothing in the darkness. They therefore conclude that living beings in the worlds of the ten directions have existed of themselves without cause since eighty thousand eons ago.
由此计度，亡正遍知，堕落外道，惑菩提性。二者、是人见末无因。何以故？是人于生既见其根，知人生人，悟鸟生鸟。乌从来黑，鹄从来白；人天本竖，畜生本横；白非洗成，黑非染造。从八万劫无复改移。	Through this speculation, they lose right and all-encompassing knowledge, fall into non-Buddhist paths, and delude their bodhi-nature. Second, they see an ultimate causelessness. Why? Having seen the root of birth, they know that humans give birth to humans and birds give birth to birds. Crows have always been black, and swans have always been white; humans and devas have always stood upright, while animals have always gone on all fours. White is not made by washing, nor black by

	dyeing. For eighty thousand eons, these have undergone no change.
今尽此形，亦复如是。而我本来不见菩提，云何更有成菩提事？当知今日一切物象，皆本无因。由此计度，亡正遍知，堕落外道，惑菩提性。是则名为第一外道，立无因论。	When this body now comes to its end, it will be the same. Since I have never seen bodhi, how could there be any further matter of attaining bodhi? They should know that all phenomena today are originally without cause. Through this speculation, they lose right and all-encompassing knowledge, fall into non-Buddhist paths, and delude their bodhi-nature. This is called the first non-Buddhist path: the establishment of the doctrine of causelessness.
阿难！是三摩中诸善男子，凝明正心，魔不得便，穷生类本，观彼幽清常扰动元，于圆常中起计度者，是人坠入四遍常论。一者、是人穷心境性，二处无因。	Ānanda, when these good men in samādhi concentrate their bright and proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. If they give rise to speculative judgments within the all-encompassing constancy, they fall into the doctrine of four kinds of universal permanence. First, they exhaust the natures of mind and objects and see the two as without cause.
修习能知，二万劫中十方众生所有生灭，咸皆循环，不曾散失，计以为常。二者、是人穷四大元，四性常住。修习能知，四万劫中十方众生所有生灭，咸皆体恒，不曾散失，计以为常。	Through practice, they know that throughout twenty thousand eons, the arising and ceasing of living beings in the ten directions have all cycled without ever being lost; they take this to be permanence. Second, they exhaust the source of the four great elements and see the four natures as permanently abiding. Through practice, they know that throughout forty thousand eons, the arising and ceasing of living beings in the ten directions have all remained in substance without ever being lost; they take this to be permanence.
三者、是人穷尽六根，末那执受，心意识中本元由处，性常恒故。修习能知，八万劫中一切众生循环不失，本来常住，穷不失性，计以为常。四者、是人既尽想元，生理更无流止运转。生灭想心今已永灭，理中自然成不生灭，因心所度，计以为常。由此计常，亡正遍知，堕落外道，惑菩提性。是则名为第二外道，立圆常论。	Third, they exhaust the six sense faculties, the appropriation of manas, and the original source within mind, consciousness, and awareness, and see its nature as ever constant. Through practice, they know that throughout eighty thousand eons all living beings have cycled without loss, originally abiding permanently. Having exhausted this nature that is not lost, they take it to be permanence. Fourth, having exhausted the source of perception, they see that the principle of birth no longer has

	any flowing, stopping, or movement. Since the mind of arising-and-ceasing perception has now been forever extinguished, they conclude that the principle itself naturally becomes neither arising nor ceasing. On the basis of what their minds have measured, they take it to be permanence. Through this view of permanence, they lose right and all-encompassing knowledge, fall into non-Buddhist paths, and delude their bodhi-nature. This is called the second non-Buddhist path: the establishment of the doctrine of universal permanence.
又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元，于自他中起计度者，是人坠入四颠倒见，一分无常，一分常论。一者、是人观妙明心遍十方界，湛然以为究竟神我。	Again, when these good men in samādhi firmly concentrate their proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. If they give rise to speculative judgments concerning self and others, they fall into four inverted views: the doctrine that one part is impermanent and one part permanent. First, they contemplate the wondrously bright mind pervading the realms of the ten directions and take its tranquil clarity to be the ultimate divine self.
从是则计，我遍十方，凝明不动，一切众生于我心中自生自死。则我心性，名之为常；彼生灭者，真无常性。二者、是人不观其心，遍观十方恒沙国土。见劫坏处，名为究竟无常种性；劫不坏处，名究竟常。	They then conclude, “My self pervades the ten directions, concentrated, bright, and unmoving. All living beings are born and die of themselves within my mind. Thus my mind-nature is called permanent; those that arise and cease possess a truly impermanent nature.” Second, they do not contemplate their own minds, but instead contemplate the lands of the ten directions, as numerous as the sands of the Ganges. Where they see an eon destroyed, they call it the ultimate seed-nature of impermanence; where an eon is not destroyed, they call it ultimate permanence.
三者、是人别观我心，精细微密，犹如微尘流转十方，性无移改，能令此身即生即灭。其不坏性，名我性常；一切死生从我流出，名无常性。四者、是人知想阴尽，见行阴流。行阴常流，计为常性；色受想等，今已灭尽，名无常性。由此计度，一分无常，一分常故，堕落外道，惑菩提性。是则名为第三外道，一分常论。	Third, they separately contemplate their own minds as exquisitely subtle and minute, like motes of dust flowing through the ten directions, yet unchanging in nature, able to cause this body to arise and cease at once. Its indestructible nature they call the permanence of their self-nature; all deaths and births flowing forth from it they call impermanent in nature. Fourth, they know that the aggregate of perception is exhausted and see the flowing of the

