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前言

Preface

伏以：	With reverence, I reflect:
实际理地，了无生佛之名；修持门中，方有凡圣之差。心性本净，因执取而烦惑丛生；妄相原空，由觉照而真常绝待。随缘不变，十界之升沉迥异；不变随缘，一心之体用无殊。虽此心此理含生共具，然彻悟彻证非觉莫属。芸芸众生以执迷而未悟，故长劫轮回于六道之中，苦不堪言。	At the level of ultimate reality, there are no designations of “Buddha” or “sentient being”; only within the gate of cultivation do distinctions between ordinary beings and sages arise. The nature of mind is originally pure, yet afflictions and delusions proliferate because of grasping and attachment; delusive appearances are originally empty, and through awakened contemplation, true permanence transcends all opposites. In adapting to conditions without changing, the ascent and descent through the ten realms differ vastly; in remaining unchanged while adapting to conditions, the essence and function of the one mind are no different. Although all living beings inherently share this mind and this principle, thorough awakening and realization belong only to the awakened. The multitude of sentient beings remain unenlightened because of their attachments and delusions; thus, for long kalpas, they revolve through the six realms, suffering beyond endurance.
中天调御释迦世尊，尘点劫前早成正觉。泯三际而住寂光，常享四德；怜九界而示受生，频垂八相。依九界百八种心性，演三藏十二部妙法。	Śākyamuni, the World-Honored One, Tamer of Beings in the Central Land, attained perfect awakening long ago, before kalpas as numerous as motes of dust. Abiding in the Land of Eternal Quiescent Light, beyond the three divisions of time, he constantly enjoys the four virtues. Out of compassion for the nine realms, he manifested birth and repeatedly displayed the eight aspects. In accordance with the one hundred and eight kinds of mind-nature within the nine realms, he expounded the wondrous Dharma of the Tripiṭaka and the twelve divisions of the teachings.
大器，则直示一真法界，使之无住生心，以迄断惑证真；小根，则详谈三世因果，令其趋吉避凶，而为入道方便。小乘圣者，旧业已消，梵行已立，所作已办，住涅　城而不受后有；大乘菩萨，深信不疑，切愿不退，力行不息，涉生死海以广度众生。	For those of great capacity, he directly revealed the One True Dharma Realm, enabling them to give rise to mind without abiding anywhere, until they severed delusion and realized truth. For those of lesser faculties, he explained in detail cause and effect across the past, present, and future, enabling

	them to pursue good and avoid misfortune as an expedient means of entering the Way. The sages of the Lesser Vehicle have extinguished their former karma, established the pure life, accomplished what had to be done, and abide in the city of nirvāṇa without undergoing further existence. Mahāyāna bodhisattvas possess deep and unwavering faith, earnest and unretreating vows, and tireless diligent practice; they cross the ocean of birth and death in order to liberate sentient beings extensively.
东土福因成就，解脱缘熟，故感大教东渐，祖师西来。止观五曰：“元古混沌，未宜出世。边表根性，不感佛兴。我遣三圣，化彼真丹，礼义先开，大小乘经然后可信。真丹既然，十方亦尔。	In the eastern land, the causes of blessing had come to fruition and the conditions for liberation had ripened. Therefore, the great teaching gradually spread eastward, and the patriarchs came from the West. The fifth fascicle of Calming and Contemplation states: “In primordial antiquity, when chaos still prevailed, it was not yet fitting for the Buddha to appear in the world. The capacities of those in the borderlands were not receptive to the Buddha’s arising. I sent three sages to transform that land of China; first, ritual propriety and righteousness were established, and only afterward could the scriptures of the Greater and Lesser Vehicles be believed. Since this was so in China, it was likewise so in the ten directions.”
”《清净法行经》云：“月光菩萨，彼称颜回；光净菩萨，彼称仲尼；迦叶菩萨，彼称老子。”仲尼以敦伦尽分为怀，老子则掊击尔智；菩萨以普度众生为愿，如来则荡涤其心。先培植道德文明，开拓大乘气象；后摄入大圆觉海，咸令顿证无生。世尊以无量方便教化天下，善巧之至。复以无量方便传承付嘱，成就末世群生。	The Scripture of Pure Dharma Practice says: “Moonlight Bodhisattva was known there as Yan Hui; Pure-Light Bodhisattva was known there as Zhongni; Kāśyapa Bodhisattva was known there as Laozi.” Zhongni was devoted to fulfilling the proper human relationships and carrying out his duties; Laozi, on the other hand, struck at worldly intellect. The bodhisattvas vow to liberate all sentient beings universally, while the Tathāgata washes their minds clean. First they cultivated moral and cultural refinement, opening the vast vision of the Mahāyāna; afterward they gathered beings into the ocean of perfect enlightenment, enabling all to realize the unborn directly. The World-Honored One taught and transformed all under heaven through immeasurable skillful means, with consummate skill. Through immeasurable skillful means, he also transmitted and entrusted the

	teaching, enabling the multitude of beings in the latter age to attain realization.
太师公大愚阿阇黎，晚清示生于武汉李家。心地夙慧深植，尝饱读圣贤诸书，以才华横溢，曾问政事；目睹军阀不仁，而导致生灵涂炭，乃痛心疾首，愤而出家。	The grandmaster, Acharya Dayu, manifested birth into the Li family of Wuhan during the late Qing dynasty. His mind-ground was endowed with deeply rooted wisdom from former lives. He read widely in the books of sages and worthies and, possessed of exceptional talent, became involved in political affairs. Witnessing the inhumanity of the warlords and the resulting devastation of living beings, he was overcome with grief and indignation and left the household life to enter the monastic order.
修净土法门于庐山东林，苦行般舟三昧，拼死打破幻里幻迷境；感普贤菩萨于定中现身，授以六印一咒，灌顶传付心中心密法。依菩萨指示，一检大藏，果获心密本续；持密法苦修，七年成就，开创印心法门。	At Donglin on Mount Lu, he cultivated the Pure Land dharma gate and practiced the arduous Pratyutpanna Samādhi, risking his life to break through the delusive and bewildering realm within illusion. In samādhi, Samantabhadra Bodhisattva appeared before him, transmitted six mudrās and one mantra to him, empowered him, and transmitted the Heart-of-Heart Dharma to him. Following the bodhisattva's instruction, he searched the Buddhist canon and indeed found the root tantra of the Heart-of-Heart Dharma. Through arduous cultivation of the esoteric practice, he attained accomplishment in seven years and established the Mind-Seal Dharma Gate.
为摄受当机众生，略示神通；以指归真如本性，尽扫玄妙。胸怀博大，太虚饮光消契阔；法门精深，幽谷回声话晚烟。后留诗归隐，至今不知所终。	To gather in sentient beings receptive to the teaching, he briefly manifested spiritual powers. By pointing directly to the true nature of suchness (tathatā), he swept away fascination with the abstruse and marvelous. His heart was vast and his Dharma gate profound: "The great void drinks in light and dissolves estrangement; echoes in a secluded valley speak of evening mist." Later, he left behind a poem and withdrew into seclusion; what became of him remains unknown to this day.
师公仁知阿阇黎，姓王名宰基字骧陆。示生于海盐书香之家，宅心仁厚；泛游于道德文章之海，虔信佛乘。初广求各宗精义，念佛参禅，未敢自信有把鼻；后追随大愚祖师，修持心密，豁然开朗得明心。	Acharya Renzhi, our teacher's teacher, was surnamed Wang, given name Zaiji, and style name Xianglu. He manifested birth into a scholarly family in Haiyan and was compassionate and generous at heart. He ranged widely through the sea of moral philosophy and literature, and devoutly believed in

	the Buddha Vehicle. At first, he broadly sought the essential meanings of the various schools, practiced Buddha-recitation, and investigated Chan, yet could not claim to have a firm grasp. Later, he followed Patriarch Dayu, practiced the Heart-of-Heart Dharma, and suddenly awakened to realize the mind.
承祖师心髓，深契无上密意；创印心精舍，接引有缘群生。熔禅、净、密于一炉，扫除门户分列之偏狭劣见；会宗、教、律为一体，开示众生本具之如来藏心。楷定印心宗旨：以般若为宗，以总持为法，以净土为归。一期化缘事毕，人天眼灭，般若舟沉，于本世纪五十年代圆寂。	Having received the patriarch's innermost teaching, he deeply accorded with its unsurpassed esoteric intent. He founded Mind-Seal Vihara and guided the multitude of beings with karmic affinity. He fused Chan, Pure Land, and Esoteric Buddhism in one furnace, sweeping away the narrow and inferior views of sectarian divisions; he brought Chan, doctrinal study, and the discipline of the precepts into a single whole, revealing the Tathāgata-garbha mind inherently possessed by sentient beings. He established the guiding tenets of the Mind-Seal school: prajñā as its principle, dhāraṇī as the practice method, and the Pure Land as its ultimate destination. When his teaching work in this life had fulfilled its karmic course, he entered parinirvāṇa in the 1950s. It was as though the eyes of humans and devas had lost their light, and the boat of prajñā had sunk.
师尊元音阿阇黎，名钟鼎，本世纪初示生于安徽合肥李家。幼读孔孟遗教，究生死恍失所在；少就现代学堂，读般若似曾相识。闻嘉　禅寺一棒钟声，尘嚣顿失；受悟道高僧一椎木鱼，起灭随无。	Our revered teacher, Acharya Yuanyin, whose name was Zhongding, manifested birth into the Li family of Hefei, Anhui, early in the twentieth century. As a child, he studied the legacy teachings of Confucius and Mencius and investigated birth and death, yet felt at a loss. As a youth, he attended a modern school; the prajñā teachings he read seemed strangely familiar. Upon hearing the sound of a bell at Jiayou Chan Monastery, the clamor of the world suddenly vanished; at a single stroke of the wooden fish by an awakened eminent monk, arising and ceasing likewise fell away.
因发心学佛，不事婚娶；为奉养老母，未能出家。礼兴慈和尚学天台，绵密持执弥陀圣号；随古农居士习唯识，深入研究台教纲宗。	Having aroused the resolve to study Buddhism, he did not marry. Yet, in order to support his aged mother, he was unable to leave home and become a monastic. He paid homage to Venerable Xingci and studied Tiantai, continuously and attentively reciting the sacred name of Amitābha Buddha. He followed the lay practitioner Gunong in studying

	Consciousness-Only and conducted an in-depth study of the doctrinal essentials of the Tiantai teachings.
亲近应慈大德学华严参禅，忽感人身顿失，光明朗照；追随仁知上师修心密打坐，顿证虚空粉碎，大地平沉。蒙诸佛菩萨护念，瑞相屡现；参大愚祖师问答，妙语连珠。受金刚阿阇黎灌顶，尊列师位；应各地参学者敦请，开示佛乘。	He drew near to the virtuous elder Yingci to study the Avataṃsaka Sūtra and investigate Chan. Suddenly, he felt his physical form vanish as a brilliant luminosity shone forth. Following Master Renzhi, he practiced the Heart-of-Heart Dharma in seated meditation and suddenly realized the state in which “empty space shatters and the great earth sinks level.” Protected by all Buddhas and bodhisattvas, he repeatedly experienced auspicious signs. He engaged Patriarch Dayu in questions and answers, and wondrous phrases flowed from him without cease. Upon receiving empowerment from a Vajra Acharya, he was honored with a place among the lineage teachers. In response to earnest invitations from practitioners in various places, he expounded the Buddha Vehicle.
师尊以九十余岁高龄，力倡明心见性。东至黑吉辽，西到云贵川，南始湘粤闽，北迄陕甘青，足迹遍及全国各地。美、德、法、日本、加拿大等海外学子，亦多有慕名来归。	Even in his nineties, the revered teacher vigorously advocated realizing the mind and seeing one’s true nature. He traveled throughout the country: east to Heilongjiang, Jilin, and Liaoning; west to Yunnan, Guizhou, and Sichuan; south to Hunan, Guangdong, and Fujian; and north to Shaanxi, Gansu, and Qinghai. Numerous overseas disciples from the United States, Germany, France, Japan, Canada, and beyond traveled far and wide to seek his guidance.
不辞辛劳，代佛宣化，因弘法而忘我；岂避讥嫌，撰著论述，俾后学得明心。《略论明心见性》面世，启教界以悟入为根本，振聋发聩；《佛法修证心要》出版，示学人行真修之大道，刻骨铭心。	He spared no effort in proclaiming and propagating the Dharma on the Buddha’s behalf, forgetting himself in the work of spreading the Dharma. Nor did he shrink from criticism and suspicion when composing treatises, so that later students might realize the mind. When A Brief Discussion of Realizing the Mind and Seeing One’s True Nature was published, it forcefully reminded the Buddhist community that awakening and realization are fundamental. When Essentials of Buddhist Practice and Realization was published, it showed disciples the great path of genuine cultivation, leaving an indelible impression.

般若乃修行之眼目，佛法三藏十二部皆在里许；心经是般若之精华，大典一函六百卷尽摄其中。十方菩萨，由此启扬根本大教；三世诸佛，从斯开示无上法轮。《般若波罗蜜多心经》乃佛法经典之核心，故得“心经”之名。	Prajñā is the eye of cultivation; the entire Tripiṭaka and twelve divisions of the Buddha Dharma are contained within it. The Heart Sūtra is the essence of prajñā; a great collection of six hundred fascicles is fully encompassed therein. Bodhisattvas throughout the ten directions unfold the fundamental great teaching from this; all Buddhas of the three times reveal the unsurpassed Dharma wheel from this. The Prajñāpāramitā Heart Sūtra is the core of the Buddhist scriptures; hence it bears the name Heart Sūtra.
师尊应敦请而开示经义，有听者发心，录入磁带；学人听录音以翻成文字，经师尊审阅，整理成书。即本书《心经抉隐》所由来也。	At the earnest request of others, the revered teacher explained the meaning of the sūtra. One listener aroused the resolve and recorded the teachings on cassette tapes. Students listened to the recordings and transcribed them; after the revered teacher reviewed them, they were edited into a book. This is how the present work, Uncovering the Hidden Meaning of the Heart Sūtra, came to be.
后学弟子齐志军沐手敬书	Respectfully written by the junior disciple Qi Zhijun, with cleansed hands
公元一九九七年岁次丁丑	1997, the Dingchou year

绪说

Introduction

般 若 波 罗 蜜 多 心 经	The Heart Sūtra of the Perfection of Wisdom
唐三藏法师玄奘奉诏译	Translated by Tripiṭaka Master Xuanzang of the Tang dynasty by imperial decree

观自在菩萨，行深般若波罗蜜多，时照见五蕴皆空，度一切苦厄。舍利子！色不异空，空不异色，色即是空，空即是色。受想行识，亦复如是。舍利子！是诸法空相。不生不灭，不垢不净，不增不减。	Avalokiteśvara Bodhisattva, while practicing profound prajñāpāramitā, clearly saw that the five aggregates are all empty and crossed beyond all suffering and adversity. Śāriputra! Form is not different from emptiness; emptiness is not different from form. Form itself is emptiness; emptiness itself is form. So too are feeling, perception, formations, and consciousness. Śāriputra! All dharmas are marked by emptiness: neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.
是故空中无色，无受想行识。无眼耳鼻舌身意。无色声香味触法。无眼界，乃至无意识界。无无明，亦无无明尽，乃至无老死，亦无老死尽。无苦集灭道。无智亦无得。以无所得故。菩提萨　，依般若波罗蜜多故，心无挂碍。	Therefore, in emptiness there is no form, no feeling, perception, formations, or consciousness; no eye, ear, nose, tongue, body, or mind; no forms, sounds, smells, tastes, tactile objects, or dharmas; no eye realm, up to and including no mind-consciousness realm. There is no ignorance, nor the ending of ignorance; up to and including no old age and death, nor the ending of old age and death. There is no suffering, origination, cessation, or path; no wisdom and no attainment. Because there is nothing to attain, bodhisattvas, relying on prajñāpāramitā, have no hindrances in the mind.
无挂碍故，无有恐怖，远离颠倒梦想，究竟涅　。三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提。故知般若波罗蜜多，是大神咒，是大明咒，是无上咒，是无等等咒。能除一切苦，真实不虚。故说般若波罗蜜多咒。即说咒曰：揭谛揭谛，波罗揭谛，波罗僧揭谛，菩提萨婆诃。	Because there are no hindrances, there is no fear. Far removed from inverted views and deluded imaginings, they ultimately attain nirvāṇa. All Buddhas of the three times, relying on prajñāpāramitā, attain unsurpassed, perfect, complete awakening. Therefore know that prajñāpāramitā is the great spiritual mantra, the great illuminating mantra, the unsurpassed mantra, the unequaled mantra. It can remove all suffering; it is true and not false. Therefore, the mantra of prajñāpāramitā is spoken. It is spoken thus: Gate, gate, pāragate, pārasaṃgate, bodhisvāhā.
绪说	Introduction
今天，刚好是观世音菩萨圣诞之期，有不少听众邀我讲一讲《心经》的大意，这确是一个无上的胜缘。	Today happens to be the birthday of Avalokiteśvara Bodhisattva. Many listeners have asked me to explain the main meaning of the Heart Sūtra. This is indeed an unsurpassed and auspicious opportunity.

