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序

Preface

恒河大手印是佛教密宗中的一种高层次修法，不修而修，修即无修，言语道断，心行处灭，于一念不生而了了分明，虽了了分明而一念不生处，讨个消息，然后悟烦恼即是菩提，妄念即是妙用，空有不二，体用一如，一切法皆是佛法。	Ganges Mahāmudrā is a profound practice of Esoteric Buddhism. It is practice without practicing: to practice is itself non-practice. Here, the path of words is cut off and the workings of mind cease. Not a single thought arises, yet awareness remains perfectly clear; within this lucid, thought-free state, one investigates its true import. One then realizes that afflictions are themselves bodhi, deluded thoughts are themselves wondrous functioning, emptiness and existence are non-dual, essence and function are one suchness, and all dharmas are the Buddhadharma.
元音老人（李钟鼎老先生）以九十四岁的高龄，讲经说法，著书立说，不遗余力。此书是继《佛法修证心要》的又一部巨著，反复叮咛，和盘托出，生动活泼，触类旁通，确是度生的宝筏，成佛的要诀。希望读此书的志士仁人，开智慧眼，入无相门，大机大用，悲愿无尽，庶不辜负老人的一番苦心！	At the age of ninety-four, Master Yuanyin (Mr Li Zhongding) continued tirelessly to expound the Dharma and write books. Following The Essentials of Buddhist Practice and Realization, this is another major work. With repeated, earnest exhortations, he lays the teaching out fully and directly; the exposition is lively, lucid, and illuminating by analogy. It is truly a precious raft for liberating sentient beings and an essential key to Buddhahood. May all sincere readers of this book open the eye of wisdom, enter the gate of signlessness, bring forth great capacity and great functioning, and sustain boundless compassionate vows, so that Master Yuanyin's painstaking efforts will not have been in vain.
一九九九年一月后学徐恒志拜序	Respectfully prefaced by the junior student Xu Hengzhi, January 1999

前言

Preface

这里给大家讲一讲大手印，大手印是密宗最高层的法。密宗分九乘次第，这属于最高一乘，藏语为阿底约嘎，就是心中心圆满相应法。我们大家修心中心法已经很长时间了，都应该有些成绩。	Here I would like to speak to you about Mahāmudrā, the highest teaching of Esoteric Buddhism. Esoteric Buddhism is divided into nine successive vehicles, and this belongs to the highest, called Atiyoga in Tibetan: the perfectly complete

	practice of union through the Heart-of-Heart Dharma. We have all practiced the Heart-of-Heart Dharma for a long time and should by now have gained some results.
有的人已经打开本来，见到本性；有的人呢，可能在座上本性现前时，没有觉察而滑过去了。所以今天和大家讲一讲佛性是怎么回事，怎么样才能见到它。见到之后又怎么样来进一步提高向上，启发妙用而圆成佛果。	Some have already broken through to the original ground and seen their true nature; others may have had their true nature reveal itself during meditation but failed to recognize it and let the moment pass. Today, therefore, I shall explain what Buddha-nature is and how it may be seen. Having seen it, how do we go further, bring forth its wondrous functioning, and perfect the fruit of Buddhahood?
以提醒、敦促大家共同进步。恒河大手印和禅宗一模一样，它也不讲用什么法修，而是讲无修无得无证，直指人心成佛。	This is to remind and encourage us all to advance together. Ganges Mahāmudrā is exactly the same as the Chan school. It too does not prescribe a particular method of practice, but teaches no cultivation, no attainment, and no realization, directly pointing to the mind for the realization of Buddhahood.
但无修无得无证这是真如本性的自然智，我们要证到这种境地，才谈得上无修无得无证，而不是空口说白话的。如果仅懂得一些义理，而没有做到心境一如，顺逆无拘，纵横自在，就说无修无得无证，那就完全失去意义了！所以，我们要把恒河大手印和大家讲一讲。	Yet this “no practice, no attainment, no realization” is the natural wisdom of true suchness itself. Only after we have actually realized this state can we speak meaningfully of no practice, no attainment, and no realization; it is not something to be repeated as empty talk. If one merely understands a few principles but has not reached the point where mind and circumstances are one, where favorable and adverse conditions no longer bind one, and where one is free and at ease in every direction, then talk of no practice, no attainment, and no realization is entirely meaningless. For this reason, I shall now discuss Ganges Mahāmudrā with you.
所谓大手印者，并不是有个手印用来修持，不像我们修心中心法时，有六个手印一个咒，须结印持咒修。这个法是直指法门，直接告诉我们，真心是怎么一回事，怎样来开发智慧，怎样来启发妙用。	Mahāmudrā does not mean that there is a hand seal to use in practice. It is unlike our practice of the Heart-of-Heart Dharma, which has six mudrās and one mantra and requires forming a mudrā and reciting the mantra. This is a Dharma gate of direct pointing: it directly tells us what the true mind is, how to develop wisdom, and how to bring forth wondrous functioning.

所以这个法是直截了当的直指法门，修心中心法的人听了很有用，因心中心法也是不用通过有相而直证心地的。	Thus this is a straightforward Dharma gate of direct pointing. It is very useful for those who practice the Heart-of-Heart Dharma to hear it, because the Heart-of-Heart Dharma also directly realizes the mind-ground without proceeding through forms.
大手印有很多种，恒河大手印是其中最上之大手印法门，它不要什么观想、气脉、明点、本尊等等的法，也毋须持什么咒，它直下指示我们见性成佛，所以是最高一层的法，就是一真法界。	There are many kinds of Mahāmudrā, of which Ganges Mahāmudrā is the highest. It requires neither visualization nor practices involving qi, channels, bindus, or the yidam, nor does it require reciting a mantra. It points directly to seeing our true nature and attaining Buddhahood. Thus it is the highest teaching: the One True Dharma Realm.
什么是一真法界呢？一真法界就是我们的本性真如妙体，也就是成佛的根本。为什么叫大手印呢？因为我们的佛性是大而无外，小而无内的，所谓“大象无形，大音希声”，最大的相是无相之相，无相可见的是最大的相。	What is the One True Dharma Realm? It is the wondrous essence of our original nature, suchness, and the very basis of Buddhahood. Why is it called the Great Seal? Because our Buddha-nature is so vast that nothing lies outside it and so minute that nothing lies within it. As the saying goes, “The great image is formless; the great sound is scarcely heard.” The greatest appearance is the appearance of no appearance: that in which no appearance can be seen is the greatest appearance.
我们的本性是非空非有，非青非黄，非大非小，一切皆非。所以把它说似一物皆不中，没有什么东西可以比仿，因为它是无形无相无可比拟的，它是大得不得了，尽虚空，遍法界，无物不包，无法不具。	Our original nature is neither empty nor existent, neither blue nor yellow, neither large nor small; none of these descriptions applies. To describe it as any one thing misses the mark. Nothing can be compared to it, for it is formless and incomparable. It is immeasurably vast, filling all space and pervading the dharma realm, encompassing everything and lacking no dharma.
手就是心，心就是手，俗语说“得心应手”，就是这个道理。假如不是心，手也不会动。印就是我们和佛心心相印，佛心就是我心，我心就是佛心；故经云：心、佛、众生三无差别；又云：千佛万佛共一体，即此意也。	The hand is the mind, and the mind is the hand. This is the meaning of the saying “The hand responds to what the mind intends.” Without the mind, the hand could not move. “Seal” means that our mind and the Buddha’s mind seal one another: the Buddha’s mind is my mind, and my mind is the Buddha’s mind. Thus a sūtra says, “Mind, Buddha, and sentient beings are no different,” and another saying states, “The thousands upon thousands of Buddhas share one essence.” This is what they mean.

故大手印，就是我们的大心，就是我们的本性。一切东西由它生起，由它显现，由它变化，这叫大手印。恒河大手印就是这么好，这么高，因而下面我们要把这宝法和大家公开地讲一讲。	Thus Mahāmudrā is our vast mind, our original nature. Everything arises from it, manifests through it, and changes through it. This is called Mahāmudrā. Ganges Mahāmudrā is so excellent and so profound that we shall now openly explain this precious Dharma to everyone.

第一讲 大手印三要释义 统摄于心的见、定、行

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

一、心、佛、众生三无差别	1. Mind, Buddha, and Sentient Beings Are Not Different
“应知传承诸上师与我心无别。”	“You should know that the lineage masters and my own mind are not different.”
我们佛子应该知道，我们的心——佛性和历代的祖师都是无二无别的。这里拿历代祖师来代替诸佛，因为佛已经涅　了，佛法现在都是由祖师传授，以祖师代表佛，佛和祖师就合为一体了。	We Buddhist disciples should recognize that our mind—the Buddha-nature—is identical to that of the past masters. The term “past masters” is employed here to represent the Buddhas, as they have already entered nirvāṇa. The Dharma is now transmitted through these past masters. By using the past masters as symbols for the Buddhas, we see that the Buddhas and the past masters become one.
我们的心既与传承诸上师无别，就等于与佛无别。讲到这里有人不免要起疑惑，我们是凡夫，佛是神圣，凡圣不一，怎么会是无别呢？他就不知道，性体是不垢不净，不增不减的，无论凡圣都一样。	Since our mind is no different from that of the lineage masters, it is no different from the Buddha’s mind. At this point some may wonder, “We are ordinary beings, whereas the Buddha is a sage. Ordinary beings and sages are different, so how can there be no difference?” They do not understand that the essence of our nature is neither defiled nor pure, neither increasing nor decreasing, and is the same in ordinary beings and sages.
佛之所以神通广大，妙用无边，而我们不能者，是佛的性体上的污秽积垢都洗清爽了的缘故。我们因为粘着事物假象颠倒妄想，玷污了本性，就像太阳被乌云遮盖了一样，阳光显不出来，所以不能显发神用。	The Buddhas possess vast spiritual powers and boundless wondrous functions, whereas we do not, as the Buddhas’ nature has been purified of all impurities and defilements. Our attachment to false appearances and delusions has tainted our true nature, akin to the sun obscured by dark

	clouds; its rays cannot shine, and thus its wondrous functions cannot manifest.
但不管乌云多么厚，怎么遮盖，太阳还是在，阳光未曾少一分，乌云散开后，太阳就光芒万丈地现出来了。就是说我们的心尽管污秽（着相的缘故），但是我们只要把污秽、积垢洗清爽了，就和佛一样光明。	However, no matter how thick the clouds may be or how much they obscure our view, the sun remains, its radiance undiminished. When the clouds disperse, the sun shines forth with dazzling brilliance. This phenomenon shows that we can be as radiant as the Buddha if we cleanse ourselves of the filth and accumulated dirt, even if our minds are tainted by our attachment to appearances.
所谓在圣不增，在凡不减，并不因我们是凡夫就失却了光明的性体；不过因为我们执着颠倒妄想的缘故，习染深重，遮盖住本性，光明不能显现罢了，本体还是一样。	The saying, “In sages it does not increase; in ordinary beings it does not decrease,” does not imply that we lose our luminous nature simply because we are ordinary beings. Rather, our deluded grasping and deeply ingrained habitual tendencies obscure our true nature and prevents our luminous essence from manifesting. The true essence remains unchanged.
为什么说这句话呢？这句话非常重要，因为我们现在要成佛，要了生死出轮回，救度众生。就先要知道怎么修法，而修法时，第一要见地正。	Why do we say this? These words are very important, because we now wish to attain Buddhahood, end birth and death, leave saṃsāra, and liberate sentient beings. We must first know how to practice, and in practice the first requirement is a correct view.
所谓见地就是因地，就是下手时，先要知道用什么来修，如何修？方能迅速圆成，否则就多走弯路，所以先要知道我们的本性原和诸佛一样，没有区别，用它来修证，就和烧饭需用米一样，绝无有不成。	What we call the view is the causal ground. At the outset, we must know what to practice with and how to practice; only then can we quickly reach fulfillment. Otherwise we take many detours. Thus we must first know that our original nature is the same as that of all Buddhas. To use it as the basis of cultivation and realization is like using rice to cook a meal: success is certain.
明白了这一点，对我们能修成佛就不疑惑了，这样修持才收功迅速。不然佛是最高至上、无可企攀的，我们都是凡夫，怎么能成佛呢？怎么能修成就呢？一有怀疑就趑趄不前，不能成就了。	Once this is clear, we no longer doubt that we can attain Buddhahood through practice, and practice in this way brings swift results. Otherwise we think, “The Buddha is supreme and beyond our reach. We are all ordinary beings; how could we become Buddhas or attain accomplishment?” The moment doubt arises, we hesitate and fail to advance, and accomplishment becomes impossible.
因为信心是成功之母，要成就任何事情，第一要信心充足，没有信心，做任何事都不能成就。比如修净土宗的	Faith is the mother of success. To accomplish anything, we must first have sufficient faith;

人，第一要深信不疑，西方确有净土，我只发愿念佛，临命终时，必得阿弥陀佛接引生西。	without it, nothing can be accomplished. For example, practitioners of the Pure Land school must first have unwavering faith: “There truly is a Pure Land in the West. If I make the vow and recite the Buddha’s name, Amitābha Buddha will certainly receive and guide me to rebirth there at death.”
然后精勤念佛，临终方能成就。如信的不深，将信将疑的，哎呀，我障重呀，能生西方吗？恐怕不能生吧？！那就不行了，因为他怀疑不定，做起来就无力，不能一往直前地努力奋进，就不能成功了。	Then they must recite the Buddha’s name diligently to attain accomplishment at death. If their faith is shallow and uncertain—“Oh, my karmic obstacles are so heavy! Can I be reborn in the Western Pure Land? I am afraid not!”—this will not do. Doubt and indecision weaken their practice; unable to advance wholeheartedly, they cannot succeed.
所以信心是第一，任何事情都是这样，世间事情也是这样，我相信这事能成功，就肯努力去做，虽然遭到失败，也不怕，再接再厉地去干，结果一定能成就。否则，一遇挫折，就心灰意懒，势必一事无成。	Therefore, faith is of utmost importance. This principle extends to all aspects of life, including worldly matters. If I believe in my success, I will work diligently for it. Failure will not deter me. I will persist and eventually achieve my goals. Conversely, if I encounter setbacks and become disheartened, I risk losing my resolve and ultimately achieving nothing.
开头一句话就是叫我们信得及，我们的性和佛没有区别。因为传承诸上师是代表佛的，和佛一样，我们的性就是和上师的性一样，那就和佛性没有两样了。修道见地第一要紧，见地错了，结果必定是迂回曲折，走弯路。	The opening sentence encourages us to have faith that our nature is no different from that of the Buddha. The lineage masters represent the Buddha, and like the Buddha, our nature is the same as that of the masters, thus aligning with the concept of Buddha-nature. Understanding the path is essential in spiritual practice; without proper understanding, we will inevitably go astray and take unnecessary detours.
我们果能信得及我们的性和佛都是一样，没有区别，只要我们去修，知道在本体上熏修，把颠倒妄想转化，恢复本来面目；而不在色体上修，不向外求，那么我们就一定能成佛。	If we can genuinely believe that our nature is identical to that of the Buddha, then as long as we practice—cultivating our essence, transforming our delusions, and restoring our Original Face rather than focusing on the physical body or seeking it externally—we will attain Buddhahood.
信得及，这时候就不向外求；不然向外驰求，今天到这里求佛，明天到那里求佛，或在色体上着力，求来求去，结果求了一场空；因为你不知道本性是佛，不向内求，转向外取，故白费精力。修行要成就，应向自己本心去求。	With such faith, we will not seek outside ourselves. Otherwise, seeking externally—looking for the Buddha here today and there tomorrow, or fixating on the physical body—will ultimately lead to emptiness. This is because we fail to recognize that our true nature is itself Buddha; instead of seeking it within, we waste our energy on external pursuits.

	To succeed in spiritual practice, we must turn our attention inward to our own original mind.
把我们自己的主人翁唤醒，别迷了，别做梦了，世间的色相都是假的，都是空华水月不可得，不要迷在你的妻子儿女财宝地位上，那都是昙花一现不可得的。所以《法华经》说“唯此一事实，余二则非真。	Awaken the master within us! Stop being deluded and stop dreaming. The appearances of the world are false, like flowers in empty space and the moon reflected in water: they cannot be grasped. Do not be captivated by your wife, children, wealth, or position. All are fleeting, like a flower that blooms for a single night, and cannot be grasped. Thus the Lotus Sūtra says, “Only this one matter is real; the other two are not.”
”唯一真实的就是我们的一真法界——真正的本性。什么是法界？法界就是法性，亦曰实相。法是诸法，界是分界，总赅万有，大分为十，就是四圣六凡。	The only reality is our One True Dharma Realm—our true nature. What is the Dharma Realm? The Dharma Realm embodies Dharma nature, also known as true reality. Fa ( ) refers to all phenomena, while jie ( ) means their divisions. Together, they encompass all things, broadly categorized into ten groups: the Four Nobles and the Six Ordinary.
四圣就是佛、菩萨、缘觉、罗汉，六凡就是六道众生——人、天、修罗、地狱、饿鬼、畜生，都是这个性所显化。所以，非但我们人和诸佛的性一样，就是六道众生也和诸佛的真心没有区别，可惜迷于声色，业障深重而不自知。	The Four Nobles are Buddhas, bodhisattvas, Pratyekabuddhas, and Arhats, while the Six Ordinary include the six realms of sentient beings—humans, gods, asuras, hell beings, hungry ghosts, and animals. All are manifestations of this nature. Thus, not only do we humans share the same nature as the Buddhas, but even the sentient beings in the six realms are indistinguishable from the Buddhas’ true mind. Unfortunately, they become lost in sensual pleasures, burdened by deep karmic obstacles, and do not recognize it.
因此，佛怜悯我们，出世唤醒我们，不要再执着做梦了，你们都和我佛一样，赶快醒悟，出生死轮回之苦吧。佛在腊月初八夜睹明星悟道的时候说：“奇哉！一切众生皆具如来智慧德相。只因妄想颠倒执着，不能证得。	Consequently, the Buddha, out of compassion, entered the world to awaken us. We must cease clinging to dreams. Like the Buddha, you should all strive to awaken quickly and escape the suffering of the cycle of birth and death. On the eighth night of the twelfth lunar month, when he beheld a bright star and attained enlightenment, the Buddha declared, “Wonderful! All sentient beings possess the wisdom and virtues of the Tathāgata. It is only due to delusion, attachment, and confusion that we fail to realize them.”
”可见我等众生并不因生死轮回而丧失了佛性，只要我们醒悟，不迷于声色，即能回复本来面目。恒河大手印	This assertion demonstrates that we have not lost our Buddha-nature amidst the cycle of birth and

高深得很，一开始就提醒我们：一切传承上师的心和我们的心都是一样的，没有分别，不要以为他们高不可攀。	death. If we awaken and relinquish our attachment to sensual pleasures, we can return to our true nature. The Ganges Mahāmudrā is profound, reminding us from the outset that the minds of all lineage masters are identical to our own, without distinction. We should not view them as unattainable.
我们和诸佛心是一模一样，无有二致。把这肯定了，不怀疑我们就是佛，只因为我们迷而不觉，着相颠倒，才落轮回。	Our mind is the same as that of all Buddhas, without any difference. With this certainty, we will have no doubt that we are Buddhas. We become ensnared in the cycle of birth and death because we are deluded, unaware, and attached to appearances.
现在我们醒了，不为相所迷，不再取着，那么我们就恢复本来了，这是成佛第一要，所以，开头就讲这句要紧的话，下面就解释这句话，怎么样和诸佛心无别，怎样恢复我们本来，怎么样启发妙用，这句话是个总纲，非常重要。	Now that we have awakened, we understand appearances and release our attachment to them. Thus, we have restored our original nature. We present this significant statement at the outset, which constitutes the first requirement for becoming a Buddha. We will clarify this statement, explain how to become indistinguishable from the minds of all Buddhas, describe the process of restoring our original nature, and discuss ways to inspire wonderful applications. This statement serves as a general outline and holds enormous importance.
“见、定、行一切行持皆摄于心。”	“View, meditation, conduct—all forms of practice are embraced by mind.”
见、定、行三要素是大手印的三个秘诀，也是一切法门修持法要。为什么这样说呢？因为修行第一要知见正。以上告诉我们，我们的心和诸佛心没有分别，就叫知见正或见地正。见地正就因地正，因地正果地方能正。	View, meditation, and conduct are the three secrets of Mahāmudrā, and the essentials of every Dharma gate. Why? Because the first requirement in practice is a correct view. Knowing, as explained above, that our mind is no different from the minds of all Buddhas is called a correct understanding or correct view. Only with a correct view is the causal ground correct, and only with a correct causal ground can the fruition be correct.
否则必走歧路，误认迷途，不能证正果。故云：“因地不正，果遭迂曲。”修行人因地不正，必定要走弯路而终归失败的，所以，这个见非常重要。	Failing to establish a correct cause will result in straying down the wrong path, mistaking it for the right result, and ultimately failing to attain the true result. Hence, it is said, “If the cause is not correct, the result will be tortuous.” An incorrect cause will inevitably lead a practitioner down a wrong path

	and ultimately to failure. Therefore, this view is vital.
我们凡夫都有身见，执着这个色身是我，执着得要死，身体要保养得好，吃得好，穿得好，样样好，都是为了这个躯壳。	As ordinary individuals, we tend to perceive our physical bodies as our true selves, fostering a mortal attachment to them. We strive to maintain our bodies, eat well, dress well, and acquire lovely possessions—all for the sake of this body.
你看芸芸众生哪个不是为了这个躯壳忙？一天到晚都是为了躯壳的享受忙，这个世界的大小事都是为了躯壳忙，他们总想养尊处优地保养这个躯壳。因为要享受，不怕做尽伤天害理的事。自己没有，就抢人家的。	Observe all sentient beings; who is not preoccupied with their body? Day and night, they are busy seeking enjoyment through it. All the major and minor pursuits in this world revolve around the body, as people continuously strive to pamper and sustain it. In their quest for enjoyment, individuals often commit harmful and immoral acts. When they do not obtain what they desire, they may resort to stealing from others.
这个世界上战争就是为了抢东西，你不给我，我就打你，把你国家亡了，你的全归我了。这种强盗行为，全为了躯壳的享受。	In the world, wars are fought to seize things: if you won't give it to me, I will attack you and destroy your country, and all of it becomes mine. This kind of banditry is all for the enjoyment of the physical body.
这个社会上犯罪的行为无一不是为了躯壳，他想吃得好，玩得好，没有钞票怎么办？于是就杀人放火抢劫。其实，你造了坏因必定受恶果！因果定律，种瓜得瓜，种豆得豆，丝毫不爽！你因地做坏事，果上必定受恶报。	Every crime in society is committed for the sake of the physical body: one wants to eat well and play well, and what can one do without money? So one kills, sets fires, and robs. In fact, having created a bad cause you will certainly receive a bad result! The law of cause and effect—plant melons and you get melons, plant beans and you get beans—never errs in the slightest! If you do evil in the causal stage, you will certainly receive evil retribution in the fruition.
但是，可怜这些凡夫痴迷不悟呀，只为了眼前的快乐，不顾将来的恶果。你想杀人呀，要受法律制裁，杀你的头；你抢人家的东西，就要吃官司，坐监牢。	Regrettably, many ordinary individuals are so consumed by their desires that they seek only immediate pleasure while disregarding future repercussions. If you contemplate committing murder, you will face legal punishment, potentially even execution; if you steal from someone, you will be sued and imprisoned.
你不想想看，做了坏事能逃得了吗？！唉，都是迷惑呀！眼前受报还不算，将来还要受地狱的惨报，不得了哇。	Think about it: can you escape the consequences of doing evil? Alas, it is all delusion! Retribution in this life is not the end; terrible retribution in hell still lies ahead. How dreadful!

有些人就不明白这个道理，你说要受惨报，我们怎么看到一些坏人现在很享福？反过来有些好人反而受苦，这个因果不相应嘛。他不知道这个因果要看三世的。	Some do not understand this principle: “You say there will be terrible retribution, but why do we see some bad people enjoying good fortune now, while some good people suffer? Cause and effect do not seem to correspond.” They do not understand that cause and effect must be considered across past, present, and future lives.
佛经上有两句话：“欲知前世因，今生受者是；欲知来世果，今生作者是”。他今生受的福报是过去作善事而得到的，他现在作坏事，将来受恶报，非但将来受恶报，现在的福也就减少了，寿命也缩短了。	Buddhist scriptures contain two sayings: “To know the causes of past lives, look at what is experienced in this life; to know the results in future lives, look at what is done in this life.” The good fortune someone enjoys now comes from good deeds in the past. Evil deeds committed now will bring evil retribution in the future. Not only that: present good fortune is also diminished, and the lifespan shortened.
你现在看到好人受苦，那是他过去做了坏事，现在才受苦果，他现在做好事，无形中就把他的恶报减少了，本来要受很多很多苦，现在已是减轻了。这些果报在冥冥中转换了，而大家都不知道。	When you see a good person suffering now, it is because they did wrong in the past and are now experiencing its painful results. Their present good deeds imperceptibly lessen that evil retribution. Much greater suffering would otherwise have been due, but it has already been reduced. These karmic results change in ways no one notices.
佛眼看得清爽，所以说：“欲知前世因，今生受者是。”佛眼看东西不像我们凡夫的眼睛，我们看不见的，他都看得见。几千年前，佛在世时，既没有望远镜，也没有显微镜，他就告诉我们：“人视一杯水，佛视千万虫。	The Buddha-eye sees clearly. Thus it is said, “To know the causes of past lives, look at what is experienced in this life.” The Buddha-eye does not see as our ordinary eyes do: the Buddha sees everything we cannot. Thousands of years ago, when the Buddha lived, there were neither telescopes nor microscopes, yet he told us, “A person sees a cup of water; the Buddha sees countless tiny creatures.”
”他看一杯水里有成千上万的虫，看得很清爽，而人就看不见。现在我们用肉眼看这世界上只有一个太阳，用天文望远镜才能看见有几亿光年外的星宿，虚空中既有别的行星、太阳和恒星，其他星球上也有生物。	He could discern the multitude of insects in a glass of water with remarkable clarity, while humans remain unaware. Today, with our naked eyes, we see only one sun in this world; it is only through a telescope that we can observe stars that are hundreds of millions of light-years away. The universe contains other planets, suns, and stars, as well as living beings on those worlds.
但佛老早就知道了，看得很清楚。他告诉我们：虚空中世界很多，有仰世界、覆世界、斜世界等等，同时太阳	However, the Buddha possessed this knowledge long ago and understood it fully. He taught us that

也很多，和现在科学家说的一样，没有区别。所以说佛是先知者，看得很清楚，而人却很糊涂。我们要遵照佛的教导去做才对。	there are numerous worlds in the universe—some inverted, others tilted, and so forth. There are also many suns, just as contemporary scientists suggest, without distinction. Consequently, the Buddha is a one who sees clearly, while humans remain confused. We should adhere to the Buddha's teachings.
见地要正，见不正就要“莽莽荡荡遭殃祸”。佛经里讲见惑和思惑，就是说我们有知见不正和思想着境的迷惑。刚才讲了身见，这是我们见惑的第一个迷惑。下来就是边见。	Our views must be accurate; inaccurate views can lead to “reckless and unrestrained suffering.” The Buddhist sūtras address both view-related delusions and thought-related delusions, which refer to misunderstandings stemming from incorrect knowledge and perspectives, as well as attachment to external objects. We have already explored the view of the body, which is the first of our view-related delusions.
因为有身见故而身体不能常住于世，它要死的，死以后到哪里去了？有人说，死了就没有了，这是断见；另有人说，还是有的，这是常见。不是执常见，就是着断见，都倒在两边，不离断常两边叫边见。	The next is the view of extremes. We must acknowledge that the body cannot live forever. What happens after death? Some assert that existence ceases, representing a view of annihilation, while others claim that existence continues, suggesting a view of permanence. Clinging to either permanence or annihilation leads us to extremes, and failing to transcend either viewpoint is referred to as an ‘extreme view.’ Additionally, some mistakenly believe that cause and effect do not exist.
还有邪见，就是拨无因果，说世上没有因果，这可害人不浅啊，将来他下地狱受苦就知道了。不要说将来，就是眼前果报也不爽，你做了坏事就会被枪毙或坐牢，你能逃得了吗？所以邪见是最坏事、最害人的。	This perspective can be profoundly harmful, as one may come to realize through future experiences of suffering, such as those in hell. Beyond future consequences, the immediate repercussions can be quite unpleasant; for example, engaging in wrongful actions may lead to execution or imprisonment. Is there an escape from such outcomes? Therefore, holding a wrong view is the most detrimental of all.
下面还有外道的见取见，戒禁取见。见取见者，迷执妄见——即执前三见为正见。戒禁取见者，妄执苦身——受种种邪戒与苦行，为此身死后生往人天乐处之因。比如现在有某种邪教妄称世界末日到了，大家快点自杀升天，害得大家集体自杀。	Moreover, we encounter views characterized by attachments to beliefs, as well as precepts and prohibitions commonly held by those deemed heterodox. Those who cling to their views adhere to false beliefs—specifically, they regard the previously mentioned three views as correct. In contrast, those attached to precepts and

	prohibitions mistakenly cling to a suffering body, submitting to various misguided precepts and austerities in the misguided hope of achieving rebirth in the blissful realms of humanity or the heavens after death. For instance, certain cults currently proclaim that the world is on the brink of ending, urging their followers to commit suicide and ascend to heaven, which can lead to tragic instances of mass suicide.
以上五种见，身见、边见、邪见、见取见与戒禁取见都是不正见，知见不正，果一定迂曲。	The five views mentioned—self-view, extreme view, wrong view, clinging to views, and clinging to precepts and prohibitions—are all erroneous perspectives. Invariably, the outcomes will be flawed without correct knowledge and understanding.
我们晓得心就是佛，佛就是心，修行不向外求，不着身见就是知见正；我们念佛就是念心，念心就是念佛，我们用功使这个心能够平直无曲，无有粘着，除去它的住着性，去除它的贪得性，从而恢复本来，就是知见正。	We recognize that the mind is the Buddha, and the Buddha is the mind. When we cultivate our practice without seeking externally or fixating on the body, we attain correct knowledge and understanding. Chanting the Buddha's name is, in essence, an expression of the mind; thus, to chant the mind is to chant the Buddha's name. Our endeavor is to establish a mind that is straight and unyielding, free from attachments, and to eliminate greed, thereby restoring its innate essence. This process constitutes correct knowledge and understanding. Success can only be realized through such practice, which underscores the importance of possessing a correct understanding.
这样用功，才能有所成就，所以见地正非常重要。圭峰宗密禅师说：“修道人因知见的差别，修证的果有五种不同。第一，带异计（心外取法）欣上厌下而修者，是外道禅。第二，正信因果，亦以欣厌而修者，是凡夫禅。	Chan Master Guifeng Zongmi noted that, “Due to differences in knowledge and understanding, practitioners achieve five distinct types of results.” First, those who practice with divergent ideas—seeking the Dharma outside the mind—while feeling content with the higher and disdainful of the lower, engage in the Chan of heretics. Second, those who have the correct belief in cause and effect, while feeling content with the higher and disdainful of the lower, are practicing Chan of ordinary people.
第三，悟我空偏真之理而修者，是小乘禅。第四，悟我法二空所显真理而修者，是大乘禅。第五，悟此心本来清净，原无烦恼、无漏智性，本来具足，此心即佛，是	Third, those who recognize the partial truth of the emptiness of self are following the Chan of the Śrāvakayāna. Fourth, those who grasp the truth

最上乘禅。达摩门下所传之禅即是此禅。”由此可见，见地也即因心，在修行的过程上是何等重要。	revealed by the emptiness of self and dharma are practicing the Chan of the Mahāyāna. Fifth, those who realize that this mind is originally pure, free from troubles, and possessing non-leakage wisdom, and that this mind is Buddha, embody the highest Chan. This Chan is taught by Bodhidharma’s disciples. From here, we discern the critical role of insight, or vision, in the practice process.
什么是定呢？修行人都知道，要成佛得道，须打座入定才能开发智慧、圆证菩提。但定有多种，如来禅讲四禅八定，修行人由初禅定渐渐上升二禅、三禅直至四禅顶为四禅定。	What is meditative concentration? Practitioners know that to attain Buddhahood and enlightenment, one must meditate and enter into meditative concentration to develop wisdom and fully realize Bodhi. However, there are many types of meditative concentration. The Chan of Tathāgata discusses the four jhanas and eight samādhis. Practitioners gradually ascend from the first jhana to the second, third, and finally the fourth jhana, which are the four jhanas.
再上，由空无边处而识无边处，无所有处，而入非想非非想处，为四空天定。加上前四禅定，就是八种定，这是渐次法门修证的定。祖师禅则不然，祖师禅是顿修、顿悟、顿证的。	The four formless heavens of meditative concentration include the boundless space realm, the boundless consciousness realm, the realm of nothingness, and finally the realm of neither perception nor non-perception. Together with the first four jhanas, this set makes eight types of meditative concentration. This category is the meditative concentration cultivated and realized through a gradual approach. The Chan of the patriarchs is different. Their Chan is a sudden practice, sudden enlightenment, and sudden realization.
他们不修这种定，而是以极高的智慧打开本来，亲证佛性而心贴贴地与定相应的。他们说：有出有入的定不是大定，对境不迷惑才为真定，对任何境界，心都不动摇，不为之迷倒、惑乱，才叫大定。	They do not cultivate this kind of meditative concentration. Instead, through supreme wisdom they uncover their original nature, directly realize Buddha-nature, and bring the mind into close accord with samādhi. They say that a samādhi one enters and leaves is not great samādhi. True samādhi means remaining undeluded when encountering circumstances: whatever arises, the mind remains unwavering, neither misled nor confused. Only this is great samādhi.
不是看到美色就动心，看到金银就贪婪，而于打坐时能入定为定的。更有人认为能坐几天几夜，或多少年不动	It does not count as samādhi if one is stirred by beauty and becomes greedy at the sight of gold

是大定，其实错了，那不是大定，只是灭受想定。他们的第七识法执现行不灭，但以不取外六尘境，妄计识灭耳。	and silver, yet can enter absorption while sitting in meditation. Some people even think that sitting motionless for days and nights, or for many years, is great samādhi. This is mistaken. It is not great samādhi, but merely the attainment of the cessation of feeling and perception. Attachment to dharmas continues to operate in their manas consciousness. Because they do not apprehend the six external sense objects, they mistakenly suppose that consciousness has ceased.
一旦出定，遇境反动胜过未入定前，这种不究竟的，不为大定，所以禅宗不主张修这种定。兹举一例，以证明之。昔日六祖遇卧轮禅师，卧轮禅师说：“卧轮有伎俩，能断百思想；对境心不起，菩提日日长。	Once they emerge from absorption, their reactions to circumstances are even stronger than before. Such an incomplete attainment is not great samādhi, so the Chan school does not advocate cultivating it. Let me give an example. In the past, the Sixth Patriarch encountered Chan Master Wolun, who said, “Wolun has a skill: he can cut off a hundred thoughts. Facing circumstances, his mind does not arise; bodhi grows day by day.”
”卧轮禅师夸耀他的禅定功夫高深，说他能一天到晚思想不动，任何境界来，都不动摇，菩提智慧一天天在增长。看起来这定功真了不起，其实不对。为什么？你住在定上不动，死在那里了。我们成佛，是成活佛，不是成死佛。	Wolun boasted about his profound meditation skills, saying that he could remain motionless all day long, unshaken by any state of mind, and his Bodhi wisdom grew day by day. This meditative concentration may seem truly remarkable, but it is actually not. Why? If you remain motionless in meditative concentration, you are effectively dead. When we become Buddhas, we become living Buddhas, not dead Buddhas.
是有活泼泼的妙用的，不是死坐在那里不动的，所以这不是正定。	Buddhahood has vibrant, wondrous functioning; it does not mean sitting motionless and lifeless. Such sitting is therefore not right samādhi.
正定是没有出入而能起妙用的，你在那里有个“定功”的住执，坐着不动，不能起用，这个定有什么用？所以六祖救他说：“慧能没伎俩”，你有本事，我没本事。	Right samādhi is not something one enters and leaves, yet it gives rise to wondrous functioning. If you cling to a “meditative attainment,” sitting motionless and unable to function, what use is that samādhi? To rescue him from this, the Sixth Patriarch said, “Huineng has no skill.” You have an ability; I have none.
讲到本事，现在很多的修道人都执着“本事”，我有神通，“本事”很大，你无神通，就一点“本事”没有。他就不知道执在神通上，早就堕在窠臼里，死在那里了。	Speaking of abilities, many practitioners today cling to them: “I have spiritual powers, so I have great abilities. You have no spiritual powers, so you have no abilities at all.” They do not realize that by

	clinging to spiritual powers they have already fallen into a rut and become stuck there.
修道人凡有所住，就被所住执的事物遮障了本性光明，不能见性成佛，所以尽管你有神通，非但不能成佛，将来成魔倒有份。要成佛必须心空净，毫无执着才行。	Whenever a cultivator clings to anything, the objects they cling to obscure the radiance of their true nature, preventing them from realizing their true nature and attaining Buddhahood. Therefore, even if you possess spiritual powers, you will fail to attain Buddhahood and may even become a demon. To attain Buddhahood, one must have an empty and pure mind, free from all attachments.
所以六祖说：“慧能没伎俩”，我慧能没有伎俩，就是说你有本事，我没本事。	Thus the Sixth Patriarch said, “Huineng has no skill.” “I, Huineng, have no skill” means: you have an ability; I have none.
为什么这样说呢？因为说有伎俩，早已有落处了，本性是净裸裸、赤洒洒，一法不立，一尘不染的，才说个有，早不是了，“慧能没伎俩”，正是拈卧轮的落处。	Why did he say this? To claim a skill is already to have a point of attachment. Our true nature is utterly bare, not establishing a single dharma and unstained by a single speck of dust. The moment one says “I have something,” one has already missed it. “Huineng has no skill” precisely points out where Wolun has become attached.
“不断百思想”，我不把思想都断灭掉，为什么呢？我要起妙用度众生呀，佛是活泼泼、妙用无边的，不是死在那里不动的。佛出世说法，也要用思想的，他给我们说法，思想不动能说得出来吗？所以说：“不断百思想”。	“I do not cut off a hundred thoughts.” Why do I not eliminate all thoughts? Because I must bring forth wondrous functioning to liberate sentient beings. A Buddha is vibrant, with boundless wondrous functioning, not lifeless and motionless. When the Buddha appears in the world to teach the Dharma, he too uses thought. Without thought functioning, how could he speak and teach us? Hence, “I do not cut off a hundred thoughts.”
什么思想都不须断灭，因为我们还要它派用场呀！《圆觉经》曰：“居一切时，不起妄念”，下接着就说：“于诸妄心，亦不息灭。	No thoughts need to be destroyed, because we still need them to function! The Sūtra of Perfect Enlightenment says, “At all times, do not give rise to deluded thoughts,” and immediately adds, “Yet, with regard to deluded mind, do not seek to extinguish it.”
”你要把妄心息灭掉，正念就没有了，就死掉了，因为妄心是从真心来的，就像波浪是从水起来的一样，波浪灭掉，水也就没有了。	If you extinguish deluded thoughts, mindfulness will disappear, and you will die. This phenomenon is because deluded thoughts originate from true nature, in the same way that waves originate from water. When the waves disappear, the water disappears.

假如我们把妄心息灭掉，就变成土木金石了，你还能成道吗？那就成了大石头、大木头、大泥块了。所以，不要看某人入定一个礼拜，几个月，几年乃至上百年、千年，那没有用，欲证大道，必须开圆顿解，如实修行，在境界上不懈地锻炼，远离自心所现妄想虚幻境，方能相应。呆坐的功夫不行，那是死定，不能成道。	If we extinguish deluded thoughts, we will turn into earth, wood, metal, or stone. Can we still attain enlightenment? Then you'll become a massive rock, a large piece of wood, or a large lump of mud. Therefore, don't be fooled by someone who enters samādhi for a week, a few months, a few years, or even a hundred or a thousand years. That's useless. To attain the Great Way, one must develop an understanding of the complete and sudden teaching, practice in accordance with reality, and train tirelessly amid actual circumstances, freeing oneself from the delusions and illusions of one's own mind. Only then can one's practice accord with the Way. Simply sitting still won't work; it's a dead state of mind, and it won't lead to enlightenment.
兹再举一个公案以证此说不虚。从前释迦佛在世时，有个女子坐在释迦佛边上入定了。文殊菩萨走来一看，这个女子怎么这样不懂规矩，在释迦佛身边入定？应该远远退到佛后面去才是。	Let me present another case to illustrate this statement. Once upon a time, when Śākyamuni Buddha was alive, a woman sat beside him, having entered a state of samādhi. Mañjuśrī bodhisattva approached and observed her, wondering why she was so improper for entering a samādhi near Śākyamuni Buddha. She ought to have retreated well behind him.
故在女子面前弹指，唤这个女子出定，但女子仍然纹丝不动，没有出定；文殊菩萨见女子没有出定，就显神通，把她举到三十三天，那女子还是不出定；文殊菩萨一看不行，又把她打入十八层地狱，仍不能使她出定。	Consequently, he snapped his fingers in front of her, hoping to rouse her from her samādhi. However, she remained motionless and did not respond. Observing her steadfastness, Mañjuśrī bodhisattva displayed his spiritual powers and lifted her up to the Heaven of the Thirty-Three, but she still remained in samādhi. After this failed attempt, he cast her into the Eighteen Hells, yet still could not bring her out.
释迦佛说：“你不能叫她出定，下方有个罔明菩萨能叫她出定。”话才说完，下方的罔明菩萨来了，佛说：“你来得正好，你就叫这个女子出定吧。”罔明菩萨就在这个女子面前一弹指，这女子就出定了。	Śākyamuni Buddha said, “You cannot bring her out of samādhi. There is a bodhisattva below named Wangming who can.” As soon as he finished speaking, Wangming Bodhisattva arrived from below. The Buddha said, “You have come at just the right time. Bring this woman out of samādhi.” Wangming snapped his fingers before her, and she emerged.
这个公案很迷惑人，因为文殊菩萨是七佛之师，是七尊佛的师父，智慧大得不得了，怎么不能叫这个女子出定呢？而罔明菩萨不过是下方的一个菩萨，他怎么一弹指	This story can be perplexing. Mañjuśrī bodhisattva, the teacher of the seven Buddhas and their master, possesses great wisdom. Why, then, couldn't he

就能叫这个女子出定呢？这个公案应从实质上来看，这个女子取相入定，已经是大错误。	bring the woman out of her samādhi? Wangming bodhisattva, being a bodhisattva from the region below, seems less likely to succeed with just a flick of his finger. This narrative should be examined for its deeper meaning. The woman's attachment to the form of samādhi was a grave mistake. As previously discussed, fixating on the form of samādhi is erroneous.
我们刚才讲了，你住在定相上，有所住，就不对，要成佛，要丝毫无粘住，活泼泼地起妙用，不可死住在定上。	To attain Buddhahood, one must be free from attachments and actively engage in the profound practice of samādhi, rather than being fixated on it.
这女子住定先错，继而文殊菩萨呢？是代表大智慧的，大智慧不是很好吗？但我们的所谓智慧，是世智辨聪，不是般若大智。要成佛，是要将这妄智去除干净才行。	While the woman's dwelling in samādhi was misguided, we must also consider Mañjuśrī bodhisattva. He embodies great wisdom, which is often viewed positively. However, the wisdom we typically acknowledge is worldly intelligence and discernment, not the profound wisdom of prajñā. To achieve Buddhahood, one must eliminate this false wisdom.
你有聪明智慧呀，就是所知障，所知愚，障住你悟道之门，不得开悟。昔日孔老夫子去见老子时，老子和他讲：“掊击尔智”，就是叫他把聪明智慧取消打倒，心中空荡荡地一无所有，毫无所住，才能悟道。	You may possess intelligence and wisdom, but these can obstruct your path to enlightenment, representing the ignorance of knowledge that hinders your progress. When Confucius visited Laozi, he advised him to “Strike at your wisdom,” which means to eliminate and overthrow cleverness and superficial intelligence. Enlightenment can only be achieved when the mind is empty and free from all attachments.
所以我们不要夸自己聪明，弄小聪明是一个大障碍，要大智若愚，心不动摇，无所住执，才能成大道。	So we must not boast of our cleverness; playing at petty cleverness is a great obstacle. We should be greatly wise yet seem foolish, with a mind that does not waver and does not abide or cling anywhere; only then can we accomplish the great Way.
心定不动，无所住执，不是像木石般的不知道，不晓得，而是了了分明、清清楚楚的无舍无取无爱无憎的不动心，所以我们要明白，正定是对境不惑，无出无入的，不是死坐不动的。	A still and unmoved mind, devoid of attachment, means being unlike a piece of wood or stone, which lacks awareness or understanding. Rather, it signifies being clear, lucid, and steadfast, without grasping or rejecting, love or aversion. Thus, we must recognize that right samādhi means not being deluded by circumstances, with no entering or leaving it, and is not merely a static, immobile state.

那么罔明菩萨为什么能叫她出定呢？罔明就是要把你的世智辨聪取消掉，罔而无知无著，则般若大智现前。所以这个公案是表法的，不是文殊菩萨真不能让她出定，更不是罔明高于文殊菩萨。	So why could the bodhisattva Wangming draw her out of her meditative concentration? Wangming aimed to dissolve her worldly wisdom and discernment. When she is liberated from knowledge and attachment, the profound wisdom of prajñā will emerge. Therefore, this narrative is metaphorical; it does not suggest that Mañjuśrī bodhisattva was incapable of bringing her out of her meditative concentration, nor does it imply that Wangming is superior to Mañjuśrī bodhisattva.
所以我们要成道，就须去除这世智辨聪，时时心空如洗，内不随念转，外不为境牵，精勤锻炼，损之又损，方能成就。	Therefore, if we wish to attain enlightenment, we must discard worldly wisdom and discernment, constantly endeavoring to keep our minds as empty and cleansed, unperturbed by internal thoughts and uninvolved by external distractions. Only through diligent practice, through continual reduction, can we achieve success.
六祖说：“何期自性本自清净！何期自性本不生灭！何期自性本无动摇！何期自性本自具足！何期自性能生万法！”既然自性具足一切，无所不有；本来清净，与佛无二，我们果能心空无染，还有什么不成就的呢？后来大慧宗杲作了个偈子颂这个出定公案，他说：“出得出不得，是定非正定。	The Sixth Patriarch said, “Who would have thought that our own nature is originally pure! Who would have thought that our own nature is originally neither arising nor ceasing! Who would have thought that our own nature is originally unshakable! Who would have thought that our own nature is originally complete! Who would have thought that our own nature can give rise to all dharmas!” Since our own nature fully possesses everything, is originally pure, and is no different from the Buddha, what could remain unaccomplished if our mind is truly empty and undefiled? Later, Dahui Zonggao composed a verse on this koan of emerging from samādhi: “One can emerge; one cannot emerge. This is samādhi, but not true samādhi.”
”你在这里搞出定入定，你这个不是正定，是死定，真正的定是没有出入的，动也如此，静也如此，不是死坐在那里不动，而是妙用无边的，不是说话做事就不在定里，而是心无所住，动时不见动的。	If you concern yourself with entering and leaving samādhi, yours is not true samādhi but a lifeless samādhi. True samādhi has neither entrance nor exit: it is the same in activity and stillness. It is not merely sitting motionless, but has boundless wondrous functioning. Speaking and doing things do not take one out of samādhi. The mind abides nowhere, and even in activity no activity is apprehended.

你假如住在静相上就不是正定。罔明与文殊二位大菩萨尚且在出定入定上做文章，就不免离开本位了。宗下说：“片时不在，便同死人。”离开本位就丧失了性命。	If one fixates on the state of stillness, that is not true samādhi. Even the two great bodhisattvas, Wangming and Mañjuśrī, who were preoccupied with entering and exiting samādhi, inevitably strayed from their original state. Chan teaches, “If one is absent even for a moment, one is as a dead person.” To leave one’s original state is to lose one’s life.
所以大慧宗杲禅师的偈子最后结束说：“罔明与文殊，丧却穷性命。”这两位大菩萨、佛和女子演个戏给我们看，就是让我们知道用功怎么用法，这点非常重要，我们用功千万不要取死定，要活泼泼的一切无碍。	Thus, the verse by Chan master Dahui Zonggao concludes with the words, “Wangming and Mañjuśrī both lost their entire lives.” These two magnificent bodhisattvas, along with Buddha and the woman, enacted a scene for us to learn how to practice. This step is crucial. In our practice, we must not seek a fixed state of samādhi but rather be active and unhindered.
懒融禅师说：“恰恰用心时，恰恰无心用，无心恰恰用，常用恰恰无。”就是说正做事时，正说话时，我们的心还是无所粘染安住不动，不是坐在那里不动能定，事情一来就乱了，要动静一如才是真定。	Chan Master Niutou Farong, also known as Lanrong, said, “Precisely when using the mind, precisely no mind is used; no-mind is precisely functioning; in constant functioning, precisely no mind.” This means that even while working or speaking, our mind remains unattached and steadily unmoving. It is not enough to sit still in concentration and then become disturbed when affairs arise. Only being equally at ease in stillness and activity is true samādhi.
行是什么呢？就是一切行持，就是我们的修行，也就是我们的行为和造作。见定行三者对我们修行人来讲是至关重要的，所以是恒河大手印的三要素。	What is practice? It encompasses all conduct, our actions, and our way of living. View, meditative concentration, and practice are essential for practitioners, forming the three core elements of the Ganges Mahāmudrā.
上面讲的见，就是我们初用功时，应当先把知见摆正，方不至走弯路，知道怎样做，怎样用功，用什么东西来修行，所以见是因地法行。我们所说成佛者，是心成佛，而不是身成佛，因地搞错，果就要遭迂曲。	The term “view” refers to the correct understanding we must cultivate when we begin practicing; it helps us avoid detours and clarifies what we should do, how to practice, and what methods to employ for practice. Thus, view serves as the foundational cause for practice. When we discuss attaining Buddhahood, we refer to achieving it within the mind, rather than in the body. If the initial cause is flawed, the resulting outcome will be convoluted. It is understood that any practice fundamentally involves the practice of the mind.

我们知道修任何法门都是修心，要心空净，无所粘染，方能成道，故须知见正，选择一个适合自己的根机的法门来修，这个修就是行。	Only when the mind is empty and pure, devoid of attachment, can we attain enlightenment. Hence, it is crucial to hold a correct view and select a practice that aligns with our individual aptitude. This process of practice constitutes practice.
由修法当机而深入禅定开大智慧，才能证成佛果，这个大手印讲的是无修、无得、无证、无整、无散乱的大法，指示我们能言、能行、能知、能觉的性能就是佛，叫我们直下开悟见性，不用渐次修行的无上妙法。	Only by engaging in the Dharma in accordance with our circumstances and developing profound meditation and great wisdom can one realize Buddhahood. The Mahāmudrā expounds on significant Dharma that transcends practice, attainment, realization, contrivance, or distraction. It teaches us that the capacity to speak, act, know, and perceive embodies the Buddha. This understanding enables us to directly realize our true nature without the necessity of gradual practice.
我们修行的法门很多，有偏、有圆、有顿、有渐。恒河大手印的行法是圆顿中的直指法，叫我们当下见性，不要修什么法的。	There are various methods of practice: partial, complete, sudden, and gradual. The Ganges Mahāmudrā represents a direct approach that is both complete and sudden, facilitating the immediate realization of our true nature without the need for cultivating any particular method.
但是，不管你有无修法，都由我们的真心所摄持，所以说一切行持皆摄于心，都由我们的心包藏含摄，所以经云：“无不从此法界流，无不归还此法界”也。	Whether or not we practice the Dharma, all our activities are encompassed and sustained by our true mind. This is why we say that all conduct and practice are encompassed by the mind: the mind contains and embraces them all. Thus the sūtra says, “Nothing fails to flow forth from this Dharma Realm, and nothing fails to return to this Dharma Realm.”
恒河大手印虽然直接指示我们当下见性，不用修什么法，但是见性后，多生妄习不能顿除，所以它也讲行，就是于见性后，还须绵密保任，除尽旧习，入无为本位，再浑化其迹，方能打成一片，圆融无碍。	While the Ganges Mahāmudrā encourages us to perceive our nature in the present moment without employing any method, ingrained habits accumulated over many lifetimes cannot be eradicated immediately upon this realization. Consequently, it underscores the importance of consistent practice. After recognizing our true nature, we must persist in maintaining this awareness, eliminating old habits, entering a state of the unconditioned, and ultimately integrating these elements to achieve unity and harmony, free from obstruction.

二、法尔正见	2. The Right View of the Natural State
“见者，了知一真法界，法尔如来藏心，无量显现染净诸法，具足法尔平等性义。”	“To see is to know the One True Dharma Realm—the Tathāgatagarbha mind, naturally so—which manifests boundless defiled and pure dharmas and fully embodies the equality of the natural state.”
见者，见什么呢？明心见性也。就是要我们知道成佛先须见地明白，识得这一真法界，法尔如来藏心，就在我们六根门头放光，然后勤加保护，始能圆证佛果。一真法界就是我们的真心本性。	What, then, does it mean to ‘see’? It means awakening to the mind and seeing one’s true nature. To attain Buddhahood, we must first gain a clear view: we must recognize the One True Dharma Realm—the Tathāgatagarbha mind, naturally so—which shines through our six sense faculties. We must then diligently sustain and protect this recognition; only then can we fully realize Buddhahood. The One True Dharma Realm is our true mind and true nature.
所谓一真者就是唯有这一本性是真实的，其他俱是虚幻的；法界就是上面讲的十法界，就是四圣六凡，这里讲的一真法界，就是四圣六凡的本体，它没有圣，没有凡，所以称一真法界。	‘One True’ means that this true nature alone is real, while everything else is illusory. The Dharma Realm comprises the ten Dharma realms—the four sages and the six classes of ordinary beings. Here, however, the One True Dharma Realm refers to the fundamental ground of all ten. In it there are neither sages nor ordinary beings, and it is therefore called the One True Dharma Realm.
我们的本性是非凡非圣、一丝不挂、一法不立的。法尔如来藏心就是本来如此，而没有任何造作，所谓佛性天真事，不是后天造作成功的。法尔，就是本来如此。	Our true nature is neither ordinary nor sage; it is utterly bare and establishes not a single dharma. The Tathāgatagarbha mind is naturally so, without the least fabrication. As the saying goes, ‘Buddha-nature is an innate reality’; it is not something produced through later contrivance. Fa’er (　), “naturally so,” means originally just as it is.
如来藏心意思有二层：一在凡夫地位是如来藏（cang，收藏之藏），就是如来的本性藏在里面，二是你悟道之后是如来藏（zang）、是宝藏，里面具足一切妙用，如摩尼宝珠，能雨众宝，一切妙用都包含在里面。	Tathāgatagarbha has two levels of meaning. First, for an ordinary being it is the Tathāgata ‘concealed’ (cáng) within: the Tathāgata’s true nature lies hidden within. Second, after awakening it is a ‘treasure-store’ (zàng), replete with every wondrous function. Like a maṇi jewel that rains down treasures, it contains all wondrous functioning.
具足一切妙用是如来藏，宝藏打开了就取之不竭，用之无穷，这样一个大宝贝本在我们身边我们却不知道，你看可怜不可怜！冤枉不冤枉！《法华经》说：“有摩尼宝珠在当人自己贴身衣袋里，可惜人都不知道，反向外去讨饭。	The tathāgatagarbha fully contains all wondrous functioning. Once this treasury opens, it is inexhaustible in its riches and boundless in use. Such a great treasure has always been with us, yet we do not know it. Is this not pitiful? Is it not a

	grievous injustice? The Lotus Sūtra tells of a maṇi jewel hidden in the pocket of a man's own garment. Unaware of it, he goes elsewhere to beg for food.
”真是愚痴极了。	How utterly foolish!
唉，这就是六道众生呀！六道轮回就是讨饭，本来是至尊至贵的大富翁具足一切的，现在却沦落街头讨饭，这不是太冤屈了吗？现在要让你知道，见到自己本来的真性，不要做屈死鬼，所以大手印直截了当地告诉我们：不但是人，一切众生都具足如来佛性，只是被无明、执着、妄想、颠倒、烦恼等遮蔽了看不见。	Alas, this is the plight of beings in the six realms. To revolve in the six realms is to live as a beggar. Though originally supremely noble and wealthy, endowed with everything, one has fallen so far as to beg in the streets. Is this not a terrible injustice? The teaching now enables you to recognize and see your own original true nature, so that you need no longer suffer such an injustice. Mahāmudrā therefore tells us directly that not only human beings but all sentient beings are fully endowed with Tathāgata Buddha-nature. It is simply obscured by ignorance, attachment, deluded thoughts, inverted views, afflictions, and the like.
我们果能不执着外相，把一切妄想颠倒消尽，就能恢复本来面目的光明，那忘失的大宝贝就回到手中了。	If we can refrain from clinging to outward appearances and bring all deluded thoughts and inverted views to an end, the luminosity of our Original Face will be restored and the great treasure we had lost will once again be in our hands.
这个宝贝不在外面，大家不要到外面去求去找，它就在你自己六根门头放光，你只回光返照，当前念已断，后念未起时，冷眼瞥着就明白自己本来是佛了。	This treasure is not outside us. Do not seek it elsewhere; it is shining through your own six sense faculties. Simply turn the light around and observe within. In the interval after one thought has ceased and before the next has arisen, look dispassionately: you will realize that you have always been Buddha.
所以大手印是直指法门，直接指示我们见性的，不是叫你去参话头、起疑情而后才能开悟的。所谓见者，不是用眼睛看见什么，而是体会。	Mahāmudrā is thus a direct-pointing Dharma Gate: it points us straight to our true nature. It does not require us first to investigate a critical phrase and arouse a sensation of doubt before awakening can occur. ‘Seeing’ here does not mean seeing something with the eyes, but personally recognizing it.
但怎么见到这一真法界呢？就是当你不思善、不思恶，一切妄念不起时，回光一鉴，这个一念不生，了了分明而又非同木石的是谁？现在大家可以当下试验，一念不起时，看这时是不是了了分明？它是不是像木石一样无知觉？显	How, then, do we see the One True Dharma Realm? When you think neither good nor evil and no deluded thought arises, turn the light around and behold: when not a single thought is born, what is it that remains perfectly clear and aware, and is not

	insentient like wood or stone? You can test this for yourself at this very moment. When no thought arises, are you not still perfectly clear and aware? Are you insentient like wood or stone?
然不是，它还是了了分明（听得明明白白，看得清清楚楚）像镜子照东西一样的朗照，只是不起分别（没有纤毫的爱憎之心和取舍之念）。这个不起分别的了了灵知，就是我们的本性——一真法界！	Clearly not. You hear distinctly and see clearly. Like a mirror reflecting objects, awareness shines lucidly, yet makes no discriminations: there is not the slightest love or hatred, grasping or rejecting. This clear, responsive knowing, free from discrimination, is our true nature—the One True Dharma Realm!
所以见者，就是了知一真法界，法尔如来藏心，是大家本具的宝贝，它不在别处，就在当人六根门头放光。	Thus, ‘seeing’ means knowing the One True Dharma Realm—the Tathāgatagarbha mind, naturally so. This is the treasure with which everyone is inherently endowed. It is nowhere else; it shines through each person’s six sense faculties.
可是一切众生就是不知道，只知执取外相而把自己的光明掩蔽了，沦为六道众生，岂不可悲叹？我们现在只要回光一照，识得这个了了分明，一念不起的灵知原来就是我们的本性，就是成佛的根源，也是成就一切事物、世界的根本，所以说：“无量显现染净诸法，具足法尔平等性义。”	Yet sentient beings do not recognize it. They know only how to grasp outward appearances, thereby obscuring their own luminosity and falling into the six realms. Is this not lamentable? We need only turn the light around and look within. We will then recognize that this lucid knowing, perfectly clear when not a single thought arises, is our true nature: the source of Buddhahood and the fundamental ground from which all things and worlds arise. Hence the text says: ‘It manifests boundless defiled and pure dharmas and fully embodies the equality of the natural state.’
现在先来讲“无量显现染净诸法”。就是所有一切男女老少、山河大地，草木丛林等等都是我这个心（真心）所显现的。染者，污染，不好的东西；净者，清净美好的东西。	Let us first discuss ‘the boundless manifestation of defiled and pure dharmas’. All men and women, young and old, all mountains, rivers, the great earth, plants, trees, and forests are manifestations of this mind—our true mind. ‘Defiled’ refers to what is tainted and unwholesome; ‘pure’ refers to what is clean and wholesome.
譬如，我们这个娑婆世界就是一个秽土，污秽的；西方极乐世界就是净土，是清净的。净土也好，秽土也好，它是什么所成，是什么显现的呢？都是我们的一真法界所成、所显现的。	Our Sahā world, for example, is an impure land, whereas the Western Pure Land of Ultimate Bliss is pure. Whether a land is pure or impure, what forms it and brings it forth? Both are formed and manifested by the One True Dharma Realm.
所以佛经说：“无不从此法界流，无不归还此法界”。由此可见，现在这个山河大地、男女老少也是这一真法	The Buddhist scriptures therefore say: ‘Nothing fails to flow forth from this Dharma Realm, and nothing

界所显现的，没有这个一真法界，哪里会有山河大地男女老少呢？有人要起疑惑了，山河大地男女老少怎么会是一真法界所显现的呢？	fails to return to this Dharma Realm.' We can thus see that the mountains, rivers, great earth, men, women, young and old before us are also manifestations of the One True Dharma Realm. Without it, how could there be mountains, rivers, the great earth, men, women, young and old? Some may now wonder: how can all these be manifestations of the One True Dharma Realm?
这话说来很长，在山河大地未形成时，我国古语叫做宇宙洪荒，又叫混沌未开，佛经上叫觉明空昧。觉就是我们的本觉，任何人、任何一个众生都有这个知觉，都有这个知觉性。	The explanation is a long one. Before mountains, rivers, and the great earth had formed, the ancient Chinese called the state of the cosmos 'primordial vastness' or 'chaos not yet opened'. Buddhist scriptures describe it as 'awareness is luminous and emptiness obscure'. 'Awareness' is our intrinsic awareness. Every person and every sentient being possesses this capacity to know.
性就是能量，就是知觉的本能，就是能起知觉的功能。觉本无过，但坏在认这个觉，敲定自己确是有知觉，这叫觉上生明，明就是明明有知觉，明白自己有知觉，这就是知上加知，头上安头，这个明便成无明了。	Its nature is a power—the innate capacity and function of awareness. There is nothing wrong with awareness itself. The trouble begins when we take this awareness to be an entity and affirm that we truly possess something that knows. This is called 'giving rise to luminosity upon awareness'. 'Luminosity' here means the clear conviction that one possesses awareness. It is to add knowing to knowing—a head upon a head—and this very luminosity becomes ignorance.
觉本就是明，明本就是觉，经觉上生明，便分而对立，认为自己有能觉，就应当有所觉，应该有事物为我所觉。在那洪荒空昧时代，地球未曾形成，没有东西，于是大家乱动，寻觅能为所觉的东西。	Awareness is originally luminous, and luminosity is originally awareness. But when luminosity is raised upon awareness, subject and object divide and stand opposed: believing there to be a self that can know, we assume there must be something for it to know. In that primordial state of obscured emptiness, the Earth had not yet formed and there was nothing to be found. Beings therefore stirred restlessly, searching for something to know.
但是空劫时代，没有东西，这叫空；因为寻不着东西，大家昏乱一团，这叫昧；越昏昧、越乱动；动极生风，于是大风轮起，和我们这个一真法界本所具有的地水火风空根识七大种性的地大相磨擦，地风相磨就成火大，火大上燃，浊者下沉，清者上浮，所以就生起了地、水、火、风、空合成的世界。我们现居的地球就是这样生起来的。	Yet during the eon of emptiness there was nothing there: this is 'emptiness'. Because nothing could be found, all became confused and benighted: this is 'obscurity'. The more obscured and confused they became, the more they stirred. Movement at its extreme generated wind, and the great wheel of wind arose. It rubbed against the earth element among the seven great elements—earth, water,

	fire, wind, space, the sense faculties, and consciousness—inherently present in the One True Dharma Realm. The friction of earth and wind produced the fire element. Fire blazed upwards; the turbid sank and the clear rose. In this way, a world composed of earth, water, fire, wind, and space came into being. This is how the Earth on which we now live arose.
所以这个世界，不论是地球、树木、太阳、月亮都是地水火风四大所形成的，而地水火风就是我们本性所具有的成分，就等于化学家所说的元素一样。	Thus, everything in this world—the Earth, trees, the sun, and the moon—is formed from the four great elements of earth, water, fire, and wind. These four are constituents inherent in our true nature, comparable to what chemists call elements.
你看这个地球，地球有地壳是地大；地下地上有水，是水大；地心有火所以有火山爆发，就是火大；地球转动不停，有自转公转，是风大；所以地球完全是地水火风四大合成的。	Consider the Earth: its crust is the earth element; the water above and below ground is the water element; the fire in its core, which erupts through volcanoes, is the fire element; and its ceaseless rotation on its axis and revolution around the sun are the wind element. The Earth is therefore composed entirely of these four great elements.
就是一棵大树，也不离地水火风，因大树的树干是硬的，那是地大；树里有水分，是水大；树身是木质，有火性能生火，是火大；大树吸收养分的运行和风动摇摆，是风大；所以大树也是四大组成。	A great tree likewise does not depart from them. Its solid trunk is the earth element; its moisture is the water element; the combustibility of its wood is the fire element; and the movement by which it absorbs and circulates nourishment, together with its swaying in the wind, is the wind element. A tree, too, is thus composed of the four great elements.
人也如此，身体的皮肤肌肉、骨骼是地大；血液、津液，是水大；火大就是心脏，每个人都有37℃的体温；风大就是我们的呼吸、血液循环和消化循环等等，转动不停就属于风大。所以一切一切都是我们的真心所显现的，叫无量显现染净诸法。所有世界，净土秽土都是我们心所显现的。	The same is true of the human body. Skin, flesh, and bones are the earth element; blood and bodily fluids are the water element; the heart and the body's temperature of about 37°C are the fire element; and breathing, blood circulation, digestion, and all other ceaseless movement are the wind element. Everything, without exception, is therefore manifested by our true mind. This is what is meant by the 'boundless manifestation of defiled and pure dharmas'. All worlds, whether pure lands or impure lands, are manifestations of our mind.

下面说：“具足法尔平等性义”。什么是具足法尔平等性义呢？就是不管净土秽土它都是真心所显现，都是平等平等又平等的。	The next phrase is: ‘It fully embodies the equality of the natural state.’ What does this mean? It means that pure lands and impure lands alike are manifestations of the true mind and are therefore equal—utterly equal.
不以为我们的秽土是由众生造业所感的，而净土是诸佛菩萨清净心所感的，因净秽不同而生不平等之感。同时须知一切色相皆是幻影，不管好、恶、美、丑都不可得；故是平等的。	We should not regard the impure land as a karmic result produced by sentient beings and the Pure Land as a result of the pure minds of Buddhas and Bodhisattvas, and then, because purity and impurity differ, conclude that they are unequal. We must also understand that all forms and appearances are illusory images. Whether good or bad, beautiful or ugly, none can be obtained; in this sense they are equal.
现在我们虽沦落为众生，但一真法界是平等的；不过因为无明之故，一时遮盖了本性光明，但本体还是不垢不净，不动摇，不变异的，不因为光明被遮蔽了，本体就污染了。	Although we have temporarily fallen into the condition of sentient beings, the One True Dharma Realm remains equal. Ignorance has for a time obscured the luminosity of our true nature, but its essence remains neither defiled nor pure, neither shaken nor changed. Its essence does not become tainted merely because its luminosity is hidden.
比如一颗珍珠一时被污泥埋上了，光明被遮，不见了，是不是光明就失掉了呢？没有！你把它挖出来，把烂泥擦掉，这颗珍珠还是一样光明，它本体的光明不会因污物包裹而失掉的，所以说本性在圣不增，在凡不减，它是平等平等又平等的。	Suppose a pearl is buried in mud and its brilliance can no longer be seen. Has its brilliance been lost? No. Dig it out and wipe away the mud, and the pearl shines just as before. Its inherent brilliance is never lost because it is covered by dirt. Thus it is said that true nature does not increase in sages or decrease in ordinary beings; it is utterly equal.
我们就因不知道这个平等性义，而有取有舍，有爱有嗔。这个好，清净，那个污秽不好，其实都是我们真心所显现的，所以真正见道的人是无取无舍的，无爱无憎的。	Because we do not understand this equality, we grasp and reject, love and hate. We judge one thing good and pure and another impure and bad, yet both are manifestations of our true mind. One who has truly seen the Way therefore neither grasps nor rejects, neither loves nor hates.
我们用功把无明去掉，把所有污染执着烦恼颠倒都消灭掉后，就能恢复本性的光明，显现本来清净的法体，那时净土就在当下了。净土有理西方、事西方，理西方，就是我们的清净心，叫唯心净土。	When, through practice, we remove ignorance and bring all defilement, attachment, affliction, and inverted views to an end, the luminosity of our true nature is restored and the originally pure Dharma-body becomes manifest. The Pure Land is then present here and now. There is a Western Pure Land in principle and a Western Pure Land in

	phenomena. In principle, it is our own pure mind—the Mind-only Pure Land.
从事上讲呢，就是我们这个世界十万亿佛土之外，有一个西方极乐世界，但是这个西方世界虽然遥远，并没有与我们隔阂，因为我们的真心是遍满虚空，周遍法界的，任它十方净土，都不出我们的真心之外，就看你的心清净不清净。	In phenomena, there is the Western Pure Land of Ultimate Bliss, ten thousand billion Buddha-lands beyond our world. Yet, distant though it may be, it is not cut off from us, for our true mind fills all space and pervades the entire Dharma Realm. None of the pure lands in the ten directions lies outside our true mind. Everything depends upon whether your mind is pure.
心清净，净土就和你没有隔阂，就在你面前；心不清净，它不免就隔阂，离开你十万亿佛土之外了。我们的心具足一切的，一切行持皆摄于心。	If it is pure, the Pure Land is not separated from you but stands before you. If it is impure, separation inevitably arises, and the Pure Land is ten thousand billion Buddha-lands away. Our mind is fully endowed with everything, and all practices are encompassed within it.
经云：“三界唯心，万法唯识”，离开心，什么都没有了，所以，我们上面讲妄心不好息灭，为什么妄心不好息灭？妄心就是真心所显现的，没有真心哪里有妄心呢？比如没有水哪有波浪呢？波浪表示妄心，水是表示真心，你要是把波浪取消了，水也就没有了，所以妄心不好消灭掉，只好歇下来。	A sūtra says: ‘The three realms are mind-only; all phenomena are consciousness-only.’ Apart from mind, there is nothing at all. We said above that the deluded mind is difficult to extinguish. Why is this so? Because the deluded mind is itself a manifestation of the true mind. Without the true mind, how could there be a deluded mind? Without water, how could there be waves? The waves represent the deluded mind; the water represents the true mind. If the waves were eliminated, the water too would disappear. The deluded mind is therefore not something to be destroyed; it need only come to rest.
所以说歇下狂心就是真如，一切法门只是叫我们把妄心歇下来。不要取圣，只要歇心，妄心歇下来就是了。	Hence it is said: when the restless mind comes to rest, it is true suchness. Every Dharma Gate simply teaches us to let the deluded mind rest. Do not seek to become a sage; just let the mind rest. Once the deluded mind has come to rest, that is enough.
大手印是直示法门，告诉我们要见一真法界，就要把妄心歇下来，在一念不生时，回光一照，看到本性光明，这就是自己的本来面目，再不要去求其他什么神奇玄妙的东西。	Mahāmudrā is a direct-pointing Dharma Gate. It tells us that, to see the One True Dharma Realm, we must allow the deluded mind to rest. When not a single thought arises, turn the light around and behold the luminosity of true nature. This is your Original Face. Do not seek anything else strange or mysterious.

一有所求，一有所得，那就是着相了，非但永远不能成道，成魔倒有份在。为什么呢？因为我们的本性本来具足一切，不缺少什么，所以是如来藏，是个宝藏，只要你把它打开，就能用之无穷，不需向外面求取。	The moment there is seeking or attainment, there is attachment to appearances. Not only will you fail to realize the Way; you may well fall into demonic states. Why? Because our true nature is originally complete and lacks nothing. It is the Tathāgatagarbha, a treasure-store: once opened, its functions are inexhaustible, and nothing need be sought outside.
一有求取，心不空净，住在相上，便成蕴魔，所以我们在见道后要绵密保任，勤除执着的旧习，这叫修道。	As soon as seeking arises, the mind is no longer empty and pure. Abiding in appearances, one falls prey to the demon of the aggregates. After seeing the Way, therefore, we must carefully sustain and protect this recognition and diligently remove our old habits of attachment. This is called cultivating the Way.
为什么要这样做呢，因为见道以后，只不过认识了自己的本来面目，还有无始执着的习气没消光，这习气是从无始旷劫以来，着相着惯了，积聚起来，一下子叫你一点不粘着，清净无为不大可能。	Why is it necessary? Seeing the Way means only that we have recognized our Original Face; beginningless habits of attachment have not yet been exhausted. Accumulated over beginningless eons of habitual clinging to appearances, they cannot suddenly be made entirely non-attached, pure, and free of contrivance.
比如一间黑房间封闭了好多年，一旦窗门打开了或者电灯开亮了，黑暗取消了，房间里虽有了光明，但封闭年久，霉臭之气一下子不能够消除，还必须经过长久的通风、打扫、洗刷，才能把多年积下的霉臭之气渐渐消光。	Consider a dark room sealed for many years. When its doors and windows are opened, or a lamp is lit, the darkness vanishes and the room is filled with light. But the musty odor accumulated during those long years cannot disappear at once. Only prolonged airing, cleaning, and scrubbing will gradually remove it.
又比如一个臭粪桶，装了好多年大粪，一下子把粪倒光之后，臭气还是不能消灭，因为臭气深入木里，不能马上消除。还要经过长远的浸、泡、洗、刷，慢慢地才可以把臭气消尽。	Or consider a foul night-soil bucket that has held excrement for many years. Even after it is emptied, the stench remains because it has penetrated the wood. Only prolonged soaking, washing, and scrubbing will gradually remove it.
同样的道理，我们纵然一下子见到本来面目，认得自家真心，也知道一切东西无量现像都是由我们的真心所显现的，但是要一下子把习气消光，在境界里面丝毫无粘，全不动摇，还很难做到。	In the same way, even if we suddenly see our Original Face, recognize our own true mind, and understand that all the countless phenomena before us are manifested by that true mind, it is still difficult to eliminate every habitual tendency at once and remain completely unattached and unmoved amid circumstances.

所以开悟之后，只是见道位，还要经过修道位，在境上辛勤地锻炼用功，把自己着相粘境的习气完全消光，才可以证成佛果。到那时，才入证道位。	After awakening, therefore, one has reached only the stage of seeing the Way. One must still pass through the stage of cultivating the Way, training diligently amid circumstances until every habit of clinging to appearances and becoming entangled in objects is exhausted. Only then can Buddhahood be realized; at that point one enters the stage of realizing the Way.
见道的时候只等于是小毛头刚刚降生，是个刚刚生下来的婴儿，还不能走路说话做事，须要慢慢成长为大人，才能渐渐讲话、行走、工作、乃至于成为英雄、豪杰与伟大的人物。所以我们于见道后还要经过修道，然后才能证道。	When one first sees the Way, one is like a newborn infant, unable to walk, speak, or act. The infant must slowly grow into an adult before learning to speak, walk, work, and eventually become a person of great ability and stature. Thus, after seeing the Way, we must cultivate it before we can realize it.
但是，第一最重要的是见道。假如不见道，就不知道什么是本来面目，什么是真心，心里总有疑惑，总是向外驰求，心中无主，不免颠倒着相，故终究不能成道。	Yet seeing the Way is the first and most important step. Without it, we do not know our Original Face or true mind. Doubt remains; we continue to seek outside ourselves and have no inner point of reliance. Inevitably confused and attached to appearances, we can never realize the Way.
所以修道人先要见到本性，明白了什么是本真，然后才能着手扫除虚幻的妄习，等于房间的电灯开亮了，看清了污秽所在，什么地方脏，什么地方有垃圾，然后才能着手扫除。	A practitioner must therefore first see the true nature and understand what is genuine. Only then can one begin to sweep away illusory, deluded habits. It is like switching on a lamp in a room: once the dirt and rubbish can be seen, cleaning can begin.
假如电灯没开亮，房里漆黑一团，非但无从下手，即勉强打扫，也不免东碰西撞，撞得鼻青脸肿，还是不能打扫干净。	If the lamp is not lit, the room remains pitch-dark. There is no way to know where to begin; even if one tries to clean, one will stumble about, battering and bruising oneself, and still fail to clean the room.
所以要成道，先要开佛知见，了知这一真法界，是一切众生本具的，不是修成功的！宗下说：“道属悟，不属修”，就是这个道理。我们真明白了这个道理，修法就上路了。	To realize the Way, therefore, we must first awaken to the Buddha’s insight and know that the One True Dharma Realm is inherently present in every sentient being; it is not produced through cultivation. The Chan school says: ‘The Way belongs to awakening, not to cultivation.’ This is precisely the point. Once we genuinely understand it, our practice is on the right path.
上面说过，真理虽然顿悟，但多生执相的旧习不能立刻消除，还须时时刻刻保护，妄念一起即觉，觉即化空，空亦不住，方能圆融无碍。功夫由浅而深，由生而熟，	As explained above, although truth may be suddenly realized, habits of clinging to appearances accumulated over many lives cannot be eliminated at once. Recognition must therefore be protected

到熟极时才能忘，忘了之后就能化，那时就可以变化无碍了。	at every moment. As soon as a deluded thought arises, be aware of it; awareness dissolves it into emptiness, and do not abide even in emptiness. Only then can all be perfectly integrated and unobstructed. Practice matures from shallow to deep, from unfamiliar to familiar. When it is completely mature, even the act of maintaining it is forgotten; once forgotten, transformation becomes unhindered.
所以我们先要觉照，慢慢地进而至于寂照。觉就是知觉，念起要知道，不跟它跑，这是有功之用。假如看见心念动了，放不下，自己定力不够，不能止断其连续，这不行，须赶紧假佛力加持，以斩断之。	We must therefore begin with vigilant awareness and gradually advance to still illumination. Vigilant awareness means knowing as soon as a thought arises and not following it; this is an effortful function of practice. If you notice the mind moving but cannot let go because your samādhi is too weak to cut off the thought's continuation, you must quickly rely on the Buddha's empowering strength to sever it.
念佛的人迅速提起阿弥陀佛圣号，将妄心住到佛号上去，妄念就不能持续了；持咒的人则将咒一提，妄念就被转换了；参禅的人时刻照顾话头，妄念自然不起。假如妄念起来也不知道，跟着念头跑，那就完了。	Those who practice Buddha-recitation should immediately raise the sacred name of Amitābha Buddha and settle the deluded mind upon it, so that the thought cannot continue. Those who recite mantras should immediately raise the mantra, thereby transforming the deluded thought. Those who practice Chan should continually attend to their critical phrase, and deluded thoughts will naturally cease to arise. If a deluded thought arises without your knowing it and you follow it, all is lost.
所以见道后，须绵密保护。保熟了就不要保了，可由觉照进而为寂照了。寂就是不动，不再用觉了，同时照也忘了，自然照而不着照，有个照在还是有住，还是有功之用，无照无不照，这才进入无为。无功之用，其功甚大。到这里，才能入不退转地。	After seeing the Way, therefore, recognition must be protected continuously and without gaps. When this protection has fully matured, there is no longer anything to protect, and vigilant awareness advances into still illumination. 'Still' means unmoving: deliberate awareness is no longer employed, and even illumination is forgotten. Illumination functions naturally without attachment to illuminating. So long as there is an illumination to be maintained, there is still abiding and effortful functioning. When there is no deliberate illumination, yet nothing is left unillumined, one enters effortless non-contrivance. Its functioning is effortless, yet its efficacy is immense. Only here does one enter the stage of non-retrogression.

“具足法尔平等性义”就是一切好坏、染净、长短，都是平等平等又平等，没有差别的，因为一切众生都是佛呀，你不要看不起牛马等畜类，它也是佛，只不过因为作恶多端业障重，才落到下三道去。	“Complete with the nature of natural equality” means that everything—good and bad, defiled and pure, long and short—is equal, equal, and equal again, without difference, because all sentient beings are Buddhas. Do not look down on animals such as oxen and horses; they too are Buddhas, and have fallen into the three lower realms only because of much evil and heavy karmic obstacles.
我们要起大悲心，发愿救度一切众生，同登觉岸，才符合佛出世救度众生的本怀。	We should arouse great compassion and vow to liberate all sentient beings so that together we may reach the shore of awakening; only this accords with the Buddha’s original intent in appearing in the world to liberate sentient beings.
地藏王菩萨在地狱里庄严地狱，救度地狱众生，广施法力唤醒他们的迷梦，使他们知道，在这里受苦的人，佛性并不减少一分，只因不觉，着相、造业，才落到地狱里来受罪。	Kṣitigarbha Bodhisattva adorns the hell realms and liberates the beings there. Exercising vast Dharma power, he awakens them from their deluded dream and enables them to understand that their Buddha-nature has not diminished in the slightest despite their suffering. Only because they failed to awaken, clung to appearances, and created karma did they fall into hell and undergo torment.
如迅速醒悟、忏悔，恢复自己的本性光明，就立刻飞升超脱了。由此看来，修道人第一要明心见性，见性之后，才不致造业受报。不见本性，不免盲修，见到本性之后，才是正修。	If they swiftly awaken, repent, and restore the luminosity of their true nature, they can immediately rise above and be liberated. We can therefore see that a practitioner must first awaken to mind and see the true nature; only then can one avoid creating karma and undergoing its results. Without seeing true nature, practice is inevitably blind. Only after seeing it does genuine cultivation begin.
真正见到本性之后，你也就明白，西方净土和我们所在的秽土都是一样平等。经云：随其心净，即佛土净。	Once you truly see your nature, you will understand that the Western Pure Land and the impure land we inhabit are equal.
你心清净无染，当下就是净土，因为心清净了，没有取舍，哪里还有什么好坏美丑等分别呢？心生分别那就坏了，好坏美丑就随之产生了，人便随之爱嗔取舍，就不免造业受报了。	A sūtra says: ‘When the mind is pure, the Buddha-land is pure.’ When your mind is pure and undefiled, the Pure Land is present here and now. With a pure mind that neither grasps nor rejects, how could distinctions such as good and bad, beautiful and ugly remain? Once the mind discriminates, trouble begins: good and bad, beautiful and ugly arise, followed by love and

	hatred, grasping and rejecting; one then inevitably creates karma and undergoes its results.
修道为了出轮回、超三界，所以先要端正知见，识得这个人人本具的平等心，明白事物的平等义，而后才能着手除习，转识成智。	We cultivate the Way in order to leave saṃsāra and transcend the three realms. We must therefore first correct our view, recognize the impartial mind inherent in everyone, and understand the equality of all phenomena. Only then can we begin to remove habitual tendencies and transform consciousness into wisdom.
修行人要圆证佛果，必须转识成智，识是知识、分别心，这是凡夫着境造业的妄心，经过辛勤用功改造，圆觉大智，才得如愿以偿。	To realize Buddhahood fully, practitioners must transform consciousness into wisdom. Consciousness here is discriminative knowing—the deluded mind by which ordinary beings cling to objects and create karma. Only through diligent practice can it be transformed into the great wisdom of perfect enlightenment and our aspiration fulfilled.
在转换的过程中，先转第六识为妙观察智，转第七识为平等性智，而后才能转前五识为成所作智，转第八识为大圆镜智。不是一下子就能把妄识转为圆觉大智的，所以六祖说：“六、七因中转，五、八果上圆”即是此意。	In this transformation, the sixth consciousness is first transformed into the wisdom of wondrous observation, and manas consciousness into the wisdom of equality. Only then can the first five consciousnesses be transformed into the wisdom of accomplishing activities, and ālaya consciousness into great perfect mirror wisdom. Deluded consciousness cannot be transformed into the great wisdom of perfect enlightenment all at once. This is what the Sixth Patriarch means by saying, “The sixth and seventh are transformed at the causal stage; the first five and the eighth are perfected at fruition.”
“应知传承诸上师与我心无别”，见道人既深知我心就是佛心，佛心就是我心，那么我心非但与传承诸上师无别，即和所有的事物境界也没有分别了。在这种心情下，还有什么爱憎取舍呢？假如还有分别，这是美好，我要取；那是丑陋，我要舍，那你的心还是不平等，你还没真见道。	‘Know that the lineage masters and my own mind are not different.’ One who has seen the Way knows deeply that one’s own mind is the Buddha-mind and the Buddha-mind is one’s own. One’s mind is therefore not only no different from the minds of the lineage masters; it is also not separate from any phenomenon or circumstance. In such a state of mind, what remains to love or hate, grasp or reject? If discrimination persists—‘This is beautiful, so I shall take it; that is ugly, so I shall cast it aside’—your mind still lacks equanimity, and you have not truly seen the Way.

所以我们要了知一真法界本来不生不灭，不垢不净，不增不减，具足一切。换句话说，本来是佛，只要我们不迷痴，不跟妄念跑，不着境逐物，即能就路还家，恢复本性。	We must therefore understand that the One True Dharma Realm is originally unborn and undying, neither defiled nor pure, neither increasing nor decreasing, and fully endowed with everything. In other words, we are originally Buddhas. So long as we are not deluded, do not follow deluded thoughts, and do not cling to objects or chase after things, we can retrace our steps home and restore our true nature.
所以恒河大手印告诉我们：你不要修，你本来具足真如佛性，只要回光返照，一切不着，念起即觉，不跟念走，就是正修正行。但先要知见正，这是因地法行，知见不正，果遭迂曲，所以大手印一开始讲就说要知见正。	The Ganges Mahāmudrā therefore tells us that there is nothing to fabricate through practice: true suchness and Buddha-nature are already complete within us. Simply turn the light around, cling to nothing, and be aware the instant a thought arises without following it. This is right practice and right conduct. Correct view, however, must come first. It is the Dharma practice at the causal stage: if the view at the cause is distorted, the result will be circuitous. Mahāmudrā therefore begins by teaching correct view.
见到本性之后，才能时时在定。为什么呢？因为开悟后，才深切知道一切相都不可得，都是空华水月，无可取着，只有本性是真，尽管应机随缘而心不动。《金刚经》云：“应无所住而生其心。	Only after seeing the true nature can one remain continually in samādhi. Why? Because after awakening one knows deeply that all appearances are unobtainable—flowers in empty space and the moon reflected in water—and that there is nothing to grasp. True nature alone is real. One responds to circumstances and follows conditions, yet the mind remains unmoved. The Diamond Sūtra says: ‘Give rise to the mind without abiding anywhere.’ Only this is the living great samādhi of boundless wondrous functioning.
”能这样才是活泼泼妙用无边的大定，这样修行方是修道人的真实行持。所以修道人的心一定是平等无偏倚的，待人接物毫无亲疏的差别，假如还有差别之见，那你还未达真平等之境。	Practice of this kind is the genuine conduct of one who cultivates the Way. A practitioner’s mind must therefore be impartial and unbiased, without distinctions of intimacy or distance in dealing with people and situations. If you still hold discriminatory views, you have not yet reached true equality.
见定行一切都为心所摄，都具足于心，所以我们学佛应学心地法门，它是诞生王子，犹如皇帝亲生的太子，将来一定会做皇帝一样，将来一定成佛。	View, Meditation, and Conduct are all encompassed by mind and fully present within it. In studying Buddhism, therefore, we should cultivate the Mind-Ground Dharma Gate. This is like the birth of a crown prince: just as the emperor’s own son will

	one day inherit the throne, one who cultivates this Dharma Gate will certainly attain Buddhahood.
修其他法门，都是外围功勋位，功夫再好，也只能封王称侯，而不能做皇帝——成佛。尤其现代做气功的人都执着在肉身上，搞什么小周天，大周天，更或弄些巫术、障眼法，炫耀自己，愚弄无知之人，他们自以为得计，其实只是弄精魂。任你神通怎么大，身体怎么好，到后来终归败坏，不能长久。故宗门云：“外道练身终必坏”也。	Other Dharma Gates belong to peripheral ranks of merit. However accomplished one may become, one can at most be enfeoffed as a king or marquis; one cannot become the emperor—that is, attain Buddhahood. Modern qigong practitioners in particular cling to the physical body, working with the Microcosmic Orbit and Macrocosmic Orbit, or even practicing sorcery and sleight of hand to show off and deceive the ignorant. They imagine themselves clever, but in truth they are merely playing with deluded consciousness. No matter how great your spiritual powers or how strong your body may be, the body will ultimately decay and cannot endure. Hence the Chan school says: ‘Those on non-Buddhist paths who train the body will ultimately see it decay.’
所以我们用功，要知见正，知道成佛的根本是什么，然后以之精修，才能修成正果。憨山大师在《心经直指》中云：“修般若之所以成功迅速者，以人人皆具此真如妙性也。	In our practice, therefore, our view must be correct. We must know the fundamental basis of Buddhahood and cultivate it diligently; only then can we realize the true fruition. Master Hanshan wrote in Direct Pointing to the Heart Sūtra: ‘The reason the cultivation of prajñā succeeds so swiftly is that everyone possesses this wondrous nature of true suchness.
诸佛证之，以为神通妙用，众生迷之，以作妄想尘劳，所以日用而不知，昧此本真，枉受辛苦，可不哀哉！苟能顿悟本有，当下回光返照，一念熏修，则生死情关忽然隳破，犹如千年暗室，一灯能破，更不别求方便耳！”由此可见，我们只要醒悟，不迷色相，时时回光返照，在心地法门上熏修，不用其他法门，将来一定成佛。	The Buddhas realize it and manifest spiritual powers and wondrous functions; sentient beings are deluded about it and turn it into delusive thoughts and defiling toil. They use it every day without knowing it, remain ignorant of this original truth, and needlessly undergo hardship. How could this not be lamentable? If one can suddenly awaken to what has always been present, immediately turn the light around, and cultivate it single-mindedly, the emotional barrier binding one to birth and death will suddenly collapse. It is like a lamp dispelling the darkness of a room that has been dark for a thousand years; no other skillful means need be sought.’ We can thus see that we need only awaken, cease being deluded by forms and appearances, continually turn the light around, and cultivate the Mind-Ground Dharma Gate. Without

	resorting to other Dharma Gates, we will certainly attain Buddhahood.
三、心地法门	3. The Mind-Ground Dharma Gate
说到心地法门，我想起黄龙与吕纯阳的公案来。吕纯阳是修道教的，道教讲究练精气神，采大药炼成大丹，即所谓金丹，化成婴儿，为金刚不坏的阳神。他参黄龙祖师时，已是炼丹成就阳神出窍了。	The story of Huanglong and Lü Chunyang reminds me of the Mind-Ground Dharma Gate. Lü Chunyang was a Daoist practitioner. Daoism emphasizes the cultivation of essence, energy, and spirit, gathering the powerful elixir to refine it into what is known as the golden elixir. This elixir transforms into an infant, becoming the indestructible yang spirit of the diamond. By the time he visited Huanglong, Lü had already achieved the ability to refine the elixir, allowing the yang spirit to leave his body.
在道教金丹炼成就后，即可以云游四方，参访各大名山的善知识。一天他经过黄龙山，见山上有紫云结盖，知有异人，便去拜访。恰好遇上黄龙禅师升堂说法，他便混在人群中听听黄龙禅师说些什么。	After mastering the Daoist golden elixir, one can travel far and wide, seeking virtuous teachers in renowned mountains. One day, while passing by Huanglong Mountain, Lü noticed purple clouds enveloping the mountain. Sensing that a remarkable figure was present, he decided to pay a visit. He encountered Huanglong Chan Master delivering a lecture and blended in with the crowd to listen.
黄龙知是吕公，想诱他入道，就厉声说：“今天不说法，座旁有盗法者！”于是，吕纯阳毅然出来，问黄龙禅师道：“一粒粟中藏世界，半升铛内煮山川。	Huanglong, recognizing Master Lü, wished to draw him toward Buddhism and sternly declared, “I won’t preach today. There is a Dharma thief here!” In response, Lü Chunyang stepped forward and asked Huanglong, “The world is hidden in a grain of millet, and mountains and rivers are boiled in a half-liter cauldron.
且道此意如何？”黄龙指着他说：“这守尸鬼！”吕纯阳说：“争奈囊中有长生不死之药。”黄龙说：“饶经八万劫，终是落空亡。	What does this mean?” Huanglong pointed at him and declared, “This is a corpse-guarding ghost!” Lü Chunyang retorted, “What if I possess the elixir of immortality in my bag?” Huanglong replied, “Even after eighty thousand kalpas, it will perish in vain.”
”吕纯阳听了大惊，于是，飞剑取黄龙，黄龙以拂尘一掸，飞剑落地，剑者见也，剑落地即见负也，吕纯阳当下跪拜，请求指示。黄龙说：“半升铛内煮山川即不问，如何是一粒粟中藏世界？”吕纯阳于言下大悟。	Taken aback, Lü Chunyang then launched his flying sword at Huanglong. Huanglong flicked the sword away with his whisk, sending it crashing to the ground. Lü Chunyang immediately knelt and sought guidance. Huanglong then remarked, “If I do not inquire about boiling mountains and rivers in a half-liter cauldron, how can I comprehend the

	world hidden in a grain of millet?" In that moment, Lü Chunyang experienced sudden enlightenment.
悟个什么？悟出了无相之心。这无相之心，才是成佛的根本、证成大道的根本。这能现阳神的、无形无相的大能量，才是永远不坏的天真佛。学佛修道，绝不能执取色相，色相是真心的影子，终归要败坏的。	What did he realize? He understood that the mind is without form. This formless mind serves as the root of Buddhahood and the foundation for attaining the Great Way. This formless energy, capable of manifesting the Yang Spirit, represents the eternal and indestructible Pure Buddha. In studying Buddhism and cultivating the Way, one must never cling to appearances. Appearances are merely shadows of the true mind and are destined to decay.
所以吕纯阳恍然大悟之后，就说：“弃却瓢囊　碎琴，从此不炼水中金，自从一见黄龙后，始觉从前错用心。”水就是水银，是炼丹的药物。	Following his sudden enlightenment, Lü Chunyang declared, "I have discarded my gourd and bag, smashed my zither, and from now on I will no longer refine gold from water. Ever since I encountered the Yellow Dragon, I have come to realize that I have misused my mind." In alchemy, water represents mercury, a key ingredient.
道教炼丹讲究取坎填离，水是阴名坎，取其金是阳名离，取坎填离，即阴阳和合以炼成阳神之金丹大道。“从此不炼水中金”，即现在不炼这东西了，因为纯阳祖师认识了本性这个无相之心的天真佛。它是本来如此，法尔如此，非造作修炼而成，只是众生迷了外境，不识得而已。今天识得了、晓得了，就不再执取外境了。	Daoist alchemy focuses on the process of filling "Kan" with "Li." Water, embodying Yin, corresponds to Kan, while gold, symbolizing Yang, represents Li. The harmonization of Yin and Yang through the filling of Li with Kan signifies the refinement of the golden elixir of the Yang Spirit. By stating, "From now on, I will no longer refine gold from water," Lü Chunyang indicates that he has abandoned this practice, having recognized his true nature: the formless mind, the pure Buddha. This essence exists in its natural state, rather than being artificially cultivated. It is merely that sentient beings, lost in their external realities, fail to see it. Now that he has gained this understanding, he no longer clings to the external world.
我们用功，首先要明白成佛的根本是什么？不然，方向一错，就相去千里，成道无望了。比如煮饭，要用米来烧，才能成饭；用泥沙来烧，你尽管烧上几天或几万年也不能成饭，所以见地非常重要。	When practicing, it is essential to first grasp the fundamental principles of Buddhahood. Without this understanding, one risks straying far from the path to enlightenment, making realization of the Way impossible. To illustrate this point, consider the analogy of cooking rice: one must have rice to cook. If one attempts to use mud and sand, no matter how long one cooks—be it days or even

	tens of thousands of years—rice will never emerge. Thus, understanding is paramount.
根本是什么？就是我们的一真法界（本性），而不是别的什么东西，与练气、炼丹都不相干。认识本性之后，就是具正见。见性之后，本来应是无修无得无证的，但是你习气未了，见境还要动心，那就生死不了，还是要修。	What, then, is the fundamental principle? It is our One True Dharma Realm (our original nature), which is not something extraneous. This principle is unrelated to qigong training or alchemy. Once we comprehend our original nature, we attain the right view. Upon realizing our original nature, our need for practice, attainment, or realization diminishes. However, if one's habitual tendencies remain unresolved and external encounters continue to influence them, the cycle of birth and death persists, necessitating further practice.
为何如此说？因为你成佛之后，佛也不可得，哪还有什么东西可得？所以是无得；既然无得，你证个什么东西呢？所以是无证；无得无证，你本来是佛，不是修成，所以是无修。然而你的习气不了，还是要修。	Why is this the case? Even after achieving Buddhahood, the state itself remains unattainable. Therefore, what more can one hope to attain? Consequently, there is no attainment. If there is no attainment, what can one achieve? Therefore, there is no realization. Without attainment or realization, one is already a Buddha, a state achieved apart from practice, which implies that practice itself becomes irrelevant. However, if habitual tendencies are unresolved, practice remains necessary.
如何修呢？无修之修，即是时时观照，不要用什么方法来修。所以，无修之修还是需要的。识得本性之后，就明白世界上一切色相，都是我这一真法界（本性）之所显现。	How should one practice? Continuous observation and contemplation, without reliance on any specific method, are necessary. Thus, the practice of non-cultivation remains vital. Upon recognizing one's true nature, one realizes that all forms in the world are manifestations of One True Dharma Realm (one's true nature).
所以，性就是相，相就是性，性相不二，因此，我们佛教说不二法门。《心经》说：“色即是空，空即是色。”这色相就是我们一真法界、妙有真空之体所显现，而不是一说“色即是空”，就以为色是空无所有，那就错了。空无所有，那就变成顽空断灭，就不对了。所以，我们说一切色相无自体、无自性、本空，也就是所有皆不可得的空。	Hence, nature is form, and form is nature; they are fundamentally one and the same. This understanding is why we, as Buddhists, speak of the non-dual Dharma Gate. The Heart Sūtra states, “Form is emptiness; emptiness is form.” These forms represent manifestations of our One True Dharma Realm, the essence of the wondrously existing true emptiness. It is correct to assert that form is empty and void because “form is emptiness.” However, if one insists that form is entirely empty and void, this leads to a misguided interpretation of emptiness and annihilation.

	Therefore, we assert that all forms lack self-substance and self-nature; they are inherently empty, signifying that everything is ultimately unattainable.
所谓空有好几种，一般讲来，有对峙之空、断灭之空、析法真空等。	There are several different kinds of emptiness. Generally speaking, these include relative emptiness, annihilationist emptiness, and analytical true emptiness.
凡夫是对峙之空，所谓东西在的时候是有，东西不在就是空；外道是断灭空，认为人死后，就统统完结没有了，是断灭空；二乘所见的道是析法真空，就是把色心两种法分开了，色是色法，心是心法。比如五蕴：色受想行识。	For ordinary beings, emptiness is opposed to existence: when a thing is present, it exists; when absent, it is empty. Followers of non-Buddhist paths hold annihilationist emptiness, believing that after death everything ends and nothing remains. This is annihilationist emptiness. The two vehicles see analytical true emptiness, separating form and mind: form is material dharma, and mind is mental dharma. Consider the five aggregates: form, feeling, perception, formations, and consciousness.
二乘说色是色法，受想行识是心法，把它分开来。他们认为我们修道，身体是没用的，要舍去这身体。其实不是这样，色就是空，空就是色，所有色相包括我们身体在内就是真心。	According to the Two Vehicles, form is material dharma, while feeling, perception, volition, and consciousness are regarded as mental dharmas, thus separating them. They maintain that in spiritual practice, the body is deemed useless and must be discarded. However, this assertion is incorrect. Form is emptiness, and emptiness is form. All forms, including our bodies, reflect the true mind.
比如镜子能现影子，镜子不能现影子就不成为镜子了；因其能显现影子，故称为镜子。我们的本体是妙有真空，妙有者具足万法，它不是空无所有，所以它能显现一切事物的影像，能起妙用。	A mirror reflects an image; if it doesn't, it isn't a mirror. Our essence embodies wondrous presence and true emptiness. This wondrous presence encompasses all dharmas. It is not empty, allowing it to reflect the images of all things and perform remarkable functions.
假如不能显现一切事物起妙用，那就不能称为真空之性了。所以这色就是空、空就是色者，即云一切色相就是真心（真空之性）所显现，真心之所成就。	If it does not reveal all aspects and significant functions, then it cannot be considered true emptiness. Therefore, the premise that form is emptiness and emptiness is form signifies that all forms are manifestations of the true mind (the true nature of emptiness), representing the accomplishments of the true mind.
真空之性（真心）无形相，看不见、摸不着，要由事相（色）来反映、显现，如此讲就比较彻底了，因此有	The nature of true emptiness (the true mind) has no form or appearance and can be neither seen

“事以理成，理以事显”之说。事以理成即一切事物是由理体而成就的。	nor touched; it must be reflected and displayed through phenomena (form). Put this way it is more thorough, hence the saying “Phenomena are accomplished through principle, and principle is manifested through phenomena.” “Phenomena are accomplished through principle” means that all things are accomplished from the essence of principle.
这理体——即我们无形无相的一真法界，在什么地方可见呢？在事相上见，由事上显现，故云理以事显。比如，我们要造一架飞机，先要设计好图案，然后，由工程师引导工人按照他这个图案去制造。造成功后，飞机上了天。	Where can this essence of principles—our formless and intangible One True Dharma Realm—be observed? This essence is evident in phenomena, which are manifested through various things; thus, the saying, “Principles are manifested through things.” For example, if we aim to construct an airplane, we first create a blueprint. Subsequently, engineers direct the workers in the manufacturing process according to this blueprint. Upon successful construction, the airplane takes off. The aircraft, as a physical object, demonstrates the correctness of the design plan and drawings, allowing it to soar into the sky.
飞机是事物，有相之事成就了，就显示设计的方案、图样是正确无误，所以飞机就飞上了蓝天。假如设计的图样、方案、数据等等不正确，那么飞机就上不了天，或是从天上掉下来了。	The airplane is a thing; when the thing with form is accomplished, it shows that the design and plans were correct, so the plane flies into the blue sky. If the designs, plans, data, and so on were incorrect, the plane could not get into the sky, or would fall from it.
这个方案、图样、数据就是理体，而飞机就是事相。飞机是由方案、图样、数据等成就的事相，是事以理成；飞机造成功证明它的设计方案、图纸、数据是正确的，是理以事显，这是个比仿。	These plans, drawings, and data constitute the principle, while the plane embodies the phenomenon. The plans, drawings, and data enable the construction of the plane, which then brings the principle to life. The successful construction of the plane validates that its design, drawings, and data are accurate; thus, the principle is manifested through the phenomenon. The airplane serves as a metaphor.
我们的真心是无相的，无相之相是在事物上显现，今天有山河大地、男女老少、日月星辰、草木丛林等等千变万化的东西，都是我们的一真法界所显现的，所以，见相就是见性，性相不二。	Our true mind is formless, and this formlessness is expressed through various entities. Today, we see mountains, rivers, earth, men, women, young and old, the sun, moon, stars, plants, trees, and forests, along with other ever-changing phenomena. All of these are manifestations of our One True Dharma Realm. Therefore, the perception of form is

	synonymous with the perception of nature, as nature and form are inseparable.
从前祖师讲“青青翠竹尽是法身，郁郁黄花无非般若”。	The ancient masters proclaimed, “The verdant bamboos are all dharmakāya; the luxuriant yellow flowers are all Prajñā.”
竹子是雅致之物，苏东坡就竹子作了首很巧妙的诗，“无竹令人俗”，这人家没有种竹子，很俗气；“无肉令人瘦”，假如不吃肉，人就要消瘦了；“若要不俗又不瘦，顿顿还它笋炒肉。	Bamboo is recognized as an elegant plant. The poet Su Dongpo crafted a clever verse regarding it: “Without bamboo, one becomes vulgar.” A household devoid of bamboo would lack elegance; similarly, “Without meat, one becomes thin.” In the absence of meat, one would become emaciated. “If you wish to avoid being either vulgar or thin, stir-fry bamboo shoots with pork for every meal.”
”这笋炒肉，味道很好，既不俗气又不瘦，说明这个竹子是很雅致的东西。看见青翠的竹子，那就是我们的法性身；看见郁郁的黄花，那就是我们的般若智慧。	This dish is delightful, striking a balance that is neither vulgar nor thin, thereby exemplifying the elegance of bamboo. Observing verdant bamboo represents our dharmakāya, while witnessing luxuriant yellow flowers signifies our Prajñā wisdom.
为什么这样说呢？理以事显嘛！但是不是说这些东西就完全是我们，我们就完全是这些东西呢？不能这样说！为什么呢？从前大珠和尚讲过假如翠竹是法性身，那么我们吃笋子时，不是把这个法身吃掉了么？比如碗是你的法身，你把碗敲碎了，那你就把法身也敲碎了。	But why do we assert this? Principles are unveiled through phenomena! However, does this mean we are entirely defined by these elements? That is not the case! Why? In the past, the monk Dazhu remarked that if verdant bamboo embodies dharmakāya, then when we consume bamboo shoots, we are also partaking of this dharmakāya. For instance, if a bowl represents your dharmakāya, then breaking it would imply breaking the dharmakāya as well.
那也不对啊！那么究竟这句话对不对呢？如何理解呢？应该说是“非一非二”，既不完全是一体，也不是两者完全不同。	This reasoning is flawed! Therefore, is this statement accurate? How should we understand it? It must be viewed as “neither one nor two”—neither entirely one nor completely separate.
说非一者，即不是一样，就是说我们的法性身是无形无相，而事物是有相，在相上说，不是一体；性不离相，相不离性，从不离的角度说是非二，是一体的。	To assert “no one” implies that they are distinct. This notion suggests that our dharmakāya is formless, whereas tangible objects possess form. In terms of form, they are not identical. Nature is inseparable from form, and form cannot exist independently of nature. Based on this inseparability, they are not two; they are one.
镜子里有影子，影子总离不开镜子，你能把镜子里的影子拿掉吗？拿不掉。你用布把镜子包起来，布纹也映在	A reflection in a mirror cannot be separated from the mirror. Can the shadow be removed? No, it

里面，影子还是在里面。	cannot. If you cover the mirror with cloth, the pattern of the cloth is reflected, yet the shadow persists.
你把镜子向地，地下的物体还是映在里面；向天，天上的云、星、日、月也映在镜里面，镜子里终归有影子，因此，从不离的角度讲，镜就是影，影就是镜；但是，影子还是影子，镜子还是镜子，所以，从相上讲，一个是有相，一个是无相，不是一体，所以是“非一非二”。这个道理要弄通。	If you tilt the mirror to face the ground, objects beneath the surface are still reflected; if you angle it toward the sky, clouds, stars, the sun, and the moon are all reflected as well. Ultimately, there exists a shadow within the mirror. Thus, the mirror and shadow are identified with each other due to their inseparability. However, the shadow remains the shadow, and the mirror remains the mirror. Hence, in terms of form, one possesses it while the other is formless. They are not one; thus, we refer to it as “neither one nor two.” This principle must be comprehended.
过去洞山祖师过河时，低下头来卷裤脚，正当这个时候，看见水里面显现他的影子，恍然大悟。他作了个偈子，里头有“渠今正是我，我今不是渠”的妙句，证明他确实悟道。这“渠”不是渠道的渠，而是作“他”讲。	In the past, when Patriarch Dongshan was crossing a river, he bent down to roll up his trouser legs. At that moment, he saw his reflection in the water and experienced a sudden realization. He composed a verse with the profound line, “It (the reflection) is now me, and I am presently not it,” which exemplified his true enlightenment. “It is now me” signifies the reflection of myself in the water, while “I am not it” indicates that I differ from that reflection.
“渠今正是我”，就是指这水中的影子正是我；“我今不是渠”，我现在不是他。	Why is it that he is me, and I am not him?
为什么说他现在是我，而我不是他呢？世界上千差万别的影相，都是我们真心所显现的，所以这一切影相都是我的自性，但是，我不是这些影相，这叫不即不离。	The myriad reflections in the world are all manifestations of our true mind. Thus, while these reflections represent my true nature, I am not them. This state can be described as different yet connected.
不离者，就是不离这个影相而显现法性身；不即者，就是这一切影相不就是我。佛教道理讲得很清爽，又很玄妙，当我们把这些事物、佛性都弄清爽了，就晓得证体起用，不然你就迷惑了。	“Connected” implies that the dharmakāya manifests as part of these reflections; “different” means that these reflections are not me. Buddhist principles are both clear and profound. When we comprehend these concepts and the Buddha-nature, we will understand how to realize the essence and apply it in practice; otherwise, confusion will ensue.
从前大慧宗杲禅师看到洞山祖师这个偈子，他就想：洞山祖师悟道了，怎么还有他有我呢？既然悟道了，就无	Once, while reading a verse by Patriarch Dongshan, Chan Master Dahui Zonggao pondered, “If Patriarch

他无我，怎么还有他有我，他就怀疑了。后来真正彻悟之后，才知道我而他者，他而我者都不可得，不可得中不是说一个假相都没有，一切相还是不坏，还都是我们真心的妙用。所以，我们一定要把这些问题弄清爽。	Dongshan attained enlightenment, how could there still be an 'it' and a 'me'?" Upon realizing true enlightenment for himself, he came to understand that both he and others are ultimately unattainable. This notion of unattainability suggests that appearances are illusory; all appearances persist and illustrate the remarkable function of our true mind. Therefore, it is crucial to clarify these matters.
《楞严经》讲：“性色真空，性空真色。”这个性是妙有的真空体，它一丝不挂、一尘不染，无有丝毫形相，说似一物即不中。这个真空万能体，是构造、变现一切的主体。	The Śūraṅgama Sūtra says, "The nature of form is true emptiness; the nature of emptiness is true form." This nature is the essence of true emptiness and wondrous presence: free of every attachment, unstained by a single speck of dust, and without the slightest form or appearance. To describe it as resembling any thing would miss the mark. This all-capable essence of true emptiness is the basis from which everything is formed and manifested.
就是说，这个空不是空无所有的空，而是妙有真空的空。因为一切色相无不都是真空妙有的体性所显现的，都是我们的自性所起的作用，离开自性是没有色相的。所以，一切色相就是自性，自性就是一切色相。	This means that emptiness is not sheer nothingness; it is true emptiness and wondrous presence. All forms and appearances are manifestations of this nature of true emptiness and wondrous presence, functions of our own nature. Apart from our own nature, there are no forms or appearances. Thus, all forms and appearances are our own nature, and our own nature is all forms and appearances.
自性无相，是有而不有，不空而空的真空，而色相则是不有而有，空而不空的妙有。一切色相与真空妙有本来没有两样。但是，世上的人往往都执着了有形象的色为实有，且迷入心窍、牢不可破。	Our own nature is formless: it is true emptiness, present yet not substantially existent, not empty yet empty. Forms and appearances are wondrous presence: without substantial existence yet present, empty yet not empty. All forms and appearances are originally inseparable from true emptiness and wondrous presence. Yet people commonly cling to forms and appearances as substantially real, becoming so deeply ensnared that the attachment seems unbreakable.
佛悲悯众生，教我们认清真理，强调指出：“色不异空，空不异色”，所谓不异者，就是没有差异的意思。	Out of compassion for all living beings, the Buddha teaches us to recognize the truth, emphasizing, "Form is not different from emptiness; emptiness is not different from form." The phrase "not different" indicates that the two are the same.

何以是“性色真空，性空真色”呢？因为性空之故，才能显现色相，倘若性不空，已经成为一种有色有相的实体，就不能显现诸相，为什么？举个很浅显的例子，假如我们这间房子空了，才能搬进来桌子、大立柜等等。	Why is it said, “Form in its nature is true emptiness; emptiness in its nature is true form”? Because our nature is empty, forms can appear. If it were not empty, but already a substantial entity with form, it could not manifest appearances. Why? Take a simple example: only when this room is empty can we move in tables, large wardrobes, and so on.
相反，这个房间堆满了东西，已没有空的地方了，那就什么也搬不进来了。所以，性体是真空无相，才能显现一切色相，才能变现千差万别的妙相。	Conversely, if this room is filled with things and has no empty space, nothing more can be moved in. Thus the essence of our nature must be true emptiness without form to manifest all forms and the countless varieties of wondrous appearances.
正因为自性无相，是不可以眼见的，所以又称性为妙体。无论在身体内外的哪一个部位都找不到它。把头脑打开找不到，把身体解剖了，把心脏剖开了，也找不到。它既不在脑，也不在心，了无踪影，了不可得。	Precisely because our own nature is formless and cannot be seen with the eyes, it is also called the wondrous essence. It cannot be found anywhere inside or outside the body. Open the head and it is not there; dissect the body or cut open the heart and it is still not there. It is neither in the brain nor in the heart: utterly traceless, it cannot be grasped.
这就是说，性是了无迹相，不能用眼见的。	This means that nature has no trace or appearance and cannot be seen with the eyes.
眼前一切的有相的境物，虽然可以借其“见性”来看见到，但是谁能够看到自己的这个“见性”呢？因为眼睛只能看见有相的东西，这是其一；其二，眼睛只能看到与其相对的东西，不和眼睛相对则不能看见。	Everything with form before our eyes can be seen by means of the “seeing nature,” but who can see this “seeing nature” itself? The first reason is that the eyes can see only things with form; the second is that the eyes can see only what is opposite them and cannot see what is not opposite them.
譬如：我们的眼睛能看见自己的眼睛吗？因它不和眼睛相对，就看不见了。而自性是绝对的真心，不是相对的东西，所以不能眼见。假如有见，就非真见了。	For example, can our eyes see our own eyes? Because an eye is not opposite itself, it cannot see itself. Self-nature is the absolute true mind and not something relative, so it cannot be seen by the eyes. If there were seeing, it would not be true seeing.
性是了无迹相，不能眼见。所以，性为真空。虽然是真空，但它能够应缘起用。就是说，对境之后，它能够发识，能分别这是什么，那是什么。所以，性又是妙有，而不是顽空。	Self-Nature is entirely devoid of trace or form and exists beyond perception, embodying true emptiness. However, despite being classified as true emptiness, it possesses the capacity to respond to conditions and functions. When it encounters an object, it generates consciousness, allowing the distinction between this and that. Consequently, nature is wonderfully existent, not merely inert emptiness.

当“见性”通过眼睛对一切色相分别的时候，一切色相才显现。	When the “seeing nature” discerns all forms through the eyes, those forms become manifest.
譬如，我们看见一个人，你怎么会知道是人？而不是其它东西呢？你又怎么会知道是男是女、是张三还是李四呢？这完全要靠意识的分别，才能把这个人的相显出来。既然色相是由见性所现，所以色相就是性。	For example, when we observe someone, how do we recognize them as a person rather than something else? How can we determine if they are male or female or identify them as Zhang San or Li Si? It is solely through the discernment of consciousness that the form of a person is revealed. Because forms are manifested by the seeing nature, they are, in essence, self-nature itself.
依此可知，见、闻、嗅、尝、觉、知六种性，通过眼、耳、鼻、舌、身、意六根而发生作用，从而显现一切色，也就是六尘。所以，一切色相、一切现象都是性的显现。色不能离性，性也不能离色。离性就没有色，离色也没有性。	Thus, the six natures of seeing, hearing, smelling, tasting, feeling, and knowing operate through the six sense organs—eyes, ears, nose, tongue, body, and mind—manifesting all forms that correspond to the six sense objects. Consequently, all forms and phenomena are manifestations of self-nature. Form cannot be separated from self-nature, nor can self-nature be separated from form. Without self-nature, there is no form; without form, there is no self-nature.
有人问，如以“见性”为例，究竟是先有色相，还是先有见呢，我们不妨分析研究一下。假如说先有见，后有色相，那么见应在前，色相就在后了。	Some have asked whether “forms” or “sight” comes first when considering the concept of “seeing nature.” Let us analyze this. If sight precedes forms, then sight is fundamental, with forms following later.
但没有色相，你能见个什么呢？又怎么能谈得上那是“见”呢？所谓见者，只因有色相之故，才见到了这是什么呢、那是什么。若无色相，又从何而起“见”的作用呢？所以，“见性”只有从色相上才能显示它能见的作用。	However, without forms and sight, what can we perceive? How can we even discuss the act of “seeing”? The act of seeing depends on both form and sight, enabling us to distinguish one thing from another. If neither form nor sight existed, how could the phenomenon of “seeing” arise? Hence, the essence of “seeing nature” can only be realized through the interplay between form and sight.
反过来说，假如先有色，而后有见，那么色应当在前，见应当在后。	On the other hand, if form comes first and sight follows, then form must be the primary aspect, with sight arising later.
然而，没有见又何能显色呢？既然没看见，怎能会知道有什么色相呢？也就是说，没有“见性”，这个色相从何而显现出来呢？大家都没有见，那么，色相虽有也等于没有，也不能显现出来。因此，性与相是不能分离开的。	Yet without seeing, how could form appear? If we have not seen something, how could we know what form or appearance it has? In other words, without the nature of seeing, how could form appear? If no one saw it, even though form were present, it

	would be as though absent and could not appear. Thus, nature and appearance cannot be separated.
“见性”如此，其它的诸如闻、嗅、尝、觉、知等性的作用，也是如此。因此说，色之于性，两者之间是不能分离开的。性的本体即空，那么色的本体又何异于空呢？因此，色和空是了无分别的，即色不异空，空不异色。	The same is true not only of the nature of seeing, but also of the functions of the nature of hearing, smelling, tasting, feeling, and knowing. Thus form and nature cannot be separated. The essence of nature is emptiness; how, then, could the essence of form differ from emptiness? Form and emptiness are therefore without distinction: form is not different from emptiness, and emptiness is not different from form.
我们常常说佛教是不二法门，指的就是这个意思，一切都不二。因为它是一而二，二而一的。你说是一吧，它又是二；你说是二吧，它又是一。本是一体，不能分离出来。你一定要分别，那就误入歧途了。	We often say that Buddhism is the non-dual Dharma Gate, and this is exactly what we mean: everything is non-dual. It is one and yet two, and two and yet one. You may assert that it is one, yet it is also two; you may claim it is two, yet it is also one. They are fundamentally one and cannot be separated. If you insist on separating them, you will be misled.
我们曾反复以水和波浪作例子。水和波浪也是一，因为水和波浪同是以湿为体。水是静止相，而波浪是以动为相，水因风起了波浪，相又则由静变为动了，相变了，看起来是两样，但都是一体。所以是一而二、二而一的。	We often use the example of water and waves. Water and waves are one because they both embody wetness. Water represents a static state, while waves represent a dynamic state. When the wind creates waves on the water, the state shifts from static to dynamic. Although they appear different, they remain one. Thus, the waves and the water are a single entity, yet they can also be considered two distinct aspects.
镜子和影子的道理也是如此。无论用什么材料，或作成什么样式，只要是镜子，则都能显影。倘若不能显影，就不成为镜子了。因镜不能离影、影不离镜故，镜即是影、影即是镜，故称之为不二法门。	The same principle applies to a mirror and its reflection. Mirrors can reflect images regardless of shape or material. If a mirror could not reflect an image, it would not be a mirror. The mirror and its reflection are one. This is why it is referred to as the non-dual Dharma Gate.
我们人呢，从生下来，一有知识，就把性所显现出来的山河大地、宇宙万有等一切影像都当成真有，而去捕风捉影。也就是说，只看到影子，晓得影子，而不晓得影子是镜光显现出来的，没有认识这个镜光。	As humans, from the moment we are born and begin to gain knowledge, we perceive all the images of our nature—the mountains, rivers, earth, universe, and all things—as real, grasping at shadows. We see and understand only the shadows, failing to realize they are manifestations of the mirror’s light. We do not recognize this light.

倘若我们能认识了这个镜光，也就识得佛性了。为什么呢？因为影子有来有去，有生有灭，而镜光总是常在。镜子是猫来猫现，狗来狗现，所显现的影子，有来有去、有生有灭，但镜光从不变异。	If we could recognize this light, we would also recognize Buddha's nature. Why? This clarity arises from the fact that, while shadows come and go, arise, and perish, the light emanating from the mirror remains constant. The mirror reflects the appearance of a cat and the appearance of a dog. The shadows it manifests come and go, arise and perish, but the mirror's light remains unchanged.
山河大地等一切境相也是常寂光中的影子。我们常说“沧海桑田”现在是沧海，将来可变为桑田；过去是桑田，现在却变为沧海了。譬如，我们中国的云南，从前是大海，现在变为山和田了。虽然这些色相和刚才所说的镜子里的影子是在不断变化，有来有去，有生有灭。但镜光和性体一样，是没有生灭、如如不动的。	Mountains, rivers, earth, and all other phenomena are likewise reflections of the Eternal Light. We often say, “The sea changes into mulberry fields.” What is now the sea may become mulberry fields in the future; what was once mulberry fields may now be the sea. For instance, Yunnan in China was once the sea, but it has transformed into mountains and fields. Although these forms, like the shadows in the mirror mentioned earlier, are constantly changing, coming and going, arising and perishing, the mirror's light is akin to true nature; it is without birth or death and remains eternally still.
没有镜子，不能现影；没有影子，不能成为镜子。也就是说，性离不开色相，色相离不开性。所以，性就是色，色就是性。这个道理就是佛教的不二法门。这一点能透过，就是明心见性。	Without a mirror, no reflection can appear; without reflections, it would not be a mirror. In other words, nature is inseparable from form, and form is inseparable from nature. Thus, nature is form, and form is nature. This is Buddhism's dharma gate of nonduality. To penetrate this point is to realize the mind and see one's true nature.
不要以为明心见性是一桩难上加难只有圣人才能证到的事情。修道人往往被明心见性四个字吓住了，认为高不可攀，不是现代人所能做得到的。因此，一谈到明心见性，犹如谈虎色变，不敢靠拢。	Do not think that realizing the mind and seeing one's true nature is extraordinarily difficult and attainable only by sages. Practitioners are often daunted by this expression, believing it to be beyond their reach and impossible for people today. Whenever it is mentioned, they recoil in fear and dare not approach it.
认为我们这些凡夫俗子是达不到这个境界的，而只能依靠净土宗，用念佛法门求生西方极乐世界，才是出路。等到了西方极乐世界，听佛说法后，再明心见性吧！这话对一般善男信女说来，是千真万确的。	They think that ordinary people like us cannot attain this state and that our only way forward is to rely on the Pure Land school, reciting the Buddha's name and seeking rebirth in the Western Pure Land of Ultimate Bliss. Once there, after hearing the Buddha teach, we can realize the mind and see our true nature. For ordinary men and women of faith, this is indeed true.

因为现当末法时代，众生根钝障重，在这娑婆世界上修行，确是难以成就。但末法时代也有正法，不是没有上根人，决不能一刀切，一律对待，而把明心见性高高地推到圣境上，自己不敢承当。	For this is the Dharma-ending age: sentient beings have dull faculties and heavy obstacles, and it is indeed difficult to attain accomplishment through practice in this Sahā world. Yet the true Dharma is also present in the Dharma-ending age, and there are still people of superior capacity. We must not apply a single rule to everyone, elevating realizing the mind and seeing one's true nature to a realm reserved for sages and refusing to acknowledge it in ourselves.
其实，明心见性不在别处，就在眼前，就在你能见、能闻、能行、能做处，回光一瞥，识得这个灵知就是自己的佛性，则一生修学事毕。一切众生都能见能闻，所以一切众生都是佛。这万能智性是在凡不减，在圣不增的。	In fact, realizing the mind and seeing one's true nature is not elsewhere. It is right before us, in the very capacity to see, hear, walk, and act. Turn the light inward for a moment and recognize that this luminous knowing is your own Buddha-nature: then the task of a lifetime's study and cultivation is fulfilled. All sentient beings can see and hear; thus all sentient beings are Buddhas. This all-capable wisdom-nature is no less in ordinary beings and no greater in sages.
既然一切众生都能见能闻，都具如来智性，那么就不要再把明心见性高推圣境，而认为高不可攀了。	Since all sentient beings can see and hear and possess the Tathāgata's wisdom-nature, we should no longer elevate realizing the mind and seeing one's true nature to a sacred realm beyond our reach.
只要在这能见、能闻等八大作用处，回光一照，认识这能见者是谁，能闻者是谁，在这上面一见而肯定，再不生疑，进而绵密保任，不要让它沾染色境，时时空灵。才有念起，便予觉破；刚将着境，随即牵转。做到内不随念转、外不为境迁，何愁不能圆证菩提！	Simply turn the light inward through these eight great functions, including seeing and hearing, and recognize who sees and who hears. Once you recognize it and affirm it without further doubt, continue safeguarding realization with close, unbroken care. Do not let it become tainted by sense objects; remain empty and aware at all times. As soon as a thought arises, see through it; as soon as the mind begins clinging to circumstances, turn it back. "Inwardly, do not turn with thoughts; outwardly, do not move with circumstances." If you can do this, why fear that you cannot fully realize bodhi?
自性是无相的真空体，性空无住，色相也空不可得，故无须企求，无须患得患失。《金刚经》说："若见诸相非相，即见如来。"明白了性色真空的真理，就不会落在色尘上而被其所左右、动摇了。自己做得主，不为仆	Our own nature is the formless essence of true emptiness. Nature is empty and non-abiding; forms too are empty and impossible to grasp. There is therefore no need to seek or fret over gain and loss. The Diamond Sūtra says, "If one sees all

人所愚弄、所把持，不住一切境相，不执一切事物，时时绵密观照，就可以进入明心见性的境界了。	appearances as non-appearances, one sees the Tathāgata.” Understanding the truth of nature and form as true emptiness keeps us from being swayed by material appearances. Be master of yourself, neither deceived nor controlled by the servants. Abide in no circumstance and cling to nothing. Through continuous and seamless contemplation, we can enter realizing the mind and seeing one’s true nature.
一切境相皆是自性显现，没有自性，就没有境相，也无从见任何境相。因为“见性”之故，才能见到色相。既然见相即是见性，相是能见的“见性”显现，那么，相就是性，性就是相。	All phenomena are expressions of self-nature. Without self-nature, there are no phenomena, and none can be perceived. Only by ‘seeing nature’ can we discern forms. Since perceiving forms is equivalent to perceiving nature, and since forms express the nature that perceives them, we can conclude that form is nature and nature is form.
而性是真实不虚的，则色相也就真实不虚了。《法华经》说：“是法住法位，世间相常住。”说的是世间一切相皆性所显现，性真实故，相也不虚而常住，“性空真色”是也。故云：一真一切真，一假一切假。	As nature is real and true, so too are the forms. The Lotus Sūtra asserts, “This Dharma abides in its Dharma position, and the worldly phenomena are permanent.” This indicates that all worldly phenomena are manifestations of nature. Because nature is real, the phenomena are not false but rather enduring. This illustrates the idea that “nature is both empty and possesses true form.” Thus, it is said: if one is true, all are true; if one is delusion, all are delusion.
有人问：西方极乐世界究竟是真还是假呢？西方极乐世界是非真非假，亦真亦假，即真即假。你在这里分真分假，还是妄心的分别。	Someone asks, “Is the Western Land of Ultimate Bliss ultimately real or illusory?” It is neither real nor illusory; it is also both real and illusory, real and illusory at once. To distinguish real from illusory in this way is still discrimination by the deluded mind.
因为西方极乐世界也是佛性所显现的，在相上讲，从性所显现的东西都属于性，性是真，相也是真，西方极乐世界是真的。从性体上讲，性是真实，相是影子。《金刚经》说：“凡所有相，皆是虚妄。	For the Western Pure Land is also a manifestation of Buddha-nature. From the perspective of appearances, whatever nature manifests belongs to that nature. Nature is true, and appearances are also true; therefore, the Western Pure Land can be considered real. However, when discussing the essence of nature, it is real, while appearances are merely shadows. The Diamond Sūtra states, “All appearances are delusion.”
”所有的相都是虚妄的影子，所以西方极乐世界是假的。我们不去妄想分别了！真正明白性相一如、色空不	Since all appearances are deceptive shadows, one could also regard the Western Pure Land as false. Let us avoid falling into these illusory distinctions!

二的道理了，见相就是见性，就可以透过一切色相，而见自性。	By genuinely understanding the unity of nature and appearance, as well as the non-duality of form and emptiness, we can see that perceiving appearances is akin to perceiving nature. We recognize our true nature through all appearances.
见性即是见相，就可以由性而起妙用，任运腾腾，腾腾任运，光明自在，圆证菩提。佛性是妙用无边的，所以大手印说，“无量显现染净诸法，具足法尔平等性义。”佛性具足一切，它能够无量显现清净、污染等境和相。	Acknowledging nature necessitates recognizing appearance, which enables us to tap into our inherent qualities to create remarkable effects freely and spontaneously, ultimately leading to complete enlightenment. Buddha-nature is filled with boundless wonders. Thus, the Mahāmudrā asserts, “It infinitely manifests all dharmas, pure and impure, and possesses the Dharma-Such equality.” Buddha-nature is all-encompassing; it can manifest both pure and impure states and aspects infinitely.
这些境和相，一切一切都是平等的，因为我们的本真之心是平等的。我们的心和诸佛的心平等无二，不因我们在凡就减少了，不因诸佛成圣就增多了，而是平等平等再平等，所以明白这个道理之后，心有主宰了，我们修起法来，就不会迷惑混乱了。如果你不明白这个真心道理，就要向外驰求，总是疑，心里不安稳，就不得真实受用。	All these states and aspects are equal because our true mind is equal. Our mind is on par with that of all Buddhas. It is neither diminished by our mortal condition nor enhanced by the Buddha’s attainment of sainthood. Instead, it remains equal. Grasping this principle empowers us to control our minds, allowing our practice of the Dharma to remain free from confusion and bewilderment. If we do not understand this principle of the true mind, we will seek it outside ourselves, leading to constant doubt and restless minds that hinder us from genuinely benefiting from it.
我们学佛法是要得真实受用的，所以佛法是安心法，是得真实受用的，不是像其他外道要求有所得。现在好多学佛的人都想要发神通，在众人面前炫耀一番，以表现自己。唉！错误了。用有所得的心，来修无所得的法，岂不背道而驰。	We study Buddhism to gain genuine benefits. Thus, Buddhism serves to calm the mind and achieve real advantages, unlike other non-Buddhist paths that focus on acquisition. Many contemporary Buddhists aspire to develop spiritual powers and display them to others. Alas! This is a mistake. Cultivating the Dharma of non-attainment while harboring a desire to gain something is contrary to the true path.
修道一下手就要晓得一切都不可得，唯有我们的真心——佛性是真的，其他一切法如梦幻泡影，都不可得，不可求。你恢复了自己的佛性光明之后，那神通妙用就完全显现了，你不求而自得。	From the outset of cultivation, one must grasp that nothing is truly attainable. Only our true mind—the Buddha-nature—is real. All other dharmas resemble dreams and illusions, ultimately unattainable. Once you restore the radiance of

	your Buddha-nature, spiritual powers will naturally manifest, and you will attain them without seeking.
但是，显现的时候也不能有所执着，才有所著便成窠臼，就落在里头不能自拔。	However, when these powers do surface, one must avoid becoming attached. Attachment can lead to entrapment, making it difficult to extricate oneself.
你若心里有所住，魔王就趁机而入，将来佛果不能成，成魔倒有份在，千万要注意啊！我们学佛本是无修无得无证的，但是，在这无修无得无证的过程中，总有一点迹象。	If one fixates on something in their mind, the demon will exploit this opportunity. Rather than achieving Buddhahood, one risks becoming a demon. Exercise great vigilance! Our Buddhist practice fundamentally revolves around the concepts of no practice, no attainment, and no realization. Nevertheless, throughout this process of no practice, no attainment, and no realization, signs will invariably arise.
我们在前面讲过初初开悟，等于是小孩子，要等其长成大人，方才能起用。在这成长的过程中，总不免有步骤。这过程长短，因各人的根基、修法不同和勤惰而异。刚刚开悟只到法身边，还没有到中心，因此，须在事境上精勤锻炼，除尽习气，向上升进，才能成佛。	We have previously likened the initial awakening to that of a child, awaiting maturity before it can be effectively utilized. Each individual's foundation, practice method, and diligence determine the duration of this inherently gradual growth process. At the initial stage of enlightenment, one has only reached the periphery of dharmakāya, not its center. Thus, diligent practice in practical situations is essential for eliminating detrimental habits and ascending to Buddhahood.
四、临济三玄三要	4. The Three Mysteries and Three Essentials of Linji
我们由凡夫成佛，在教下讲来要经三大阿僧　劫，宗下就不这样讲了，禅宗的祖师禅是圆顿法门，是讲无修无得无证的，不讲禅定解脱。虽然如此，但它也并非是毫无步骤的。临济宗就讲三玄三要。	In the doctrinal teachings, the journey from ordinary being to Buddha is said to require three great asaṃkhyeya kalpas. The Chan school speaks differently. Patriarchal Chan is a complete and sudden dharma gate: it speaks of no cultivation, no attainment, and no realization, rather than of meditative absorption and liberation. Even so, it is not entirely without stages. The Linji school therefore teaches the Three Mysteries and Three Essentials.
临济禅师说：一句中有三玄，一玄中有三要。“三玄三要”是临济禅师心诣的的旨，因他用心细密，亲历过来，故把功夫由浅到深，由初步到最后，说得清爽透彻。他说：大凡演唱宗乘，一句中须具三玄门，一玄门须具三要。	The Linji Chan Master stated, “There are three mysteries in one sentence and three essentials in one mystery.” These “Three Mysteries and Three Essentials” encapsulate the essence of his profound understanding. Due to his meticulous attention and personal experience, he articulated the practice clearly and thoroughly, progressing from the

	shallow to the deep and from the beginning to the end. He asserted, “In general, when reciting the Chan teachings, one sentence must contain the Three Mysteries, and one mystery must encompass the Three Essentials.”
临济祖师讲了三句，那么照理讲来三三得九，共九玄，一玄中又有三要，那就共二十七要了。其实不是这样，三句是分三层讲的，我们要细细参透，方知由初悟，渐臻圆满的玄奥。	Patriarch Linji gave three statements. By that calculation, three times three would make nine mysteries, and three essentials in each mystery would make twenty-seven essentials. But that is not the meaning. The three statements describe three levels. We must investigate them carefully to understand the subtle process of progressing from initial awakening to complete realization.
但是古来诸方对这三玄三要究竟是哪三玄三要呢？各执一词，争论不休，相持不下。临济公说：一句中具三玄。	Yet throughout the ages, teachers in different places have disagreed about what these Three Mysteries and Three Essentials actually are, each insisting on their own interpretation and debating without resolution. Linji said, “A single statement contains the Three Mysteries.”
在弄清三玄之前，首先要明白这一句是哪一句，不明白这一句又如何参透三玄呢？原来临济公说的：“赤肉团上有一位无位真人，即今说法、听法者是。	Before clarifying the Three Mysteries, we must first understand which statement this means. Without understanding that statement, how can we penetrate the Three Mysteries? Linji said, “Within this lump of red flesh is a True Person of No Rank—the very one who is now expounding and listening to the Dharma.”
”这一句最关紧要，是三玄三要的总纲，明白这一句，识得本来面目，也就是识得了一真法界，才可往下谈玄说要——用功的过程。否则，如纸上谈兵，空说无益。	This statement is crucial: it is the guiding principle of the Three Mysteries and Three Essentials. Only by understanding it and recognizing our Original Face—that is, the One True Dharma Realm—can we go on to discuss the mysteries and essentials, the process of practice. Otherwise, it is like discussing military strategy only on paper: empty talk is of no use.
我们的本来面目，即一真法界是无修无证无得的，我们会得这本来面目，只是初悟，习气未除自救不了，还需要历境练心，上上升进，才能与佛祖把手共行。所以，临济公把这历进的过程分为三玄三要。三玄三要即是讲由初悟立见宗，而后保任，历境练心除习气，起大机用，到圆证本性的三个步骤。	Our Original Face, the One True Dharma Realm, has no cultivation, no realization, and no attainment. Recognizing this Original Face is only initial awakening. While habitual tendencies remain, we cannot yet free ourselves. We must still temper the mind through circumstances and advance further before we can walk hand in hand with the Buddhas and patriarchs. Linji therefore sets out this progression as the Three Mysteries

	and Three Essentials. They describe three stages: first awakening and establishing the view; then safeguarding realization, tempering the mind through circumstances, and eliminating habitual tendencies; and finally bringing forth great capacity and functioning and fully realizing our true nature.
第一句，句中玄：“但看棚头弄傀儡，抽牵全藉里头人。”	The first sentence contains a profound meaning: “Just watch the puppet show on the stage; the puppets are being pulled and controlled entirely by the person inside.”
就是我们初初见性，识得本性了。我们的身体能动、手能做事、脚能走路、眼睛能看、耳朵能听、嘴会说话，这些事情是什么东西在起作用啊？假如我们一口气不来，这个身体还会做吗？还会动吗？那就不可能。	This sentence signifies our initial realization of our true nature, our recognition of who we truly are. Our bodies can move, our hands can perform tasks, our feet can walk, our eyes can see, our ears can hear, and our mouths can speak. But what is that which functions through these activities? If we stopped breathing, would our bodies still function? Would they still move? That seems impossible. Therefore, what is it that is moving?
那是什么在动呢？“抽牵全藉里头人”，我们看木偶戏，木偶戏是下面有人抽线，没有人抽线，木偶人不会动，抽线人是谁呢？抽线的就是我们的一真法界，就是我们的本性。识得抽线的人就是我们初初悟道，识得本性了。	The puppets are being pulled and controlled entirely by the person inside. During a puppet show, we observe individuals pulling strings from below. Without them, the puppets cannot move. Therefore, who is the one manipulating the strings? The one pulling the strings represents our One True Dharma Realm, our true nature. Those who recognize this ‘operator’ have achieved initial awakening and come to understand our true essence.
认识本性就成道了吗？没有！临济公说识这句的人自救不了，六道轮回还不能出。因为初初见性是法身边，还是小孩子，所以，净土宗人诽谤禅宗就在这方面，他说禅宗不好啊，生死轮回断不了呀！还是净土宗好，到西方稳妥。禅宗人还有思惑在，六道轮回、分段生死是不能了的，的确是这样。	Does recognizing our true nature lead to awakening? No! Linji stated that those who acknowledge this truth are unable to save themselves or escape the cycle of reincarnation. Since one’s initial awakening resides at the dharmakāya, which is still akin to being a child, Pure Land Buddhists often criticize Chan Buddhism for this very reason. They claim Chan is inferior and assert that it cannot break the cycle of birth and death. Pure Land school, they argue, is superior and provides a safer path to the Western Pure Land. Chan Buddhists may still harbor lingering thoughts and struggle to break free from the cycle

	of the six realms of rebirth, birth, and death. This, indeed, holds some truth.
但是，我们修禅宗或其它宗，并不是说悟到本来、见到本性就算数了，还要用功，绵密保任，做除习气的功夫啊！故禅宗讲牧牛，这牛性很野，我们要把牛鼻绳子抓得紧紧的，鞭子高高举起，它野性一发，就抽它、打它。	However, when we practice Chan or other schools, it is not sufficient to simply realize our original nature and perceive our true selves. We must also diligently maintain this consciousness, working to eliminate habitual tendencies. For instance, Chan speaks of herding cattle. The cattle are quite wild, so we must grip the nose rope firmly and hold the whip high. Should they become unruly, we may need to use the whip to correct them.
就是要时时觉照，照顾话头，看住它，不让它陷入妄念，不让它为境界所转，时时刻刻用功，做保任功夫，才能除尽习气而了生死。	We must remain constantly mindful, focusing on the task at hand, overseeing it, and preventing ourselves from falling into delusion or being swayed by circumstances. Only through persistent effort and practice in maintaining this awareness can we eliminate detrimental habits and bring birth and death to an end.
悟后怎样用功呢？这一句里面就分三要，这是第一句的三要：初要、中要、上要。	How should we practice after awakening? This inquiry encompasses three essentials: the initial essential, the middle essential, and the ultimately essential.
初要是什么呢？初要就是见性，见到本来之后，你明白无误了，自肯承当了，不是听人家说说就起怀疑，那不算数的，要真正自肯承当了，不怀疑了，肯定了这是我们的本性，这是初要。假如你将信将疑的，那不算数。	What are the ‘initial essential’? It is the recognition of our original nature. To recognize this nature, one must understand it fully and be willing to accept it. It is inadequate to merely listen to others and harbor doubts; such an attitude does not suffice. We must genuinely accept our true nature, free from doubt, and firmly believe in its reality. This constitutes the initial essential. If one is torn between belief and doubt, it is of no value.
脚跟站稳了，纵然是佛祖现世你也不动摇，这也不是容易的。讲到这我想起于岫大夫参紫玉禅师的公案。	With a solid foundation, even if the Buddha appeared, one would remain steadfast. Such an undertaking is not simple. In this context, I recall the story of Official Yuxiu’s encounter with Master Ziyu.
于岫大夫问紫玉禅师：“如何是佛？”禅师召于岫大夫：“大夫！”于岫答应了：“哎！”紫玉禅师道：“即此是，无别物。”这就是佛，你答应的就是佛，没有别的东西了。“噢——”大夫明白悟道了。	Official Yuxiu asked Master Ziyu, “What is Buddha?” The master called, “Official!” Yuxiu answered, “Yes!” Master Ziyu said, “This very thing is it; there is nothing else.” This is Buddha: that which responds is Buddha, nothing else. “Oh!” The official understood and awakened.

但是，药山禅师听了之后说：“唉呀，坏了，于岫大夫被紫玉山埋掉了。	However, Master Yaoshan, upon hearing this exchange, remarked, “Oh, such an agreement is troubling. Official Yuxiu has been buried by Master Ziyu.”
”这句话传到于岫大夫那里，他想：“唉呀，大概我悟的不是吧？他怎么说紫玉山把我埋掉了，我难道不是悟道？是错了吗？”他怀疑了，脚跟站不稳，被药山禅师一钓就钓了去。	When Official Yuxiu heard this, he thought, “Oh! Perhaps my awakening was not genuine. Why did he say that Mount Ziyu had buried me? Did I not awaken? Was I mistaken?” Doubt arose and his footing became unsteady. With one cast of his line, Chan Master Yaoshan had hooked him.
他连忙跑去问药山禅师道：“大和尚啊，闻你说我被紫玉山埋掉了，说我悟的不是，请大和尚您开示。”药山见于岫大夫这么说，哈哈一笑，心想：你这个人果然脚跟站不稳，叫我一钓就钓来了。	He hurried to Chan Master Yaoshan and asked, “Reverend Master, I hear you say that Mount Ziyu has buried me and that my awakening is mistaken. Please instruct me.” Hearing this, Yaoshan laughed, thinking, “Your footing really is unsteady. One cast of my line, and here you are.”
就说：“好吧，你来问，我答复你。”于岫大夫就前面的问题再问：“如何是佛？”药山禅师不像紫玉禅师那样，召于岫大夫答应之后，直接指示。药山也跟紫玉一样召唤他：“大夫！”于岫答应了：“哎！”药山马上反问他：“是什么？”他回光返照看是什么？“噢！”他这下子悟道了。	He said, “Very well. Ask, and I will answer.” Official Yuxiu repeated his earlier question: “What is Buddha?” Unlike Master Ziyu, who had called him and then pointed directly after he answered, Yaoshan posed a question in return. Like Ziyu, he called, “Official!” Yuxiu answered, “Yes!” Yaoshan immediately asked, “What is it?” Yuxiu turned the light inward to see what it was. “Oh!” At that moment he awakened.
其实同样是直指的方法，不过是手法不同而已，一个直接告诉你，一个反问你一句。因为你问如何是佛，我总要对你这个问题答复，不能答非所问的。	In reality, both methods are direct, but the techniques differ. One tells you directly, while the other asks you a question in return. Since you asked about Buddhahood, I must respond specifically to your question rather than addressing something unrelated.
答问时不是直接说佛性如何如何，而是先召唤你一声，然后有两种答法，一是直指你答应的是什么。如紫玉禅师的“即此是，别无物。	When answering, I don’t directly explain the Buddha-nature. Instead, I first call you out. Then, there are two ways to respond. One is to directly point out what you are responding to. For example, Master Ziyu said, “This is it; there is nothing else.”
”一是药山禅师的问：“是什么？”即反问答应我的是谁？噢！这就是佛嘛！所以他就悟道了。看起来很简单，就看你脚跟站得稳不稳，你真正站得稳，就直接告诉你也行。	The other is Master Yaoshan’s question, “What is it?”—a counter-question: “Who is responding to me?” Oh! This is Buddha! Thus, he attained awakening. It seems simple; it all depends on how firmly you stand. If you truly stand firm, then a direct answer will suffice.

像大梅参马祖，也问马祖如何是佛？马祖说：“即心是佛。”就是你的心就是佛，大梅他悟道了，马上就回去了。	For example, when Damei visited Mazu, he also asked Mazu what Buddhahood is. Mazu replied, “The mind is Buddha.” Your mind is Buddha. Damei attained awakening and immediately returned.
马祖还要试试他是不是真悟道，过了一段时间，就叫侍者去考考大梅：你和大梅讲，马祖现在佛法变了，不是即心即佛，而是非心非佛了，你看他怎么样。侍者领命去看大梅了。	Mazu wanted to test his genuine awakening, so after a while, he sent an attendant to test Damei: “Tell Damei that Mazu’s teachings have changed. It’s no longer the mind-is-Buddha, but rather neither the mind nor the Buddha. See how he responds.” The attendant took the order and went to see Damei.
大梅一看马祖侍者来了，就问他：马祖现在好吗？侍者说：啊，马祖很好！大梅问：马祖的佛法怎么样？侍者说：马祖佛法现在是非心非佛。大梅说：嗨！这个老汉惑乱人心，任他非心非佛，我只管即心即佛。你们看他脚跟站得多稳，毫不怀疑。所以我们要是真正见道，就脚跟站得稳不怀疑了。此为初发明心，是第一句的初要。	Seeing Mazu’s attendant arrive, Damei asked, “How is Mazu now?” The attendant replied, “Ah, Mazu is excellent!” Damei then asked, “How is Mazu’s Dharma?” The attendant replied, “Mazu’s Dharma is currently neither mind nor Buddha.” Damei said, “Hey! This old man is deceiving people. Let him be neither mind nor Buddha; I only care about the mind being Buddha. “ Observe his unwavering stance! Therefore, if we truly attain awakening, we will stand firmly without doubt. This gesture represents the initial awakening of the mind, which is the first essential concept presented in this sentence.
中要呢？既然是悟道之后，应该保任了，不是一悟就了，因为习气还在，要时时刻刻照顾话头保任。我们上面说的念佛人，这个心念一动，马上佛号一提；持咒人，就是把咒一提；参禅人就是一觉，根本不可得。	What is the ‘middle essential’? After attaining awakening, one should safeguard their true nature. Enlightenment does not conclude with a single realization; habitual tendencies continue to exist. Therefore, we must consistently protect it. As previously noted, those who chant the Buddha’s name do so immediately upon the arising of a thought; those who chant mantras focus singularly; those who meditate on Chan awaken simply, without striving for anything.
在大手印讲来，就是你心一动，“呸”！迎头一喝，把妄念喝掉，就是大手印的做保任功夫的最上口诀。所以一切修道人都要做保任功夫，知道保任，这是中要。	In Mahāmudrā, when your mind arises, you exclaim “Pah!”—a sudden, swift rebuke that dispels delusion. This phrase serves as the supreme pith instruction for ‘sustaining and protecting’ your true nature in Mahāmudrā. Thus, all practitioners must practice maintaining the awakened mind. Understanding how to sustain and protect the self-nature is the ‘middle essential.’

上要呢？我们时时刻刻照顾，时时刻刻地保，保、保、保，保熟了，总不能执在保上。保住它不放，这是有功之用，我们还要上上升进，要把这个“保”去掉，进入无功之用。	What is ‘ultimately essential’? We must continually protect our true nature. Protect it consistently… Once we have mastered it, we must not cling to it. Holding on to it can be considered a conditioned practice. Nevertheless, we must continue to progress, setting aside this “protection” and entering effortless functioning.
但这保的功夫做了不少时候，要去掉也是不容易的，所以想去而不能去，这就是第一句的上要。	But after practicing this safeguarding for so long, it is not easy to let it go. We want to relinquish it yet cannot. This is the highest essential of the first statement.
这是讲功夫的过程，所以我们做功夫要明白，不是一悟就罢休的，当然也有顿悟顿修顿证，一悟之后就彻底了了，那是大菩萨再来，不是一般凡夫能做到的。	This describes the course of practice. We must therefore understand that practice does not end with a single awakening. There is, of course, sudden awakening, sudden cultivation, and sudden realization, in which everything is completely resolved upon awakening. But this is the return of great bodhisattvas, not something ordinary beings can generally accomplish.
大菩萨再来时能顿悟、顿修、顿证，但是他从前也是这么渐渐做来的，也不是一下子就成功的。我们要晓得其中甘苦，好好地做功夫。所以，我每每对人讲要好好做功夫，不是悟一下子就完了，须由法身边进入法身正位，再上上升进始得。	When great bodhisattvas return, they can awaken, cultivate, and realize suddenly, but they too practiced gradually in the past; they did not succeed all at once. We must understand the difficulties and practice diligently. That is why I repeatedly urge people to practice well. A single awakening is not the end: we must enter the proper position of the dharmakāya from its periphery, and then continue advancing higher and higher.
第二句，意中玄：“妙解岂容无著问，沤和争负截流机！”	The second sentence, titled “Intention Mystery,” states, “The highest truth does not tolerate your questions and answers, and how can a skillful and expedient reply compare to directly cutting off delusions!”
佛性是无相的，是万法的根源，只有以智慧光明来照它、体认它，而不能目睹。明白世间千差万别的一切事相，都是我们的妙性所显现、所成就的影子，性就是相，相就是性，性相不二，妙用无边。	Buddha-nature is formless and serves as the root of all dharmas. It can only be illuminated and understood through the light of wisdom, not through physical observation. One must recognize that all the myriad phenomena in the world are merely shadows manifested by our wonderful nature. Nature is form, and form is nature; they are one, and their applications are boundless.