	aggregate of formations. They take the constant flow of the aggregate of formations to be a permanent nature; form, feeling, perception, and the like have now been extinguished, and they call these impermanent in nature. Through such speculation that one part is impermanent and one part permanent, they fall into non-Buddhist paths and delude their bodhi-nature. This is called the third non-Buddhist path: the doctrine that one part is permanent.
又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于分位中生计度者，是人坠入四有边论。一者、是人心计生元，流用不息 。计过未者，名为有边；计相续心，名为无边。	Again, when these good men in samādhi firmly concentrate their proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. If they give rise to speculative judgments concerning divisions and positions, they fall into the doctrine of four finite views. First, they mentally calculate the source of birth, whose flowing function never ceases. They regard the past and future as finite, while the continuing mind they regard as infinite.
二者、是人观八万劫，则见众生，八万劫前，寂无闻见。无闻见处 ，名为无边；有众生处，名为有边。三者、是人计我遍知，得无边性。彼一切人，现我知中，我曾不知彼之知性 ，名彼不得无边之心，但有边性。	Second, when they contemplate eighty thousand eons, they see living beings; but before eighty thousand eons, all is silent, without hearing or seeing. Where there is no hearing or seeing, they call it infinite; where living beings exist, they call it finite. Third, they suppose that they themselves know pervasively and have attained an infinite nature. Since all other people are presently within their knowledge, yet they have never known the nature of those others' knowing, they say that those others do not possess an infinite mind, but only a finite nature.
四者、是人穷行阴空，以其所见，心路筹度，一切众生一身之中，计其咸皆半生半灭；明其世界一切所有，一半有边，一半无边。由此计度，有边无边，堕落外道，惑菩提性，是则名为第四外道 ，立有边论。	Fourth, they exhaust the emptiness of the aggregate of formations and, through the deliberations of their minds based on what they see, conclude that within the single body of every living being, all are half arising and half ceasing. They further declare that all things in the world are half finite and half infinite. Through this speculation about finitude and infinitude, they fall into non-Buddhist paths and delude their bodhi-nature. This is called the fourth non-Buddhist path: the establishment of the doctrine of finitude.

又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于知见中，生计度者，是人坠入四种颠倒不死矫乱，遍计虚论。一者、是人观变化元。见迁流处，名之为变；见相续处，名之为恒。	Again, when these good men in samādhi firmly concentrate their proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. If they give rise to speculative judgments in their views and understanding, they fall into four kinds of inverted, evasive, and confused doctrines of immortality—pervasively calculated empty theories. First, they contemplate the source of change. Where they see movement and transformation, they call it change; where they see continuity, they call it permanence.
见所见处，名之为生；不见见处，名之为灭。相续之因，性不断处，名之为增；正相续中，中所离处，名之为减。各各生处，名之为有；互互亡处，名之为无。以理都观，用心别见。	Where they see what is seen, they call it birth; where they do not see what is seen, they call it extinction. Where the cause of continuity is not cut off in nature, they call it increase; where, in the midst of continuity itself, there are intervals, they call it decrease. Each separate arising, they call existence; the mutual disappearance of one into another, they call nonexistence. Although they contemplate the matter as a whole in principle, they distinguish it separately with their minds.
有求法人来问其义，答言：我今亦生亦灭，亦有亦无，亦增亦减。于一切时，皆乱其语，令彼前人遗失章句。二者、是人谛观其心，互互无处，因无得证。有人来问，唯答一字，但言其无。除无之余，无所言说。	When someone seeking the Dharma comes to ask them its meaning, they reply, “I now both arise and cease, both exist and do not exist, both increase and decrease.” At all times their speech is confused, causing those before them to lose the thread of the discourse. Second, they carefully contemplate their minds and see mutual nonexistence; on the basis of nonexistence, they claim realization. When someone comes to ask, they answer with only one word, saying merely, “No.” Apart from “no,” they have nothing to say.
三者、是人谛观其心，各各有处，因有得证。有人来问，唯答一字，但言其是，除是之余，无所言说。四者、是人有无俱见，其境枝故，其心亦乱。有人来问，答言：亦有即是亦无，亦无之中不是亦有。一切矫乱，无容穷诘。由此计度，矫乱虚无，堕落外道，惑菩提性。是则名为第五外道，四颠倒性不死矫乱，遍计虚论。	Third, they carefully contemplate their minds and see each thing as existing; on the basis of existence, they claim realization. When someone comes to ask, they answer with only one word, saying merely, “Yes.” Apart from “yes,” they have nothing to say. Fourth, they see both existence and nonexistence. Because the objects of their contemplation are branching and confused, their minds are also confused. When someone comes to ask, they reply, “Existence itself is also

	nonexistence; within nonexistence, it is not also existence." Such confused evasions allow no room for exhaustive questioning. Through this speculation of evasive emptiness, they fall into non-Buddhist paths and delude their bodhi-nature. This is called the fifth non-Buddhist path: the pervasively calculated empty theory of the four inverted natures of evasive immortality.
又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于无尽流生计度者，是人坠入死后有相，发心颠倒。	Again, when these good men in samādhi firmly concentrate their proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. If they give rise to speculative judgments concerning the endless flow, they fall into the view that there are forms after death, and their minds become inverted.
或自固身，云色是我；或见我圆含遍国土，云我有色；或彼前缘随我回复，云色属我；或复我依行中相续，云我在色。皆计度言，死后有相，如是循环，有十六相。从此或计，毕竟烦恼，毕竟菩提，两性并驱，各不相触。由此计度，死后有故，堕落外道，惑菩提性。是则名为第六外道，立五阴中死后有相，心颠倒论。	Some rigidly identify the body with the self, saying, "Form is myself." Some see the self as encompassing and pervading all lands, saying, "I possess form." Some see the prior conditions returning in accord with themselves, saying, "Form belongs to me." Some again see themselves as dependent upon continuity within the aggregate of formations, saying, "I am in form." All make the calculation that there are forms after death. In this cycle there are sixteen forms. From this, some further suppose that afflictions are ultimately real and bodhi is ultimately real, the two natures proceeding side by side without touching one another. Through this speculation that there is existence after death, they fall into non-Buddhist paths and delude their bodhi-nature. This is called the sixth non-Buddhist path: the inverted doctrine that within the five aggregates there are forms after death.
又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元。于先除灭色受想中生计度者，是人坠入死后无相，发心颠倒。见其色灭，形无所因；观其想灭，心无所系；知其受灭，无复连缀。	Again, when these good men in samādhi firmly concentrate their proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. If they give rise to speculative judgments concerning the form, feeling, and perception that have previously been eliminated, they fall into the view