在未讲《心经》之前，先说一说《心经》的来龙去脉，《心经》里所含的精义和佛法、佛经的真谛所在，让大家先有一个正确的概念，然后再细细地演讲经文，就容易明白《心经》的真正意旨，真正得到《心经》的胜义，从而受持《心经》，亲证本来面目。	Before explaining the Heart Sūtra, let us first discuss its origins, the essential meaning it contains, and the true purport of the Buddhadharma and Buddhist sūtras. Once everyone has a correct understanding, we can explain the sūtra text in detail. Then it will be easier to understand the Heart Sūtra's true intent, truly grasp its supreme meaning, uphold the Heart Sūtra, and directly realize the Original Face.
一、佛的契机契理之教	I. The Buddha's Teaching: Suited to Capacities and in Accord with Principle
佛说法四十九年，说圆说扁，说顿说渐，无非都是随着众生不同的根基、不同的机缘而方便应病与药。众生需要佛法，同样，佛法也离不开众生。就像药是为治病而设的，离开了病，药则无任何价值了。	For forty-nine years the Buddha taught the Dharma, teaching what was complete and what was partial, what was sudden and what was gradual. He did no more than prescribe remedies according to the differing capacities and conditions of sentient beings. Sentient beings need the Buddhadharma; likewise, the Buddhadharma cannot be separated from sentient beings. Medicine is provided to cure illness; apart from illness, medicine has no value at all.
佛完全是为了治疗众生的疾病（心病），而应缘说教的，所以每个时期，说的法都不同。这是因为众生的病各不相同，要医好病，医生用的药也不应该相同。所以，佛的教化是契机契理之教。佛说法四十九年，共分五时而说。	The Buddha taught in response to conditions wholly in order to treat the illnesses of sentient beings—the illnesses of the mind. Thus the Dharma he taught differed in each period. This is because sentient beings have different illnesses, and the medicines a physician uses to cure them should likewise differ. Therefore, the Buddha's instruction was suited to capacities and in accord with principle. During his forty-nine years of teaching, the Buddha taught in five periods.
（一）华严时	(I) The Avataṃsaka Period
第一时说法是华严时。犹如太阳初出时，只照高山，就像我们所说的须弥山。这是佛初成道三七日，为大菩萨讲说的大法，说《大方广佛华严经》，转根本无上法轮，度大菩萨。	The first period of teaching was the Avataṃsaka period. It was like the rising sun first illuminating only the high mountains, such as Mount Sumeru. For the first three weeks after attaining the Way, the Buddha taught the great Dharma to great bodhisattvas, expounding the Avataṃsaka Sūtra, turning the fundamental, unsurpassed Dharma wheel, and liberating great bodhisattvas.
《华严经》是佛称性极谈，小乘根基的人接受不了。所以，教下的大菩萨把第一时说法比喻为生的牛奶。生的	The Avataṃsaka Sūtra is the Buddha's most complete exposition in accord with intrinsic nature,

牛奶大人能吃，小孩不能吃。因为小孩的消化能力弱，喝了生牛奶要拉肚子。虽然牛奶是宝贵的东西，能滋养人的生命，犹如佛说的法能滋养我们的慧命，但小根性人接受不了，就如小孩喝生牛奶要拉肚子一样。	and those suited to the Lesser Vehicle could not accept it. Therefore, great bodhisattvas of the doctrinal schools likened this first period of teaching to raw milk. Adults can consume raw milk, but children cannot. Because children's digestive powers are weak, drinking raw milk gives them diarrhea. Although milk is a precious thing that nourishes life, just as the Dharma taught by the Buddha nourishes our wisdom-life, those of lesser capacity cannot accept it, just as children get diarrhea from drinking raw milk.
（二）阿含时	(II) The Āgama Period
第二时说法是阿含时。这个时候，太阳可以照射到比较低的山了。佛看到小根性人不能接受大乘法，由是因缘，佛在鹿野苑等处，于十二年中，为小根性人说小乘《阿含经》，讲说四谛、十二因缘等教理，度声闻、缘觉乘人。	The second period of teaching was the Āgama period, likened to the sun illuminating somewhat lower mountains. Seeing that people of lesser capacity could not accept the Mahāyāna Dharma, the Buddha, in places such as Deer Park, spent twelve years teaching the Lesser Vehicle Āgama Sūtras to them. He expounded such doctrines as the Four Noble Truths and the twelve links of dependent origination, liberating practitioners of the śrāvaka and pratyekabuddha vehicles.
“阿含”就是我们中国人所说的“无比”，是“无可比拟”的意思，就是说世上一切法再宝贝也比不上佛法。为什么呢？世上任何宝贝只能暂用一时，都是虚幻不实的。而佛法是无上之宝。	In Chinese, “Āgama” is explained as “incomparable,” meaning “beyond comparison.” That is, no matter how precious any worldly thing may be, it cannot compare with the Buddhadharma. Why? Any worldly treasure can be used only temporarily and is illusory and insubstantial. The Buddhadharma, however, is the unsurpassed treasure.
众生听到、受持后，照它修行，就能超出生死轮回，所以是无上的大宝贝。教下菩萨把它比做“酪”，比喻把生的牛奶制成乳酪，小孩就能吃了，吃下去不会拉肚子。	When sentient beings hear and uphold it, and practice accordingly, they can transcend the cycle of birth and death. Therefore it is the supreme great treasure. Bodhisattvas of the doctrinal schools compare it to curds: raw milk is made into curds, which children can then eat without getting diarrhea.
（三）方等时	(III) The Vaipulya Period
第三时说法是方等时。“方”就是方便、方正、广大；“等”就是平等、均等、等持。意思是说：佛说法不是有实法与人，而是应病与药，是方便的。所以佛说了八万四千法门，法法平等，无有高下。	The third period of teaching was the Vaipulya period. Here, fang ( ) is explained as skillful means, uprightness, and vastness; deng ( ) as equality, evenness, and meditative equipoise. This means that the Buddha does not teach by giving people

	some inherently real dharma; rather, he prescribes remedies according to their ailments as a skillful means. Therefore, the Buddha taught eighty-four thousand dharma gates. All dharmas are equal; none is higher or lower.
这是佛继阿含时后，于八年中，引小入大，为大乘初门菩萨讲维摩诘等经。这时犹如太阳照到高原了，就像我们中国的青藏高原一样。这时说法，就比酪更进一步了，由酪成酥了，就是西藏人喝的酥油茶之“酥”。但这个酥为“生酥”，味道还不太好。	Following the Āgama period, the Buddha spent eight years leading the lesser into the greater, teaching sūtras such as the Vimalakīrti Sūtra to bodhisattvas entering the Mahāyāna. At this time, it was like the sun shining upon a plateau, such as the Qinghai-Tibet Plateau in China. The teaching at this stage was more advanced, likened to curds becoming butter—the kind used in Tibetan butter tea. This, however, was still “raw butter,” whose flavor was not yet fully developed.
（四）般若时	(IV) The Prajñā Period
第四时说法是般若时。般若是梵文，是古印度语。它的意思很丰富，我们中国没有能包含“般若”所含广义的词语来代替它，所以用音译。字是汉字，音是梵音。	The fourth period of teaching was the prajñā period. Prajñā is a word in Sanskrit, an ancient Indian language. Its meaning is very rich. Chinese has no word that encompasses its broad meaning, so it is transliterated. The characters are Chinese, but the sound is Sanskrit.
在翻译经文的时候，玄奘法师定有五种不翻之规，因翻之亦不明本意，所以就音译。1.秘密不翻。如“陀罗尼”，即咒语，就是总持，总一切法，持无量义，一切法都包括了，含摄无量无边的意义。所以，一切咒语都不翻。	When translating sūtra texts, Dharma Master Xuanzang established five categories of terms not to be translated, because translating them would not make their original meaning clear; they were therefore transliterated. 1. Terms not translated because they are secret. For example, dhāraṇī means mantra, or “total retention”: it encompasses all dharmas and retains immeasurable meanings. All dharmas are included within it, and it contains boundless and immeasurable meanings. Therefore, all mantras are not translated.
2.多义不翻。如“薄伽梵”，薄伽梵有六义，我们通常就晓得薄伽梵是佛，代表佛名。3.此方所无不翻。就是我们这里没有这个词。如“阎浮提”、“迦陵频伽”。	2. Terms not translated because they have multiple meanings. For example, Bhagavān has six meanings. We ordinarily understand Bhagavān to mean the Buddha, representing a name of the Buddha. 3. Terms not translated because they do not exist in this land. That is, we have no such words here, such as Jambudvīpa and kalaviṅka.
迦陵频伽就是《弥陀经》里所讲的一种鸟，它的叫声非常好听。4.顺古不翻。沿用已久，成了习惯语。5.尊重	Kalaviṅka is a kind of bird mentioned in the Amitābha Sūtra; its call is exceptionally beautiful. 4.

不翻。无上庄重之意，如“阿罗汉”、“菩提”等，都是尊重之故。	Terms not translated because of established usage: they have long been used and have become customary expressions. 5. Terms not translated out of reverence: they bear supremely solemn meanings, such as arhat and bodhi, and are left untranslated out of respect.
“般若”意义很广，单把它讲成是智慧或大智慧都不尽其义，意思并没有包括净尽，表达得并不完善，所以不翻。佛说法四十九年，讲般若就讲了二十二年，共有八大部，总结归纳为《大般若经》，有六百卷之多。	The meaning of prajñā is very broad. To explain it merely as wisdom or great wisdom does not exhaust its meaning; such renderings do not fully encompass or adequately express it, and so it is not translated. Of the Buddha’s forty-nine years of teaching, he spent twenty-two years teaching prajñā. There were eight great divisions, summarized in the Great Prajñā Sūtra, which comprises six hundred fascicles.
《心经》就是从六百卷《大般若经》中节选出来的，言简意赅，只有二百六十个字。文字虽然很少，但义理非常完备、深刻，内涵非常丰富。六百卷《大般若经》的要义都摄尽无遗，全都收摄、概括在里面了。所以，《心经》是《大般若经》的心髓、精华。	The Heart Sūtra is excerpted from the six hundred fascicles of the Great Prajñā Sūtra. It is concise yet comprehensive, containing only 260 characters. Though its wording is very brief, its principles are exceptionally complete and profound, and its content is extremely rich. It fully contains, without omission, the essential meaning of the six hundred fascicles of the Great Prajñā Sūtra. Therefore, the Heart Sūtra is the heart and essence of the Great Prajñā Sūtra.
因为佛性是无形无相、无法表达、不可名状的，不能用名来名、无法用相来相。所以般若时说教用二权一实，即两种权巧、一种实法。“权”者，乃善巧方便。	Because Buddha-nature is formless and without characteristics, beyond expression and description, it cannot be named by a name or characterized by a form. Therefore, during the prajñā period, the teaching employed two provisional means and one true teaching: two skillful expedients and one true Dharma. “Provisional” means skillful expedient.
两种权巧：一种是随着众生的根基而说义理；一种是要把佛的智慧本怀善巧地、畅所欲言地宣抒出来，就是用众生容易理解的东西来比喻不易理解的东西，而善巧方便地说教。	The two skillful expedients are these: one is to explain principles in accordance with sentient beings’ capacities; the other is to articulate the Buddha’s innate wisdom skillfully and freely—to use things that sentient beings can readily understand as analogies for what they cannot easily understand, thereby teaching through skillful expedient means.
“实”者，是真实说法，说真实佛法，说一乘法，直指我们的佛性、真如实相、诸法空理。华严时属实法，阿	“True” means teaching the true Dharma: the true Buddhadharma, the One Vehicle Dharma, directly pointing to our Buddha-nature, the true suchness