真正理解这些道理的确是妙，但还是有相可见，有言可说，还非真妙；须证到一切光明、神通摄归自心，丝毫无住，一法不立，一丝不挂，无言可说，才真是妙。所以，经云：“凡有言说，都无实义。	While understanding these principles is significant, expressing them through forms and words diminishes their essence. It is essential to realize that all light and spiritual powers are absorbed in one’s own mind, without any abiding trace, without any dharma, without a thread, and without words to articulate them. Only then can one truly be wonderful. Thus, the sūtra states, “Whatever can be said or expressed is without real meaning.”
”须解到不可言解，妙到无可言妙，才是真妙。所以，临济公说“妙解岂容无著问”，证到这里即使是最会提问题的无著菩萨，也无法开口提问题了。“沤和争负截流机”，沤和就是水泡泡此起彼和，就是指有问有答。	You must understand until understanding cannot be put into words, and be wondrous until wonder cannot be put into words; only then is it true wonder. So Linji says, “Wondrous understanding allows no questions from Wuzhu”: having realized this, even Wuzhu, the best of questioners, cannot open his mouth to ask. “Ouhe vying to bear the key to cutting off the stream”: ouhe means bubbles rising and joining one after another, referring to question and answer.
任你百问千答，任你说玄道妙，终归有解，不过是水泡泡。因为这都不是真，都不是正题，所以，将之比为水泡泡。	No matter how many questions and answers you offer, no matter how you speak of the profound and the wondrous, there is in the end a resolution; they are only bubbles. Because none of this is true and none of it is the real subject, they are likened to bubbles.
任你百千万亿有言有说的问答，如水泡泡聚成一大块，如何负得起截断众流之大机大用？所以，“向上一着，千圣不传”，不是语言可以说到、思想可以理解到的，须要一切放下，自己实地做功夫，真实证到这种境界，才能以智慧光明来朗照、体认它，所以说“妙解岂容无著问，沤和争负截流机”。	No matter how many questions and answers you have, they are like bubbles gathering into a large mass, and such a response is incomparable to directly cutting off delusions. Thus, it is said, “A single step forward cannot be taught by a thousand sages.” Such an attitude cannot be articulated in words or comprehended through thought. One must relinquish everything, practice diligently, and truly attain this state. Only then can one illuminate and realize it in the light of wisdom. Therefore, it is said, “The highest truth does not tolerate your questions and answers, and how can a skillful and expedient reply compare to directly cutting off delusions!”
这里也分三要：初要、中要、上要。这就是表示功夫增进，我们上面说的第一句的上要，就是做保任的功夫，保熟了，不要再保，再保就多事了，要忘掉它，但是，功力不够，一下子也不容易忘掉。	This is also divided into three essentials: the initial essential, the middle essential, and the highest essential. This classification indicates the progress of practice. The first, the highest essential,

	mentioned above, refers to the practice of maintaining and retaining the mind. Once you master it, you should let go, as holding on would become a burden. However, if your practice is not sufficiently strong, letting go at once will not be easy.
所以上面这一句是“句中玄”。我们说三玄是句中玄、意中玄和体中玄。句是言句，意就是我们从体而发之的的大意，就是西来大意，由意而发生为言句，由言句，即说话，写文章，那么可以教育大家。	Thus, the preceding statement is identified as the “sentence mystery.” We speak of three mysteries: sentence mystery, intention mystery, and essence mystery. The sentence mystery represents the words, while the meaning conveys the main idea derived from the substance, which is the principal concept originating from the West. From the meaning arise the words, and from these words, we communicate and write, enabling us to educate others.
所以这第一句“但看棚头弄傀儡，抽牵全藉里头人”，就是句中玄，句中玄它有三要。接下第二句“妙解岂容无著问，沤和争负截流机！”是意中玄，就是指由我们这个光明本体，就是一真法界所发出之的的大意。	Hence, the first sentence, “Just watch the puppet show on the stage; the puppets are being pulled and controlled entirely by the person inside,” exemplifies the ‘sentence mystery.’ This mystery comprises three essentials. The second sentence: “The highest truth does not tolerate your questions and answers, and how can a skillful and expedient reply compare to directly cutting off delusions!” This ‘intention mystery’ is the meaning expressed by our luminous essence.
因为有意才能变为言句，言句千变万化，没有意怎么发表言？所以开会时，人家问你有什么意见？什么意思啊？由意而发表言句，这是意中玄。初要怎么样？上面句中玄的上要，要忘保任尚不能。	Only with intention can thoughts be transformed into words, which are infinitely varied; without intention, how can thoughts be expressed? Therefore, in a meeting, when someone inquiries about your thoughts, what does it signify? The act of expressing your thoughts through words encapsulates the profound meaning of the mind. What is the ‘Initial Essential’? As mentioned earlier, the first requirement is to let go of the “protecting” aspect, although this may still prove challenging. After a prolonged period of practice, you may eventually let go of it and cease to protect it.
到这里功夫做久了，能忘了，忘记保了，不再保它了，所以功夫做到这里不保了，它就比保的时候轻松愉快。因为你还有保在时，要挑担子，虽然一百斤去了九十九斤，但还有一斤在啊！所以到了保也没有了，真正要入	Consequently, when you reach this stage in your practice and no longer feel the need to protect it, you experience a sense of lightness and happiness that surpasses that felt during the protection phase. When you were still protecting it, you bore a

于无为了，当然是轻松愉快。但是，忘是忘了，有的时候还翻起来，还不彻底。	burden. Even after you have set down ninety-nine jin of a hundred-jin burden, one jin still remains! Thus, when you reach the point of no longer protecting it and genuinely enter a state of “non-contrivance,” you naturally feel lighter and happier. However, although you may have let go, delusions can occasionally resurface; therefore, your cultivation is not yet complete.
到了中要呢？就真正进入无为了，一法不可得了。这个时候是无内无外、无长无短、无青无黄什么都没有，入于无为正位了。	What about the ‘middle essential’? You have truly entered a state of “non-contrivance,” where Dharma cannot be obtained. At this point, there is nothing inside or outside, no length or shortness, no green or yellow—nothing at all. You have entered the correct state of “non-contrivance.”
功夫做到这里，很好很不错，就像一轮中秋明月朗照头上，推也推不去，拉也拉不来，这就是功夫进到这个层次的象征。每个人都有一个光明体，就是因为颠倒妄想执着之故而不见啊！现在把这些虚妄的东西都清除了，都没有了，所以，妄净自显通明，光明就发现了。所以到了这个中要，他自然就安乐得不得了，光明朗照了。	Reaching this level of practice is both excellent and wonderful, akin to a bright Mid-Autumn moon shining overhead, impossible to push away or draw in. The moon symbolizes the attainment of this level of practice. Everyone possesses a luminous body; however, it remains invisible due to delusion and attachment. Once these false perceptions are cleared away and the delusions disappear, the light within is revealed. Therefore, when one reaches this middle state, one will naturally experience profound peace and bliss, with the light shining brightly.
到了意中玄的上要呢，连无为也不可得了。中要时，还有无为在，所以，我们功夫做到第七地菩萨的时候，要入无为还有个无为在，无为还不能忘。	When one reaches the highest level of the intention mystery, the concept of non-contrivance becomes unattainable. At the intermediate level, the idea of inaction still holds relevance. Thus, upon reaching the seventh bodhisattva stage, one must engage in non-contrivance while also ensuring it remains at the forefront of their consciousness. By the eighth bodhisattva stage, however, non-contrivance itself fades away, signifying an even greater advancement in one’s practice.
到八地菩萨的时候，无为也没有了，那就是功夫更好了，所以功夫都是一层一层地进步的。到这时候呢，就无所谓功夫了。什么叫功夫？唉！都没有了。	Consequently, practice unfolds progressively, step by step. At this juncture, there is no longer a necessity for cultivation. But what is cultivation? Alas! It has all vanished. This cultivation of non-contrivance is deep and profound, as it entirely dissolves all remnants of cultivation and non-contrivance, erasing them completely.

这无功之功，其功甚大，把所有的做功夫、无为的痕迹，都浑化得没有了，一起都消除了，无所谓无为了。此时不求神通变化，而神通自来。功夫做到此地位，已明两玄六要，可以教化人天，故临济公云：此句荐得可以为人天师。这就是上要。	One does not need to pursue spiritual powers or transformations; such phenomena arise naturally. When practice reaches this level, one comprehends the two mysteries and six essentials, enabling them to teach and enlighten both humans and deities. Therefore, Linji remarked, “This sentence encourages one to become a teacher of humans and gods.” This stage represents the pinnacle of attainment.
所以做功夫是有层次的，非一步即能登天，而是要看当人怎样努力去做，时时刻刻不忘记，时时刻刻保，保得久熟，熟了忘，忘了化，入于化境。	Thus, practice encompasses various levels. It is not a straightforward journey leading directly to awakening. The outcome depends on the diligence of one’s practice and the continual protection of the true nature until they are mastered. Once mastery is achieved, one lets go of it, thereby transforming and entering the realm of non-doing.
这时，是不是完全到家了？还没有，还有体中玄，就是“三要印开朱点窄，未容拟议主宾分”，这是最后一句。本来只有一句，就是我们的寂灭一心，就是一真法界。这一真法界化成为三层，细微的表示做功夫的进程，以免　侗真如，颟顸佛性而未证为证，故一句化为三句。	At this stage, have we reached the ultimate goal? Not yet. There still exists a profound essence within it, which states, “The three essential seals open with a narrow red dot, leaving no space for division between subject and object.” This is the concluding statement. Originally, there was but one sentence: our single mind of nirvāṇa, the One True Dharma Realm. This singular Dharma realm transforms into three layers, subtly illustrating the progress of practice. This transformation serves to prevent us from losing sight of true nature and neglecting Buddha-nature, which could result in us failing to realize it. Therefore, this one sentence evolves into three.
最后一句，体中玄：“三要印开朱点窄，未容拟议主宾分。”	The final sentence, “ The three essential seals open with a narrow red dot, leaving no space for division between subject and object.”
朱点是什么？朱点就是我们的真心。窄，狭窄，不广阔。即说这时候你的朱点（真心）还不广阔，妙用还不大，还要在三个要紧的环节上锻炼。	What is the red dot? The red dot represents our true mind. It is narrow, confined, and not expansive. This symbol indicates that, currently, your ‘red dot’ lacks breadth, its miraculous power is not yet fully developed, and it requires cultivation in three vital areas.
这三要是什么呢？非上面所说的初要、中要、上要，而是身口意三要。就像我们修心中心密法，用以三密加持的身口意。	What are these three essentials? They are not the initial, middle, or ultimate essentials mentioned above, but the three essentials of body, speech,

	and mind. Similar to when we practice the Heart-of-Heart Dharma, we use our body, speech, and mind to empower the Three Secrets.
所有一切一切法门或是世间法，都是要用身口意来做功夫，不论你修什么宗或是做些什么事情，都离不开身口意。身显威仪，你功夫做到相当程度，你的形貌、躯壳都起变化了，身心具威仪，以身作则，给大家做榜样。	All Dharmas, whether worldly or spiritual, require the practice of body, speech, and mind. No matter what school you practice at or what you do, you cannot do without body, speech, and mind. When your practice reaches a certain level, your appearance and body will transform. Your body and mind will be dignified, setting an example for others.
不是倒眉瞌眼、萎靡不振的，而是威仪堂堂、精神饱满的。修法的人要以身作则，尤其是在一切行持上，作一切人的榜样，不能够生活饮食起居与俗人一般，要严守戒律，具威仪相、大人相。	Instead of drooping your brows and eyes or looking listless, you will be dignified and full of energy. Those who cultivate the Dharma must set an example, especially in all aspects of conduct, serving as role models for all. They cannot live like ordinary people; they must strictly observe the precepts and possess a dignified demeanor and the appearance of a great person.
所以说不要看某人言词好、调子高，要看他行持之高低。行持很低，说到做不到，那就不行了；说得一丈，行得一尺，那就更差了。所以，不但修法人要说到做到，就是世俗人也须言行如一。	Therefore, don’t judge someone by their eloquence or high tone; look at the level of their conduct. If they converse without engaging in practice, that is detrimental; however, if they speak frequently but dedicate limited time to practice, that is even more problematic. Therefore, both professionals and regular people must act as they speak.
这就是我们的理事无碍法界，做到后面事事无碍法界，就是在在处处，时时刻刻，都是身现威仪。意就是我们由本体而发出的大意，对一些众生怎么来教化，这就是意。	This is the dharma realm of nonobstruction between principle and phenomena. As practice progresses to the dharma realm of nonobstruction among phenomena, dignified conduct manifests everywhere and at every moment. “Meaning” here is the essential intent expressed from our essence: how to teach particular sentient beings in ways suited to them. This is what “meaning” refers to.
口就是说话、讲法时，随机对答，法无定法，对症下药，当然，一开始还不熟悉，慢慢地经历一段时间，观机熟了，就能清清楚楚地看出一切众生的来机，而当机说法了，这就是身口意三要。	The mouth is where we speak and preach the Dharma, responding to situations as they arise. There is no fixed Dharma, but we must prescribe the right medicine for the right situation. This function may be new, but as we gain experience and become more adept at observing the aptitude of sentient beings, we will be able to discern the aptitude of all sentient beings and preach the

	Dharma accordingly. The third element is the trinity of body, speech, and mind.
经过这样锻炼就把你的朱点，也就是真心印开了，从而起广大无边的妙用。印就如做官的印，印到什么事情都能承办。这里说的印就是我们的心，我们的心就是印。我们的心到这个时候即发起大机大用，所有一切事情无有不知、无所不知，都能承办。这就是“三要印开朱点窄”。	Through this training, your ‘vermilion dot,’ or true mind seal, will be opened, thus activating its boundless and miraculous power. A seal (mudrā) is like an official’s seal; it can handle anything. The seal here refers to our mind; our mind is the seal. At this point, our mind will unleash its immense potential and power, enabling us to effectively manage any situation. This phrase is what Linji means: “The three essential seals open with a narrow red dot.”
“未容拟议主宾分”，就是任何事情来到面前，不要去思索考虑，我都是一清二楚。我们能做到这层功夫，就能为佛祖之师。	“Leaving no space for division between subject and object.” This implies that regardless of what presents itself before me, I perceive it all without the need for contemplation or deliberation. Should we attain this level of practice, we can become teachers of the Buddhas and Patriarchs.
但不是做阿弥陀佛、释迦牟尼佛的师父（因为阿弥陀佛、释迦文佛已经成佛了），而是做发愿将来要成佛做祖的人的师父，引导他上正路，证大道，成佛果，所以说是为佛祖之师。也就是说有大丈夫要发愿成佛，要救度众生，你就能为其师表了。因此这不要弄错了。	However, we are not the teachers of Amitābha Buddha or Śākyamuni Buddha—since they have already reached Buddhahood—but rather the educators of those who aspire to become Buddhas and patriarchs in the future, guiding them along the correct path, realizing the transcendent way, and ultimately achieving Buddhahood. This notion encapsulates what it means to be a teacher of the Buddhas and Patriarchs. In other words, if there are remarkable individuals aiming to become Buddhas and save sentient beings, you may serve as their role model. Therefore, do not err in this regard.
这一句也要分初、中、上三要，那么初要是什么样呢？上面意中玄的上要，已经是泯化无为之机了，是无功大用，这还有什么功夫可讲呢？没有了。	This statement also encompasses three essentials: the initial, intermediate, and ultimate. What constitutes the initial essentials? The above-mentioned ‘the ultimately essential of intention mystery,’ which possesses profound meaning, has already attained the state of annihilation and non-contrivance, achieving immense function without effort. What further practice remains to discuss? There is none.
没有了就返本还原了，由妙而返淡了，本来都是玄妙得不得了，因为到了朗照当头，八地菩萨的位子，他是发一切神通妙用的。我们不住着神通妙用，才能够由妙而	Upon achieving this goal, a person returns to the original state, transitioning from the profound to the subtle. Everything is inherently profound and

返淡；假如你住着神通妙用上了，那就不能返了，要入魔去了。	mysterious. However, upon reaching the state of bright illumination, akin to that of an eighth-level bodhisattva, one can unleash spiritual powers and wondrous functions. Only by refraining from fixation on these spiritual powers and manifestations can we transition from the state of wonder back to the plain and ordinary. If we dwell on them, we risk losing our way and becoming possessed by demons.
所以，做功夫不能执着，一切不可得，要归于无所得。所以《心经》说：“以无所得故，得阿耨多罗三藐三菩提”，无所得才证成无上正等正觉，有所得就坏了，这里由妙而返淡了，不可得、不可得，一切不可得。	Therefore, we must not cling to anything in practice. Nothing can be attained; we must return to non-attainment. Thus the Heart Sūtra says, “Because there is nothing to attain, one attains anuttara-samyak-saṃbodhi.” Only through non-attainment does one realize unsurpassed, complete, perfect awakening. To hold that something has been attained would spoil the practice. Here, the wondrous gives way to the plain and ordinary: nothing is attainable, nothing is attainable—nothing whatsoever is attainable.
这个淡并不是什么东西都没有的淡，而是像水一样，淡、淡、淡，淡之中有至味在，有不可言说的、至高无上的味道在里面，这只是比方，没办法讲了。	This state is not one of void; rather, it resembles the taste of water: plain, plain, plain. Within this plainness lies the ultimate flavor—an indescribable, supreme taste. This characterization serves merely as an analogy; no further explanation is given.
那么到了中要呢？他一天到晚浑浑噩噩、如痴如呆，只是穿衣吃饭而已。所以，庞居士的女儿说：“也不易，也不难，饥来吃饭困来眠。”他们一家人说的是三关语，庞居士说的是破初关：“难、难、难，十担麻油树上摊。	So what happens when one reaches the ‘middle essential’? Day and night, one exists in a state of daze, much like a fool, merely dressing and eating. Master Pang’s daughter noted, “Neither straightforward nor difficult. When hungry, eat; when worn out, sleep.” Their family discussed the ‘Three Barriers of Preaching.’ Master Pang addressed the first barrier: “Difficult, difficult, difficult; much like spreading sesame seeds on a tree.”
”他老婆说的是破重关：“易、易、易、百草头上西来意。”他的女儿说的是破牢关：“也不易，也不难，饥来吃饭困来眠。”所以到了中要这个时候，只是穿衣吃饭而已。	His wife commented on overcoming the second barrier: “ Easy, easy, easy; the meaning of the West is atop of all the grasses.” His daughter Lingzhao, reflected on the third barrier: “It’s neither difficult nor easy; eat when hungry, sleep when tired.” Thus, at the ‘middle essential,’ one simply dresses and eats.

这些道理很多人听了，就觉得不大受用，怎么一点神通没有，成痴子傻子了吧？所以，人一听到这里，他就不愿听了。他最爱听的是发什么神通，有什么变化，有多大多大的妙用。	Many consider these teachings unencouraging. Why can’t one possess spiritual powers? Have they devolved into foolishness or ignorance? As a result, upon hearing this, they hesitate to listen. What they yearn for most is to hear about spiritual powers, transformations, and the vastness of magical capabilities.
当他听到只是穿衣吃饭而已，就说：“唉，一点什么东西都没嘛！像痴子傻子一样，没意思。”他觉得孤寂乏味。所以，唯有大智慧的人才能明白，他能谙知而不疑，谙知而乐在其中。	When they hear that it is only dressing and eating, they say, “Ah, there’s nothing at all! Like a fool or an idiot—how dull.” They find it lonely and tasteless. So only those of great wisdom can understand it: they know it thoroughly without doubting, and delight in it.
所以，做功夫须是的的大丈夫，不是一般小智小慧人能做到的。	So practice must be done by a true great man; it is not something people of small wisdom can accomplish.
我们做功夫做到体中玄的中要这个时候，早已是淡、淡、淡，淡得无言可说了，那么怎么讲呢？原来不是有为，不是无为，行走坐卧、动静酬酢往来之中都是历历孤明啊！历历孤明，如朗照当头，推也推不走，拉也拉不来，没有丝毫断续的痕迹。	When our practice reaches the central essential of the Mystery in Essence, it has long since been plain, plain, plain, so plain that there is nothing to say. How then to put it? In fact it is neither conditioned nor unconditioned: in walking, standing, sitting, and lying, in activity and stillness, in all dealings and comings and goings, it is distinctly, solitarily luminous! Distinct, solitary luminosity is like a bright light shining overhead: pushing it away it will not go, pulling it it will not come, without the slightest trace of interruption.
上面意中玄所说的光明朗照时，月亮是有了，只是还不怎么明亮，现在才是光明朗照的不得了，由月亮的光亮变为太阳的光芒了，所以说朗照当头。	As previously noted, upon reaching the stage of ‘the ultimately essential of intention mystery,’ it resembles the bright moon overhead; however, it may occasionally dim. Now, it becomes incredibly radiant, shifting from the moon’s glow to the sun’s brilliance, which is why we refer to it as the “bright sun overhead.”
那么上要呢？唉！更是不能言讲了，至此难于开口措词，世尊见文殊、迦叶白椎竟便下座，古来诸禅大德至此便拂衣归方丈。因为这时候你那朗照的太阳光也没有了。	And what is ultimately essential? Alas! It is even more challenging to articulate. Finding the right words is difficult. Upon seeing Mañjuśrī and Kāśyapa’s white sticks, the Buddha dismounted from his seat. All the great Chan masters of the past, when reaching this juncture, brushed off their robes and returned to their abbot’s quarters. At present, your bright sunshine has disappeared.

从前有一个僧人问曹山大师，他说：“朗月当头时如何？”就是有个月亮照头上时是怎么样呢？这功夫已经做到了意中玄了，但还不是体中玄。那么做到体中玄，就是月亮变为太阳，更亮了。	Once upon a time, a monk asked Master Caoshan, “What happens when the bright moon shines overhead?” This means, “What happens when the moon shines overhead?” This practice has already reached the state of “intention mystery,” but it hasn’t reached the state of “essence mystery.” To achieve “essence mystery” is like the moon transforming into the sun, becoming even brighter.
但是，在宗下的语句上，只是用月亮来表示，而没有说太阳。这个朗月当头怎么样呢？曹山说：“犹是阶下汉。	However, in the Buddhist tradition, only the moon is used to represent this, not the sun. What about this bright moon overhead? Caoshan replied, “You are still a man below the stairs.”
”你还是在接引室的台阶下面，非但没有升堂入室，还在接引室下面，就是说你功夫还差得远，但这僧人也是个汉子，不放过曹山，就说：“师父，请接引上阶”。	You are still below the stairs of the reception room. You have not ascended into the room and are still below the reception room, indicating that your practice is incomplete. But the monk, a man of integrity, did not let Caoshan go. He said, “Master, please lead me up the stairs.”
就是说请你助一臂之力，把我拉上来，接引我登堂入室！曹山说：“月落时相见。”等你头上月亮落掉了、没有了，再和你见面。这功夫做到最后的时候，浑化相忘，什么都没有。什么都没有是不是断灭空？我们上面说无味当中有至味在！他并不是光明没有了，而是不知不觉了，不见了，不执着它了，浑化相忘，毫无痕迹了。	That is, please lend me a hand, pull me up, and guide me into the hall and inner room! Caoshan said, “We shall meet when the moon sets.” When the moon above your head has set and is gone, then we shall meet. At the culmination of this practice, all merges and even the appearance is forgotten; nothing remains. Is this annihilationist emptiness? As explained above, within tastelessness is the supreme flavor! It is not that luminosity has ceased to exist, but that one no longer notices, sees, or clings to it. All merges, appearances are forgotten, and no trace remains.
五、大手印三要	5. The Three Essentials of Mahāmudrā
我们初初看到光，觉得很明亮，但是你熟悉了，也不觉得在光明中了。比如我们现在生活在空气当中，你觉得有空气吗？你并不觉得。	When we first encounter light, it appears strikingly bright. However, as we become accustomed to it, we no longer perceive ourselves as being in the light. For instance, we exist within air. Do you feel the presence of air? No, you do not.
但是把你关到一个隔绝空气的房间里去，你马上就会觉得闷气，好像要死了，这时你就想要透透空气，于是，才觉得空气的存在。生活在空气当中久了、习惯了，也就不觉得了。	But if you were in a sealed room, you’d feel like you were dying. In that moment, you would long for fresh air, and only then would you recognize its presence. After living in the air for an extended period and becoming familiar with it, you cease to notice it.

所谓“月落时相见”者，就是说你不要执着光明，你还有这个在就是窠臼。有一点点的执着，都不能成就佛果。所以我们说任何神通变化都不能执着，要像什么也没有一样，要如痴如呆。	The phrase “see you when the moon sets” suggests that you should not cling to the light. If you persist in holding on to it, you risk becoming ensnared in a repetitive cycle. Even the slightest attachment can hinder your path to Buddhahood. Thus, we advise against clinging to any spiritual powers or transformations. You should conduct yourself as if nothing exists, appearing entirely indifferent and uninspired.
其实并不是光明就没有了，也不是神通没有了，是有而不觉了。比如我们每个人都会穿衣裳、都会吃饭，你还觉得是稀奇的事情吗？穿衣、吃饭这太平常了，不值得一谈，所以，一般人也不执着它。那么，现在做功夫做到这里，熟悉到了极点，无丝毫痕迹，就浑化相忘了。	It is not that the light or spiritual powers have vanished; rather, they exist beyond your awareness. For example, we all wear clothes and eat. Do you still regard these actions as remarkable? Wearing clothes and eating are so commonplace that they warrant little discussion, and most people disregard them. Upon reaching this stage of practice and becoming profoundly familiar with the teachings, practitioners have united with the true nature and forgotten these concepts entirely, leaving no trace behind.
我们学密宗也是这样，修到最后就如腊月三十的月亮。腊月三十晚上还有月亮现出来吗？就是说那时节你就忘记了，什么光也不住着了，真正到家了。这时候只是圆圆的圆觉大智朗然独存，别的东西都没有了，什么都没有了。	The same principle applies to those of us who study Buddhist tantra. At the culmination of our practice, our experience resembles the moon on the 30th night of the twelfth lunar month. Is there still a moon on the 30th night of the twelfth lunar month? At that juncture, you have forgotten everything, relinquishing any attachment to the light. You have truly attained the ultimate state. At this point, only the perfect, ever-abiding wisdom endures, luminous and clear. Everything else has vanished, leaving nothing whatsoever.
圆觉大智就是无所觉，无有相对，有能觉所觉就糟了。修法修到这个地步，才是真正到家啊！这时就能够把宇宙间所有一切万物都会归自己了，这些东西都是我。所以僧肇大师说：“会万物归自己者，其惟圣人乎？”是不是只有圣人能做到呢？是的。凡夫谁能做到？凡夫谁能知道这些万物都是自己啊？所以只有圣人才能做到。	Perfect enlightenment is the absence of a duality of knower and known, free from relativity. We consider the existence of both a perceiver and a perceived object as detrimental. Only by reaching this level of Dharma practice can one truly attain mastery. At this stage, one can integrate all things in the great thousandfold world-system back into oneself; all these things become oneself. Therefore, Master Sengzhao stated, “Only sages can bring all things back to oneself.” Is it true that only sages can accomplish this? Yes. Who among ordinary people can achieve this? Who among ordinary individuals

	can comprehend that all things are one? Thus, it follows that only sages can do this.
讲到这里，想起一个公案。有个僧人问大随禅师：“大千坏时，法身坏不坏？”我们知道大千世界有成、住、坏、空四个阶段，它毕竟是要坏的。	Speaking of this, I recall a story. A monk asked Chan Master Dasui, “When the great thousandfold world-system disintegrates, will the dharmakāya disintegrate?” We know that the great thousandfold world-system has four stages: creation, abiding, disintegration, and emptiness. Ultimately, it will disintegrate.
大千世界坏的时候，这个法身坏不坏呢？我们大家知道，佛说法身是不生不灭、不来不去、不动不摇、不变不易、亘古常青的妙体。来者提出大千世界坏时法身坏不坏这问题？要是我们就会马上答：“法身不坏。	Therefore, when the great thousandfold world-system disintegrates, will the dharmakāya disintegrate? The Buddha taught that the dharmakāya is a wonderful, ever-abiding, and unchanging entity that is unborn, undestroyed, unmoving, and constant. This raises the question: will the dharmakāya disintegrate when the great thousandfold world-system disintegrates?
”这样不问来机的对答那就不对了，为什么？因为对答时要顺着来者的语脉，把他的问意打进去，叫来者知痛知痒，于心念不行处，蓦然回首，见到本性。不把他打进去，他就不能够开悟。	If we respond immediately with “The dharmakāya is indestructible,” such a reply would be inappropriate because it fails to consider the questioner’s intention. Why is such an issue important? When answering, one must pay attention to the context of the speaker’s words and research their underlying meaning. This approach enables them to confront the pain and urgency of their inquiry. Engaging with the question in this manner is essential for listeners to reflect on their wandering thoughts and uncover their true nature. If this response does not resonate with their hearts, they cannot achieve enlightenment.
不要和他讲道理，这时讲道理是没用的。所以，禅宗的话不是说道理，它是两面刃，一面是杀你，一面是活你，让你从死中得活。所以大随答复他说：“法身也坏。	Do not reason with him; reasoning is useless at this point. The words of Chan are not reasoning; they are a two-edged blade, one edge to kill you and one to give you life, so that you come alive out of death. That is why Dasui answered him, “The dharmakāya is destroyed too.
”哎呀！这话不是与佛所说大相径庭？莫不是错下名言，迷惑世人，这是要堕金刚地狱啊？但是，如果这个话真答错了，投子青和尚是大禅德为什么要装香作礼，称赞他是古佛再世呢？原来所谓世间者，不论什么事物，都是我们广大众生的佛性（就是法身）所变化显现的，离开法身什么也没有。	Oh! Isn’t this assertion completely contrary to what the Buddha taught? Could it be that he misspoke, thus misleading the world? Wouldn’t this lead to falling into the Vajra Hell? However, if this answer were truly incorrect, why would Monk Touziqing, a renowned Chan master, offer incense and pay

	homage, praising him as the reincarnation of an ancient Buddha?
所以，《法华经》说：“是法住法位，世间相常住。”就是说世间的一切事物无一不是依法身而建立的。“是法”就是指不论什么事物，而“法位”就是一真法界（也就是我们的法身），“是法住法位”就是说世间的一切事事物物都是法身的显现，依法身而建立，所以，说世间相就是法身，法身就是世间相。	It turns out that whatever exists in the so-called world, regardless of its nature, is a manifestation of the Buddha-nature (the dharmakāya) inherent in all sentient beings. Apart from the dharmakāya, there is nothing. Therefore, the Lotus Sūtra states, “This Dharma abides in its dharmakāya, and the phenomena of the world are ever-abiding.” This statement implies that the dharmakāya establishes all worldly phenomena. “This Dharma” refers to all things, while “the dharmakāya” represents the One True Dharma Realm (which is also our dharmakāya). “This Dharma abides in its dharmakāya” indicates that all worldly phenomena are manifestations of the dharmakāya, established by the dharmakāya. Therefore, the phenomena of the world are the dharmakāya, and the dharmakāya is the phenomena of the world.
我们知道，事以理成，理以事显，理事不可分，所以经云：“性相不二，心境一体，”世间相正是显现我们的法身，古德云：“万象丛中独露身”。法身既然是常住不坏，那么，世间相就自然常住了。	We know that things are accomplished through principles, and principles are manifested in things. Principles and things are inseparable. Therefore, the sūtra states, “Nature and appearance are one; mind and state are one.” Worldly phenomena manifest our dharmakāya. Ancient sages remarked, “Amidst the myriad phenomena, the body alone emerges.” Since the dharmakāya is ever-abiding and indestructible, worldly phenomena are, by nature, also ever-abiding.
从世间相表面上看，似乎是沧海桑田，瞬息万变不长久的，怎么说常住呢？其实事物的本体实无坏灭，不过这边坏了，到那边又生了，搬了一个场所而已。	On the surface, worldly phenomena appear to be constantly changing and impermanent. How can they be considered ever-abiding? In reality, the essence of things is indestructible. They simply decay in one place and regenerate in another, moving to a new location.
这个道理苏东坡在《赤壁赋》中说得很好：“客亦知夫水与月乎？逝者如斯，而未尝往也；盈虚者如彼，而卒莫消长也。盖将自其变者而观之，则天地曾不能以一瞬；自其不变者而观之，则物与我皆无尽也。	Su Dongpo beautifully expressed this principle in his poem “Red Cliff”: “Do you also understand the water and the moon? They flow like this, always present; they wax and wane like that, remaining constant. If we view heaven and earth as changeable, they cannot last a moment; if we perceive them as unchanging, then they and I are ever-abiding.”

”水不停地流啊流过去，水尽管流但并不是流过去就没有了，水还是滔滔不绝地流。月有阴晴圆缺，阴缺时候没有少掉什么，月亮晴圆的时候也没有多出什么来，尽管圆与缺，月亮的月体还是如此。	“Water flows endlessly. Even though it flows, it does not vanish after passing through; it continues its unending flow. The moon experiences cycles of waxing and waning. Nothing is lost when it wanes, and nothing is gained when it is full. Despite these cycles, the moon’s essence remains the same.
东坡居士借水和月说明万物的假相在变化而实体未变易。同时又进一步说明心胸不豁达，执着假相的人看世间是沧海桑田，瞬息万变的，而开朗明智之士识得事物与众生一致的真体，就知道天地的一切一切皆是常住不变的了。	Dongpo Jushi used water and the moon to illustrate that the illusion of all things changes, while their true essence remains unchanged. He further explained that those with narrow minds, clinging to illusion, perceive the world as ever-changing and rapidly shifting. Meanwhile, those with clear minds and wisdom recognize the true nature of all things and all living beings, understanding that everything in heaven and earth is ever-abiding and unchanging.
真正悟道者，就是如此潇洒自在，横拈竖指，皆成妙谛，倒说竖说，无非奇葩。此妙趣岂笔墨之所能形容！是故我等做功夫，必须精勤努力，不可懈怠因循，于有生之年，证成大道，广度众生，才无愧于此生也！	Those who have truly attained enlightenment are at ease and free. Whether pointing horizontally or vertically, they discover profound truths; when speaking in other directions, they uncover nothing but marvels. This wonder is beyond words! Therefore, we must diligently practice and never become complacent. We can only achieve enlightenment and help all living beings in this life, and only then will we truly deserve it!
“见宗唯有般若光，可以智慧观照抉择。”【见】	“ Only through the light of prajñā can one truly see their authentic self and gain the wisdom to discern.” [View]
修法首重见地正。前面说了，因正果始正，因不正，果必遭迂曲。见地是修法开始的因地，所以必须端正。尤其在末法时代的现阶段，鱼龙混杂、邪法盛行，五花八门的歪门邪道横行无忌，我们修法更须具择法眼，识辨真师，才免误入歧途，走冤枉路。	The practice of the Dharma fundamentally relies on having a correct view. As previously noted, a righteous cause leads to a righteous outcome, whereas an unrighteous cause will inevitably result in a distorted outcome. The view serves as the foundation for cultivation; thus, it must be accurate. In the present Dharma-Ending Age, where beneficial and harmful practices coexist and evil dharma prevails, we practitioners must exercise discernment regarding both the Dharma and genuine masters to avoid deviating onto the wrong path.
讲到知见，前面讲过因学人的根基不同与知识差异，而有多种多样的知见。有一部分人慷慨豪放，意气风发，	As previously mentioned, the varying foundations and knowledge of different practitioners result in a

能牺牲自己，利益他人，就是不愿学佛，以为为人正直，乐善好施，就是世间最高尚的人了。这是人天乘知见。	range of perspectives. Some are generous and uninhibited, willing to sacrifice themselves for the benefit of others, yet unwilling to learn Buddhism, believing that being upright and charitable makes them the most noble people in the world. This is the view of the human and heavenly vehicles.
有人自以为是，不管他人生死，所谓各人自扫门前雪，休管他人瓦上霜。这是小乘偏空知见。	Some are self-righteous, unconcerned about the life and death of others; as the saying goes, “Everyone should sweep the snow in front of their door, not worry about the frost on others’ roofs.” This is the partial view of emptiness in the Hīnayāna.
有人见他人苦即自己苦，为救他人发奋修道。这是大乘菩萨知见。	Some see the suffering of others as their own, and they diligently cultivate the Way to save them. This is the view of a Mahāyāna bodhisattva.
更有人受佛学熏陶，因知一切众生皆具如佛一样的无漏智性，因迷了外境而不觉知，只要回光返照，即能恢复本性光明，起诸妙用。这是最上乘佛知见。	Others, steeped in Buddhist teachings, know that all sentient beings possess the same undefiled wisdom-nature as the Buddha, but fail to recognize it because they are deluded by external circumstances. Simply by turning the light inward, they can restore the luminosity of their true nature and bring forth wondrous functioning. This is the highest Buddha view.
另有人心外取法，住着神通，这是外道知见… …	Others seek external dharma and dwell on spiritual powers. This is the view of non-Buddhists…
总的说来，不问什么知见，总以从大悲心出发，舍己为人，方是正知见，否则是邪知见。因不从大悲心出发，不问你修什么道，不是偏空，即是住执神通，决不能证得空悲双融的正定，因而不能圆成佛果。	In general, only those who act from deep compassion and selflessly sacrifice for others possess correct knowledge and insight; otherwise, their understanding is flawed. If you do not proceed with great compassion, regardless of the path you cultivate, you will either be biased toward emptiness or cling to spiritual powers. Without right samādhi of emptiness and compassion, you cannot achieve Buddhahood.
由此看来，要能选择一个正确的因地知见来学佛，必须以般若大智来细细甄别方能无误。	From this perspective, selecting the correct understanding and viewpoint for studying Buddhism requires careful discernment guided by the wisdom of prajñā.
可惜现代的学佛人，不知道何者为正，都趋向神通，认为有神通即是大法，去学什么功、什么道，而不知那些挂着佛门招牌的功、法，都是离心性而修的邪法，所谓	Unfortunately, many contemporary Buddhists, unaware of the true path, are drawn to s powers, mistakenly believing these abilities represent the authentic Dharma. They engage in various practices

的神通也都是鬼、神、妖、怪的附体，不是从自性心中发出来的	and paths, oblivious to the fact that many of these , often labeled as Buddhist, are actually deviant and disconnected from the heart and mind. These so-called spiritual powers originate from demons, gods, monsters, and other spirits, rather than from genuine powers that arise from a pure heart and mind.
真神通，学了非但无益，还有入魔的危险；另有一些学佛多年同仁，本应知道从心地——根本上修学，方是正道，但他们因贪心未泯，执着神通，也鬼使神差地背弃了正法，跟着那些弄虚作假的牛鬼蛇神为虎作伥去了。这都是无有般若智慧，知见不正而遭受的冤苦。	Pursuing such powers is not only futile but also poses the risk of demonic possession. Some fellow Buddhists, despite years of studying, should understand that true cultivation comes from the heart and mind—the fundamental path. However, their persistent greed and attachment to spiritual powers have led them astray, resulting in the abandonment of the true Dharma and making them unwitting accomplices of deceitful entities. Such behavior illustrates the unjust suffering that arises from a lack of prajñā wisdom and an incorrect understanding and perspective.
“彼空性不离大悲，般若菩提等持双运，故空悲双融方为正定。”【定】	“That emptiness is inseparable from great compassion. Prajñā and Bodhi are united in their practice. Therefore, the fusion of emptiness and compassion is the right samādhi.” [Samādhi]
在修证路上有一条岔路还须知道，不然就会误入偏空的“灭尽定”。有种人在修法时，以压念不起坐在那里不动为究竟。坐在死水潭里，变为土、木、金、石，又落入一重枯寂的生死，这也是无大悲心，不思起用度生的过错。	There is a fork in the road of cultivation that must be understood; otherwise, one will stray into the nirodha-samāpatti, or “cessation of perception and sensation,” that leans toward annihilationism. Some people, when practicing, regard suppressing thoughts and sitting motionless as their ultimate goal. Sitting in a stagnant pool, they transform into earth, wood, metal, and stone, falling into another cycle of desolate birth and death. Such an attitude is also a fault because it lacks great compassion and does not seek to liberate sentient beings.
如《六祖坛经》所示之卧轮禅师偈：“卧轮有伎俩，能断百思想，对境心不起，菩提日日长。”就是说这种人修法走错路不能成道。	As the verse of Chan Master Wolun in the Platform Sūtra of the Sixth Patriarch states, “Wolun has a trick, able to cut off a hundred thoughts. My mind does not arise when faced with circumstances, and my Bodhi grows day by day.” This means that they are practicing the wrong way and cannot achieve enlightenment.
须知我们的法身虽空而无相，但它是妙用无边的，不是死寂不能起用的。如死压本性一念不起，非但落入灭尽	We must recognize that while our dharmakāya is empty and formless, it has boundless wondrous

定，也无从彻见法界全体。因为本性之所以为空，是因为空能融万有，不是无相的死空、顽空，所以它不离大悲心起种种度生妙用。体、相、用俱全，方是法界全体，否则，死而不动，何能福慧双圆而证成佛果！	functions and is neither dead nor inert. If we suppress our true nature and prevent all thoughts from arising, we risk falling into a state of “cessation of perception and sensation,” becoming unable to fully perceive the entirety of the Dharma realm. Emptiness, by its very nature, is not a lifeless or stubborn void; rather, it embraces all things. Consequently, it cultivates immense compassion, enabling various miraculous functions aimed at saving lives. The Dharma Realm comes into existence only when substance, form, and function are fully present. Without these elements, it remains motionless and inert, unable to achieve the perfect union of merit and wisdom necessary for attaining Buddhahood.
因是，修道必须空悲双融，不可或缺。	The cultivation of the Way requires the integration of both emptiness and compassion, which are essential.
所谓空者即是慧，识得一切皆是自心影像，不可得，无可取，彻底放舍，心空如洗；悲者即是福德，从大悲心发起广度众生的大愿，不厌辛勤地做种种利益众生的善事而无住，积累福德，才能证到智慧、福德俱圆皆满的果地佛。否则，修慧不修福，就落入“罗汉供应薄”；修福不修慧，又落入“大象挂璎珞”的不圆满果报中去了。	Emptiness signifies wisdom—the understanding that everything is merely a projection of the mind, ultimately unattainable and ungraspable. It entails a complete letting go, resulting in a mind as empty as a washbasin. Compassion, on the other hand, embodies merit. From this compassionate heart, we nurture a strong aspiration to benefit all sentient beings by tirelessly and selflessly engaging in various good deeds, thus accumulating merit. Only then can we attain the perfect state of wisdom and merit, which is the state of Buddhahood. Conversely, cultivating wisdom without merit leads to the flawed karmic retribution of “the arhat’s thin supply,” while pursuing merit without wisdom results in the imperfect karmic outcome of “the elephant draped with garlands.”
我们修道果能立正知见，认识本性乃成道之本，从空悲双运道上下手，努力用功，不消多时即能打开本来，亲见佛性，即知物物头头皆我本性显现，时时处处无非般若妙用，一切即一，一即一切，又何有人、我、物与众生之分别哉！	Our cultivation of the Way requires establishing a correct understanding and recognition of our true nature, which serves as the foundation for enlightenment. By engaging in the dual cultivation of emptiness and compassion and working diligently, we will soon uncover our true nature and personally experience our Buddha-nature. We will come to understand that every object is a manifestation of our true nature and that every moment and place embodies the wondrous

	operation of prajñā. Everything is interconnected, with each individual being part of the whole. Therefore, what distinctions exist between people, self, objects, and sentient beings?
若有丝毫粘着、分厘隔阂，就难免为事相或老和尚舌头所瞒，于言行上纳败阙而不得自由了。	If there is even the slightest attachment or the smallest gap, a person will inevitably be misled by either the facts or the old monk's words, leading to defeat in both their words and actions, as well as a loss of freedom.
有一位居士去参虚云老和尚，虚老问：你做什么功夫啊？居士答：我观心。虚老问：啊，你心观到了没有？居士答不出来了。虚云和尚说：你还要好好用功啊！其实很好答。问你观到了没有？答，观到了。	A lay Buddhist visited Venerable Master Xuyun. Master Xuyun asked, "What kind of practice are you doing?" The lay Buddhist replied, "I observe my mind." Master Xuyun asked, "Ah, have you found your mind?" The lay Buddhist was unable to answer. Master Xuyun said, "You still need to work harder!" Actually, the answer is quite simple. He asked, "Have you found your mind?" The answer was, "Yes, I have."
本来不应该这么答，因真心无相不可以眼见，而且心是迥脱根尘，孤明独耀，无相对的能观与所观的，但与大和尚对话，不妨虎口里横身，看他怎么下口来咬！虚云和尚必定不放你过去，追问云：观到了，心在什么处？即伸出手掌云：和盘托出。	This shouldn't be the correct answer, because the true mind is formless and cannot be seen. Furthermore, the mind is completely free from the senses and impurities, shining independently without any observer or observed subject. However, engaging in a dialogue with a revered monk is akin to standing within a tiger's mouth, awaiting its bite. Master Xuyun would certainly not let you go. He pressed the question, "You have found your mind; where is it?" You then extended his palm and said, "It's all revealed."
这就把你的真心和盘显示出来了。真心不在别处，时时在你面前放光，有什么难答的。古德云："道也者，不可须臾离也，可离非道也。"真心无断续相，故不可离；不可离，故时时在定而无出入。	These words revealed your true mind. The true mind is not elsewhere; it shines before you constantly. What's so difficult about the answer? An ancient sage said, "The Way cannot be separated from us for a moment; if it can be separated, it is not the Way." The true mind is always in samādhi, without any ins and outs, because it is uninterrupted and cannot be separated.

如果这定是有出有入的，就不是正定了。偏空的定，是没有大悲心的定，当然不是正定；同样有出有入的定也不是正定，正定是既不偏空又无出入的。	If this samādhi has ins and outs, it is not true samādhi. A samādhi that is biased toward emptiness lacks great compassion and is certainly not true samādhi. Similarly, a samādhi that has ins and outs is not true. True samādhi includes both emptiness and activity.
什么是大定呢？对境不迷惑，任何境界在面前，就像儒教所讲的“泰山崩于前而色不变，麋鹿兴于左而目不瞬”一样，一点不动。所以，我们修法须时时刻刻这样子，在动乱当中去磨练，在行住坐卧、人事往来当中去锻炼。不要学那偏空与有出有入的定，须学空悲双融的正定。习正定，才是修道的要着。	What is true samādhi? It is the state of being unperturbed by circumstances. No matter what situation arises, one remains unmoved; just as the Confucian saying goes, “Mount Tai collapses before one, one’s expression remains unchanged; a deer rises to one’s left, one’s eyes remain unblinking.” Therefore, we must practice this attitude constantly, tempering ourselves amidst turmoil while walking, standing, sitting, lying down, and interacting with others. Don’t cultivate a samādhi that is biased toward emptiness and has ins and outs; cultivate a true samādhi that integrates emptiness and compassion. Practicing true samādhi is the key to cultivating the Way.
“具正见正定者，契合诸佛生之苗芽，即菩萨行趣。一切利他六度万行，方为善机行者。”【行】	“Individuals who possess the right view and samādhi align themselves with the teachings of the Buddha and embody the qualities of Bodhisattvas. These individuals practice the altruistic six perfections and ten thousand beneficial practices, making them efficient practitioners.” [Action]
我们具备了修道的正见、正定，用起功来，就不至走入歧途，而易于成就了。所以修道一定要有正见、正定，没有正见、正定，都是煮沙求成饭无有是处，不能成道。	If we possess the right view and the samādhi necessary for cultivation, we will avoid straying from the correct path and find it easier to achieve success. Therefore, cultivation requires both the right view and samādhi. Without them, it is akin to trying to cook sand into rice—a futile endeavor that yields no enlightenment.
契合诸佛生之苗芽者，就是我们具有了正见、正定，即是菩提之芽发出了，将来一定能茁壮成长，成果地佛。因正果正，因地不正，果遭迂曲。这是“菩萨行趣”，是菩萨修行的正确道路（趣者，道路也）。我们要这样做，才是行菩萨道，将来才能成佛。	Those who embody the essence of all Buddhas possess right view and right samādhi; the sprouts of Bodhi that have emerged will flourish and attain Buddhahood. Right causes lead to right results, while wrong causes lead to wrong results. This pathway is the “Bodhisattva’s path”—the correct path for Bodhisattva practice. Only by following this path can we practice the Bodhisattva way and ultimately attain Buddhahood.

我们大乘人修行的出发点是为了利他，而不是为了自利，就象游泳场里的救生员。为了救落水者，救生员自己先要学会游泳、掌握救生术。不先学会救人的本领，跳下水去，非但不能救人，自己先被淹死了。	Our Mahāyāna practice begins with the intention of benefiting others rather than ourselves. It can be likened to a lifeguard at a swimming pool. To save someone from drowning, the lifeguard must first learn to swim and master lifesaving techniques. If the lifeguard jumps in without first learning how to rescue someone, not only will the person in danger remain unsaved, but the rescuer will drown first.
所以，我们学佛须学大乘，为了救度众生而学佛，不要只为了自己。只为自己出生死、生西方享福，不是我们的目的。求生西方净土的人，亦须到西方净土修成大道，而后回来救度众生，才符合佛、菩萨的胸怀。所以，学佛须时时刻刻不能离开众生啊！	Thus, we must study Mahāyāna Buddhism to assist sentient beings, not merely for our own sake. Simply seeking rebirth in the Western Pure Land and achieving bliss is not our ultimate goal. Those aiming for rebirth in the Western Pure Land must also cultivate the Great Way there and subsequently return to aid sentient beings. This aligns with the aspirations of Buddhas and Bodhisattvas. Therefore, in our study of Buddhism, we must never neglect the welfare of sentient beings.
再回过头来说，我们如果离开众生，就不能成佛。为什么？因为离开众生，你的智慧、福德也不能圆满。	To revisit the question, we cannot attain Buddhahood if we separate ourselves from sentient beings. Why? Your wisdom and merit cannot be complete without the presence of sentient beings.
我们不是说要破见、思、尘沙和无明等四种惑吗？尘沙惑，是见、思二惑后的微细惑，就是说我们的微细烦恼习气种子，多得象泥沙一样，细微如灰尘一般，要破它，将它扫净，就要在度众生份上磨练。	Have we not spoken of eliminating four kinds of delusion: delusions of view, delusions of thought, dust-like delusions, and ignorance? Dust-like delusions are the subtle delusions that remain after delusions of view and thought. They are the seeds of subtle afflictions and habitual tendencies, as numerous as sand and as fine as dust. To eliminate and sweep them away, we must train ourselves in liberating sentient beings.
为什么？因为众生的习惯、习气各各不同，你要度他就须舍己从人，随顺他、接近他，才能引他入门。要做到这一点，你自己先要把习气扫光。	Why? The answer is because the habits and dispositions of sentient beings vary. To save them, you must set aside your own needs and follow others closely; only then can you guide them along the right path. To achieve this, you must first eliminate your own negative habits.
否则，你自己的习气还在，贡高我慢，怎么能随顺他人？所以菩萨四摄中之一为同事摄——随顺他人。你和众生一起干事，才能把他拉过来。	Otherwise, if your habits remain, arrogance and pride will remain, so how can you follow others? Therefore, one of the four means of attraction for

	bodhisattvas is the means of working together—following others. You can only draw sentient beings to you by working together.
每个众生的性格、脾气都不同，你都能适应，都能对机，你的主观微细习气才消尽，你的心量才广阔，尘沙惑才能断，智慧才能圆满。所以，尘沙惑一定要在度众生中才能了，智慧不放在度众生上去不能圆满。	Every sentient being has a different personality and temperament. Only by adapting to each and responding to their capacities can we exhaust our own subtle, subjective habitual tendencies, broaden our mind-capacity, eliminate dust-like delusions, and perfect wisdom. Thus dust-like delusions must be brought to an end through liberating sentient beings. Wisdom cannot be perfected unless it is applied to that work.
福德呢？你不为大众做事，福德从哪里积累呢？要为大众服务，要为大众牺牲啊！像释迦佛就曾不止一次地为大众牺牲。	What about merit and virtue? If you don't work for the public, how can you accumulate merit and virtue? You must serve the public; you must sacrifice for them! Śākyamuni Buddha, for example, sacrificed for the public more than once.
当众生因共业重，闹荒灾无粮食充饥时，释迦佛就变了一个大得不得了的动物，从天上降下来，给大家吃，吃饱之后，再给大家说法。	When sentient beings, burdened by common karma, suffered from famine and had no food to eat, Śākyamuni Buddha transformed himself into an enormous animal, descended from the sky, and fed everyone. After they were full, he then preached the Dharma.
使大家既得粮施，又有法施，而脱饥馑生死苦海，这是何等伟大学佛度生之典范！我们既然学佛，就要为众生牺牲，为众生服务，才能积累福德。佛为两足尊，要成佛就要智慧、福德都具足了才行。	This allowed everyone to receive both food and the Dharma, thereby helping them escape the suffering caused by famine and the cycle of birth and death. What a magnificent example of learning Buddhism and saving sentient beings! Since we are Buddhists, we must sacrifice for sentient beings and serve them in order to accumulate merit and virtue. The Buddha is the Honored One Perfect in Both Merit and Wisdom. To attain Buddhahood, one must possess wisdom, merit, and virtue.
所以，依于众生才能成佛，没有众生你根本不能成佛，没有众生你顶多成个罗汉，法见俱未除也。因为尘沙习气改不了，智慧不圆满，福德更不具足。因此你能成佛，还要感谢众生，是众生帮助你成道的，没有众生，你的习气改不了，福德无由积累，你决不能成佛的。所以说“一切利他六度万行，方为善机行者。”	Therefore, one can only attain Buddhahood by relying on sentient beings. Without sentient beings, one cannot attain Buddhahood at all. Without sentient beings, one can only become an arhat, with the Dharma view still uneliminated. Because habitual tendencies as numerous as grains of sand persist, wisdom remains imperfect, and merit and virtue are incomplete. Therefore, if you can become a Buddha, you must thank sentient beings. It is sentient beings who help you achieve

	enlightenment. You cannot change your negative habits, accumulate merit, or become a Buddha without the assistance of sentient beings. Therefore, it is said that “Only those who undertake all the altruistic practices of the six perfections and myriad deeds are practitioners of suitable spiritual capacity.”
六度万行者，乃施、戒、忍、精、禅、智。第一、布施。施予大众，有财布施、法布施、无畏施等。第二、持戒。就是守佛制的戒律，最基本的是五戒：不杀、不盗、不淫、不妄、不饮酒，持戒目的是使心清净。第三、忍辱。	The six perfections and ten thousand practices are generosity, precepts, patience, diligence, meditation, and wisdom. First, generosity. The term refers to giving to the public, including giving material goods, giving Dharma, and giving fearlessness. Secondly, one must observe the precepts. This procedure involves observing the Buddhist precepts, the most basic of which are the Five Precepts: not killing, not stealing, not committing adultery, not lying, and not drinking alcohol. The purpose of observing the precepts is to purify the mind. Third, patience.
对忍辱大家都错会了，以为是人家骂我、打我，忍住，不要动，这样子不行。长久如此，要生病的。忍辱是什么？无辱可忍。忍辱者非忍耐，而是忍可、认可也，就是心里真正服贴了。《金刚经》云：“无我相、无人相。	Many people misunderstand patience, thinking that if someone insults or hits me, I should endure it and not move. This is not the right approach. If you continue to do this, you will become ill. What is patience? There is no insult, so there’s no need to tolerate it. Forbearance involves tolerance and acceptance rather than mere endurance, which signifies true submission to one’s authentic nature. The Diamond Sūtra says, “There is no self, no person.” Without me, who would be the one to insult another?
”无我相，谁骂谁？无人相，谁骂我？谁骂谁，谁骂我，二者都不可得，都是空。他假若污辱我如何如何，我认可。无我，他骂如风吹树，过去算了。	In the absence of a person, who would be the one to insult me? Who insults whom? Who insults me? Both are unattainable and empty. If someone insults me, I accept it. Without self-awareness, their insults are akin to the wind passing through a tree; simply let it go. There is no person, no self, and nothing is attainable.
无人相、无我相，空不可得，这就是无生法忍！无生法忍是真正认可了宇宙人生的真理，明白了所谓大千世界都是假相，根本没有生没有灭啊！一切东西都是我们自性妙用的显现，一切都是因缘生，“因缘所生法，我说即是空”。	This is the dharma of non-birth! This dharma of non-birth truly acknowledges the truth of the great thousandfold world-system and life, understanding that the so-called universe is all illusion, with no birth or death at all! Everything is a manifestation of the wonderful functioning of our nature, all

	arising from causes and conditions. “Dharmas arising from causes and conditions are, I say, empty.”
空的，了无一法可得，哪里有生？没有生，哪里有灭？一切都没有，你忍个什么？再说一遍，忍辱者，不是忍耐。忍者，认可了，心真空了，真服贴了，无诤，就是忍辱行！第四、精进。	In the emptiness, nothing is attainable, so how can there be birth? Without birth, how can there be death? If nothing exists, what is there to endure? Let me repeat, forbearance is not about endurance. Forbearance is acceptance, a true emptiness of the mind, true submission, and freedom from contention—this is the practice of forbearance! Fourth, diligence.
为救度众生就要成道，不成道怎么度众生？要成道就要精进。精进不懈为度众生，不是为了自己。第五、禅定。时时刻刻修禅定，对境心不动摇，不跟妄念流转。第六、大智慧。	To save sentient beings, one must attain enlightenment. How can one save sentient beings without enlightenment? To attain enlightenment, one must be diligent. Unremitting diligence is for the sake of saving sentient beings, not for oneself. Fifth, meditation. Constantly cultivate meditation, remaining unwavering in the face of circumstances and not being carried away by delusions. Sixth, cultivate enormous wisdom.
有大智慧，才能依据不同的机缘，善巧方便度众生。所有这些利他的善行，才是菩萨行，不然就不是菩萨了。恒河大手印是密宗的大法，不讲那些小法，因此一下就讲到正点上。	Only with enormous wisdom can one skillfully and expediently save sentient beings according to varying opportunities. All these altruistic charitable deeds are the bodhisattva practices; otherwise, one is not a bodhisattva. The Ganges Mahāmudrā is the great tantric Dharma, and it does not discuss minor Dharmas, so we will get to the point right away.
六、重在实修	6. Emphasis on Actual Practice
“能再于寂静处，放下一切事缘，一心精进，即生于本净心体，必得正解脱而登妙觉。”	“If one can once again locate a quiet place, let go of all worldly concerns, and diligently cultivate with a single mind, one will be born into the original pure mind and will attain true liberation and attain wonderful enlightenment in this life.”
用功的人识得自性，在喧闹的环境当中又能适应，具足受用，不用修什么法，只是在尘境当中转，磨练自己的习气就是了。	Those who diligently cultivate their practice recognize their true nature and can adapt to noisy environments, thereby fully benefiting from them. They do not require a specific method to cultivate; rather, they simply navigate the mundane world and refine their habits.
但是，有的人不适应，根基比较差，怎么办哪？有办法，即能“再于寂静处，放下一切事缘”，找个清净的	However, some individuals struggle to adapt due to weak foundations. What can they do? There is a solution: “If one can once again locate a quiet place,

地方，比如清净的山林，或者是比较清净的家庭环境，是很好的。但是有了好地方，就要放下一切事缘。	let go of all worldly concerns." Finding a quiet place, such as a peaceful forest or a relatively serene home environment, is beneficial. However, once you have established a suitable space, you must relinquish all worldly concerns.
假若你有了清净的地方，而身在净处心不净，也是徒然！修行成道在心，你心里乱七八糟、胡思乱想，等于在闹市，所以不行！要成道，须放下一切事缘，所有的事情在上座用功时都要放下来，修行才能上路。	If you occupy a tranquil setting but your mind remains unsettled within it, all efforts become ultimately futile! Cultivation and enlightenment reside in the heart. If your mind is cluttered and filled with random thoughts, it is akin to being in a bustling city; thus, it cannot function effectively. To attain enlightenment, you must release all worldly concerns. Everything must be set aside when you sit down to cultivate. Only then can you commence your practice.
所以，我常劝大家上座时就要像死掉了一样，一切不管，不能再瞎想。	Therefore, I often advise everyone to behave as if they were dead while sitting, ignoring everything and not allowing random thoughts to intrude.
千万不要想这个事怎样做、那个事又如何安排，儿子、女儿怎么管教等等；要是上座时老想这些，那就糟糕了！我们要什么事也不管，最坏的是坐在座上还为子女操心：唉！阿毛、阿狗呀，时间到了，再不起来迟到了，快起来、起来。	Don't think about how to do this or that, or how to discipline your kids; it can be dangerous! We should not care about anything. The most distressing scenario is anxiously contemplating your children while seated: "Oh! Ah Mao, Ah Gou, it's time. If you don't get up now, you'll be late. Hurry, get up!"
唉！这样一心二用、心力涣散，怎么能坐得好呢？这样的事我见多了，不是凭空捏造，实在是耳闻目睹的啊！唉——！这样打坐还坐得好么？因此，我们上座时任何事也不能管，就当自己死掉了，管不了那么多了。	Alas! How can you maintain proper posture while multitasking in this manner, with your mind and energy scattered? I have witnessed this occurrence many times. I am not fabricating this; I have both heard and seen it with my own eyes! Alas! How can you meditate effectively under such conditions? Therefore, when we sit, we must disregard everything. Simply treat ourselves as if we were dead, free from the burden of numerous concerns.
我再强调：上座时放下一切事缘，当自己死了一样不动，这样做才能得受用，才能得正定，不然你怎么得定，定不了的！所以，修法一定要放下一切事缘。	I emphasize the point again: when sitting, let go of all worldly concerns and remain as still as if you were lifeless. Only by doing so can you truly benefit and achieve the right samādhi. Otherwise, how can you attain samādhi? You cannot! Thus, when practicing the Dharma, you must relinquish all worldly concerns.
放不下，即使有清静地方可去，你也不要去，去也白搭，你心里乱糟糟的，呆在安静的地方，就如同在南京	If you find it difficult to let go, it is futile to remain in a quiet place, even if one is available. Your mind

路上一样热闹非凡。因此，修法关键在真能放得下，只有放得下，才能够一心精进。	remains tumultuous, and being in a quiet environment is comparable to being on the busy Nanjing Road. Therefore, the essence of practicing the Dharma lies in truly letting go. Only through this release can you be single-minded and diligent.
真正放得下来，一心一意地修，不论你修什么法，都能立竿见影地和你自心相应。	If you can truly let go and practice wholeheartedly, no matter what method you use, you will immediately and noticeably resonate with your mind.
常听有人说：唉！某某人很快啊！他也没有怎么坐，就证到本来面目了！我怎么坐了这么多时，还没有这个境界呀？哈哈！他的心能放得下，清净了，所以能速证；你的心放不下，乱七八糟的，不能清净，怎么会有亲证的境界呢？当然没有了。	I often hear people say, “Oh! So-and-so progressed so quickly. He hardly did any sitting before realizing his Original Face! Why have I sat for so long without experiencing that state?” Ha! His mind could let go and become pure, so he realized it quickly. Your mind cannot let go; it is in turmoil and cannot become pure. How could direct realization arise? Of course it cannot.
所以，修行的时间不在长短，而在你的心清净不清净，心死不死。老实讲一句：你心果真死了，坐下来不多时，你就安然入定了，自然有轻安、宁喜的禅境，自然会光明大放。你心不净，你要证境从哪里来呢？当然是没有了。是故修法勿论时间长与短，而看你心净不净，心死不死，这是关键之所在。	Thus the crucial point is not how long you practice, but whether your mind is pure and whether its grasping has truly died away. Frankly, if that grasping has really ceased, you can enter samādhi peacefully after only a short time sitting. Meditative ease, tranquility, and joy will naturally arise, and luminosity will naturally shine forth. If your mind is impure, how could a state of realization arise? Of course it cannot. In practice, therefore, do not measure only the time spent. What matters is whether the mind is pure and whether its grasping has died away. This is the key.
果真能够放下万缘，一心精进了，“即生于本净心体，必得正解脱而登妙觉”，即生，指这一生。密宗是讲即生成佛的，就是这一生要成佛。也有的人把它变成身体的“身”，就是这身体要成佛，在密宗有这种说法。	“If one can truly let go of all attachments and focus on diligent practice, they will be reborn in the original pure mind, attaining true liberation and perfect enlightenment in this life.” The phrase “this life” specifically refers to the current lifetime, and Buddhist tantra emphasizes the importance of attaining Buddhahood within its very existence. Some interpretations also suggest that the body itself must realize Buddhahood, which lies at the heart of Buddhist tantra.
我们上次讲了大圆满、大圆胜慧，这些法就是讲身体能成就。这大手印就是大圆满的前趋，大圆满分两段，一段是彻却，一段是妥嘎；一个是立断，一个是顿超。	Previously, we discussed the concepts of Dzogchen and Great Perfect Wisdom, both of which highlight the body’s potential to achieve enlightenment. Mahāmudrā serves as a precursor to Dzogchen,

	which is divided into two stages: Trekchö and Tögal. The first involves instant severance, while the second entails sudden transcendence.
立断，就是当机立断，当下就断掉一切烦恼、妄想、执着，本性朗然现前；顿超，一下子就超出三界，就成佛了。	Instant severance refers to the immediate cutting off of all afflictions, delusions, and attachments, allowing one's true nature to manifest clearly. Sudden transcendence signifies an immediate rise above the three realms, leading to Buddhahood.
这大手印就是彻却法，直指你不要用什么方法来修而当下断除妄想见性，后面还讲到三空相应，我们到后面再讲，现在暂不讲。所以，大手印是很高深的密法，直接指示你成道。	This Mahāmudrā is the practice of Trekchö. It directly points out that we should not employ a particular method but immediately cut off deluded thoughts and see our true nature. Later the text also discusses union with the three emptinesses; we shall explain that when we come to it, not now. Thus Mahāmudrā is a profound esoteric practice that directly points us to realizing the Way.
这一生我们能够放得下，必定能够在本净性体上得真正的大解脱。本净性体，就是说我们本有的妙性，是本来清净的、没有污染的。现在污染是什么缘故呢？是着相趣境的缘故，迷于外境而不知有本来。	If we can let go in this lifetime, we will achieve true liberation and reconnect with our original pure nature, which refers to our inherent, wonderful essence that is fundamentally pure and uncontaminated. Why do we perceive it as contaminated now? This phenomenon is because we become attached to appearances and worldly objects, getting lost in external distractions and remaining unaware of our true nature.
从前古人根厚，执着轻，经师父一点，就明白了，即能当下承当，不再迷惑，把境放下来，从而保任自性，除去妄习，很快就成道了。现在的人呢？根基钝了，障也重了，任你讲破喉咙，他也不能认识，还是着境，所以要多走冤枉路。	In the past, ancient practitioners had deep roots and light attachments. With the guidance of a teacher, they were able to grasp and accept the truth immediately, freeing themselves from confusion. They relinquished their attachment to the external world, thereby preserving their true nature, dispelling delusions, and swiftly attaining enlightenment. In contrast, what about individuals today? Their roots are shallow, and their obstructions are considerable. No matter how diligently one attempts to explain, many still fail to understand and remain attached to external distractions, resulting in numerous detours on their path.

我师父王骧陆先生曾经讲：“修禅宗的人，三十年参这句‘念佛是谁？’不走着，才打开本来亲见佛性。我们修密法，三年就能打开来见性了。”就时间说来，已较禅宗少了十倍的时间，已是很迅速了。	My master, Mr. Wang Xianglu, once said, ‘Those who practice Chan Buddhism spend thirty years without straying while investigating the huatou: ‘Who is reciting the Buddha’s name?’ Only then can they awaken to their inherent Buddha-nature. We who practice Tantra can awaken to our true nature in three years.” In terms of time, this takes only one-tenth as long as Chan practice and is already very swift.
但就本性说来，参禅也不用。	Yet in terms of our intrinsic nature, even investigating Chan is unnecessary.
三年也好，三十年也好，都是走冤枉路啊！因为大家本来是佛，既用不着在这里参禅，也不用念什么“ong bala……”在这里打坐用功，不是披枷戴锁、无事找事而徒困自己吗？你一切放下，恢复自性本真佛，想睡你就睡，想坐就坐，活泼天真多好！就如庞居士女儿灵照说的：“也不难，也不易，饥来吃饭困来眠。	Whether three years or thirty years, it is all a needless detour! Because everyone is originally a Buddha, there is no need to practice Chan here or chant “ong bala…” Sitting in meditation can feel like putting on shackles, creating unnecessary trouble for oneself. Release all attachments, reclaim your inherent Buddha-nature, rest whenever you desire, and sit freely at your convenience—how truly marvelous, vibrant, and pure that is! As Layman Pang’s daughter, Lingzhao, said, “It’s neither difficult nor easy; eat when hungry, sleep when tired.”
”本性就是这么自在安乐，何苦挖肉补疮，自寻烦恼呢！然而，我们须知灵照说的是透末后牢关，不先透庞公、庞婆说的前二关是做不到的，因我们虽具如来佛性，但多生习气深厚，不经一番艰苦锻炼，习气不除是得不到真实受用的。	Our true nature is so free and peaceful; why cut out flesh to patch a wound and creating unnecessary trouble for ourselves? However, we must understand that Lingzhao ( ) speaks of passing through the final, most difficult barrier. Achieving this goal is impossible without first overcoming the first two barriers mentioned by Pang Gong and Pang Po (and). Although we possess Buddha-nature, our deep-rooted habitual tendencies from countless lifetimes prevent us from truly benefiting from it without rigorous training and the elimination of these tendencies.
所以还须参禅、打坐，走一番冤枉路透前二关才行。庞公说：“难、难、难，十担油麻树上摊。”破初关是最难的，我们初初用功，妄念纷飞，定不下来，难见到本性，就如把油麻籽摊上树一样难。	Therefore, we must practice Chan meditation and take a circuitous path to overcome the first two barriers. Pang Gong said, “Difficult, difficult, difficult; like spreading ten loads of sesame seeds on a tree.” Breaking through the first barrier is the most challenging. When we first begin our practice, our minds are filled with wandering thoughts, making it difficult to settle down and see our true

	nature—much like spreading sesame seeds on a tree.
庞婆说：“易、易、易，百草头上西来意”。这是讲破重关，即我们通过用功识得本来面目，那就容易、容易，容易得很哪，百草头上尽是本来面目啊！百草头上就是指一切事事物物的头上，头上还有什么东西吗？百草头上一切都无有啊！这不都空净了吗？这样的公案很多啊！	Pang Po said, “Easy, easy, easy; the meaning of the West is atop all the grasses.” This quote describes breaking through the second barrier, where recognizing your true nature—your ‘Original Face’—becomes effortless through steady practice. Your Original Face rests upon everything. The phrase ‘atop all the grasses’ represents all existence. What stands above all phenomena? Nothing at all. Every single thing is empty and pure. Chan literature contains many koans like this.
古时候船子禅师与云岩、道吾一同在药山禅师那里参学，并印证所悟。他离开药山时，对吾、岩二师兄说：“你们将来应各据一方，建立药山宗旨。我率性疏野，只好山水，怡情自乐，担当不了教化众生的大任。	In ancient times, the Chan Master Chuanzi studied with the Chan Master Yaoshan, along with Yunyan and Daowu, and verified their understanding. Upon leaving Yaoshan, he said to his two senior brothers, Yunyan and Daowu, “You should each establish your own region and establish the Yaoshan doctrine. I am a simple and unsophisticated person, content with the mountains and rivers, enjoying my pleasures. I cannot shoulder the responsibility of educating sentient beings.
以后你们要是知道我的住处，如遇到灵利的座主，指一个来，我将平生所得传授给他，以报师父之恩。”于是他到了秀州华亭岸边，泛一小舟，渡过往行人随缘度日，以待当机者的来访，故人称“船子和尚”。	If you know where I live in the future, and if you encounter a capable abbot, please point him out, and I will pass on my life’s knowledge to him in return for my master’s kindness.” So he arrived at the shore of Huating in Xiuzhou, sailed a small boat, ferried passersby, and lived his life as he pleased, awaiting the arrival of a disciple. Hence, he became known as “Boatman Monk.”
一次道吾去京口，遇夹山上堂说法，僧问：“如何是法身？”夹山说：“法身无相。”又问：“如何是法眼？”夹山说：“法眼无暇。”道吾听了不觉失笑。夹山便下座，顶礼请教。	Once, Daowu was in Jingkou and encountered Jiashan preaching. A monk asked, “What is the dharmakāya?” Jiashan replied, “The dharmakāya is formless.” He then asked, “What is the Dharma Eye?” Jiashan replied, “The Dharma Eye is flawless.” Daowu couldn’t help but laugh. Jiashan then dismounted, bowed, and asked for his advice.
你们看古人多认真，要是现在呀，棒子伺候，非打出去不可。他虚心地问道吾：“大师啊，我刚才的答话必有不是之处，令您失笑。我哪里说错了，请您慈悲说破。”道吾说：“我不说，但你可以去华亭找船子和尚。	Look how serious the ancients were. Now, they would be beaten with sticks. He humbly asked Daowu, “Master, there must be something wrong with my answer just now, which made you laugh. Please kindly tell me where I said it wrong.” Daowu

	said, “I won’t tell you, but you can go to Huating to locate the Master Chuanzi.”
”夹山问：“此人如何？”道吾说：“此人上无片瓦，下无卓锥。你若去时，最好换身衣服。	Jiashan asked, “What do you think of him?” Daowu said, “He has no roof over his head and no stump under his feet. If you go, you’d better change your clothes.”
”夹山于是散众换装，往华亭参访船子，船子才见，便问：“座主住什么寺？”夹山答道：“寺即不住，住即不似！”船子问：“不似，似个什么？”夹山道：“目前无相似。	Jiashan thereupon dismissed his congregation, changed into traveling attire, and journeyed to Huating to pay his respects to Chuanzi (the Boatman Monk). Upon seeing him, Chuanzi asked, “Abbot, which temple do you reside in?” Jiashan replied, “As for a temple, I do not reside in one. To reside is not to resemble [the true nature].” Chuanzi asked, “Not resembling—what does it resemble, then?” Jiashan said, “Before my eyes, there is nothing like it.”
”船子问：“何处学得来？”夹山道：“非耳目之所到。”船子说：“一句合头语，万劫系驴橛。”接着又问：“垂丝千尺，意在深潭。离钩三寸，子何不道？”夹山刚要张口，啪！被船子一篙子打落水中。	Chuanzi asked, “Where did you learn this?” Jiashan said, “It is not something reached by ears or eyes.” Chuanzi remarked, “A single phrase that hits the mark becomes a tethering stake for a donkey for ten thousand eons.” He then asked, “The line drops a thousand feet, with its intent deep in the pool. Three inches off the hook—why do you not speak?” Just as Jiashan opened his mouth, whack! Chuanzi knocked him into the water with his pole.
夹山刚爬上船，船子又说：“道！道！”夹山刚要开口，啪！又被打下水去了。夹山在这个时候，豁然大悟，于是点头三下。船子说：“好、好、好，上来吧！”为什么？这时夹山心里没有东西了，一切都空净了。	Just as Jiashan climbed aboard, Chuanzi shouted, “Speak again!” Just as Jiashan was about to speak, he was knocked back into the water. At this moment, Jiashan suddenly realized something, and he nodded three times. The Chuanzi said, “Okay, everything is ready; please come up!” Why? Currently, Jiashan’s mind was empty; everything was empty and pure.
空净是空净了，但不是顽空，而是灵灵不昧，了了分明啊，所以只好头一点。所以，庞婆说：“百草头上西来意”，容易得很啊，你离相见嘛！不要着在相上就容易得很啊！所以我们说见性悟道不难，不难啊！不要着相，不要着大神通啊！	It was empty and pure, yet flexible. Rather, it was clear and bright, so he could only nod. Therefore, Pang Po said, “The meaning of the West is atop all the grasses.” It’s easy! Just let go of appearances and see! It’s easy if you don’t cling to appearances! So we say that seeing nature and realizing the Way is easy! Don’t cling to appearances; don’t cling to amazing spiritual powers!

但是，我常常听有人说：“假若这就是悟道，我为什么不发大神通啊？悟道应该有神通的，没神通的不是。	However, I often hear people ask, “If this is enlightenment, why don’t I develop amazing spiritual powers? Enlightenment should bring spiritual powers; those who lack them are not enlightened.”
”唉！我们修法要晓得先后次序，先要认识本性，肯定它，保护它，保护得绵密，皮肤脱落净，一点都不住着，任何境界来都不动摇，自然大放光明。	Alas! When practicing the Dharma, we must understand its order of priority. First, we must recognize our true nature, affirm it, and protect it. We must protect it meticulously until our skin (attachments) sheds cleanly, without dwelling on anything at all. Unwavering in any state, regardless of what arises, we will naturally radiate immense radiance.
那个光明不只似一个两个太阳那般，而如百千个太阳的光明一样，那时当然天眼、天耳、他心、宿命、神足都通了。其实大光明人人本具，就如《弥陀经》所说：“彼佛光明无量，照十方国，无所障碍。	This light will be like that of hundreds or thousands of suns, not just one or two. Consequently, we will gain access to divine vision, divine hearing, insight into others’ minds and past lives, and spiritual powers. In fact, everyone inherently possesses this great radiance, as stated in the Amitābha Sūtra: “That Buddha’s radiance is immeasurable, illuminating the ten directions, unobstructed.”
”“彼佛”两个字，范围很广，你们不要把它缩小了，以为彼佛者只是阿弥陀佛。阿弥陀佛的光明无量照十方国土，彼佛的范围不是这么小。“彼佛，”即一切大众。	The phrase “that Buddha” encompasses a very broad scope. Do not narrow it down by thinking that ‘Buddha’ refers only to Amitābha Buddha. Amitābha Buddha’s immeasurable radiance illuminates the ten directions; the scope of “that Buddha” is not so limited. “That Buddha” refers to all sentient beings.
“彼佛”就是那个佛，不是我们的身体，身体不是佛，不要弄错啊！身体里面有个佛，就等于房子里面住了一个人。那个佛就是“彼佛”，就是大众。一切众生的本性光明都是无比无量的，朗照十方国土，无所障碍。不相信？你们自己用功试试嘛！	“That Buddha” signifies the Buddha, not our body. The body is not the Buddha. Do not make that mistake! Having a Buddha within your body is akin to having a person living in a house. That Buddha represents the public perception of enlightenment. The inherent radiance of all sentient beings is incomparable and boundless, illuminating the ten directions without obstruction. Do you not believe it? Try it yourself!
你们现在听讲恒河大手印，须认识这一念断处的灵知是佛性，只有这才是真的，其他一切相都是假的，都是真性的影子。一切放下，死心塌地念佛、持咒、用功，心真空了，就放大光明，即生就能真正解脱而登等妙二觉。	As you listen to this teaching on Ganges Mahāmudrā, recognize that the luminous knowing at the point where thought ceases is Buddha-nature. Only this is real; all other appearances are illusory, reflections of true nature. Let go of

	everything and wholeheartedly recite the Buddha's name, hold the mantra, and practice. When the mind is truly empty, great luminosity shines forth, and in this very life one can genuinely attain liberation and reach equal enlightenment and wondrous enlightenment.
密宗是讲即生成佛而登等妙二觉位的。要到等妙觉位，就看我们怎样用功。	Esoteric Buddhism teaches attaining Buddhahood in this very life and reaching the stages of equal enlightenment and wondrous enlightenment. Whether we reach those stages depends on how we practice.
如果我们功夫用的精深，用的绵密，即生就能做到；如果我们功夫用的不精深、不绵密，懒懒散散的，今朝推明朝，明朝推后朝，这样推下去，推到弥勒佛下生也不能成道。	If our practice is refined and intensive, close and continuous, we can achieve it in this very life; if our practice is not refined and intensive but lazy and slack, putting off today until tomorrow and tomorrow until the day after, then even if we put it off until Maitreya Buddha descends to be born, we will not realize the Way.
即使我们借阿弥陀佛、观世音菩萨、大势至菩萨的力量往生西方极乐世界，也要用功呀！你要往生西方极乐世界，而心里总是恋着娑婆世界的妻财子禄，古人谓之抱桩摇橹，行动尚且不能，又如何与弥陀感应道交，打成一片，往	Even if we rely on the power of Amitābha Buddha, Avalokiteśvara Bodhisattva, and Mahāsthāmaprāpta Bodhisattva to attain rebirth in the Western Pure Land, we must still work diligently. If you wish to be reborn in the Western Pure Land but remain attached to the wealth, children, and status of the Sahā world, the ancients referred to the practice as "holding a stake and rowing an oar." How can you connect with Amitābha, become one with him, and be reborn in the Western Pure Land if you can't move?
生西方净土呢？所以，首先要放下一切，你不放下怎么行呢？玉琳国师曾说过：“想生西方极乐世界的人放不下，是生不上去的。	Therefore, you must first let go of everything. How can you expect to achieve rebirth without letting go? National Master Yulin once stated, "Those who wish to be reborn in the Western Pure Land cannot let go of their attachments and therefore cannot be reborn there."
”假若恋着娑婆世界放不下，你就不要念《阿弥陀经》，还是以念《药师经》，供药师佛为好！药师佛发大愿保佑人们一切顺利，满足人们的私心欲望。	If you are attached to the Sahā world and unable to let go, then do not recite the Amitābha Sūtra. Instead, recite the Medicine Buddha Sūtra and offer it to the Medicine Buddha! The Medicine Buddha has made lofty vows to bless people with success and fulfill their desires.

在这个世上希望有财宝的，给你财宝；希望有儿女的，给你儿女；希望有高官的，给你高官，满足人们的所有欲望。在满足了你的私愿的时候，让你油然生起菩提心来：噢，我这一切所得都是佛的加持，佛法真是不可思议。在深深感谢佛时，即要发心学佛，修法以成道了。所以，念药师佛供药师佛好处大啊！	If you desire wealth, he will provide it; if you desire children, he will grant them; if you seek high official positions, he will bestow them upon you, fulfilling all your wishes. Upon fulfilling your personal desires, you will naturally cultivate bodhicitta, acknowledging that all you have gained is the blessing of the Buddha. The Dharma is truly incredible." When you express deep gratitude to the Buddha, you will resolve to study Buddhism and cultivate the Dharma to attain enlightenment. Therefore, chanting and offering to the Medicine Buddha hold great benefits!
你真要生西方极乐世界，就要一切放下，恋着这娑婆世界来修，那是背道而驰，一无是处。	If you truly wish to be reborn in the Western Pure Land, you must let go of everything. Cultivating while clinging to this Sahā world is counterproductive and ultimately futile.
然而，光口上说说放下，而心里放不下，又不肯努力修持，懒懒散散的，却想生西方极乐世界，如同要划船到对岸却不肯用力摇橹一样，一无是处。所以，我们无论修什么法，还是要用功的；不用功，单凭佛力接引是不行的。	However, merely saying "let go" without genuinely releasing attachments and practicing diligently—while desiring a rebirth in the Western Pure Land in a lazy and careless manner—is akin to wanting to reach the other shore without making the effort to row. Therefore, regardless of the method we choose, we must exert effort; relying solely on the Buddha's power to guide us will not suffice without our effort.
其实要往生西方，不单是念佛可以往生，参禅、持咒、诵经发愿往生也能去得。因为佛菩萨不像娑婆世界的俗人心量狭窄，你没念佛，他不接引，而是兴无缘大慈，无人不接，无生不救的。	In fact, rebirth in the Western Pure Land is not only about chanting the Buddha's name; practices such as meditation, mantra recitation, or sūtra recitation, combined with sincere vows, can also lead to rebirth there. This is because Buddhas and Bodhisattvas, unlike ordinary beings in the Sahā world, do not limit their guidance to those who chant the Buddha's name. Instead, they offer boundless compassion, welcoming everyone and striving to save all.
不问什么众生，于命终时，佛菩萨都一视同仁，放光普照，接他们生西。只是众生障重，不能相接，甚至有人因佛光强烈，畏而逃避，窜入恶道，宁不可悲可叹！自己不用力，单凭佛力接引不能往生，因佛不能拉我们到西方去。	At the moment of death, Buddhas and Bodhisattvas treat all sentient beings equally, radiating their light and inviting them to the Western Pure Land. However, sentient beings are often burdened by obstacles and they struggle to connect with one another. Some may even feel intimidated by the Buddha's intense light and flee, falling into the evil realms. How tragic! Relying

	solely on the Buddha's power for guidance, without putting in our effort, hinders rebirth in the Western Pure Land, as the Buddha cannot simply pull us there.
假如能的话，佛老早就把我们拉光了，何至于现在还在这五浊世间轮回受苦呢！佛有三不能：不能代人转业，不能代人成佛，不能度无缘众生。你想生西、想成道，却不想用功，那真是无话可说了。所以古德有云：“把臂牵他行不得，直须自肯始相应。”自己要肯用功啊，各位！	If he could, he would have lifted us all from our suffering long ago. So why do we continue to endure hardship in this world of five turbidities? The Buddha has three limitations: he cannot transform karma for others, he cannot achieve Buddhahood for others, and he cannot save sentient beings without a connection or affinity. If you wish to be reborn in the Western Pure Land and attain enlightenment without effort, that is not possible. As the ancient sages once said, “You can't lead him by the arm; he must be willing to do it himself.” Each of us must be willing to work diligently.
“但尤要者，令身安住如须弥山，令心寂静澄清，不为外境所牵，随处可修。”	“But most importantly, make your body as still and as stable as Mount Sumeru, your mind as tranquil and clear, unaffected by external circumstances, allows for practice anywhere.”
这是强调见定行三者当中，最重要的是要使身体安住如须弥山不动摇。坐得住，心就定了；心不定，就坐不住。心不定，像猴子卜楞卜楞跳，你肯定是坐不住的。	This emphasizes that among the three aspects of view, samādhi, and action, the most important is to keep the body as still and unshakeable as Mount Sumeru. If you can sit still, your mind is settled; if not, you can't sit still. If your mind is unsettled, like a monkey jumping around, you will certainly be unable to sit still.
你心真定了，身体安住如须弥山一样不动摇，这是打坐中最重要的一着。所以我们常常问：打坐时候，你能不动吗？还不能！那你要注意了，要慢慢锻炼，不可心急，只要有恒心地坐下去，慢慢就不动了。	When your mind is truly settled, your body will be as still and unshakeable as Mount Sumeru. This is the most important aspect of meditation. So we often ask: Can you remain still while meditating? Not yet! Then you need to pay attention. Practice slowly, and don't be impatient. As long as you sit with perseverance, you will gradually become still.
所以，我们再三强调，手印不可散啊！脚实在麻得熬不住了，才稍动一下，但不可乱动，这是初坐。	Therefore, we repeatedly emphasize that the hand seals must not be loosened! Only when your feet become truly numb and unbearable can you move slightly, but don't move too much. This procedure is for the new learners.
慢慢地脚也不要动，一上座就一点不动，不动才容易入定，如果在座上动来动去的怎么能入定？所以那些手里	Gradually, keep your feet still until you sit down and don't move at all. It's easier to enter samādhi if

拿着念珠在念佛的人，再怎么念也不得定。他口念阿弥陀佛，手在掐念珠，这样动来动去，任你再怎么念也定不进去。	you don’t move at all. How can you enter samādhi if you move around while sitting? Therefore, those who chant the Buddha’s name with their prayer beads in their hands will never achieve samādhi, no matter how hard they chant. They chant “Amitābha Buddha” with their mouths while counting the prayer beads with their hands. With such constant movement, no matter how much they chant, they can’t enter samādhi.
再加上一面念佛，一面论人是非，那就更不能得念佛三昧！这样子念佛也能生西方极乐世界？太便当了吧！所以，莲池大师叹曰：“念佛者多，生西者少，何也？念佛心不痛切故，口虽念佛，心中胡思乱想，以此不得往生。”憨山祖师亦云：“口念弥陀心散乱，喊破喉咙亦徒然。”	Furthermore, if one chants the Buddha’s name while simultaneously discussing the right and wrong of others, then one cannot attain the Samādhi of chanting the Buddha’s name! Can one achieve rebirth in the Western Pure Land by chanting the Buddha’s name in this manner? Too easy, isn’t it? Therefore, Master Lianchi lamented, “Many chant the Buddha’s name, but few are reborn in the Western Pure Land.” Why is that? This is due to the lack of earnestness in their recitation. Although they chant the Buddha’s name with their mouths, their minds wander, preventing them from attaining rebirth.” Patriarch Hanshan also stated that reciting the name of Amitābha with a distracted mind is ineffective, regardless of how loudly one shouts.
“令心寂静澄清，不为外境所牵，随处可修。”身安住如须弥山一样不动摇，令心寂静澄清如一杯没有一点泥沙的清水一样，如此方不为外境所牵扰。心真的寂静澄清了，外面的一切境界都动摇不了你，随时随地都可用功修行。	“Making your mind tranquil and clear, unaffected by external circumstances, allows for practice anywhere.” Keep the body as immovable as Mount Sumeru and the mind as tranquil and clear as a glass of pure water, free from any speck of sand or mud. Only then can one remain unaffected by external circumstances. When the mind is genuinely tranquil and clear, it cannot be shaken by external factors, enabling cultivation at any time and place.
真正得大定者，心真寂静澄清了，可在南京路上修；尽管车水马龙，心里一点也不动摇。但是初用功的人是做不到的，那就要找个清净地方去用功。	Those who have truly attained great samādhi and possess a tranquil mind can practice even on Nanjing Road, a busy street; their minds stay unshaken amid the bustling traffic. However, beginners may struggle with this aspect and should seek a quiet place to practice.
所以上面说找个比较清净的地方，放下万缘去用功，做到后面，就随时随处都可修了。这随处可修的功夫是要	Therefore, the advice is to find a relatively quiet environment, let go of all distractions, and engage

假以时日的，不是要求大家马上就做到。现在要求大家在寂静处，要能把心马上放下来。寂静处心放不下来，喧闹处怎么办?	in practice. Once you achieve this, you can practice anywhere at any time. Developing the skill to practice in any environment takes time and is not expected to happen immediately. For now, focus on letting go of your thoughts in a quiet setting. If you find it challenging to quiet your mind in peaceful surroundings, consider how much more difficult it may be in noisy environments.
不管你修什么法，禅宗、密宗或净土宗，心都要放下来。	No matter what method you practice, whether Chan, Buddhist tantra, or Pure Land school, you must let go of your mind.
不这样做怎么能成道呢？千万不要像现在有些修净土法门的人，他们说我不要这个，我横竖是借阿弥陀佛的他力接引，不要自力的，我们只要阿弥陀佛、阿弥陀佛，念它十口气，阿弥陀佛就把我拉上西方极乐世界了。	How could one realize the Way without doing this? Never be like some Pure Land practitioners today who say, “I do not need this. I rely entirely on Amitābha Buddha’s other-power to receive and guide me; I do not need self-power. I only need to recite ‘Amitābha Buddha, Amitābha Buddha’ for ten breaths, and Amitābha Buddha will pull me up to the Western Land of Ultimate Bliss.”
唉！这是把十念法弄错了。十念法是用气摄心，吸一口气念“阿弥陀佛、阿弥陀佛……”，再吸口气心别动，念“阿弥陀佛、阿弥陀佛……”，这样念十次，用以锻炼，摄心不动，除情、爱而往生西方净土。	Alas! This assumption is a misunderstanding of the Ten Recitations method. The Ten Recitations method uses the breath to focus the mind. Take a breath and recite “Amitābha Buddha, Amitābha Buddha…” Then, take another breath, without letting your mind wander, and recite “Amitābha Buddha, Amitābha Buddha…” Continue in this way for ten breaths of recitation. This practice is a training exercise to focus the mind, eliminate attachment, and attain rebirth in the Western Pure Land.
他们不晓得十念法是专为世间事忙而没功夫打坐的人用气摄心而设的。摄心不动后，就要把这个境界保着、照住，在事上去锻炼，任何事情来都不动，不能一走出门就忘掉了。所以要用功，不用功净土难生啊！不是马马虎虎、懒懒散散就能生西的啊！	They don’t realize that the Ten Recitations method is designed specifically for those busy with worldly affairs who don’t have time for meditation. Once the mind is focused and still, one must maintain and observe this state, practicing it in practical situations. Never lose your samādhi. Don’t forget it the moment you step out of the door. Therefore, we must strive diligently. Without it, rebirth in the Pure Land is difficult! You can’t achieve rebirth in the West simply by being careless and lazy!
“或未能如是，但一心向于此三门，即不当起贪嗔痴诸作业挂碍，于未来世，亦能由苦转乐。”	“Even if such an outcome isn’t possible, if you single-mindedly direct your attention to these three gates, you shouldn’t be burdened by greed, anger,

	and ignorance. In future lives, you too can transform suffering into happiness.”
修法的人假若根基差，不能做到只一心安于见定行这三门去用功，也不应该起贪嗔痴，作种种恶业。	If a practitioner’s foundation is weak and they are unable to focus solely on the three doors of view, samādhi, and action, then they should not give rise to greed, hatred, and ignorance and thus commit all kinds of evil karma.
贪嗔痴是三毒，我们所造的恶业都是从贪嗔痴来的。假如没有贪心，你知足常乐，就不去做坏事；假如不知足贪得无厌，多了还要再多，好了还要再好，你的心永远不得清净，想不造恶业是不可能的。	Greed, hatred, and ignorance are the three poisons, and all the evil karma we create stems from them. We can avoid evil and be happy with what we have when we are not greedy. However, if we are insatiable, constantly seeking more and better, our minds become impure, leading us to commit evil karma.
因为你总是贪得无厌，一心想把别人的东西都据为己有。为了达目的将不择手段，谋财害命去了。嗔就是嗔恨心，人或事不如己愿、不如己意，就嗔恨别人，烦恼就来了。	This insatiability can cause us to become fixated on taking what belongs to others. In our quest to achieve our goals, we may resort to any means necessary, including the never-ending pursuit of wealth and life itself. Anger manifests as resentment. When people or situations fail to meet our wishes or expectations, we become angry, which ultimately leads to afflictions.
而这贪、嗔都源于痴，因为没有智慧，不认识真性本体，只认假相影子，所以叫痴。由于痴而不晓得世间一切都是假的，不知道所有一切事事物物都是空的、不可得的，都是因缘所生，都无有自体，因此，他才有贪，才有嗔，是故痴是根本。没有智慧就无明，无明是没智慧没光明、黑暗暗地。	Both greed and hatred arise from ignorance. Lacking wisdom, we often fail to recognize our true nature, perceiving only the shadows cast by false appearances. This deficiency in understanding is termed ignorance. Ignorance leads one to mistakenly believe that the world is solid and real, without realizing that worldly things are empty and unattainable, arising from conditions that lack inherent nature. Consequently, greed and anger emerge, with ignorance as their root. Without wisdom, ignorance prevails. Ignorance represents the absence of wisdom and light, resulting in darkness and despair.
贪嗔痴三毒是最坏的东西，为我们意中之毒素、恶业，身上的三恶业是杀盗淫，口中恶业就是两舌、恶口、绮语、妄语。十恶业中贪嗔痴最坏，是我们受苦的根子，把这贪嗔痴打倒就好了，那后面七个就不要紧了，就自然改转过来了。所以，假若不能照前面所说的做到一心于见定行三门，我们也不应当起贪嗔痴心。	The three poisons—greed, hatred, and ignorance—are particularly harmful. They represent the negative karma and toxic thoughts that dwell within our minds. The three harmful actions of the body consist of killing, stealing, and adultery. The detrimental actions of speech include slander, harsh words, frivolous chatter, and lying. Among the ten negative karmas, greed, hatred, and

	ignorance are the most serious, acting as the root causes of our suffering. If we can overcome these three, the other seven will become more manageable and will naturally transform. Therefore, if we cannot achieve focused samādhi on the three gates of view, samādhi, and action, as previously discussed, we must refrain from nurturing greed, hatred, and ignorance.
贪嗔痴是大毒素，是成佛的大障碍，我们想了生死，成佛度众生，非将它去掉不可。这三个恶东西要是去不掉，那你就完蛋了，就不能成佛了。	Greed, hatred, and ignorance are significant poisons and formidable obstacles to attaining Buddhahood. To transcend birth and death, achieve Buddhahood, and liberate all sentient beings, we must eradicate these poisons. If we fail to eliminate these three evils, we are destined for failure; attaining Buddhahood will be impossible.
假若我们能够去掉三毒，不贪不嗔也不痴，纵然不能做到一心于见定行而成大道，于未来世也能够由苦转乐，不会到坏的地方去。就是说将来我们能生三善道，而不会堕到三恶道去。	However, if we dispel the three poisons—greed, hatred, and ignorance—even without single-minded samādhi on view, samādhi, and action, or the attainment of the Great Way, we can still transform suffering into happiness in future lives and avoid negative outcomes. The result means we will be reborn in the three beneficial realms rather than in the three malevolent realms.
修禅宗的人，要发大愿维护人身，一定要成佛度众生，一定要成就。这愿发得大，保护自身，永远不失人身，生生世世做人，而且根基深厚，一转世过来，就能接上去修行，一闻千悟，修禅宗有这样好处。	Practitioners of Chan Buddhism must make a profound vow to preserve their human form, resolutely aiming to attain Buddhahood and save all sentient beings and to accomplish it. This deep commitment protects oneself, ensuring retention of the human body across lifetimes. Such a solid foundation allows for continued practice upon rebirth, with the potential to awaken to a thousand things upon hearing one. This dedication is a key advantage of practicing Chan Buddhism.
这大手印也和禅宗一样，就是假若我们心向于三门，但是于见定行三门做得不好，那也不要起贪嗔痴，作种种恶业，那么，来世也能够转苦得乐的，不会到下三道去的。	Mahāmudrā, similar to Chan, also emphasizes that even if one's mind is not fully devoted to the three gates, one should avoid generating greed, anger, and ignorance, as well as engaging in various negative karmas. By doing so, one can transform suffering into happiness in the next life and evade rebirth in the three lower realms.
七、直指自心实际	7. Directly Pointing to the Reality of One's Own Mind

“此三要（见定行）为断惑妄之命根、为直指自心实际之法门。”	These three essential elements (View, Meditation, and Conduct) are crucial for eliminating delusion and serve as a method for directly pointing to the true nature of one’s own mind.
见定行三要素为断惑妄之命根。我们凡夫有见惑、思惑、尘沙惑等迷惑。见惑就是没有正知正见而迷惑于外相。	The three essentials of view, meditation, and conduct are vital to cutting off delusion. Ordinary beings have delusions of view, delusions of thought, dust-like delusions, and other delusions. Delusions of view mean lacking right understanding and right view and being misled by external appearances.
现在很多学佛的人，知见很迷惑，不识佛性是怎么一回事，脚跟站不稳，比如已经发心学佛法的人，他听说一个修气功的外道人有神通本事大，他就想：唉，我还是练气功去吧！佛法他不修了，学外道去了。	Many Buddhist practitioners today are confused in their views. They do not recognize what Buddha-nature is, and their footing is unsteady. For example, someone who has resolved to study Buddhism may hear that a non-Buddhist qigong practitioner has great spiritual powers and think, “Oh! I had better practice qigong instead!” They abandon the Buddhadharma and turn to a non-Buddhist path.
我告诉你们一个真实的例子，某某山有个小和尚，在山上设的佛学院当执事，他听说某气功师有神通，他就不修佛法，改学气功，以求获得特异功能，跟外道走了，这就是为神通所迷惑。所谓迷惑者，乃我们学佛心不痛切，见定行不正之所致也。知见乃修法学道的第一要紧之事，知见不正，修行起来必然迷惑而走弯路。	A real-life example illustrates this: on a certain mountain, a young monk serving as a deacon at a Buddhist academy became intrigued by a qigong master reputed to possess spiritual powers. He ultimately forsook Buddhism to pursue qigong, hoping to acquire special abilities through non-Buddhist practices. This person has fallen prey to the allure of spiritual powers. Our failure to approach the study of Buddhism earnestly, coupled with incorrect views, concentration, and practice, serves as the root cause of this confusion. Knowledge and understanding are paramount when practicing the Dharma and studying Buddhism. If our view and understanding are flawed, our practice will inevitably lead us down paths of confusion and distraction.
知见迷惑是修行之大敌，所以学佛先要知见正，破见惑，然后再破思惑。思惑是什么？就是对境生心，起种种粘着的思想。我们之所以有种种迷惑，乃知见不正引起的。	Confusion regarding view and understanding represents the greatest obstacle to spiritual practice. Consequently, to learn Buddhism, one must first correct one’s view and understanding, dispel confusion of view, and subsequently address confusion of thought. What constitutes confusion of thought? These are the thoughts that arise in

	response to circumstances, resulting in various attachments. The myriad forms of confusion we experience stem from incorrect view and understanding.
知见正，见惑断了，思惑才能断，才能立稳脚跟，不跟外道走。任你外道神通再怎么大，但你不得漏尽通，不识佛性，决定不能了生死。我们是心地法门，识得什么叫佛性，能了生死。	Only when our view and understanding are accurate, and the confusion of view is resolved, can we eliminate confusion of thought, thereby establishing a firm foundation and avoiding the paths of outsiders. Regardless of how remarkable your spiritual powers may be, if you lack the power of cessation and fail to recognize Buddha-nature, you will inevitably remain imprisoned in the cycle of birth and death. We follow the Mind-Ground Dharma Gate, and only by recognizing Buddha-nature can we escape this cycle.
像吕纯阳祖师见黄龙祖师，当时吕纯阳已经阳神成就了，但黄龙说：“你这守尸鬼。”吕纯阳说：“哈哈，我囊中有不死之药。	For instance, during the encounter between Patriarch Lü Chunyang and Patriarch Huanglong, Lü Chunyang had already achieved ‘Yang Spirit’; however, Huanglong remarked, “You are a corpse-guarding ghost.” In response, Lü Chunyang said, “Haha, I have the elixir of immortality in my bag.”
”这囊中药有两种解释，一种是外药，就是口袋里面有炼好的金丹药，是外丹；一种是臭皮囊，即身体，身体中炼成功金丹，金丹炼成功就是不死之药物，不要守这躯壳。黄龙祖师说：嗨！“饶经八万劫，终是落空亡。	This elixir can be interpreted in two ways: as an external medicine, referring to the refined elixir in his possession, or as the body, described as a stinking skin bag, in which the elixir has been successfully refined. A successfully refined elixir is the elixir of immortality; thus, one should not cling to the body. Huanglong Patriarch stated, “Even if you survive for eighty thousand eons, you will ultimately perish in emptiness.”
”纵饶你能够活八万个大劫，到最后还是要落空。因为你不认识佛性是什么，有神通又有何用处？你着相，以为这阳神是真的，其实这阳神也是假的，亦是梦幻泡影，只是我们真心的妙用所显示一个幻身罢了。	Even if one could live for eighty thousand great kalpas, one would still face dissolution and death. If you do not comprehend the essence of Buddha-nature, what value do your spiritual powers hold? You cling to appearances, mistaking this Yang Spirit for reality. In truth, this Yang Spirit is also an illusion, a dreamlike manifestation of the wondrous power of our true mind.

比如西方极乐世界和阿弥陀佛显现的身体，都是阿弥陀佛的意生身。所谓意生身不仅是身体，一切境界事物都是意生身。所以，山河大地也是我们的意生身，只是我们不认识，就把它隔断了，只认这身体是我，山河大地不是我。	For example, both the Western Land of Ultimate Bliss and the bodies manifested by Amitābha Buddha are his mind-born bodies. A mind-born body is not only a body: all circumstances and things are mind-born bodies. Thus the mountains, rivers, and great earth are our mind-born bodies too. We fail to recognize this and divide them off, identifying only this body as ourselves and excluding the mountains, rivers, and great earth.
山河大地是地水火风组成，我们的身体也是地水火风组成。而我们的佛性能大能小，“大而无外，小而无内”，“放之则弥于六合，收之则退藏于密”，只是无明把它缩小了，局限在你身腔里，而不识山河大地也是我们的意生身。	The mountains, rivers, and great earth are composed of earth, water, fire, and wind, as are our bodies. Our Buddha-nature can be vast or minute: “so vast that nothing lies outside it, so minute that nothing lies within it”; “released, it fills the six directions; gathered, it withdraws into concealment.” Ignorance alone contracts it and confines it within your body, so that you do not recognize the mountains, rivers, and great earth as our mind-born bodies.
但是这意生身也是假的，阿弥陀佛也要退位的，极乐世界要改变的。阿弥陀佛退位之时，观世音菩萨来即位，观世音菩萨的世界不叫极乐世界，是另外一个世界，比现在阿弥陀佛的世界还要美好、还要庄严。	The mind-born body is also an illusion. Amitābha Buddha will eventually abdicate, leading to changes in the Western Pure Land. When Amitābha Buddha steps down, Avalokiteśvara Bodhisattva will take the throne. The realm of Avalokiteśvara Bodhisattva will not be referred to as the Western Pure Land; instead, it will be a different world, even more beautiful and majestic than Amitābha Buddha’s current realm.
为什么呢？因为观世音菩萨倒驾慈航，他是古佛再来，再成佛。这是变戏法给你看看，你不要当真的，一当真都错。一真一切真，一假一切假。	Why is this the case? The answer lies in the fact that Avalokiteśvara Bodhisattva, the reincarnation of an ancient Buddha, has returned from the Pure Land to attain Buddhahood. This is merely a magic trick for you to observe; do not take it too seriously. If you do, you may fall into misunderstanding. If one thing is true, then everything is true; if one thing is false, then everything is false.
你说这娑婆世界是假，那么，西方极乐世界也是假；你说极乐世界是真，娑婆世界也是真。其实是非真非假，亦真亦假，即真即假。分真分假，是你的分别心、虚妄心，其实是没有分别的。	If you claim that this Saha world is false, then the Western Pure Land must also be false; conversely, if you assert that the Western Pure Land is true, then the Saha world is also true. In reality, it is neither entirely true nor false, but rather both true and false simultaneously. Your discriminating and deluded mind creates the act of distinguishing

	between true and false; in truth, there is no discrimination.
所以，明白这个道理之后，你心就不住相了，你不明白这个道理，总是住相，总是在那里分别：西方世界美好，是真的；娑婆世界丑恶，是假的。其实这都是没有正见，而被境所迷惑的过错啊！	Therefore, once you grasp this principle, your mind will cease to dwell on appearances. If you fail to comprehend this principle, you will remain preoccupied with appearances, perpetually distinguishing: the Western Pure Land is beautiful and real, while the Saha world is ugly and false. Ultimately, this perspective stems from a lack of correct understanding and the error of being misled by circumstances.
我们凡夫都是被境所迷惑，所以，释迦佛腊月初八，夜睹明星悟道时说：一切众生都具如来智慧德相，他们为什么不自知？因为被妄想、颠倒、执着所遮盖了，不知道了、迷惑了。所以我们要成道，就要断迷惑的根子。	We ordinary people are often misled by our circumstances. Śākyamuni Buddha attained enlightenment after witnessing a bright star on the eighth day of the twelfth lunar month, proclaiming, “All sentient beings possess the wisdom and virtues of the Tathāgata.” Yet, why are they unaware of this? They are obscured by delusion, confusion, and attachment, which leave them in a state of unawareness and delusion. To attain enlightenment, we must sever the root of delusion.
要切断迷惑的命根子，首先要知见正，这第一重要。知见正之后用功夫修正定，时时锻炼，身如须弥山不动，心寂静如沉水不鼓，深入禅定，打开智慧，证见本性。	This phase begins with cultivating correct view and understanding; such awareness is essential. Once we achieve this understanding, we must cultivate concentration, practicing consistently until our bodies are as immovable as Mount Sumeru and our minds are as still as water. We should deepen our meditations, unlock our wisdom, and realize our true nature.
识得本性后，要勤于观照，绵密保任，外不被境牵，内不随念转，不着相不住境，历境练心，消尽习气，真心就放大光明，朗照十方，所有的妄心、妄想、妄念，皆化为佛性的妙用。一切处、一切时都是我们佛性的显现，都是我们佛性的作用，一切时、一切处所有作为都是为大众，不是为自己，这就是般若妙行。	After recognizing our true nature, we must diligently contemplate and maintain it, remaining unaffected by external circumstances and undisturbed by internal thoughts. We should avoid clinging to appearances or becoming trapped in external situations. By experiencing various circumstances and training our minds, we can eliminate habitual tendencies. Our true minds will then radiate brightness, illuminating all directions. All delusions, thoughts, and ideas will transform into the miraculous manifestations of Buddha-nature. This manifestation and function of our Buddha-nature occur everywhere and at every moment. Our actions, at all times and in all places,

	are meant for the benefit of others, not for ourselves. Such behavior represents the profound practice of Prajñā.
所以，说见定行三要素是大手印的三个秘诀，也是一切法门修持之法要，是断惑妄之命根、直指自心实际之法门。	The three elements of View, Meditation, and Conduct constitute the three secrets of Mahāmudrā and are fundamental to all cultivation methods. They are essential for dispelling delusion and pointing directly to the true nature of one's own mind.
恒河大手印的行法是圆顿中的直指法，它是直接指示我们当下见到无修、无整、无散乱的妙明本体（妙明真心），而成就大道的根本实际的法门。	The practice of Ganges Mahāmudrā functions as a direct pointing technique in the pursuit of total enlightenment. It guides us to perceive the wonderful, luminous essence—our true mind—in the present moment, uncultivated, unorganized, and undistracted, thereby achieving the fundamental reality of the Great Way.
我们修心中心法还要结印一心持咒，参禅还要起大疑情，念佛也要都摄六根，净念相继，才能成道。照此讲来，我们要成道俱要经过一番修证，不及大手印高妙了。	In practicing the Heart-of-Heart Dharma, we still form mudrās and recite the mantra single-mindedly. In Chan, we must arouse a great sense of doubt. In Buddha-recitation, we must gather in the six sense faculties and maintain uninterrupted pure mindfulness before realizing the Way. On this account, every one of us must undergo cultivation and realization; these methods would seem less lofty and subtle than Mahāmudrā.
须知大手印的根本说法虽是什么都不要修，指示你认识自己的妙明真心就是了。因为佛性是不生不灭、不来不去、不动不摇、不垢不净、不增不减的，你修什么？佛性没有散乱，你整理个什么？所以是无修、无整、无散乱。	Mahāmudrā's fundamental teaching says there is nothing to cultivate; it simply points out our wondrously luminous true mind. Buddha-nature is neither arising nor ceasing, neither coming nor going, unmoving and unwavering, neither defiled nor pure, neither increasing nor decreasing. What could you cultivate? Buddha-nature is not distracted; what could you set in order? Thus it is "no cultivation, no adjustment, no distraction."
因此，做功夫都是走冤枉路啊！但是，不做功夫，能认识这离念的灵知即是当人的本性而成道吗？须知大手印是白教最后了手法，起初也要经过一番艰苦的修练，才可以进入大手印的功境。	In this sense, all deliberate effort at cultivation is a roundabout route! Yet without practice, could one recognize that luminous knowing free from thought as one's own true nature and realize the Way? Mahāmudrā is the concluding practice of the White School; at the outset, one must still undergo arduous training before entering its realm of practice.

所以我们若要打开本来，证见本性，成就大道，还须一心念佛，大起疑情，绵密持咒做功夫，不能稍懈！我们虽然在讲密宗大手印，但是我们不分宗派，禅、净、密合在一块讲。	Therefore, to unlock our original nature, realize our true nature, and attain the Great Way, we must single-mindedly recite the Buddha's name, cultivate deep doubts, and diligently chant mantras without a moment's slackening! Although we are teaching Vajrayāna Mahāmudrā, we do not differentiate between sects but rather integrate Chan, Pure Land, and Buddhist tantra.
其实大手印和禅宗是一鼻孔出气，是直指心性，叫人当下成佛，不要大家走冤枉路的圆顿法门。但是讲了几次之后，大家对“色”和“空”还不十分理解。	In fact, Mahāmudrā and Chan originate from the same source, both pointing directly to the mind's nature, enabling us to attain Buddhahood in the present moment without any detours. Despite numerous discussions, many individuals still do not fully grasp the concepts of “form” and “emptiness.”
上次有人问我，这“空”是不是离开色之外的空？比如现在有房子，有这么多男女老少相聚一堂，是不是离开房子、离开男女老少，没有相了，才是“空”呢？不是的，他不理解色空之义啊！因此，我们有必要把色和空的义理弄懂，理解大手印宗旨，修行起来才比较顺利，否则不免要走冤枉路。	A question arose recently regarding whether this “emptiness” refers to the emptiness that exists beyond form. For example, do we only feel “emptiness” when we leave a house full of people and there is no form? No, the feeling indicates a lack of understanding regarding the meaning of form and emptiness! Thus, we must comprehend the principles of form and emptiness and grasp the teachings of Mahāmudrā. Only then can our practice proceed smoothly; otherwise, we risk going astray.
那么究竟什么是色、什么是空呢？	So, what exactly is form, and what is emptiness?
我曾举过秦跋陀禅师问生公法师的公案，今天不妨拈来再讲一讲。生公法师当时名震全国，享有“生公说法，顽石点头”的盛誉。	I've previously discussed the story of Chan Master Qin Batuo questioning Master Sheng Gong, and today I would like to revisit it. Master Sheng Gong was well-known throughout the nation at that time, earning the reputation of “When Sheng Gong preaches, even stubborn stones nod.”
秦跋陀来看生公，问他：“大师，你年纪这么大了还讲经，讲的什么经啊？”生公说：“我讲《般若经》”。我们知道《大般若经》六百卷，是专门讲色与空的，它的缩本是《金刚经》，《金刚经》的缩本是《心经》。《心经》讲“色不异空，空不异色，色即是空，空即是色”，就是讲色空之义。	Qin Batuo visited him and asked, “Master, you are so old and still preaching. What sūtra are you teaching?” Master Sheng Gong replied, “I teach the Prajñā Sūtra.” As we know, the six-hundred-volume Great Prajñā Sūtra specifically addresses the concepts of form and emptiness. Its abridged version is the Diamond Sūtra, which is further condensed into the Heart Sūtra. The Heart Sūtra states, “Form is not different from emptiness, emptiness is not different from form, form is

	emptiness, emptiness is form," which clarifies the relationship between form and emptiness.
秦跋陀禅师问："哦！那么请问什么叫色呢？"（色是什么东西？）生公答："众微聚集叫色"。众微就是《金刚经》里佛问须菩提时所说的"三千大千世界所有微尘"，这个大世界都是微尘聚集而成的。	Chan Master Qin Batuo asked, "Oh! Then what is form?" Master Sheng Gong replied, "Form is called the gathering of many tiny particles." These tiny particles refer to "all the tiny particles in the three thousand great thousand worlds," as mentioned by the Buddha in the Diamond Sūtra when he spoke to Subhuti. This vast world consists of tiny particles.
现在我们看到的房子等也是微尘聚集的。为什么呢？砖瓦、木料、钢筋、水泥都是微尘。砖瓦不就是泥土吗？用泥做成坯子，放到窑里去烧制成。木头呢？是大树。	Even the houses we see today are collections of these particles. Why? Bricks, wood, steel, and cement are all made up of dust particles. Aren't bricks just clay? They are created by moulding clay into blocks and firing them in a kiln. And wood? Wood comes from trees.
大树是什么地方来的呢？大树是树种子从泥土里面吸取养份，日光照晒，慢慢长大，聚起来的。都是合起来的，众微相聚的。并不是"某某样的东西"本身就有的，本来都没有自体，都是"众微聚集"的。	Where do trees originate? Trees grow from seeds that absorb nutrients from the soil, are exposed to sunlight, and gradually develop and gather. Trees are combinations formed by the gathering of many dust particles. Nothing exists independently; it lacks a self-sustaining essence and is simply "the gathering of many dust particles."
秦跋陀禅师又问："那么，什么叫空呢？"生公答："众微无自性叫空。"即微尘本身是没有的，是别的东西合成的。	Chan Master Qin Batuo then asked, "What is emptiness?" Sheng Gong replied, "Emptiness is the absence of self-nature in the multitude of particles." This indicates that particles do not exist independently; rather, they are made up of other components.
现在科学家说，一切物质都是由化学元素合成的（比如水就是由氧、氢两种元素合成的），化学元素是由原子组成的，原子是由原子核和电子组成的，原子核和电子是由更微小的基本粒子合成的。	Scientists now assert that all matter consists of chemical elements (for instance, water is composed of oxygen and hydrogen). These chemical elements are composed of atoms, which consist of nuclei and electrons, which in turn are made of even smaller elementary particles.
基本粒子也不"基本"，它是由更微细的东西合成的，一直分析到"波粒二象性"——既像波，又像粒子；既不是波，又不是粒子。其实佛经里早就说过"邻虚尘"——邻近虚空的微尘。	Yet, elementary particles are not truly "elementary" either; they are made of even smaller constituents, leading to the concept of "wave-particle duality"—being both waves and particles, and neither wave nor particle at the same time. Buddhist scriptures have long referred to "neighbouring void dust," which signifies the particles adjacent to the void.

说到这里大家可能这样理解：没有合成东西之前，什么都没有就是空，即“众微聚集是色，众微未聚是空”。其实佛教里讲的“空”并不是这个意思。	You might interpret the phrase as follows: Before anything takes shape, there is nothing—emptiness; that is, “the gathering of particles is form, particles not yet gathered are emptiness.” However, this definition does not capture the essence of “emptiness” in Buddhism.
生公不说“众微聚集是色，众微未聚是空”，他说得很好：“众微无自性是空”。众微也没有本体——无自性。色就是空，空就是色，不是“空无所有”的空。“空无所有”的空就是“断灭空”啊。生公所说的“空”是自性空，就是我们的本性。一切色相都是我们的本性显现的。我们的本性就是佛性，就是一切色相的根本。	Sheng Gong did not state, “The gathering of particles is form; the ungathering of particles is emptiness.” He articulated it more precisely: “The multitude of particles has no self-nature; emptiness.” Particles lack an inherent identity—no self-nature. Form is emptiness, and emptiness is form. This is not the emptiness of “nothingness.” The emptiness associated with “nothingness” implies annihilation. The “emptiness” that Sheng Gong referred to is the emptiness of self-nature, which is our true nature. All forms are manifestations of our true nature. Our true nature is Buddha-nature, the foundation of all forms.
为什么叫“佛性”，不叫“法性”，这里边有什么区别呢?	Why is it called “Buddha-nature” and not “Dharma-nature”? What’s the difference?
法性是诸法的根本。所有的事事物物，包括我们的思想，都叫法。在佛经里，法所包括的范围很广、很广。所有的东西、事事物物乃至我们的思想都是我们的灵明真性所产生的，都是我们的灵明真性所显现的妙用。我们的灵明真性是诸法的根本，所以叫“法性”。	Dharma-nature is the root of all dharmas. Everything, including our thoughts, is classified as dharma. In Buddhist scriptures, the scope of dharma is extensive. Everything, including our thoughts, arises from our bright and true spiritual nature, which serves as a miraculous manifestation of that essence. Our spiritual, bright, true nature is the foundation of all dharmas; thus, we refer to it as “dharma nature.”
佛性是成佛的根本。我们把妄想除光、无明断尽，恢复本来面目，我们这个灵明真性的妙用就具足了。三身四智都具足了，那就是成佛了，不是另外有一个佛可成。我们的灵明真性是成佛的根本，所以叫“佛性”。佛性、法性都是指“一真法界”，就是我们的灵明真性。所以这个灵明真性是诸佛之本、万法之源。	Buddha-nature represents the essence of Buddhahood. By eliminating delusion, eradicating ignorance, and restoring our original nature, we can fully realize the miraculous manifestations of our spiritual and bright true nature. We achieve Buddhahood by realizing the three bodies and the four wisdoms; we don’t need to find another Buddha. Our spiritual, bright, true nature serves as the root of Buddhahood, which is why it is termed “Buddha-nature.” Both “Buddha-nature” and “dharma nature” refer to the “One True Dharma Realm,” which embodies our spiritual and bright true nature. Thus, this spiritual and bright, true

	nature is the origin of all Buddhas and the source of all dharmas.
“色”就是“空”，一切色都是我们的灵明真心所显现的，一切色相就是我们的灵明真心，灵明真心就是一切色相。而不是离开一切色相来找空，那是空无所有的空，那就不对了。所以，生公说“众微聚集是色，众微无自性是空”而不说“众微未聚是空”。	“Form” is synonymous with “emptiness.” All forms are manifestations of our luminous true mind. These forms represent our luminous true mind, which encompasses all forms. It is more important to understand these concepts than to abandon all forms for the void, as doing so reflects a misunderstanding of emptiness. Therefore, Sheng Gong stated, “ The gathering of the multitude of particles is a form, and the absence of self-nature in many particles is emptiness,” rather than claiming, “Before the gathering of many particles is emptiness.”
这时，秦跋陀进一步问他：“众微未聚时如何呢？”因为生公说众微聚集是色，这是色吗？他没说到根本去。其实这色就是我们的自性，因为没有自性是无能显色的。生公说“众微聚集是色”。	Qin Batuo then asked further, “What about before the particles gather?” Sheng Gong had said that gathered particles are form. But is this form? He had not reached the root. In fact, form is our own nature, for without our own nature no form could manifest. Sheng Gong said, “Gathered particles are form.”
那么众微未聚呢？还未聚集的时候是什么东西呢？生公罔措——生公到这里就答不出来了。可见，生公对色空之义未能究竟。其实这句话要答他也便当得很，问众微未聚时如何？答他午夜日正红！午夜就是夜里的三更天。	But what about before the particles gather? What is there before they gather? Sheng Gong was at a loss and could not answer. Clearly, he had not fully penetrated form and emptiness. Yet answering this would be quite easy. Asked what it is before the particles gather, reply, “At midnight the sun is bright red!” Midnight is the third watch of the night.
三更天的夜里太阳正通红地照着——午夜日正红。还有另一种答法，比如《楞严经》里就有现成的：“性色真空”。性色就是我们真心之色，是妙有真空，这个真空就不是顽空。	At the third watch of the night, the sun shines bright red: “At midnight the sun is bright red.” There is another answer ready-made in the Śūraṅgama Sūtra: “Form in its nature is true emptiness.” “Form in its nature” is the form of our true mind, wondrous presence and true emptiness. This true emptiness is not insentient emptiness.
“性色”，性有色吗？恐怕说错了吧？我们知道显教说：我们这“妙有真心”——佛性，是丝毫的相都没有的——无相。但是，密教讲有微细之相，有精微之色。	When we mention “the form of Buddha-nature,” does Buddha-nature actually possess form? Could this be a mistake? Exoteric teachings state that our “true mind of wondrous presence”—the Buddha-nature—lacks any form whatsoever. However, Buddhist tantra posits that subtle forms and colors do exist.

就像我们说“四空天”（无色界）一点色相都没有也不对，精微之色还是有的。所以，密教和显教讲的稍微有点差别。但这色不是粗的，而是精细、微细、极微细之色。“性色真空”，为什么真空呢？它尽虚空遍法界，到处都是。所以，虚空就是它，它就是虚空，不是两回事。	It is inaccurate to claim that the “Four Formless Heavens” (the formless realm) are entirely devoid of form, as subtle colors are indeed present. Thus, a slight distinction exists between esoteric and exoteric Buddhism. This form is not coarse; rather, it is fine, subtle, and extremely subtle. “The form of Buddha-nature is wondrous emptiness.” Why is it termed wondrous emptiness? Being omnipresent, it permeates the entire universe and the Dharma Realm. Therefore, Buddha-nature is synonymous with wondrous emptiness; wondrous emptiness and Buddha-nature are not two separate entities.
生公没有真正理解色空义，但他说“众微聚集叫色，众微无自性叫空”，比我们所理解的“离开色相而空”更进一步了。	Sheng Gong did not fully grasp the significance of form and emptiness; however, he remarked, “The gathering of many particles is termed ‘form,’ and the absence of self-nature in these particles is termed ‘emptiness.’” This insight transcends our conventional understanding of “emptiness without form and appearance.”
他不说空无所有，他说众微没有自性，就像房子没有自体，本身并没有，是钢筋、水泥、砖瓦和合成功的；沙发椅，本身也没有，是由弹簧、木板、皮革等，配合成功的。	He did not equate emptiness with nothingness; instead, he indicated that particles lack self-nature, similar to how a house lacks self-substance, being composed of materials like steel, cement, and bricks. A sofa chair also lacks self-substance, as it consists of springs, wood, leather, and other components.
任何事物本身都没有本体，所以，无自性叫空，不是无相叫空。有人说空就不应该有相，有相就不是空。那是会错意了，我们说的空，是“妙有真空”。就是说，一切色相都是我们自性所显现，若没有这个性（就是若没有我们这个灵明真心），就不会有山河大地、日月星辰、男女老少了；今天之所以有，就是这个灵明真心所显现的。	Nothing possesses true substance. Thus, emptiness signifies the absence of self-nature, not the absence of form. Some argue that emptiness must be formless; otherwise, it cannot be considered emptiness. This perspective represents a misunderstanding. The emptiness we refer to embodies “wondrous presence and true emptiness.” Essentially, all appearances are manifestations of our inherent nature. Without this nature—our true, bright mind—there would be no mountains, rivers, earth, sun, moon, stars, men, women, young, or old. Everything that exists today is a manifestation of this true, bright mind.
为什么要讲这个道理啊？目的是让大家明白这个色相本来就是我们的真心。不要离开相去找真心，离相找真心，是找不到的。之所以说佛性妙用无边，是因为它所显的相是千差万别、妙用无边的。	Why is it important to explain this principle? The goal is to help everyone recognize that our physical form is our true mind. Do not search for the true mind separate from the physical form; you will not

	find it. Buddha-nature is said to possess boundless wonders because the forms it takes are infinitely varied and full of marvels.
认识了这个真理之后，就不取相不着相，任它一切相现前而无碍，就易于见到真心，圆证佛果了。若不知道心在何处，修行就没有着落处。	Once we grasp this truth, we will no longer cling to or become attached to these forms, allowing them to manifest freely without obstruction. This awareness will facilitate our ability to perceive the true mind and achieve Buddhahood. If you do not know where your mind resides, your spiritual practice will have no foundation to rest upon.
比如你念佛，不知道佛号的落处，念“阿弥陀佛、阿弥陀佛……”，是求心外的佛，就是求离娑婆世界十万亿佛土之外的极乐净土的佛，而不晓得你的心就是佛，佛就是你的心。佛不在别处，就在你心头，不必到别处去求。所以，秦跋陀问生公色空义，生公的答法不对。	For example, if you recite “Amitābha Buddha, Amitābha Buddha...” without recognizing where the Buddha’s name points, you are seeking a Buddha outside your mind—the Buddha of the Pure Land of Ultimate Bliss, ten trillion of Buddha-lands beyond this Sahā world—without knowing that your own mind is Buddha and Buddha is your own mind. The Buddha is not elsewhere; he is right within your mind, and there is no need to seek elsewhere. This is why Sheng Gong’s answer to Qin Batuo’s question about form and emptiness was not correct.
秦跋陀禅师又进一步问生公：“除此《般若经》之外，您还讲什么经呢？”生公答：“还讲《涅　经》。”秦问：“请问涅　之义是什么呢？”公答：“涅者不生，　者不灭。	Chan Master Qin Batuo went on to ask Sheng Gong, “Besides the Prajñā Sūtra, what other sūtra do you teach?” Sheng Gong answered, “I also teach the Nirvāṇa Sūtra.” Qin asked, “What does nirvāṇa mean?” Sheng Gong replied, “Nie ( ) means ‘not arising’; pan ( ) means ‘not ceasing.’”
”秦问：“不生不灭是涅　吗？”公答：“是的！”秦曰：“这是佛的果上涅　。	Qin asked, “Is neither arising nor ceasing nirvāṇa?” Sheng Gong answered, “Yes!” Qin said, “That is the Buddha’s nirvāṇa at the level of fruition.
什么地方是因上的涅　呢？”公答不出来，公问道：“涅　还有二义吗？”涅　都是一样的嘛，还有二义吗？秦跋陀见生公不领会意思，就拿起如意问生公道：“你见么？”公答：“见。	Where is nirvāṇa at the causal level?” Unable to answer, Sheng Gong asked, “Does nirvāṇa have two meanings?” Nirvāṇa is all the same, is it not? How could it have two meanings? Seeing that Sheng Gong had not understood, Qin Batuo picked up a ruyi scepter and asked, “Do you see?” Sheng Gong replied, “I see.”
”秦问：“你见什么？”公答：“我见禅师手上拿着如意”。秦跋陀把如意“啪”地丢到地上，问：“你还见吗？”公答：“见。”秦问：“见什么？”公答：“见禅师手中如意堕地。	Qin asked, “What do you see?” Sheng Gong answered, “I see the Chan master holding a ruyi scepter.” Qin Batuo threw the scepter to the ground with a sharp smack and asked, “Do you still

	see?" "I see," Sheng Gong replied. "What do you see?" Qin asked. "I see the scepter fall from the Chan master's hand to the ground."
”秦跋陀哈哈一笑：“观公见解，未出常流，何得名喧宇宙？”意即你的见解不出常流，如普通人一样着在相上，跟着我手中的东西转。（此时元音上师拿起一本书，问：这是什么东西？众答：书、佛经。	Qin Batuo laughed. "Your understanding is no different from that of ordinary people. How have you become renowned throughout the world?" In other words: your understanding has not gone beyond the ordinary. Like everyone else, you cling to appearances and follow whatever is in my hand. (At this point, Master Yuanyin held up a book and asked, "What is this?" The audience answered, "A book—a Buddhist scripture."
师笑道：噢！着在上面了，哈哈！）嗯，把这东西掼在地下，还跟着境界转。你不知道色就是空，空就是色。为什么名气还这么大啊？这真冤哉枉也！掉头就走。	The Master laughed: "Oh! You are attached to it! Ha!") Even when the object is thrown to the ground, you still follow circumstances. You do not know that form is emptiness and emptiness is form. How have you become so famous? What undeserved renown! With that, he turned and left.
生公的弟子很多，他们迷惑了：哎呀，这是什么缘故啊？难道我师父讲错了？于是追上去问秦跋陀：“法师，法师，你怎么解释这色和空啊？”秦跋陀答曰：“你师父讲的也不能说是错的，只是他不会因中的色空义，只会果上的色空义。	Sheng Gong had many disciples who were puzzled. They wondered, "What is the reason for this? Did our master make a mistake?" Therefore, they approached Qin Batuo and asked, "Master, Master, how do you explain form and emptiness?" Qin Batuo replied, "Your master's explanation cannot be considered wrong. He understands the meaning of form and emptiness in terms of the result, not the cause."
”弟子问：“如何是因中色空？”秦跋陀禅师说：“一微空故众微空，众微空故一微空；一微空中无众微，众微空中无一微。”一微空，一个微尘根本是空，没有自体，就是无自性。一个微尘空，其它的微尘当然也是空的了。	A disciple asked, "What is form and emptiness at the causal level?" Chan Master Qin Batuo said, "Because one particle is empty, all particles are empty; because all particles are empty, one particle is empty. Within the emptiness of one particle there are no many particles; within the emptiness of many particles there is no one particle." One particle is empty: a single speck of dust is fundamentally empty, without an essence of its own—that is, without self-nature. If one particle is empty, the other particles are of course empty too.
依此类推，众微都空。众微空故一微空——众微都是空的，就是一切微尘都空，那么一个微尘也是空的了。一微空故无众微——连一个微尘都是空的，还有什么众微呢？众微空故无一微——既然众微都空，还能找得到一	Extending this reasoning, all particles are empty. "Because all particles are empty, one particle is empty": if all specks of dust are empty, one speck is empty too. "Because one particle is empty, there are no many particles": if even one particle is

个微尘吗？他所讲的“众微空，一微空；一微空，众微空”是说一切事物统统不可得。	empty, what many particles could there be? “Because all particles are empty, there is no one particle”: if all particles are empty, can a single particle still be found? His statement, “All particles are empty, one particle is empty; one particle is empty, all particles are empty,” means that nothing whatsoever can be grasped.
一切色相都是我们真心的妙用，所以要明白这个色空之义，我们能真正明白了，就在境界上见性，不须离开境界见性。如指树问：这是什么？说是树，着在上面了；说不是树，又违背、离境了。	All forms are the wondrous functions of our true mind. Therefore, we must comprehend the concepts of form and emptiness. Once we genuinely grasp this idea, we can recognize our nature within the realm of existence without needing to transcend it. It’s akin to pointing to a tree and asking, “What is this?” To label it a tree is to accept it; to deny it is to detach from reality. What is this, precisely?
这到底是什么呀？换句话讲：“难瞒和尚”，一句话二面不着而显示这不能瞒的灵知就脱卸掉了。禅宗用的是脱卸法，不被彼色境捆住。他问你，就是看你是著有还是着空。你两面都不着，一句话就脱卸了。	In other words, “It’s difficult to hide from the monk” —a single statement that disentangles both aspects reveals the inescapable spiritual knowledge, thus shedding it. Chan Buddhism employs the method of shedding, refusing to be confined by the realm of form. The essential question is whether you are attached to existence or emptiness. If you are not attached to either, you attain freedom in one sentence.
但又不能说“我不是空，也不是有”，那还是说道理，还是不行。须说一句字面上不着空有，而暗含空有的妙语，方合道妙。要证到这种境界，须时时刻刻观照，明白一切相都是自性所显现，不着相，也不离相。	However, we cannot assert, “I am neither empty nor existent.” That remains a theoretical statement, and it would not suffice. We must articulate a phrase that embodies both emptiness and existence while implicitly suggesting both. Only then can we truly embody the profound meaning of the Way. To achieve this state, one must consistently contemplate and understand that all appearances are manifestations of one’s own nature, neither clinging to nor detaching from them.
这即是宗下所谓的“不即不离”，明乎此，方能妙用圆融。世间法也不离事理，所谓事因理成——依空理做成功事；理因事显——事成功了，才把理显出来。无理不能成事，无事不能显理，故谓理事圆融。	This state is what the tradition refers to as “neither attached nor detached.” Only by understanding these concepts can one attain perfect harmony with both. Even worldly matters are inseparable from principles. It is said that matters are accomplished through principles—actions are executed according to the principle of emptiness;

	principles are revealed through matters—only when matters are accomplished can principles be unveiled. Without principles, nothing can be achieved, and without matters, principles cannot be expressed. Thus, it is stated that principles and matters are harmoniously integrated.
理是什么东西呢？举一个例子：科学家设计一个东西，要把它造出来，就要先列出公式，算好数据，这公式、数据就是理。依照公式、数据去施工，就把这个东西做成了。	What is principle? Consider a scientist designing something to be built. First, formulas must be set out and the figures calculated. These formulas and figures are principle. By carrying out construction in accordance with them, the object is made.
比如我们造房子，造几层，要什么式样，先画出图纸，再算出需要多少钢筋、多少水泥、多少材料等。然后，工人照这个图纸去施工，房子就造成功了。造得好，就证明这个图纸是对的，就是这个理正确；造得不好，就是这个图纸错了，理不正确。所以，事因理成，理因事显。	For example, when building a house, we first draw plans showing how many floors it will have and what style it will be, then calculate how much reinforcing steel, cement, and other materials are needed. The workers follow the plans and build the house. If it is well built, this proves the plans—that is, the principle—correct. If it is poorly built, the plans and principle are wrong. Thus phenomena are accomplished through principle, and principle is revealed through phenomena.
理事不可分，事就是理，理就是事。我们要明白这个道理，时时在境界上锻炼自己，磨练我们的真心。所以要明白色空之义，千万不要把空解释为空无所有的空。这空是妙有真空，就是我们的妙心、真心。	Principles and things are inseparable; things embody principles, and principles manifest as things. Understanding this connection is valuable, as it encourages us to continually cultivate ourselves within this realm, refining our true mind. We must grasp the meanings of form and emptiness without interpreting them as mere voids of nothingness. This emptiness signifies a profound existence closely linked to our true and wonderful mind.
真心在什么地方？就在事相上，不离事相，但是着在事相上也不对，着在事相上就是执着事，那也错了。我们禅宗有两句话，“郁郁黄花无非般若，青青翠竹尽是法身。	Where can we discover the true mind? In relation to phenomena, we should not detach ourselves from them; however, clinging to them is equally misguided. Such attachment is erroneous. In Chan Buddhism, two sayings illustrate this point: “The luxuriant yellow flowers are nothing but Prajñā, and the verdant bamboos are all dharmakāya.”
”大珠和尚讲：青青翠竹若是法身，那么人吃笋子就是吃法身了！竹子是笋子长成的，我们把笋子拿来炒着吃，岂不是把法身吃掉了么？所以说着在法身、着在事相上都不对。离开事相呢？离开事相落空了也错。	Master Dazhu remarked, “If verdant bamboos are dharmakāya, then eating bamboo shoots is equivalent to consuming dharmakāya!” Since bamboo grows from shoots, when we stir-fry and eat them, we partake in the dharmakāya. Thus,

	clinging to the dharmakāya or to phenomena is misguided. What about detachment? Abandoning them, leading to a void, is also erroneous.
所以，要不即不离，要透过事相见性，事事不住着。所以《金刚经》说：“应无所住，而生其心”，不要着在上面，妙用真心时时现前。生者，就是显现，即你的妙有真心就现前了。所以，我们要时时刻刻无住，要磨练这个无住真心。	Therefore, we should neither cling nor detach but instead perceive true nature through phenomena without fixation. Consequently, the Diamond Sūtra states, “One should give rise to the mind that abides nowhere.” We should not dwell on anything, allowing our wonderful true mind to be present at all times. ‘Giving rise’ refers to the process of manifesting, from which our wonderful true mind will naturally emerge. Thus, we ought to remain detached and cultivate this true mind of detachment.
八、法贵当机	8. The significance of Dharma lies in its application within the appropriate context.
我们修法，不管是修净土宗，还是禅宗、密宗都要这样做功夫。比如说我们念佛，要不要修观呢？观是什么？观就是禅观，就是修定啊！你念佛名号，要心念耳闻，静静地倾听念佛声，才能摄心入定，这叫念佛观。	When we practice the Dharma—be it Pure Land school, Chan Buddhism, or Buddhist tantra—we must adhere to specific principles. For instance, when chanting the Buddha’s name, is there a need to cultivate contemplation? What exactly is contemplation? It refers to Chan meditation, the practice of fostering concentration. When you chant the Buddha’s name, you should listen attentively with both your mind and ears, quietly absorbing the sound of the chanting. Only in this way can you focus your mind and achieve a state of concentration. This kind of meditation is termed the contemplation of chanting the Buddha’s name.
念佛不是唱山歌，更不可一边“阿弥陀佛、阿弥陀佛”，一边跟别人讲话，那不行！必须修“念佛观”，观就是修禅啊！禅有很多种，有凡夫禅、小乘禅、大乘禅、最上乘禅，还有外道禅。	Chanting the Buddha’s name is not akin to singing folk songs; you should not chant “Amitābha, Amitābha” while engaged in conversation with others. Such an approach is ineffective! You must cultivate the “contemplation of chanting the Buddha’s name.” Contemplation is integral to Chan practice. There are various types of Chan: ordinary Chan, Śrāvaka meditation, Mahāyāna meditation, the highest Chan, and the Chan of externalists.
所谓凡夫禅、小乘禅者，就是心有异计。什么叫异计？就是心有差别。误认心和法不是一个路子，空和色不是一个东西，着在相上求色身健康，或是以为心法不是色法，色法不是心法，以偏空之理修禅等等，都是异计。	Ordinary Chan and Śrāvaka meditation are defined by divergent views within the mind. What are divergent views? They are discriminatory perspectives that misunderstand the relationship between the mind and Dharma, or between

	emptiness and matter. They may involve focusing on appearances in pursuit of physical health, or the belief that mind-dharma and physical-dharma are distinct entities, or that cultivating Chan from a limited view of emptiness is valid.
外道禅呢？也是心带异计，它不是落空——偏于断灭，即是著有——着在“阳神、神我”上。以上都不是真正的禅道。我们修禅须先明正因，摆正知见，尔后择一与自己根性相契的正法来修习，才不致步入歧途。	Meditation on non-Buddhist paths likewise involves mistaken notions. It either falls into emptiness, tending toward annihilation, or clings to existence, fastening on the “yang spirit” or a “divine self.” None of these is the genuine Chan Way. In practicing Chan, we must first understand the right cause and establish right view. We can then choose a genuine practice suited to our own capacities and avoid going astray.
为了使大家更明了起见，再将外道禅、小乘禅、大乘禅等复讲一下。欣慕佛道，厌离娑婆，这叫“欣厌之心”。在净土宗讲来，这是很好的，要一句弥陀，欣厌具足，就是希望到西方极乐世界去，脱离这个娑婆世界。	To provide more clarity, we will now explore non-Buddhist meditation, Śrāvaka meditation, and Mahāyāna meditation. We refer to the act of admiring the Buddha’s path while detached from the Sahā world as “a mind of admiration and aversion.” In Pure Land school, this notion is highly esteemed. Merely chanting the name of Amitābha Buddha, while embodying both admiration and aversion, reflects the desire to attain the Western Pure Land and escape the Sahā world.
这“欣厌具足”在修禅上说来，凡有欣上厌下之心就是凡夫禅，没有入圣，还是凡夫境界。外道也是欣上厌下，他要成仙，要离开这个凡夫世界。他不明白仙就是凡夫，凡夫就是仙；佛就是凡夫，凡夫就是佛，本自一体，所以欣上厌下，往心外去求，不知道自性是真的，是故名外道。	This “comprehensive admiration and aversion” is relevant to Chan practice. Anyone who admires what is higher while rejecting what is lower is engaging in ordinary Chan. They have yet to achieve sainthood and remain within the realm of ordinary beings. Non-Buddhist meditation similarly admires the higher and shuns the lower; its practitioners aspire to become immortals and transcend this worldly existence. However, they fail to comprehend that immortals are, in essence, ordinary people, and that ordinary people are, fundamentally, immortals; Buddhas are ordinary beings, and ordinary beings are Buddhas, and they are all inherently one. Consequently, they admire the superior while despising the inferior and seek validation outside of their minds. They remain unaware that their true nature is authentic, and thus they are regarded as outsiders.

悟我空偏真之理而修者，就是小乘禅。他已经晓得身心是四大五蕴合成的，身体就是地水火风。心就是思想，思想就是心，心就是受想行识，与这四大组成的色身合起来称为五蕴。	Those who cultivate the principles of the emptiness of self and the notion of partial truth are engaging in Śrāvaka meditation practice. They recognize that both the body and mind consist of four elements and five aggregates. The body is made up of earth, water, fire, and wind, while the mind includes thought, feeling, perception, volition, and consciousness. Together, these physical and mental components are referred to as the five aggregates.
四大五蕴合成的东西，小乘禅人晓得是假的，是不真实的。不像我们凡夫，执着这个身体，认身体是我，要保护它，要穿得好、吃得好、住得好，样样都要好，就造业受报。	Śrāvaka meditators know that what is composed of the four elements and five aggregates is false and unreal. Unlike us ordinary beings, who cling to this body, take it to be ourselves, and strive to protect it—to dress well, eat well, live well, everything good—and so create karma and undergo retribution.
小乘圣人知道四大五蕴是假的，他晓得这个“人我”（就是身体）是空而不实的。但是他偏空了。他偏什么空呢？他说：我出了六道轮回之后，就住在界外净土（就是这欲界、色界、无色界之外的净土），安住这里不动了。	Small Vehicle sages know that the four elements and five aggregates are false and that this “personal self” (the body) is empty and unreal. But they have fallen into biased emptiness. What biased emptiness? They say: after I leave the cycle of the six realms, I will dwell in the Pure Land beyond the realms (the pure land beyond the desire, form, and formless realms) and abide there unmoving.
执着这地水火风四大种性为我，“法执”未了，还不知道、不理解一切假相都是我们真心所显现的妙用。所以叫做虽悟“我空”，但是“偏真”，偏于这个真实不虚的真心，不晓得“假就是真，真就是假；全假即真，全真即假”。	Their attachment to the four elements of earth, water, fire, and wind as integral to their identity suggests that their “attachment to dharma” remains unresolved. They fail to recognize that all appearances are, in fact, magnificent manifestations of our true minds. Thus, while one may understand the emptiness of self, one may still lean toward the true mind, which is genuinely real and unblemished. One may overlook that “falsehood is true, and truth is falsehood; total falsehood is truth, and total truth is falsehood.”
没有假，哪有真？没有真，哪有假？所以，假就是真，真就是假。你在这里分真分假，还是妄心，有分别啊！如西方极乐世界，大家认为西方极乐世界是真，娑婆世界是假，所以要厌离娑婆，欣往极乐。这是真假之分。	Without falsehood, how can there be truth? Without truth, how can there be falsehood? Therefore, falsehood is truth, and truth is falsehood. The act of distinguishing between what is true and what is false is merely a delusion created by a discriminating mind. For example, the Western Pure Land is considered true, while the Sahā world is considered false. As a result,

	individuals are encouraged to reject the Sahā world and aspire to the Western Pure Land. This highlights the distinction between true and false.
其实西方极乐世界是真，我们娑婆世界也是真，为什么呢？因为西方极乐世界是阿弥陀佛和诸上善人佛性所显现，所以是净土，是清净心所显现；我们这个娑婆世界是众生业障心所显现，所以是五浊恶世。	Both the Western Pure Land and our Sahā world are real. Why is this the case? The Western Pure Land manifests the Buddha-nature of Amitābha Buddha and all virtuous beings; thus, it is a Pure Land that reflects a pure mind. In contrast, our Sahā world embodies the karmic obstacles faced by sentient beings, characterizing it by five turbidities.
但是业障心——阿赖耶识是什么呢？是我们的佛性、是我们的真心。因为，这第八识——阿赖耶识就是真心，不是真心哪里来阿赖耶识呢？之所以称为阿赖耶识者，就是它由生灭、不生灭混合到一块的缘故，把这生灭部分去掉，那就是清净体了。是故阿赖耶识不离清净体，它虽然是污染体，可也是真心啊！	But what exactly is this karmic obstacle mind—the ālaya consciousness? It is our Buddha-nature, our true mind. This eighth consciousness, known as the ālaya consciousness, is our true mind. Where would the ālaya consciousness come from if it were not the true mind? It is called the ālaya consciousness because it encompasses a blend of arising and ceasing, along with non-arising and non-ceasing. When we separate the aspects of arising and ceasing, what remains is the pure essence. Therefore, the ālaya consciousness is inseparable from this pure essence. Although it may be a defiled essence, it is still the true mind.
真心是怎么样子的呢？它是不动的，清净时如此，污染时亦如此。好像我们睡著作梦一样，一下子受惊吓了，一下子欢喜了，一会儿做皇帝，一会做乞丐了，而我们的身体未离开床，还是躺着不动。	What is the true mind like? It is unmoving, both when pure and when polluted. It's like when we're asleep and dreaming: one moment startled, the next joyful, one moment an emperor, the next a beggar, yet our body remains motionless, lying motionless in bed.
我们的真心它是不动的，它是不生不灭，不来不去，不动不静、不垢不净的，它从未动过。一切都是它所显现，离开它什么都没有。所以，你说真，娑婆世界也真；你说假，西方世界也假。	Our true mind is unmoving. It is constant: never arising, perishing, coming, going, moving, remaining, defiled, or pure. It never moves. Everything is manifested by it; apart from it, nothing exists. Therefore, if you speak of truth, the Sahā world is also true; if you speak of falsehood, the Western Pure Land is also false.
为什么？凡所有相，皆是虚妄啊！不能着相。	Why? All appearances are delusions! Do not become attached to appearances.
相是什么？相都是真心的影子，镜中显现的影子，莫将影子当镜子啊！不要认着心中的影子啊，影相而已，何必认取真呢？所以，说真说假都是我们的妄心分别，它	What are appearances? They are reflections of the true mind, akin to images in a mirror. Do not confuse a shadow with a mirror! Avoid identifying with the shadows in your mind; they are merely

是“非真非假，亦真亦假，即真即假”，你把分别心拿掉就行了。	reflections. Why should you consider them truthful? Discussions about truth and falsehood arise solely from the prejudices of our deluded minds. It is “neither true nor false, both true and false.” Simply let go of your discriminating mind.
二乘圣人不明白这个真理，认为有真的，他证圣了是真，六道轮回的凡夫都是假。所以，这还不是最上乘禅，这是二乘禅。	The saints of the Two Vehicles fail to grasp this truth and instead believe in an absolute truth, their own sainthood, and the falsehood of ordinary beings within the six realms of reincarnation. Consequently, this belief does not represent the highest level of Chan; it is merely the Chan of the Two Vehicles.
悟我法二空所显真理而修者，是大乘禅。我们讲了凡夫禅、外道禅、小乘禅，到大乘禅就已经醒悟了，我也不可得，法也不可得。刚才讲了，小乘圣人罗汉、辟支佛，只悟人我空，法我不空。	Those who cultivate their practice by realizing the truth revealed through the emptiness of both self and dharma are engaged in Mahāyāna meditation. We have previously examined ordinary Chan, externalist Chan, and Śrāvaka meditation. Mahāyāna meditation encourages an understanding that one cannot fully attain either the self or the dharma. As noted earlier, Hīnayāna sages, arhats, and pratyekabuddhas recognize the emptiness of the self but do not fully grasp the emptiness of the dharma itself.
法我就是人我之外有四大种性为我，人我之外还有法身可修，有佛法可得，有涅　可证，有生死可了，法还是有。所以，法我不空。那么，进一步到人我也没有，法我也没有，一切一切都是我的妙用真心所显现，而妙有真心就是性空，都不可得。但是，悟到了人我、法我都空的道理，还不究竟，还不是最好。	The dharma-self refers to the self that transcends the individual self. Beyond the self lie the four elements that constitute it. Additionally, beyond the self, one discovers the dharma body to cultivate, the Buddha’s dharma to attain, nirvāṇa to realize, and the cycle of birth and death to resolve. Thus, the dharma itself is not empty. As we progress further, we reach a state where neither the self nor the dharma-self exists, and everything manifests from my wonderfully functioning true mind. This true mind, which exists in a marvelous way, is inherently empty and unattainable. However, recognizing the emptiness of both oneself and dharma does not signify the ultimate state; it is not the highest achievement.
最好是什么呢？最好就是我们现在所讲的：假如顿悟自性本来清净，别无烦恼，无漏智性，本来具足，此心是佛，谛信无疑，就更进一步了，这是最上乘禅。	What, then, is the best? The best, as we are currently discussing, is the realization that one’s own nature is originally pure, free from afflictions, and inherently possesses undefiled wisdom. When one acknowledges that this mind is Buddha and

	combines this understanding with unwavering faith, one takes a significant step toward reaching the highest level of Chan.
就是说假如我们领会到：自己的心本来是清净无染的，本来是没有烦恼，无漏智性本来具足（有漏——有思想、有造作的有为法。无漏——就是一切造作都没有，法尔如是，一切烦恼都没有，大智慧本来具足），此心就是佛，和佛没有分别。这才是最好。	This understanding includes the awareness that our mind is originally pure and untainted, free from afflictions, and endowed with the wisdom of no outflowing (where “outflowing” refers to the conditioned phenomena of thought and creation). The term “unflowing” indicates the absence of all creation, reflecting a natural state of being that is free from afflictions and inherently endowed with profound wisdom. Thus, this mind is the Buddha, indistinguishable from the Buddha. This insight represents the pinnacle of understanding.
既然我们就是佛，和佛无别，为什么我们却不知道呢？既然心本来清净，本来没烦恼，为什么我们现有这么多烦恼，一点也不清净呢？这是什么缘故呢？这就是无明作怪之故啊！由于无明之故，我们妄想分别，迷于外境而不自觉，跟着境界跑，随着妄念流。	Since we are Buddhas and indistinguishable from him, why do we fail to recognize this? If the mind is originally pure and free from afflictions, why do we currently experience countless afflictions and a lack of purity? The answer lies in ignorance! Due to this ignorance, we mistakenly perceive and become lost in external conditions, unwittingly following them and drifting along with our delusions.
我们所以造业受报，六道轮回，无有了期，其原因就在于迷而不觉，所以，我不厌其详地来阐明真理使大家开悟。	Our lack of awareness and understanding leads us to generate karma and suffer its consequences, causing us to perpetually revolve in the six realms of rebirth. Therefore, I will diligently explain the truth to help you attain enlightenment.
一切众生都具足这个妙有真心，释迦佛在腊月初八夜睹明星悟道时说：“奇哉，奇哉，大地一切众生，皆具如来智慧德相。”为什么不自觉呢？就因为妄念颠倒，执着烦恼而不自知。	All sentient beings possess this wonderful, illuminating true mind. When Śākyamuni Buddha attained enlightenment upon seeing a bright morning star on the eighth night of the twelfth lunar month, he exclaimed, “Wonderful, wonderful! All sentient beings on earth possess the wisdom and virtues of the Tathāgata.” Why aren’t they aware of this? It’s because they are deceived by delusions and cling to afflictions, unaware of their own existence.
所以，我们讲经就是指示迷津，说明我们本来具足的妙明真心。佛性不在别处，就在我们面门上放光。	Therefore, our sūtras are meant to point us out of this maze, explaining the wonderful, luminous true mind we inherently possess. Buddha-nature is not elsewhere; it shines forth from us.