	that there are no forms after death, and their minds become inverted. Seeing form extinguished, they find no basis for shape; contemplating perception extinguished, they find no object to which the mind can be attached; knowing feeling extinguished, they find no further connection.
阴性销散，纵有生理，而无受想，与草木同。此质现前犹不可得，死后云何更有诸相？因之勘校，死后相无，如是循环，有八无相。从此或计涅　因果一切皆空，徒有名字，究竟断灭。由此计度，死后无故，堕落外道，惑菩提性。是则名为第七外道，立五阴中死后无相，心颠倒论。	The nature of the aggregates disperses and vanishes. Even if the principle of life remains, without feeling and perception it is the same as plants and trees. Since this substance cannot be apprehended even while it is present, how could there be any forms after death? Examining it in this way, they conclude that there are no forms after death. In this cycle there are eight formless states. From this, some further suppose that the causes and effects of nirvāṇa are all empty, existing only in name and ultimately subject to annihilation. Through this speculation that there is no existence after death, they fall into non-Buddhist paths and delude their bodhi-nature. This is called the seventh non-Buddhist path: the inverted doctrine that within the five aggregates there are no forms after death.
又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于行存中，兼受想灭，双计有无，自体相破，是人坠入死后俱非，起颠倒论。色受想中，见有非有；行迁流内，观无不无。	Again, when these good men in samādhi firmly concentrate their proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. Since the aggregate of formations remains while feeling and perception are also extinguished, they calculate both existence and nonexistence, mutually destroying the characteristics of their own position. They fall into the doctrine that there are neither forms nor no forms after death, and give rise to an inverted theory. Within form, feeling, and perception, they see existence as not existence; within the flowing of the aggregate of formations, they contemplate nonexistence as not nonexistence.
如是循环，穷尽阴界，八俱非相，随得一缘，皆言死后有相无相。又计诸行，性迁讹故，心发通悟，有无俱非，虚实失措。由此计度，死后俱非，后际昏瞢，无可道故，堕落外道，惑菩提性。是则名为第八外道，立五阴中死后俱非，心颠倒论。	Thus they cycle through and exhaust the realm of the aggregates, arriving at eight characteristics of neither existence nor nonexistence. Following whatever condition they encounter, they say that after death there are forms and no forms. They

	further suppose that, because all formations are by nature shifting and erroneous, their minds have attained penetrating understanding: both existence and nonexistence are denied, and they lose all sense of what is empty and what is real. Through this speculation that after death there is neither existence nor nonexistence, they fall into the non-Buddhist paths; the future is dark and obscure, with nothing that can be stated, and they delude their bodhi-nature. This is called the eighth non-Buddhist path: the inverted doctrine that within the five aggregates there are neither forms nor no forms after death.
又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于后后无，生计度者，是人坠入七断灭论。或计身灭，或欲尽灭，或苦尽灭，或极乐灭，或极舍灭。如是循环，穷尽七际，现前消灭，灭已无复。由此计度，死后断灭，堕落外道，惑菩提性。是则名为第九外道，立五阴中死后断灭，心颠倒论。	Again, when these good men in samādhi firmly concentrate their proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. If they give rise to speculative judgments that all later states are nonexistent, they fall into the doctrine of seven annihilations. Some suppose that the body is annihilated; some that desire is annihilated; some that suffering is annihilated; some that supreme bliss is annihilated; some that supreme equanimity is annihilated. Thus they cycle through and exhaust the seven limits, all of which vanish before them and, once extinguished, do not exist again. Through this speculation of annihilation after death, they fall into non-Buddhist paths and delude their bodhi-nature. This is called the ninth non-Buddhist path: the inverted doctrine that within the five aggregates there is annihilation after death.
又三摩中诸善男子，坚凝正心，魔不得便。穷生类本，观彼幽清常扰动元，于后后有生计度者，是人坠入五涅论。或以欲界，为正转依，观见圆明，生爱慕故。	Again, when these good men in samādhi firmly concentrate their proper minds, demons can find no opportunity. They exhaust the root of the classes of living beings and contemplate that hidden, clear, ever-stirring source of movement. If they give rise to speculative judgments that all later states exist, they fall into the doctrine of five kinds of nirvāṇa. Some take the desire realm as the proper basis of transformation and, seeing it as complete and bright, give rise to attachment and admiration.