含时、方等时属权法，法华涅　时属实法，只有般若时是权实并用，所以般若时说法有承前启后的作用。	(tathatā) of reality, and the principle of the emptiness of all dharmas. The Avataṃsaka period belongs to the true teaching; the Āgama and Vaipulya periods belong to the provisional teachings; and the Lotus and Nirvāṇa periods belong to the true teaching. Only in the prajñā period were provisional and true teachings both employed; thus the prajñā period of teaching served to continue what came before and open what came after.
又因为般若为佛法之心髓、成佛之指南，佛在一代时教五时说法中，都没有离开般若，故般若法既通前又通后。这个时候犹如太阳高升，广照平原大地。教下比喻为“熟酥”，就是这个“酥”由生转熟了，味道更好了，这是对大菩萨说的。	Moreover, because prajñā is the heart and essence of the Buddhadharma and the guide to attaining Buddhahood, the Buddha never departed from prajñā throughout all five periods of his teaching. Thus the Dharma of prajñā connects both what came before and what came after. At this time it was like the sun rising high and shining broadly over plains and earth. The doctrinal schools compare it to “ripe butter”: this butter has changed from raw to ripe, and its flavor is better. This teaching was for great bodhisattvas.
（五）法华涅　时	(V) The Lotus and Nirvāṇa Period
第五时说法是法华涅　时。这个时候法运将要圆满，就像日落西山，佛将要圆寂涅　了。教下比做是“醍醐”。醍醐上味，是奶味中最好最好的。	The fifth period of teaching was the Lotus and Nirvāṇa period. At this time the Buddha’s Dharma activity was about to reach completion, like the sun setting behind the western mountains; the Buddha was about to enter parinirvāṇa. The doctrinal schools compare it to ghee. Ghee has the finest flavor among all milk products.
为什么比做是醍醐上味呢？因为佛在最后八年中，说《妙法莲华经》等法，纯实无权，不说别的法，不讲权法，唯有一乘法。佛在法华会上，为说诸法实相之理，会三乘归一佛乘。不管在会人的根性如何，不问他们能否接受，称性极谈，畅宣本怀，说真实佛法。因为佛快要入灭了，没有时间了，只有真实说法，佛法才能圆满。	Why is it compared to the finest flavor of ghee? Because during his final eight years, the Buddha taught such Dharma as the Lotus Sūtra: purely true teaching, without provisional means. He taught no other Dharma and no provisional teaching, but only the One Vehicle Dharma. At the Lotus assembly, he taught the principle of the true characteristics of all dharmas, unifying the three vehicles in the one Buddha vehicle. Regardless of the capacities of those present, and without asking whether they could accept it, he expounded fully in accord with intrinsic nature, freely declaring his original intent and teaching the true Buddhadharma. Because the Buddha was soon to enter parinirvāṇa, there was

	no time left; only by teaching the true Dharma could the Buddhadharma be brought to completion.
佛当时指出：“一切众生都是佛。”小根性人不相信，不能接受。“哎呀，怎么一切众生都是佛呢？我们小乘圣人不知苦修了多少世，才只是证得个阿罗汉果。	At that time, the Buddha pointed out: “All sentient beings are Buddhas.” People of lesser capacity did not believe it and could not accept it. “How can all sentient beings be Buddhas? We saints of the Lesser Vehicle have practiced austerities through who knows how many lives, and have attained only the fruition of arhatship.
众生既未证到菩萨，更未证到佛，怎么会一切众生都是佛呢？”所以不相信。当下就有五千人退席了。法华胜会之后，佛在拘尸那城娑罗双树间，于一昼夜说《大般涅　经》后，就涅　圆寂了。	Sentient beings have not yet realized bodhisattvahood, much less Buddhahood; how, then, can all sentient beings be Buddhas?” Therefore, they did not believe, and five thousand people immediately left the assembly. After the great Dharma assembly of the Lotus Sūtra, the Buddha expounded the Mahāparinirvāṇa Sūtra for one day and one night between the twin sāla trees in the city of Kuśinagara, and then entered nirvāṇa.
二、诸法皆空，不住相故，无所得故	II. All Dharmas Are Empty: Because There Is No Abiding in Marks and Nothing to Be Attained
佛在五时说法中，无不是根据众生的根性和机缘应病与药的，所以应缘说法，而无定法。为了使众生不误解佛法，不执著在经文的字句名相上，佛说：“吾四十九年住世，未曾说一字。	In the Buddha’s teachings of the five periods, there was none that was not prescribed according to the capacities and conditions of sentient beings, like medicine suited to an illness. Thus, he taught in response to conditions and had no fixed Dharma. To prevent sentient beings from misunderstanding the Buddhadharma and becoming attached to the words, phrases, names, and marks in the sūtras, the Buddha said that during his forty-nine years in the world, he had not spoken a single word.
”一个字也没有说过，表示诸法实相是当体即空，自性本如，一切不可得。没有说过一个字，这正是圆满的极谈、佛果的极说。我们在这里不妨和大家一起仔细地分析一下：	“I have not spoken a single word.” This indicates that the true reality of all dharmas is empty in its very nature, originally such in its own nature, and wholly unattainable. To have spoken not a single word is precisely the ultimate teaching of perfect completeness, the supreme utterance of Buddhahood. Let us now examine this carefully together:
（一）为什么佛说法四十九年，未曾说过一字？	(I) Why did the Buddha say that, although he taught the Dharma for forty-nine years, he had not spoken a single word?

（1）报身、化身是有相的，不是真佛，亦非说法者。有言说的法皆是假法。法身实相，是无相的。真说法者，不说为说故。	(1) The sambhogakāya (reward body) and nirmāṇakāya (manifestation body) are not the true Buddha, nor are they the one who teaches the Dharma. Any Dharma expressed in words is a provisional Dharma. The true reality of the dharmakāya (Dharma body) is formless. The one who truly teaches speaks no words.
佛有法身、报身、化身三身。化身是佛应众生机缘而显现的应身，是我们大家都能看得见的色身、肉身。化身说法是用嘴巴讲、用口说，或是写出经文，通过语言文字的表达来说法，这些都是有相的。	The Buddha has three bodies: the dharmakāya (Dharma body), sambhogakāya (reward body), and nirmāṇakāya (manifestation body). The nirmāṇakāya (manifestation body) is the responsive body manifested by the Buddha in accordance with the capacities and conditions of sentient beings. It is the physical, fleshly body that all of us can see. When the nirmāṇakāya (manifestation body) teaches the Dharma, it does so by speaking with the mouth, by writing sūtra texts, or by expressing the Dharma through language and writing. All these have marks.
报身是佛的智慧身、光明身，是佛在因地修行，积累的智慧功德，是福德庄严、不可思议的光明大报身。	The sambhogakāya (reward body) is the Buddha's body of wisdom and light. It consists of the merits of wisdom accumulated through the Buddha's cultivation at the causal stage: a magnificent sambhogakāya (reward body) of blessings and light, inconceivable in its splendor.
报身有两种：一种是自受用报身，是佛自己受用的内证法乐之身；另一种是他受用报身，是佛慈悲，为摄引菩萨向上而显现的光明报身，就像经上所说的佛之丈六金身。	There are two kinds of sambhogakāya (reward body). One is the self-enjoyment sambhogakāya (reward body), the body in which the Buddha personally enjoys the Dharma bliss of inner realization. The other is the other-enjoyment sambhogakāya (reward body), the luminous sambhogakāya (reward body) that the Buddha compassionately manifests in order to draw bodhisattvas onward, such as the Buddha's sixteen-foot golden body described in the sūtras.
菩萨看到佛有这样好的光明报身，发心也要取得像佛一样的好报身，所以就促进、鼓励他们积极向上，精进用功。报身说法不是用嘴巴讲，而是放光显瑞。《楞严经》说得很清楚：佛顶上现的化佛在光中说咒，佛按指放光，照到十方诸大菩萨，十方诸大菩萨也放光照佛，等等。有光明就有相，所以智慧光明身也是有相的。	When bodhisattvas see that the Buddha possesses such an excellent luminous sambhogakāya (reward body), they arouse the resolve to attain a sambhogakāya (reward body) as excellent as the Buddha's. Thus they are encouraged and inspired to strive diligently onward. The sambhogakāya (reward body) does not teach the Dharma by speaking with the mouth, but by emitting light and

	manifesting auspicious signs. The Śūraṅgama Sūtra explains this clearly: a transformation Buddha appearing in the light above the Buddha's crown speaks mantras; the Buddha emits light by pressing a finger, illuminating the great bodhisattvas in the ten directions; and the great bodhisattvas in the ten directions likewise emit light to illuminate the Buddha, and so forth. Where there is light, there are marks; thus, the luminous body of wisdom also has marks.
《金刚经》说：“凡所有相，皆是虚妄。”凡有相显示，都不是真实的，都是虚假的。报身、化身都是有相之身，既然是有相的，就都是幻化的。幻化身说的法，当然是幻化法，不是真法。	The Diamond Sūtra says: “All appearances are illusory.” Whatever is manifested through appearances is not real but false. Both the sambhogakāya (reward body) and nirmāṇakāya (manifestation body) are bodies with marks; since they have marks, they are illusory manifestations. The Dharma taught by illusory bodies is naturally an illusory Dharma, not the true Dharma.
众生不认自己的本命元辰，迷惑颠倒，着在相上，造业受报，所以生死轮回也不是真的，而是虚幻不实的。那么，对虚幻的众生说虚幻的法，只不过是方便应用而已。所以，报化非真佛，亦非说法者，说的法也不是真法。	Sentient beings do not recognize their own original life-source. Deluded and confused, they become attached to appearances, create karma, and undergo retribution. Therefore, birth and death in saṃsāra are likewise not real, but empty and insubstantial. To teach illusory Dharma to illusory sentient beings is merely an expedient application. Thus, the sambhogakāya and nirmāṇakāya are not the true Buddha, nor are they the one who teaches the Dharma; nor is the Dharma they teach the true Dharma.
法身又名自性身或法性身，是佛的真身，以正法为体，是无相的实相。既是无相，就不能跟哪样东西相比，所以无法可说。即或想尽办法，也说不到它。所以真法以不说为说，无所说是名真说。故《金刚经》云：“如来所说法，皆不可取，不可说，非法，非非法。”	The dharmakāya (Dharma body) is also called the body of intrinsic nature or the body of dharmatā. It is the Buddha's true body, taking the true Dharma as its essence, and is the formless true reality. Since it is formless, it cannot be compared to anything, and thus there is no Dharma that can be spoken. Even if one exhausts every possible means, it cannot be expressed. Therefore, the true Dharma is taught through not speaking; having nothing to say is called true teaching. Hence, the Diamond Sūtra says: “The Dharma taught by the Tathāgata cannot be grasped, cannot be spoken of; it is neither Dharma nor non-Dharma.”

从前，须菩提尊者在山洞里静坐。诸天雨花供养，赞叹须菩提善说般若。须菩提说：“我于般若未尝说一字，云何赞叹？”天帝说：“如是。尊者无说，我乃无闻。无说无闻，是真说般若。”可见真正说法是“大音希声”的，顶大的声音是无声之声，是一般人听不到的。	In former times, the Venerable Subhūti was sitting quietly in a mountain cave. The devas rained flowers as an offering and praised Subhūti for expounding prajñā well. Subhūti said, “I have never spoken a single word about prajñā. How can you praise me?” The Lord of the Devas replied, “Just so. The Venerable One has not spoken, and I have not heard. Not speaking and not hearing are the true teaching of prajñā.” This shows that true teaching of the Dharma is “the great sound is scarcely heard”: the greatest sound is soundless, beyond the hearing of ordinary people.
讲到这里，我们要谈谈化身、报身、法身三个身究竟是怎么一回事。大家一般都认为，只有佛才具法、报、化三身，我们凡夫望尘莫及，是没有法、报、化三身的。	At this point, we should discuss what the three bodies—the nirmāṇakāya (manifestation body), sambhogakāya (reward body), and dharmakāya (Dharma body)—ultimately are. Most people believe that only a Buddha possesses these three bodies, and that we ordinary beings, far from being able to reach them, do not possess them.
而要想证成法、报、化三身，还需要等三大阿僧　劫，修成果地佛之后，才能圆满俱足。实际上，我们就是在凡夫地，这法、报、化三身也一点不缺。	They also believe that one must wait through three great asaṃkhyeya kalpas and attain Buddhahood at the stage of fruition before the three bodies can be perfectly complete. In fact, even while we are ordinary beings, these three bodies are not lacking in the slightest.
为什么这样说呢？所谓清净法身，就是当我们一念不生时，了了分明、非同木石的灵知。它是无形无相、无实无虚、不来不去、不生不灭、不垢不净、不增不减、人人具有的天真本性。所谓圆满报身，就是我们的智慧。	Why is this so? The so-called pure dharmakāya (Dharma body) is the clear and distinct numinous knowing that, when not a single thought arises, is unlike wood or stone. It is formless and without marks, neither real nor unreal, neither coming nor going, neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing—the innate nature that everyone possesses. The so-called perfect sambhogakāya (reward body) is our wisdom.
这个智慧就是光明，是能够知道事情怎么做、工作怎么完成、怎么待人接物等等的智慧光明身。所谓千百亿的变化之身，就是我们的作用。我们能讲道理，研究科学，创造发明，能生产制造各种东西。	This wisdom is light: the luminous body of wisdom that enables us to know how to do things, complete our work, and deal with others. The so-called countless transformation bodies are our functioning. We can explain principles, investigate science, make discoveries and inventions, and produce and manufacture all kinds of things.

那么所创造、建立、生产出来的事事物物都是我们的化身。但是，一般人不明了，错认为肉身是我，把肉身以外的东西认为是我所有。其实，这个肉体不是真我，只是真我的房子，真我的住所。它不是主人公，是仆人。	Thus, all the things we create, establish, and produce are our nirmāṇakāya (manifestation body). Yet ordinary people do not understand this. They mistakenly take the physical body to be the self and regard things outside the body as belongings of the self. In truth, this physical body is not the true self; it is only the true self's house and dwelling. It is not the master, but the servant.
真我（即自性）才是真正的主人。世上的一切事物，一切形色都是我的化身显现，都是我的变化所作，皆是化身。因此，只要我们能认识到自己的本性，就是认识到了自己本身所具有的真正的佛。	The true self—that is, intrinsic nature—is the real master. All things and all forms and appearances in the world are manifestations of my nirmāṇakāya (manifestation body); they are all brought forth through my transformations and are all nirmāṇakāya (manifestation body). Therefore, as long as we can recognize our own intrinsic nature, we recognize the true Buddha inherently possessed within ourselves.
天真佛性众生皆具，无所欠缺，不是只人有而异类没有。你能够了悟明白，这一念清净心光，即本体空分，是法身佛；一念无分别心光，即本体显了分，是报身佛；一念无差别心光，即一切现相俱是本性所变现，是化身佛。	All sentient beings possess the innate Buddha-nature in full, without any lack; it is not that humans alone possess it while other kinds of beings do not. If you can awaken to and understand this, then the pure light of mind in a single thought—the empty aspect of the fundamental essence—is the dharmakāya (Dharma body) Buddha; the non-discriminating light of mind in a single thought—the lucidly manifest aspect of the fundamental essence—is the sambhogakāya (reward body) Buddha; and the non-differentiating light of mind in a single thought—wherein all appearances are transformations manifested by intrinsic nature—is the nirmāṇakāya (manifestation body) Buddha.
你能够如是了悟明白，精进修行，在事境上勤加锻炼，除尽执相的妄习，进而度化众生，积累功德，圆证菩提。这才是真正的皈依佛法僧三宝。	If you can awaken to and understand this in such a way, cultivate diligently, temper yourself assiduously amid circumstances, eradicate the deluded habitual tendencies of attachment to appearances, and then liberate sentient beings, accumulate merit and virtue, and perfectly realize bodhi, this is true refuge in the Three Jewels of Buddha, Dharma, and Saṅgha.
（2）真如实相，无可言说。	(2) Suchness (tathatā) and true reality cannot be expressed in words.