怎么放光啊？看见东西的是谁？听见声音的是谁？鼻子闻到香臭的是谁？舌头说话的是谁？知道酸甜苦辣的是谁？接触外境的是谁？走路的是谁？做工作是谁呀？这都是我们自性放光的妙用，要认识它啊！假如我们当下悟道，就是顿悟。	How does it emit light? Who is it that sees? Who hears? Who smells fragrance and stench with the nose? Who speaks with the tongue? Who knows sour, sweet, bitter, and spicy? Who touches external objects? Who walks? Who works? All of this is the wondrous functioning of our self-nature emitting light; we must recognize it! If we realize the Way right now, that is sudden awakening.
我们的心本来就是如此清净，本来一点烦恼也没有，本来具足如来智慧。这个心就是佛啊！不要到外面求佛了。明白了这个道理，依此而修者是最上乘禅。	Our minds are inherently pure, free of afflictions, and endowed with the wisdom of the Tathāgata. This mind is the Buddha! There's no need to seek the Buddha outside. Understanding this principle and practicing it accordingly will lead to the highest level of Chan.
不明白这个道理，盲修瞎练，走弯路，兜圈子，兜来兜去，出不去。所以，因地要正，要明白这个道理，时时刻刻都要知道，我们自己就是佛，佛不在别处。	Without understanding this principle, one will practice blindly, taking detours, going in circles, and never finding a way out. Therefore, we must establish a correct foundation and grasp this principle. We must always remember that we are Buddhas; Buddhas are not found elsewhere.
你们或者要问：我现在就是佛？为什么我不显神通啊？佛有三明六通啊！古德说过：“识冰池而全水，藉阳气以消融”。这是个比喻。冬天寒冷，池塘里的水结成冰了，但这冰就是水啊！识就是认识。	You may ask, “Am I already Buddha? Why, then, do I not manifest spiritual powers? The Buddha has the three insights and six supernormal powers!” An ancient master said, “Recognize that the frozen pond is entirely water, and rely on the warmth of the sun to melt it.” This is a metaphor. In winter, the pond's water freezes into ice, but that ice is water! Shi ( ), “recognize,” means to know.
识冰池而全水，认识到这个冰冻的池塘全都是水（比喻众生本来是佛）。藉阳气以消融，要假借阳光，把这冰融化了。融化之后，方成灌溉之功。冰是固体，不会流动（比喻众生不具三明六通）。	“Recognize that the frozen pond is entirely water”: understand that this frozen pond consists wholly of water (a metaphor for sentient beings being originally Buddhas). “Rely on the warmth of the sun to melt it”: sunlight is needed to melt the ice. Only then can it serve for irrigation. Ice is solid and cannot flow (a metaphor for sentient beings lacking the three insights and six supernormal powers).
融化之后，能流动了，就可以灌溉田地了（比喻佛具三明六通）。接下来：“悟凡夫而即佛，资法力以薰修”。悟凡夫而即佛，就是我们醒悟了，知道这凡夫心就是佛心。资法力以薰修，资者，资助也，就是假借。	After the ice melts, the water can flow and irrigate the fields (a metaphor for the Buddha possessing the three insights and six supernormal powers). Next: “Awaken to the fact that the ordinary being is itself Buddha, and rely on the power of the Dharma for cultivation.” To awaken to the ordinary being as

	Buddha means recognizing that this ordinary mind is the Buddha-mind. “Rely on the power of the Dharma for cultivation”: zi ( ) means assistance or reliance.
用什么东西资助啊？用佛法的力量，要假借佛法的力量来帮助我们修行。因为我们悟虽悟了，只是理悟，只是始觉——才开始觉悟。习气还很重，一下子了不了。所以要借法力帮助我们，时时刻刻薰它，就是假念佛号、结印、持咒、照顾话头起疑情等方法来薰修，把我们这八识田中的妄种子、污秽种子薰成净种子，将习气转化为妙用。	What do we rely on for assistance? The power of the Buddhadharma, which we must draw on to support our practice. Although we have awakened, this is only awakening at the level of principle, an initial awakening. Habitual tendencies remain strong and cannot be ended at once. We must therefore rely on the Dharma to cultivate at every moment, using such methods as Buddha-recitation, forming mudrās, reciting mantras, or attending to a huatou to arouse a sense of doubt. In this way, the deluded and defiled seeds in the field of ālaya consciousness (ālaya-vijñāna) are perfumed into pure seeds, and habitual tendencies are transformed into wondrous functioning.
明理之后还须借佛法之力来修啊！不修是落不到实处的、是没用的。绝不是就这么一说一理解可以了。不行啊！或许你现在悟到：一切都是假的，一切都放下，一切不执着。但可能出了这里到街上一逛，马上就没有了。	After you comprehend the truth, it is essential to cultivate your practice using the power of the Dharma. Without such cultivation, true achievement remains elusive; it is futile. Such achievement is not merely a matter of stating an understanding; it requires action and commitment. Perhaps you now realize that everything is illusory; let go of all attachments and cling to nothing. Nevertheless, the moment you step outside for a stroll along the street, that realization may dissipate entirely.
有好几个朋友告诉我：唉！我今天到了火葬场，心都灰了。人一口气不来，烧成灰什么都没有了。还粘什么东西？不粘了，不粘了！这心死了空了。但是没走多远，又什么东西都要了，习气重啊！所以我们只好说顿悟渐修。	Several friends have told me, “Alas!” Today, I visited the crematorium and was overcome with heartbreak. When a person ceases to breathe, they are reduced to ash, leaving nothing behind. What is left to cling to? No, no! This heart is dead and empty. Nevertheless, before you have gone far, the desire for everything returns; your habits are astonishing!” Consequently, we find ourselves discussing sudden enlightenment and gradual cultivation. In truth, the concepts of sudden enlightenment and gradual cultivation are contradictory.
其实顿悟渐修，讲起来是不通的，还要渐修就是没有顿悟，《般若经》就是这样讲的。但是说得太高了不行，	To practice gradually implies that one has not yet experienced sudden enlightenment, as the Prajñā

我们没有这个力量。所以《楞严经》就讲两种法：理属顿悟，事则渐修。	Sūtra teaches. However, to exaggerate such experiences is unproductive; we lack the ability to do so. Thus, the Śūraṅgama Sūtra presents two types of Dharma: the sudden enlightenment of principles and the gradual cultivation of practical matters. Upon receiving an explanation of a principle, some may awaken instantly.
道理一讲，他马上就醒悟了，悟了之后一切习气都消散了，都不要了，立刻就空净了。这种人的确是有，但只是少数、极少数，是上上根、再来人。不是再来人，不可能做到一悟即彻。然而今朝之顿乃昔日之渐也。	In that moment of awakening, all habits dissolve, becoming superfluous and entirely pure. Such individuals exist, but they are a rarity—a minuscule fraction of the population. They are of the highest caliber—the return of Buddhas or Bodhisattvas. For those who are not reborn, achieving instant enlightenment is an impossibility.
是从前、从前、再从前，慢慢、慢慢地修行积累起来的，所以今天“啪”一脱就脱掉了。《楞严经》说理属顿悟，事则渐修。这本是讲两种法门，一是圆顿法，一是渐次法。	Nevertheless, today’s sudden awakening results from the gradual practice accumulated in the past, built through persistent effort over time. Therefore, it may be relinquished with a single, sudden severance. The Śūraṅgama Sūtra asserts that while the principle is sudden enlightenment, practice is a gradual cultivation. This text explores two methodologies: the complete and sudden approach and the gradual method.
极少数的上上根、再来人，一闻道理，马上醒悟，一切习气，乘开悟刹那即已消灭，神通妙用即可发现了。大多数中下根人须于悟后，在事上磨练，渐除习气而后始能慢慢发挥作用。	A tiny number of individuals of the highest caliber—those who have returned from another life—awaken instantly upon hearing the principle. In such moments of enlightenment, all habits are eradicated, and their spiritual powers and miraculous abilities are immediately unveiled. However, most people of average or lower caliber must refine their practices following their awakening, gradually eliminating their ingrained habits before their powers can be effectively activated.
现在我们不妨将两种法门合二为一，就是所谓“理属顿悟，事则渐修”，顿渐二门合起来修。	Now, let us merge these two methodologies into one, as we have come to understand: “The principle is sudden awakening, while practice is gradual cultivation.” Thus, we are practicing both sudden and gradual techniques together.
为什么这样讲呢，因为现在是末法时代，众生根钝障重，不能顿悟、顿修、顿证，因此只好将两种法门合为一门，在理悟后保任，勤除习气，而渐渐地发通证果。	Why do we assert this? In the current Dharma-Ending Age, sentient beings possess dull roots and face heavy obstacles, rendering sudden enlightenment, sudden practice, and sudden

	realization unattainable. Consequently, we must integrate the two methods into a singular approach. After grasping the principles, it is essential to uphold them, diligently eradicate undesirable habits, and gradually cultivate the fruits of enlightenment.
顿悟渐修合在一起，讲起来是不通的，但符合现在的实际情况，就可借用。这个道理不易讲清楚，我们不妨举释迦佛在世时的故事来说明。	Although the combination of sudden enlightenment and gradual practice may initially appear illogical, it corresponds with contemporary realities and can be effectively applied. This principle is challenging to convey clearly, so let us elucidate it with a story from the era of Śākyamuni Buddha.
释迦佛座下的两个弟子讨论佛讲的一句话，公说公理，婆说婆理，相持不下，就去问佛：佛啊，你看我们两人哪个说的道理符合你老人家的意思？佛说，你们两人的都不符合我的意思，但是你们两人的意思都能用。为什么？符合实际情况嘛！所以，我们现在只好讲顿悟渐修了。	Śākyamuni Buddha's two disciples engaged in a discussion about a statement he had made. Each disciple presented their arguments, leading to a stalemate between them. They then asked the Buddha, "Buddha, which of our statements is in accordance with your meaning?" The Buddha responded, "Neither of your statements aligns with my meaning, yet both are applicable." Why is this so? It is because they resonate with current realities! Thus, we must now discuss the concepts of sudden enlightenment and gradual practice.
那怎么修呢？净土宗人就念佛："阿弥陀佛、阿弥陀佛"拿这佛号扫尽我们心里的污秽，扫尽我们心里的习气，扫尽我们的烦恼。烦恼刚冒出来，就高声念"阿弥陀佛"，把你的心转空、化空。参禅人呢？时时照顾话头也。	How do we practice? Pure Land practitioners chant the Buddha's name: "Amitābha, Amitābha." This name sweeps away the impurities in our hearts, the habits within us, and our afflictions. As soon as afflictions arise, chant "Amitābha" loudly, transforming our mind into emptiness. Chan practitioners, on the other hand, focus continuously on the huatou (critical phrase).
烦恼才动，问："你是谁？"当头就一棒："这烦恼是谁动的？动烦恼的是谁？"当头一棒打过去，这就是照顾话头。密宗行人烦恼一起，就马上持咒将其转化。虽然方法有不同，但道理是一样。	As soon as affliction stirs, ask, "Who are you?" Strike it head-on: "Who is giving rise to this affliction? Who is it that is afflicted?" This head-on blow is attending to the huatou. In esoteric practice, as soon as affliction arises, recite the mantra to transform it. The methods differ, but the principle is the same.
不要说：我净土宗好，你禅宗不对；我禅宗好，你净土宗不对；我密宗好，你们禅宗、净土宗都不对。这是分门别户，说明你还没通达。	Don't say, "My Pure Land school is beneficial, but your Chan School is wrong; my Chan School is useful, but your Pure Land school is wrong; my Tantric School is beneficial, but your Chan and Pure Land Schools are all wrong." Your group is dividing

	into different schools, and it indicates you haven't fully grasped the truth.
若通达起妙用了，你就会说：禅也好、净也好、密也好都是手段，方便有多门，归元无二路。我们假佛法的力量，用功修行，扫尽我们的习气，化空我们的烦恼，就“冰消则水流润，方显溉涤之功；妄尽则心虚通，应现通光之用。”心花通明了，就神通显发、妙用无边。这都是修行所证的，你说不修，行吗？不行啊！所以说一定要修。	If you truly grasp the truth and put it to beneficial use, you will say, 'Chan, Pure Land, and Buddhist tantra are all means.' While there are many paths to convenience, there is only one path to the origin. With the power of the Dharma, we diligently cultivate, sweeping away our detrimental habits and dissolving our afflictions. Then, "When ice melts, water flows and moistens, manifesting its power to irrigate and cleanse; when delusions cease, the mind becomes clear and luminous, revealing its natural ability to respond and illuminate." When the mind blossoms with clarity, spiritual powers emerge, and its wondrous uses are boundless. This is all achieved through practice. Can you say you don't practice? No! Therefore, practice is essential.
有人问：开悟之人，寿终之时灵性何去?	Someone asked: Where does the awareness of an awakened person go at death?
这是个大问题啊！悟道之后，到什么地方去呢？很多人这样问。有个香港人写信问我，开悟的人临终时应该预知到啥地方，即预知处所。假若不预知处所，他就是没开悟。	This is a significant question! After enlightenment, where does one go? Many people ponder this inquiry. Recently, a person from Hong Kong reached out to me, asking whether an enlightened individual should be aware of their destination after death—specifically, if they should know their place in the afterlife. The belief is that enlightenment requires knowing one's place.
这话对吗？不对！为什么不对？真正开悟了，就没有生没有灭，没有来没有去，还有什么处所？我刚才讲了，这妙有真心是微细色，微细色就是虚空，虚空有什么处所？你要有处所，还是有来去，还是有生灭，还是没开悟。	Is this belief accurate? No! Why not? If you are genuinely enlightened, there is no birth or death, no coming or going. Therefore, where is there to go? I have previously stated that this exquisite true mind is characterized by a subtle essence, which corresponds to the void. What place exists within the void? If you seek a place, you are still caught in the cycle of coming and going, birth and death, indicating that you are not enlightened.
写信的人不明白这个道理，所以，要问一期寿终，要死了，到什么地方去啊？这不但是他的问题，也是大家的问题。所以，今天借圭峰禅师的一段话把这个问题再谈一谈。圭峰宗密禅师说：	The individual who wrote to me did not grasp this principle, leading them to inquire about where they would go after death. This question is not solely theirs; it is a question that resonates with everyone. Therefore, today, I would like to revisit this issue by

	referencing a passage from Chan Master Guifeng. Chan Master Guifeng Zongmi stated:
一切众生，无不具有觉性，灵明空寂，与佛无殊。但以无始劫来，未曾了悟，妄执身为我相，故生爱恶等情。随情造业，随业受报。生老病死，长劫轮回。	All sentient beings, without exception, possess the nature of awakening—luminous, empty, and still—no different from the Buddha. But since beginningless kalpas they have never awakened, and have mistakenly clung to the body as the mark of self, giving rise to feelings of love and hate. Following feelings they create karma, following karma they undergo retribution, and in birth, aging, sickness, and death they revolve for long kalpas.
然身中觉性，未曾生死，如梦被驱役，而身本安闲；如水作冰，而湿性不易。若能悟此性，即是法身，本自无生，何有依托？灵灵不昧，了了常知，无所从来，亦无所去。然多生妄执，习以性成，喜怒哀乐，微细流注。	Yet the aware nature within the body has never undergone birth or death. It is like being driven about in a dream while the body itself rests at ease; like water becoming ice while its wet nature remains unchanged. Awakening to this nature is the dharmakāya, originally unborn: what support could it need? Numinously clear and unobscured, with clear, ever-present knowing, it comes from nowhere and goes nowhere. Yet through deluded attachment over many lifetimes, habits become second nature, and joy, anger, sorrow, and happiness continue in a subtle continuous stream.
真理虽然顿达，此情难以卒除。须常觉察，损之又损，如风顿止，波浪渐停。岂可一生所修，便同诸佛力用？但可以空寂为自体，勿认色身；以灵知为自心，勿认妄念。妄念若起，都不随之。即临命终时，自然业不能系。	Even with a sudden realization of the truth, eliminating these emotions can be challenging. Constant awareness is essential to reduce and diminish them, akin to the wind suddenly ceasing and the waves gradually calming. How can one cultivate for a lifetime and then achieve the same power and influence as the Buddhas? Instead, consider emptiness and tranquility as your true self; do not identify with the physical body. View spiritual awareness as your mind, and refrain from identifying with delusions. Should deluded thoughts arise, do not pursue them. At death, karma naturally cannot bind you.
虽有中阴，所向自由，天上人间，随意寄托。若爱恶之念已泯，即不受分段之身，自能易短为长，易粗为妙。若微细流注，一切寂灭，唯圆觉大智朗然独存，即随机应现千百亿化身，度有缘众生，名之为佛。	Although there is an intermediate state, one is free to go where one wishes, taking a temporary abode in the heavens or the human realm at will. If thoughts of attraction and aversion have ceased, one no longer takes a body subject to segmented birth and death, and can naturally transform the short into the long and the coarse into the subtle

	and wondrous. If the subtle continuous stream ceases entirely and only the great wisdom of perfect enlightenment remains bright and clear, one manifests countless transformation bodies in response to beings' capacities, liberates sentient beings with whom one has affinity, and is called a Buddha.
下面把圭峰宗密禅师的这段话解释一下：	Allow me to explain this passage by Chan Master Guifeng Zongmi:
“一切众生，无不具有觉性，灵明空寂，与佛无殊。”一切众生，非但我们人类，蚂蚁、蚁虫、苍蝇、狮子、猿猴等等无不具有觉性。你说哪一个众生没有觉性呢？你看这蚊子，你这里有血，它马上飞来叮你。	“All living beings possess a nature of awareness that is bright, clear, empty, and tranquil, fundamentally no different from that of the Buddha.” All sentient beings, not just us humans, but also ants, insects, flies, lions, monkeys, and so on, possess consciousness. Look at a mosquito. If you have blood, it will immediately fly over to bite you.
苍蝇呢，你端一块蒸糕，它老远老远也能飞来叮上去。它们是有觉性的。人就更不用讲了。觉性者，知觉性也，你知道肚皮饿吗？你知道今天天气暖吗？这都是知觉性啊！所以，一切众生都具有觉性。	Or a fly—even if you are holding a piece of steamed cake, it will travel from a considerable distance to land on it. They possess consciousness. Humans are even more so. Consciousness is the ability to perceive. Do you know you're hungry? Do you know it's warm today? This is all consciousness!
“灵明空寂”，即灵而明，光明剔透，了了分明。就是光明，而灵知了了，如如不动。这个“明”有两种解释：“空”，空无所有，一物不立；“寂”，不动不摇，不来不去。“与佛无殊”，与释迦牟尼佛、阿弥陀佛、弥勒佛等等一切佛了无差别，无有二致。	“Bright, clear, empty, and tranquil” means being luminous and bright, lucid, and clear. It is both luminous and clear while remaining aware and unwavering. The word “bright” has two meanings: “empty,” meaning nothing exists, and “tranquil,” meaning unmoving, unwavering, neither coming nor going. “No different from that of the Buddha” means there is no difference between you and Śākyamuni Buddha, Amitābha Buddha, Maitreya Buddha, and all other Buddhas. There is no difference.

“但以无始劫来，未曾了悟，妄执身为我相，故生爱恶等情。”无始，无有开始，将来也无终，周而复始，总是这样子。“未曾了悟”，从来没有悟过，从来不知道自个儿是个大宝藏。	“Throughout the ages, people have failed to recognize this truth and have mistakenly identified their bodies as their true selves. This misidentification has led to the emergence of emotions such as love and hatred.” This cycle has no beginning and will never end; it repeats itself endlessly. The phrase “failed to recognize” suggests that we have long misunderstood our immense treasure.
《法华经》比喻：人有一个摩尼宝珠缝在衣里，自己不知道。这个摩尼宝珠能雨众宝，所以你不穷。你一切都具足，要什么，它就有什么。而你却不知道，到外面讨饭去了。像我们现在轮回六道、流浪生死就是讨饭。	The Lotus Sūtra uses an analogy: a person has a Mani pearl sewn into their garment, yet remains unaware of its presence. This Mani pearl bestows treasures upon you, ensuring that you never experience poverty. You possess everything you need; whatever you desire can be yours. However, you remain oblivious to this truth and go out to beg for food. Much like ourselves today, we wander through the six realms of reincarnation, moving between life and death in a state of begging.
自己有大宝藏不知道，未曾了悟。“妄执身为我相”，由于妄执，不识真却认假。这个身体本不是我，却当作我了。身体等于是我们住的房子，里面有人。人是什么？人就是我们的灵明真心。	We continue to overlook our immense treasure and have yet to awaken to it. The phrase “mistakenly identified their bodies as their true selves” indicates that, due to this delusion, we fail to recognize our true essence and instead mistake it for the false. This body, which is not me, is wrongly identified as me. The body is similar to the house we inhabit, with a person residing within. What defines this person? This person embodies our true, bright, and clear mind.
不知道这个，就认“房子”为我：这身体是我啊，这身体是我！“故生爱恶等情。”所以就产生爱恶之情。我欢喜这个，讨厌那个，这个人对我友好，那个人对我不友好。分别心很多，都是妄念。喜欢的，就据为己有；讨厌的，就将其打倒，所以就造业受报。	Without this understanding, we confuse the “house” with our identity, thinking, “This body is me!” Consequently, feelings of love and hatred arise. I like this; I dislike that. This person is friendly toward me; that person is hostile. Numerous discriminatory thoughts emerge, all of which are delusions. I embrace what I like and reject what I dislike. As a result, I create karma and face retribution.”
“随情造业，随业受报。生老病死，长久轮回。”生死本来没有的，而是因为我们有爱恶等情之后，随心造业所致。我们想要某个东西，但得不到，是他人的，就抢他或把人家杀掉，这就造杀业了。	“In response to these emotions, individuals generate karma and subsequently face the consequences of their actions. The cycles of birth, aging, sickness, and death perpetuate through an endless series of rebirths.” Birth and death do not

	inherently exist; rather, they emerge from our feelings of love and hate, as well as the karma we generate in accordance with our hearts. If we want something but can't get it, especially if it's someone else's, we may steal or kill, creating the karma of killing.
造业就要受报，就要六道轮回。造善业升天，造恶业下地狱，生老病死长久轮回。唉！本来没有生死，落入生死了。在六道里出没，生生死死，不得解脱。	The act of creating karma leads to retribution, and we become subject to the cycle of the six realms. Positive karma results in heaven, while negative karma leads to hell. Birth, old age, sickness, and death: a continuous cycle of reincarnation. Alas! Originally, there was neither birth nor death; yet we have become ensnared in this cycle. We wander the six realms, experiencing rebirth and death, unable to escape.
“然身中觉性，未曾生死，如梦被驱役，而身本安闲；如水作冰，而湿性不易。	“Yet the nature of awareness within the body has never been born or destroyed. It is driven about like a dream, yet the body is inherently at ease; like water turning to ice, its wetness remains unchanged.”
”我们尽管在六道里生生死死地轮回，而我们的觉性未曾生死，它不因为你生而生，也不因为你肉体死亡而灭；你堕地狱它不痛苦，你升天堂它不快乐。它本不生不灭、空灵无住，未曾生死未曾动。	Although we cycle through the six realms of rebirth and death, our consciousness has never been born or destroyed. It does not arise with your birth, nor does it perish with your physical body. It does not suffer if you fall into hell, nor does it feel joy if you ascend to heaven. It is inherently eternal, empty, ethereal, and still.
就像我们在睡梦中，被恶人追杀，惊恐万状，狂奔不已，可是实际上身体还在床上安然地躺着不动一样。也像水变成冰，而潮湿的性质不变一样。这是比喻我们尽管在六道轮回中但佛性不变。	In a dream, we are chased by evil men, terrified and running frantically, while our body remains peacefully in bed. It is also like water turning to ice, yet its wetness remains unchanged. This metaphor illustrates that, despite our cycles through the six realms of rebirth, our Buddha-nature remains unchanged.

“若能悟此性，即是法身，本自无生，何有依托？”假如我们能悟到这觉性就是法身，明白我们的觉性就是一切事事物物的根本，它本来没有生过、没有灭过，为什么还要有依托的地方呢？你真正开悟了，就不要有依托，不要有去处。	“If one can awaken to this nature, it is the dharmakāya, originally unborn; how could it have anything to rely on?” If we can realize that this nature of awareness is the dharmakāya, and understand that our nature of awareness is the root of all things and has never been born or ceased, why would it still need a place to rely on? Once you have truly awakened, you need no support and no destination.
我记得有个温州人讲得很好笑，他自说开悟了，有个人问他：“我们不是修净土法门求生西方极乐净土的人，是修禅宗的，我们圆寂之后到什么地方去呢？”你们看他怎么答，他说：“可以依草附木，在石头上也可以，在大树上也可以，在枯草上也可以，都可以。	I recall a humorous story from a man in Wenzhou who claimed to have attained enlightenment. “We aren’t practicing the Pure Land method, seeking rebirth in the Western Pure Land of Ultimate Bliss,” he responded when asked. We’re practicing Chan Buddhism. “Where do we go after we pass away?” he replied. “We can cling to anything, such as grass, trees, rocks, or even dead grass.” Anything is possible. “ Oh no! That implies becoming a spirit clinging to grass or trees.
”哎哟，不好了，成了依草附木的精灵了，这怎么行啊？依草附木是执著有身体的鬼魂。上海复兴公园有棵千年的菩提树，据说是灵得不得了，大家都去拜，其实是一个鬼，是灵鬼附在上面了。	How can this be? Clinging to grass or trees is akin to clinging to a physical body. There is a thousand-year-old Bodhi tree in Shanghai’s Fuxing Park, said to be incredibly spiritual, and many go to worship it. But it is actually a ghost, a spirit that has possessed it.
死后依草附木就变成鬼了，你们说这悟的是什么道啊？其实与道不相干，都是假的。我们的觉性“本自无生，何有依托？”不要有依托。依草附木者未曾瞥见觉性半丝在。	After death, clinging to grass or trees turns you into a ghost. What kind of enlightenment is this? It has nothing to do with the Way; it is all false. Our consciousness “is inherently unborn, so what does it need to cling to?” We should not rely on anything. Those who cling to grass or trees have never even caught a glimpse of true consciousness.
从前有个废弃多年的破灶，有个神附在灶上，托个梦给人：你们到这灶上祭祭我，你们要什么我给什么。人家都说，这个灶上有神呀，都去祭吧！很多人来祭他，这个神就满足他们的愿望。	Once upon a time, there was a broken stove that had been abandoned for years. A spirit possessed it and appeared in a dream to a group of people, saying, “Come to this stove and offer sacrifices to me. I will grant you whatever you wish for.” Everyone exclaimed, “There’s a spirit in this stove! Go and offer sacrifices!” Many people traveled to present their offerings, and the spirit fulfilled their wishes.

一传十，十传百，这个破灶就红得不得了了。那地方上有个禅师（慧安国师的弟子），见这个依附破灶的精灵使得大家杀生来供养他，造业了，就去给他说法。	Word spread quickly, and the stove's popularity soared from one person to ten, then from ten to a hundred. A local Chan master, a disciple of Master Hui'an, noticed that the spirit inhabiting the stove was encouraging people to kill animals for sacrifices, creating negative karma. He therefore went to teach the Dharma to the spirit.
拿禅杖咚、咚、咚敲灶台说：我问你，你是砖瓦泥土合成，灵从何来？神从何来？砖瓦泥水没有灵、没有神，有灵识的是你自心，你附着这个砖泥灶上干什么？这个破灶神被禅师一指点就醒悟了：对啊，神不在砖瓦泥土上，神是在我的自心上啊！赶快舍去这个破灶吧！他夜里就来礼谢禅师，然后升天去了。	He approached the stove, tapped it with his staff, and asked, "Let me inquire: you are made of bricks, tiles, and clay. Where does your consciousness come from? Where does the spirit originate? Bricks, tiles, and clay have no consciousness or spirit. It is your mind that possesses consciousness. Why are you clinging to this brick and clay stove?" The Chan master's words enlightened the spirit of the broken stove. "That's right! The spirit isn't in the bricks, tiles, and clay. The spirit resides in my mind! Let's rid ourselves of this broken stove!" That night, the spirit returned to thank the Chan master and ascended to heaven. From that point on, everyone referred to the Chan master as "the monk who broke the broken stove," forgetting his true name.
后来大家都称这位禅师为“破灶堕和尚”，反而把他的真名遗忘了。它还晓得不要执着身体，我们执着在草木上能行吗？所以不要有依托啊！我们本来无生，本来无有依托！	The Chan master also taught that we should not cling to the body. How can we attach ourselves to plants and trees? Therefore, we shouldn't rely on anything! We are originally unborn and have no reliance at all!
“灵明不昧，了了常知，无所从来，亦无所去。”你真正悟道了，就了了常知，灵明不昧，什么地方都是我。什么地方有缘，就在什么地方现身。所以叫做“无住处涅　。	"Luminously aware and unobscured, with clear, ever-present knowing, it comes from nowhere and goes nowhere." When you truly realize the Way, there is clear, ever-present knowing and unobscured luminous awareness. Everywhere is myself; wherever there is affinity, I manifest. Thus it is called "non-abiding nirvāṇa."
”没有固定方所，什么地方都可以现身，只要有缘即可以现身。真正彻悟了，哪里还会有个固定地方？要有个固定地方就是没有悟。灵明不昧，就是没有一点昏昧之相。了了常知，就是明明白白。这个知是没有间断的，叫常知。	There is no fixed place; manifestation is possible anywhere that there is affinity. Once awakening is complete, how could there still be a fixed location? To have a fixed location would mean one had not awakened. "Luminously aware and unobscured" means that not a trace of dullness remains. "Clear, ever-present knowing" means clear awareness. This knowing is uninterrupted; hence it is called "ever-present knowing."

不是现在知，等一会又不知了，那是没有用的。无所从来，亦无所去，它没有来哪有去呢？有来就有去，有去就有来，都是相对的，相对的都是假的。它是绝对真心，所以没有来去，没有出入。	It is of no use to know now and then lose that knowing a moment later. “It comes from nowhere and goes nowhere”: if it has not come, how could it go? Coming implies going, and going implies coming. These are relative, and what is relative is illusory. It is the absolute true mind, so it has neither coming nor going, neither entering nor leaving.
九、如实知自心	9. Knowing Your Mind Truly
下面指示我们怎样用功了道，藉以成佛。	The following guides us on how to cultivate the Way diligently and thereby attain Buddhahood.
“然多生妄执，习以性成，喜怒哀乐，微细流注。”我们现在所说的是最上乘禅：“自心就是佛，佛就是自心。”你能听到这个法，并能深信不疑，就不是一佛二佛三四五佛所种善根了，而是多生历劫以来所种善根。	“However, through many lifetimes of false attachments, habits have become our nature, and emotions such as joy, anger, sorrow, and happiness form a subtle continuous stream.” What we are addressing now represents the highest level of Chan: “Your mind is the Buddha, and the Buddha is your mind.” If you can grasp this Dharma and maintain unwavering faith in it, then the roots of goodness you have cultivated are not merely the result of one, two, three, four, or five Buddhas. Instead, they are the outcome of the roots of goodness nurtured over countless lifetimes and eons.
但是，我们多生历劫以来，妄执习以为常，执着外面的境界认为是真的，执着身体是我，养成习惯了。	However, over countless lifetimes, we’ve become accustomed to these things, clinging to external conditions as real, clinging to our bodies as ourselves. This habit has become ingrained.
唉哟，这身体是我，最为珍贵，不能碰我啊！其实是臭粪桶，有什么可珍贵？清朝有个皇帝爱上一个身有香味的妃子，这香妃是新疆人，据说身上有异香。那是什么香味啊？狐骚臭！皇帝老儿却说是香味。	“Oh, this body is me; it’s the most precious thing. You can’t touch it!” It’s just a stinking dung bucket; what’s so precious about it? During the Qing Dynasty, an emperor fell in love with a fragrant concubine. This concubine was from Xinjiang and was said to have a unique fragrance. What was that fragrance? It smelled like the stench of a fox! But the old emperor said it was a fragrance.
可见一切事物美好与否，皆无一定标准，你喜爱的就好，否则就讨厌。或者习以为常了，不好也无不好。如俗语说：久入鲍鱼之肆，不闻其臭。养成习惯，就积重难返了。这是颠扑不破的真理。	This incident shows that the beauty of all things has no fixed standard. What you like is good, and what you don’t like is disliked. Or, once we’ve become accustomed to it, it’s neither good nor bad. As the saying goes, “If you’ve been in an abalone shop for a long time, you don’t smell the stench.” Once a

	habit is formed, it's difficult to change. This is an irrefutable truth.
听到这，可能有人会这样想：“这身体就是我。而且大家都这样认为，你却说身体不是我，谁相信你？”唉！多生历劫妄执外境，我们习以为常，成为习惯了。	On hearing this, someone may think, “This body is me. Everyone thinks so. Yet you say the body is not me—who would believe you?” Alas! We have clung to external objects through countless lives and kalpas, until this deluded grasping has become second nature.
于是产生了自己对待境物的种种看法，凡事都以自己的好恶来判断衡量，合我心者执取，否则舍弃，因此，就有“喜怒哀乐，微细流注”。喜、怒、哀、乐、恐、惊、悲，每个人都有。合于我的心境就满面春风，违犯我的心境即龙颜大怒；失掉什么了就怏怏不乐，中意什么了就喜笑颜开。这些都是微细流注。	Thus, we develop our own perspectives on the world around us, judging and evaluating everything based on our likes and dislikes. We cling to what aligns with our hearts and discard what doesn't. Thus, we experience “emotions such as joy, anger, sorrow, and happiness flow through us in subtle ways.” Everyone experiences joy, anger, sorrow, happiness, fear, shock, and sadness. When things align with our moods, we are beaming; when they go against our hearts, we are furious. When we lose something, we are unhappy; when we gain something we like, we are delighted. All of this is the subtle continuous stream.
微细流注，就是极微细的妄念不停地在动。	The subtle continuous stream is the unceasing movement of extremely subtle deluded thoughts.
最根本的妄心是意、触、受、想、思五个遍行心所，这遍行五法其实是心里起的或善或恶的一念，它存在于八识当中，并且不断地鼓动八识中的一切善恶种子，它非常非常之微细，所以叫流注生灭。	The most fundamental delusions are the five universal mental factors: attention, contact, feeling, perception, and volition. These five universal mental factors are actually single thoughts, whether good or evil, that arise in the mind. They exist within ālaya consciousness (ālaya-vijñāna) and constantly stir up all the seeds of good and evil stored there. They are extremely subtle, hence the term “the continuous flow of arising and ceasing.”
所谓流注，就像无休止的流水一样，而这水流不像大海中的惊涛骇浪，也不像江河的滚滚波涛，而像静静的小溪微微细细地流。	“Continuous flow” is like an unceasing stream of water. This current is not like the raging waves of the ocean or the roaring waves of a river, but rather like the gentle flow of a quiet stream.
其实它流得很快，快到了极点，反而不显其动，平时你看不见，以为它是不动的，这就是微细、极微细的妄念。我们曾讲到粗妄，那是对境生心的妄念。若晓得境就是我们的心，心就是境，那么，我们就不执着。	In fact, it flows very fast, so fast that its movement is invisible. Normally, you cannot see it and mistake it for stillness. Such an illusion is a subtle, extremely subtle delusion. We have previously discussed gross delusion, which is the delusion that arises in the mind in response to an object. If we see the

	mind as the object, we won't cling to it. Without attachment, gross delusions will not arise.
不执着，粗妄念就不起。可这个细妄种子还在。它微细极微细，你看它似不动了，其实还动得很快。怎样才能把微细流注斩断呢？只有深入金刚萨　定才能见到而消灭它，不是金刚萨　定不顶用。所以，要深入禅定。	When we do not cling, gross deluded thoughts do not arise. Yet the seeds of subtle delusion remain. They are extremely subtle, and while they may appear to be still, they are actually still moving very fast. How can we sever the subtle continuous stream? Only by deeply entering the Vajrasattva Samādhi can we see and eliminate it. Anything short of Vajrasattva samādhi will not do. Therefore, we must deepen our meditation.
念佛人一定要得念佛三昧，不得念佛三昧是不行的。修禅人呢，要起大疑情，大疑起后，妄念不动疑情笼罩全身，时节因缘一到来，“啪”地爆开，才能亲见本性。	Those who recite the Buddha's name must attain the samādhi of Buddha-recitation; without it, the practice will not succeed. Those who practice Chan must develop a deep sense of doubt. Once this deep doubt arises, all thoughts are stilled, and the doubt envelops the entire body. When the right time and conditions align, "pop!" it explodes, allowing us to see our true nature.
学密的人也是如此，身口意三密加持，借佛的力量加被我们，推动我们往前进，推到因缘成熟，“啪”！就爆炸了，把这微细流注斩断！这个微细流注微细得很，你们看不见，要做功夫，定下来才能看得见。	It's the same for those who study Tantra. With the blessings of the three secrets of body, speech, and mind, we draw upon the Buddha's power to bless us and propel us forward. When the conditions are right, they explode, severing the subtle continuous stream! This subtle continuous stream is so subtle that you can't see it. You must practice concentration and gain clarity before you can see it.
比如一杯混浊的水，里面的泥沙你看不见，一旦沉淀下来，上面水清净了，才看见下面有这么多泥沙。摇晃、混浊的时候，你看不见它。诸位要先定，才能看见微细流注。	For example, in a glass of turbid water, you can't see the mud and sand inside. Once it settles and the water above becomes clear, you can see the mud and sand below. When it's turbid and shaky, you can't see it. You must first achieve clarity before you can see the subtle continuous stream.
“真理虽然顿达，此情难以卒除。”我们讲心就是佛，佛就是心。	"Even with a sudden realization of the truth, eliminating these emotions can be challenging." We say that the mind is Buddha, and Buddha is the mind.
这是真理，你们虽然一下子就悟到了：对、对！我们本来是佛，不是佛怎么会说话呢？还能问念佛是谁吗？不是佛怎么会念佛？不是佛怎么会写字？不是佛怎么会走路啊？我们这个身体一口气不来它就不动了，动是佛性的妙用。	This is the truth, and even if you suddenly realize it, "Right, right! We are originally Buddhas. If we are not Buddhas, how can we speak? Can we still ask who is reciting the Buddha's name? If we are not Buddhas, how can we recite the Buddha's name? If

	we are not Buddhas, how can we write? If we are not Buddhas, how can we walk? Our body ceases to move when it stops breathing. Movement is a wonderful function of Buddha-nature.
真理是顿然了悟、理解了，但是“此情难以卒除”。情者，妄情也，爱情也。爱情难以除啊！古德说：“念佛如念情，成道久矣！”假如念佛像念爱情一样，我们早就成道了。	The truth is suddenly realized and understood, but “these emotions are difficult to eradicate.” Emotions, including love, are difficult to eradicate! Ancient sages said, “Reciting the Buddha’s name as if falling in love, one would have attained enlightenment long ago!” If we were reciting the Buddha’s name as if it seemed like falling in love, we would have attained enlightenment long ago.
我们凡夫是爱情难舍，爱情包括的范围很广，如男女之爱、母子之爱、夫妻之爱、声色犬马之爱等，还有诸多的爱好，如爱好古玩、集邮、字画、种花养鸟等等。人爱的事情实在是太多了。	We ordinary people find it difficult to let go of love. Love encompasses a wide range of relationships, including the affection between men and women, the bond between mother and child, the partnership of husband and wife, the enjoyment of sensual pleasures, and various hobbies, such as collecting antiques, stamp collecting, calligraphy, painting, gardening, and raising birds, among others. There are so many things that people cherish.
女人最难断的是母子之爱，有个孩子，永远记在心里再也忘不了，死了也放不下来：我舍不得离开我的孩子啊！有一位念佛的老太太临终时，我们劝她：“你放下吧，往生西方极乐世界吧。”她说：“我不去，我舍不得离开我的儿孙啊！”如此愚痴，怎能往生西方极乐世界呢?	The most challenging bond for a woman to relinquish is that between mother and child. The experience of having a child is something she will always hold dear, never forgetting, and even in death, she may find it impossible to let go: “I can’t bear to leave my child!” When an elderly lady, who regularly chanted the Buddha’s name, was nearing death, we counselled her, “Let go and be reborn in the Western Pure Land.” She responded, “No, I can’t bear to leave my children and grandchildren!” It raises the question: how could such a misguided practitioner hope to be reborn in the Western Pure Land?
凡夫都是“此情难以卒除”啊！卒者，立即也。我们的情很难马上除掉，只好顿悟渐修。顿悟之后再渐修，这是没办法的事，然而适合我们娑婆世界现阶段众生的习性。	Ordinary people recognize that “eliminating these emotions can be challenging.” Our emotions are extremely difficult to eliminate right away, so we must achieve sudden enlightenment and then gradually cultivate. Gradual cultivation following sudden enlightenment is the only feasible option, as it aligns with the current state of beings in our Sahā world.

你们不要唱高调，说自己是顿悟、顿修、顿证，不需要修，无修无得无证。嘴上说说是很容易的，但你是否真能做到呢？吹牛是没用的，要真正做到才行。吹牛皮阎王老子不会放过你，还是要给你下请帖的。真正做到了，阎王老子的请贴才能取消。	Beware of boasting that sudden enlightenment, cultivation, and realization render further cultivation, attainment, and realization unnecessary. It's simple to say, but can you genuinely accomplish it? Bragging serves no purpose; true practice is essential. Even if you boast, Hell will still extend an invitation to you. Only through genuine achievement can Hell's invitation be revoked.
“须常觉察，损之又损，如风顿止，波浪渐停。”须要长时间的觉察，这就是做功夫了。	“Constant awareness is essential to reduce and diminish them, akin to the wind suddenly ceasing and the waves gradually calming.” This practice necessitates prolonged awareness.
如修净土宗的人就是提起一句佛号，起心动念时赶快把这佛号提得高高的、声音大大的念：“阿弥陀佛，阿弥陀佛，阿弥陀佛……”把这妄情化掉。	For example, those who practice Pure Land school recite the Buddha's name. Whenever a thought arises, quickly chant it loudly and aloud: “Amitābha, Amitābha, Amitābha...” This procedure dispels these delusions.
妄情不化掉不行啊！损之又损，就是把妄情一天天地减少，把你的习气、烦恼、执着一天天地减少、减少、再减少。妄情不是一天就能除掉的，“如风顿止，波浪渐停。	It's essential to eliminate these delusions! Reducing and diminishing means gradually ceasing these delusions. Reduce your habits, afflictions, and attachments day by day. Delusions can't be eliminated overnight, “like the wind suddenly ceasing and the waves gradually calming.”
”风一刮，波浪即起，风停后波浪还是在涌动，慢慢地才能停下来。所以古德说：“风停浪还涌，理现念犹侵。”“理现”，真理出现，就醒悟了，然而“念犹侵”，妄念还是要侵犯的，所以须慢慢地除。	As soon as the wind blows, the waves rise, and even after the wind stops, the waves continue to surge, requiring only time to subside. Therefore, the ancients said, “The wind stops, the waves still surge; the truth appears, but delusion still invades.” “The truth appears,” meaning enlightenment is achieved, but “delusion still invades”—delusions persist, so they must be eliminated gradually.
“岂可一生所修，便同诸佛力用？”修一生一世，就想马上有诸佛一样的三明六通，有诸佛一样的力量，这是做不到。我们现在虽然没有发三明六通，但要深信不疑：我们的心就是佛心，舍此之外没有佛心。	“How can one cultivate for a lifetime and then achieve the same power and influence as the Buddhas?” It is unrealistic to expect that a lifetime of cultivation will result in immediately possessing the same three insights and six supernormal powers as the Buddhas. We must believe that our mind is the Buddha's mind, even if we haven't developed these traits yet.
说到这里，我想跟大家谈一个重要问题。我尝听人说：前后际断不是开悟，要能所双忘才是开悟。其实他不明	At this juncture, I would like to address an important issue. I have heard individuals claim that

白什么叫前后际断，不识本来，还要假装大根基；他没看教里面的书，却信口雌黄。	severing the interval between the preceding and following thoughts is not enlightenment, asserting that true enlightenment necessitates forgetting both subject and object. In truth, they fail to comprehend what it means to sever these boundaries, nor do they recognize their true nature, yet they present themselves as having a strong foundation. They have not engaged with the teachings but speak without true understanding.
从前澄观法师给武则天皇帝讲《华严经》时（你们不要以为武则天皇帝坏啊！武则天皇帝是个开悟的皇帝。现在你们读的开经偈“无上甚深微妙法，百千万劫难遭遇。	Once upon a time, Master Chengguan was delivering a lecture on the Avataṃsaka Sūtra to Empress Wu Zetian, an enlightened ruler. The opening verse you now read—“The sublime Dharma is profound and subtle, difficult to encounter in a hundred thousand eons.
我今见闻得受持，愿解如来真实义”就是武则天做的，是赞叹《华严经》的，现在都把它作为一切经上的开经偈了），对她讲：“一念不生，前后际断，照体朗然，即如如佛。”一念不生，就前后际断。	I now see and hear it and am able to uphold it. I vow to understand the Tathāgata’s true meaning”—was composed by Empress Wu Zetian. It lauds the Avataṃsaka Sūtra and is now used as the opening verse of all sūtras. He explained to her, “When a single thought ceases to arise, the interval between the preceding and following thoughts are severed. The previous boundary corresponds to the previous thought; the next boundary corresponds to the next thought.
前际者，前念；后际者，后念也。前后际“啪”地断了。照体，就是能照一切事物、能起一切妙用之体——本性。朗然——即不着一切相，即如如佛——这就是佛啊！你看说得多清楚。可是有人却不懂，说什么前后际断不是开悟。他不知道前后际断是什么，不知道还假充善知识，岂不害人！自己不知道还迷惑别人，下地狱如箭射在！	The prior and subsequent boundaries are snapped. The observing entity is the essence that observes all things and gives rise to all wondrous reactions—the original nature. Being bright and not attached to any form is the Buddha. His name is the Buddha! Observe how clearly he articulated it. Nevertheless, some individuals fail to understand, claiming that the cessation of past and future is not enlightenment. They do not grasp what this cessation entails, yet they presume to be knowledgeable teachers. Are they harming others? If you do not understand it yourself but mislead others, you may be destined for eternal damnation!
我们当下念一断，而了了分明，这是什么？！舍此，再去别求佛性，就没有了。不要以为没有三明六通，没有同诸佛力用，就不是开悟、不是佛，并非这一生修行就能有诸佛一样的大神大用。	When we pause our thoughts and become lucid and aware, what is this experience?! If we forsake this awareness and continue to seek Buddha-nature in external places, we risk losing it altogether. Understand that lacking the three

	insights and six supernormal powers does not prevent enlightenment or Buddhahood. Such awareness does not imply that our practice in this lifetime will necessarily grant us the same extraordinary powers and abilities as the Buddhas.
初悟道只等于刚降生的小毛头（婴儿），小毛头虽然没有大人的力用，不会工作，不会走路，不会吃饭，还要人喂，要人抱，但是你不能说他不是人。初悟道是因地佛，你必须时时刻刻觉察，时时刻刻地保护它。	Initial enlightenment can be likened to a newborn baby. Although a baby does not possess adult capabilities—cannot work, walk, or eat independently, and requires care—you cannot deny its humanity. This initial enlightenment represents the Buddhahood of the causal stage. It is essential to remain constantly aware of this state and to protect it.
绵密保任，损之又损，把自己的习气、烦恼一天天地减少，那么，你这“小毛头”就长大，成大人了，就力用俱备了。明白本来之后就用功，叫悟后真修。没悟到呢，就是盲修瞎练。比如你念佛不悟本来，就是念心外之佛。	This involves diligently maintaining it and gradually diminishing our negative habits and afflictions day by day. In doing so, this “baby” will develop into an adult, equipped with all the powers and abilities. Once we comprehend our original nature, the diligent effort we put forth is referred to as true cultivation after enlightenment. Without this enlightenment, our practice is akin to blind striving. For instance, if one chants the Buddha’s name without realizing its original nature, they are merely invoking the Buddha externally.
我们念佛人要知道念阿弥陀佛是唤醒自己的主人公，叫自己的主人公时时觉醒，不要着在色相里面去，不要为境界所迁流，不要有妄取执着的凡情，这样做你才能成功。这非常重要啊！	As practitioners who chant Amitābha Buddha, we must recognize that this chant serves to awaken our own inherent awareness, enabling us to remain conscious. Avoiding superficial appearances, resisting external circumstances, and letting go of worldly attachments are crucial. Only by adhering to these principles can we achieve success. This understanding is of utmost importance!
“但可以空寂为自体，勿认色身；以灵知为自心，勿认妄念。”我们要晓得，这色身、这肉体、这躯壳不是我们自己。我们真正的本体，是即空而即寂，就是不动不摇、不来不去、不生不灭这样一个东西，而不是这个躯壳。	“Instead, consider emptiness and tranquility as your true self; do not identify with the physical body. View luminous knowing as your mind, and refrain from identifying with delusions.” It is important to realize that this physical body—this flesh, this shell—is not our true self. Our genuine essence is found in emptiness and tranquility—unmoving and unshakeable, neither coming nor going, neither born nor destroyed..
这个躯壳是慢慢变化的，由少而老，由老而死。不要认这肉身，肉身就是色体，这色体不是自己。千万千万不	This bodily shell gradually changes, from youth to old age and from old age to death. Do not identify

要认这色身为自己，要认空寂为自己。	with this fleshly body, this physical form: it is not you. Never, ever identify the physical body as yourself. Recognize empty quiescence as yourself.
即空而即寂、不来不去、不动不摇的这个佛性就是我们自己啊！“以灵知为自心，勿认妄念”，什么叫妄念？有所住着就叫妄念。起个念头，心定在那里，有所住、有所著，这就是妄念；念起无所住、无所著，才是真心的妙用。	Buddha-nature, empty and quiescent, neither coming nor going and neither moving nor shaking, is ourselves! “Take numinous knowing as your own mind; do not identify with deluded thoughts.” What is a deluded thought? Any thought that abides in and clings to something. If a thought arises and the mind settles on and attaches to it, it is a deluded thought. Only a thought that arises without abiding or attachment is the wondrous functioning of the true mind.
这了了灵知才是真心，它不是死的。坐在那里不动，死压念头，一个念头不起，那就变成大石头、大木头了。因此，了了灵知，不着、不取、无爱、无憎，这就是真心的妙用。有所住、有所分别那就是妄情。	This clear numinous knowing is the true mind; it is not lifeless. Sit motionless, forcibly suppressing thoughts until none arises, and you become like a great stone or block of wood. Clear numinous knowing, without attachment or grasping, love or hatred, is the wondrous functioning of the true mind. Abiding in something and discriminating are deluded feelings.
但是有一点要弄清楚：不是不可以有分别，而是有分别而不住。即这个人好我知道，那个人坏我也清楚，不是好坏不分，成糊涂虫了。糊涂虫就是真心吗？不是的。好坏要知道，但是无憎、无爱、无取、无舍。	But one point must be clear: it is not that we cannot distinguish things; we distinguish without abiding. I know that this person is good and that person is bad. This does not mean failing to distinguish good from bad and becoming muddleheaded. Is a muddled mind the true mind? No. We must know good and bad, yet have no hatred or love, grasping or rejection.
不是见好人就喜欢，见坏人就厌憎。坏人我们也不舍，为什么？对坏人我们要教导他，要怜悯他，帮助他，使他转过来，这才对。真心就是这么一回事。所以，真心、妄心蛮好分别的。我们时时刻刻不要认妄心为自己，要晓得灵知了了而不住相才是真心；才有所住，即成巢臼，就落到相里去了。	We do not delight in good people and detest bad people. Nor do we abandon bad people. Why? We should teach them, have compassion for them, and help them change. This is the right approach, and this is what the true mind is like. Thus it is quite easy to distinguish the true mind from the deluded mind. At every moment, do not identify the deluded mind as yourself. Know that clear numinous knowing without abiding in appearances is the true mind. The slightest abiding creates a fixed rut and entangles us in appearances.

“妄念若起，都不随之。即临命终时，自然业不能系。”这讲到临终了，临死怎么样？要临终得受生自在，须在平时做“妄念若起，都不随之”的功夫。	“Should deluded thoughts arise, do not follow any of them. At the end of life, karma will naturally be unable to bind you.” This concerns approaching death. What happens then? To gain mastery over taking rebirth at that time, we must regularly practice “not following deluded thoughts when they arise.”
如果我们的妄念还没有断除光，一刹那妄念又来了，马上就要觉察，不要跟它跑。假如妄念势强，觉而不能断，就赶快念佛、持咒，或是提起话头，问这妄念从何处来，而将妄念化掉。假如跟妄念跑了老远才知道，那就迟了。	We must immediately recognize and avoid following our delusions, even if they arise instantaneously without complete elimination. If the delusions are strong and we cannot stop them even after being aware of them, we should quickly recite the Buddha’s name, chant a mantra, or raise a topic, questioning where these false thoughts come from and dissolving them. If we only recognize them after we have followed them for a long time, it is too late.
这觉的速迟与除的快慢是用功的力量问题。就像蜡烛光和电灯光亮度不同一样。起初能照，照到后面不大看得见，妄念起了很久才晓得，这是蜡烛光。	The speed of awareness and elimination is a matter of effort. It is like the difference in brightness between candlelight and electric light. At first, it can illuminate, but it becomes less visible as it goes on. It takes a long time for us to recognize these false thoughts. The result is candlelight.
功夫用得纯熟了，念头一起就能照见，如强烈的灯光照在面前，什么坑坑洼洼都能看得清清楚楚，走夜路便不会堕坑落堑了，这就是电灯光。这就到寂而常照、照而常寂的阶段了，不要着意照，而自然照了。这里面的功夫大有深浅之别。	When we become proficient in the practice, we can see everything as soon as a thought arises, just like a strong light shining in front of us, making every pothole clearly visible. Walking at night, we won’t fall into pits or ditches. The result is electric light. This is the stage of constant stillness and illumination, constant stillness and illumination. There’s no need to deliberately illuminate; illumination comes naturally. The depth of effort involved here varies greatly.
我们做功夫须时时觉察，绵密用功。一天二十四小时，就一两个小时用功，其他二十二小时都不用功，那太疏懒了，功夫就很难做得上去。所以我们要行、住、坐、卧四威仪中，时时用功，时时觉察，功夫用得上去。	When practicing, we must be constantly aware and diligent. If we only practice for one or two hours out of twenty-four and not the other twenty-two, that would be laziness, and it would be difficult to make progress. Therefore, we must constantly practice and be aware in all four postures: walking, standing, sitting, and lying down. This is how we can make progress.

复次，妄念若起，都不随着跑。不是认为哪个妄念好，就跟着跑。有人做了个好梦，醒来以后舍不得放掉它，还想着它。梦境本假，为何执着？梦中做了皇帝，你真是皇帝吗？梦中你得了大元宝，你真的得元宝吗？你恋着它，岂不愚痴吗！人就是这样愚痴啊！	Furthermore, if a delusive thought arises, don't follow it. Don't just chase after a thought you think is beneficial. Someone might have a pleasant dream, and after waking, they can't let it go and keep contemplating it. Dreams are inherently delusions, so why cling to them? If you dream of being an emperor, are you really the emperor? If you dream of receiving a large ingot, are you really receiving it? If you cling to it, isn't that foolish? People are just that foolish!
圭峰禅师苦口婆心给我们讲，妄念若起，都不随之，不要跟它跑。假如我们真正做到，“即临命终时，业不能系。”系者，捆住也。一切众生都是跟着业跑啊！善业者升天，恶业者下地狱。真能做到妄念起不随着跑，那时候业不能捆住你，就能够自由了。	Chan Master Guifeng earnestly taught that whenever a delusive thought arises, we must neither follow nor chase it. If we can truly master this non-attachment, then even at the moment of death, karma cannot bind us. To “bind” means to entangle or constrain. All sentient beings are currently driven by karma—those with virtuous karma ascend to the heavenly realms, while those with heavy negative karma descend into suffering. However, if you genuinely stop pursuing false thoughts, karma loses its grip on you, and you attain complete freedom.
“虽有中阴，所向自由，天上人间，随意寄托。”真正悟道的人没有中阴身，生到西方极乐世界的也没有中阴身。什么叫中阴呢？就是前身已坏，后身未起。	“While in the intermediate state, one is free to go wherever one wishes, whether in heaven or on earth.” Those who have truly attained enlightenment do not have an intermediate state (Bardo) body, nor do those reborn in the Western Pure Land. What is the intermediate state? It is the state between the destruction of the previous body and the rise of the next.
前面一个躯壳已经坏了，还没有投胎到后面一个躯壳，当中的这个阴界之身，就是中阴身。这个中阴身是以风大为主，所以它有五通。六通当中他没有漏尽通，他只有少分的五通，不是像佛那样大的五通。	The intermediate state, the body in the netherworld between the destruction of the previous body and the rebirth into the next, is the intermediate state body. This intermediate state body is dominated by the wind element and therefore possesses the five spiritual powers. It possesses a limited number of five spiritual powers but lacks the power of cessation and the full range of powers possessed by the Buddha. The intermediate state body possesses a limited number of the five spiritual powers, including the power of divine movement.

中阴身有少分的五通，所以他有神足通，什么地方的父母和他有缘，千里万里他一飘就到。他有天眼通，千里万里外他也能看见。生西方极乐世界的人，他到西方去了，没有中阴身。下地狱的也没有中阴身。	It can reach any place with a connection to its parents, even thousands of miles away. It possesses divine vision, allowing it to see thousands of miles away. Those reborn in the Western Pure Land, having reached the West, do not have an intermediate state body.
下到地狱了，哪里有中阴身？其它几个道都有中阴身。“虽有中阴，所向自由”，真正做到念起不随，那么，业障抓不住你，捆不住你，障不住你，你要到什么地方去就到什么地方去，自由自在。	Those reborn in hell also do not have an intermediate state body. How can one have an intermediate state body in hell? The other realms possess intermediate states. “While in the intermediate state, one is free to go wherever one wishes.” If one truly ignores deluded thoughts, then karma cannot capture, bind, or hinder one. You have the freedom and ease to go wherever you desire. “ One is free to go wherever one wishes, whether in heaven or on earth.”
“天上人间，随意寄托”，或者天上，或者人间，随意寄托一下。这个是最起码的功夫，妄念还不能断除，妄念起，我能不跟它跑。功夫到这里，虽然有中阴，还能自由自在。妄念起跟着跑，那就坏了，就不能自由了。所以，这是最起码的一步，最差的一等。	“In the heavens or the human realm, take an abode at will”: one may temporarily dwell in either. This is the most basic level of practice. Deluded thoughts have not yet been eliminated, but when they arise, I can refrain from following them. At this point, even though there is an intermediate state, one can remain free. If one follows deluded thoughts, however, that freedom is lost. Thus this is the minimum step, the lowest level of attainment.
“若爱恶之念已泯，即不受分段之身。”爱，喜欢，喜爱；恶，讨厌，厌恶。爱憎的心没有了。不是这个好我就取，那个不好就舍。	“If thoughts of attraction and aversion have ceased, one no longer takes a body subject to segmented birth and death.” Ai ( ) means liking or fondness; wu ( ) means dislike or aversion. The mind of attraction and aversion is gone. One no longer accepts something because it seems good or rejects something because it seems bad.
因为一切都是梦幻泡影，分什么好坏呢？有什么可爱憎的？这要真做到才行，假如人家给你讲讲，你也能做做，背了人之后你还有爱恶之情，那还是不行。爱恶之念已泯，泯者，灭也。爱恶之念灭除了，没有了，就不再受分段生死，就出生死轮回了。当然，还有法执未除。	Since everything is like dreams, illusions, bubbles, and shadows, why distinguish good from bad? What is there to love or hate? This must actually be put into practice. If you can do it while someone instructs you, but attraction and aversion return when no one is watching, that will not do. “Have ceased” means that these thoughts have come to an end. Once attraction and aversion are gone, one no longer undergoes segmented birth and death and has escaped saṃsāra. Attachment to dharmas, however, has not yet been eliminated.

“自能易短为长，易粗为妙。”这是讲功用。这样的人即能变化自在，短的可以变成长的，不好的粗糙的东西可以变成美妙的精细的东西。他能变化，六道轮回他也能变成神妙，一切都变化了。	“One can transform the short into the long, the coarse into the fine.” This statement highlights the potential for transformation. Such a person possesses the ability to change freely. The short can become long, and the ugly and coarse can be transformed into beautiful and refined. This individual can effect change, allowing even the six realms of reincarnation to become divine and extraordinary. Everything is capable of transformation.
你们不是常常问：我的功夫到哪一步了？你们可以不妨自己考察、自己印证：第一，是不是妄念起都不随之了？如能做到，那你即能所向自由。进一步，如你能泯灭爱恶之心，没有喜欢，没有讨厌，一切平等、平等、又平等。那你分段生死就消除了，就能够变化自在了。	Have you ever asked yourself, “What level of practice have I reached?” Feel free to observe and verify this for yourselves: First, when delusive thoughts arise, can you refrain from following them? If you can achieve this, you will attain total freedom wherever you go. Going a step further, if you can extinguish feelings of attraction and aversion—without fondness or dislike, viewing all things with absolute equality—then segmented birth and death will be eliminated, and you will gain the freedom of spiritual transformation.
如更进一步：“若微细流注，一切寂灭，唯圆觉大智朗然独存，即能随机应现千百亿化身，度有缘众生，名之为佛。”这是最上乘。	Going further still: “If the subtle continuous stream ceases entirely and only the great wisdom of perfect enlightenment remains bright and clear, one manifests countless transformation bodies in response to beings’ capacities, liberates sentient beings with whom one has affinity, and is called a Buddha.” This is the highest vehicle.
我们修法就是要做到微细流注一切寂灭，将微细妄念的种子都消除光，而彻证“唯圆觉大智，朗然独存”的境界，圆成佛果。	Our practice aims to achieve the cessation of all subtle continuous streams, eradicate the seeds of subtle delusion, and thoroughly realize the state in which “only the great wisdom of perfect enlightenment remains bright and clear,” thereby attaining Buddhahood.
我们这一生果能由见性破初关，进而在事境上锻炼，勤除习气，练到顺逆无拘，纵横无碍，破重关后，再上上升进，除尽微细流注，就大放光明，朗照十方，无所障碍了。你不要神通，神通自会来找你，所以能随机应现千百亿化身度有缘众生。佛菩萨就是这样随机赴感，应缘现身，来度众生的。	In this lifetime, we can overcome the initial barrier of perceiving our true nature and then continue to cultivate in the world, diligently eliminating undesirable habits and achieving freedom from both favorable and unfavorable circumstances while liberating ourselves from obstacles in all directions. After overcoming the secondary barrier, we can advance further, eliminate all subtle continuous streams, and radiate enormous light

	that illuminates the ten directions without obstruction. There is no need for spiritual powers; they will naturally come to you. Thus, one can manifest countless transformation bodies to save sentient beings with affinity. This is how Buddhas and Bodhisattvas appear in response to the needs of sentient beings.
意生身有三种：一、三昧乐正受意生身。二、觉法自性意生身。三、种类俱足无行作意生身。打坐深入三昧，深入禅定，能出三昧乐正受意生身。意根就是第七识，第七识意根所现之身，叫意生身。	There are three kinds of mind-born body: first, the mind-born body of the bliss and right absorption of samādhi; second, the mind-born body of awakening to the nature of dharmas; third, the mind-born body complete in all forms and functioning without deliberate effort. By sitting deeply absorbed in samādhi, one can bring forth the first kind. The mind faculty is manas consciousness, the seventh consciousness; the body it manifests is called a mind-born body.
由少而多变化，最后百千万亿化身一切具足。种类俱足无行作，山河大地、楼台亭阁等等，都能显现变化出来。	It ranges from small to large, ultimately encompassing hundreds of thousands of billions of incarnations. With a complete variety and without conscious effort, mountains, rivers, earth, towers, and pavilions can all manifest and transform.
功夫做到什么程度，微细流注才能断除？所谓微细，就是我们现在看不见它，要做功夫深入金刚萨　定以后才看得见：唉呀，细妄种子这么多，动得这么厉害。	At what level of practice can subtle continuous streams be eliminated? “Subtle” denotes what is currently invisible to us. Only after practicing deeply and entering the Vajrasattva Samādhi can we perceive them: oh, so many subtle delusion seeds, all agitated.
知道这个在动，把它消去，不动了，但还有个“不动”在也不行，不动也不要。打破它，识蕴区宇就打破了。识蕴是五蕴的最后一蕴，识蕴打破，就成就了。所以我们要做功夫，要修行，就是要悟后真修。但是，你不悟真心不明理怎么去修？所以，认识真心明白道理最为重要，即觉法自性意生身最重要。	Recognize this movement and let it cease. Yet if “not moving” still remains, that too will not do; do not retain even stillness. Break through it, and the domain of the consciousness aggregate is broken through. This is the last of the five aggregates; when it is broken through, accomplishment is attained. Thus our practice must be true cultivation after awakening. Yet how could we practice without awakening to the true mind and understanding the principle? Recognizing the true mind and understanding the principle are therefore most important—in other words, the mind-born body of awakening to the nature of dharmas is most important.

今天我把色、空之义又讲了一遍，还再次重申了认识真心（见地正）的重要性：为什么要认识真心才行，也讲了讲修行人临命终时究竟到什么地方去。你们要时时刻刻这样做功夫，就是“常须觉察，损之又损”。	Today, I reiterated the concepts of form and emptiness and emphasized the necessity of recognizing the true mind (correct view). I also explored the question of where practitioners ultimately go at the time of death. It is essential to practice this skill constantly, a process referred to as “constant awareness, reducing, and diminishing.”
我们要时时刻刻的觉照：唉哟，念头来了。唉哟，又着相了。唉哟，妄念起了。赶快不要动，不跟它跑，这叫损之又损。	We should maintain awareness by acknowledging, “Oh, a thought has arisen.” Oh, I discover myself attached to appearances once more. Oh, a delusion has surfaced.” In such moments, we must quickly stop and refrain from following those thoughts. This practice is what we mean by reducing and diminishing.
你们不要讲什么一悟到底，这恐怕不是轻易做得到吧？我们不是常听人说：“哎呀，我怎么还有这么多念头呢？”你们看，一下子把念头消除净光，不是容易办到的事，所以常须觉察，损之又损才行。	We should refrain from speaking about achieving complete enlightenment, as that is no easy feat. How often do we hear individuals lament, “Oh, why do I still have so many thoughts?” The instant elimination of all thoughts is quite challenging, which is why we must be perpetually aware and committed to reducing and diminishing our mental clutter.
那如何考察自己是否进步呢？应该回头看，就是比比过去，过去自己怎么执着、怎么烦恼，现在比从前少一点了，心平气和多了，那就是有进步了。有进步就好，因为知道有进步，就能增强信心。我们在做功夫当中，身体发热，光明显现，这都是好现象。但是我们不能追求，一追求就完了，那就是住着、就是妄念妄情。	But how do we gauge our progress? We ought to reflect upon our past selves. How attached and troubled were we previously? If we discover ourselves less attached and more peaceful now, we have made progress. Recognizing our progress is beneficial, as it bolsters our confidence. During our cultivation, we might experience sensations of warmth in our bodies, and lights may manifest. These occurrences are positive signs; however, we must not pursue them. If we do so, we risk losing our Way. That would mean dwelling on these experiences, leading us back to deluded thoughts and feelings.
我们于悟后做功夫要任其自然，像流水一样，哗、哗、哗地流过去，要不停留、不可住着，不跟境界跑，不随妄念流，把我们的妄想习气损之又损，消除净光，才能成就大道。此为修法之诀窍，是故不识真心，修法无益；识得真心，不知诀窍，不能成就。	In our practice after awakening, we must let things take their natural course. Like flowing water, rushing past with a swoosh, swoosh, swoosh, we must never pause or cling. Do not run after external phenomena; do not flow along with delusive thoughts. Diminish and further diminish our false thoughts and habitual tendencies until

	they are eradicated completely; only then can we achieve the Great Way. This is the key secret to cultivation. Therefore, without recognizing the True Mind, cultivation is of no benefit; yet recognizing the True Mind without knowing this key secret, achievement remains impossible.
十、净土要义	10. The Essentials of Pure Land Rebirth
我们念阿弥陀佛，是唤醒自心，不是求西方的阿弥陀佛。我们发愿往生西方极乐世界，就和阿弥陀佛心心相印，也是自力，也是他力。	When we recite the name of Amitābha Buddha, we awaken our minds—not to seek an Amitābha Buddha outside ourselves. When we vow to be reborn in the Western Pure Land, we become one with Amitābha Buddha, achieving both self-power and other-power.
我们明白念佛的作用，就是借佛的圣号除去我们心中的污浊、烦恼，借佛的光明朗照我们，消除我们的业障，那么我们发愿生西方，就能生到西方极乐世界去。怎么个生法呢？即是要把爱根斩断，若能如此，肯定成功。	We understand that the purpose of chanting the Buddha's name is to use the holy name to remove defilements and afflictions from our hearts and to use the Buddha's light to illuminate us and eliminate our karmic obstacles. If we vow to be reborn in the Western Pure Land, we will be born there. How do we accomplish this? We must sever the root of attachment. If we can do so, success is certain.
你要是还爱恋着这个世界，尽管你强调“我有他力、我有他力、我有他力”、但你最终是生不了西方净土的。因为你爱根没有斩断，牵挂着这娑婆世界，如何走得了呢？其实他力就是自力，自力就是他力，自他不二。	If you still cling to this world, even if you insist, “I have other power, I have other power, I have other power,” you ultimately will not be reborn in the Western Pure Land. How can you possibly leave when you have not severed the root of attachment and remain attached to this Saha world? In reality, other-power is self-power, and self-power is other-power.
将自他分成两个，那就错了。我们修行，一定要双修，就是把自力和他力结合起来，光靠他力，自力上不去，没有用处。因为你妄念不除，执着这个娑婆世界，他力拉不动你。佛菩萨要是能拉，老早就把我们拉光了。	Self and others are inseparable, and separating them is a mistake. In our cultivation, we must practice dual cultivation, combining our efforts with the efforts of others. Relying solely on the efforts of others will not help us ascend and is therefore ineffective. If you cling to this Saha world and your delusions, outside forces can't help you. If Buddhas and Bodhisattvas could pull us up, they would have done so long ago.
佛菩萨接引生西，怎么接引法？发光照你。你不睁眼睛，他照你，你看不见他的光，有何用处？是故永明延	How do Buddhas and Bodhisattvas lead us to the Western Pure Land? They illuminate us with light. Even if their light shines on you, you will not see it if

寿禅师说：我们的心比如是一盆水，佛菩萨比如天上的月亮。	your eyes are closed. What's the point? Therefore, Chan Master Yongming Yanshou said, "Our mind is like a basin of water, and Buddhas and Bodhisattvas are like the moon in the sky."
阿弥陀佛放光照我们，假如我们的心如水清净了，就能现出月亮的影子来，这就是感应道交，他力自力结合在一块了；假若我们的心水是一盆污水，就映不出月亮来。	Amitābha Buddha emits light to illuminate us. If our mind is as pure as clear water, the moon's reflection can appear; this is the meeting of response and Way, the union of other-power and self-power. If our mind-water is a basin of dirty water, it cannot reflect the moon.
不是佛不照你，佛没有这种不平等的心，佛是普遍朗照的，而你的心却污秽得很。是故瞎子不见光明，污水不现月影。这完全是我们的误会，并不是佛不照我们。所以要双修，有他力也有自力。	It is not that the Buddha does not shine on you; the Buddha does not favor some over others—the Buddha shines universally, but your mind is very defiled. Hence the blind do not see the light, and dirty water does not show the moon's reflection. This is entirely our misunderstanding; it is not that the Buddha does not shine on us. So we must practice both: there is other-power, and there is also self-power.
往生西方极乐世界，就要一切放下，恳恳切切地念佛号："阿弥陀佛、阿弥陀佛……"，把自心唤醒。他心就是自心，自心就是他心，打成一片，心佛道交。临命终时彼佛现前。	For rebirth in the Western Land of Ultimate Bliss, let go of everything and recite wholeheartedly, "Amitābha Buddha, Amitābha Buddha...," awakening your own mind. His mind is your own mind, and your mind is his mind. They become continuous and undivided, mind and Buddha in communion. At death, that Buddha appears before you.
这"临命终时"，不光是指临死的时候，还指生死命根断除之时。什么叫生死命根断除之时呢？就是我们的妄情、妄念、妄心这个时候死下来了、断除了，这就是临命终时。因为我们的生死命根就是妄情、妄念、妄心。	Here "at the end of life" refers not only to approaching physical death, but also to the severing of the root of birth and death. What does this mean? It is when deluded feelings, deluded thoughts, and the deluded mind die away and are cut off. This too is "the end of life," for these deluded feelings, thoughts, and mind are the root of our birth and death.
我们本来哪里有生死啊？都是这妄情、妄念、妄心执着色相，造业受报，从而六道轮回、虚妄生死。我们一心念佛，功夫成熟，时节因缘一到"啪"地一下子，把妄情、妄念、妄心斩断，这生死命根就终了。	Where, originally, are birth and death? Deluded feelings, thoughts, and mind cling to forms and appearances, create karma, and undergo its retribution, leading to illusory birth and death within the six realms. With one-pointed Buddha-recitation, when practice matures and the time and conditions are right, there is a sudden snap:

	deluded feelings, thoughts, and mind are cut off, and this root of birth and death comes to an end.
“临命终时，彼佛现前”，“彼佛”就是那个佛，就是阿弥陀佛，就是我们自性佛，自性佛就是阿弥陀佛。“现前”，即本性现前也，这叫“花开见佛悟无生”。心花开放，见自性佛，这就是开悟了。	“At the moment of death, Amitābha will appear before you.” “That Buddha” refers to the Buddha of our nature, Amitābha. Our true nature is Amitābha. “Appearing” signifies our true nature manifesting before us. This feeling is meant by “seeing the Buddha when the flower blooms and realizing the unborn.” When the flower of the heart blossoms and the Buddha of our nature becomes evident, the result is enlightenment.
“悟无生”，开悟了见到了不生不灭的本来自性！这就是净土宗啊，是真正的净土宗！我们千万不要把生死大事，推到阿弥陀佛一个人身上。不要说这是他力，你阿弥陀佛假如不救我去，是你的过错，非我之咎。	“Realizing the unborn” indicates that enlightenment unveiled our original nature, which is neither born nor subject to destruction! This experience embodies the essence of the Pure Land school—the genuine Pure Land school! We must not place the burden of life and death entirely on Amitābha. It is wrong to call it ‘other power (external force),’ and one should admit that if Amitābha does not save me, the fault lies with me, not Him. Such assumptions are misguided.
这是不对的，你自己的妄情、妄念、妄心没有斩断，彼佛如何现前，如何能悟无生？这全是你自己的过咎，怎么可以埋怨阿弥陀佛呢？	How can you see the Buddha or the unborn if you haven’t severed your false attachments, deluded thoughts, and mistaken perceptions? Such behavior is solely your responsibility. How can you blame Amitābha?
净土宗就是禅宗，禅宗就是净土宗。这是古来的大善知识讲的，“禅者，净土之禅也；净土者，禅之净土也。”禅就是净土，净土就是禅。不能分成两个，看成两回事，它的确是一回事。	Pure Land school is Chan Buddhism, and Chan Buddhism is Pure Land school. This is what great virtuous teachers of the past said: “Chan is the Chan of Pure Land school; Pure Land school is the Pure Land of Chan.” Chan is Pure Land school, and Pure Land school is Chan. It is impossible to separate or consider them as two distinct entities; they are in fact one and one.

比如，永明寿大师是禅师，怎么成为净土宗的大祖师了呢？莲池大师也是禅师，彻悟大师也是禅师，他们怎么都成为净土宗的大祖师了呢？禅、净本来就是一鼻孔出气，只是后来人不明理，才强分禅分净。	For example, Master Yongming Yanshou was a Chan master. How did he become a great patriarch of the Pure Land school? Master Lianchi and Master Chewu were also Chan masters; how did they too become great Pure Land patriarchs? Chan and Pure Land have always breathed through the same nostril. Only later did people who failed to understand the principle forcibly divide them into Chan and Pure Land.
我们发愿生西，心要真切，不要疑惑。愿要恳切，不是口头上说说而已，还要有真实之行。心有行散，不可救矣。朝于斯，夕于斯，流离于斯，颠沛于斯，时时刻刻不忘记，那么，你就快要成道了。	When we vow to be reborn in the Western Pure Land, our hearts must be sincere and free from doubt. Our vows must be earnest, not just lip service; they must be followed by genuine action. If our minds are distracted, we cannot be helped. If you never forget this—morning and evening, in displacement and adversity alike—you will soon realize the Way.
修禅人也是如此，常须觉察，时时保护，照顾话头。我们修密宗的也是如此，我再三说修心中心法，不能光靠两小时打坐，下座时观照最重要，下座比上座还重要。下座时历境练心，看看你的心空不空，这是最重要的一着。	The same is true for Chan practitioners: we must constantly be aware, constantly guarding and caring for our huatou. The same is true for those of us who practice Esoteric Buddhism. I've repeatedly said that practicing the Heart-of-Heart Dharma shouldn't depend solely on two hours of sitting. The most important thing is to observe when you get up from your seat. It's even more important when you get up from your seat. When you get up from your seat, practice mindfulness and observe whether your mind is empty. This procedure is the most important step.
我常常听人讲：唉哟，今天我真是气死了，某人怎么、怎么不好。我倒问问你是不是学佛的人啊？还气什么东西啊？你学佛了，就不应该有气。	I often hear people say, "Oh, I'm furious today! So-and-so is awful!" I'd like to ask you, are you a Buddhist? What are you upset about? If you're a Buddhist, you shouldn't become frustrated.
一切皆空，无人无我，无自无他，还气什么？若还有气，你就是没学佛，就是没有时时觉察，没有历境练心。	Everything is empty; there is no self, no other. Why become angry? If you still get angry, you haven't learned Buddhism. You're not constantly aware, and you haven't experienced and trained your mind.
越是违逆的环境，越是气恼的人事，越是能锻炼你，看你还气不气？你还生气，就是没锻炼，没锻炼怎么能成佛啊？逆境其实也是好的境界，是锻炼你的，看你是不是醒悟。	The more adverse the circumstances become, the more irritating the people and events are, which can help train you. Will you still become angry? If you still become angry, you haven't trained.

	Without training, how can you achieve Buddhahood? Adversity is actually a beneficial state of mind. It trains you, testing whether you've awakened.
不要说什么逆境坏，坏不坏就看你醒悟不醒悟，就看你是不是会利用这个境界锻炼自己。我们学佛人，不管是习禅、习净抑或是习密，都要时时刻刻历境练心，不能如是，决无成就。	Don't say adversity is detrimental. Whether it's detrimental or not depends on whether you've awakened, on whether you can use it to train yourself. As Buddhists, whether practicing Chan, Pure Land school, or Esoteric Buddhism, we must constantly experience and train our minds. Without this, we will never achieve success.
我们的妙明真心，既不属有，亦不是无，你说它有，无相可见，无声可闻；你说它无，语默动静，行住坐卧，无一不是它在起作用。古德喻之“海中盐味”，“色里胶青”，虽不能目睹，而体实不无。	Our wondrously luminous true mind is neither existent nor non-existent. When one claims it exists, it possesses no visible form and no audible sound. Conversely, if one asserts it does not exist, it is nonetheless active in every moment, whether in speech or silence, in movement or stillness, while walking, standing, sitting, or lying down. Ancient sages have likened it to “salt in the ocean” or “glue in color.” Although it eludes direct perception, its essence is undeniably present.
释迦牟尼佛告诉我们，它是真空妙有，妙有真空的大宝藏。所谓真空者，别于顽空和断灭空，以妙有故，空而不空；所谓妙有者，别于妄有或实有，以真空故，有而不有，不有而有也。	Śākyamuni Buddha tells us that it is the great treasury of true emptiness and wondrous presence, wondrous presence and true emptiness. “True emptiness” differs from insentient emptiness and annihilationist emptiness: because it is wondrous presence, it is empty yet not empty. “Wondrous presence” differs from illusory existence or substantial existence: because it is true emptiness, it is existent yet not existent, not existent yet existent.
次从相用来说，也是非有非无，非无非有的。你说它无，形形色色历然现前，而妙用恒沙；你说它有，一切色相，皆因缘所生，无有自体，所起事用，宛如水月空花，无可把持。《心经》云：“色即是空，空即是色。	Next, in terms of appearance and function, it is also neither existent nor nonexistent, neither nonexistent nor existent. Say it does not exist, and forms of every kind stand clearly before us, with wondrous functioning as countless as the sands of the Ganges. Say it exists, and every form arises from causes and conditions, without an essence of its own; its activities are like the moon reflected in water and flowers in empty space, impossible to grasp. The Heart Sūtra says, “Form is emptiness; emptiness is form.”

”就是说色空不二，非有非无。以一切事相皆是真空妙体之所显现，而真空妙体亦不能离开色相而另有。比如水起波浪，离开波浪即不可得水。我们用功，既不可执色相为实有而粘着不舍，更不能偏离色相，废有而着空。所以，不论上座习定，还是下座起用，均须无所取舍，方契中道之理，走上真空妙有的大道。	This means that form and emptiness are nondual, neither existent nor nonexistent. All phenomena manifest from the wondrous essence of true emptiness, and that essence cannot exist separately from forms. It is like waves arising on water: apart from the waves, the water cannot be found. In practice, we must neither cling to forms as substantially real nor turn away from forms, rejecting existence and attaching to emptiness. Thus, whether seated in meditation or functioning after rising, we must neither grasp nor reject. Only then do we accord with the Middle Way and enter the great Way of true emptiness and wondrous presence.
但是我们大家对色空之义理还是不太理解，所以，我在上面再将色空之义进一步阐述，并引述圭峰宗密禅师语录，重申了认识真心的重要性，并谈了修行人临命终时究竟到什么地方去这个问题，以使大家契入大手印之宗旨，在修行上不走冤枉路，直趣真空妙有之大道。	Many of us still lack a clear understanding of the concepts of ‘form’ and ‘emptiness.’ To address this, I have expanded on these ideas, using the teachings of Chan Master Guifeng Zongmi as a guide. This work emphasizes the importance of recognizing the true mind and clarifies the ultimate destination for practitioners at the end of their lives. These insights will help us grasp the purpose of Mahāmudrā, avoid detours in our practice, and directly pursue the profound path of wonderful true emptiness.

第二讲 大手印之见 认知法身

Lecture Two: The View of Mahāmudrā—Recognizing the Dharmakāya

一、澄清粗妄，不擒不纵	1. Clarifying Gross Delusions: Neither Grasping nor Indulging.
我们现在回到恒河大手印上来，前面讲到大手印是直接指示我们见到真心的实际法门。大手印是一真法界，是我们的真心，是无修、无整、无散乱的本体。但要进入大手印功境，起初也要经过一番艰苦的修炼。不做功夫，你就不能认识这离念的灵知即是当人的本性而成就大道。为什么？大手印说了：	Let us now return to the Ganges Mahāmudrā. Earlier, we discussed that Mahāmudrā is a practical method that directly guides us toward realizing our true mind. Mahāmudrā represents the One True Dharma Realm, our true mind, and the essential being that is uncultivated, unrefined, and undistracted. However, to enter the realm of Mahāmudrā practice, one must initially undergo rigorous cultivation. Without practice, one cannot recognize this thoughtless spiritual awareness as

	one’s true nature or achieve the Great Way. Why is this the case? Mahāmudrā asserts:
“然随境而转之粗妄念，遮盖自心本相。”	“However, gross deluded thoughts that follow circumstances obscure the original face of one’s own mind.”
什么是随境而转的粗妄念？我们对境生心，攀缘不息，看见这个想这个，看见那个想那个，心里总放不下来，乱七八糟、颠三倒四地胡思乱想，就叫粗妄。粗妄如乌云蔽日，遮盖我们光明的自心本相，所以，要断除。	What are these gross deluded thoughts that follow circumstances? Our thoughts emerge in response to external situations, clinging to them endlessly. We find ourselves caught in a cycle of seeing this, thinking about that, seeing that, and thinking about this, struggling to let go, which results in minds filled with chaotic and disorganized thoughts. These are what we refer to as gross deluded thoughts. They are like dark clouds obscuring the sun, hiding the true radiant nature of our mind. Therefore, they must be dispelled.
粗妄不断，功夫不上路。为什么？你在座上尽是妄念颠倒，想这想那，在座下随境而转，攀缘不息，根本就不能见到自心本相，这是流浪生死啊！功夫如何上路，怎能成就大？	Without addressing these gross deluded thoughts, our practice cannot progress. Why? You are trapped in delusions and confusion while sitting here, contemplating various distractions. You are influenced by external circumstances and cling to them indefinitely. This state hinders your ability to recognize the true nature of your mind. Remaining in this state is akin to wandering in the cycle of life and death! How can you commence your practice of cultivation, and how can you achieve profound success?
“虽经直指，亦不能见，故当先使粗妄澄清。因示曰：最初令心坦然住，不擒不纵。”	“Although it is pointed out directly, one remains unable to see it. Thus, it is essential to first dispel the gross delusion. Consequently, it is advised, ‘Initially, allow the mind to rest calmly, neither grasping nor indulging.’”
真心在什么处，真心是什么样子，已经直接指示了很多次了。我们如果经过直接指示后，还是不能见到，说明我们妄心很重，那就应该做功夫断粗妄。	We have explained many times where the true mind is and what it looks like. If, despite these clear instructions, we still cannot perceive it, it indicates that our delusion is forceful. Therefore, we should focus on practicing to eliminate this gross delusion.
开悟证道分先后，因此作功夫也分先后。怎么分法？开始做功夫的时候，要把随境而转的粗妄斩断。什么是粗妄？看见这想这，看见那想那，对境生心，攀缘不息的妄想，叫粗妄。我们作功夫不睬它，一切放下，就是断粗妄。	Just as enlightenment and the attainment of the Way occur in stages, so does practice. What should we prioritize? When we begin our practice, we must sever the gross delusion that clings to the environment. What are gross deluded thoughts?

	They are the delusions that arise from fixating on specific things and continuously grasping at our surroundings. In our practice, we must ignore these distractions and let go of everything, thereby eliminating gross deluded thoughts.
粗妄断了，还有细妄——就是我们脑子里的一些意念。诸位作过功夫都晓得，当我们停下粗粗的妄念时，那些细的意念不知不觉地纷纷跳出来了，这跳出来的就叫细妄，这在法相宗里叫“意”。	However, even after we have removed gross deluded thoughts, subtle delusions persist—these are the thoughts in our minds. Those who have engaged in practice understand that when we cease to focus on gross deluded thoughts, subtle thoughts may unconsciously arise. These are known as subtle delusions, and in the Dharma Characteristics School, this type of thinking is referred to as “intention.”
法相宗所讲五个遍行心所，任何人都有，一切众生都有，即作意、触、受、想、思，这是最根本的妄心。意，就是意根。	The Dharma Characteristics School teaches five universal mental factors possessed by everyone, by all sentient beings: attention, contact, feeling, perception, and volition. These are the most fundamental aspects of the deluded mind. Yi ( ), “mind,” here means the mind faculty.
它时时在动，如潜水鱼在底层运动，而且动得很快，表面上看不见它动，但它迁流不息，没有停息，此为微细、极微细的妄念。	It moves continually, like a fish swimming in deep water, and moves very fast. Its movement cannot be seen from the surface, but it flows without stopping. These are subtle and extremely subtle deluded thoughts.
这极微细的妄念也叫微细流注，它最微细，湛不摇处，就如高速流动的水，看上去像是一点也不动了，其实它动得非常之快，非人眼目之所能见，要深入金刚萨　定才看得见它，所以，粗妄断了，还有细妄、微细妄、极微细妄，更何况我们初用功，只是做到身体不动而已。	The most extremely subtle deluded thoughts are also called the subtle continuous stream. At their subtlest, they appear perfectly still, like water flowing at great speed: it looks motionless but is actually moving extremely fast, beyond the perception of human eyes. Only by entering deeply into Vajrasattva samādhi can we see it. Thus, even after gross deluded thoughts cease, subtle, very subtle, and extremely subtle deluded thoughts remain. How much more is this so when, at the beginning of practice, we have merely made the body motionless!
怎样才能见到这极微细的妄念？我们只有安下心来打坐，先澄清粗妄，才能看见微细、极微细的妄念，从而将其断掉，证见自心本相；所以，先要破粗妄。	How, then, can we perceive these extremely subtle delusions? Only by calming our minds and meditating—first clarifying the gross delusion—can we recognize the subtle and extremely subtle delusions. By doing so, we can eliminate these delusions and realize the true nature of our mind.

	Therefore, we must first eliminate the gross delusion.
如何做功夫？大手印这样指示我们：“最初令心坦然住，不擒不纵。”做功夫一开始，先要让我们的心很坦然，不要有住着，不要有烦恼，不要有拘谨，不要有束缚，坦坦荡荡，放下来。儒教讲：“君子坦荡荡，小人常戚戚。	How should we practice? Mahāmudrā instructs us, “At first, let the mind rest at ease, neither suppressing nor indulging.” At the outset, let the mind be completely at ease, without attachment, affliction, constraint, or bondage. Be open and unencumbered; let everything go. Confucian teaching says, “The noble person is open and at ease; the petty person is always anxious.”
”小人心存利害得失，在心里面转圈子。患得患失，是故常戚戚。君子不患得失，一切都无所谓，所以坦坦荡荡。我们修法的人，是大君子、大丈夫，更是要坦坦荡荡，一切放下，坦然无住。	The petty person dwells on advantage and disadvantage, gain and loss, turning them over endlessly in the mind. Fear of losing what has been gained, or failing to gain what is desired, keeps them anxious. The noble person is unconcerned with gain and loss and takes everything lightly, and is therefore open and at ease. We who practice the Dharma should be people of great integrity and resolve, all the more ready to let everything go and rest at ease without abiding anywhere.
坦坦者，平坦也，笔笔直直的，没有弯曲，心无弯曲，直心就是道场；荡荡，就是把一切都扫荡空尽，无所住着；是故坦然自在得很。大手印叫我们先要这样做。	Tan ( ) means level and straight, without a bend: the mind has no crookedness, and the straightforward mind is the place of awakening. Dang ( ) means sweeping everything away, leaving no attachment. Thus one is completely at ease and free. Mahāmudrā asks us to begin in this way.
若不能如是，心里有所执着，总是转个不停，我们就要依法对治。如何对治？就是“不擒不纵”。擒者，就是抓住它，按住它；纵者，就是放纵它。我们既不要擒住它，也不要放纵它，任其自然。	If we cannot do this, if the mind clings to something and keeps revolving around it, we must apply the Dharma to remedy it. How? By “neither suppressing nor indulging.” Qin ( ) means seizing and pressing down; zong ( ) means letting run unchecked. We should neither hold thoughts down nor indulge them, but let them be naturally.
我们做功夫的时候，假如把念头擒得紧了，一点也不敢动，慢慢地就死掉了。但也不是任它念头起，不然就落入放纵，那也不对；念头来了，我不理睬你，这才是不擒不纵。	When we practice, if we suppress our thoughts and refuse to let them move at all, they will gradually wither away. However, we must also avoid letting thoughts arise unchecked, as such an approach would lead to indulgence, which is equally misguided. When thoughts do arise, we choose to ignore them. This practice embodies the principle of being “neither grasping nor indulging.”

其实我们修一切法，就是练就“不理睬”的功夫。念头不是不来，不是不起。尽管来，尽管起，不理睬它，它自然就化除了。念佛也好，持咒也好，参禅也好，都要念头来了不擒不纵。	In fact, all our practices are about cultivating the skill of “ignoring.” It is not that thoughts cease coming or arising. Even if they arise, ignore them, and they will naturally dissipate. Whether chanting the Buddha’s name, reciting mantras, or meditating on Chan, when thoughts arise, we should neither suppress nor indulge them.
其实念头是擒不住、压不了的，它会来的，正如古德所说：风停浪犹涌。念佛的人，念头来了，不理睬它，把佛号提起；参禅的人，念头来了，不理睬它，把话头提起；修密的人，念头来了，不理睬它，把咒语提起。	Thoughts cannot be captured or suppressed; they will return, as the ancient sages said: “The wind stops, but the waves still surge.” When a thought arises, those who chant the Buddha’s name ignore it and instead focus on the Buddha’s name. When a thought arises, those who meditate on Chan ignore it and instead focus on the topic. When a thought arises, those who practice Esoteric Buddhism ignore it and instead focus on the mantra.
一心照顾佛号，一心照顾话头，一心照顾咒语，妄念就自然转化掉了。对于念头，不是不让它起，也不是放任自流，而是转化掉，这是活的，不是死的。上次提到卧轮禅师的偈：“卧轮有伎俩，能断百思想，对境心不起，菩提日日长”，那是压念不起，是死的，不行！要不擒不纵——不理睬它才行。	By attending single-mindedly to the Buddha’s name, a huatou, or the mantra, deluded thoughts will naturally be transformed. The point is not to prevent them from arising, nor is it to let them flow freely. Rather, we should transform them. This part is living, not dead. Last time, we mentioned the verse of Chan Master Wolun: “Wolun has a trick, which can cut off a hundred thoughts. When faced with circumstances, the mind does not arise, and Bodhi grows day by day.” Suppressing thoughts is not effective and lacks vitality. The important thing is to avoid both suppression and indulgence—simply ignore them.
妄念来了固然不好，但是你将它压死了，就完了；因为妄念是真心生起的，犹如水起的波浪，你把妄念压死，就像把波浪消掉水也没有一样，真心也就不活了。我们知道真心是活泼泼的，能具万物，能生万法，能起妙用的；你如真把妄念压死，真心就变成土木金石，不能起妙用了。	The presence of deluded thoughts is harmful, and suppressing them is inadequate. This is because deluded thoughts arise from the true mind, much like waves on water. If we suppress deluded thoughts, it is akin to eliminating the waves; consequently, the water disappears, leaving the true mind lifeless. The true mind is vibrant, capable of embodying all things, giving rise to all dharmas, and performing miraculous functions. If one suppresses deluded thoughts too completely, the true mind risks becoming as inert as wood, earth, metal, or stone, thereby losing its ability to perform miraculous functions.

土木金石是十二类生当中的一类。土木金石是无情的，粗看起来好像与我们人没有关系，因为我们人与所有六道轮回的天、人、修罗、饿鬼、畜生、地狱都是有情的，都是有情见、有爱情。	Wood, earth, metal, and stone are among the twelve classes of living beings. At first glance, these inanimate elements appear to have no connection to us. This perception arises because we, alongside all other beings in the six realms of saṃsāra—the gods, humans, asuras, hungry ghosts, animals, and hell—are sentient beings, endowed with emotions and feelings.
人是有感情的动物，而土木金石是冥顽不灵，是死而不动的，看起来好像与我们不相干。其实不然，这十二类生虽然种类各别，但都是一灵真性，一真法界所变现，和我们人类同根同源，并非异类。	While humans are sentient, wood, earth, metal, and stone are inert and motionless, seemingly disconnected from our existence. However, this is not the case. Despite their different forms, these twelve classes of living beings share the same true spiritual nature as manifestations of the One True Dharma Realm. They originate from the same source as we do and are not separate entities.
佛性本来是真实不虚，能生万法，具足一切妙用的灵根，但因我们执着外相被无明包裹，住境、粘情，造业受报，迷失了真心，就由一真分为内外二分。	Buddha-nature is inherently real and true, possessing the capacity to arise from all dharmas and encompassing the spiritual faculties of wondrous uses. Nonetheless, by clinging to external appearances and becoming enveloped in ignorance—fixating on external circumstances, clinging to emotions, creating karma, and facing retribution—we obscure our true mind. This misunderstanding leads to a division of the one true nature into two aspects: inner and outer.
内真者，即我们自己的身心；外真者，乃外面的山河大地、日月星辰、草木丛林等种种东西，名曰身外之物。	The inner truth pertains to our body and mind, while the outer truth encompasses the mountains, rivers, earth, sun, moon, stars, grass, trees, and forests—all of which are external objects.
其实都是我们自己啊！因无明之故，取少分的地水火风，捆在肉壳内为自己，而将其它大部分的地水火风置之不理，认为是身外之物，于是有了十二类生。其实无论是有情无情皆同一根本，所以经云：“有情无情同圆种智。	In reality, they are all part of ourselves! Due to ignorance, we confine a small portion of earth, water, fire, and wind within our bodies while perceiving the rest as external and separate from ourselves. This misunderstanding gives rise to the twelve classes of living beings. In truth, all sentient beings, whether living or non-sentient, share the same fundamental root. This aligns with the sūtra’s assertion: “Sentient and non-sentient beings share the same perfect wisdom.” Non-sentient beings are also a part of us!

”无情也是我们自己啊！同圆种智者就是佛的智慧，就是一切种智，就是上能知道一切诸佛的法用（即一切诸佛的佛法，通通能晓得），下能知道一切众生的因种。	This common perfect wisdom represents the wisdom of the Buddha—an all-encompassing understanding that includes the universally acknowledged Dharma of all Buddhas, as well as the causes and seeds of all sentient beings.
现在做功夫的人有一点点小境界，耳边有人告诉你，将要发生什么事情，有什么人来了，是什么模样的，这是耳报神告诉你的。	Individuals engaged in cultivation today often achieve a limited degree of spiritual development. At times, one may hear whispers about future events, including who will arrive and their appearances; this phenomenon is known as the ear-reporting spirit.
但是，有的人自以为有智慧神通了，能预知什么人要来、什么事要发生，于是自鸣得意：啊！这多好，我有先知了。其实一点也不好！因为这是传送鬼在作祟，你和他粘久了，就要被他利用、为他所害了。	However, some may incorrectly assume they possess wisdom and spiritual powers that allow them to predict arrivals and future occurrences, leading to a sense of complacency: “Ah! How wonderful! I have foresight.” Indeed, a transmitting ghost can influence this mindset, raising concerns. Prolonged interaction with such a spirit can result in exploitation and harm.
这个鬼怎么来的呢？就是这个人活在世上时，专门结党营私、助恶兴讼，即帮人做坏事，助人打官司，谋财害命等，造了地狱罪，是故堕地狱受苦。地狱苦受完后出来了，他前世结党营私、专门做坏事的习气还在，而且还很重，所以，他就附人为自体，给人说一些未来事，因此，叫传送鬼，不是什么好东西。	But what is the origin of this ghost? When this individual was alive, they formed cliques for personal gain, supported wrongdoers in legal matters, aided others in committing immoral acts, stole money, and even committed murder. These actions led to severe sins, resulting in their descent into hell and enduring suffering. After emerging from hell, their previous habits—forming cliques for personal gain and engaging in immoral deeds—remained intact and powerful. As a result, they can possess individuals and provide predictions about future events. These entities are referred to as transmitting ghosts, and they are anything but benevolent.
我们做功夫，不要听到耳边有人告诉你什么什么事，就以为有神通了，这不是好事情，那是鬼啊！经里就讲了好几种鬼，比如贪财的，生前喜欢钞票要金子，越多越好，因贪得之故而造恶下地狱了，受苦完毕之后，他的贪习还在，见什么要什么，遇到草木就觉得很好，以为是他自己。	When practicing, do not assume you possess spiritual powers simply because someone claims you do. This assertion is misleading; it is a manifestation of a ghost! The sūtras describe various types of ghosts. For example, some individuals were greedy for wealth during their lifetimes, desiring money and gold in abundance. Due to their greed, they committed malevolent acts and were condemned to hell. Even after enduring their suffering, their greed persists, compelling

	them to covet everything they encounter. They regard plants and trees as valuable, believing them to belong to them.
所以，就依附在草木上面显灵作祟去了。据传上海复兴公园有个菩提树灵得很，大家蜂拥而至，求呀、拜呀，什么问题都解决了，很灵验的，这就是依草附木的怪鬼作祟。	Consequently, they attach themselves to these natural entities to exert their powers and create chaos. A legend speaks of a Bodhi tree in Shanghai's Fuxing Park, reputed to possess extraordinary power. People flock to it, praying and worshipping, convinced it can resolve all their problems. Its perceived effectiveness is attributed to the strange ghosts that attach themselves to plants and trees.
还有好色的男女，因色是欲火，下地狱时被欲火烧，把这苦受完出来之后，因好色是轻薄的，所以，出来之后遇风成形，依风为体，是魃鬼，就是女妖。还有依大山、大水为体的，这是什么鬼呢？是名魍魉，即邪见鬼。	Additionally, there are lustful men and women. Since lust embodies the fire of desire, they are tormented by their cravings in hell. Once their suffering concludes, their frivolous lust allows them to take form when they encounter the wind, which they use as their body, and transform into female demons. There are also ghosts that depend on mountains and rivers for their existence. What type of ghosts are these? They are referred to as "wangliang," or evil-sighted ghosts.
因为这些人前世里知见不正，妄自尊大，自以为是，人家有不同意见，就耍阴谋、施诡计陷害别人，所以就下地狱。	These individuals held misguided views in their previous lives, marked by arrogance and self-righteousness. When others opposed them, they plotted and schemed to inflict harm, ultimately leading to their damnation.
苦受完出来之后，因狂妄自大，故依日月精华为自体，抓住太阳、月亮的光，附在山上、水里显灵，所以大家都说这地方灵得不得了。	After their suffering, their arrogance caused them to draw upon the essence of the sun and moon, seizing their light and inhabiting mountains and waters to display magical powers. This phenomenon is why certain locations are said to possess remarkable energy.
像前段时间盛传杭州有个泼水观音，就是紫阳山上有块石头，平时看上去是一个光溜溜的石头，什么也没有，但是浇上水，就显出观音像，人称为泼水观音。人们互相传说这地方灵验不得了，大家从四面八方来求取水喝，以治百病，其实这是以日月精华为自体的鬼。	For instance, a recent rumor circulated about a water-splashing Guanyin statue in Hangzhou, located on Ziyang Mountain. At first glance, it appears to be an ordinary stone, but when water is poured over it, the image of Guanyin emerges, earning it the name Water-Splashing Guanyin. Rumors about the miraculous efficacy of this site spread, attracting visitors from afar who claimed that drinking its water could cure all ailments. In

	reality, these phenomena result from ghosts whose essence derives from the sun and moon.
可见一切鬼、神，乃至土木金石这些东西，都是我们自己啊！由此之故，是谓“有情无情同圆种智”。我们的佛性本是能够知道一切众生的因种，也能知道诸佛妙法是圆满的、具足的大般若体。	All ghosts, gods, and even the elements of earth, wood, metal, and stone are manifestations of ourselves! This concept is referred to as “Sentient and non-sentient beings share the same perfect wisdom.” Our Buddhist nature innately recognizes the seeds of all living beings and comprehends the perfect and complete Great prajñā.
二、无情说法	II. The Dharma Taught by the Insentient
上次有人问，有情能够圆满种智，可以说得过去，无情怎么会呢？无情的砖瓦木石它怎么能圆成种智呢？它怎么能成佛？今天，我再讲一讲。砖瓦木石都是我们自己的本性。	Last time, someone asked, “It’s understandable that sentient beings can achieve perfect wisdom, but how can the insentient do the same?” How can the insentient like bricks, tiles, wood, and stone achieve perfect wisdom? How can they become Buddhas? Today, I’ll explain these questions further. Bricks, tiles, wood, and stone are all our nature.
是谁发现砖瓦木石呢？不是我们灵光照上去发现的吗！这灵光是谁？就是我们的佛性啊！我们佛性的灵光所照之处，一切有情无情，山河大地，日月星辰，男女老少，飞禽走兽，都是佛性的影子，皆为佛性的显现。	Who discovered them? Wasn’t it our own spiritual light that illuminated them? Whose light is this? It is our Buddha-nature! Wherever the spiritual light of our Buddha-nature shines, all sentient and the insentient—mountains, rivers, earth, sun, moon, stars, men, women, young and old, birds, and beasts—are all reflections and manifestations of the Buddha-nature.
你是佛，那么你灵光所照到一切都是佛啊！如一个国家，我是国王，国土里所有的东西，无一不是我的；同样道理，你是佛，你的佛性光明朗照十方，遍虚空满法界，无不为佛性灵光所照，所以，所有一切都是佛，无一个不是佛。	If you are a Buddha, then everything your spiritual light illuminates is a Buddha! For example, if I were the king of a country, everything in that land would belong to me. Similarly, if you were a Buddha, the light of your Buddha-nature would shine brightly in all directions, pervading the universe and filling the Dharma Realm. Everything is illuminated by the spiritual light of your Buddha-nature. Therefore, everything is a Buddha; every single one is a Buddha.
但是，如果我们功夫做得不好，不知道灵活妙用，将念头压死了，就变成土木金石了。从前一座大山边两个做功夫的人，坐那里一动不动，头上、耳朵里都长了青草，变成木头、石头了，就是做压死念头工夫的结果。	However, if we practice badly, fail to utilise the mind skillfully, and suppress our thoughts, we will become nothing more than dirt, wood, metal, and stone. Once upon a time, two people who were practicing meditation sat motionless beside a mountain. Grass grew on their heads and ears, transforming them into wood and stone. This

	transformation was the result of their practice of suppressing thoughts.
所以，一切东西都是我们自己，都是我们的佛性，我们所看见的一切色相就是佛。因此之故凳子，椅子，桌子，台子等等都是佛，无一不是佛。故云：郁郁黄花无非般若，青青翠竹尽是法身。花也好竹也好都是佛性之变现，都是佛啊！这个问题看起来很难懂，但是道理弄通之后并不难。下面讲个公案讨论这个问题。	Therefore, everything we experience is a reflection of our Buddha-nature. All forms we see are Buddhas. Therefore, stools, chairs, tables, platforms, and so on are all Buddhas; nothing is not Buddha. Thus, it is said: “The luxuriant yellow flowers are nothing but Prajñā, and the verdant bamboos are all dharmakāya.” Flowers and bamboo are all manifestations of Buddha-nature; they are all Buddhas! Understanding this question may appear challenging, but once you understand the principle, it becomes effortless. Allow me to share a story to discuss this issue.
从前洞山良价禅师也弄不懂这个问题，他到沩山祖师那里去参问，他问道：“顷闻南阳忠国师有无情说法话，某甲未究其微。”沩山问：“你还记得么？”洞山答道：“记得。”沩山说：“你试举一遍看。”洞山于是举其事。	In the past, Chan Master Dongshan Liangjie also struggled with this question. He went to consult Patriarch Weishan and asked, “I recently heard that Master Zhong of Nanyang gave a speech on the Dharma Taught by the Insentient Object. I have not yet thoroughly understood its details.” Weishan asked, “Do you remember it?” Dongshan replied, “Yes.” Weishan said, “Try to repeat it once.” Dongshan then recounted the incident.
“僧问：‘如何是古佛心？’国师答：‘墙壁、瓦砾是。’僧问：‘墙壁瓦砾，岂不是无情？’（墙壁瓦砾冥顽不灵，没有知觉的，而佛是觉者，无所不知，无所不能的。	“A monk asked, ‘What is the ancient Buddha’s mind?’ The National Master replied, ‘They are walls and rubble.’ The monk asked, ‘Aren’t walls and rubble inanimate?’ (Walls and rubble are inanimate and have no awareness, while the Buddha is the Awakened One, all-knowing and all-powerful.
墙壁瓦砾没有知觉冥顽不灵，怎么会是古佛心呢？照你这么说墙壁瓦砾就不是无情了？这是那僧人的反问。）国师答：‘是。’（这句话深含妙意。因为有情无情同圆种智，因分别之故，就生出有情无情不同。	How could walls and rubble, insentient and devoid of awareness, be the ancient Buddha-mind? According to you, then, walls and rubble are not insentient? This was the monk’s counter-question.) The National Master replied, “Yes.” (These words contain a profound meaning. Sentient and insentient alike perfect all-knowing wisdom. Only through discrimination does the distinction between sentient and insentient arise.
如若不分别，一切声色、山河大地、乃至饮食男女都在心性中圆，而无一法可得，又有什么有情无情呢？因为有法可得，再去分门别类，爱憎取舍，从而烦恼丛生，轮转不息。	Without discrimination, all sounds and forms, mountains, rivers, the great earth, and even food, drink, and sexual relations are complete within mind-nature, without a single dharma to be attained. What sentient or insentient could there

	be? Because we regard dharmas as attainable, we then classify them, love and hate them, grasp and reject them. Thus afflictions proliferate and the cycle continues without end.
前面讲过，我们的身体本是四大假合而成，也和无情一样。只因真心被无明包裹住，变成了妄心，捆在有这个四大假合的壳子里面，执以为自身，所以才有了妄知。	As mentioned earlier, our bodies are originally made up of the four elements, just like insentient beings. It is only because the true mind is wrapped in ignorance that it becomes a deluded mind, bound in this shell of the four elements, and we cling to it as our self that we have false knowledge.
否则，我们的身体岂不是跟墙壁瓦砾一样吗？但这僧人不解此理，故有如下疑惑。）僧问：‘还解说法否？’（因为佛是说法度生的，古佛会说法，无情既是古佛心，当然也就会说法了。	Otherwise, would our bodies not be the same as walls and rubble? But the monk did not understand this, hence his following doubts.) The monk asked, “Can it also teach the Dharma?” (The Buddha teaches the Dharma to liberate sentient beings. Ancient Buddhas can teach the Dharma; since the insentient is the ancient Buddha-mind, it can of course teach the Dharma.
此僧与我等凡夫一样，总是落在尘境的所见所闻上，而不见能见能闻的性。）国师答：‘常说炽然说。无间歇。	Like us ordinary beings, this monk always fell into what is seen and heard among sense objects, failing to see the nature that sees and hears.) The National Master replied, “It constantly teaches, teaches with blazing intensity, without interruption.”
’（无情说法，不是间歇地一时说、一时不说，它时时时刻刻说，说法声音很大，如猛烈燃烧之大火，说法无有停歇。我们往往都着在所见所闻上，不知道无说才是真说。听到声音了，就是听到；没有听到声音，就是没有听到。	(The insentient does not teach intermittently, speaking at one moment and silent at another. It teaches at every moment, its voice as mighty as a fiercely blazing fire, without pause. We are often attached to what is seen and heard, not knowing that teaching without speaking is true teaching. We think that hearing a sound is hearing, and hearing no sound is not hearing.
其实，没有听到声音也是听到！你听到个没有声音嘛！所以，无说是真说，因大音希声之故，最大的声音是没有声音的。说有声可闻，皆非真闻，因为你着在所闻上去了。闻性不在有声与无声。	Hearing no sound is also hearing! You heard no sound! Therefore, remaining silent is the truest expression. Since the strongest sound is characterized by silence, the greatest sound can be understood as the absence of sound. Claiming to hear sound means being attached to it, not true hearing. Hearing transcends sound and silence.
声有生灭，故是假；性无断处，故是真。）僧问：‘某甲为甚么不闻？’国师答：‘汝自不闻，不可妨他闻者	Sound is transient, having a beginning and an end, which makes it false; in contrast, nature is continuous and unbroken, making it true. The

也。’（这是你自己不闻，因为你颟顸佛性，着在有声可闻上了，不知道无闻才是真闻。	monk asked, ‘Why don’t I hear?’ The National Master replied, ‘You yourself don’t hear, so you should not interfere with others’ hearing. You don’t hear because you’re unaware of your Buddha-nature, focused on perceivable sounds, and oblivious to the fact that true hearing is silence.
进一步看，闻无闻者是谁？听到了没有声音的是谁呀？你说你不闻，但它正在你耳根放光，你为什么不知道呢？你听到个无声，难道不是听到了吗？闻个无声，不是正闻吗？听到有声时，你就跟着声音起分别了，跟着声音跑了。	Look further: who hears the absence of sound? Who is it that hears no sound? You say you do not hear, yet it is shining through your ear faculty right now. Why do you not recognize it? You hear the absence of sound—is that not hearing? Is hearing silence not true hearing? When a sound is heard, you follow it into discrimination and run after it.
而这个无声无分别时，正是你的闻性现前之时，是故是真闻。你自己不闻，不能妨碍那个能闻的啊！此为国师呵斥、指示、提醒那僧人。	When there is no sound and no discrimination, your hearing-nature is manifest: this is true hearing. Your own failure to hear cannot obstruct that which can hear! In this way the National Master rebukes, instructs, and reminds the monk.
在这无声可闻、闻性正闻之时，你却说不闻，是你自己不机灵、不明白，可闻性还是了了分明地在啊！）僧问：‘未审甚么人得闻？’（尽大地无一人不闻。	When no sound is heard and hearing-nature is truly hearing, you say that you do not hear. You are failing to respond and understand, but hearing-nature remains vividly clear!) The monk asked, “What sort of person can hear it?” (Throughout the whole earth, not one person fails to hear.
谁不闻？谁无有闻性？但不执于声响，阿谁不是闻性昭昭耶？可惜自家眼光不瞥地也！）国师答：‘诸圣得闻。’（诸佛、菩萨、罗汉、辟支佛等圣人能闻，凡夫听不到。	Who does not hear? Who lacks hearing-nature? If we do not cling to sounds, whose hearing-nature is not shining clearly? It is a pity that we fail to catch sight of it ourselves!) The National Master replied, “All sages can hear it.” (Buddhas, bodhisattvas, arhats, pratyekabuddhas, and other sages can hear it; ordinary beings cannot.
国师此答有漏洞，因为人人本来都是佛，法身无相，凡圣不立，哪还有什么圣不圣呢？国师被这　追得紧，且用此句权遮其眼目，却被那僧识破，并进一步反问。	There is a flaw in this answer. Everyone is originally Buddha; the dharmakāya is formless, and neither ordinary being nor sage is established. What sage or nonsage could remain? Pressed hard by the monk, the National Master temporarily used these words to cover his eyes. But the monk saw through the device and questioned him further.
）僧问：‘和尚还闻否？’（你自己能听到么？因为国师说诸圣得闻，此问直逼得国师有口难言也。若说有闻，即是自赞；若说不闻，则国师非圣、非师也。）国师答：‘我不闻。’（只能招供认罪。	The monk asked, “Master, do you hear it?” (Can you yourself hear it? Since the National Master said that sages hear it, this question leaves him little room to answer. To say yes would be self-praise; to say no

	would mean he was neither a sage nor a teacher.) The National Master replied, “I do not hear it.” (He can only confess.)
）僧问：‘和尚既不闻，争知无情解说法？’（问得好，有力量，以国师之矛反戳国师，国师无处可避。）国师答：‘赖我不闻，我若闻，即齐于诸圣，汝即不闻我说法也。	The monk asked, “Since you do not hear it, how do you know the insentient can teach the Dharma?” (A good, forceful question! He turns the National Master’s own spear against him, leaving nowhere to escape.) The National Master replied, “Fortunately, I do not hear it. If I heard it, I would be equal to the sages, and you would not hear me teach the Dharma.”
’（幸好我听不到，假若我听到了，我就是圣人了，你也就听不到我说法了。僧此问本难回避，国师乃禅宗作家也，自有转身之处，赖我不闻——巧妙一拨，化险为夷。然而，凡有言说，皆无实义。	(Fortunately, I do not hear it. If I heard it, I would be a sage, and you would not hear me teach. The monk’s question was difficult to evade, but the National Master was an accomplished Chan adept and could turn freely. “Fortunately, I do not hear it” —with this skillful turn he escaped the danger. Yet whatever is put into words has no ultimate meaning.
本来无法可说，本来也无人闻法。若还有法可说、有人闻法，那正是执着在人相、我相上了。所以国师说，汝即不闻我说法也，也是自谤。）僧紧逼道：‘恁么则众生无分去也。	Originally there is no Dharma to teach and no one to hear it. If there were a Dharma to teach and someone to hear it, this would be attachment to the marks of a person and a self. Thus the National Master’s statement “You would not hear me teach the Dharma” also disparages himself.) The monk pressed him: “Then sentient beings have no share in it.”
’（若是这样，众生就不能听到无情说法了，成道就无望了？）国师答：‘我为众生说，不为诸圣说。’（国师转话锋。	(If so, sentient beings cannot hear the insentient teach the Dharma. Is there then no hope of realizing the Way?) The National Master replied, “I teach for sentient beings, not for sages.” (The National Master changes tack.
）僧问：‘众生闻后如何？’（这僧将国师盯得牢牢的：众生听你讲过以后，会怎么样啊？）国师答：‘即非众生。	The monk asked, ‘What will happen to sentient beings after hearing what you have said?’ (The monk stared at the Imperial Master closely: What will happen to sentient beings after hearing what you have said?)
’（国师顺水推舟将僧人的机锋挡回，众生若能听到无情说法，荐取这不生不灭的闻性，那就超凡入圣了，所以说即非众生。《金刚经》云：“众生众生者，如来说非众生，是名众生。	The Imperial Master replied, ‘They are no longer sentient beings.’ (The Imperial Master took advantage of the situation to deflect the monk’s sharp words. If sentient beings can hear the teachings of the insentient and adopt the hearing

	nature that is neither born nor destroyed, they will transcend the ordinary and become saints. That is why they are no longer sentient beings. The Diamond Sūtra says, “Sentient beings are not sentient beings according to the Tathāgata but are called sentient beings.”
”众生？哪里有众生？一切众生如梦幻泡影，都不是真实的。众生之所以为众生，就是因为不醒悟；假如当下一醒悟，即非众生了。但是，在梦境当中不醒悟，不能不是众生，所以说是名众生。	Sentient beings? Where are there sentient beings? All sentient beings are like dreams, illusions, bubbles, and shadows; they are not truly existent. They are called sentient beings because they have not awakened. If they awaken at once, they are no longer sentient beings. Yet while they remain unawakened in the dream, they cannot be other than sentient beings; hence they are provisionally called sentient beings.
所以要赶快从梦境中醒啊！从前有人说：你说一切都没有？比如我的耳朵被打聋了，耳朵听不见声音，但我这还是有啊！我的耳朵聋了这个现象还是有，不能空。他这是着相粘心不醒悟啊！赶快醒啊！不要做梦了。	So wake up from the dream quickly! Someone once said, ‘You say that everything is nothing?’ For example, my ears were struck, and I am unable to perceive any sound; however, I continue to exist! The experience of my deafness is real and cannot be considered void. He is clinging to appearances and has not yet awakened! Wake up quickly! Don’t dream anymore.
例如我们在睡梦当中被人打，或者头被杀了，但一醒之后，自己却没有被打，也没有被杀，头还是好好的。	For example, if we are beaten or our heads are cut off in our sleep, but after waking up, we discover that we have not been beaten or killed, and our heads are still fine.
你耳朵被打聋了，其实这耳聋是个虚幻的假象，就如同在梦中被打被杀一样不可得，所以你不要着梦境，赶快空啊！赶快醒悟啊！醒之后什么都没有了！如关公被吕蒙杀头之后，痛得大叫大喊：“还我头来、还我头来。	Your ears have been struck deaf, but this deafness is an illusory appearance, no more graspable than being beaten or killed in a dream. Do not cling to the dream: realize its emptiness and awaken quickly! After awakening, nothing remains. For example, after Lü Meng beheaded Guan Gong, Guan Gong cried out in pain, “Give me back my head! Give me back my head!”
”智者大师得知后就去度他，大师盘腿而坐挡住关公的去路，关公一看心想：这个和尚胆子真大，竟敢挡我的去路，给他点厉害看看。于是，呼——刮起一阵狂风，飞砂走石迎面打来，但是智者大师纹丝不动。	When Master Zhizhe heard this, he went to liberate him. The master sat cross-legged, blocking Guan Gong’s path. Guan Gong thought, “What a bold monk, daring to block my way! I will show him my power.” Whoosh—a fierce wind arose, hurling sand and stones at him. Yet Master Zhizhe did not move in the slightest.

关公心想：狂风飞砂你不怕，那我搬座大山来吓吓你。于是，一座大山铺天盖地压过来，智者大师还是纹丝不动。这下关公佩服了：这和尚是真功夫啊！赶快上前顶礼。	Guan Gong thought, “If you are not afraid of wind and flying sand, I will bring a mountain to frighten you.” A great mountain then came crashing down, filling heaven and earth, but Master Zhizhe still did not move. Now Guan Gong was impressed: “This monk has genuine attainment!” He hurried forward and bowed at the master’s feet.
智者大师就给关公说法：“你在这里喊还我头来、还我头来。	Master Zhizhe then taught Guan Gong: “Here you are crying, ‘Give me back my head! Give me back my head!’
你被人砍一个头，就要人家还你，你一生砍杀了多少人头？你能还给人家吗？再说你头虽没了，但是你一点也不缺少啊！为什么？因为你只不过丢失这虚幻的色身，但是你的灵知、真心一点也不缺少。	Someone cuts off one head of yours and you demand its return. How many heads did you cut off in your lifetime? Can you give them back? Besides, though your head is gone, you lack nothing! Why? You have merely lost this illusory physical body. Your numinous knowing, your true mind, lacks nothing at all.”
”我们讲过以空寂为体，莫认色身为体；虚空才是我真正的身体，躯壳不是真体，只是作为房子而已。以灵知为心，莫认妄想妄念为心，妄念、妄想不是真实的，是对境着相攀缘的东西。	We have discussed considering emptiness as the essence rather than identifying the physical body as such; the void represents my true body, while the shell is merely a temporary house. Take spiritual knowledge as the heart, and do not identify false thoughts and delusions as the heart. False thoughts and delusions are not real; they are things that cling to the external world.
灵知之性，就是知冷知热知痛知痒的知觉性，是不住相的，这东西无头无尾亦无名无字。过去六祖慧能大师问大众：“吾有一物，无头无尾，无名无字，无背无面，诸人还识否？”神会出曰：“是诸佛之本源，神会之佛性。	The nature of spiritual knowledge is the perception of cold, heat, pain, and itch. It is not fixed in form. This thing has no head, no tail, no name, and no words. In the past, the Sixth Patriarch Huineng asked the crowd, “I have an object with no head, no tail, no name, no words, no back, and no front. Do you recognize it?” Shenhui responded, “This represents the origin of all Buddhas and is referred to as Shenhui’s Buddha-nature.”
”六祖曰：“向汝道无名无字，汝更唤作本源佛性，汝向后去把茅盖头，也只成个知解宗徒。”灵知之性——本性是无相的、无有名字的，说似一物即不中，神会给它加个名字上去，早是妄念了。	The Sixth Patriarch said, “I told you that it has no name or word, yet you call it the original Buddha-nature. You will be a disciple of knowledge and understanding, and in the future, you will wear straw on your head. The nature of spiritual knowledge—its original nature is formless and nameless. It is inappropriate to compare spiritual knowledge to an object. The mind will assign a

	name to spiritual knowledge, which is already a form of delusion.
所以，我们莫认妄念为心，要认灵知之性。	Therefore, we should not recognize delusion as the mind but rather as the nature of spiritual knowledge.
智者大师给关公就是说这个法：你觉得头痛，就是妄想心执着，你躯壳已坏掉了，已经没有了，还有什么痛啊？心一空，你就大放光明，佛性朗然，还有什么痛不痛的！关公被智者指点后明悟了，于是发心做佛法的护法神。	Master Zhizhe shared this method with Guan Gong: If you feel a headache, it is because of the delusion of the mind. Your body is broken and no longer exists, so what is there to hurt? When the mind is devoid of clutter, your true radiance will emerge, the Buddha-nature will illuminate, and no harm will befall you! The wise man directed his attention to Guan Gong. After being enlightened, he decided to become a Dharma protector of the Buddha's teachings.
所以，众生只要梦醒，荐取不生不灭的本性，那就超凡入圣，就不是众生了。因此，听南阳忠国师说众生听闻无情说法之后，即非众生了。	Therefore, if sentient beings awaken from their dreams and embrace the nature of non-birth and non-death, they will transcend ordinary existence, become saints, and cease to be considered sentient beings. Therefore, I heard that once sentient beings hear the teachings from the insentient, they cease to be considered sentient beings.
）僧又问：‘无情说法，据何典教？’（无情会说法，未曾听说过，有根据吗？出自什么经典？不会是你自己编造的吧？这僧粘着国师不放。）国师答：‘灼然，言不该典，非君子之所谈。	The monk asked again: 'What scriptures do inanimates use to teach?' (I have never heard of inanimate things being able to teach. Is there any basis for this? Which scriptures support this idea? Did you make it up yourself? The monk kept clinging to the National Master. The National Master replied, 'Of course, this information is absent from the scriptures, and a gentleman should avoid discussing it.
汝岂不见《华严经》云：刹说、众生说、三世一切说。’（国师说你这样说当然很对，如果无情说法没有根据，没有依据经典，那就没有任何意义，也不是君子所言了。	Haven't you seen the Huayan Sūtra, which states, 'The world says, sentient beings say, all three times'? The Imperial Master then affirmed, "Of course you are right." If the inanimate's teachings are baseless and unscriptural, they're meaningless and ungentlemanly.
随后举出经典，《华严经》云：刹说、众生说、三世一切说。即一切灰尘、一切国土都在说法，一切众生即包含一切，不管是有情世间，还是无情世间无不在说法，过去世、现在世、未来世三世无不在说法啊！）。”这	He then cited the scriptures, such as the Avataṃsaka Sūtra, which says, 'The world of the inanimate is teaching, sentient beings are teaching, and all of the three times are teaching.' This means that all dust particles and all lands are teaching the

是南阳忠国师对那和尚的开示，洞山禅师不理解，所以把这个公案讲给沩山祖师听。	Dharma, and all sentient beings encompass everything. Whether it is the world of sentient beings or the world of inanimate beings, all are teaching the Dharma. Past, present, and future, all are teaching the Dharma!" This was the teaching of the Imperial Master Zhong of Nanyang to the monk. Chan Master Dongshan did not understand, so he told this story to the Patriarch Weishan.
沩山听了之后道：“我这里亦有，只是罕遇其人。”这样的无情说法，我这里也有。要遇到根器相当的人，才能相机相契，所以说“罕遇其人”。洞山良价诚请道：“某甲未明，乞师指示。”沩山把拂尘一举说：“会么。	After hearing this, Weishan said, “I have it here too, but I rarely meet such a person.” This indicates that this type of the Dharma taught by the insentient is also present here. Only when one meets someone of equal aptitude can one truly connect with them, hence the saying, “Seldom meet such a person.” Dongshan Liangjie sincerely requested clarification, saying, “I do not understand. Master, please enlighten me.” Weishan raised his whisk and said, “Do you understand?”
”这就是无情说法，你能领会吗？无情说法无有声音，但不是不说法。如花开花落，就是无情在说法。花是无情，花开了很娇艳美丽，可是没多久就凋谢零落了，这是说什么法？这是说无常法。	This is the Dharma taught by the insentient. Do you understand? Inanimate teaching is silent, but it is a form of teaching. Just as flowers bloom and fall, this is the Dharma taught by the insentient. Flowers are inanimate. They bloom with enormous beauty, but soon they wither and fall. What Dharma is this? It is the Dharma of impermanence.
河水“哗、哗——”淌过去，流水无住，它不停留，今天这么流过去，明天也这么流过去，永不停息。这流水告诉我们：万物的假相在变化而实体未尝变易。苏东坡懂得其中的道理，他说：“逝者如斯，而未尝往也。	The river is “gurgling, gurgling.” Water flows without dwelling; it does not stop. It flows this way today and will flow the same way tomorrow, never ceasing. This flowing water teaches us that the appearance of all things changes, but their essence remains unchanged. Su Dongpo understood this principle when he said, “The passing of time is like this, yet it never departs.”
”流水是无情，但也在说法。所以无情时时在说法，不是不说法，只是你自己不知道而已。所以，沩山将拂尘一举，意思在问举拂尘的是谁呀？不一定开口说话才是说法，这一举就是说法。	The flowing water is inanimate, yet it also teaches the Dharma. Therefore, the inanimate is constantly preaching. It preaches in ways you might not recognize. Therefore, when Weishan raised his whisk, he was asking who was raising it. One need not speak aloud to teach the Dharma; this very act of raising the whisk is itself teaching the Dharma.
但是，洞山良价还是不明白、不理解，所以他说：“不会。”洞山老老实实地承认自己不明白、未领会。其	Dongshan Liangjie still did not understand, so he said, “I do not understand.” He honestly admitted that he had not grasped it. In fact, this moment was

实，这个时候是最亲切的了。因为你会了、理解了就是情见，就有道理可得了。	the most intimate. For when you think you understand and have grasped it, conceptual views have entered, and you imagine there is a principle to obtain.
相反，在你不会的时候，正是一念不生之时，立刻回光返照，这是什么？当下就见性了。可惜洞山总以为还有个道理在，会错了意，错过了机会。洞山接着说：“请和尚说。”沩山说：“父母所生口，终不为子说。	By contrast, when you do not understand, not a single thought arises. Immediately turn the light inward: what is this? Right then, you see your true nature. Unfortunately, Dongshan kept thinking there was some principle to grasp; he misunderstood and missed the opportunity. He then said, “Please explain, Master.” Weishan answered, “This mouth born of my parents can never explain it to you.”
”由父母所生的这个肉身嘴巴，始终不能对你讲。何也？因为任你千说万说，总是说不到。这是语言说不到，思维不能及的，即“言语道断，心行处灭”，说了即不中，知道了即不是。	This fleshly mouth born of parents can never explain it to you. Why? However much one says, words can never reach it. Language cannot express it, and thought cannot encompass it: “The path of words is cut off; the workings of mind cease.” To speak of it misses it; to claim conceptual knowledge of it is already mistaken.
沩山在这里暗示洞山，无说是真说，无闻是真闻，这就是无情说法。遗憾的是此时洞山仍颟顸不明白。人们往往执着见闻觉知所相对的色声香味触法六尘境界，即执在这个所见所闻上，那么，无所见无所闻就不是了。	Weishan suggests to Dongshan that true communication lies in non-speech, and genuine perception exists in non-hearing; this is the essence of the inanimate. Unfortunately, Dongshan remained oblivious and uncomprehending. People often cling to the six realms of the senses—sight, hearing, smell, taste, touch, and dharma—relative to their experiences of perception. This attachment to what can be seen and heard makes the absence of sight and hearing seem impossible.
岂不知，这无所见无所闻的能见能闻的真性，是从来不间断的，是没有相续痕迹的，是如如不动的，故佛性又称“如如”。由此可见，人们妄想执着的习气是多么浓厚深重啊！	Nevertheless, do they not realize that the true nature of seeing and hearing—the perception of the unseen and unheard—is uninterrupted, devoid of continuity, and unchanging? Thus, Buddha-nature is also referred to as “suchness.” This illustrates how deeply entrenched people’s habits of delusion and attachment truly are.

此外，沩山禅师的“父母所生口，终不为子说。”还有另一层意思，即功夫只有自己做，佛性要自己悟。古德云：“从门入者不是家珍。”从耳朵听进去，是从门入，因为六根门头都是向外的。从耳朵听进去的道理，不是你自家的宝贝。要自己悟到才真。叫我给你讲，一点好处也没有，你将来会怨我的。	Chan Master Weishan’s statement, “ The mouth given by my parents will never speak for you,” conveys a more profound meaning: each individual’s practice is personal, and one must realize their Buddha-nature. An ancient sage remarked, “ Knowledge gained through the senses is not a treasure kept within.” The act of hearing through the ears serves as a door, as all six sense organs are oriented outward. The principles absorbed through hearing are not the true treasures found within oneself. Genuine understanding comes only through personal realization. Requesting me to explain these concepts to you is futile and may lead to future resentment.
说到这里我想起香严祖师来，他同样也遇到这个问题。香严祖师和沩山祖师同是百丈祖师的弟子。	This brings to mind Patriarch Xiangyan, who encountered a similar issue. Both Patriarch Xiangyan and Patriarch Weishan were disciples of Patriarch Baizhang.
香严祖师对佛经很熟，如有人问法，他常常是问一答十，自己以为很了不起，在心里自许道：我智慧如海！但在百丈在世时却参禅未得。百丈圆寂后，只好到他师兄沩山那里去参禅了。	Patriarch Xiangyan was deeply versed in the Buddhist scriptures. When someone asked him about the Dharma, he would often answer ten questions for one, thinking himself remarkable. He boasted, “My wisdom is as vast as the ocean!” However, during Baizhang’s lifetime, he failed to achieve enlightenment through Chan. After Baizhang’s passing, he had no choice but to seek Chan with his senior brother Weishan.
沩山对他说：“师弟啊！我听说你在百丈先师处，问一答十，问十答百。”他忙说：“不敢不敢。”沩山说：“那是你聪明伶俐，意解识想，生死根本。我现在有个问题问你，你给我答复答复看。	Weishan said to him, “Fellow disciple, I hear that when you were with our late master Baizhang, you could give ten answers to one question, and a hundred answers to ten.” He hastily replied, “I would not dare make such a claim.” Weishan said, “That is merely your cleverness, intellectual understanding, and conceptual thinking—the very root of birth and death. I have a question for you now; let me hear your answer.”
”他表面上轻描淡写地问：“什么问题呀？”心里却说：“有什么我还答不出来的问题，哼！”沩山说：“我不问你别的，只问你父母未生你时，如何是你的本来面目？试道一句看。”香严祖师听后，心里竟一片茫然。	He asked casually, “What question?” But inwardly he thought, “I can answer any question. Humph!” Weishan replied, “I won’t ask you anything else. I will only ask you: what was your true nature before your parents gave birth to you? Please answer it in

	one sentence.” Upon hearing this, Master Xiangyan was completely bewildered.
于是，归寮将平日所看过的经论文字，从头到尾翻阅一遍，要寻一句来酬对，最后是一无所得。自叹道：“画饼不能充饥。”于是屡次乞求沩山说破。沩山说：“我若说似汝，汝以后骂我去。我说是我的，终不干汝事。	He returned to his room and read through all the scriptures and treatises he had read, searching for a sentence to respond to. He found nothing. He sighed, “Painting cakes cannot satisfy hunger.” He repeatedly begged Weishan to reveal the answer. Weishan said, “If I tell you, you’ll curse me later. What I say is my realization; it’s none of your business.
汝还是自己去参吧！”香严祖师于是将平昔所看文字烧光，辞别沩山自己去参究。早也参晚也参，行住坐卧时时参。	You’d better go and contemplate it on your own!” Then Xiangyan burned all the books he had read, said goodbye to Weishan, and went to contemplate it on his own. He contemplated in the morning and in the evening, walking, standing, sitting, and lying down.
一天在地里除草，一锄头下去，锄到了石块，把石头拾起来，随意一扔出去，击中竹子，“啪”的一声，忽然醒悟，打开本来了。于是回去沐浴焚香，遥礼沩山师兄，赞道：“和尚大慈，恩逾父母。当时若为我说破，何有今日之事？”	One day, while weeding in the field, he struck a stone with his hoe. He picked it up and threw it casually. It hit bamboo. With a “pop,” he suddenly woke up and revealed his true nature. He returned, bathed, burned incense, and paid homage to his senior brother Weishan from afar, praising him, “Master, your kindness is beyond that of a parent. If you had explained it to me then, how could this be?”
所以说功夫要自己做的。因此，沩山祖师对洞山说：“父母所生口，终不为你说。“给你讲了，没用处，要自己参才行啊！”洞山良价禅师开悟不了，他感到机缘不投，于是又问：“还有与师同时慕道者否？”沩山于是指示他去参云岩禅师。	Therefore, one must put in the effort himself. Therefore, Master Weishan said to Master Dongshan, “The mouth given by my parents will never speak for you. It’s useless to tell you. You must contemplate for yourself!” Master Dongshan Liangjie, unable to achieve enlightenment, felt his connection was lacking, so he asked, “Are there any other people who share my aspirations for the Way?” Weishan then instructed him to visit Master Yunyan.
洞山辞别沩山直往云岩处，将前面无情说法的公案举说一遍，然后问云岩禅师道：“无情说法，甚么人得闻？”云岩禅师答：“无情得闻。”南阳忠国师说是“诸圣得闻”，云岩禅师却说无情得闻。其实，清净心空就是圣。	Dongshan bid farewell to Weishan and proceeded directly to Yunyan. He recounted the story of the insentient preaching and then posed the question to Master Yunyan, “When the insentient preaches, who can hear it?” Master Yunyan responded, “The insentient can hear it.” Nanyang Zhongguo Master asserted that “all saints can hear,” while Chan Master Yunyan maintained that the insentient

	possess the ability to hear. In truth, a pure and empty mind embodies the essence of a saint.
圣凡也不立，一切都没有，物物头头皆现妙色身、发广长舌宣流法音。炽然无尽说，无穷无尽说，无情就是这样说法。那如何是“无情得闻”？意思就是你把情见泯灭了、除尽了，不着一切声色尘境，你就能听得见无情说法了，就能悟见本性了。	Saints and ordinary people do not truly exist; nothing exists at all. Each being manifests a body of wondrous form, and a broad and long tongue proclaims the Dharma. Blazing and limitless, the insentient preach the Dharma in this manner. Therefore, how can we interpret “the insentient hear”? The phrase suggests that when one has entirely eradicated all attachments and is no longer constrained by sounds, colors, or worldly objects, one can then hear the Dharma conveyed by the insentient and come to realize their true nature.
我们曾经讲过，人有两个坏东西，一个情，一个想。假若妄情、爱情断了，那就好了。为什么呢？因为情由爱生，爱能生水，水性下流，不能升天，故须断除。	The passage discusses two undesirable aspects of human nature: emotion and desire. If we can eliminate false emotions and love, then all will be well. Why is this the case? Emotion stems from love, and love is likened to water. By its very nature, water flows downwards and cannot ascend to the heavens; thus, it must be eliminated.
比如我们遇到爱吃的东西，就产生口水；假若我们亲爱的人要离开了，或者出远门了，眼泪就不禁流出来；假若亲人死了，更是哭得伤心；至于男女相爱那更不要谈了。水性为潮湿，不管什么水都是潮湿的，而且是向下流的。	For instance, when we encounter something we enjoy eating, we tend to salivate. If a loved one is departing or traveling a long distance, tears may flow uncontrollably. The intensity of this emotion increases when a loved one passes away. This discussion specifically addresses the tears shed from sadness, while romantic love between individuals is not the focus here. All water is moist and naturally flows downwards.
所以，爱情的“情”字是向下沉的，假若我们要生西方极乐世界，要飞升才行，向下沉就无望了。因此，要把情见断光。爱情不断光，生不了西方极乐世界，所以情是坏东西。	Consequently, the term “emotion” in the context of love signifies sinking. If we aspire to be reborn in the Western Pure Land, we must ascend; sinking is futile. Therefore, we must wholly sever our attachment to love. Detachment from love is necessary for rebirth in the Western Pure Land; love becomes a detrimental force if we do not detach. Engaging in thoughtful reflection is preferable.
想，就比较好一点，这想不是胡思乱想，胡思乱想还是情。因为我们有了情之故，才胡思乱想。比如我们爱什么人，就想方设法把这人弄到手；假若这个人有了对象，那就想个办法把她对象取消掉，然后把她弄到手。	Thought is somewhat better. But this does not mean indulging in random thoughts; such thoughts still belong to emotional attachment. Random thoughts arise because of our emotions. For example, if we love someone, we may feel

	compelled to do whatever it takes to be with them. If that person is already in a relationship, we look for a way to get their partner out of the way and make that person our own.
你看那些戏剧、小说都是这样子写的，不如此不成戏剧、小说了。这是造业啊！造业要受报的。胡思乱想其实是情爱，还是不行的。	Numerous plays and novels reflect this pattern; without such conflict, they would not exist as stories. Such behavior generates karma, which will inevitably have consequences. Random thoughts, indeed, are manifestations of love, and as such, they are unacceptable.
那么，这想是怎么回事呢？就是密想修行之法，即想我们要怎么样子脱开这有情之界，证到本来面目，或是想西方极乐世界，心系西方，用功念佛这就比较好。但是说到究竟处，想与情同样是不行的。	What is this thought? It means inwardly contemplating a method of practice—contemplating how one might transcend the realm of sentient beings to realize one's true nature, or perhaps envisioning the Western Pure Land with our minds oriented toward the West, diligently reciting the Buddha's name. This approach is preferable. Nevertheless, ultimately, both thought and emotion are fundamentally unacceptable.
为何？没有情怎么有想，没有想怎会有情，情、想不分离也。《楞严经》讲，假若我们真正密修观想，七识能够离开我们的形体，或是化作所想象的东西，叫做纯想即飞，但还没有真清净。真正清净了连想也没有。	Without emotion, how can there be thought? Conversely, without thought, how can there be emotion? Thus, emotion and thought are inseparable. The Śūraṅgama Sūtra elucidates that if we genuinely engage in secret visualization, the seven awarenesses may detach from our physical form or transform into imagined objects. This phenomenon is referred to as pure thought and flight, yet it is not entirely pure. When thought is truly pure, it ceases to exist.
假若还有佛可念，那还未真净，真清净了什么也没有，那才是常寂光净土。但是我们念佛求生西方也不能要求太高，能生凡圣同居土也就可以了。	If there is still a Buddha to recollect, purity is not yet complete. When purity is complete, nothing remains: this is the Land of Eternal Quiescent Light. Yet in reciting the Buddha's name and seeking rebirth in the Western Pure Land, we need not set our goal so high. Rebirth in the Land of the Common Residence of Ordinary Beings and Sages is enough.
所以念佛念到情断了，纯想就飞，就能往生西方，并非难事！用功时只专想生西方极乐世界怎么好，阿弥陀佛怎么样光明，怎么样接迎我们，到圆寂飞升时，自然显出西方的圣境来，看见阿弥陀佛、观世音菩萨、大势至菩萨及诸菩萨来迎接，我们就飞生到西方去了。	Thus, when Buddha-recitation severs emotional attachment, "pure thought brings flight," and rebirth in the Western Pure Land is not difficult. In practice, think single-mindedly of the goodness of the Western Pure Land of Ultimate Bliss, Amitābha Buddha's luminosity, and how he receives and

	guides us. At the time of death and ascent, the sacred realm of the West naturally appears. Seeing Amitābha Buddha, Avalokiteśvara Bodhisattva, Mahāsthāmaprāpta Bodhisattva, and the other bodhisattvas come to receive us, we ascend and are reborn in the West.
纯想即飞，是念佛净业成熟的善根显圣境。我们现在说净土只说一个西方，但是《楞严经》说的是十方净土，随缘往生，不单是生西方净土。由此可知，要想生净土，非把这爱情、妄情斩尽不可。	Pure thought alone facilitates flight; this is the manifestation of the sacred realm when the pure karma of reciting the Buddha's name matures alongside the merits of good roots. Currently, we speak primarily of the Pure Land in the West, yet the Śūraṅgama Sūtra also references ten Pure Lands, wherein rebirth is contingent upon circumstance, not solely within the Western Pure Land. The text indicates that to be reborn in the Pure Land, one must entirely sever all attachments and delusions.
所以，有成就的修道人都是无情见的，你有情就不行。什么叫菩萨呢？这是梵文菩提萨　的简称，译成汉文是觉有情，就是先把自己所有的情见都觉破，不着一切声色尘境，明悟自性，才能帮助他人觉破迷梦，扫尽妄情，同出苦海的意思。因此云岩禅师说“无情得闻”。	Accomplished practitioners are free of emotionally attached views; such attachment will not do. What is a bodhisattva? The Chinese pusa (　) abbreviates the transcription putisaduo (　　) of Sanskrit bodhisattva, translated into Chinese as “an awakened sentient being.” This means first awakening through all one's own emotionally attached views, not clinging to sounds, forms, or sense objects, and awakening to one's own nature. Only then can one help others awaken from deluded dreams, sweep away deluded feelings, and leave the sea of suffering together. Thus Chan Master Yunyan said, “The insentient can hear.”
洞山紧紧追问道：“和尚闻否？”洞山到现在还是颟顸一个。云岩答：“我若闻，汝即不闻吾说法也。”和忠国师如出一辙。我假如听得见，我就不给你说法了。	Dongshan pressed him, “Have you heard, Master?” Dongshan remained completely bewildered. Yunyan replied, “If I hear, you wouldn't have heard my teachings.” His response was exactly the same as Master Zhong's. If I could hear, I wouldn't be teaching you.
为什么？首先，我若闻，即齐于诸圣，诸圣报化非真，亦非说法者，诸圣正法身无说无闻的，我若闻，即与佛菩萨一样成道了，凡也不可得圣也不可得，凡圣都不住，一切都无有了，你还能听我说法吗？注意！一切都无有，不是断灭空。	Why? First, if I hear, I'm equal to all the saints. The saints' reward body and transformation body are not real, nor are they the ones who teach. The saints' true Dharma bodies are beyond speaking and hearing. If I hear, I'm enlightened, just like the Buddhas and bodhisattvas. Neither the ordinary nor the saints can attain it. Both the ordinary and

	the saints are undisturbed. Everything is non-existent. How can you still listen to my teachings? Note! Nothingness is distinct from annihilation.
而是有而不住，即说而不说，不说而说，不是死执不说话，更不是执有所说。一切施为，皆是虚设，佛也没有，连佛之一字也是方便的假名！假如还有诸佛向上事，佛就不是佛！所以，我们不要住相，真正成道是一点都没有。	It's existence without dwelling, speaking without speaking. It's a flexible approach to expression. All actions are illusory. There is no Buddha. Even the word "Buddha" is a convenient, false name! If there were still Buddhas striving for enlightenment, then he wouldn't be the Buddha! Therefore, we shouldn't dwell on appearances. True enlightenment is nothing whatsoever.
其次，我若闻即同无情，无情以不说为正说，非有言说，那你今天又怎能听我说法呢？再者，我若闻，即着声尘，有所住着，法见未除，如何为人师？所以我不闻。无闻才是真闻！也就是“无言说”，无言可说了。	Secondly, if I hear something, I feel like an inanimate being. Inanimate beings speak truly by being silent. So how can you listen to my Dharma today? Furthermore, if I hear anything, I become attached to sounds and distractions, focusing on external things. Without eliminating the view of the Dharma, how can I be a teacher? Therefore, I do not hear. Only to hear is to truly hear! This is to say, "without words," there is nothing to say.
你要好好领会言外之意啊！你只理解有语言的法、可说的法，你现在听到我所说的这些话，都是有言说的，都不是真实的。	You must understand the meaning beyond the words! You only understand the Dharma as something that can be spoken, the Dharma that can be spoken. The words you hear me say now are all spoken and unreal.
而今我为你这样说，是要你领会到言外之意，会意于言外，从而明见无说的真说、无闻的真闻啊！但是，洞山还是不领会，又问道：“某甲为甚么不闻？”他问云岩：“无情说法我应该听见，我为什么听不见呢？”他还是执着在	I am saying these phrases to you so that you can grasp the meaning beyond the words, understand the meaning beyond the words, and see the true speaking without speech and the true hearing without hearing. However, Dongshan still did not understand and asked again, "Why can't I hear?" He asked Yunyan, "I should hear the inanimate Dharma, so why can't I hear it?"
声色尘境上，这样追逐有什么意义呢？为什么不反闻闻自性？就在你面门上放光啊！这岂不是你在自然闻、无闻闻么？！世人都是这样颟顸，太可怜了！此时，云岩也像沩山一样，竖起了拂子。	He is still clinging to the world of sounds, sights, and dust. What's the point of pursuing this? Why not turn your attention to hearing your own nature? It is shining right in your face! This condition refers to a natural form of hearing, one that occurs without conscious effort! The world is so clueless, so pitiful! Currently, Yunyan, like Weishan, raised his whisk.

要是洞山抓住这一时机，反问自己，这个看见竖拂的是谁？！就在这里猛着精彩，也就当下开悟了。可惜许，又错过也！云岩问：“还闻否？”竖起拂子虽没有声音，没有话说，但是，大音希声，真真切切，如雷贯耳。为什么？因为无声之声是最大的声音，这就叫大音希声。	If Dongshan had seized this opportunity and asked himself, “Who is seeing the whisk raised?” He would have immediately grasped the essence of the experience and achieved enlightenment. But unfortunately, he missed it again! Yunyan asked, “Do you still hear it?” Although the raised whisk made no sound, no words, it was a profound sound, truly and distinctly piercing, like thunder. Why? Because the soundless sound is the greatest sound; this is called the profound sound without sound.
我们人往往都执着在有声可闻，在有声可闻处去领会。但是你要真正见性，就不能执着在有声可闻处。因为有声无声，不过是声音的生灭，而我们的闻性是无时无刻不在面前放光，它是没有间隔、没有连续的。	We humans often cling to hearing, seeking to understand the world based on what is audible. However, if you truly wish to perceive the nature of the mind, you cannot hold onto it. Sound and silence are merely the arising and ceasing of sound, while our innate capacity for hearing radiates constantly before us, without interruption or continuity.
所以，古德云：“夹岸桃花风雨后，马蹄何处避残红。	An ancient sage remarked, “After a storm, the peach blossoms on both banks are scattered everywhere; where can a horse’s hooves avoid the fallen petals?”
”一条小道的两边，种满了桃树，经过一番大风雨后，小道遍地都是桃花瓣，骑马走过此处时，马蹄怎能避开遍地的花瓣，而踏不到呢？意思是说，佛性时时处处都在作用，它无时不在、无处不在的，你能避得开吗？所以，不要在有相无相、有声无声上分别。	Picture a path lined with peach trees. Following a heavy storm, this path becomes covered with peach petals. As a horse traverses this path, how can its hooves avoid the scattered petals? This situation illustrates that Buddha-nature is always at work, omnipresent and omnipotent. How can one evade it? Therefore, do not differentiate between form and emptiness, or sound and silence.
我们见不到光明时，却见到了黑暗，见暗还是有见。我们听不到声音时，则听到了无声，听到了无声还是听。这岂不就是见性和闻性不生不灭的证据么？	When we cannot see light, we perceive darkness; perceiving darkness is still a form of seeing. When we cannot hear sound, we encounter silence; hearing silence is still a form of hearing. Does this phenomenon show that seeing and hearing are eternal?
可惜，洞山答道：“不闻。”他着在了声音上，因为没听到声音，所以不闻。这就像俏媚眼作给瞎子看，他当面错过，太可惜了！不过，我们要说，亏得他不闻，如果有闻，又着在相上，不闻则是真闻。	Regrettably, Dongshan replied, “I don’t hear.” His fixation on sound led him to overlook it. It is akin to trying to flirt with a blind man; he missed what was right before him. What a pity! Even so, one might argue that it was fortunate he did not hear. Had he

	heard, he would have become fixated on appearances. Not hearing is true hearing.
云岩说：“我说法汝尚不闻，岂况无情说法乎？”我对你这样说法，竖起拂子，虽然没有声音，但还有举动，这样你都不闻、不领会，何况无说无动的真说真动呢？世人都是如此的愚痴，都着在所见所闻的色声惑业里面，从来没有回光一瞥，荐取这个能见能闻、能说能动的性。	In fact, true hearing occurs when one does not hear. Yunyan stated, “You don’t even hear me speaking the Dharma, so how can you hear an the insentient speaking the Dharma?” I address you now, raising my whisk. Although there is no sound, there is still movement. If you cannot perceive or grasp the essence of speaking and movement beyond mere words or actions, how much more profound is the true essence of speaking and movement that transcends these forms? The world is so misguided, fixated on the sights and sounds of hearing and seeing, never once pausing to comprehend the true nature of seeing, hearing, speaking, and moving.
这个性就是本来真佛！甚至误认为听不到声音就是无闻，不见光影色相就是无见。岂不知这个见性闻性时时刻刻都在面门放光，从无遮掩、从无间断。即便是在无声无闻、无相可见时，依然还是见、还是闻。因为你闻到个无声还是闻，见到个无相还是见，怎么能说无见无闻呢？	This nature is the original Buddha! They mistakenly believe that a lack of sound means one cannot hear and a lack of light, shadows, or forms means one cannot see. Do they not realize that the nature of seeing and hearing constantly shines before us, unobstructed and uninterrupted? Even in the absence of sound or hearing, and without form or sight, you can still see and hear. For if you hear the soundless, you still hear, and if you see the formless, you still see. How can one claim that there is no sight or hearing?
洞山接着又问：“无情说法，该何典教？”和前面公案里那僧人问国师一样。云岩禅师答：“岂不见《弥陀经》云，水鸟树林，悉皆念佛念法。	Dongshan then asked, “What scriptures should be used to teach the insentient to preach the Dharma?” This inquiry was similar to the monk’s question to the Imperial Master in the previous case. Chan Master Yunyan replied, “Haven’t you seen the Amitābha Sūtra say that waterfowl and trees all chant the Buddha’s name and the Dharma?”
”这时洞山良价禅师猛然有些醒悟了，终于由有声悟入无声了，总算是会到了、悟到了，他脱口说了个偈子说：“也大奇，也大奇，无情说法不思议，若将耳听终难会，眼处闻声方得知。	Currently, Chan Master Dongshan Liangjie suddenly experienced a moment of enlightenment. He had finally transcended sound and reached the state of silence. He had finally grasped the concept and realized its significance. He blurted out a verse: “How marvelous, how marvelous! The insentient’ preaching is inconceivable. If you listen with your ears, you will never understand. Only by hearing

	with your eyes can you understand.” How marvelous, how marvelous!
”真奇妙呀，真妙怪！无情能说法真是妙不可言、不可思议，真是使人想像不到啊！无情会说法吗？会！你若用耳朵去听，是不能理解的，因为无情说法是没有声音的。用眼睛来听，才能领会到其中的奥妙。	That the insentient can preach the Dharma is truly indescribable, incredible, and beyond imagination! Can the insentient preach the Dharma? Yes! If you listen with your ears, you cannot understand, because the insentient’ preaching is soundless. Only by listening with your eyes can you grasp its profound mystery.
眼睛听不到声音，但没有声音正是妙声。由此可见，洞山禅师会了有声，而且从有声会到了无声，但还没有会到无声就是有声、有声就是无声，还未彻底究竟。	The eyes cannot hear sound, yet soundlessness is precisely wondrous sound. We can thus see that Chan Master Dongshan understood sound, and from sound he understood silence, but he had not yet understood that silence is sound and sound is silence, and he had not yet reached the ultimate truth.
从声音悟道的公案还有很多。兹再举一例：昔圆悟勤禅师在五祖演禅师会下做侍者，随演禅师参禅。	There are many other cases of enlightenment through sound. Here’s another example: In the past, Chan Master Yuanwuqin served as an attendant to Chan Master Wuzu Yan, accompanying him in his Chan studies.
一日，有读书人来参五祖演，五祖演对来者讲：“若问及自性、法身，你少年时曾读过‘小艳诗’么？诗中有两句与之很相似：‘频呼小玉原无事，只要檀郎认得声。	One day, a scholar decided to visit the Fifth Patriarch Yan. The Fifth Patriarch Yan said to the visitor, “As for questions about self-nature and the dharmakāya, did you ever read ‘Xiao Yan’ (Poetry of Little Love) in your youth? There are two lines in the poem that are very similar to this: ‘Calling Xiaoyu frequently is for no reason, as long as my lover recognizes my voice.’” The meaning is, she kept calling out, “Xiaoyu!
’”意思是频频呼“小玉！小玉！”小玉是丫环，小姐叫她何事？无事。那为什么喊？目的是要她的情郎听到这呼唤声，知道她在这里。也就是有意给她的情郎传个消息，因为他认得她的声音，听到呼唤，就晓得她在这里了。	Xiaoyu!” Xiaoyu was a maid. Why was the young lady calling her? Nothing. So why did she call out? She wanted her lover to hear the calls and know she was there. She was intentionally sending a message to him, because he would recognize her voice and, upon hearing the call, would know she was there. This text is a poem used to explain Chan.
这是假诗以说禅。借用这首诗来反问一下，这呼唤声是由谁发出来的呢？又由谁听到的呢？这一切岂不是自性的作用吗？岂不都是真性的显现吗？五祖演禅师引用这首小艳诗，蕴含深意。	Using this poem, we can ask the following question: Who is making these calls? And who hears them? Isn’t all this the function of self-nature? Isn’t it all a manifestation of the true nature? The Fifth

	Patriarch, Chan Master Yan, quoted this erotic poem, which holds profound meaning.
本来一切色相、一切声音都无意义，都是空华水月，都是不可得，合了第一句“原无事”。但是，所有的一切都是自性的作用，都是真性的显现，合了第二句“认得声”。这旨在启发我们大家认识自己的本来面目。	Originally, all forms and sounds are meaningless, empty illusions, and unattainable, echoing the first line, “Originally, there is nothing.” However, everything is the function of self-nature, the manifestation of the true nature, echoing the second line, “Recognize the sound.” This poem aims to inspire us all to recognize our true nature.
圆悟勤在旁边听到了这个话，立刻有所醒悟。他走出方丈室，恰好这时有只大公鸡在栅栏上“喔、喔”长鸣。圆悟勤一听，猛然触动了灵机，触着刚才五祖演所说“只要檀郎认得声”的“声”字，忽然大悟！这不是声吗？这就是自性的显发，一切影子都离不开镜子，离开镜子哪里还有影子呢？一切的一切都是真性的作用，都是真性的显现。	Yuan Wuqin, who heard this nearby, was instantly enlightened. A rooster loudly crowed from the fence as he left the abbot’s room. Upon hearing this, Yuan Wuqin experienced a sudden enlightenment. He suddenly realized, recalling the “sound” in the words of the Fifth Patriarch Yan, “As long as the donor recognizes the sound.” Isn’t this sound? The sound is the manifestation of self-nature. All shadows are inseparable from the mirror; without the mirror, how can there be a shadow? Everything is the function of the true nature, the manifestation of the true nature.
通过上面对几个公案的讲解，我们就不要把眼处闻声错解为特异功能了。我们不少修道人就是喜欢神通，往往误以为耳朵能够看字，眼睛能够听声音，六根互用发神通了，才能听见无情说法。	Based on the explanations of several koans, we should not confuse hearing sound with the eyes with possessing an extraordinary faculty. Many of us cultivators simply crave spiritual powers, often mistakenly believing that the ears can see words, the eyes can hear sounds, and that only by using the six senses together to develop spiritual powers can we hear the teachings of the inanimate.
殊不知无情说法是无说而说，不是有个微细的声音，等你不用耳朵听、不用眼睛看时，才能听到的。	They do not realize that the insentient teaches without speaking. It is not some subtle sound that can be heard only when you stop listening with the ears and looking with the eyes.