或以初禅，性无忧故；或以二禅，心无苦故；或以三禅，极悦随故；或以四禅，苦乐二亡，不受轮回，生灭性故。迷有漏天，作无为解；五处安隐，为胜净依；如是循环，五处究竟。由此计度，五现涅　，堕落外道，惑菩提性。是则名为第十外道，立五阴中五现涅　，心颠倒论。	Some take the first dhyāna, in which their nature is free of sorrow, as nirvāṇa; some take the second dhyāna, in which the mind is free of suffering, as nirvāṇa; some take the third dhyāna, attended by utmost joy, as nirvāṇa; and some take the fourth dhyāna, in which both suffering and pleasure have ceased and in which they no longer undergo the nature of cyclic birth and death, as nirvāṇa. Deluded by the defiled heavens, they interpret them as unconditioned. They take the five places of security as supreme pure abodes. Thus they revolve in these five places, taking them as ultimate. By such calculation, they establish five present nirvāṇas, fall into non-Buddhist paths, and obscure the nature of bodhi. This is called the tenth non-Buddhist path: the inverted theory that establishes five present nirvāṇas within the five aggregates.
阿难！如是十种禅那狂解，皆是行阴用心交互，故现斯悟。众生顽迷，不自忖量，逢此现前，以迷为解，自言登圣，大妄语成，堕无间狱。汝等必须将如来语，于我灭后传示末法，遍令众生觉了斯义，无令心魔自起深孽，保持覆护，消息邪见。教其身心开觉真义，于无上道，不遭枝歧。勿令心祈得少为足，作大觉王，清净标指。	Ānanda, these ten kinds of deluded interpretations arising in dhyāna all occur through the interaction of the functioning mind and the aggregate of formations; therefore, such realizations appear. Sentient beings are stubbornly deluded and do not reflect upon themselves. When these states appear before them, they mistake delusion for realization, claim that they have attained sainthood, commit the grave falsehood, and fall into the uninterrupted hell. You must transmit the Tathāgata's words after my extinction and reveal them to beings in the Dharma-ending age, so that all may understand their meaning. Do not allow mind-demons to arise on their own and create grave karmic offenses. Protect and shelter them, and dispel deviant views. Teach them to awaken in body and mind to the true meaning, so that on the unsurpassed path they will not encounter branching deviations. Do not let their minds seek a little attainment and take it as sufficient. This is the pure directive for becoming the King of Great Awakening.
阿难！彼善男子修三摩地行阴尽者，诸世间性，幽清扰动同分生机，倏然隳裂沉细纲纽。补特伽罗酬业深脉，感应悬绝。于涅　天，将大明悟，如鸡后鸣，瞻顾东方，已有精色。六根虚静，无复驰逸，内外湛明，入无所入。	Ānanda, when a good man cultivates samādhi and the aggregate of formations is exhausted, the common life-force of the subtle, pure, and restless natures of all worldly beings suddenly breaks through its deep and subtle network. The profound

	karmic channels by which pudgalas repay their karma are cut off from their responses. In the heaven of nirvāṇa, he is about to awaken greatly. It is like a rooster's final crow: when one looks eastward, the refined light of dawn has already appeared. The six sense faculties are empty and still, no longer racing outward. Within and without, all is clear and calm; he enters where there is no entering.
深达十方十二种类受命元由，观由执元，诸类不召。于十方界已获其同，精色不沉，发现幽秘，此则名为识阴区宇。若于群召，已获同中，消磨六门，合开成就，见闻通邻，互用清净。十方世界及与身心，如吠琉璃，内外明彻，名识阴尽。是人则能超越命浊，观其所由，罔象虚无颠倒妄想以为其本。	He profoundly understands the original causes by which the twelve classes of beings throughout the ten directions receive life. Contemplating the source of their grasping, he sees that the various classes are no longer summoned forth. He has already attained identity with them throughout the ten directions; the refined light no longer sinks away, and hidden secrets are revealed. This is called the realm of the aggregate of consciousness. If, amid the collective summons, he has attained identity, wears away the six gates, and achieves their mutual opening, seeing and hearing interpenetrate, and their mutual functioning is pure. The worlds of the ten directions, together with body and mind, are like beryl, transparent within and without. This is called the exhaustion of the aggregate of consciousness. Such a person can then transcend the turbidity of life. Contemplating its source, he sees that its basis lies in the inverted deluded thought of a vague, illusory nothingness.
阿难当知，是善男子，穷诸行空，于识还元，已灭生灭，而于寂灭精妙未圆。能令己身，根隔合开，亦与十方诸类通觉，觉知通[-心+日]，能入圆元。若于所归立真常因，生胜解者，是人则堕因所因执，娑毗迦罗所归冥谛，成其伴侣。迷佛菩提，亡失知见。是名第一，立所得心，成所归果。违远圆通，背涅 城，生外道种。	Ānanda, you should know that when this good man has exhausted the emptiness of all formations and returns consciousness to its source, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. He can cause the sense faculties, though separated, to function together; and he can also awaken in communion with the various classes of beings in the ten directions. His awareness and knowing become thoroughly clear, and he can enter the perfect source. If, regarding that to which he returns, he establishes a truly permanent cause and gives rise to a superior understanding, this person falls into the attachment to a cause based on a cause. Sāṃkhya's return to primordial matter

	becomes his companion. He is deluded about the Buddha's bodhi and loses right knowledge and views. This is called the first: establishing the mind that has attained something and making it the fruit to which one returns. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of a non-Buddhist path.
阿难！又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于所归，览为自体，尽虚空界十二类内所有众生，皆我身中一类流出，生胜解者。是人则堕能非能执，摩醯首罗现无边身，成其伴侣，迷佛菩提，亡失知见。是名第二，立能为心，成能事果。违远圆通，背涅　城，生大慢天。我遍圆种。	Ānanda, again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. If, regarding that to which he returns, he takes it to be his own substance and gives rise to the superior understanding that all beings within the twelve classes throughout the realm of empty space have flowed forth as a single class from within his own body, this person falls into the attachment that what is capable is not capable. Maheśvara, who manifests limitless bodies, becomes his companion. He is deluded about the Buddha's bodhi and loses right knowledge and views. This is called the second: establishing capability as the mind and making capability the fruit of his undertaking. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of all-pervading great pride.
又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于所归，有所归依，自疑身心，从彼流出，十方虚空咸其生起。即于都起，所宣流地，作真常身，无生灭解。	Again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. If, regarding that to which he returns, he finds something on which to rely, and doubts that his body and mind have flowed forth from it, and that the empty space of the ten directions has all arisen from it, then he takes the place from which all things arise and flow forth as a truly permanent body, interpreting it as unborn and unceasing.
在生灭中，早计常住，既惑不生，亦迷生灭，安住沉迷，生胜解者。是人则堕常非常执，计自在天成其伴侣，迷佛菩提，亡失知见。是名第三，立因依心，成妄计果。违远圆通，背涅　城，生倒圆种。	Within birth and cessation, he prematurely calculates permanence. Having thus become deluded about non-arising, he is also confused about birth and cessation. If he abides in this deep delusion and gives rise to a superior understanding, this person falls into the attachment that the permanent is not permanent.