“真”是真实不虚；“如”是如常不变。真如为万法之体，在染在净，其性不改不变，故曰真如，即众生真实如如不动之本来面目，亦是一切众生应缘起用的灵妙真心，亦称佛性、法性、自性等。佛说的八万四千法门，都是他亲证的本来如是之境，非是创说，或是说了之后才有的。这样，虽说亦同未说，即一字未说。	In the Chinese term zhenru ( ), zhen ( ) means genuine and not false, while ru ( ) means constant and unchanging. Suchness (tathatā) is the substance of all phenomena. Whether defiled or pure, its nature does not change; hence it is called suchness (tathatā). It is the Original Face of sentient beings: genuinely such and unmoving. It is also the wondrous true mind that all sentient beings employ in response to conditions, and is also called Buddha-nature, dharmatā, intrinsic nature, and so forth. The eighty-four thousand dharma gates taught by the Buddha are all states that he directly realized as originally thus. They were not invented by him, nor did they come into being only after he spoke of them. Thus, though he taught them, it is as though he had not taught them—not even a single word.
佛性是无形无相的，故不可名状，绝念离知。不是用言说可以说到的，所以叫“言语道断”；也不是用我们的思想、推理、想象所能得到的，所以叫“心行处灭”。言语说不到，情识不能及，不可言说，说了即不是，所以“动念即乖，举心即错”。只有言语道断，心行处灭，才能相应。	Buddha-nature is formless and without marks, and therefore cannot be named or described; it is beyond thoughts and separate from knowing. It cannot be reached through speech, and so it is called “the path of words is cut off.” Nor can it be attained by our thinking, reasoning, or imagination, and so it is called “the activity of mind is extinguished.” Words cannot reach it, and conceptual consciousness cannot attain it. It cannot be spoken; once spoken, it is no longer it. Therefore, “Raise the mind and you are already wrong; stir a thought and you have already gone astray.” Only when the path of words is cut off and the activity of mind is extinguished can there be correspondence with it.
佛最后在灵山一会，拈花示众。他不讲话，只把天人供养的花拈起来，举示大众。这时候，在会的人很多，天上的、人间的，都不知道是怎么一回事——天人罔措。只有迦叶尊者会心微笑相应。	At the Buddha’s final assembly on Vulture Peak, he held up a flower to show the assembly. He did not speak, but merely picked up a flower offered by devas and held it up before the great assembly. At that time many beings were present, both heavenly and human, and none knew what it meant—they were at a loss. Only the Venerable Kāśyapa responded with a knowing smile.
（摩诃迦叶尊者心领神会，契入佛的提示，微微一笑，与佛心心相印。）佛立即宣告说：“吾有正法眼藏、涅　妙心、实相无相、微妙法门，不立文字、教外别传，付嘱摩诃迦叶。”从斯开创了禅宗法门。这是直指人	(The Venerable Mahākāśyapa understood inwardly, entered into accord with the Buddha’s indication, and smiled slightly; mind met mind with the Buddha.) The Buddha immediately declared: “I

心、见性成佛的圆顿法门，不是四禅八定的渐次禅定法。所以，无言说可表，无文字可立。	possess the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa, the true reality of no-form, and the subtle Dharma gate: a special transmission outside the teachings, not established in words and letters. I entrust it to Mahākāśyapa." From this, the Chan school's Dharma gate was established. This is the perfect and sudden Dharma gate of direct pointing to the mind and realizing Buddhahood by seeing one's true nature; it is not the gradual meditative practice of the four dhyānas and eight samādhis. Therefore, it cannot be expressed in speech or established in writing.
（3）佛示涅　相，意表真心不生不灭，不动不摇，离于言说，方证实相。	(3) The Buddha's manifestation of nirvāṇa signifies that the true mind neither arises nor ceases, neither moves nor wavers, and that only by being free from speech can one realize true reality.
只要我们安住不动，不为境转，不着一切相，离诸戏论，实相当即现前。	As long as we abide unmoving, are not turned by circumstances, do not cling to any appearances, and are free from all idle theorizing, true reality immediately appears before us.
佛说《涅　经》一昼夜之后，就入涅　了。佛教讲的涅　并不是指人死亡了，细细地讲有四种涅　：	After expounding the Nirvāṇa Sūtra for one day and one night, the Buddha entered nirvāṇa. The nirvāṇa spoken of in Buddhism does not simply mean that a person has died. More precisely, there are four kinds of nirvāṇa:
第一，自性涅　：就是一切众生，不论飞禽走兽、蠢动含灵，都是有佛性的，都有觉性。它是不生不灭的。佛性并不因有了肉体躯壳而生，也不因肉体毁坏了而亡，它是不生不灭的。	First, nirvāṇa of intrinsic nature: all sentient beings, whether birds, beasts, creeping creatures, or beings endowed with consciousness, possess Buddha-nature and the capacity for awakening. It neither arises nor ceases. Buddha-nature does not arise because there is a physical body, nor does it perish when the physical body is destroyed; it neither arises nor ceases.
在你生命未形成之前，它是如此；在你降生之后，它也是如此；乃至死亡之后，它仍是如此。它是不生不灭、不来不去、不动不摇、不垢不净的，这就是涅　。其意就是寂灭轻安，不生不灭。所谓寂灭，并不是死亡，而是不生不灭。只要心不生不灭，寂灭就现前，就证了涅　妙果。我们学佛修法就是要证到涅　。	Before your life took form, it was thus; after you were born, it was also thus; and even after death, it remains thus. It neither arises nor ceases, neither comes nor goes, neither moves nor wavers, neither defiled nor pure. This is nirvāṇa. It means quiescent cessation and ease, neither arising nor ceasing. So-called quiescent cessation does not mean death, but neither arising nor ceasing. So long as the mind neither arises nor ceases, quiescent cessation is present, and one realizes the wondrous fruition of

	nirvāṇa. This is what we seek to realize through studying Buddhism and cultivating its practices.
第二，有余涅　：是小乘圣人所修所证之果。芸芸众生执著于我。有我这个人，我就要享受，吃得好，喝得好，穿得好，住得好，贪得无厌，造业受报。由于被善恶业所感，其寿命即有分限，其身形亦有段别。	Second, nirvāṇa with remainder: this is the fruition cultivated and realized by the sages of the Lesser Vehicle. Multitudinous sentient beings cling to a self. “Since there is this person called ‘I,’ I want enjoyment: good food, good drink, fine clothing, and a fine dwelling.” Insatiably greedy, they create karma and undergo its retribution. Moved by wholesome and unwholesome karma, their lifespans are limited and their bodily forms differentiated.
或为人身，或为天人，或为修罗，或为饿鬼，或为畜生，或到地狱，在六道中轮回不已，不得出头，故其生死为分段生死。小乘圣人，总认为有法可得、有道可修、有生死可了、有涅　可证，这叫法执。	They may be reborn as humans, devas, asuras, hungry ghosts, animals, or beings in hell. They revolve endlessly in the six realms, unable to free themselves; hence this birth and death is segmented birth and death. The sages of the Lesser Vehicle generally maintain that there are dharmas to attain, a path to cultivate, birth and death to transcend, and nirvāṇa to realize. This is called attachment to dharmas.
他们断六根时，我执已灭，“人我”已了，善恶不着，所以能够出六道轮回，了分段生死。但他们入于大我，执著法身的四大种性为我。同时，罗汉执著于苦集灭道四谛法，辟支佛又执著十二因缘法。	When they sever the six sense faculties, attachment to self has already been extinguished and the “personal self” has been overcome. Neither good nor evil clings to them, and thus they can leave the cycle of the six realms and transcend segmented birth and death. Yet they enter into a great self, taking the four great elements of the dharmakāya (Dharma body) as self. Moreover, arhats cling to the Four Noble Truths of suffering, origination, cessation, and the path, while pratyekabuddhas cling to the teaching of the twelve links of dependent origination.
法执未了，思想上不免有一生一灭的变易，意境上即不得安稳受用。吾人修道，由迷转悟，由凡夫而罗汉、菩萨，每一意境的转化，恰如一度生死。此意转而非形迁的变化，即变易生死。小乘圣者还有变易生死在，尚留有尾巴，所以叫有余涅　。	Their attachment to dharmas has not been overcome, so their thought cannot avoid transformations involving arising and ceasing, and they cannot abide securely in their inner state. As we cultivate the Way, we turn from delusion to awakening, progressing from ordinary beings to arhats and bodhisattvas. Each transformation of one’s inner state is precisely like one birth and death. This transformation of the mind, rather than a change of physical form, is transformational birth

	and death. The sages of the Lesser Vehicle still undergo transformational birth and death; since this remains, it is called nirvāṇa with remainder.
第三，无余涅　：分段生死和变易生死都了了，有漏之因都净尽了，也叫做“漏尽通”，这就是无余涅　。	Third, nirvāṇa without remainder: segmented birth and death and transformational birth and death have both been transcended, and all causes of defiled karma have been completely purified. This is also called the “supernormal power of exhausted outflows.” This is nirvāṇa without remainder.
第四，无所住处涅　：这里有个问题。我们活着的时候，因为有个肉体在，总须有个寄托处，心里不免想：一旦一口气上不来了，四大分散了，到什么地方安身立命呢？修净土宗的人说：“我们到西方极乐世界，往生西方去了。	Fourth, nirvāṇa without any fixed abode: here there is a question. While we are alive, because we have a physical body, we must have some place on which to rely. We cannot help wondering, “Once breathing stops and the four elements disperse, where shall I settle?” Practitioners of the Pure Land school say, “We shall go to the Western Land of Ultimate Bliss; we shall be reborn in the West.
我们依靠阿弥陀佛、观世音菩萨、大势至菩萨再去修证，我们是有地方去的。你们修禅宗和密宗的，将来到哪里去呢？”这是佛教徒的一个大问题。我们假如能把这个问题弄清楚，学习佛教经典就比较容易理解了。因为佛说法，就是要解决这个生死大问题。	We shall rely on Amitābha Buddha, Avalokiteśvara Bodhisattva, and Mahāsthāmaprāpta Bodhisattva to cultivate and realize further. We have somewhere to go. But you who practice the Chan school and Esoteric Buddhism—where will you go in the future?” This is a major question for Buddhists. If we can understand it clearly, the Buddhist scriptures will be comparatively easy to understand, for the Buddha taught the Dharma precisely in order to resolve this great matter of birth and death.
前面说了，自性是不生不灭的。所以，生无所生，死无所死。之所以有生死，无不是我们的执著在作怪。活着的时候，把一切都妄以为实有。人身、家庭、金钱、物质、名利、地位等等，样样都想追求，都要贪取、占有。	As stated before, intrinsic nature is neither arising nor ceasing. Therefore, birth has no real arising, and death has no real ceasing. The reason there is birth and death is entirely because our attachments make mischief. While alive, we falsely take everything to be truly existent: the human body, family, money, material possessions, fame, profit, status, and so forth. We seek after everything, greedily grasping and possessing it.
于是执著外来的境界，心随境界转，有取有舍，有爱有憎，所有的一切，都种在你的八识里了。这个第八识，叫阿赖耶识，是储藏识。所有一切好的种子、坏的种子，生灭与不生灭，都储藏在这个仓库里。	Thus we cling to external circumstances, and the mind turns with circumstances. There is acceptance and rejection, love and aversion, and all these things are planted in your eighth consciousness. This eighth consciousness, called the ālaya consciousness (ālaya-vijñāna), is the storehouse

	consciousness. All good and bad seeds, arising and ceasing as well as non-arising and non-ceasing, are stored in this warehouse.
一旦人死了，肉体已坏了，四大分散了，这个身体不能用了，房子坏了，要搬家了。这个时候，因执我故，就生出了中阴身。	Once a person dies, the physical body is ruined and the four elements disperse. This body can no longer be used; the house is broken down, and one must move. At that time, because of clinging to self, the intermediate-state body arises.
中阴身者，就是原来的肉身已坏了，人已死了，而未来的身体还未形成，还没投胎转生，就在这中间时期，第七识末那识——我执，执著了有我，就有我身，于是由意生出一个虚幻缥缈之身，叫中阴身。	The intermediate-state body arises when the original physical body has decayed and the person has died, but the future body has not yet formed and rebirth in a womb has not yet occurred. During this intervening period, manas consciousness—attachment to self—clings to there being an “I” and therefore an “I-body.” Thus, from mind there arises an illusory and ethereal body, called the intermediate-state body.
人身肉体是以地大为主，是沉浊的。而中阴身是以风大为主，是缥缈的。因为没肉身包裹它，它有五通。因造业受报，业力所感之故，随生前所造的善恶业，而分别显现出相应的或好或坏的境界。	The human physical body is chiefly constituted by the earth element and is dense and turbid. The intermediate-state body is chiefly constituted by the wind element and is ethereal. Because it is not enveloped in a physical body, it possesses the five supernormal powers. Through the retribution of karma, and as moved by karmic force, corresponding favorable or unfavorable circumstances appear according to the wholesome and unwholesome karma created during life.
这时八识里的种子都翻腾出来了。过去因执著得厉害，现在见了境界、影相，就随之心动、追逐、执取，于是又在相应的六道中转生了。因此，追究生死的根本原因，就是一念妄动，执著事相，执取境界，而落入相应的业果中。	At this time, all the seeds in the ālaya consciousness (ālaya-vijñāna) surge forth. Because one’s former attachments were strong, when one now sees circumstances and images, the mind is stirred by them, pursues them, and grasps them. One is then reborn in a corresponding one of the six realms. Therefore, if we trace birth and death to its fundamental cause, it is a single deluded thought: clinging to phenomena, grasping at circumstances, and falling into the corresponding karmic fruition.

如果我们现在时时锻炼自心，晓得一切色相，一切境界都是空花水月，都是妄想现前，不去追逐，不去贪求，不去执取，心都空净了，那么一旦这肉体损坏时，四大分散了，这八识心王出来之后即能做主，不随境转而不入胎胞。	If we now train our own minds at every moment, knowing that all forms and all circumstances are flowers in empty space and the moon reflected in water, mere deluded thoughts appearing before us, and if we neither pursue, crave, nor grasp them, then the mind becomes empty and pure. Once this physical body is damaged and the four elements disperse, when the sovereign mind of the ālaya consciousness (ālaya-vijñāna) emerges, it can take command, not turn with circumstances, and not enter a womb.
因此，我们修法用功，就须于活着的时候加紧努力，提高警惕，认清一切色相皆如梦幻，不执取追逐，而现证菩提。活着时即潇洒自在，死后任他幻境变现，也无心可动。若如此，即能大放光明，朗照十方，来去自由，而随缘赴感，无不自在了。这种不受环境支配，不为业转的成就作略，才是真了生死。此谓之“无所住处涅 ”。	Therefore, when we practice the Dharma and apply ourselves, we must make vigorous efforts while alive, remain highly vigilant, recognize that all forms are like dreams and illusions, neither grasping nor pursuing them, and directly realize bodhi. While alive, we are then carefree and at ease; after death, however illusory circumstances may manifest, there is no mind to be stirred. If this is so, one can radiate great light, brilliantly illuminating the ten directions, coming and going freely, and responding to conditions without any lack of ease. Only this accomplishment—the ability not to be controlled by circumstances or turned by karma—is genuine transcendence of birth and death. This is called “nirvāṇa without any fixed abode.”
所以说，净土不只是西方，东、南、西、北，四维上下无不是佛世界，无不是净土。只因我们心光不圆，不能朗照，所以不见。如果我们心空不着相，光明朗照，即能十方净土一时齐彰。	Thus, the Pure Land is not only in the West. East, south, west, north, the four intermediate directions, above and below—everywhere is a Buddha-land, everywhere is a Pure Land. We do not see this only because the light of our minds is not complete and cannot shine forth brilliantly. If our minds are empty and do not cling to appearances, their luminosity shines brilliantly, and the Pure Lands of the ten directions all appear at once.