眼处闻声不是特异功能，洞山禅师的“眼处闻声方得知”，是叫我们不要住在耳根上，而是要我们于无声可闻、妄念不起处、触景生情处，回光返照、心领神会这一念不生、了了分明的灵妙真心即是也。	Hearing sound with the eyes is not an extraordinary power. Chan Master Dongshan’s words “Only when you hear sound with the eyes will you know” tell us not to abide in the ear faculty. Rather, where no sound is heard, where deluded thoughts do not arise, and where a scene stirs a response, turn the light inward and recognize inwardly this numinous true mind in which not a single thought arises yet awareness remains perfectly clear.
认识自己的本来面目，明白一切的一切都是真心的作用，都是真心的显现，那么，我们就能理解“无情就是有情，有情就是无情”了。	By recognizing our true nature and understanding that everything is the function and manifestation of the true mind, we can understand that “the inanimate is the sentient, and the sentient is the inanimate.”
山河大地、日月星辰、墙壁瓦砾等等就是我们自己哟！为什么呢？山河大地等不是在虚空当中吗？它能出虚空外吗？不出。我们真心和虚空一样，虚空有多大，我们的真心就有多大。	Mountains, rivers, earth, sun, moon, stars, walls, and rubble are all ours! Why? Aren’t mountains, rivers, and the earth situated within the void? Can they transcend the void? No. Our true mind is like the void; as vast as the void, so is our true mind.
真心遍虚空尽法界，十法界都在我心里，虚空的一切东西都在我心里，那么山河大地等也不出我心之外了。《左传》云：“普天之下，莫非王土；率土之滨，莫非王臣。	Our true mind pervades the void and the entire Dharma Realm. The ten Dharma Realms are within my mind, and everything in the void is within my mind. Therefore, the mountains, rivers, and the earth are no longer outside my mind. The Zuo Zhuan states, “All under heaven is the king’s land; all the people on the earth’s shores are his subjects.”
”我是佛，它们也是佛，都是佛！所以“无情就是有情，有情就是无情”！再说，无情就是地水火风！如地球就是由地水火风四大组成，地球在转动，有自转、公转，动就是风；地球有地壳，地壳是坚硬的，是地大；地球表面、地下皆有水，是水大；地球核心部分是炽热的熔岩状物质，地表上常有火山爆发，这是火大。	I am a Buddha, and they are also Buddhas—all are Buddhas! Therefore, “the inanimate is the sentient, and the sentient is the inanimate”! Furthermore, the inanimate are earth, water, fire, and wind! For example, the earth is composed of the four elements. The earth rotates on its axis and revolves in its orbit; this movement is called wind. The earth has a crust, which is solid and represents the earth element. There is water both on the surface and beneath the earth, representing the water element. The core of the earth is a fiery, molten-like substance, with volcanic eruptions frequently occurring on the surface, representing the fire element.

地水火风都具足，地球是地水火风四大种性合成。种性者，能生起东西的叫种，故四大种性能生起万物。我们的佛性具有地、水、火、风、空、根、识七大成分，故叫七大种性。	Earth, water, fire, and wind are all present; the earth is composed of these four great elements. Zhong ( ) denotes that which gives rise to things, so the four great elements can give rise to all things. Our Buddha-nature contains seven great elements—earth, water, fire, wind, space, sense faculties, and consciousness—hence the term “seven great elements.”
世间一切事物，都是这七大种性生起，“有情无情同圆种智”。所以，无情就是有情，有情就是无情，无论有情无情都是我们自己。既然都是我们自己，还有什么有情无情之分呢？明白了这个道理，就知道桌子也是佛，椅子也是佛，砖头也是佛，瓦块也是佛，无一不是佛。一切有情无情都是佛啊！	All things in the world arise from these seven great elements, and “sentient and insentient beings alike possess the same perfect seed wisdom.” Therefore, insentient beings are sentient beings, and sentient beings are insentient beings. Regardless of whether they are sentient or insentient, they are all ourselves. Since we are all ourselves, what distinction remains between sentient and insentient beings? Understanding this principle will reveal that a table is also a Buddha, a chair is also a Buddha, a brick is also a Buddha, a tile is also a Buddha—everything is a Buddha. All sentient and insentient beings are Buddhas!
我们举公案讨论了无情就是有情，“有情无情同圆种智”，但是还有不少人仍不十分理解，因此，有必要再讲一讲有情无情为什么是一样的，在哪些地方是一样的，作如下总结。	Through these koans we have discussed how the insentient is the sentient, and how “sentient and insentient alike perfect all-encompassing wisdom.” Yet many people still do not fully understand. We therefore need to explain further why, and in what respects, the sentient and the insentient are the same. Let us summarize as follows:
第一点：一切无情皆妙明真心之物，真心即佛心，所以无情即是有情。真心并非如我们妄心所想象那样，被无明遮住，缩在躯壳里那么一点大。	Firstly, all insentient things are manifestations of the wondrous, luminous true mind. The true mind, identified as the Buddha’s mind, implies that the inanimate can also be viewed as animate. Contrary to our typical understanding, the true mind is not obscured by ignorance nor confined to the dimensions of a physical body.
当你做功夫打开来之后，就发现它原来是尽虚空遍法界的，虚空有多大，真心就有多大。雪峰义存禅师讲：“真心与古镜相似，虚空有多宽、多大，古镜就有多宽、多大。	Through dedicated practice aimed at revealing this mind, one discovers its pervasive nature throughout the entire universe and the Dharma Realm. Just as the universe is vast, so too is the true mind. Chan Master Xuefeng Yicun stated, “The true mind is like an ancient mirror. As vast and wide as the universe, so is the ancient mirror.”

”为什么说似古镜呢？古镜之意指非今世才有，比作我们的真心是无始以来就有的。又为什么比作镜子呢？因为镜子能照万物，万象森罗能在镜中显现，我们的真心也是这样，朗照大千，量周沙界无所障碍的。	Why compare it to an ancient mirror? “Ancient” means it did not first appear in this lifetime: our true mind has existed since beginningless time. Why a mirror? Because a mirror reflects all things and all appearances can manifest within it. Our true mind is likewise: it brightly illumines the great universe and pervades worlds as countless as sands, without obstruction.
沙界者，即无量无边的世界，多得如恒河沙一样不可数。虚空中世界多得很，现在科学证明有外星人，如太阳一样的恒星也不止一个。科学越昌明，则越能证明我佛所说的话是真实不虚的。	“Worlds as countless as sands” means limitless worlds, as innumerable as the sands of the Ganges. There are a great many worlds in space. Science has now proved that extraterrestrial beings exist, and there is more than one star like our sun. The further science advances, the more it proves the Buddha’s words true and unfailing.
我们真心如虚空一样，所有的世界都在我们心中；世界在我们心中，无情不是在我们心中吗？如我们造的房子是无情，它在地球上，地球在虚空中，那么房子不是也在虚空中吗？所以，一切无情就在我心中啊！由于在我们的心中之故，因此说我们真心神具万物。	Our true mind is like space: all worlds are within our mind. If the worlds are within our mind, are insentient things not within it too? A house we build is insentient. It stands on the earth, and the earth is in space. Is the house not therefore in space? Thus all insentient things are within my mind! Because they are within our mind, we say that our numinous true mind fully contains all things.
万物在我真心中，真心即佛心，万物不是佛是什么？故说无情有情无有分别。为何要弄明白这道理？因为明白了无情即有情，心量就广大，能容万物，而不再着相搏取了，这样做功夫才容易进步，是故我们对无情就是有情要有正确清爽的认识，这是第一点。	All things are within my true mind, and the true mind is the Buddha-mind. If all things are not Buddha, what are they? Thus there is no difference between sentient and insentient. Why must we understand this? Because understanding the insentient as the sentient enlarges our mind-capacity to embrace all things, so that we no longer cling to appearances or grasp at them. Practice then progresses more easily. We must therefore clearly and correctly understand that the insentient is the sentient. This is the first point.
第二点：一切无情无非是四大组成，而四大是真心的元素种子。比如地球是无情，也是由地、水、火、风四大组成；大树也一样，由四大组成，也是无情，它们都没有情爱。	Second, all insentient things are composed of the four great elements, which are the elemental seeds of the true mind. The earth, for example, is insentient and consists of earth, water, fire, and wind. A great tree is likewise composed of these four and is insentient; neither has emotional attachment.

地球运动有自转公转不是风大吗？地壳是硬的，这不是地大吗？地面上有海洋，地下有地下水，这不是水大吗？地心里有火，像火山爆发，火就出来了，这不是火大吗？所以都是地、水、火、风。	Is the earth's rotation and revolution not the wind element? Is the hardness of its crust not the earth element? Are oceans above ground and groundwater below not the water element? There is fire within the earth, released when volcanoes erupt—is this not the fire element? Thus all is earth, water, fire, and wind.
树也是如此，树摇摆不停不是风大吗？树干是地大，你把树皮剥去，水就出来了，就是水大，树本身有火性，可以燃烧，不是火大吗？所以都是四大所成。而地、水、火、风四大是我们佛性的基本元素，是四大种性。	A tree is the same. Is its constant swaying not the wind element? Its trunk is the earth element. Strip off the bark and water comes out: the water element. The tree contains the nature of fire and can burn: is this not the fire element? Thus it is composed of the four great elements. Earth, water, fire, and wind are basic elements of our Buddha-nature, the four great elements.
种性是能生起东西来的种子，如稻种、麦种，稻种种下去长出稻子，麦种种下去长出麦子，所以种子即能生能长之意。因此我们的佛性是万能体，一切东西都是它创造，一切东西都是它发明，一切东西都是它显现，所以一切东西都是我们的佛性啊！不要认为它们是身外之物，都是我们自己啊！	These qualities act as seeds that give rise to various forms, such as rice seeds and wheat seeds. Planting a rice seed yields rice, while planting a wheat seed produces wheat. Thus, seeds symbolize the potential to create and grow. Consequently, our Buddha-nature is omnipotent. Everything is created by it, everything is invented by it, and everything is manifested by it. Therefore, everything embodies our Buddha-nature! Don't perceive them as external entities. They are all part of ourselves!
第三点：无情是谁发现的呢？是谁作成的呢？若离开我们的佛性就不能发现，譬如这里有一棵树，树上有一朵花，我们不去看它，谁能知这树上有花。那么是谁看见花呢？是不是眼睛？不是眼睛。	Third point: Who discovered insentient things? Who created them? Without our Buddha-nature, they cannot be discovered. How can we know a flower exists if we don't look at the tree? So who sees the flower? Is it the eyes? The eyes do not see the flower.
现代科学家也明白看见东西不是眼睛，而是大脑的作用，因为假如大脑不运动，眼睛就不能起作用，就看不见东西，但是科学家只知道大脑能使六根起作用，而不能进一步知道大脑自己也不能起作用。	Modern scientists understand that seeing is not the function of the eyes but of the brain. If the brain isn't functioning, the eyes can't function, and we can't see. However, scientists only know that the brain enables the six senses to function but fail to understand that the brain itself cannot function.
因为大脑神经只如电网，要起作用还需输进能量（电），假如没有能量（电）输进去，大脑就没有动力，就不能起作用。就像电灯，电能不来它就不能亮一样。	Brain nerves are like electrical networks; to function, they need energy (electricity). Without this energy (electricity), the brain has no power and cannot function. Just like a light bulb, the brain won't function without electricity.

能量是什么呢？能量就是我们的佛性，佛性离去，大脑虽在却不能起作用，所以我们的一言一行、一举一动都是佛性的妙用，离开了佛性我们就不能起作用了。因此，我们眼能看见无情，是佛性显现，而无情也是佛性成就的。	What is energy? Energy is our Buddha-nature. Without Buddha-nature, the brain, even though it exists, cannot function. Therefore, every word, action, and movement we make are the wonderful manifestations of Buddha-nature. Without Buddha-nature, we cannot function. Therefore, our ability to see insentient things is a manifestation of Buddha-nature, and insentient things are also the result of Buddha-nature.
为什么呢？比如我们起个思想：这花怎么种，怎么来培育呢？于是钻研栽花的技术，小心栽培，花就开得茂盛了，这不是我们佛性的作用是什么？假如一个人，佛性离开了，他身体就像石头一样，还会动脑筋？手脚还能动吗？还能培育花朵吗？房子是谁造成功的？是人造的。	Why? For example, let's say we think, "How do I plant this flower? How do I cultivate it?" So we study flower-growing techniques and carefully nurture it, and the flower blooms abundantly. Isn't this the function of our Buddha-nature? If a person's Buddha-nature were gone, their body would be like stone. Would their brain still function? Would their hands and feet still move? Would they still be able to cultivate flowers? Who built the house? It was built by humans.
工程师、工匠、泥水匠离开佛性，他们大脑还能运转，手脚还能动弹设计图纸建造房子吗？所以一切无情也是我们佛性显现的，是佛性造成功的。因此之故，离开佛性就没有一切无情。无情离开了佛性，还会有吗？绝对没有了。	If engineers, craftsmen, and masons were separated from their Buddha-nature, would their brains still function, and would their hands and feet still move, designing and constructing the house? Therefore, all insentient things are manifestations of our Buddha-nature, created by it. Therefore, without Buddha-nature, there would be no insentient things. Without Buddha-nature, would insentient things still exist? Absolutely not.
因此，无情就是有情，也就是佛性。这些无情就像镜子所现的影子一样，镜子就像我们的真心佛性。我们的真心佛性是大圆镜智，它朗照十方无有障碍，十方世界无所不显、无所不见。	Therefore, insentient things are sentient beings, which also have Buddha-nature. Inanimate objects can be compared to reflections in a mirror, while the mirror itself symbolizes our true Buddha-nature. Our true Buddha-nature is the great perfect mirror wisdom, which shines brightly in all directions without obstruction, revealing and seeing everything in the ten directions.
镜子照物只是比方而已，不足以形容大圆镜智。看到面前这些东西或者眼前所发的光，这就是大圆镜智吗？不是不是，还差得远呢！镜子能现影子，心镜能照万相，影不能离镜。影子能离开镜子吗？离开镜子，影子就没有了。	A mirror reflecting objects is merely a metaphor, and it does not adequately describe the great perfect mirror wisdom. Seeing these things before us, or light appearing before our eyes, is this the great perfect mirror wisdom? No, not at all. This is not the case at all! A physical mirror reflects an image, while the mind's mirror reflects all

	appearances. A reflection cannot be separated from the mirror. Can a reflection be separated from the mirror? Without the mirror, the shadow disappears.
影子离不开镜子，相离不开心；离开了心，相就无处显现了；没有影子，就不成镜子，同样，离开相也无从显现真心。真心无相可见，必由事相来显。因此真心能够成就万物，反过来万物显现真心，心、相就是这么微妙。因此之故，心就是相，相就是心，影子就是镜子，镜子就是影子，所以无情就是有情，这是第三点。	A shadow cannot be separated from the mirror, and a form cannot be separated from the mind. Without the mind, the form has nowhere to manifest. Without a shadow, there is no mirror. Similarly, without form, the true mind cannot manifest. The true mind has no visible form; it must be revealed by phenomena. Therefore, the true mind can create all things, and in return, all things reveal the true mind. Mind and form are so subtle. Therefore, mind is form, form is mind, shadow is mirror, and mirror is shadow. Thus, the inanimate is sentient. This is the third point.
第四点：无情本来就是佛性，只为无明不觉之故，妄认四大少分为我身，遗弃了绝大部分四大以为是身外之物，判为无情，故有有情无情的妄想分别。	Fourth point: Insentient beings inherently possess Buddha-nature. Due to ignorance and a lack of awareness, we mistakenly identify a small portion of the four elements as our body, discarding the vast majority and believing them to be external. This leads to the delusion of distinguishing between sentient and insentient beings.
从以上所析的实例来看，一切无情本来是佛性所显现，众生只是因为无明之故，不知不觉地取少分四大（地、水、火、风）为自己色身，将百分之九十几的四大（地、水、火、风）遗弃在外面了，认为是身外之物，于是就分别这	As discussed in the examples above, all insentient beings are originally manifestations of Buddha-nature. It is simply due to ignorance that sentient beings unconsciously regard a small portion of the four elements (earth, water, fire, and wind) as their physical bodies while discarding over 90 percent and believing it to be external.
是有情，那是无情，其实一切都是自己，这是无明之咎啊！所以，我们如果用功得力，把无明打破了，就能体会到这山河大地，草木丛林无一不是我们自己。	This creates a distinction between sentient and insentient beings. In reality, everything is part of ourselves, and this misunderstanding arises from ignorance. Therefore, if we diligently practice and break through this ignorance, we can realize that mountains, rivers, earth, plants, and forests all are ours.
以我为主，你们及周围一切都是我心中的影子；以你们为主，这一切都是你们心中的影子。有句话说得好：众生各具法界全体。什么是法界全体呢？法界就是一真法界，也就是真心。一切都具足，不缺少一丝半点就叫全体。	When I see myself as the master, you and everything around me become mere shadows of my mind; conversely, when you see yourself as the master, everything else is merely a reflection of your mind. There is a saying: each sentient being possesses the entire Dharma Realm. But what is

	the entire Dharma Realm? It is the One True Dharma Realm, which is also the true mind. When everything is complete, without a single missing element, it is referred to as the whole. What constitutes the whole?
全什么呢？全众生各具，众生不妨各具。你是你、我是我、他是他，张三是张三、李四是李四，各具什么呢？各具法界全体，就是每个人都有真心，不缺一分一毫。	All sentient beings possess it, and it is perfectly acceptable for each individual to do so. You are yourself, I am myself, he is himself, Zhang San is Zhang San, and Li Si is Li Si. What do we possess? We possess the whole Dharma Realm, meaning that everyone possesses the true mind, with not a single element missing.
比如说你镜中有我，我镜中有你，互摄不碍；又比如房间有不少盏电灯，这盏灯的光与那盏灯的光，光光相融，光光相摄，互不相拒。由此可知，无情有情是一体，只因我们无明不觉，而妄生分别罢了。无明打破了，就能真正体认真心的妙用，就不会将无情视为外物了。	For instance, when you see me in your mirror and I see you in mine, we each absorb the other without obstruction. Or consider a room filled with multiple lights, where the light from each source blends with that of the others, each absorbing the other without rejection. From here, we can see that sentient beings and insentient things are ultimately one, but due to our ignorance and lack of awareness, we mistakenly differentiate between them. Once ignorance is transcended, we can truly appreciate the wondrous power of the true mind and no longer perceive the inanimate as external.
第五点：无情是土、木、金、石，若我们用功用得不好，把妄念压死了，那就变成无情了，变成土木金石了，土木金石是我们十二类生当中的一种（《金刚经》说十类生，《楞严经》说十二类生）。	Fifth, insentient things include earth, wood, metal, and stone. If we practice poorly and crush deluded thoughts into lifelessness, we become insentient, like earth, wood, metal, and stone. These belong to one of the twelve classes of living beings (the Diamond Sūtra speaks of ten classes, whereas the Śūraṅgama Sūtra speaks of twelve).
有人说六道轮回都是有情，跟无情毫不相干。其实你用功不好，或做外道功夫，压死了，也会化成土木金石，变成无情的。所以，这样看来有情岂不是无情吗？	Some assert that the six realms of saṃsāra consist solely of sentient beings and have no relation to insentient things. In reality, if a person practices poorly or engages in unorthodox methods, suppressing thoughts can lead to their transformation into inanimate forms like earth, wood, metal, and stone. Therefore, should we consider sentient beings as potentially inanimate?
所以，明白山河大地、男女老少、有情无情都是我们佛性的显现，都是我们自己这个道理之后，做功夫要空灵无住，不擒不纵。不擒，即妄念来了不是压住它不许	Once we understand that the mountains, rivers, great earth, men and women, young and old, sentient and insentient, all manifest our Buddha-nature and are ourselves, practice should be

动，而成土木金石；不纵，即不放任妄念让它瞎起，而流浪生死。	empty, alert, and non-abiding, neither suppressing nor indulging. Not suppressing means not forcing deluded thoughts into immobility until we become like earth, wood, metal, or stone. Not indulging means not letting them arise unchecked and carry us through birth and death.
对于妄念既不压也不随，让你来，我不睬你。妄念不是没有，而是有的。历劫多生形成的妄念，你想一做功夫妄念就没有了？谈何容易，做不到的。所以，我们做功夫先断粗妄，粗妄即是我们对境生心而产生的妄想。	Neither suppress deluded thoughts nor follow them. Let them come; I pay them no heed. Deluded thoughts are not absent: they are there. Do you expect thoughts formed over countless lifetimes and eons to vanish as soon as you begin practice? That is far from easy; it cannot be done. Thus in practice we first end gross deluded thoughts—those that arise when the mind responds to circumstances.
如何息掉粗妄？即我们要晓得境界不可得，都是自性显现的影子，我真心是镜子，其他那些都是影子，要抓镜子，不要抓影子。不着影相，真心不动，妄念就不起了，粗妄就息了。若粗妄不息，你在那里打坐是白坐。	How do we eliminate gross delusion? We must recognize that external circumstances are unattainable; they are merely reflections of our true nature. Our true mind acts as a mirror, while everything else is just a shadow. We should focus on the mirror, not the shadow. By releasing our attachment to the shadow, our true mind remains still, preventing the emergence of false thoughts and bringing an end to gross delusion. If we do not cease gross delusion, our meditation will be ineffective.
比如打坐时，想到我的儿子如何如何，女儿怎样，就坐不好了。若再浮想联翩我的钞票怎样花，该买什么东西，那里的东西好便宜，某某人好某某人坏等等，这样你还能坐得好吗？就坐不好了。	For example, how can you sit still in meditation if you are preoccupied with thoughts of your child? How can you concentrate if your mind dwells on money, shopping, finding bargains, or judging others? You will not be able to meditate effectively.
粗妄要息掉，心中的影子不去管他，镜子中的影子是拿不到的。可能有人说：镜中的影子拿不到，但是现出来的东西我拿得到，你看这笔我拿到了。	Gross delusion must be eliminated. Ignore the shadows in your mind; you can’t grasp the shadow in the mirror. Some might argue, “I can’t grasp the shadow in the mirror, but I can grasp the things that manifest. Look, I’ve grasped this pen.”
唉！你是在做梦，那是梦境啊！在梦中的东西也的确像拿到，好吃的东西也吃到了，跟好朋友谈得很开心，见到冤家对头很惊慌害怕，但梦醒之后，什么都没有。我们现在就是梦境，你不要着相，所有的一切都拿不到。	Alas! You’re dreaming; that’s merely a dream! In dreams, you may believe you grasp things—you enjoy delicious food, chat happily with delightful friends, and experience panic and fear upon encountering your enemies. But when you wake up, nothing remains. We are currently in a dream.

	Don’t cling to appearances; you can’t grasp anything.
一息不来时，什么也带不走，与其将来不得不放下，何不趁早放下而省却几分心力呢？你想醒过来（觉悟），就要做功夫了。	When a single breath fails to return, nothing can be taken along. Instead of delaying and having to relinquish later, why not release now and save yourself some effort? To awaken (to enlightenment), you must practice.
念佛的人与持咒的人，须专心系念，把妄念斩断了，将身心世界齐消殒、都化空，只有了了的真心现前，那时如睡觉做梦醒过来一样，梦中的所见所得的一切都空了、都没有了，还有什么东西可拿吗？所以现在的相都是影子，不	Those who recite the Buddha’s name or mantras must focus wholeheartedly, severing deluded thoughts until body, mind, and world all dissolve into emptiness and only the clear true mind is manifest. Then, as when awakening from a dream, everything seen and gained in the dream is empty and gone. What is left to grasp? Present appearances are therefore only reflections; they must not be sought.
能去求啊！因此，现在有必要跟你们讲清楚，让你们明白有情就是无情之理，不要去妄想分别了，放下来、放下来。无情就是有情，有情就是无情，还着什么相?	Thus it is necessary to explain this clearly now, so that you understand why the sentient is the insentient. Stop deluded discrimination; let go, let go. The insentient is the sentient, and the sentient is the insentient: what appearance is left to cling to?
倘若真的死心塌地，用功上座时就容易入定。粗妄断了，细妄还要来侵犯，不要怕它，也不要压它，只置之不理，妄想断处，真心就显现了。“生灭灭已，寂灭现前”，这就是涅　。	If you truly let go completely, it becomes easy to enter samādhi when you sit to practice. Once coarse deluded thoughts have ceased, subtler ones may still intrude. Do not fear them or suppress them; simply pay them no attention. At the point where deluded thoughts cease, the true mind manifests. “Once arising and ceasing have ceased, quiescent cessation manifests.” This is nirvāṇa.
不生不灭是涅　，生生灭灭是妄心，妄想妄情都灭光了，这不生不灭的佛性就显现了。	Neither arising nor ceasing is nirvāṇa; continual arising and ceasing is the deluded mind. When all deluded thoughts and feelings have ceased, this Buddha-nature, neither arising nor ceasing, manifests.
修法坐不好是什么缘故呢？这要自我反省了，我们的心还粘在什么地方？为什么还要粘着它？赶快放下来呀！一切都是我们心中的影子，你还粘着它干吗？不可得啊，是假的、是空的，放掉！你果真一放，念佛也好，持咒也好，就能所双亡，根尘脱落，自然佛性显现开悟了。	Why can you not settle into seated practice? Examine yourself: where is the mind still clinging, and why does it cling there? Let go at once! Everything is a reflection in the mind. Why cling to it? It is unobtainable, illusory, and empty. Let it go! If you truly do so, whether reciting the Buddha’s name or holding a mantra, subject and object both fall away, the sense faculties and their objects fall

	away, and Buddha-nature naturally manifests in awakening.
见性不见性，不要问人，自己体味。开悟的至味犹如哑子作梦，无法向人诉说，但心中明白。	Whether you see the nature or not, don't ask others; experience it for yourself. The ultimate joy of enlightenment is like a mute's dream; it cannot be expressed to others, yet it is understood within the heart.
我再三地讲述有相无相的问题，力求把它讲清讲透，目的是要大家见地正，也即是大手印首立见宗的要义。以知见为宗者，佛法之中心也。知见正，识得佛性是什么，才容易下手作功夫；不认识佛性，不免盲修瞎炼，因此，大手印不是有个手印与咒叫我们修，而是先讲见宗，矫正知见，认识佛性是什么。	I have consistently addressed the question of form and formlessness, striving to explain it clearly and thoroughly. My goal is to cultivate a correct understanding, which is the essence of Mahāmudrā, beginning with the principle of comprehension. Understanding is at the heart of Buddhism. With the correct understanding, one can recognize Buddha-nature, and only then can one begin to cultivate it. Without grasping Buddha's nature, one is destined to practice it blindly. Therefore, Mahāmudrā does not provide a hand seal or mantra for us to cultivate. Instead, it starts with the principle of understanding, refining our comprehension and recognizing Buddha-nature.
综上之所讨论，我想大家已经弄清了无情为什么就是有情，一切无情为什么就是佛，“有情无情同圆种智”这些问题。	In summary, I believe everyone understands why insentient things are not separate from the sentient and why all insentient things are regarded as Buddhas. This includes the idea that "sentient and inanimate beings share the same perfect wisdom."
真正理解明白了“有情无情同圆种智”，那么，如果有人问你：如何是佛，就不致目瞪口呆，不知所措，只随便举一样东西就行了。天上地下、日上月下、窗里窗外，花明柳暗等等，这些无情都是佛啊！信手拈来，皆成妙谛，多少便当。	If you truly grasp this principle, you won't feel shocked or confused when someone asks, "What is Buddha?" Simply mention one thing. Heaven and earth, the sun and moon, windows, blooming flowers, and shading willows—all of these insentient things are Buddhas! Focus on one at a time, and they all reveal profound truths. How simple!
上面讲了无情说法，无情怎么说法？我们讲了一层道理，就是有言可说的法、有声可闻的法，都不是正法。正法是无说的，“言语道断，心行路绝”，即言语说不到，思想想不着，有言有说的法都不是正法。	The previous discussion focuses on the Dharma of inanimate beings. How do inanimate beings teach the Dharma? We have discussed a principle: Dharma that can be expressed in words or heard in sound is not the true Dharma. The true Dharma is inexpressible. "It cannot be expressed in words, nor can it be measured by thought." That is, it cannot be expressed in words or conceived in thought.

	Dharma that can be expressed in words is not the true Dharma.
我们虽然听不见无情说法，但它正说法，大音希声之故。无说真说，无闻真闻，听到声音那不是正法，所以说“若将耳听终难会，眼处闻声方得知”。	Although we cannot hear the Dharma preached by the insentient, it is preaching the Dharma right now, because “the greatest sound is faint.” Teaching without speaking is true teaching; hearing without hearing is true hearing; hearing a sound is not the true Dharma. So it is said, “If you listen with the ears you will never understand; only when you hear sound with the eyes can you know it.”
你可能心里有疑问：听不到声音，怎么说是无情在说法呢？因为真正的妙玄奥意是无法表说的，只有意会、神知。	You may wonder: if we cannot hear any sound, how can it be said that the insentient are preaching the Dharma? Because the truly wondrous, profound meaning cannot be expressed in words; it can only be grasped by the mind and known by the spirit.
若住在言说上，就会不到真义了，故云“若将耳听终难会”，不要住在声音上啊！妙意是听不到的，“眼处闻声方得知”。为什么？这无情说法是触景生情，心领神会，无闻而闻的一种心开意解的微妙神境。	If one abides in words, one will not reach the true meaning, hence “If you listen with the ears you will never understand”: do not abide in sound! The wondrous meaning cannot be heard; “only when you hear sound with the eyes can you know it.” Why? The Dharma preached by the insentient is a subtle, spiritual state in which the mind opens and understands, arising when a scene stirs feeling and the heart comprehends—hearing without hearing.
做功夫参究到无说、无闻，妄念不起处，就能触景生情，领会个中奥义。正如洞山问他的两位师父：无情说法你能听到吗？两个师父所答一样：我若闻，你就不闻我说法了。	When practicing meditation to the point of no speech and no hearing, where no false thoughts arise, one can be moved by the scene and grasp its profound meaning. Dongshan posed the question, “Can you hear the Dharma of the inanimate?” to his two teachers. Both teachers gave the same answer: “If I hear, you wouldn’t be hearing my Dharma.”
意思是真正的闻是无闻，假若能听到，我就着相了；我着相了，就没有说法的资格，就不能给你说法了。上次就讲了这层意思，我们还可以再补充。	This means that true hearing is nothing. Hearing would cause attachment to form; which disqualifies me from preaching and teaching you. This meaning was discussed last time, and we can expand on it.
诸佛的正法身是无说无闻的，报化身不是真佛，是有说有闻，所以“报化非真佛，亦非说法者”，有说有闻，着在言说上还行吗？正如刚讲的，假如我有闻，我就同于诸佛了，我就是诸佛了，诸佛正法身是无说的，那我就不能在这里说法了；我若能说法，那就不同于诸佛了，这又是一层意思。	The true dharmakāya of all Buddhas is without speech and hearing. The sambhogakāya and nirmāṇakāya are not true Buddhas; they have speech and hearing. Therefore, “the sambhogakāya and nirmāṇakāya are not true Buddhas, nor are they the ones who preach.” If they have speech and hearing, is it still acceptable to be attached to

	speech? As just mentioned, if I could hear, I would be one with all Buddhas; I would be all Buddhas. The true dharmakāya of all Buddhas is without speech, so I would not be able to preach here. If I could preach, I would be different from all Buddhas, and this is another meaning.
我们凡夫时时刻刻都在着相，眼睛看见什么东西，耳朵听到什么声音，便还以己之见分别好坏美丑；真正见性的人，在一切声色当中，尽管见无所见，尽管闻无所闻。假如一住声尘，一住色相，那就变成为凡夫了。	We ordinary people are constantly attached to appearances. Whatever our eyes see, whatever our ears hear, we use our perceptions to discern good from evil, beautiful from ugly. Those who have truly realized their true nature remain unattached, even when surrounded by sights and sounds. If we dwell on sounds and colors, we become ordinary people.
所以说我若闻就不能给你说法了。我若听见就着相了，着相了还有资格给你说法吗？就不能了。下面我再把祖师言语中暗含的几点意思归纳一下：	Therefore, if I hear, I cannot teach you the Dharma. If I hear, I am attached to appearances. If I am attached to appearances, am I still qualified to teach you the Dharma? No. Below, I will summarize the implications of the patriarch's words:
第一点，我若闻，就着声尘，有所住着，能所相对，法见未除，即非道人，就没有资格说法了。	First, if I hear, I become attached to the sounds, dwelling on them. The subject and the object are in opposition, and the view of the Dharma has not been eliminated. I am not a person of the Way and therefore unqualified to teach the Dharma.
第二点，我若闻，即同无情，无情以不说为正说，非有言说，你便听不见我说法了。	Second, if I hear, I am like an insentient thing. Inanimate objects consider silence to be true speech, a speech beyond words. Therefore, you will not be able to hear my Dharma.
第三点，我若闻，即齐诸圣，而诸圣的报化非真，亦非说法者，诸圣正法身是无说无闻的，我今为你说，只是方便接引而已。	Third, if I hear, I am like all sages. However, the reward and emanation bodies of sages are not true, nor are they the ones preaching the Dharma. The true Dharma bodies of sages are without speech and hearing. My explanation to you now is merely a convenient guide.
三、曹洞五位君臣	3. The Five Lords and Ministers of the Caodong School
我们讲这些道理就是让诸位明白，色声都不可得，时时空净其心，保养真心。不保养真心是成不了道的。要保养真心，首先要知见正，见到真心本性。为什么要这样呢？我们可以用禅宗来印证。	We teach these principles to help you understand that form and sound are unattainable. We must constantly purify and maintain our true minds. Without maintaining our true mind, we cannot attain enlightenment. To maintain our true mind, we must first acquire correct knowledge and understanding that allows us to see its true nature.

	Why is such an exercise necessary? We can verify this with Chan.
有人要问：我们讲的恒河大手印是密宗，怎么用《五灯会元》的禅宗公案来印证呀？因为密宗讲的道理和禅宗、净土宗完全一样，无二无别。	Some may ask, “The Ganges Mahāmudrā we teach is Tantric, so how can we verify it with the Chan cases in the Five Lamps Collection?” This is possible because the principles of Esoteric Buddhism are indistinguishable from those of Chan and Pure Land Teaching. Generally speaking, all Buddhist schools, while differing in name and form, share the same ultimate truth.
大凡佛法所有的宗派，名相虽有不同，而至理俱是一样，故净就是密，密就是禅，禅就是净，都是佛所说的成道之法，只是用的工具不同而已，证得的道果无有二致。	Therefore, Pure Land Teaching is Esoteric Buddhism, Esoteric Buddhism is Chan, and Chan is Pure Land Teaching. They are all ways to reach enlightenment, as taught by the Buddha; the tools differ, but the result is the same.
恒河大手印是密宗最上乘的密法，与禅宗太相近了，所以必要用禅宗的道理来印证。禅宗五家中的曹洞宗所说和密宗最相应。曹洞宗讲五位君臣，讲五个位置，让我们由凡夫知见而开佛知见。	The Ganges Mahāmudrā is the highest level of Tantric secret teachings, so closely related to Chan Buddhism that it must be verified with Chan principles. Of the five Chan schools, the Caodong School’s teachings are most consistent with Esoteric Buddhism. The Caodong School teaches five levels of ruler and minister, five positions, allowing us to transcend ordinary human knowledge and understanding and awaken to the Buddha’s knowledge and insight.
开佛知见，就是见道位，进一步是修道位，修道位之后，就是证道位，证成功佛果。五个位置有三个渐次——见道位、修道位、证道位，和大手印所说一样，大手印首先也是见道位。	Achieving the Buddha’s knowledge and insight is the stage of seeing the Way, which progresses to the stage of cultivating the Way. After cultivating the truth, practitioners reach the stage of realizing it, ultimately achieving Buddhahood. These five positions have three successive stages: seeing the Way, cultivating it, and realizing it. This procedure is similar to the teachings of Mahāmudrā, which begins with the stage of seeing the Way.
曹洞宗是怎样来见道的呢？它讲正位偏位，正位表示体、空、理，偏位表示用、色、事。	How does the Caodong school see the Way? It speaks of the central position and the partial position: the central position represents essence, emptiness, and principle; the partial position represents function, form, and phenomena.
第一个位置：“正中偏。三更初夜月明前，莫怪相逢不相识，隐隐犹怀旧日嫌。”——此为凡夫位。凡夫就像“三更初夜月明前”那无月亮之夜晚，一片漆黑。	The first position: “The Relative within the Absolute. Before the bright moon at midnight, do not be surprised when we meet without knowing each

	other, still vaguely remembering the old resentment.” — This is the position of an ordinary person. An ordinary person is like the moonless night “before the bright moon at midnight,” a pitch-black night.
何故？因他不知佛性为何物，只认取外面的色相，被无明遮盖，其心一片漆黑。“莫怪相逢不相识”，我们大家时时刻刻都在佛性当中，与佛性时时相见，就是不认识。	Why? Because they do not know what Buddha-nature is, only recognizing external appearances veiled by ignorance, their minds are shrouded in darkness. “Do not be surprised when we meet without knowing each other.” We are all constantly within Buddha-nature, constantly encountering it, yet we do not recognize it.
我们大家在饮食起居日用当中，不是佛性起作用我们怎能动弹？比如早晨起来洗脸、刷牙、上街、买菜、上班、工作，这是谁在做啊？这是谁呀？我们不妨像禅宗问“念佛是谁”那样问一问自己。	In our daily lives, how could we move without the Buddha-nature at work? For instance, when we rise in the morning, cleanse our face, brush our teeth, go shopping, commute to work, and perform our job—who is performing these actions? Who is this? We might as well ask ourselves the same question as the Chan Buddhist question, “Who is reciting the Buddha’s name?”
你们说不是本性是谁？既是本性，为何相逢不相识？不要埋怨本性难识，其实是我们着相、无明、无智慧的缘故啊！无明者黑夜也，漫漫长夜里，相逢如何能相识？！“隐隐犹怀旧日嫌”，隐隐，即不明显。	If it is not our true nature, then whose is it? If it is our true nature, why do we not recognize each other when we meet? Do not complain that our true nature is difficult to recognize; it is actually due to our attachment to appearances, ignorance, and lack of wisdom! Ignorance is the darkness of night. In the endless darkness, how can we truly recognize each other? “Still vaguely remembering the old resentment.” “Vaguely” means not obvious.
平时执着的习气隐隐在那里作怪，只顾往外面贪取、追求、执着，不愿回光返照，看看能动的是谁，能起作用的是谁。如能回光返照：这是谁呀？那就认识了。	Our usual habits of attachment subtly operate by focusing solely on external greed, pursuit, and attachment, while we remain unwilling to introspect and recognize who is truly moving and at work. If we can introspect and reflect, “Who is this?” Then we will recognize it.
所以，正中偏，就是说我们本来就在理体、佛性的正位上，但是不知不觉，因此便落在偏位，在偏位上着事相。正位是理体，偏位是色相，正位是空，偏位是有。空有、理事、体相，都是相对的，是正中有偏，着在偏位上。禅宗的五大宗派，接人方法不同，曹洞宗讲的道理容易明白。这是第一个位置——凡夫位，不认识佛性。	Therefore, being in the middle of the primary position means that we are originally in the primary position of the principle and Buddha-nature, but unconsciously, we fall into a biased position, and from this biased position, we become attached to phenomena. The right position is the principle; the biased position is the form. The right position is emptiness; the biased position is existence.

	Emptiness and existence, principle and matter, and substance and form are all relative. It is the primary position within the biased position, and we become attached to it. The five major schools of Chan Buddhism have different methods of engaging people. The principles taught by the Caodong school are easier to understand. This viewpoint is the first position—the ordinary person position, which does not recognize Buddha-nature.
第二个位置：“偏中正。失晓老婆逢古镜，分明觑面别无真，休更迷头犹认影。”——见道位。此是偏位的日用当中现理体了，即在穿衣吃饭当中时时刻刻体会到这是我的佛性在作用，见道了，即见道位。	The second position is “The Absolute within the Relative: The old woman gazed into the mirror as dawn broke; all she saw was her reflection. Do not let the reflection confuse you.” — This moment is the stage where one begins to perceive the truth. This state is the stage of manifesting true nature in daily life. That is, even when dressing and eating, one constantly realizes that this is one’s Buddha-nature at work. This step is seeing the truth, the stage of seeing the truth. It used to be completely dark, but now it is illuminated with light.
前面讲一片漆黑，现在明亮了，失晓即破晓了，天要亮了，日光显现。老婆他说得很妙，老婆婆何意也？老婆者白发也，天快亮了，故显白了。逢古镜，照镜也，镜子是亮光的，比喻有光明。	“As dawn breaks” means dawn and daybreak are approaching, and sunlight is appearing. “Old woman” is a wonderful statement. What does “old woman” mean? “Old woman” refers to white hair. As daybreak approaches, the sky turns white. “Gazed into the mirror” means looking in a mirror. A mirror is bright, a metaphor for light.
老婆逢古镜，天破晓了，光明显现了，用功的人用到这晨光，见到自己的本性了，所以说“失晓老婆逢古镜”。“分明觑面别无真”，镜子中影子显现出来了。分明，清清楚楚，觑面，面对面。	The old woman gazed into the mirror as dawn broke, daybreak broke, and light appeared. A diligent practitioner uses this morning light and sees their true nature. Therefore, it is said, “The old woman gazed into the mirror as dawn broke.” “Clearly, there is no other truth before her face.”
你和镜子里的影子面对面相见，镜子里现的影子就是你，你就是镜子，除这影子之外，还另有真的吗？除了这影子之外就再没有了，所以说“分明觑面别无真”。	The reflection in the mirror is now visible. The reflection in the mirror is now clear, distinct, and face-to-face. You and your reflection in a mirror are face-to-face. The mirror’s reflection is you, and you are the mirror. Besides this shadow, is there anything else real? Beyond this shadow, there is nothing else. Therefore, it is said, “Clearly, there is no truth before your eyes.”
如灵云开门见一片盛开的桃花，豁然大悟，噢——！不是我的性显现这个相，是谁显现呢？离开我的性哪里能	For example, Lingyun, opening the door and seeing a field of blooming peach blossoms, suddenly

见到这桃花呢？反过来，离开桃花这影子，又哪里能显现我的性镜呢？所以，他回光一瞥，识得这分明觑面别无真的，见到本性了！又如洞山祖师也是在过河时看见自己的影子而开悟的。	realized, “Oh! It’s not my nature that’s manifesting this appearance, so who is it? Without my nature, how could I see these peach blossoms? Conversely, if there were no peach blossoms or this shadow, how could my nature be reflected? Thus, with a single glance, he realized that there was no truth before his eyes; he had seen his true nature! Master Dongshan experienced enlightenment when he saw his reflection while crossing a river.
当时他曾问有关无情说法，师父对他讲了，虽有醒悟，但并未彻底明白，还是有些怀疑。	At that time, he asked about the doctrine of the insentient, and his master explained it to him. Although he had awakened, he didn’t fully understand it and still had some doubts.
有一天，他要过河，低下头来卷裤脚，看见水中有自己的影子显现，“噢——！”才豁然大悟，并做偈曰：“切忌从他觅，迢迢与我疏；我今独自往，处处得闻渠；渠今正是我；我今不是渠；应须恁么会，方得契如如。	One day, as he was crossing a river, he lowered his head to roll up his trousers and saw his reflection in the water. “Oh!” Suddenly, he experienced a realization and composed a verse: “Be careful not to seek outside of yourself!” If you seek outside of yourself, you will be “far away from yourself.” Now I walk alone, and I hear their voices everywhere. They are now me, and I am not them. Only by understanding them in this way can I comprehend the unchanging nature.”
”这个偈子是什么意思？“切忌从他觅”，我们修法学道不要向外驰求，不要向别人去求，要自己悟出来才是真实的。比如我们念佛的人念阿弥陀佛，祈求西方极乐世界的阿弥陀佛：来拉我，来拉我。	What does this verse mean? “Beware of seeking in others.” When practicing Dharma and learning the Way, we should seek internally. Only by recognizing it within ourselves can we truly understand it. For example, those of us who chant the name of Amitābha Buddha pray to the Buddha of the Western Pure Land, “Come and pull me, come and pull me.”
这就是从他觅，那就不对了，所以莲池大师说念佛是“声声唤醒主人公。	This behavior of seeking help from others is misguided. Therefore, Master Lianchi said that chanting the Buddha’s name is “awakening the protagonist with each sound.”
”念佛是把我们自己的主人公唤醒，不要昏迷，不要睡着，不要着相了，要清醒啊！万象都是心中的影子，不要着相啊！我们的知觉性，就是佛性，就是阿弥陀佛啊！你从他觅，就是向外取。	Chanting the Buddha’s name awakens our protagonist. Don’t be comatose, don’t fall asleep, don’t be attached to appearances, be awake! All phenomena are reflections in our mind; don’t be attached to appearances! Our consciousness is the Buddha-nature; it is Amitābha Buddha! Seeking in others is seeking outside of ourselves.

向外祈求，要阿弥陀佛来拉你，那就错误了。阿弥陀佛是兴无缘大慈的，无人不接，无人不救的，但不是拉你，而是放光照你，放光接引你，你到那光明中就行了，你想要阿弥陀佛来拉你，那是不行的。	Praying to Amitābha Buddha to pull you in is a mistake. Amitābha Buddha is compassionate and accepting, saving everyone. However, he does not pull you in; rather, he shines his light upon you, guiding you. Simply reach that light, and you will be done. Expecting Amitābha Buddha to pull you in will not work.
所以永明寿禅师说：“行人净业成熟，心地清净，与佛相应，方见佛现前，接引生西。佛虽现前，实无来去。如月在天，千江万水，一时俱现，而月实无分。心犹水也，如心不净，犹水混浊，而不现影。	Therefore, Chan Master Yongming Shou said, “When a practitioner’s pure karma matures, their mind is pure, and they are in harmony with the Buddha, they will see the Buddha appear before them and lead them to rebirth in the Western Pure Land. Although the Buddha appears before them, he does not actually come or go. The moon, while present in numerous rivers and streams, is not a part of them. The mind is like water. If the mind is impure, it is like turbid water, without a reflection.
故心颠倒混乱者，佛虽放光接引，犹生盲不能见日。	Therefore, for those whose minds are confused and disordered, even though the Buddha shines his light to lead them, it is like a blind person unable to see the sun.”
”佛等于是天上的月亮，我们念佛的心就是水，水若清净，月亮影子就显现在水中，你心中就现佛像了；念佛的心不清净，月亮虽一样照着你，但是你的心是混浊的污水，那月亮的影子就现不出来了，阿弥陀佛不见了。	The Buddha is like the moon in the sky. Our mind reciting the Buddha’s name is like the water. If the water is pure, the moon’s reflection will appear in it, and the Buddha’s image will appear in your mind. If your mind reciting the Buddha’s name is impure, the moon will still shine upon you, but your mind is like turbid sewage, and the moon’s reflection will not appear. Amitābha Buddha will disappear.
所以“切忌从他觅”啊！倘若你向外找、向外求，则“迢迢与我疏”了。从心外去找，就与佛性相去十万八千里了。	Therefore, “be careful not to seek outside of yourself”! If you seek outside of yourself, you will be “far away from yourself.” Seeking beyond your mind will distance you significantly from the Buddha-nature.
佛性不在别处，在你面门放光呢！看东西的是谁？听声音的是谁？闻到香臭的是谁？说话的是谁？动作的是谁？这不是我的佛性是什么？你为什么从他觅？“我今独自往”，现在我无论何时何地，对外面的东西都不取不舍了，都是“独自”的，绝对的，都不见有对偶、不见有相对。	The Buddha-nature is not elsewhere; it is shining right in front of you! Who is seeing things? Who is hearing sounds? Who is smelling perfumes and odors? Who is speaking? Who is moving? If this isn’t my Buddha-nature, what is it? Why are you seeking it in others? “I now walk alone.” Now, regardless of when or where I am, I neither cling to nor abandon

	external things. I am “alone”—absolutely, without duality or relativity.
绝对真心是“独自”的，绝对的，无一物的，没有相对的。如梁武帝问：“如何是圣谛第一义？”达摩祖师答：“廓然无圣。”梁武帝又问：“对朕者谁？”祖师答：“不识”。	The absolute true mind exists in a state of “aloneness,” being completely independent and devoid of any attachments or relative concepts. For example, Emperor Wu of Liang asked, “What is the first meaning of the Noble Truth?” Bodhidharma replied, “It is the vastness, without any saints.” Emperor Wu asked again, “Who is facing me?” Bodhidharma replied, “I don’t know.”
为什么不识？相对的是你认识我，我认识你；我就一个人——绝对真心。是绝对的，谁认识谁呀？绝对真心，说识与不识，都是两头话。	Why not? Relative things involve your knowledge of me and my knowledge of you; I am simply one person—the absolute true mind. It is absolute, so who knows who? The absolute true mind, whether it is known or not, is a multifaceted entity.
若能这样，那就“处处得逢渠”，就时时处处都能显现这个绝对的真心，处处时时都能见到真如自性了。“渠今正是我”渠就是影子。山河大地、日月星辰等等，一切事物无不是我的影子，统统都是我的显现。	If we can do this, we will “encounter it everywhere.” This absolutely true mind will manifest everywhere and at all times, allowing us to continuously see the true nature of our being. “They are now me”—it is the shadow. Mountains, rivers, earth, sun, moon, stars, and so on—all things are my shadows, all my manifestations.
但“我今不是渠”，我这法身是无相的，虽然影子都是我的显现，但我不是影子。也就是说，虽然这一切相无不都是我，但我不是一切相，因为法身是无相的。你就是把一切相统统都拿走，因其皆不是我，也于我无损。	But, “I am not them.” My dharmakāya is formless. Although shadows are my manifestations, I am not the shadow. In other words, although all these forms are me, I am not them, because the dharmakāya is formless. Even if you remove all forms, since they are not me, it benefits me nothing.
因此，不要着在相上，一切相皆不可得，一法不立才对。“应须恁么会，方得契如如。”修道人应该这样子去领会，真心才能够常住，才能够与如如不动相契，而不为任何境物所左右。	Therefore, do not dwell on appearances. All forms are unattainable, so no dharma can exist. “Only by understanding them in this way can I comprehend the unchanging nature.” A cultivator should understand this way. Only then can the true mind be permanent, able to resonate with its unchanging nature, unaffected by any circumstances or objects.
任何地方都离不开我的真心，如影随形，所以，我们时时刻刻都不要向外追求。念佛就是念自心，念阿弥陀佛，就是使自心醒悟，不要着相了。	My true mind is inseparable from everywhere, like a shadow following the body. Therefore, we should never look outside of ourselves. Chanting the Buddha’s name means chanting our mind. Chanting Amitābha Buddha awakens our mind, freeing us from attachment to appearances.”

“失晓老婆逢古镜，分明觑面别无真”，这就是你呀！离开它再去找就找不到了，没有了。因此，我们再三指示诸位，这个真心觉性就是我，离开它，什么也没有。	The old woman gazed into the mirror as dawn broke; all she saw was her reflection. Do not let the reflection confuse you. “This is you! Without it, you can no longer see your true nature; it’s unseen! Therefore, we repeatedly teach you that this true mind and self-awareness is me. Without it, there is nothing.
你如果认为这个没有天眼、天耳、宿命、他心、神足等五通的，不是真心觉性，那你就错误了。	If you think that something without the five spiritual powers—divine sight, divine hearing, knowledge of past lives, knowledge of others’ minds, and teleportation—is not the true mind and awareness, then you are mistaken.
因为你虽经指示而认识这妙明本体——真心觉性，但是，你多生历劫的妄想执着的习气多得很，还没除掉，你怎么能一下子发通呢？就像一面镜子上积了很厚的灰尘，如何照物？你必须揩擦，一直到它光亮，就能朗照了。	Although you have been taught and recognized this wonderful and luminous essence—the true mind and awareness—you still have many habits of delusion and attachment from countless lifetimes. If you haven’t eliminated them, how can you suddenly develop these abilities? It’s like a mirror covered in a thick layer of dust; how can it reflect objects? You must wipe it until it shines, and then it can reflect clearly.
但你首先要得镜子，若不得镜子，那你揩什么、擦什么？所以，你必先经指示识得妙明本体是什么后，勤除习气，恢复我们本体光明，然后起种种妙用，成就大道，一切神通就具足了。	But first, you must obtain the mirror. If you don’t have the mirror, what’s the point of wiping and polishing? Therefore, you must first be taught to recognize the wonderful and luminous essence, then diligently eliminate these habits and restore your original brightness. Then, you can harness various spiritual powers, follow the noble path, and acquire all spiritual powers.
所以，圭峰禅师说：“识冰池而全水（全妄而即真），借阳气以消融，悟凡夫而即佛（凡夫就是佛），资法力以熏修（悟后方可修），冰消则水流润，方显溉涤之功；妄尽则心虚通（把虚妄荡光，将污垢清除），应现通光之用（朗照万物，朗照乾坤）。事上神通变化，非一日之功可成，乃渐熏而发现也。”	Therefore, Chan Master Guifeng said, “Recognize the ice pond and make the water whole (complete delusion and become the truth); use the yang energy to melt it; realize the ordinary people and become the Buddha; and use the power of the Dharma to cultivate” (cultivation can only be done after enlightenment). When the ice melts, the water will flow smoothly, and the effect of irrigation and cleansing will be revealed; when delusion is eliminated, the mind will be clear (clear away delusion and remove impurities), and the function of radiant light will appear (illuminate all things, illuminate the universe). Spiritual powers and transformations in matters are not achieved in a

	day but are gradually discovered through cultivation.”
我们学佛修法第一要认识本性，肯定这能说、能行的就是我们真心，脚跟立得稳，毫不怀疑，然后好好地保护它，发扬光大，证成圣果。大手印就是要我们首先肯定佛性，然后开始做功夫。	The first step in studying Buddhism and practicing the Dharma is to understand our true nature. We must affirm that that which speaks and acts is our true mind, standing firm and without doubt. We should carefully protect, develop, and nurture this essence to attain the fruit of sagehood. The Mahāmudrā teaches that we must first acknowledge our Buddha-nature before we can begin our practice.
这一点如不能肯定，以后就无法下手，功夫就不能成就。所以，洞山祖师说得好：“分明觌面别无真”啊！离开这个影子，再去找就没有了。佛性就是我们能起知觉的性能，就是知冷暖阴晴，知饱饥痛痒的性能，你要时时保护它。	Without certainty about this, we have no way to begin, and our practice cannot succeed. As Patriarch Dongshan put it so well, “Plainly before your very face—there is no other reality.” If we leave this reflection to look elsewhere, there is nothing to be found. Buddha-nature is our capacity to perceive: to know cold and warmth, cloudy and clear weather, fullness and hunger, pain and itching. You must safeguard it at every moment.
最后一句“休得迷头犹认影”，意即你们自己不要再迷了，不要去追逐影子了。迷头认影是《楞严经》上佛讲的一个例子。	The final sentence, “Do not let the reflection confuse you,” means that you should stop being lost and stop chasing after form. Mistaking one’s head for a reflection is an example given by the Buddha in the Śūraṅgama Sūtra.
佛说在室罗城中一个演若达多戏的人，有一天取镜自照，只见镜中映现一个化了装演戏的面像，不见了自己的本来面目，误认为妖怪，吓得他无故乱跑，到外面寻找头去了。其实头还在自己肩膀上，并未失去。	The Buddha tells of a man in Sravasti who performed the play Rādhātu. One day, he looked in a mirror and saw only a disguised face, his true self missing. Mistaking it for a demon, he was so frightened that he ran around outside, searching for his head. But his head was still on his shoulders; it hadn’t been lost.
这就是用比喻来劝告我们不要迷于外相而错认本来面目。犹认影，你们时时刻刻还是在认影子，其实那影子是你所显现的幻相，何必去认假作真呢？妇女最放不下儿女，整天挂在心上。	This metaphor serves as a warning, cautioning us not to lose ourselves in appearances and mistake our reflection for our true selves. It’s like mistaking a shadow. You constantly misjudge a shadow, but that shadow is actually an illusion. Why mistake the false for the true? Women are most attached to their children, constantly worrying about them.
男同志呢？年轻的则爱女朋友，年老的则爱钞票。孔夫子说得好：“少之时，气血未定，戒之在色……及其老也，气血既衰，戒之在得。”这些都是贪认影子啊！不	What about men? Young men love their girlfriends, while older men love their money. Confucius said it well: “In youth, when the qi and blood are not yet

要认影子了，要放下来，“休得迷头犹认影”，就是在万千假象——偏——中，识取真心——正——不为影子所迷了。这是第二位置是偏中正——见道位。	settled, one should be cautious about lust... When one grows old, when the qi and blood are weakened, one should be wary of greed for wealth, lest you ruin your lifelong reputation.” These are all manifestations of greed for shadows! Stop misjudging; let it go. “Do not let the reflection confuse you.” This means, amidst countless false appearances—deviant ones—recognize the true mind—the righteous one—and don’t be misled by shadows. This is the second position, which is slightly central—the position of seeing the truth.
第三个位置：“正中来。无中有路出尘埃，但能不触当今讳，也胜前朝断舌才。”——修道位。前面讲见道位。正即正位，正位即理体，从理体当中来起作用，在作用当中磨练自己，把自己习气消光，即正中来。	The third position states, “Coming from within the Absolute: within nothingness lies a path out of the dust and mundane world. While one may avoid violating the taboos of the present emperor, it is still better than the previous dynasty’s tongue-chopping genius. “ This step represents the cultivation stage. We previously discussed the stage of seeing the truth. “Right” refers to the correct position, which embodies the essence of the principle. Acting from this essence, tempering oneself through action, and eliminating detrimental habits is the core focus.
“无中有路出尘埃”，我们讲一切都无，一切都空，但这个无和空不是断灭空，不是绝对无。这个无者、空者，就是我们不着一切相的理体，你时时能空，时时能不着相，你沿这条路走下去，就能离三界出轮回了。	“Within absence lies a path beyond the dust.” We say that all is absent and all is empty, but this absence and emptiness is not annihilationist emptiness or absolute nothingness. It is the essence of principle in which we attach to no appearance. If you can remain empty and unattached at every moment, following this path will take you beyond the three realms and out of saṃsāra.
其实我们时时刻刻地空空空者，不是有无相对的空，不是断灭空，你们不要怕落空。古人云：“空、空、空，空里得成功，根本栽培后，哪怕雪和风”。	In fact, the emptiness we maintain at every moment is not emptiness opposed to existence or annihilationist emptiness. Do not fear falling into emptiness. An ancient saying goes, “Empty, empty, empty—in emptiness accomplishment is found. Once the root is cultivated, why fear snow and wind?”
心真空净了，这佛性就显现了，我们面前就出现光明大路，能够出三界的尘境。	When the mind is truly pure and empty, Buddha-nature manifests, illuminating a path that enables us to transcend the dust and mundanity of the Three Realms.

我们众生都是在欲界、色界、无色界尘埃里，在六道里轮回无有了期啊！我们果真能时时刻刻地立稳脚跟，认清爽了我们的自性，时时保护它，才有念起，即便觉除，就能离三界出苦海，就能成就大道。	We sentient beings are ensnared in the dust of desire, form, and formless realms, endlessly revolving through the six realms of reincarnation. If we consistently maintain our footing, clearly recognize our intrinsic nature, and protect it, then even when thoughts arise, we can awaken and eliminate them, leaving the Three Realms and the sea of suffering to achieve the Great Way.
比如我们念佛的人妄念起时，就把佛号一提：阿弥陀佛，就把你的妄念斩掉，就把你的执着斩掉，就把你的烦恼斩掉。你光火时，即刻念阿弥陀佛；如还不顶用，就出声念或大声念阿弥陀佛，这样就把你的烦恼斩掉。	For instance, when those of us who chant the Buddha's name experience distracting thoughts, we simply chant, "Amitābha Buddha." This practice severs those distractions, attachments, and troubles. When you're frustrated, chant "Amitābha Buddha" immediately. If that proves insufficient, recite it aloud, and the repetition will dispel your difficulties.
你不这样做，就跟境界跑了，妄念纷飞不已，你怎么能成道啊！因此，第一要认清自己的本来面目，识得它是无相之相，是万能体，能起妙用，时时刻刻保护它，在一切顺逆境界中磨练自己，才能得解脱，这是最重要的，所以说"无中有路出尘埃"。	If you do not practice in this way, you will run after circumstances, with deluded thoughts flying endlessly. How could you realize the Way? First recognize your Original Face: the appearance of the formless, the all-capable essence that gives rise to wondrous functioning. Safeguard it at every moment and train yourself amid all favorable and adverse circumstances; only then can you attain liberation. This is the crucial point. Hence the saying, "Within nothingness is a path out of the dust."
"但能不触当今讳，也胜前朝断舌才。"这句讲得更好。什么叫讳？人起名字有避讳，比如皇帝的名字有个"正"，那么你们的名字就不能用这个"正"字，要避讳的，不能跟皇帝的名字一样。	"If you can avoid violating the present sovereign's taboo, you surpass even the brilliance of the man whose tongue was cut out in a former age." This puts it even better. What is a taboo? Naming requires avoiding certain names. For example, if the emperor's name contains zheng ( ), you may not use that character in your own name. You must observe the taboo and not share the emperor's name.
另如你们的父亲，你们爷爷名字当中有"明"，那你的名字就不能用"明"，要避讳一下，不好和长辈同名。"不触当今"，当今就是皇帝也，这是比仿我们的佛性，意即时时地不触犯它。	Similarly, your father's or grandfather's names contain the character " ," so you can't use it in your name. You must avoid taboos and refrain from having the same name as your elders. The phrase "avoid violating the taboos of the present emperor," referring to the current emperor, serves as a

	metaphor for our Buddha-nature, which emphasizes the importance of not violating it.
比如我的拳头，说是拳头就触犯它，它是拳头，你不称它为拳头，就违背它。触犯它不对，违背它也不对。所谓不能触犯，就是说真的用功夫，用到识得自己的佛性了，也不能时时念叨：这是我的佛性。	Take, for instance, my fist as an example. If you refer to it as a fist, you are offending its true nature. It's a fist, but if you don't call it a fist, you violate it. Offending it is wrong, and violating it is also wrong. To avoid offending, it means that even if you truly practice and recognize your Buddha-nature, you can't constantly say, "This is my Buddha-nature."
住在佛性上，也是不行的。即使功夫做到觉也没有了，也不要住在上面。是故曰：有觉有照，还是生死，不得解脱；住于圣境，亦是有为，不得究竟。凡夫固是无觉无照，整日昏昏噩噩，如做梦相似。	Nor will it do to abide in Buddha-nature. Even if practice reaches the point where the sense of being aware has fallen away, do not abide there. Thus it is said: "As long as there is still 'awareness' and 'illumination,' there is still birth and death, and no liberation. To abide in a state of sagehood is still conditioned and cannot be ultimate." Ordinary beings, of course, lack awakened awareness and illumination; they spend their days in a daze, as if dreaming.
老子曾说过："世人察察，唯我昏昏。"世上人都是昏昏沉沉的，怎么说察察呢？所谓察察者，是耍聪明图名利；而老子所谓昏昏者，是功夫用到究竟处，大智若愚，丝毫无住了。	Lao Tzu once said, "The world is clear-headed; only I am dull." If everyone in the world is dull and drowsy, how can we claim that anyone is clear-headed? The so-called "clearheaded" refers to being clever and seeking fame and fortune, while the "dumbness" Lao Tzu refers to is the ultimate practice, where enormous wisdom appears foolish without any attachment.
所以做功夫，既要认识本性，又不要住在上面，以为有所得，即"不触当今"也。《圆觉经》云："居一切时，不起妄念，于诸妄心，亦不息灭，住妄想境，不加了知，于无了知，不辨真实。"功夫至此，方为究竟。	Thus in practice we must recognize our original nature, yet not abide in it as though something had been attained. This is "not violating the present sovereign's taboo." The Sūtra of Perfect Enlightenment says, "At all times, do not give rise to deluded thoughts; yet, with regard to deluded mind, do not seek to extinguish it. Dwelling amid the realm of delusion, do not superimpose any further knowing; in the absence of such knowing, do not discern what is the ultimate reality." Only at this point is practice ultimate.
是故到最后，连佛也不可得。不可得，不是不成佛，而是正成佛。因佛亦假名，无一丝可得。你假若有个佛可成，就是还没有成佛。正如前面公案讲的洞山禅师的师父所说：我若闻无情说法，我就齐于诸圣了。	Therefore, in the end, even Buddhahood cannot be attained. This unattainability means one has actually attained Buddhahood. This is because Buddhahood is also a provisional designation, and there is not a single trace of attainment. If you hold

	that there is a Buddha to be attained, you have not yet attained Buddhahood. As the master of Chan Master Dongshan said in the previous story, “If I hear the teachings of the inanimate, I will be equal to all saints.”
与诸圣一齐，就是我心中有个佛了，有个佛就不是真佛了。所以，见与佛齐，亦有佛地障。因此，要你连佛的知见也没有，都光净了，才是真净，故云“但能不触当今讳，也胜前朝断舌才”。	Being equal to the saints means having a Buddha within me. Having a Buddha is no longer the true Buddha. Therefore, even if one’s views are equal to those of the Buddha, there are still obstacles to Buddhahood. Therefore, only when one loses even the Buddha’s knowledge and views, when everything is pure and clear, can one be truly pure. Therefore, it is said, “Avoid violating the taboos of the present emperor; it is still better than the previous dynasty’s tongue-chopping genius.”
这里有一个典故，从前有个人，忘记他的名字了，其人智慧大的不得了，皇帝、奸臣把他的舌头割断，他就用割断舌的血，写出字来。我们成道比断舌的大才还要胜过多多。断舌才不过是个世智辩聪，是小智慧，般若是大智慧。这是讲做功夫——第三个位置。	There is an anecdote here: once upon a time, there was a man whose name I have forgotten. He was incredibly wise. When the emperor and a treacherous minister cut off his tongue, he used the blood from it to write. Our enlightenment is far superior to the tongue-chopping genius. The talents of tongue-chopping represent only worldly wisdom and eloquence, which are forms of lesser wisdom, whereas prajñā embodies immense wisdom. This course is about practicing cultivation—the third position.
第四个位置：“兼中至。两刃交锋不须避，好手犹如火里莲，宛然自有冲天志。”有人说本来不叫兼中至，洞山良价禅师说兼中至，恐怕是印错了，应该是偏中至。我认为这种讲法是对的。	The fourth position is “Arrival at the Integration”: “When two blades cross, there is no need to evade them. An adept is like a lotus in fire, naturally possessed of an aspiration that soars to the heavens.” Some say that the name should not be jian zhong zhi ( ), and that its appearance in Dongshan Liangjie’s account is probably a misprint: it should be pian zhong zhi ( ). I think this explanation is correct.
兼中至是正偏合体，即兼并之意；而第三位正中来，是表从正位的理体当中，来起作用；第四位应该是接着讲，在偏位上的日用事情当中能做到理事无碍了；所以偏中至是正确的。偏中至，即一天到晚在做事情当中，不离正位，能做到理事无碍，不怕一切逆境烦恼，起妙用，这也是修道位。	“Arrival at the Integration” signifies the merging of principles and affairs. The third position, “Come from the Center,” emphasizes working from the correct principle. The fourth position should build on this idea, suggesting that in daily life, one can attain unimpeded control of both principle and affairs. Thus, “Mergence of Deviation and Center” is a more accurate description. It conveys that in

	undertaking tasks continuously, one remains in the proper position, achieving seamless control over both principles and affairs, unafraid of adversities and worries, and capable of utilizing them effectively. This phase also represents a stage of cultivation.
“两刃交锋不须避”，打仗时刀来枪往，不要害怕，不须躲避。譬喻在一切逆境当中，不害怕、不烦恼。如你自己家中有忤逆之子，你也不要烦恼。	“When two blades clash, there’s no need to avoid them.” In battle, when swords and spears are flying, there’s no need to fear or hide. This phrase is a metaphor for not being afraid or troubled in the face of adversity. For example, if you have a disobedient son at home, you shouldn’t worry. Oh! Your goal is all unattainable.
噢！这一切都不可得、不可得，忤逆就忤逆，你只不过是多花些钱罢了，你去花好了，因为我欠你的债，欠债还钱，理所当然，无所谓、不烦恼。	Oh! None of this can be grasped, none of it can be grasped. If he is disobedient, so be it; you will just spend more money. Go ahead and spend it, because I owe you a debt, and repaying a debt is only natural. It makes no difference, and I am not troubled.
“两刃交锋不须避”，逆境来时，你能躲避得了吗？躲避不了的，所以“不须避”。讲到躲避，想起了一个公案，有一位徒弟问洞山禅师道：“寒暑到来时，如何回避？”洞山禅师说：“向无寒无暑处去。	When two blades clash, there’s no need to avoid them.” When adversity strikes, can you avoid it? You can’t, so there’s no need to avoid them. Speaking of avoiding them, I recall a story: A disciple asked the Chan Master Dongshan, “When cold and heat arrive, how can we avoid them?” Dongshan replied, “Go to a place where there’s neither cold nor heat.”
”徒弟又问：“如何是无寒暑处？”洞山说：“寒时寒死　黎，热时热死　黎！”此话怎讲？即暖时不作暖想，冷时不作冷想；若作冷暖想，即起分别心，烦恼现前也。	The disciple asked again, “What is that place where there’s neither cold nor heat?” Dongshan responded, “In cold weather, you will succumb to the cold; in hot weather, you will perish from the heat.” What does this expression mean? It means to focus on the present condition, whether warm or cold. If you dwell on feelings of cold or heat, it can lead to discriminatory thoughts and cause afflictions to arise.
逆境当前怎么办？有两句诗说得好：“镬汤炉碳吹教息，剑树刀山喝令摧”。镬汤炉碳，剑树刀山，我心不怕，我一吹就把它息掉，我一声大喝即将它摧毁。逆境尽管来，我的心不动，就息掉了。	What should we do when faced with adversity? There are two lines of poetry that beautifully put it: “Blowing the cauldrons of boiling water and the charcoal in the furnace, I command them to calm down; trees of swords and mountains of knives, I will shout to destroy them.” Whether it is boiling water, charcoal in a furnace, swords, or a mountain of knives, my heart remains unafraid. With a single

	blow, I quench them; with a single roar, I destroy them. Adversity, however it may come, remains unmoved, and it quenches them.
注意了，不是逆境来了，我想怎么躲过去，也不是如何把烦恼取消了；而是我们心要放下来，一切都无所谓，一切都不可得，无所畏惧，你要杀我，就来杀好了，“将头迎白刃，犹如斩春风”，我心不动。逆境尽管来，我不躲避，即“两刃交锋不须避”；我心不动摇、不畏惧，即“吹教息、喝令摧”是也！。	Remember, it’s not about attempting to evade adversity or eradicating worries; it’s about relinquishing our hearts, accepting that nothing is attainable, and embracing fearlessness. If you intend to kill me, then proceed and meet the blade with my head, as if slicing through a gentle spring breeze; my heart remains steadfast and unmoved. I do not shy away from adversity, regardless of how it arrives, as illustrated by the saying, “When two blades clash, there’s no need to avoid them.” My heart remains unwavering and unfazed, as in “I command them to calm down; I will shout to destroy them.”
兼中至是讲修道位。修道是说我们时时在逆境丛中锻炼自己，不惊不怖，经得起考验，才能从真正修持中证得妙果。是故“好手犹如火里莲，宛然自有冲天志。”真正的好手就是功夫作得上去的人，不是池塘中开的莲花，而是火里开的莲花。所以，大慧宗杲禅师说在家居士比出家人力量大二十倍。	“Arrival at the Integration” discusses the stage of cultivation. Cultivating the Way means constantly training ourselves in the face of adversity, remaining calm and undeterred, and being able to withstand the test. Only then can we truly achieve the fruit of practice. Thus, “A skilled practitioner is like a lotus in the fire, possessing a soaring aspiration.” A truly skilled practitioner is one who has mastered martial arts. They are not lotus flowers blooming in a pond, but lotus flowers blooming in the fire. Therefore, Chan Master Dahui Zonggao said that lay Buddhists are twenty times more powerful than monks.
大慧宗杲禅师是一位了不起的禅宗大祖师，他说：“如杨文公、李文和、张无尽三大老，打得透，其力胜我出家儿二十倍。”这三个人都是当时悟道的在家居士。	Chan Master Dahui Zonggao, a remarkable Chan master, said, “The three great lay Buddhist masters, such as Yang Wengong, Li Wenhe, and Zhang Wujin, are able to strike through the enemy (delusion), and their strength is twenty times greater than that of a monk like me.” These three were lay Buddhists who had attained enlightenment at the time.
大慧禅师为什么这样讲呢？因为我们习气重，既有分别我执与分别法执，更有俱生我、法二执，纵然一旦打开本来、亲证佛性，还有俱生二执未脱。法相意识颂三云：“发起初心欢喜地，俱生犹自现缠眠。	Why did Chan Master Dahui say this? This condition is due to our strong habits, which include attachments to the discriminating self and dharma, as well as an innate attachment to both. Even if we unlock our original nature and personally realize Buddha-nature, we still have these two innate

	attachments. The third verse in the Dhamma-nature Consciousness Verse states, “Even when the initial aspiration is aroused in the joyful state, the innate attachments remain entangled and dormant.”
”悟后不经一番艰苦锻炼，不在事境上将俱生二执磨尽，是不能轻易到达究竟地的。出家人是“一瓶一钵，日用应缘处，无许多障道底冤家。一心一意体究此事。”而在家人“开眼合眼处，无非障道底冤魂。	Diligent training after enlightenment and eradicating innate attachments to craving through worldly matters are necessary to reach the ultimate state. A monk possesses only a bottle and a bowl as daily necessities, and he is free from many enemies who hinder his path. Focusing single-mindedly on this matter, a layperson, on the other hand, “sees nothing but the spirits that hinder the path wherever they open and close their eyes.”
”出家人“在外打入”，在家人“在内打出”。这里的内、外是指什么？在什么内、在什么外呀？这是指“世俗尘劳”，世俗尘劳如“大火聚”，是障道底因缘。	“A monk ‘strikes in from outside,’ while a layperson ‘strikes out from inside.’” What are “inside” and “outside” here? What does “inside” mean, and what does “outside” mean? They refer to “worldly dust and dirt.” Worldly dust and dirt are comparable to “a great fire” because they represent the causes and conditions that hinder one’s spiritual path.
出家人处于不受家庭、亲属拖累的清净之地，好比在大火的外面，就像池塘里的白莲花；在家人处于世俗尘劳里，好比在大火的里面，若能成道，就像火里红莲一样。大慧禅师说：“在外打入者，其力弱；在内打出者，其力强。	A monk, unencumbered by family and relatives, is like being outside a massive fire, like a white lotus in a pond. A layperson, immersed in worldly dust and dirt, is like being inside a massive fire. If one can attain enlightenment, they will be like a red lotus in the flames. Chan Master Dahui said, “Those who strike from outside are weak; those who strike from inside are strong.”
”古来所有成道的圣贤，都是历尽艰辛，吃大苦耐大劳，经受了种种磨练，才成道的。如果怕苦怕累，经不起逆境的磨练、考验，就不能成道了。	All the sages and saints of the past achieved enlightenment through immense hardship, suffering, and toil, and by withstanding all kinds of trials and tribulations. If one fears hardship and fatigue and cannot withstand the trials and tribulations of adversity, then enlightenment is impossible.

我们的本师释迦牟尼佛，也是历尽艰辛，受尽种种磨练，最后坐在菩提树下发大誓愿：若不证大道决不起座！方于腊月初八夜睹明星而证大道。	Our master, Śākyamuni Buddha, also endured countless hardships and trials, ultimately sitting under the Bodhi tree and making a profound vow: “I will not rise from my seat until I attain the Great Way!” He attained enlightenment on the eighth night of the twelfth lunar month, upon seeing a bright star.
释迦佛的前生，纵然被歌利王割截身体也不动心，这是多么伟大的道心啊！他老人家是给我们做个榜样：修道须有这种艰苦卓绝的耐心，方能成就。	In his previous life, Śākyamuni Buddha remained unmoved even when King Kali cut his body into pieces. What a magnificent aspiration! He set an example for us: this kind of arduous and extraordinary patience is required for success in the practice of the Way.
讲到磨练身心的环境，其实用不着刻意寻求自苦，我们现在就常处于种种的逆境当中。谚云：“不如意事常八九！”现实生活中时时都有与自己意愿相违的逆境。	When it comes to tempering the body and mind, there’s actually no need to deliberately seek hardship. We often observe ourselves facing various adversities. In real life, we often face challenges that contradict our desires.
现在世界上灾难很多，人我竞起，是非纷呈，加以众生各各的业障，家家都有烦恼的事。有一些人，还不知道苦，这就是“苦苦”啊！现在所幸我们知道修道了，须脚跟站稳，不为这些梦尘影事所动，不怕吃苦，勇往直前。不成道誓不罢休。所以“好手犹如火里莲”！	Disasters plague the world today. Competition arises between people, and right and wrong become rampant. Add to that the karmic obstacles of all living beings, and every family has its troubles. Some people still don’t understand suffering. This is the essence of “suffering.” Fortunately, we now know how to cultivate the Way. We must stand firm, unmoved by these fleeting illusions, fearless of hardship, and forge ahead courageously. We vow not to give up until we achieve enlightenment. Therefore, “a skilled practitioner is like a lotus in the fire”!
“宛然自有冲天志”，大丈夫具有冲天大志，不怕艰难困苦，不向挫折、失败低头。修道就要有大丈夫气概，能行大施，不拘小节，逆境来了不怕，顺境来了不喜，我行我素，勇往直前，没有大丈夫气概，那就难修成了。	“Possessing a soaring aspiration.” A true man possesses lofty aspirations, is fearless of hardships and difficulties, and is unyielding to setbacks and failure. Cultivating the Way requires a true man’s spirit, capable of generous generosity, unconcerned with trivial matters, unafraid of adversity and undelighted in prosperity, pursuing one’s own path and forging ahead courageously. Without true manliness, success is elusive.
释迦佛之所以要说净土宗，就是怕我们胆小、怯弱，畏惧路途遥远，不敢修行，故说一个歇脚的好去处：西方有一个极乐世界，临命终时，阿弥陀佛会接引你们去往	The Buddha Śākyamuni spoke of the Pure Land school because he feared we might be timid and cowardly, afraid of the long journey and afraid to

生，放心去好了，不要怕！所以说佛法最好，样样具备，胆小有胆小的法，胆大有胆大的法。	practice. He offered a pleasant resting place: a paradise in the West. At the end of life, Amitābha Buddha will lead you there. Go with confidence; fear not! Therefore, Buddhism is the best, possessing everything. There are methods for the timid and for the courageous.
实际上禅宗并不危险，你只要发大愿：我一定要成佛，救度众生，不成功誓不罢休！有这个大誓愿维持，你人身永远不失，再出头来，一闻千悟。老实说来，怕吃苦不容易成佛，因为你的习气磨练不了。	In reality, Chan Buddhism is not dangerous. All you need to do is make a profound vow: “I must attain Buddhahood and save all sentient beings, and I will not give up until I succeed!” With this powerful vow upheld, you will never lose your human body, and when you emerge again, you will attain enlightenment. Honestly, fearing hardship makes it difficult to attain Buddhahood, as your habits cannot be tempered.
你不要以为在西方极乐世界不用修行，舒舒服服地享受享受，就成道了。哪有这么容易！经上说，西方极乐世界的水、鸟、风声，皆是“法音宣流”，宣说什么法音啊？“演说苦、空、无常、无我之音”。	Don’t think you can attain enlightenment in the Western Pure Land by simply enjoying the comforts without practicing. It’s not that straightforward! The sūtra says that the sounds of water, birds, and wind in the Western Pure Land are all “Dharma sounds.” What kind of Dharma sounds are they? These are sounds that preach suffering, emptiness, impermanence, and non-self.
就是叫我们不要执着这个美好的世界，享乐而不用功。这个世界也是空幻的，执着就是苦。一切相都是无常的，无可执取，无可留恋，须放下放下再放下。	It simply means telling us not to cling to this beautiful world, indulging in pleasure without making any effort. This world, too, is illusory, and attachment is suffering. All appearances are impermanent, nothing to grasp, nothing to linger on. We must let go, let go, and let go again.
经又说要“饭食经行”，有人误以为在西方极乐世界，吃饱饭，没事了，走走玩玩。其实大错！“饭食”应读作“反饲”，指修道吃饱了法食，就应“经行”十方，反过来给众生吃法食，即广度众生也。	The sūtra also says to “eat and walk.” Some mistakenly believe that in the Western Pure Land, after eating, there’s nothing to do—just walk around and have fun. This misconception is a complete mistake! “Eat and walk” should be read as “return to feed.” This means that after practicing and eating Dharma food, one should “walk around” in the ten directions, feeding sentient beings with Dharma food, thus saving them.
通过救度众生，磨练自己的习气，这样才能成道啊！不然的话，也不能成道。我们要成道，就须在度众生的份上，磨练习气，积累福德，才能圆成佛果。	By saving sentient beings and tempering one’s own habits, one can achieve enlightenment. Otherwise, enlightenment is impossible. To attain enlightenment, we must cultivate our energy and

	accumulate merit for the sake of saving sentient beings, thus achieving Buddhahood.
为什么？因为众生的习气各各不同，你要度他，就须舍己从人；要随顺他，就要自己先将习气消掉，这样才能恒顺他人。所以，普贤菩萨十大愿王中就有“恒顺众生”这一条。	Why? This phenomenon is due to the unique habits that sentient beings possess. To save them, you must sacrifice yourself and follow others; to follow them, you must first eliminate your own undesirable habits. Only then can you consistently follow others. Therefore, among Samantabhadra Bodhisattva's Ten Great Vows, there is “constantly following sentient beings.”
这是不容易做到的啊！要真做到，把自己的习气消尽了，才能断“尘沙惑”，心量才能广阔，广大神通妙用不求而自得。所以修道要有大丈夫气概——“宛然自有冲天志”，以上是讲在事境上的锻炼，仍是修道位。我们要艰苦磨练，以达到“理事无碍”的境界。	This feat is difficult to achieve! To truly achieve this, to eliminate one's own negative habits, one can sever “dust and sand delusion,” broaden one's mind, and naturally attain vast spiritual powers. Therefore, cultivating the Way requires the courage of a true man—“a self-assured ambition to soar to the heavens.” This term refers to training in practical situations, which is still a stage of cultivation. We must diligently hone our skills to achieve the state of “unobstructed understanding of principle and practice.”
最后一个位置“兼中到”，正位和偏位靠拢了，兼并在一起了。洞山祖师的“五位君臣颂”，君喻正位，臣喻偏位。君臣合并了，故云“兼中到”，也有几句诗：“兼中到。不落有无谁敢和？人人尽欲出常流，折合还归碳里坐。”	The final position, “Integration Attained,” brings the primary and subsidiary positions closer together, merging them into one. In Master Dongshan's “Ode to the Five Positions of Ruler and Minister,” the ruler represents the center position, and the minister represents the deviate position. This merging of the ruler and minister leads to the phrase “Integration Attained,” which includes lines of poetry: “Integration Attained: Who dares respond when one falls into neither existence nor non-existence? Everyone strives to escape the ordinary flow; In the end, we return to sit in the charcoal.”
“不落有无谁敢和”是什么意思？我们曾讲过：我们的佛性，你说有也不对，说无也不对；我们凡夫就是爱执着，说有着在有上，说无著在无上，都当作道理领会了。	What does “Who dares respond when one falls into neither existence nor non-existence?” mean? We've discussed this point before: Saying our Buddha-nature exists or does not exist is wrong. We ordinary people simply cling to the concept of Buddha-nature, believing that existence is linked to existence and that non-existence is linked to non-existence, while taking it all for granted. In reality,

	Buddha-nature transcends both existence and non-existence and is unattainable.
实际上，佛性是既非有，也非无，非非有，非非无，都不可得，佛性本来如此嘛！你说有么，它无相可得；你说无么，它能起妙用。这不是非有非无吗？佛性如此，事相也如此。	In fact, Buddha-nature is neither existent nor nonexistent, neither not-existent nor not-nonexistent: none of these can be grasped. It is originally just so! Say it exists, and no form can be found; say it does not exist, and it brings forth wondrous functioning. Is this not neither existent nor nonexistent? The same is true of phenomena.
举个例子：比如茶杯，它无自体，杯子本身是没有的，它是用土捏成形，然后放入窑里烧出来的；你说它没有么，形象宛然，可用来饮水喝茶。这不是非有非无吗？佛性本体是非有非无的，世间一切事相也是非有非无的。	Take a teacup, for example. It has no essence of its own: the cup does not exist independently. Clay is molded into shape and fired in a kiln. Yet say it does not exist, and its form is clearly there, usable for drinking water or tea. Is this not neither existent nor nonexistent? Both the essence of Buddha-nature and all worldly phenomena are neither existent nor nonexistent.
“不落有无谁敢和”，吟诗作曲时，我唱一句，你和一句，此唱彼和就叫唱合。谁敢和？到了最后这个位置就难以开口措词了，说有不对，说无也不对，只好无说无闻了。	“Who dares respond when one falls into neither existence nor non-existence?” When reciting poetry or composing music, I sing a line, you join in, and this technique is called singing in harmony. Who dares to join in? At this point, it’s difficult to identify the right words. To say it exists is wrong, and to say it does not exist is also wrong. Therefore, we can only remain silent.
释迦世尊在涅　会上说：“若谓吾灭度，非吾弟子；若谓吾不灭度，亦非吾弟子。”诸位，你们说佛有没有灭度啊？怎么样才能算是佛弟子？“非有非无”（听众有人插话）。	At the Nirvāṇa Assembly, Śākyamuni Buddha said, “If you say I have attained nirvāṇa, you are not my disciple; if you say I have not attained nirvāṇa, you are not my disciple either.” Everyone, do you think the Buddha attained nirvāṇa? What does it mean to be considered a disciple of the Buddha? “Neither existence nor non-existence” (someone in the audience interjects).
不对，你说非有非无也不对，还是落在“非有非无”的概念上。那怎样讲呢？离开有、无、非有、非无、非非有、非非无，作么生道？“海市蜃楼多奇彩，雨后霓虹分外娇。”	That’s not right. To say it is neither existence nor non-existence is also wrong; you’re still stuck in the concept of “neither existence nor non-existence.” So how do we explain it? What path transcends existence, non-existence, and abstract concepts? “Mirages are so colorful, and neon lights after rain are especially beautiful.”
“人人尽欲出常流”，常流，意指凡夫，因为凡夫都是在六道轮回的生死苦海里流转。出常流，就是了生脱	“Everyone strives to escape the ordinary flow.” The term “ordinary flow” refers to ordinary beings who

死，跳出六道轮回的生死苦海。我们今天到这里来的，个个都想成佛，都想跳出生死苦海。	continuously wander in the sea of birth and death within the six realms of saṃsāra. To escape the ordinary flow means to attain freedom from birth and death, thus breaking free from the cycle of saṃsāra. Those of us gathered here today aspire to become Buddhas and ultimately escape this cycle of birth and death.
“折合还归碳里坐”，折合，就是到头来。还归碳里坐，就是还归到你原来所处的地方。	“In the end, we return to sit in the charcoal.” The phrase “in the end” suggests returning to our origin.
我们未修法前，因烦恼、执着，遮蔽了本性光明，经过修法，慢慢恢复了光明，怎么最后还回到黑黑的碳里坐呢？这句话是不是说错了呢？没有错！密宗修到最后，就是这样讲，它说，功夫做到家，就像腊月三十之月。	Before we practiced the Dharma, our afflictions and attachments obscured the brightness of our innate nature. Through diligent practice, we gradually regained that brightness. But how could we ultimately return to sitting in the dark charcoal? Is this statement incorrect? It is not! The ultimate goal of Tantric practice is this: when one has mastered the skill, one is like the moon on the 30th day of the twelfth lunar month.
阴历十二月的最后一日，这天晚上还能看得到月亮吗？民间有一句赖账的俏皮话：“腊月三十有月亮时还钱。”腊月三十有月亮吗？没有！没有，就不还钱。	On the last night of the twelfth lunar month, can you still see the moon? There is a witty folk saying about defaulting on a debt: “Pay back when there’s a moon on the 30th day of the twelfth lunar month.”
为什么修道修到最后，竟如腊月三十之月呢？因为功夫做到光明大放、神通大发，还不是究竟位。必须做到一切摄归自心，一法不存，一丝不挂，一尘不染，才是了手时，故以满黑位以表之。	Why does the final stage of cultivation resemble the moon on the thirtieth of the twelfth month? Because when practice reaches the point of great radiance and the great emergence of spiritual powers, it is still not the ultimate stage. One must bring everything back to one’s own mind, leaving not a single dharma, not a thread, not a speck of dust; only then is it the completion, so it is represented by the position of complete darkness.
再说，修行到家无有生死可了，以佛性本无生死，六道皆如来寂灭之海，是故来去自由，随缘度生。故过了末后牢关，六道轮回就是了生死，了生死就是六道轮回，生死、涅　皆不可得。	Furthermore, at the ultimate level of cultivation, there is no birth and death from which to be liberated. Buddha-nature inherently transcends birth and death, and the six realms are all part of the Tathāgata’s ocean of nirvāṇa. Thus, one can enter and exit freely without obstacles. After passing the final barrier, the cycle of the six realms represents liberation from birth and death, and liberation from birth and death embodies the cycle

	of the six realms. Birth, death, and nirvāṇa are all unattainable.
“折合还归碳里坐”，末等于初，真正到了家，就像无修行一样。佛性是一个大圆相，无始无终。但你不要误解为修成佛还返回来做烦恼众生。佛的境界是：烦恼不可得，菩提不可得，众生不可得，佛也不可得，无可取，无可舍。众生是对境生心，妄执妄取。这怎么能相同?	“ In the end, we return to sit in the charcoal “ means that the end is equal to the beginning. Truly reaching the ultimate state is akin to having no cultivation at all. Buddha-nature is a vast, round form, without beginning or end. However, do not misunderstand that achieving Buddhahood means returning to a state of vexation. The Buddha’s realm is where afflictions are unattainable, Bodhi is unattainable, sentient beings are unattainable, and Buddhahood is unattainable. Nothing is to be taken; nothing is to be abandoned. Sentient beings develop thoughts based on circumstances, grasping and attaching to them with delusion. How can these be the same?
这“兼中到”是讲证道位。但是，光有证道位，没有见道位，证个什么呀？必须先有见道位。离开见道位，想入证道位是不可能的。所以恒河大手印一开始就讲见道位，说明见道位很重要。	The phrase “Integration Attained” signifies an ultimate stage in the journey toward attaining the Way. However, it raises a question: how can one reach this ultimate stage without first recognizing the Way? Achieving the stage of seeing the Way is crucial, as one cannot progress to the ultimate stage without it. Consequently, the Ganges Mahāmudrā begins by emphasizing the importance of seeing the Way.
今天有两位居士问我这“五位君臣”的问题，所以拿“五位君臣”的内容、次序，来和恒河大手印对照。五位君臣的排列次序是：正中偏、偏中正、正中来、兼中至、兼中到，前两个是见道位，中间两个是修道位，最后一个是证道位。和恒河大手印一样，先要见道（就是明心见性，即“见宗”），这是很重要的。	Two lay practitioners asked me about the Five Positions of Ruler and Minister today, so I am comparing their content and sequence with Ganges Mahāmudrā. The sequence is: the relative within the absolute, the absolute within the relative, coming from within the absolute, arrival at integration, and integration attained. The first two are stages of seeing the Way, the next two are stages of cultivating the Way, and the last is the stage of realizing the Way. As in Ganges Mahāmudrā, seeing the Way must come first—that is, realizing the mind and seeing one’s true nature, or “seeing the fundamental principle.” This is very important.
由于很多人对“有情无情同圆种智”还不怎么理解，我们因此再作解释。谁知一泻千里，讲了这么多，但仍未离大手印之“见宗”，所谓“万变不离其宗”是也。	Many people still struggle to grasp the concept that “sentient and insentient beings share the same perfect wisdom,” so we will elaborate further. Throughout this extended discussion, I have

	remained anchored to the core principle of Mahāmudrā: “no matter how phenomena change, their true nature remains the same.”
四、谴离对空乐明的贪着	4. Relinquishing Attachment to Emptiness, Bliss, and Clarity
前面讲到做功夫要“不擒不纵”，既不要压住妄念不让它起，而成土木金石，也不要纵容妄念让它瞎起，而流浪生死。现在接着讲：	Earlier we discussed “neither suppressing nor indulging” in practice. We must neither press down deluded thoughts and prevent their arising, becoming like earth, wood, metal, or stone, nor indulge them and let them run wildly, wandering through birth and death. Let us now continue:
“离妄念，是无为而住之自心性，即智慧光明。”	“To be free from delusions means liberation from them, enabling the mind’s nature to exist in non-attachment, which represents wisdom and enlightenment.”
假如我们能够离开妄念，不但上座修法，而且于行住坐卧一切时中离妄念，这就是无为而住之自心性，这是本来面目显现了。一切时一切处都不着相，心不住一点影子，这叫无为。不是不做事，有事尽管做。	If we can be free from delusions, not only while we sit and practice the Dharma but also at all times, whether walking, standing, sitting, or lying down, this is the mind’s nature: abiding in non-contrivance, revealing our Original Face. At all times and in all places, without attachment to form, the mind does not dwell on even the slightest shadow. This condition is called non-contrivance. It doesn’t mean doing nothing; if there is something to do, do it.
终日吃饭，未曾咬着一粒米；终日穿衣，未曾挂着一根纱，这叫无住之心。无住之心就是我们天然本性。但是，初见本性没有神通妙用，叫素法身。就如买了一块素布，没有什么花色一样。	Eating all day without biting a single grain of rice; dressing all day without getting caught by a single thread. Such a condition is called a non-abiding mind. The non-abiding mind is our natural, intrinsic nature. However, when we first see our nature, the wondrous functioning of spiritual powers has not yet manifested; this is called the plain dharmakāya. It’s like buying a piece of plain cloth without any pattern or color.
能够无为而住的心就是素法身，就是智慧光明。有人说这个素法身没有神通妙用，光明不大。	The mind that can abide in non-contrivance represents the plain dharmakāya, which embodies wisdom and enlightenment. Some say that this pure dharmakāya lacks spiritual powers and shines only slightly.
这是因为你还有住处，着在“无为而住”，不是真正无住，这就是遮盖你本性的妄情啊！把妄情去掉之后，念	This is because you cling to a dwelling place, specifically to the idea of “dwelling in non-contrivance,” rather than truly dwelling nowhere.

念不着相，智慧光明才能显现。你不可起心动念去求它，因为它本来是光明的。	This is the delusion that obscures your true nature! Once you eliminate delusion and are unattached to form, wisdom and light can manifest. You shouldn't harbor any thoughts or desires to seek it, for it is inherently luminous.
比如宝珠是有光的，但宝珠上有一层污泥，遮住它了，光现不出来。污泥去掉后，光明自然就放出来了，还用再求一个光明吗？所以不要有所求，只要去除妄念，智慧光明自然就显现了。	For example, a pearl has light, but a layer of mud obscures it, preventing the light from appearing. Once the mud is removed, the light naturally emanates. Is there any need to seek it again? Therefore, don't seek anything. Simply eliminate delusion, and wisdom and light will naturally manifest.
“若以有为为道而修，必不了悟本元。”	“ If one practices with an contrivance mindset as the Way, one will fail to realize the true essence.”
反过来，我们假如是有为而修，心里有所住，就有个东西挡住，那就难以成道了。	Conversely, if we practice with contrivance and dwell on something in our minds, we create a barrier that makes achieving enlightenment difficult.
“有为”者，就是有所求。将有所求当成“道”，那是妄心，是有所住着，与空灵无住的真心相去十万八千里，这样绝对不能明悟本来面目。不明真心，不识本来，那是盲修瞎练，要想成道，即如“以沙煮饭”无有是处。	“Contrived” means seeking something. To take seeking as the Way is deluded mind and abiding, far removed from the empty, numinous, non-abiding true mind. This can never bring awakening to the Original Face. Without understanding the true mind or recognizing original nature, practice is blind. To expect realization of the Way in this manner is like cooking sand in the hope of making rice: it is impossible.
比如说修净土的人，祈求西方的阿弥陀佛：你来拉我啊、你来拉我啊！这是以有为之心而修，很难与阿弥陀佛相应。	For instance, those who engage in Pure Land school often pray to Amitābha Buddha in the West, exclaiming, “Come and pull me up, come and pull me up!” This mindset reflects a focus on contrivance, making it more challenging to resonate with Amitābha Buddha.
因为不知道心是何物、佛是何物，把心和佛分成两边，有所追求，有所企盼，有所住着，心不清净，绝对生不了西方净土的。	Lacking an understanding of both the mind and the Buddha, practitioners separate the two, pursuing something external rather than cultivating a pure mind. Without such purity, rebirth in the Western Pure Land remains unattainable.

现在不少学佛的人想发财，尤其是港澳台同胞和海外华侨中的居士，他们来学法都问：有什么办法让我做生意发财吗？他们学佛不是为了了生死，而是为了发财。内地的学法者，大都想发神通。这都是有为而修。	Many Buddhists today, particularly from Hong Kong, Macau, Taiwan, and among overseas Chinese, approach the Dharma with the primary question, “Is there a way to make money through business?” Their intent is not liberation from the cycle of birth and death but rather financial gain. Similarly, many practitioners in mainland China seek spiritual powers. This emphasis on intention results in an inability to comprehend their true essence, attain enlightenment, or grasp their authentic nature.
这样修法的人，必不了悟本元，他绝对不能开悟，证见本来面目。因为用心不正，还着相，有所求。要把心洗空净了才好，一切不要，一切不着，无为而修，才与本真相应；一有所求就背道而驰，不能悟道了。	Those who practice this way cannot awaken to the original ground; they cannot realize and see their Original Face. Their use of mind is wrong: they still cling to appearances and seek something. The mind must be washed empty and pure, wanting nothing and clinging to nothing. Only cultivation without contrivance accords with original truth. The moment seeking arises, one goes against the Way and cannot realize it.
假如你说仅要神通而已，那更不对了。你要神通，魔王就乘机捣乱了，化作佛来迷惑你，你当作真佛，心花乱放，魔即乘机进入你的心里去了，让你成魔，佛也救不了你。	Desiring spiritual powers is even more misguided. Seeking such powers can lead to confusion, as the devil may masquerade as a Buddha, causing misinterpretation. Mistaking the devil, who has taken on the guise of a Buddha, for the genuine Buddha can overwhelm the mind. The devil will exploit this confusion, potentially transforming one into a demon. Even the true Buddha may find it challenging to rescue someone in such a state.
所以，以“有为”为“道”而修的人，“必不能了悟本元”，绝对不会开悟，绝对不会认识根本，绝对不会知道根本、佛性是什么东西，绝对不能成道！有所住着，哪里会成道呢？成魔倒是有份在！	Therefore, those who practice “contrivance” as the “Way” will “never realize the true essence.” They will remain unenlightened and unable to recognize their Buddha-nature. If one dwells on something, how can they hope to attain the Way? Such fixation may lead to becoming a demon.
因此，我们修法，要识得根本，要无所追求，要知道我们本来是佛，把我们的妄情消掉就行了，不要去求什么东西。一有所求，就要成魔了。魔是有神通的，他知道你心动，他就来了。所以心魔一动，外魔就来了。	Therefore, when we practice the Dharma, we must recognize our fundamental nature and pursue nothing. We must know that we are originally Buddhas. Simply eliminate our delusions and avoid seeking anything. The moment we seek, we will become demons. Demons possess spiritual powers. They know when your mind is agitated and

	will come. Therefore, as soon as the inner demon stirs, external demons arrive.
什么叫心魔？有所住就是心魔。心一着相，外魔就乘机而入；心不着相，心不动，外魔不得其门而入。魔来了，我不睬，“凡所有相，皆是虚妄”，佛来佛斩，魔来魔斩，一切都不可得，他怎能进得来啊？不要怕魔，魔是心现的，你心不魔，任他外魔法力多高超也进不来。	What is an inner demon? Abiding in anything is an inner demon. As soon as the mind clings to appearances, external demons seize the opening. If the mind does not cling and remains unmoving, they have no way in. Should a demon appear, I pay it no attention: “All appearances are illusory.” If a Buddha appears, cut through that appearance; if a demon appears, cut through that too. Nothing can be grasped, so how could it enter? Do not fear demons; they are manifested by mind. If your mind is not deluded in this way, no external demon can enter, however great its powers.
我们学佛修法，因地要正，先要弄清楚这个问题：我们了了常知的灵明真心就是佛，除此之外没有佛。千佛万佛同我们这了了常知的真心本是一体、本是一个，任他佛形象现前我们也不睬。	When studying Buddhism and practicing the Dharma, it is essential to establish a solid foundation. We must first clarify that our luminous true mind, which is always aware, is the Buddha. There is no Buddha beyond this understanding. Our ever-aware true mind is fundamentally the same as the thousands of Buddhas. Even if other Buddha images present themselves to us, we should disregard them.
晓得一切相都是假的，一切都不可得，我们这个妙明真心才是真佛，那么你就不会入魔了，你就可以成大道了。不然，心不清净，有所住有所求，必是招魔入魔成魔去了，与道无有丝毫干系。是故大手印强调，以“有为”为“道”的修道者，必不能悟见本性，不能成大道。	Recognizing that all appearances are delusions and unattainable, we understand that our wonderful and bright mind is the true Buddha. To attain the Great Way and avoid demons, we must refrain from materialism. If our minds are not pure and we focus on material possessions while seeking, we will inevitably attract demons and become like them, thereby distancing ourselves from the Way. Consequently, Mahāmudrā stresses that practitioners who adopt “contrivance” as their “Way” will “never realize the true essence” or achieve the Great Way.
“此为自心元所俱生智，但初修虽欲自然住定于本元，然所住不越于贪着乐、明、无念等功力之中。”	“This represents the wisdom that emerges organically from one’s own mind. However, while beginners may desire to dwell in this original source, their experience is often limited to an attachment to Bliss, clarity, and the state of no thought.”
这离知的智慧光明，不从外得，它是自心本具的性能。	This luminous wisdom, beyond conceptual knowing, is not something acquired from the

	outside; rather, it is an inherent quality of the mind.
但是，初修的人即使很想使心自然安住清净本元之中，也是做不到的，因为不明本来面目，还落入有为而修之中，所住之处没有超越快乐、光明、无念（即是空）等等这些功夫。这些功夫有吗？有的。	Even though beginners may fervently wish to let their minds settle into their pure, original essence, they often find this process impossible. This difficulty arises from a lack of understanding of their true nature and their attachment to conditioned practices. They continue to cultivate states of emptiness, bliss, and clarity. Do these states exist? Yes.
比如快乐，当你做功夫到了第三禅乐境时，世上所有的快乐都比不上它，但是，不要贪住在上面，虽然有，须等于无一样，不贪着。	Take bliss, for example. When practice reaches the bliss of the third dhyāna, no worldly happiness can compare with it. Yet do not cling to it. Though it is present, regard it as though absent, without attachment.
假如你贪住在快乐、光明和无念，就坏了，特别是贪住在无念上，那更是坏了，因为这个无念是死的。坐在那里不动，一个念头也没有，那你就变成土木金石，把自己的心压死了。	Clinging to bliss, luminosity, or no-thought is disastrous, especially clinging to no-thought, because such no-thought is lifeless. Sitting motionless without a single thought turns you into earth, wood, metal, or stone: you have crushed your own mind into lifelessness.
贪着快乐是喜魔来了，贪着光明是明魔来了，贪着无念是空魔来了。而我们的本性光明是大光明，尽管它光明朗照十方无障碍，但是它自己不说自己是光明，不住光明相。	Attachment to bliss brings the māra of joy; attachment to luminosity brings the māra of luminosity; attachment to no-thought brings the māra of emptiness. The luminosity of our original nature is great luminosity. Though it brightly illumines the ten directions without obstruction, it does not call itself luminous or abide in the appearance of luminosity.
假如你住光明相，被光明相所遮，就把你妙体的无边神用遮掉了，所以不能住光明。因此，我们打坐的时候，不许见光见佛，有光可见还不行。不是连看也不许看，而是不许贪住在上面，须看见了等于没看见一样。	If you abide in the appearance of luminosity, it obscures the boundless numinous functioning of your wondrous essence. Thus you must not abide in luminosity. For this reason, in seated meditation we do not permit attachment to seeing lights or Buddhas. As long as light remains an object to be seen, the practice is not yet complete. This does not mean you may not see it at all; it means you must not cling to it. See it as though you had not seen it.
为什么？由于初初发的光是微弱的光，你心念稍微一动，光明就没有了。光明来了你不睬也不动，光明就越发越大，你一睬心念一动，光明就被盖掉了。所以，你如果是带着异计而修，从好的方面来说，不过是住着在快乐、光明、无念上面而已；坏的方面呢，就是你要着	Why? The light that first appears is faint. The slightest movement of thought makes it disappear. If you neither heed it nor stir when it appears, it grows ever greater; the moment you heed it and a thought moves, the light is obscured. Thus,

魔的，因为你有所求，魔就乘机而入。因此，不要带异计而修啊！	practicing with ulterior aims leads, at best, to abiding in bliss, luminosity, and no-thought. At worst, you become possessed by māras, because your seeking gives them an opening. Do not practice with ulterior aims!
“当遣离贪着如是等功力境，顿然安住，方现赤裸了彻之自性本元体。”	“One should let go of attachment to these meditative states and allow the mind to settle suddenly; only then will the naked, clear, and original nature of self-nature emerge.”
我们做功夫时，应当遣除上面所说的快乐、光明、无念等等的功力境界。为什么？因为这只是初步定境的影相，赤裸的自性本元体还未现出来，不过是比初修者有了一点影境而已。	When practicing, we should aim to eliminate the previously mentioned states of samādhi, such as emptiness, bliss, and clarity. Why? These states are merely shadows of the fundamental state of samādhi. The true essence of one’s nature has yet to be revealed. This progression in state is simply a ‘shadow of truth’ in comparison to that of a beginner.
功夫并不是开悟啊！比如高峰祖师，他的师父问他：“日间浩浩时还作得主么？”修行人在日常动用的一切境界中，要作得主，不为境界所牵，不跟境界走，才有少分定力，方与本元体有些许相应。	Remember, practice is not the same as enlightenment! For example, Chan Master Gaofeng’s master asked him, “Can you still be in control during the vastness of daytime?” A practitioner must be in control of all states of mind in daily life, unrestrained and unmoved by them. Only then can they achieve a modicum of samādhi and connect with their essence.
所以，他师父问他在日常动用中，能把一切境界照破，喜也不喜，乐也不乐，悲也不悲，苦也不苦，空净也不空净，不为境界所干扰吗？能作得主吗？高峰祖师说：“作得主。	Therefore, his master asked him, in his daily life, if he could see through all states of mind—neither joy nor happiness, neither sorrow nor suffering, neither emptiness nor purity—and remain unperturbed by them. Could he maintain control? Chan Master Gaofeng replied, “I am in control.”
”师又问：“睡梦中作得主么？”睡着做梦了，晓得是梦境而不动摇，什么来了都不怕，老虎来了也不怕，假的；仇人来了不怕，假的；发大财也不要，一切都是假的，这就是睡梦当中做得主。	The master then inquired, “Can you maintain control while you dream?” When you are asleep and dreaming, you know it is a dream and remain unperturbed. You are not afraid of anything that comes your way. You are not afraid of a tiger; it is fake. You are not afraid of an enemy; it is fake. You would rather not be rich; everything is fake. The alternative is being in control during your dreams.
睡梦当中做得主，力量比白天大十倍。因为我们醒的时候只是迷，睡着时候是昏迷。昏迷的时候，你还能明明	Being in control during your dreams is ten times more powerful than being in control during the day. This advantage is because when we are awake,

白白、清清爽爽地晓得这是幻境、梦境，心不动摇，这力量是很大的。	we are merely confused; when we are asleep, our unawareness is deeper. If, even then, you clearly know that what appears is an illusory dream and your mind remains unwavering, that is immense strength.
我们人临死能作得主，先要梦境中能作得主，因为临死时是大昏迷，睡梦是小昏迷，小昏迷尚不能作主，那大昏迷时就更不能作得主了。高峰祖师功夫好、本事大，他答道：“作得主。”	To die in control, we must first control our dreams. This is because dying is a major unconsciousness, while sleeping is a minor unconsciousness. If you lack control during minor unconsciousness, you will have even less during major unconsciousness. Chan Master Gaofeng, a master of outstanding practice and ability, replied, “I am in control.”
高峰祖师两次答：“作得主。”的确是好功夫，乃我辈后学作功夫的典范与榜样。我们学佛修道，就是为了在生死岸头作得主，不为业障所牵累而沉沦苦海。	Chan Master Gaofeng responded twice, “I am in control.” This ability is an exceptional practice that serves as a model for those of us who follow in his footsteps. We study Buddhism and cultivate the Way to master the realm of birth and death, unburdened by the pull of karma and the descent into the sea of suffering.
要做到这一点，我们大家先要练习在日用当中作得主，不为顺逆之境缘所转，不被喜怒哀乐之妄情所移，顺不喜逆不忧，一切皆如空花幻影，不可得，不粘不住，而后方能于睡梦中作得主。假如这一点也做不到，还说什么了生死呢？因为生死的根源，就是妄念不息，随境攀缘呀！	To achieve this, we must first practice being masters of our daily lives, unaffected by favorable or unfavorable circumstances, and unmoved by the delusions of joy, anger, sorrow, and happiness. Do not rejoice in favorable circumstances or grieve in adverse ones. Everything is like flowers in empty space or illusory images—unattainable and ungraspable. Only then can we become masters of our dreams. If we cannot even attain this, how can we discuss transcending birth and death? The root cause of birth and death lies in the constant flow of delusions and our clinging to external circumstances.
宁波有一位居士，正在打坐用功时，突然有人来报她儿子落水了，她坐在那儿一动也不动。有人骂她道：“你怎么这样无情？自己骨肉掉水里，竟然不去救？”她还是无动于衷，照样用功。	There was a lay Buddhist in Ningbo who was meditating when someone suddenly reported that her son had fallen into the water. She sat there motionless. Someone scolded her, saying, “How can you be so heartless? Your own flesh and blood is submerged, and you make no effort to rescue him.” Despite the outcry, she remained unmoved and continued her practice.
她的定力功夫是好的，但是见死不救并不好，未免残忍。怎样做才对呢？人还是要救，但要心不动，救了等于没有救过一样，不是坐着一点儿不动。然而话又说回	Her meditative stability was good, but to stand by and let someone die was not good; it was cruel. What should she have done? She should still have

来，像她这样的功夫算不错的了，要是我们早已是方寸大乱了。	saved the person, while keeping her mind unmoved. After saving someone, it should be as though she had not done so, rather than remaining seated without moving. That said, her level of practice was already quite good. In her place, we would long since have panicked.
有一个人家里遭火灾了，女主人想起自己的孩子还在屋里，心慌意乱了，赶紧冲进屋里，往床上一抓，出来一看：啊呀！错了，抱出了个枕头。她马上昏过去，孩子也被烧死了。你们看这就是方寸大乱的结果啊！	A fire broke out in a family's home. The mother, remembering her child was still inside, panicked and rushed in. She extended her hand toward what she believed to be her child; however, upon emerging, she realized, to her horror, that she had grabbed a pillow instead. Overcome by shock, she fainted, and tragically, the child had perished in the flames. This tale illustrates how a completely panicked mind can lead to disastrous outcomes.
所以，在境界当中你动不动摇，是一大考验，这也是功夫。高峰祖师在日用当中，不管什么事情来了，都能做得主不动摇，功夫很不错；睡梦当中也做得主，功夫更不得了。	Therefore, whether you waver in this state of mind is a significant test and an integral part of your practice. In his daily life, Chan Master Gaofeng remained steadfast in his control, regardless of the circumstances. His discipline was even more impressive because he could maintain control in his dreams.
他师父看他功夫确实不错，要考察他的悟性，于是进一步问他：“无梦无想时，主人公在哪里？”高峰一愣：梦也没有思想也没有，主人公在哪呢？左思右想，终是答不出来，他师父叫他去参。	Seeing that his practice was indeed good, the master tested his awakening further: "When there is neither dream nor thought, where is the master within?" Gaofeng was taken aback. With no dream and no thought, where was the master? He pondered it but could not answer. His teacher told him to investigate.
（元音上师曰：“你们大家代高峰祖师答一答，无梦无想，主人公在什么处？”众皆默然。上师道：“我代大家试答如何？”即厉声道：“的的！”）高峰祖师再参，后来就开悟了。开悟后高峰祖师就在天目山狮子崖闭死关。	(Master Yuanyin said, "Answer on behalf of Patriarch Gaofeng: when there is neither dream nor thought, where is the master within?" Everyone was silent. He said, "Shall I try answering for you?" Then he shouted forcefully, "Clearly here!") Patriarch Gaofeng investigated further and later awakened. After awakening, he entered a sealed retreat at Lion Cliff on Mount Tianmu.
所以，功夫归功夫，悟性归悟性啊！假如我们做功夫时，能够遣除快乐、光明、无念等等的功力境界，修法修至能所双亡，根尘脱落，前后际断时，“啪”地一声，忽然爆破，内而身心，外而世界，乃至虚空一时粉碎，化为乌有，顿然安住不动。	Thus attainment in practice and awakening to true nature are distinct! If, while practicing, we can relinquish meditative states such as bliss, luminosity, and no-thought, then at the point where subject and object both fall away, the sense faculties and their objects fall away, and the

	continuity of past and future is cut off, there is a sudden crash. Body and mind within, the world without, and even empty space shatter and vanish together. One suddenly rests, unmoving.
此时虽一无所有，安住不动，但是非如木石，而是灵知了了，我们的“赤裸了彻之自性本元体”就显现出来了。	At this point, although nothing remains and one rests unmoving, this is not like wood or stone: luminous knowing is perfectly clear. Our “naked, thoroughly clear original nature” manifests.
因此，我们无论修什么宗，都要修至能所双亡，心法双泯时，“啪——”地一声，“大地平沉，虚空粉碎”，一无所有而又了了分明的自性本元体才能显现出来！比如念佛法门，以一句佛号“阿弥陀佛……”，都摄六根，把眼耳	Therefore, whichever school we practice, we must reach the point where subject and object both fall away, and mind and phenomena both fall away. With a sudden crash, “the great earth sinks away and empty space shatters.” Only then can our original nature, devoid of everything yet perfectly clear, manifest. For example, in Buddha-recitation we use the single name “Amitābha Buddha...” to gather in the six sense faculties, collecting the eyes and ears,
鼻舌身意统统抓住，念到真正归一了，无心可心，无念可念时，念也就没有，佛也没有了，“啪——”，当下即亲见真佛，生到佛土。	nose, tongue, body, and mind together. When recitation truly becomes unified and there is no mind to grasp and no thought to recite, both the recitation and the Buddha as its object fall away. With a sudden crash, one directly sees the true Buddha and is born in the Buddha-land.
我们学心中心法的人也是如此，一句佛心咒“嗡伯拉伯拉……”，把六根摄住，心念耳闻，意不外驰，时节因缘到来，“啪——”能念所念顿时脱落，了彻的、无住的本元自性就清清爽爽、明明白白地显现了。	It is the same for us who practice the Heart-of-Heart Dharma. Reciting the Buddha-Heart Mantra, “Om bo-la bo-la...,” we gather in the six sense faculties, reciting with the mind and hearing with the ears, without letting attention wander outward. When the time and conditions are ripe—“Crack!”—the reciting subject and the recited object suddenly fall away, and the thoroughly clear, non-abiding original nature manifests vividly and unmistakably.
功夫要做，不然，无法打开本来，见自本性；光是空谈理论，乃画饼充饥，无有是处。我们要在日用当中做得主，如果你一遇到事情就不行，做不得主，那是药水汞，遇火即飞，敌不得生死的。	We must practice diligently; otherwise, we will not access our original nature or recognize our true essence. Merely discussing theories is akin to drawing cakes to satisfy hunger; it serves no purpose. We must maintain control over our daily lives. If you cannot manage yourself in the face of challenges, you become like mercury in a potion, which will explode upon contact with fire, unable to endure life and death.

做功夫，打开本来，梦醒了，晓得一切都是梦境，动什么心？一切恩恩怨怨、是是非非都消殒了，所以叫乘悟并消。一切事情都是梦境，不悟，执以为实有；一觉，如热汤消冰，一切业障都空了。这就是平常所说的“了则业障本来空”啊！所以说功夫要做，不做，开悟的时节因缘怎么会来啊？怎么会打开本来呢？	Cultivate and uncover your true nature. When you awaken from a dream, you recognize that everything is a dream. What is the value of being emotionally affected? All grudges, grievances, and distinctions of right and wrong vanish. This process is referred to as simultaneous enlightenment and dissolution. Everything is a dream. Without enlightenment, you cling to it as if it were real. Once awakened, it’s like hot water melting ice, and all karma dissipates. This phrase is often expressed as “When you realize, your karma is inherently empty!” Therefore, we must engage in practice. If we do not, how will the conditions for enlightenment manifest? How can we reveal our true nature?
有人问我做功夫需要多长时间？这要看你功夫做得绵密不绵密，若是断断续续的那不行；假如我们功夫做得绵密，今天打坐、明天打坐，持续不停；打坐下来之后，时时不忘观照，不跟境界跑，不过三五年工夫，你就彻见本性了。	Someone asked me how long it takes to practice. It depends on how diligently you practice. If it’s sporadic, it won’t work. If we practice diligently, we can consistently meditate both today and tomorrow. After sitting down, we constantly remember to observe and not let the state distract us. In just three to five years, we will fully realize our true nature.
为什么说我们修心中心法要修一千座呢？就是说认真修三年工夫就行了。你假如不绵密用功，修修停停，停停修修，三天打鱼两天晒网的，那不用说三五年不行，就是三五十年也不行。	Why do we say that we need to practice a thousand sessions of the Heart-of-Heart Dharma? This means that three years of diligent practice will suffice. If you don’t work diligently, practicing on and off, pausing intermittently, then you will not attain realization in three to five years—not even in thirty to fifty years.
又有人问一千座坐过又怎样呢？关于这个问题，已讲过多遍，兹再重复说一遍。一千座者，就是说这心中心法是仗佛、菩萨之力加持，功法殊胜，切实认真地修法三年，就一定能打开本来，亲见自性。假如拖拖沓沓、断断续续、一曝十寒地修法，不要说一千座不能见本性，就是三、五千座也不能见性。	Some people ask, “What should we do after completing a thousand meditation sessions?” This question has been addressed many times, so I will reiterate: A thousand sessions signify that this Heart-of-Heart Dharma relies on the blessings of Buddhas and Bodhisattvas. The practice is exceptional. If you practice diligently for three years, you will unlock and see your original nature. However, if you approach the method with procrastination, sporadic effort, and a sluggish attitude, you will not see your true nature after a thousand sessions—not even after three or five thousand.

还有人问：一千座之后是不是不修法了？我们上次讲过，饶你上根顿悟，多生历劫的习气，也不能一旦尽除，还要时时观照，在事境上锻炼，损之又损，把习气消尽了才行啊！悟后做功夫就是无修之修为真修，不是不修而是不要执着打坐，落在乐境中，成为法执障。	Others wonder, “Does this mean you can stop practicing after a thousand sessions?” We discussed previously that even if you possess superior capacity and achieve sudden enlightenment, the habits accumulated over many lifetimes cannot be eliminated all at once. You must continually contemplate and cultivate yourself in various situations, working to reduce and eventually eliminate these habits. Practicing after enlightenment involves the practice of “no practice” as true practice. This means you should engage in practice while avoiding clinging to meditation, getting lost in pleasure, or developing attachment to the Dharma.
反过来，假如你定力不足，见境还要动摇，那还要加工打坐，增强定力，才能渡过重关。如定力相当，只消时时凛觉，不费丝毫力气，非常轻松省力，不是还要修这个法、积那个功德……在法相上忙得不可开交。	Conversely, if your samādhi is lacking and your vision is unclear, you need to refine your meditation practice to strengthen your focus and overcome this critical barrier. If your samādhi is sufficient, you need only remain alert and vigilant, without exerting excessive effort. This approach is extremely effortless. Instead of focusing on cultivating this Dharma, accumulating merit, or becoming overwhelmed by its appearance, one can become excessively busy.
无论你悟不悟，在法相上做功夫，都是徒费精力，自找麻烦，无有是处。所以说，做功夫越省力越好，越轻松越好，越费力气越坏。	Regardless of whether one has attained enlightenment, focusing on the appearance of the Dharma is a waste of energy, a source of trouble, and serves no purpose. Therefore, the less effort one puts into practice, the better; the easier it is, the better; the more effort one expends, the worse it becomes.
五、顿断妄念，自性现前	5. Instantly Severing Delusions and Reveal your True Nature.
“急呼‘呸’字，顿断妄想之流。”	“Shout ‘Pei!’ quickly to immediately stop the flow of deluded thoughts.”
妄念动，急呼“呸”，这是大手印断妄念的要诀。念佛的人不要此法，只要把佛念一提，念一声阿弥陀佛就行了。其他行人于妄念一动时，就急呼“呸”，马上凛觉，妄想的源流“啪”地一下就断了。	Whenever deluded thoughts arise, quickly shout “Pei.” This is the key to cutting off deluded thought in Mahāmudrā. Those who chant the Buddha’s name don’t need this method; simply focus on it and chant “Amitābha Buddha.” Other practitioners, when deluded thoughts arise, quickly shout “Pei,”

	instantly alerting them. Suddenly, the deluded thought's flow ceases.
比如我们想到发财，就“呸”，发什么财？白日做梦！这样妄念就断掉了。假如妄念势力强，即贪心重，呸它不断时，就须持咒，假佛力来消除了。	For example, if we contemplate getting rich, we shout, “Pei, what kind of wealth? A daydream!” effectively cuts off the deluded thought. However, if the deluded thought is powerful—indicating that greed is strong—and repeatedly shouting “Pei” fails to eliminate it, then you should chant a mantra. This approach draws upon the Buddha's power to dispel the deluded thought.
“息粗妄心所而住定，则离攀缘一切法之境，自性即明彻，赤显离心智慧，如如现住。”	“ By extinguishing gross deluded thought and focusing on samādhi, one becomes free from all attachments to dharmas. The true nature becomes apparent, revealing the unwavering wisdom of the mind.”
把粗妄心所息掉（我们的心王心所，有八大心王，五十一个心所。其中最坏的心所是五个遍行心所，即作意、触、受、想、思。	We must let gross deluded mental activity subside. Mind and mental factors comprise the eight principal consciousnesses and fifty-one mental factors. The most troublesome of the mental factors are the five universal mental factors: attention, contact, feeling, perception, and volition.
“作意”即意根，翻动势力之强大，从来没有停止过，不要以为睡觉它就停止了，它在繁衍梦境，还是没有停止，要到最后金刚萨　定，才能把它定下来），就是把对境生心的粗妄歇下来，才能安住定境而不动。	“Intention” serves as the root of the mind, possessing such restless power that it never ceases. Do not assume it pauses during sleep; it continues to generate dreams without interruption. Only in the final stage of Vajrasattva Samādhi can it be stilled. It is essential to quell the gross deluded thought of the mind that arises in response to external circumstances; only then can one maintain a state of samādhi without distraction.
修法能对境不生心，就有相当功力了。我们人时时刻刻都是对境生妄心，并且不断攀缘，由这想到那，由那想到这，无有停息。	If one can cultivate the Dharma without generating thoughts in response to external stimuli, considerable skill has been achieved. In reaction to external circumstances, humans continuously generate deluded thought, clinging to them and moving from one thought to another without cessation.
假如攀缘之心能停下来，就能安然入定，离一切妄想攀缘虚妄之境，我们的自性就明了透彻、赤裸无遗显现出来（即朗然现前），从而打开离生灭有无、而空灵无住的、如如不动的般若大智了。	If one can cease this clinging mind, they can peacefully enter samādhi, liberated from all deluded thoughts and attachments to illusory realms. Our true nature will then be revealed completely, shining brightly before us, thereby

	unlocking the profound wisdom of prajñā, which transcends birth and death, existence and non-existence, and is characterized by emptiness, ethereality, and stillness.
就是说我们修法功夫第一步须息掉对境生心的粗妄，进一步离开攀缘境界，心不乱动，我们本来的自性就明明了了、清清澈澈、赤裸裸地显现出来了，就是离开妄想心的如如不动的光明大智慧也显现出来了。	This lesson indicates that the first step in our practice is to eliminate the gross deluded thought arising from our thoughts in response to external circumstances. Moreover, by relinquishing attachment and allowing our minds to settle, our true nature will be distinctly and starkly revealed. In turn, this process will reveal the unwavering, luminous wisdom of our true essence.
所以佛法就是妙，教我们认识真理，不要跟假相跑。我们若被假相迷惑，那就六道轮回；离开假相，你认识了真心就超脱了，就能证得大神通，得大受用。	Thus, the Buddha's teachings are deeply profound. They guide us to discern the truth and to avoid falling prey to deceptive appearances. Delusive appearances can mislead us, trapping us in the cycle of the six realms of rebirth. We can transcend, attain significant spiritual powers, and reap profound benefits by letting go of these illusions and recognizing our true mind.
因此，我们真要生到西方极乐世界，不是马马虎虎地念两声佛、念两句经就可以生的，要用阿弥陀佛之慧剑，斩断我们对娑婆世界这个假相的迷恋之情，才能生西的。	Therefore, if we genuinely wish to be reborn in the Western Pure Land, we cannot simply chant the Buddha's name or recite a few verses from the sūtra. We must wield Amitābha Buddha's sword of wisdom to cut through our attachment to the deceptive appearances of the Sahā world; only then can we achieve rebirth there.
所以说“纯想即飞”，也就是我们平日所说的初定，就是我们做功夫能够做到即使真正佛来了，也只是念：阿弥陀佛、阿弥陀佛……，别的什么都没有，只这思想是佛，我全想是佛，佛是我全想，全佛是想，全想是佛，那你就决定生西。	The phrase “One can ascend with pure thoughts” refers to what we often call initial samādhi. This indicates that even if the Buddha were to appear before us, we should focus solely on chanting “Amitābha, Amitābha...” without distraction. The statement “Only this thought is Buddha; my entire thought is Buddha; Buddha is my entire thought; the entire Buddha is thought, and the entire thought is Buddha” emphasizes the necessity of focused meditation on the Buddha for attaining rebirth in the Western Pure Land.

假如你不是这样呢？有念无念的念几声阿弥陀佛，心里想着此事彼事，那就不行了。有人问修念佛法门为何要念经呢？念经就是要你认识真理。佛经里说要上品上生，就要读诵大乘经典。为什么呢？读诵大乘经典就能明理。	However, if your mind is filled with distractions, simply chanting “Amitābha Buddha” a few times, whether with focus or not, will prove ineffective. Some may wonder why chanting sūtras is necessary alongside the practice of chanting the Buddha’s name. The purpose of chanting sūtras is to come closer to the truth. Buddhist scriptures indicate that to reach the highest level of rebirth, one must read and recite Mahāyāna sūtras. Why? Reading and reciting them brings understanding of the principle.
明白一切本来是佛，众生是佛，只是我们迷惑着相，而把自性忘掉了。我们不要迷惑住相，不要贪着功德，功德就是我们的自心，自心是大功之母，大功告成就是成佛。我人六道轮回或往生西方净土，乃心使然也。	Understand that all is originally Buddha, and sentient beings are Buddha. We are merely deluded and attached to appearances, forgetting our own nature. Do not be deluded or abide in appearances; do not cling to merit and virtue. Merit and virtue are our own mind, the mother of great accomplishment; the completion of that accomplishment is Buddhahood. Whether we revolve through the six realms or are reborn in the Western Pure Land is brought about by the mind.
万德之根本是心，一切万德都从心出，“无不从此法界流，无不归还此法界”。所以，心是根本，是一切法的根本啊！平时我叫大家读诵大乘经典，就是要我们明白这个道理。	The essence of all virtue originates from the mind; thus, “Nothing fails to flow forth from this Dharma Realm, and nothing fails to return to this Dharma Realm.” Consequently, the mind serves as the root, the foundation of all dharmas. I frequently encourage everyone to read and recite Mahāyāna sūtras to grasp this principle.
这里讲的净土法是大乘的净土法，跟禅宗道理一鼻孔出气。净土宗是三根普摄的大乘佛法，不仅是度中下根人，三根人都摄在里面，都是同一个心，净土就是心，心就是净土。	The Pure Land teachings discussed here belong to the Mahāyāna tradition and align with Chan Buddhist principles. Pure Land school is a Mahāyāna teaching that is inclusive of all three types of practitioners, catering to those of varying capacities and sharing a unified mindset. The Pure Land embodies the mind, and the mind embodies the Pure Land.
《阿弥陀经》说“从是西方，过十万亿佛土，有世界名曰极乐”，十万亿佛土就是十度万行，即是用“施、戒、忍、精、禅、慧、方、愿、力、智”来把心修空，开大智慧。心空了，就跨过十万亿佛土，到西方了。	The Amitābha Sūtra states, “From this west, across ten thousand billion Buddha-lands, there is a world called the Pure Land.” This reference to ten thousand billion Buddha-lands symbolizes the ten perfections and countless practices essential for cultivating the mind—through acts of generosity, adherence to precepts, patience, diligence,

	meditation, wisdom, method, vows, power, and intelligence—all of which ultimately lead to immense wisdom. When the mind is free from attachment, one has traversed these ten thousand billion Buddha-lands and reached the West.
所以说西方非遥远，就在你面前。简单说一句，就是你心无所住，一切皆空，你心就是佛，佛就是你心，这里就是西方，西方就是这里，当下就生西方了。不要等死后，活的时候就生西方，是真的生西方；活的时候不能生西方，到死了才生西方，恐就难了。	Therefore, it is said that the Western Pure Land is not far away—it is right before your eyes. To put it simply: when your mind abides nowhere and all things are empty, your mind is the Buddha, and the Buddha is your mind. Here is the Western Pure Land, and the Western Pure Land is here; you are reborn in the Western Pure Land right in this very moment. Do not wait until after death; be reborn in the Western Pure Land while you are still alive—this is true rebirth in the Western Pure Land. If you cannot be reborn in the Western Pure Land while alive, hoping for it only after death will likely prove difficult.
“洞达离生灭有无诸边，超绝语意分别境，而自安住离言思之智慧性境中。此指法身体性智、瑜伽、见宗。”	“One exists in a realm of wisdom that transcends words and thoughts, thoroughly understanding the boundaries of birth and death, existence and non-existence, and moving beyond verbal and semantic discrimination. This course centers on the dharmakāya wisdom, the practice of yoga, and seeing one’s true nature.”
意为我们要明明白白地晓得生灭、有无等等相对的知见是假的，并且要离开这些边见，超越语言意根分别的相对之境，那么，就自自然然地安住在无语言可说、无思想可动的朗照的大智慧的本来自性当中了。	This means we must understand that relative perceptions of birth and death, existence and non-existence, and similar concepts are false. We must abandon these extreme views and transcend the relative realms of language and the mind. By doing so, we will naturally rest in the inherent nature of immense wisdom, which lies beyond words and thought.
“洞达”者就是洞然明白、彻底通达。离生灭有无诸边，就是离开生和灭、有和无等种种边见。生灭、有无等见解，都是相对的妄知妄见，就像海市蜃楼一样虚妄不实，不合中道义，故为边见。	“Thoroughly comprehend” means to understand clearly and completely. To leave the extremes of arising and ceasing, existence and nonexistence, is to leave all such one-sided views. These views are relative, deluded knowing and seeing, as illusory as a mirage and inconsistent with the Middle Way. That is why they are called extreme views.
而我们时时处处都埋在相对的妄境中过活，在那里分辨好坏、分辨是非、分辨长短，从未离开过生灭、有无诸	Yet at every moment and everywhere, we live buried in relative, deluded circumstances, distinguishing good from bad, right from wrong,

边。比如，以为人身活着的时候是有，死了以后就什么都没有了，这是边见。	long from short. We have never left the extremes of arising and ceasing, existence and nonexistence. For example, believing that a person exists while alive but becomes nothing at all after death is an extreme view.
假如能识得凡是相对而有的，都是虚妄的影子，都不去追取，那么，即可于妄心息处，洞达本有的绝对真心。真心就是佛性，非有、非无、非长、非短、非生、非灭、非好、非坏、非美、非丑……，一切皆非，语言描述不到，思维推理不出，本不存在任何分别。这就是“超绝语意分别境”。	If one can recognize that all that exists relatively is merely a deceptive shadow and refrain from pursuing it, then, at the moment deluded thought ceases, one can access the inherent, absolute true mind. This true mind, referred to as Buddha-nature, transcends notions of existence and non-existence, length and shortness, birth and destruction, good and evil, and beauty and ugliness. It embodies nothingness, which is indescribable in words, impossible to explain through thought, and fundamentally non-existent. This state signifies the condition of “moving beyond verbal and semantic discrimination.”
语意分别境，即是语言意识分别的境界，意思是我们讲话时大脑意根在不停地动，所以就是非、好坏、长短分别不休，相对之见炽然而生起。	The realm of verbal and semantic discrimination refers to the realm of linguistic and conscious discrimination. This means that when we speak, our brains are constantly engaged, resulting in constant discrimination between right and wrong, good and bad, long and short, and the emergence of relative views.
比如有的人边念佛边讲话：“阿弥陀佛，我的媳妇怎么坏；阿弥陀佛，我的女儿怎么好。”这就是语意分别境，这样怎么行？如果这样就能生西方极乐世界，那么，生西方极乐世界的人就多了。	For example, some people talk as they recite: “Amitābha Buddha, how bad my daughter-in-law is! Amitābha Buddha, how good my daughter is!” This is the realm of discrimination through language and thought. How could that do? If this were enough for rebirth in the Western Land of Ultimate Bliss, a great many people would be reborn there.
我们必须要把迷情、边见斩断，一切都不住，一心念阿弥陀佛、阿弥陀佛……，全心是佛，佛就是我心，我心就是佛，心佛道交，打成一片，才能往生西方极乐世界。	We must cut off deluded attachments and extreme views, abiding in nothing, and single-mindedly recite “Amitābha Buddha, Amitābha Buddha…” The whole mind is Buddha; Buddha is my mind, and my mind is Buddha. Only when mind and Buddha are in communion and become continuous and undivided can we be reborn in the Western Land of Ultimate Bliss.
因此，我们要超越语意分别境界，明白这些境界都是假的，都不可得，而不随它走，不跟它转，一切放下再放下。如，梵志双手持曼陀罗花来供佛，佛开示他说：	We must therefore transcend the realm of verbal and semantic discrimination, understanding that these states are false and unattainable. Instead of

“放下着。”梵志把一只手的花放下。佛又说：“放下着。	following them or letting them sway us, we must repeatedly let go of everything. For example, a Brahmin offered mandārava flowers to the Buddha with both hands. The Buddha instructed him, “Let it go.” The Brahmin lowered the flower in one hand. The Buddha said again, “Let it go.”
”梵志又把另一只手的花放下。佛再说：“放下着。”梵志一听莫名其妙，赶紧问佛：“我两手的花都放下了，没有了还放下个什么？”佛说：“我叫你放下外六尘、中六识、内六根一切放下。	The Brahmin also put down the flower in his other hand. The Buddha said again, “Let it go.” The Brahmin was puzzled and quickly asked the Buddha, “I’ve already let go of the flowers in both hands. If there’s nothing left, what else should I let go of?” The Buddha said, “I’m asking you to let go of the six external dusts, the six internal consciousnesses, and the six internal sense organs. Let go of everything.”
”就是内中外都放光了，一切都不可得，梵志听后就觉悟了。所以，要超越语意分别境界，一切放下，再放下，把一切都放光了，而自然安住离言思之智慧性境中。	This meant that everything, inside and out, shone brightly, and nothing could be obtained. Upon hearing this, the Brahmin attained enlightenment. Therefore, to transcend the realm of verbal and semantic discrimination, let go of everything, let go again, let everything shine, and naturally dwell in the realm of wisdom beyond words and thoughts.
离言思，就是超越了语言和思维。离言思之智慧性境，超越了语言和思维的、自性本具的大智慧。假如你超越语意分别境，就会自自然然地安住于这个大智慧中，而受用无穷。	Being beyond words and thoughts refers to transcending both language and conceptual thinking. The realm of wisdom that lies beyond these boundaries encompasses the profound insight inherent in one’s true nature. By moving beyond verbal and semantic distinctions, one can naturally access this vast wisdom and reap endless benefits.
要做到时时刻刻都自自然然，而不带一点功用之修，是很难的，我们都是有功用之修啊！从初地到七地菩萨，还是有功用之修，从八地到十地才是无功用之修。我们凡夫想一下子就达到无功用之修是不容易的，所以，要从有功用之修到无功用之修，一步一步地上去。	It can be quite challenging to achieve a practice that feels consistently natural and effortless, free from any deliberate effort. Everyone approaches practice with some level of intention! In the first through seventh bodhisattva stages, our practice remains guided by intention. However, in the eighth through tenth bodhisattva stages, we practice without intention. For most people, reaching a state of effortless practice all at once is not straightforward. Therefore, it is important to progress gradually, moving from intentional practice to a practice that is devoid of intention.

何谓有功用之修呢？就是时时地觉照，当心自己，照顾自己。念头一动，即刻警策自己：“哎，不要动，我看见你了。	What does “ intentional practice” mean? It means being constantly aware, mindful, and self-conscious. As soon as a thought arises, immediately remind yourself, “Hey, don’t move! I see you.”
”假如你不觉，就照不见了，跟着念头跑十万八千里还不知道呢！所以，我们时时有觉有照，就是有功用之修；照到后面照熟了，不要觉了，它自然照，它自然不动摇，寂而常照，照而常寂，那就是无功用之修了；到最后寂也不可得，照也不可得，那才是真正到家。	If you’re not aware, you won’t be able to recognize it, and you might even find yourself chasing your thoughts for a long time without realizing it! Therefore, when we are constantly aware and mindful, we are practicing with deliberate effort. When we become familiar with it, we no longer need deliberately to arouse awareness. It will naturally illuminate, without wavering. It will be still and illuminated, illuminated and still. This is practice without deliberate effort. In the end, neither stillness nor illumination is anything that can be grasped. That is the true destination.
我们只有时时如此做功夫，才能从有功用之修达无功用之修，不能一步登天。	Only through consistent practice can we transition from ‘intentional’ practice to ‘inaction’ practice. Achieving the ultimate goal cannot happen in a single step.
这功夫怎么做？时时觉悟，要安住在无语言可说、无思想可动，即如宗下所云“言语道断，心行路绝”的、朗照的大智慧当中。	How do we practice this? We must continuously cultivate awareness and dwell in the expansive, radiant wisdom found in the realm beyond speech and thought. As Chan teachings convey, “It cannot be expressed in words, nor can it be measured by thought.”
我们的心不动了，它就自然朗照，反应异常快捷；假如你心有所动，有所住着，有所烦恼，反应就很迟钝了。因为你被境界牵走了，心的光明被境界所遮盖，无法朗照了，所以，反应就迟钝了。	When our mind is tranquil, it shines forth and responds with remarkable clarity. Conversely, if our mind is restless, preoccupied, or troubled, its responses become sluggish. This sluggishness arises from distractions posed by external circumstances, which obscure the mind’s inherent brilliance and hinder its capacity to illuminate. Consequently, our responses lack vitality.
你假如能做到时时安住在离言思之智慧性境中，说话也不可得，思想也不可得，一切都不可得，你自然了了分明，那么，所有的神通妙用就来了。你不这样做，想要神通啊？不可得，得不到的。	However, if we can consistently reside in this realm of wisdom—free from the confines of words and thoughts—everything will become clear and distinct. In this state, spiritual powers will naturally arise. Without this practice, how can one expect to attain spiritual powers? They remain out of reach.

凡夫时时刻刻都在计较、分别，患得患失，故不得安宁自在。我们修行了道，就是为了离开妄想，去除执着，恢复本性光明，而起大机大用。我们的佛性就像太阳一样，光明无量，但为妄想分别所遮，不能放大光明、起大神用。	Ordinary individuals often engage in constant calculations, judgments, and anxieties regarding gains and losses, which obstruct their path to peace and freedom. We practice the Way to relinquish deluded thought, eliminate attachment, and restore the brilliance of our original nature, thus unlocking immense potential. Our Buddha-nature resembles the sun: its brightness is limitless, yet it is veiled by deluded thought and attachment, preventing it from shining forth and exercising its profound power.
如乌云消去，太阳就放大光明，离开了妄想执着，各种神通妙用不求而自得。《大日经》云：“菩萨住此修学，不久勤苦，便得除一切盖障三昧。若得此者，则与诸佛菩萨同等住，当发五神通，获无量语言音陀罗尼。”	Just as the sun shines forth when dark clouds disperse, once deluded thoughts and attachments are relinquished, spiritual powers and wondrous functioning arise without being sought. The Mahāvairocana Sūtra says, “A bodhisattva who abides in this and cultivates it, without prolonged arduous effort, attains the samādhi that removes all obscurations. Having attained it, one abides on an equal footing with the Buddhas and bodhisattvas, develops the five spiritual powers, and gains the dhāraṇī of immeasurable speech and sound.”
“菩萨住此”住什么地方啊？“安住离言思之智慧性境中”，在这种境界中，再勤苦修学，以除旧习，不久就会五通齐发、辩才无碍。五通，就是天眼通、天耳通、他心通、宿命通和神足通。	Bodhisattvas who cultivate in this way focus on how they cultivate by “abiding in the realm of wisdom, free from words and thoughts.” In this state, they diligently work to eliminate old habits, eventually developing the five spiritual powers and achieving unimpeded eloquence. These five powers include divine sight, divine hearing, divine mind-reading, divine knowledge of past lives, and teleportation.
佛有六通，五通之外，还有漏尽通，就是一切妄想、执着、分别、烦恼等有漏之处，统统净尽。	Buddhas, on the other hand, possess six spiritual powers; in addition to the five, they have the power of cessation of defilements, which completely purifies all deluded thoughts, attachments, discriminations, and afflictions.
那就是“离言思之智慧性境”啊！我们修行，是先得漏尽通，而自安住在离言思之智慧性境中，这也叫“法身体性智”，也叫“瑜伽”、也叫“见宗”。法身无相，无相而无不相，在佛不增，在众生不减。法身体性智，就是超越一切相对、超越一切世间智慧的大智慧。“瑜	This attribute leads to the “realm of wisdom, free from words and thoughts.” Our practice begins by attaining the power of cessation of defilements and subsequently abiding in this realm. This state is also known as “Dharmakāya wisdom,” “the practice of yoga,” and “seeing one’s true nature.” The

伽”，意即相应。与什么相应？与法身佛相应。也就是“见宗”啊！	dharmakāya is formless yet filled with form; it does not increase in the Buddha nor decrease in sentient beings. Dharmakāya wisdom represents profound wisdom that transcends all relative and worldly understandings. The term “yoga” signifies correspondence. But what does “correspondence” mean? It refers to an individual’s connection with the dharmakāya Buddha, which is also described as “seeing one’s true nature.”
明白清爽地晓得生灭、有无等等相对之见都是假的，离开这些边见，超越语言意根分别的相对之境，就自自然然地安住在无语言可说、无思想可动、自然朗照、本自具足之大智慧自性当中，是指法身体性智。	Understanding that relative views of birth and death, existence and non-existence, and other similar concepts are fundamentally deluded thoughts, one can abandon extreme views. By transcending the limitations of language and thought, one naturally dwells in the inexpressible, thoughtless, and inherently complete wisdom of self-nature, which refers to the wisdom of dharmakāya nature.
修法证道有五大智：大圆镜智、平等性智、妙观察智、成所作智、法界体性智。法界体性智在恒河大手印里，称之法身体性智。法身体性智是总的种智，转第八识为大圆镜智。	In practicing the Dharma and realizing the Way, there are five great wisdoms: great perfect mirror wisdom, the wisdom of equality, the wisdom of wondrous observation, the wisdom of accomplishing activities, and the wisdom of the essential nature of the dharma realm. In Ganges Mahāmudrā, the last is called the wisdom of the essential nature of the dharmakāya. It is the comprehensive wisdom of all modes, transforming ālaya consciousness into great perfect mirror wisdom.
大圆镜智是最后圆成，六祖讲过：“六七因中转，五八果上转”。就是修道时，先从第六、第七识上下手来修，因第六识的势力最强，一切时一切处都是它在分别蠢动。	Great perfect mirror wisdom is perfected last. The Sixth Patriarch said, “The sixth and seventh are transformed at the causal stage; the first five and the eighth are transformed at fruition.” This means that in cultivating the Way, we first work on the sixth consciousness and manas consciousness, because the sixth is the most powerful and constantly discriminates and stirs everywhere.
如六识妄想不动了，没有什么妄想消息传给第七识，七识就转了。七识是传送识，它把六识传来的消息收下来，然后送到第八识里面去。	When the sixth consciousness ceases its deluded thought and refrains from transmitting it to the manas consciousness, the manas consciousness will undergo transformation. This manas consciousness acts as the transmitter, receiving messages from the sixth consciousness and

	relaying them to the ālaya consciousness (ālaya-vijñāna).
六七识在修因中转为妙观察智与平等性智，则第八识和前五识，就随后因无妄种可藏和无第六识的干扰而转为大圆镜智和成所作智了。	When the sixth consciousness and manas consciousness are transformed at the causal stage into the wisdom of wondrous observation and the wisdom of equality, ālaya consciousness and the first five consciousnesses follow. With no deluded seeds left to store and no interference from the sixth consciousness, they are transformed into great perfect mirror wisdom and the wisdom of accomplishing activities, respectively.
因此，从除习气在事境上修来讲，转识还是从第六识开始转，第八识还须在后头转，一下子转第八识为大圆镜智是不可能的。我们时时刻刻在六识上做功夫，妄想就不动，不跟境转了。	Thus, in terms of eliminating habitual tendencies through practice amid actual circumstances, transforming consciousness begins with the sixth consciousness; ālaya consciousness must be transformed later. It is impossible to transform ālaya consciousness into great perfect mirror wisdom all at once. By working on the sixth consciousness at every moment, deluded thoughts cease to stir and we no longer follow circumstances.
念佛念法念僧，就是把圣种、净种传递给第七识，第七识再传给第八识，从而把染种转为净种而生西了生死的。	Recollecting the Buddha, the Dharma, and the Saṅgha transmits pure and holy seeds to the manas consciousness, which then passes them to the ālaya consciousness (ālaya-vijñāna), converting defiled seeds into pure seeds and enabling rebirth in the Western Pure Land, thereby transcending birth and death.
所以说在八识中，第七识恒审思量执着我相，我是他非，贡高我慢得不得了，总以我为主，一切都归我，贪得无厌，所以，第七识最坏。因此，修法打七，就是打倒第七识。	Among the eight consciousnesses, the seventh is particularly detrimental, as it constantly examines and reflects on the self-image, reinforcing the notion of “I” versus “others.” It is filled with arrogance and pride, viewing itself as the master, claiming everything as “mine,” and exhibiting insatiable greed. Therefore, practicing the Dharma and participating in a seven-day meditation retreat serve as processes to subdue the seventh consciousness.