	Those who regard Īśvara as their companion become his companions. He is deluded about the Buddha’s bodhi and loses right knowledge and views. This is called the third: establishing a mind dependent on a cause and making it the fruit of deluded calculation. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of inverted perfection.
又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于所知，知遍圆故，因知立解，十方草木皆称有情，与人无异，草木为人，人死还成十方草树。无择遍知，生胜解者。是人则堕知无知执，婆吒、霰尼执一切觉，成其伴侣。迷佛菩提，亡失知见。是名第四，计圆知心，成虚谬果。违远圆通，背涅　城，生倒知种。	Again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. If, regarding what he knows, he believes that knowing is all-pervading and perfect, and on the basis of this knowing establishes the interpretation that all grasses and trees throughout the ten directions are sentient beings no different from human beings, that grasses and trees become people, and that after death people again become grasses and trees throughout the ten directions—if he gives rise to this superior understanding of indiscriminate omniscience—this person falls into the attachment that knowing is not knowing. Vātsya and Śaṇḍilya, who hold that all things are aware, become his companions. He is deluded about the Buddha’s bodhi and loses right knowledge and views. This is called the fourth: taking all-pervading knowing as the mind and making it the fruit of false delusion. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of inverted knowing.
又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于圆融，根互用中，已得随顺，便于圆化一切发生，求火光明，乐水清净，爱风周流，观尘成就，各各崇事；以此群尘发作本因，立常住解。	Again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. If, within the mutual functioning of the sense faculties in perfect interpenetration, he has attained accord with them, then he takes all arising phenomena as transformations of this perfect whole. Seeking the brightness of fire, delighting in the purity of water, loving the circulation of wind, and contemplating the achievement of earth, he reveres each of them in turn. Taking these various elements as the original cause of all creation, he

	establishes the interpretation that they are permanent.
是人则堕生无生执，诸迦叶波并婆罗门，勤心役身，事火崇水，求出生死，成其伴侣。迷佛菩提，亡失知见。是名第五，计着崇事，迷心从物，立妄求因，求妄冀果。违远圆通，背涅　城，生颠化种。	This person falls into the attachment that birth is no birth. The various Kāśyapas and brahmins who diligently wear out body and mind, serve fire and revere water, and seek escape from birth and death become his companions. He is deluded about the Buddha’s bodhi and loses right knowledge and views. This is called the fifth: attached to revering such things, he loses the mind and follows objects, establishes a deluded cause to be sought, and seeks a deluded and hoped-for result. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of inverted transformation.
又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于圆明，计明中虚，非灭群化，以永灭依为所归依，生胜解者。是人则堕归无归执，无想天中诸舜若多，成其伴侣。迷佛菩提，亡失知见。是名第六，圆虚无心，成空亡果；违远圆通，背涅　城，生断灭种。	Again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. If, within perfect luminosity, he considers the emptiness within that luminosity not to be the extinction of all transformations, but takes perpetual extinction as that on which to rely and gives rise to a superior understanding, this person falls into the attachment of returning where there is no return. The various Śūnyatās in the Heaven of No Thought become his companions. He is deluded about the Buddha’s bodhi and loses right knowledge and views. This is called the sixth: perfecting a mind of empty nothingness and making it the fruit of empty annihilation. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of annihilationism.
又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于圆常，固身常住，同于精圆，长不倾逝，生胜解者。是人则堕贪非贪执。诸阿斯陀求长命者，成其伴侣。迷佛菩提，亡失知见。是名第七，执着命元，立固妄因，趣长劳果。违远圆通，背涅　城，生妄延种。	Again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. If, regarding perfect permanence, he firmly holds that his body is permanent and abiding, identical with refined perfection and forever not subject to decline, and gives rise to a superior understanding, this person falls into the attachment of craving what is not to be craved. The various Āsitas who

	seek long life become his companions. He is deluded about the Buddha's bodhi and loses right knowledge and views. This is called the seventh: clinging to the source of life, establishing a fixed deluded cause, and heading toward the fruit of prolonged toil. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of deluded prolongation.
又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。观命互通，却留尘劳，恐其销尽；便于此际坐莲华宫，广化七珍，多增宝媛，恣纵其心，生胜解者。是人则堕真无真执，吒枳、迦罗，成其伴侣，迷佛菩提，亡失知见。是名第八，发邪思因，立炽尘果。违远圆通，背涅　城，生天魔种。	Again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. Observing that life is mutually interconnected, he nevertheless retains worldly toil, fearing that it will be exhausted. Thereupon, in this state, he sits in a lotus palace, lavishly adorns it with the seven treasures, greatly increases his jeweled consorts, and indulges his mind. If he gives rise to a superior understanding, this person falls into the attachment that the real is not real. Ṭakki and Kāla become his companions. He is deluded about the Buddha's bodhi and loses right knowledge and views. This is called the eighth: giving rise to a deviant cause of thought and establishing the result of blazing worldly defilements. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of heavenly demons.
又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。于命明中，分别精粗，疏决真伪，因果相酬，唯求感应，背清净道，所谓见苦、断集、证灭、修道，居灭已休，更不前进，生胜解者；是人则堕定性声闻，诸无闻僧增上慢者，成其伴侣。迷佛菩提，亡失知见。是名第九，圆精应心，成趣寂果。违远圆通，背涅　城，生缠空种。	Again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. Within the luminosity of life, he distinguishes the refined from the coarse and decides what is true and false. Seeing the mutual requital of cause and effect, he seeks only responsive results and turns away from the path of purity. Thus, he sees suffering, cuts off its origin, realizes cessation, and cultivates the path; then, abiding in cessation, he rests there and advances no further. If he gives rise to a superior understanding, this person falls into the fixed nature of a śrāvaka. The monastics without learning who are inflated by arrogance become his companions. He is deluded about the