忉利天王的宫殿里，挂着一个幢，叫因陀罗网，是用宝珠结成的。一颗颗宝珠彼此放光相照、相摄，交相辉映，没有妨碍，就像是佛与佛心心相印，光光相照，没有妨碍一样。我们众生的心也是如此。	In the palace of the king of the Trāyastriṃśa Heaven hangs a canopy called Indra's Net, formed by strings of precious jewels. Each jewel emits light, illuminating and containing the others; they reflect one another without obstruction. It is like Buddhas, whose minds seal one another and whose lights illuminate one another without obstruction. The minds of us sentient beings are likewise.
只要能一切放下，就得大自在了。这时，就不会再问“要到什么地方去”了。我们有了身体，就像是有个东西一样，有东西就要有个地方来安置。	So long as we can let go of everything, we attain great freedom. Then we shall no longer ask, “Where are we to go?” Having a body is like having an object; if there is an object, there must be a place to put it.
如果彻底究竟了，什么东西都没有了，还找什么地方来摆放，找什么地方来安置呢？我们已晓得了法身是无形无相的，是没有东西的，那还要有什么住所、什么地方呢？讲到报身，报身是一大光明藏，光明虽有相，但这光明是无住的。	If one has realized thoroughly and ultimately, there is no thing at all. What place would one still seek in which to put or situate it? We already know that the dharmakāya (Dharma body) is formless and without appearance; it is not a thing. Why, then, would it need any dwelling place or location? As for the sambhogakāya (reward body), it is a great light treasury. Although this light has appearance, it abides nowhere.
讲到化身，化身是为度众生而设施变现的，用来度有缘众生。什么地方有缘，就到什么地方去。所以，一切处都是圆融无碍的。	As for the nirmāṇakāya (manifestation body), it is provisionally manifested in order to liberate sentient beings, and is used to liberate sentient beings with affinities. Wherever there are affinities, it goes there. Therefore, all places are perfectly integrated and without obstruction.
佛讲《涅　经》，就是昭示大众，佛没有入涅　而不动，虽似去了，但未离开众生，还在大众中弘法利生。心净眼净者，时时处处都能见到佛。若是妄心垢染，就见不到佛。所以我们修法，必须心安清净，方能时时刻刻见如来。	When the Buddha taught the Nirvāṇa Sūtra, he was showing the assembly that the Buddha had not entered nirvāṇa and become motionless. Though he seemed to have departed, he had not left sentient beings; he was still among the assembly, propagating the Dharma and benefiting beings. Those whose minds and eyes are pure can see the Buddha at all times and in all places. Those whose deluded minds are defiled cannot see the Buddha. Therefore, when we practice the Dharma, our minds must be peaceful and pure; only then can we see the Tathāgata at every moment.
《金刚经》说：“信心清净，则生实相。”所以，佛示涅　相给众生看，正是真心妙用的显现。就是叫我们不	The Diamond Sūtra says, “When the mind of faith is pure, the true mark arises.” Thus, the Buddha's

要执著事相，不要随境转，不要妄动。妄心果能不动，实相就现前了。	demonstration of the appearance of nirvāṇa for sentient beings to see is precisely a manifestation of the wondrous functioning of true mind. It teaches us not to cling to phenomena, not to turn with circumstances, and not to stir deludedly. If the deluded mind can indeed remain unmoved, the true mark appears before us.
真心本来是不生不灭的，但并不是死在那里不动。不生不灭是真心的本质，但它灵妙无比，能随缘起万千妙用。所以我们说心不要动，只是不妄动，不随物境转，不执取物，不贪求物，而不是不起用。	True mind is originally neither arising nor ceasing, but this does not mean that it lies there dead and motionless. Neither arising nor ceasing is the nature of true mind, yet it is incomparably numinous and wondrous, able to give rise to myriad manifestations of wondrous functioning in response to conditions. Therefore, when we say that the mind should not move, we mean only that it should not move deludedly: it should not turn with objects and circumstances, grasp objects, or crave objects. We do not mean that it should not function.
当你要做某一件事，处理某一个问题，要把它处理得恰到好处，圆满成就，你就要思考，就要设计，心不动是不行的。心不动，你话说不出来，事情也做不成。	When you need to do something or deal with a problem, and handle it appropriately so that it is brought to complete fulfillment, you must think and make plans; it will not do for the mind not to move. If the mind does not move, you cannot speak, nor can anything be accomplished.
但是，我们在说话做事时，心念虽动，却不往心里去，动而不动，这就是真心应缘起用。所以，学佛修道，要有成就，既须起用，又须随时观照，不随境转。	Yet when we speak and act, although thoughts stir, we do not take them to heart. This is movement without movement; it is the true mind functioning in response to conditions. Therefore, to attain accomplishment in studying Buddhism and cultivating the Way, one must both function and maintain contemplation at all times, without turning with circumstances.
说话办事时，就像不是自己说的、不是自己做的，而像是别人说的、别人做的；做过之后，就像未曾做过一样，这方是真正的无心、真正的涅　。懒融禅师说得好：“恰恰用心时，恰恰无心用，无心恰恰用，常用恰恰无。	When speaking and handling affairs, it is as though one were not speaking or acting oneself, but as though others were speaking and acting. Afterward, it is as though one had never done it. Only this is true no-mind and true nirvāṇa. Chan Master Niutou Farong, also known as Lanrong, put it well: “Precisely when one applies the mind, there is precisely no mind that applies it; precisely when there is no mind, it functions; ever functioning, it is precisely absent.”

”就是我们正当起念用心时，却没有心来用。也就是说，我们的心不随着物境转，尽管用，用而不用。这就是真心应缘起用、真心妙用啊！	This means that precisely when we give rise to a thought and apply the mind, there is no mind to be applied. In other words, our minds do not turn with objects and circumstances. Use them freely, yet use without using. This is the true mind functioning in response to conditions—the wondrous functioning of true mind!
佛在世间说法的时候，就经常说：佛法离一切相，离文字相，离言说相，离心缘相。这就是表示佛法是无有实法的法、不着相的法。佛付法给摩诃迦叶的偈子说：“法本法无法，无法法亦法，今付无法时，法法何曾法。	When the Buddha was in the world teaching the Dharma, he often said that the Buddhadharma is free from all appearances, free from the appearance of words, free from the appearance of speech, and free from the appearance of mental conditions. This indicates that the Buddhadharma is a Dharma without any real dharma, a Dharma that does not cling to appearances. In the verse by which the Buddha transmitted the Dharma to Mahākāśyapa, he said: “The Dharma that is originally Dharma is without Dharma; the Dharma of no Dharma is also Dharma. Now, when transmitting the Dharma of no Dharma, when have dharmas ever been dharmas?”
”“法本法无法”，意思是一切心法根本就没有实法，都是应病与药、随机假设的，所以虽有而无。“无法法亦法”，虽然无法，但是假用不无。	“The Dharma that is originally Dharma is without Dharma” means that none of the methods for cultivating the mind is ultimately a fixed, substantial dharma. They are all provisionally established as medicine in response to illness and according to the recipient’s capacity; thus, though provisionally present, they have no substantial existence. “The Dharma of no Dharma is also Dharma” means that although there is no Dharma, its provisional use is not absent.
譬如，世界宛然有，身体宛然有，衣食住行等等也统统都不是没有，而且各个都能够派上用场。说个无法还是不曾离法。	For example, the world plainly exists, the body plainly exists, and clothing, food, dwelling, travel, and so forth are certainly not nonexistent; each can serve a purpose. Even to speak of no dharma is not to have departed from dharmas.
“今付无法时”，因佛法是应病与药的，虽有而无、虽无而有，所以现在传付这个法的时候，“法法何曾法”。千法万法，八万四千法门，尽管说了这么多，但最终一法也不可得。	“Now, when transmitting the Dharma of no Dharma”: because the Buddhadharma is medicine in response to illness, it is existent yet nonexistent, nonexistent yet existent. Thus, when this Dharma is now transmitted, “when have dharmas ever been dharmas?” Though one may speak of a thousand dharmas, ten thousand dharmas, and eighty-four

	thousand dharma gates, in the end not a single dharma can be obtained.
这就明示我们这不实不虚、不即不离、非空非有、非有非空的妙用真心了。所以，经文不过是进入佛法的门户，是入佛的路径。而要入这个门户，又必以研读经文为先导。但千万不要以此而误认为经文是实法，而执著于经文。下面我们讲讲佛经。	This clearly reveals to us the true mind of wondrous functioning: neither real nor unreal, neither identical with nor separate from, neither empty nor existent, neither existent nor empty. Thus, the scriptures are no more than a gateway to the Buddhadharma, a path for entering Buddhahood. To enter this gateway, one must first be guided by studying the scriptures. Yet one must never mistakenly take the scriptures to be actual dharmas and become attached to them. Let us now discuss the Buddhist scriptures.
（二）佛经是标月之指，是学佛修道的方向和路径。	(II) Buddhist scriptures are like fingers pointing at the moon; they provide the direction and path for studying Buddhism and cultivating the Way.
前面我们从教理上阐述了佛性是无可言说、无相可表的。但是，如果离开了语言文字的表达，人们又怎能了解和认识佛性呢？又如何修持证果呢？所以，虽无所说，但又不离言说、不废言说。依文则易明义理。	Earlier, we explained from the standpoint of doctrine that Buddha-nature is beyond speech and cannot be represented by forms. Yet if we were to dispense with the expression of language and writing, how could people understand and recognize Buddha-nature? How could they cultivate and realize fruition? Therefore, although there is ultimately nothing to be said, we neither abandon speech nor dispense with it. Relying on words makes it easier to understand the principles and meanings.
文仅为表法方便故。因此，两千多年来，佛教的三藏十二部经一直广泛流传着。但是，虽然有说，还是无说。为什么呢？因为诸法皆空，无有自性，皆不可得，以不住相故，不执著故。	Words are merely expedient means for expressing the Dharma. Thus, for more than two thousand years, the Buddhist Tripiṭaka and twelve divisions of scripture have continued to circulate widely. Yet though there is teaching, there is still no teaching. Why? Because all dharmas are empty, devoid of self-nature, and unobtainable. Since one does not abide in appearances, one does not become attached.
所以说，一切经文不过是标月之指，是指示月亮的指标，但不是月亮，只是指标我们明心见性的方向和路径。	Thus, all scriptural texts are merely fingers pointing at the moon. They indicate the moon, but are not the moon itself; they merely point out the direction and path for realizing the mind and seeing one’s true nature.

因此，我们听讲或看经文时要见月忘指、得意忘言，要了解和明白经文的真正意旨，摄取它的精义，从有言说证入无言说之境。而不要执著经文的名相语句，记言记语，更不要执著名相语句的玄妙，来专门研究它。不然就等于读书做学问，不是学佛了。我们学佛最要紧的是行，照着佛经所讲的义理和方法去实行，这样才能真正得到受用。	Therefore, when listening to teachings or reading scriptures, we should see the moon and forget the finger, grasp the meaning and forget the words. We should understand the scriptures' true intent, absorb their essential meaning, and realize the realm beyond speech through what is expressed in speech. We should not cling to their terminology and phrasing or merely commit their words to memory, still less become attached to the subtleties of those terms and phrases and make them the sole object of study. Otherwise, we are simply pursuing academic learning rather than practicing the Buddha's teachings. What matters most in Buddhist practice is putting the teachings into action: following the principles and methods set out in the scriptures. Only then can we truly benefit from them.
但是，佛经义理深邃，大根性的人能够一目了然，也能够依之进修。而中下根的人，就不容易理解了。非但不识月亮，也不明白什么叫指。	Yet the principles of the Buddhist scriptures are profound. Those of great capacity can comprehend them at a glance and cultivate accordingly. For those of middling or lesser capacity, however, they are not easy to understand. They not only fail to recognize the moon, but do not even understand what is meant by a finger.
指标都不明白，哪里可以顺着指标所指的方向见到月亮呢？所以，必须先对经文细细地研究，通达了，然后才能进修。	If they do not even understand the pointing finger, how can they follow the direction it indicates and see the moon? Therefore, one must first study the scriptures carefully and gain a thorough understanding before proceeding with cultivation.
但是，对现在人来讲，研究佛经又有不少障碍：佛经是古文体，是文言文，它的语法、文句的结构及表达的方式与现代语法不太相同；经文都是繁体字，现在我们使用的均是简体字；而且经文中有些字现在已极少使用或不使用了，晦涩难懂；经文还有一些专用名词和术语以及外来用语，等等。	For people today, however, studying Buddhist scriptures presents many obstacles. The scriptures are written in an ancient literary style, Classical Chinese; their grammar, sentence structure, and modes of expression differ considerably from modern grammar. The texts are all in traditional characters, whereas we now use simplified characters. Moreover, some characters in the scriptures are now rarely used or no longer used, making them obscure and difficult to understand. The scriptures also contain specialized names, technical terms, and foreign expressions, among other things.