其实一切众生皆平等一如，哪里有我？但是人们的我执炽盛，都把别人看得低一等，人家都不行，唯我顶好，所以在人际关系上就不平等了。因此，第七识一转之后，即没有人我是非得失，一切都一样，一切法都平等无异了。	In truth, all beings are equal, prompting the question: where is the “I”? However, because people’s egos are so strong, they often look down on others, believing themselves to be superior. This mindset fosters inequality in interpersonal relationships. Once the manas consciousness is transformed, distinctions of self and others, right and wrong, and gain and loss dissolve; everything becomes the same, and all dharmas are equal and indistinguishable.
我们现在虽然学佛法了，但七识尚未转换时，也免不了不平等。比如修净土宗人说净土宗最好最好，别的法都不行；学禅的人说禅最高，其它那些都不好；学密宗的人说密宗最圆满，其余都不怎么好。	Although we study Buddhism, inequality remains inevitable until our seventh consciousness is transformed. For example, Pure Land practitioners assert that Pure Land school is the best, deeming other methods inferior. Chan practitioners claim that Chan is supreme, viewing all other practices as lesser. Tantric practitioners argue that Tantra is the most complete, considering other methods inadequate.
唉！自是非他，都是没有真真正正证到平等性智，心不平等的缘故。其实所有的法门都一样的，都是工具、手段，不是目的，我们的目的是成佛。	Alas! Insisting that one’s own way is right and others’ ways are wrong comes from not having genuinely realized the wisdom of equality: the mind lacks equanimity. In fact, all dharma gates are alike in being tools and means, not the goal. Our goal is Buddhahood.
你用这手段成功，我用那手段也能成功，你我都成功了，岂不一样？是故云：“方便多门，归元无二。”所有的法都是一样的，所以说：“是法平等，无有高下。”之所以不平等，是第七识做怪。	If you and I succeed with different methods, are we both achieving the same end? Hence the saying, “Many methods lead to the same origin.” All Dharmas are essentially equal, encapsulated in the phrase, “All Dharmas are equal; there is no high or low.” The root of this inequality lies in the manas consciousness.
所以，我们的七识一转，就平等了。一切是非人我都平等，一切对峙都平等。平等平等，一切一切都平等，就悟彻大道了。转第六识为妙观察智，它就由妄想分别弄是非得失，而变为圆妙地观察一切事物与正确处理之智慧。	Once we transform this consciousness, we can achieve true equality, where all distinctions of right and wrong and self and others become equal; all oppositions dissolve into equality. Recognizing this equality enables us to fully realize the Great Way. Transforming the sixth consciousness into wonderful observing wisdom shifts our perception from confused judgments of right and wrong and gain and loss to a wisdom that allows for perfect understanding of all things and the ability to handle them appropriately.

譬如这事如何做才好，那人怎么安排才合理，对一个坏人又应该怎样转化他，使他转坏为好、转凡成圣等等。妙观察智是清清爽爽不动不摇，现量而比量，比量而现量。	For example, it knows how best to carry out a task, how to assign someone appropriately, and how to transform an evil person into a good one, turning an ordinary being into a sage. The wisdom of wondrous observation is lucid and unwavering: direct perception is also inferential cognition, and inferential cognition is also direct perception.
现量是称其量而显形，不加分别；比量就要比较一下是好还是坏、是长还是短、是是还是非。证到此智，虽明辨是非得失，而无爱嗔取舍；虽平等处理一切事物，而不是不知是非、长短，所以是大智用。转前五识为成所作智，眼看色、耳听声、鼻闻香、舌尝味、身历境乃成所作智的作用。	Direct perception reveals things without discrimination, while comparison assesses whether something is good or bad, long or short, or true or false. Attaining this wisdom enables one to discern right from wrong and gain from loss without attachment or aversion, approaching all matters with equanimity and clarity. Such awareness represents the function of great wisdom. Transforming the first five consciousnesses leads to the wisdom of accomplishing activities. The eyes perceive forms, the ears hear sounds, the nose detects fragrances, the tongue tastes flavors, and the body experiences sensations; all of these are manifestations of the wisdom of accomplishing activities.
我们之所以能思考、工作、创造发明（也就是说前面所讲的四大智），都靠法界体性智的作用。法界体性智在大手印里称为法身体性智，它是根本智。瑜伽见宗，见是知见，瑜伽，是相应，即心相应法。	Our ability to think, work, create, and invent—that is, the four great wisdoms discussed earlier—depends on the functioning of the wisdom of the essential nature of the dharma realm. In Mahāmudrā, this is called the wisdom of the essential nature of the dharmakāya; it is fundamental wisdom. In “the fundamental view of yoga,” “view” means understanding and insight, while “yoga” means correspondence: mind in accord with Dharma.
大手印就是叫你时时相应，即凡夫与佛相应，自心与虚空相应，所谓印空、印水、印泥也。时时刻刻相应即是瑜伽。瑜伽见宗，就是指时时与本来自性相应的知见。	Mahāmudrā calls attention to this continual correspondence, suggesting that ordinary individuals can connect with the Buddha and that the mind can align with the void. This process is akin to the act of imprinting the void, water, and clay. Such ongoing correspondence is what characterizes yoga. The Yoga view of truth reflects the knowledge and perception that consistently resonate with one’s original nature.
六、不识自性，修法无益	6. Without Recognizing One’s Self-Nature, Practice Is of No Benefit

“如不识此而修，则是未离心之作用及有为之见，与自性大圆满道悬隔，不得无修光明轮。”	“If one practices without recognizing this, they have not yet detached themselves from the activities of the mind and conditioned perspectives. This behavior disconnects them from the path of self-nature and Dzogchen, hindering the attainment of the ‘uncultivated wheel of radiance.’”
假如不认识自己的妙心，没有正确的知见，不知从佛性起修，而着相向外求取，那就没有离开妄心的作用，那就是有为的邪见，那与“自性大圆满道”风马牛不相及，得不到“无修光明轮”。	If one does not recognize one’s own wondrous mind, lacks correct view and understanding, does not know how to cultivate from Buddha-nature, and instead clings to external forms, seeking fulfillment outside oneself, then one remains attached to the activities of the deceptive mind. This situation reflects a conditioned and deviant view, which is unrelated to the ‘path of self-nature Dzogchen.’ Consequently, one will not attain the ‘uncultivated wheel of radiance.’
自性大圆满，就是佛性本自具足，本来圆满，并非从取而有，从修而生。无修光明轮，就是佛性本来光明无量，照十方国，具足一切妙用，能起万千变化。光明轮不是修出来的，而是自心本具的。	The term ‘self-nature, Dzogchen’ refers to the inherent and complete Buddha-nature, which cannot be acquired through external means or derived from practice. The uncultivated wheel of radiance represents the inherent, boundless radiance of Buddha-nature, illuminating all directions, embodying wondrous functions, and capable of countless transformations. This wheel of radiance is not cultivated; it is intrinsic to the mind.
所以说：“道，不属修，而属悟。”悟道，即醒悟、明白、契入真心，恢复本来。就是在修法时，于一念断处，“口力”地一声，证悟本真。	Therefore, it is said, ‘The path is not a matter of cultivation, but of enlightenment.’ Enlightenment signifies awakening, understanding, and entering the true mind, which involves returning to one’s true nature. This implies that during practice, at the moment of ceasing thought, with a single “Huo” sound, one realizes one’s true nature.
悟后要不要修？要修！因为无始以来的我、法二执还在，还不能开发大神用，须将这二执消尽，才能彻证本源。那么，怎么修啊？这要看各人的习染轻重，而用不同的方法，但最好是无修之修，用观照的方法。	Is cultivation necessary after achieving enlightenment? Yes! The attachments to self and dharma, which have persisted since time immemorial, continue to exist and hinder the development of our immense divine powers. These attachments must be eliminated to realize our true source fully. Therefore, how do we cultivate? The process depends on the severity of individual habits, necessitating different methods. However, the best practice is to cultivate without cultivation, using mindfulness.

大手印的方法是，当妄念一起，就“呸”地一声，将妄念喝断，从而保护真心。但我们也可以用别的方法，比如念佛、持咒等。当妄念起时，就念阿弥陀佛，或持一句咒语，不跟妄念走，将妄念转化，同样可以保护真心。	The Mahāmudrā method is that, when a deluded thought arises, one shouts “Pah!” to cut it off and thereby protect the true mind. But we can also use other methods, such as Buddha-recitation or mantra recitation. When a deluded thought arises, recite “Amitābha Buddha” or a mantra, do not follow the deluded thought but transform it, and one likewise protects the true mind.
更或当妄念起时，凛然一觉，一切化空，妄念也就歇下来了。所以，要得到“无修光明轮”，须明证这妙明真心之后才行。假如不明白什么是真心，那就得不到了。	Or, when a deluded thought arises, one wakes up with a start, everything turns to emptiness, and the deluded thought subsides. So to attain the “Wheel of Luminosity without Cultivation,” one must first clearly realize this wondrous, luminous true mind. If one does not understand what the true mind is, one cannot attain it.
“于见宗未得印证，则虽修亦无保任之境，故以印证见宗为首要。”	If one hasn’t confirmed the View, practice alone won’t lead to a state in which recognition can be sustained and protected. Therefore, confirming the View is paramount.”
见宗，就是正知正见，即在正知见的熏习下，认识了本性。	The view refers to right knowledge and right view. It is through the influence of right knowledge and right view that one recognizes one’s true nature.
假如你还不认识本性，则“虽修亦无保任之境”；即使你在勤勤恳恳地用功修行，也得不到“无修光明轮”；因为你没有“保任之境”，不知保什么啊！就是说，你对于前面讲的正知正见还拿不准，不认识本性，脚跟站不稳，还	“Practice alone won’t lead to a state in which recognition can be sustained and protected” if one doesn’t know their true self. Even if one diligently cultivates, one will not attain the “wheel of radiance without practice.” Because one lacks a “state of self-consciousness,” one does not know what to protect. In other words, if one is unsure of the right knowledge and right view, fails to recognize one’s true nature, is unsteady, and remains in doubt, then what can one maintain?
在疑惑，那你保什么呀？譬如我们有个小孩子，要小心照顾他、保护他，不要饿着，不要冻着，不要让他跌倒了，无微不至地关怀他，抚养他长大。如果你根本没有小孩子，那你保护谁呀？	For instance, if we have a child, we must protect him from falling, starving, and getting cold. We must provide meticulous care and raise him until he grows up. If you do not even have a child, who can you protect?
保任，是两段功夫，先保后任。就像对小孩子，先要保护他，待小孩子长大了，就放任他，让他自主自立，自己做事，自己工作，不必管他了。	Sustaining and protecting recognition is a two-stage practice: protecting first and then allowing it to function freely. Just like with a child, you first need to protect them. Once they grow up, you can let them go, letting them be independent and self-

	reliant, doing things and working on their own, without having to worry about them.
保任，看起来只两个字，做起功夫来，要走好一段路呢！要做保任功夫，须先见本性；不见本性，保什么呀？那什么是本性呢？上面讲了很多，即现在能见、能闻之性，认取它，不要怀疑，好好地保护它。	Protecting and allowing it to function freely may seem like just two words, but practicing these abilities requires quite a journey! To practice protecting and allowing it to function freely, you must first see your true nature. Without seeing your true nature, what is there to preserve? So what is your true nature? We've discussed this concept extensively above: the nature that can see and hear right now. Recognize it, don't doubt it, and protect it well.
怎么保护？“不是不见，不是不闻”，而是“了了觉知，不着见闻”，在日常生活中，不是不看东西，不是不听声音，而是不分别好坏、美丑，不起爱憎、取舍之心。	How do you protect it? "It is not without seeing or hearing"; rather, one is "clearly aware and knowing, yet not attached to seeing or hearing." In daily life, it's about seeing and hearing without distinguishing between good and bad, beauty and ugliness, and without feeling love, hate, choice, or rejection.
尽管看、尽管听，心里什么也没有——“荡然无住”，这就是“保”了，保成熟之后，就不要保了，放下它，一切处都可以去，什么事都不妨做，而丝毫无住，这就到了事事无碍、任运逍遥的境界。	Although you see and hear, your mind is free of anything—"completely empty and without dwelling." This concept is "protecting." Once preservation matures, you no longer need to protect it. Let it go. You can go anywhere, do anything, without dwelling on anything. This is the state of unhindered freedom and unfettered ease.
关于“事事无碍”真净克文禅师有一偈颂曰：“事事无碍，如意自在，手把猪头，口诵净戒，趁出淫坊，未还酒债，十字街头，解开布袋。	Regarding "no hindrance in everything," Chan Master Zhenjing Kewen has a verse that goes like this: "No hindrance in everything, at ease and content. Holding a pig's head, reciting the pure precepts, just out of the brothel, with a debt to pay, at the crossroads, untying the cloth bag."
”手里拎猪头，一边啃着猪头肉，一边念诵戒条：不杀生，不偷盗，不邪淫……我在吃素，我刚从淫坊出来啊，哈哈哈哈！趁出，就是被赶出来。淫坊，就是妓女院。在妓院里钞票花光了，被老鸨赶出来。	Holding a pig's head, gnawing on the meat while reciting the precepts: Do not kill, do not steal, do not commit adultery... I'm a vegetarian. I just got out of the brothel, hahahaha! "Just out" means being kicked out. A brothel is a brothel. The madam kicked him out of the brothel after he spent all the money there.
喝酒欠债，酒馆来讨酒钱，穷得无力偿还。就这么邋遢，就这么潦倒了，从而逍遥自在、无忧无虑。可能有人会问：手把猪头，口诵净戒……不吃素，不是破戒了吗？非也！他未曾吃荤，他是吃素的。	He ran up debts from drinking. The tavern came to collect, but he was too poor to pay. He was so slovenly and down and out, yet he was free and carefree. Some might ask, "Holding a pig's head,

	reciting the pure precepts… isn't that breaking the precepts?" No! He never ate meat; he was a vegetarian.
为什么？他心空了，没有着相，未曾觉得肉好吃而多吃，菜不好吃而少吃。没有爱憎、取舍之心，就是吃素。相反有的人虽然吃素，但执着在味道上：这个菜味道好，鲜美；那个菜味道不好，难吃！非常挑剔，就等于不吃素。如果我们的心真的空净了，吃了还等于没吃，尽管手把猪头也不要紧。	Why? His mind was empty, free from attachment. He ate meat and vegetables without regard to taste. Being free from attachments, likes and dislikes, or from discriminating between the two, is the true vegetarian diet. Conversely, some people, though vegetarian, obsess over taste: "This dish tastes delightful and delicious; that dish tastes unpleasant and unpalatable!" Being extremely picky, in this case, is the equivalent of not being a vegetarian. If our minds are truly pure and empty, then eating is the same as not eating at all, even if we hold a pig's head in our hands.
话又说回来，若没证到这个地步，你就这么放任啊，那你"入地狱如箭射在！"你的心没有真正空净，"业"就粘住你、缠住你，不放你过去。	If you let go of things without reaching this level of realization, you risk being "shot into hell like an arrow!" Your mind is not truly empty and pure; therefore, karma will cling to you, entangle you, and refuse to let you go.
举一则这样的公案：从前有个禅师爱吃牛肉，他说："吃就是不吃！"他的心空净了吗？没有啊！只是嘴上说说，心里空不了，业障就粘住他，要他还债。这禅师一口气不来，就入了牛胎，作牛还债。	Consider this example: There was once a Chan master who had a fondness for eating beef. He proclaimed, "Eat or don't eat!" But was his mind empty and pure? No! He merely spoke these words while his heart remained burdened. As a result, karma clung to him, demanding he repay his debts. The Chan master could not breathe and was reborn as a cow, destined to repay those debts.
有一天，农夫把牛牵出来，遇见宝志公禅师。志公一看：哟！这不是某某禅师吗？你不是说"吃就是不吃"吗？你不应该做牛啊，你怎么作牛还债啊？这牛泪流满面！！！自己撞死了。	One day, a farmer brought the cow out and encountered Chan Master Bao Zhigong. Zhigong looked at the cow and remarked, "Oh! Isn't that Chan Master So-and-so? Didn't you say, 'Eat or don't eat'? You should not assume the role of a cow; how can you possibly settle your debts in that form?" The cow then burst into tears and ran off to its demise.
所以，不到真正空净的地步，胡说大话，要下地狱的。我们是决心证大道的，证到什么地步，就说什么地步的话，不得胡来！要想证到"事事无碍"的地步，首先要做到见地纯正，明见真心，再进一步除妄习而入于无为。	Thus, if you have not genuinely attained the state of emptiness and purity, and you boast empty words, you will face dire consequences. We must be resolute in our pursuit of the Great Way. We should express ourselves in accordance with our level of realization and avoid reckless actions! To achieve the state of "no hindrance in all things," one

	must first attain a pure understanding and clearly perceive the true mind. Furthermore, one must eliminate delusion and embrace non-contrivance.
着相而修、有为而修，俱不能证到“事事无碍”。	Cultivating with an attachment to form or with intention obstructs the attainment of “no hindrance in all things.”
现在有的人心不空净，妄求神通，坏了！非但不能成佛，却是成魔有份！你想要神通，魔就到你心里现神通，变个佛相给你看看，你以为是真佛，高兴地守住它，魔就住到你心里去了。魔王还要扩大他的影响，让你去说法，接引一班魔子魔孙。这都是着相之故，所以我们不能着相，不能有为而修。	Some individuals, with impure and cluttered minds, foolishly seek spiritual powers. This pursuit is perilous! Not only will they fail to achieve Buddhahood, but they may also become demons. If you desire spiritual powers, demons may manifest in your mind, presenting themselves as a Buddha. You may confuse them for the real Buddha and let demons take root in your heart. The demon king will then extend his influence, persuading you to preach and guide a host of demonic followers. The problem all stems from attachment to form. Therefore, we must avoid such attachments and refrain from cultivating with intention.
“故以印证见宗为首要。”这是最重的一句话。见宗就是明见本性。恒河大手印把见宗置于首要地位，曹洞宗的“五位君臣”也突出了这一点。临济宗有“三玄三要”，其中“句中玄”里的初要，就是识自本心、见自本性，同样突出了这一点。	“Confirming the View is paramount.” This statement is essential. To see the truth requires an understanding of one’s true nature. The Ganges Mahāmudrā prominently emphasizes this principle, and the Caodong School’s “Five Levels of Lord and Minister” also reinforces this idea. In the Linji School, the “Three Mysteries and Three Essentials” instruct that the first essential in “Mystery in Sentences” is to know one’s own mind and recognize one’s own nature, further underscoring this important concept.
“后可印证自住之智慧，是即住自本性，非由他求，亦非昔无今有。”（此为初要）	“Later, you can verify the wisdom of self-abiding. The answer is abiding in one’s own true nature. It is not sought from others; it has always existed. (This is the first step.)

先要证见本性，然后才能够显发“自住之智慧”。明悟后，保任本性不失，勤苦用功，扫荡妄习。如果在任何顺境、逆境中，都能心如止水，毫无走作，那么，各种神通妙用便不求自得。	First, you must realize your true nature before you can manifest the “wisdom of self-abiding.” After realizing this, maintain your true nature, diligently practice, and eliminate delusions. If, in all circumstances, favorable or unfavorable, your mind can remain as still as still water, without any distraction, then all kinds of spiritual powers and miraculous abilities will naturally arise without seeking.
“住自本性”，就是自心本具，自然由本心发出。“非由他求”，不是修什么法求得的，也不是佛菩萨赐给我们的，更不是什么鬼神附体而显现的。“亦非昔无今有”，也不是以前没有，现在才有，而是本来就有的。	“Abiding in one’s own true nature” means that it is inherent in the mind and naturally emanates from it. “Not sought from others” means that it is not acquired through practice, nor is it bestowed upon us by Buddhas and Bodhisattvas, nor is it manifested through the possession of ghosts or spirits. “It has always existed” means it was not created.
有人问：“你说本来就有，那我现在怎么没有呢？”你现在妄想、妄习还没除光啊！首先你要认识佛性，明悟这能见、能闻的性能就是本性。然后时时保护它，不要着相，不要跟境界跑。保护圆熟了，心真的空净了，神通就会自然显现。	Someone may ask, “You say it was always there, so why don’t I have it now?” You haven’t yet eliminated all your delusions and habits! First, you must recognize Buddha-nature and realize that this ability to see and hear is your true nature. Then, protect it at all times, without attachment to appearances or being drawn to external conditions. When the protection is perfected and the mind is truly empty and pure, spiritual powers will naturally manifest.
如果不是“住自本心”，不是自己开发出来的，那都是不相干的，一口气不来，就什么功能都没有了，自己到哪里去也不知道。	Unless one “abides in one’s own true nature,” they are irrelevant. Once one stops breathing, all abilities are gone, and one does not know where they have gone.
做了坏事，还要下地狱，很危险啊！我们上海就有好几个所谓“有神通”的，将到临终，附在他们身上的精灵离开他走了，这时他们不但没有神通，肉体还非常痛苦，精神上更是内疚，深受良心的谴责，只是“痛啊！苦啊！”地叫着，堕入下三道去了。我们修正法的人要引以为戒啊！	Doing unacceptable things can lead to hell—very dangerous! In Shanghai, there are several people who were so-called “possessed spiritual powers.” As they neared death, the spirits that possessed them left them. Not only did they lose their spiritual powers, but they also suffered extreme physical pain and mental guilt, deeply condemned by their consciences. They could only cry out, “Pain! Suffering!” and fell into the three lower realms. We who practice the correct Dharma should take these events as a warning!

第三讲 大手印之定 熟识法身

Lecture Three: Mahāmudrā Samādhi—Familiarizing Oneself with the Dharmakāya

一、烦恼即菩提	1. Afflictions Are Bodhi
“令心如河流，任运自然住，起伏不作成立与遮遣，即得法身自相。”	“Allow your mind to flow freely and naturally, like a river, undulating with thoughts without grasping or repressing anything. In doing so, you will come to understand the true nature of the dharmakāya.”
我们做功夫，要让心像河流一样，随弯就折。自己毫无主观的住着，一切任运随缘，没有我见，亦无滞碍。一切时都像流水一样，安然自在地流去，功夫就要这样做。	When practicing, we should let our minds be like a river, bending and twisting with the flow. We should not dwell on any subjective attachments but let everything flow freely and at will, without egoistic views or obstructions. At all times, we should be like flowing water, flowing peacefully and freely. This is how we should practice.
我们凡夫私心重重、妄念多端，什么都要符合自己的心意；我要这样，就得这样才好，不然心里就烦恼；所以业障深重，不能见道。	We ordinary people are burdened with selfishness and delusions, demanding everything to conform to our wishes. We want it this way; it must be that way. Otherwise, we become troubled. Consequently, our karma is deep, and we cannot see the truth.
我们现在用功修道，就要改变这种住着的妄习，要能够随缘就物，弯就弯、折就折，不能固执己见。比如我们干工作，升就升，降就降，均无所谓。不可因迁升而喜、下降即恼。	As we diligently cultivate the truth, we must change this habit of attachment and be able to adapt to circumstances, bending and twisting as needed. We must be flexible. For example, at work, we can be promoted or demoted, regardless of our circumstances. We should not be elated by promotions or upset by demotions.
因为一切都是为人民服务，不是为自己，所以需能上能下。我们学佛了，知道一切声色货利皆如空花水月，不可求、不可得，心常空寂，没有烦恼，所以什么问题都好商量，什么事都能无私地负担起来，勇往直前地干。	Because everything we do is to serve the people, not ourselves, we must be able to rise and fall. As Buddhists, we know that all material gain is like Illusory reflections and fleeting dreams, unattainable and unattainable. Our minds are always empty and free of worries, so we are open to discussion, able to shoulder any task selflessly, and forge ahead courageously.
假如大家都这样舍己为人地去做，社会就安宁，民族就兴旺，国家就富强。所以学佛对世道人心大有裨益，实在应该大力提倡。	If everyone acts in this selfless way, society will be peaceful, the nation will prosper, and the country will be strong. Therefore, we should vigorously

	promote studying Buddhism as it greatly benefits the world and its people.
我们做事情时，不去管它成功还是失败，只是竭尽全力去做，成不喜，败不恼，总结经验，纠正错误，再接再厉地干。若能做到思想坦坦荡荡，无曲无私，不动不摇，即自然证法身的本来面目。	When we engage in activities, we should not be concerned about success or failure; instead, we should offer our all. It is important to maintain balance in both success and failure. We ought to reflect on our experiences, learn from our mistakes, and continue to work diligently. By fostering an open and honest mindset, free from bias and selfishness, we can naturally come to understand the true nature of the dharmakāya.
同样，不因一起念，而生“心光被乌云所遮”想；也不因妄念息下时，而生“遣除”想。因为一生起“离”与“出”之念，就是妄上加妄，还是有所执着，不得解脱。大手印是讲无为而作，一切无染，任运随缘，时时如此的，功夫较高一层，是较难做的。假如一时做不到这样子，还要做其它功夫，等后面再讲。	Additionally, one should not feel as though “the light of the mind is obscured by dark clouds” when a thought arises, nor should one feel compelled to “eliminate” it when the deluded thought fades away. The concepts of ‘leaving’ and ‘arising’ only add layers of delusion, as they involve clinging to something and hinder the path to liberation. Mahāmudrā teaches the importance of acting without doing, remaining unaffected by external influences, and allowing things to flow freely. This continuous practice is more advanced and challenging to attain. If you find yourself unable to reach this level, you should develop other practices that we will explore later.
所以，我们须时时如此，念头来了不睬它、不压它，也不跟它跑，任运随缘，应万机而无住，这就是我们的法身自相。我们自己的法性本来就是如此，它能随机起妙用，不是死在那里不动。它反应非常之快，快得超过光速。	Therefore, we must always do this: ignore thoughts when they arise; don’t suppress or indulge them. Let them flow freely, responding to all circumstances without dwelling on them. This attitude reflects the true nature of our dharmakāya. Our Dharma nature is inherently like this; it can respond to whatever happens, addressing all situations without attachment. It reacts incredibly quickly, even faster than the speed of light.
凡夫之所以反应慢，就是因为妄想多，像太阳被乌云遮住了，光明放不出来，功能因而变小了一样。发神通就是妄念消尽后，心的功能完全发挥出来了。一切众生皆具有佛性，而佛性本具无穷神通妙用。	Ordinary people tend to react slowly due to their many delusions, much like the sun obscured by dark clouds, unable to radiate its light and thereby diminishing its potency. The manifestation of spiritual powers occurs when delusions are eliminated and the mind’s potential is fully unleashed. All sentient beings possess Buddha-

	nature, which inherently holds infinite spiritual powers and miraculous capabilities.
只要我们能够像流水一样地无心，任其自然，所谓落花有意，流水无心，时时这样任运腾腾，就能恢复法身的自相，而大显神通了。法身自相并不是一念不起，死板板地什么也不知道。它是活泼泼的，随缘起用、妙用无边。所谓无念，不是说一个念头不起才叫无念，而是念起无住叫做无念。空即是有，有即是空啊！	If we can embrace the unintentional nature of flowing water, allowing it to move freely—as the saying goes, “The falling flowers are full of affection, but the flowing water has no intention”—we can flow without obstruction. This practice can ultimately restore the true essence of our dharmakāya and unlock our inherent spiritual powers. The dharmakāya is not a state of complete stillness or rigid ignorance. It is vibrant and dynamic, arising and functioning according to conditions, with boundless, wondrous applications. The concept of “no thought” signifies the ability to remain detached from thoughts as they arise. Emptiness is existence, and existence is emptiness!
讲到空有，这对学佛的关系非常大，把空有的关系完全弄通之后，方能迅速进步。做功夫的人总是说一切皆空，不要著有；而凡夫做事都是著有，空和有好像是不可调和的对立面。	Talking about emptiness and existence is essential to Buddhist practice. One can only progress rapidly by fully understanding the relationship between these two concepts. Practitioners often assert that everything is empty and that one should not cling to existence. However, ordinary individuals tend to cling to existence, perceiving emptiness and existence as irreconcilable opposites.
这是因为大家对“空”、“有”理解不同的缘故。凡夫说空，是一切没有；佛法说空，只是无体性，而不是无假相；所以说“即色即空”，而不是离开假相说空。	This divergence arises from differing interpretations of “emptiness” and “existence.” While ordinary people view emptiness as nothingness, Buddhism interprets it as the absence of substance coupled with false appearances. Thus, it states, “form is emptiness,” indicating that emptiness includes attachment to false appearances. Our understanding of emptiness differs from the conventional notion of nothingness; rather, it represents an emptiness that clings to these false appearances.
我们说空，不同凡夫一无所有的空，而是不住着假相的空，是“空即有，有即空，空有不二”的空。所以，无念不是一念不起，而是念起不随不住，要搞通此理。佛性真空，不是不显现，因为起用必显现故。	By emptiness we do not mean the sheer nothingness imagined by ordinary beings, but freedom from abiding in illusory appearances. It is the emptiness in which “emptiness is existence, existence is emptiness, and emptiness and existence are nondual.” No-thought therefore does not mean that not a single thought arises; it means not following or abiding in thoughts when they

	arise. This principle must be clearly understood. Buddha-nature is true emptiness, yet this does not mean that it does not manifest: functioning necessarily entails manifestation.
假如空了没有相，即不是自性了。因为有心必有相，心就是相，相就是心，心相不二故。我上次讲了，镜子里一定有影子，没有影子不成为镜子，所以佛性一定能显现色相，没有色相就不能称为佛性，因为没有妙用，佛性就变为死空、顽空了；但佛性不是顽空，它是灵明廓彻，能起一切妙用，能现诸般色相的，所以是“森罗万象心中圆”。	If it were entirely empty and lacking form, it would cease to represent true nature. This is because the existence of mind requires the existence of form. The mind and form are inseparable; the mind is form, and form is the mind. Previously, I explained that a mirror must have a reflection; without one, it cannot be considered a mirror. Thus, Buddha-nature must be capable of manifesting form. Without form, it cannot be identified as Buddha-nature; without its miraculous function, Buddha-nature would become a lifeless, dull emptiness. However, Buddha-nature is not dull emptiness; it is vibrant and clear, capable of manifesting all miraculous functions and forms. Therefore, “the myriad phenomena are perfect within the mind.”
讲到这里，说个故事给你们听听，镇江有个金山寺，寺里有个镇山法宝。法宝就是苏东坡的玉带，玉带由一块块方玉用金线串起来的。这玉带怎么留在金山寺了呢？原来苏东坡和金山寺的方丈佛印禅师是要好的朋友。	At this point, let me tell you a story. There’s a Jinshan Temple in Zhenjiang, and within the temple lies a magical treasure that protects the temple. This treasure is Su Dongpo’s jade belt, made of square jade pieces strung together with gold thread. How did this jade belt end up at Jinshan Temple? It turns out that Su Dongpo and the abbot of Jinshan Temple, Chan Master Foyin, were close friends.
苏东坡的诗词作得很好，也是信佛修持者，自负功夫已到八风不动的地步。佛印禅师要试试他功夫深浅，故意贬抑他说：“苏东坡的诗真是狗屁不值。”苏东坡听了这话，不禁心中大气，就大兴问罪之师，气冲冲地过江来责问佛印禅师。佛印禅师笑道：“好个八风不动，一屁就把你打过江来。”这是个笑话。	Su Dongpo was a brilliant poet and a devoted Buddhist practitioner. He prided himself on having reached the level of being unmoved by the eight winds (praise, ridicule, defamation, honor, gain, loss, suffering, and pleasure). Master Foyin, wanting to test his realization, intentionally provoked him: “Su Dongpo’s poetry isn’t worth a single fart.” Furious, Su Dongpo immediately crossed the river to confront the master. Foyin laughed and said, “You claimed to be unmoved by the eight worldly winds, yet a single fart blew you all the way across the river!”
有一次，苏东坡到金山寺来访问佛印禅师，禅师这时正在禅堂里领众坐香，那正是止静的时候，闲人不好进	Once, Su Dongpo visited Master Foyin at Jinshan Temple. The master was leading the group in meditation in the meditation hall. It was during the

去。苏东坡知道这个规矩，就在客堂里坐等佛印禅师出来。这枝香坐完后又加了一枝香，所以出来很晚。	quiet time, and outsiders were not allowed to enter. Su Dongpo, knowing this rule, sat in the guest hall, waiting for Chan Master Foyin to emerge. After his first stick of incense had finished, he added another, so he came out very late.
苏东坡等了很久，心里非常焦燥。香完开静，佛印禅师出来了：“哎呀！苏大学士，请坐请坐。”苏东坡说：“嘿呀，你还叫我坐呀！我要在你这秃驴的头上坐！”他们是好朋友，在说笑话，骂禅师是“秃驴”。	Su Dongpo waited for a long time, growing increasingly impatient. When the incense was finished and the meditation session was over, Chan Master Foyin emerged: “Ah! Master Su, please sit down, please sit down.” Su Dongpo replied, “Hey, you’re asking me to sit down! I’m going to sit on your bald donkey’s head!” They were close friends, telling jokes and calling the Chan Master a “bald donkey.”
禅师听了道：“噢，你要坐在老僧的头上啊？好、好、好，我有个问题问问你，你要答得出来，老僧的头给你当坐具；若答不出来，就把你身上的玉带解下来，给我们做镇山之宝。	Upon hearing this, the Chan master said, “Oh, you want to sit on my head? Yes, everything is acceptable. I have a question for you. If you can answer it, I’ll offer you my head as a seat. If you can’t, take off your jade belt and make it our treasure.”
”苏东坡哈哈一笑：“随你什么问题，我都能一问十答，我的妙解很多，释义很广。	Su Dongpo laughed heartily, “Whatever your question, I can give ten answers to a single question. I have many wonderful answers and a wide range of interpretations.”
”佛印禅师说：“好，我问你，四大本空，五蕴非有，你在什么地方坐？”意思是说你要在我的头上坐啊，我的身体是四大五蕴，是空无所有的，你怎么坐法？苏东坡想：四大是空的，五蕴本没有，一切都没有啊，那我落空了，坐在什么地方呢？不能坐在虚空里呀……想来想去，来回走了三圈，一时答不上来。	Chan Master Foyin said, “Okay, let me ask you, the four elements are empty, and the five aggregates are non-existent, so where do you sit?” He meant, “You want to sit on my head? My body is made up of the four elements and the five aggregates, empty and void. How can you sit?” Su Dongpo thought, “The four elements are empty, the five aggregates are non-existent, and everything is non-existent. Then I’m empty; where can I sit? I can’t sit in the void…” He agonized over it, weighing options back and forth, but simply couldn’t find an answer.
佛印禅师乘机叫小沙弥：“来呀，把他的玉带解下来，他答不出来了。”于是苏东坡的玉带就留在金山寺做镇山之宝了。这就是空而有、有而空的公案。	Chan Master Foyin took the opportunity to call the young monk, “Come, take off his jade belt. He can’t answer.” So Su Dongpo’s jade belt remained at Jinshan Temple as a treasure. This poem is the koan of emptiness and existence, existence and emptiness.

其实这个问题不难答，因空非顽空，有非实有，空不碍有，有不碍空，空就是有，有就是空，心就是相，相就是心。故不妨答他：“真空不碍妙有，就在你这假相头上坐！”或者就在椅子上一坐，说一声：“如是坐！”或者竖起一指，说：“就在这里坐！”更或竖起指问他：“在什么地方坐？”这些答案，随手拈来，正不必动脑筋也。	In fact, this question is not difficult to answer. Emptiness is not inert emptiness, and existence is not substantial existence. Emptiness does not obstruct existence, nor does existence obstruct emptiness. Emptiness is existence, and existence is emptiness; mind is appearance, and appearance is mind. One might therefore answer, “True emptiness does not obstruct wondrous presence; I will sit right on top of that illusory appearance of yours!” Or simply sit down on a chair and say, “Sitting like this!” Or raise a finger and say, “Right here!” Or raise a finger and ask, “Where does one sit?” Such answers come readily to hand, without having to think them up.
有人问《金刚经》座主：“无人相、无我相，那么，谁说谁闻呢？”这个问题看来很难，无人无我，就无说无闻了，还能在这里讲经听经吗？其实《金刚经》是破相见性的，不是属顽空，事相虽无，佛性不无。	A lecturer on the Diamond Sūtra was asked, “If there is no mark of person or self, who speaks and who hears?” This question appears challenging. Without a person or self, speaking and hearing are impossible. How can we still preach and listen to the sūtra? In fact, the Diamond Sūtra aims to break through appearances to reveal true nature; it does not advocate for inert emptiness. While phenomena may be absent, Buddha-nature remains.
可以答他：“只说无相，不说无人。”我们的佛性，妙有非有，真空不空。大家如果把空与有、有与空的道理搞清楚，进一步绵绵密密地于一切时保任，不住相、不落空，就可以圆证大道了。不然，我们一遇境相就粘住，不自在，何时得了？	The answer is: “It only speaks of no appearance, not of no person.” Our Buddha-nature is wonderfully existent, yet simultaneously embodies true emptiness. If everyone can grasp the principles of emptiness and existence and maintain this understanding diligently—without clinging to appearances or falling into the trap of emptiness—then we can achieve complete enlightenment. Otherwise, if we hold on to the appearances we encounter, we will discover ourselves uneasy. How can we ever attain enlightenment?
宗下有很多这样的公案，宋朝徽宗皇帝的时候，有一位丞相把各宗各派的长老都请来，开一个无遮大会。就是一点儿没有遮盖，各述己见，直接痛快地呈示本性，圆证大道。	There are many such cases in the Buddhist tradition. During the reign of Emperor Huizong of the Song Dynasty, a prime minister invited the elders of various sects to a grand meeting. This meant that without reservations, everyone expressed their views, directly and openly presenting their true nature and realizing the wonderful way.

有个讲《华严经》的座主说：“在我们教下讲来，成佛需三大阿僧　劫。而宗下说，一棒一喝就能成佛，这完全不符合佛的教导。	A lecturer on the Avataṃsaka Sūtra said, “According to our school, it takes three great eons to attain Buddhahood. But the Chan school says that one can achieve Buddhahood with just a stick and a shout. This assertion is completely inconsistent with the Buddha’s teachings.
现在请问在座的诸大禅德，你们如果一喝能透得过华严宗所说的五教，我承认你们一棒一喝就能成佛，假如透不过五教，那就是魔说。	Now, I would like to ask all the outstanding Chan masters present here: if you can penetrate the five teachings of the Huayan School with just a shout, I admit that you can achieve Buddhahood with just a stick and a shout. If you cannot penetrate the five teachings, then you are the devil’s teaching.
请你们哪个出来讲一讲？”华严宗把佛法分为五教：小乘教、大乘始教、大乘终教、大乘顿教、大乘圆教，教义由浅入深，修法循序渐进。当时赴会的禅宗硕德有圆悟克勤祖师，八十岁开外了，是大慧宗杲禅师的师父。	Could one of you please come forward and speak?” The Huayan School divides Buddhism into five teachings: the Hīnayāna, the Mahāyāna Initial Teaching, the Mahāyāna Final Teaching, the Mahāyāna Sudden Teaching, and the Mahāyāna Complete Teaching. Teaching progresses from shallow to deep, and practice progresses step by step. Among the outstanding Chan masters who attended the meeting at that time was Master Yuanwu Keqin, who was over eighty years old and was the teacher of Master Dahui Zonggao.
他用眼睛看了看四十多岁的净因成小禅师，净因成禅师会意了，便站出来，对华严座主说：“你这个问题不难答复，不值得在座的大祖师给你讲，让我小长老对你讲一讲。	He glanced at the young Chan Master Jing Yin Cheng, who was in his forties. Chan Master Jing Yin Cheng understood what he meant, so he stood up and said to the abbot of Huayan, “Your question is not difficult to answer. The renowned masters here need not explain it to you. Let me, the young elder, explain it to you.
我们先把五教的教义定一定：小乘教著有，有道可成，有涅　可证，有生死可了；大乘始教讲空；大乘终教讲非空非有，既不是空，也不是有；大乘顿教讲即空即有；大乘圆教讲非空而非有，非有而非空，圆融无碍。	Let us first define the doctrines of the Five Teachings: The Hīnayāna teaches that there is existence, there is a way to be achieved, there is nirvāṇa to be realized, and there is life and death to be ended; the Mahāyāna teaches emptiness at the beginning; the Mahāyāna teaches that it is neither empty nor existent, neither empty nor existent; the Mahāyāna sudden teaching teaches that it is both empty and existent; the Mahāyāna perfect teaching teaches that it is neither empty nor existent, neither existent nor empty, and it is harmonious and unobstructed.

是不是这个意思？”华严座主曰：“对！”净因成禅师大喝一声，问众曰：“你们听到没有？”众曰：“听到了！”成曰：“听到了，那就是有啊！透过小乘了。	Is that what you mean?” The abbot of Huayan said, “Yes!” Chan Master Jing Yin Cheng shouted and asked the crowd, “Did you hear it?” The crowd said, “Yes!” Cheng said, “Yes, that means it is in existence! It has penetrated the Hīnayāna.”
”徽宗皇帝当时着青衣小帽掺杂在大众中坐着，他关照丞相，不要讲出去，让他好好听听怎么讲。过了一会儿，声音消散了，成又问：“你们现在听，还有声音吗？”众曰：“没有了！”成曰：“没有就是空，透过始教了。	Emperor Huizong was sitting among the crowd in a green robe and a small hat. He instructed the prime minister to remain silent and pay close attention to the words spoken. After a while, the sound disappeared. Cheng asked again: “Do you still hear the sound now?” Everyone said, “No!” Cheng said, “No, that is emptiness. This point is beyond the initial teaching.”
”又曰：“现在没有而刚才有，就是非空；刚才有而现在没有，就是非有。这不是非空非有吗？透过终教了。	He also said, “If something existed but is now gone, it is nonexistence; if nothing exists now but something did, it is absence.” Is this both emptiness and existence? This is beyond the final teaching.
再者，若无刚才的有，现在说什么空呢？若无现在的空，说什么刚才有啊？说有之时空在有，说空之时有在空，这不是即空即有吗？透过顿教了。大乘圆教呢？我一喝不作一喝用，尽管喝，没喝过，时时处处不着相。	Furthermore, if there is no existence right now, what is emptiness talking about? If there is no emptiness now, what is there about existence just presently? When we say existence, emptiness exists; when we say emptiness, existence exists in emptiness. Isn’t this both emptiness and existence? This is beyond the sudden teaching. What about the Mahāyāna perfect teaching? I shout without purpose, remaining unattached to the act of shouting.
吃饭没咬着一粒米，穿衣没挂着一丝纱。尽管工作很忙，就像没有工作过一样。	Never be attached to appearances at any time or place. Eat without biting a single grain of rice; wear without catching a single thread of silk. Even if you’re busy at work, it’s as if you haven’t worked at all.
这就是《金刚经》里‘应无所住而生其心’的精义，说有之时，纤毫不立；说空之时，周遍沙界；空有不住，圆融无碍，这是最上乘的大乘圆教，是《华严经》所说的最高境界——事事无碍法界。这也是禅宗的本质。	This is the essence of the Diamond Sūtra’s verse, “One should dwell on nothing and give rise to the mind.” When speaking of existence, not a single particle remains; when speaking of emptiness, it pervades the universe of sand. Unattached to both existence and emptiness, there is perfect harmony and no obstruction. This teaching represents the highest Mahāyāna perfection, specifically the highest realm described in the Avataṃsaka Sūtra—

	the realm of unobstructed dharma. This ideal is also the essence of Chan.
”大众闻后，莫不信服赞叹，徽宗皇帝也点头不已。佛法实在是最崇高的宗教，是最好的人生哲学。我们能信受奉行，还有什么成败得失的烦恼啊？恒河大手印讲的是最上乘的佛法，我们既然十分庆幸地听到了这部法，就应依教奉行，时时令心如河流一样，无所住着地任运而作，才能证得法身自相。	Upon hearing this, the crowd was unwavering in conviction and praise, and Emperor Huizong nodded profusely. Buddhism is truly the most sublime religion and the best philosophy of life. If we can believe in and practice it, what worries remain about success or failure? The Ganges Mahāmudrā teaches the highest level of Buddhist teachings. Since we are so fortunate to have heard this lesson, we should follow it and always let our minds flow freely, unattached. Only then can we realize the true nature of the dharmakāya.
“心起知为智慧功用，观照及一切时皆如是。故放逸不修与勤积修习，其法性无增减。”	“When thoughts arise, recognize them as the dynamic expression of wisdom—this remains true both during mindful observation and at all times. Thus, whether one is negligent without practice or diligent in accumulating cultivation, the true nature of reality neither increases nor decreases.”
心里起了念头，应该知道，这是智慧功用，是法性的妙用。不仅观照时是这样，一切时都是这样。所以，放逸不修时，法性没有减少；勤积修习时，法性没有增加。法性本身是不增不减的。	When thoughts arise in the mind, one should recognize them as the dynamic expression of wisdom—the wonderful manifestation of true nature. This is true not only during mindful contemplation, but at all times. Therefore, when you are negligent and do not practice, true nature does not decrease; when you practice diligently, true nature does not increase. True nature itself neither increases nor decreases.
我们不少人学佛做功夫，往往压念不起，以为一念不生地坐上十天半月、乃至十年八年，是好功夫。殊不知，这样修死定，不得真实受用，不能出三界，只是压伏一时，一经翻动，妄念生起，更胜于昔。	Many of us who study Buddhism and practice cultivation often try to suppress our thoughts, thinking that sitting without a single thought for ten days, a half-month, or even ten or eight years is beneficial practice. Little do we realize that this kind of practice of dead samādhi will not yield true benefits and will prevent us from transcending the Three Realms. It only suppresses thoughts temporarily; once they are stirred, delusion arises, even more intensely than before.
纵不翻动，死坐在那里，有什么用啊？久久死定，会变成土木金石的。真做功夫须活泼泼地在事境上锻炼，知道心念起处，是本性的妙用，不去着相，则智慧日增。我们修行要成活佛，不是成死佛，要起种种妙用，利乐	Even if we don’t stir, what’s the point of sitting there dead? If we remain dead in samādhi for too long, we will become nothing more than wood, earth, or stone. To truly cultivate, we must actively practice in the world. We must recognize that the arising of

众生，这样才有价值。不是死坐在那里不动，那不成了泥菩萨了吗?	thoughts is the miraculous function of our original nature. By not clinging to appearances, our wisdom will grow day by day. Our practice aims to become a living Buddha, not a dead Buddha. We must perform various miraculous functions to benefit sentient beings. Only then will our practice be meaningful. We shouldn't just sit there motionless; wouldn't that be like a clay Buddha?
前面讲过，见到本性之后，须要在事境上勤除习气。观照，就是除习气的最好办法。观照，就是佛性的妙用啊！不仅观照时是妙用，一切时都是妙用。比如游山玩水、探亲访友、看戏跳舞都是妙用。	As mentioned earlier, once we perceive our true nature, we must still diligently dissolve our worldly habits. Mindful observation is the best way to clear away these subtle tendencies. In fact, this awareness is the wondrous expression of our inherent Buddha-nature! This capacity is not active solely during formal contemplation, but in every single moment—whether you are sightseeing, visiting family and friends, or watching plays and dances. All of it is its miraculous manifestation.
不是不能看戏，但不要被戏看了去，被戏里的情节转了去。	It is not that you cannot watch a play; just do not let the play take you over or its plot carry you away.
正看时，随着戏里的悲欢离合而频起喜怒哀乐，看过后还念念不忘、耿耿于怀，脑筋老是跟着戏里的情节转，这个人这么好，那个人那么坏……这就叫做被戏看了去，这怎么行？看戏也能用功练心，看看这个心能不能被转动。	While watching, you might experience a flurry of emotions such as joy, hatred, sorrow, and happiness as the play unfolds. Even afterward, you may discover it difficult to forget, constantly dwelling on the plot and contemplating how one character is so good and another so bad. This is what it means to be "watched by the play." How can such behavior be tolerated? Watching a play can also be a way to cultivate your mind, to see if it can be influenced.
若能达到"犹如木人看花鸟"，就是好功夫了。但这并不是说，戏里的好人坏人都不知道，戏的情节也不知道。如果什么都不知道，岂不成了死水一潭了吗？不是不知道，而是不分别取舍，不为戏里的情节所动。	If you can achieve the state of "like a wooden figure watching flowers and birds," you've achieved outstanding skill. But this doesn't mean you're unaware of the good and evil characters in the play or the plot itself. If you knew nothing, wouldn't that be like a stagnant pool? Understanding the plot does not imply discrimination, rejection, or emotional attachment to it.
看而不看，不看而看，丝毫无住。"人间事不过总是戏"，我们放不下这个，放不下那个，其实这都像戏一样虚妄啊！一口气不来，这场戏就演完了，执着它干什么?	See without seeing, and without seeing, see, without the slightest abiding. "The affairs of this world are nothing but a play." We cannot let go of this or that, but all of it is as illusory as a play! When

	a single breath fails to return, the play is over. Why cling to it?
我们做功夫，勤勤恳恳地用功，法身没有增加一分；我们放逸，法身也没有减少一分。换句话说，我们成佛，法身没有增加一分，做众生也没有减少一分；升天没有增加一分，下地狱也没有减少一分。	When we practice diligently, the dharmakāya does not increase in the slightest; when we are lax, it does not decrease in the slightest. In other words, becoming a Buddha does not increase it, and being a sentient being does not decrease it; ascending to heaven does not increase it, and descending to hell does not decrease it.
它没有生灭去来，亘万古而不变。美国有一位叫卢胜彦的“活佛”这样说：“做功夫，佛性（天心）就升上天，不好的恶心就降到地下去。	It neither arises nor ceases, neither comes nor goes, and remains unchanged throughout all ages. In America there is a “living Buddha” named Lu Sheng-yen who says, “When we practice, Buddha-nature (the heavenly mind) rises to heaven, while the bad, evil mind descends below the earth.”
”一个升上来，一个降下去，一颗真心分成两个，那可真糟糕透了！有的法师讲经时说：“假如我们做了坏事，做坏事的妄心下地狱；真心升到天上去。”也是把真、妄分成两个心。	One rises and the other descends, splitting one true mind in two—what a terrible mistake! Some Buddhist masters, in their lectures, say, “If we do undesirable things, the false mind that did them goes to hell, while the true mind ascends to heaven.” This procedure also separates the true and false mind into two.
他们不知道真心（佛性）和妄心原是一体，妄心就是真心，真心就是妄心。	They don’t realize that the true mind (Buddha-nature) and the false mind are originally one. The false mind is the true mind, and the true mind is the false mind.
比如，水（喻真心）起了波浪（喻妄心），波浪就是水，水就是波浪，怎么有两个呢？有人问：“没有两个，为什么人家说三魂七魄呢？三魂七魄不是有十个吗？”如果真是这样，一个人岂不变成十个了吗？不是啊！所谓“魂”者，属于阳，是光明无私的正气；“魄”者，属于阴，是黑暗污秽的邪念。	For example, water, which represents the true mind, gives rise to waves, which represent the deluded mind. The waves are water, and the water is waves. How could there be two? Someone asks, “If there are not two, why do people speak of three hun and seven po? Does that not make ten?” If that were really so, would one person not become ten people? No. Hun ( ) belongs to yang: luminous, selfless, upright energy. Po ( ) belongs to yin: dark, defiled, unwholesome thoughts.
三魂七魄，是说一个人光明的成分少，只有三份，而黑暗的、见不得人的东西多，有七份。不是把一个人分成十个东西。如果我们把七份黑暗的邪心都驱除掉，都转过来，完全化成光明，就成道了。	The phrase “three souls and seven spirits” indicates that a person’s light component consists of only three parts, whereas the dark and shameful elements consist of seven parts. It doesn’t mean a person is divided into ten parts. If we can expel all seven parts of dark, evil thoughts and transform

	them completely into light, we will achieve enlightenment.
像吕纯阳祖师之所以称“纯阳”，就是“魄”都化除了，黑暗都化为光明，而成仙道。因此，真心和妄心不是两个东西。你下地狱，真心也跟着你下地狱，但它的光明并没有减少，也没有污秽，它也不痛苦。	For example, Patriarch Lü Chunyang is called “Pure Yang” because the po spirit has been dissolved, all darkness transformed into light, and the path of immortality attained. Thus the true mind and deluded mind are not two separate things. If you descend into hell, the true mind goes with you, yet its luminosity is not diminished or defiled, and it does not suffer.
犹如一颗珍珠被污泥包裹了，珍珠的光明并不减少。你升天，它也不快乐，它的光明也没有增加。我们的自性时时刻刻都是不垢不净、不增不减、不来不去、不动不摇、不生不灭的。	It is like a pearl wrapped in mud: its luminosity is not diminished. If you ascend to heaven, it does not become happy, nor does its luminosity increase. At every moment, our true nature is neither defiled nor pure, neither increasing nor decreasing, neither coming nor going, unmoving and unwavering, neither arising nor ceasing.
“贪嗔、烦恼、苦乐感受等之自性，知其皆是法尔，即得法身妙用。”	“ Recognizing the true nature of greed, hatred, afflictions, and feelings of pain and pleasure as inherent in the dharmakāya enables one to realize its wondrous function.”
我们之所以有贪嗔、烦恼、苦乐等等感受，皆是法身自然的妙用。假如没有法身，就生不起这些感受：但有这种情感不同的变幻——时而欢乐，时而忧愁烦恼，这都是贪、嗔、痴三毒在作怪。	The dharmakāya’s natural and wondrous functioning causes our feelings of greed, hatred, affliction, pain, and pleasure. Without the dharmakāya, these feelings would not arise. Nevertheless, these shifting emotions—sometimes joyful, sometimes sad and troubled—are the result of the three poisons of greed, hatred, and delusion.
遇到不如意事就烦恼，求而不得就嗔怒，满足不了自己的心愿就悲苦怨恨，满足了自己的欲望就欣喜快乐。这些感受都是空无自性，都是对境生起的妄想。所谓“万法本闲，唯人自闹”，这都是有根本无明的缘故。	Disappointment arises when things go wrong, hatred arises when things go wrong, sorrow and resentment arise when desires are not fulfilled, and joy and happiness arise when desires are satisfied. These feelings are empty and devoid of self-nature; they are all delusions arising from circumstances. As the saying goes, “All dharmas are originally at rest; only man stirs them up.” This is all due to fundamental ignorance.
讲到无明，修法的人都害怕，就是这东西害人，使我们在六道里轮回！假如没有它，我们早就成佛了！但是你不要怕，无明并非实有，不过是个妄想、幻影，我们只要一觉，就把它照破了。	Practitioners fear ignorance, believing it harms us and keeps us trapped in the cycle of reincarnation in the six realms! If it were not with us, we would have attained Buddhahood long ago! But don’t be afraid. Ignorance is not real; it is merely a delusion,

	an illusion. With a single awakening, we can illuminate it.
因为它不是一个实有的东西，所以，不能用什么物体来把它敲破。只要觉悟贪、嗔、痴、慢、疑等都是我们着境粘心所起的妄受，都是无明妄想，它本自法尔如此，是空无所有的。法尔者，“本来如此，并非有意造作”之意也。	Because it is unreal, knocking it with an object will not destroy it. As long as we realize that greed, hatred, ignorance, arrogance, and doubt are all delusive feelings arising from our attachment to external things, all are delusions of ignorance. These feelings are inherently empty and void. “Dharma” means “it is simply so, not intentionally created.”
我们明白了这个妙理，一切苦乐、烦恼，一觉就化脱了。正如《圆觉经》所说：“知幻即离，不假方便；离幻即觉，亦无渐次。”我们平常说“业障深重”，什么叫业障啊？业障是你着相。	Once we understand this subtle principle, all suffering, pleasure, and afflictions are released in a moment of awareness. As the Sūtra of Perfect Enlightenment says, “Know illusion, and one is free of it, without resorting to skillful means; freedom from illusion is awakening, without gradual stages.” We often speak of “heavy karmic obstacles.” What are karmic obstacles? They are your attachment to appearances.
假如你不着相，什么烦恼也没有，业障又从何来？所有苦受、乐受，如同我们睡觉做梦，梦境当中，恶梦、美梦宛然，但你一醒就什么都没有了。所以我们如果能够猛醒，一切放下，不着相，就得法身妙用了。法身妙用并不难，只要我们时时清醒，时时不住相。	If you do not cling to external forms, no distress can touch you, and where then could karmic obstacles come from? All experiences of suffering or pleasure are just like dreaming in our sleep: in the dream, nightmares and wonderful dreams feel completely real, but the moment you awaken, nothing remains. Therefore, if we can forcefully awaken, let go of everything, and refrain from clinging to forms, we will immediately attain the wonderful manifestation of the Dharma-body. Tapping into this manifestation is not difficult—it simply requires us to remain constantly aware and perpetually unattached to forms.
有人说：“哎呀！参禅学密很难，还是念佛求生西方容易呀！”其实，他弄错了，念佛、参禅、学密都一样，没有什么难易之分，不过随各人的根性不同，选择一合适自己的法门而已。	Some people say, “Oh! Chan and Buddhist tantra are difficult, while chanting the Buddha’s name and seeking rebirth in the Western Pure Land is easier!” Actually, they’re mistaken. Chanting the Buddha’s name, practicing Chan, and studying Buddhist tantra are all the same; there’s no difference in difficulty. It’s just a matter of choosing a method that suits each individual’s aptitude.

念佛是用佛号打扫自己心地上的积垢，用持名的方法使自己清醒过来。莲池大师说念佛是“声声唤醒主人翁”。	Chanting the Buddha’s name involves using it to cleanse the defilements of one’s mind, awakening oneself through recitation. Master Lianchi said that chanting the Buddha’s name is “awakening the master with each sound.”
就是一声一声虔诚地念诵圣号，把自己的本性唤醒，不要住相，不要粘境，从而亲见佛性，于临命终时，得以往生西方极乐世界。参禅也一样，时时照顾话头，看着妄念从什么地方来。	This means reverently reciting the sacred name, sound after sound, to awaken our own nature. Do not abide in appearances or cling to circumstances. Thus we directly see Buddha-nature and can be reborn in the Western Land of Ultimate Bliss at death. Chan practice is the same: constantly attend to the huatou and observe where deluded thoughts arise.
念头一起，就问它：你从什么地方来？迎头一棒。这妄念本来没有，是虚妄的幻影，一打它就没有了。这和念佛一样，都是为了消尽妄想，从而亲证本来。	When a thought arises, ask it, “Where do you come from?” Strike it directly. This false thought originally didn’t exist; it was a false illusion; with a blow, it vanishes. This, like chanting the Buddha’s name, is intended to eliminate delusion and thus directly realize one’s true nature. But some argue otherwise.
但有人说不一样，他说念佛有阿弥陀佛、观世音菩萨、大势至菩萨以及莲池海会诸菩萨接引，往生西方，横超三界，而参禅不能。其实他们也弄错了，接引横超是有的，但接引横超并不是拉你去。	They claim that chanting the Buddha’s name will lead Amitābha Buddha, Avalokiteśvara bodhisattva, Mahāsthāmaprāpta bodhisattva, and the other bodhisattvas in the Lotus Pond Assembly to rebirth in the Western Pure Land and transcend the Three Realms, whereas practicing Chan meditation cannot. In fact, they are mistaken. Guidance and transcendence do exist, but it doesn’t mean dragging you there.
永明寿禅师说得很清楚：佛如天上的月亮，心就好比一盆水，心清净了，月亮的影子才能现出来；若心不清净——是污水，天上月亮虽有（佛虽放光照你，而你却看不见），也现不出来，那你就不能生西方了。	Chan Master Yongming Shou explained it clearly: the Buddha is like the moon in the sky, and the mind is like a basin of water. Only when the mind is pure can the moon’s reflection be seen. Even if the moon (the Buddha) shines on you, you can’t be reborn in the Western Pure Land if your mind is impure.
憨山大师说，念佛要念得得力，把爱根斩断，生西才有希望。爱根就是无明妄动的爱情，这是生死的根本，不斩断它，心就像污水，月亮的影子在污水就现不出来。	Master Hanshan said that for Buddha-recitation to be effective, you must sever the root of attachment at its base—only then is there hope of attaining rebirth in the Pure Land. This root of attachment refers to ignorant, illusory emotional entanglement, which forms the ultimate foundation of samsaric

	rebirth. If you do not sever it, the mind remains like muddy, turbulent water, and the moon's reflection cannot shine through.
不是佛不来接引你，不放光照你，只是你自己看不见，犹如盲人不能见到太阳一样。再说，参禅的人用功，心地空净了，那就是净土。因为心就是土，土就是心。佛说：“欲净其土，先净其心，随其心净，即佛土净。	The Buddha will guide you, but you remain unaware of it, akin to a blind individual being unable to see the sun. Furthermore, when individuals practice Chan diligently and achieve a pure mind, they attain what is known as the Pure Land. This is because the mind is the land, and the land is the mind. The Buddha said, “To purify the land, first purify the mind. As the mind becomes pure, the Buddha's land becomes pure.”
”心清净了，佛土才净，此时你发愿生西方，定蒙阿弥陀佛慈悲接引往生。阿弥陀佛不似我们凡夫，凡夫会有爱憎之感，你跟我结缘得好，我就接引你；你没有和我结缘，我就不睬你。	Only when the mind is pure can the Buddha's land be pure. At this point, Amitābha Buddha will compassionately lead you to the Western Pure Land if you vow to reincarnate there. Amitābha Buddha differs from us ordinary people, who experience both love and hate. If you have a beneficial connection with me, I will lead you; if you don't, I will ignore you.
佛菩萨是行无缘大慈的，没有这种劣见，你没跟我结缘，我倒要与你结缘，慈悲接引你。就密宗讲来，阿弥陀佛不管你是念佛，还是修其它法门，当你临命终时，他都放光来照你，接引你生西。	Buddhas and bodhisattvas practice unconditional compassion and do not have such inferior views. If you don't have a connection with me, I will establish one with you and compassionately lead you. According to Buddhist tantra, regardless of whether you chant the Buddha's name or practice other methods, Amitābha Buddha will shine his light upon you at the moment of death, guiding you to the Western Pure Land. This Buddha also enlightens and guides non-practitioners and wrongdoers.
而且不光是修行的人，就是不修行的人，造恶的人，他也照，也接引。只是这些造恶的人业障深重，看不见佛光，或者见佛光强烈，吓得逃走，没有福气生西。《阿弥陀经》云：“不可以少善根福德因缘，得生彼国。	However, these evildoers face significant karmic obstacles that prevent them from seeing the Buddha's light; when they do perceive its intensity, they become frightened and flee, lacking the good fortune necessary for rebirth in the Western Pure Land. The Amitābha Sūtra states, “One cannot be reborn in that land without advantageous roots, blessings, and karmic conditions.”
”善根、福德、因缘，三者缺一不可。想生到西方去，要善根、福德、因缘具足才行，不是马马虎虎地念两句阿弥陀佛就能去的。	Positive roots, blessings, and karmic conditions are all indispensable. To be reborn in the Western Pure Land, one must possess beneficial roots, blessings,

	and karmic conditions; one cannot simply recite “Amitābha” a few times.
诸位菩萨，我们要真正用功，把妄心完全息下来才能成道啊！大手印讲的是心地法门。一真法界——华藏世界，就是大手印。西方极乐世界就在这个大手印当中，不出大手印之外。	With all the bodhisattvas present, we must sincerely strive to calm our deluded minds in order to attain enlightenment! Mahāmudrā addresses the Mind-Ground Dharma Gate. The One True Dharma Realm—the pure land of Vairocana—is synonymous with the Mahāmudrā. The Western Pure Land exists within this Mahāmudrā, not outside of it.
西方极乐世界的“凡圣同居土”，就在这个大手印的第十三层，“实报庄严土”就是华藏世界的第二十层。我们娑婆世界也是第十三层，和西方的“凡圣同居土”是平行的。佛说：“从是西方，过十万亿佛土，有世界名曰极乐。	The Western Pure Land’s “Land of the Common Residence of Ordinary Beings and Sages” is on the thirteenth level described here in Mahāmudrā; the “Land of True Reward and Adornment” is on the twentieth level of the Flower Treasury World. Our Sahā world is also on the thirteenth level, alongside the Western Land of the Common Residence of Ordinary Beings and Sages. The Buddha said, “Westward from here, beyond ten trillion Buddha-lands, there is a world called Ultimate Bliss.”
”就是说，从我们这儿，向西方去，就是极乐世界的“凡圣同居土”。我们只要深信不疑，做一切善事，发愿回向往生，都是可以去的，佛菩萨不会拒绝的。并不是没有念阿弥陀佛的圣号就不能去。	In other words, westward from here lies the Land of the Common Residence of Ordinary Beings and Sages in the World of Ultimate Bliss. With unwavering faith, wholesome conduct, and vows and dedication of merit toward rebirth there, we can all go. The Buddhas and bodhisattvas will not turn us away. It is not that one cannot go there without reciting Amitābha Buddha’s sacred name.
有人说，我念佛念得少，恐怕不能去吧。此话不对！生西与否，不是看你念得多少，这不是买卖，而要看你念佛的质量如何，心地是否虔诚，心里是否清净。假如你心里真清净了，临命终时一念也能生西。	Some say, “I recite the Buddha’s name so little; perhaps I cannot go.” That is not right. Rebirth in the Western Pure Land does not depend on the number of recitations. This is not a commercial transaction; it depends on the quality of the recitation, the sincerity of the heart, and the purity of the mind. If the mind is truly pure, even a single thought at death can bring rebirth in the West.
吾人果能反省一切色、声、香、味、触、法都是空花水月不可求、不可得，一放一切放，清净无染地念一声“阿弥陀佛”，这一念清净心就能与佛相应，而生到西方去，也不需要十念、百念、千万念，就看你临命终时能不能一心不乱而正念分明。	If we truly reflect that all forms, sounds, smells, tastes, tactile objects, and mental objects are like flowers in empty space and the moon reflected in water—unseekable and unattainable—and let go of everything, we can recite “Amitābha Buddha” once with a pure, undefiled mind. This single pure thought can accord with the Buddha and bring

	rebirth in the West. There need not be tens, hundreds, or thousands upon thousands of recitations. What matters is whether, at death, the mind is undivided and right mindfulness is clear.
临终时，能心不颠倒，意不散乱，而正念分明，这是深得念佛三昧的功夫啊！功夫能做到这步田地，就靠现在勤恳扫除妄习而积累起来的。	At death, to be free of delusion, with the mind unscattered and right mindfulness clear, is the strength of deeply attained samādhi of Buddha-recitation. Reaching this level depends on the diligent work of eliminating deluded habitual tendencies that we accumulate through practice now.
所以现在用功，要虔诚地放下、放下、再放下，使心清净无染，将来才能稳操胜券，往生西方，这也是法身的妙用啊！我们把禅宗、净土宗、密宗融于一炉，是因为它们本来是一体的。不要去分密宗呀、禅宗呀、净土宗呀，本来是一个佛宗啊！	Thus, we must consistently practice letting go to keep our minds pure and untainted. Only then can we be assured of rebirth in the Western Pure Land. This embodies the wonderful function of the dharmakāya! We integrate Chan, Pure Land, and Buddhist tantra because they are fundamentally one. Do not separate Buddhist tantra, Chan, and Pure Land school; they originated as one Buddhist tradition!
二、无修之大自然住	2. Abiding Naturally in Non-cultivation
“如不达自然任运，必妄念纷驰而落凡愚。故常应不离无修之大自然住。”	“If one fails to grasp the natural spontaneity, one may become distracted by illusions and descend into ordinary ignorance. Therefore, we should always remain in the state of natural abiding, without any cultivation.”
我们在一切时、一切处的举措施为，都是真心的妙用，一切色相都是自己的化身。自当随顺种种因缘应付操作，尽一己之力，为群众造福，这就叫“自然任运”。	Our actions, at all times and in all places, are wondrous functions of our true mind, reflecting our essence. We should naturally align with various causes and conditions, striving to benefit the masses; this is known as “natural spontaneity.”
如果不明白、不通达“自然任运”的道理，必定着境粘心，贪得无厌地为满足自己的欲望而妄念纷飞，那就把大好的一尊活佛埋没为凡夫愚妇了。我们修法原为见性证道，一切不着。	Without understanding this principle, we may become attached to external circumstances, endlessly pursuing our desires and allowing our deluded thoughts to take over. The outcome may result in the forfeiture of our intrinsic Buddha-nature, relegating us to the condition of an ordinary, misled person. We practice Dharma to realize our true nature and attain the Way, free from attachment.
假如想发神通，想得到什么东西，或是求佛菩萨保佑升官发财，那就与学佛背道而驰了。现在我们只要时时刻	If we seek spiritual powers or something to gain, or ask Buddhas and bodhisattvas to bless us with

刻任运无住，于一切妄想境不加了知，而又非同木石，而了了分明地应机随缘，这就是佛事。	office and wealth, we go against Buddhist practice. We need only function naturally at every moment without abiding, superimposing no further knowing on any realm of deluded thoughts, yet not becoming like wood or stone. Respond clearly to each occasion and its conditions: this is Buddha-activity.
我们在前面讲过，不要认这个色身为我，要以空寂为体；不要认妄念，要以灵知为心。用心地法门来修，就如用米来烧饭一样，必定能成饭；不这样修呢？就是用沙来煮饭，费尽功夫，也煮不成饭。	As explained earlier, do not identify this physical body as yourself; take empty quiescence as your essence. Do not identify with deluded thoughts; take numinous knowing as your mind. Practicing the Mind-Ground Dharma Gate is like using rice to cook a meal: it will certainly become cooked rice. To practice otherwise is like trying to cook rice from sand; however much effort you make, it will never become rice.
我们明白了这清净无染而了了分明的灵知之心就是佛，便不再着相，而任运自然地为群众服务，以在事境上锻炼，除尽妄习而圆证佛果。反之，必定妄念纷飞，自落凡愚，而生死不了。	Once we understand that this pure, undefiled, clearly knowing mind is Buddha, we no longer cling to appearances. We naturally serve others, training ourselves amid actual affairs and circumstances, exhausting deluded habitual tendencies and fully realizing Buddhahood. Otherwise, deluded thoughts inevitably proliferate, we sink into ordinary ignorance, and birth and death remain unresolved.
我们这些凡夫多生历劫着相惯了，一下子是改不过来的，非但在饮食起居上挑拣分别，即使在修法上也挑拣个不停。这个说：“净土宗好，可靠；禅宗危险，不可靠。”那个说：“密宗好。	We, as ordinary individuals, have been conditioned to cling to appearances for countless lifetimes, making it impossible to transform overnight. Not only do we selectively choose our diets and daily routines, but we also continuously modify our spiritual practices. One says, “The Pure Land school is good and reliable; the Chan school is dangerous and unreliable.” Another says, “Esoteric Buddhism is good.”
”另有人说：“密宗也不好，密宗妖气重重。”哎呀，这个好，那个不好……，都是盲人摸象，妄自分别，胡说乱道。	Someone else says, “Esoteric Buddhism is no good either; it is full of sinister influences.” Oh, this is good and that is bad—all like blind people feeling an elephant, making arbitrary distinctions and talking nonsense.

他不知道佛说的法是平等、平等、又平等的，不过是应各人的根器不同而说不同的法门，这叫做“应病与药”。像我们吃东西，你喜欢吃甜的，就取甜食；喜欢吃酸的，就取酸食。	They fail to understand that the Buddha’s Dharma is equal, universal, and consistent. Different methods are taught to align with each person’s unique aptitude, a process referred to as “matching the disease to the medicine.” Just as in eating, if you prefer sweet foods, choose sweet options; if you favor sour foods, opt for those instead.
若爱吃酸的人说甜食不好，爱吃甜的人说酸食不好，念佛的说禅宗危险（其实禅宗并不危险），参禅的说密宗有妖气（其实密宗并无妖气），这都是偏重自己所好，妄自分别，非但自取烦恼，而且无形中得了个谤法的罪。	If someone who enjoys sour food insists that sweet food is hazardous, while another who prefers sweet food claims that sour food is hazardous, and if a person who chants the Buddha’s name asserts that Chan Buddhism is dangerous (which it is not), while a Chan practitioner states that Buddhist tantra has a demonic aura (which it does not), all these statements reflect personal biases and arbitrary judgments. Not only do they create trouble for themselves, but they also inadvertently commit the sin of slandering the Dharma.
你喜欢哪一宗就修哪一宗，不要说别的宗派不好，任何一宗都是一样的。你说参禅难，修其它宗也不容易；你说念佛容易，修其它宗也不难。	Practice whichever sect resonates with you. Avoid criticizing other sects; all sects are fundamentally the same. If you claim that practicing Chan is difficult, then practicing other sects is also challenging. Conversely, if you assert that chanting the Buddha’s name is easy, then practicing other sects is also easy.
庞居士说的：“难难难，十担麻油树上摊。	Lay Buddhist Pang said, “It’s so difficult, like spreading ten loads of sesame oil on a tree.”
”是讲初步修行人不明白修行诀窍，所以很难很难，犹如“粘鱼上滑杆”，鱼身上的鱼鳞粘乎乎滑溜溜的，要上那油滑的竹杆，谈何容易！但一经点破，原来这能说、能行、能哭、能笑的就是我人的自性，它镇日在我们面门放光，丝毫没有隐藏，不需要寻觅、祈求，只一切放下即是。	This statement refers to the difficulty that beginners face when they don’t understand the secrets of practice, like “sticking a fish onto a slippery bamboo pole.” The fish’s scales are sticky and slippery, so trying to lift it onto that slippery bamboo pole is no simple task! But once revealed, it becomes clear that this ability to speak, act, cry, and laugh is our true nature. It shines before our eyes day and night, completely unconcealed. There’s no need to seek or pray; simply let go of everything.
正所谓“踏破铁鞋无觅处，得来全不费功夫”。所以庞婆接声云：“易易易，百草头上西来意。”不难不难，参禅悟道容易得很。	As the saying goes, ‘Searching far and wide to no avail, only to find it without any effort.’ Thus, Granny Pang chimed in, ‘Easy, easy, easy—the intent of the Patriarch coming from the West is

	right on the tips of the hundred grasses.' It is not difficult, not difficult at all; realizing Chan and awakening to the Way is exceedingly easy.
百草头上就是任何事物的头上，这“头上”的涵意就是离开相看，别往下着相看，离相能见物的功能就是自性的妙用啊！这不是很容易吗？所以我们做功夫不要分宗别派，说这难那易，只时时刻刻认清这离相而了了分明的真心，不要认影子，影子是取不到的。	'On the tips of the hundred grasses' means on top of any and all things. The implication of 'on top' is to perceive without clinging to forms—do not look downward while attached to phenomena. This capacity to perceive objects while remaining detached from forms is precisely the wonderful functioning of one's Self-Nature! Isn't that straightforward? Therefore, when practicing, we should not divide ourselves into different sects or schools, judging a task as difficult or easy. Simply recognize the true mind, free from attachment and lucid and distinct, at every moment. Avoid identifying with its unattainable shadow.
此时理虽明了，但多生历劫的住相习气还要来侵犯。圭峰禅师说：“多生妄执，习以性成，喜怒哀乐，微细流注。真理虽然顿达，此情难以卒除。须常觉察，损之又损。”所以我们必须时时觉察，一有念起，即便觉除。	Although the principle may be clear at this point, the habit of dwelling on attachments, which has been developed over many lifetimes, will still persist. Chan Master Guifeng said, “Many lifetimes of false attachments become ingrained in our nature, and joy, anger, sorrow, and happiness flow through us in subtle ways. Even when we suddenly grasp the truth, it can be challenging to completely eradicate these emotions. We must constantly be aware and constantly reduce them.” Therefore, we must be constantly aware, and as soon as a thought arises, we must immediately eliminate it.
如妄念势强，一时转化不了，就念佛或持咒以化之。佛号和咒语就是慧剑，用以斩断着相的妄心和情思，有无穷的威力。我们只要虔诚持诵，定获佛菩萨加持，因此，成道没有什么难处。	If a false thought is strong and cannot be immediately transformed, chant the Buddha's name or mantra to transform it. The Buddha's name and mantra serve as a sword of wisdom, used to sever the false mind and emotions associated with attachments, and they possess infinite power. As long as we sincerely recite, we will receive the blessings of the Buddhas and Bodhisattvas, and thus, attaining enlightenment will be easy.
同样的，要生西方极乐世界，任何一宗只要发愿都能往生。我们常说，念佛的范围很广，不是念一句阿弥陀佛才是念佛，诵经也是念佛，做善事不着相也是念佛，惺惺在觉也是念佛。	Likewise, anyone of any school who makes the vow can be reborn in the Western Land of Ultimate Bliss. We often say that the scope of Buddha-recitation is wide: it is not only reciting one line of “Amitābha Buddha” that counts; reciting sūtras is

	also Buddha-recitation, doing good without attachment to marks is also Buddha-recitation, and being alert and aware is also Buddha-recitation.
为什么？因为佛是觉义，你时时不迷，回向西方极乐世界，这不是念佛吗？净土宗说，欲上品上生，要“读诵大乘”。为什么要读诵大乘？是叫你明理呀！叫你明白生死等现象是从何而有的，怎样才能了生脱死。	Why? Because “Buddha” means awareness; if you are never deluded and dedicate this to rebirth in the Western Land of Ultimate Bliss, is that not Buddha-recitation? The Pure Land school says that to be born in the highest grade of the highest level one must “read and recite the Mahāyāna.” Why read and recite the Mahāyāna? To make you understand the principle! To make you understand where phenomena such as birth and death come from and how one can end birth and death.
你把这些道理搞明白，空尽妄心，毫无住着，才能上品上生。假如你住在相上，死死执着，认为这个世界不好，要去西方那里享福，这就坏了。纵然能去，也不过是下品下生。因为你心不空净，只能生凡圣同居土，不能生方便有余土和实报庄严土。	Only when you understand these principles, let the deluded mind become completely empty, and abide nowhere can you attain rebirth in the highest grade of the highest level. If you cling stubbornly to appearances, thinking this world is bad and wanting to enjoy blessings in the West, you have gone wrong. Even if you can go there, it will be only the lowest grade of the lowest level. Because your mind is not empty and pure, you can be born only in the Land of the Common Residence of Ordinary Beings and Sages, not in the Land of Expedient Means with Residue or the Land of True Reward and Adornment.
什么是禅呢？本来自在的清净心是，即宗下说的“正法眼藏，涅　妙心”。这涅　妙心，不就是净土吗？不也是密宗的秘密宝藏吗？所以禅、净、密看起来是三宗，实是一体。	What is Chan? It is the inherently free and pure mind, what the Chan school calls the “Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa.” Is this wondrous mind of nirvāṇa not the Pure Land? Is it not also the secret treasury of Esoteric Buddhism? Chan, Pure Land, and Esoteric Buddhism appear to be three schools, but in fact they are of one essence.
密宗有很多往生西方极乐世界的方法，譬如颇哇法、大弥陀法、迁识法等，都是往生西方极乐世界的。念观世音菩萨也一样生西，因为观世音菩萨就在西方，他也放光照你，接引你生西方极乐世界。	Esoteric Buddhism has many methods for rebirth in the Western Land of Ultimate Bliss, such as phowa, the Great Amitābha practice, and the transference-of-consciousness practice; all lead to rebirth in the Western Land. Reciting Avalokiteśvara Bodhisattva’s name likewise brings rebirth in the West, because Avalokiteśvara is in the West and also emits light to illuminate you and receive you into the Western Land of Ultimate Bliss.

往生之所以有九品，就在着相不着相上分别啊！假如你明白心就是土，土就是心，生即无生，无生即生，丝毫不住相，无生之中不妨往生。这样的往生是妙用啊！无生不是死在那里不动，生生不已就是不生，不生就是生生不已，这才得无生之妙谛。	The reason there are nine grades of rebirth lies in whether one clings to marks or not! If you understand that mind is the land and the land is mind, that birth is non-birth and non-birth is birth, without abiding in any mark at all, then within non-birth one may well be reborn. Such rebirth is wondrous functioning! Non-birth does not mean being dead and motionless: ceaseless arising is non-arising, and non-arising is ceaseless arising—this is to attain the wondrous truth of non-birth.
“故常应不离无修之大自然住。”所谓无修者，乃“无修之修是为正修”也。大手印是最上乘密法，它不要你念咒，不要你结手印，不要你修什么法，一切任运自然，毫无住着即是。这种修，即是大自然住。	“Therefore, we should always remain in the state of natural abiding, without any cultivation.” The term “without any cultivation” signifies that “the practice of no cultivation is the true practice.” Mahāmudrā represents the highest form of tantric practice, which does not necessitate chanting mantras, forming mudrās, or employing any specific methods. Everything is left to nature, free from attachment. This approach embodies natural abiding. Chan Buddhism similarly emphasizes practice after enlightenment, devoid of cultivation or countermeasures.
禅宗开悟后也是如此，无修而修，不要对治。对治法门是针对各人习气而专修的除妄法。譬如，淫心重的人专修不净观、白骨观；特爱讲话的人专修禁语等，这是息妄归真的方便法。	Countermeasures are specific methods devised to eliminate deluded thought, tailored to each individual’s tendencies. For example, those with strong sensory desires practice the contemplation of bodily impurity or the white bone meditation, while those inclined to constant talking engage in silent retreats. These are targeted, practical methods designed to quiet delusion and return to truth.
大手印不要这么对治，它告诉我们，一切色相都是自性的显现，都是真心的妙用，时时无住，即是无修而修的大修行。念佛的人，念头一起，一觉即空，就是念佛，不是非得要念一句“阿弥陀佛”才算念佛。	Mahāmudrā does not use such remedies. It tells us that all forms are manifestations of self-nature, the wondrous functioning of the true mind; to be non-abiding at all times is the great practice of practicing without cultivating. For one who recites the Buddha’s name, when a thought arises, one awareness and it is empty—this is Buddha-recitation; it is not necessary to recite “Amitābha Buddha” for it to count as Buddha-recitation.
但用功须契合自己的根机，不可拘于一格。念佛有几种不同的念法：念起即觉，为实相念佛；观自己就是阿弥	But practice must suit one’s own capacity and must not be confined to one form. There are several ways of reciting: awareness the moment a thought

陀佛，为观想念佛；观佛相好，为观相念佛；时时不离一句“阿弥陀佛”，为持名念佛。	arises is reality-mark Buddha-recitation; contemplating oneself as Amitābha Buddha is contemplation Buddha-recitation; contemplating the Buddha’s marks and characteristics is visualization Buddha-recitation; never leaving the single phrase “Amitābha Buddha” is name-holding Buddha-recitation.
我们用功，须选用一种适合自己习性的方法来修行，才能收到事半功倍之效。假如你不能念起一觉即空，那就念名字佛。如果默念还不顶事，念头还动，那就出声念“阿弥陀佛……”，总是要把你的妄念斩断，转为无念才行。	When practicing, it is crucial to select a method that resonates with one’s habits to achieve optimal results with minimal effort. If achieving the state of emptiness upon awakening proves challenging, one should chant the Buddha’s name. If silent recitation is insufficient and thoughts continue to stray, then chant “Amitābha Buddha…” aloud. It is essential to sever wandering thoughts and cultivate a state of no-thought.
同样是念佛，明白这个道理和不明白这个道理，力用大有区别。	Understanding this principle significantly influences the effectiveness of chanting the Buddha’s name.
不明理念佛，时时着相，执着西方的阿弥陀佛；明理念佛，就晓得念佛是借阿弥陀佛的圣号，把我们心里的龌龊扫清，把我们着相的烦恼、愚痴都扭转过来，以证和阿弥陀佛一样的清净佛性。因用功的方法不同，将来生西的品位也因之而别。这不着相的修行，即是“无修之大自然住”，无住之住，叫自然住。	Without comprehending the Buddha’s true nature, we may cling to form and obsess over Amitābha Buddha in the Western Pure Land. Recognizing the Buddha’s true nature enables us to utilize Amitābha’s sacred name to cleanse the impurities within our hearts, transform our attachments and deluded thoughts, and ultimately realize the same pure Buddha-nature as Amitābha. Given the varied methods of practice, the quality of one’s future rebirth in the Western Pure Land will also differ. This practice of detaching from appearances is referred to as “ natural abiding, without any cultivation,” while abiding without abiding is termed natural abiding.
禅师开示这样讲：“有佛处莫停留，无佛处急走过。”有佛的地方你不要停留，没有佛的地方赶快走过去。	The Chan master taught, “Where the Buddha is, do not linger; where there is no Buddha, pass quickly.”
这是说，既不能著有，也不可偏空，有无两边都不立，中间亦无有，那就是中道义，也就是天台宗的“空、假、中”一心三观。所以，相不是没有，而是幻显起用的。	This teaching suggests that one should not cling to either existence or emptiness. Existence, non-existence, and a middle ground are all unattainable. This principle embodies the Middle Way, reflecting the Tiantai School’s three contemplations of the one mind: emptiness, falsehood, and the middle. Therefore, appearances are illusory manifestations.

假如真性不能显示幻相而起用，那是一潭死水，佛性还有什么价值？我们用功修行，就是为了除尽执着幻相的妄习，而不是死坐在那里不动。若能觉醒，时时不住于相，也不执于法修行，就走上正路，入于“无修之大自然住”了。	If the true nature could not manifest these illusory appearances and functions, it would resemble a stagnant pool of water. What value would Buddha’s nature hold then? We practice diligently to eliminate the deluded habits of clinging to illusory appearances, not to sit there motionless. If we can awaken and refrain from dwelling on appearances or clinging to the Dharma, we will be on the right path, entering “natural abiding without cultivation.”
“无论何时，唯以认识直指见宗，一切尽摄。”	“ At all times, only by recognizing the true nature indicated by direct pointing can we encompass everything.”
不管什么时间、什么地方，唯以认识直指所示的本性为正知见，真正领悟我们这个心就是一真法界。一真法界是统摄一切的，森罗万象都包括在内，任何色相都是自心显现的妙用，所以，不要去着相。	Regardless of time and place, the correct view is attained only through direct knowledge of true nature, leading to the understanding that our mind is the One True Dharma Realm. This realm encompasses everything and all phenomena. Every appearance arises as a manifestation of the mind’s wondrous function. Therefore, do not cling to appearances.
境界好也罢，境界不好也罢；顺我的心也好，逆我的意也好；都不去管它，那就时时刻刻都见性。《六祖坛经》云：“见性之人，言下须见，若如此者，轮刀上阵，亦得见之。”上阵打仗，心里有生死出入之见，这不行。	You will always recognize your true self if you disregard your state of mind, regardless of whether it aligns with your heart or not. The Platform Sūtra of the Sixth Patriarch states, “Those who have seen their true nature must see it immediately after hearing it. If they do, even when they are on the battlefield, they will see it.” Entering battle with a mind preoccupied with life and death is unacceptable.
我被人杀了也无所谓，“将头迎白刃，犹如斩春风”，哈哈！斩掉就斩掉好了，斩了这个躯壳，我们的真心是不增不减、不生不灭的，还是堂堂地斩不掉。这就是见性人的作略。	It matters not if I am killed; “to face the blade with my head is akin to cutting through a gentle spring breeze.” Haha! If I will be killed, then so be it. Even if we sever this physical body, our true mind remains constant and indestructible. This is the understanding of those who have realized their true nature.
从前，嵩岳元圭禅师在宴坐时，见一帝王，带了很多随从，威风凛凛地站在面前。	Once upon a time, the Chan Master Yuangui of Songyue was at a banquet when he saw an emperor, accompanied by a large entourage, standing before him in a stately manner.
那帝王见禅师不起立迎接，心中很不快，问禅师道：你认识我吗？禅师说：我观佛与众生都是平等的，对你能	The emperor, displeased that the Chan master did not rise to greet him, asked, “Do you recognize

另眼相看吗？那帝王说：我是岳神，掌握着生死大权，能令人活，也能令人死，你怎么能用平常的眼光来看我呢？禅师

me?" The Chan Master replied, "I consider Buddhas and all living beings equal. How could I possibly look upon you differently?" The emperor replied, "I am a mountain god. I hold the power of life and death. I can offer life or death to people. How can you look upon me with such ordinary eyes?"

哈哈一笑说：我本无生，你能令一个无生的人死吗？在我看来，身体和虚空不二，我和你不二，你能损坏了虚空和你自己吗？就算你能，我的真心却是不生不灭的。

The Chan Master laughed and said, "I am inherently unborn. How could you cause an unborn person to die? In my view, the body and the void are one, and you and I are one. Could you harm the void or yourself? Even if you could, my true mind is eternal.

你能损坏的只是我的躯体，你不能损坏我的真心哪！你还没有证到这个真心，怎么就说叫我生、叫我死呢？那岳神被他说得怔住了：哎，这话我没听说过，还有不死的真心在吗？禅师继续开示说：比如你现在是大神，你以前也是人啊！只因你为人耿直，刚正不阿，做了很多善事，所以现在成了操生死权柄的大神。

You can only harm my body, not my true mind! You have not yet attained this true consciousness; therefore, how can you claim the ability to grant me life or death? The mountain god was stunned: "Oh, I've never heard of such a thing. Is there such a thing as an immortal true mind?" The Chan master continued, "For example, if you are now a powerful god, you were once a human! It's because you were upright, righteous, and did many good deeds that you have become a great god with the power over life and death.

但是，是谁做了岳神？你做人时的躯壳已经没有了，是识神做了岳神。你那识神和我们的佛性不一样，差那么一点点，差什么东西呢？有"无明"在，佛性就成为识神，把无明去净，识神就恢复为佛性了。

But who is the God of the Mountain? Your human body is gone; it's your consciousness that is the God of the Mountain. Your consciousness is different from our Buddha-nature, just a tiny difference. What is the difference? When ignorance exists, Buddha-nature becomes consciousness. When ignorance is eliminated, consciousness returns to Buddha-nature.

纵然"无明"还在，佛性也不减少一分，因它是不增不减的。现在是谁做岳神？就是这个不生不灭的佛性啊，而你全不知道！那岳神经禅师开示后，如梦方醒，当时就拜元圭禅师为师，皈依了佛门。

Even if ignorance remains, Buddha-nature remains constant, for it neither increases nor decreases. Who is the God of the Mountain now? It is this unborn and indestructible Buddha-nature, and you are completely unaware of it!" After the Chan master's teachings, the god awakened from his dream and immediately took Master Yuangui as his teacher, converting to Buddhism.

还有那些依草附木显灵的，是什么神呢？那是鬼呀！他在世的时候贪得无厌，造罪下了地狱，地狱罪受满了，出狱之后，因为贪习还在，遇到草木就附上去，这草木就灵验了。这实在是贪鬼作祟，不是什么神。

And what about those gods that appear in plants and trees? They are ghosts! In his lifetime, he was insatiable in greed, committed sins, and was sent to hell. After serving his sentence in hell, he was released. Because his greed persisted, he would

	attach himself to any plants he encountered, and these plants would become magical. Such an act was truly the work of a greedy ghost, not a deity.
神者是大的鬼王，神通比其它的鬼大，都是着相。所以我们无论何时，唯以认识“直指见宗”所指示的真心为要，心量犹如虚空，森罗万象，无一不包括在我们的心性当中。	Deities are mighty ghost kings, possessing greater spiritual powers than other ghosts, and they are all attached to appearances. Therefore, at all times, we must prioritize recognizing the true mind as indicated by the “ recognizing the true nature indicated by direct pointing “ doctrine. We possess a mind as vast as the void, which encompasses all things within our nature.
我们要恢复本能，就要从现在做起，一切放下，时时认识这个佛性，不要住相。才有住着，赶快念佛，赶快持咒，最好一觉即空。明白这个道理去修，修净土也好、修禅也好、修密也好，都容易迅速成就；不明白这个道理去修，都难成正果。	To restore our true nature, we must begin now, letting go of everything and constantly recognizing our Buddha-nature, without dwelling on appearances. If we become attached, we should recite the Buddha’s name and chant mantras. Ideally, we should awaken to emptiness. Understanding this principle in our practice, whether in Pure Land school, Chan, or Vajrayāna Buddhism, will lead to rapid success. Cultivating without understanding this principle will make it difficult to achieve true fruition.
“不可于各各妄念起伏上，作各各调伏对治。”	“Do not apply remedies to subdue each arising and falling deluded thought.”
这里讲，调伏对治妄念，不可在各个妄念起伏上面着手，须在妄念生起的总根上下功夫。	Here, we’re talking about subduing and controlling deluded thought, not focusing on each one individually. Instead, we must work on the root causes of false thoughts.
凡夫的妄念多啊！有的好色好得厉害，有的贪财贪得厉害，有的好名好得厉害，各人的妄念习气不同，若一一分别对治，以妄治妄，其妄更甚。如在妄心动处下手，则一了百了，归家稳坐矣。	Ordinary people have many false thoughts! Some are intensely lustful, some are greedy for money, and some are obsessed with fame. Everyone’s false thoughts and habits are different. If we address each deluded thought individually, attempting to use one deluded thought to control another will only exacerbate the problem. By addressing the root cause of deluded thought, we can permanently eradicate it and reclaim our peace of mind.
教下也有对治法，比如“六度万行”里的“布施度”就是对治我们的心量小、悭吝的要法。又譬如五戒“杀盗淫妄酒”，就是对治我们妄心蠢动的法门。比丘戒二百余条，也不外戒心不动，所以，最大的戒是心戒。	The teachings also offer methods for controlling these thoughts. For example, the “generosity” of the “Six Perfections” is a key method for overcoming our narrow-mindedness and

	stinginess. Similarly, the Five Precepts (against killing, stealing, adultery, lying, and drinking) are methods for controlling the restless thoughts of our minds. The more than 200 precepts for monks are all about keeping the mind still. Therefore, the greatest precepts are those of the mind.
心一动就是犯戒，不是等事情做出来才算犯戒。从前有一个徒弟问师父：“师父啊，如何是破戒？”师父说：“当隔壁女子洗脸擦面的时候，你听见她的簪环首饰声音，那就是破戒。”为什么听到这些声音就是破戒？因为你听见声音就着相，簪环首饰是女人饰物，你着了女人相就起别的念头。	The moment the mind stirs, it is a violation; it doesn’t wait until the action is taken. Once upon a time, a disciple asked his master, “Master, what does it mean to break the precepts?” The master replied, “When the woman next door washes her face and you hear the sound of her hairpins, rings, and jewelry, that is breaking the precepts.” Why does hearing these sounds constitute breaking the precepts? Hearing these sounds can lead to attachment to them. Hairpins, rings, and jewelry are women’s ornaments, and when you become attached to them, you develop other thoughts.
大手印是从根本上修，对各种妄念不讲一一对治。见到本性之后，时时照顾它，不令此心着境，时时照空。以真心来摄持一切，森罗万象，万象森罗，都是妙明真心中物。	Mahāmudrā practices begin from the root, without addressing every deluded thought individually. After realizing one’s true nature, it is essential to constantly protect it, preventing the mind from becoming attached to external objects and continually illuminating emptiness. With the true mind, one embraces all phenomena. All things, the myriad, are expressions of the wonderful, luminous true mind.
心是根本，遇一切境都不动心，一切都不予理睬，那么，即生成就有何难？若在枝末上修，一个个妄念分别对治，那就不胜其烦，那真是太难太难了！不讲对治，是大手印的修法，诸位若有不对机的，也可修对治法门，如：淫心重就修不净观、白骨观等，根据各人的情况不同而选择不同的修法。	The mind serves as the root. If one remains unmoved by circumstances and disregards them, achieving enlightenment within this very being becomes attainable. Conversely, if one focuses on the minutiae, addressing each deluded thought separately, the process becomes burdensome and exceedingly difficult. The essence of Mahāmudrā is to disregard countermeasures. However, if this approach does not resonate with one’s aptitude, one may also engage in countermeasures, such as practice the contemplation of bodily impurity or the white bone meditation, to counteract strong lustful thoughts. The choice of practice depends on individual circumstances.
三、子母光明会	3. The Union of the Mother and Child Luminosities

“妄念与烦恼，皆法身本觉智慧相。”	“Delusions and afflictions are all manifestations of the wisdom of the dharmakāya.”
妄念和烦恼，都是法身的本觉智慧相。法身无相，而又无不相。说它无相，是指法身本体没有具体的形象可见；说它无不相，是指森罗万象、万象森罗，一切有相的东西都是法身的显现，没有一个有相的东西在法身之外。	Delusions and afflictions are both manifestations of the inherent wisdom of the dharmakāya. The dharmakāya is formless, yet no form lies outside it. Its formlessness refers to its inherent nature, which lacks a concrete, visible shape. However, the myriad phenomena and forms that exist are all expressions of the dharmakāya. Nothing with form exists outside of it.
妄念与烦恼都是有相的东西，当然不在法身之外。妄念、烦恼从什么地方来的？它的来处就是法性，法性是生起一切法的根本。佛性是成佛的根本。法性、佛性说起来是两回事，其实是一回事，都没有离开法身。	Deluded thoughts and afflictions have appearances, so they are certainly not outside the dharmakāya. Where do deluded thoughts and afflictions originate? They arise from Dharma nature, the root of all dharmas. Buddha-nature serves as the foundation of Buddhahood. Although Dharma Nature and Buddha-nature may appear distinct, they are, in fact, the same, and neither is separate from the dharmakāya.
本觉，就是本来具足的觉性，就是人人本有的灵明真心。这个真心，能生起广大智慧，能起一切妙用，能显现千差万别的形象。所以，妄念也好，烦恼也好，都是法身本体的妙用。	Original awakening is the awakened nature inherently complete in everyone, the luminous true mind that each person originally possesses. This true mind has the potential to generate vast wisdom, perform various wonderful functions, and manifest in countless forms. Thus, deluded thoughts and afflictions alike are wondrous functions of the essence of the dharmakāya.
法身是根本，若没有这个根本，哪里会有妄念和烦恼呢？有水才会有波浪，水是根本，波浪是水的动荡相。有镜子才有影子，镜子是根本，能显影子是镜子的妙用。有法身才会有妄念与烦恼，法身是根本，妄念与烦恼都是法身的本觉智慧相。假如没有法身，妄念与烦恼也无由生起。	The dharmakāya is the root; without it, deluded thoughts and afflictions could not exist. Waves symbolize the turbulent state of water, which is the root from which they arise. Similarly, a reflection appears only with a mirror, which serves as the root, while the ability to reflect is its wonderful function. The dharmakāya is the source of deluded thoughts and afflictions, which are expressions of its innate wisdom. Without the dharmakāya, there would be no place for deluded thoughts and afflictions.
“其自性亦即法身本体光明之真实。”	“ The nature of deluded thoughts and afflictions represents the true radiant essence of dharmakāya.”

妄念与烦恼的自身性质，也就是法身本体光明真实不虚的显现。这里提到了光明，法身本体具足无量光明，是一个“大光明藏”。	The inherent nature of deluded thoughts and afflictions reveals the true and unerring manifestation of the dharmakāya’s luminous essence. The dharmakāya itself is immeasurably radiant, often referred to as a “great storehouse of luminosity.”
在修行的过程中，有的人看到了红光，有的人看到了黄光，有的人看到了蓝光，有的人看到了绿光……各种色彩都有。假如你修大圆满脱噶，就要看光，光放大之后，就会看到明点。	In practice, some individuals perceive various colors of light—red, yellow, blue, green, and others. When engaging in Dzogchen Tögal, one must observe this light. Initially, the bright spot that appears is white, but as one continues to focus, it can transform into multi-colored displays, revealing five, six, or even seven colors.
这明点先是白色，再看下去就变成彩色，五彩、六彩、七彩，都显现出来了。这就是我们的本性光，由日光、月光、灯光等引发出来的。	This bright point is first white; looking further it turns colored—five colors, six colors, seven colors all appear. This is our own intrinsic light, evoked by sunlight, moonlight, lamplight, and so on.
这和现代激光技术的道理一样，把红宝石放在激光器里，用脉冲氙气灯发出强光照射，受这光线的激发，红宝石自身特定频率的光，“哗”地一下被激发出来了。俗话说：眼睛是心灵的窗户。	This principle is akin to modern laser technology, where a ruby is placed in a laser and illuminated by intense light from a pulsed xenon lamp. The intense light excites the ruby, causing it to emit its unique frequency of light. It is often said that the eyes are windows to the soul.
按密宗的理论讲，第八识——阿赖耶识，就在心包里，有两条脉管从后面连通心包和眼睛。密宗观光修行，外光由眼睛打进去，将我们自心本具的法性光激发出来，其原理和激光技术无二，所以说密宗蛮科学的。	In Tantric theory, the eighth consciousness, known as ālaya consciousness, resides in the pericardium, with two vessels connecting the pericardium to the eyes from behind. During the esoteric practice of contemplating light, external light enters through the eyes, stimulating the inherent Dharma light within our minds. This principle is parallel to laser technology, underscoring the scientific nature of Esoteric Buddhism.
依照中医理论，五脏六腑通过经络连通全身，每个手指都有其对应的脏腑。结手印，就是安排好脏腑的位置，持咒是用咒音鼓动气机。	According to Traditional Chinese Medicine, the five internal organs are interconnected through meridians, with each finger corresponding to a specific organ. The practice of making mudrās organizes the positions of these organs, while chanting mantras stimulates the flow of qi through sound.
咒音不是无的放矢，不是随便念点什么都可以的，而是佛菩萨在禅定当中，将自心化作的符号。你用心持咒，和佛菩萨发出的符号相同，就能和佛菩萨感通，得到佛	Mantras are not arbitrary; they embody symbols that originate from the minds of Buddhas and bodhisattvas during meditation. By sincerely

菩萨的加持力。这和科学上的“共振”原理相同，所以密宗很科学，并不是迷信。	chanting these mantras, you align yourself with the symbols expressed by these enlightened beings, creating a connection that allows you to receive their blessings. This process reflects the scientific principle of “resonance,” suggesting that Tantra can be interpreted through a scientific lens rather than being dismissed as superstition.
我们现在讲的恒河大手印，是无修而修，一切时、一切处任运自然。这最易和佛菩萨感通，因为佛菩萨都是任运自然的。	The Ganges Mahāmudrā, which we are currently exploring, embodies a “practice without practice,” promoting a spontaneous and natural flow at all times and in all places. This approach facilitates a deeper connection with the Buddhas and bodhisattvas, who themselves embody spontaneity and naturalness.
我们首先要识得自己的真心，先要明白包括妄念与烦恼在内的一切事物，都是自己真心起现的妙用，这就是前面讲过的“见宗”，也就是禅宗讲的“明心见性”。然后，一切时、一切处保护它，时时处处都不着相。	We must first recognize our own true mind and understand that everything, including deluded thoughts and afflictions, is the wondrous functioning it manifests. This is “seeing the fundamental principle,” discussed earlier, and what the Chan school calls “realizing the mind and seeing one’s true nature.” Then safeguard it at every time and place, without clinging to appearances.
保护圆满，就成道了。这个法很直接、很痛快，不是一一对治的法，无修之修才是真修，所以说大手印是无上乘的修法。不要怕妄念，不要怕烦恼，妄念与烦恼是法身生起的妙用。	When safeguarding is perfected, the Way is realized. This teaching is direct and refreshing, not a method of treating each problem separately. Cultivation without cultivation is true cultivation, which is why Mahāmudrā is called the supreme vehicle of practice. Do not fear deluded thoughts or afflictions: they are wondrous functioning arising from the dharmakāya.
把这妄念、烦恼息下来就是了，息下狂心，即是菩提，并不是要去掉它。就像去掉波浪就没有水一样，去掉妄念与烦恼，岂不是连法身也去掉了么？法身又怎么能去得掉呢？只是息下妄念与烦恼，而不是去掉它们。	Simply let deluded thoughts and afflictions settle. “When the frenzied mind subsides, that itself is bodhi”; they need not be removed. Just as removing the waves would leave no water, would removing deluded thoughts and afflictions not remove the dharmakāya as well? Yet how could the dharmakāya be removed? We merely let deluded thoughts and afflictions settle, rather than remove them.

不要认为妄念与烦恼不好，它正是真心的显现，也正是显神通、起妙用。恒河大手印就是叫我们认识这妙理，在从事一切工作时不执物相，而将妄心、妄念化作真心的妙用。	Do not think deluded thoughts and afflictions are bad: they are precisely the manifestation of the true mind, the expression of spiritual powers and wondrous functioning. Ganges Mahāmudrā asks us to recognize this subtle principle and, in all our work, avoid clinging to appearances, transforming the deluded mind and deluded thoughts into the wondrous functioning of the true mind.
“知之，即名本体住之光明。”	“Knowing this is called the luminosity abiding in the ground.”
知道了这个道理，就叫做“本体住之光明”。住，就是不动。	Knowing this principle is called the “luminosity abiding in the ground.” To abide means to remain still.
假如你能知道妄念与烦恼都是本体的妙用，能息下它不动，即是做事时不执不住、随缘应用，这样的“知道”就是法身发出的“本体住”之光啊！住，有“安住”意，就是脚跟站稳，在禅宗里叫“脚跟点地”。	If you can know that deluded thoughts and afflictions are all the wondrous functioning of the fundamental essence, and can let them rest without moving, that is acting without clinging or abiding, responding as conditions arise; such “knowing” is the light of “abiding in the fundamental essence” emitted by the dharmakāya! “Abiding” has the sense of settling peacefully, that is, standing firm on one’s heels, which in Chan is called “heels touching the ground.”
认识到妄心的起处就是真心，不再到别处去找，这就站稳脚跟了。	“Abiding” means to “settle,” which means to stand firmly on your feet. In Chan Buddhism, this sensation is called “heels touching the ground.”
还去求什么师父给开顶授法呢？师父能给你开顶成道吗？老实讲一句：没有这种事！师父要是能给你开顶成道，佛那么慈悲，老早就给大家把顶都开好了，使大家成道了，哪里还会有这么多凡夫啊？说给你开顶，那是象征性安慰安慰你，使你的心情愉悦、稳定下来，易于进道而已。	To stand firmly on your feet means recognizing that the true mind is the origin of the false mind and no longer searching elsewhere. Why would you still beg a master to open your crown chakra and teach you the Dharma? Can a master open your crown chakra and lead you to enlightenment? Honestly, there is no such thing! If a master could open your crown chakra and lead you to enlightenment, the compassionate Buddha would have opened everyone’s crown chakra long ago, enabling everyone to achieve enlightenment. How could there still be so many ordinary people? Saying you can open your crown chakra is merely a symbolic comfort to ease your mind, to make you feel content and stable, and to facilitate your progress in the Dharma.

我们明白了这个道理后，自己奋发用功，开自己的顶，不倚赖他人。清清楚楚地认识真心不在别处，妄念与烦恼的起处就是我们的真心。时时保护它，不随妄念转。	Once we understand this principle, we can diligently practice and open our crowns without relying on others. Recognize that our true mind is not elsewhere. The source of false thoughts and afflictions is our true mind. Constantly protect it and do not follow false thoughts.
才有走作，赶快念佛，或者赶快持咒，将妄念化去，这回光返照是保护真心的妙法。做功夫要向内照，不要向外照。外面的东西太多了，有好吃的、有好穿的，有好玩的……这些全都是影子，统统了不可得，跟它转，就完了。	If you feel distracted, quickly recite the Buddha's name or chant a mantra to dispel the false thoughts. This introspection is a wonderful way to protect your true mind. When practicing, look inward, not outward. There are so many things in the world: delicious food, lovely clothes, fun things... These are all shadows, unattainable. If you follow them, you're doomed.
须安住不动，脚跟站稳，将着相旧习消尽，自然会放大光明。其实，平时我们都在放光，念头一动就是放光，不过这是妄光。妄心发出的是妄光，真心发出的光才是真光。何谓妄光？着相而生妄念，就是妄光，妄光也有光明。	We need to stay motionless, keeping our feet firmly grounded. Eliminate the old habit of attachment to appearances, and naturally, radiant light will emerge. In fact, we are always radiating light. The moment a thought arises, we radiate light, but the result is false light. The false mind emits false light; the true mind emits true light. What is false light? Attachment to appearances leads to false thoughts, and false light also has its own radiance.
前苏联的科学家发明了一种机器，能把人体发出的光拍照下来，据介绍那光环有七、八厘米厚。妄光有限量，而真光没有限量。如果我们能时时保护这本然的一段真光，它就会越放越大，乃至照十方佛国，无所障碍。	Scientists in the former Soviet Union invented a machine that can photograph the light emitted by the human body. The resulting aura is reportedly seven or eight centimetres thick. False light is limited, but true light is infinite. If we can constantly protect this inherent true light, it will grow ever larger, illuminating the Buddha lands in all ten directions, unobstructed.
这是我们自心本具的大光明藏。我们应当如是安住，这是无住之住，不是住在什么东西上，而是要你心安稳，不动摇，不疑惑。	This is the great storehouse of light that is inherent in our own minds. We should abide in this way. This term refers to a state of non-dwelling. It is not about dwelling on anything but about keeping your mind steady, unwavering, and free from doubt.
“其直指自性光明之见宗，能熟其自相，即名行道之始觉光明。”	" The luminous path of initial enlightenment refers to familiarity with one's luminous self-nature."
上面讲了本觉光明，妄念与烦恼就是本觉光明相。现在讲始觉光明，什么是始觉光明呢？就是“直指自性”的光明。直接指示给你：那一念不生、了了分明的灵知之心，就是佛性，就是一真法界，就是大手印。	The previous section discussed original illumination (original awareness), where delusive thoughts and mental afflictions are themselves the manifestations of original illumination. Now, we

	turn to initial illumination (initial awakening). What is initial illumination? It is the illumination of “directly pointing to self-nature.” Directly pointing out to you: that state of mind which is free of a single arising thought, yet vividly and brilliantly aware—this very mind of luminous knowing—is the Buddha-nature, the One True Dharma Realm, and the Mahāmudrā.
你这样认识，就是见宗，就是始觉光明。但是我们无量劫来着相惯了，“对境生心”是熟路，而对于“荡然无住”却很生疏，还要有一个“熟处转生，生处转熟”的过程，这就是所谓的“保护”过程，也就是“观照”的过程。	Recognizing it in this way is seeing the ultimate view, and this is initial illumination. However, having been attached to appearances throughout countless eons, “generating mind in response to objects” is a familiar path for us, whereas “sweeping away attachments to abide nowhere” remains deeply unfamiliar. We must go through the process of “turning the familiar into the unfamiliar, and the unfamiliar into the familiar.” This is what is known as the process of “nourishing/protecting” the realization, which is also the process of “contemplative awareness”.
“能熟其自相，即名行道之始觉光明。”熟，就是成熟，不是着相成熟，而是观照成熟，明心见性成熟，时时不住相，一点没疑惑，这就叫“熟其自相”。	“Becoming familiar with its own character is called the luminosity of initial awakening on the path.” Familiarity means maturity: not maturity in attachment to appearances, but maturity in contemplation and in realizing the mind and seeing one’s true nature. Constantly not abiding in appearances, without the slightest doubt—this is called “becoming familiar with its own character.”
假如我们听了之后，将信将疑地：这就是佛性吗？这就是成佛的根本吗？恐怕不是吧！若是的话，应该发大神通啊！怎么没有神通呢？那是你没有熟，你还生疏啊！假若我们一点都不疑惑，时时能照顾，这就是行道之始觉光明。	Suppose, after hearing this, we are uncertain: “Is this Buddha-nature? Is this the basis of Buddhahood? Probably not! If it were, great spiritual powers should manifest. Why do I have none?” It is because you are not yet familiar with it. If we have not the slightest doubt and can attend to it at all times, this is the luminosity of initial awakening on the path.
这是真修行，不一定有什么形象，不一定有打坐的相、念佛的相或持咒的相。而是妄念一起，就看见它，不跟它跑、不理睬它，它马上就转空了，了不可得。	This is true practice. It need not take any particular outward form, whether seated meditation, Buddha-recitation, or mantra recitation. When a deluded thought arises, see it without following or heeding it. It immediately becomes empty, utterly impossible to grasp.

行住坐卧都如此，你看不出他做功夫，其实他时时处处都在做功夫，这是心地功夫，称之为“行道之始觉光明”。	This action applies whether we are walking, standing, sitting, or lying down. Though it may not be visible, we are always practicing. This technique is the mental practice known as the “initial enlightenment of the path.”
为什么说是“光明”？念头一起，就能看见，若不是光明你怎么能照见它呢？有人说：“我念佛念得不好，念了很久，还是有很多妄念。	Why is it called “luminosity”? The term “luminous” refers to the ability to perceive a thought as it arises. Without this luminosity, how could we discern it? Some individuals might say, “I don’t recite the Buddha’s name well. I’ve been chanting for a long time, yet I still have many distracting thoughts.”
”要我说，你念得很不错，妄念起了，你能照见，这就是始觉光明啊！妄念就像房间里飞荡的灰尘，没有光明你看不见。	In my view, you are chanting quite well. When distracting thoughts arise and you can see them, this is the initial enlightenment! Delusions are akin to dust swirling in a room; without light, they remain unseen.
如果透进一线阳光，你就会发现，灰尘原来这么多啊！所以，打坐时、念佛时照见妄念，是好事而不是坏事，这是始觉光明，开始觉悟了。进一步就是不跟妄念跑，不理不睬，全神贯注地念佛或持咒，心念耳闻，听得清清楚楚，妄念自然就息下来了。这就是“行道之始觉光明”。	However, when a ray of sunlight filters in, the extent of the dust becomes apparent! Therefore, recognizing deluded thoughts while meditating or chanting the Buddha’s name is a positive development, not a negative one. This marks the beginning of enlightenment. The subsequent step is to refrain from following deluded thoughts, to ignore them, and to focus entirely on chanting the Buddha’s name or reciting the mantra. With your mind and ears attuned, deluded thoughts will naturally diminish. This is the “luminous path of the initial enlightenment.”
“为任运于此而无分别之体与道两光明之自相，即所谓之光明母子相会也。（本觉母，始觉子也。）”	“To spontaneously abide in this non-conceptual nature, where the intrinsic characteristics of the Luminosity of the Ground and the Luminosity of the Path unite, is what is called the ‘Meeting of the Mother and Child Luminosities’ (where Original Illumination is the Mother, and Initial Illumination is the Child).”
妄念与烦恼，是本觉光明；见宗和行道，是始觉光明。本觉光明是“体光明”，始觉光明是“道光明”。这“体与道两光明”之自相——这两个光明各自的形象虽有不同，但它们在本体上却是一个，是无分别的。	Delusive thoughts and mental afflictions are Original Illumination; recognizing the ultimate view and practicing the Path are Initial Illumination. Original Illumination is the “Luminosity of the Essence,” while Initial Illumination is the “Luminosity of the Path.” Regarding the intrinsic

	characteristics of these “two luminosities of Essence and Path”—although their outward expressions differ, they are essentially one and non-conceptual in their true nature.
我们任运于此，任运于这两个光明无分别的本体，就是所谓“光明母子相会”啊！母，是本觉光明；子，是始觉光明。母子相会，就是本觉合始觉，两个光明合为一个。中阴身救度法就是这个原理。中阴，又称中有。	Spontaneously abiding in this non-conceptual essence where both luminosities are unified is precisely what is called the “Meeting of the Mother and Child Luminosities”! The Mother is Original Illumination, and the Child is Initial Illumination. Their meeting is the merging of original awareness with initial awakening, uniting the two lights into one. This is the very principle behind the Bardo Thodol (liberation through hearing in the intermediate state). “Bardo” refers to the intermediate state of existence.
人死过之后，有三天半到四天的“闷绝”状态，然后“中阴身”生起，如三岁童子，四十九天内七度生死，起现种种境象。	After a person dies, there is a state of swoon or unconsciousness lasting three and a half to four days. Following this, the bardo body arises—resembling a three-year-old child—going through seven cycles of death and rebirth over forty-nine days, during which various phenomena manifest.
所谓“闷绝”，就是大昏迷，昏迷时妄念不动，因为他的身体——地水火风四大分散了，眼耳鼻舌身诸根失去了摄取外境的功能。妄念不动，自性光明就要显现。不过这种光明叫死光，死后发出的光，三到四天内两度现起。	This state of “swoon” is a deep coma where delusive thoughts cease because the physical body’s four elements (earth, water, fire, and air) dissolve, causing the senses to lose their function of grasping external objects. As delusive thoughts cease, the luminosity of self-nature shines forth. However, this light is called the “Clear Light of Death,” appearing twice within those three to four days.
这死光每次起现的时间不长，不过一顿饭的功夫，“倏——”就消灭了。死光也是自性光，若能在死光起现时“一把擒来”，及时体认它，立即就成道了。死光，就是母光；能觉察到它，就是子光。	Each appearance lasts only briefly—about the time it takes to eat a meal—before vanishing instantly. The Clear Light of Death is also the light of self-nature. If one can recognize and seize it at the exact moment it shines, full awakening is achieved immediately. The Clear Light of Death is the Mother Luminosity; being aware of it is the Child Luminosity.
及时体认，就是母子相会，及时合上去就能顿证报身佛。这是“中阴救度”的第一阶段——死位中有。若不能及时体认，就错过了这个机会。	Recognizing it in that moment is the Meeting of Mother and Child, and merging with it immediately grants the instant realization of the sambhogakāya Buddha. This is the first stage of Bardo deliverance:

	the Bardo of the Moment of Death. If one fails to recognize it in time, the opportunity is lost.
然后中阴身生起，并显现种种业相，生前做好事就现好相，做坏事就现恶相，美好的相、恐怖的相都要显现。同时，前十四天每日都有佛菩萨放各色强光、现双身相接引。	The bardo body then arises and projects various karmic manifestations: good deeds bring peaceful visions, while bad deeds bring terrifying ones. Simultaneously, during the first fourteen days, Buddhas and Bodhisattvas emit intense colored lights and appear in yab-yum (consort) form to guide the deceased.
此时若不惧强光、不生狂妄分别之心，及时地合上去，也能得生佛国净土。	If one is not terrified by the intense light, free from wild conceptual thoughts, and merges with the light immediately, rebirth in a Buddha Pure Land is achieved.
在中阴身生起的第四日，西方极乐世界无量光佛放红色强光，并且现出与白衣佛母面合交抱的双身相，这时你若能不起分别、惊异、恐惧之心，毅然地合上去，就能立即得生西方极乐净土。	On the fourth day of the bardo, Amitābha Buddha of the Western Pure Land emits intense red light, appearing in union with Pandaravasini (the White-Robed Mother). If one remains free of discrimination, shock, or fear, and resolutely merges with it, one is immediately reborn in the Western Pure Land of Ultimate Bliss.
有佛菩萨接引前十四天，是“中阴救度”的第二阶段——法性中有。紧接着是“中阴救度”的第三阶段——轮回中有，《中有教授听闻解脱密法》一书示之甚详，我这里就不多说了。	This fourteen-day period of guidance by Buddhas and Bodhisattvas is the second stage: the Bardo of Dharmatā. Immediately following this is the third stage: the Bardo of Rebecoming/Transmigration. This is explained in detail in the Liberation Through Hearing in the Bardo, so I will not elaborate further here.
我们打坐修行，能够照见妄念，这是好事，不要起疑惑，应继续精进修行，待到功夫成熟，“啪——”一下子脱开，子光、母光合成一体，一大光明藏也！那就成道了。	When we meditate and practice, being able to perceive our delusive thoughts is a good sign. Do not doubt yourself—continue to practice with diligence. When your cultivation matures, suddenly—pah!—everything breaks open, and the Child Luminosity and Mother Luminosity merge into one, revealing the great Treasury of Luminous Light! That is the attainment of the Way. It is the same for practitioners of Chanting the Buddha’s name (Pure Land practice).
念佛的人也是如此，时时处处一句佛号，久久功夫成熟，能念之心、所念之佛一时脱落，无能念之人，无所念之佛，明明历历、了了分明，这也是子、母相合，也是“光明母子相会”啊！	By maintaining the Buddha’s name constantly in every moment and place, when the cultivation matures over time, both the mind that chants and the Buddha that is chanted drop away simultaneously. There is no longer a person who

	chants, nor a Buddha being chanted, yet everything remains brilliantly clear and vividly aware. This, too, is the merging of Child and Mother—the “Meeting of the Mother and Child Luminosities”!
“不忘已认识之见宗自相光明，对于境界功用中之妄念烦恼，不起任何遮遣与成立、取舍等为最要。”	“Never forgetting the inherent, luminous self-nature you have recognized, the most essential point is to remain entirely free from any rejection, establishment, acceptance, or discarding regarding the delusive thoughts and mental afflictions arising from the mind’s activity.”
不要忘记已经认识到的“见宗自相光明”。何谓见宗自相光明？我们能够照见一切事物，这都是法身本体所起的妙用。	Please keep in mind the “inherent luminous self-nature that you have recognized.” What is the inherent luminous self-nature that you have recognized? Our ability to illuminate all things is the wondrous function of the dharmakāya.
照见事物，不为事物所转，而了知这能见的功能正是我们的本性，从而在相上见性——透过相而见到本性，这就是见宗。见宗也是法身所起的妙用，也是法身自体的放光相，这放光相是无相之相，称之为“见宗自相光明”。	We illuminate things without succumbing to their influence, and we acknowledge that this capacity to perceive is our inherent essence. Thus, we see our nature in appearance—through appearance, we see our true nature. This procedure is called recognizing your self-nature. Recognizing your self-nature is the wondrous function of the dharmakāya, the radiant form of the dharmakāya itself. This radiant form is formless and is called the “innate luminous self-nature.”
这并不是用眼睛看到，或者用耳朵听到。前面我们讲过无情说法：“若将耳听终难会，眼处闻声方得知”，那是说用眼睛听声音，现在我们是用耳朵看光明。	This class is not seeing with the eyes or hearing with the ears. Earlier, we discussed the inanimate object’s teaching: “If you listen with your ears, you will never understand. Only by hearing sounds with your eyes can you understand.” That refers to hearing sounds with your eyes. Now, we are seeing luminous nature with our ears.
眼睛怎么听？耳朵怎么看？照一切事物、听到一切声音的功能，就是我们的本性。离开本性，一切皆无有，若能这样体认，就是见宗自相光明。这光明能用眼睛看到吗？所以说用耳朵看。这是看吗？默契、体验、领悟、神会是也。	How do the eyes hear? How do the ears see? The ability to illuminate all things and hear all sounds is our true nature. Apart from our true nature, nothing exists. If we can understand this concept, we will perceive the radiance that reflects the true nature of the teachings. Can this radiance be seen with the eyes? That’s why we say we see with the ears. Is this seen? It’s tacit understanding, experience, comprehension, and spiritual understanding.

我们对于在境界上、在功用中泛起的妄念与烦恼，不生起遮遣它、成立它、取着它、舍弃它等心，以一切皆影幻，无可取舍故。须不理不睬，不生任何心，方合道妙。遮，是盖覆；遣，是赶走。遮、遣都是压制。	Because everything is illusory and cannot be grasped or discarded, we should avoid thoughts of rejection, establishment, acceptance, or discarding the delusive thoughts and mental afflictions that arise in our minds and actions. We must ignore them and harbor no thoughts. Only then can we align ourselves with the profoundness of the Way. Blocking implies concealment, while abandoning implies disengagement; both are forms of suppression.
成立就是随着它跑。比如，你做生意赔了本钱，烦恼生起来了。又一想：“我是学佛的人，不应该这样烦恼，为什么还起烦恼呢？不好、不好！”越想越懊悔，越搞越烦恼，这就是遮遣。	Establishing something suggests adhering to it. For instance, if you lose money in business and feelings of affliction arise, you might think, “I’m a Buddhist practitioner. I shouldn’t be feeling this way. Why am I still afflicted? This situation is unacceptable!” The more you dwell on it, the more regretful and troubled you become. This type of thinking is a form of suppression.
再如，你已经能够不为事情的成败动心，你自以为定力强，“八风吹不动，端坐紫金莲”，这个境界很好！这就是成立。	Alternatively, if you believe you can remain unmoved by success or failure, you might think you have strong concentration: “unmoved by the eight winds, sitting upright on the purple lotus.” This state seems wonderful, but it is still an establishment.
我们应该这样做功夫：动也好、静也好、顺也好、逆也好、轻安也好、烦恼也好，都了不可得，统统不放在心上。甚至遮也好、遣也好、成也好、立也好、取也好、舍也好，全都不往心里去。	We should practice in this manner: whether in motion or stillness, in favorable or unfavorable circumstances, whether at ease or in discomfort, or experiencing mental afflictions—none of these states are attainable and should be left untouched. We should not assign significance to suppressing, rejecting, achieving, establishing, taking, or letting go. When delusive thoughts or mental afflictions arise, simply observe them without chasing or ignoring them.
妄念、烦恼来了，既不跟它跑，也不理睬它，任它起灭，一凛觉就是了。前面我们已经讲过，你如果功夫做到“没有爱、恶之心”的程度，那你命终之后，就不再轮回六道了。	Allow them to arise and pass away while remaining alert and aware. As stated, if you cultivate to the point of having no attachment or aversion, you will not be reborn into the six realms of rebirth.
一个“不忘”，一个“不起”，最为重要。不忘“见宗自相光明”，不起“遮遣、成立、取舍”等心，这是最最重要的啊！我们不要忘记，这能看、能知、能说、能行的功能，就是本性的妙用，时时刻刻熟悉它。	The most important aspects are “never forgetting” and “remain entirely free”. Remember “the inherent luminous self-nature you have recognized,” and preventing thoughts of “rejection, establishment,

	acceptance, or discarding " is essential! We must not forget that our ability to see, know, speak, and act is the remarkable function of our nature. We should remain constantly familiar with it.
妄念与烦恼来了，不压制它，不随它跑，没有任何遮遣、成立，没有任何爱憎、取舍，一切都了不可得。坦坦然然，平平常常，一种平怀，泯然自尽，任它风云多变幻，我自无喜亦无忧。心常空空地，气常平平地，意常淡淡地。我们时时处处都要这样做功夫，这个功夫不管哪一宗都是用得着的。	When delusive thoughts and mental afflictions arise, do not suppress them; do not follow them. There is no blocking, no establishing, no love or hate, no choice or rejection. Everything is unattainable. Be open and calm, ordinary and unremarkable, with a peaceful mind, completely oblivious to the world. Let the winds and clouds change, and I will neither be happy nor sad. My mind will always be empty, my spirit will always be calm, and my thoughts will always be indifferent. We must practice this discipline at all times and in all places. This practice applies to all sects.
四、频除乐、明、无念诸功力	4. Repeatedly Relinquishing Experiences of Bliss, Luminosity, and No-thought
"日久护持如是之境，有乐明无念诸功力而遮本元自面者，当揭此皮壳，自性之相方能赤裸呈现，是为智慧由内明朗。"	" By consistently maintaining this state, those who possess the power of bliss, luminosity, and no-thought that obscure their true nature will eventually have this outer shell removed. Only then can their true nature be revealed nakedly, and this is when wisdom shines forth from within."
如上讲的不忘、不起之境，护持的日子久了，即有"空、乐、明"等境界出现，那是功力引发的初步入道境界。乐是快乐，明是光明，无念就是心空，"空乐明"的境界出现了。	As mentioned above, if you cultivate the state of neither forgetting nor arising over time, you will experience states such as "emptiness, bliss, and luminosity." These are the initial stages of enlightenment, triggered by your skill. Bliss is happiness, luminosity is brightness, and the absence of thought is the emptiness of the mind. The state of "emptiness, bliss, and luminosity" emerges.
内心空净，无比轻安，这个身体好像没有了，轻松得就像卸下一副重担一样。	The mind is empty and pure, filled with an incomparable lightness and peace. It's as if the body has vanished, and the lightness is like the lifting of a heavy burden.
欢欣愉悦，无比快乐，比那"久旱逢甘雨，他乡遇故知，洞房花烛夜，金榜题名时"还要快乐百倍，这种快乐非任何世间快乐能够比拟（四禅八定，修到三禅就有此乐，修到四禅，此乐才会消融）。	One feels incomparable joy and happiness, a hundred times greater than "rain after a long drought, meeting an old friend in a foreign land, a wedding night, or passing the imperial examinations." Such happiness is incomparable to

	any worldly happiness (among the four dhyānas and eight meditative absorptions, this joy arises in the third dhyāna and subsides only upon reaching the fourth).
心光发露，明亮透彻，就像一轮明月当头朗照，醒时梦时都沐浴在光明之中。这“空乐明”好不好？好倒也好，但你若住在上面，起心动念：“好啊！我得空净，我有快乐，我放光明。”那就坏了，那就会遮盖住本元自面。	The light of the mind is revealed, luminous and penetrating, like a bright moon shining overhead, bathing you in light both waking and dreaming. Are “emptiness, bliss, and luminosity” wonderful? That’s all well and advantageous, but if you dwell on it, harboring thoughts like, “Great! I’m achieving emptiness and purity, I’m experiencing happiness, I’m radiating light,” then it’s detrimental. It will obscure your original nature.
什么是本元自面？就是前面反复强调的自性啊！若着在“空乐明”相上，就像在自性的外面包上一层皮壳，那还能见到自性吗？应该揭掉这层皮壳，不要住着这“空乐明”。	What is this original face of the ground? It is our own nature, emphasized repeatedly above! Attaching to the appearances of emptiness, bliss, and luminosity is like wrapping our nature in a shell. How could we then see it? Peel off that shell; do not abide in emptiness, bliss, and luminosity.
我曾再三关照诸位，修心中心法，不许见光，不许见佛。不是不允许你见到，而是不允许你着相啊！自性非明非暗，你说它光明，不对；你说它黑暗，也不对。我们前面讲过，功夫做到最后，如“腊月三十之月”，不见有光了。	I have repeatedly warned you: when practicing the Heart-of-Heart Dharma, you’re not allowed to see light or the Buddha. You may perceive them, but do not attach to appearances! Self-nature is neither bright nor dark; labeling it as either is an error. As we’ve discussed, reaching the ultimate stage of practice—like the moon on the last night of the lunar year—means the light disappears.
但这并不是黑暗，就像人在空气中不见有空气，鱼在水中不见有水一样，“如入芝兰之室，久闻不知其香”，不取不舍，浑化相忘了。说不许，是不许你住相。住在相上，就是“成立”，就是“取”，这都是妄想执着。	Yet this state is not mere darkness. It is like a fish in water or a person in air, unaware of the element surrounding them, or like lingering in a room of orchids until you no longer notice the fragrance. By neither clinging nor pushing away, you merge with appearances and transcend them. When I say ‘not allowed,’ I mean you must not dwell on what appears.” Dwelling on appearances leads to “establishment” and “grasping,” both of which are delusions and attachments.
除掉这妄想执着，才能彻悟本来。	Only by eliminating these delusions and attachments can one fully realize true nature.
观世音菩萨“耳根圆通法门”，功夫做到后面也是这样：“觉所觉空，空觉极圆，空所空灭”，能觉和所觉	The same is true at the advanced stages of Avalokiteśvara Bodhisattva’s Dharma Gate of Perfect Penetration through the Ear Faculty:

空净到极其圆满的时候，能空和所空也消失了，连空也没有了，这时才“生灭灭已，寂灭现前”。	“Awareness and what is apprehended become empty; when the emptying of awareness is perfectly complete, that which empties and what is emptied cease.” When awareness and its object have been emptied to perfection, both the subject and object of emptying disappear; even emptiness is no longer present. Only then, “once arising and ceasing have ceased, quiescent cessation manifests.”
能空和所空有生有灭，能乐和所乐，能明和所明同样有生有灭。这些有生有灭的东西都统统消匿，那不生不灭的“寂灭”大涅　就朗然现前了。寂者，寂而常照，照则起用万机；灭者，照而常寂，寂者，如如不动。如如不动曰“如”，起应万机曰“来”，“如来”的境界岂是泛泛的“空乐明”可比的？这才是真正的成佛。	Subjective emptiness and objective emptiness are subject to arising and ceasing, just as subjective bliss and objective bliss, or subjective luminosity and objective luminosity, are likewise subject to arising and ceasing. When all these phenomena of arising and ceasing completely subside, the unarising and unceasing Great Nirvāṇa of ‘tranquil extinction’ brightly manifests before you. ‘Tranquil’ means still yet constantly luminous, and this luminosity functions in response to countless conditions. ‘Extinction’ means luminous yet constantly still, and this stillness is unmoving suchness. Unmoving suchness is called ‘Thus’ (Ru), while functioning in response to countless conditions is called ‘Come’ (Lai). How could the realm of ‘Tathāgata’ (Rulai, the Thus-Come One) ever be compared to mere ordinary ‘emptiness, bliss, and luminosity’? This is true Buddhahood.
应该揭掉“空乐明”这层皮壳，自性之相才能赤裸裸地呈现出来。“是为智慧由内明朗”，这才是从内心发出来的智慧之光，这是真光明，能朗照十方，无所障碍。“空乐明”的光明是有限量的，不能朗照十方。	The outer covering of “emptiness, bliss, and luminosity” must be peeled off so that the true nature of the self can be revealed. “This is when wisdom shines forth from within.” The consequence is the light of wisdom that emanates from the Self. The result is true brightness, capable of illuminating all directions without obstruction. The brightness of “emptiness, bliss, and luminosity” is limited and cannot illuminate all directions.
“故宜频除乐、明，曰：泉水汹涌激流妙。”	“Therefore, one should frequently eliminate bliss and luminosity, saying, It is said: ‘The surging and torrenting of a spring is wonderful.’”
所以应该频频地扫除这“空乐明”。禅宗修持也是这样，如僧问曹山：“朗月当头时如何？”就像一轮明月当头朗照，心头充满光明，您看我的功夫可以了吧，这种情况怎么样啊？曹山禅师说：“犹是阶下汉。	Thus, one should constantly eliminate this “emptiness, bliss, and luminosity.” Chan practice is similar. For example, a monk asked Caoshan, “What about when the bright moon is overhead?” It’s akin

	to a luminous moon illuminating the night sky; my heart is filled with radiance. Do you believe my efforts are sufficiently advantageous? What does this situation look like? Master Caoshan responded, “The skill is still not adequate enough.” Even now, one’s practice remains at the base of the stairs, not yet reaching the inner chamber. There’s still a long way to go!
”功夫到这里，还在台阶之下面，没有升堂入室，还差得远呢！僧云：“请师接上阶。”请师父您发发慈悲，接引我走上台阶，得以升堂入室。曹山云：“月落时相见”，待月亮落之后，再和你相见。（元音上师问众人：“月落时作么生相见？月亮落之后，怎么相见哪？”众默然良久，上师曰：“止！止！别想了。拂袖归方丈去也！”）	The monk said, “Master, please lead me up the stairs.” Master, please have mercy and lead me up the stairs so that I can enter the inner chamber. Caoshan said, “We’ll meet when the moon sets.” I’ll see you again after the moon sets. Master Yuanyin asked the crowd, “How will we meet when the moon sets? How will we meet after the moon sets?” Everyone was silent for a long time. The master said, “Stop! Stop! Don’t contemplate it. I’m leaving now!”
“泉水汹涌激流妙”，泉水借着山势奔流，波涛汹涌，水势很大，这股激流，难以扼制。比喻功夫做到一定的程度，微妙的智慧迸发出，就像“泉水汹涌激流”一样，挡也挡不住。	“The surging and torrenting of a spring is wonderful.” A spring surges along the mountain slopes with powerful waves and a mighty force. This torrent is difficult to contain. This metaphor refers to the subtle wisdom that emerges when one reaches a certain level of practice, like a surging and torrenting spring, unstoppable.
当年憨山大师文才很好，善于写诗词，他做功夫做得把诗词全忘光了。有人请他写首诗，他一句也写不出来。后来有人弄了几首唐诗请他吟吟，他一吟唐诗，诗句马上跳出来了。	Master Hanshan was a gifted poet, skilled in writing, but he practiced so much that he completely forgot all about poetry. Someone asked him to compose a poem, but he couldn’t come up with a single line. Later, someone asked him to recite some Tang Dynasty poetry, and upon reciting it, the lines immediately flowed.
根本就不要思索，有如山洪暴发，想停也停不住，一发而不可收拾。憨山大师知道这不对劲，不能让文思遮蔽住佛性，就毅然地把这一似“泉水汹涌激流”的玄妙，“啪”地一下斩断了。这都是能遮“本元自面”的皮壳，“当断不断，反受其乱”，应当断然地把它揭去。	There is no need for contemplation whatsoever; it resembles a mountain stream—relentless and unstoppable. Master Hanshan knew this was not right. He couldn’t let literary thoughts obscure his Buddha-nature, so he resolutely severed this mysterious “surging and torrenting spring.” These are all superficial coverings that obscure the true essence. “If you don’t cut them when you should, you’ll suffer the consequences.” They must be shed decisively.

“生乐、明之力及现世乐、愉快等相时，力念方便能摄之‘泼’（P），与般若能断之‘诶’（ei），猛然从上落下，以破贪着功力之皮壳（以上二藏字，合成为‘泼诶’（Pei），即‘呸’字，译音泼吒。）。”	When experiences of bliss, luminosity, and the power of worldly joy or pleasure arise, forcefully recall the seed syllable ‘P’ (Phat/Pha)—representing skillful means that gathers and integrates—and the seed syllable ‘Ei’—representing prajñā wisdom that cuts through. Drop them forcefully from above to shatter the outer shell of attachment to spiritual attainment. (The combination of these two Tibetan letters forms ‘Pei’, rendered phonetically as ‘Phaṭ’ or ‘Phei’.)
当生起乐、明的力用，以及生起现世的欢乐、愉快等现象时，用力念一声“呸！”，把这一“呸”猛然从上落下，以破除贪着“空乐明”等功力的皮壳，使自性朗然现前。藏文字母“P”音“坡”，有“方便能摄”之义。	When experiences of bliss and luminosity arise, along with feelings of worldly joy or delight, forcefully shout ‘Phat!’ (‘Pei!’). Drop this ‘Phat!’ forcefully from above to shatter the outer shell of attachment to spiritual attainments like ‘emptiness, bliss, and luminosity,’ allowing your self-nature to brightly manifest. The Tibetan letter ‘P’ (pronounced Pha) signifies the capacity of skillful means (upāya) to gather and integrate.
括是摄受、含容，“P”字有含容一切妙义的方便性。藏文字母“ei”音“诶”，有“般若能断”之义。断是截断、排除，“Pei”字有排除一切障碍的般若性。“Pei”音“呸”，能含容一切妙义，排除一切障碍。这个“呸”就这么好。	Here, ‘gather’ means to contain and encompass; the letter ‘P’ possesses the nature of skillful means, which encompasses all profound meanings. The Tibetan letter ‘ei’ (pronounced Eh) signifies the power of prajñā wisdom to cut through. ‘Cut through’ means to sever and eliminate; the syllable ‘Pei’ (Phaṭ) possesses the nature of prajñā wisdom to eliminate all obstacles. Pronounced ‘Phat!’ (‘Pei!’), it encompasses all profound meanings while severing every obstruction. This is precisely why this ‘Phat!’ is so extraordinary.”
五、修习“不修之大修”	5. Practicing the “Great Cultivation of Non-cultivation”
“如是一切时能保任离绝道验之关要、无可言说之自性了彻者，入定、出定行持无别，上座、下座修持亦无别。”	“One who can at all times maintain the vital core of transcending and severing key spiritual experiences, fully realizing the unutterable self-nature, experiences no difference between meditative absorption and post-meditation practice, nor any distinction between formal sitting and non-sitting practice.”
如上面所说的那样，在一切时候都能保护、任运这“离绝道验之关要、无可言说之自性”。	Just as mentioned above, one must at all times preserve and effortlessly sustain this ‘vital core of

	transcending and severing key spiritual experiences, and this unutterable self-nature.
道验，就是修道的验证，常常验证自己修道修得怎么样，修到什么程度了，空乐明出现了吗？若出现了一点，高兴得不得了，心常常粘在这里。	'Spiritual experiences' refers to using meditative experiences to gauge your progress—constantly evaluating how well or to what degree you have practiced, asking yourself: 'Has emptiness, bliss, or luminosity appeared yet?' If a hint of it appears, you get overjoyed and your mind becomes stuck on it.
还有的人没有空乐明、没有神通，心里总在想这些东西，拿这些东西验证自己，我怎么没有消息啊？怎么不发神通啊？是我不行吧？是这个法不灵吧？有这些东西梗在心头，慢说成道，就连空乐明的境界也给障住，不会出现了。	Others who haven't experienced emptiness, bliss, luminosity, or spiritual powers constantly obsess over these things, using them to evaluate themselves: "Why haven't I received any realization? Why haven't I developed spiritual powers? Is it because I'm not good enough, or is this practice ineffective?" When these fixations block your mind, let alone attaining Enlightenment, even the states of emptiness, bliss, and luminosity themselves will be obstructed and fail to manifest.
我们前面讲过，空乐明是在修法打坐和保任自性的过程中出现的，即使出现了，也要"呸"地一下离开它。你若没有，少一层障碍，岂不更好！但真用功修道的人，在修习过程中，空乐明自然会开发。	As we discussed earlier, emptiness, bliss, and luminosity naturally arise during practice, sitting meditation, and the process of sustaining your self-nature. But even if they appear, you must shatter them with a forceful 'Pei!' and move beyond them. If you don't experience them, you have one less obstacle—isn't that even better? For those who genuinely practice the Dharma, emptiness, bliss, and luminosity will naturally unfold during the process.
只是不可追求，任其自然开发而不住着，即无妨碍。离绝道验，就是离开这些验证、断绝这些验证。关要，就是关键、要点。离绝用"空乐明"等觉受来验证修道的成就，这是成道的关键，修行的要点。	You simply must not seek them out; let them unfold naturally without dwelling on them, and they will pose no hindrance. 'Transcending and severing spiritual experiences' means letting go of and cutting off these evaluative benchmarks. 'Vital core' refers to the essential key point. Transcending the urge to use meditative sensations like 'emptiness, bliss, and luminosity' to gauge your progress—this is the key to attaining Enlightenment and the essential point of spiritual practice.
自性就是法身，法身无相无不相，它是不可言说、不落思维的。任你怎么说它，它无相貌可说；任你怎么想它，它没东西可想。语言说不出，思维想不到，这叫"言语道断，心行路绝"。	Our own nature is the dharmakāya: it has no form, yet no form is excluded. It cannot be expressed in words or reached through thought. However you describe it, it has no appearance to describe; however you think of it, there is no thing to think

	about. Words cannot express it and thought cannot reach it. This is called “the path of speech cut off, the road of mental activity ended.”
经云：“唯此一实事，余二皆非真”，可言说、落思维的任何有相事物全是虚妄不实的，统统了不可得。只有这“言语道断，心行路绝”的自性是唯一真实不虚的，称之为“实相”，这就是大乘佛教的“一实相印”。	A sūtra says, “Only this one matter is real; the other two are not.” Anything with form that can be spoken of or reached by thought is illusory, unreal, and utterly impossible to grasp. Only our own nature, where “the path of speech is cut off and the road of mental activity ended,” is truly real. It is called ultimate reality: the “single seal of ultimate reality” of Mahāyāna Buddhism.
我们应该时时不忘“离绝道验之关要”，不用“空乐明”等觉受来检验是否成道；时时任运这“不可言说之自性”，在一切时不取不舍。这样的保任一刻也不能离。了彻，就是明了、透彻。	We should always remember the key to “transcending and severing key spiritual experiences.” We should not use sensations such as “emptiness, bliss, and luminosity” to test our enlightenment. We should always freely exercise this “ineffable true nature,” embracing it without attachment. This maintenance must never be abandoned for a moment. To understand thoroughly means to be lucid and insightful.
修行人这样保任，保任到自性明了透彻的时候，“熟处转生，生处转熟”了，就是“了彻者”。此时，“入定、出定行持无别，上座、下座修持亦无别。	When a practitioner maintains samādhi in this way until their true nature becomes fully lucid and clear, and “familiarity turns into unfamiliarity, and unfamiliarity turns into familiarity,” they attain “perfect enlightenment.” At this point, practicing entering and exiting samādhi feels the same, and practicing sitting and standing feels the same.
”大定无出入，如果入定时心能定下来，出定之后，心又随外境跑了，那就不是大定、不是真定。	Great samādhi encompasses all aspects. If the mind settles while entering samādhi but wanders after emerging, it is neither outstanding nor true samādhi.
真正的大定，无时不刻不在定中，禅堂里寂静也好、闹市里喧哗也好、打坐入定也好、做事繁忙也好，都是一样，在行持上没有差别。真修无修，不修才是大修。	True profound samādhi is characterized by constant samādhi, whether in the tranquility of a meditation hall, the bustle of a busy city, while meditating and entering samādhi, or while occupied with work; the practice remains the same. True practice is effortless; effortless action is true practice.
我们修心中心法，不只是上座结印持咒修持，更须于下座秒秒不离观照。我早就告诉过诸位，观照是正行，打坐是助行，但是忽视观照的人还是不少。我在这里再次强调：观照是不可忽视的正行！观照正是刚才讲的“保	In the Heart-of-Heart Dharma, we not only form a mudrā and recite the mantra while seated; after rising, we must maintain contemplation without a second’s lapse. I told you long ago that

任”啊！座上结印持咒，左右摄着这个心，座下绵密观照，也是左右摄着这个心。上座下座在修持上是没有差别的！	contemplation is the primary practice and seated meditation is the supporting practice, yet many still neglect contemplation. Let me emphasize again: contemplation is the primary practice and must not be neglected! It is precisely the safeguarding realization just discussed. On the seat, the mudrā and mantra gather in the mind from both sides; off the seat, continuous and seamless contemplation likewise gathers it in. There is no difference in cultivation between practice on and off the seat!
“此为不修之大修，自住等遍之智慧。如河流之瑜伽，无毫发之修正，然亦无刹那之驰散。”	“This represents the profound practice of no practice; it embodies the wisdom of self-abiding equality and pervasiveness. Much like the river-like yoga, it flows seamlessly, maintaining its focus.”
恒河大手印的修法是“不修之大修”。真修行没有修的形象。你看他好像是不修，实际上他时时都在修，他这是不修之大修。因为他时时都在观照，时时都在保护己灵。	The practice of Ganges Mahāmudrā embodies the profound concept of “the practice of no practice.” True practice lacks the appearance of practice. It may seem that one is not practicing, but in reality, one is always engaged in practice. This is the essence of the great practice of no practice, as one is continually observing and safeguarding one’s own spirit.
没有修行的形象，谓之“无修”；一切都了不可得，连“空乐明”也不可得，谓之“无得”；自己本来是佛，只要息灭妄想执着，不用再加点什么，本自具足一切妙用，谓之“无证”。这就是所谓“无修、无得、无证”。	Having no external appearance or pretension of practice is called ‘No Practice’; finding nothing at all to be gained—not even ‘emptiness, bliss, or luminosity’—is called ‘No Attainment’; and realizing that you are fundamentally a Buddha, where you need only extinguish illusory attachments without adding anything extra, since you inherently possess all wondrous function, is called ‘No Realization’.
无修者，本不生灭；无得者，本自空寂；无证者，本来是佛。这是“自住等遍之智慧”啊！等就是平等，遍就是普遍，即自自然然地安住在平平等等、遍满一切的大智慧上。	This is the so-called ‘No Practice, No Attainment, and No Realization.’ No Practice means that which is fundamentally unarising and unceasing. No Attainment means that which is fundamentally empty and tranquil. No Realization means that you are inherently a Buddha from the very beginning. This is the ‘Wisdom of Naturally Abiding in Universal Equality.’ ‘Equal’ (děng) means impartial; ‘Universal’ (biàn) means pervasive. That is, to naturally abide in the great wisdom that is equal and all-pervasive throughout everything.
等遍，就是一切时、一切处、一切人都是平等的，没有人高我低，没有我高人低，也没有我的法高，你的法	Universal equality means that at all times, in all places, and among all people, everything is equal.

低。人就是喜欢纷争，各执己见，以为自己说的都是真理而毁谤他人，站在自己的立场上说是说非、说好说坏。	There is no ‘others are high and I am low,’ nor ‘I am high and others are low,’ nor ‘my Dharma is superior and your Dharma is inferior.’ People simply love conflict and hold tightly to their own opinions, believing that whatever they say is the ultimate truth while slanderously judging others, standing on their own egoic position to argue right and wrong, good and bad.
举个例子：有一种自动伞用起来很方便，但并不坚固，用不了多久就坏掉了，人们称之为“短命伞”。这种伞在我国的消费者看来，是不好的。因为我们喜欢坚固耐用。	To give an example: there is a type of automatic umbrella that is very convenient to use, but it isn’t durable and breaks after a short while; people call it a ‘short-lived umbrella.’ In the eyes of consumers in our country, this umbrella is bad because we value durability and long-lasting quality.
可是在外国人的眼里，这种伞很好！因为它很好用，价格也便宜，物美价廉，正好用一用就丢掉。我们不习惯扔东西，就说这伞不好；他们扔东西习惯了，就说这伞很好。	But in the eyes of some foreigners, this umbrella is wonderful! It’s easy to use, cheap, and cost-effective—you just use it for a bit and throw it away. Because we aren’t used to throwing things away, we label the umbrella as bad; because they are used to a disposable culture, they label it as good.
其实伞就是伞，伞本身并没有好坏，说好说坏都是人们的妄心分别，所谓“万物本闲，愚人自扰”也。如果“自住等遍之智慧”朗然现前，不起分别取舍之心，你就可以听到“短命伞说法”了。	In reality, an umbrella is just an umbrella. The umbrella itself has no inherent ‘goodness’ or ‘badness’—calling it good or bad is entirely the conceptual discrimination of people’s illusory minds. As the saying goes: ‘All things are naturally at ease; only fools disturb themselves.’ If the ‘Wisdom of Naturally Abiding in Universal Equality’ brightly manifests before you and you no longer give rise to a mind of discrimination, grasping, or rejection, then you will be able to hear the ‘short-lived umbrella preaching the Dharma.’
我们前面讲过“无情说法”，无情怎么说法呀？听不到无情说法，那是无明遮蔽了你的真心，你的差别心宛然存在之故，因此，你的知觉性只能遍满你的身体。打你的头，头会痛；打你的脚，脚也会痛。	We previously discussed the concept of the “inanimate preaching of the Dharma.” How can an inanimate being preach the Dharma? If you cannot hear the inanimate being delivering this message, it is because ignorance has obscured your true mind, leaving your discriminating mind intact. Consequently, your awareness may only pervade your body. If you strike your head, it causes pain; similarly, if you strike your foot, it also results in pain.