	Buddha’s bodhi and loses right knowledge and views. This is called the ninth: perfecting a mind that responds to refined distinctions and making it the fruit that tends toward quiescence. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of being bound to emptiness.
又善男子，穷诸行空，已灭生灭，而于寂灭精妙未圆。若于圆融，清净觉明，发研深妙，即立涅　，而不前进，生胜解者。是人则堕定性辟支，诸缘独伦，不回心者，成其伴侣。迷佛菩提，亡失知见。是名第十，圆觉[　-心+日]心，成湛明果。违远圆通，背涅　城，生觉圆明不化圆种。	Again, when a good man has exhausted the emptiness of all formations, birth and cessation have already been extinguished, but the subtle wonder of quiescent extinction is not yet complete. If, in perfect interpenetration and the pure luminosity of awakening, he develops and investigates profound subtleties, then establishes nirvāṇa and advances no further, giving rise to a superior understanding, this person falls into the fixed nature of a pratyekabuddha. Those solitary realizers who do not turn their minds back become his companions. He is deluded about the Buddha’s bodhi and loses right knowledge and views. This is called the tenth: perfecting the mind of awakening and making it the fruit of tranquil luminosity. He departs from perfect penetration, turns his back on the city of nirvāṇa, and gives rise to the seed of awakening that is perfectly bright yet does not transform others.
阿难！如是十种禅那，中途成狂，因依迷惑，于未足中，生满足证。皆是识阴用心交互，故生斯位。众生顽迷，不自忖量，逢此现前，各以所爱先习迷，心而自休息，将为毕竟所归宁地。自言满足无上菩提，大妄语成。	Ānanda, in these ten kinds of dhyāna, practitioners become deluded midway because they rely on confusion and, within what is not yet sufficient, produce a realization of fulfillment. All this arises through the interaction of the functioning mind and the aggregate of consciousness; therefore these states occur. Sentient beings are stubbornly deluded and do not reflect upon themselves. When such states appear before them, each becomes lost in what they have formerly loved and habitually practiced; their minds rest there by themselves, taking it to be the ultimate place of repose to which they return. They claim that they have fulfilled unsurpassed bodhi, and thereby commit the grave falsehood.
外道邪魔，所感业终，堕无间狱；声闻缘觉，不成增进。汝等存心秉如来道，将此法门，于我灭后，传示末世，普令众生觉了斯义。无令见魔自作沉孽，保绥哀	When the karma that evokes non-Buddhist paths and deviant demons is exhausted, they fall into the uninterrupted hell. Śrāvakas and pratyekabuddhas

救，消息邪缘。令其身心入佛知见，从始成就，不遭歧路。如是法门，先过去世恒沙劫中微尘如来，乘此心开，得无上道。	fail to make further progress. You should preserve in your minds and uphold the Tathāgata's way, transmitting this Dharma gate after my extinction and revealing it to beings in the latter age, so that all may understand its meaning. Do not allow view-demons to create deep karmic offenses for themselves. Protect, soothe, and compassionately rescue them, and dispel deviant conditions. Enable their bodies and minds to enter the Buddha's knowledge and views, so that from the beginning they may achieve realization without encountering a divergent path. In past ages, as numerous as the sands of the Ganges, the Tathāgatas awakened their minds through this Dharma gate and attained the unsurpassed path.
识阴若尽，则汝现前诸根互用。从互用中，能入菩萨金刚干慧，圆明精心于中发化，如净琉璃内含宝月。如是乃超十信、十住、十行、十回向、四加行心，菩萨所行金刚十地、等觉圆明。入于如来妙庄严海，圆满菩提，归无所得。	When the aggregate of consciousness is exhausted, the sense faculties before you function interchangeably. From this mutual functioning, one can enter the bodhisattva's adamantine dry-wisdom stage. The perfectly luminous and refined mind unfolds and transforms within it, like a precious moon contained within pure beryl. Thus one transcends the ten faiths, ten abodes, ten practices, ten dedications, the minds of the four preliminary practices, the bodhisattva's adamantine ten bhūmis, and the perfect luminosity of equal enlightenment. One enters the Tathāgata's ocean of wondrous adornment, perfectly fulfills bodhi, and returns to no attainment.
此是过去先佛世尊奢摩他中，毗婆舍那，觉明分析微细魔事。魔境现前，汝能谙识，心垢洗除，不落邪见。阴魔销灭，天魔摧碎，大力鬼神褫魄逃逝，魑魅魍魉无复出生。直至菩提，无诸少乏。下劣增进，于大涅　心不迷闷。	This is the subtle analysis of demonic events made through the luminous awakening of vipaśyanā within the śamatha of the World-Honored Ones, the Buddhas of the past. When demonic states appear, if you can recognize them, the defilements of the mind will be washed away and you will not fall into deviant views. The aggregate-demons will vanish, heavenly demons will be crushed, and powerful ghosts and spirits will lose heart and flee; chīmèi, wǎngliǎng, and other malevolent spirits will no longer arise. Until bodhi, there will be no deficiency whatsoever. Those of lesser capacity will advance, and their minds will not become confused or dull concerning great nirvāṇa.