所有这些，无不成为修学者的障碍。倘若不经细细地讲解或注释，一般人是不易明白经文的玄旨所在。	All these are obstacles for those who study and practice. Without careful explanation or annotation, ordinary people cannot easily understand the profound intent of the scriptures.
因此之故，教下的菩萨们就大施方便，为经文加注释、讲解，或翻为白话文，使修学者先明白标月之指，明白这个指标是个什么东西，是怎么一回事，再从指标所指示的方向和路径，用功修持，前进不息，才可以见到明月，见到我们的佛性。	For this reason, bodhisattvas among the doctrinal schools have made extensive use of skillful means: they have annotated and explained the scriptures, or translated them into vernacular language, so that practitioners may first understand the finger pointing at the moon—what this pointing finger is and how it functions. Then, following the direction and path indicated by the finger, they can apply themselves to cultivation and practice, advancing without cease, until they see the bright moon and behold their own Buddha-nature.
说到这里我们就要先谈谈在修法中常见的几种错误：	At this point, we should first discuss several common errors in Dharma practice:
1.很多人误会了佛经上所说的功德相。诵这个经有什么功德，诵那个经有什么功德。大家听到或看到后，着了功德相，一天到晚忙不过来，这个经诵诵，那个经念念。因为赶任务，诵经的时候诵得快，很伤气。	1. Many people misunderstand the merit described in the Buddhist scriptures. Reciting this scripture brings one kind of merit, and reciting that scripture another. Upon hearing or reading this, people become attached to the appearance of merit and keep themselves busy from morning to night, reciting one scripture and chanting another. Because they are rushing to complete a task, they recite rapidly, which can be very harmful to their vital energy.
结果，修行没有修好，毛病倒弄出来了，身体搞坏了。这是误解了功德之故。功德不在白纸黑字的经文上，而在我们的心中。	As a result, not only do they fail to cultivate well, but they develop ailments and damage their health. This comes from misunderstanding merit. Merit does not lie in the black characters on white paper, but in our own minds.
我们诵经明白了佛所说的义理，明白了修行的方法，然后，我们就照着这个义理和方法去实行，才能从凡夫而跨入佛境。这才是大功德！假如我们光是念、光是诵，而不知佛经的义理，不明白怎么修法，仍旧在凡夫位踏步不前，那功德从何而来呢?	When we recite scriptures and understand the principles taught by the Buddha and the methods of practice, then put those principles and methods into practice, we can pass from the state of ordinary beings into the realm of Buddhahood. This is great merit and virtue. If we merely chant and recite, without understanding the principles of the scriptures or knowing how to practice, and remain stuck at the level of ordinary beings without

	advancing, where could merit and virtue possibly come from?
还有的人虽然懂得了一些义理，却不肯去实行，不肯去修，只当学问来研究，也是毫无用处的。王阳明先生说：“知而不行，是为不知；行而不知，可以致知。”可见行的重要。	Others may understand some principles but refuse to put them into practice or cultivate; they treat them only as objects of scholarly inquiry. This too is entirely useless. Wang Yangming said: “To know without acting is not truly to know; to act without knowing can lead to knowledge.” This shows the importance of practice.
只钻研或唱念经文而不事修持，是毫无功德可言的。其次，对于“功德”二字，须有正确的理解。所谓功者是事功，是一种力量，完成一种事业的力量。我们中国人造字是很有讲究的。	Merely studying or chanting the scriptures without engaging in cultivation cannot be called merit and virtue at all. Next, we must properly understand the two characters gongde ( ), “merit and virtue.” Gong means accomplishment in an undertaking; it is a kind of power, the power to complete an undertaking. The Chinese are very particular in the way they form characters.
功德的“功”，是工作的“工”加一个力量的“力”，就是我们行事的力量、完成事业的力量。	Gong ( ) in gongde ( ), “merit and virtue,” combines gong ( ), “work,” with li ( ), “strength.” It means the strength with which we carry out an undertaking, the strength to complete a task.
我们由凡夫圆成佛果，不是一个伟大事业的告成吗？不是一种丰硕事功的完备吗？如果光是念念诵诵，几时能成佛呢？功德的“德”，是德被大千。譬如，一句骂人话，说你这个人缺德，就是指你做了损人利己的坏事。	Is not our progress from ordinary beings to the perfect fruition of Buddhahood the completion of a great undertaking? Is it not the fulfillment of a rich and abundant achievement? If we merely chant and recite, when will we ever become Buddhas? The de in gongde means that virtue extends throughout the great thousandfold world. For example, when someone rebukes you by saying that you lack virtue, this means that you have done something bad that harms others for your own benefit.
我们要度众生，有益于众生，为人类造福，这就是大德。	We must liberate sentient beings, benefit them, and bring blessings to humankind. This is great virtue.
但是，如果我们没有修成佛果，怎么去度众生呢？怎么能够利益众生呢？譬如：一个人掉到江里快淹死了，而你又不会游泳，也不懂救生术，你怎么下去救他呢？你不能救他，那么你的德又在什么地方呢？所以我们必须照佛经所说的义理去实行，勇猛精进，才能成就佛果，才能度众生。	But if we have not realized Buddhahood, how can we liberate sentient beings? How can we benefit them? Suppose someone falls into a river and is about to drown. If you cannot swim and do not know lifesaving techniques, how can you enter the water to rescue that person? If you cannot save them, where is your virtue? Therefore, we must put

	into practice the principles taught in the Buddhist scriptures and cultivate courageously and diligently. Only then can we accomplish Buddhahood and liberate sentient beings.
先自救后救人，先自度后度他。只有自己得度、得救了，才能谈得上救他人、度他人。	First save yourself, then save others; first liberate yourself, then liberate others. Only after attaining liberation and rescue ourselves can we speak of rescuing and liberating others.
前面我们已讲了，经文是治病的药，所以，千万不要执著在念诵经文的功德相上。更不要把经念一遍，点个红点点，念满多少遍，点满多少红点，最后把纸烧了，记个什么功德。不要把念诵的经文作为存单寄库。我们学佛是为了了生死，而不是谈什么功德的。一着功德相，即成窠臼，生死不能了了。	As we have said before, scriptures are medicine for curing illness. Therefore, never become attached to the appearance of merit in reciting scriptures. Still less should you recite a scripture once and mark a red dot, then, after reciting it a certain number of times, fill in a certain number of red dots, finally burn the paper, and record some supposed merit. Do not treat recited scriptures as deposit slips stored in a bank. We study Buddhism in order to transcend birth and death, not to talk about merit. Once one becomes attached to the appearance of merit, one falls into a fixed rut and cannot transcend birth and death.
2.还有人认为：既然佛法讲一切都是空，一切都不要执著，一切都要放下，那么就什么也不要做了。把佛法看成是消极的。错了！佛法是积极的，是无为而无所不为的。	2. Some people also think: since the Buddhadharma teaches that everything is empty, that we should not cling to anything, and that we should let go of everything, then there is nothing at all to do. They regard Buddhism as passive. This is wrong. Buddhism is active: it is non-contrivance, yet leaves nothing undone.
所谓空者，就是把你的妄心空掉，把你的贪取心空掉，把你的自私心灭掉。我们这个世界上的人，妄想执著，颠倒迷痴而不自知，贪和嗔都是因痴而来的。没有智慧叫痴。	What is meant by emptiness is to empty out your deluded mind, empty out your grasping mind, and eradicate your selfish mind. People in this world are caught in deluded thoughts and attachments, inverted and deluded without knowing it. Greed and anger both arise from ignorance. The absence of wisdom is called ignorance.

因没有智慧之故，就不知道什么是真，什么是假，往往是认妄为真，把假相当作实有，犹如乌云遮日，光明被覆盖了，于是贪得无厌，追逐外境，造业受报，冤冤枉枉地受生死轮回之苦。	Because of this lack of wisdom, people do not know what is true and what is false. They often take delusion for truth and treat false appearances as truly existent. It is like dark clouds obscuring the sun and covering over the light. Thus they are insatiably greedy, pursue external objects, create karma and undergo karmic retribution, and suffer unjustly in the cycle of birth and death.
更有甚者，妄动胡为，造杀、盗、淫种种黑业，而感得地狱、饿鬼、畜生的恶果。佛法能度我们出离生死苦海，得大自在。我们就要按照佛经所指导的真理去修行，把我们的迷痴、妄想、无明都去掉，恢复本来不生不灭、不垢不净、不增不减的真心。	Worse still, they act recklessly and create all kinds of dark karma through killing, stealing, and sexual misconduct, thereby bringing upon themselves the evil fruits of the hell, hungry ghost, and animal realms. The Buddhadharma can liberate us from the ocean of suffering of birth and death and enable us to attain great freedom. We must therefore cultivate according to the truths taught in the Buddhist scriptures, remove our delusion and folly, deluded thoughts, and ignorance, and restore the true mind that is originally neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.
何为真呢？其实妄即是真。因妄以真起，有真才有妄，如果没有真，怎么能起妄呢？譬如，必须有水，风一吹才起波浪。	What is true? In fact, delusion itself is true. Delusion arises on the basis of the true: only because there is the true can delusion arise. If there were no true, how could delusion arise? For example, there must first be water; only when the wind blows can waves arise.
假如没有水，风再吹，波浪从何而起呢？这个真不在别处，就在妄处！真和妄是同一个东西，正如波浪仍是水一样。因此，我们只要一转念，不着相，妄就变成真了。因为我们不识真性，所以才被迷妄所遮，妄动不停。	If there were no water, then however strongly the wind blew, where could waves arise? This true is nowhere else; it is right where delusion is. Truth and delusion are one and the same thing, just as waves are still water. Therefore, as soon as we turn the mind and do not cling to appearances, delusion becomes truth. Because we do not recognize our true nature, we are obscured by delusion and move delusively without cease.
一旦明悟一心，息下狂心，就是菩提。心本无所生。既无所生，何有真、妄之分呢？就因为我们执著了法相，认为世间一切相，形形色色都是有，才分别这好那丑、这真那假。	Once one awakens to the one mind and lets the frantic mind rest, that is bodhi. Mind is originally without arising. Since it has no arising, how can there be a distinction between truth and delusion? It is only because we cling to dharma appearances, considering all the diverse appearances of the

	world to be existent, that we discriminate between good and ugly, true and false.
假如你知道一切相都空无自性，宛如空花水月，不是真实的，无可执取而彻底放舍，你就于离念处荐取真心，就路回家，不复有真、妄之分了。所以真和妄，不过是一时相对的权说，不要认为一定实有。真尚没有，哪里有妄呢？佛经在讲到这个真心和妄心的时候，有许多人就搞不清楚。	If you know that all appearances are empty and without self-nature, like flowers in empty space and the moon reflected in water—unreal, incapable of being grasped—and let them go completely, then at the point where thoughts cease you will directly apprehend the true mind and return home by the very road you are on. There will no longer be any distinction between truth and delusion. Thus truth and delusion are merely provisional terms set up in temporary contrast; do not regard them as definitely real. If even truth does not exist, where could delusion be? When Buddhist scriptures speak of this true mind and deluded mind, many people become confused.
玄沙禅师是宗下的大德。他作了一个偈子：“学道之人不识真，只为从来认识神，无始劫来生死本，痴人唤作本来人。”这个偈子一出，大家都慌了。识神是我们所说的魂灵，是假的、是妄心。真如是佛性，是真实不动的。	Chan Master Xuansha was a great master of the Chan school. He composed this verse: “Those who study the Way do not recognize the true, for they have always recognized only the consciousness-spirit. It is the root of birth and death throughout beginningless kalpas; foolish people call it the original person.” When this verse appeared, everyone was alarmed. The consciousness-spirit is what we call the soul; it is false and is the deluded mind. Suchness (tathatā) is Buddha-nature: real and unmoving.
所以不能把识神当做真如，你必须分别清楚，弄错了，就生死不了。于是，大家就起了纷争，识神和真如究竟相差多少？一般人至此都不敢问津了。	Therefore, one must not take the consciousness-spirit for suchness (tathatā); you must distinguish them clearly. If you make a mistake, you will not be able to transcend birth and death. Thus disputes arose: how great, after all, is the difference between the consciousness-spirit and suchness (tathatā)? At this point, ordinary people generally no longer dare to inquire into the matter.
真如和识神相差太远了，真如是佛性，是不生不灭的；识神是假的，是生生灭灭的。二者怎能相提并论呢？真实讲来，识神就是真如，真如就是识神。	Suchness (tathatā) and consciousness seem far too different. Suchness (tathatā) is Buddha-nature; it neither arises nor ceases. Consciousness is false; it arises and ceases again and again. How could the two be mentioned in the same breath? Yet, to speak truthfully, consciousness is suchness (tathatā), and suchness (tathatā) is consciousness.

正像前面已经讲过的，水就是波，水被风吹了，或被什么东西鼓荡就成了波，而波浪本身就是水。没有水，波怎么会起呢？离开了水，波也就没有了。	Just as explained earlier, water is waves. When water is blown by the wind or stirred by something else, it becomes waves; yet the waves themselves are water. Without water, how could waves arise? Apart from water, there are no waves.
这波浪就比方为识神，是动的，一时生起，一时灭掉，是有生灭的，以动为相。水比方为佛性，始终是平静的，不是动相，而是静相。二者看起来是两回事，其实是一回事，因为二者皆以湿为体。	The waves may be likened to consciousness: they are in motion, arising at one moment and ceasing at the next, marked by arising and ceasing. Water may be likened to Buddha-nature: it remains tranquil throughout, marked not by movement but by stillness. The two appear to be different things, but they are actually one, because both have wetness as their substance.
既然我们晓得了佛性和识神、真心和妄心究竟是怎么一回事，那么，我们何妨利用识神、妄心，处处起用呢？假如我们像泥塑木雕一样坐在那里一直不动，又有什么用处呢？这没有得自在受用呀！我们最终目的是要成自在无碍、妙用无边、广度众生的活佛，不是死在那里不动的。	Now that we understand what Buddha-nature and consciousness, true mind and deluded mind, ultimately are, why should we not make use of consciousness and deluded mind, allowing them to function everywhere? If we were to sit there motionless like clay or wooden statues, what use would that be? There would be no free and unhindered functioning. Our ultimate aim is to become living Buddhas—free and unobstructed, endowed with boundless wondrous functioning, and broadly liberating sentient beings—not to die sitting there without moving.
假如一点妙用不起，佛法还有什么价值呢？所以，修行人不要误认为，死坐在那里不动就为好。有些人说这个人功夫真好，坐了七天七夜，十天十夜，或者几年，几十年，几百年……这不是真正的佛法，这是枯木禅，死掉了，变成土、木、金、石了。	If no wondrous functioning arises at all, what value would the Buddhadharma have? Therefore, practitioners must not mistakenly believe that it is good simply to sit there motionless. Some say, “This person’s practice is truly excellent: he sat for seven days and nights, ten days and nights, or even years, decades, or centuries.” This is not true Buddhadharma. It is withered-wood Chan: one has died and become earth, wood, metal, or stone.
《楞严经》里讲了十二类生，其中一类生就是土木金石，像烂泥、木头、石头、五金矿藏等等。这就是修法时，不知怎么修而误入了歧途之故。所以修道须先明因地，因地不正，果遭迂曲。	The Śūraṅgama Sūtra speaks of twelve classes of living beings. One such class consists of earth, wood, metal, and stone—such as mud, wood, stones, and metal ores. This happens when one does not know how to practice and thus mistakenly enters a wrong path. Therefore, in cultivating the Way, one must first understand the causal ground: if the causal ground is not right, the fruition will be distorted and circuitous.