打这把椅子，你就没知觉了。假如打破无明，除去“对境生心”的习气，扫掉了分别取舍之心，觉性就能遍满一切事物，心量犹如虚空，没有任何东西在你心外，那你就横亘十方、竖穷三际，无所不知、无所不晓了。	However, if you strike this chair, you will not feel anything. By breaking through ignorance, eliminating the habit of reacting to objects, and sweeping away the mind of discrimination and choice, your awareness will encompass all things. Your mind will become as vast as the void, with nothing existing outside of it. At that point, you will span the ten directions and the three periods of time, knowing everything.
日月星辰、茫茫宇宙、山河大地、花鸟虫鱼，所有一切有情、无情都在你的心内。如帝网珠，光光相映，颗颗相圆，他在你心内，你也在他心内，你中有我、我中有你。拈出一个，就是全体。	The sun, moon, stars, the vast universe, mountains, rivers, the great earth, flowers, birds, insects, and fish—all things, sentient and insentient, are within your mind. Like the jewels of Indra’s net, their lights reflect one another, each jewel perfectly interpenetrating the others. Others are within your mind, and you are within theirs; you are within me, and I am within you. Bring forth any one, and it is the whole.
就像现代的“激光全息照片”一样，其中任何一个小小的部分，都包括了整张照片的信息。这就是“等遍”。若欲如此，就须起修，如何修？“如河流之瑜伽，无毫发之修证，然亦无刹那之弛散。”	Similar to a modern “laser hologram,” any tiny part contains information about the entire image. The outcome is “equal pervasiveness.” If you desire this, you must begin your practice. How should you practice? “Much like the river-like yoga, it flows seamlessly, maintaining its focus.”
瑜伽，意即相应。如河流之瑜伽，就是像河流那样相应。你看那河水，河道弯，它就弯着流；河道直，它就直着流。它处处与环境相应，并不是只能直不能弯，也不是只能弯不能直。	Yoga is synonymous with correspondence. A river can serve as an illustration of the concept of yoga, mirroring its surroundings in a similar manner. Look at the river: if the channel is curved, it flows in a curved manner; if the channel is straight, it flows straight. It corresponds to its environment in every direction; it can be straight or curved.
我们的真心本来就像河流一样，与一切境界相应。前面不是已经讲过了吗，“妄念与烦恼，皆法身本觉智慧相”。法身就是我们的真心，就是自性。	Our true mind is inherently like a river, adapting to all circumstances. As we have already said, “Delusions and afflictions are all manifestations of the wisdom of the dharmakāya, the innate enlightenment.” The dharmakāya is our true mind, our true nature.
它从来就是不来不去、不垢不净、不增不减的，它从来就“无毫发之修正”，也“无刹那之弛散”，这才是一切事物的根本。我们做功夫，从根本做起，也应该像河流那样，与一切境界相应，没有成败得失，没有爱憎取舍。	It is eternally neither coming nor going, neither defiled nor pure, and neither increasing nor decreasing. It is always perfect. This essence is the root of all things. When we practice, we should begin from the root and, like a river, correspond to

	all circumstances, without success or failure, without love or hate, or discrimination.
事情该怎么做就怎么做，做时井井有条、头头是道，做过等于没有做，心里不留任何痕迹。这样做事，智慧技巧应手而生，忙而不乱，多而不杂，效率很高。倘若事前期望、畏惧，背着思想包袱，做事时就不会得心应手。更在事后或因成功而沾沾自喜，或因失败而懊丧恼怒，“喜风吹倒菩提树，怒火烧毁功德林”。那早已不“瑜伽”了。	Do things exactly as they should be done, with meticulous care and thoroughness, leaving no trace in your mind. This way, wisdom and skill emerge effortlessly, and you’re busy but not chaotic, varied but not disorganized, and achieving remarkable efficiency. If you’re burdened with expectations and fears beforehand, carrying the burden of your thoughts, you won’t be able to do things with ease. And if you become complacent afterward, or frustrated and upset over failure, “the wind of joy blows down the Bodhi tree, and the fire of anger burns down the forest of merit.” That’s no longer yoga.
我们要像河流一样，弯就弯、直就直，风来了起起波浪也无所谓。喜笑怒骂都是佛性的妙用，发一发脾气也没关系。	We should be like a river, bending when it bends and straightening when it straightens, unconcerned by the wind and the waves. Laughter, anger, and scolding are all wonderful manifestations of Buddha-nature, so it’s okay to express your anger.
为什么？你如果太顺从他，他以为你软弱可欺，欲望更加高涨，一下子要害许多人，那怎么行啊？这时就须要“菩萨心肠罗刹面”，发火教训他一顿，甚至打他一顿，让他赶快回头，这是教育呀！所以，我们学佛的人也不能总是软软弱弱的，看到坏事情该发火就发火。	Why? If you’re too submissive, he’ll think you’re weak and vulnerable, his desires will intensify, and he’ll want to harm many people all at once. How can that be? At this point, you need to have the “heart of a bodhisattva, the face of a demon”—get angry and teach him a lesson, even beating him up, to make him change his ways. The remedy is education! Therefore, we Buddhists can’t always be soft and weak, getting angry whenever we see something unacceptable.
是不是真的发火？发火是外表，是教育人手段，不是心里失去了控制，不是嗔恨心生起来了。	Is it genuine anger? Anger is just a superficial outward display, a means of education; it doesn’t indicate a loss of control or the arising of resentment.
从前，梁山缘观禅师座下有一个园头（管理菜园子的，种菜供大众吃），他问梁山：“家贼难防时如何？”家贼比喻妄念，跟着妄念跑，就把自性光明遮蔽了，等于是妄念这个“家贼”把法财偷走了。	Once upon a time, there was a gardener (someone who managed a vegetable garden, growing vegetables for the temple) under the tutelage of the Chan Master Yuanguan at Liangshan. He asked Liangshan, “What should we do when we’re faced with a thief in our house?” The thief in our house is a metaphor for delusive thoughts. Following delusive thoughts obscures the light of our true

	nature, like the “thief” of delusive thoughts stealing our Dharma treasures.
妄念来了，怎么办哪？梁山说：“识得不为冤。”你能看见它，认识到它是妄念，不跟着它走就是了，那就不冤枉。	What should we do when delusive thoughts arise? Liangshan said, “Recognize it, and it’s not wrong.” If you recognize it as a delusion and don’t follow it, you’re right.
若是跟着它跑（执着它、压制它都是跟它跑），那就白修了，岂不冤枉！但是园头是开悟的人啊，他不是这样说说听听就算了，他要“觌面相呈”，把定要津、不放过话头。	If you follow it (by clinging to or suppressing it), your practice is in vain; wouldn’t that be wrong? But the gardener was an enlightened being. He wasn’t content to simply converse and listen. He wanted a direct, face-to-face demonstration, held fast to the crucial point, and kept pressing the question.
几问几答之后，他突然问：“忽然倾湫倒岳时如何？”忽然间发了大脾气，就像山洪暴发，把山岳都冲倒了，怎么办？梁山禅师从法座上走下来，一把抓住园头：“ 黎，莫教湿却老僧袈裟角！”连袈裟角也不能弄湿，比喻心不动。就是说你尽管发脾气，心要把持住，一点不能动啊！	After several questions and answers, he suddenly asked, “What if a sudden torrent of water overturns a mountain?” A sudden loss of temper is like a flash flood, sweeping away mountains. What should we do? Liangshan Chan Master stepped down from his throne and grabbed the gardener. “Master, don’t let the corner of my robe become wet!” Not even the corner of the robe should become wet, a metaphor for keeping the mind still. Even if you get angry, you must stay calm!
到这里就“无毫发之修正，然亦无刹那之驰散。”没有定也没有乱，定和乱都不可得，平等一如，一如平等。	At this point, “it flows seamlessly, maintaining its focus.” There is neither samādhi nor disorder; neither samādhi nor disorder is attainable. This is a state of equality and unity.
你说：我这里入定了！那你还有“定”在，有“定”就一定有乱，因为“定”是对“乱”说的，没有乱还讲什么定啊！讲真一定有假、讲善一定有恶、讲美一定有丑，如果没有“假恶丑”，还用讲“真善美”吗！我们的心要真正平等，既没有乱也没有定，既没有修正、也没有驰散。功夫要做到这种程度才行。	You say, “I have entered samādhi!” But you still have samādhi. With samādhi, there must be disorder, because samādhi is the opposite of disorder. Without disorder, what is samādhi? Truth must have falsehood; goodness must have evil; beauty must have ugliness. If there is no “falsehood, evil, and ugliness,” what is the point of talking about “truth, goodness, and beauty”? Our mind must be truly equal, without disorder or samādhi, without correction or distraction. Only by practicing can we achieve this level of skill.
“颂云：未曾修习未曾离，亦不离无修习义。”	The verse states, “Never practiced, never left behind, yet never leave behind the meaning of no practice.”

这个颂分三段：一、未曾修习；二、未曾离；三、亦不离无修习义。	This verse can be divided into three sections: 1. Never practiced; 2. Never left behind; 3. Never leave behind the meaning of no practice.
“未曾修习”，就是刚讲过的无修之大修，无毫发之修正，然亦无刹那之弛散。	“Never practiced” is the great cultivation of noncultivation just discussed: not the slightest correction, yet not a moment of distraction.
这不是不做功夫，功夫还是要做的，所以说“未曾离”——也没有离开做功夫，但你不能住在做功夫上，做了还同没有做，这就是“亦不离无修习义”。功夫尽管做，而不生做功夫之见，做也不可得，离也不可得。	This does not mean doing no practice. Practice must still be done, hence “never departed”: one has not departed from practice. Yet one must not abide in practicing; practice is as though no practice had been done. This is “nor departing from the meaning of noncultivation.” Practice, without giving rise to the view that one is practicing. Neither practicing nor departing can be grasped.
修行好比乘船过河，船还在中流，就不能离开船，若这时离开船，岂不就掉进水流（喻生死之流）里淹死了么！等船到了对岸，必须离开船，若不离船，怎么到不生不灭的涅　彼岸啊！真正修行到家，既不曾修习，也不曾离开；既没有此岸，也没有彼岸；既无六道可堕，也无佛道可成；既无生死可了，也无涅　能证。	Cultivation is akin to crossing a river in a boat. While the boat is still in the current, you cannot leave it. If you attempt to leave now, won’t the current—symbolizing life and death—overwhelm you? Once the boat reaches the other side, you must disembark. You must leave to arrive at the shore of nirvāṇa, where there is no birth or death. When one truly masters spiritual practice, one transcends both practice and abandonment; there is neither this shore nor that shore; the six realms and Buddhahood become irrelevant; birth, death, liberation, and nirvāṇa are all transcended.
“无生死可了”才是真了生死，“无涅　能证”方称真证涅　。这不是说说就算数的，唯证乃知。正所谓“如人饮水，冷暖自知”也。	“No birth and death to be liberated” signifies true liberation from birth and death, while “no nirvāṇa to be attained” represents the genuine attainment of nirvāṇa. Such freedom cannot be realized through words alone; it is through experience that one comes to understand it. “One drinks the water, knowing whether it is hot or cold,” as the saying goes.
“于此自性大圆满根本道，有成如‘　’字者（于圆满法如量得解），或顿时得解脱，则为色心大离体所显一切法身之妙用，无有能修所修。”	“On this fundamental path of Dzogchen of one’s own nature, there are those whose accomplishment is like the　sign (gaining understanding of the complete teaching to its full measure), or who attain liberation in an instant. All of this is the wondrous functioning of the dharmakāya manifested by the essence of the

	great freedom of form and mind. There is neither one who cultivates nor anything cultivated.”
大圆满法里有好几种修法，最主要的就是“彻却”、“脱噶”。“彻却”就是立断，立即就断掉妄念、妄心、妄习；“脱噶”意即顿超，顿然超越生死苦海。顺序是先修“彻却”，后修“脱噶”。	There are several practices within Dzogchen, the most important of which are Trekchö and Tögal. Trekchö, meaning “immediate severance,” involves cutting off delusions, false thoughts, and unhelpful habits. Tögal, or “sudden transcendence,” refers to the instant transcendence of the suffering associated with birth and death. The practice order is to first engage in Trekchö and then move on to Tögal.
先要立断，就是先要见到自性，见到自性就是见到了根本。恒河大手印就时时刻刻指示我们见到自性，所以大手印是大圆满的先驱，是大圆满的根本，也可以说大手印就是大圆满，故称“自性大圆满根本道”。	The initial step focuses on immediate severance, which entails recognizing one’s true nature. Understanding one’s true nature is akin to grasping the root of existence. The Ganges Mahāmudrā consistently teaches us to perceive our true nature. Thus, Mahāmudrā serves as both the forerunner and foundation of Dzogchen. We can also say that Mahāmudrā is Dzogchen, which is why the former is referred to as “the fundamental path of Dzogchen of one’s own nature.”
佛的胸前有“ ”字。“ ”本不读作“万”。因为它表示万德庄严、清净无染，大家就把它读作“万”了。万德庄严，清净无染，就是“于圆满法如量得解”。“ ”字是像所写的那样向右转。	There is a sign on the Buddha’s chest. Originally, this sign was not read as wan ( ). Because it represents adornment with myriad virtues, purity, and freedom from defilement, people came to read it as wan, “myriad.” Adornment with myriad virtues, purity, and freedom from defilement is “gaining understanding of the complete teaching to its full measure.” The sign turns to the right, as written.
有人说，胸前“ ”字向右转是真佛，向左转是假佛，就这样辨别佛的真假。那魔王也能显现佛相，你又如何辨别呢？又有人说，佛胸前“ ”字放光，照得人心清凉就是真佛，照得人心热恼就是假佛。	Some believe that if the swastika on a Buddha’s chest turns right, he is a true Buddha; conversely, if it turns left, he is a false Buddha. This is how they distinguish a true Buddha from a false one. However, if a demon king can also manifest the appearance of a Buddha, how can one tell the difference? Others argue that if the swastika on a Buddha’s chest radiates light and brings a sense of coolness to people’s hearts, he is a true Buddha; if it instead brings heat and annoyance, he is a false Buddha.
这都是在相上作文章，没有说到根本上去。我们说，无相才是真佛，有相都是假佛。因为“报化非真佛，亦非说法者”也！报身显光明相，化身现色身相。《金刚	This focus on appearances misses the underlying essence of the matter. We assert that the true Buddha is formless; those who possess form are

经》云：“若以色见我，以音声求我，是人行邪道，不能见如来。	not true Buddhas. This is because “the reward body and the transformation body are not the true Buddha, nor are they the one who preaches the Dharma.” The reward body displays a luminous appearance, while the transformation body takes on a physical form. The Diamond Sūtra states, “If one sees me with form and seeks me with sound, he is following an evil path and cannot see the Tathāgata.”
”佛的化身有三十二相、八十随好，但那是假身，你认着这个假身，就不能见如来。法身才是真佛，法身无相。报身、化身都有相，所以都不是真佛。若从究竟说来，假就是真、真就是假，全假即真、全真即假。	Although the Buddha’s transformation body exhibits thirty-two marks and eighty minor characteristics, it is still regarded as a false body. If one identifies with this false body, they cannot perceive the Tathāgata. The Dharma body is the true Buddha, and it is formless. Both the reward body and the transformation body are forms; thus, they cannot be the true Buddha. Ultimately, what is deemed false may be true, and what is considered true may be false; both falsehood and truth intertwine.
若没有法身，从何显出报身、化身呢？报化身离开法身能显现吗？就像离开水显现不出波浪、离开镜子显现不出影子一样，离开法身也显现不出报化身。	Without the dharmakāya, how can the sambhogakāya and nirmāṇakāya manifest? Can the sambhogakāya and nirmāṇakāya exist without the dharmakāya? Just as waves cannot emerge without water and reflections cannot appear without a mirror, the sambhogakāya and nirmāṇakāya cannot manifest without the dharmakāya.
法身在哪里呀？法身就是眼前的森罗万象啊！森罗万象离开了法身就无从显现，我们透过相来见性，性就是相、相就是性。分真分假都是我们自己的妄心分别，法身无相，无相而无不相，法身本来就如此。有成如“ ”字者，就是成就万相庄严、清净无染，就是“于圆满法如量得解”啊！	Where is the dharmakāya? The dharmakāya exists within the myriad phenomena before us. Without the dharmakāya, these phenomena cannot manifest. We perceive nature through appearances; nature is appearance, and appearance is nature. The distinction between true and false arises from our own deluded perceptions. The dharmakāya is formless yet encompasses all forms, illustrating its paradoxical nature. Achieving the swastika symbol signifies attaining the splendor of all phenomena, purity, and untaintedness. Such an accomplishment is to “attain the full understanding of the perfect Dharma.”
“或顿时得解脱，”我们念佛也好、参禅也好、修密也好，应该时时处处都在做功夫，一刻也不能离。行也如此、坐也如此、睡也如此、吃饭也如此、做事情也如	“Or attaining liberation in an instant”: whether practicing Buddha-recitation, Chan, or esoteric practice, we should practice at all times and places,

此，久久功夫成熟，触机遇缘，“啪！”地一下子就断掉了。	without a moment’s lapse. Walking, sitting, sleeping, eating, and working are all the same. After sustained practice matures, an occasion and its conditions come together, and—“Snap!”—the bond suddenly breaks.
执着色相的妄习，是多生历劫养成的，就是因为它才有了六道轮回，它像绳子一样捆住你，使你的佛性不能发显。	The delusion of clinging to form is cultivated over many lifetimes. It is because of this mindset that we exist in the six realms of rebirth. It binds you like a rope, preventing your Buddha-nature from manifesting.
你现在用功修法，就是要把这根绳子磨断，越磨越细，越磨越细，最后细如发丝，“啪”地一下就断开了，这就叫做“顿时得解脱”。假如你不努力做功夫，就不会顿时解脱。顿时解脱的一刹那，不一定在座上。	Your current diligent practice is likened to wearing down a rope until it thins to the point of breaking. This state is called “attaining instant liberation.” If you don’t diligently practice, you won’t attain instant liberation. The moment of instant liberation doesn’t necessarily occur while you are sitting.
我曾再三地对诸位讲，修心中心法不一定是在座上打开本来，也可能是走路的时候，也可能是在睡觉做梦里，也可能是在做事的时候，突然内不见身心、外不见世界，“啪”地一下就打开了。	I’ve repeatedly told you that practicing the Heart-of-Heart Dharma doesn’t necessarily require opening your true nature while sitting. It can happen while walking, dreaming, or even working. Abruptly, there will be no body or mind present, nor any external world—only a “pop!” and everything will unfold.
但你要绵密做功夫啊！假如你今天做做、明天停停，三天打鱼两天晒网的，或者座上做功夫、座下就放野马，那是不行的。因为你没有把妄想执着这根绳子磨细，那它就不会断。我们应该时时用功，安住于“大圆满根本道”，功夫成熟，就会“顿时得解脱”。	But you must practice diligently! Inconsistent practice—like practicing a bit today and stopping tomorrow, fishing for three days then ditching the net for two, or practicing while sitting but letting your mind run wild otherwise—is ineffective. You fail because you haven’t eroded the rope of delusion and attachment sufficiently for it to break. We should constantly practice, abiding by the “fundamental path of Dzogchen of one’s own nature.” When your practice matures, you will “attain instant liberation.”

“则为色心大离体所显一切法身之妙用。”成如“ ”字或顿时得解脱，就是法身的妙用，这妙用是色心大离体所显现。“色”指色身，就是我们的这个躯壳；“心”指妄想执着的妄心。	“This is the wondrous functioning of the dharmakāya, manifested by the great separation from form and mind.” When it appears like a swastika “ ,” or one is suddenly liberated, this is the wondrous functioning of the dharmakāya, and this wondrous functioning is manifested through the great separation from form and mind. “Form” refers to the physical body, our shell; “mind” refers to the deluded mind of false thinking and attachment.
我们的心总是住在这个躯壳上，执着它为“我”，这就是“身见”，身见居五种“见惑”之首。惑就是迷惑，所以这个躯壳就是“无明壳子”。色心大离体就是不再执着这个躯壳为我。“无明壳子”一旦打破，法身的妙用就显现出来了。	Our mind always dwells in this physical shell and clings to it as “I”; this is “identity view,” which heads the five afflictive views. “Delusion” means confusion, so this physical shell is a “shell of ignorance.” The great separation of form and mind means no longer clinging to this shell as oneself. Once the “shell of ignorance” is broken, the wondrous functioning of the dharmakāya appears.
我们学佛的人中，有不少人追求神通。求神通最不好，一有所求，就不能“于圆满法如量得解”、就不能“顿时得解脱”。也就是说，求神通障碍见性。见性才是根本，但得本，不愁末。	Many of us who study Buddhism pursue spiritual powers. Seeking spiritual powers is extremely undesirable. Once you seek them, you cannot “attain the full understanding of the perfect Dharma” or “attain instant liberation.” In other words, seeking spiritual powers hinders seeing your true nature. Seeing your true nature is the root; if you grasp it, there’s no need to worry about the end.
你只要安住在本性上，时时刻刻做功夫，日日消减你的妄心妄习，损之又损、损之又损……啪！断开来了，神通妙用就自然现前了，这不是求来的。求来的神通没用，凡是有所求而得，都是有为法，都靠不住。	Simply rest in your true nature, continuously cultivate it, and consistently reduce your delusions and habits on a daily basis. Then, spiritual powers will naturally manifest. Such power isn’t something you seek. Spiritual powers you seek are useless. Anything you seek is conditioned and unreliable. Some claim to have spiritual powers and the ability to predict the future.
有的人自称有神通，能预知未来，其实那是“依通”，他依靠一个“耳报神”。耳报神是什么？就是我们前面讲过的“灵鬼”啊！由于它过去世贪心重，造了大罪恶了，从而堕地狱受大苦。	In reality, these are “dependent powers,” relying on an “ear-reporting spirit.” What is an ear-reporting spirit? It’s the “spiritual ghost” we discussed earlier! Because of their deep greed and great sins in past lives, they fell into hell and suffered great pain.
苦报受尽，出离地狱，由于贪习还在，又生饿鬼道，常常依附在人的身上，吸取人的精血。人若心空无住，它	After suffering their punishment and leaving hell, their greedy habits linger, and they are reborn as

就无法依附；人若追求神通，正好被它所乘。	hungry ghosts, often attaching themselves to humans and sucking their essence and blood. If one's mind is empty and unattached, it cannot cling to anything. Pursuing spiritual powers will only lead to their exploitation.
鬼有“鬼通”，你若被他所乘，它就会在你的耳边告诉你：明天有什么人来，有什么事情发生，第二天果然如此。你要是误认为有神通了，那就上它的当了，其实这和神通毫不相干。不能听它的，不能理睬它，不能依靠它。你若依靠它，就被它缠绕住，不能成道了。	Ghosts possess “ghostly powers.” If they possess you, they will whisper in your ear: something will happen tomorrow, and it will. If you mistakenly believe you possess spiritual powers, you have fallen victim to deception. In reality, these powers have nothing to do with spiritual powers. Ignore them; do not rely on them. Relying on them will entangle you and prevent you from achieving enlightenment.
我们不能追求神通，须于一切时、一切处绵密用功，对一切境界不理不睬。如此久久精进行去，就会突然打开本来，能所双亡，根尘脱落，顿时解脱。根尘脱落就是“色心大离体”；能所双亡，便没有能修之人和所修之法。	We should not seek spiritual powers. Instead, we must diligently cultivate ourselves at all times and in all places, regardless of the circumstances. Through persistent practice, one can suddenly unveil their true nature, causing both the subject and the object to disappear. The roots and dust of attachment will fall away, leading to instantaneous liberation. This detachment signifies “the great separation of form and mind from the body.” With both the subject and object absent, there is no one to cultivate and no method to follow.
此时就“无有能修所修”。佛性本来就是圆满而具足一切的，它妙用无边，能显现万有。我们只要坚持努力做功夫，总有一天能够突然脱开，“无有能修所修”的境界朗然现前，那时一切神通妙用不求而自得。我们要有坚固心，持之以恒，时时心空无住，事事消归自性，才会圆满成就。	At this point, it becomes clear that “there is neither a single entity nor anything else that needs to be cultivated.” Buddha-nature is inherently perfect and all-encompassing, with miraculous capabilities that are limitless and can manifest all things. If we continue to practice diligently, we may one day break free and reach the state of “neither a single entity nor anything else that needs to be cultivated.” In that moment, all spiritual powers will arise naturally without the need to seek them. We must maintain a strong mind, persevere, keep our minds empty and unattached, and return everything to our true nature. Only then will we achieve complete success.
六、下机渐道凡夫的修定方法	VI. Methods of Meditative Stabilisation for Ordinary Practitioners of Lesser Capacity on the Gradual Path

“倘未得坚固，则是起现妄念、为他力所转之下机渐道凡夫。尚须舍愦闹、驰散处，以勤修具足之禅定固聚。否则，纵久修习，道验不生。”	“If ordinary individual with inferior roots has not yet attained firmness, they may fall into delusions and be swayed by external forces. It is essential to abandon distractions and diligently cultivate a solid samādhi of meditation. Otherwise, even with long practice, no spiritual experience will emerge.”
未得坚固，就是没有坚固心，不能持之以恒。前面所讲的修行方法——不修之大修，是对上根人说的，他们根基很好，能够听从大手印的说教，努力作向上的功夫，这就是能得坚固。	Lacking firmness signifies an unstable mind and an inability to persevere. The previously discussed practice method—great practice without practice—is intended for individuals with superior roots. These individuals possess a solid foundation that enables them to follow the teachings of Mahāmudrā and earnestly cultivate upward effort. This process is essential for attaining firmness.
假如不是这样的人，不能坚持努力用功，那就是未得坚固。	Conversely, those who cannot persevere and strive diligently have not yet reached this state of firmness.
未能坚固的人，总是懈怠因循，总有不修的借口：或是近来身体不适、伤风咳嗽，或是今日事情太多、没有时间，或是环境嘈杂、太闹了……总之今天是不行了，等明天再说吧。	Individuals lacking firmness often exhibit laxity and procrastination, consistently finding excuses to avoid practice: they might feel unwell, have a cold or cough, be overwhelmed with tasks, or find their surroundings too noisy or chaotic. In essence, they postpone their practice, saying they will do it tomorrow.
就这样“明日复明日，明日何其多”，什么时候能够修行成就啊！这种人一定是“起现妄念，为他力所转”，跟着妄想跑，随着境界动，那他就是“下机渐道凡夫”。他的根机是下等的，适合走三大阿僧　劫的渐修道路，今生也就是种种善根，这一世不容易成道了。	This cycle continues, leading to the question, “Tomorrow after tomorrow, how many tomorrows will there be?” When, then, will they achieve success in their practice? Such individuals are “swayed by external forces,” following their delusions and drifting with their environment. They are categorized as “ordinary people of inferior roots, gradually reaching the path of enlightenment.” Their roots are considered inferior, making them suited for the gradual path of cultivation over three incalculable eons. In this lifetime, they may only accumulate various positive roots, but attaining enlightenment remains a challenging endeavor.
但是，未得坚固之人，并非今生连一点成道的希望都没有。“尚须舍愦闹、驰散处，以勤修具足之禅定固聚。”内不随妄念转，外不为境界动，须要有具足的定力，这种定力谓之“禅定固聚”。	However, those who have not yet attained firm samādhi may still hope to achieve enlightenment in this lifetime. “One must abandon bustling and distracting places and diligently cultivate a complete and solid samādhi of meditation.”

	Unaffected by internal wanderings and unmoved by external circumstances, one must develop a strong and unwavering samādhi. This samādhi is referred to as “solid samādhi of meditation.”
须要舍弃繁华热闹的地方，因为这种地方会引起他心绪纷乱。须要找一个安宁、清净的地方，精勤地修习禅定功夫，以获得必须具有的定力。他如果这样坚持用功，今生还是有希望修成的。否则“纵然久习，道验不生。	It is essential to leave behind chaotic environments, as they can distract the mind. One should seek out a peaceful and quiet location to diligently cultivate the necessary samādhi. If one persists in this practice, there remains hope for attaining enlightenment in this lifetime. Otherwise, “even with long practice, no spiritual experience will emerge.”
”在闹市里面，因无定力，心随境转，又不肯离开闹市到清净的地方去修禅定，那么，纵然是长时间地修习某个法门，也不会生起“道验”。这里所说的“道验”，就是我们前面讲过的“空、乐、明”。	In a bustling city, the distractions of external circumstances can disrupt one’s focus. If one is unwilling to step away from the chaos to cultivate samādhi in a tranquil environment, then even prolonged practice of a particular method may not yield any spiritual experience. The spiritual experience mentioned here pertains to the “emptiness, bliss, and luminosity” we discussed earlier.
不是说要摒除“空、乐、明”，要急呼“呸”字以揭去“空、乐、明”的皮壳吗？是的。那是要你直证“见宗”，不能执着“空、乐、明”，更不能认为得到“空、乐、明”就是成道。	Did we not say to cast off “emptiness, bliss, and luminosity,” and cry “Pah!” to break through their outer shell? Yes. That is to enable direct realization of the fundamental view. We must not cling to these experiences, still less suppose that attaining them means realizing the Way.
并不说“空、乐、明”不好，好是好，好事不如无。如果对“空、乐、明”生起求取、住着之心，就不可能了彻“自性大圆满根本道”；所以我们不详细讲“空、乐、明”。可是现在我们既然提到了“道验”这个问题，就稍微讲一点渐次法：	This does not mean that emptiness, bliss, and luminosity are bad. They are good, but even good experiences are better left ungrasped. If one seeks or clings to them, one cannot fully realize the “fundamental path of the Great Perfection of self-nature.” That is why we do not discuss them in detail. Yet since we have raised the subject of experiences on the path, let us briefly explain the gradual approach:
坐禅习定，有粗住、细住、欲界定、未到定、初禅、二禅、三禅、四禅这八个阶段。所谓“道验”，就是验证修到了哪个阶段。譬如念佛，若能够把心系在佛号上，而不会驰散，这就是“粗住”，才伏住了粗妄。	There are eight stages of meditation practice: gross abiding, subtle abiding, desire realm samādhi, pre-attainment samādhi, first dhyāna, second dhyāna, third dhyāna, and fourth dhyāna. “Spiritual experience” serves as the verification of the stage you have reached. When you chant the Buddha’s name and maintain focus without letting your mind

	wander, you enter the state of “gross abiding,” where gross delusion is suppressed.
进一步，心贴贴地不动了，和佛号打成一片，心外无佛，佛外无心，就是“细住”，又伏住了细妄。再进一步，心里豁然开朗，身体像云、像影一样腾空了，觉得离开了坐处，这就是“欲界定”。	In this state, the mind becomes grounded and unmoving, achieving oneness with the Buddha’s name. Outside the mind, there is no Buddha; outside the Buddha, there is no mind. This condition leads to the state of “subtle dwelling,” which further suppresses subtle delusion. At this point, the mind becomes suddenly clear and bright, with the sensation of the body floating in the air like a cloud or shadow, as if it has left the seat. This form of meditation is referred to as “desire realm samādhi.”
所谓“三界”就是欲界、色界、无色界。地狱、饿鬼、畜生、人类，还有六层天，统属于欲界；再往上，初禅、二禅、三禅、四禅，这四层天属于色界；更往上属于空界天，分“空无边处、识无边处、无所有处、非想非非想处”四层。	The “three realms” consist of the desire realm, the form realm, and the formless realm. Entities such as hell beings, hungry ghosts, animals, humans, and the six heavens are part of the desire realm. Higher up, the first, second, third, and fourth dhyanas belong to the form realm. Above these is the realm of space, which is divided into four levels: the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither perception nor non-perception.
到了“欲界定”，再继续修习，如果身体世界忽然化空，这就是“未到定”，离开了欲界，还没有到色界，还不到初禅。功夫更进一步，内不见身心、外不见世界，就到了初禅。初禅具有“八触十功德”。	After reaching the “desire realm samādhi,” if one continues to practice and the physical world suddenly dissolves into emptiness, this experience is known as “pre-attainment samādhi.” This indicates that one has transcended the desire realm samādhi realm but has not yet entered the Form Samādhi realm, or the First Jhana. With further practice, one can no longer perceive the body and mind within, nor the world outside, thereby achieving the First Jhana. The First Jhana comprises “eight contacts and ten merits.”
“八触”就是“动、痒、轻、重、冷、暖、滑、涩”。觉得身体没有了，但产生了这八种感觉。八种感觉不一定同时出现，但不外这八种。	The “Eight Contacts” include “movement, itching, lightness, heaviness, coldness, warmth, smoothness, and roughness.” Although the body may feel absent, these eight sensations manifest. They may not occur simultaneously, but they are these eight sensations.
动，是动得飘飘然，超过了世间的狂欢；痒，是痒得欣欣然，超过了世间的欲乐……总之，八触都是很舒服、	“Movement” is a floating sensation surpassing worldly revelry; “itching” is an exhilarating sensation surpassing worldly sensual pleasure. In

很快乐的感觉。离欲而生喜乐，所以初禅称为“离生喜乐地”。	short, all eight contacts are very comfortable and joyful experiences. Joy and bliss arise from seclusion from desire, so the first dhyāna is called the “ground of joy and bliss born of seclusion.”
“十功德”就是“空、明、定、慧、善心、柔软、喜、乐、解脱、相应”，这里面已经包括了“空、乐、明”。定者不乱、慧者不愚、喜者不忧，还有善心、柔软、解脱、相应，这都是极好的境界，所以称为“十功德”。	The ten qualities are emptiness, luminosity, concentration, wisdom, a wholesome mind, pliancy, joy, bliss, liberation, and attunement. They already include emptiness, bliss, and luminosity. Concentration is freedom from distraction; wisdom is freedom from ignorance; joy is freedom from sorrow. Together with a wholesome mind, pliancy, liberation, and attunement, these are excellent states, hence the “ten qualities.”
舍弃初禅八触十功德的觉受，才能进入二禅。二禅称为“定生喜乐地”，定中生起喜乐。舍弃二禅的“喜”，才能进入三禅。三禅称为“离喜妙乐地”，产生了超越欢喜的微妙快乐。舍弃一切觉受，才能进入四禅。四禅称为“舍念清净地”。此时清净平等，“空、乐、明”等等一切觉受都没有了。	Only by relinquishing the experiences of the first dhyāna’s eight contacts and ten qualities can one enter the second dhyāna, called the “ground of joy and bliss born of concentration.” Joy and bliss arise in concentration. Only by relinquishing the second dhyāna’s joy can one enter the third, called the “ground of wondrous bliss apart from joy,” with a subtle bliss beyond joy. Only by relinquishing all such experiences can one enter the fourth, called the “ground of purity through equanimity and mindfulness.” Here there is purity and equality; experiences of emptiness, bliss, luminosity, and the like are all absent.
我们修的是大乘禅、圆顿禅，不是修上述渐次禅，当然不讲这一层层的功夫，但我们也没有离开这些。我们无论遇到什么境界，一概不理不睬，这些感受不久就过去了。我们是以见性为宗，不管这些事情。	We practice Mahāyāna Chan, or Sudden Chan, rather than the gradual Chan previously mentioned. While we do not explicitly discuss these practices, we nonetheless incorporate them into our routine. Regardless of the states we encounter, we choose to overlook them, trusting that these feelings are transient. We aim to perceive true nature, and we disregard these fleeting experiences.
不管并不等于没有，这些过程还是有的，只不过是一闪而过罢了。恒河大手印是大乘佛法，把“空、乐、明”视为皮壳，必须把这皮壳揭掉，自性之相才能赤裸现前。如果是下机渐道凡夫，他的心不定，总是跟着境界跑。	Ignoring them does not imply their non-existence; these processes are present but ephemeral. The Ganges Mahāmudrā, a component of Mahāyāna Buddhism, asserts that “emptiness, bliss, and luminosity” are merely superficial layers. This outer shell must be peeled away to reveal true nature. For ordinary individuals on the lower path of

	gradual enlightenment, minds remain unstable, perpetually swayed by external influences.
好色的人，看见年轻貌美的姑娘，他的心就跟着跑；贪吃的人，看到美食当前，他的心就动荡不安。他座上座下总是放野马，不要说直契“见宗”，就连“空、乐、明”也不会现前。所以说，这种人“纵久修习，道验不生”。	For instance, a beautiful young woman may captivate a lustful person’s mind, while delicious food can preoccupy a glutton’s thoughts. Such individuals allow their minds to drift aimlessly, both in and out of meditation. Consequently, even the notions of emptiness, bliss, and luminosity elude them, as they fail to directly grasp the true nature of perception. Thus, it is said that for these individuals, “even with long practice, no spiritual experience will emerge.”
“故闭关修持，以免行仪上易生习性之染污，乃能于根本定之自地道验智（即道力证验之智）与后得智（或出定之后得智）相融也。”	“Thus undertake retreat practice to prevent habitual tendencies from readily defiling one’s conduct. One can then integrate the wisdom verifying realization on one’s own ground in fundamental samādhi (the wisdom verifying the power of the path) with differentiated wisdom (or wisdom gained after emerging from samādhi).”
离开愦闹、弛散处，找一个安宁、清净的地方闭关修行，可以避免“行仪”被习性所污染。“行仪”就是行持和仪规。	By distancing oneself from the distractions of daily life and seeking a tranquil space for retreat and practice, one can safeguard their practice from the influence of habitual behaviors. Practice includes both rituals and acts of meditation.
比如我们修心中心法，座下忘了观照，心为外境所转，这就污染了行持；座上提不起咒语，心随妄念迁流，这就污染了仪规。所谓“习性”就是“习以成性”，习惯成自然了。凡夫最大的习性就是对境生心，总是着相。	For instance, when engaging with the Heart-of-Heart Dharma, failing to observe proper posture while seated and allowing the mind to be distracted by external circumstances detracts from the practice. Similarly, if one does not recite the mantra while sitting and lets the mind wander with random thoughts, it undermines the rituals. The term “habit” suggests that a behavior can gradually become a natural state. The common habit of ordinary individuals is their attachment to external circumstances and their persistent clinging to appearances.
譬如爱财的人看到一个发财的机会，心就怦怦乱跳，晚上就睡不好觉了。当年庞居士说：“金多乱人心”，钱一多，心就乱了，于是把万贯家财沉于江底。他只要明心见性，不要这障碍修道的金银财宝。这是真修道人，以至后来得大成就。现在还有这样的人吗？当然不能说一个也没有，但确实是很少了。	For example, when someone who is infatuated with wealth sees an opportunity to accumulate riches, their heart races, and they find it difficult to sleep. Master Pang once noted, “Too much money disturbs the mind.” When one possesses excessive wealth, the mind becomes unsettled; hence, he casts his fortune into the river. His only desire was

	to uncover his true nature, unencumbered by the gold, silver, and treasures that hindered his cultivation. This man represents the essence of a true cultivator, and he ultimately achieved remarkable accomplishments. Are there still such individuals today? They are rare, though a few probably exist.
下机渐道凡夫，行仪上易生习性之污染，若能闭关修持，“乃能于根本定之自地道验智（即道力验证之智）与后得智（或出定之后得智）相融也。”根本定之自地道验智，就是根本智。	Ordinary practitioners of lower capacity on the gradual path easily let habitual tendencies defile their conduct. If they undertake retreat practice, “they can integrate the wisdom verifying realization on their own ground in fundamental samādhi (the wisdom verifying the power of the path) with differentiated wisdom (or wisdom gained after emerging from samādhi).” This wisdom verifying realization in fundamental samādhi is fundamental wisdom.
根本智与后得智相融，就是前面讲的“子母光明相会”。这就是说，下机渐道凡夫，若能闭关修持，今生也能成就。这段文在“根本定之自地道验智”后面加了括号予以注解：即道力证验智。	The integration of fundamental wisdom and differentiated wisdom is the “meeting of mother and child luminosities” discussed earlier. Thus even ordinary practitioners of lower capacity on the gradual path can attain accomplishment in this lifetime if they undertake retreat practice. The text adds a parenthetical explanation after “the wisdom verifying realization on their own ground in fundamental samādhi”: the wisdom verifying the power of the path.
证验就是验证，验证什么？修道人当然验证道力，这是验证道力的智慧。你用什么验证道力？除了“一念不生、了了分明的灵知”，还有什么！这就是明心见性的“性”啊！这就是根本智。“后得智”也有个注解：或出定之后得智。这里的“出”是“超越”的意思，超越了定与不定。这是妙用啊！后得智就是妙用。	Verification means testing and confirming. What is confirmed? A practitioner naturally confirms the power of the path: this is the wisdom that verifies that power. With what do you verify it? What else but numinous knowing, in which not a single thought arises yet awareness is perfectly clear? This is the “nature” in realizing the mind and seeing one’s true nature! This is fundamental wisdom. “Differentiated wisdom” also has a note: “or wisdom gained after emerging from samādhi.” Here chu ( ), “emerging,” means transcending—transcending both concentration and nonconcentration. This is wondrous functioning! Differentiated wisdom is precisely wondrous functioning.

“闭关修持，虽有护持，依赖于根本定体之行持。”	“Although engaging in retreat practice offers protection, it ultimately relies on the practice of abiding in the essential nature of the fundamental samādhi.”
闭关就要有人护持。护关的人有两种，一种是外护，一种是内护。外护负责你的饮食起居，你在关房内用功，不能出去买菜，也没功夫烧饭，就要有人护持你，这是外护。内护是指导你修行的，使你不入魔障，指示你证成大道。	Retreats require support, which can be classified into two categories: external and internal. External supporters take care of your food and daily needs. When you are practicing in a retreat room, you may be unable to leave to buy groceries or prepare meals, making external support essential. Internal supporters, on the other hand, guide your practice, helping you navigate potential obstacles while directing you toward the Great Way.
闭关修持，虽然有人护持，但主要还是“依赖于根本定体之行持”。根本定体，就是自性。自性本来是不生不灭、不垢不净、不增不减的，只因无始劫来，无明妄动，对境生心，从而沦入六道。	Despite this support, retreat practice fundamentally relies on the practice of a fundamental state of samādhi. Fundamental state of samādhi refers to self-nature, which is inherently constant. However, deluded ignorance has persisted throughout time, leading us to develop thoughts in reaction to our circumstances. This ignorance causes us to become trapped within the six realms of existence.
解铃还须系铃人，还要靠自己努力修持，豁破无明，不能依赖他人。	The only way to resolve this dilemma is to engage in diligent practice that enables you to break through ignorance rather than relying on others.
如果护关的人能够代替我们成道，那么，释迦牟尼佛、阿弥陀佛老早就把我们度光了，哪里还会有这么多的凡夫！生到西方极乐世界也不那么容易，阿弥陀佛也不能把你拉了去，还要你精勤念佛，把爱根斩断，才能生西。	If it were possible for others, such as the gatekeepers, to achieve enlightenment for us, Śākyamuni Buddha and Amitābha Buddha would have already saved humanity. The continued existence of so many ordinary individuals indicate otherwise. Reaching the Western Pure Land is not a simple task. Amitābha Buddha cannot bring you there without your active participation. To be reborn there, you must recite the Buddha’s name and sever your attachments.
印光大师说，生西要“娑婆印坏、净土文成”。你如果爱根不断，贪着金银财宝，恋着妻子儿女，分明是“娑婆印”未坏，那怎么能生西呢?	Master Yin Guang noted that rebirth in the West requires “the Saha world seal to be broken and the Pure Land text to be established.” If you remain attached to material possessions, such as gold, silver, and treasures, or if you cling to your family, it is evident that the “Saha world seal” remains

	unbroken. How, then, can you expect to be reborn in the West?
所以，纵然是闭关修持，也不能依赖护关的人，还是靠自己努力用功，把我们自身本具的根本智慧打开，再与后得智相融，才能成道。	Therefore, even when practicing in seclusion, one cannot rely on a protector. One must still rely on one's own hard work to unlock the fundamental wisdom inherent within oneself and then integrate it with differentiated wisdom in order to attain enlightenment.
“然如不知长养后得智，使与行仪相合，则徒以对治，不能克他缘，致被妄想之缘牵入凡愚障中。”	“However, if one does not know how to nourish differentiated wisdom and align it with daily conduct, then relying solely on antidotes will fail to overcome external circumstances, leading one to be dragged by illusory conditions into the obstructions of ordinary ignorance.”
后得智，是相对于根本智来讲的。得了根本智，就是“见宗”——明心见性，此后还要在境界上磨练，以起广大妙用。后得智，就是妙用。	Differentiated wisdom is spoken of in relation to fundamental wisdom. Gaining fundamental wisdom is “seeing the fundamental principle”—realizing the mind and seeing one's true nature. Thereafter, we must train amid circumstances to bring forth vast wondrous functioning. Differentiated wisdom is precisely wondrous functioning.
长养后得智，就是长时间不间断地养护、保任根本智，时时在境上磨练，保护真心，以起无量妙用。行仪，就是行持（行为规范）和仪规。	Cultivating differentiated wisdom entails continuously nurturing and sustaining fundamental wisdom over an extended period, consistently refining it in practical situations, safeguarding the true mind, and manifesting immeasurable and miraculous results. Practice encompasses our conduct (Code of Conduct) and rituals.
譬如我们修心中心法，座下时时观照，不随念转、不为境迁，就是行持；每日至少两小时坐修，座上手印不散、咒语不停，就是仪规。对治，是指前面讲过的，如淫欲心重就修不净观；如散乱心重，就闭关专修禅定等等。	For example, in the Heart-of-Heart Dharma, maintaining contemplation off the seat, without following thoughts or being carried away by circumstances, is conduct. Sitting for at least two hours daily, without releasing the mudrā or interrupting the mantra, is the prescribed procedure. Antidotes, discussed earlier, include contemplating impurity when sexual desire is strong or undertaking retreat to cultivate concentration when distraction is strong.
然而，如果不知道长养后得智，使之与我们的行为规范和修行仪规结合在一起，仅仅用对治的方法来修持，那	If one does not understand how to cultivate differentiated wisdom and integrate it with their conduct and practice but instead relies solely on

将是徒劳无功的，将不能克服外在因缘的侵袭。什么缘故呢？因为“不识本心，学法无益”。	countermeasures for cultivation, such efforts will be futile and ineffective against external circumstances. Why is this the case? Because “without recognizing one’s true nature, studying the Dharma is useless.”
徒用对治法，不仅令人心烦，而且极易着相，不但不能克服外在因素（环境）的影响，而且还会导致被内在因素（妄想）所牵缠，从而落入“凡愚障”中。凡夫的愚昧，即“贪、嗔、痴”的痴，它会障碍成道，故称“凡愚障”。	Relying solely on countermeasures can lead to mental distress and foster attachment to superficial appearances. This approach not only fails to mitigate the influence of external factors (such as one’s environment) but also entangles individuals in internal factors (like delusions), leading to what is known as the “obstructions of ordinary ignorance.” The ignorance characteristic of ordinary people—specifically the ignorance of “greed, anger, and delusion”—hinders the path to enlightenment; thus, it is referred to as the “ the obstructions of ordinary ignorance.”
七、了彻法身，保任于惺惺寂寂	7. Thoroughly Understanding the dharmakāya and Sustaining Recognition in Alert Stillness
“故长久护养、了彻于后得，是为尤要。”	“Therefore, it is particularly important to constantly cultivate and deeply understand the subsequently Attained Wisdom.”
所以长久护养、了彻于后得智，在境界上保任磨练，尤其显得重要。那么怎样长久护养、了彻于后得智呢？	Therefore, it is essential to continually cultivate and deeply understand differentiated wisdom, maintaining and refining it within awareness. How, then, can we consistently cultivate and fully integrate this wisdom?
“此无他法，只不离本定法身见，无‘能所、是非’分别，自然任运，保任于惺惺寂寂。此为无分别智止观、无为俱生法尔之自相、一切行持之心要。”	“The only method is to remain the insight of inherently stable dharmakāya, free from the distinctions of “subject and object,” “right and wrong,” while naturally and spontaneously maintain a state of conscious stillness and tranquility. This is the Shamatha and Vipashyana of Non-conceptual Wisdom, the intrinsic nature of effortless, co-emergent, natural reality, and the core essence of all practice, and the key to all practices.”
认识到法身本定，本是不来不去、无有动摇的。这个正知见谓之“本定法身见”。契入这个正知见，便无“能修之人”，无“所修之法”，无是非，无分别，腾腾任运，任运腾腾，惺惺然而不乱，寂寂然而大定。大道无	Recognizing the inherent stability of the dharmakāya, which is fundamentally unmoving and unwavering, is essential. This understanding is referred to as “the insight of inherently stable dharmakāya.” With this perspective, concepts such

形，自性寂寥。法身如如不动，乃大定之体，非关你信不信，或是作不作入定功夫也。	as “cultivator,” “dharma to be cultivated,” and ideas of right or wrong become irrelevant. It flows freely and remains undisturbed, tranquil yet deeply settled. The supreme way is formless, and the self-nature remains calm and still; the dharmakāya stays unmoving and embodies immense samādhi, unaffected by belief or practice.
怎样长久护养、了彻于后得智呢？这没有别的方法，只有不舍离“本定法身见”，时时刻刻安住在本性上，于事境上磨练自己，不要着相，不要有“能与所，是与非”等等分别，这是最重要的。	How, then, do we sustain and thoroughly penetrate differentiated wisdom over time? There is no other method: simply do not abandon the “insight into the dharmakāya of fundamental samādhi.” At every moment, remain naturally resting in your true nature and temper yourself amidst daily affairs and circumstances. Do not attach to phenomena; do not harbor dualistic discriminations such as “subject and object, right and wrong.” This is what is most critical.
人总是妄想纷飞，对什么都去分别，这个好那个坏，这个是那个非，这个真那个假……在那里分别不休。	People are always full of deluded thoughts, discriminating about everything: this is good and that is bad, this is right and that is wrong, this is true and that is false—discriminating without end.
你若能时时刻刻离开“能所、是非”等等分别，不住相、不粘境，一切都不可得，不可得也不可得，那就是本性时时朗然现前，就是时时不离“本定法身见”啊！“佛法无多子”，说起来很容易，但这不是听一听明白了就算数的，要落在实处。	If at every moment you leave behind distinctions such as subject and object, right and wrong, neither abiding in appearances nor clinging to circumstances, nothing can be attained—and even nonattainment cannot be attained. Then original nature shines clearly before you at all times, and you never leave “the view of the dharmakāya in fundamental samādhi.” “There is not much to the Buddhadharma”: it sounds simple, but merely hearing and understanding it is not enough. It must be put into practice.
必须时时刻刻这样做功夫，才能落在实处。要“自然任运，保任于惺惺寂寂”。寂寂者，一念不生，有“不动”义，不动就是定；惺惺者，了了分明，有“观照”义，观照就是慧。	Only by practicing this way at every moment can it be put into practice. We must “function naturally and safeguard realization in alertness and quiescence.” Quiescence means that not a single thought arises; it implies stillness, which is concentration. Alertness means clear awareness; it implies contemplation, which is wisdom.
保任于“一念不生、了了分明的灵知”，即是定、慧双融，定中有慧，慧中有定。慧中没有定是狂慧，定中没有慧是死定。所以，下机渐道凡夫只是闭关修定还不	Safeguarding the “luminous knowing in which not a single thought arises, yet awareness is perfectly clear” is the mutual integration of samādhi and wisdom: samādhi contains wisdom, and wisdom

行，出关后还要在事境上磨练，以长久护养、了彻于后得智。	contains samādhi. Wisdom without samādhi is unrestrained wisdom; samādhi without wisdom is lifeless absorption. Thus ordinary beings of lower capacity on the gradual path cannot rely on retreat and meditative stability alone. After leaving retreat, they must also train amid circumstances, nurturing realization over time and thoroughly realizing differentiated wisdom.
“自然任运”就是随缘；“保任于惺惺寂寂”就是不变。随缘不变，不变随缘，发了大财无所谓，穷得叮当响也无所谓；有粥吃粥，有饭吃饭，不起分别、取舍、攀缘之心。	“Naturally and effortlessly” means following conditions; “abiding in quietude-with-vividness” means remaining unmoving. Following conditions while remaining unmoving, remaining unmoving while following conditions: whether acquiring vast wealth or becoming penniless, it matters not. If there is porridge, eat porridge; if there is rice, eat rice—without giving rise to mind-states of discrimination, grasping, rejecting, or clinging.
古德云：“惺惺寂寂是，惺惺妄想非；寂寂惺惺是，寂寂无记非”，这是“长久护养、了彻于后得智”的绝妙口诀，不但慧中寓定、定中寓慧，而且还防止了死定和狂慧。	An ancient master said, “Alert and quiescent is right; alert and full of deluded thoughts is wrong. Quiescent and alert is right; quiescent and blank is wrong.” This is a superb pith instruction for “safeguarding and nurturing over time, thoroughly penetrating differentiated wisdom.” It not only places concentration within wisdom and wisdom within concentration, but also prevents lifeless absorption and unrestrained, ungrounded wisdom.
“此为无分别智止观、无为俱生法尔之自相、一切行持之心要。”这里讲的止观，并非天台宗的“摩诃止观”，或者别的什么止观法门，而是“无分别智止观”——没有分别的智慧所行的止观。	“This is the calm abiding and insight of nondiscriminating wisdom, the own-character of the uncontrived, coemergent, naturally so, and the heart essence of all practice.” Calm abiding and insight here do not mean the Tiantai school’s Great Calming and Contemplation or some other method. They mean “the calm abiding and insight of nondiscriminating wisdom”—calm abiding and insight practiced through wisdom free from discrimination.
寂寂就是止，惺惺就是观，止即是定，观即是慧。“无为”就是廓然无造作，“俱生”就是森罗万象，“法尔”就是本来如此。无为、俱生、法尔三个词，活泼泼地烘托出法身的无相之实相。	Quiescence is calm abiding, and alertness is insight. Calm abiding is concentration; insight is wisdom. “Uncontrived” means open and free of fabrication; “coemergent” means the myriad appearances; “naturally so” means originally just as it is. These three expressions vividly bring out the formless ultimate reality of the dharmakāya.

“一切行持之心要”就是一切修行法门的核心。所有的修行法门都离不开惺惺寂寂、都离不开定慧交资、都离不开止观。念佛的人把心缘在佛号上，就不起别的念头了，这就是止；佛号听得字字分明、清清楚楚，这就是观。	“The heart essence of all practice” means the core of every Dharma gate. No practice is separate from alertness and quiescence, from concentration and wisdom supporting one another, or from calm abiding and insight. In Buddha-recitation, attending to the Buddha-name without giving rise to other thoughts is calm abiding; hearing every word clearly and distinctly is insight.
参禅的人，疑情笼罩全身，无暇生起妄念，这就是止；提起一句话头，了了分明，这就是观。我们修心中心法也是这样，结印、持咒摄住了身心，这就是止；心念耳闻，听得清清楚楚、明明白白，这就是观。大手印教我们“自然任运，保任于惺惺寂寂”，寂寂就是止，惺惺就是观。	In Chan practice, a sense of doubt enveloping the whole body leaves no room for deluded thoughts to arise: this is calm abiding. Bringing up a huatou with vivid clarity is insight. The Heart-of-Heart Dharma is the same: forming the mudrā and reciting the mantra gather in body and mind, which is calm abiding; reciting with the mind and hearing with the ears, every sound clear and distinct, is insight. Mahāmudrā teaches us to “function naturally and safeguard realization in alertness and quiescence.” Quiescence is calm abiding; alertness is insight.
明朝末年，密云圆悟禅师住持宁波天童寺。当时，天童寺外围有很多茅蓬，供精进参禅的和尚居住专修。有一年冬至时节，密云禅师令侍者给茅蓬里的和尚送棉衣。有一位茅蓬老宿对侍者说：“老僧自有娘生褂，不用寒衣。	In the late Ming dynasty, Chan Master Miyun Yuanwu presided as abbot over Tiantong Temple in Ningbo. At that time, many thatched huts surrounded Tiantong Temple, housing monks who practiced dedicated, intensive Chan meditation. During the Winter Solstice one year, Master Miyun instructed his attendant to bring cotton-padded winter robes to the monks living in the huts. One elderly monk in a hut said to the attendant: “This old monk possesses a robe given by my mother at birth; I have no need for winter clothing.”
”侍者将此话汇报给密云禅师。密云禅师说：“此僧似有悟处，恐未实，更于语下搜看。”就令侍者再去问：“娘未生前着何衣？”老宿答不出来了。密云禅师就嘱这位老宿参究“娘未生前着何衣”这个话头。	The attendant reported these words back to Master Miyun. Master Miyun remarked: “This monk seems to have had an insight, but I fear it may not be genuine. Probe further beneath his words.” He ordered the attendant to return and ask: “Before your mother gave birth to you, what robe did you wear?” The elderly monk was struck dumb and could not answer. Master Miyun then advised him to investigate this koan: “Before your mother gave birth to you, what robe did you wear?”
三年后，这位老宿圆寂了，并没有参破话头、没有道出一句转语。火化后，舍利无数，好多人都惊叹：这么多	Three years later, the elderly monk passed away without having broken through the huatou or

舍利，这位老宿修行得很好啊！密云禅师说：“舍利十斛，不及转语一句。尔等试代答看。	uttering a single turning word. Upon his cremation, countless śarīra (sacred relics) were found. Many people marvelled with praise: “With so many relics, this senior monk must have been a supreme practitioner!” Master Miyun said: “Ten bushels of relics do not match a single turning word. Let the rest of you try to answer on his behalf.”
”不仅赞叹舍利的人答不出，当时天童寺里的五百和尚谁也没有答出来。密云圆悟禅师叹道：“习道恒沙无一悟。”答不出，那是没有契入“无为俱生法尔之自相”的缘故，若契入如是实相，不用思索就答出来了。	Not only were those who praised the relics unable to answer, but not a single one of the five hundred monks residing at Tiantong Temple could provide a response. Chan Master Miyun Yuanwu sighed: “Practitioners as numerous as the sands of the Ganges, yet not one has awakened.” Their inability to answer stemmed from failing to penetrate the “intrinsic nature of effortless, co-emergent, natural reality.” Had they realized this true reality, an answer would have sprung forth without a moment’s calculation.
不妨答他：“才谢桃李嫩，又添菊梨新。”嫩嫩的桃花、李花刚刚凋谢，新鲜的菊花、梨花又相继开放了。这是什么意思呢？这是和盘托出“无为俱生法尔之自相”啊。	One might answer him: “No sooner have the tender peach and plum blossoms faded than fresh chrysanthemum and pear blossoms open.” The delicate blossoms of peaches and plums have just faded, and fresh chrysanthemum and pear blossoms are already opening in sequence. What does this mean? It directly reveals the “intrinsic nature of effortless, co-emergent, natural reality.”
我们前面讲过无情说法、讲过“万法归一，一归何处”，一归何处啊？时时处处不离法身、时时处处不离自性。	We previously discussed the inanimate preaching the Dharma, as well as the phrase “All things return to the One; where does the One return?” Where does the One return? At all times and in all places, it never departs from the dharmakāya; at all times and in all places, it never departs from the self-nature.
这些花卉都是无情，无情也能说法，这都没有离开我的法身啊！自性如如不动而又变化无穷，如如不动称为法身，变化无穷称为报身、化身，三身原来是一身。	These plants and flowers are inanimate, yet the inanimate can preach the Dharma—none of this ever departs from my dharmakāya! The self-nature remains unmoving as such, yet manifests infinite transformations. Being unmoving as such is called the dharmakāya; infinite transformation is called the sambhogakāya and nirmāṇakāya—these Three Bodies are fundamentally One Body.

有的人总认为只有变化出很多人身才是化身，他不知道森罗万象、万象森罗都是我们的化身。	Some people always believe that only multiplying into numerous human bodies constitutes a manifestation (Nirmāṇakāya). They fail to realize that the endless, myriad phenomena of the universe are all our manifestations.
日月星辰、山河大地、鸡鸭狗猫、桌子板凳、饮食起居、男女老少，都是“无为俱生法尔之自相”，都是从一真法界流出，都是我们的化身。	The sun, moon, stars, rivers, mountains, great earth, chickens, ducks, dogs, cats, tables, stools, daily eating and living, men, women, young, and old —all are the “intrinsic nature of effortless, co-emergent, natural reality.” All flow forth from the One True Dharma Realm; all are our manifestation bodies.
只因你妄想执着、刻意分别，才无端生出“我相、人相、众生相、寿者相”，从而把一尊大好天真佛埋葬在六道里，从无六道处幻现出六道轮回，从无苦处幻现出无边苦海。现在，只要你痛下决心、精勤修法，把无始劫来形成的执着、分别之习气去掉，便可当下成就、当处解脱。	It is only because of your wild thoughts, attachments, and deliberate discriminations that you groundlessly create the “notion of a self, notion of a person, notion of a sentient being, and notion of a life-span”—thereby burying a magnificent, naturally pristine Buddha within the six realms, conjuring the illusions of sixfold saṃsāra where none exists, and manifesting a boundless ocean of suffering out of thin air. Now, if you only resolve with burning determination to practice diligently and shed the habitual patterns of attachment and discrimination accumulated over beginningless eons, you can achieve realization right now, liberated right where you stand.
“如以分别心，入有作为之网者，无有解脱时也。”	“ Those who, with a discriminating mind, enter into the web of action, will never find liberation.”
有的人把神通作为成道的标准，以为有了神通才有作为，老在那里分别猜度：某某有神通，某某没神通。你自己有神通吗？你没有神通怎么能分辨别人有没有呢？更重要的是，神通并不能作为解脱的标准。	Some people use suprtnatural powers as the standard for enlightenment, believing that only with them can one achieve action. They constantly speculate: So-and-so has spiritual powers, so who-and-who doesn’t? Do you possess them yourself? If you don’t, how can you tell whether others do? More importantly, spiritual powers cannot be the standard for liberation.
鬼神都有神通，难道它们都解脱了吗？如果它们都解脱了，为什么还作佛事超度它们呢？求神通就落在网中，落入了有作为之网。一旦以分别心落入网中，那就没有解脱的时候了。	Ghosts and spirits all have spiritual powers, but are they all liberated? If they are, why do we still perform Buddhist rituals to liberate them? Seeking spiritual powers can be a trap, similar to becoming entangled in a web of actions. Once caught in a discriminating mind, there will be no escape.

念佛也是为了保护我们本来光明的自体，也是为了去掉分别心。如果你在那里分别念佛遍数多少，疑来疑去的，我一天念三百遍是不是太少了？我才念了一年，能不能生西呀？这些都是分别心。	Reciting the Buddha's name is also to protect our inherently luminous self and to eliminate the discriminating mind. If you speculate about how many times you should recite the Buddha's name, you might wonder whether three hundred times a day is too little or if reciting for only a year is sufficient for rebirth in the Western Pure Land. These are all discriminating minds.
念佛念得好不好关键在质量，憨山大师说：“口念弥陀心散乱，喊破喉咙亦枉然”，质量不好，遍数再多也没用。要把分别心去掉，分别心最坏，有了分别心，就落入有作为之网，不能生西了。	The key to successful recitation lies in its quality. Master Hanshan once stated that reciting the name of Amitābha Buddha with a distracted mind is ineffective, regardless of how loudly one shouts. If the quality is poor, no matter how many times one recites, it will be useless. Discrimination must be eliminated. Discrimination is the worst. With discrimination, one falls into the web of action and cannot attain rebirth in the Western Pure Land.
念佛生西，尽管生而没有生，尽管去而没有去。这是无为法，无为而无所不为，没有去尽管去，没有生尽管生。所以净土宗的大祖师说：“生则决定生，去则实不去。”有生有灭、有来有去，都是分别心。	Reciting the Buddha's name leads to rebirth in the Western Pure Land. Although one is born, there is no birth; although one is gone, there is no going. This is the law of inaction, which is all-encompassing. Without going, there is still going; without being born, there is still being born. Therefore, the Pure Land school's great patriarch said, "If one is born, then one is born; if one is gone, then there is no going." Birth and death, coming and going, are all manifestations of discrimination. Buddhism is a law of inaction; discrimination should be eliminated.
佛法是无为法，应该去掉分别心。念佛须要深信、切愿、力行，不需要分别心。更不能争强斗胜，诽谤其他法门，那是更强的分别心，不但落入有作为之网，不能解脱，而且还招来谤法之咎。	Reciting the Buddha's name requires deep faith, earnest aspiration, and diligent practice; discrimination is unnecessary. Furthermore, one should avoid competing for superiority or slandering other methods. Such behavior is a stronger form of discrimination, not only trapping one in the web of action and preventing liberation but also incurring the sin of slandering the Dharma.
“此即法身自住之赤露智，本未曾迷之觉性心，须决定护持相续。”（以上是第二密义）	"This represents the naked wisdom of the dharmakāya's inherent dwelling, the awakened mind that is never lost. We must resolutely protect and maintain continuity." (This is the second secret meaning.)

上面所说无分别的止观，就是法身本来如是、无住之住的智慧。它不从外来、不从人得，完全是自性所开显的本有功德，一点也不曾遮盖，本来就赤裸裸地显露着，所以称为“法身自住之赤露智”。	The Shamatha and Vipashyana of Non-conceptual Wisdom mentioned above are the wisdom of the dharmakāya’s inherent, unattached dwelling. It comes neither from without nor from man; it is entirely the inherent merit revealed by one’s own nature, unobscured and exposed from the beginning. Therefore, it is called the “naked wisdom of the dharmakāya’s inherent dwelling.”
如果认真按照这无分别止观的法门，精勤修习，长久护养这“法身自住之赤露智”，一切大的神通不求而自得；如果有追求神通之心，就落入了有作为之网，不但不能解脱，就连神通也发不出来了；倘若你追求神通的分别心被精灵鬼妖所乘，引它附体的话，那就更不堪设想了。	If one diligently practices this non-discriminating cessation and contemplation, constantly nurturing this “naked wisdom of the dharmakāya’s inherent dwelling,” all great spiritual powers will naturally be attained without seeking. However, if one pursues spiritual powers, they will become entangled in the web of activity, rendering them incapable of achieving liberation or even manifesting them. If the discriminating mind pursuing spiritual powers is possessed by spirits, ghosts, or demons, the consequences will be even more disastrous.
这“法身自住之赤露智”，就是“一念不生、了了分明的灵知”，就是本来没有迷悟的觉性心。	This “naked wisdom of the dharmakāya’s inherent dwelling” refers to “the clear and distinct luminous knowing without a single thought.” It embodies the awakened mind, originally free from both delusion and enlightenment.
“开示悟入出十界，万象天真无迷悟”，日月星辰、山河大地、男女老少、事事物物，都是天真自然，都具有佛性，法尔如是，没有迷也没有悟，故称之为“本未曾迷之觉性心”。	This wisdom illuminates the entry and exit of the ten realms, revealing that all phenomena are inherently pure, devoid of delusion or enlightenment. The sun, moon, stars, mountains, rivers, earth, men, women, young and old—everything possesses Buddha-nature and is naturally pure. This essence is simply the way things are, without delusion or enlightenment. Consequently, it is known as “the awakened mind that is never lost.”
觉性本不曾迷，也不存在什么悟，入佛界而不增，历地狱而不减。但因无明覆盖、妄执妄取，使佛性不能开显，假名为“迷”。	Awareness is inherently free from delusion, and enlightenment does not exist as a separate entity. Entering the Buddha realm does not increase one’s status, nor does passing through hell decrease it. However, ignorance and false attachment obscure Buddha-nature, which is then mistakenly labeled as “delusion.”

只要努力修道，打破无明，在事上锻炼，除去对境生心、妄执妄取的习气，就能恢复自性天真，假名为“悟”。迷和悟都是假名，只要我们把无明打破，那么迷也不可得、悟也不可得。	By diligently cultivating the Way, breaking through ignorance, engaging in practical matters, and eliminating the habit of generating thoughts and false attachments to circumstances, one can restore their original innocence, often referred to as “enlightenment.” Both “delusion” and “enlightenment” are provisional names. Once ignorance is transcended, both delusion and enlightenment become unattainable concepts.
佛性不属迷悟，即使为无明包裹，本性光明也依然存在，不曾增减一丝毫。“为学日益，为道日损”，修道人要损减的只是无明习气，天真佛性不曾迷悟、不曾增减。	Buddha-nature does not belong to delusion or awakening. Even when wrapped in ignorance, the luminosity of original nature remains, neither increasing nor decreasing in the slightest. “In learning, one increases daily; in cultivating the Way, one decreases daily.” What practitioners must diminish is only ignorance and habitual tendencies. Innate Buddha-nature has never been deluded or awakened, nor has it increased or decreased.
修行不成功，就是没有护持好这天真佛性。所以说“须决定护持相续”，这极为重要。决定，就是痛发大愿、下大决心；护持，就是不随念转、不为境迁，行住坐卧，不离这个，秒秒不离自性；相续，就是时时刻刻不能间断。	Failure in practice means that we have not safeguarded this innate Buddha-nature well. Thus it is said, “You must resolutely safeguard it without interruption.” This is extremely important. “Resolutely” means arousing a great vow and making a firm resolve. “Safeguard” means not following thoughts or being carried away by circumstances: walking, standing, sitting, or lying down, never leave this, never leave your own nature even for a second. “Without interruption” means maintaining continuity at every moment.
假如断断续续地修，三天打鱼，两天晒网，进一步退两步，不能相续不断，就不能成道了。譬如我们修心中心法，若每日一座，才两个小时，还有二十二小时。	If we practice sporadically, fishing for three days, drying the net for two days, and taking one step forward and two steps back, without maintaining continuity, we will not be able to attain enlightenment. For example, if we practice the Heart-of-Heart Dharma, if we only sit for two hours each day, we still have twenty-two hours.
若二十二小时放野马，只有两小时修定，时间比例还不到十分之一，那怎么能成道啊？更若今天修修、明天停停，那就更不能成道了。所以我们说，观照是正行、打座是助行。	If we let the wild horses run free for twenty-two hours and cultivate concentration for only two, practice occupies less than a tenth of the day. How could we realize the Way? If we practice today and stop tomorrow, it is even less possible. Thus we say, “Contemplation is the primary practice; seated meditation is the supporting practice.”

观照就是不随念转、不为境迁，以使自性秒秒不离，这就是为了护持相续啊！修净土也是如此，大势至菩萨教我们念佛方法：“都摄六根，净念相继”。	Contemplation means neither following thoughts nor being carried away by circumstances, so that we never leave our own nature even for a second. This is continuous safeguarding! Pure Land practice is the same. Mahāsthāmaprāpta Bodhisattva teaches Buddha-recitation: “Gather in the six sense faculties and maintain uninterrupted pure mindfulness.”
相继就是相续，净念，是指念佛功夫纯熟，能念之心与所念之佛一时脱落，无能无所、无净无秽，天真佛性朗然现前，这才堪称“净念”。	“Uninterrupted” means continuous. “Pure mindfulness” means Buddha-recitation has matured until the reciting mind and the Buddha being recited fall away together. With neither subject nor object, neither purity nor defilement, innate Buddha-nature manifests clearly. Only this deserves to be called “pure mindfulness.”
有的人弄错了，以为能够连续不断地念“南无阿弥陀佛”就是净念相继了，其实差得很远。须知“口念弥陀心散乱，喊破喉咙亦枉然”啊！净土宗不是要求低，而是要求很高。	Some mistakenly think that continuously reciting “Namo Amitābha Buddha” is uninterrupted pure mindfulness. It is far from it! Remember: “With the mouth reciting Amitābha while the mind is scattered, even shouting until the throat is torn is all in vain.” The Pure Land school’s requirements are very high, not low.
现在有的人偷懒，不肯用功，马马虎虎地念几句佛号，不“至心”，等于没念，就幻想生西。若不能生，那是阿弥陀佛的过错。还指示别人，不需要一心不乱。唉，一个竖穷三际、横亘十方、三根普被、利钝全收的大好净土宗，被他误解成这个样子，怎不令人痛心之至？	Some lazy people avoid making the effort, reciting the Buddha’s name carelessly and insincerely, which is the same as not reciting at all, yet they dream of rebirth in the Western Pure Land. If rebirth fails, it is the fault of Amitābha Buddha. He also teaches others that single-minded samādhi is not necessary. Alas, he has misunderstood such a powerful Pure Land sect that spans the three periods of time, extends across the ten directions, embraces all three types of people, and accepts both the wise and the dull in this way. It is truly heartbreaking.
决定护持相续，这是第二密要义。那么第一密要义是什么？就是前面讲过的“见宗”。大手印就是一真法界，一真法界就是我们的天真佛性，它无时不在、无处不在，森罗万象、万象森罗都是它的变现。	“We must resolutely protect and maintain continuity,” which is the essence of the Second Secret. So what is the essence of the First Secret? It’s the “view principle” discussed earlier. Mahāmudrā is the One True Dharma Realm, and the One True Dharma Realm is our innate Buddha-nature. It is omnipotent, and all things, including the myriad phenomena, are its manifestations.

先要见性，才能护持，若不见天真佛性，那你护持个什么呀？简要言之，第一是明心见性，第二是绵密保任，这就是第一密要义和第二密要义。	One must first see one’s true nature before safeguarding it. If one has not seen innate Buddha-nature, what is there to safeguard? In brief, first realize the mind and see one’s true nature; then safeguard realization with close, unbroken care. These are the meanings of the First and Second Secret Essentials.

第四讲 大手印之行 不离法身

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

一、认识“解脱体智”的重要性	1. Understanding the Importance of “Wisdom of the Essence of Liberation”
“定，至行之要。如无解脱智之道力，唯住休息之行持，仍不能越色、无色界。因其未能克制贪嗔缘起及诸行业流。”	Concentration is vital for attaining ultimate practice. Without the wisdom of the essence of liberation, an individual who merely participates in restful practices cannot rise above the realms of form and formlessness. This limitation occurs because one cannot manage the emergence of greed, hatred, and the ongoing flow of all karma.
至行之要，意即至关重要的行持。“见、定、行”的“定”，就是至关重要的行持。解脱智，是指前面讲过的见宗与保护。解脱智之道力，是指从本体之见上起无量妙用的力量，这就是禅宗里讲的大机大用。	The key to ultimate practice refers to an essential aspect of it. The term “ Concentration “ in “view, concentration, and practice” signifies this vital aspect. Liberating wisdom encompasses the previously discussed view and protection. The power of wisdom of the essence of liberation relates to the ability to generate infinite and miraculous outcomes from an understanding of essential nature, a concept referred to in Chan Buddhism as ‘great potential’ and ‘great function.’ In this context, “restful practices” denotes the act of calming the mind and thoughts.
在这里，“休息”指的是休心息念。休息之行持，就是压念不起——“搬石头压草”的功夫。唯住休息之行持，就是只停留在压念不起的阶段。	The practice of rest involves the suppression of thoughts—akin to the skill of “moving a stone to suppress grass.” Solely engaging in the practice of rest indicates remaining at the stage of thought suppression.
我们前面提到过“欲界、色界、无色界”三界，这里的“色界、无色界”就是指的“四禅天”（色界）和“四空天”（无色界）。这段话的意思是：虽然说修定，乃至闭关专修定力，是至关重要的行持，但如果只是休心	We have previously discussed the three realms: desire, form, and formlessness. The “form and formless realms” mentioned here correspond to the “four meditation heavens” (the form realm) and

息念，而没有证体起用的力量，那还是世间禅定，尽管超越了欲界，还没有超越色界和空界，还在六道的天道里。	the “four formless heavens” (the formless realm). This discussion suggests that, although cultivating concentration or withdrawing into seclusion to enhance it is a critical practice, simply resting the mind and stopping thought without recognizing how to utilize it still constitutes a form of worldly meditation. While it transcends the desire realm, it has not yet surpassed the form realm or the formless realm; thus, it remains within the heavenly realm of the six realms.
这是什么缘故呢？“因未能克制贪嗔缘起及诸行业流”。他能休心息念，“贪、嗔”可以暂时伏住，但生起贪嗔的条件还在。缘，就是条件。“贪嗔缘起”，就是生起贪嗔的条件。	Why is this? The limitation arises because one cannot manage the emergence of greed, hatred, and the ongoing flow of all karma. While a person can relax their mind and calm their thoughts, greed and hatred can only be temporarily suppressed; the conditions for their emergence remain. Yuan ( ) means conditions. “The dependent arising of greed and hatred” means the conditions under which greed and hatred arise.
为什么休心息念不能克制贪嗔缘起呢？因为他不认识本性，对境生心的习气还在。境界来了，就不得自由，被境所转了。譬如美女现前，你为了克制淫欲心，把她看成白骨骷髅、皮包脓血，也还是对治法。	Why can’t resting the mind and calming thoughts effectively control the conditions of greed and hatred? The answer lies in individuals’ failure to recognize their true nature, compounded by their habitual responses to circumstances. When external situations arise, they often relinquish control and succumb to these influences. For instance, if a beautiful woman appears, one might attempt to manage their lust by visualizing her as a bare skeleton, or as skin enclosing pus and blood. This is one method of counteraction.
从根本说来，凡所有相，皆是虚妄，一切相都是真心显现的影子。若真心朗然现前，觅男女相了不可得。真心朗然现前，对境不失，就是解脱智之道力。若无此道力，就要为境界所惑、随境界而转。	At a fundamental level, all appearances are deluded thoughts; they are merely shadows of the true mind. When the true mind is present, the distinctions of man or woman dissolve. The clear presence of the true mind, unaffected by circumstances, embodies the power of the path of wisdom of the essence of liberation. Without this power, individuals become confused and easily swayed by external conditions. Delusion leads to karma, and karma results in retribution.
因惑而造业，因业而受报，因因果果，果果因因，六道轮回，无有出期，这就是“诸行业流”。住于休心息念之“定”，只能暂时伏住贪嗔，却不能克制贪嗔缘起，	Through delusion one creates karma; through karma one undergoes its results. Causes become results and results become causes, revolving

这在禅宗里叫做“冷水泡石头、死水不藏龙”。一旦定力消退，习气泛起，贪嗔更甚，如石压草，石去草生，当然不能克制诸行业流了。	infinitely through the Six Realms of Rebirth with no end in sight—this is what is meant by “flow of all karma.” While abiding in a state of concentration where the mind rests and thoughts cease can temporarily suppress greed and hatred, it cannot control their emergence. In Chan Buddhism, this situation is illustrated by the saying, “Cold water soaking a stone; stagnant water cannot contain a dragon.” When concentration dissipates, old habits resurface, causing greed and hatred to intensify, similar to a stone pressing down on grass—when the stone is removed, the grass grows. Ultimately, the flow of all karma remains beyond control.
“以未得决定心之道力故，于喜欲境顺缘生贪爱、逆境拂缘生嗔恨，如对病痛生苦受想等。”	“Because one has not attained the power of a resolute mind, one develops greed and attachment when favorable conditions arise for pleasant and desirable things, and anger and resentment when unfavorable conditions arise, just as one develops thoughts of suffering when sickness and pain arise.”
未得决定心之道力，即不认识本性。如果你认识了本性，晓得事物都是假的，晓得事物都是真心的影子，绝对不疑，对境就不动心、不着相了。因此我们必须实证本性。	Lacking a resolute mind signifies an inability to recognize one’s true nature. When a person becomes aware of their true nature and understands that all things are merely illusions and shadows of the true mind, they will maintain certainty, remain unaffected by external circumstances, and detach from superficial appearances. Thus, it is crucial for us to genuinely realize our true nature.
大手印指示我们见性，教导我们勤于保护，在境界上锻炼，在锻炼中实证。我们就要在锻炼中，把身心世界都化空，真正见到本性，那才有“决定心之道力”。若不锻炼，就不会有力量。	Mahāmudrā guides us in recognizing this true nature and emphasizes the importance of diligently protecting and cultivating it within our environment, ultimately leading to its realization through sustained practice. To achieve this, we must empty our physical and mental worlds to truly perceive our nature. Only then can we access the “power of the resolute mind.” Without consistent practice, this power remains elusive.
你在这儿听听讲，此时好像很有力量，一出门马上就忘掉了，那有什么用处呢？还是要踏踏实实地做功夫。	One might feel empowered while attending a lecture, but that sense of strength can evaporate the moment one steps outside. What benefit does that provide? We must commit ourselves to diligent cultivation.

现介绍两种做功夫的方法：一种是听到开示，认识了本性后，时时刻刻保护它，“朝于斯，夕于斯，流离于斯，颠沛于斯”，时时刻刻保护它不动，才有念起就把它转过来，不跟它跑，长期坚持这样做。	I will introduce two methods for this cultivation. The first involves listening to the teachings and recognizing our true nature while continuously safeguarding it; we must redirect our focus whenever distracting thoughts arise and refrain from following them. This practice should be maintained over an extended period.
另一种是修个具体的法门，或念佛，或参禅，或修心中心法。不仅座上做功夫，座下也要做功夫，要时时观照，绵密保任，这样才会有效果。不然，看见美好的东西，你还是会动心的；碰到违逆的境遇，你还是会发怒怨恨的。这就是“于喜欲境顺缘生贪爱、逆境拂缘生嗔恨”。	The second method is to engage in a specific practice, whether it involves chanting the Buddha’s name, meditating, or practicing Heart-of-Heart Dharma. It is essential to cultivate this practice not only during seated meditation but also throughout daily life. Continuously observe and uphold this practice for it to be effective. Otherwise, one may still feel tempted by attractive things and experience frustration and resentment when faced with unfavorable circumstances. This is what is meant by “developing greed and attachment when favorable conditions arise for pleasant and desirable things, and developing anger and resentment when unfavorable conditions arise.”
“如对病痛生苦受想等。”现举几则病缘现前的例子，看看古德是怎样对待病缘的。马祖道一禅师是一位了不起的禅宗大祖师，世称“马大师”，他教导出百余位证成大道的弟子，分赴各地，教化天下。	“Just as one develops thoughts of suffering when sickness and pain arise.” Let’s take a few examples of illness to illustrate how ancient sages handled it. Master Mazu Daoyi was a remarkable Chan master, known as “Master Ma.” He taught over a hundred disciples who achieved enlightenment and traveled extensively to teach the world.
马大师晚年生病了，当家师去慰问：“和尚近日尊候如何？”马大师说：“日面佛，月面佛。”这是什么意思啊？日面是白天，比喻健康时；月面是晚上，比喻生病时。佛者，觉也。	In his later years, Master Ma fell ill. The head monk went to ask, “How are you these days, Master?” Master Ma replied, “Sun-faced Buddha, moon-faced Buddha.” What does this symbol mean? The sun-face represents daytime, a metaphor for health; the moon-face represents nighttime, a metaphor for illness. “Buddha” means “awakening.”
白天在觉里晚上也在觉里，健康时是这样生病时也是这样。语虽只有六字，却简捷明了地道出马大师那“决定心之道力”。宋朝的慈明楚圆禅师也是一位了不起的禅宗大祖师，他晚年突然中风，嘴都歪斜了。	Awareness is present both during the day and at night, just as it is in both health and illness. Though only six words, these words succinctly and clearly capture Master Ma’s “power of the resolute mind.” Master Ciming Chuyuan of the Song Dynasty was also a remarkable Chan master. In his later years, he suddenly suffered a stroke, leaving his mouth crooked.

他的侍者急得跺脚：“当奈何！平生呵佛骂祖，今乃尔。”这可怎么办哪！平时你呵佛骂祖，现在报应了。慈明禅师说：“无忧。为汝正之。”你不必发愁，我给你把它正过来就是了。	His attendants stamped their feet in anxiety. “What can we do? You’ve always rebuked the Buddha and the ancestors, and now you’re like this!” What could they do? You usually scold the Buddha and curse the Patriarchs, and now you are getting your retribution. Chan Master Ciming said, “Don’t worry. I will straighten it for you.”
说着，用手把嘴搬正，那歪了的嘴立即就正常了。病痛也是业障，“了即业障本来空，未了应须还宿债”，业债在了道的大祖师身上，要受就受，要不受就不受。	As he said this, he used his hand to straighten his mouth, and the crooked mouth immediately became normal. Illness is also a karmic obstacle. “If it is resolved, the karmic obstacle is originally empty. If it is not resolved, you must repay the old debt.” The karmic debts were placed on the great patriarch of the Way; he could either bear them or not. He can choose to accept it or not.
身体就像一所房子，总有坏的时候，能住就住，不能住舍掉它就是了。它若坏了，你还贪恋不舍，痛苦就来了，这痛苦是你自己找的。重云智晖禅师圆寂的时候，写了一首偈子给大家看：“我有一间舍，父母为修盖。	The body is like a house. It will eventually break down. If you can live in it, live in it. If you can’t live in it, just offer it up. If it breaks down, you are still attached to it, and then you will suffer. This suffering is what you asked for. When Chan Master Chongyun Zhihui passed away, he wrote a verse for everyone to see: “I have a house that my parents built for me.
住了八十年，近来觉损坏。早拟移别处，事涉有憎爱。待它摧毁时，彼此无妨碍。”写完，跏趺而逝。	I’ve resided in it for eighty years, but I’ve recently sensed damage. I planned to move it elsewhere, but it involves hatred and love. When it is destroyed, there will be no obstacles between us. After writing it, he passed away in a cross-legged position.
也不一定都是这样，再举一例：翠岩可真禅师行将涅的时候，示现极其痛苦的病相，在地下铺的席子上辗转反侧，不停地翻来覆去。	This isn’t always the case. Here’s another example: When Master Cuiyan Kezhen was about to enter Nirvāṇa, he manifested an extremely painful illness, tossing and turning on a mat on the ground.
他的侍者哭着说：“平生呵佛骂祖，今何为乃尔？”要不是你平时呵佛骂祖，现在怎么会这样呢？翠岩禅师盯着侍者看了一会儿，呵斥他：“汝亦作此见解邪？”你也是这种见解吗！于是翠岩禅师跏趺而坐，令侍者烧香。	His attendant cried, “You’ve always cursed the Buddha and the patriarchs, so now you have become like this!” Master Cuiyan stared at the attendant for a moment and scolded him, “Do you also hold such a view?” Then Master Cuiyan sat cross-legged and had the attendant burn incense.
香烟才起，禅师就圆寂了。诸位，既然翠岩禅师有坐脱立亡的把握，为什么还示现那么痛苦的病相呢？他是在	As soon as the incense began to rise, the master passed away. If Master Cuiyan was certain of his imminent death, why did he display such an

以身说法：痛苦即解脱，烦恼即菩提，生死即涅　。他何曾“对病痛生苦受想”啊！	agonizing illness? He was teaching through his body: suffering is liberation, afflictions are Bodhi, and birth and death are Nirvāṇa. How could he ever have “thought of suffering from illness”?
你如果“对病痛生苦受想”，那就不得了了，病魔就起劲地折磨你。如果心不住在病痛上，“你痛你就痛好了，没关系，无所谓”，反而不觉得痛了。	If you “develop thoughts of suffering when sickness and pain arise,” the situation becomes dire, and the illness will torment you vigorously. If your mind disregards the pain and instead thinks, “It’s okay if you’re in pain; it doesn’t matter,” you will not feel the pain.
再如修心中心法，结手印手指很痛时，心不要想到手，注意力集中在咒上，忘记了手，就不觉得手痛了。但你一起欢喜心：“咦，手不痛了。”这么一想，马上手又痛起来了。所以，痛苦的感觉终归还是大脑接受不接受的问题。	For example, when practicing the Heart-of-Heart Dharma, if a finger hurts while making a mudrā, don’t think of it. Focus your attention on the mantra, and forget about it, and the pain will subside. However, you suddenly realize, “My hand no longer hurts,” and the pain promptly returns. Therefore, the feeling of pain is ultimately a matter of whether the brain accepts it or not.
只要我们心空无住，有病也会好的，纵然痛也不觉得痛苦。净土宗是这样讲的：“临命终时，身无病苦，心不颠倒，意不散乱”。身无病苦，就是不为病所苦，不一定一点病也不生。	As long as our mind is empty and unattached, illness will heal, and even pain won’t feel painful. The Pure Land school states, “At the time of death, the body is free from illness and suffering, the mind is clear, and the thoughts are focused.” Freedom from physical suffering means being untroubled by illness, even if it is present.
能在生病时不想着病，只管念佛：“阿弥陀佛、阿弥陀佛、阿弥陀佛……”，注意力集中在佛号上，感觉不到痛苦，那就是身无病苦。如果你心乱了，想着病痛，“哎哟，哎哟！”那就痛得要死了。	If, when sick, you can forget about the illness and simply chant the Buddha’s name, “Amitābha, Amitābha, Amitābha…” Focusing your attention on the Buddha’s name and not feeling the pain, then you are free from physical suffering. If your mind is distracted, occupied with illness and pain, “Ouch, ouch!” then the pain will be unbearable.
假如你平时很用功，有很深的功力，那就没有什么病不病、痛不痛了。“心能转物即如来”，若真的作到心空无住，病也能转，就像慈明禅师，用手一搬，那因中风而歪了的嘴立即就正常了。功夫稍浅点，也能不为病所苦。	If you diligently practice and have deep mastery of the Dharma, then there’s no such thing as illness or pain. If the mind can transform things, it is the Tathāgata. If you truly achieve an empty and unattached mind, you can transform illness, just like Master Ciming, who, with a flick of his hand, instantly restored his mouth, which had been twisted by a stroke, to normal. Even with a lesser level of practice, you can still avoid suffering from illness.

因此我们要时时刻刻令心空净。假如我们心不空净，临终为病所逼，痛苦、难过，心就不安了。我见过很多修净土的人，临命终时，嘱他说：“你现在要努力念佛，这是关键时刻，你就要生西方了。关键时刻到了，赶快念佛吧。	Therefore, we must always keep our minds empty and pure. If our minds are not empty and pure, we will be tormented by illness at the end of our lives, suffering and distress, and our hearts will be restless. I have seen many Pure Land practitioners who, on their deathbeds, are urged by others: “You must exert yourself in reciting the Buddha’s name now—this is the critical moment! You are about to be reborn in the Western Pure Land. The key moment has arrived, quickly recite the Buddha’s name!”
”你猜他怎么说，他说：“哎哟！还念什么佛啊！我都快痛死了，难过得要命，念不出来了。”他就是不念，因为他的心散乱了。我们现在用功念佛，是预备临命终时的一刹那时用的。能够在临命终时心不散乱，还这样“阿弥陀佛、阿弥陀佛……”，往生西方极乐世界就绝对有把握了。大家好好用功吧！这样的例子实在是太多了。	Do you know what they say? They reply, “Oh! How can I recite the Buddha’s name now? I am in unbearable pain, dying of agony, I can’t recite anymore!” They simply refuse to recite, because their minds are completely scattered. Our effort in reciting the Buddha’s name now is precisely to prepare for that single final instant at the end of life. If you can keep your mind unscattered on your deathbed and continuously recite, “Amitābha Buddha, Amitābha Buddha…,” then your rebirth in the Western Pure Land of Ultimate Bliss is absolutely assured. So, everyone, practice diligently! Examples like this are all too common.
“所起一切，皆是自性功用显现。故认识于解脱体智为极要。”	“Everything that arises is a manifestation of the function of the Self-Nature. Thus, understanding the wisdom of the essence of liberation is of paramount importance.”
前面刚刚讲过，不能“于喜境顺境生贪爱、逆境拂缘生嗔恨，如对病痛生苦受想”，为什么不能这样想呢？因为“所起一切，皆是自性功用显现。”不要认为喜境顺缘好、逆境拂缘不好，健康好、生病不好。	As just mentioned, we should avoid “greed and attachment when favorable conditions arise for pleasant and desirable things, and anger and resentment when unfavorable conditions arise, just as one develops thoughts of suffering when sickness and pain arise.” Why shouldn’t we think this way? This is because “everything that arises is a manifestation of the function of the Self-Nature.” Instead, understand that favorable circumstances aren’t inherently beneficial, adverse conditions aren’t inherently undesirable, health isn’t inherently beneficial, and illness isn’t inherently undesirable.
这不好的逆境拂缘乃至病痛是从什么地方来的呢？这都是自性的显现，没有自性，哪里会有这些境缘呢？我们要凛然一觉，了知这些境缘乃至嗔恨心都是自性的显	Where do adverse and frustrating circumstances, and even illness and pain, come from? They are all manifestations of self-nature. Without self-nature,

现，自然就不嗔恨了！自性本身是不垢不净、不增不减、不来不去、不动不摇的。	how could these circumstances exist? Awaken sharply and recognize that these circumstances, and even the anger itself, are manifestations of self-nature. Anger then naturally subsides. Self-nature itself is neither defiled nor pure, neither increasing nor decreasing, neither coming nor going, unmoving and unwavering.
若无菩提自性，连烦恼也不会有，就像没有水就不会有波浪一样。正因为波浪本身就是水，所以说“烦恼即菩提”。我们修道，要时时凛觉，烦恼才起，就凛然一觉，一凛觉就回归到本位，自然朗然现前，烦恼立即了不可得，这就是解脱体智。	Without the Bodhi Self-Nature, even afflictions would not exist, just as there would be no waves without water. It is precisely because the waves themselves are water that it is said that “afflictions are Bodhi.” When we cultivate the Way, we must constantly be vigilant. As soon as afflictions arise, we must awaken to them. Once awakened, we return to our original state, naturally becoming clear and present. Afflictions are immediately dispelled. This is the wisdom of the essence of liberation.
“故认识于解脱体智为极要。”所以，对于解脱体智的认识是极为重要的。认灵知之心，不认妄念；认空寂之体，不认色身。妄念才起，立即凛觉，灵知之心现前，妄念当下瓦解冰消。不能认色身为我，执着了这个色壳子就麻烦了。色身就像一所房子，它不是“我”，只是暂时住住而已。我们要时时刻刻这样做功夫。	“Thus, understanding the wisdom of the essence of liberation is of paramount importance.” Therefore, understanding the wisdom of the essence of liberation is vital. Recognize the spiritual knowing mind, not the deluded thoughts; recognize the essence of emptiness, not the physical body. As soon as deluded thoughts arise, we must be immediately vigilant. The spiritual knowing mind will appear, and the deluded thoughts will immediately dissolve. We must not identify the physical body with ourselves. Clinging to this physical shell will lead to trouble. The physical body is like a house; it is not “me,” but merely a temporary residence. We must constantly cultivate this way.
二、消除妄念的方法：不离法身	2. Methods for Eliminating Delusions: Never Departing from the dharmakāya
“如未得起灭（念）之要，则所渗漏之妄念皆轮回业因。故无论粗细妄念，均须起灭随无而善护修。即是不纵之使炽，亦不以念治念。唯不离自然本体以观照之，使不连续，如在水中画图，随画随消。”	“If one does not understand the origin and end of thoughts, all deluded thoughts that arise can lead to karmic causes of saṃsāra. Therefore, let all thoughts, whether coarse or subtle, arise and vanish naturally, while skillfully protecting one’s true nature. This involves restraining thoughts from wandering unchecked and avoiding their use to combat other thoughts. Instead, we should

	contemplate on our natural essence, observing thoughts to ensure they remain discontinuous, similar to drawing a picture in water that disappears as it is formed.”
起灭之要，就是念起念灭的关键要点。那么这个要点是什么呢？“青山原不动，白云任去来”，青山比喻自性，白云比喻妄念，自性不动不摇，妄念有起有灭。尽管念有起灭，“识得不为冤”啊！识得，就是得了起灭之要。	The key to the arising and ceasing of thoughts is understanding the crucial factors that influence their emergence and disappearance. What is this key point? “The green mountains remain motionless; the white clouds come and go as they please.” The green mountains represent self-nature, and the white clouds represent deluded thoughts. The self-nature is unmoving and unwavering, while deluded thoughts arise and cease. Although thoughts arise and cease, “recognize them, and they will not be wronged!” Recognizing them means grasping the key to the arising and ceasing of thoughts.
若不识得，起了妄念你还不知道，那就是未得起灭之要。“如未得起灭之要，则所渗漏之妄念皆轮回业因。	If one doesn’t recognize them or is unaware of the emergence of deluded thoughts, one has failed to grasp the key to the arising and ceasing of thoughts. If one doesn’t understand the key to arising and ceasing, the deluded thoughts that leak out are karmic causes of saṃsāra.
”我们修心中心法强调“观照是正行，打坐是助行”，就是为了突出观照的作用，妄念来了要看见它，立即凛然一觉，不睬念头。若看不见它，分明是跟着妄念跑了，这就是“渗漏”。这些渗漏的妄念都是六道轮回的业因。	In practicing the Heart-of-Heart Dharma, we emphasize that “contemplation is the primary practice; seated meditation is the supporting practice,” to highlight contemplation’s role. When a deluded thought arises, see it, become alert at once, and pay it no heed. If we do not see it, we have plainly followed it: this is “leakage.” These leaking deluded thoughts are all karmic causes of rebirth in the six realms.
跟着念头跑，必然随境转。着境之后就造业，造业之后就受报，以致六道轮回无有出期。就像水桶有个漏洞，自性妙用之水全被漏光，便堕落成六道凡夫了。堕落是业果，渗漏就是业因。	Following thoughts inevitably means being carried away by circumstances. Attachment to circumstances creates karma; karma brings retribution, and so rebirth in the six realms continues without end. It is like a hole in a bucket: all the water of our own nature’s wondrous functioning leaks away, and we fall into the condition of ordinary beings in the six realms. This fall is the karmic result; leakage is the karmic cause.
《圆觉经》云：“居一切时不起妄念，于诸妄心亦不息灭。”前半句就是教我们不渗漏，不放过妄念，凛然一	The Sūtra of Perfect Enlightenment says, “At all times, do not give rise to deluded thoughts; yet,

觉使妄念不起。又恐我们错误理解，去做压念不起的“死定”功夫，立即接上后半句“于诸妄心亦不息灭。	with regard to deluded mind, do not seek to extinguish it.” The first half teaches us not to leak or let deluded thoughts pass unnoticed: alert awareness prevents their arising. Lest we misunderstand and practice a lifeless samādhi by suppressing thoughts, the second half immediately follows: “Yet, with regard to deluded mind, do not seek to extinguish it.”
”也别把妄念消灭光。为什么呢？为了起无边妙用，度无量众生啊！真心若能作主，言谈话语、举手投足、起心动念等，都是自性的妙用。	Don’t try to eliminate all deluded thoughts. Why? This effort is necessary to enable boundless miraculous functions and save countless sentient beings! If the true mind can take charge, then every word, every gesture, every thought, and every thought are all miraculous functions of the self-nature.
五通仙人问佛：“如何是那一通？”他有五通，佛有六通，那一通是什么呀？佛喊他的名字：“五通仙人！”他答应了一声。佛说：“那一通，你问我。”一喊一应、一问一答，活脱脱地显示出自性的妙用。	The Immortal of Five Transcendental Powers asked the Buddha, ‘What is that remaining power?’ He possessed five powers, while the Buddha possessed six—what was that single remaining power? The Buddha called out to him by name: ‘Immortal of Five Powers!’ He responded. The Buddha said, ‘As for that remaining power, ask me.’ This call and response, this question and answer, vividly and naturally reveals the subtle manifestation of the self-nature.
这就是“那一通”——漏尽通。漏尽，就是一点也不渗漏，渗漏已经尽绝。所以，尽管真心像痴子，大智若愚，但若不起心动念，如何起无边妙用啊？若把波浪灭光，岂不成死水一潭了吗？是故“于诸妄心亦不息灭”。	This is ‘that remaining power’—the Power of Extinction of Outflows. ‘Extinction of outflows’ means that not a single drop leaks out; all leakage and delusion have been completely eradicated. Therefore, even though the true mind resembles a fool, and immense wisdom appears foolish, if it does not generate thoughts, how can it enable boundless miraculous functions? If the waves were extinguished, wouldn’t it become a stagnant pool? Therefore, “Yet, with regard to deluded mind, do not seek to extinguish it.”
识得真心，真心作主，妄念就是妙用；不识真心，妄念作主，便是渗漏，便是轮回的业因。这就是“起灭之要”。仍借青山、白云为喻，颂一颂这“起灭之要”：“白云漫青山，青山依然在；青山自青山，岂受白云碍。”	If we recognize our true mind and let it take control, our deluded thoughts will be a marvelous manifestation. If we do not recognize our true mind and let deluded thoughts take control, we will leak and become the karmic cause of saṃsāra. This is the “essence of arising and ceasing.” Using the metaphor of green mountains and white clouds, we

	can extol this “essence of arising and ceasing”: “White clouds cover the green mountains, yet the green mountains remain; the green mountains are green mountains, unhindered by the white clouds.”
“故无论粗细妄念，均须起灭随无而善护修。”妄念有粗有细，粗妄和细妄有什么不同呢？粗妄，就是对境生心。于顺境而喜，于逆境而忧，不知不觉地跟着境界跑。	“ Therefore, let all thoughts, whether coarse or subtle, arise and vanish naturally, while skillfully protecting one’s true nature.” There are coarse and fine false thoughts. What is the difference between coarse and fine false thoughts? Coarse false thoughts arise in response to external circumstances. We feel joy in favorable circumstances and sorrow in unfavorable ones, unconsciously following them.
我们要把这个粗妄先斩断，晓得一切外境都是假的，如空花水月、了不可得。《金刚经》云：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。”这里“应”有顺应、应付之义。	We must first sever these coarse false thoughts, realizing that all external conditions are illusory, like flowers in empty space and the moon reflected in water, which are unattainable. The Diamond Sūtra says, “All conditioned phenomena are like dreams, illusions, bubbles, and shadows; like dew and lightning, they should be viewed in this way.” Here, ying ( ), rendered as “should,” also has the sense of responding and adapting to circumstances.
对于顺、逆等一切外境，尽管去应付，同时还要作如是观照，还要把一切外境观成像做梦、幻相、水泡、影子、朝露、闪电那样了不可得。时时刻刻这样观照，久久就会不为外境所动，基本上把粗妄斩断了。	We must respond to and cope with all external conditions, whether they are favorable or unfavorable, while also observing them as unattainable, similar to dreams, illusions, bubbles, shadows, morning dew, and lightning. By constantly observing in this way, we will eventually become unaffected by external conditions, essentially severing these coarse false thoughts.
在这之后，还有“串习”存在。串习是八识田里的习气种子，你不去想它，它也会自己跳出来，这叫“翻种子”。这种妄念比刚才说的“粗妄”细一些了，但还不是细妄。打坐的时候，更容易觉察到种子的翻腾，对此我们仍是不理不睬，这样就安然入定了。定中看见的才是细妄，像是潜水暗流，涌涌地动。不深入禅定是根本看不见细妄的。	However, even after this, “habits” still exist. Habitual tendencies are seeds of habit in the field of ālaya consciousness (ālaya-vijñāna). Even if you don’t contemplate them, they will spontaneously emerge. This process is called “Seeds that have been turned up.” This type of deluded thought is subtler than the “gross deluded thought” mentioned earlier, but it is not yet subtle deluded thought. During meditation, it’s easier to notice the stirring of seeds. We should still ignore them, thus entering a peaceful state of Meditation. Only what is noticed within samādhi is the subtle deluded thought, surging like a hidden underwater current.

	Without deep meditation, subtle deluded thought is completely invisible.
不管妄念是粗的或是细的，“均须起灭随无而善护修。”妄念来了，你必须觉察到它，然后凛然一觉，不去理睬它、不跟着它跑，它自然就化于无形。这就叫“起灭随无”，随着你的觉醒而化空了念起念灭。	Regardless of whether a deluded thought is gross or subtle, the instruction remains: “Let all thoughts arise and vanish naturally, while skillfully protecting one’s true nature.” When a deluded thought arises, it is essential to be aware of it and to awaken alertly to it. Ignore it; do not follow it, and it will naturally dissolve into nothingness. This process is described as “arising and ceasing dissolve into emptiness.” Through your awakening, thoughts become empty and cease.
如果你觉察不到或者不凛觉，妄念总是动个不停，念念相续，没有间断，那就成为轮回的业因了。“善护修”就是好好地保护修正。保护什么？修正什么？保护灵明无住的真心，修正迁流不止的妄念。	If you remain unaware or unmindful, deluded thoughts will continuously stir, perpetuating themselves without interruption and potentially leading to karmic rebirth. “Skillfully protecting one’s true nature” involves careful guarding and correction. What should you guard? What should you correct? Protect the true mind, which is bright and detached, and correct the ever-changing deluded thoughts.
觉察到妄念，要立即凛觉，立即“起灭随无”，不要跟着走一段路才去凛觉。有的人，妄念起了他也知道，但他舍不得停下，他说：让我再考虑考虑，先让我想想再凛觉。	When you notice a deluded thought, it is crucial to be alert immediately and “let all thoughts arise and vanish naturally.” Do not delay your awareness. Some individuals recognize when a deluded thought arises but hesitate to stop, thinking, “Let me contemplate it for a while; let me meditate on it first, and then I’ll become aware.”
你既然已经晓得是妄念了，干嘛还想下去呢？这不是愚痴透顶吗？这分明是随着妄念迁流！不应该这样，要赶快凛然一觉，起灭随无。要时时地保护我们的真心，了了常知，无所住着，无所粘滞，这就是“善护修”。	However, if you already acknowledge it as a deluded thought, why do you continue to contemplate it? Isn’t this practice exceedingly foolish? Your mind is merely following the current of deluded thoughts! Such behavior is to be avoided. You must become alert quickly and allow your thoughts to arise and pass away without attachment. We must consistently safeguard our true mind by understanding it clearly and continuously, without dwelling on or clinging to it. This approach leads to “skillfully protecting one’s true nature.”
“即是不纵之使炽，亦不以念治念。”纵是放纵，放野马，跟着念头跑。使炽，就是使念头炽然不停，由张三	“This involves restraining thoughts from wandering unchecked and avoiding their use to combat other thoughts.” When we allow our thoughts to roam

联想到李四，由李四联想到赵五……迁流不息。像大火燃烧，越烧越炽烈。	freely, they become uncontrollable, leading to an incessant stream of thought. Like a raging fire, it burns ever more fiercely.
放纵念头炽然不停地相续，就是“纵之使炽”。我们不能“纵之使炽”，要赶快转化它。	Letting thoughts blaze on and continue without stopping is “indulging them until they blaze.” We must not “indulge them until they blaze”; we must quickly transform them.
怎样转？有两个办法，一个办法，就是自己心里想想看，“纵之使炽”有什么后果？那将是不堪设想的！那是六道轮回的业因，苦不堪言！赶快凛然一觉，使自性朗然现前。	How can we achieve this? There are two methods. The first is to reflect on the consequences of allowing “thoughts from wandering unchecked.” The results would be disastrous! They would serve as the karmic cause of the six realms of rebirth, resulting in unbearable suffering. We must quickly awaken to a clear and distinct state of mind, allowing our true nature to manifest.
若妄念力强，凛觉也转化不了，就用第二个办法，赶快念佛或者赶快持咒，用佛念、正念代替妄念。这两个办法都是“不纵之使炽”，但切切不能“以念治念”。	If the power of false thoughts is strong and awakening cannot transform them, we can use the second method: recite the Buddha’s name or chant a mantra to replace the false thoughts with thoughts of the Buddha and righteous mindfulness. Both methods involve “not allowing thoughts from wandering unchecked,” but we must absolutely avoid “combating thoughts with other thoughts.”
什么叫以念治念呢？起一个妄念来压原来的妄念：“噢，这个念头是妄念，不好不好，赶快别动。”这就叫以念治念。为什么以念治念不好呢？有两个结果。	What does it mean to combat thoughts with other thoughts? Generating a deluded thought to suppress the original one—thinking, “Oh, this thought is a delusion, bad bad, stop it quickly”—is called “ combating thoughts with other thoughts.” Why is this approach problematic?
一个是压不住妄念，恰成“妄念迁流”；另一个是纵然你能够治得一时，把念头压死了，就像“搬石压草，石去草生”。念头被压死了之后，变得如土木金石一样，死掉了。	It leads to two outcomes: Fails to suppress the delusion: The original thought remains uncurbed, resulting in a continuous “flow of stray thoughts.” Creates a deadened mind: Even if you succeed temporarily by crushing the thought, it is like “placing a heavy stone on top of grass—as soon as the stone is removed, the grass grows right back.” Once suppressed to death, the mind becomes like earth, wood, metal, or stone—devoid of life.
这样的“死定”是有时间性的，纵饶你能定几百年，几千年……待定力消退，妄念又来了，而且来势更猛，六道轮回依旧，还是不究竟。因此，我们不以念治念，不	This form of “dead Meditation” is temporary. Even if you can maintain Meditation for hundreds or thousands of years, once it fades, the false thoughts will return, potentially with greater

压死念头，我们是转换，凛然一觉把它转过来。力量不够时，就持咒、念佛。	intensity. The cycle of the six realms of rebirth will persist, hindering your progress toward the ultimate state. Therefore, we must transform our thoughts rather than control or suppress them. We transform them by turning them around through sudden awakening. When our strength is insufficient, we can chant mantras or recite the Buddha's name.
“唯不离自然本体以观照之，使不连续，如在水中画图，随画随消。”自然本体就是我们的天真佛性。佛性是不生不灭、不动不摇、不来不去、不增不减的。观照就是刚才讲的“凛然一觉”。	“Simply remain inseparable from the natural essence and contemplate them, so that thoughts do not continue, like drawing on water: as each line is drawn, it disappears.” The natural essence is our innate Buddha-nature. Buddha-nature is neither arising nor ceasing, unmoving and unwavering, neither coming nor going, neither increasing nor decreasing. Contemplation here is the sharp awakening to awareness just described.
只要凛然一觉，回归到自然本体就是了。我们要时时不离自然本体，妄念来了，就凛然一觉，使妄念不能连续。假如妄念来了，你还不知道，那就不行了。	With a resolute awakening, we return to our natural essence. We must always remain connected to our natural essence. When distracting thoughts arise, we must be alert and prevent them from continuing. If we are unaware of them, then it will be no use.
所以“观照”有两层意思：一个是妄念来了你要知道，一个就是凛然一觉。有一个比喻叫“如猫捕鼠”，就是把妄念比作老鼠。要有猫那样的警觉性，老鼠一露头，立即就发现了。这在禅宗里叫“照顾话头”，照顾就是看好它。	Thus contemplation has two meanings: first, knowing when a deluded thought arises; second, becoming sharply alert. A metaphor is “a cat catching a mouse”: deluded thoughts are the mice. Have the cat's vigilance, detecting the mouse as soon as it shows its head. In the Chan school this is called “attending to the huatou.” Attending means watching it carefully.
这种“看好”之念是正念，做功夫正念不可失。正念就像衙门口的差人，挡住闲杂人等，不许进去。正念是佛性的妙用。如果失去正念，要么是觉察不到妄念纷飞，要么是做死定功夫，变成土木金石。这是做功夫时的两条岔路。因此，禅宗要提起疑情，净土宗要执持佛号，密宗要持咒结印，大手印要我们“不离自然本体以观照之”。	This “watchful attention” is right mindfulness, and it must be maintained throughout our practice. Right mindfulness is like a guard at the gate of a government office, blocking any unauthorized entry. Right mindfulness is the wonderful function of Buddha-nature. If we lose right mindfulness, we will either be unable to perceive the fluttering of distracting thoughts, or we will become so absorbed in our practice that we become nothing more than wood, metal, or stone. These are the two diverging paths in our practice. Therefore, Chan Buddhism requires us to raise doubts, Pure

	Land school requires us to hold the Buddha's name, Esoteric Buddhism requires us to chant mantras and make mudrās, and Mahāmudrā requires us to "contemplate on our natural essence."
观照的目的是什么呢？“使不连续”。就是不令妄念相续，把妄念斩断。所以我们说念佛的作用就是斩断妄念，佛的圣号就是一柄慧剑，“阿弥陀佛、阿弥陀佛……”，佛念现前，自然而然把妄念斩断于无形之中。	What is the purpose of contemplation? The purpose of contemplation is "to discontinue" it. This means preventing the continuation of false thoughts and severing them. Therefore, we say that the function of chanting the Buddha's name is to sever false thoughts. The Buddha's holy name is like a sword of wisdom. "Amitābha, Amitābha..." The presence of the Buddha's name naturally and invisibly severs false thoughts.
假如一面念佛，一面妄念颠倒，那就不是念佛了。念佛的时候一定要有“止观”，一定要心念耳闻。心念佛号而妄念不起是止，耳闻佛号而了了分明是观。佛教里做任何功夫，目的都是令妄念不相连续。“如在水中画图，随画随消。”使妄念的起灭，就像在水面上画图一样，一边画一边随之消失，丝毫痕迹也不保留，起灭随无。	If one recites the Buddha's name while deluded thoughts run wild, this is not truly Buddha-recitation. One must practice cessation and contemplation: recite in the mind and hear the recitation clearly. Reciting the Buddha's name without the arising of false thoughts is cessation; hearing the Buddha's name with clarity and awareness is contemplation. The goal of any Buddhist practice is to discontinue the repetition of false thoughts. "Similar to drawing a picture in water that disappears as it is formed." The process of false thoughts arising and disappearing resembles drawing a picture on the surface of water; as you draw, the image vanishes without leaving a trace, and both the arising and disappearing occur simultaneously.
“但妄念虽自灭，尚未为清净。以仅仅了知妄念，而尚不能断惑乱业流。”	"Although false thoughts may fade away on their own, they remain impure. Merely recognizing these false thoughts does not effectively stop the flow of confused karma."
妄念纵然不起来，自然灭掉了，但还不算清净。有人迷惑了：妄念灭了应该是清净了吧？为什么说还不算清净呢？因为“仅仅了知妄念，而尚不能断惑乱业流”。	Even though false thoughts cease to arise and naturally disappear, they are not yet pure. Some people may be confused: if false thoughts are extinguished, shouldn't that indicate purity? Why is it not considered purity? Merely recognizing false thoughts does not cut off the flow of confused and disturbed karma.
仅仅了知妄念的境界，晓得这是妄念，而没有认识真心，那还不行。认识真心之后，才能断惑乱业流。惑	Recognizing the true mind is necessary; it is not enough to focus solely on false thoughts. Only by

乱，就是对境之后就迷惑了，心就乱了。	recognizing the true mind can one sever the flow of confused and disturbed karma. Confusion and disturbance occur when one encounters something that triggers agitation in the mind.
看到金元宝，心乱动了，要发财呀；见到美色，心乱动了，淫欲之火烧身……这些都是惑乱。你明明知道这些都是影子、都是假的、都不可得，你就是不能断。为什么？因为你只是知道妄念的境界，而不认识真心。	For instance, seeing gold ingots might provoke a desire to become rich, while encountering beauty can ignite lust, consuming one's thoughts and body. These reactions are all deluded thoughts. Although you may recognize these thoughts as shadows—false and unattainable—you struggle to cut them off. Why is this so? It is because you merely know the states of deluded thought, without recognizing the true mind.
真心是什么，你不知道，所以没有力量，遇到境界还是要动心，故不能断惑乱的业流。我等凡夫，迷失本性，认物为己，追逐物境，造业受报，像流水一样不断。过去的业，就像种子种在八识田里面，怎样断它？只有证到真心，把根本斩断，才能断掉。所以，欲断惑乱业流，必须证到真心，仅仅了知妄念自灭是不够的。	Without knowledge of what the true mind is, you lack the necessary power. When faced with various stimuli, your mind remains agitated, preventing you from cutting off the flow of confused and disturbed karma. Ordinary individuals like us have lost touch with our true nature, mistaking material possessions for our identities, pursuing these objects, creating karma, and facing the consequences—much like a continuous stream. Past karma is akin to seeds sown in the field of ālaya consciousness (ālaya-vijñāna). How can we sever this connection? Only by realizing the true mind and cutting off the root of karmic entanglement can this stream be ended. Therefore, to cut off the flow of confused karma, one must realize the true mind. Simply knowing that deluded thoughts cease of themselves is insufficient.
"必须在了知妄念自灭之同时，即识知显见自识之智性，则自然而住。"	"While acknowledging the self-extinguishing nature of false thoughts, one should also recognize the wisdom that comes from self-knowing awareness, leading to a natural state of abiding."
"自识之智性"就是根本识，就是第八意识由迷而回归觉悟，转过来了。第八识一转，便是"庵摩罗识"，又称白净识。此即所谓"转识成智"，把第八意识转成大圆镜智。	"Wisdom that comes from self-knowing awareness" pertains to the fundamental consciousness known as the ālaya consciousness (ālaya-vijñāna), which transitions from deluded thought to enlightenment. When the ālaya consciousness (ālaya-vijñāna) undergoes transformation, it becomes "Amala Consciousness," or pure consciousness. This transformation embodies the concept of "transforming consciousness into

	wisdom," evolving the ālaya consciousness (ālaya-vijñāna) into great perfect mirror wisdom.
“显见”自识之智性，即明显地见到大圆镜智，也就是自性朗然现前，也就是一念不生，了了分明的灵知真心朗然现前。这样，才能断惑乱的业流。“显见自识之智性”并不难，难在你不了解不认识它，即难在不“识知”它。	Manifesting the wisdom of self-knowing awareness involves perceiving this great perfect mirror wisdom, which signifies a clear reflection of one's true nature and an unobstructed spiritual mind, free from all thoughts. This method is the only means to sever the flow of confused karma. Although "the evident wisdom that comes from self-knowing awareness" is straightforward, we often struggle to comprehend or recognize it.
“识知显见自识之智性”，在禅宗叫做“一把擒来”，在净土宗叫做“花开见佛悟无生”，在密宗叫作“证入悉地”。	"Recognizing and clearly seeing the wisdom-nature of self-knowing" is called "seizing it in one grasp" in the Chan school, "When the lotus opens, one sees the Buddha and awakens to the unborn" in the Pure Land school, and "entering siddhi" in the esoteric school.
必须在了知“妄念自灭”的同时，“即识知显见自识之智性”。在没有妄念的时候，要认取真心，要认取我们真正的佛性。佛性是智性——智慧之性，因为一切功夫，一切神通，一切妙用都是由它生起的，故称“智性”。	We must strive to recognize the wisdom of self-knowing awareness while realizing how false thoughts naturally extinguish themselves. Once those false thoughts subside, we must acknowledge the true mind—our inherent Buddha-nature. Buddha-nature embodies wisdom—its very essence. Since all practices, spiritual powers, and wondrous capacities stem from this wisdom, it is aptly called "wisdom."
只了知妄念起灭随无，不认取真心，还不能断惑乱业流。必须认取真心，进一步了知妄心从真心而起。妄心一断时，这一念不生而了了常知的是什么？这正是真心，正是“大圆镜智”。要在妄念断处，认识真心，体验真心。	Merely knowing that deluded thoughts arise and cease, without recognizing the true mind, cannot cut off the karmic stream of delusion. We must recognize the true mind and further understand that the deluded mind arises from it. When the deluded mind ceases, what is this in which not a single thought arises, yet there is clear, ever-present knowing? This is precisely the true mind, precisely "great perfect mirror wisdom." At the point where deluded thoughts cease, recognize and directly experience the true mind.

若不能一把擒来，就是“当面错过”，那就不能见性了。所谓“见性”者，明白也。明白妄心不可得，明白妄心是真心的妙用。于妄心息处，当下就“抓住”真心。	If we fail to grasp this, we risk “missing it right in front of us” and, in turn, fail to see our true nature. “Seeing our true nature” equates to true understanding. It is vital to comprehend that the false mind is unattainable and that the true mind performs wondrous functions.
不是用手去抓个什么东西，真心无形无相，“说似一物即不中”，并不是存在一个有相的东西等你去抓，而是要你体验它，认取它，肯定它。在妄心歇下来的时候，认取真心是非常非常重要的。	When the false mind ceases, we can immediately “seize” the true mind—not in a physical sense, as the true mind is formless and invisible. To assert that it resembles an object is a misunderstanding. Instead, it requires experiencing, recognizing, and affirming it. Recognizing the true mind, especially when deluded thought settles, is of utmost importance.
我曾再三提醒大家：在“前后际断”时，即前念已灭，后念未生时，这是什么？应在此时猛着精彩，认识真心、肯定真心，深信不疑，承当下来。认取真心之后，就不着相了，一切妄念都化为妙用。	I have often reminded you: What occurs in this moment of “the cessation of past and future,” when the previous thought has ended and the next has yet to emerge? We should currently focus intensely on recognizing the true mind, affirming it, and believing in it with unwavering faith. Once we acknowledge the true mind, we let go of attachment to form, allowing all deluded thoughts to transform into remarkable insights.
真心是没有形相的，凡有形相的都是假象、都是影子、都了不可得。既知如此，我们就不会去执著有相的东西了。这样才有力量，才能放舍有相、抛弃有相、不住著有相。若不认识真的，总被假的所迷惑。	The true mind is formless. Anything that has form is an illusion, a mere shadow, and ultimately unattainable. Recognizing this truth allows us to release our attachment to things with form. Only then can we gain the strength to let go, abandon these forms, and refrain from dwelling on them. If we fail to recognize the true, we will constantly be deceived by the false.
“假做真时真亦假”，因不认识真的，不免认取假的，那就“认贼做父”，埋没了真心。这是个最最重要的问题。必须认识妄念从何而来？妄念是什么？妄念并不是坏东西，妄念是我们真心所起的妙用。	As the saying goes, “When the false is made true, the true becomes false.” Our inability to discern the true leads us to accept the false, resulting in the metaphorical idea of “taking the thief as our father,” which buries our true mind. This understanding is crucial. We must discover the origins of false thoughts. What exactly are false thoughts? They are not inherently harmful; rather, they represent the remarkable function of our true mind.

不要怕妄念，只要不跟它跑，认清它的本来面目，不粘境，不住境，不着相，时时刻刻念起就觉，念起就断，一念断处，“自识之智性”就会朗然现前。所谓“无念”，未必是一个念头也不起。	We should not fear false thoughts. Instead, we must recognize their true nature, avoid following them, refrain from clinging to conditions, and detach from appearances. We should remain aware of thoughts as they arise and cut them off immediately. When a thought is cut off, the “wisdom of self-knowing awareness” emerges. The concept of “no thought” does not necessarily imply the complete absence of thoughts.
假如一个念头也不起，那就变成土木金石了，那是断灭、是无记，不是无念。无念者，念起不住也。	If no thoughts arise at all, we risk becoming as unresponsive as wood, earth, metal, or stone. This state is one of annihilation and blank unawareness, rather than a true “no thought.” “No-thought” means that thoughts arise without abiding.
僧问赵州：“初生孩子还具六识也无？”刚刚出生的婴儿，什么都不知道，总不会对境生心，妄想纷飞吧！婴儿是不是具有“眼耳鼻舌身意”六识呢？这实际上是以婴儿作喻，问什么是“无念”？赵州答：“急水上打球子。	A monk once asked Zhaozhou, “Does a newborn baby still possess the six senses?” A newborn is unaware, does not react to external stimuli, and has no random thoughts. Therefore, does a baby possess the six senses of “eyes, ears, nose, tongue, body, and mind”? The speaker uses the baby as a metaphor to explore the meaning of “without thought.” Zhaozhou responded, “Playing ball in fast-flowing water.”
”僧又问投子：“急水上打球子，意旨如何？”投子答：“念念不停留”。在很急的流水上打球，球能停得住吗？一下子就被冲跑了。“不停留”就是无住。可见念起无住就是无念，而不是一个念头也没有才叫无念。	The monk then inquired of Touzi, “What does it mean to play ball in fast-flowing water?” Touzi replied, “Every thought does not stay.” Can a ball remain in fast-flowing water? It will be swept away in an instant. The phrase “not staying” aligns with “without dwelling.” Thus, having thoughts without dwelling on them equates to “without thought,” suggesting a more profound meaning than merely having no thoughts at all.
我们再三提示，一念断处，这了了分明的，就是我们的灵知之心，这就是真心、就是真如佛性。念佛，就是念这个佛。佛者，觉也。念佛，就是念念在觉，这是念佛的真谛。不明白这个真谛，迷迷糊糊地念佛，那等于没有念佛。	We have repeatedly pointed out that the perfectly clear knowing at the point where thought ceases is our luminous knowing mind—the true mind, suchness, and Buddha-nature. Buddha-remembrance means remembering this Buddha. “Buddha” means awakening; to remember the Buddha is to remain awake in every thought. This is its true meaning. Without understanding it, reciting in a daze amounts to not remembering the Buddha at all.

我的师父（王骧陆上师）从前讲过，假如念佛的人很多年不得妙用、不得力量，那就赶快改修密宗，待修密得了相应、得了三昧之后，再回过头来念佛，就知道念佛的落处了。所以，我们学佛的人，要识得妄念的来处，于妄念歇处认取真心，这最重要。	My master (Venerable Wang Xianglu) once said that if one chants Buddha's name for many years without experiencing any miraculous effect or power, one should quickly switch to practicing Esoteric Buddhism. Once one has achieved synchronicity and attained samādhi through Tantric practice, one can return to chanting Buddha's name and understand its purpose. Therefore, for us Buddhists, it is crucial to recognize the source of false thoughts and, when they cease, to recognize the true mind.
认取真心之后，“则自然而住”。无住之住，叫自然而住。自自然然、平平稳稳，惺惺寂寂、寂寂惺惺，不再被境界所动摇，不再为妄念所困扰。这样学佛，才是真正得力。不然的话，都是错用功。	After recognizing the true mind, “one naturally abides.” This state of abiding without dwelling is referred to as “ a natural state of abiding.” In this condition, one exists peacefully, calmly, alertly, and tranquilly—tranquilly and alertly, no longer shaken by external circumstances or troubled by deluded thoughts. It is through this approach that one can truly achieve success in Buddhist practice; otherwise, one misapplies their effort.
有的人说：我已经念了多少多少经，还要再念多少多少，我要还愿呀！做这些事正是大梦不醒，不是真用功，不是真学佛！真学佛就要认识本来无住的妙明真心，时时觉醒，处处无住，这才有成佛的希望。念了多少句佛，念了多少部经，点点红点子，烧一烧，还还愿，有什么用处啊？如此着相，能成佛吗？不能的。	Some individuals assert, “I've already recited X number of sūtras, and I need to recite X number more to fulfill a vow!” Engaging in such activities resembles being in a deep dream; it does not reflect true effort or authentic Buddhist practice. To genuinely study Buddhism, one must recognize the inherently unattached, wonderfully bright true mind, which maintains a state of constant awakening and detachment in all situations. Only then can one hope to attain Buddhahood. What is the purpose of reciting the names of countless Buddhas, reciting numerous sūtras, making red dots, burning them, and fulfilling vows? Can one attain Buddhahood while clinging to superficial appearances in this way? No.
“妄念灭处清净随得，更为重要（仅识妄念，不能断惑）。”	“Where deluded thoughts cease, purity is immediately found; this is more important. (Merely recognizing deluded thoughts does not cut off delusion.)”
在那妄念灭掉之处，本来清净的真心随即现前了。波浪歇下来不就是清净的水了吗？识取这个真心，更为重要。（仅仅识得妄念。不认取真心，不能断惑乱业流）。我们刚才已经讲了很多了。	Where deluded thoughts are extinguished, the inherently pure true mind immediately appears. Isn't the water pure when the waves subside? Recognizing this true mind is even more important.

	(Merely recognizing false thoughts without recognizing the true mind cannot cut off the flow of confused karma.) We've already covered this phenomenon extensively.
“念之起灭同时，如水上绘图，即绘即消，本皆清净。自起自灭，绵绵密密，相续不休，得任运矣。”	“Thoughts arise and disappear simultaneously, akin to a picture on water: instantly formed and instantly gone, all inherently pure.” Arising and extinguishing on their own, endlessly continuous, without interruption—until effortless non-action is attained.”
念头才生起，不梗在心头，即时便自灭，不留痕迹，叫做“念之起灭同时”。这与在水上画图很相似，念头才起，等于我们在水（心水）上一笔画过去了；念头自灭，等于水上画的图，痕迹没有了。	As soon as a thought arises, it doesn't linger in the mind; it instantly disappears, leaving no trace. This is called “Thoughts arise and disappear simultaneously.” This procedure is very similar to drawing a picture on water. When a thought arises, it's like drawing a stroke on the water (the water of the mind); when the thought disappears, it's like the picture on the water, leaving no trace.
所以说“即绘即消，本皆清净”。佛说：“吾四十九年住世，未曾说一字。”这就是随画随消，说完了等于没有说。禅宗说：“终日吃饭，未曾咬着一粒米；终年穿衣，未尝挂着一根纱。”他不是不吃饭、不是不穿衣，吃过、穿过就完了，不去分别计较。心要这样空净才能成道。	Therefore, it's said, “As soon as it's drawn, it disappears; everything is inherently pure.” The Buddha said, “For forty-nine years I have lived in the world; I have never spoken a single word.” This means that as soon as you draw, it disappears; once you've spoken, it's as if you hadn't said anything. Chan Buddhism says, “All day long, you eat, yet you never bite a grain of rice; all year long, you wear clothes, yet you never become caught by a single thread of yarn.” This means you eat and wear clothes without dwelling on it or making calculations about it afterward. Only with such a pure and empty mind can you achieve enlightenment.
“自起自灭，绵绵密密，相续不休，得任运矣”。妄念才起，就自然消灭掉了，这就是前边讲过的“青山原不动，白云任去来”。我这青山（真心）不动，任你这白云（妄念）来来去去。尽管来去，来过去过就没有了，这就叫“自起自灭”。	“Arising and extinguishing on their own, endlessly continuous, without interruption—until effortless non-action is attained.” The moment a stray thought arises, it naturally dissolves. This is precisely what was mentioned earlier: “The green mountain originally does not move; let the white clouds come and go as they please.” My ‘green mountain’ (the True Mind) remains unmoving, allowing the white clouds (deluded thoughts) to freely come and go. Though they come and go,

	once they pass, they leave no trace—this is called “arising and extinguishing on their own.”
“绵绵密密，相续不休”是讲做功夫。做功夫难，就难在这一点上。绵，就是绵长，绵绵，就是长久坚持；密，就是不疏，密密，就是没有间断。绵绵密密，就是长时间不间断地如此行去。相续不休，就是连续不休止。	The phrase “ endlessly continuous, without interruption “ refers to the concept of practicing. The challenge of practicing lies in this very aspect. “ Endlessly continuous “ implies persistence over a long duration; “ without interruption “ indicates an uninterrupted focus. Together, “ endlessly continuous, without interruption “ signifies the need for prolonged practice without breaks. This uninterrupted approach is essential for effective practice.
做功夫要这样才行。我们果能这样做功夫，三年五年一定成功。我说三年五年，已经长了。从前我师父（王骧陆上师）讲过：一年半保证成就，不成就来问我。这是真的！我们假如能够“绵绵密密，相续不休”，怎么会不成就？决定能成就！坏就坏在不能“绵绵密密，相续不休”，都是修修停停，三天打鱼，两天晒网。	If we can adhere to this method, success within three to five years is achievable. I believe that three to five years is already a substantial commitment. My master, Venerable Wang Xianglu, once stated, “I guarantee success in one and a half years. If you don’t succeed, come and ask me.” I consider this assertion to be accurate! By practicing “in a continuous and uninterrupted manner,” we can undoubtedly achieve our goals. The challenge, however, is our tendency to practice inconsistently, akin to “fishing for three days and drying the net for two days.”
这一段讲的很重要，我再重复一遍：在妄念停下来的时候，清清净净，了了分明的就是真如自性，除了这个之外，别的都不是。	This passage is crucial. I’ll repeat it again: When deluded thought ceases, the pure, clear, and distinct presence is the true nature of self. Nothing else exists.
不要在那里怀疑：“这个不是吧？假如这个是，我怎么不发神通呢？”如果你这样想，那就坏了，那就着了神通这个魔了。	Don’t doubt, “Isn’t this belief true? If it were, why wouldn’t I have spiritual powers?” If you think this way, you’re in trouble; you’ve fallen prey to the demon of spiritual powers.
你不是想见神通吗？现在就显给你看：我在这儿讲话，不是神通吗？你在这儿听讲，不是神通吗？你走路到这里来，不是神通吗？这些都是神通，都是真如自性的妙用。真如自性就是神，没有隔碍就是通。心无所住，自然就通。	Don’t you want to see spiritual powers? I’ll show you now: I’m speaking here; isn’t that a spiritual power? You’re listening here; isn’t that a spiritual power? You’re walking here; isn’t that a spiritual power? These are all spiritual powers, the wondrous functions of the true nature of self. The true nature of self is divine, and without obstruction, it is supernatural. When the mind is free from attachment, spiritual powers naturally arise.

不过我们现在的神通是小神通。只要我们“绵绵密密，相续不休”地保护真如自性，久久即发大神通。将来大神通发现，就靠今天这一点，就靠“识取真心”这一点。	However, our current spiritual powers are minor. As long as we diligently and continuously protect the true nature of self, we will eventually develop enormous spiritual powers. The future discovery of enormous spiritual powers depends on this one point today: on recognizing the true mind.
现在我们识取真心，就像小毛头（婴儿）刚生下来一样，还不能像大人那样起作用，所以要保护他。长大以后就能像大人一样地起作用了。	Currently, when we recognize our true mind, it’s like a newly born baby, unable to function like an adult. Therefore, we must protect it. When it grows up, it will be able to function like an adult.
大人等于是佛，我们现在等于是小孩子，我们求佛菩萨保护，也自己保护，他力自力一起来修，这就叫“长养圣胎”，长期养护它成长，长大后就能像佛一样起妙用了。	Adults are like Buddhas, and we are now like children. We pray to the Buddhas and Bodhisattvas for protection, and we also protect ourselves. Practicing with both other-power and self-power is called “nurturing the sacred embryo.” Carefully nurturing it over a long period of time will allow it to grow. When it grows up, it will be able to function like a Buddha.
如果你不保护，会怎样呢？这小孩了就会夭折，小毛头没有长成人就死掉了。如果你们听了之后不相信：“哎哟，恐怕这个不是吧。”不相信，另外去求，那就夭折、死掉了。	What will happen if you don’t protect it? The child will die young, the little baby dying before it reaches adulthood. If you doubt my words and insist that they are false while seeking alternative methods, the child will die young.
你没有保护它，它就不能长大，不能成佛，不能发大神通。认识这一点非常重要啊！我师父（王骧陆上师）常常说：“大鹏金翅鸟，一翅千万里，全靠脚下一点劲。”大鹏金翅鸟的脚不点一点地，它就飞不起来。	If you protect it, it will grow, become a Buddha, and develop great spiritual powers. Understanding the subject is crucial! My master (Venerable Wang Xianglu) often says, “The Garuda can soar thousands of miles with one wing, all thanks to the strength of its feet.” If the Garuda doesn’t touch the ground with its feet, it can’t fly.
你们见过乡里人抓老鹰吗？刨一条窄窄的沟，比老鹰的身子还窄，沟里放几只刚出壳不久的小鸡，小鸡叽叽地叫，老鹰眼睛很尖，在天上盘旋，嘿！下面有鸡了，就下来抓。	Have you ever seen a villager catching an eagle? A narrow ditch, narrower than an eagle’s body, was dug. A few newly hatched chicks were placed in the ditch, chirping. The eagle, with its sharp eyes, circled in the sky. “Hey! There are chicks below!” It swooped down to catch them.
身体不能进去，被卡在沟上，把爪子伸进去，爪子碰不到地，落空了，翅膀在两边“啪、啪”地拍，就是飞不起来，乡下人就把老鹰抓去了。它为什么飞不起来？因为它“脚跟不点地”。我们现在识取真心，就是脚跟点地。若不然，也飞不起来，不能起无边妙用了。	Unable to get in, it became stuck in the ditch. It tried to reach in, but its claws couldn’t touch the ground, so it fell. Its wings flapped, but it couldn’t fly. The villagers caught the eagle. Why couldn’t it fly? The eagle was unable to fly because its heels were not touching the ground. Now, recognizing

	our true mind is like having our heels touching the ground. Otherwise, it couldn't fly and it couldn't perform its boundless and miraculous functions.
我们果真能够绵绵密密，相续不休，那就“得任运矣”。随缘任运，自在逍遥。我们人有烦恼，就在于不得任运，这样那样的要求太多了。要发财、要升官、要儿女有出息……没完没了的要求。	If we truly practice continuously without interruption, we will realize the essence of natural spontaneity and attain “effortless non-action.” Embracing this natural flow, we experience true freedom and peace. The reason we humans have troubles is that we can't let things flow freely. We have too many demands. We want to become rich, be promoted, and have successful children. There are endless demands.
但是，你以前没有布施，怎么能发财呢？你以前没有为大众服务，怎么能升官呢？求之不得，就烦恼无穷。若是识取真心，知道一切事物都不可得，便随缘任运，自在逍遥了。	But if you haven't practiced generosity before, how can you become rich? If you haven't served the public before, how can you be promoted? Unable to obtain what we desire, we suffer endlessly. If we acknowledge our true nature and understand that nothing is achievable, we can embrace the natural course of events, leading to freedom and tranquility.
要那些东西干什么？慢说得不到，即使能得到，也还是赤裸裸地来、赤裸裸地去，两手空空生、两手空空死！而你为达目的，不择手段，所造的种种业，却跟随着你，赶也赶不去，终究是要报应的。赶快觉醒吧！好好做功夫吧！只有这样，才能任运、自在、逍遥。	What's the point of wanting those things? Furthermore, even if we manage to acquire those things, we will continue to exist without any possessions, entering the world with nothing and departing with nothing. And the karma you create to achieve your goals, using whatever means necessary, will follow you and cannot be driven away. It will eventually pay off. Awaken quickly! Practice diligently! You can only achieve freedom and ease in this manner.
三、依于妄念，调修法身	3. Relying on Deluded Thoughts to Cultivate the dharmakāya
“故于妄念起者任其起（《圆觉经》云：于诸妄心亦不息灭），应知其所起者，皆为本元清净性中之道行。功夫至此，毫无粘滞，妄念皆妙用恒沙之道行。以无念即有念、有念即无念，念而不念、不念而念。”	“Therefore, when illusory thoughts arise, let them arise freely (as the Sūtra of Perfect Enlightenment states: ‘yet, with regard to deluded mind, do not seek to extinguish it’). One should realize that all that arises is nothing other than the operation of the Way within the original, inherently pure nature. When practice reaches this state, there is not the slightest attachment or obstruction; all stray thoughts become the subtle functions of the Way, as numerous as the sands of the Ganges. For non-

	thought is thought, and thought is non-thought; thinking yet not thinking, not thinking yet thinking.”
妄念要起，那就任它起，不压制它，这并不是放纵它，放纵是攀缘不息。“任其起”则毫无攀缘。括号里引了《圆觉经》的话“于诸妄心亦不息灭”，这句话前面已经讲过了。	When a deluded thought arises, simply let it arise; do not suppress it. This does not mean indulging it, for indulgence is ceaseless grasping at conditions. To “let them arise freely” is to remain entirely free from grasping. The parenthetical quotation from the Sūtra of Perfect Enlightenment—“yet, with regard to deluded mind, do not seek to extinguish it”—has already been discussed.
《圆觉经》是一连讲了四句话：“居一切时不起妄念，于诸妄心亦不息灭，住妄想境不加了知，于无了知不辨真实。”这四句话是粗、细、微细、极微细四步功夫。	The Sūtra of Perfect Enlightenment gives four consecutive instructions: “At all times, do not give rise to deluded thoughts; yet, with regard to deluded mind, do not seek to extinguish it. Dwelling amid the realm of delusion, do not superimpose any further knowing; in the absence of such knowing, do not discern what is the ultimate reality.” These four describe coarse, subtle, very subtle, and extremely subtle stages of practice.
粗，就是第一句话，“居一切时不起妄念”，在任何时候都不起妄念，不攀缘外境，这是粗粗地讲，是初步用功。细，就是第二步，“于诸妄心亦不息灭”，为什么不息灭呀？前面我们讲过，是为了要起妙用，不能把妄念压死了。但要不跟它跑、不放纵它，这就要掌握好分寸，比较细了。	The first instruction is the coarse level: at no time should one give rise to deluded thoughts or grasp at external objects. This is the preliminary practice. The second is subtler: why should deluded thoughts not be extinguished? As explained earlier, they must be allowed to function wondrously; they must not be suppressed into lifelessness. Yet one must neither follow nor indulge them. Maintaining this balance requires subtler practice.
第三步，“住妄想境不加了知”，住妄想境是什么意思啊？就是在这个既不压死、又不放纵的境界当中。其实，日月星辰、山河大地、人我众生、花鸟鱼虫等等境界，都是“妄想境”，都是妄想所蕴积的。	The third instruction is: “Dwelling amid the realm of delusion, do not superimpose any further knowing.” What does it mean to abide in a realm of delusion? It means remaining where delusion is neither suppressed nor indulged. In fact, the sun, moon, and stars; mountains, rivers, and the earth; self and others, sentient beings, flowers, birds, fish, and insects—all are realms of delusion, accumulated through deluded thinking.

不是妄想蕴积，就没有这些人人我我的境界。因为我们不识得真如自性，无明妄动，追取境相，结果动出来这些境相。	Without accumulated deluded thinking, there would be none of these realms of you and me. Because we do not recognize our true suchness-nature, ignorance stirs, we chase after appearances, and as a result these appearances are stirred up.
我们却继续认假作真，妄执妄取，这是多么迷惑啊！因惑而造业，因业而受报，从无六道处动出六道轮回，从无痛苦处动出无边苦海。你可能会说：“我觉得这些挺真实的，怎么没有觉出这是妄想境啊？”这就微细了。	We then continue to mistake the false for the real, grasping and clinging. Through delusion we create karma, and through karma we undergo its results: from where the six realms were originally absent, we bring forth rebirth in the six realms; from where suffering was originally absent, we bring forth a boundless sea of suffering.
你的心粗，觉不到微细的境界，要作微细的功夫才行。微细的功夫怎么作呀？“住妄想境不加了知”，在既不压死妄想，又不放纵妄想的境界当中，不加了知。	Your mind is coarse and cannot perceive subtle states; subtle practice is required. How is it done? “Dwelling amid the realm of delusion, do not superimpose any further knowing”: while neither suppressing deluded thoughts into lifelessness nor indulging them, superimpose no further knowing.
为什么不加了知呢？因为一切有相的东西都是妄想境，也都是真心所显现的。妄想境就是真心，真心就是妄想境。若无真心，哪来妄想境呢？就像无水便无波、无镜便无影一样。因此，就不要对这个妄想境分别取舍了，这就是“不加了知”。	Everything with form is a realm of delusion, yet it is also a manifestation of the true mind. The realm of delusion is none other than the true mind, and the true mind is none other than the realm of delusion. Without the true mind, how could a realm of delusion arise? Just as there can be no waves without water and no reflection without a mirror, so one should make no distinctions of acceptance or rejection concerning this realm. This is the meaning of “do not superimpose any further knowing.”
第四步，“于无了知不辨真实”。我们的心总是处在有与无、真与假等等相对之中，其实，这都是分别心在作怪。什么有无真假等等，统统是戏论。	The fourth step is “in the absence of such knowing, do not discern what is the ultimate reality.” Our mind is always caught in opposites such as existence and nonexistence, truth and falsehood. In fact, this is all the discriminating mind at work. All talk of existence, nonexistence, truth, and falsehood is conceptual elaboration.
说有是“增益谤”，它就是这样，你再说个“有”，分明是“头上安头”，无端地“增益”它，那就等于是诽谤它。	To say it exists is “slander by superimposition.” It is simply as it is; adding “existence” is plainly placing a head upon a head, superimposing something without cause. This is tantamount to slandering it.

说无是“减损谤”，它本来就了不可得，何用减损？你再说个“无”，岂不是“减损谤”吗？说即有即无是“相违谤”——自相矛盾。说非有非无是“戏论谤”。	To say it does not exist is “slander by denial.” It is originally impossible to grasp; why deny anything? To add “nonexistence” is precisely slander by denial. To say it both exists and does not exist is “slander by contradiction,” self-contradiction. To say it neither exists nor does not exist is “slander through conceptual elaboration.”
有、无、即有即无、非有非无，四句全是谤法！真假等相对法，亦复如是——也都是这样。只有证得真如自性，才能离开种种相对。稍一走作，便落有无、真假等相对之中，这就极其微细了。	Existence, non-existence, both existent and non-existent, neither existent nor non-existent—all four phrases are slanders! The same applies to relative concepts like truth and falsehood—they are all like this. Only by realizing the true nature of reality can one transcend all these relative distinctions. Even the slightest action leads to falling into the relative distinctions of existence and non-existence, truth and falsehood, which are extremely subtle.
“不辨真实”，不要去分别这个是真，那个是假了。真就是假，假就是真，即真即假，即假即真，非真非假，非假非真，亦真亦假，亦假亦真。比如我们修净土，如果说西方极乐世界是真，我们这个娑婆世界是假，那就错误了。	“One is free from all views and conceptual elaborations”—don’t try to tell truth from lies. Truth is falsehood, and falsehood is truth; it is both truth and falsehood, both falsehood and truth, neither truth nor falsehood, neither falsehood nor truth, both truth and falsehood, and both falsehood and truth. For example, if we cultivate Pure Land school and say that the Western Pure Land is true and our Sahā world is false, then we are mistaken.
若西方极乐世界是真，我们这里也真；若娑婆世界是假，西方极乐世界也假。怎么这样讲呢？因为一切事物都是一真法界所流出，都是真如自性的派生物，都是大圆觉海里的浪花。所谓“无不从此法界流，无不归还此法界。	If the Western Pure Land is true, then our world is also true; if the Sahā world is false, then the Western Pure Land is also false. Why do we say this? This is due to the fact that everything originates from the One True Dharma Realm, stems from the True Suchness of Self-Nature, and forms waves within the Great Perfect Enlightenment Ocean. It is said, “Nothing fails to flow forth from this Dharma Realm, and nothing fails to return to this Dharma Realm.”
”此法界，就是大圆觉海。西方极乐世界是净土，因为它是阿弥陀佛的愿力和诸大菩萨的净心所感得；我们娑婆世界是秽土，因为它是我等众生着境造业所显现。	This Dharma Realm is the Great Perfect Enlightenment Ocean. The Western Pure Land is a Pure Land because it is the result of Amitābha Buddha’s vows and the pure minds of all the glorious Bodhisattvas; our Sahā world is a defiled land because it is manifested by our attachment to external circumstances and the creation of karma.

着境造业也是真心的妙用啊！就真心来讲，全是真的；就影子来讲，全是假的。“凡所有相，皆是虚妄”，西方极乐世界也是真心的影子啊！识得真心妙体之后，生西方极乐世界就绝对有把握了。“心即是土，土即是心。	Attachment to external circumstances and the creation of karma are also the wondrous functions of the True Mind! From the perspective of the True Mind, everything is true; from the perspective of its shadows, everything is false. “All phenomena are illusory,” and even the Western Pure Land is a reflection of the true mind! Once you recognize the wondrous nature of the true mind, you are absolutely certain of being reborn in the Western Pure Land. “Mind is land, and land is mind.
随其心净，即佛土净。”所谓“生净土”其实是生我心中之净土，当然不费吹灰之力，不用来来去去。所以大祖师有言：“生者决定生，去者实不去。”	As the mind is pure, so is the Buddha-land.” “Rebirth in the Pure Land” is actually rebirth within my own mind, which is effortless and requires no coming or going. Therefore, the Great Patriarch said, “Those who are born are born, and those who go do not truly go.”
“应知其所起者，皆为本元清净性中之道行。”应该知道，我们所起的一切作用，所起的一切念头，所认识的一切事物，都是“本元清净性”中的“道行”。本元清净性就是真如自性。道行就是修道的行为，这正是真如自性的妙用啊！应该知道，所起的一切，都是真如自性的妙用。	“One should realize that all that arises is nothing other than the operation of the Way within the original, inherently pure nature.” We must understand that all our actions, thoughts, and perceptions are expressions of the Way within our original, pure nature.” This original, pure nature represents our true self-nature. The practices of the Way are the actions involved in cultivating this Way; these actions reflect the wondrous function of our true self-nature. We should recognize that everything that arises is the wondrous function of our true self-nature.
“功夫至此，毫无粘滞，妄念皆妙用恒沙之道行。”功夫至此，就是功夫到这种地步。什么地步啊？即清醒地了知其所起者，皆为本元清净性中之道行。若功夫至此，就毫无粘滞了。	“When practice reaches this state, there is not the slightest attachment or obstruction; all stray thoughts become the subtle functions of the Way, as numerous as the sands of the Ganges.” What does this level of practice signify? This level of practice signifies a clear realization that everything that arises is a manifestation of the original pure nature. When practice reaches this point, there is no attachment.
执着于妄心妄境不舍，谓之“粘”；于无上道停止不前，谓之“滞”。无粘，就不再住相，不再分别取舍，心里面自然空空荡荡。无粘必然无滞，必然在修行的大道上快速前进。那么，所起的念头便都是“妙用恒沙之道行”。	Clinging to the deluded mind and its illusory thoughts is termed “ attachment,” while stagnation on the path of supreme truth is referred to as “ obstruction.” Without attachment, one ceases to dwell on appearances and no longer discriminates or chooses, allowing the mind to become naturally

	empty. In the absence of obstruction, there is no stagnation, and one will inevitably progress rapidly along the path of cultivation. Consequently, every thought that arises will reflect the subtle functions of the Way, as numerous as the sands of the Ganges.
恒河是印度的一条大河，河中的沙土很细，可以想象恒河中沙粒的数目多到何种程度。佛经里常用“恒河沙”比喻数量之多。妙用恒沙，意即无穷多的妙用。刚才讲过，道行就是修道的行为。俗云：某某大法师道行很深。	The Ganges, a large river in India, has very fine sand, leading one to imagine the sheer number of grains present. In Buddhist scriptures, the phrase “Ganges sand” is often employed to illustrate vast quantities. The wondrous uses of this infinite number of grains refer to limitless possibilities. As previously noted, the practice of the Way involves cultivating it. It is common to assert, “Master So-and-so has profound spiritual practice,” indicating a deep foundation in cultivation.
是说他修行功底深厚。所以，道行也指修行的功底。到了这一地步，一丝一毫的粘滞都没有了，妄念就成了道行，能起无量无边的妙用。	Thus, the term “spiritual practice” also pertains to this foundational aspect of cultivation. At this stage, even the slightest attachment vanishes, transforming delusion into spiritual practice, which is capable of immeasurable and boundless miraculous benefits.
“以无念即有念、有念即无念，念而不念，不念而念。”没有妄念不是很好么？刚才为什么说“妄念皆妙用恒沙之道行”呢？因为无念就是有念、有念就是无念，念而不念，不念而念。	“For non-thought is thought, and thought is non-thought; thinking yet not thinking, not thinking yet thinking.” Would it not be better to have no illusory thoughts at all? Why, then, was it just said that illusory thoughts become countless wondrous functions and forms of conduct on the Way? It is because non-thought is thought, and thought is non-thought; thinking yet not thinking, not thinking yet thinking.
我们在前面讲《圆觉经》里四句话的时候，对于有无、真假等已经分析得够多了，在这里不再对“无念即有念……不念而念”作过多重复的解释。相信大家一定能够举一反三，正确理解。	The earlier discussion of the four statements from the Sūtra of Perfect Enlightenment already examined such dualities as existence and non-existence, truth and falsity, so there is no need to repeat at length the explanation of “no-thought is thought” through to “not thinking yet thinking.” I trust that you can apply this understanding to the other cases and understand them correctly.