若诸末世愚钝众生，未识禅那，不知说法，乐修三昧。汝恐同邪，一心劝令，持我佛顶陀罗尼咒。若未能诵，写于禅堂，或带身上，一切诸魔所不能动。汝当恭钦，十方如来究竟修进，最后垂范。	If foolish and dull sentient beings in the latter age do not recognize dhyāna, do not understand the teaching of Dharma, yet delight in cultivating samādhi, you should fear that they may fall in with deviant paths. With a single mind, urge them to uphold my Buddha-Crown Dhāraṇī mantra. If they are unable to recite it, write it in the meditation hall or carry it on their persons; then none of the demons can disturb them. You should reverently regard this as the final model left by the Tathāgatas of the ten directions for ultimate cultivation and advancement.
阿难即从座起，闻佛示诲，顶礼钦奉，忆持无失。于大众中，重复白佛：如佛所言，五阴相中，五种虚妄为本想心。我等平常未蒙如来微细开示。又此五阴，为并销除，为次第尽？如是五重，诣何为界？惟愿如来，发宣大慈，为此大众清明心目，以为末世一切众生，作将来眼。	Ānanda then rose from his seat. Having heard the Buddha's instruction, he bowed in reverence, accepted it, and retained it without error. Before the great assembly, he again addressed the Buddha: "As the Buddha has said, the five aggregates are fundamentally based on five kinds of deluded thought. We have ordinarily not received the Tathāgata's subtle explanation. Moreover, are these five aggregates extinguished simultaneously, or are they exhausted in sequence? To what realm do these five successive layers lead? We only pray that the Tathāgata will proclaim great compassion and clarify the minds and eyes of this assembly, so as to provide eyes for all sentient beings in the latter age to come."
佛告阿难：精真妙明，本觉圆净，非留生死及诸尘垢，乃至虚空，皆因妄想之所生起。斯元本觉妙明精真，妄以发生诸器世间，如演若多迷头认影。妄元无因，于妄想中，立因缘性；迷因缘者，称为自然。	The Buddha told Ānanda: "The refined, true, wondrous luminosity of fundamental awakening is perfectly pure. It neither retains birth and death nor any worldly defilements. Even empty space arises solely from deluded thought. This fundamental awakening—wondrously luminous, refined, and true—is falsely made to bring forth all the material worlds, just as Yajñadatta, deluded about his own head, recognized a reflection as his head. Delusion originally has no cause; yet within deluded thought one establishes the nature of causes and conditions. Those deluded about causes and conditions call it spontaneity."

彼虚空性犹实幻生；因缘自然，皆是众生妄心计度。阿难！知妄所起，说妄因缘；若妄元无，说妄因缘元无所有。何况不知，推自然者？是故如来与汝发明，五阴本因，同是妄想。	“Even the nature of empty space is in truth illusorily produced. Causes and conditions and spontaneity are all calculations of sentient beings’ deluded minds. Ānanda, when one knows how delusion arises, one speaks of the causes and conditions of delusion. But if delusion originally has no basis, then the causes and conditions of delusion are originally nonexistent. How much less can one who does not know this infer spontaneity? Therefore, the Tathāgata has explained to you that the fundamental cause of the five aggregates is all deluded thought.”
汝体先因父母想生，汝心非想，则不能来，想中传命。如我先言：心想醋味，口中涎生；心想登高，足心酸起。悬崖不有，醋物未来，汝体必非虚妄通伦，口水如何因谈醋出？是故当知，汝现色身，名为坚固第一妄想。	Your body first arose from your parents’ thoughts of desire. If your own mind had not entertained such thoughts, you could not have come into being; life is transmitted through thought. As I said before: when the mind thinks of the taste of vinegar, saliva arises in the mouth; when the mind thinks of climbing to a height, the soles of the feet feel sore. Yet no precipice is present, nor has any vinegar come before you. If your body were not pervaded by empty falsity, how could saliva arise merely from talk of vinegar? Therefore, you should know that your present physical body is called the first false thought, that of solidity.
即此所说，临高想心，能令汝形，真受酸涩。由因受生，能动色体；汝今现前顺益违损，二现驱驰，名为虚明第二妄想。	Likewise, as just described, when the mind thinks of being at a height, it can cause your body actually to feel the sour ache. Because feeling arises from a cause, it can move the physical body. The favorable and adverse sensations now before you, these two appearances driving you on, are called the second false thought, that of illusory clarity.
由汝念虑，使汝色身。身非念伦，汝身何因随念所使，种种取像，心生形取，与念相应。寤即想心，寐为诸梦，则汝想念，摇动妄情，名为融通第三妄想。	Your thoughts cause your physical body to act. Since the body is not of the same kind as thought, why does your body follow the commands of thought, taking on various images? When the mind gives rise to an image, the body takes on that image, corresponding to the thought. When awake, it is the thinking mind; when asleep, it becomes the various dreams. Thus your thoughts stir your deluded emotions; this is called the third false thought, that of interpenetration.