开始用功，最忌压制念头，强制念头不起。切勿认为一念不生就是压念不起。压成土木金石，就由有情变为无情了。须知所谓一念不生，并不是一个念头都没有，而是念起不随，生而无住也。	When beginning practice, the greatest taboo is to suppress thoughts forcibly and compel them not to arise. Never suppose that not a single thought arises means suppressing thoughts so that they cannot arise. If one suppresses oneself into earth, wood, metal, or stone, one changes from sentient to insentient. One must understand that “not a single thought arises” does not mean having no thoughts at all; it means not following thoughts when they arise, allowing them to arise without abiding.
《金刚经》曰：“应无所住而生其心。”要生一个无所住心，要生一个玲珑活泼心，要生一个不取不舍心。不是不生其心。	The Diamond Sūtra says: “One should give rise to this mind without abiding anywhere.” One must give rise to a non-abiding mind, a lucid and lively mind, a mind that neither grasps nor rejects. It does not mean not giving rise to mind.
不生心，如何起妙用呢？不起妙用，哪还有现在的世界？哪还有什么净土佛界？譬如，《弥陀经》讲的西方极乐世界种种庄严、种种美好的境界亦是阿弥陀佛的真心所显现的。佛在说法时，也不是不生心。所以，我们不能说入灭尽定是正定，那不是正定，那是错误的。	Without giving rise to mind, how could wondrous functioning arise? Without wondrous functioning, how could there be the present world? How could there be a Pure Land or a Buddha realm? For example, the various adornments and beautiful realms of the Western Land of Ultimate Bliss described in the Amitābha Sūtra are also manifestations of Amitābha Buddha’s true mind. When the Buddha teaches the Dharma, he too gives rise to mind. Therefore, we cannot say that entering the cessation of feeling and perception is right samādhi. It is not right samādhi; it is mistaken.
真正的佛法是积极的，要起大机大用。佛经上讲的道理都是很正确的，是人生宇宙的真理，是科学，是人生哲学，都是教导我们积极向上，教我们“诸恶莫作，众善奉行”，教我们怎样做人，怎样处世等等。	True Buddhadharma is active; it must give rise to great potential and great functioning. The principles taught in the Buddhist sūtras are all very correct. They are truths concerning life and the universe; they are science and a philosophy of life. They all teach us to strive positively upward, teaching us to “do no evil and practice all good,” and teaching us how to conduct ourselves and deal with the world.
这些对当今社会的发展都是有积极作用的。所谓“佛法在世间，不离世间觉。离世觅菩提，恰如求兔角。”就是说佛法不离世间法，世法也就是佛法。所以，修行不是脱离现实，而是要在世间对境炼心，做心地功夫。	All these have a positive effect on the development of contemporary society. As it is said, “The Buddhadharma is in the world and does not depart from awakening in the world. To seek bodhi apart from the world is like seeking a rabbit’s horn.” This means that Buddhadharma does not depart from

	worldly dharmas, and worldly dharmas are themselves Buddhadharma. Thus, practice does not mean withdrawing from reality; rather, one must temper the mind through circumstances in the world and work on the mind-ground.
世法不通达，做得不圆融，怎么能够成佛呢？因此，要修道成佛，做人的道理必须要首先弄清楚，倘若做人的道理都弄不清楚，人格都不够，怎么能够佛格呢？所以说佛法并非是消极的。	If one does not understand worldly affairs or handle them harmoniously and completely, how can one become a Buddha? Therefore, to cultivate the Way and attain Buddhahood, one must first clearly understand the principles of being a human being. If one does not even understand how to be a human being, and one's character is inadequate, how can one possess the character of a Buddha? Thus, Buddhadharma is by no means passive.
大乘佛法是积极的，是无为的，一切有为法都虚幻不可得。《金刚经》云：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。	Mahāyāna Buddhadharma is active and non-contrived. All conditioned dharmas are illusory and unobtainable. The Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows; like dew and lightning. Thus should they be contemplated.”
”既然都是梦幻泡影不可得，你还执著地追求什么呢？现在世人大都贪得无厌，争权势地位，争名誉财物，无休止地索求，无止境地占有，甚至为达到私人目的，不择手段，干出伤天害理的勾当。	Since all are like dreams, illusions, bubbles, and shadows, and are unobtainable, what are you still clinging to and pursuing? Most people today are insatiably greedy. They contend for power and status, fame and wealth; they demand without end and possess without limit. Some even use every possible means to achieve private ends, committing acts that violate natural justice and human morality.
其实任你费尽毕生精力，要这要那，争这争那，到头来还不是两手空空而去，一样东西都带不走。反而因造业而受报，在六道轮回中受苦。有些学佛人，对佛法的真谛不了解，只是烧香拜佛，求人天福报。	In fact, no matter how one exhausts a lifetime's energy seeking this and that, contending for this and that, in the end one still departs empty-handed and cannot take a single thing along. Instead, one undergoes karmic retribution for creating karma and suffers in rebirth within the six realms. Some Buddhist practitioners do not understand the true meaning of Buddhadharma. They merely burn incense and worship the Buddha, seeking the blessings of the human and deva realms.

求佛、菩萨保佑他升官发财、健康长寿，为他消灾免难、子孙平安等等，甚至把民间的求神占卜，玩弄法术、巫术等封建迷信、乌七八糟的东西都涂到佛法上去，玷污了佛法。	They pray to Buddhas and bodhisattvas to bless them with promotion and wealth, health and longevity, to avert calamities and difficulties for them, and to keep their descendants safe. They even smear Buddhadharma with all sorts of chaotic things from folk religion—praying to spirits, divination, magical arts, sorcery, and feudal superstition—thereby defiling Buddhadharma.
真正的佛法是无我！改造人们“为我”的私心，以贡献一己的能力为众生服务，为大众谋福利，为人类多做有益的善事。	True Buddhadharma is selfless. It transforms people’s selfish mentality of “for myself,” teaching them to contribute their own abilities in service to sentient beings, seek the welfare of the public, and do more good deeds beneficial to humankind.
佛法教导我们做一切事，须心空无住、任运随缘，在待人接物、说话办事、做工作、处理问题时，皆须不为境所转，不往心里去，就像别人在做一样。	Buddhadharma teaches us that in all we do, the mind must be empty and non-abiding, functioning spontaneously in accordance with conditions. In dealing with people and things, speaking and acting, working, and handling problems, we must not be turned by circumstances or take matters to heart, as though someone else were doing them.
事情做过以后，事过境迁，心里空净净的，一点东西都没有，如鸟飞过天空一样，了无痕迹。而不可一念不起，像石头那样，死在那里不动。如此自在无碍地做事情，方才是佛教无为而无所不为的真谛。	After matters have been completed and circumstances have passed, the mind should be utterly empty and pure, containing nothing at all—like a bird flying through the sky and leaving no trace. But we must not become like a lifeless, motionless stone, allowing no thought to arise. To do things with such freedom and unobstructedness is the true meaning of Buddhism’s non-contrivance and yet leaving nothing undone.
中外佛教史上，一些古来大德，就是集科学家、医学家、文学家、哲学家等等于一身的。佛法博大精深，它不仅阐明了宇宙人生的真相，同时也讲“医方明”，“工巧明”等。	In the history of Buddhism in China and abroad, some great masters of old embodied the roles of scientist, physician, writer, philosopher, and more. Buddhadharma is vast and profound. It not only elucidates the true nature of the universe and human life, but also teaches the sciences of medicine and the practical arts.
医方明，就是医药发达，以提高我们人类的健康水平。工巧明，就是科学技术发达，以提高人们的生活水平。所以说，佛法对人类社会的发展，科学技术的发展，人类生活水平的提高，人类自身素质的提高，都起着积极的作用。	The science of medicine means developing medicine in order to improve human health. The science of the practical arts means developing science and technology in order to improve people’s standard of living. Thus, Buddhadharma plays a positive role in the development of human

	society, the development of science and technology, the improvement of human living standards, and the improvement of human qualities.
正因为如此，欧美发达国家、日本、韩国、东南亚等国家的有识之士，都省悟到了这一点，在佛教、东方传统文化中寻求解决当前社会上各种棘手问题的答案。所以说，佛法并不消极，而是积极的。	For this very reason, people of insight in developed countries in Europe and America, as well as Japan, Korea, Southeast Asia, and other places, have awakened to this fact and seek in Buddhism and traditional Eastern culture answers to the various difficult problems confronting society today. Thus, Buddhadharma is not passive but active.
3.修法用功有个严重的错误倾向，就是求神通。现在一百个修道人就几乎有五十双要求发神通，以此来炫耀自己，而满足名闻利养的要求，或以为不发神通不算成道。	3. There is a serious error in the way people apply themselves to Dharma practice: seeking spiritual powers. Of every hundred practitioners today, nearly all seek to develop spiritual powers in order to show themselves off and satisfy their desire for fame, gain, and support, or because they believe that without developing such powers one cannot be said to have realized the Way.
不少人把明心见性和发神通联系到一起，以发神通为明心见性的标准。认为如果是明心见性了，就应该发神通，如果没有发大神通，那就没有明心见性。	Many people link realizing the mind and seeing one’s true nature with developing spiritual powers, taking the development of such powers as the criterion of realizing the mind and seeing one’s true nature. They believe that if one has realized the mind and seen one’s true nature, one should develop spiritual powers; if one has not developed great spiritual powers, then one has not realized the mind and seen one’s true nature.
可见，他们并不知道什么叫明心见性，怎么会发神通呢？这二者之间的关系又究竟是怎么一回事？这些问题必须要搞清楚。倘若不明白其中的道理，将会成为修道的一个大障碍。非但修道不成，而且入魔有份。所以，今天要着重讲一讲这个问题。	Clearly, they do not know what realizing the mind and seeing one’s true nature means. How, then, could they develop spiritual powers? What exactly is the relationship between these two? These questions must be clearly understood. Failure to understand the principles involved will become a major obstacle to cultivating the Way. Not only will one fail in cultivating the Way, but one may even fall into demonic states. Therefore, today I will focus on this question.
从前，异见王（印度的一个皇帝）问婆罗提尊者（成道的菩萨）：“何者是佛？”尊者说：“见性是佛。”异见王问：“师见性否？”尊者说：“我见佛性。”王又问：“性在何处？”尊者说：“性在作用。	In the past, King Vimatirāja, an Indian emperor, asked Venerable Bharati, an awakened bodhisattva, “What is Buddha?” The Venerable replied, “Seeing one’s true nature is Buddha.” King Vimatirāja asked, “Has the Master seen his true nature?” The

	Venerable replied, “I see Buddha-nature.” The king again asked, “Where is this nature?” The Venerable replied, “Nature is in its functioning.”
”王问：“是何作用，我今不见？”尊者说：“今现作用，王自不见。”王问：“于我有否？”尊者说：“王若作用，无有不是；王若不用，体亦难见。”王又问：“若当用时，几处出现？”尊者说：“若出现时，当有其八。	The king asked, “What functioning is this? I do not see it now.” The Venerable replied, “Its functioning is presently manifest, but Your Majesty does not see it.” The king asked, “Do I possess it?” The Venerable replied, “When Your Majesty functions, there is nothing that is not it; when Your Majesty does not function, its essence is also difficult to see.” The king again asked, “When it functions, in how many places does it appear?” The Venerable replied, “When it appears, it is present in eight ways.”
”王说：“其八出现，当为我说。”尊者说偈曰：“在胎为身（就是十月怀胎，有身体形成了），出世为人（出生以后，就成为人了），在眼曰见（人生出来，小孩落地了，要睁开眼睛看东西。	The king said, “Please explain these eight manifestations to me.” The Venerable spoke this verse: “In the womb, it is called the body; after birth, it is called a person; in the eyes, it is called seeing.” That is, during the ten months of gestation, a body is formed; after birth, one becomes a person. When a child is born, it opens its eyes to see things.
大家都以为能看东西，是眼睛的作用。即眼球为物镜，根据光学原理，能看到东西。岂不知，能看东西的实在不是眼球——眼根，而是我们的能见之性。	Everyone thinks that seeing things is the function of the eyes—that the eyeball serves as an optical lens and, according to the principles of optics, enables us to see. Yet they do not realize that what truly sees is not the eyeball, the eye faculty, but our nature that is capable of seeing.
假如这眼睛能看东西，那么，我们一口气上不来了、死了，但眼睛还在，怎么就不能看了呢？所以说，这眼睛能见的视觉作用，就是性的作用），在耳曰闻（耳朵能听到声音，也不是耳根的作用，而是闻性的作用），在鼻辨香（	If the eyes themselves could see, then when our breath fails and we die, why can we no longer see although the eyes remain? Thus, the visual function of the eyes is the functioning of nature. “In the ears, it is called hearing”: the ears’ ability to hear sounds is likewise not the function of the ear faculty, but the function of the nature of hearing. “At the nose, it discerns fragrances.”
鼻子能嗅味，香味、臭味等，是嗅性作用），在舌谈论（一切语言谈论，都是佛性的作用），在手执提（我们手拿东西，做工作等，也都是佛性的作用），在足运奔（两只脚走路，也是我们佛性的作用）。”总之，时时处处无不都是性的作用。	That is, the nose’s ability to smell fragrances and odors is the functioning of the nature of smell. “At the tongue, it is called speaking”: all speech and discussion are the functioning of Buddha-nature. “In the hands, it is called grasping and lifting”: using our hands to hold things and work is also the functioning of Buddha-nature. “In the feet, it is

	called walking and running": walking with our two feet is likewise the functioning of our Buddha-nature. In short, at all times and in all places, there is nothing that is not the functioning of nature.
《六祖坛经》云："见性之人，言下须见。若如此者，抡刀上阵，亦得见之。"上阵打仗，性命在呼吸之间，他还是了了分明见性的。因为一切作用都是性的作用。佛在腊月初八，夜睹明星见性了。	The Platform Sūtra of the Sixth Patriarch says: "One who sees the true nature must see it at the very moment of speaking. If this is so, even when brandishing a sword and going into battle, one can see it." On the battlefield, when life hangs by a breath, such a person still clearly and distinctly sees the true nature. For every function is a function of the true nature. On the eighth day of the twelfth lunar month, the Buddha saw a bright star at night and realized his true nature.
什么叫夜睹明星见性呢？星星离我们何止十万八千里之遥，可是，这个能见的"见性"呢，还是见得清清楚楚。这就显示了性的作用是广大无边的，一切无不都包含在我们的性之中。"大而无外，小而无内。	What does it mean that he saw a bright star at night and realized his true nature? The stars are far more than 108,000 li away from us, yet the nature of seeing perceives them with complete clarity. This shows that the functioning of the true nature is vast and boundless, and that everything without exception is contained within our true nature. "Great, it has no exterior; small, it has no interior."
"就是说世界上再没有比性更大的东西了，大得无边无际。世界上再也没有比性更小的东西了，小得已没有内部空间了。即所谓"放之则弥于六合，收之则退藏于密"。佛性的作用就是这么千变万化，作用多端。你晓得世间的一切都是性的作用，就叫做见性。	This means that there is nothing in the world greater than the true nature: it is boundless and limitless. Nor is there anything smaller than the true nature: it is so small that there is no inner space within it. As it is said, "Released, it fills the six directions; gathered in, it withdraws and is hidden in the subtle." The functioning of Buddha-nature is thus infinitely varied and manifold. To know that everything in the world is a function of the true nature is called seeing the true nature.
所以，婆罗提尊者作了结语："遍现俱该沙界，收摄在一微尘。识者知是佛性，不识唤作精魂。"前句说的就是性的作用，大而无外，小而无内，无所不包。	Therefore, Venerable Bharati concluded: "Pervadingly manifest, it encompasses worlds as numerous as grains of sand; gathered in, it is contained within a single mote of dust. Those who know recognize it as Buddha-nature; those who do not call it the vital spirit." The first two lines describe the functioning of the true nature: great, it has no exterior; small, it has no interior; it encompasses all things.
后句意思是：知道的人，晓得我们的一切作用都是性的作用，就是见性，就得真实受用；假如你不明白这就是	The latter two lines mean this: those who understand know that all our functions are