简言之：无念即有念，有什么念？有正念，正念就是“了了分明”。有念即无念，是无邪念，邪念就是“粘滞”之念。念而不念，就是“急水上打球子”——“念念不停留”。不念而念，就是“妄念灭处清净随得”。	Briefly: non-thought is thought because right mindfulness is present—the lucid, distinct knowing that is utterly clear. Thought is non-thought because erroneous thought is absent—the kind of thought that fixates and obstructs. Thinking yet not thinking is like “a ball tossed upon swiftly flowing water”: thought after thought passes without lingering. Not thinking yet thinking means that “when deluded thoughts cease, purity is immediately present.”
对照《圆觉经》的四句话：无念即有念——居一切时不起妄念（有一个“不起妄念”之念），有念即无念——于诸妄心亦不息灭，念而不念——住妄想境不加了知，不念而念——于无了知不辨真实（不辨别取舍，即清净正念）。	Compare the four instructions in the Sūtra of Perfect Enlightenment: “No-thought is thought” corresponds to “at all times, do not give rise to deluded thoughts” (there is a thought of “not giving rise to deluded thoughts”). “Thought is no-thought” corresponds to “yet, with regard to deluded mind, do not seek to extinguish it.” “Thinking yet not thinking” corresponds to “dwelling amid the realm of delusion, do not superimpose any further knowing.” “Not thinking yet thinking” corresponds to “in the absence of such knowing, do not discern what is the ultimate reality” (not discriminating, grasping, or rejecting is pure right mindfulness).
唐朝的庞居士作了个偈子：“有男不婚，有女不嫁，合家团栾头，共说无生话。	Layman Pang of the Tang dynasty composed a verse: “I have a son, yet he does not marry; I have a daughter, yet she does not wed. The whole family gathers together and speaks of the unborn.”
”宋朝的杨杰居士，不让先贤，和了一首“男大须婚，女长须嫁，讨甚闲工夫？更说无生话！”海印信禅师见此两偈，也和了一首：“我无男婚，也无女嫁，困来便打眠，管甚无生话。	Layman Yang Jie of the Song dynasty, not yielding to his predecessor, answered with a verse: “A grown son must marry; a grown daughter must wed. Where is the idle time to go on speaking of the unborn?” Seeing these two verses, Chan Master Haiyin Xin also responded: “I have no son to marry, no daughter to wed. When tired, I simply sleep. Why bother with talk of the unborn?”
”见他三位古人如此，我也和了一首：“有男就婚，有女就嫁，子子复孙孙，是说无生话。”诸位，从这四首偈子，你能看出一丝一毫的“粘滞”吗？你如果问：“四偈读来，主张不同，到底该婚不该婚、该嫁不该嫁呀？”那是你自己粘滞于文词。“依文解义，三世佛冤！”我等也只好“将口挂壁”。	Seeing these three ancients, I too composed a response: “If there is a son, let him marry; if there is a daughter, let her wed. Children and grandchildren, generation after generation: this is speaking of the unborn.” Everyone, can you find the slightest trace of attachment in these four verses? If you ask, “Their positions differ: should sons and daughters marry or not?” you are caught in the

	words. “To interpret meaning by the literal words wrongs the Buddhas of the three times!” We can only “hang our mouths on the wall” and remain silent.
“正起念时，亦不见有念可起，是名无念。非如一般人所想象者，一念不生名无念也。”	“When a thought is just arising, if one sees no thought that can arise, that is called non-thought. It is not, as ordinary people imagine, that the non-arising of any single thought is called non-thought.”
所谓无念，并不是一个念头也不起，而是尽管念起却无所住着、不滞停留。一般人所想象的“一念不生”的无念，那是压念不起。他们以为一个念头也没有，就是好功夫。	So-called “non-thought” does not mean that not a single thought arises; rather, even as thoughts arise, there is no abiding attachment and no lingering stay. The “non-thought” of “not a single thought arising” as imagined by ordinary people is actually suppressing thoughts so they cannot rise. They think having zero thoughts is good practice.
其实死在那里，非但不能成道，成个土木金石倒有份在！不见当年六祖大师救卧轮禅师的公案吗？卧轮初以为压念不起是好功夫，故有偈子云：“卧轮有伎俩，能断百思想，对境心不起，菩提日日长。	In reality, sitting dead like that will not help one attain the Way—at best, it just turns a person into a piece of wood, stone, earth, or metal! Have you not seen the famous Chan case of the Sixth Patriarch rescuing Monk Wolun? Wolun initially thought suppressing thoughts was great cultivation, so he wrote a verse: “Wolun has a trick up his sleeve: He can sever a hundred thoughts. Faced with objects, his mind does not arise; Bodhi grows day by day.”
”六祖见他走入死胡同，故救他云：“慧能没伎俩，不断百思想，对境心数起，菩提作么长？”起心就是不起心，动念就是不动念，六祖无住啊！“对境心数起”就是起妙用，假如不起心动念，就是死在那里了，还能起什么妙用啊？还能给人说法吗？不能了。	Seeing that he had walked into a dead end, the Sixth Patriarch rescued him with a counter-verse: “Huineng has no tricks up his sleeve: He does not sever a hundred thoughts. Faced with objects, his mind arises again and again; How could Bodhi possibly grow?” Arising of mind is precisely non-arising of mind; movement of thought is precisely non-movement of thought—the Sixth Patriarch had no fixation! “Faced with objects, his mind arises again and again” is simply the unfolding of subtle function. If the mind never arose and thoughts never moved, one would be sitting there dead—what subtle function could be expressed? How could one teach the Dharma to others? One couldn’t.
菩提即为本性，它是不生不灭、不垢不净、不增不减的。在凡夫不减，即使在地狱也不少；在贤圣不增，即使成佛时也不多。古时候有人问一位大禅师：开悟之后	Bodhi is the original nature: it is unarising and unceasing, untainted and unpurified, neither increasing nor decreasing. In ordinary beings, it does not decrease—even in hell, it is not depleted;

怎样？大师答：也不增一分。又问：未开悟前呢？答：也不减一分。所以卧轮说：“菩提日日长”就错误了。	in sages and saints, it does not increase—even upon achieving Buddhahood, it is no greater. In ancient times, someone asked a great Chan master, “What is it like after enlightenment?” The master replied, “Not increased by a single fraction.” The person asked, “What about before enlightenment?” The master replied, “Not decreased by a single fraction.” Therefore, Wolun was mistaken when he said, “Bodhi grows day by day.”
“依于妄念，调修法身，则所现之妄念皆调现为自性之妙受用，即五毒妄念所现之粗者，皆能令具自性解脱之光力，明空成受用也。”	“By relying on illusory thoughts to cultivate the dharmakāya, all illusory thoughts that manifest are transformed into the subtle enjoyment of self-nature. Even the coarse manifestations of the five poisons and stray thoughts can be endowed with the luminous power of self-liberation, so that clarity and emptiness become pure enjoyment.”
依妄念起灭，调修法身，就是说妄念起了，赶快觉醒，认识它，不跟它跑，而不是把妄念压死不动。就是要时时觉醒，时时观照，不要跟妄念跑。跟妄念跑了，着在境界上，那就不行了。	Relying on the arising and ceasing of stray thoughts to cultivate the dharmakāya means that when a stray thought arises, you immediately awaken to it, recognize it, and refrain from chasing after it—rather than forcefully suppressing it into stillness. You must remain constantly aware and introspective at all times, without following the stray thought wherever it leads. If you follow stray thoughts and cling to external circumstances, that will not do.
所以，净土宗强调时时刻刻念佛，不是让你贪多，贪功德相，而是让你觉醒，认识法身，保护法身。我们做功夫，就要在妄念上修，没有第二个办法。念佛也好、持咒也好、参禅也好，目的都是调理这个妄念。	This is why the Pure Land school emphasizes constant Buddha-recitation. It is not so you can be greedy for high numbers or attached to the appearance of merit; it is to keep you awake, so you can recognize and protect your dharmakāya. In our spiritual practice, we must work directly on stray thoughts—there is no alternative. Whether you practice Buddha-recitation, chant mantras, or investigate Chan, the sole purpose is to regulate and transform these stray thoughts.
所以，依于妄念调修法身，就是在妄念上做功夫，将妄念斩断，不让它相续不停。一切佛法都是调修法身，都是在妄念上做功夫。不要将念佛当做有相功德来做，那是错误的。所以，莲池大师说：“声声唤醒主人公。”念佛就是把主人公唤醒，让你觉悟的。	Thus, ‘relying on stray thoughts to cultivate the dharmakāya’ means putting in the work right on the thoughts themselves—cutting them off so they do not continue in an unbroken chain. All Buddhadharma exists to cultivate the dharmakāya, and all of it operates directly on stray thoughts. Do not treat Buddha-recitation as a search for form-

	based merit; that is a mistake. As Master Lianchi said: 'Every single invocation calls forth the Master.' Reciting the Buddha's name is simply waking up your inner Master—it is meant to bring you to enlightenment.
若晓得在妄念上做功夫，依于妄念调修法身，“则所现之妄念皆调现为自性之妙受用，即五毒妄念所现之粗者，皆能令具自性解脱之光力，明空成受用也。	If we know how to practice amid deluded thoughts and rely on them to cultivate the dharmakāya, “all arising deluded thoughts are brought into accord as the wondrous benefit of our own nature. Even the coarse thoughts manifested by the five poisons can be endowed with the luminous power of self-liberation, so that luminosity and emptiness become benefit.”
”那么，所起之妄念，都调整为显现自性的微妙受用，即使是“色受想行识”五毒所现的粗妄念，也都能令它们具有自性解脱之道力和光明，入于光明空灵之境。也就是说能化“五蕴”之毒，为自性之妙受用，使之成为我们修证之工具、成佛之资粮。	Thus all arising deluded thoughts are brought into accord as the subtle benefit manifested by our own nature. Even the coarse thoughts manifested by the “five poisons” of form, feeling, perception, formations, and consciousness can be endowed with the power and luminosity of self-liberation, entering a state of luminous, numinous emptiness. In other words, the poison of the five aggregates can be transformed into the wondrous benefit of our own nature, becoming tools for cultivation and realization and provisions for Buddhahood.
把我们的自心调理好，不住相、不住境、不烦恼，就得大受用了。妙受用者，就是微妙的感受，很受用。得受用很好，但贪享受就坏了，受用和享受，就相差一个字，却大有差别，而且是天壤之别。	If we regulate our minds and avoid dwelling on appearances, situations, or afflictions, we will reap significant benefits. These benefits are subtle sensations that are deeply rewarding. While enjoying these benefits is wonderful, greed for them can be detrimental.
如果讲究吃得好、穿得好，交异性朋友、跳舞、看电影，灯红酒绿、纸醉金迷，一旦不具备这些条件，就作奸犯科以达到享受的目的，那就坏了，这就是贪享受。	If we prioritize eating well, dressing well, dating, dancing, watching movies, and living a life of neon lights and lavish debauchery, and then resort to crime when we lack these conditions to achieve these pleasures, we are acting out of greed for enjoyment.

若一切时都是心空无住，安然自在，不去追逐外境，今天只有粥吃也很好，只有破草房住也无所谓，胸襟豁达，心安理得，知足常乐，随缘自在，这就是妙受用。	If we maintain an empty and unattached mind—being at peace and at ease without chasing external conditions—then even having only porridge to eat or living in a shabby thatched hut is acceptable. With an open mind, peace of mind, contentment, and ease in the flow of circumstances, we experience true benefits.
晓得在妄念上做功夫，把我们的自性调理好，自然能得妙受用，“一种平怀，泯然自尽”也！平怀，就是心里没有丝毫的弯曲，平直坦率。泯然自尽，就是心里空荡荡的，没有半点烦恼。	Know how to practice amid deluded thoughts and bring our own nature into accord, and wondrous benefit naturally follows: “With an even mind, all distinctions dissolve of themselves.” An even mind has not the slightest crookedness; it is straightforward and candid. “Dissolve of themselves” means that the mind is open and empty, without the slightest affliction.
这是多么美好啊！所以学佛是得大受用、开大智慧的。学佛不是求什么东西，有所希求就坏了。求福报、求神通，那不是学佛；求财、求官，更不是学佛。	How wonderful this is! Thus Buddhist practice brings great benefit and opens great wisdom. It is not seeking something; seeking spoils it. Seeking blessings or spiritual powers is not Buddhist practice; seeking wealth or office is even less so.
一切都是假的，如空花水月，到头一场空啊！所以，我们要时时认识真心，要依于妄念调修法身，不要让妄念遮盖真心。识得妄念是真心所起的妙用，从而不住相，就会得真实受用，不起烦恼。	Everything in this realm is delusion, akin to empty flowers or moons reflected in water; ultimately, it is nothing! Thus, we must continuously recognize our true mind and cultivate the dharmakāya, even in the presence of illusory thoughts. We should not let these stray thoughts obscure our true mind. By acknowledging illusory thoughts as valuable functions of our true mind and avoiding fixation on appearances, we will attain genuine benefits and evade worries.
反过来呢？若不知道依于妄念调修法身，那就烦恼无穷，欲壑难填了。有了一百想一千，有了一千想一万，有了一万想千万、亿万，永远没有满足的时候，烦恼痛苦也就无有了期了。	Conversely, if we do not learn how to cultivate the dharmakāya amid our illusory thoughts, we will be plagued by endless worries and insatiable desires. Once you have a hundred, you want a thousand; with a thousand, you want ten thousand; with ten thousand, you want millions and billions. There will never be a moment of satisfaction, and your pain and suffering will have no end.
“一切妄念，皆由自性通彻境中所起之妙用。”	“All illusory thoughts are but subtle functions arising from the fully pervaded and unimpeded realm of self-nature.”

这是进一步解说妄念的缘起。妄念固然是由真心所生起的，但若无境缘也无由生起。境缘就是“自性通彻境”。我们在前面反复讲过，日月星辰、山河大地、人我众生、花鸟虫鱼，都是自性所显现。	This further explains the dependent arising of illusory thoughts. Although illusory thoughts arise from the true mind, they cannot arise without objective conditions. Such conditions constitute “the fully pervaded and unimpeded realm of self-nature.” As repeatedly explained, the sun, moon, and stars; mountains, rivers, and the earth; self and others, sentient beings, flowers, birds, insects, and fish—all are manifested by self-nature.
但同是凡夫的境缘，为什么会有种种不同呢？那是因为业性使然。凡夫不识自性，故而迷惑。因惑而造业，因业而受报。由共业感现山河大地，复由别业感现十二类生。随其善恶之因不同，感现的境缘也不同。	Why, then, do ordinary beings encounter such different circumstances? Because of the nature of their karma. Not recognizing self-nature, they become deluded; through delusion they create karma, and through karma they undergo its retribution. Collective karma manifests mountains, rivers, and the great earth, while individual karma manifests the twelve classes of living beings. The circumstances manifested differ according to their wholesome and unwholesome causes.
种种不同的境缘，都是在自性中感通、在自性中了彻的，无有实体，虚妄不实。就自性来说，因也在其中，果也在其中。自性是超越因果的，种种不同的境缘都是“自性通彻境”，此即所谓“第八识的相分”。	All these different circumstances are apprehended and understood within self-nature. They have no substantial essence and are illusory and unreal. From the standpoint of self-nature, both cause and effect are contained within it, and self-nature transcends cause and effect. All these circumstances are the “realm fully pervaded by self-nature,” what is called the object aspect of ālaya consciousness (ālaya-vijñāna).
而“第八识的见分”又对“相分”分别取舍，这种分别取舍即所谓的“妄念”。同是一个第八识——阿赖耶识，在迷即第八识，在悟即“如来藏心”。故而，若能“依于妄念，调修法身”——返迷归悟，则“一切妄念，皆由自性通彻境中所起之妙用”。妄念是真心所起的妙用啊！	The perceiving aspect of ālaya consciousness in turn discriminates between, accepts, and rejects its object aspect. This discrimination and selection are what we call “deluded thoughts.” It is the same ālaya consciousness (ālaya-vijñāna): in delusion it is the eighth consciousness; in awakening it is the tathāgatagarbha mind. Thus, if we “rely on deluded thoughts to cultivate the dharmakāya,” returning from delusion to awakening, then “all deluded thoughts are wondrous functioning arising within the realm fully pervaded by self-nature.” Deluded thoughts are the wondrous functioning of the true mind!
“以无取舍心护持之，因其生灭未能超越法身妙用王之境也。”	“Safeguard it with a mind free from acceptance and rejection, for the arising and ceasing of illusory

	thoughts can never pass beyond the sovereign realm of the dharmakāya's wondrous functioning."
顾名思义，“妄念”是虚妄不实之念。因其对虚妄不实的外境分别取舍，故其“分别取舍”也是虚妄不实的。妄念虽“妄”，却是真心的妙用。一旦识取真心，就要好好地“护持之”。	As the name implies, "illusory thoughts" are false and unreal. They make judgments and choices based on inaccurate external conditions, which makes those judgments and choices equally false and unreal. Despite their illusory nature, these thoughts demonstrate the remarkable function of the true mind. Once we recognize the true mind, we must diligently "protect and uphold it.
护是保护，持是维持，好好地保护它，维持其“作主”的地位，所以真心又称“主人翁”。怎样护持它呀？“以无取舍心护持之”，要以对外境不取不舍的方法护持真心。	" Protecting involves safeguarding, while upholding focuses on maintenance. Ensuring its protection and sustaining its role as "master" is why the true mind is often referred to as the "master." How can we protect it? We must "safeguard it with a mind free from acceptance and rejection." This means refraining from accepting or rejecting external conditions.
对一切外境，都不要起心分别：这个东西好，要取到它；那个东西不好，要舍弃它。不要有爱憎取舍之心，把这爱憎取舍之心拿掉，就是保护真心。我们之所以不得解脱，坏就坏在“爱、憎、取、舍”上。哎呀！这金子多好，要取到手！这地方不好，赶快远离。	We should avoid discrimination based on any external factor: "This thing is beneficial; I must take it. That thing is detrimental; I must discard it." It is crucial to steer clear of love or aversion, grasping or rejection. Eliminating these attachments is essential for the protection of the true mind. Our inability to attain liberation arises from love, aversion, grasping, and rejection. For example, one might think, "Oh! This gold is so appealing! I must take it!" or "This place is terrible! I must flee from it at once."
讲到这里，想起一则现代公案。杭州有个法师，他说：“讲《金刚经》的人虽然不少，但一句话就能把他们问倒。	This brings to mind a modern-day Chan encounter. A Dharma teacher in Hangzhou said: "Many people lecture on the Diamond Sūtra, but I can silence them with a single question.
《金刚经》说无人相、无我相、无净相、无垢相，那么，这里有一泡大粪，你无相，把它吃掉吧！”这哪里是诘难讲《金刚经》者，这是在诘难《金刚经》的经义啊！其实他这问话很容易答。答他：“请你衔将来。	The sūtra speaks of no mark of a person, no mark of a self, no mark of purity, and no mark of impurity. Here is a pile of excrement. If you are free from marks, eat it!" This does not merely challenge those who lecture on the Diamond Sūtra; it challenges the meaning of the sūtra itself. Yet the question is easily answered: "Please bring it here in your mouth."
”你不是让我吃掉它吗？那就请你用嘴把它衔过来吧！这是客气的答法，如果不客气，就震喝他：“嘿！你这	Since you want me to eat it, kindly carry it over in your mouth. That is the courteous reply. Less

法师竟然被一泡大粪埋掉了。”他看见这泡大粪，着相了，就等于被大粪埋掉了。这都是爱憎取舍分别之心在作怪啊！因此，我们不能对外境起爱憎取舍之心，这就是护持真心。	courteously, one might shout: “Hey! This Dharma teacher has been buried beneath a pile of excrement!” The moment he saw it, he became attached to its appearance, as though buried beneath it. This is all the work of the discriminating mind with its love and aversion, acceptance and rejection. Not giving rise to such a mind in relation to external objects is precisely how the true mind is safeguarded.
为何要这样护持真心呢？“因其生灭未能超越法身妙用王之境也”。因妄念生灭没有能够超越“法身妙用王”的境界啊！法身的妙用是包容一切的，故而称“王”。妄念的生灭当然也在“法身妙用王”的境界之内，不出真心妙用的范围。所以，妄念尽管有生有灭，只要我不跟你跑，不为你所牵，不为你所动，那就是护持真心了。	Why is it important to protect our true mind in this manner? “Because the arising and ceasing of illusory thoughts can never pass beyond the sovereign realm of the dharmakāya’s wondrous functioning.” The emergence and dissolution of false thoughts naturally fall within these “kingly wondrous functions”. The dharmakāya’s wondrous function is all-encompassing, which is why it is referred to as “King.”. Therefore, even though false thoughts may arise and dissipate, I safeguard my true mind as long as I do not follow, become attached to, or react to them.
“妄念虽具无明色相，而其自性未出智慧法身之清净中。”	“Although illusory thoughts bear the forms of ignorance, their own nature has never departed from the purity of the wisdom dharmakāya.”
《心经》云：“照见五蕴皆空”。五蕴又称五阴，就是“色、受、想、行、识”，色蕴属色法，色法有相。男女老少、山河大地、草木丛林都是色相。受、想、行、识是心法，心法无相。	The Heart Sūtra says, “Illuminating and seeing that the five aggregates are all empty.” The five aggregates, also called the five skandhas, are “form, feeling, perception, volition, and consciousness.” The aggregate of form belongs to form-dharmas, and form-dharmas have marks: men, women, old and young, mountains, rivers, the great earth, grass and trees are all forms. Feeling, perception, volition, and consciousness are mind-dharmas, and mind-dharmas have no marks.
妄想属于心法，可是，为什么说妄念“具无明色相”呢？起妄念就是有住着、有执取。执取什么？执取色法虚妄的形象——执取色相。妄念一起，头脑中就有色相的影子，所以说妄念“具无明色相”。	What is it that we grasp? We cling to the illusory images of material phenomena—essentially, we are grasping at material forms. When deluded thoughts arise, the mind reflects the shadows of these material forms, leading to the observation that deluded thoughts possess the “form of ignorance.”
其实，心法就是色法，色法就是心法。离开真心哪有二法？但因无明之故，心法一动，就是色法的影子，故称“无明色相”。无明色相同样是虚妄的、不可得。假如	In truth, the mind and material are interconnected; without the true mind, the concept of duality in dharmas cannot exist. Yet, because of ignorance,

你能“依于妄念，调修法身”，则“所现之妄念皆调现为自性之妙受用”。为什么妄念能够翻成妙受用呢？因“其自性未出智慧法身之清净中”。	the mind’s movements manifest as mere shadows of materiality; hence, the term “manifests as ignorance.” These forms are equally illusory and unattainable. If one can “rely on illusory thoughts to cultivate the dharmakāya,” then “if one knows how to cultivate the dharmakāya by focusing on illusory thoughts, all thoughts that arise will be transformed to reflect the wonderful experience of one’s true nature.” Why can deluded thoughts be transformed into such experiences? Because “their true essence resides within the purity of the wisdom of the dharmakāya.”
这里讲的“自性”，是“自身性质”的意思。妄念的自身性质是虚妄不实的，也可以说，妄念无自性，犹如“空中华”——就好像看到虚空中有花朵。	Here, “self-nature” means a thing’s own nature or characteristics. The inherent nature of delusion is false and unreal. It can also be stated that delusion lacks self-nature, much like “flowers in the sky”—akin to perceiving flowers in the sky.
那是眼睛有毛病了，眼睛里长了翳，才会看到空中有花，其实空中是没有花的。眼里有翳，比喻自心的妄想执着；见空中花，比喻认虚作实，妄执妄取。	This condition occurs because there is an issue with our vision, akin to having a cataract, which causes us to see flowers in the sky; in reality, there are no flowers in the sky. The cataract symbolizes the mind’s delusion and attachment, while seeing flowers in the sky represents the confusion of mistaking the unreal for the real, leading to persistent grasping.
这不但迷惑于虚空——不见真如实性，而且也不见实华生处——也不能了知妄念与妄境都是真心的妙用。无明、妄念皆如“空中华”（古时华、花二字通用），均无有实体，都是虚妄的。	This process not only leads to confusion in the void—where true reality is not perceived—but also creates an inability to recognize the source of genuine flowers, failing to understand that delusion and illusion are significant functions of the true mind. Ignorance and delusion are like “flowers in the sky,” lacking substance and being illusory.
可是它为什么能生起来呢？就是因为我们具有灵明真心啊！真心如大海，妄念似浪花。无大海便无海浪，无真心何来妄念？真心就是智慧法身，真心本来就是清净的。所以，妄念的自身性质并没有超出“智慧法身之清净中”。	But why do they manifest? We manifest ignorance and delusion because we possess our bright and clear true mind! The true mind resembles the ocean, while delusion is akin to waves. Without the ocean, there are no waves. Without the true mind, how can delusion emerge? The true mind embodies the wisdom of dharmakāya, which is inherently pure. Consequently, the inherent nature of delusion does not transcend the “purity of the wisdom of dharmakāya.”

证道歌云：“无明实性即佛性，幻化空身即法身”，无明的真实性质，就是真如佛性；如幻如化的“本来空”之身，就是智慧法身。因为虚妄的身心并没有超出清净智慧法身的范围。这就是实相、就是一真法界。	The Song of Realization says, “The true nature of ignorance is Buddha-nature; the illusory, empty body is the dharmakāya.” The true nature of ignorance is suchness and Buddha-nature; this illusory body, originally empty, is the wisdom dharmakāya. The illusory body and mind do not lie outside the pure wisdom dharmakāya. This is true reality, the One True Dharma Realm.
“故于广大不断之光明所照中，妄念自性原空也。”	“Thus, within the illumination of vast and uninterrupted luminosity, the nature of illusory thought is originally empty.”
“广大不断之光明”是什么？就是我们的智慧法身。法身是广大无比、永远不断、光明无量的。《佛说阿弥陀经》云：“彼佛光明无量，照十方国，无所障碍。是故号为阿弥陀。”阿弥陀就是无量光、无量寿。	What is “the illumination of vast and uninterrupted luminosity “? It refers to our wisdom, known as dharmakāya. The dharmakāya is incomparably vast, eternally present, and infinitely radiant. The “Amitābha Sūtra” states, “That Buddha’s light is immeasurable, illuminating the ten directions, unobstructed. Therefore, he is called Amitābha.” Amitābha signifies infinite light and infinite life.
无量光就是空间之“广大”，无量寿就是时间之“不断”，阿弥陀就是“广大不断之光明”。我们修行，无论念佛、参禅、修密，都是修心。心空净了，就会光明大放。	Infinite light symbolizes the vastness of space, while infinite life represents the continuity of time. Amitābha embodies “vast and uninterrupted luminosity.” Whether we engage in chanting Buddha’s name, meditating, or practicing tantra, we are nurturing our minds. When the mind becomes empty and pure, it will radiate light.
现在为什么不放光明？因为有无明遮盖，就像珍珠被污泥包裹，光明不见了。但是，虽不见还是有啊！其实，光明并没有离开我们，日常生活中，工作、作文章、创造发明等等，这些仍然是光明，仍然是法身的妙用，只是没有全部发挥出来罢了。在这个“广大不断之光明”的朗照之中，所有一切妄念的自身性质，原本都是空寂的。	Why isn’t it radiating light now? It is obscured by ignorance, much like a pearl buried in mud—its light is hidden. However, even if it seems lost, it still exists! In reality, the light has not departed from us. In our daily activities—working, writing, creating, and inventing—we continue to express this light, showcasing the wondrous functions of the dharmakāya, though these potentials remain underutilized. Within the brilliance of this “vast and uninterrupted luminosity,” the fundamental nature of all deluded thoughts is originally empty and silent.
不要怕妄念，妄念息下去就是真心。妄念若起，要像水上画图一样随画随灭，不要有停留，不要有执着，立即凛然一觉，起灭随无。净土宗提佛号，禅宗起疑情，密宗持印咒，都是为了转化妄念、保护真心。	Do not fear stray thoughts; when they subside, the true mind is revealed. When a deluded thought arises, let it vanish as it is drawn, like a picture traced upon water. Do not let it linger and do not

	grasp it. Immediately awaken with keen awareness, allowing its arising and ceasing to dissolve into non-existence. The Pure Land school invokes the Buddha's name, the Chan school arouses the sensation of doubt, and the esoteric school maintains mudrās and mantras—all to transform stray thoughts and safeguard the true mind.
如此绵密行去，不过几年功夫一定成就。怕的是我们不肯这样做，不肯绵绵密密地保护，而是任由妄念纷飞，并且纵之任之，让它像大火烧起来一样——纵之使炽，那就不能成就了。	If one practices continuously and closely in this way, accomplishment will certainly come within a few years. The danger is that we are unwilling to practice or safeguard the mind so continuously, but instead allow deluded thoughts to fly about and indulge them until they blaze like a great fire. Then accomplishment is impossible!
所以，只要认识妄念自性原空，不要怕它，它就是真心的妙用，就是道行。念佛、参禅、修密，其目的都是为了将妄念斩断，不随之流浪。若无“渗漏之妄念”，就断了“轮回业因”。	Simply recognize that the nature of illusory thought is originally empty and do not fear it: it is the wondrous function of the true mind and itself becomes conduct on the Way. Reciting the Buddha's name, investigating Chan, and practicing the esoteric teachings all serve to cut through stray thoughts so that we do not wander after them. When there are no “leaking deluded thoughts,” the karmic causes of saṃsāra are severed.
“如是长久串习行持，则妄念自起调治，动静无分，得无坏住。”	“Through prolonged familiarization and sustained practice in this way, illusory thoughts regulate themselves as they arise; movement and stillness are no longer divided, and one attains indestructible abiding.”
朝于斯、夕于斯、流离于斯、颠沛于斯，时时刻刻做功夫，在在处处不妄记，就叫“长久串习”。行就是实行，实际去做；持是坚持，长恒如是。如果这样“长久串习行持”，则“妄念自起调治，动静无分，得无坏住”。	Morning and evening, wandering and adrift, diligently practicing at all times without distraction—this is what we call “prolonged familiarization and sustained practice.” “Practice” refers to actively applying what you learn; “sustained” implies maintaining this practice over an extended period. When one engages in diligent practice in this manner, “deluded thoughts will naturally arise and be regulated, with no distinction between movement and stillness, leading to a state of non-destruction.”

自起调治，即不用你降服它，它自己就降服了。我们做功夫就像牧牛，一开始要时时刻刻地管教，待调伏它了，不用管，它也服从你。到那时要起念就起念，要不起念就不起念。	Illusory thoughts regulate themselves as they arise " means you don't need to suppress them; they'll fade on their own. Our practice resembles herding cattle. Initially, we must consistently discipline them. Once we have tamed them, we no longer need to exert control; they will follow our lead. At that point, we will think only when we choose to.
起念是派用场，若不用它，便不起念，那就修成功了。凡夫作不得念头的主，不要它起还是要起，念头自己从心里跳出来，故称“妄念”。如果修行人也如此，那是功夫没做好，那就需要端正认识，好好用功。	Thoughts emerge because they are utilized. Engaging with them prevents them from surfacing, signifying failure in our practice. Ordinary individuals struggle to control their thoughts, which arise spontaneously from the mind and regardless of intention; this is why they are labeled as "illusory thoughts." Such behavior in a practitioner suggests inadequate practice. We must rectify our understanding and commit to diligent effort.
“动静无分”，即动也好，静也好，打坐也好，劳动也好，都没有分别，都是如此。我让你动念头，你就动；不让你动念头，你就不动，动静一如。	"Movement and stillness are no longer divided " means that all states—meditating, working, moving, or resting—are equal. If I ask you to think, you do so; if I request that you refrain from thinking, you comply. Movement and stillness are interchangeable.
正起念时，也不见有念从何而起，这就是时时刻刻无念可起，而不是死水一潭，一个念也没有，只是不住着。到这个地步，就“得无坏住”，就不会坏了。我们这个色身要坏的、要死的，缘尽便会四大分离，而法身是不会坏的。	Even while a thought is arising, no place from which it arises can be found. This is what it means that, at every moment, there is no thought that can arise. It does not mean remaining like a stagnant pool with no thoughts at all; it means simply not abiding in thoughts. At this point one attains "indestructible abiding," which cannot decay. Our physical body will decay and die; when its conditions are exhausted, the four elements separate. The dharmakāya, however, is indestructible.
得无坏住，就成道了。大手印叫我们在心地上做功夫，不需要修什么别的法门，直接在心地上用功就行。时时观照，如水上画图，毫无住着。这样做功夫，久久妄念就自然调伏，那就结成道果，“得无坏住”了。所以，密宗的无上部修法和禅宗是一样的，禅宗也是叫你无修而修。故心地法门非常重要。	Mahāmudrā instructs us to cultivate our minds directly. There is no need to adopt any other methods; simply focus on this direct cultivation. Continuously observe and contemplate, akin to drawing a picture on water, without fixation on anything. By cultivating in this manner over time, you will naturally subdue delusion, leading to the fruition of the path and the achievement of the state of non-destruction. Therefore, the practices of the highest tantras of Vajrayāna closely resemble those of Chan. Chan also teaches us to cultivate in

	a way that does not involve the act of cultivating. Thus, the Mind-Ground Dharma Gate is essential.
“极其功用，虽现喜忧疑虑之妄念与凡夫同，然不似其成坏之实执，而集诸行业，随贪欲力成转移。”	“At the culmination of this practice, thoughts of joy, sorrow, doubt, and anxiety still appear just as they do in ordinary beings. Yet one does not, as ordinary beings do, grasp their formation and dissolution as truly existent, accumulate streams of karmic activity, and become swept away by the power of desire.”
极其功用，就是我们这样观照用功到了极点。	At the culmination of this practice, we reach the pinnacle of our contemplation and practice.
这时候，“虽现喜忧疑虑之妄念与凡夫同”，遇坏事忧虑，遇好事欢喜，做事情还有疑虑（但绝非疑师、疑法，绝非疑及根本），这些喜欢、忧愁、疑虑都是妄念，与凡夫的喜欢、忧愁、疑虑一个样。	At this point, individuals experience the same feelings of joy, sorrow, doubt, and anxiety as ordinary people; they feel worry when undesirable things happen, joy when pleasant things occur, and still have doubts while engaging in activities (but they never doubt the teacher, the Dharma, or the fundamental principles). These joys, sorrows, and doubts are all illusory thoughts, just like those of ordinary people.
“然不似其成坏之实执”，然而，却不像凡夫那样，把所喜欢的、所忧愁的、所疑虑的境界执为实有。虽然也动一动“喜忧疑虑之妄念”，但他不死执，了知“凡所有相，皆是虚妄”，不认为有什么实体可成，有什么实体可坏。	Unlike ordinary individuals, those who practice at this level detach from the reality of what they enjoy, worry about, and doubt. Although they may experience the illusory thoughts of joy, sorrow, and doubt, they do not cling to them stubbornly. They understand that “all appearances are illusory” and do not believe in any substantial creation or destruction.
凡夫把妄想境界执以为实，心里一直不安，耿耿于怀，朝朝暮暮都在心里盘算。烦恼啊、烦恼啊！凡夫的一生是在妄想和烦恼中度过的，这是多么苦啊！这就是迷惑。	Ordinary beings take deluded circumstances as real, remaining uneasy and preoccupied, turning them over in the mind day and night. Afflictions, afflictions! An ordinary person’s whole life passes in deluded thoughts and afflictions. How painful this is! This is delusion.
因惑而造业，因业而受报，就是“集诸行业，随贪欲力成转移”。凡夫自己作不得主，而是随着贪欲之力转移。	Delusion leads to karma, and karma leads to retribution. This cycle results in “accumulating various karmic actions driven by the force of greed.” Ordinary people are not in control of themselves but are carried away by this force.
真用功修行，“极其功用”的人，虽然也有“喜忧疑虑之妄念”，但是一转就过去了，不随着贪欲力转移，不是耿耿于怀，不是朝朝暮暮地盘算个不停；所以不同	Those who truly practice and “exert themselves fully” may also experience “feelings of joy, sorrow, and doubt,” but these thoughts pass quickly,

啊！他遇到悲伤的事情，也不是不哭泣；遇到喜欢的事情，也不是不欢笑。	unaffected by greed. They do not dwell on them or calculate over them day and night; this is what sets them apart. When something sorrowful happens, it is not that they do not weep; when something joyful happens, it is not that they do not laugh.
但呜呜一哭、哈哈一笑就过去了，心里还是平坦坦的。“极其功用”的人，并不是喜也不会笑，悲也不会哭，不是死人、木头人。功夫到了那个时候，喜笑怒骂都是佛法，都是道行！	They shed tears of sadness and laugh in moments of joy, but a sob or a laugh quickly passes, and their hearts remain at peace. Those who are “at the culmination of this practice” are alive and human; they laugh when joyful and cry when sad. At this level of practice, joy, laughter, anger, and scolding are all Dharma, all spiritual attainments!
四、修习大手印的要点及有可能出现的几种歧路	IV. Essential Points in the Practice of Mahāmudrā and Possible Deviations
“当念生时，初识其妄念之相，其相随灭，如遇旧识之人；次则妄念必自灭，如蛇结自解，最后妄念无利无害而隐灭，如盗入空室，是为解法之最要妙。”	“When a thought arises, first recognize its illusory nature; its appearance then vanishes like meeting an old acquaintance. Next, the illusory thought will naturally dissolve on its own, like a snake untying its own knot. Finally, illusory thoughts fade away harmlessly and without benefit, like a thief entering an empty room. This is the most crucial and subtle secret of liberation.”
当妄念起来的时候，初初做功夫，只认识妄念的各种相貌，妄念之相随即消灭，就像遇到从前认得的人一样。但是，这个熟人离开之后，心里头还有影子。妄念虽然消灭了，影子还是有的。	When a thought arises, one initially practices cultivation by simply recognizing its various appearances, which then disappear immediately, similar to meeting someone you once knew. However, after the familiar person leaves, their shadow lingers in the mind. Although the thought has vanished, its shadow remains.
其次，功夫较前做得好了些，妄念必定自起自灭，像蛇打了个结自己也能解开——执着心松动了。功夫做到最后“妄念无利无害而隐灭”，既不是妄念生了有坏处，也不是妄念灭了有好处，而是无利无害，自然隐灭。	Next, when practice improves, deluded thoughts naturally arise and cease by themselves, like a snake’s knot untying itself: attachment has loosened. At the culmination of practice, “deluded thoughts disappear without benefit or harm.” Their arising is not harmful, nor is their ceasing beneficial. With neither benefit nor harm, they naturally disappear.
妄念尽管起，我知道这是真心的妙用，因而不住，它自然就消灭了，不在妄念上起分别了。有的修行人喜欢分别：哎呀！我妄念不起了，有好处啊，功夫进步了；唉呀！我妄念又起了，有害有害，又退步了。	Let deluded thoughts arise. I know they are the wondrous functioning of the true mind, so I do not abide in them. They naturally cease, without my discriminating about them. Some practitioners like to discriminate: “Ah, my deluded thoughts have

	stopped! That is beneficial; my practice has improved. Oh no, they have arisen again! That is harmful; I have regressed."
其实妄念本无自性，并无好坏，只要我们认真地做功夫，最后就不会起“有利、有害”的分别心，妄念就会随时隐灭。“如盗入空室”，就像盗贼进入空房间一样，没有东西可偷。“是为解法之最要妙”，这是解脱妄念最重要、最妙的方法。	In fact, delusions have no inherent nature and are neither beneficial nor detrimental. As long as we practice diligently, we will eventually stop discriminating between “beneficial” and “harmful,” and delusions will disappear at any moment. Like a thief entering an empty room, “There’s nothing to steal.” This is the most crucial and wonderful method for resolving delusions.” This procedure is the most important and wonderful method for liberating delusions.
由于这是“解法之最要妙”，所以下面再将这三个修行层次讲一遍。妄念起来了，首先识得它，不跟它跑，妄念随之而灭。但最初认识妄念的力量不够，妄念虽然灭了，我们心中不无它的影相，还是有的。	Because this is the “most crucial and subtle secret of liberation,” I will revisit these three levels of practice. When delusions arise, the first step is to recognize them and refrain from following them. Doing so will cause the delusions to dissipate. However, the initial power of recognizing these delusions is often inadequate. Although the delusions may have disappeared, their images can linger in our minds.
像遇到从前的熟人一样，他虽然已离去，但是我们心中却翻腾起来：这人多年不见了，他过去怎样、现在如何。人虽离开，影子却在。妄念虽灭，影相犹存也。此为力量不充之故！	It’s akin to encountering an old acquaintance. Even after their departure, our thoughts race: I haven’t seen this person in years. What were they like back then? What are they like now? While the person may be gone, their image remains. This persistence of their image, even after the delusions have vanished, stems from a lack of sufficient strength.
其次，进一步认识妄念，晓得妄念必然自灭，力量较前充足了。但是，妄念的虚幻之相还在，而且停留一段时间才灭去，这如同“蛇结自解”一样。蛇是不会自己打结的，你若给它打一个结，经过一段时间，它会自己解开。功夫到此，“旧识之人”离去，也不会心起翻腾了，比较以前，又进一步了。	Secondly, we become more knowledgeable about illusory thoughts, recognizing that they will ultimately fade away on their own. This enhances our resilience more than it did in the past. However, the deceptive nature of illusory thoughts tends to linger for a time before they dissipate, similar to a snake untying a knot. Although snakes do not naturally tie themselves in knots, once one is created, it will eventually untie itself. At this stage in our practice, even after the departure of “old acquaintances,” our minds are no longer troubled. We have made further progress compared to our previous state.

再其次，认识到妄念无利无害，妄念起灭与我不相干。因为真心是不动不摇的，我的真心不因妄念起而损一分，不因妄念灭而增一分，真心无增无减，所以，妄念无利无害，任它随起随灭。	Illusory thoughts are neither beneficial nor harmful, and their emergence and disappearance are unrelated to us. Our true mind is unshakable; it remains unchanged regardless of the presence or absence of illusory thoughts. Our true mind does not increase or decrease. Therefore, illusory thoughts can arise and disappear freely.
认识到这一点最重要，做到这一点最好、最妙。假如我们起了妄念之后，还在心里盘旋，还丢不掉，还要再盘算盘算看，这是力量不充之故。	Grasping this concept is crucial, and attaining this state is both profound and valuable. When a delusional thought lingers in our minds, preventing us from letting it go, it reflects our insufficient strength.
很多人都是这样，晚上做了个梦，醒过来还要再想想，这梦怎么、怎么样，还要讲给别人听听。假如我们能做到：知道这是个梦，不去管它，心里一点影子也不留，这就有力量了。如遇旧识、蛇结自解、盗入空室，这是我们对妄念的看法和消灭妄念之力量的不同层次。诸位能把妄念消灭在哪一层上，自己去考察考察看。	Many people experience this: after waking from a dream, they ponder its content and feel compelled to share it with others. If we can reach a state where we recognize it as a dream, let it go, and allow no trace of it to linger in our minds, we will possess power. This state is akin to meeting an old acquaintance, a snake freeing itself from entanglement, or a thief discovering an empty room. These analogies illustrate the varying levels of our perspective on delusions and the power we have to dispel them. Reflect on what level you can achieve in eliminating delusions.
“知修不知解，与禅天同。”	“Practice without underlying understanding is equivalent to being in the realm of meditative absorption.”
知道修行，知道不跟妄念跑，但不知道“一切妄念，皆自性通彻境中所起之妙用”，这就叫“知修不知解”。只知道修道，不知道真心是怎么一回事，不认得真心，就“与禅天同”。你这样勤做功夫，即使做到极点，定功颇深，而不识真心，也不过生初禅天、二禅天、三禅天、四禅天而已，还是不出色界。慢说解脱，连无色界也没有到达。	One may know how to practice and how not to follow illusory thoughts, yet fail to understand that “all illusory thoughts are wondrous functions arising within the realm fully pervaded and illumined by self-nature.” This is called knowing how to practice without underlying understanding. If one practices the Path without knowing or recognizing the true mind, one’s attainment is no different from meditative absorption in the heavens. Even if one practices diligently to the utmost and develops profound concentration, one will be reborn only in the first, second, third, or fourth dhyāna heaven and will still not have transcended the form realm. Far from attaining liberation, one will not even have reached the formless realm.

“若不具如是解法妙要之修习，虽心能坚住禅定，亦落于上界之禅定。”	“If practice lacks the essential, subtle understanding of the Dharma, even if the mind can abide steadfastly in meditative absorption, it will still fall into the meditative states of the higher realms.”
如果不具如是解法妙要之修习，就是“知修不知解”。虽心能坚住禅定，就是心能够不动，入定很深，经一年、两年、三年，乃至一劫、两劫、千百万劫的时间而不动。	Without practice in these subtle essentials of self-liberation, one “knows how to cultivate but not how to liberate.” Even if the mind abides firmly in meditative concentration, motionless in deep absorption, it may remain so for one, two, or three years, or even one, two, or countless millions of eons.
“亦落于上界之禅定”，也不过落在四禅天或者四空天的禅定里。这还是色界、无色界的禅定，还在三界里，并非解脱。不认取真心，就不可能出三界，就与外道相同。外道为何不能出三界？因为他不知道真心是怎么一回事。	One still “falls into the meditative concentrations of the higher realms”: at most, the concentrations of the four dhyāna heavens or four formless heavens. These are still within the form and formless realms, within the three realms; they are not liberation. Without recognizing the true mind, one cannot leave the three realms and is no different from followers of non-Buddhist paths. Why can they not leave the three realms? Because they do not know what the true mind is.
外道执着阳神，认为阳神是真实不坏的。阳神就是佛教讲的“意生身”，就是第七意识（意根）所生之身，还是虚假的影子。	Followers of non-Buddhist paths cling to the yang spirit, regarding it as real and indestructible. The yang spirit is what Buddhism calls the mind-born body, a body born of manas consciousness (the mind faculty). It is still an illusory reflection.
《金刚经》云：“凡所有相，皆是虚妄”，一切有相的东西全是假的，阳神也是假的，不出三界，并不究竟。只有认取真如自性，努力保护它，这样修行，才能成大道。	The Diamond Sūtra states, “All appearances are delusion.” All things that have form, including the yang spirit, are false. It cannot transcend the Three Realms and is not the ultimate reality. Only by recognizing the true nature of the self and diligently protecting it can one achieve the Great Way.
我们再三地讲：大家要保护好真如法体啊！要了了常知，时时无住，绵绵密密地保护它，久久自然证成大道，决定能成就。认取真心，就好像得到了米，再用火来烧，就能成饭。	We have repeatedly urged you to safeguard the Dharma essence of suchness. Maintain clear, ever-present knowing, abiding nowhere at any moment, and safeguard it with close, unbroken care. Over time, you will naturally realize the great Way; accomplishment is certain. Recognizing the true mind is like obtaining uncooked rice. Cook it over a fire, and it becomes cooked rice.

所谓用火来烧，就是时时保护它，处处不让妄念侵扰，不随妄念跑，心空无住，那么，结果一定成佛，这非常重要。若不这样修，纵然定功很深，入禅定的时间很久，也不能证成大道。	“Burning with fire” signifies the need to constantly protect the mind, preventing distracting thoughts from intruding, avoiding attachment, and maintaining an empty and unattached mindset. In this manner, attaining Buddhahood is assured. This type of meditation is essential. Even with deep focus and prolonged samādhi, one cannot reach the Great Way without this cultivation.
现在很多人喜欢定功：哎哟，这个法师功夫很好，入定一星期了。噢，不、不！那个法师功夫更好，入定三个月了。我们在此要向他大喝一声：不行！那是死定，绝对不能证成大道！真正的禅定，是对境不迷惑，一切时无住。	Many people today admire concentration: “Oh, this monk is incredibly skilled; he’s been in samādhi for a week.” “Oh, no, no!” “That monk is even better; he’s been in samādhi for three months.” We must correct this belief: No! That is merely dead samādhi; it absolutely cannot lead to the Great Way! True samādhi involves remaining unconfused by the environment and detached at all times.
坐在那里就定，下座就不定了，那能行吗？不行的。所以，不认取真如法体，盲修瞎练，决定不能成道。一定要认取真心，做功夫保护它，才能成就大道。这是我们学佛的人必须知道的、至关重要的原则问题。	If one can be in samādhi while sitting but not when standing, how can that be effective? It cannot. Thus, if one fails to recognize the true nature of the Dharma and practices blindly, one will miss the Great Way. One must recognize the true mind and practice to protect it in order to achieve the Great Way. This is a vital principle that all of us Buddhists must grasp.
“如以了知妄念起住为足者，是与下劣狂惑无别。”	“If one is content merely to understand where illusory thoughts arise and abide, one is no different from those of inferior capacity who are wild and confused.”
有些人做功夫，知道了妄念的起住之处，就满足了。他说：“噢，我晓得了。妄念起处、住处我都知道了。妄念从什么地方起呢？妄念从境界起，妄念是境界的反映。妄念住在什么地方？就住在境界上。	Some people undertake spiritual practice and feel satisfied merely after identifying where delusive thoughts arise and abide. They say, “Oh, I see now. I know where delusive thoughts arise and where they stay. Where do they arise from? They arise from external conditions—delusive thoughts are simply the reflection of those conditions. Where do they abide? They abide right on those conditions.”
”妄念确是从境界起来的，没有境界，就没有妄念。“心本无生因境有”这是毗舍浮佛讲的。可是，境界从何而有呢？假若只知道妄念起住就满足了，“是与下劣狂惑无别”，那就和下劣狂惑没有差别。	Indeed, delusive thoughts do arise from external conditions; without conditions, there are no delusive thoughts. As Buddha Vipaśyin taught, “The mind is inherently unarisen, taking birth only due to conditions.” However, where do these conditions themselves come from? If one is content simply

	knowing the origin and abiding place of delusive thoughts, “that is no different from being inferior, mad, and deluded.”
佛法是上妙之法，定而不狂，慧而不惑，下劣狂惑不是佛法。“以了知妄念起住为足者”是最下乘根器。你只知道妄念起住，有什么用？一定要认取真如法体，在法体上用功，时时处处观照保护，才能成道。只知道妄念起住而幻想成道，就像是以沙煮饭，千万劫也不能成饭的。	The Buddha Dharma is a supreme and subtle teaching: concentrated without madness, wise without delusion. Inferior madness and delusion are not the Buddha Dharma. “Those who settle for merely knowing the origin and abiding place of delusive thoughts” possess the lowest spiritual capacity. What use is there in merely knowing where delusive thoughts arise and abide? One must recognize and realize the true Tathātā (Suchness) Dharma-body, practice directly from this fundamental reality, and constantly maintain contemplative awareness in every moment and place to achieve the Way. To dream of attaining enlightenment while only knowing the arising and abiding of delusive thoughts is like boiling sand to make rice—it will never become rice even after millions of eons.
“或偏于空性求法身印契等等思量，然遇恶缘时，则所修持不能解除境缚，而反自现过失。”	“Or, if one leans one-sidedly toward emptiness, seeking the seal of the dharmakāya through intellectual speculation and concept-building, then when encountering adverse circumstances, their practice will fail to free them from the bondage of external conditions, and instead, their own faults will manifest.”
以了知妄念起住为足者，当然是下等根性的人，因为他着境，以为境是实有。但是“偏于空性”也不行啊！著有当然不对，落空也不对。	Those who are satisfied with merely understanding the emergence and persistence of illusory thoughts possess inferior aptitude, as they cling to objects, perceiving them as real. However, “ incline one-sidedly toward emptiness” is also unacceptable! Clinging to existence is misguided, as is surrendering oneself to emptiness. Why is this the case?
为什么？因为我们的法身是非空非有，即空即有，不是空也不是有，说有不对，说空也不对。“求法身印契”，印是印证，契是契合。求法身印契，就是要求与法身印证契合。你偏空了，与法身不相应，怎么能印证契合法身呢？所以，只能说这是“思量”。法身不落思量，一落思量，便违法身。着空、著有的种种思量，都与法身不相应。	Our dharmakāya is neither empty nor existent; it encompasses emptiness and existence, transcending both. To assert that it exists is incorrect, just as claiming it is empty is equally erroneous. “Seeking the seal of the dharmakāya”—the term “seal” denotes confirmation, and “agreement” bolsters this understanding. To seek the seal of the dharmakāya is to seek confirmation

	and alignment with it. If you favor emptiness and are not in sync with the dharmakāya, how can you truly agree with it? Thus, the only appropriate term for this activity is “contemplation.” The dharmakāya cannot be the object of contemplation; once it is brought into contemplation, it strays from its true nature. All forms of contemplation, whether they cling to emptiness or existence, are fundamentally incompatible with the dharmakāya.
“然遇恶缘时，则所修持不能解除境缚，而反自现过失”。这些偏空的人，遇到恶缘、逆缘的时候，他所做的功夫，不能解除这些境界的束缚，就被这些境界捆住了。	“But when encountering adverse conditions, one’s practice cannot release one from bondage to the realm, and instead one’s own faults appear.” When these people who have fallen into biased emptiness meet adverse conditions, the practice they have done cannot release them from the bondage of those realms, and they are bound by them.
他的“空”只是思量，遇到事情就空不了啦！他的“空”是有个空在，这岂不成“有”了吗？从前，上海浦东有一位大老，他说：“你们说空、空，怎么还有山河大地、男女老少？”他把“空”理解为“什么都没有”了，这和我们理解的空不相同。	Those who lean toward emptiness cannot escape their bondage when faced with adversity. His notion of “emptiness” is merely a thought; when circumstances change, it ceases to be empty. This “emptiness” implies a certain sense of void. Doesn’t this term also signify “existence”? Once upon a time, a senior citizen in Pudong, Shanghai, remarked, “You speak of emptiness, emptiness, but how can there still be mountains, rivers, earth, men, women, and children?” He interpreted “emptiness” as “nothing at all,” which contrasts with our understanding of emptiness.
我们讲空，是空其相，不要住在相上，以不可得为空。“凡所有相，皆是虚妄”，只是不要着相，相还是有的，没有相怎么起妙用啊？这房子没有，我们怎么避风雨？这凳子没有，我们怎么安坐？“因缘所生法，我说即是空”，无自体、无自性为空，并不是没有相。	When we discuss emptiness, we refer to the emptiness of appearances. We shouldn’t dwell on appearances; rather, emptiness is defined as the unattainable. “All appearances are delusion,” yet we do not cling to them. Appearances still exist. Without them, how can they serve a purpose? If this house doesn’t exist, how can we shelter from the wind and rain? If this stool doesn’t exist, how can we sit comfortably? Dharmas arising from causes and conditions are, I say, empty. Emptiness, devoid of self-substance or inherent nature, signifies that appearance is present.
思量“空”不顶用，遇到境界就空不了了。我们的自性是非空非有，即空即有，有就是空，空就是有。“有”	Contemplating “emptiness” is useless; when encountering a state of mind, one cannot achieve

之当体就不可得，这才是真空。执着偏空，而不认自性，就没有力量，就透不过境界。	emptiness. Our true nature is neither empty nor existent; it is both empty and existent. Existence is emptiness, and emptiness is existence. The very essence of “existence” is unattainable; its essence is true emptiness. Clinging to emptiness without recognizing one’s true nature will lead to powerlessness and inability to penetrate the state of mind.
若认识自性，种种境界不过是自性的妙用。就像镜中之影、水上之波。认得镜子识得水，就不会被影子和波浪所迷惑，一切境界自然很容易空掉。若不识自性，那就空不掉了。我们第一要认识真如法体，这是最最重要的。所以，明心见性是根本，不论你修什么宗，都以明心见性为本，不明心见性是不行的。	If one recognizes one’s true nature, all states of mind are merely the subtle manifestations of it, like a reflection in a mirror or ripples on water. Seeing the mirror and the water will prevent one from being misled by reflections and ripples, and all states of mind will naturally be easily emptied. If one does not recognize one’s true nature, then emptiness is impossible. Our first priority is to understand the true nature of the Dharma; this is paramount. Therefore, understanding one’s mind and seeing one’s nature is fundamental. Regardless of one’s practice, understanding one’s mind and seeing one’s nature is fundamental. Without understanding one’s mind and seeing one’s nature, one will not succeed.
只是理解妄念起住，或者偏空，而不认识自性，遇到恶缘时，则所修持的功力解除不了境界的束缚，“而反自现过失”。凡夫不认识什么是真空，在恶逆境界显现而受阻碍时，就疑虑重重，因而毁谤佛法。	Understanding merely the emergence and persistence of illusory thoughts, or focusing on emptiness without recognizing one’s true nature, hinders liberation from the constraints of the mind, especially in adverse conditions. This approach often highlights one’s shortcomings. When confronted with difficulties, ordinary people, unaware of true emptiness, succumb to doubts. They may express their frustration by saying, “This should be empty!”
他说：“这个应该是空的嘛！怎么空不了？还是有啊！那么，佛法说空是说错了。	But why can’t it be empty? It still exists! This dilemma leads them to conclude that the Buddhist teaching of emptiness is flawed.
”四空天的天人就是这样，他修到了空定，空定的劫数一到，他就出定了，见到外面的境界就起了怀疑：“咦，说是空的，怎么还是有啊！佛说法骗人，是骗子、骗子。”他还是着相，着相就造业，造业就受报。	A similar situation occurs with celestial beings in the Four Formless Heavens. They cultivate to the point of experiencing emptiness, yet when the kalpa of emptiness concludes, they emerge from this state. Upon witnessing the external world, they become suspicious: “They say it’s empty, so why does existence persist? The Buddha’s teachings are

	misleading; he must be a liar!" Their attachment to appearances results in karma, which in turn brings retribution.
反过来毁谤佛法，就下地狱了。这就是“而反自现过失”。所以，我们要认识佛法的真谛，晓得佛性是怎么一回事，这是最重要的。佛性是非空非有，即空即有，亦空亦有。你要是着空落空，不认识本性去修，是修不成功的。其结果是造恶业，反而自己出现过失。	Slandering the Dharma can lead to hell, illustrating what it means to “manifest one’s own faults. “Thus, it is indispensable to understand the true meaning of the Dharma and the nature of Buddha-nature. Buddha-nature is neither strictly empty nor existent; it embodies both qualities. If one clings to emptiness and pursues it without recognizing their true nature, they will ultimately fail, resulting in negative karma and adverse consequences.
五、随妄本净	5. As Deluded Thoughts Cease Primordial Purity Is Revealed
“起灭、自灭、定灭，皆是妄念自灭，随妄本净。”	“Cessation through arising, self-cessation, and cessation through samādhi are all the ceasing of deluded thoughts themselves; as deluded thoughts cease, primordial purity is revealed.”
妄念能生起，就能灭掉。灭掉的形式有三种：“起灭、自灭、定灭”。起灭：后一个妄念生起，就灭掉了前一个妄念；自灭：妄念自己灭掉了；定灭：做功夫入定，将妄念消灭。	Deluded thoughts can cease just as they can arise. There are three forms of cessation: “cessation through arising,” “self-cessation,” and “cessation through samādhi.” In the first, the arising of a later deluded thought ends the preceding one. In the second, the thought ceases by itself. In the third, one enters samādhi through practice, bringing deluded thoughts to an end.
这几种妄念消灭的方式，有快慢之不同，有力量大小之差别。不论用什么办法消灭它，都是妄念自己消灭了，所以“皆是妄念自灭”。其实，妄念本身是虚妄不可得的，也没有什么灭不灭，不住着它，便视之为灭。	These ways of ending deluded thoughts differ in speed and strength. Whatever method is used, it is the deluded thoughts themselves that cease; hence, “all are the ceasing of deluded thoughts themselves.” In fact, deluded thoughts are illusory and unobtainable, so there is no real question of their ceasing or not ceasing. Not abiding in them is regarded as their cessation.
妄念灭后，就“随妄本净”了，随着妄念的消灭，就是本来清净的真如法身了。经云：“息下狂心，即是菩提”。妄心是怎么起的？“心本无生因境有”（毗舍浮佛明言），妄心是因境而有的，没有外境就没有妄心。	After deluded thoughts cease, there is “primordial purity as deluded thoughts cease”: with their cessation, the originally pure dharmakāya of suchness is revealed. A sūtra says, “Let the frenzied mind subside: this itself is bodhi.” How does the deluded mind arise? “Mind is originally unborn; it comes into being because of circumstances,” as Viśvabhū Buddha clearly states. The deluded mind

	depends on circumstances; without external circumstances, there is no deluded mind.
但是，境同心一样虚幻不可得，“心不自心，因境故心；境不自境，因心故境。”心与境相对而生，离一即无。所以先师骧陆公云：“境亦不有，同属幻影”。	Yet circumstances, like mind, are illusory and unobtainable. “Mind is not mind of itself; because of circumstances, it is mind. Circumstances are not circumstances of themselves; because of mind, they are circumstances.” Mind and circumstances arise in relation to each other; without either, the other does not exist. Thus my late teacher, Master Wang Xianglu, said, “Circumstances too have no existence; both belong to illusory appearances.”
只要你了知一切外境，都如梦幻空花，无有实体，不去攀缘，不生妄念，那就神宁智清，灵光独耀，真心明净，如镜照物，无取无舍，无爱无憎，了了分明而一念不生，一念不生而了了分明，当下就亲证真如法身，无需于息心之外更做什么笨拙的功夫了。	If you recognize that all external conditions are akin to dreams and empty flowers, lacking substance, and do not cling to them or entertain false thoughts, your mind will remain calm and clear. Your spiritual light will shine independently, and your true mind will be pure and clear, resembling a mirror that reflects objects. Without attachment or aversion, devoid of love or hate, you will be fully aware and distinct, with not a single thought arising. In this state, you will directly realize the true dharmakāya, and there will be no need for cumbersome efforts beyond calming the mind.
你若真正认识真如法身，妄念就是真如法身的妙用，妄也就是净了。就像认识到波浪本身就是水，不着波浪相，那就不必等波浪平息，波浪当体就是水了。这是“随妄本净”的深刻含义。	If you genuinely understand the true dharmakāya, illusory thoughts will reveal their own wondrous function, and delusion will be purified. You understand that waves are water, so you need not wait for them to subside. This metaphor encapsulates the profound meaning of “ the nature of delusion is intrinsically pure.”
这里所讲的中心，就是要认识妄念，不要怕妄念。妄念就是真心的妙用。只要不跟它跑，就能把它斩断，随妄本净。随着妄念的起灭，就是根本清净的真如法身。真如法身本自清净，不因为有妄念，真如法身就不清净了。只要不跟妄念跑，不被它所左右，时时照顾真如法身，绵绵密密地保护，久久必然能够证成大道，证成佛果。	The key point here is to recognize illusory thoughts without fear. These thoughts are a remarkable function of the true mind. By refraining from following them, we can sever our attachment and embrace the original purity inherent in illusory thoughts. By observing their rise and fall, we can connect with the fundamentally pure dharmakāya. The dharmakāya is inherently pure; it does not become tainted merely due to illusory thoughts. By avoiding engagement with these thoughts, remaining unaffected by them, and consistently nurturing the dharmakāya, we will inevitably attain the Great Way and achieve Buddhahood.

“此灭解相，即自解脱现量唯一之要。”	“This cessation of structural grasping is the single paramount essential for self-liberation via direct perception.”
前面讲过随妄本净。妄从何而起？妄是随境而有的。假若没有境界，就不会有妄念。虽然跟着妄境起妄念，但是我们的真心，并不被污染，还是清净的。	Previously, we discussed that the nature of delusion is intrinsically pure. Where do illusory thoughts arise? They arise in response to circumstances. If there were no circumstances, there would be no thoughts. Although illusory thoughts arise in response to delusional circumstances, our true mind remains untainted and pure.
我们曾以珍珠为喻，比如珍珠被污泥包裹了，珍珠本身还是清净光明的，并不因为被污泥包裹，珍珠就变污黑了。把污泥去掉之后，珍珠还是光明依旧。所以，只须认取真心，不必害怕妄念。	We have used the analogy of a pearl. Even if a pearl is covered in mud, it remains pure and radiant; the mud does not stain or darken it. After removing the mud, the pearl remains as bright as ever. Therefore, simply recognize the true mind and don’t be afraid of illusory thoughts.
息灭了对妄念的不正确认识，解开了怕妄念的心结，从而认取真心，谓之灭解相。“此灭解相，即自解脱现量唯一之要。”现量就是和盘托出，不加分别，如镜照物。	Eliminating the incorrect understanding of illusory thoughts, untangling the fear of illusory thoughts, and thus recognizing the true mind is called the state of cessation and understanding.” “This cessation of structural grasping is the single paramount essential for self-liberation via direct perception.” Direct perception is to reveal everything without discrimination, like a mirror reflecting an object.
照到圆物，就现圆相；照到方物，就现方相；照万两黄金，镜子不喜；照一泡大粪，镜子不恼。这就是现量。现量是随着客观事物的形象而显现，一点也不加妄心分别。如果分别这个好、那个坏；这个长，那个短；这个美，那个丑。便是比量。	When it reflects a round object, it sees the round aspect; when it reflects a square object, it sees the square aspect. A mirror is indifferent to a thousand ounces of gold or a pile of manure. This type of vision is direct perception. Direct perception follows the appearance of objective objects, without any false mental discrimination. If one distinguishes between good and bad, long and short, and beautiful and ugly, then it is comparative perception.
我们修解脱道，转第八识为大圆镜智，朗照十方，森罗万象都在我们真心里显现，丝毫不加爱憎取舍，这就是“解脱现量”。虽以镜子作喻，但也并不全似镜子。根据客观情况显形，这像镜子。	When we cultivate the path to liberation, we transform the ālaya consciousness (ālaya-vijñāna) into great perfect mirror wisdom that illuminates the ten directions. All myriad phenomena arise within our true mind, without the slightest love or aversion, grasping or rejection. This is what we call

	“liberated direct perception.” Although it employs a mirror as a metaphor, it is not entirely analogous to one. A mirror reflects images based on objective circumstances, which is similar to our perception.
然而，镜子没有分辨力，没有知觉性。我们有知觉性，知道是非、长短、得失，只是没有爱憎、取舍。恰如经所云：“善能分别诸法相，于第一义而不动。”虽分别而不到心里去，即是现量而比量。	However, a mirror lacks discernment and awareness. We possess perception, understanding of right and wrong, length and shortness, and gain and loss, yet we are free from attachment, aversion, discrimination, or rejection. As the sūtra states, “We are well able to discern the various aspects of dharma, unmoved by the ultimate truth.” When we discern without allowing these thoughts to enter our minds, we achieve direct perception and inference.
假如只有现量，那我们就成痴子、呆子了，连是非、好坏、长短也不知道，那怎么行啊？作功夫要活泼泼的，就是我们时时以现量真心，作比量之用。	If we relied solely on direct perception, we would forfeit our ability to distinguish between right and wrong, good and bad, and length and shortness. How could that be feasible? To practice diligently, we must consistently apply our direct perception and true mind for inference.
比量就是所谓妄念了，因此我们要懂得佛在《圆觉经》里说的“于诸妄心亦不息灭”这个道理。用着它时就用它，能用它便是妙用。这就是“灭解相”的深刻含义。此灭解相，就是解脱现量，就是“唯一之要”，这是唯一重要的。	Inference is often referred to as delusion. Thus, we must grasp the principle expressed by the Buddha in the Sūtra of Perfect Enlightenment: “Yet, with regard to deluded mind, do not seek to extinguish it.” Utilize these thoughts when necessary; effective use represents a skillful application. This notion encapsulates the profound significance of the “cessation of structural grasping.” This phase of cessation and understanding illustrates liberated direct perception, which is the “single paramount essential” and the only aspect that genuinely matters.
认取真心，最为重要。真心在哪里？真心就在每个人面前放光。	Recognizing the true mind is of paramount importance. Where is the true mind? It shines before everyone.
光明在哪里？东西我看到，声音我听到，香臭我闻到，种种境界我知道，这就是光明啊！有的人一味消灭妄念，但在妄念灭了之后，真心朗然现前时，他却不认取真心，而是继续作息念的功夫。	Where is this light? I see things, hear sounds, smell fragrances and odors, and know all kinds of states. This is the light! Some people simply eliminate delusions. But after the delusions are extinguished, when the true mind appears, they do not recognize it and instead continue to practice the art of stilling thoughts.

这样作功夫，久久就死掉了，不得活泼泼的妙用，因为他不认取真心。我们前面讲过，只息妄念而不知本体，是没有用处的。要在妄念息处，识得本体，这才是唯一重要的事。	This practice, over time, dies and loses its vibrant and wonderful function because they do not recognize the true mind. As we have discussed before, merely stilling delusions without understanding the true nature is useless. Recognizing one's true nature when delusions cease is the only important thing.
“亦即自性大圆满殊胜法门不共之要妙。”	“It is also the unique essential subtlety of the supreme Dharma gate of Dzogchen of self-nature.”
大圆满有具体的法可修，但这里说的是“自性大圆满”，自性本来就是圆满无缺的，本来就满虚空遍法界，虚空有多大，它就有多大，十方世界、一切众生都在自性中圆。	Although Dzogchen has specific methods of practice, the subject here is the “Dzogchen of self-nature.” Self-nature is originally perfect and complete, pervading all space and the entire Dharma realm. However vast space may be, self-nature is equally vast; all worlds of the ten directions and all sentient beings are complete within it.
无论是净土宗、密宗、禅宗、法相宗、天台宗、华严宗等等，都离不开这个妙明真心。“无不从此法界流，无不归还此法界。”此法界，就是一真法界、妙明真心。	Pure Land, Vajrayāna, Chan, Yogācāra, Tiantai, Huayan, and every other tradition are inseparable from this wondrously luminous true mind. “Nothing fails to flow forth from this Dharma Realm, and nothing fails to return to this Dharma Realm.” This is the One True Dharma Realm, the wondrously luminous true mind.
恒河大手印是直入“自性大圆满”的“殊胜法门”，殊者特别，胜者优胜，这是特别优胜的法，别的法不能比，与别的法“不共”。共者共同，不共就是不相同。这是密宗最高一乘的法，密宗里其他乘都不这样讲。	The Ganges Mahāmudrā is a supreme Dharma gate that enters directly into Dzogchen of self-nature. It is distinctive and unsurpassed, not shared with other approaches. It is the highest vehicle within the esoteric teachings, presented differently from the lower vehicles.
最高的密法和禅宗是一个鼻孔出气。净土宗就不这样讲，净土宗强调一心念佛，往生西方极乐世界。	The highest esoteric teaching and Chan speak with a single voice. Pure Land teaching, by contrast, emphasizes single-minded recollection of the Buddha and rebirth in the Western Pure Land, where one continues to practice in the presence of Buddhas and bodhisattvas until reaching non-retrogression—avaivartika.
到了西方极乐世界之后，在佛菩萨身边继续修行，证到不退转地——阿　跋致，这里面自有妙处，最后仍是会归一真法界，在这里就不多讲了。任何法门都有自己的妙处，都有自己的应化之机，最后都要会归一真法界。	After reaching the Western Land of Ultimate Bliss, one continues practicing beside Buddhas and bodhisattvas and realizes the stage of nonretrogression, avaivartika. This has its own subtle benefits, and ultimately one still returns to

	the One True Dharma Realm. We shall not discuss it further here. Every Dharma gate has its own subtle benefits and responds to particular capacities; all ultimately return to the One True Dharma Realm.
而恒河大手印则是直接契入，不绕弯子，与其他修法都不相同，也就是“自性大圆满殊胜法门不共之要妙”。要就是要点，妙就是微妙。不共之要妙，就是不同于其他法门的、独具的要点，独具的妙处。	Ganges Mahāmudrā, however, enters directly without detours, unlike other practices. This is “the unique essential subtlety of the supreme Dharma gate of Dzogchen of one’s own nature.” Yao ( ) means the essential point, and miao ( ) means subtlety. “Unique essential subtlety” means its distinctive essential point and subtle excellence, different from those of other Dharma gates.
“具此要妙，无论所生是何烦恼妄念，皆显为法身。”	“When this essential subtlety is present, whatever afflictions or illusory thoughts arise are all revealed as the dharmakāya.”
具此要妙，就是认识真心的妙用。具此要妙之后，“无论所生是何烦恼妄念，皆显为法身。”随便什么烦恼，如病痛、失恋、事业失败等等，也就是烦恼丛生、妄念纷扰时，全都显现为法身。	With this key merit, one recognizes the profound power of the true mind. This merit indicates that “ whatever afflictions or illusory thoughts arise are all revealed as the dharmakāya.” Any defilement—be it illness, heartbreak, or career failure—will reveal itself as the dharmakāya when such defilements and delusions occur.
因为“妄念与烦恼，皆法身本觉智慧相。”就像没有水就没有波浪一样，若无真心，哪有烦恼妄念呢？烦恼妄念兴起的时候，也就是法身的显现。大家要晓得，这句话是非常重要的。	This is because “delusions and afflictions are all manifestations of the inherent wisdom of the dharmakāya.” Just as there are no waves without water, how can afflictions and delusions exist without the true mind? When these afflictions and delusions arise, they represent the manifestation of the dharmakāya.
在烦恼丛生、妄念纷扰的时候，马上认识到这是法身的妙用，烦恼妄念当下就会瓦解冰消。认识法身之后，就不跟妄念跑了；不认识法身，就会跟着妄念跑，烦恼无穷，乃至要自杀了。现在有些失恋的人，烦恼痛苦得不得了，要自杀，活不下去了。他不认识法身，不晓得烦恼妄念都是真心的妙用啊！	It is crucial for everyone to grasp this concept: when afflictions and delusions emerge, one should immediately recognize them as the wondrous function of the dharmakāya, leading to their swift dissolution. Once you understand the dharmakāya, the temptation of delusions will no longer ensnare you. Conversely, without this understanding, you may observe yourself following these delusions, resulting in endless suffering and, in some cases, even suicidal thoughts. Some individuals who have experienced heartbreak become so overwhelmed by their pain that they consider suicide, feeling unable to continue living. They lack an

	understanding of the dharmakāya and fail to see that delusions and afflictions are, in fact, the wondrous function of the true mind.
《观世音菩萨普门品》说：“若有持是观世音菩萨名者，设入大火，火不能烧，由是菩萨威神力故；若为大水所漂，称其名号，即得浅处。	The “Universal Gateway of the Bodhisattva Avalokiteśvara” states: “If one who upholds the name of the Bodhisattva Avalokiteśvara enters a great fire, the fire will not burn that person, owing to this bodhisattva’s awe-inspiring spiritual power. If swept away by a great flood, upon invoking the bodhisattva’s name one will immediately reach shallow water.”
”不管你烦恼之火有多大，妄念之浪有多高，只要一回光返照，称念“南无观世音菩萨”，噢！原来这是真心的妙用啊！那些烦恼、妄念马上就息下来了，这就是诀窍，最重要的诀窍。	No matter how fierce the fire of affliction or how high the waves of illusory thought, simply turn the light around and invoke “Namo Avalokiteśvara Bodhisattva.” Ah! These are originally the wondrous functions of the true mind. The afflictions and illusory thoughts immediately subside. This is the key—the most important key.
有不少人学佛多年就是不知道这个诀窍，他不认识真心，不知道真心在哪里。他找不到，怎么办？就到西方极乐世界去找，那何止万里之遥啊！其实真心就在你面前放光。大手印就是好，直接了当地告诉我们真心是什么。	Many people study Buddhism for years without knowing it because they neither recognize the true mind nor know where it is. Unable to find it, they seek it in the Western Pure Land, immeasurably far away. Yet the true mind is shining directly before you. Mahāmudrā is excellent because it tells us directly what the true mind is.
诸位有福报，机缘成熟，才能听到这个大法。我们听了这个大法之后，不要辜负自己，要时时保护真心，晓得妄念起处就是真心的妙用，从妄念上认取真心。这样做功夫，一年，两年，三、五年，还不成道吗？绝对成功。	Only through merit and ripened conditions can you hear this great Dharma. Having heard it, do not fail yourself. Safeguard the true mind at all times, knowing that wherever illusory thought arises is precisely a wondrous function of the true mind; recognize the true mind through illusory thought itself. Practice in this way for one year, two years, or three to five years—how could the Way not be attained?
上次讲过，我师父（王骧陆上师）说：“做功夫不要二三年，一年半就成功，若不成功，你来问我。”我们总是不肯做功夫，老是跟着习气跑，那怎么能成功呢？	Success is certain. As mentioned previously, my teacher, Master Wang Xianglu, said: “Practice need not take two or three years; success will come in a year and a half. If it does not, come and ask me.” But if we refuse to practice and continually follow our habitual tendencies, how could we succeed?
“妄念尽为智慧，逆缘成为助伴，烦恼成为道行。”	“Illusory thoughts all become wisdom; adverse conditions become companions on the Path; and

	afflictions become conduct on the Path.”
若具此“自性大圆满殊胜法门不共之要妙”，则“妄念尽为智慧”，正当妄念纷飞、烦恼丛生之时，凛然一转：噢！这是法身的妙用！能这么一转，就是大智慧。	When one possesses this unique essential subtlety of the supreme Dharma gate of Dzogchen of self-nature, “illusory thoughts all become wisdom.” At the very moment when illusory thoughts and afflictions proliferate, make a keen inward turn: “Ah! This is the wondrous function of the dharmakāya.” To make this turn is great wisdom.
对境现量而比量，不着境、不粘境、不住境，并非不知好丑、不知是非，这就是智慧。如果分别之后就要取舍，住境粘心，跟着境界跑，难过得要死，被困住了，这就是妄念。其实妄念就是智慧，关键在于你知不知道。	One directly perceives circumstances and then exercises discriminative understanding without becoming attached to, entangled in, or established upon them. Wisdom does not mean failing to know good from bad or right from wrong. If, after discriminating, one accepts and rejects, becomes bound to circumstances, follows them, and suffers unbearably, this is illusory thought. Illusory thought is itself wisdom; the crucial point is whether one recognizes it.
所以“于诸妄心也不息灭。”若真如法身作主，妄念就成为仆人、佣人。主人指挥佣人做事，便是“成所作智”。真心作主，前五识（眼耳鼻舌身）就转化为成所作智。真心指挥它们，你给我看看是什么东西，你给我听听是什么声音，你给我闻闻是香是臭，你给我尝尝是酸是甜……，见闻觉知都化为真心的妙用——妄念尽为智慧。	Thus, “Yet, with regard to deluded mind, do not seek to extinguish it.” When the dharmakāya of Suchness is master, illusory thoughts become its servants. The master directing the servants in their tasks is wisdom of accomplishing activities. When the true mind is master, the first five consciousnesses—eye, ear, nose, tongue, and body—are transformed into wisdom of accomplishing activities. The true mind directs them: see what this is, hear what sound this is, smell whether it is fragrant or foul, taste whether it is sour or sweet. Seeing, hearing, sensing, and knowing all become wondrous functions of the true mind: illusory thoughts all become wisdom.
“逆缘成为助伴”。大家都喜欢西方极乐世界，西方极乐世界处处是顺缘，没有不如人意处。黄金为地、七宝池、八功德水、水鸟树林、风声鸟语，皆是法音宣流，都是好的，没有冤家对头。	“Adverse conditions become companions on the Path.” Everyone delights in the Western Pure Land, where every condition is favorable and nothing is contrary to one’s wishes. The ground of gold, ponds of seven treasures, water possessing eight virtues, waterfowl and jeweled trees, the sounds of wind and birds—all proclaim the Dharma. Everything is wholesome, and there are no enemies.
不像我们这个五浊恶世，烦恼冤家多得不得了。	This differs from our world of the five turbidities, where afflictions and adversaries abound.

比如工作中有很多不如意处，这个人踩你一脚，那个人踢你一腿；家庭里也颇不顺心，你这样想她偏那样想，你这样做她偏那样做，家庭也充满吵闹纠纷！但是，你要晓得，这些逆缘是帮助你成道的伴侣，叫你警惕，不要住境。	At work, one person treads on your foot and another kicks your leg. At home, you think one way while your partner thinks another; you act one way while your partner does the opposite, and the household is filled with quarrels. Yet these adverse conditions are companions that help you attain the Way, warning you not to abide in circumstances.
你晓得这些逆缘是苦，就产生出离心：唉呀！这个世界这么苦啊，赶快出苦吧！怎么出苦呢？认识真心，不跟境界跑，不然，你粘在这个世界上舍不得走，认为这个世界真适意、真舒服，就不学佛，不修法，那你不能成道了。	Recognizing their suffering gives rise to renunciation: “This world is so full of suffering; let me quickly transcend it!” How is suffering transcended? By recognizing the true mind and not following circumstances. Otherwise, one clings to this world, finds it agreeable and comfortable, and has no wish to study Buddhism or practice the Dharma.
我从前遇到一个法国华侨，他钞票很多，他家的仓库与铁路连接着，火车可以开进去。他也信佛法大做好事，回国探亲时总是到庙里布施。我对他讲：“你信佛法，又肯布施，自己要是修持佛法就更好了。	Then the Way cannot be attained. I once met a wealthy overseas Chinese living in France whose warehouse was linked directly to the railway. He believed in Buddhism, performed many good deeds, and made offerings to monasteries whenever he returned to China. I told him: “You believe in Buddhism and are willing to give. It would be better still to practice the Dharma yourself.
光做好事、布施，是修善、修福，不能成道。你还要修慧，要福慧双修才能成道。所以你还须要修学佛法。”他说：“不要、不要，我太舒服太快乐了，我不需要吃苦修行。”他沉溺于福报，满足于现状，不想修行了。人尚如此，况天人乎？	Good deeds and generosity cultivate virtue and merit, but do not by themselves bring attainment of the Way. You must also cultivate wisdom. Only by cultivating merit and wisdom together can you attain it.” He replied: “No, no. I am too comfortable and happy; I need not endure hardship in practice.” Immersed in his blessings and content with his circumstances, he had no wish to practice. If this can happen to human beings, how much more readily to heavenly beings?
若遇到种种逆缘，吃尽了苦头，觉得很痛苦，那就要发大心出苦了。要出苦，怎么办？赶快修学佛法，所以说“逆缘成为助伴”。	When one meets adverse conditions, suffers greatly, and feels the pain of it, one should arouse the great resolve to transcend suffering and immediately practice the Buddhadharma. Thus it is said that “adverse conditions become companions on the Path.”
逆缘帮助你在境上磨练，看你的心还住境不住境？你若真的心空，就无所谓顺逆，无所谓跟着跑不跑。普贤菩	They help temper you amid circumstances and reveal whether your mind still abides in them. If the mind is truly empty, favorable and adverse

萨十大愿王里就有“恒顺众生”这一愿。恒顺众生，就是常常跟着众生跑。	conditions are alike, and following or not following is no issue. One of the ten great vows of the Bodhisattva Samantabhadra is “constantly to accord with sentient beings.”
你喜欢吃辣的，好！我跟着你吃辣的；你喜欢吃甜的，好！我跟着你吃甜的；你想打球，好！我陪着你打球；你想跳舞，好！我陪着你跳舞；你要信耶稣教，好！我随着你信耶稣教。一切都无所谓。	You like spicy food? Fine, I’ll eat spicy food with you. You like sweets? Fine, I’ll eat sweets with you. You want to play ball? Fine, I’ll play ball with you. You want to dance? Fine, I’ll dance with you. You want to believe in Jesus? Fine, I’ll go along and believe in Jesus. It’s all the same to me.
为什么？磨练真心嘛！我空无所得，一切都是真心的妙用。我跟你跑也是妙用，以便摄受你，这叫做“同事摄”。菩萨行四摄法，其中就有“同事摄”。	None of this is a problem, because it tempers the true mind. With nothing to attain, everything is the wondrous function of the true mind. According with you is also such a function, enabling me to draw you toward the Dharma. This is called “conduct in accord with others,” one of the four means of embracing.
有很多修道人不愿生西方极乐世界，为什么呢？因为西方极乐世界是顺缘，成道所需的时间太长。西方极乐世界的一天，等于我们这里一个大劫。一个大劫多少天？多得难以算计。	Many practitioners are unwilling to be reborn in the Western Land of Ultimate Bliss. Why? Because the Western Land of Ultimate Bliss is a favorable condition, and the time needed to realize the Way there is too long. One day in the Western Land of Ultimate Bliss equals a great kalpa here. How many days are in a great kalpa? Too many to count.
一个大劫有四个中劫，一个中劫有二十个小劫，每个小劫有多长时间呢？假如人的寿命有八万四千岁，过一百年减一岁，减到寿命十岁时，过一百年又增加一岁，再增加到八万四千岁。这一增一减，就是一个小劫的时间。	A great kalpa comprises four intermediate kalpas, each containing twenty minor kalpas. In one minor kalpa, the human lifespan declines from 84,000 years to ten years at the rate of one year per century, then increases again at the same rate. One cycle of decrease and increase constitutes a minor kalpa.
八十个这样的小劫是一个大劫。这是多少天？西方极乐世界的一天等于我们这里这么长的时间。	Eighty such minor eons make one great eon. How many days is that? A single day in the Western Land of Ultimate Bliss equals that entire span here.
再加上那边是顺缘，事事都随你的心，你要怎么就怎么，你要住什么样的房子就有什么样的房子，穿什么衣服都有，用什么东西都有，所以习气不容易断尽，成道所需的时间就长。	Moreover, conditions there are favorable: everything accords with your wishes. Whatever house you wish to live in is there, whatever clothes you want are available, and whatever you wish to use is at hand. Thus habitual tendencies are not easily exhausted, and realizing the Way takes longer.

因此，很多发大心的菩萨说，你们去西方极乐世界，我就在娑婆世界磨练真心，在逆缘当中磨。这是大心菩萨精神，难能可贵啊！“丈夫自有冲天志，不向梵天净土行。”不到大梵天和净土去，这才是大丈夫气概。	Thus many bodhisattvas of great resolve say: “You may go to the Western Pure Land; I shall temper the true mind here in the Sahā world, amid adverse conditions.” This is the precious spirit of a bodhisattva with great resolve: “A true person has an aspiration soaring to heaven and does not seek Brahmā’s heaven or a Pure Land.”
如果你真具大丈夫气概，就要经得起磨练。若经不起磨练，被魔王摄了去，做了魔子魔孙，那就完了。你如果经不起磨练的话，那还是到西方极乐世界去，那里比这里安稳得多。所以，法无定法，要看各人的气魄和各人的根基，没有一成不变的。我们现在修法作功夫，遇到逆境时，不要灰心，这是帮助你成道的助伴。	Yet such resolve must withstand tempering. If one cannot withstand it and is led away by Māra, becoming one of Māra’s followers, all is lost. If one lacks this capacity, it is safer to seek rebirth in the Western Pure Land. The Dharma has no fixed formula; it depends upon each person’s capacity and resolve. Therefore, when adverse circumstances arise in practice, do not lose heart: they are companions assisting your attainment of the Way.
我有个师兄弟，其妻信耶稣教，拉他到耶稣教堂。他说：“好、好，我陪你去。”听牧师讲完道之后，他对她说：“我陪你听牧师讲道，你也陪我去寺里，听听佛教大善知识讲佛法吧。”她说：“不去、不去，那是魔王。	A fellow disciple of mine had a Christian wife who brought him to church. He said, “Very well, I shall go with you.” After hearing the pastor’s sermon, he said to her, “I accompanied you to hear the pastor; will you also come with me to a monastery and hear a great Buddhist teacher expound the Dharma?” She replied: “No, no! That is the devil.
你也不许去，咱们回家。”他也就随着回家了。看起来这是逆缘，但是，他不怕。你磨不倒我，我随顺你，我心空空的，逍遥自在得很。所以，他们夫妻关系很好。	You may not go either. Let us go home.” So he went home with her. This appeared to be an adverse condition, but he was unafraid: “You cannot wear me down. I shall accord with you; my mind is empty, carefree, and at ease.” Their marriage therefore remained harmonious.
她问：“你说我是魔王吗？”他答：“不，我说你很好，你是大菩萨。”她说：“我不是大菩萨，我是天主、上帝。”他马上回答：“好、好！是天主、上帝。	She asked, “Are you saying I am the devil?” He replied, “No. I say you are wonderful—you are a great bodhisattva.” She said, “I am not a great bodhisattva; I am the Lord, God.” He immediately answered, “Very well! You are the Lord, God.”
”这都是助伴，磨练你心空啊！有一首诗说得好：“空、空、空，空里得成功。根本栽培固，哪怕雪和风。”根本坚固了，不怕大雪和狂风，一切逆境来了都不怕，要知道这是我们的助道伴侣啊！逆缘也是好事，不要怕。	Such circumstances are all companions that temper the mind in emptiness. A verse says: “Within emptiness, true accomplishment is realized. When your roots are deeply established, neither freezing snow nor howling winds can shake you.” Once your foundation is secure, external storms lose their power. Embrace adversity as a vital

	companion on the Path—challenging conditions refine your practice and serve as fuel for growth.
“烦恼成为道行”。说到道行，有人说：白娘娘只有五百年道行，法海有一千年道行。其实那都是神话，根本没有什么白娘娘。	“Afflictions become conduct on the Path.” Speaking of spiritual attainment, some say that Lady White Snake had five hundred years of cultivation while Fahai had a thousand. These are merely legends; there was never any Lady White Snake.
如果我们会利用烦恼，在烦恼上醒悟：这是我真心的妙用！能够这样做，烦恼就帮助你成道，烦恼就成为道行了。越是烦恼大，越是道行高。你经得起烦恼的磨练，心空了，力量就大，就能在烦恼的烈火中锻炼成长，这就是“火中生莲终不坏”，这是了不得的功夫。水中莲花经不起火烧，火一烤就完结了，火中莲花生命力才强。	If we know how to make use of afflictions, awakening amid them to the fact that “this is a wondrous function of my true mind,” then afflictions help us attain the Way and themselves become conduct on the Path. The greater the afflictions one can withstand, the greater one’s attainment. If the mind becomes empty through such tempering, its strength grows, maturing within the fierce fire of affliction. This is “a lotus born in fire, never destroyed”—remarkable practice indeed. A lotus growing in water cannot withstand fire, but a lotus born in fire possesses true vitality.
“不舍轮回而住清净。”	“Abiding in purity without abandoning saṃsāra.”
轮回，即“天、人、阿修罗、地狱、饿鬼、畜生”六道轮回。真要彻了生死，未必是离开六道轮回。为什么？因为你如果只是住在界外净土——欲界、色界、无色界之外的净土，那只是小乘阿罗汉。	Saṃsāra is the cycle of rebirth through the six realms: gods, human beings, asuras, hell beings, hungry ghosts, and animals. To penetrate birth and death completely does not necessarily mean leaving the six realms. If one merely abides in a pure realm beyond the desire, form, and formless realms, this is the attainment of a śrāvaka arhat.
如果要成佛，就要有大心菩萨的行为，在六道里度生，不舍轮回。	To attain Buddhahood, one must embody the great resolve of a bodhisattva, liberating beings throughout the six realms without abandoning saṃsāra.
下面讲一个公案，有一位禅师圆寂后，有人问他的弟子：“你师父生了什么净土？是西方极乐世界，或是东方净琉璃世界，还是兜率内院？”答：“我师父东方也不去、西方也不去。	After a Chan master passed away, someone asked his disciple: “In which Pure Land was your teacher reborn—the Western Land of Ultimate Bliss, the Eastern Realm of Pure Lapis Lazuli, or the inner court of Tuṣita?” The disciple replied: “My teacher went neither east nor west.”
”问：“东、西方都不去，那他到哪里去了？”答：“东家做牛，西家做马。	“Then where did he go?” “To be an ox in the eastern household and a horse in the western household.”
”问者道：“你在骂你师父啊！”答者笑道：“哈哈，苍天、苍天！冤枉、冤枉！”其意思是：我在赞叹我的	The questioner exclaimed: “You are insulting your teacher!” The disciple laughed and said, “Haha!

师父，你却说我在骂他，真是冤枉啊！我师父道行深、有把握，敢于“东家做牛，西家做马”，向异类中行，“不舍轮回而住清净”。你们有这个把握吗？我这是赞叹，而你却不知道。所以，这“苍天、苍天”大有妙处。	Heavens above, heavens above! What a grave misunderstanding!” The meaning behind his response is this: I am praising my master, yet you accuse me of insulting him—what an incredible misunderstanding! His master possessed deep spiritual accomplishment and complete mastery, daring to “work as an ox in the east and a horse in the west,” moving among non-human realms to fulfill his vows—“dwelling in ultimate purity without abandoning saṃsāra.” Do you have that kind of spiritual mastery? It was meant as high praise, yet the inquirer completely missed the point. Thus, his cry of “Heavens above, heavens above!” carries profound depth and subtlety.
赵州禅师，人称“赵州古佛”，说起话来妙得很，软绵绵的像团棉花，但是你捏不得。为什么？绵里藏针，一捏就扎手。有一次，他要到天台山去见阿弥陀佛。阿弥陀佛是谁？丰干禅师就是阿弥陀佛的化身。	Chan Master Zhaozhou, known as the “Ancient Buddha of Zhaozhou,” spoke with exquisite subtlety. His words were as soft as a ball of cotton, yet one could not squeeze them: a needle was hidden within, ready to prick the hand. On one occasion he went to Mount Tiantai to meet Amitābha Buddha—that is, Chan Master Fenggan, regarded as an emanation of Amitābha.
丰干禅师座下有寒山子、拾得子，是文殊菩萨、普贤菩萨的化身。赵州禅师走到天台山，刚刚下过雨，地下明显地印着很多牛蹄印。他看见一个童子，骑在牛背上吹笛子，这童子就是寒山子。	Fenggan’s companions Hanshan and Shide were regarded as emanations of Mañjuśrī and Samantabhadra. Rain had just fallen when Zhaozhou reached Mount Tiantai, and many ox-hoof prints were visible on the ground. He saw a boy, Hanshan, riding an ox and playing a flute.
童子问赵州：“上座还识牛么？”上座，是对僧人的尊称。他问赵州禅师：你还认得牛吗？要是答“认得”就上当了，那就证明你还没超出着境粘心的凡夫境界。另一位禅师丹霞天然就曾问来僧：“甚处来？”僧云：“山下来。	The boy asked: “Venerable, do you still recognize an ox?” To answer “I do” would be to fall into his trap, revealing attachment to objects. Chan Master Danxia Tianran once similarly asked a visiting monk: “Where have you come from?” “From below the mountain.”
”霞云：“吃饭了也未？”僧云：“吃饭了。”霞云：“将饭来与汝吃的人，还具眼么？”给你饭吃的那个人，长了眼睛没有？意思是，他看错了人，供养了你这个着境粘心的俗汉。赵州禅师是大手笔的宗师，不会上这个当。	“Have you eaten?” “I have.” Danxia said: “Did the person who gave you food possess the eye?”—meaning that the donor had misjudged and supported a worldling still bound to objects. Zhaozhou was a consummate master and would not be caught.

寒山子问：“上座还识牛么？”赵州答：“不识。”这就像达摩祖师回答梁武帝一样。梁武帝问：“对朕者谁？”摩曰：“不识。	When Hanshan asked whether he recognized an ox, Zhaozhou replied: “I do not know.” This echoes Bodhidharma’s answer to Emperor Wu of Liang. When the emperor asked, “Who is standing before me?” Bodhidharma replied, “I do not know.”
”达摩祖师连自己也不认识吗？赵州禅师连牛也不认识吗？不是这个意思！在认识、不认识上着眼都错。	Did Patriarch Bodhidharma not even recognize himself? Did Chan Master Zhaozhou not even recognize a cow? That is not the point! Focusing on either recognition or nonrecognition is mistaken.
达摩祖师答“不识”是针对问话中的那个“谁”，赵州禅师答“不识”是针对问话中的那个“牛”，二答同出一辙，都是扫荡一切粘滞、超越一切能所相对，不着在“谁”上、不着在“牛”上，将赤裸裸净洒洒的灵明真心和盘托出。	Bodhidharma’s answer “I don’t know” was aimed at the “who” in the question, and Zhaozhou’s answer “I don’t know” was aimed at the “ox” in the question. The two answers follow the same track: both sweep away all sticking and transcend all subject–object duality, not abiding in “who” and not abiding in “ox,” and lay out the naked, clean, luminous true mind in its entirety.
寒山子听到赵州禅师答“不识”，就指着牛蹄印说：“此是五百罗汉游山。”赵州问：“既是罗汉，为甚么却作牛去？”寒山子说：“苍天、苍天！”这是什么意思？这是说，你这个人分别心炽盛。	Hanshan then pointed to the hoofprints and said: “These are the five hundred arhats roaming the mountain.” Zhaozhou asked: “If they are arhats, why did they become oxen?” Hanshan cried: “Heavens above!”—meaning, “Your discriminating mind is very strong.”
一切众生都是佛，都具如来智慧德相，你还从脚印上分别罗汉、牛啊！“苍天、苍天！”就把赵州禅师罩住了。赵州毕竟是大手笔宗师，善于在无法转身处转身，就像太极推手一样，四两拨千斤，于是他哈哈大笑。	All sentient beings are Buddhas, all possessing the Tathāgata’s wisdom and virtuous marks, and yet you still distinguish an arhat from an ox by their footprints! “Heavens, heavens!” covered Zhaozhou. But Zhaozhou was after all a master of great stature, skilled at turning where there is no way to turn, like tai chi push-hands, redirecting overwhelming force with a light touch, and so he burst out laughing.
寒山子问：“作甚么？”你笑什么？赵州说：“苍天、苍天！”意思是，你问“作甚么”，还是有个东西在啊！寒山子赞叹道：“这厮儿宛有大人之作！”你具有大丈夫的作略，具有解脱者的风范。	Hanshan asked: “What are you doing?” Zhaozhou replied: “Heavens above!”—exposing that Hanshan’s question still posited a “something.” Hanshan praised him: “This fellow truly has the bearing of a great man!” He possessed the responsiveness of a true person and the bearing of one liberated.
宗下叫我们时时见性，在一切作用中见性，不跟境界跑。永嘉禅师说：“行亦禅，坐亦禅，语默动静体安然。”禅宗禅宗，处处是禅，时时皆宗，故云：“日日	The Chan tradition instructs us to see our nature at all times, within every activity, without following circumstances. Chan Master Yongjia said: “Walking

是好日”。所以，“不舍轮回而住清净”。本体清净，在在处处都是道场，还有轮回相可得么？	is Chan, sitting is Chan; In speech or silence, movement or stillness, the true essence rests at ease.” In Chan, every place is Chan and every moment reveals the source; thus it is said, “Every day is a good day.” This is to “abide in purity without abandoning saṃsāra.” When the essence is pure, every place is the place of awakening. What appearance of saṃsāra could still be found?
六、无功用行	6. Uncontrived practice
“解脱染净缠缚，无功用修正而任运也。”	“Liberated from the fetters of purity and impurity, practicing effortless cultivation and acting spontaneously.”
对污染、清净分别不休，就被染、净的概念缠住束住了。从这种缠缚中解脱出来，就是“解脱染净缠缚”。	Endlessly discriminating between defilement and purity leads to being bound and ensnared by the concepts of ‘stained’ and ‘pure.’ Liberating oneself from these entanglements is what is meant by ‘liberation from the fetters of purity and impurity.’
《金刚经》云：“应无所住，而生其心”，应是随顺，无所住是不粘滞，随一切缘而不粘滞，生灵妙无住之心，这是“无功用修正”。	The Diamond Sūtra states: ‘One should give rise to a mind that is unattached to anything.’ ‘Should’ implies following conditions seamlessly; ‘unattached’ means free from clinging—engaging with all conditions without attachment, thus giving rise to a wondrous, unattached mind.
八地以前的菩萨都是有功用修正，比如我们教大家时刻照顾本来，照顾就是有功用修正，但是你不照顾不行，习气重啊！一旦忘记掉，就又住相、住境了，又跟妄念跑了。	This is ‘effortless practice.’ Bodhisattvas prior to the Eighth Stage (Bhūmi) engage in intentional, effortful practice. For instance, when we instruct everyone to constantly maintain awareness of the original nature, this maintenance is effortful practice. Yet without it, progress is impossible due to strong habitual tendencies; the moment awareness slips, one attaches to forms and conditions again, carried away by delusive thoughts.
所以，要时时刻刻注意观照，这是从有功用转化到无功用的方法。八地以上的菩萨，才能“无功用修正，而任运也。”修正者，就是不要散乱，时时刻刻正念昭昭，了了分明，惺惺寂寂，寂寂惺惺。	Therefore, one must maintain constant mindfulness—this is the method for transitioning from effortful to effortless practice. Only Bodhisattvas of the Eighth Stage and above can achieve ‘effortless practice and act spontaneously.’ Practicing correctly means remaining free from distraction, keeping right mindfulness constantly luminous, clear, vivid, and serene.
无功用者，连观照之心都没有了，这才是“无功用修正”。诸位注意，不是现在让你马上做到，而是要从有	‘Effortless’ means that even the conscious mind of watching or observing is gone; only then is it true

功用到无功用。有功用修正时，不要认为这样修就满足了，就以为是修好了。	‘effortless practice.’ Please take note: you are not expected to achieve this immediately, but rather to progress from effortful to effortless cultivation. While engaged in effortful practice, do not assume you have arrived or perfected your cultivation.
我们要进步、进步、更进步，八地、九地、十地不算，等妙二觉还不算，要究竟觉——圆成佛果才能了手。所以，要努力做功夫，功夫做到最后才能任运。要从“有功用修正”着手，不这样，怎么能到“无功用修正”的程度呢？那就要于妄念息处，识得真心，时时保护它，这点最重要。	We must make progress upon progress: the Eighth, Ninth, and Tenth Stages are not the end, nor are Equal Enlightenment and Sublime Enlightenment; only Ultimate Enlightenment—the complete realization of Buddhahood—is the final resolution. Thus, one must apply dedicated effort, for only when effort reaches its culmination can one act spontaneously. One must start with ‘effortful practice’; without it, how could one ever reach ‘effortless practice’? That requires recognizing the true mind where delusive thoughts cease, and constantly safeguarding it—this is most vital.
“如无此解法之道力，虽有至高之见地、甚深之修持，亦于心无利。”	“Without the spiritual power of such liberative insight, even if one possesses the highest view and the most profound practice, it will bring no real benefit to the mind.”
“解法”就是认识法身。如果只知道死做功夫，或者道理讲得很好，但却不认识法身，就是“无此解法之道力”。若无此道力，“虽有至高之见地、甚深之修持，亦于心无利。”至高之见地，指道理懂得很多，讲得很好。	’Liberative insight’ means recognizing the dharmakāya (the Truth Body / essential nature of reality). If one merely engages in mechanical practice or speaks eloquently of doctrine without recognizing the dharmakāya, one lacks ‘the spiritual power of such liberative insight.’ Without this power, ‘even if one possesses the highest view and the most profound practice, it will bring no real benefit to the mind.’ ‘The highest view’ refers to possessing vast intellectual understanding and speaking eloquently on doctrine.
甚深之修持，指打坐功夫很好，入定很深。若不认识法身，只有这些是不行的。香严禅师原是百丈禅师的弟子，他很聪明，对经论禅语样样通达，问一答十，但却没有解法之道力，没有认识法身。	’Profound practice’ refers to exceptional meditation mastery and entering deep absorption (samādhi). If one fails to recognize the dharmakāya, possessing these alone is insufficient. Chan Master Xiangyan was originally a disciple of Master Baizhang. He was remarkably brilliant, fluent in scriptures, commentaries, and Chan expressions, answering ten questions for every one asked; yet he lacked the spiritual power of liberative insight, as he had not recognized the dharmakāya.

百丈禅师圆寂之后，香严就去参问他的师兄沩山禅师。沩山禅师看到香严来了，对他说：“我闻汝在百丈先师处，问一答十，问十答百，此是汝聪明灵利，意解识想，生死根本。	After Master Baizhang passed away, Xiangyan went to study under his senior fellow disciple, Master Weishan. Seeing Xiangyan arrive, Master Weishan said to him: ‘I hear that when you were with our late master Baizhang, you answered ten for every one question, and a hundred for every ten. This is your clever sharpness, intellectual understanding, and conceptual thinking—the very root of birth and death.
父母未生时，试道一句看！”香严被问住了，茫然无答。在经书上找，在他看过的文章里找，竟找不到一句答语。他为自己叹息：“画饼不可充饥”，屡次请求沩山禅师给他说破。沩山说：“我若说似汝，汝以后骂我去。我说的是我的，终不干汝事。”	Try saying a single word about your nature before your parents gave birth to you!’ Xiangyan was stunned into silence, completely at a loss. He searched through scripture and consulted writings he had studied, yet could not find a single word in reply. He sighed to himself, ‘Painted cakes cannot satisfy hunger,’ and repeatedly begged Master Weishan to reveal the answer to him. Master Weishan replied: ‘If I were to tell you, you would curse me later. What I say is mine; it will never belong to you.’
所以，若不具解法的道力，于修心没有什么实际利益。香严禅师遂将平日所看的文字烧掉，气愤地说：“此生不学佛法也。且作个长行粥饭僧，免役心神。	Therefore, if one lacks the spiritual power of liberative insight, it brings no real benefit to the cultivation of the mind. Master Xiangyan thereupon burned all the writings he had collected over the years and said in frustration: ‘In this lifetime, I shall study the Buddha-Dharma no more. I will simply be a wandering mendicant monk who eats porridge and rice, sparing myself further mental strain.’
”便泣别沩山禅师，到一所荒废了的古寺庙（南阳忠国师遗迹）里住下，自耕自食。他烧却文字，不学佛法，扫掉了“至高之见地”；长行粥饭，免役心神，排除了“甚深之修持”。	He tearfully took leave of Chan Master Weishan and settled in an abandoned ancient temple, a former residence of National Master Nanyang Huizhong, farming to support himself. By burning his writings and giving up Buddhist study, he swept away the “highest view”; by living as a simple monk sustained by porridge and rice, sparing his mind further toil, he cast aside “the most profound practice.”
但“父母未生时”这个话头，他却时时处处没有忘记。禅宗参话头的修法，是由宋朝的大慧宗杲禅师力倡而风靡禅林。香严禅师是唐朝人，那时禅宗多用直指，参话头并没有广行。香严禅师可谓是开了“参话头”的端倪。	Yet he never forgot the phrase (huàtóu), ‘What was your face before your parents gave birth to you?’ anywhere or at any time. The Chan practice of investigating the huàtóu was vigorously championed by Master Dahui Zonggao during the Song Dynasty, after which it swept through the

	Chan monasteries. Master Xiangyan was a man of the Tang Dynasty, an era when Chan predominantly relied on direct pointing and the investigation of huàtóu was not yet widely practiced; thus, Master Xiangyan could be said to have pioneered the nascent form of huàtóu investigation.
他行也参、坐也参、下地耕田也参，正所谓“行住坐卧，不离这个”。他不但抛却了世间名利，出家学道，而且扫除了“开悟”、“成道”等种种概念，置心一处。这样久久行去，好消息就要来了。	He investigated it whether walking or sitting, or while out tilling the fields—truly embodying the saying, ‘In walking, standing, sitting, and lying down, never depart from this.’ He not only discarded worldly fame and gain to enter the monastic path, but also swept away all conceptual notions of ‘enlightenment’ and ‘attaining the Way,’ unifying his mind in a single state. Carrying on in this manner over time, good news was bound to arrive.
有一天，他开荒种田，一锄头锄过去，锄到一块瓦砾，他拿起一掷，正好打在田边的竹子上，“啪啦”一声，震醒了生死大梦，顿时打开本来。噢！原来如此。这在禅宗谓之“破参”——参破了所参的话头。	One day, while clearing land to farm, his hoe struck a piece of broken tile. He picked it up and tossed it aside, and it happened to strike a stalk of bamboo at the edge of the field. The sharp ‘clack!’ jolted him awake from the great dream of birth and death, instantly opening his original nature. Ah! So that is how it is! In Chan, this is known as ‘breaking through the obstacle’ (pò cān)—breaking through the huàtóu under investigation.
那么，父母未生时是什么面目啊？香严禅师没有说破。幸好他没说，不然，“父母未生时”以后就不能作为话头来参了。有了现成答案，就提不起疑情了。	So, what was the original face before one’s parents were born? Master Xiangyan left it unsaid. Fortunately, he did not reveal it; otherwise, ‘before your parents were born’ could no longer serve as a huàtóu to investigate. With a ready-made answer available, the genuine sense of doubt (yíqíng) could never be raised.”
到了宋朝，由于大慧禅师的提倡，参话头盛行。有一个和尚也参“父母未生时”这个话头。	“By the Song Dynasty, championed by Master Dahui, investigating the huàtóu grew immensely popular. A certain monk also investigated the huàtóu ‘What was your face before your parents gave birth to you?’
他不像香严禅师那样，烧却文字、不学佛法、长行粥饭、免役心神，他对至高之见地、甚深之修持扫得不尽，就不免役使心神，参话头过急。	Unlike Master Xiangyan, however, he did not burn his writings, abandon study, or live as a simple mendicant monk to spare himself mental strain. Because he failed to thoroughly sweep away high-flown intellectual views and profound meditative

	practices, he could not avoid straining his mind and drove himself too hard in his practice.
久久他变得疯颠了，嘴里念念叨叨，露宿街头巷尾，然而“父母未生前的本来面目”却时时处处没有忘记。有一天，他遇到两兄弟打架，叔叔出面劝阻。	Over time, he grew mentally unhinged, muttering to himself continuously and sleeping out on street corners and in alleyways. Yet, through it all, he never forgot ‘the Original Face prior to parents giving birth’ anywhere or at any time. One day, he came upon two brothers fighting, and their uncle stepped in to mediate.
叔叔说：“你们父亲在世的时候，可是有面目的人啊……”有面目就是有面子、有威望。这和尚一听到“有面目”，就傻愣愣地挤进围观的人群，要找到这个面目。	The uncle scolded them: ‘When your father was alive, he was a man who had a mianmu (a face / prestige) …’ Having ‘a face’ meant possessing prestige and standing. The moment the monk heard the word mianmu (‘face’), he stood dazed and pushed his way into the surrounding crowd, desperate to find this ‘face.’
叔叔批评他的两个侄子：“你们却打架，像什么话？这么没面目！”这和尚一听到“没面目”，顿然虚空粉碎、大地平沉，真如实相朗然现前，他破参开悟了，从此不疯不颠，逍遥自在去也。	The uncle went on rebuking his two nephews: ‘Yet here you are fighting—how does that look? What a complete lack of mianmu (‘losing face / disgraceful behavior’)!’ The instant the monk heard ‘lacking a face,’ space smashed into powder and the solid earth sank away. True Reality brilliantly manifested right before him, and he broke through the obstacle into enlightenment! From that point on, he was no longer mad or unhinged, wandering in perfect ease and freedom.
“没面目”就是无相之实相，就是自性啊！只知道无相的理论，不见自性，落不到实处，任你说得天花乱坠、地涌金莲，也没有用。必须落实在心地深处，明见自性，才可透得过种种境界。	’Lacking a face’ is precisely the formless True Reality—the Buddha-nature (svabhāva) itself! If one merely knows the theory of formlessness without seeing one’s original nature, it remains ungrounded in actual reality; though your words be so eloquent that flowers rain from the sky and golden lotuses spring from the earth, it is of no avail. It must be realized deep within the ground of the mind—clearly seeing one’s own nature—before one can pass freely through all varieties of external conditions.”
香严禅师破参悟道之后，沐浴焚香，遥向沩山方向礼拜说：“和尚大慈，恩逾父母。当时若为我说破，何有今日之事！”乃有颂曰：“一击忘所知，更不假修持。动容扬古路，不堕悄然机。处处无踪迹，声色外威仪。	After Master Xiangyan broke through and achieved enlightenment, he bathed, burned incense, and bowed toward Master Weishan from afar, saying: ‘Venerable Master, your great compassion surpasses that of my own parents. Had you explained it to me back then, how could today’s

	awakening ever have happened!' He then composed a verse (gāthā): 'With a single strike, all that was known is forgotten, No longer relying on deliberate practice. In every posture, I uphold the ancient path, Never falling into the trap of silent stagnation. Leaving no trace anywhere I go, Dignified and free beyond sound and form.
诸方达道者，咸言上上机。”这个颂传到了沩山那里，沩山禅师对他的高足弟子仰山禅师说：“此子彻也。”仰山却说：“此是心机意识，著述得成。待某甲亲自勘过。”他要亲自考考香严。	Those across all lands who have attained the Way All declare this to be the supreme capacity.' When this verse reached Master Weishan, he said to his foremost disciple, Master Yangshan: 'This brother has thoroughly penetrated.' Yet Yangshan replied: 'This could merely be a literary composition forged from conceptual thinking and mental cleverness. Wait until I test him myself.' He intended to examine Xiangyan in person.
仰山见到香严，说：“和尚赞叹师弟发明大事，你试说看。”香严举出前颂，仰山说：“此是夙习记持而成。若有正悟，别更说看。”香严又颂曰：“去年贫，未是贫；今年贫，始是贫。	Upon meeting Xiangyan, Yangshan said: 'The Venerable Master praised you for illuminating the Great Matter. Try expressing it to me.' Xiangyan recited his previous verse. Yangshan remarked: 'This is produced from memory and past intellectual habits. If you possess genuine awakening, speak another verse.' Xiangyan composed another verse: 'My poverty last year was not yet true poverty; My poverty this year is true poverty at last.
去年贫，犹有卓锥之地；今年贫，锥也无。”仰山说：“如来禅许师弟会，祖师禅未梦见在。”香严禅师又成一颂：“我有一机，瞬目视伊。若人不会，别唤沙弥。”仰山听后大喜，报告给沩山说：“且喜闲师弟会祖师禅也。	In last year's poverty, I still had a spot of land to stick an awl; In this year's poverty, even the awl is gone.' Yangshan replied: 'I grant that you understand the Tathāgata Chan, but you have not yet even dreamed of Patriarch Chan.' Master Xiangyan then composed a third verse: 'I have an essential dynamic, Revealed in the twinkling of an eye. If one fails to understand it, Call the novice monk again.' Upon hearing this, Yangshan was overjoyed and reported to Master Weishan: 'How delightful that Brother Xian has understood Patriarch
”香严禅师法名智闲，故仰山称他“闲师弟”。他原是跟百丈禅师学禅，但后来在沩山禅师的激励下开悟，就成了沩山禅师的弟子。我们在这里不能扯得太远，这段公案就不再解释了，留给你们自己去透吧。	Chan!' Master Xiangyan's Dharma name was Zhixian, which is why Yangshan addressed him as 'Brother Xian.' He originally studied Chan under Master Baizhang, but after being galvanized into awakening under Master Weishan, he became

	Master Weishan's disciple. We must not digress too far here, so I will leave this public case (gōng'ān) unexplained for all of you to penetrate on your own.
别看现在这里有这么多人听讲，若无“解法之道力”，脚跟未必站得稳。一听人家说，我的法怎么好、怎么妙、怎么高超，一下子就滑过去了，他要学“至高之见地”。	Though there are many people gathered here today listening to this lecture, without 'the spiritual power of liberative insight,' they may not stand on solid ground. Soon as they hear someone say, 'My Dharma is so wonderful, so subtle, so supreme,' they slip right over to it, seeking to learn 'the highest view.'
一听人家说，我的法多么多么有力量，能出多大多大的神通，马上就跟着跑了，他要学“甚深之修持”。他不晓得真心是根本啊！“如无此解法之道力，虽有至高之见地、甚深之修持，亦于心无利。	As soon as they hear someone say, 'My Dharma is so powerful, it can manifest such grand spiritual powers (siddhis),' they immediately run after it, seeking to learn 'profound practice.' They do not realize that the True Mind is the ultimate foundation! 'Without the spiritual power of such liberative insight, even if one possesses the highest view and the most profound practice, it will bring no real benefit to the mind.'
”你那理论敌不得生死，你那神通算不上解脱。若不认识根本，没有用处。若不得漏尽通，即使发了五神通，也是妖通。不但不能解脱，还有入魔的危险。因为“无解法之道力……于心无利”啊！	Your theories cannot withstand the cycle of birth and death, and your spiritual powers do not constitute liberation. If you do not recognize the foundation, it is all of no use. If you have not attained the power of exhausting the outflows, then even if you manifest the five spiritual powers, they are merely demonic powers. Not only will they fail to liberate you, but there is also the risk of falling into demonic paths. This is precisely because 'without the spiritual power of liberative insight... it brings no real benefit to the mind!'
“烦恼力未退，非真实之道。”	“If the power of afflictions has not diminished, this is not the true Path.”
为什么“解法之道力”这么重要呢？因为若无此道力，便不识无相之真心，那就是“烦恼力未退，非真实之道。”你心中的烦恼力没有退掉，总在烦恼当中，就不是真实解脱之大道。我们学佛，要认识根本，从而得此“解法之道力”，这才是“真实之道”，不能跟着邪魔外道走。跟邪魔外道走，将来会成魔子魔孙，而不会成佛的啊！	Why is this power of realization so important? Without it, one does not recognize the formless true mind; then “if the power of afflictions has not diminished, this is not the true Path.” If afflictions still dominate the mind, one has not entered the great Path of genuine liberation. In studying Buddhism, we must recognize the root and acquire this power of realization. Only this is the true Path. We must not follow heterodox or demonic

	teachings, for they lead to becoming followers of Māra, not to Buddhahood.
“如得此自起自灭之妙要，虽毫无至高见地之持法与甚深修法之缘依，然其自性亦决能从二执之缠缚得解脱。”	“If one obtains this subtle key of thoughts arising and ceasing by themselves, then even without any supreme insight to uphold the Dharma or supporting conditions for profound cultivation, one’s own nature will certainly be liberated from the bondage of the two attachments.”
我们认识到了妄念根本不可得，就不用去管它，不用去压制它，任它自起自灭。在“起灭随无”之际，“随妄本净”，回光一瞥，一把擒来，从而识取真心，便得“此自起自灭之妙要”了。	We can allow delusion to emerge and fade on its own, as it is inherently unattainable. In the moment of “arising and ceasing,” understanding that “the nature of delusion is intrinsically pure” enables us to introspect and grasp the true mind.
我们打坐的时候，念头来了不要去睬它，只管持咒，任它念头自起自灭。如果你要压住它，在心里念叨：“不要起、不要起”，那你就会胸口发闷，很紧张、很难过、很不舒服。很多人胸口发闷就是这么回事，他太紧张了。	This recognition leads us to attain the “remarkable key to self-arising and self-ceasing.” During meditation, refrain from fixating on thoughts that arise. Instead, simply chant the mantra and permit the thoughts to arise and disappear naturally. Attempting to suppress them by telling yourself, “Don’t arise, don’t arise,” can result in tightness in your chest and feelings of nervousness, sadness, and discomfort. This is why many people experience tightness in their chests—they are too anxious.
只要不跟着念头跑，让它自起自灭，就会轻松爽快，久久则定，随着你念咒功夫的深入，慢慢地入定了，进而由定开慧。打坐时如此，平时也如此。就像在南京路、西藏路（上海繁华处）路口，人来人往、车来车去。	Allowing your thoughts to come and go fosters relaxation and rejuvenation. Over time, this practice will help you achieve concentration. As your chanting deepens, you will gradually enter a state of concentration, from which wisdom will emerge. This process applies both during meditation and in everyday life. It’s akin to being at the bustling intersection of Nanjing Road and Tibet Road in Shanghai, where people and cars move in and out.
他们来了与你不相干，你不拉他们，他们就过去了。念头起了你就让它起，它自起自灭，并不长久，自然就灭掉了。但如果念头来了，你不知道，那就坏了。	They have nothing to do with you; if you do not pull them in, they pass. When a thought arises, let it arise; it arises and ceases by itself, does not last long, and naturally ceases. But if a thought comes and you do not know it, that is bad.
分明是跟着妄念跑而不自知，分明是攀缘住着，哪里还是修行啊！所以，看见念头，不跟它跑，任它自起自灭，这非常重要。“如得此自起自灭之妙要，虽毫无至	You are plainly running after deluded thoughts without knowing it, plainly clinging and abiding—how is that still practice! So it is very important to

高见地之持法与甚深修法之缘依，然其自性亦决能从二执之缠缚得解脱。”	see the thought, not run after it, and let it arise and cease by itself. “If one gains this essential key of self-arising and self-ceasing, even without the support of a supreme view, the upholding of Dharma, or profound practice, one’s own nature can surely be liberated from the bonds of the two attachments.”
“至高见地之持法”，即前句讲的“至高之见地”。“甚深修法之缘依”，即“甚深之修持”。有“至高之见地”可持、有“甚深之修持”可依，这都不可靠。“解法之道力”，即“自起自灭之妙要”，才是最重要的。	“Upholding the Dharma through the highest view” refers to the “highest view” mentioned in the preceding sentence. “Relying on the conditions of the most profound practice” refers to “the most profound practice.” Having a highest view to uphold or a profound practice to rely on is unreliable. The most important thing is “the power of the path in self-liberation”—the “subtle essential of self-arising and self-ceasing.”
前句是说，若不得妙要，纵然具有高见、深修，也不得解脱。此句是说，得此妙要，就算不具高见深修，也能得解脱。这两句话，是从一反一正两个方面强调“解法之道力”的重要性。	The preceding sentence says that without this subtle essential, even a high view and profound practice do not bring liberation. This sentence says that with it, liberation is possible even without a high view or profound practice. The two statements emphasize the importance of “the power of the path in self-liberation” from its negative and positive sides.
其实，得此妙要方称至高之见地，具此道力才是甚深之修持。前述见地修持之高深，是有相的、相对的高深；得此妙要、具此道力，才是超越的、离相的、绝对的高深。	In fact, only attaining this subtle essential deserves to be called the highest view, and only possessing this power of the path is truly profound practice. The height and depth of the view and practice mentioned earlier are relative and bound to appearances. Attaining this subtle essential and possessing this power of the path is height and depth that transcends relativity, is free of appearances, and is absolute.
“然其自性亦决能从二执之缠缚得解脱”。“二执”就是执两边，有好多种讲法。执好执坏、执有执无、执是执非、执空执有，还有人我执、法我执。二执很多啊！都是倒向两边的。“人我执”，认这个身体或这个思想为我。	“One’s own nature will certainly be liberated from the bondage of the two attachments.” “Two attachments” means clinging to two extremes, and can be explained in many ways: attachment to good and bad, existence and nonexistence, right and wrong, emptiness and existence, as well as attachment to a personal self and a dharma-self. There are many such pairs, all inclining toward two extremes. “Attachment to a personal self” means identifying this body or this thought as oneself.

这是我，以我为主，你们都不要抵抗，都要依从我，都要执行我的意见，都要服从我的意志，贡高我慢全都来了。二乘，就是罗汉、辟支佛，他已除掉了“人我执”，但还有“法我执”——有法可修、有道可成。	“This is me. I am in charge. None of you may resist; you must follow me, carry out my opinions, and submit to my will.” Pride and arrogance all arise. Practitioners of the two vehicles, arhats and pratyekabuddhas, have eliminated attachment to a personal self, but still have attachment to a dharma-self: a Dharma to practice and a Way to realize.
大乘空宗讲“空”，见地很高超，理论很细密。但却不能执着，执着了便是“执空”。大乘有宗，如法相宗，它是讲“有”的，见地也很高超，理论也很细密。但也不能执着，执着了便是“执有”。	The emptiness tradition of Mahāyāna presents profound and subtle reasoning, but if one clings to emptiness, it becomes attachment to emptiness. Yogācāra teaches existence in an equally profound and subtle way, but attachment to its formulations becomes attachment to existence.
人们多生历劫执着惯了，深受“二执”的缠绕束缚，即“二执之缠缚”。它捆住我们，使我们不得解脱。但是，假如你得此“自起自灭之妙要”，具此“解法之道力”，它也捆不了多长时间，你一定能够从“二执之缠缚”中解脱出来。	Through beginningless lives we have become accustomed to these extremes and are deeply bound by them. Yet if one possesses the subtle key of self-arising and self-ceasing and the corresponding power of realization, these attachments cannot bind one for long; liberation from them is certain.
“如到金洲，求他石了不可得。”	“Upon reaching the Golden Isle, no other kind of stone can be found.”
金洲，纯是黄金的地方。有这种地方吗？何止是有！还有比这更好的地方。西方极乐世界就比金洲更好。在西方极乐世界，想找块石头是不可能的。楼台殿阁，也不是石头砖头造的，那是七宝合成，异常坚固，充满光明。	Golden Isle—a place composed entirely of pure gold. Does such a place truly exist? Not only does it exist, but there are places far better still! The Western Pure Land is even better than the Golden Isle. In the Western Pure Land, finding a single stone is impossible. The towers and pavilions are not made of stone or bricks; they are composed of seven precious stones, incredibly solid and radiant with light.
你若到了“金洲”——纯是黄金的地方，根本无法找到一块不是黄金的其他石头——“求他石了不可得”。这比喻我们若是得了起灭之妙要、具有解法之道力，就像是到了金洲，除了黄金没有别的，比喻除了解脱没有别的，那就只能得解脱，得不到别的，是必定能成道的。	If you reach the “Golden Island”—a place of pure gold—you will not be able to discover a single stone that is not gold. “You will not be able to locate any other stone.” This metaphor means that if we have grasped the profound essence of arising and ceasing and possessed the power of the Way to resolve the Dharma, it is like reaching the Golden Isle, where there is nothing but gold. It is as if only liberation exists. Therefore, we can only attain

	liberation, nothing else, and we are certain to attain enlightenment.
“任何所起之动、静妄想，皆唯现成之真实定境。”	“Whatever moving or still illusory thoughts arise are none other than the ever-present state of genuine samādhi.”
这句话的意思是：随便起什么妄想，动的妄想也好、静的妄想也好，都只能是现成的真实定境，已不是什么妄想了。就像“到金洲，求他石了不可得”一样，到了这里，唯有真实定境，找不到什么妄想。为什么妄想能转为真实定境呢？那是因为得了起灭之妙要，具有解法之道力故也。	This statement means whatever illusory thoughts arise, whether they are dynamic or static, they can only be the present state of true concentration; they are no longer delusions. Just as “ upon reaching the Golden Isle, no other kind of stone can be found.” Here, only the true state of concentration is found, and no delusions can be found. Why can illusory thoughts be transformed into genuine samādhi? It is because one has grasped the profound key to arising and ceasing and possesses the ability to recognize the dharmakāya.
你可能会问：妄想都是动的，还有静的妄想吗？是的。求静也是妄想，一味追求入定，一定要定几个劫，住在定上，有定境可得，这就是静的妄想。所以我们说，打坐的时候不要有入定的企盼。	You may ask, “Deluded thoughts are all moving; can there be still deluded thoughts?” Yes. Seeking stillness is also a deluded thought. Pursuing absorption alone, insisting on remaining in it for several eons, abiding in concentration and regarding a state of concentration as something to attain—this is still deluded thought. Thus we say not to anticipate entering absorption when sitting in meditation.
一上座就追求入定，正是“静妄想”。妄想一起，这一座就坐不好了。要随顺而入，不去管它定不定，总是持咒不停，一句顶着一句念咒，那就自然入定了。还有，明明知道环境不允许，条件不具备，偏要想到一个幽静的地方去修行，这也是“静妄想”。“动妄想”就更多了，要这要那，都是动的妄想。	Seeking absorption as soon as you sit down is precisely “still deluded thought.” Once such a thought arises, the sitting will not go well. Enter naturally, without worrying whether there is concentration. Keep reciting the mantra, one recitation following another, and absorption will arise naturally. Again, knowing that your circumstances and conditions do not permit it, yet insisting on finding a secluded place to practice, is also “still deluded thought.” “Moving deluded thoughts” are even more numerous: wanting this and wanting that are all moving deluded thoughts.
尽管动的、静的妄想很多，但这些都是现成的真实定境。念起念灭，不睬它，时时识得真心，认取本来面目，不跟妄想跑，当然得解脱，当然是定境。	Although moving and still illusory thoughts are many, all are the ever-present state of genuine samādhi. Let thoughts arise and cease without attending to them; continually recognize the true

	mind and the Original Face, and do not follow delusion. This naturally is liberation and samādhi.
我们讲过，并不是死坐在那里不动才是定，而是对境不迷惑，任何境界现前，我都心不动摇，这才是无出无入的大定。	Samādhi does not mean sitting motionless in a lifeless state; it means remaining undeluded amid circumstances. Whatever appears, the mind is unmoved. This is the great samādhi without entering or leaving.
比如二八佳人、妙龄少女，她是什么东西？白骨骷髅、臭躯壳，臭得很，有什么好看？你为什么见之心动？为什么跟她跑？分明是淫欲心在作怪。“二八佳人体似酥，腰间仗剑斩凡夫。虽然不见人头落，暗里摧尽骨髓枯。	Consider a beautiful sixteen-year-old girl. What is the body? Bones and a foul-smelling skin-bag. Why become captivated and follow after it? This is plainly the work of sexual desire: “A sixteen-year-old beauty, her body soft as cream; At her waist she bears a sword that cuts down ordinary men. Though no severed heads are seen to fall, in secret she drains their marrow dry.”
”淫欲是生死根本啊！诸位，若淫欲不断，西方极乐世界是生不去的。有人说，夫妻之间可是正淫啊！哈哈！夫妻正淫那只是随着你的习性，方便说说而已。知道你们夫妻的淫欲心一时断不了，故说夫妻正淫，意在不能邪淫。	Sexual desire is the root of birth and death! Everyone, without ending sexual desire, rebirth in the Western Land of Ultimate Bliss is impossible. Someone says, “But sexual relations between spouses are proper!” Ha! Calling marital relations proper is merely a provisional teaching suited to your habits. Knowing that spouses cannot immediately end their sexual desire, it permits marital relations with the intention of preventing sexual misconduct.
说到究竟处，正淫也要断！为什么？要生西方极乐世界，就要断除淫欲心。淫欲不断，不能清净，与净土不相应，怎么能生到净土去？淫欲心最坏，即使你发了神通，淫欲心一来，神通就没有了。	Ultimately, even marital sexual relations must cease! Why? Rebirth in the Western Land of Ultimate Bliss requires ending sexual desire. If it continues, there is no purity. Without accord with the Pure Land, how could one be reborn there? Sexual desire is the worst: even if spiritual powers have manifested, they vanish as soon as desire arises.
云门禅师三世为王之后，神通一点都没有了。他前生作人王，三宫六院、七十二妃，女人太多，神通全失光了。西天有个大阿罗汉，肉身能飞行。国王请这个罗汉到王宫里应供，罗汉一下子就飞进了王宫。	After Chan Master Yunmen had been a king for three lifetimes, all his spiritual powers were gone. In previous lives as a king, with the three palaces, six courts, and seventy-two consorts, he had too many women and lost all his powers. In India there was also a great arhat who could fly bodily. A king invited him to the palace to receive offerings, and he flew straight in.

国王恭敬大阿罗汉，让王妃出来敬酒。这王妃长得非常漂亮，罗汉看见她，心动了一下。就这一下，神通没有了，不能飞回去了。这种例子还有很多，所以，淫欲心不能动啊！	The king honored the great arhat and asked a consort to offer him wine. She was very beautiful, and at the sight of her his mind stirred. In that single moment his spiritual powers disappeared, and he could not fly back. There are many such examples. Thus the mind of sexual desire must not be stirred!
“复求迷乱自性者，了不可得。”	“If one then seeks the ignorance and delusion that once confused self-nature, they are utterly unfindable.”
认取自性之后，时时处处绵密保任，久久就成道了。再反过来找迷乱自性的无明妄想，再也不可能找到了——“复求迷乱自性者，了不可得”。有人问，我认识佛性，不迷了，成佛之后，还会不会再迷？你不必担心。	After recognizing self-nature, sustain and safeguard that recognition continuously in every place. In time, the Way is attained. If one then looks back for the ignorance and delusion that once confused self-nature, they can no longer be found. Some ask whether, after recognizing Buddha-nature and attaining Buddhahood, one might again become deluded. There is no need to worry.
《圆觉经》云：“譬如销金矿，金非销故有。虽复本来金，终以销成就。一成真金体，不复重为矿。”这里的“销”，就是我们现在所说的冶炼。金矿本来就含金，并不是冶炼产生金，因为“金非销故有”。	The Sūtra of Perfect Enlightenment says: “It is like refining gold ore: the gold does not come into being because of the refining. Though it was gold from the beginning, refinement brings it to completion. Once it has become pure gold, it never again becomes ore.” Gold was present in the ore from the beginning; refining did not create it.
比喻众生本具佛性，并不是原无佛性，因修而有。然而，虽然是恢复金矿中原有之金，终究是用冶炼的手段来成就的——“虽复本来金，终以销成就”。	This is a metaphor: sentient beings inherently have Buddha-nature; it is not that they originally lacked it and acquired it through practice. Yet although it is restoring the gold originally in the ore, it is in the end accomplished by means of smelting—“though it is originally gold, it is accomplished only through smelting.”
比喻众生虽具“本觉智”，根本是觉的，只因妄想执着，同时具有无明烦恼，所以，必须通过修行，得到“始觉智”，始觉合本觉，从而破无明、断烦恼，才能开显本具之佛性。“一成真金体，不复重为矿”。比喻一旦成道，就永远不会再迷了。	In the same way, beings possess the wisdom of original awakening but, because of deluded attachment, also manifest ignorance and afflictions. Through practice, the wisdom of initial awakening arises and unites with original awakening, breaking ignorance and affliction so that inherent Buddha-nature is fully revealed. Once true gold is formed, it never becomes ore again; once the Way is attained, delusion never returns.

第五讲 结语 法尔真实即是真正大手印

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

一、大手印三要乃统一的整体	1. The Three Essentials of Mahāmudrā Form a Unified Whole
“见、定、行三要是三世佛之密意中心，一切乘之顶尖，故曰诸佛之母。”	“The three essentials of view, concentration, and practice are the innermost intent of the Buddhas of the three times and the pinnacle of all vehicles; hence they are called the mother of all Buddhas.”
我们前面讲过：“见”者，了知一真法界、法尔如来藏心，无量显现染净诸法，具足法尔平等性义。“见宗”才是正知见。“定”者，不是死定，而是活定。故空悲双融方为正定。	As explained earlier, “view” means understanding that the One True Dharma Realm—the naturally present mind of the tathāgatagarbha—manifests the countless pure and impure dharmas and is endowed with the naturally present meaning of equality. Only this view of the fundamental principle constitutes right understanding and right view. “Concentration” is not lifeless absorption but living samādhi; thus, only the union of emptiness and compassion is right meditation.
“行”者，内不随妄念迁流，外不为境界所动，令心如河流，任运自然住，保任于惺惺寂寂。这才是正行。三要就是三个要点。“见、定、行三要，是三世佛之密意中心”，三世，就是过去世、现在世、未来世。	“Practice” means neither being carried along inwardly by illusory thoughts nor being moved outwardly by circumstances. One lets the mind flow like a river, abiding naturally and spontaneously, and sustains it alert yet still. This alone is right practice. These are the three essentials. To say that they are “the innermost intent of the Buddhas of the three times” means the Buddhas of the past, present, and future.
三世佛之密意中心，就是自性真如、涅　妙心、一真法界、妙明真心、真如实相、如来藏心、大圆觉海、如如、菩提、法身、佛性、总持、大佛顶、主人翁、无底钵、没弦琴、无尽灯、无根树、吹毛剑、无为国、摩尼珠、无钥锁，乃至泥牛、木马、心源、心印、心镜、心月、心珠等等。	Their innermost intent is self-nature and suchness, the wondrous mind of nirvāṇa, the One True Dharma Realm, the wondrous luminous true mind, the true aspect of suchness, the mind of the tathāgatagarbha, the great ocean of perfect awakening, suchness itself, bodhi, the dharmakāya, Buddha-nature, dhāraṇī, the Great Buddha-Crown, the master, the bottomless bowl, the stringless lute, the inexhaustible lamp, the rootless tree, the hair-splitting sword, the unconditioned realm, the maṇi jewel, the lock without a key, and even the clay ox, wooden horse, mind-source, mind-seal, mind-mirror, mind-moon, and mind-jewel.

名虽多般，意实一也。“密意”的“密”，是指无相可见，说不出来，无法可说，不是语言的对象。并不是故意保密，不告诉人。虽不可说，却是中心。此即是大乘佛教的“一实相印”，用它来判断是不是大乘佛教。若背离了这个宗旨，说不到这上头，就不是大乘佛教。	Though the names are many, their meaning is one. The word “innermost” indicates that this is formless, inexpressible, beyond all dharmas that can be spoken, and not an object of language. It does not mean that it is deliberately kept secret. Though inexpressible, it is the very core. This is the Mahāyāna’s “seal of the one reality,” the standard by which Mahāyāna teaching is recognized. Any teaching that departs from this principle or fails to reach it is not Mahāyāna Buddhism.
《大集经》云：“末法亿亿人修行，罕一得道，唯依念佛，得度生死。”念者，今心也，即当前一念心。佛者，觉也，即真如自性、一实相印。	The Great Collection Sūtra says: “In the Dharma-ending age, myriad millions will practice, yet scarcely one will attain the Way. Only by relying on recollection of the Buddha can one cross beyond birth and death.” The Chinese character nian ( ), “recollection,” combines jin ( ), “now,” and xin ( ), “mind”: it is this present thought of mind. “Buddha” means awakening—our true nature of suchness and the seal of the one reality.
见、定、行三要之行法，令心念念在觉，不离一实相印，正是“实相念佛”；《观无量寿经》讲了十六种观法，修习这十六种观法也是念佛，谓之“观想念佛”，观观未离妙明真心。	The practice of the three essentials of view, meditation, and conduct keeps thought after thought in awakening, never apart from the seal of the one reality. This is precisely “recollection of the Buddha through the true aspect.” The Sūtra of Contemplation on the Buddha of Infinite Life teaches sixteen contemplations. Practicing them is also recollection of the Buddha and is called “recollection through visualization”; no contemplation departs from the wondrous luminous true mind.
瞻视西方极乐世界、阿弥陀佛的圣相，妙相庄严，至心信乐，愿生彼国，也是念佛，谓之“观相念佛”，也在在未离妙明真心。	Gazing upon the sacred and majestic form of Amitābha Buddha in the Western Land of Ultimate Bliss, giving rise to wholehearted faith and joyful aspiration, and wishing for rebirth there is also recollection of the Buddha. This is called “recollection through contemplation of the form,” and likewise never departs from the wondrous luminous true mind.
执持阿弥陀佛圣号，心念耳闻，摄住烦乱之心，将妄念转换为佛念，一句“南无阿弥陀佛”贯彻始终，谓之“持名念佛”。持名念佛何曾离开真心半步！若口诵心不行，那就不是念佛。	Holding fast to Amitābha Buddha’s sacred name, with the mind recollecting and the ears listening, gathers in the agitated mind and transforms illusory thoughts into thoughts of the Buddha. Sustaining “Namo Amitābha Buddha” from

	beginning to end is called “recollection through holding the name.” How could holding the name ever depart even half a step from the true mind? If the mouth recites but the mind does not practice, it is not recollection of the Buddha.
憨山大师云：“口念弥陀心散乱，喊破喉咙也枉然”！末法修行，若欲得度生死，唯依这“都摄六根，净念相继”的种种念佛法门。大手印最直接，正是实相念佛。正是三世佛之密意中心。	Master Hanshan said: “With the mouth reciting Amitābha while the mind is scattered, even shouting until the throat is torn is all in vain.” In the Dharma-ending age, those who wish to cross beyond birth and death must rely on the various methods of Buddha-recollection that “gather in the six sense faculties and maintain uninterrupted pure mindfulness.” Mahāmudrā is the most direct of all: it is precisely recollection of the Buddha through the true aspect, and precisely the innermost intent of the Buddhas of the three times.
“一切乘之顶尖”。密宗判定佛法共分九乘次第——外三乘、内三乘、密三乘。恒河大手印、大圆满，统属最高一层，所以说“见、定、行三要”是一切乘之顶尖，像宝塔一样到了尖顶了。“故曰诸佛之母”，这是十方三世诸佛之母，一切佛都是依此法而出世，一切法都是从这里派生出来。	“The pinnacle of all vehicles.” Vajrayāna classifies the Buddha’s teachings into nine successive vehicles: the three outer vehicles, the three inner vehicles, and the three secret vehicles. Mahāmudrā of the Ganges and Dzogchen both belong to the highest level. Thus, the three essentials of view, concentration, and practice are called the pinnacle of all vehicles, like the very summit of a pagoda. “Hence they are called the mother of all Buddhas”: they are the mother of all Buddhas throughout the ten directions and the three times. All Buddhas appear in the world through this Dharma, and all dharmas issue from it.
“如上三要乃自性大圆满之见、定、行、果，四者在自性了彻之境中，统摄为一面，行之最极心要。亦是即定即行之要。”	“The foregoing three essentials comprise the view, concentration, practice and fruition of Dzogchen of self-nature. Within the state in which self-nature is thoroughly realized, these four are gathered into a single whole. This is the most essential point of practice and also the key to concentration and practice as one.”
“自性大圆满之见、定、行、果”，指自性大圆满修行的四个阶段。如上三要者，即以上所论述的正见、正定、正行三要，它是三世佛之密意中心，即我人之真如本性。而自性大圆满修行的目的是明心见性，证成佛果。	The “view, concentration, practice and fruition of Dzogchen of self-nature” are the four stages in its cultivation. The foregoing three essentials are the right view, right concentration, and right practice already discussed. They are the innermost intent of the Buddhas of the three times—our own true nature of suchness. The purpose of cultivating

	Dzogchen of self-nature is to awaken to the mind, see one's nature, and realize the fruit of Buddhahood.
无有正见，就无有正定；无有正定，就无有正行，哪来正果？经云：因地不正，果遭迂曲。是故只有正见、正定、正行，方能证见真如佛性，结果成佛。所以说，见定行三要乃自性大圆满见、定、行、果。	Without right view there can be no right meditation; without right meditation there can be no right conduct—so how could there be right fruition? A sūtra says: "When the cause is not upright, the fruition will be distorted." Only through right view, right meditation, and right conduct can one realize the Buddha-nature of suchness and ultimately attain Buddhahood. Hence the three essentials of view, concentration, and practice comprise the view, concentration, practice and fruition of Dzogchen of self-nature.
"四者"，指修行的四个阶段，即先树立解脱正见，然后修定以摄伏散乱之心，心定之后在事境上磨练（六度万行），最后证成佛果。"自性了彻之境"，即"自性大圆满"的心境。在这种心境中，见、定、行、果四者统摄为一面、化为一体，不可分开。这是修行的最极心要、最为关键之心髓、要点。	The "four" are the four stages of cultivation: first establishing the right view of liberation; then cultivating meditation to gather in and subdue the distracted mind; once the mind is settled, tempering oneself amid circumstances through the six pāramitās and myriad practices; and finally realizing the fruit of Buddhahood. The "state in which self-nature is thoroughly realized" is the state of Dzogchen of self-nature. Within it, view, concentration, practice and fruition are gathered into one and become an indivisible whole. This is the most essential point of cultivation—its crucial heart and key.
"亦是即定即行之要"，行就是定，定就是行，即定即行，定和行是不能分开的。不但定和行如此，见、定、行三者也都不能分开，必须融为一体。因为只有"见"正确了之后，才晓得什么是无出无入的大定，不至于落入死定；才知道怎样修"无功用"行，避免走弯路，而直趋真如，结果成佛。	"It is also the key to concentration and practice as one." Practice is concentration and concentration is practice; the two cannot be separated. Nor can view, concentration, and practice be separated: all three must merge into one. Only when the view is correct can one understand the great samādhi without entering or leaving and avoid falling into lifeless absorption. Only then does one know how to cultivate effortless conduct, avoid detours, proceed directly toward suchness, and ultimately attain Buddhahood.
"即是于何时了悟赤裸裸之智慧性，即何时得其自性智之见宗。"	"The very moment one realizes the naked nature of wisdom, one gains the view of the wisdom of self-nature."
赤裸裸之智慧性，就是我们的佛性，赤裸裸、净洒洒，无形无相，灵明寂照，毫无遮盖。佛性是大智慧，是无	The naked nature of wisdom is our Buddha-nature: utterly exposed and pristine, formless and without

所不知、无所不能的大智慧。什么时候能够了悟这赤裸裸的智慧性，就在什么时候“得其自性智之见宗”。	characteristics, numinously luminous and still, with nothing concealing it. Buddha-nature is great wisdom—the great wisdom that knows all and is capable of all. The very moment one realizes this naked nature of wisdom, one “gains the view of the wisdom of self-nature.”
得其自性智之见宗，即识取了自性，契入了大圆镜智，见到了宗旨，也就是明心见性了。见宗之后，就不会向外求取，不会心外求法，不会再落入外道了。你那里有再大的神通显现，我这里也丝毫不动摇，脚跟站得很稳。如果没证到这个地步，就站不稳脚跟，难免要动摇的。	This means recognizing self-nature, entering the great perfect mirror wisdom, and seeing the fundamental principle—in other words, awakening to the mind and seeing one’s nature. Having seen this principle, one no longer seeks outwardly, searches for Dharma outside the mind, or falls into non-Buddhist paths. However extraordinary the display of spiritual powers elsewhere may be, one remains wholly unmoved, with one’s footing firmly established. Without realizing this point, one’s footing is unsteady and one will inevitably waver.
从前，南泉山下有一庵主，别人告诉他：“近日南泉和尚出世，何不去礼见？”南泉和尚出来说法度众了，你怎么不去拜见他呀？庵主说：“非但南泉出世，直饶千佛出兴，我亦不去。	Long ago, a hermitage master lived at the foot of Mount Nanquan. Someone told him, “Master Nanquan has recently appeared in the world. Why do you not go and pay your respects?” In other words, Nanquan had begun teaching the Dharma and guiding beings—why not go and see him? The hermitage master replied, “Not only Nanquan—even if a thousand Buddhas appeared, I would not go.”
”意思是说，他已经识得本来，脚跟站得稳，不会动摇了。南泉禅师听到这件事，就令其弟子赵州禅师去考考他，看他脚跟是否真正点地。赵州去了就向庵主礼拜，庵主不睬他，坐在禅床上不动。	He meant that he had recognized the original and stood firmly grounded, free from wavering. When Chan Master Nanquan heard of this, he sent his disciple, Chan Master Zhaozhou, to test whether the man was truly grounded. Zhaozhou went and bowed to him, but the hermitage master paid no attention and remained motionless on his meditation platform.
赵州从西过东，又从东过西，庵主还是不睬他。这庵主脚跟站定了，任你活佛出世我也不睬。我已识取了自己的本来面目，了了分明，赤裸裸、净洒洒，一样东西都没有。	Zhaozhou walked from west to east and then from east to west, but still the master ignored him. His footing seemed firm: “Even if a living Buddha appeared, I would pay no heed. I have clearly recognized my own Original Face—naked, pristine, without a single thing.
我已了悟，还求什么东西？我已神通自在了，这自在逍遥就是大神通。诸位注意，自在逍遥就是大神通，不是	Having awakened, what more is there to seek? I am free and at ease; this freedom itself is great spiritual power.” Take careful note: freedom and

什么稀奇古怪是大神通。赵州没办法了，“哗啦”一声，把庵主的帘子拽下来，说：“草贼大败。	ease are themselves great spiritual power, not some strange or extraordinary display. Finding no opening, Zhaozhou suddenly tore down the hermitage curtain with a clatter and declared, “The grass-bandit has suffered a great defeat!”
”你不敢讲话，你不是大丈夫，是草贼，你打了大败仗。庵主还是不睬他，赵州没办法了，只好败阵归山。回到山上对他师父讲，这个庵主是有道行，我怎么样、怎么样，他也不动。南泉禅师说：“我从来疑着这汉。	He was saying: “You dare not speak; you are no true man but merely a petty thief, thoroughly defeated.” The master still ignored him, so Zhaozhou could only return to the mountain in defeat. He reported to his teacher that the hermitage master possessed genuine attainment and remained unmoved whatever Zhaozhou did. Nanquan said, “I have always had my doubts about that fellow.”
”我早就怀疑他是不是真的脚跟点地，你没有问倒他，让我再去考考他。第二天，南泉禅师带着一个沙弥，拿了一瓶茶水、三只茶杯，到了庵中往地上一掷，便说：“昨日的、昨日的。	He had long wondered whether the man was truly grounded. Since Zhaozhou had failed to expose him, Nanquan would test him himself. The next day Nanquan went to the hermitage with a novice monk, taking a flask of tea and three cups. On arriving, Nanquan cast them to the ground and said, “Yesterday’s, yesterday’s!”
”庵主问：“昨日的，是什么？”昨天我如如不动，你那徒弟彻底没辙，那说明什么呀？这下狐狸尾巴露出来了，还有个“什么”要说明啊！南泉禅师在沙弥背上拍了一下，说：“赚我来，赚我来。”拂袖便回。我勘破你了，你还有东西在，还是动了，脚跟仍未点地，还差一大截呢！	The hermitage master asked, “What about yesterday?” He was implying: “Yesterday I remained unmoved and your disciple was completely at a loss—what does that show?” At once the fox’s tail was exposed: why should there still be some “what” to be shown? Nanquan slapped the novice on the back and said, “You tricked me into coming! You tricked me into coming!” Then he swept his sleeves aside and departed. He had seen through the master: something still remained; his mind had moved, his footing was not yet firm, and he still had far to go.
我们修行，必须站稳脚跟，任你什么气功，什么神通广大，你是外道，我不跟你跑。我修心地法门，我识得自性，我将来必定证成圣果。你不知道自性是什么，你终归不能证成圣果。	In cultivation, we must establish firm footing. Whatever qigong or spectacular spiritual powers others may display, if theirs is a non-Buddhist path, we do not follow. We cultivate the Mind-Ground Dharma Gate, recognize self-nature, and will ultimately realize the noble fruit. Those who do not know self-nature can never realize that fruit.

我们曾讲过吕纯阳祖师的公案，他已成就了阳神，黄龙祖师却说他：“这守尸鬼。”吕纯阳说：“争奈囊中有长生不死药。	We previously discussed the case of Patriarch Lü Chunyang. Although he had perfected the yang spirit, Patriarch Huanglong called him “a ghost guarding a corpse.” Lü replied, “But within this bag I have the medicine of immortality.”
”囊中是指身体里，你不是说我守尸鬼么，我守的这个尸里——囊中，有长生不死的药啊！这药是指修炼成的“金丹”——阳神。黄龙祖师说：“饶经八万劫，终是落空亡。”你还是要落空，不过比别人长寿些。	The “bag” means the body: “You call me a ghost guarding a corpse, yet within the corpse I guard—this bag—is the medicine of immortality!” This medicine was the cultivated “golden elixir,” the yang spirit. Huanglong said: “Though you pass through eighty thousand kalpas, in the end you will still fall into empty extinction.” He would still come to nothing, merely living longer than others.
阳神是第七识——末那识所显现的身体，叫意生身，是虚妄不实的。若不认识真心，还是落空亡。若认识真心，就逍遥自在，一点不住相了。先得漏尽通——道通，这才是真通，才是根本。道通得到了之后，不愁不得五神通，但得本，不愁末。这一点很重要，诸位要注意了。即是：于何时了悟赤裸裸之智慧性，即何时得其自性智之见宗。	The yang spirit is a body manifested by manas consciousness, the seventh consciousness. It is called a mind-born body and is illusory and unreal. Without recognizing the true mind, one still falls into empty oblivion. Recognizing the true mind brings freedom and ease, without the slightest attachment to appearances. First attain the spiritual power of the exhaustion of the outflows—the power of the Way. This alone is genuine spiritual power and the root. Once this is attained, there is no fear that the other five spiritual powers will not follow: gain the root, and there is no need to worry about the branches. This point is extremely important; please pay attention. Thus, at the very moment one realizes the naked nature of wisdom, one gains the view of the wisdom of self-nature.
“见与定虽分述，体实一也。”	“Although view and concentration are explained separately, in essence they are one.”
见与定虽然分开来讲，但并不是两个，而是一体的。所谓“见”就是认识本来面目，有了正确的知见，才知道什么是无出无入的大定，才会有正定。反过来说，得了正定，才会有正确的知见。	Although view and concentration are discussed separately, they are not two but one. “View” means recognizing the Original Face. Only with right understanding and right view does one know what the great samādhi without entering or leaving is and thereby attain right meditation. Conversely, only through right concentration does right understanding and right view arise.
见与定都没有离开我们的自性，都是自性中所流出。从体上来讲，实在是一样东西。不仅见与定“体实一	Neither view nor concentration ever departs from self-nature; both flow from it. In essence they are

也”，见、定、行三者，也都是一体，都没有离开我们的妙明真心。	truly one and the same. Not only are view and concentration “one in essence”; view, concentration, and practice are likewise one, and none ever departs from our wondrous luminous true mind.
二、大手印乃九乘佛法之精髓	2. Mahāmudrā Is the Essence of the Nine Vehicles
“如此行持自性大圆满本清净之无失要道者，实九乘之巅顶。”	“Those who cultivate in this way the unerring essential path of the primordially pure Dzogchen of self-nature truly stand at the summit of the nine vehicles.”
“自性大圆满”，前面已经解释过了。“本清净”，自性本来圆满、本来清净。“无失要道”，没有差错的，极其重要的修行之道。	The “Dzogchen of self-nature” has already been explained. “Primordially pure” means that self-nature is originally perfect and originally pure. The “unerring essential path” is the faultless and supremely important path of cultivation.
“如此行持自性大圆满本清净之无失要道者”，怎样行持啊？正像上面所说的“见、定、行三要”那样的修法。先要认识本体，然后从本体起修。	How is this path of the primordially pure Dzogchen of self-nature to be practiced? Precisely through the three essentials of view, meditation, and conduct described above. First recognize the essence, and then cultivate from the essence.
识得妄念与烦恼正是本体的妙用，既不跟它跑，也不压制它，让它自起自灭、起灭随无。只须认得本体，把一切都摄归本体。就这样行持这个“无失要道”。偏离此道，就是有失。	Recognize that deluded thoughts and afflictions are themselves its wondrous functioning. Neither follow nor suppress them; let them arise and cease by themselves, their arising and ceasing dissolving into non-existence. Simply recognize the essence and gather everything back into it. This is how one practices the unerring essential path. To depart from it is to go astray.
练气功的，很多人都走了岔路、出了偏差，这当然是失去了要道。有的人修禅，不知道正确的方法，也搞错了，追求死定，变成木头、石头了，这也有失要道。	Many qigong practitioners take a wrong turn and fall into deviations; naturally, they have lost the essential path. Some Chan practitioners also go wrong because they do not know the correct method. Pursuing lifeless absorption, they become like wood or stone; this too is a departure from the essential path.
修净土也有修错的，他们把念佛当铜钱使，当钞票用，把佛号当成纸钱烧，烧到阎罗王那里去存库，准备死后到阎罗王那里领用。哪有这样的净土法门？这种人过去很多，现在也不少。他们大错特错。净土宗是往生西方极乐世界的，谁叫你到阎罗王那里去，这不是搞颠倒了么！这些都是失去了要道。	Some Pure Land practitioners likewise practice incorrectly. They treat Buddha-recitation as coins or banknotes, and the Buddha’s name as spirit-money to be burned and deposited in King Yama’s treasury for withdrawal after death. What kind of Pure Land teaching is that? Many held such beliefs in the past, and not a few still do today. This is a grave error.