化理不住，运运密移，甲长发生，气销容皱，日夜相代，曾无觉悟。阿难！此若非汝，云何体迁？如必是真，汝何无觉？则汝诸行念念不停，名为幽隐第四妄想。	The principle of transformation does not abide; moment after moment, it shifts imperceptibly. The nails grow and the hair lengthens; vital energy wanes and the face wrinkles. Day and night replace one another, yet you are never aware of it. Ānanda, if this were not you, how could your body change? If it truly were you, why are you unaware of it? Thus your activities continue without pause from thought to thought; this is called the fourth false thought, that of hidden subtlety.
又汝精明湛不摇处，名恒常者，于身不出见闻觉知；若实精真，不容习妄。	Moreover, that clear and still place within you, which you call constant, does not go beyond seeing, hearing, awareness, and knowing in relation to the body. If it were truly pure and genuine, it could not admit habitual delusion.
何因汝等曾于昔年睹一奇物，经历年岁忆忘俱无；于后忽然覆睹前异，记忆宛然，曾不遗失？则此精了湛不摇中，念念受薰，有何筹算？阿难当知，此湛非真，如急流水，望如恬静；流急不见，非是无流。	Why is it that, in former years, you saw some strange object, then after the passage of years both memory and forgetting were absent; yet later, upon suddenly seeing that former oddity again, you remember it clearly, as though it had never been lost? Within this clear, knowing, and unmoving state, thoughts are impregnated moment after moment—what calculation can account for this? Ānanda, you should know that this stillness is not true. It is like a swiftly flowing river, which from a distance appears tranquil. Because its current is rapid, its flow is not seen; this does not mean that there is no flow.
若非想元，宁受妄习？非汝六根互用合开，此之妄想无时得灭。故汝现在，见 闻觉知，中串习几。则湛了内，罔象虚无，第五颠倒微细精想。	If it were not the source of thought, how could it receive deluded habits? Unless your six sense faculties are opened and function interchangeably, these false thoughts can never be extinguished. Therefore, in your present seeing, hearing, awareness, and knowing, habitual tendencies are interwoven. Within this clear stillness are vague and indistinct traces, empty and unreal: this is the fifth inverted and extremely subtle false thought.
阿难！是五受阴，五妄想成。	Ānanda, these five grasping aggregates are formed from five false thoughts.
汝今欲知因界浅深，唯色与空，是色边际；唯触及离，是受边际；唯记与忘，是想边际；唯灭与生，是行边际；湛入合湛，归识边际。此五阴元，重叠生起，生因识	You now wish to know the relative shallowness and depth of their causal boundaries. Only form and emptiness are the boundary of form; only contact

有，灭从色除。理则顿悟，乘悟并消；事非顿除，因次第尽。	and separation are the boundary of feeling; only remembrance and forgetting are the boundary of perception; only cessation and arising are the boundary of formations; and clear awareness entering into and merging with clarity is the boundary of consciousness. The five aggregates originally arise in overlapping layers: their arising is due to consciousness, and their cessation begins with the removal of form. In principle, they are suddenly realized and, through that realization, simultaneously dissolved; in actual practice, they are not suddenly eliminated, but are exhausted in sequence.
我已示汝劫波巾结，何所不明，再此询问？汝应将此妄想根元，心得开通，传示将来末法之中诸修行者，令识虚妄，深厌自生，知有涅　，不恋三界。	I have already shown you the knots in the cloth of the Kalpa wave. What is there that you do not understand, that you ask again? You should penetrate to the root of these false thoughts in your own mind, and transmit this teaching to practitioners in the Dharma-ending age to come, so that they may recognize falsity, deeply grow weary of birth from themselves, know that there is nirvāṇa, and not cling to the three realms.
阿难！若复有人，遍满十方所有虚空盈满七宝，持以奉上微尘诸佛，承事供养，心无虚度。于意云何，是人以此施佛因缘，得福多否？阿难答言：虚空无尽，珍宝无边。昔有众生，施佛七钱，舍身犹获转轮王位。况复现前，虚空既穷，佛土充遍，皆施珍宝？穷劫思议，尚不能及，是福云何更有边际?	Ānanda, suppose someone were to fill all the empty space throughout the ten directions with the seven precious treasures, and offer them to Buddhas as numerous as motes of dust, serving and making offerings to them without wasting a thought. What do you think? Would this person gain much merit and virtue through the causal conditions of offering to the Buddhas? Ānanda replied, “Space is boundless, and precious treasures are limitless. In the past, a sentient being offered seven coins to a Buddha and, even after giving up his life, obtained the status of a wheel-turning king. How much more would one gain by offering treasures that fill the Buddha lands throughout all space? Even if one contemplated and calculated throughout countless kalpas, one still could not reach the limit of such merit. How could it have any boundary?”
佛告阿难：诸佛如来语无虚妄。若复有人身具四重、十波罗夷，瞬息即经，此方他方阿鼻地狱，乃至穷尽十方无间，靡不经历。能以一念，将此法门，于末劫中开示未学，是人罪障应念消灭，变其所受地狱苦因成安乐	The Buddha told Ānanda, “The words of all Buddhas, Tathāgatas, are never false. Suppose someone has committed the four grave offenses and the ten pārājika offenses, and in an instant

国。得福超越前之施人百倍 、千倍、千万亿倍，如是乃至算数譬喻所不能及。	passes through the Avīci hells of this land and other lands, even through the uninterrupted hells throughout the ten directions, without failing to experience them all. Yet if, with a single thought, that person were to disclose this Dharma gate to those who have not yet learned it in the latter age, that person's karmic obstacles would be extinguished at once, and the causes of the hell sufferings they were to undergo would be transformed into the Land of Bliss. The merit obtained would surpass that of the previous donor by a hundredfold, a thousandfold, ten million hundred-millionfold—indeed, beyond the reach of calculation or analogy."
阿难！若有众生，能诵此经，能持此咒，如我广说，穷劫不尽。依我教言，如教行道，直成菩提，无复魔业。	Ānanda, if any sentient being can recite this sūtra and uphold this mantra, I could explain its benefits throughout countless kalpas without exhausting them. Relying on my teachings and practicing the Way in accordance with them, one will directly attain bodhi and be free of all demonic hindrances.
佛说此经已，比丘、比丘尼、优婆塞、优婆夷，一切世间、天、人、阿修罗，及诸他方菩萨、二乘、圣仙童子，并初发心大力鬼神，皆大欢喜，作礼而去。	After the Buddha had spoken this sūtra, the bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, and all beings of the world—devas, humans, and asuras—as well as bodhisattvas from other lands, the practitioners of the two vehicles, holy immortals, youths, and mighty spirits and ghosts who had newly aroused the resolve, were all greatly joyful. They paid homage and departed.