	The Pure Land school teaches rebirth in the Western Land of Ultimate Bliss. Who told you to go to King Yama? Is that not turning the teaching upside down? All these are departures from the essential path.
行持这个无失要道者，“实九乘之巅顶”。前面讲“一切乘之顶尖”时曾提到，密宗判定佛法共分九乘次第——外三乘、内三乘、密三乘。	Those who practice this unerring essential path “truly stand at the summit of the nine vehicles.” When discussing “the pinnacle of all vehicles,” we noted that Vajrayāna classifies the Buddha’s teachings into nine successive vehicles: the three outer, three inner, and three secret vehicles.
现把这九乘的内容稍微讲讲：外三乘是声闻乘、缘觉乘、菩萨乘，是指阿罗汉、辟支佛、菩萨所行之四谛、十二因缘、六度万行等法，泛指显教。内三乘是指作部、行部、瑜伽部三部修法。	Let us now briefly explain them. The three outer vehicles are the Śrāvakayāna, Pratyekabuddhayāna, and Bodhisattvayāna. They include the Four Noble Truths, the twelve links of dependent origination, the six pāramitās, and the myriad practices cultivated by arhats, pratyekabuddhas, and bodhisattvas; broadly speaking, they are the exoteric teachings. The three inner vehicles are Kriyā Tantra, Caryā Tantra, and Yoga Tantra.
作部又称事业部，有增、息、怀、诛等等法门。这都是随顺众生的愿望而起用的法，也是“先以欲钩牵，后令入佛智”的方便接引法，并不究竟。行部的修法，目的是了生死、出苦海，才算进入了实修。	Kriyā Tantra, also called Action Tantra, includes practices of increase, pacification, magnetisation, and subjugation. These function in accord with the wishes of sentient beings and are skillful means that “first draw them in with what they desire, and then lead them into the Buddha’s wisdom”; they are not ultimate. Caryā Tantra aims to end birth and death and leave the sea of suffering; with it, genuine cultivation begins.
从观想入手，修气、脉、明点，如颇哇法等等。瑜伽意即“相应”，瑜伽部的修法，事与理相应，言与行相应，上与诸佛相应，下与众生相应。从这里开出三个层次，就是密三乘。	Starting with visualization, one works with the winds, channels, and vital essences, as in the practice of phowa. “Yoga” means union or correspondence. In Yoga Tantra, phenomena accord with principle, words accord with conduct, one accords above with the Buddhas and below with sentient beings. From this open three further levels, the three secret vehicles: Mahāyoga, Anuyoga, and Atiyoga.

密三乘是嘛哈（摩诃）瑜伽、阿努瑜伽、阿底瑜伽。嘛哈瑜伽，意即大圆满相应，将观成的气脉等有相的东西化空，以与无相的法身相应。阿努瑜伽，意即无上圆满相应，以界智为趣入门，进一步把种种显现都化为一实相。	Mahāyoga means union with Dzogchen: visualized winds, channels, and other conditioned forms are dissolved into emptiness so as to accord with the formless dharmakāya. Anuyoga means union with unsurpassed perfection: taking the expanse and wisdom as the gateway, it further dissolves all appearances into the one true aspect.
阿底瑜伽，意即无比圆满相应，进而合三乘为一大密咒乘。“如此行持自性大圆满本体清净之无失要道者，实九乘之巅顶”，这就是最上乘的法门了。大密咒无咒可念，大手印无印可结，至此，“无不从此法界流，无不归还此法界”了，故称“巅顶”。	Atiyoga means union with incomparable perfection and further unifies the three vehicles as the single Great Secret Mantra Vehicle. Thus, “those who cultivate the unerring essential path of the primordially pure Dzogchen of self-nature truly stand at the summit of the nine vehicles.” This is the supreme vehicle. In the Great Secret Mantra there is no mantra to recite; in Mahāmudrā there is no mudrā to form. At this point, “Nothing fails to flow forth from this Dharma Realm, and nothing fails to return to this Dharma Realm.” Hence it is called the summit.
“其余各乘之道，即随从而为此要道之台架与助伴。”	“The paths of all the other vehicles follow after it, serving as the scaffolding and companions of this essential path.”
既然此无失要道是九乘之巅顶，是最上乘，那么“其余各乘之道”——其余的八乘，“即随从而为此要道之台架与助伴”，其余的各种法门，不过是随从，不过是这个要道的台架与助伴。	Since this unerring essential path is the summit of the nine vehicles and the supreme vehicle, the paths of the remaining eight vehicles merely follow after it as its scaffolding and companions. Their various Dharma methods are simply attendants, scaffolding, and companions to this essential path.
台，就是台阶，只是阶梯而已，供我们踏着它上到顶层用的。架，就是架子，比如我们修盖房屋要搭个架子，不过是临时用一用。“助伴”，只是一种帮助，只是一种陪伴，不是正行。	A platform is merely a stairway by which we climb to the highest story. A frame is like temporary scaffolding erected when building a house. A “companion” merely assists and accompanies; it is not the principal practice.
要成道，必须修这个“无失要道”，其它的法不过是台架与助伴。不修这个心地法门，就不能成道。	To attain the Way one must cultivate this unerring essential path; all other teachings merely serve as its scaffolding and companions. Without cultivating this Mind-Ground Dharma Gate, one cannot attain the Way.
若不认识真心，怎么能成道？若不知道真心起现妄念正是妙用，不知道妄念正是真心的本觉智慧相，只是压念不起，即使把妄念压死了，也是不能成道的。若了知妄念是怎么一回事，不怕它，任它自起自灭，起灭随无，	How could one do so without recognizing the true mind? If one does not understand that deluded thoughts arising from the true mind are precisely its wondrous functioning, and that deluded

不跟它跑。这是多么轻松、多么愉快啊，气也不闷了，脑也不涨了，久久必然证成大道。	thoughts are the aspect of the true mind's wisdom of original awakening, but merely suppresses thought so that it does not arise, then even if every thought is crushed, one still cannot attain the Way. Understand what illusory thought is; do not fear it. Let it arise and cease by itself, its arising and ceasing dissolving into non-existence, and do not follow it. How relaxed and joyful this is! The chest is no longer oppressed and the head no longer swollen. Persevere, and in time one will certainly realize the Great Way.
“见本净之自性般若光明相时，则由定所生般若之功用更炽，如夏水瀑流。”	“When one sees the luminous aspect of the prajñā of primordially pure self-nature, the functioning of prajñā born of concentration blazes ever more intensely, like the torrent of a summer waterfall.”
本净，就是本来清净。自性般若光明相，是指自性——般若大智慧，所显现的光明。不只是打坐时看到的光明，打坐时看到的光明是明亮的光。但我们这里所说的“光明”不一定是指明亮的光。	“Primordially pure” means originally pure. The “luminous aspect of the prajñā of self-nature” is the luminosity manifested by self-nature—the great wisdom of prajñā. This luminosity is not confined to visible brightness encountered in meditation. Here “luminosity” does not necessarily mean visible brightness.
一切妙用都是光明，比如脑子一转，这件事应该怎么做，这个人应该怎么接待，这也是光明，不一定非要看见亮光才是光明，一切妙用都是智慧光明相。	Every wondrous function is luminosity. When the mind turns and knows how a matter should be handled or how a person should be received, that too is luminosity. One need not literally see light: all wondrous functioning is the luminous aspect of wisdom.
“见本净之自性般若光明相时”，见到本来清净的真如佛性所起的智慧光明时，这时候“则由定所生般若之功用更炽”，由正定而生起的妙智慧，功用更为广大了。炽，就是炽盛，就像火焰一样炽烈地燃烧。	When one sees the wisdom-luminosity arising from the primordially pure Buddha-nature of suchness, “the functioning of prajñā born of concentration blazes ever more intensely”: the wondrous wisdom arising from right meditation functions on an ever broader scale. “Blazing” means flourishing like a fiercely burning flame.
甚至不求神通，而神通自得。我们前面讲过，认识法身之后，时时刻刻保护用功，不跟妄念跑，不随境界走，这就是定，时时处处常摄在定，久久由定而生起智慧，功用就更广大了，“如夏水瀑流”，就像夏天的瀑布流水一样。夏天冰雪融化，水源充足，加之雨水很多，所以瀑布流水，源源不断，气势宏大。这是比喻般若智慧的无尽妙用。	Spiritual powers may even arise of themselves without being sought. As explained earlier, after recognizing the dharmakāya, one must protect that recognition and continue the practice at every moment—neither following illusory thoughts nor being carried away by circumstances. This is concentration. Remaining gathered in concentration at all times and in all places, one

	eventually gives rise to wisdom, whose functioning becomes ever more expansive, “like the torrent of a summer waterfall.” In summer, melting ice and snow and abundant rainfall provide a plentiful water supply, so waterfalls pour forth endlessly with tremendous force. This illustrates the inexhaustible wondrous functioning of prajñā-wisdom.
“由空性之本住起现大悲入无方悲悯，亦法尔然也。”	“From the fundamental abiding of emptiness, great compassion arises and enters boundless compassionate concern; this too occurs naturally.”
法性、佛性，其性本空，故称空性。一切东西都具空性，都不可得，谓之“性空”。其性是空，是真空之本性。其空性，本来就不动不摇、不生不灭、不来不去、不增不减，这叫本住。	The Dharma-nature and Buddha-nature are empty in essence and are therefore called emptiness. Everything is endowed with emptiness and is unobtainable; this is called “the emptiness of nature.” Its nature is empty—the very nature of true emptiness. This emptiness has always been unmoving and unwavering, unborn and unceasing, neither coming nor going, neither increasing nor decreasing. This is called its fundamental abiding.
“由空性之本住起现大悲”，要起现大悲心，不能只顾自己了生死，还要拯救广大众生。“入无方悲悯”，无方就是没有边际，无限广大。我们凡夫的悲悯是小悲悯，悲悯什么？悲悯自己的子女。	“From the fundamental abiding of emptiness, great compassion arises”: one cannot be concerned only with ending one’s own birth and death, but must also rescue the vast multitude of sentient beings. To “enter boundless compassionate concern” means that compassion has no boundary and is infinitely vast. The compassion of ordinary beings is narrow. For whom do they feel compassion?
我的儿子，乖乖，宝贝得不得了。别人的孩子，随他去吧，不管他。我孝养我的父母，别人的父母，不管、不管！悲悯的范围太小太小了。无方悲悯，就是不管哪一方，对十方世界的众生都有悲悯之心，发愿广度十方众生。	For their own children: “My son, my darling—how precious!” As for another’s child, they let matters take their course. They support their own parents, but pay no heed to anyone else’s. Such compassion is exceedingly limited. Boundless compassionate concern means feeling compassion for beings in every direction throughout the worlds of the ten directions and vowing to liberate them all.
“亦法尔然也”，这是自然而然的事。如果能够修行成就，自然入于无方悲悯，大悲心就会油然生起。有的人说，阿罗汉不具大悲心，其实并非如此。那是他还没有证到四果罗汉，到了第四果，他也会油然生起大悲心的。	“This too occurs naturally.” Once cultivation is accomplished, one naturally enters boundless compassion and great compassion wells up spontaneously. Some say that arhats lack great compassion, but this is not truly so. Before attaining the fourth fruit, they may not yet possess

	it; once the fourth fruit is attained, great compassion will naturally arise.
他初发心的时候，观三界如牢狱，视生死如冤家。就像现在有些修净土的人说：“我到了西方极乐世界就不再回来了，因为这个世界太苦、太烦恼了。	When first setting out, they view the three realms as a prison and birth and death as an enemy. Some Pure Land practitioners today similarly say, “Once I reach the Western Land of Ultimate Bliss, I shall never return, for this world is too full of suffering and affliction.”
”如果真的生到西方极乐世界，他还是要回来的，为什么呢？他听了莲池海会佛菩萨宣说大法，就难为情了。成道就要广度众生，不度众生不能成道！他也会“入无方悲悯，亦法尔然也”。	Yet if they are truly reborn there, they will still return. Why? On hearing the Buddhas and bodhisattvas proclaim the great Dharma at the lotus-pool assembly, they will feel ashamed. To attain the Way, one must liberate beings; without liberating beings, the Way cannot be attained. They too will “enter boundless compassionate concern; this occurs naturally.”
若证到第四果罗汉，他看到诸佛菩萨，都在六道里度众生，我怎么好坐在这里不动，挺难为情的。比如同在一个单位，大家都在劳动，你一个人坐在那里不动，不难为情吗？于是，他那“无缘大慈，同体大悲”之心就会油然生起，此谓之“回小向大”。回小向大，亦法尔然也。	An arhat who has attained the fourth fruit sees the Buddhas and bodhisattvas liberating beings throughout the six destinies and thinks: “How could I remain seated here doing nothing?” It would be embarrassing—like sitting idle at one’s workplace while everyone else labours. Thus, “unconditioned great loving-kindness and great compassion for those of the same essence” naturally wells up. This is called “turning from the Lesser Vehicle toward the Great.” That turning too occurs naturally.
“空性与大悲双运要道现证时，如海诸行，一一自现作用，似日之与光。”	“When the essential path of the union of emptiness and great compassion is directly realized, ocean-like conduct manifests its functions one by one, like the sun and its rays.”
若真证到“空性”，就没有凡夫的私情了。凡夫的感情，是只顾自己妻子、儿女，别人的就不管了。心空了之后，般若大智慧朗然现前，凡夫的感情荡然无存。无情乃大情，大悲心自然就生起来了。	When emptiness is truly realized, the partial affections of ordinary beings fall away. Such affection attends only to one’s own spouse and children and disregards others. Once the mind is empty, the great wisdom of prajñā appears in radiant clarity, and ordinary partiality vanishes completely. What seems dispassionate is in fact the deepest affection, and great compassion naturally arises.
这就是“空性与大悲双运”，这就是“要道”——修道的要点、成道的要点。现证就是朗然现前。这个空悲双运的要道朗然现前时，“如海诸行，一一自现作用”。	This is the union of emptiness and great compassion, the essential path—the key to cultivating and attaining the Way. “Directly realized”

大海是千百条江河汇归之处，一条条江河都有其不同的作用。	means clearly present. When this essential path becomes vividly present, “ocean-like conduct manifests its functions one by one.” The ocean receives hundreds and thousands of rivers, each with its own function.
长江、黄河也还有很多支流，这些小支流也都有其不同的作用。这里可以行船、可以运输，那里可以灌溉、可以产米，还有的地方盛产鱼虾。	The Yangtze and Yellow Rivers have many tributaries, and each small stream likewise serves a different purpose: here boats travel and goods are carried; there fields are irrigated and rice produced; elsewhere fish and prawns abound.
这是比喻我们证得空性，遍起大悲之后，在六道轮回里救度众生，时时处处都能起现不同的妙行。“似日之与光”，就像太阳和光那样不可分。	This illustrates how, after realizing emptiness and giving rise to all-pervading compassion, we liberate beings within the six destinies and manifest different wondrous forms of conduct at every time and place. “Like the sun and its rays”: the two are inseparable.
有了太阳，才有光，你才看见东西；若没有太阳，便在黑暗之中，你就看不见东西了。空性与大悲的关系，就像太阳和光的关系一样不可分，有太阳才有光，无有太阳哪来光。太阳比喻空性，光比喻大悲，二者是紧密结合不可分的。	With the sun there is light, and you can see things; without the sun you are in darkness and cannot see them. Emptiness and great compassion are as inseparable as the sun and its light. With the sun there is light; without the sun, where could light come from? The sun represents emptiness, and the light represents great compassion: the two are intimately united and inseparable.
“如是与福德资粮合作，广为利他之行，以圆成真实见宗，而为无染寂乐之助伴。”	“Working in concert with the accumulation of merit in this way, one extensively undertakes conduct that benefits others, thereby bringing the true view to completion and serving as a companion to undefiled tranquil bliss.”
证得空性，就是有了智慧；起现大悲，就是有了福德。广度众生、为众生服务，才有福德。如果只有智慧，没有福德，或者福德资粮不够，是不能成佛的。因为佛是“两足尊”，智慧具足、福德具足。	To realize emptiness is to possess wisdom; to give rise to great compassion is to possess merit. Merit comes from widely liberating and serving sentient beings. Wisdom alone cannot bring Buddhahood if merit is absent or its accumulation incomplete. A Buddha is “the Honored One Perfect in Both,” complete in wisdom and merit.
所以，我们要福慧双修，只是修慧、修空，不修福，不为众生做事，福德不圆满，就不能圆成佛果。阿罗汉发心小，只顾自度，不度众生，不为众生服务，只是智慧具足，而福德不具足，故不能成佛，他必然会“回小向大”的。	We must therefore cultivate merit and wisdom together. If we cultivate only wisdom and emptiness, neglect merit, and do nothing for sentient beings, our merit remains incomplete and the fruit of Buddhahood cannot be perfected. Arhats initially form a limited aspiration, seeking

	only their own liberation rather than liberating and serving beings. Their wisdom is complete but their merit is not, so they cannot attain Buddhahood and must eventually “turn from the Lesser Vehicle toward the Great.”
“如是与福德资粮合作”，资是资本，粮是道粮，成道的资粮就像旅行的路费一样，必不可少。所以一定要发大心、发菩提心，福慧双修，才能圆成佛果。	“Working in concert with the accumulation of merit in this way”: an accumulation is like capital and provisions for the road—indispensable resources for attaining the Way. We must therefore arouse a vast resolve and bodhicitta, and cultivate merit and wisdom together, in order to perfect the fruit of Buddhahood.
大菩萨初发心就是为了广度众生而发，他说：我学佛不是为自己，是为众生而学的。比如众生在大海里快要淹死了，我要去救他，但我不会游泳、不会救生术，那怎么救啊！我学佛自度就是先学游泳、学救生术。	Great bodhisattvas first arouse the aspiration to liberate all beings: “I study Buddhism not for myself, but for sentient beings.” Suppose beings are drowning in the ocean and I wish to save them, but cannot swim and know no lifesaving method—how could I help? Cultivating for my own liberation is like first learning to swim and to save lives.
学会之后，本领大了，我就去度众生。自度只是手段，度生才是目的。学佛是为众生，不是为自己，这就是大心菩萨。如果发小心，只为自己跳出生死轮回，那就只能成就阿罗汉果，不能说是菩萨。这是大乘菩萨与小乘圣者的区别。	Once skilled, I can rescue others. Liberating oneself is only the means; liberating beings is the aim. To study Buddhism for sentient beings rather than oneself is the resolve of a great-minded bodhisattva. If one’s resolve is small and one seeks only one’s own escape from birth and death, one can attain only the fruit of arhatship and cannot be called a bodhisattva. This is the distinction between a Mahāyāna bodhisattva and a saint of the Lesser Vehicle.
证得智慧空性，与广度众生的福德资粮合作，“广为利他之行”。广为，就是要多多地做，而不是少做。利他之行，就是有利于众生的事情，要多多地做。做一件好事倒是容易，长久地做就难了，天天不间断地做更难。	The wisdom of realized emptiness must work together with the accumulation of merit gained through liberating beings, so that one “extensively undertakes conduct that benefits others.” “Extensively” means doing much, not little. Conduct that benefits others comprises deeds beneficial to sentient beings, and these should be undertaken abundantly. Doing one good deed is easy; continuing for a long time is difficult, and doing so every day without interruption is harder still.

比如观照，观照于一时，很容易，但要时时不忘，那就很难了。然而，世上无难事，只怕有心人。假若你能够不断地观照七天，在七天当中时时不忘记，那以后就不难了。	The same is true of mindful observation: to observe for a moment is easy, but never to forget it is difficult. Yet nothing in the world is difficult for one who applies the mind. If you can maintain mindful observation continuously for seven days without forgetting it at any moment, subsequent practice will no longer be difficult.
《阿弥陀经》云：“若一日、若二日、若三日、若四日、若五日、若六日、若七日，一心不乱，其人临命终时，阿弥陀佛与诸圣众，现在其前。”若能于七天之内时时不忘记，以后就不容易忘记了。	The Amitābha Sūtra says: “For one day, two days, three days, four days, five days, six days, or seven days, with the mind single and undisturbed—when that person’s life comes to an end, Amitābha Buddha and the assembly of noble ones will appear before them.” If one can remain unforgetful throughout seven days, forgetting will thereafter be less likely.
广为利他之行，就是要多多地长久地做有利于众生的事，肯牺牲自己，帮助别人，“以圆成真实见宗，而为无染寂乐之助伴”。用“广为利他之行”来圆满成就“真实见宗”，来真实圆满你所见到的宗旨。	Extensively undertaking conduct that benefits others means persistently doing many things beneficial to beings over a long period, willingly sacrificing oneself to help others, “thereby bringing the true view to completion and serving as a companion to undefiled tranquil bliss.” Such altruistic conduct completes and fulfils in reality the fundamental principle one has seen.
下面解释一下“寂乐”，连乐也不可得，才叫寂乐。还有乐在就坏了，因为乐和苦是相对的，有乐就有苦，乐时苦在其中。寂乐，乐也不可得，哪会有苦？“极乐世界”即乐之极矣，乐也不可得了。	Let us explain “tranquil bliss.” Only when even bliss is unobtainable is it tranquil bliss. If bliss remains, the state is flawed, for pleasure and pain are opposites: wherever there is pleasure, pain is implicit within it. When bliss itself is unobtainable, how could suffering remain? The Land of Ultimate Bliss is bliss at its utmost—where even bliss is unobtainable.
世间禅定也是这样，二禅是喜、三禅是乐，到了四禅“舍念清净地”，乐也不可得，清净了。“无染寂乐”，就是从来不曾污染的寂乐，这正是妙明真心、一真法界、大圆觉海。	The same applies to worldly meditative absorption: the second dhyāna is joy and the third is bliss; in the fourth dhyāna, the “ground of purity through equanimity and mindfulness,” even bliss is unobtainable and purity prevails. “Undefiled tranquil bliss” is tranquil bliss that has never been stained. It is precisely the wondrous luminous true mind, the One True Dharma Realm, and the great ocean of perfect awakening.
把“广为利他之行”作为“无染寂乐”的助伴，大悲伴随着空性，六度万行伴随着般若智慧。前面讲了很多怎	Conduct that extensively benefits others serves as its companion: great compassion accompanies

样做功夫开智慧，只是开智慧还不够，还要“广为利他之行”，修福德。利他之行很多，在这里就不细细讲了。我们要尽力而为地帮助众生，所谓有钱出钱、有力出力，竭尽我们之所能，就算是能够帮助别人，说句好话，也是好的。	emptiness, and the six pāramitās and myriad practices accompany prajñā-wisdom. Much has been said about applying oneself to open wisdom, but wisdom alone is not enough; one must also extensively benefit others and cultivate merit. There are many forms of altruistic conduct, which need not be detailed here. We should help sentient beings to the utmost of our ability—giving money if we have money, strength if we have strength. Even speaking a kind word that helps another is good.
三、总结大手印三要	3. A Summary of the Three Essentials of Mahāmudrā
“三要者：知自心相，依妄念缘境、念之随起，而观察自心本相，认知法身自性（这是见）。”	“The three essentials are as follows: First, know the nature of your own mind. By observing illusory thoughts—how they arise in succession and engage with sensory objects—perceive the mind’s original nature and recognize the dharmakāya as your true essence. (This is the View.)”
三要者，即见、定、行三要也。这段话是讲“见”。	The three essentials are view, concentration, and practice. This passage explains view.
知自心相，即知道自己的真心相貌。真心有没有相貌？真心无相，叫做空性。所谓知自心相，就是了知“我、人、众生、寿者”等概念根本就没有，一切都了不可得，荡然无住，万法皆空。同时还要知道真心是妙用无边的，妄念与烦恼都是它所起的妙用。	To know the nature of one’s own mind is to know the characteristic of the true mind. Does the true mind have any characteristics? It is formless and is therefore called emptiness. To know the characteristics of one’s own mind is to understand that the concepts of “self,” “person,” “sentient being,” and “life span” have no fundamental existence; everything is utterly unobtainable, free of abiding, and all dharmas are empty. At the same time, one must know that the true mind possesses boundless wondrous functioning: illusory thoughts and afflictions are all wondrous functions arising from it.
依“妄念缘境、念之随起”而观察自心本相。妄念是从什么地方来的？缘境而起。妄念是随着外境而起现的，这就是妄念的缘起。依照妄念的缘起来观察自心本相。	Observe the original characteristics of your own mind by relying on “by observing illusory thoughts —how they arise in succession and engage with sensory objects.” Where do illusory thoughts come from? They arise in dependence upon objects. Their manifestation in response to external objects is their dependent arising. Observe the intrinsic character of your own mind on the basis of this arising.

妄念是因境界而有的，假如光有境界，没有真心，妄念也起不来。比如，境界是风，真心是水，妄念是波浪。若没有水，光有风，也起不了波浪。缘境而起的妄念是因为有真心才能起，所以根据妄念的缘起能够观察到自心本相。	Deluded thoughts exist because of circumstances. But if there were circumstances alone and no true mind, they could not arise. Circumstances are like wind, the true mind like water, and deluded thoughts like waves. Without water, wind alone cannot raise waves. Thoughts arising in dependence on circumstances can arise only because the true mind is present. Thus by examining their dependent arising, we can observe the intrinsic character of our own mind.
就像见波浪即是见到水一样，从而“认知法身自相”。我们的真心——法身本来是无相的，但是，境界一来，真心缘境界就会起现妄念。通过起妄念，可以反证真心，可以认知法身无相的自相。光有眼球，是不能看见东西的。	Seeing the waves is also seeing the water, and in this way one “recognizes the intrinsic character of the dharmakāya.” Our true mind—the dharmakāya—is originally formless, yet when an object appears, the true mind engages with it and illusory thought arises. Through the arising of thought, one can infer the true mind and recognize the formless intrinsic character of the dharmakāya. Eyeballs alone cannot see.
由于本性的妙用，借眼球这个工具生起视觉，才能看见东西。如果这无相的法身不生起视觉，那就视而不见了。	Through the wondrous functioning of our nature, vision arises using the eyes as its instrument, and only then can things be seen. If the formless dharmakāya did not give rise to vision, one would look without seeing.
生病了，脚很痛，哎呀！痛死人了！这也是真心的妙用，无相的法身通过神经系统这个工具生起触觉，才能觉得疼痛。要不然，你怎么知道脚有毛病。若无真心，既不会感觉到痛，也不会喊痛。	When illness brings severe pain in the foot and one cries, “Oh, it hurts terribly!” that too is the wondrous functioning of the true mind. Using the nervous system as its instrument, the formless dharmakāya gives rise to tactile sensation, enabling one to feel pain. Otherwise, how would one know that the foot was injured? Without the true mind, one would neither feel nor cry out in pain.
通过妄念的缘起，从而认识真心的，这就叫“见”。恒河大手印反复反复地讲这个大手印见。我也在这里反反复复地解释，诸位要是还不知道，那就不行了。其实并不是听不懂、不知道，而是还有疑在。这就是大乘佛教的“一实相印”啊！诸位不要再怀疑了。	Recognizing the true mind through the dependent arising of illusory thoughts is called “view.” Mahāmudrā of the Ganges repeatedly teaches this Mahāmudrā view, and I have explained it again and again. If you still do not understand, that will not do. In fact, the problem is not that you cannot understand, but that doubt remains. This is the Mahāyāna’s “seal of the one reality.” Please doubt no longer.

“融妄念为法身妙用，熟识法身。（这是定）”	“Integrate delusive thoughts as the dynamic expression of the dharmakāya, becoming thoroughly familiar with the dharmakāya. (This is Concentration.)”
我们讲的“定”，并不是死坐在那里不动。那怎么样“定”呢？就这样定——“融妄念为法身妙用，熟识法身”。把这妄念和法身妙用融为一体，法身妙用就是妄念，妄念就是法身妙用，无二无别。	The “concentration” discussed here does not mean sitting rigidly without moving. How, then, does one concentrate? By “integrate delusive thoughts as the dynamic expression of the dharmakāya, becoming thoroughly familiar with the dharmakāya.” Illusory thoughts and the wondrous functioning of the dharmakāya are merged as one: the wondrous functioning is illusory thought, and illusory thought is the wondrous functioning, without the slightest difference. Consider again the analogy of waves and water.
仍以波浪和水为喻，不仅波浪息下来完全是水，即使波浪不息下来也完全是水。为什么一开始要讲波浪息下来呢？因为那样有个“静”在，容易认取。认取之后，还要打掉这个静相，才算了手。	Not only are waves entirely water after they subside; even while they have not subsided, they are entirely water. Why, at the beginning, do we speak of allowing the waves to settle? Because stillness is then present and easier to recognize. Once it has been recognized, the appearance of stillness must also be broken through before the work is complete.
众生着相惯了，认识有相的心路走熟了，体认无相的心路还很生疏。这就须要一个“生处转熟、熟处转生”的过程，佛教八万四千法门都是这种过程。大手印最直捷，直指“融妄念为法身妙用”。	Sentient beings are accustomed to clinging to appearances. The mental pathway that recognizes form is familiar, while that which realizes the formless is unfamiliar. So a process of “making the unfamiliar familiar and the familiar unfamiliar” is needed; all eighty-four thousand dharma gates are this process. Mahāmudrā is the most direct, pointing straight to “fusing deluded thoughts into the wondrous functioning of the dharmakāya.”
你若能直下承当，那就是“一念越三　”，就直下“熟识法身”了，这才真是无出无入的大定。	If you can accept this directly, that is “one thought transcends three asaṃkhyeya kalpas”: you immediately “become intimate with the dharmakāya,” and this is truly the great samādhi with no going out and no entering.
这时候你就不怕妄念了，妄念尽管起好了，这都是法身的妙用，只要不理不睬，不住境、不执着，时时处处这样观照，慢慢就熟识法身了。你可能会说：“咦！你怎么还是讲修行过程？这样观照并不是直捷熟识法身啊。	At this point you no longer fear deluded thoughts. Let them arise: they are all wondrous functions of the dharmakāya. Simply pay them no heed, without abiding in objects or clinging to them. Maintain observation in this way at all times and places, and

	gradually you will become thoroughly familiar with the dharmakāya. You may ask, “Why are you still describing a process of cultivation? Such observation is not direct familiarity with the dharmakāya.”
”对！那是因为你没有直下承当，我不得不这样说。你若真的承当不疑，还观什么照啊？！诸位承当此事大须仔细，真的假不了，假的真不了，“如人饮水，冷暖自知”，你自己心里最清楚。	Correct—but because you have not directly recognized it as your own nature, I have no choice but to speak this way. If you truly accepted it without doubt, what would remain to observe? Take great care in acknowledging this matter for yourself: the genuine cannot be made false and the false cannot be made genuine. “Like one who drinks water and knows for oneself whether it is warm or cold,” you know most clearly in your own heart.
若不能承当不疑，还是要在行住坐卧中时时刻刻观照。说话是妙用，做工作也是妙用，事事都这样看，熟透了就只认法身、不认外境了，那就叫证成大道，那时连观照也不要了。	If you cannot yet accept it without doubt, you must maintain observation at every moment while walking, standing, sitting, and lying down. Speaking is wondrous functioning; working is wondrous functioning. Regard everything in this way. Once fully familiar, you will recognize only the dharmakāya and no longer recognize external objects. This is called realizing the Great Way; at that time even observation is no longer needed.
“于念灭上，坚固而定，念无连续，法身之见不忘。（这是行）”	“At the cessation of thought, remain firm and settled. Let thoughts have no continuity, and do not forget the view of the dharmakāya. (This is Practice.)”
这段文字前、后两句话，是讲“行”的。恒河大手印的行法，在在未离妙明真心，是最上乘的行法。若从粗浅的层次理解，很可能领会错。我们试从两个层次分析这段话。	The first and last clauses of this passage explain practice. The practice of Mahāmudrā of the Ganges never departs from the wondrous luminous true mind and is practice of the supreme vehicle. A shallow reading can easily misconstrue it, so let us analyze the passage on two levels.
第一层：“于念灭上，坚固而定。”于念灭上，就是在一念断处，在妄念停歇的时候。坚固而定，就是心不动摇，安然入定。“念无连续，法身之见不忘。	The first level is: “At the cessation of thought, remain firm and settled.” “At the cessation of thought” means at the break between thoughts, when illusory thought has come to rest. To “remain firm and settled” means that the mind is unwavering and peacefully enters samādhi. “All thoughts have no continuity, and never forget the view of the dharmakāya.”

”念无连续，就是一念不生，是“止”；法身之见不忘，就是了了分明，是“观”。你一定能听得出来，这样解释是在讲打坐入定的功夫、止观的功夫。	No continuity of thought means that not a single thought obtainable; this is calm abiding. Not forgetting the view of the dharmakāya means lucid clarity; this is observing. You can readily hear that this interpretation describes seated meditation, entering samādhi, and the practice of calming and insight.
我们讲恒河大手印已经讲得不少了，你一定会说：“这好象不是恒河大手印所主张的行法，但这段话不就是这样讲的么？”其实不是这个意思。这是粗粗地理解字面意思，或者说，是这段话的表层意思。“依文解义，三世佛冤”，现在我们再深入一层，深入内涵，解释这段话。	Having heard so much about Mahāmudrā of the Ganges, you may say, “This does not seem to be the conduct it advocates, yet is that not what the passage says?” In fact, that is not its meaning. It is merely a crude literal reading—the surface meaning. “To interpret the meaning by clinging to the words wrongs the Buddhas of the three times.” Let us now go a level deeper and explain the inner meaning.
第二层：“于念灭上，坚固而定”，并非一念不生谓之念灭。因为“妄念与烦恼，皆法身本觉智慧相”，若能一念回光，认取法身，则妄念已不再是妄念。认法身不认妄念，就是“念灭”。	At the second level, “At the cessation of thought, remain firm and settled” does not mean that the cessation of thought is a state in which no thought arises. Since “illusory thoughts and afflictions are all aspects of the dharmakāya’s wisdom of original awakening,” if one turns the light around in a single thought and recognizes the dharmakāya, illusory thought is no longer deluded. Recognizing the dharmakāya rather than illusory thought is “the cessation of thought.”
于念灭上，坚固而定，就是在“认法身不认妄念”这样的认识基础上，坚定、牢固地认取法身，此即是无出无入的大定。	To remain firm and settled in this means firmly and unwaveringly recognizing the dharmakāya on the basis of this understanding. This is the great samādhi without entering or leaving.
“念无连续，法身之见不忘”，若忘记了“妄念与烦恼，皆法身本觉智慧相”，则妄念又是妄念了，即是念有连续，忘失了法身。若时时处处警觉，坚固地认取法身，则当念便是无念，就是念无连续，法身之见不忘。	“All thoughts have no continuity, and never forget the view of the dharmakāya.” If one forgets that illusory thoughts and afflictions are aspects of the dharmakāya’s wisdom of original awakening, illusory thoughts once again become deluded: thought regains continuity and the dharmakāya is forgotten. If one remains alert at all times and places and firmly recognizes the dharmakāya, the very thought is no-thought: thoughts have no continuity, and the view of the dharmakāya is not forgotten.

前句讲的是“念灭”——认取法身，即见宗、明心见性。若能“坚固而定”，则一劳永逸矣。若未得坚固，则有后句。后句便是绵密保任的观照之行法。	The first sentence concerns the “cessation of thought”—recognizing the dharmakāya, seeing the fundamental principle, and awakening to the mind and seeing one’s nature. If one can remain firm and settled, the matter is resolved once and for all. If that firmness has not yet been attained, the second sentence applies: it describes the close, continuous conduct of sustaining observation.
《金刚经》云：“应无所住，而生其心”，这里的应，是指应事、应物、应万机。人来客往，还是要顺应，难免要起心动念，但这是本性的妙用，只要不住着，不跟念跑就是了。正起念时，也不见有念可起，这叫坚固而定。	The Diamond Sūtra says, “Give rise to the mind without abiding anywhere.” Here, the initial Chinese character ying ( ) refers to responding to affairs, objects, and the myriad circumstances of life. As people come and guests go, we must respond appropriately, and thoughts inevitably arise. Yet this is the wondrous functioning of our nature; simply do not abide in the thoughts or follow them. Even as a thought arises, no thought that truly arises can be found. This is being firm and settled.
并不是一个念头不起，死在那里不动。我们利用妄念，待人接物，处理日常事情，并不是跟着妄念跑。我们的真心仍然是不住不随，不动不摇。念无连续，就是不要让妄念连续不断，攀缘不息。	It does not mean remaining rigidly motionless without a single thought. We employ thoughts to receive people and handle daily affairs, but do not follow them. The true mind remains free from abiding and following, unmoved and unwavering. “Thoughts have no continuity” means not allowing deluded thoughts to link together in ceaseless grasping.
由张三联想到李四，由李四联想赵五，由赵五联想到王六……妄念纷飞不停息，那就坏了。此时要凛然一觉，不去睬它，妄念就被斩断了。昨天有人问我参禅的问题，他说他喜欢参禅，参究“念佛是谁？”，但总是提不起疑情。	One thought leads from Zhang San to Li Si, from Li Si to Zhao Wu, and from Zhao Wu to Wang Liu, and so on. If thoughts fly about without end, things have gone wrong. At that moment, awaken sharply and pay them no heed; the chain is cut. Yesterday someone asked me about Chan investigation. He liked investigating “Who is reciting the Buddha’s name?” but could never arouse the sensation of doubt.
我对他说：参禅就要提起疑情，提不起疑情就糟糕了。要么换个方法，念头来了，你就问它从何而来，并不是理睬念头，而是穷追它的起处。念头息下去时，你就问它到什么地方去，并不是留住念头，而是看着它的灭处。	I told him that Chan investigation requires arousing the sensation of doubt; if it cannot be aroused, the method will not work. One may then adopt another method. When a thought arises, ask where it comes from—not attending to the thought, but tracing it to its source. When it subsides, ask where it goes—not holding it in place, but watching where it ceases.

如猫捕鼠，猫伏在老鼠洞口，老鼠刚一冒头，猫立即扑上去。老鼠喻妄念，你时时警觉如猫，妄念一露头，立即追究它的来处。妄念息下，你就看着它的灭处。这就是参禅法门，目的也是使“念无连续”。	This is like a cat catching a mouse. The cat waits at the mouse-hole and pounces the instant the mouse appears. The mouse represents illusory thought; remain alert like the cat, and the moment thought shows its head, investigate its source. When it subsides, watch where it ceases. This is a Chan method, and its purpose is likewise to prevent continuity of thought.
这样久久用功，念有连续由熟变生，念无连续由生变熟。功夫成熟，触机遇缘，能看之心、所看之念于一刹那化于无形，“嚯”地一声，能所双亡，根尘脱落，那你就证成大道了。	Through sustained practice, continuity of thought changes from familiar to unfamiliar, while non-continuity changes from unfamiliar to familiar. When the practice matures and a catalytic circumstance is encountered, the observing mind and the observed thought dissolve in an instant. With a sudden breakthrough, subject and object both vanish, the faculties and their objects fall away, and one realizes the Great Way.
所谓“法身之见不忘”，这仍然是在作功夫，时时处处警觉，不要忘记法身。这是“见、定、行”之行，还在修行的位置上。顿证大道之际，法身之见也不可得。	The phrase “never forget the view of the dharmakāya” still describes active cultivation: remaining alert everywhere and never forgetting the dharmakāya. It is the conduct among view, concentration, and practice, and remains at the stage of practice. At the sudden realization of the Great Way, even the view of the dharmakāya is unobtainable.
从前有和尚善讲《维摩诘所说经》，洞山禅师问他：“不可以智知，不可以识识，唤作什么语？”他答：“赞法身语。”洞山禅师说：“唤作法身，早是赞了也。	Long ago, a monk skilled in expounding the Vimalakīrti-nirdeśa Sūtra was asked by Chan Master Dongshan, “What kind of words are ‘not knowable by wisdom and not cognizable by consciousness’?” He replied, “Words praising the dharmakāya.” Dongshan said, “Calling it the dharmakāya has already praised it.”
”把它叫做法身，就早已赞颂过它了，再说个“不可以智知，不可以识识”的赞词，更是头上安头，多此一举。这是到家人语。洞山禅师平时总是教导学人“行鸟道”，鸟道，就是狭路、羊肠小道。	Calling it the dharmakāya has already praised it. Adding that it cannot be known by wisdom or cognized by consciousness merely places another head upon one’s head. This is the speech of one who has arrived home. Dongshan often taught students to “walk the bird path,” a narrow and secluded trail.
僧问洞山：“师寻常教学人行鸟道，未审如何是鸟道？”洞山禅师答：“不逢一人。”大道，车水马龙，	A monk asked, “Master, you often teach students to walk the bird path. What is the bird path?” Dongshan replied, “One meets not a single person.”

人多得很，行大道比喻杂念丛生、妄念纷飞。鸟道，狭僻小径，常无人行，行鸟道比喻心若止水、一念不生。	A broad highway teems with traffic and people; walking it symbolizes the proliferation of distracting and illusory thoughts. The bird path is a narrow, remote track seldom traveled; walking it symbolizes a mind still as water, without a single thought.
僧又问：“如何行？”洞山说：“直须足下无私去。”行鸟道指的是心路历程，足下无私是指心地无私，心地无私天地宽。为什么会妄念纷飞、执着不舍呢？皆因一己之私利而起。若心地无私，觅妄念了不可得矣。	The monk asked, “How does one walk it?” Dongshan said, “You must go without selfishness beneath your feet.” The bird path refers to the mind’s course, while going without selfishness means that the mind-ground is selfless. When the mind is selfless, heaven and earth are vast. Why do illusory thoughts proliferate and attachments persist? They all arise from personal self-interest. With a selfless mind, illusory thought is nowhere to be found.
这僧又问：“只如行鸟道，莫便是本来面目否？”洞山反问：“ 黎因甚颠倒？”这僧说：“甚么处是学人颠倒？”洞山禅师说：“若不是颠倒，因甚么却认奴做郎？”本来面目是主人，行鸟道是修行方法，只是妙用、是仆人，不是主人。	The monk asked, “Is walking the bird path itself the Original Face?” Dongshan countered, “Ācārya, why are you inverted?” “Where am I inverted?” the monk asked. Dongshan replied, “If you are not inverted, why do you mistake the servant for the master?” The Original Face is the master; walking the bird path is merely a method of cultivation, a wondrous function and servant rather than the master.
若把“行鸟道”看成本来面目，这是唤奴作郎，岂不是颠倒么！这僧又问：“如何是本来面目？”洞山禅师说：“不行鸟道。”若说到本来面目上，连鸟道也不要行了。	To take the bird path as the Original Face is to mistake the servant for the master. The monk then asked, “What is the Original Face?” Dongshan answered, “Do not walk the bird path.” When speaking of the Original Face, even the bird path is relinquished.
所以说，“于念灭上，坚固而定，念无连续，法身之见不忘”，只是行法。确切说来，这句话是不究竟的，还不是本来面目，还是在“行鸟道”，尚在途中。待功夫做熟了，“曜”地一声打开本来，法身之见也不可得，就“不行鸟道”了，也根本不曾行什么鸟道。	Thus, “At the cessation of thought, remain firm and settled. Let thoughts have no continuity, and do not forget the view of the dharmakāya” describes only a method of conduct. Strictly speaking, it is not ultimate; it is not the Original Face but still “walking the bird path,” still being on the way. When the practice matures and the original suddenly opens, even the view of the dharmakāya is unobtainable. Then one no longer walks the bird path—and fundamentally, no bird path was ever walked.
四、大手印要中要	4. The Most Essential Point of Mahāmudrā
“心注眼，眼注空，为一切要中要。（须参仰兑修法）”	“Let the mind attend to the eyes, and the eyes attend to space: this is the most essential of all

	essential points. (Consult the practice of Yangti.)”
“心注眼，眼注空”。我们平时作功夫，心要警觉，心看着眼睛，所谓“心眼”。白居易晚年有诗句：“何以度心眼，一句阿弥陀。”就提到“心眼”。眼睛看着空，即心眼观空。就是把一切空掉，一切都不可得。	“Let the mind attend to the eyes, and the eyes attend to space.” In practice, the mind must remain alert, watching the eyes—what is called the “mind’s eye.” In his later years Bai Juyi wrote, “How may the mind’s eye be delivered? By the single phrase ‘Amitābha.” The eyes attend to space: the mind’s eye contemplates emptiness. Everything is emptied and found to be unobtainable.
看到任何东西都不挂在心上，等于没有看到。尽管见而无所见，不是把眼睛闭起来不见；尽管闻而无所闻，不是把耳朵塞住不闻。“不是不见，不是不闻，了了觉知，不着见闻。”这样作功夫，决定能成大道。	Whatever is seen leaves no trace in the mind, as though unseen. Seeing yet seeing nothing does not mean closing the eyes; hearing yet hearing nothing does not mean plugging the ears. “It is not that one does not see or hear; one knows with lucid clarity, yet does not cling to sights or sounds.” Practice in this way and one will certainly realize the Great Way.
“为一切要中要”，这是一切心要中的心要。修法要有诀窍，这是所有诀窍当中的最重要的诀窍。这个“要中要”，可以参照“仰兑”所说。仰兑，是密宗的一个法派。意即一切法不可分，五趣众生都是清净身。	This is “the most essential of all essential points,” the heart of every essential instruction. Dharma practice requires a key, and this is the foremost of all keys. It may be studied with reference to Yangti, a lineage within Vajrayāna. Its meaning is that all dharmas are indivisible and the beings of the five destinies all possess pure bodies.
清净身就是法身，天、人、畜生、饿鬼、地狱之身，都是清净法身。正如永嘉禅师《证道歌》所云：“无明实性即佛性，幻化空身即法身。”这是到家人语。密宗修到无上部，便与禅宗合辙，所以说禅宗是“大密宗”。	The pure body is the dharmakāya: the bodies of gods, humans, animals, hungry ghosts, and hell beings are all the pure dharmakāya. As Chan Master Yongjia says in the Song of Realizing the Way: “The true nature of ignorance is Buddha-nature; This illusory, empty body is the dharmakāya.” These are the words of one who has arrived home. At the level of Highest Yoga Tantra, Vajrayāna follows the same track as Chan; hence Chan is called the “Great Esoteric School.”
“非经密乘第四灌顶之大手印，不能称为大手印。”	“Unless it is the Mahāmudrā of the fourth empowerment in the Secret Mantra Vehicle, it cannot be called Mahāmudrā.”
这里是讲密宗关于“灌顶”的规定。我们稍微解释一下“灌顶”的由来。灌顶是古印度的一种风俗习惯。太子即王位的时候，就要给他举行灌顶仪式。要用四大海的水，把珠宝、香料、珍奇之物放在海水里面。	This concerns Vajrayāna rules governing empowerment. Let us briefly explain its origin. Empowerment was an ancient Indian custom. When a crown prince ascended the throne, an empowerment ceremony was performed. Water

	from the four great oceans was mixed with jewels, fragrances, and precious substances.
然后骑上大象，顺着象牙把水灌到太子头上。用这种形式祝福国王安乐、健康、长寿，祝福国家太平、国富民强、人寿年丰。灌顶是吉祥的象征。释迦牟尼佛恒顺众生，顺应这种风俗，也给大众灌顶。	Riding an elephant, the officiant poured the water over the prince's head along the elephant's tusk. The ceremony blessed the king with happiness, health, and longevity, and the realm with peace, prosperity, strength, and abundant harvests. Empowerment was an auspicious symbol. Śākyamuni Buddha accorded with the capacities and customs of sentient beings and likewise conferred empowerment upon the assembly.
于是，灌顶仪规就在佛教里流传下来了，密宗就很讲究灌顶。但这里讲的“第四灌顶”是怎么回事啊？密宗讲究四种灌顶、五个地方，下面解释一下：	The ritual was thus transmitted within Buddhism and became especially important in Vajrayāna. But what is the “fourth empowerment” mentioned here? Vajrayāna speaks of four empowerments and five bodily sites, explained below:
第一种灌顶：光明灌顶。放光照佛子的头顶。	The first is the empowerment of light: light is radiated upon the crown of the Dharma disciple.
第二种灌顶：甘露灌顶。用甘露水给佛子灌顶。	The second is the nectar empowerment: nectar-water is poured upon the Dharma disciple's crown.
第三种灌顶：种子灌顶。观想一个种子密咒，观想到行人的心里去。	The third is the seed empowerment: a seed-syllable mantra is visualized entering the practitioner's heart.
第四种灌顶：执印灌顶。手结印契，加持于行人的五个地方。	The fourth is the mudrā empowerment: a mudrā is formed with the hands, conferring blessing upon five sites of the practitioner's body.
这五个地方就是五方佛，故第四灌顶又称“五方佛灌顶”。	These five sites correspond to the Buddhas of the five directions; hence the fourth empowerment is also called the “empowerment of the Buddhas of the five directions.”
第一个：中央。大日如来（有的经上说，是阿弥陀如来）。表示法界体性智。在行人的额头上。	First, the center: Vairocana Tathāgata (in some scriptures, Amitābha Tathāgata), representing the wisdom of the dharma-realm's nature, at the practitioner's forehead.
第二个：南方。宝生如来。表示平等性智。在行人的右肩上。	Second, the south: Ratnasambhava Tathāgata, representing the wisdom of equality, at the practitioner's right shoulder.
第三个：北方。不空如来。表示成所作智。在行人的左肩上。	Third, the north: Amoghasiddhi Tathāgata, representing wisdom of accomplishing activities, at the practitioner's left shoulder.

第四个：东方。阿　如来（不动如来）。表示大圆镜智。在行人的心上。	Fourth, the east: Akṣobhya Tathāgata, the Imperturbable Tathāgata, representing great perfect mirror wisdom, at the practitioner’s heart.
第五个：西方。阿弥陀如来（有的经上说，是大日如来）表示妙观察智。在行人的咽喉。	Fifth, the west: Amitābha Tathāgata (in some scriptures, Vairocana Tathāgata), representing the wisdom of wondrous observation, at the practitioner’s throat.
举行五方佛灌顶仪式，在行人的额、右肩、左肩、心、喉五处加持，叫做“第四灌顶”。密宗规定：必须经过第四灌顶的仪式，才算是受了大手印这个法。若没受过第四灌顶，就不能算是大手印。	The ceremony of empowerment by the Buddhas of the five directions confers blessing at the practitioner’s forehead, right shoulder, left shoulder, heart, and throat; this is called the “fourth empowerment.” Vajrayāna stipulates that only after receiving this empowerment has one received the Mahāmudrā teaching; without it, the practice is not counted as Mahāmudrā.
其实，这种人间的灌顶仪式只是个形式而已。真正的灌顶，要等到你证到等觉菩萨，受十方诸佛的灌顶，那才是真正的灌顶。印度是佛教的诞生地，印度国王传位的时候采用灌顶的形式，释迦牟尼佛也用这种形式给大家灌顶。于是，灌顶仪规就在密宗里流传下来了。现在，密宗传法时都要为学人灌顶。	In truth, however, such a human ceremony is merely an outward form. Genuine empowerment occurs when one reaches the stage of a equal enlightenment bodhisattva and receives empowerment from the Buddhas of the ten directions. India is the birthplace of Buddhism, and Indian kings underwent empowerment when succeeding to the throne. Śākyamuni Buddha used the same form to empower the assembly, and the ritual was subsequently transmitted within Vajrayāna. Today, students likewise receive empowerment when Vajrayāna teachings are conferred.
“真实法尔，即是真正大手印。不修不整不散乱，即其最上法门也。”	“Genuine reality as it naturally is—this is the true Mahāmudrā. Neither cultivated, adjusted, nor distracted, it is the supreme Dharma-gate.”
“真实”，只有真如佛性才谈得上真实，故称“实相”。实相无相，无相而无不相。“法尔”，本来如此。我们的佛性，本来就是如此真实，与修行无关，本来就光明无量、妙用无穷。	Only the Buddha-nature of suchness can be called “genuine,” and is therefore termed the true aspect. The true aspect is without characteristics, yet there is no characteristic it fails to manifest. “As it naturally is” means that it has always been so. Our Buddha-nature is originally this genuine and has nothing to do with cultivation. It is originally of boundless luminosity and inexhaustible wondrous functioning.
因为被无明遮盖，便起现为凡夫（这也是妙用）。真实不虚、法尔本然，“即是真正大手印。”大手印就是一	When obscured by ignorance, it manifests as an ordinary being—and this too is wondrous

真法界，就是我们的妙明真心，这是真正的大手印。	functioning. Genuine and unfalse, naturally so: “this is the true Mahāmudrā.” Mahāmudrā is the One True Dharma Realm, our wondrous luminous true mind. This is the genuine Mahāmudrā.
第四灌顶只是形式，未必是真正的大手印；结个手印、修个法，也未必是真正的大手印。真正大手印就是我们的真心，它是不需要修的，它是根本没有修整、没有散乱的。	The fourth empowerment is only an outward form and is not necessarily the true Mahāmudrā; forming a hand mudrā or performing a practice is not necessarily the true Mahāmudrā either. The true Mahāmudrā is our true mind. It needs no cultivation and has fundamentally never been adjusted or distracted.
若有散乱才需要修整，它没有散乱，修整什么呀？“不修不整不散乱，即其最上法门也”，这就是最上乘的法门。这个法门，就是当下认识真心，这才算真正得到大手印。	Only what is distracted requires adjustment; since it is not distracted, what is there to adjust? “Neither cultivated, adjusted, nor distracted, it is the supreme Dharma-gate.” This is the teaching of the supreme vehicle. Its method is to recognize the true mind here and now; only this is genuinely to receive Mahāmudrā.
当下认识真心，保护真心，使真心不跟境界跑，这是密宗最上乘的法门，禅宗也是如此。禅宗学人问师父：如何是佛？师父说：我给你讲，恐怕你不会相信。	Recognize the true mind immediately, protect it, and do not let it follow external circumstances. This is the supreme Dharma-gate of Vajrayāna, and Chan is the same. A Chan student once asked his teacher, “What is Buddha?” The teacher said, “If I tell you, I fear you will not believe me.”
弟子说：师父讲诚实话，我怎么敢不相信呢？师父说：你若相信，你就是佛。弟子当下了悟：噢，原来如此！弟子承当之后，绵密保任，几年功夫就证成大道。他之所以能成道，是因为能直下承当，作功夫绵密保任。	The disciple replied, “Master, you speak truthfully. How would I dare disbelieve you?” The teacher said, “If you believe it, you are Buddha.” The disciple awakened on the spot: “Ah, so that is how it is!” Having assumed responsibility for this, he sustained the recognition continuously and within a few years realized the Great Way. He succeeded because he could accept it directly and then sustain it closely and continuously.
密宗的最上法门和禅宗一样，它也这么讲，你现在知冷、知热、知疼、知痒……这知觉性，就是你的真心，你时时保护它就行了。你要知道一切境界都是法身的妙用，通过境界识得真心。真心如镜，境界似影，只认镜子，不认影子。这样作功夫，就是最上乘的大手印，就是最圆满的法门，就是最快的成佛之道。	The supreme Vajrayāna teaching speaks just as Chan does: the awareness that now knows cold and heat, pain and itching is your true mind. Simply protect it at all times. Know that every circumstance is the wondrous functioning of the dharmakāya, and recognize the true mind through circumstances. The true mind is like a mirror and circumstances like reflections. Recognize the mirror, not the reflections. To practice in this way is the Mahāmudrā of the supreme vehicle, the most

	complete Dharma-gate and the swiftest path to Buddhahood.
“‘空、乐、明（明又称智慧）’，空即无念，故又称‘乐、明、无念’。”	“Emptiness, bliss, and clarity—clarity is also called wisdom. Since emptiness is no-thought, these are also called bliss, clarity, and no-thought.”
我们在前面讲“道验”的时候讲过“空、乐、明”，是在用功修道的过程中自然生起的三种觉受。明不一定是亮光，是指心光发露，所以明又称智慧。没有妄念而了了分明，心空如洗，就是“空”的觉受。	When discussing signs of progress on the Path, we explained emptiness, bliss, and clarity—the three experiences that naturally arise in the course of cultivation. Clarity does not necessarily mean visible light; it is the disclosure of the mind’s luminosity and is therefore also called wisdom. When illusory thought is absent yet knowing remains lucid, and the mind is empty and immaculate, this is the experience of emptiness.
“空即无念，故又称乐、明、无念”，有时候也把“空、乐、明”称之为“乐、明、无念”。乐者，轻安快乐。这种快乐不是任何世间快乐能够比拟的。明者，真心妙明。佛性光明大放，般若智慧显发，必是光明磊落、潇洒自在。无念者，未必一个念头也没有，有念而不住，当体即空，谓之“无念”。	“Emptiness is no-thought, so these are also called bliss, clarity, and no-thought.” Bliss is pliancy, ease, and joy, incomparable to any worldly pleasure. Clarity is the wondrous luminosity of the true mind. When the luminosity of Buddha-nature shines forth and prajñā-wisdom is revealed, one is necessarily open, upright, free, and at ease. No-thought does not necessarily mean that no thought whatsoever arises. Thoughts may arise, but one does not abide in them; empty in their very essence, this is called no-thought.
前面讲“道验”的时候已讲了很多，这里就不再多说了。	Much was said about signs of progress on the Path earlier, so no more need be added here.
“不起修正心，又绝无散乱，以守护自心。如是无住、无缘、任运，而不违越自心明净本体者，即同手执明灯，照破黑暗。即是善守护三昧耶。”	“Do not arouse a mind that seeks cultivation or adjustment, yet remain entirely free from distraction, and thereby guard your own mind. Thus, without abiding or engaging in conditions, and functioning spontaneously without departing from the luminous, pure essence of your own mind, one is like a person holding a bright lamp that dispels darkness. This is skillfully guarding samaya.”
不起修正心，即刚才所讲的“不修不整”；又绝无散乱，即刚才所讲的“不散乱”。不修不整不散乱，即其最上法门也。“以守护自心”，以此最上法门来守护妙明真心。	“Do not arouse a mind that seeks cultivation or adjustment” refers to what was just called “neither cultivated nor adjusted”; “remain entirely free from distraction” refers to “not distracted.” Neither cultivated, adjusted, nor distracted—this is the

	supreme Dharma-gate. One uses it “to guard one’s own mind,” the wondrous luminous true mind.
妙明真心，就是本觉智慧，它本来无相，本来无住，本来不动。它遍虚空、满法界，本来没有散乱。无论上天堂还是下地狱，它都是常恒不变的。因此，我们在做保任功夫，即守护自心时，不要起任何对治、取舍、修正之心，时时处处放下一切，空灵无住，方与真心契合。这样才能证成大道。	This true mind is the wisdom of original awakening. It is originally formless, non-abiding, and unmoving; it pervades space and fills the Dharma realm, and has never been distracted. Whether one ascends to heaven or descends into hell, it remains constant and unchanged. Therefore, when sustaining the recognition and guarding one’s own mind, do not arouse any intention to counteract, accept, reject, or adjust. At all times and places, let everything go and remain open, empty, and non-abiding; only then does one accord with the true mind and realize the Great Way.
无住者，没有执着；无缘者，没有攀缘；任运者，随顺环境。一切都是应因缘而起，不要随着缘起而动心。环境是怎么样，我就怎么样。环境变化，我就跟着变化。不要加上任何主见，随顺一切因缘。	“Without abiding” means free from attachment; “without engaging in conditions” means free from grasping at conditions; “functioning spontaneously” means according naturally with circumstances. Everything arises through causes and conditions, but do not let the mind be moved by what arises. Be as circumstances require and change as they change, without imposing personal opinions; accord with every condition.
如果你要自作主张，要这样，要那样，或者勉勉强强地随顺，那就不行了。“如是无住、无缘、任运，而不违越自心明净本体者”，像这样无住、无缘、任运，即不违越自心明净本体（即自性也）。违越，就是违背、越轨。	If you insist on your own way, demand this or that, or comply only reluctantly, it will not work. To remain without abiding or engaging in conditions, functioning spontaneously, is not to depart from the luminous, pure essence of one’s own mind—that is, self-nature. To “depart” means to violate or deviate from it.
自性本来是不动不摇的，你却动摇不定；自性本来是不来不去的，你却来去不停；自性本来是不生不灭的，你却生灭不已。	Self-nature is originally unmoving, yet you waver; originally neither coming nor going, yet you come and go without rest; originally unborn and unceasing, yet you continually arise and cease.
这就是违越自心明净本体！自性本来是不生不灭、不垢不净、不来不去、不增不减的，你却动动摇摇、来来去去、生生灭灭，不相应啊！我们要时时刻刻与本性相应，无住、无缘、任运，在在处处不违越自心明净本体。	This is to depart from the luminous, pure essence of your own mind. Self-nature is originally neither arising nor ceasing, neither defiled nor pure, neither coming nor going, neither increasing nor decreasing; yet you waver, come and go, and arise and cease without end. This does not accord with it. We must accord with our nature at every moment—without abiding or engaging in conditions,

	functioning spontaneously, and nowhere departing from the luminous, pure essence of our own mind.
若能这样的话，“即同手执明灯，照破黑暗”，就像是手里拿着一盏明灯，黑暗都被照破，眼前一片光明。前途坑坑洼洼也不怕，夜间走路也不怕。要想不跌入深坑，就要照破黑暗。	If we can do so, it is “like holding a bright lamp that dispels darkness”: all before us becomes luminous. We need not fear an uneven road or traveling by night. To avoid falling into a deep pit, darkness must be dispelled.
不然的话，前面有坑，你也不知道啊！所以，我们面对境界不要动心。“塞翁失马，焉知非福”，“福兮祸所倚，祸兮福所伏”。如果你看到很好的发财机会，心就动了，这发财机会很可能害了你。	Otherwise, how would one know that a pit lies ahead? Thus, do not let the mind be moved by circumstances. “When the old frontier man’s horse was lost, who could know it was not a blessing?” and “Misfortune is where good fortune rests; good fortune is where misfortune hides.” A promising opportunity for wealth may stir the mind, yet it may ultimately harm you.
为什么这样讲？若你发了财，绑票的来了，把你绑去，敲诈勒索，岂不成了坏事！唐朝的庞蕴居士，他把万贯家财都沉到湘水里去了。他说：“金多乱人心。”财宝一多，心里就乱，也惹人眼红，扰得你不能安稳。	If wealth attracts kidnappers who hold you for ransom, has fortune not become calamity? The Tang-dynasty layman Pang Yun sank his immense fortune in the Xiang River, saying, “Much gold disorders the mind.” Great wealth agitates the mind, arouses envy, and leaves one no peace.
它是祸水，不要它！如果我们只认妙明真心，不随境界走，不被金钱、美色等所迷，佛性就会时时现前，心就不乱了。往生西方极乐世界也一定要“一心不乱”，心一乱，就不能往生了。	It is a source of trouble; let it go. If we recognize only the wondrous luminous true mind, do not follow circumstances, and are not deluded by money or sensual beauty, Buddha-nature remains ever present and the mind undisturbed. Rebirth in the Western Land of Ultimate Bliss likewise requires the mind to be single and undisturbed; when the mind is confused, rebirth there is impossible.
我们要时时处处无住、无缘、任运，与自性心净本体不相违越，就像手执明灯，照破黑暗一样。若能这样，“即是善守护三昧耶”。三昧耶是什么？就是平等、誓愿、不违越。	At all times and places, we should remain without abiding or engaging in conditions, functioning spontaneously and never departing from the pure essence of self-nature, like one holding a bright lamp that dispels darkness. If we can do this, “we skillfully guard samaya.” What is samaya? It means equality, vow, and non-transgression.
平等者，佛与一切众生都是平等的，自心明净本体完全一样，没有高、低的差别。本来没有苦海，只因众生妄执妄取，才幻现出无边苦海。誓愿者，要使大家都从苦海中解脱出来，要发大誓愿救度众生。	Equality means that Buddhas and all sentient beings are equal: the luminous, pure essence of their minds is identical, without higher or lower. Originally there is no sea of suffering; only through beings’ deluded grasping and appropriation does a

	boundless sea of suffering appear. Vow means arousing a great vow to liberate everyone from that sea.
要向地藏王菩萨学习，“地狱不空，誓不成佛”；要向普贤菩萨学习，恒顺众生，和众生一起在六道里滚。不违越，刚才已经讲过，这里不再重复了。	Learn from Bodhisattva Kṣitigarbha: “Until the hells are empty, I vow not to attain Buddhahood.” Learn from Bodhisattva Samantabhadra, who constantly accords with sentient beings and accompanies them throughout the six destinies. Non-transgression has already been explained.
我们要时时处处警觉，不要为境所迷，时时处处除垢障，把我们污染的习惯除掉。如果稍微受点挫折，就打退堂鼓，哎哟！这太苦了，手又痛，脚又麻，不修了、不修了。	Remain alert at every moment, do not be deluded by circumstances, and continually remove defilements and habitual stains. If the slightest setback makes you retreat— “This is too painful; my hands ache and my legs are numb. I shall stop practicing.
心里闷，好难过，还是散散漫漫的好，去看看戏，或者和朋友聊聊吧。看着、聊着，不知不觉就到三恶道里去了。真要了生死，就要发大誓愿，不能怕吃苦，要于行住坐卧中努力用功。仅靠两小时，三、四小时的打坐还不够，还要时时刻刻警觉，不为境界所迷，保护清净的本性。这就是“善守护三昧耶”。	My heart feels oppressed; it would be easier to relax, watch a show, or chat with friends”—then, while watching and chatting, you may unknowingly fall into the three lower destinies. To end birth and death, one must arouse a great vow, not fear hardship, and practice diligently while walking, standing, sitting, and lying down. Two, three, or four hours of seated meditation alone are insufficient. Remain constantly alert, do not be deluded by circumstances, and protect the pure nature. This is “skillfully guarding samaya.”
“如分别执着，岂唯违犯三昧耶？！”	“If discrimination and attachment remain, how could this be merely a violation of samaya?”
反过来说，假若还是分别不息、执着不舍，那岂止是“违犯三昧耶”？那不仅仅是违犯三昧耶，而是六道轮回的种子、地狱的种子。分别执着，分明是妄心乱动、不肯放下一己私利。	Conversely, if discrimination continues without end and attachment is not relinquished, how could this be merely a violation of samaya? Such activity plants the seeds of rebirth in the six destinies and even the seeds of hell. Discrimination and attachment are plainly the restless movement of the deluded mind, unwilling to release personal self-interest.
这样修法，如何与虚阔大道相应？诸位注意！不分别绝不是不知好丑，我们讲的是不能“分别不息”，不能念念相续、刹不住车。起用的时候善恶分明、是非宛然，用过之后便无有粘滞，无有爱憎取舍，不留痕迹。	How could cultivation of this kind accord with the vast and open Great Way? Take careful note: non-discrimination certainly does not mean inability to distinguish good from bad. What must cease is discrimination without end—thought following thought, with no ability to apply the brake. When

	functioning is required, good and evil remain distinct and right and wrong perfectly clear; once the function is complete, there is no clinging, love or hatred, acceptance or rejection, and no trace is left.
若能如是，即现量而比量、比量而现量，这并不是分别。是好、是坏，心里清楚得很，但并不是偏爱好人、厌恶坏人，我们希望坏人转化为好人，希望好人更向上。	This is direct perception functioning as inference and inference as direct perception; it is not discriminative attachment. One knows perfectly well what is good and bad, yet does not favor good people and detest bad ones. We hope that those who do wrong will become good and that those who are good will progress still further.
从前，僧团里有一个人偷东西，这就犯了“不偷盗”戒，并且再一再二地犯，当家师要把他赶出僧团。他痛哭流涕、哀求忏悔。因为他不是初犯，所以当家师不听他忏悔，坚持要把他赶出去。	Long ago, a monk in a saṅgha repeatedly stole, violating the precept against taking what was not given. The monastery manager intended to expel him. The monk wept bitterly and begged to repent, but because this was not his first offense, the manager refused and insisted that he leave.
可是方丈和尚却要留他，再给他一个改过的机会。当家师和一些正直的修行人对方丈说：“你如果留他，我们就都离开这里。”方丈说：“你们就是都走，我也要留他。”当家师说：“走归走，但话要说明白。	The abbot, however, wished to keep him and offer one more opportunity to reform. The manager and several upright practitioners told the abbot, “If you keep him, all of us will leave.” The abbot replied, “Even if every one of you goes, I shall keep him.” The manager said, “We may leave, but let us be clear.
你留他、不留我们，难道我们这么多人里面，就没有一个好的，还比不上一个犯戒僧吗？”方丈说：“正是因为你们每一个都比他强，我才留他，不留你们。你们到哪儿都还可以继续修行。	If you keep him rather than us, do you mean that not one among us is good, that none is the equal of a monk who breaks the precepts?” The abbot answered, “I keep him rather than you precisely because every one of you is better than he. Wherever you go, you can continue to cultivate.
他若走掉，谁会收留他？他除了堕落，还会有别的结果吗？”一席话说得大家深为感动，都不走了。那犯戒僧更是感动，从此一心学好，不但再不偷盗，而且努力用功修行，日后也得了成就。	If he leaves, who will receive him? What future will he have but further degeneration?” These words deeply moved everyone, and none departed. The offending monk was moved even more profoundly. From then on, he devoted himself to reform: he not only ceased stealing but cultivated diligently and later attained realization.
所以，不分别绝不是黑白不分、是非不辨。而是无缘大慈、同体大悲，不为一己私利而爱憎取舍。这就是现量而比量、比量而现量，虽然现量没有分别，而比量还是知道好丑。	Thus, non-discrimination certainly does not mean confusing black and white or failing to distinguish right from wrong. It means unconditioned great loving-kindness and great compassion for those of

	the same essence, free from choosing through love and hatred for personal gain. This is direct perception functioning as inference and inference as direct perception. Although direct perception itself does not discriminate, inference still knows what is wholesome and unwholesome.
我们的佛性是有知觉的，不像木头、石头，但却不可有分别执着。如果分别执着，岂止是违犯三昧耶，那是六道轮回的种子，甚至要下地狱的。分别执着，后患无穷啊！	Buddha-nature possesses awareness and is not like wood or stone, yet discrimination and attachment must not arise. If they do, this is not merely a violation of samaya but the seed of the six destinies and even of hell. The consequences of discrimination and attachment are endless.
“永离分别执着，无所住而生其心者，乃能见彻三藏一切教义真谛而无余也。”	“Only one who forever abandons discrimination and attachment and gives rise to the mind without abiding anywhere can thoroughly see the true meaning of every teaching in the Tripiṭaka, without remainder.”
上面讲了，假如不离开分别执着，不但违犯三昧耶，而且后患无穷，所以要“永离分别执着”。你纵然家财万贯，也执着不得，你能保得住吗？保不住啊！因为你总要死的，你死掉之后一分钱也带不走，还是两手空空而去。	As just explained, failure to relinquish discrimination and attachment not only violates samaya but brings endless future harm. We must therefore “forever abandon discrimination and attachment.” Even if your family possesses ten thousand fortunes, you cannot cling to them. Can you preserve them? No, for you must eventually die and cannot carry away a single coin; you will depart empty-handed.
终归要放下的，舍不得放也要放。何不聪明点，现在就放下，从而得大智慧，得大受用呢？慢说死时，即使在眼前，你也未必能保得住它。释迦佛说，钱财是“五家所共”。不是你自己的，是你跟五家所共有的。	In the end, everything must be relinquished, willingly or not. Why not be wise and relinquish it now, gaining great wisdom and genuine benefit? Even before death, you may be unable to keep what lies before your eyes. Śākyamuni Buddha said that wealth is “shared by five parties.”
哪五家？水、火、盗贼、国王、亲属。你的财产可以被大水冲完，被大火烧光，被盗贼抢去，被国王没收，被亲属争夺。哪是你自己的啊？一旦五家来取，不管你放不放，总是要放下的。	It belongs not to you alone, but to water, fire, thieves, rulers, and relatives. Flood may wash it away, fire consume it, thieves steal it, rulers confiscate it, or relatives contend for it. What part is truly yours? When any of these five comes to claim it, you must let go whether you wish to or not.
所以，我们放聪明一些，不要再分别执着了。要“永离分别执着，无所住而生其心”，于一切时、一切处都无分别执着，谓之“永离”。心不贪着、意不粘滞，谓之	Be wise, then, and cease discriminating and clinging. We must “forever abandon discrimination and attachment and give rise to the mind without abiding anywhere.” To remain free from

“无所住”。并非心如死灰，而是活泼泼地妙用现前，谓之“而生其心”。	discrimination and attachment at all times and places is to abandon them forever. For the mind not to crave and the attention not to stick is to abide nowhere. This does not mean that the mind becomes dead ashes; its lively wondrous functioning appears freely—this is to “give rise to the mind.”
果然如此者，“乃能见彻三藏一切教义真谛而无余也”。我们果真能做到一切时、一切处都无所住着，而生起灵明、活泼的妙用真心，就能彻底明见佛法的真谛，通达无余。	If this is genuinely so, one “can thoroughly see the true meaning of every teaching in the Tripiṭaka, without remainder.” If at all times and places we truly abide nowhere and give rise to the numinously luminous, lively true mind with its wondrous functioning, we can see the truth of the Buddha-Dharma completely and penetrate it without remainder.
假使我们做死功夫，“枯木倚寒岩，三冬无暖气”，最多证成阿罗汉果，那还在变易生死里。为什么呢？因为他住在界外净土里不动，死在那里，这又是一重生死。凡夫是分段生死，罗汉是变易生死。	If instead we engage in lifeless practice— “a withered tree leaning against a cold cliff, without warmth through three winters”—at best we may realize arhatship, yet remain within transformational birth and death. Why? Because an arhat abides motionless in a pure land beyond the three realms, as though dead; this is another level of birth and death. Ordinary beings undergo segmented birth and death, while arhats undergo transformational birth and death.
所以，我们要生起无住心，生起妙用无边之心。《金刚经》云：“应无所住，而生其心”，六祖大师就是从这里开悟的。针对神秀的偈子“身如菩提树，心如明镜台；时时勤拂拭，勿使惹尘埃。	We must therefore give rise to the non-abiding mind and its boundless wondrous functioning. The Diamond Sūtra says, “Give rise to the mind without abiding anywhere.” The Sixth Patriarch awakened through these words. In response to Shenxiu’s verse— “The body is the bodhi tree; the mind is like a bright mirror-stand. Polish it diligently at all times; do not let it gather dust.”
”六祖大师作偈曰：“菩提本无树，明镜亦非台。本来无一物，何处惹尘埃。”神秀大师是执著有，六祖大师此偈偏空。你说有，我就说空，其实两个人都是偏见，所以五祖说“亦未见性”。	The Sixth Patriarch composed: “Bodhi originally has no tree; the bright mirror also has no stand. Originally there is not a single thing; where could dust alight?” Shenxiu clung to existence, while the Sixth Patriarch’s verse inclined toward emptiness. One spoke of existence and the other of emptiness; both were one-sided. Thus, the Fifth Patriarch said that he too “had not yet seen the nature.”
有人认为，这是五祖恐怕拥护神秀的人加害六祖而故意假说的。其实这不是假说，如果是假说，五祖为什么还	Some believe this was said only to prevent Shenxiu’s supporters from harming Huineng, but it

叫六祖三更入方丈，再给他开示？五祖给六祖讲《金刚经》，讲到“应无所住，而生其心”，六祖言下大悟。	was not a pretence. Otherwise, why would the Fifth Patriarch summon Huineng to his room at the third watch for further instruction? When he expounded the Diamond Sūtra as far as “Give rise to the mind without abiding anywhere,” Huineng awakened completely upon hearing the words.
啊，原来自性本来就是活泼泼的，不是空无一物，不是死在那里不动啊！六祖感慨地说：“何期自性本自清净，何期自性本不生灭，何期自性本自具足，何期自性本无动摇，何期自性能生万法。	He understood that self-nature is originally lively and functioning, not an empty nothingness lying rigid and inert. In wonder he exclaimed: “Who could have expected self-nature to be originally pure? Who could have expected self-nature to be originally unborn and unceasing? Who could have expected self-nature to be originally complete in itself? Who could have expected self-nature to be originally unmoving? Who could have expected self-nature to produce the myriad dharmas?”
”六祖连说了五个“何期”，他活转过来了。在此之前，六祖惠能大师所解，其实是偏空、是死的。“本来无一物，何处惹尘埃”，空到极点了，这也不是究竟。五祖看他是块好料子，便用手中的杖子击碓三下而去，暗示他三更入室，为他讲《金刚经》，使他恍然大悟。	Five times he cried, “Who could have expected?”—and came fully alive. Before this, Huineng’s understanding had inclined toward emptiness and remained lifeless. “Originally there is not a single thing—where could dust alight?” reaches the extreme of emptiness but is still not ultimate. Seeing that he was excellent material, the Fifth Patriarch struck the rice-hulling mortar three times with his staff and departed, signalling Huineng to enter his room at the third watch. There he expounded the Diamond Sūtra and brought him to complete awakening.
所以，我们不要作死功夫，要作活功夫，要时时刻刻起妙用。“渠今正是我”，都是我的影子，都是我的妙用。但“我今不是渠”，也不能执着在妙用上。我们不怕众生、不怕有魔，这都是妙用，并不是空无所有。	We should therefore avoid lifeless practice and undertake living practice, manifesting wondrous functioning at every moment. “He now is precisely I”: all appearances are my reflections and wondrous functioning. Yet “I now am not he”: one must not cling even to wondrous functioning. We need not fear sentient beings or demonic obstacles; all are wondrous functioning, not mere nothingness.
有人说，《金刚经》是讲空，空无所有，那是错误理解，不对！《金刚经》是讲妙用无边，是显现真心的。西方极乐世界就是有的，就有这样美好的世界：黄金为地，七宝莲池，八功德水，风声鸟语，宣说法音。	Some say that the Diamond Sūtra teaches a blank emptiness in which nothing exists. This is mistaken. It teaches boundless wondrous functioning and reveals the true mind. The Western Land of Ultimate Bliss exists; it is indeed such a beautiful realm, with ground of gold, lotus pools of seven treasures, water endowed with eight virtues, and

	the sounds of wind and birds proclaiming the Dharma.
就是这么好，当然是真有，怎么会没有？但这是妙有、不是实有，本来没有，是阿弥陀佛、莲池海会佛菩萨愿力所化。顽空是错误的，实有也是错误的。真空妙有，空而不空、有而不有，不空而空、不有而有。	Of course it truly exists—how could it not? Yet this is wondrous presence, not substantial existence. It was not originally present, but is transformed through the vows of Amitābha Buddha and the Buddhas and bodhisattvas of the lotus-pool assembly. Stagnant emptiness is wrong, and substantial existence is also wrong. True emptiness is wondrous presence: empty yet not empty, existent yet not existent; not empty yet empty, not existent yet existent.
若能这样，就是“永离分别执着”，就是“无所住而生其心”，“乃能见彻三藏一切教义真谛而无余也”。三藏十二部佛法，浩瀚无边的教义，统统能明了于心。三藏十二部无一不是描绘真心的，你领会了真心，就掌握了真谛。	To understand in this way is to “forever abandon discrimination and attachment,” “give rise to the mind without abiding anywhere,” and “thoroughly see the true meaning of every teaching in the Tripiṭaka, without remainder.” The vast and boundless teachings of the Tripiṭaka and twelve divisions become entirely clear in one’s own mind. Every one of them depicts the true mind. Once the true mind is understood, the truth has been grasped.
你就是家里人，不再是门外汉，自己家里的东西，你当然是一目了然而无所余。三藏十二部经，没有什么地方疑而不明，没有什么地方不能解释，统统地知道，没有剩余的东西了。	You are then a member of the household, no longer an outsider. Naturally, everything in your own home is clear at a glance, with nothing left out. In the Tripiṭaka and twelve divisions of scripture, no passage remains doubtful or obscure, and none is beyond explanation. Everything is known, with nothing left over.
“无作之修，以观心为最要。”	“In effortless cultivation, observing the mind is the foremost essential.”
“无作之修”，就是无功用行。将心修心，是有功用行，就是有修行之心、有心来修行。有功用行是初步，慢慢地过渡到无功用行，即“无作之修”。无作之修，“以观心为最要”，观心最为重要。	“Effortless cultivation” is effortless conduct. Using the mind to cultivate the mind is effortful conduct: an intention to practice and a mind that undertakes the practice remain. Effortful conduct is the initial stage and gradually gives way to effortless conduct, or effortless cultivation. In this effortless cultivation, “observing the mind is the foremost essential.”
我们前面讲过，观心就是警觉地看着念头起处。念头来了，问它从什么地方来；念头息下去了，问它到什么地方去。观心就是观照，观察它、照住它，这样，念头就不会乱起乱灭、迁流不息了。	As explained earlier, observing the mind means alertly watching the place from which thought arises. When a thought comes, ask where it comes from; when it subsides, ask where it goes. To

	observe the mind is to illuminate and watch it. In this way, thoughts do not arise and cease chaotically or flow on without end.
若不观照，妄想纷飞、思虑万千，你反而习以为常，不觉得乱，这怎么能行啊？所以要警觉，要看好它。真心、妄心，你要弄清。观照之心，还是妄心，因为这也是起心动念。	Without observation, illusory thoughts fly about and a thousand concerns crowd the mind; yet you become accustomed to the confusion and no longer notice it. How could that be acceptable? Remain alert and watch carefully. You must understand the true and deluded minds. The observing mind is still deluded mind, for it too involves the arising of thought.
没有真心，就不会生起这个妄心，妄心是真心所起的、是真心的妙用。正用的时候，即正观心的时候，不要分别它是真心、妄心。	Without the true mind, however, this deluded mind could not arise: it arises from the true mind and is its wondrous functioning. While actively observing the mind, do not discriminate between true and deluded mind.
用到妄心不动的时候，能观之心、所观之念，就会一时脱落，那就“能所双亡”了，能观之心、所观之念都没有了。若不观照，就不会能所双亡，就不会脱开，所以一定要观照。	When the deluded mind becomes still, both the observing mind and the observed thought fall away at once: subject and object both vanish. Without observation, they cannot both vanish and one cannot break free; observation is therefore essential.
念佛也是观照、也是止观，“阿弥陀佛，阿弥陀佛……”，行人的思想被佛号摄住，思想不动了，这就是止。自己念、自己听，听得了了分明，这就是观。纵然不出声，心念阿弥陀佛，也听得清清楚楚，这就是照。	Buddha-recitation is likewise observation and a practice of calming and insight. “Amitābha Buddha, Amitābha Buddha…” The practitioner’s attention is gathered by the Buddha’s name and ceases to move; this is calming. Reciting oneself and listening oneself, hearing every syllable with lucid clarity, is insight. Even without making a sound, inwardly reciting Amitābha Buddha and hearing the name distinctly is illumination.
照顾佛号、不杂用心，是止；照见佛号、明明历历，是观。观心，不是观肉团心，而是观心念。我们修心中心法，也是观心。座上持咒、心念耳闻，念得字字清晰，听得了了分明。座下观照，警觉念头起处，如猫捕鼠。一起念就看见，不随念转、不为境迁。念起即知，就是禅宗所说的“识得”，识得不为冤啊！	Attending to the Buddha’s name without mixing in other thoughts is calming; perceiving it clearly and distinctly is insight. Observing the mind does not mean observing the physical heart, but observing thoughts of mind. Our practice of the Heart-of-Heart Dharma is also observation of mind. On the cushion, one recites the mantra with the mind and hears it with the ears, every syllable distinct and the hearing lucidly clear. Off the cushion, one observes alertly where thought arises, like a cat watching a mouse. The instant a thought arises, it is seen; one neither turns with thought nor is carried away by

	circumstances. Knowing the moment thought arises is what Chan calls “recognizing it.” Once recognized, it can no longer wrong you.
有人说，我不念佛还好，还没妄念，一念佛就坏了，妄念多得不得了。念佛念坏了吗？不是的！其实你没念佛时，心里乱得很，你没觉察到罢了！你跟着妄念、跟着境界跑，一直在六道轮回里转。	Some say, “I am fine when I do not recite the Buddha’s name; there are no illusory thoughts. The moment I begin reciting, everything goes wrong—illusory thoughts become innumerable.” Has Buddha-recitation caused the problem? No. Before reciting, the mind was already in great confusion; you simply failed to notice. Following thought and circumstance, you continually revolved through the six destinies.
现在你念佛了，心静了下来，看见了妄念、看见了轮回之因，这是大好事！就像一间房子有个小洞，一缕阳光照进来，你看见那一道光线里灰尘飞扬。没有光线的地方，看不见灰尘。	Now that you recite the Buddha’s name, the mind has quietened and you can see illusory thoughts and the cause of saṃsāra. This is excellent. It is like a small opening in a room through which a shaft of sunlight enters: within that light, motes of dust can be seen dancing, whereas outside it they remain invisible.
其实处处都是灰尘，经阳光一照，它就显现了。所以看见念头是好事，这是慧光初显。你希望一下子就不起念，正如希望一步登天一样，哪有那么快啊？这是学人的通病，都想一下子成功，一下子成佛，没有这么容易。	Dust is in fact everywhere; sunlight merely reveals it. Seeing thought is therefore good—the first appearance of wisdom’s light. To expect all thought to stop at once is like expecting to reach heaven in a single step. How could it happen so quickly? This is a common failing among students: everyone wants immediate success and instant Buddhahood, but it is not so easy.
说难也不难，晓得方法之后就去做，今天做、明天做、后天做，几年功夫一定能成功。想一下子就成功、一天就成功，没有这样的事。	Nor is it truly difficult. Once the method is understood, practice it today, tomorrow, and the day after; with several years of work, success is certain. There is no such thing as succeeding instantly or in a single day.
我们修心中心法，有的人每天坐两个小时，还觉得难过，勉强坐几天，就坚持不下去了，这就坏在没有恒心。于是，就改为散心念佛了，嘴里“阿弥陀佛、阿弥陀佛……”，心里却是妄想纷飞，这样行吗？这等于没有念佛，不行的！	Among practitioners of the Heart-of-Heart Dharma, some find even two hours of sitting each day unbearable. After forcing themselves for several days, they cannot persevere. Their failure lies in lacking constancy. They then switch to distracted Buddha-recitation: the mouth repeats “Amitābha Buddha, Amitābha Buddha…” while illusory thoughts race through the mind. Can that be effective? It is equivalent to not reciting at all; it will not do.

五、见修行果	5. View, Meditation, Conduct, and Fruition
“超离一切边见、执着、遍计，方为真正见中之王。”（见）	“Only by transcending all extreme views, attachments, and conceptual imputations does one become the genuine king of views.” (View)
大家都是有边见的。什么是边见啊？执有、执无，这是有无边；执好、执坏，这是好坏边。还有长短、是非、得失、空有等等很多种边见。凡是相对，都有两边，都是边见。边见就是凡夫的相对之见。	Everyone holds extreme views. What are they? Clinging to existence or non-existence creates the two extremes of existence and non-existence; clinging to good or bad creates the extremes of good and bad. Long and short, right and wrong, gain and loss, emptiness and existence—there are many such extremes. Wherever there is relativity, there are two sides, and both constitute extreme views: the dualistic views of ordinary beings.
什么是执着？盯在一桩事情上放不下、脱不开，就是执着。什么是遍计？就是普遍地计度、算计，没一样东西放得下，样样都要。这就是法相宗所讲的“遍计所执性”。六道轮回的凡夫个个都是如此，没有一个凡夫不计较。	What is attachment? Fixating on something, unable to let it go or free oneself, is attachment. What is pervasive discrimination? Calculating and discriminating about everything, unable to relinquish anything and wanting it all. This is what the Dharma Characteristics School calls “the nature of pervasive discrimination and attachment.” Every ordinary being in the six realms of rebirth behaves in this way; none is free from such calculation.
有的人嘴上说，这个他不要，那个他不要，别信他，其实他样样都想要。“鱼，吾所欲也；熊掌，亦吾所欲也”，鱼和熊掌他都想要。他如果说，有一样东西他不要，那是他明知“不可兼得”罢了。	Some say they want neither this nor that, but do not believe them—they really want everything. “Fish is what I desire; bear’s paw is also what I desire.” They want both. If they say there is one thing they do not want, it is merely because they know the two “cannot both be obtained.”
其实，皆不可得也！唉，都是普遍计着啊！我们修行人就要把这些东西放下，一切放下，放不下不行！放下就是超离，“超离一切边见、执着、遍计，方为真正见中之王”，这样做，才是正知见，才是见中之王。	In truth, neither can be obtained. Alas, the mind imputes and clings to everything. We practitioners must put all this down—everything without exception. Failing to let go will not do. To let go is to transcend. Only by transcending all extreme views, attachments, and conceptual imputations does one become the genuine king of views. This alone is right understanding and right view.
为什么呢？因为只有这样做，才与我们的本性相应。“见”，就是要识得我们的本性，要识得我们的本来面目。你不这样“见”，怎么能够识得本性呢？要把一切边见、执着、遍计，统统放下，统统远离，统统超越，才是真正见中之王。	Why? Because only this accords with our original nature. “View” means recognizing our original nature, our Original Face. Without seeing in this way, how could one recognize it? All extreme views, attachments, and conceptual imputations must be

	completely relinquished, left behind, and transcended. Only this is the genuine king of views.
“修，必于自心明体毫不散乱，方为真正修中之王。”（修）	“In cultivation, one must remain wholly undistracted from the luminous essence of one’s own mind; only this is the genuine king of cultivation.” (Cultivation)
见、定、行，刚才讲的是“见”，现在讲“定”。定就是“修”，“必于自心明体毫不散乱，方为真正修中之王”，自心明体，就是我们自己的本性，它是光明无量、智慧无穷的，所以叫明体，光明就在我们的本体上。	The three essentials are view, concentration, and practice. We have just discussed view; now we turn to concentration. Concentration is cultivation: “One must remain wholly undistracted from the luminous essence of one’s own mind; only this is the genuine king of cultivation.” The luminous essence of one’s own mind is our original nature. Because it is of boundless luminosity and inexhaustible wisdom, it is called the luminous essence; luminosity belongs to the essence itself.
必须丝毫不散乱，丝毫不为外境所引诱而离开自性本体。如果跟着境界跑，胡思乱想，那就散乱了。要时时刻刻在本性上看得真切，保持得住。这样才是真正修中之王。	One must remain entirely undistracted, never allowing external circumstances to entice one away from self-nature. Following circumstances and indulging in random thought is distraction. At every moment, see the original nature clearly and sustain it without losing it. This alone is the genuine king of cultivation.
我们大家都是习惯于跟着境界跑，跑了十万八千里后才晓得：哎哟！我怎么跟妄念跑那么远啊，拉回来！可是已经觉得太迟了。禅宗里有句话：“不怕念起，只怕觉迟。”就是告诉我们要时时警惕觉照，不随妄念转。	We are all accustomed to running after circumstances. Only after following them an immense distance do we realize, “Oh! How have I followed illusory thought so far? I must draw back!” By then it already seems too late. Chan has a saying: “Do not fear the arising of thought; fear only delayed awareness.” It tells us to remain constantly alert and observant, never turning with illusory thought. If we recognize it only after following it far and for a long time, that will not do.
如果跟着妄念跑了很远、很久了，你才知道，那就不好了。念尽管起，但一起我就能看见它。一看见它，不理睬它，就照破了。照破就是毫不散乱，这才是真正修中之王。	Let thought arise; the instant it appears, I see it. Seeing it, I pay it no heed and illuminate it through. To illuminate it through is to remain wholly undistracted. This is the genuine king of cultivation.
“行，必安住于自心明体，无作无求，方为真正行中之王。”（行）	“In practice, one must abide in the luminous essence of one’s own mind, without contrivance or seeking; only this is the genuine king of practice.” (Practice)

行，就是行持。怎么样行持啊？“必安住于自心明体，无作无求，方为真正行中之王”，这里又一次提到自心明体。必须安住在这个光明无量、智慧无穷的本体上，“无作无求”。无作，就是不要有意做作，一切任运随缘。	Practice means putting the teaching into conduct. How should one conduct? “One must abide in the luminous essence of one’s own mind, without contrivance or seeking; only this is the genuine king of practice.” Once again, the luminous essence of one’s own mind is mentioned. One must abide in this essence of boundless luminosity and inexhaustible wisdom, “without contrivance or seeking.” Without contrivance means not acting artificially, but allowing everything to unfold spontaneously in accord with conditions.
有人在修法的时候，不去如法地修，总是自作聪明地加点什么东西上去，这就是有意做作。无求，就是对什么都不追求。不求神通，不求入定。越追求入定，就越入不了定；越追求神通，就越不现神通。	Some people do not practice a Dharma according to its instructions but, thinking themselves clever, add something of their own. This is deliberate contrivance. Without seeking means pursuing nothing. Do not seek spiritual powers or meditative absorption. The more you seek absorption, the less you can enter it; the more you seek spiritual powers, the less they manifest.
因为你起了妄念，遮蔽了心光。要“无作无求”才对，这样才是“真正行中之王”。若不这样修行，纵然努力修，也不能成道；因为，你不知道自心明体是什么，就像用沙来煮饭一样，终不能成就。	Seeking gives rise to illusory thought and obscures the mind’s luminosity. One must therefore remain without contrivance or seeking; only this is the genuine king of practice. Without practicing in this way, even great effort cannot bring realization. If one does not know the luminous essence of one’s own mind, practice is like trying to cook rice from sand and can never succeed.
先要知道自心明体是怎么一回事，再保护这个自心明体。念佛也好，持咒也好，观照也好，目的都是保护这个自心明体。这是先决条件，非常重要。这样用功，一定能成就，故称“行中之王”。若不知道自心明体是怎么一回事，则尽是盲修瞎练，总归是在外面兜圈子，达不到中心，终究不能成道。	First understand what this luminous essence is, and then protect it. Whether one recollects the Buddha, recites a mantra, or maintains observation, the purpose is to protect the luminous essence of one’s own mind. This is the indispensable prerequisite. Practicing in this way will certainly bear fruit; hence it is called the king of practice. Without knowing the luminous essence, one merely cultivates blindly, circling about outside and never reaching the center. Ultimately, the Way cannot be realized.
“若言果道，必于圣凡、上下、涅　、生死皆无希求、无所住，真正无上之随缘不变、不变随缘，寂而恒照、照而恒寂，等同诸佛，方是果也。”（果）	“As for the path of fruition: one must be without hope or seeking and abide nowhere with regard to noble and ordinary, high and low, nirvāṇa and birth-and-death. Truly supreme, one remains unchanged while according with conditions and accords with conditions while remaining

	unchanged; ever illuminating in stillness and ever still in illumination, one is equal to all Buddhas. Only this is fruition." (Fruition)
恒河大手印一直强调“见、定、行”三要，这是为了什么呢？是为了证成圣果。见定行只是手段，证成圣果才是目的。“若言果道”，若要说怎么样才算证成圣果，“必于圣凡、上下、涅　、生死皆无希求”。	Mahāmudrā of the Ganges continually emphasizes the three essentials of view, concentration, and practice—for one purpose: to attain Noble Fruition. View, concentration, and practice are the means; attaining the noble fruition is the aim. "As for the path of fruition"—what counts as attaining it? One "must be without hope or seeking with regard to noble and ordinary, high and low, nirvāṇa and birth-and-death."
圣也好、凡也好，上也好、下也好，涅　也好、生死也好，这些都是我们的妄心分别。我们本来就是佛，本来就没有离开大道。	Noble and ordinary, high and low, nirvāṇa and birth-and-death are all discriminations of the deluded mind. We are originally Buddhas and have never departed from the Great Way.
我们的本体是不生不灭、不垢不净、不增不减的，“心、佛、众生”三无差别，还有什么圣和凡、上和下、生死和涅　呢？究竟处没有这些相对，你还希求什么呢？真正证到了本体，就无圣无凡，圣人、凡夫都是一体，都是本来的光明自性。	Our essence is neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing. "Mind, Buddha, and sentient beings are no different from one another." What noble or ordinary, high or low, birth-and-death or nirvāṇa could there be? At the ultimate point, these oppositions do not exist; what remains to seek? Once the essence is truly realized, there is neither sage nor ordinary being: both are of one essence, the originally luminous self-nature.
既然无圣无凡，还有什么上下呢？也就没有我在上、你在下，或者你在上、我在下；没有贡高我慢，大家平等一如，上、下本来就不可得。	If there is neither sage nor ordinary being, how could there be high and low? There is neither "I above and you below" nor "you above and I below"; pride and arrogance are absent, everyone is equal in suchness, and high and low are fundamentally unobtainable.
涅而不生，　而不灭，本体从来就不生不灭，还有什么涅　可言呢？既然没有涅　，又有什么生死呢？所以说本来就没有生死，再说个了生脱死岂不是多余！一切都根本没有，还追求什么？所以说“皆无希求”。	"Nir" means not arising and "vāṇa" means not ceasing. Since the essence has never arisen or ceased, what nirvāṇa could be spoken of? If there is no nirvāṇa, what birth and death could there be? Birth and death have never fundamentally existed; to speak further of ending them would be redundant. Since nothing is fundamentally obtainable, what is there to pursue? Hence one is "without hope or seeking."

“无所住”，真正的涅　是“无所住处涅　”。我们以前讲过，涅　有四种：一自性涅　。自性就是我们的真心，它本来不生不灭，本来涅　。二有余涅　。小乘圣人所证，还有变易生死未了，故称“有余”。三无余涅　。	To “abide nowhere”: genuine nirvāṇa is non-abiding nirvāṇa. We previously discussed four kinds. First is nirvāṇa of self-nature. Self-nature is our true mind, originally neither arising nor ceasing and originally nirvāṇa. Second is nirvāṇa with remainder, realized by saints of the Lesser Vehicle, in whom transformational birth and death remains unresolved; hence “with remainder.”
变易生死也了了，一切东西都没有了。这是小乘教中佛所证的涅　。四无所住处涅　。佛也不可得，这才是真正涅　，所谓“生死涅　等空花”者是也。	Third is nirvāṇa without remainder, in which transformational birth and death is also ended and nothing remains. In the Lesser Vehicle teaching, this is the nirvāṇa realized by a Buddha. Fourth is non-abiding nirvāṇa. Even “Buddha” is unobtainable; only this is genuine nirvāṇa, as expressed in the words, “Birth-and-death and nirvāṇa are equally flowers in the sky.”
至此，什么东西都可以有，什么地方都可以在，无所不有、无所不在，“从来真是妄，而今妄皆真。但复本时性，更无一法新。”无所住，连涅　也不住，那就处处可住了。	At this point anything may appear and one may be anywhere—nothing excluded, nowhere absent. “Formerly the true was itself delusion; now every delusion is true. Upon returning to the original nature, not a single dharma is new.” Abiding nowhere—not even in nirvāṇa—one can abide everywhere.
我们前面讲过，圆寂后往生什么地方啊？西方极乐世界、东方净琉璃世界、还是兜率内院？“应无所住”，有所住就错了。佛根本无相，一切随缘，恒顺众生，跟众生滚，什么地方有缘，就到什么地方度众生，没有一定的处所。	We asked earlier: after passing into perfect stillness, where is one reborn—the Western Land of Ultimate Bliss, the Eastern Realm of Pure Lapis Lazuli, or Inner Court of Tuṣita? “One should abide nowhere.” To fix upon any abode is mistaken. A Buddha is fundamentally formless, accords with all conditions, constantly accommodates sentient beings, and moves together with them. Wherever affinities exist, the Buddha goes to liberate beings, without any fixed abode.
地藏菩萨就不生净土，而是在地狱里度众生，“地狱不空，誓不成佛”。你以为地藏菩萨没有成佛吗？你以为地藏菩萨不在净土吗？其实，地狱本来就是空的，地藏菩萨早已成佛，时时处处都在净土之中。在众生看来，是地狱，因众生有地狱心（贪嗔痴炽盛之心）之故。地藏菩萨没有地狱心，处处都是净土。	Bodhisattva Kṣitigarbha does not seek rebirth in a Pure Land but liberates beings in hell: “Until the hells are empty, I vow not to attain Buddhahood.” Do you think Kṣitigarbha has not attained Buddhahood? Do you think he is absent from the Pure Land? Hell is originally empty; Kṣitigarbha attained Buddhahood long ago and is always and everywhere within the Pure Land. Sentient beings perceive hell because they possess a hell-mind—a mind in which greed, hatred, and delusion blaze

	intensely. Kṣitigarbha has no hell-mind; everywhere is Pure Land.
“无所住”，就是“真正无上之随缘不变、不变随缘。”随缘不变，即随一切众生之缘。众生在天上，我就到天上；众生在地狱，我就到地狱。上天也好，入地也好，本性是不变的。	To “abide nowhere” is the truly supreme principle of “remaining unchanged while according with conditions, and according with conditions while remaining unchanged.” To remain unchanged while according with conditions is to accord with the conditions of all sentient beings. If beings are in heaven, I go to heaven; if they are in hell, I go to hell. Whether ascending to heaven or entering hell, the original nature does not change.
上天也不多一分、清净一分，下地也不减少一分、污秽一分。比如金子，随缘打成戒指、打成项链、打成镯子，随缘变不同形相，但金子的本体不变，金子还是金子。	In heaven it neither increases nor becomes a degree purer; in hell it neither diminishes nor becomes a degree more defiled. Gold, for example, may be fashioned according to conditions into a ring, necklace, or bracelet. Its form changes, but its essence does not: gold remains gold. Conversely, although the essence of gold is unchanged, its appearance can change according to conditions.
不变随缘，金子本体虽不变，但形相可以改变，这正是妙用，真心具足无量妙用。随缘不变是本体，不变随缘是妙用。“寂而恒照，照而恒寂”，寂，寂然不动，本体是寂然不动的；照，照了万法，能照万法就是妙用。	This is wondrous functioning; the true mind possesses inexhaustible wondrous functioning. Remaining unchanged while according with conditions describes the essence; according with conditions while remaining unchanged describes its functioning. “Ever illuminating in stillness and ever still in illumination”: stillness means serenely unmoving—the essence is serenely unmoving. Illumination means illuminating and knowing the myriad dharmas, which is wondrous functioning.
这也是讲本体和妙用。我们前面讲过觉照，时时要觉悟、警觉，不要跟境界跑。到后面觉也不要了，还有觉在，就是有作为。要无作为，才称“无为”。功夫成熟了，不用提起觉照，自然觉照。	This too explains essence and function. We previously discussed awareness and observation: one must remain awake and alert at every moment and not follow circumstances. Eventually, even deliberate awareness must be relinquished; while a deliberate awareness remains, contrivance remains. Only absence of contrivance is called the unconditioned. When practice matures, there is no need to raise awareness intentionally; awareness functions naturally.
不提觉照，就是寂；自然觉照，就是照。这就是“寂而恒照”。“照而恒寂”呢？尽管起妙用，本体仍是如如不动。功夫到这里才算到家，还有觉照在，那就还没到	Not deliberately raising it is stillness; naturally remaining aware is illumination. This is “ever illuminating in stillness.” “Ever still in illumination” means that although wondrous functioning arises,

家。但也不是一下子就能这样，总是要经过提起觉照的阶段。	the essence remains unmoved in suchness. Only at this point has one arrived home. If deliberate awareness remains, one has not yet arrived. Yet this cannot be achieved all at once; one must first pass through the stage of raising awareness.
要觉照、觉照、再觉照，把它照熟了，就像人在空气中，忘记了还有空气。“如入芝兰之室，久闻不知其香”，浑化相忘了。	Be aware, aware, and aware again until it becomes completely familiar—like a person living in air and forgetting that air is present. “Like entering a room of fragrant orchids and, after dwelling there long, no longer noticing their fragrance”: one merges with it and forgets it.
像诸佛一样“随缘不变、不变随缘”；像诸佛一样，“寂而恒照、照而恒寂”，这就是等同诸佛。“等同诸佛，方是果也”，这样才算得上证果。我们开始用功的时候，就要知道本性是什么。	Like all Buddhas, one remains unchanged while according with conditions and accords with conditions while remaining unchanged; like all Buddhas, one is ever illuminating in stillness and ever still in illumination. This is equality with all Buddhas. “Only when one is equal to all Buddhas is there fruition.” Only this counts as realizing the fruit. When beginning practice, first know what the original nature is.
知道本性之后，要时常观心、时常觉照。这样作功夫，就能证成佛果。若不觉照、不作功夫，怎么证果呢？一步登天是不可能的，生下来就成佛的人是没有的。因为他的无明还在，总是着相。	Having recognized it, frequently observe the mind and maintain alert awareness. Practicing in this way leads to the fruit of Buddhahood. Without observation or application, how could fruition be realized? One cannot reach heaven in a single step; no one is born already a Buddha, for beginningless ignorance remains and clinging to appearances persists.
婴儿一有知觉，就知道身体要紧，他也是私心蛮重的。他有东西，也不肯给你，你如果拿他的东西，他就哭闹。这都是无明之故啊！所以，要证成道果，就须从开正知见起步。	As soon as an infant becomes aware, it regards the body as important and displays considerable selfishness. It will not give away what it has and cries when something is taken. This is due to ignorance. To attain the fruit of the Way, therefore, one must begin by opening right understanding and right view.
第一步，“啪——”，打开本来了，啊！这是我的自性！第二步，时时处处用功保护它。第三步就是证果。你们今天果真能认取自性，再去念佛，必然得大受用。这时念佛跟从前念佛不同了。	First, with a sudden breakthrough, the original opens: “Ah! This is my self-nature.” Second, one applies oneself at every time and place to protect it. Third comes realization of the fruit. If you genuinely recognize self-nature today and then recollect the Buddha, you will certainly gain great benefit. Buddha-recollection will then differ from before.

从前念佛不知道“念”是怎么一回事，只知道向西方追求。现在明白了：噢！这声声佛号是念我的自性，使我自心清净。“阿弥陀佛、阿弥陀佛……”，把自心的污秽都扫除掉，把自心的执着、烦恼都连根断除，那你念佛就得真正受用了。所以，开正知见非常重要，“见”为第一。“见”正了，才能得正定，这时修法才算是正行。	Previously, not knowing what “recollection” meant, you sought only toward the west. Now you understand: every repetition of the Buddha’s name is recollection of my self-nature and purification of my own mind. “Amitābha Buddha, Amitābha Buddha…” sweeps away the mind’s defilements and uproots its attachments and afflictions. Only then does Buddha-recollection bring genuine benefit. Establishing right understanding and right view is therefore crucial; view comes first. Only when view is correct can right meditation arise, and only then is one’s Dharma practice right conduct.
六、修行的必要性	6. The Necessity of Cultivation
“无念并非无记（此是无始无明）。”	“Non-thought does not mean blank mindlessness (which is primal ignorance).”
“无念”并不是无记。无记是什么呢？就是像木头、石头一样，一个念头都没有，即所谓“无记空”。无记空就是“灭受想定”，灭掉了“受”和“想”，不接受外界的任何信息，没有任何思想活动了。	‘Non-thought’ does not mean blank mindlessness. What is the latter? It is to be like wood or stone, without a single thought—the so-called “mindless voidness.” This is the attainment of cessation in which feeling and perception are extinguished: no information from the external world is received and all mental activity ceases.
无记空是“无始无明”，不是好东西，不要把它当成好东西看。有的人追求这个东西、崇拜这个东西。	Blank emptiness is “beginningless ignorance”; it is not a good thing, and you should not take it as a good thing. Some people pursue this thing and worship it.
哎哟！某某功夫好，他能入定一个星期不动；嗨！某某功夫更好，他一个月都没动；哎呀！某某已经坐三年啦！这些都是无记空，饶你能入定八万四千劫，充其量也不过是“非想非非想处定”，那还是世间禅定，还在六道轮回里，并没有解脱。	Some seek and revere it: “How excellent that person’s practice is—he can remain in absorption without moving for a week!” “That person’s is even better—he has not moved for a month!” “That one has been sitting for three years!” All this is mindless voidness. Even if one remained absorbed for eighty-four thousand kalpas, at most one would attain the absorption of neither perception nor non-perception. It would still be a worldly meditative absorption within the six destinies, not liberation.
成佛是修成活佛，活活泼泼地起灵活妙用，并不是死坐在那里不动。死坐在那里不动有什么用处呢？	To attain Buddhahood is to become a living Buddha, manifesting lively and responsive wondrous functioning—not to sit there as though dead. What use is motionless, lifeless sitting?

唐朝的玄奘法师到印度取经，走到喜玛拉雅山一带，发现山上有紫云结盖，知道山里一定有人修道。于是，大家就去寻找。山上原来有个洞，年深日久，树倒下草生起，山洞被掩没了。	During the Tang dynasty, Master Xuanzang traveled to India in search of Buddhist scriptures. Near the Himalayas he saw a canopy of purple clouds over a mountain and knew that someone must be cultivating there. The party began to search.
找啊、找啊，突然有人发现像有个洞，就在那里试着挖挖看。挖进去，果然是个洞，有一个人坐在里面。玄奘的弟子说，这人死掉了，你看他冷冰冰的，只剩下皮包的骨头架子了。	A cave had long been hidden by fallen trees and overgrown grass. After searching for some time, someone noticed what appeared to be an opening and began to dig. It proved to be a cave, with a man seated inside. Xuanzang's disciples said, "He is dead—his body is cold, nothing but skin over bones."
玄奘法师摸摸他的胸口还有点热，这就说明他没死，第八识还没有走。第八识是“暖寿识”，胸口还有点暖气，说明他还有寿命在。玄奘法师敲敲引罄，这道者出定了。道者睁开眼一看：啊！佛来了，来给我说法啦。	Xuanzang touched the man's chest and found a trace of warmth, showing that he was not dead and that the ālaya consciousness (ālaya-vijñāna) had not departed. The ālaya consciousness (ālaya-vijñāna) is also called the "consciousness of warmth and longevity"; warmth at the chest showed that life remained. Xuanzang struck a small handbell, and the practitioner emerged from absorption. Opening his eyes, he exclaimed, "Ah! The Buddha has come to teach me the Dharma!"
他坐在这里就是等释迦佛出世为他说法，所以一见玄奘法师，以为是释迦佛来接引他、来度脱他。玄奘法师说：我不是释迦佛，释迦佛已经圆寂多年了。	He had sat there awaiting Śākyamuni Buddha's appearance, so on seeing Xuanzang he believed the Buddha had come to guide and liberate him. Xuanzang said, "I am not Śākyamuni Buddha. The Buddha passed into parinirvāṇa long ago."
释迦佛出世相当于周昭王时期，唐玄奘是唐朝李世民时期，已经过了很长时间了。这个道者哭了：唉！我错过机会了，我在等释迦佛出世来度我，想不到佛已经圆寂了。	Śākyamuni Buddha appeared around the time of King Zhao of Zhou, whereas Xuanzang lived under Emperor Taizong of Tang; a very long time had passed. The practitioner wept: "Alas, I have missed my opportunity! I waited for Śākyamuni Buddha to appear and liberate me, never imagining that he had already passed into parinirvāṇa."
玄奘法师说：你不要哭，释迦佛的佛法还在，我就是到佛国求取真经的，将来回震旦大振佛法。	Xuanzang told him, "Do not weep. Śākyamuni Buddha's Dharma remains. I am traveling to the Buddha's land to obtain the authentic scriptures and shall return to China to spread the Buddha-Dharma widely.
你这身体没有用了，坐了一千多年了（他入定是一千多年，不是三年、五年）不能用了，再换一个身体吧！你赶快到震旦投胎，待你长大，我也该回来了。你要到高楼大院琉璃瓦的地方去投胎，小地方不要去。	This body of yours, after sitting for more than a thousand years—not merely three or five—can no longer be used. Take another body. Be reborn in China at once. By the time you grow up, I should

	have returned. Choose a household with lofty buildings and glazed roof-tiles, not a humble dwelling.”
这道者就投胎去了，投到尉迟恭家里，成了小王子（尉迟恭的侄子）。这道者一入定就是一千多年，他功夫应该是很好的吧。不行！这种灭受想定没有用，这是搬石头压草，石去草生，反而更甚。	So this practitioner went to take rebirth, born into the household of Yuchi Gong as a little prince (Yuchi Gong’s nephew). This practitioner had entered samādhi for more than a thousand years; surely his practice must have been very good? No! This cessation-of-feeling-and-perception samādhi is useless; it is like pressing grass down with a stone: when the stone is removed the grass grows back, even more vigorously.
他长大以后，着相、淫乱，闯下大祸，被打入太庙，要杀他的头了。尉迟恭是功臣，他家是封王的，要杀王子，就先打入太庙。但是，如果出家做和尚，就可以不杀头，他只好出家做和尚了。	As the young man matured, he clung to appearances, indulged in sexual misconduct, and caused grave trouble. He was confined in the imperial ancestral temple and faced execution. Because Yuchi Gong was a meritorious minister whose family had been enfeoffed, a nobleman had first to be confined in the ancestral temple before execution. He could escape death by becoming a monk, so he agreed to ordination.
但是，女人、乐队、好吃好玩的，他还要带着，这些东西拉了三大车。人们讽刺他为“三车和尚”。后来，玄奘法师点醒他的前生，他幡然醒悟，“三车”都不要了。他就是玄奘的大弟子窥基法师，后来成就很高，是法相宗第二代传人。	Yet he insisted on bringing women, musicians, fine food, and amusements—three great cartloads in all. People mockingly called him the “Three-Cart Monk.” Later Xuanzang awakened him to his previous life. He suddenly came to his senses and relinquished all three carts. He became Master Kuiji, Xuanzang’s foremost disciple, who later attained greatly and became the second patriarch of the Faxiang school.
所以，我们要活泼泼地作功夫，死坐在那里没用处，真定是对境不惑。无论什么事情发生，我的心都不乱；什么女色来到面前，我的心都不动；再多的财宝也不能使我动心。这才是真定。	We must therefore cultivate in a lively, responsive way; sitting as though dead is useless. Genuine samādhi means remaining undeluded in the face of circumstances. Whatever happens, the mind is not confused; however great the sensual temptation, it remains unmoved; no amount of wealth can stir it. This is genuine samādhi.

假若对境心动，再压下去，还不是真定，还有生灭心在啊！初果罗汉为什么还会七生天上、七生人间呢？就是因为他还有生灭心。念头来了，立即警觉，马上就灭掉，这也是生灭心啊，有生灭就要七返人天！我们作功夫，要作真正的功夫，时时处处保护真心不失。无念并不是无记，弄明白这一点，非常重要。	If the mind moves when faced with circumstances and one merely suppresses it afterwards, that is not genuine samādhi; a mind of arising and ceasing remains. Why must a stream-enterer still undergo seven births in heaven and seven in the human realm? Because arising and ceasing remain in the mind. When thought arises, becoming alert and immediately extinguishing it is still the activity of an arising-and-ceasing mind. While arising and ceasing remain, there may still be seven returns among gods and humans. Our cultivation must be sincere—guarding the true mind without fail across every moment and place. Non-thought is far from mindless voidness; grasping this principle is of paramount importance.
“更别于外凡。”	“It is even more distinct from that of non-Buddhist practitioners and ordinary beings.”
更和外道、凡夫不同。心外求法，就是外道。外道也讲究无念，但他那无念是死的。凡夫所修的气功，没有离开执着，他也讲无念。他的无念更不是真正的无念。	It is even more distinct from the no-thought of non-Buddhist practitioners and ordinary beings. To seek Dharma outside the mind is to follow a non-Buddhist path. Non-Buddhist practitioners also speak of no-thought, but theirs is lifeless. Qigong practiced by ordinary people likewise never leaves attachment, though it too speaks of no-thought. Their no-thought is even further from genuine no-thought.
他执着在气上，这个气到什么地方了，一会到百会、一会到丹田、一会又到涌泉，大周天、小周天等等，这些东西能算无念吗？所以，我们所讲的无念，不同于外道、凡夫的无念，与他们那些功夫毫不相干。	They cling to qi—wondering where it has moved: now to the baihui point, now to the dantian, now to the yongquan point; tracing the greater and lesser celestial circuits, and so forth. Can any of this be called no-thought? The no-thought discussed here is entirely different from that of non-Buddhist practitioners and ordinary beings and has nothing to do with such practices.
“由不觉而始觉，始觉即同本觉生出之子光明，而合母光明也。”	“From non-awakening, initial awakening arises. Initial awakening is the child-luminosity born of original awakening, and it merges with the mother-luminosity.”
我们大家做功夫都是“由不觉而始觉”，以前不觉悟，通过入道修行，开始觉悟了。我现在给大家讲法，就是希望大家开始觉悟。始觉发出的慧光，“即同本觉生出之子光明”，本觉就是我们的佛性。	All of us cultivate “from non-awakening to initial awakening.” Formerly unawakened, we enter the Way, cultivate, and begin to awaken. I am teaching the Dharma now in the hope that you will begin to

	awaken. The wisdom-light emitted by initial awakening is “the child-luminosity born of original awakening.” Original awakening is our Buddha-nature.
本觉是“母光明”，始觉为“子光明”，子光明是母光明所生，就像是母亲生出儿子一样。“而合母光明也”，就是始觉合于本觉。子母相合就成道了，子母不相合就不能成道。	Original awakening is the mother-luminosity, and initial awakening is the child-luminosity. The child-luminosity is born from the mother-luminosity, as a son is born of his mother. To say that it “merges with the mother-luminosity” means that initial awakening merges with original awakening. When child and mother unite, the Way is realized; if they do not unite, it cannot be realized.
要时时刻刻观照，不要着外境，这是始觉合于本觉的过程。始觉和本觉融为一体，就是子母相合。比如，我们修心中心法，第四印就是“如来母印”。母能生子，子母相合，从而证成大道。	Contemplate at every moment without clinging to external circumstances. This is the process of bringing initial awakening into accord with original awakening. When they become one, it is the union of child and mother. In our practice of the Heart-of-Heart Dharma, for example, the fourth mudrā is the “Tathāgata-Mother Mudrā.” The mother gives birth to the child; child and mother unite, and the great Way is realized.
净土宗也是这样讲：“十方如来怜念众生，如母忆子，若子逃逝，虽忆何为？子若忆母，如母忆时，母子历生，不相违远。”这段话是大势至菩萨讲的。我们念佛的时候，佛就是母，我们是子，佛总是时时刻刻接引我们。	The Pure Land school teaches the same: “The Tathāgatas of the ten directions compassionately remember sentient beings as a mother remembers her child. If the child runs away, of what use is the mother’s remembrance? If the child remembers the mother as the mother remembers the child, mother and child will not be far apart through successive lives.” These are the words of Mahāsthāmaprāpta Bodhisattva. When we recollect the Buddha, the Buddha is the mother and we are the children; the Buddha is always guiding and receiving us.
假如儿子忆念母亲，就像母亲忆念儿子一样，那么，子母相合，成道就很快。三藏十二部经，都是同一鼻孔出气。要把这个总纲抓住，真正领会了，则三藏十二部经都能通达。若没有抓住总纲，断章取义，就会支离破碎，无所适从。所以，要时时刻刻见到本性，这最要紧。	If the child remembers the mother as the mother remembers the child, the two unite and the Way is swiftly realized. The Tripiṭaka and twelve divisions all breathe through the same nostril. Grasp this overarching principle and genuinely understand it, and every scripture in the Tripiṭaka and twelve divisions can be penetrated. Fail to grasp it and, by tearing passages from their context, one fragments the teachings and does not know which way to

	turn. Seeing one's original nature at every moment is therefore most important.
“虽立见宗，亦非不修所能证。”	“Although the fundamental view has been established, realization still cannot be attained without cultivation.”
虽然我们确立了“见宗”，有了正确的知见，明明白白地知道本性是怎么一回事，知道用这本性来修行才能成道。但是，这并不是不要修行。不修道，能证道吗？不能啊！故云“亦非不修所能证”，也并不是说不修行就能证道的。	Although we have established the fundamental view, gained right understanding and right view, clearly understood the original nature, and know that only by cultivating on the basis of this nature can the Way be realized, this does not mean that cultivation is unnecessary. Can the Way be realized without cultivating it? No. Hence, realization “cannot be attained without cultivation.”
“金沙具金质，但未即成金。必须炼冶工夫也。”	“Gold-bearing sand possesses the nature of gold, but is not yet gold; it must undergo refining and smelting.”
金沙，含有黄金的沙子，也就是含金的矿藏。“金沙具金质”，从本质上讲，金沙里面含有黄金，具有黄金的质地。“但未即成金”，虽然含金，但它还不完全是纯粹的黄金，还有沙子等杂质掺和在里面。	Gold-bearing sand is sand containing gold—gold ore. It “possesses the nature of gold”: by nature it contains gold and has its quality. Yet it “is not yet gold.” Although gold is present, it is not pure gold, for sand and other impurities remain mixed with it.
“必须炼冶工夫也”，必须要一个冶炼的过程，把沙子等杂质去掉，才能够成为纯金。	It “must undergo refining and smelting”: only through smelting, which removes the sand and other impurities, can pure gold emerge.
比喻一切众生（金沙）虽然都有如来智慧德相，都具足佛性（具金质），但还有无明在，还有妄想执着，并不是果地佛啊！换句话说，众生虽具佛性，但还不是佛（但未即成金）。	This illustrates that although all sentient beings—the gold-bearing sand—possess the Tathāgata's wisdom and virtuous qualities and are fully endowed with Buddha-nature—the nature of gold—they still have ignorance, illusory thoughts, and attachment and are not Buddhas at the stage of fruition. In other words, though sentient beings possess Buddha-nature, they are not yet Buddhas; gold-bearing sand is not yet gold.
必须要一个修行的过程（必须炼冶工夫也），豁然打破无明，进而除尽妄想执着，才能成佛。这段话是以冶炼金矿为喻，意在强调修行的重要。怎么修呢？看取下文。	A process of cultivation and refinement is indispensable. Only by suddenly breaking through ignorance and then exhausting delusive thought and attachment can Buddhahood be attained. The passage uses the refining of gold ore to emphasize the necessity of cultivation. How should one cultivate? The following text explains.
七、三修门	7. The Three Gates of Cultivation

“三修门：身修，离诸作为，如世间无益之事及其他出世之行法等，唯安闲宽坦令身安住。”	“The three gates of cultivation. Cultivation of the body: leave behind every contrived activity, including useless worldly affairs and other supramundane practices. Simply let the body abide at ease, open, and relaxed.”
三修门，指的是身修、口修、意修。密宗讲究三密加持，是指身、口、意。三修门也是指身、口、意。第一就是“身修”，是建立在我们这个血肉之躯——身体上的修持方法。	The three gates of cultivation are cultivation of body, speech, and mind. Vajrayāna speaks of the blessing of the three mysteries—body, speech, and mind—and these three gates likewise refer to body, speech, and mind. The first is “cultivation of the body,” a method of cultivation based on this flesh-and-blood body.
“离诸作为”，就是要远离种种作为，“如世间无益之事”，这个世界上没有益处的事情，比如搓麻将，这事没有益处，把宝贵的光阴都唐丧了、浪费了。	To “leave behind every contrived activity” means abandoning all manner of contrivance, including “useless worldly affairs.” Playing mahjong, for example, serves no useful purpose and squanders precious time.
诸位当中喜欢搓麻将的可能不算太少，还会以“三缺一”为借口，天天四合一，大战几回。这样不行！无益之事不能做。不做世间无益之事，这本身就是修行——身修。	Probably not a few among you enjoy mahjong, using “three players need a fourth” as an excuse to form a table every day and fight several rounds. That will not do. Useless affairs should not be pursued. Refraining from useless worldly affairs is itself cultivation—cultivation of the body.
“及其他出世之行法等”，出世修行的方法很多，如果今天修这个，明天修那个，也不行。要一门深入，受持一个法，一直修到底。今天听张三说这个法好，就修这个法；明天听李四说那个法好，又去修那个法。	“And other supramundane practices”: there are many methods of supramundane cultivation, but practicing one today and another tomorrow will not work. Enter deeply into a single gate, uphold one Dharma, and practice it to the end. If Zhang San says today that one method is good, you take it up; tomorrow Li Si praises another, so you switch.
这样朝三暮四，虽然所修的都是出世之妙法，也不会有效果，因为你心不专一，不能与妙法相应。何况，有很多法是无益之法。比如，念一个咒，可以在刀上钻个洞，这就是无益之法，于解脱无益。你一看能在刀上钻个洞，高兴了，好，我就修这个法。修这个有什么用处?	Such inconstancy brings no result even if every method is a wondrous supramundane Dharma, because the mind is not one-pointed and cannot correspond with the teaching. Moreover, many methods are of no benefit. A mantra said to bore a hole in a blade, for example, contributes nothing to liberation. You see that it can bore a hole in a blade and become delighted: “Excellent—I shall practice this!” But what use is it?
我曾听一位和尚讲过他自己出家的因缘：未出家前他是个打拳的，跟他的娘舅练拳、学剑。有一天，他在四川边界看到两个西藏小喇嘛抽鸦片。	I once heard a monk recount the circumstances that led him to ordain. Before becoming a monk, he practiced martial arts, learning boxing and

	swordsmanship from his maternal uncle. One day, near the Sichuan border, he saw two young Tibetan lamas smoking opium.
他看不惯，就去干涉：“哎！你们是出家人，怎么抽起鸦片来了？”小喇嘛说：“别看我们抽鸦片，我们有法术的。”他问：“你们有什么法术？”小喇嘛看他带着刀，便说：“用你带的刀砍我，我一念咒你就砍不动。	Disapproving, he intervened: “You are monastics—why are you smoking opium?” One replied, “Never mind our opium; we possess magical methods.” “What methods?” he asked. Seeing the blade at his side, the lama said, “Strike me with your blade. Once I recite a mantra, you will be unable to cut me.”
”他听了感到很新奇，忙问：“真有这个法？”小喇嘛答：“当然有，不信就试试看。不过，你先等我把鸦片抽好。”一会儿，抽好了，“来，我念咒，你砍。”其实他不敢真砍，这把刀很锋利，把手砍断就不好收场了。	Intrigued, he asked, “Does such a method really exist?” “Of course. Try it if you doubt me—but first let me finish the opium.” After a while the lama said, “Come, I shall recite the mantra; strike.” The martial artist dared not truly cut him. The blade was sharp, and severing a hand would be disastrous, so he struck with its back.
他用刀背砍，！刀弹了起来。“哎哟，你怎么把我的刀弹起来了？”小喇嘛说：“你就是用刀刃砍，我也不怕。”“真不怕？”“当然不怕。”，“砍断了，我不管！”“不用你管，你砍好了。	He struck with the back of the blade, and the blade sprang back. “How did you make my blade rebound?” he exclaimed. The lama said, “Even if you strike with the edge, I am not afraid.” “Truly?” “Of course.” “If I cut you, I take no responsibility.” “No need. Go ahead.”
”这一次他是真用刀刃砍的，！刀又被弹了起来。他服了，心想：佛法真不错，比我练的这功夫还要好。他就是以这个因缘学佛法的。其实这是无益之法，学了没有用处。	This time he really struck with the cutting edge, but the blade sprang back again. Convinced, he thought, “The Buddha-Dharma is remarkable—even better than my martial arts.” This encounter prompted him to study Buddhism. Yet it was actually a useless method and there was no point in learning it.
“唯安闲宽坦令身安住。”只有安安闲闲、宽宽坦坦地令身安住，没有任何挂碍，不是紧张忙碌。《心经》云：“无挂碍故，无有恐怖，远离颠倒梦想，究竟涅 。”有挂碍就会恐怖、就会颠倒梦想。	“Simply let the body abide at ease, open, and relaxed.” Let the body settle comfortably and spaciously, entirely free from impediment rather than tense and hurried. The Heart Sūtra says: “Because there is no impediment, there is no fear. Far removed from inverted, dreamlike thinking, one ultimately realizes nirvāṇa.” Impediment gives rise to fear and inverted dreams.
无挂碍，心空空的，胸怀就宽阔平坦。所以“君子坦荡荡，小人常戚戚”。小人患得患失，经常戚戚然不可终日；君子胸怀坦荡、安闲自在。诸位注意，安闲宽坦令	Without impediment, the mind is empty and the heart broad and open. Thus, “The noble person is broad and at ease; the petty person is constantly anxious.” The petty person worries endlessly over

身安住，就是身修。假如心里总是患得患失的，那就不相应了。	gain and loss, whereas the noble person is open-hearted, relaxed, and free. Take note: allowing the body to abide at ease, open, and relaxed is cultivation of the body. A mind continually troubled by gain and loss does not correspond with it.
安安闲闲、宽宽坦坦，令身安住，心里没烦恼，没有牵挂，总是心平气和、轻松愉快，身体就会好，病也不大生了。这样住在世间，才可以用功修法。这是身修。	Settle the body comfortably and spaciously, free from affliction and concern, always peaceful, relaxed, and joyful. The body will then remain healthy and illness will arise less readily. Only by dwelling in the world in this way can one apply oneself to the Dharma. This is cultivation of the body.
“语修，无益之世间语及咒诵均止，安静如谷。”	“Cultivation of speech: cease useless worldly talk and useless mantra recitation; remain quiet as an empty valley.”
三修门的第二门就是语修，是言谈话语方面的修持。	The second of the three gates is cultivation of speech: cultivation concerned with words and conversation.
说笑话、奉承某人、贬抑某事等等，这些世间的闲话都是于修解脱道没有益的，都是无益之世间语。就某人某事争论是非长短，更是戏论。藏密的黑教里，有好多咒语并非修解脱道，都是治人的，那就是无益之咒诵。	Joking, flattering someone, disparaging something, and similar worldly chatter are of no benefit to cultivating the path of liberation; all are useless worldly speech. Arguing over the rights and wrongs or merits and faults of people and affairs is even more clearly conceptual proliferation. Within the so-called Black tradition of Tibetan esotericism, many mantras do not cultivate liberation but are intended to control or harm others; these are useless recitations.
这些东西都不要去说它、不要去念它。“无益之世间语及咒诵均止”，我们学佛法、修解脱道，必须一门深入，其它东西都不要去瞎弄。世间无益的话不要讲，无益的咒语、课诵也不要去念。	Do not speak or recite such things. “Cease useless worldly talk and useless mantra recitation.” In studying the Buddha-Dharma and cultivating liberation, enter deeply into one gate and do not meddle blindly with other things. Do not engage in useless worldly speech or recite useless mantras and liturgies.
我们要做到“三少”：要心中事少，口中语少，腹中食少。人有个坏毛病，事情做完了，一有空闲，就张三、李四、王二麻子说个不停。修解脱道，那样是不行的。	We should observe the “three reductions”: few affairs in the mind, few words in the mouth, and little food in the belly. People have a bad habit: once their work is finished and they have leisure, they talk endlessly about Zhang San, Li Si, and Wang Ermazi. That will not do for one cultivating liberation.

你默默不语，不是挺好的吗？“安静如谷”，话不要多说，心里安安静静的，就像空幽幽的山谷一样。“幽谷回声话晚烟”，你有问题问我，我就详详细细地、不厌其烦答复你；没问题时并不去思考分别，心里放教空荡荡的——“太虚饮光消契阔”。	Is it not better to remain quietly silent? “Remain quiet as an empty valley”: speak little and let the mind be peaceful, like a deep and secluded valley. “An echo in the secluded valley speaks through the evening mist.” If you ask a question, I answer fully and patiently; when no question is present, I do not think or discriminate, but leave the mind vast and empty— “The great void drinks in the light, dissolving all estrangement.”
“意修，离戏论思量、比对心想，即观想作意亦止。（恰恰用心时，恰恰无心用）”	“Cultivation of mind: leave behind conceptual proliferation, deliberation, comparison, and mental imagining. Even visualization and deliberate mental activity should cease. (Precisely when using the mind, precisely no mind is used.)”
三修门的第三门就是意修，是思想意识方面的修持。	The third of the three gates is cultivation of mind, concerned with thought and consciousness.
心里装着成套的与解脱道无关的空理论放不下，有什么用啊？分析它、推论它，是“戏论”；思念它、评价它，是“思量”。应该“离戏论思量、比对心想”，心里空空净净，远离戏论思量，还要远离比对心想。	What use is it to fill the mind with elaborate empty theories unrelated to liberation and refuse to let them go? Analyzing and inferring them is “conceptual proliferation”; thinking about and evaluating them is “deliberation.” One should “leave behind conceptual proliferation, deliberation, comparison, and mental imagining.” Let the mind remain empty and pure, far from proliferation and deliberation, and also far from comparative thinking.
样样东西都拿来对比一下，比较什么呢？到底是我好，还是你好；是我长，还是你长。这种居心是不平等的，正是妄想分别，这种“比对心想”更要远离。	Why compare everything? Who is better, you or I? Who is taller, you or I? Such an intention is inherently unequal and is precisely deluded discrimination. Comparative mental imagining must especially be abandoned.
“即观想作意亦止”。观想是修行的方法，我们在前面已提到过。想个什么东西，还是有作为之修。比如“观想念佛”，想阿弥陀佛在我头顶上，观我自己就是阿弥陀佛。观想都是作意的，即有所作为地鼓动思想意识。	“Even visualization and deliberate mental activity should cease.” Visualization is a method of cultivation, as mentioned earlier. To imagine an object remains effortful cultivation. In “Buddha-recollection through visualization,” for example, one visualizes Amitābha Buddha above one’s head or oneself as Amitābha Buddha. Every visualization is deliberate: it intentionally activates thought and consciousness.
连这种观想、这种作意也要停止。只要好好观照就行了，念头一起就看见，看见后不睬它，不跟它跑。观想	Even such visualization and deliberate mental activity should cease. Simply maintain careful

是渐次法，观想成功之后，还要再用功把观成的相破掉，才能见到本性。	observation. The instant thought arises, see it; once seen, pay it no heed and do not follow it. Visualization is a gradual method. After it succeeds, one must apply oneself further to dissolve the visualized appearance before seeing the original nature.
我师父（王骧陆上师）对此有个比喻：比如身上生了一大片疮，用药来医治，于是，疮口收敛、收敛、再收敛，最后敛成一个小口，乃至敛成一个点。其他地方都平复了，只剩下这一个点，比喻观想成功了。	My teacher, Master Wang Xianglu, used this analogy: suppose a large sore covers the body. Medicine is applied and the sore contracts again and again until only a tiny opening, even a single point, remains. Everywhere else has healed; only that point is left. This represents successful visualization.
但这一个点也是个疮啊！若不除去，以后还会复发的。所以进一步要把观成的相破掉，这样才可以一劳永逸，才算是真的证入法身。相不破，本性不能显现。所以说观想法要多跨一道门坎。	Yet the point is still a sore. Unless it is removed, the illness may recur. One must therefore go further and dissolve the visualized appearance. Only then is the matter resolved once and for all and the dharmakāya genuinely entered. If the appearance is not dissolved, the original nature cannot manifest. Visualization therefore requires crossing one additional threshold.
凡是有相密部都须多跨一道门坎，最后都要把相破掉。相怎么破？还须进一步做功夫，把这相观大，大、大……大到无边无际，相就没有了。反过来，把它观小，小、小……小到什么都没有。	Every form-based esoteric practice must cross this threshold and ultimately dissolve the appearance. How is this done? One may enlarge it further and further until it becomes boundless and disappears; conversely, one may shrink it further and further until nothing remains.
一个是放大，一个是缩小，就这样把它破掉。相破掉后，就见到了本性，但多跨一道门坎。大手印是最直接的大乘心地法门，不要这些过程。所以，说“即观想作意亦止”。大手印不走这条路，不跨这一道道门坎。念一起就看见，看见后不睬它，保护真心就是了。	By expansion or contraction, the appearance is dissolved. Once it is gone, the original nature is seen—but an additional threshold has been crossed. Mahāmudrā is the most direct Mahāyāna Mind-Ground Dharma Gate and dispenses with these stages. Thus, “Even visualization and deliberate mental activity should cease.” Mahāmudrā does not follow this road or cross these successive thresholds. The instant a thought arises, see it; having seen it, pay it no heed and simply protect the true mind.
括号里这句话是从懒融禅师的偈子里摘出来的，以对“意修”作个注解。懒融禅师的偈子很好，大家都喜欢引用，大多引用四句：“恰恰用心时，恰恰无心用；无心恰恰用，常用恰恰无”。	The words in parentheses are taken from a verse by Chan Master Niutou Farong, also known as Lanrong, and serve as a note on cultivation of mind. His verse is excellent and often quoted, usually in four lines: “Precisely when using the

	mind, precisely no mind is used. No-mind is precisely functioning; in constant functioning, precisely no mind.”
完整的偈子是八句：“恰恰用心时，恰恰无心用。曲谈名相劳，直说无繁重；无心恰恰用，常用恰恰无。今说无心处，不与有心殊。”做功夫正在用心时，却不见有念可起，就是“恰恰用心时，恰恰无心用”。	The complete verse has eight lines: “Precisely when using the mind, precisely no mind is used. Circuitous talk of names and forms is wearisome; Direct speech is free from complexity and burden. No-mind is precisely functioning; in constant functioning, precisely no mind. Now I speak of the place of no-mind: It is no different from having mind.” In the very act of applying the mind in cultivation, no thought that can be found arises: this is “Precisely when using the mind, precisely no mind is used.”
拐弯抹角大谈佛教名相，劳心费力；直指心源，不说余话，便没有那么繁琐、那么沉重。这就是“曲谈名相劳，直说无繁重”。	To speak at length and indirectly about Buddhist names and forms is laborious; to point directly to the mind-source without superfluous words is neither complex nor burdensome. This is “Circuitous talk of names and forms is wearisome; direct speech is free from complexity and burden.”
大道无形、真心无相，虽然无形无相，却时时处处都在起作用；事事物物虽然都是它的妙用，觅它本身却又了不可得。这就是“无心恰恰用，常用恰恰无”。如今我们直接指出这个“无心”，直接说它，便又和“有心”没有什么不同，即“今说无心处，不与有心殊”。	The Great Way is formless and the true mind without characteristics, yet it functions at every moment and place. Although every event and thing is its wondrous functioning, the mind itself is nowhere to be found. This is “No-mind is precisely functioning; in constant functioning, precisely no mind.” Yet when we now point directly to this “no-mind” and speak of it, it becomes no different from “having mind.” Thus: “Now I speak of the place of no-mind: it is no different from having mind.”
八、立证无上正觉道	8. Directly Realizing the Path of Supreme Perfect Awakening
“自顶至足，空如竹筒。心等虚空，超绝一切分别，离沉、掉、无记，而令等、持、惺、寂。灵明无取舍执着，住于本妙明净体性中，即大手印定。”	“From crown to feet, empty like a bamboo tube; the mind equal to space, utterly transcending all discrimination; free from dullness, agitation, and mindless voidness, and brought to equality, balance, alertness, and stillness. Numinously luminous, without acceptance, rejection, or attachment, abide in the originally wondrous, luminous, and pure essence. This is Mahāmudrā samādhi.”

“自顶至足，空如竹筒”，就是从头顶到脚下，空空地像一个竹筒，整个身心空无一物，没有一样东西。你看那竹筒，把它放到水上，就顺水漂流，随弯就折，无论高高低低、沉沉浮浮，它都不管。一个浪头把它打下去，它马上又浮起来了，随缘沉浮。修行成就的人，就是这样，“随缘放旷任沉浮，化作春泥群芳护。”	“From crown to feet, empty like a bamboo tube” means that from the top of the head to the soles of the feet, one is empty like a hollow bamboo tube. Body and mind are empty, without a single thing. Place a bamboo tube on water and it drifts with the current, turning wherever the current bends. Rising and falling, sinking and floating, it pays no heed. A wave pushes it under and it immediately rises again, sinking and floating according to conditions. An accomplished practitioner is just so: “Open and free in accord with conditions, let sinking and floating be; Become Spring mud that nurtures the myriad flowers.”
“心等虚空，超绝一切分别”，胸怀要像虚空一样辽阔，不分美丑，什么都可以容纳。虚空当中什么东西都有，高楼大厦砌起来，虚空没说容不下。你把房子拆了，虚空也没宽敞；你把房子扩大，虚空也不狭窄。	“The mind equal to space, utterly transcending all discrimination.” The heart must be as vast as space, making no distinction between beautiful and ugly and able to contain everything. All things appear within space. A great building may be erected, but space never says it cannot contain it. Demolish the building and space does not become broader; enlarge it and space does not grow narrow.
飞机飞上去，虚空不管；乌云密布、电闪雷鸣，虚空不曾动过声色，它不在乎。我们的真心本来就像虚空一样，不曾动过。现在我们认取真心，就要“心等虚空，超绝一切分别”。无论遇到什么事情，我都无所谓。	Aeroplanes fly through it without concern. Dark clouds mass, lightning flashes, and thunder rolls, yet space never alters its expression. It remains unaffected. Our true mind has always been like space, never moving. Now that we recognize it, the mind should be equal to space and transcend all discrimination. Whatever happens, I remain untroubled.
虚空能容万物，我也能容万物。十方世界在虚空当中，十方世界也在我心中。无所住处涅　，什么地方都能去，并不局限在一个地方。胸怀像虚空一样的博大，像虚空一样的宽广，像虚空一样的无住，像虚空一样的无著。	Space contains all things, and so can I. The worlds of the ten directions are within space and also within my mind. Non-abiding nirvāṇa can go anywhere and is not confined to one place. Let the heart be as immense, broad, non-abiding, and unattached as space.
虚空中并非无物，却毫无挂碍。“超绝一切分别”，就是把一切分别取舍的思想都超越断绝了。分别取舍都是妄念，是妄念都要绝断。	Space is not devoid of things, yet nothing obstructs it. To “utterly transcend all discrimination” is to go beyond and cut off every thought of discriminating, accepting, and rejecting. These are all illusory thoughts and must be severed.
“离沉、掉、无记，而令等、持、惺、寂”，离就是离开。沉，是昏沉、打瞌睡。“懒牛上路睡事多”，就像	“Free from dullness, agitation, and mindless voidness, and brought to equality, balance,

那懒牛，不上路睡事倒不来，一上路就瞌睡起来了。有的人不打坐还好，一打坐就昏沉，呼、呼地睡。	alertness, and stillness.” To be free means to leave them behind. “Dullness” is torpor and drowsiness. “The lazy ox finds many occasions to sleep once it takes the road”: before setting out it seems wakeful, but the moment it starts, it dozes. Some people are fine until they sit in meditation; then they sink into torpor and begin snoring.
掉是掉举、妄念多。坐在那里七上八下地打妄想。这样做功夫绝对不行。我们要做到不昏沉、不掉举，但也不能落入无记。无记就是连正念也没有了，像块木头、石头，这样也不行。要了了分明，正念昭昭。我们常说观心、观心，要观住它，不能落入无记，正念还是要有的。	“Agitation” is restlessness and proliferating deluded thought—the mind leaping about while the body sits. Practice of this kind will never do. We must be free from dullness and agitation, yet must not fall into mindless voidness. In that state even right mindfulness is absent and one becomes like wood or stone. This too will not do. Knowing must remain lucid and right mindfulness vividly present. We often speak of observing the mind: keep it under observation, do not fall into blank neutrality, and retain right mindfulness.
等即平等、持即均持，惺惺就是观、就是慧，寂寂就是止、就是定。所谓“定慧等持”，就是寂寂和惺惺均等，没有偏高或偏低。不是惺惺多些、寂寂少些，或者寂寂多些、惺惺少些，而是等量、均持。既是了了分明，又是寂然不动；既是寂然不动，又是了了分明。定和慧一体，定中有慧，慧中有定。只有一体，才可能等持。	“Equality” means evenness, and “balance” means sustaining evenly. Alertness is insight and wisdom; stillness is calming and samādhi. “Samādhi and wisdom held in equal balance” means that stillness and alertness are even, neither higher nor lower. It is not more alertness and less stillness, nor more stillness and less alertness, but equal measure and balanced sustaining. One is lucidly clear yet serenely unmoving; serenely unmoving yet lucidly clear. Samādhi and wisdom are one: wisdom within samādhi and samādhi within wisdom. Only because they are one can they be held in equal balance.
“灵明无取舍执着”，真心灵明：即灵光独耀、迥脱根尘，灵光寂照、了了分明，没有取、没有舍，更没有执着，灵活明利，如水上擒葫芦，左擒左转，右擒右转，总是擒不到它。前面将它比喻为“空如竹筒”，竹筒和葫芦一样，漂在水上灵明无比，擒不到它。要没有取舍、没有执着，才能灵明。取、舍和执着都要彻底放下。	“Numinously luminous, without acceptance, rejection, or attachment.” The true mind is numinously luminous: “The solitary spiritual light shines forth, far beyond faculties and their objects.” Its spiritual light is still yet illuminating, lucidly clear, without accepting or rejecting and still less attaching. It is responsive, keen, and impossible to seize, like trying to catch a gourd floating on water: grasp it from the left and it turns left; grasp it from the right and it turns right; it can never be caught. Earlier it was compared to being “empty like a bamboo tube.” A bamboo tube, like a gourd, floats upon the water, numinously responsive and impossible to seize. Only without acceptance,

	rejection, or attachment can one be numinously luminous. All accepting, rejecting, and clinging must be thoroughly relinquished.
“住于本妙明净体性中，即大手印定”，在什么地方安住啊？在“本妙明净体性”中安住。真心本来妙用无边，本来光明无量，本来清净无染，这是真心的体性。在真心本体上安住，正是“无所住”。	“Abide in the originally wondrous, luminous, and pure essence. This is Mahāmudrā samādhi.” Where does one abide? In the originally wondrous, luminous, and pure essence. The true mind is originally of boundless wondrous functioning, boundless luminosity, and unstained purity; this is its essential nature. To abide in the essence of the true mind is precisely to abide nowhere.
因为真心本体没有形相，无相怎么住啊？“无所住”而住，“即大手印定”。现在人们常谈大手印，什么是大手印？真心本体就是大手印。诸位明确了没有？不要再问大手印怎么结印啊？是左手、右手？真心本体就是大手印。妙用无边、光明无量、清净无染，无所住而住，就是大手印定。	Since that essence is formless, how could one abide in it? Abiding through non-abiding—this is Mahāmudrā samādhi. People often speak of Mahāmudrā today. What is it? The essence of the true mind is Mahāmudrā. Is that clear? Do not ask again how to form the Mahāmudrā with the hands—left or right. The essence of the true mind is Mahāmudrā. Boundless in wondrous functioning and luminosity, pure and unstained, abiding through non-abiding: this is Mahāmudrā samādhi.
“常如此修，忽于刹那间，如暗室灯燃，光明开朗。”	“Practicing constantly in this way, suddenly, in a single instant, it is like a lamp being lit in a dark room: luminosity opens forth in radiant clarity.”
刚才讲的是身、口、意三修门。“常如此修”，常常这样修，就会突然猛着精彩。“忽于刹那间，如暗室灯燃，光明开朗”，刹那之间，就像黑暗的房间里突然亮起了灯，心光发露，豁然开朗。	We have just discussed the three gates of cultivating body, speech, and mind. By “practicing constantly in this way,” at some moment one suddenly breaks through with brilliant clarity. “Suddenly, in a single instant, it is like a lamp being lit in a dark room: luminosity opens forth in radiant clarity.” In an instant, like a lamp suddenly lit in darkness, the mind’s luminosity is disclosed and everything opens in radiant clarity.
这是怎么回事？这是开悟了、桶底脱落了、打开本来了。这是打开了一大光明藏，心光朗照乾坤，十方世界都在你心中圆。不到这个地步，纵有悟处，也只能算是“心开一线”。只有一线光明，还不能算数。	What has happened? Awakening has occurred; the bottom has fallen out of the bucket and the original has opened. The great treasury of luminosity has opened, the mind’s light illuminates heaven and earth, and the worlds of the ten directions are perfectly contained within the mind. Before this point, even an insight counts only as “a narrow opening in the mind”—a single ray of light that is not yet sufficient.

到了这个地步，就像大爆炸，“轰隆”一声，虚空粉碎、大地平沉，人、我、世界，统统消陨无余。这种情况什么时候来呢？不得而知，时节因缘到了，“啪”地一下就脱开了。没有一定的场所，不一定在什么地方。	At this point it is like an immense explosion: with a tremendous crash, space is shattered, the great earth levels away, and person, self, and world vanish without remainder. When will this occur? No one knows. When the time and conditions ripen, it suddenly breaks open. There is no fixed place.
一定在家里面吗？一定在打坐的时间吗？都不一定！有时候是在路上，有时候是在公共场所，有时候是在睡梦当中，它都可能显现。功夫成熟了，时节因缘到了，它自然显现，这叫做“水到渠成”。	Must it happen at home or during seated meditation? Not necessarily. It may occur on the road, in a public place, or in a dream. When practice matures and conditions ripen, it manifests naturally— “when the water arrives, the channel is formed.”
流水涌了进来，渠道自然成功。若没有水，渠道就不算成功。你只要常常这样做功夫，时节因缘一到，忽然之间它就来了。这个“忽然”非常重要，不是指定哪个时候。	Once water surges in, the channel naturally fulfils its function; without water, it cannot be said to be complete. Simply continue practicing in this way, and when the conditions ripen, the breakthrough suddenly comes. “Suddenly” is crucial: no particular time is appointed.
如果有一个时候，你们就有等待心了，不可“将心待悟”啊！不能等待开悟，一有等待心就坏了，它就永远不来，永远不得开悟了。	If a time were fixed, you would wait for it, yet one must not “set the mind to await awakening.” Waiting ruins the matter; with a mind of expectation, awakening will never come.
我们修心中心法的人，要注意了：不要记座数！不要念叨我已坐了几百座，还差多少就满千座了。不要记啦，赶快放下，记次数是不行的，这是等待心，要不得！脱开的景像是忽然之间爆发的，作功夫成熟了，自然会爆发。	Practitioners of the Heart-of-Heart Dharma should take note: do not count your sittings. Do not keep saying, “I have completed several hundred; how many remain before I reach a thousand?” Stop counting and let it go. Counting creates expectation and must be abandoned. The breakthrough erupts suddenly; once practice matures, it occurs naturally.
不要有等待心，还是努力地修吧！一听到我说“轰隆”一声，你们不要认为就像听到打雷的声音。不是的，只是有这么一个意境，你觉得“轰隆”一声，别人是听不到的。最重要的是好好做功夫。做功夫，它自然会来；不做功夫，它就不会来。你期待它，等着它，有了这个等待心，它也不会来。	Do not wait in expectation; keep practicing diligently! When I speak of a “crash,” do not imagine hearing thunder. It is not that. It describes an experience: you feel a “crash,” but others cannot hear it. The most important thing is to practice well. If you practice, it comes naturally; if you do not, it will not come. Expecting and waiting for it also prevents its arrival.
“涅　自性，俱生本觉之智光，全体毕现。立证无上正觉道。”	“The self-nature of nirvāṇa—the wisdom-luminosity of innate original awakening—manifests completely in its entirety, and one directly realizes the Path of unsurpassed perfect awakening.”

“涅　自性”是什么呢？就是本来不生不灭的自性。	What is “the self-nature of nirvāṇa”? It is self-nature, originally neither arising nor ceasing.
“俱生本觉之智光”。俱生，与我们的生命同时生起。本觉，本来就觉，不是某个时候才开始觉。俱生本觉之智光，就是自心本具、本来就有的智慧光明。	“The wisdom-luminosity of innate original awakening.” “Innate” means arising together with our life. “Original awakening” means awakened from the very beginning, not beginning to awaken at some particular time. The wisdom-luminosity of innate original awakening is the luminosity of wisdom inherently complete within our own mind and present from the outset.
“全体毕现”，完完全全的、丝毫无隐的显现出来了，也就是亲自证见。现在，我讲你听，你是从耳朵听进去的，是从耳门所入。“从门入者，不是家珍”，要自己证到这个地步，“啪”地一下，打开本来，亲证一回，那才算数。	“Manifests completely in its entirety” means appearing wholly, without the slightest concealment—in other words, personally realizing and seeing it. I now speak and you listen; the teaching enters through the faculty of hearing. Yet “what enters through the gate is not a treasure of one’s own household.” You must realize this point yourself: with a sudden breakthrough, the original opens and is personally verified. Only that counts.
“立证无上正觉道”，立即证到了至高无上的正觉大道——无上正等正觉。这时候你就会知道：说生死、讲涅　，什么彻底不彻底、究竟不究竟……统统是戏论！这时候你就可以现身说法，于有缘众生，“皆令入无余涅　而灭度之”。	To “directly realize the Path of unsurpassed perfect awakening” means immediately realizing the supreme Great Way of right awakening—unsurpassed complete perfect awakening. At that time you will know that all talk of birth and death, nirvāṇa, thoroughness or incompleteness, ultimacy or non-ultimacy is conceptual proliferation. Then you can embody the Dharma and teach from personal realization, enabling sentient beings with whom you have affinities “all to enter nirvāṇa without remainder and be liberated.”
诸位！用功吧！努力前进吧！努力用功！努力前进！	Everyone, apply yourselves! Advance diligently! Practice with all your strength and continue moving forward!