见性，而住在事相上，你就蒙受精魂的迷误，而沦为六道众生！你把佛性认作精魂，就不免造业受报，生死轮回，解脱不了了。异见王很有根基，听了婆罗提尊者的开示，马上就见性悟道了。	functions of the true nature. This is seeing the true nature, and one then receives its genuine benefit. But if you do not understand that this is seeing the true nature and instead remain attached to phenomenal appearances, you will be misled by deluded consciousness and fall among sentient beings in the six realms. If you mistake Buddha-nature for deluded consciousness, you will inevitably create karma and undergo karmic retribution, revolving through birth and death and unable to attain liberation. King Vimatirāja possessed excellent capacities. Upon hearing Venerable Bharati's instruction, he immediately saw his true nature and realized the Way.
今天，大家听了上述道理以后，如果能够从这里悟到本性究竟是怎么一回事，这就是开悟！这就是见性！你不要以为：“哎呀！这并没有什么稀奇特别，没有什么玄奇奥妙，也没发神通，恐怕不是的吧。”因而不敢承当。	Today, after hearing the principles explained above, if you can awaken from them to what your intrinsic nature ultimately is, this is awakening! This is seeing the true nature! Do not think, “Oh! There is nothing especially remarkable about this—nothing mysterious or marvelous, nor have I manifested any spiritual powers—so I'm afraid this might not be it.” Such doubts only make you hesitate to acknowledge your own Buddha-nature.
那么，我们再来谈谈什么是神通？所谓“神”者，就是一切事物都是我们无所不能的佛性所起的妙用。所谓“通”者，就是无阻无隔，畅通无碍。我们凡夫众生，日常工作，穿衣吃饭，心中无所住着，就是神通。	Now let us discuss what spiritual powers are. Here, shen ( ) means that all things are manifestations of wondrous functioning arising from our all-capable Buddha-nature. Tong ( ) means being unobstructed and unhindered, freely pervading without impediment. When we ordinary sentient beings carry out our daily work, dress ourselves, and eat, with the mind abiding nowhere, this is spiritual power.
相反，一旦发生了什么事情，就惊慌失措，患得患失，忧伤悲愁，痛苦难受，处处有阻碍，这就是不通。倘若我们知道一切都是空花水月不可得，不去追取，知道妙明真心乃是众生人人都有的，只要随缘起用，毫无挂碍，便得无穷受用，则不通而自通矣。	Conversely, when something happens and one becomes panic-stricken, anxiously concerned with gain and loss, sorrowful and distressed, suffering and uncomfortable, with obstacles everywhere—this is obstruction. If we know that all things are flowers in empty space and the moon reflected in water, unobtainable and not to be grasped; if we know that the wondrous, luminous true mind is possessed by every sentient being; and if we simply function in accordance with conditions, wholly free of hindrance, then we receive inexhaustible benefit, and what was blocked becomes unblocked of itself.

接下来我们讲讲明心见性和神通的关系。二者之间有根本和枝末的区别。在修法过程中，悟和通是有先后之分的。真正通晓佛法的修道人都以明心见性为先驱，而后才能开发神通。	Next, let us discuss the relationship between realizing the mind and seeing one's true nature and spiritual powers. There is a fundamental distinction between root and branch. In the course of practice, awakening and spiritual powers have an order of priority. Genuine practitioners who thoroughly understand the Buddhadharma take realizing the mind and seeing one's true nature as the forerunner; only afterward can they develop spiritual powers.
因为一切神通都是佛性本具有的，只因习染深厚，遮盖了，而发不出来。就像阳光被乌云所遮一样，只要将乌云驱散，阳光就会即时大放。要消除我们的习气，只有明心见性之后，才有力量。	For all spiritual powers are inherently possessed by Buddha-nature. They cannot manifest only because they are obscured by deeply ingrained habitual defilements. It is like sunlight obscured by dark clouds: once the clouds are dispersed, the sunlight immediately shines forth brilliantly. Only after realizing the mind and seeing one's true nature do we have the strength to eliminate our habitual tendencies.
因为这习气是我们多生历劫以来养成着相、逐境的习惯，又因我见之故，事事都要符合己见，所以人人都有贪、 、痴、慢、疑五大恶习，要一下改掉这多生历劫养成的旧习，可不是一件容易的事。	These habitual tendencies are habits of clinging to appearances and pursuing circumstances that we have cultivated over many lives and kalpas. Moreover, because of the view of self, we insist that everything conform to our own opinions. Thus everyone has the five great evil habits of greed, anger, ignorance, pride, and doubt. To eradicate at once these old habits formed over many lives and kalpas is no easy matter.
要在明心见性后，于事境中辛勤磨炼，勤除习气。一旦习气除尽了，乌云散了，光明自然大放，神通自然大发。所以，明心见性在先，发神通在后。明心见性是根本，神通是枝末。但得本，不愁末。	After realizing the mind and seeing one's true nature, one must diligently temper oneself amid circumstances and assiduously eliminate habitual tendencies. Once habitual tendencies have been entirely removed, the dark clouds disperse, luminosity naturally shines forth, and spiritual powers naturally manifest in full. Therefore, realizing the mind and seeing one's true nature comes first, and the manifestation of spiritual powers comes afterward. Realizing the mind and seeing one's true nature is the root; spiritual powers are the branches. Once the root is attained, there is no need to worry about the branches.
真正见性了，根本具足了，培养它，自然会生起枝叶来，形成大用。这就叫做悟后真修，长养圣胎，这是古	When one has truly seen the true nature, the root is complete. Nurture it, and branches and leaves

来用功的规范，我们一定要弄清楚。倘若修法不以明心见性为先，而妄求神通，则是本末倒置，修法不但不会究竟，还有着魔的危险。	will naturally grow, giving rise to great functioning. This is called true cultivation after awakening, nurturing the ‘sacred embryo’. It has been the standard for practice since ancient times, and we must understand it clearly. If one practices without first realizing the mind and seeing one’s true nature, but vainly seeks spiritual powers, this reverses root and branch. Not only will such practice fail to reach completion; it also entails the danger of becoming possessed by demons.
佛在世时，五通仙人问佛：“世尊有六通，我有五通，如何是那一通？”佛叫他的名字：“五通仙人。”他答应了一声。佛说：“那一通，你问我。	When the Buddha was alive, an immortal with the five spiritual powers asked him, “World-Honored One, you have the six spiritual powers, while I have five. Which is the one power that I lack?” The Buddha called his name: “Immortal with the Five Spiritual Powers.” He answered. The Buddha said, “That is the power you ask me about.”
”这里我们要讲一讲，五通仙人缺的究竟是哪一通呢？是漏尽通！什么叫漏尽通呢？漏者，就像我们的锅、碗、瓶子，一旦破了，装东西就会漏掉的。	Here we should explain which power the immortal with the five spiritual powers lacked. It was the power of the exhaustion of outflows. What is the power of the exhaustion of outflows? An outflow is like a pot, bowl, or bottle: once it is broken, whatever it contains leaks out.
世间法都是有漏法，都不是长久的，都是生住异灭，成住坏空，生生灭灭不已的。所谓尽者，就是尽绝、没有。	All worldly dharmas are conditioned dharmas with outflows. None endure permanently; all pass through arising, abiding, changing, and ceasing; formation, abiding, decay, and emptiness; arising and ceasing without end. “Exhaustion” means complete extinction—nothing remaining.
在前面讲有余涅　时已讲过，我们有两个大执著：一个是我执，执著有我这个人；另一个是法执，认为有法可得、有道可修、有生死可了、有涅　可证。由于有这二执，则有两种生死。执了人我，有我这个人，就有分段生死。	When discussing nirvāṇa with remainder earlier, we explained that we have two great attachments. One is attachment to self: clinging to there being a person called “I.” The other is attachment to dharmas: believing that there are dharmas to attain, a path to cultivate, birth and death to transcend, and nirvāṇa to realize. Because of these two attachments, there are two kinds of birth and death. When one clings to the personal self, to there being a person called “I,” there is segmented birth and death.

执了法我，有法可得，就有变易生死。如果二执都除尽了，烦恼就都没了，两种生死也都净尽了，“有漏”尽绝了，就叫做漏尽通。	When one clings to the dharma-self, believing that there are dharmas to attain, there is transformational birth and death. If both attachments are completely eliminated, all afflictions disappear, and both kinds of birth and death are wholly exhausted. When “outflows” are extinguished, this is called the power of the exhaustion of outflows.
那么，为什么外道得不到漏尽通呢？因为他们不知道什么是佛性，而执著法，认为有法可得，心外求法，所以叫外道。既然是心外求法，那就没有漏尽，所以得不到漏尽通。	Why, then, can non-Buddhist paths not attain the power of the exhaustion of outflows? Because they do not know what Buddha-nature is and cling to dharmas, believing that there are dharmas to attain and seeking dharmas outside the mind. This is why they are called non-Buddhist paths. Since they seek dharmas outside the mind, their outflows are not exhausted, and so they cannot attain the power of the exhaustion of outflows.
又由于外道修法是压制念头，强制入定，认为只有入定以后才能得神通。他们的目的也就是如此。所以，他们可以修得五通（即天眼通、天耳通、神足通、宿命通、他心通），但终因没有漏尽通而不究竟。	Moreover, practitioners of non-Buddhist paths suppress their thoughts and forcibly enter samādhi, believing that spiritual powers can be attained only after entering samādhi. This is also their aim. Therefore, they may cultivate the five spiritual powers—the divine eye, divine ear, supernatural travel, knowledge of past lives, and knowledge of others’ minds—but, because they ultimately lack the power of the exhaustion of outflows, their attainment is not final.
第一，因为这神通是克制得来的，当此生入灭之后，就有失去的危险。第二，因为着相的缘故，执著神通，更有着魔的危险。为什么这样说呢？我们要知道，佛和魔不是两回事，是一物的两面。	First, because these spiritual powers are gained through suppression, they may be lost after death in this life. Second, because of attachment to appearances, attachment to spiritual powers entails an even greater danger of becoming possessed by demons. Why is this so? We should know that Buddha and demon are not two separate things; they are two sides of one thing.
所谓佛者，就是一丝不挂、一尘不染、丝毫不着、清净无所得的觉者。《心经》说：“以无所得故。”所以才能得阿耨多罗三藐三菩提。而外道是有所得，要得神通。那么，有所得就不免着相，故不是佛，而是魔。	A Buddha is an awakened one who is free of every attachment, unstained by a single speck of dust, completely unattached, pure, and without attainment. The Heart Sūtra says, “Because there is nothing to attain.” Therefore one can attain unsurpassed, perfect, complete awakening. But non-Buddhist paths seek attainment; they seek spiritual powers. Where there is attainment,

	attachment to appearances is unavoidable. Therefore, this is not Buddha, but demon.
佛和魔是一回事。不是魔之外有佛，佛之外有魔，就在于你有无所求，有无所得。因此，我们修行一定不要着相，先了人我，后除法我，一切都不可得。这样方能既了了分段生死，又了了变易生死。得了漏尽通，五通自然齐发。最后，就是发了大神通，也不见有神通可得，还是无所得。这才是真正证道！	Buddha and demon are one matter. There is no Buddha apart from demon, nor demon apart from Buddha; it depends on whether you seek anything and whether there is anything to attain. Therefore, in our practice we must never cling to appearances. First transcend the personal self, then eliminate the dharma-self; nothing whatsoever can be attained. Only in this way can one completely transcend both segmented birth and death and transformational birth and death. Having attained the power of the exhaustion of outflows, the five spiritual powers will naturally all manifest. Finally, even if great spiritual powers manifest, one does not see any spiritual powers as attained; one remains without attainment. Only this is genuine realization of the Way!
三、《心经》的五重玄义	III. The Fivefold Profound Meaning of the Heart Sūtra
用五重玄义来解释大乘经典，是天台宗的智者大师发明的方法。所谓玄义，并非深奥玄妙不可测，而是将经文所含的幽微玄妙意旨分五个层次挖掘疏解出来，使大家容易明白。后来的解经者皆以此为典范。这五重玄义是：释名、显体、明宗、辨用、判教相。	Using the fivefold profound meaning to explain Mahāyāna sūtras was a method devised by Great Master Zhizhe of the Tiantai school. “Profound meaning” does not mean something so deep and mysterious as to be unfathomable. Rather, it draws out and elucidates, in five levels, the subtle and profound purport contained in a sūtra, making it easier for everyone to understand. Later commentators on the sūtras all took this as their model. The fivefold profound meaning consists of: explaining the name, revealing the essence, clarifying the principle, distinguishing the function, and classifying the teaching characteristics.
（一）释名：就是解释经的题名。每一部经都像人一样，有一个名字。每一名字，都有特定的意义。将经题字面的意思与深蓄的内涵解释清楚，就是释名。佛经的名字有七个种类：	(I) Explaining the name: this means explaining the title of a sūtra. Every sūtra, like every person, has a name. Each name has a particular meaning. To clarify both the literal meaning and the deeply contained import of a sūtra’s title is called explaining the name. Buddhist sūtra titles fall into seven categories:

第一，以人为名。即以该经法主的名字而命名的。譬如《佛说阿弥陀经》、《维摩诘所说经》等。佛、阿弥陀佛、维摩诘居士，均是人名。	First, titles named after persons. These are named after the principal teacher of the sūtra. Examples include the Amitābha Sūtra Spoken by the Buddha and the Sūtra Spoken by Vimalakīrti. Buddha, Amitābha Buddha, and the lay practitioner Vimalakīrti are all personal names.
第二，以法为名。即以佛所说的法相为名。如：《涅 经》、《摩诃般若波罗蜜多经》等。涅 、摩诃般若波罗蜜多，均是佛所说的法。	Second, titles named after dharmas. These take as their names the dharma characteristics taught by the Buddha, such as the Nirvāṇa Sūtra and the Mahāprajñāpāramitā Sūtra. Nirvāṇa and Mahāprajñāpāramitā are both dharmas taught by the Buddha.
第三，以喻为名。就是以使人容易理解经中意义的比喻来命名。如：《梵网经》。	Third, titles named after metaphors. These are named by metaphors that help people understand the meaning of the sūtra, such as the Brahmā Net Sūtra.
大梵天王宫殿里挂着的因陀罗网似圆筒状，像我们现在佛殿里挂的幢一样，且每个网眼里都嵌了一颗摩尼宝珠，颗颗宝珠明亮如镜，互相辉映，重重交参，不相障阂，庄严尊贵，无以复加。这里用梵网作喻，以显诸佛之教门重重无尽，法法无穷，庄严法身，光明遍彻，无所障阂。	Indra’s net, hanging in the palace of the great Brahmā king, is cylindrical in shape, like the banners now hung in Buddhist halls. A wish-fulfilling jewel is set in each mesh. Each jewel is bright as a mirror, reflecting the others; they interpenetrate layer upon layer without obstructing one another, majestic and noble beyond compare. Here the Brahmā net serves as a metaphor to reveal that the teachings of all Buddhas are endlessly interpenetrating, that dharmas are inexhaustible, that they adorn the dharmakāya (Dharma body), and that their light pervades everywhere without obstruction.
第四，以人法为名。如《佛说仁王般若经》，是佛对十六个国王，即人王而说的。佛和人王都是人，而般若是法，所以是以人法为名。	Fourth, titles named after both persons and dharmas. For example, the Prajñā Sūtra Spoken by the Buddha for the Benevolent Kings was spoken by the Buddha to sixteen kings, that is, human kings. The Buddha and the human kings are persons, while prajñā is a dharma; therefore, it is named after both persons and dharmas.
第五，以法喻为名。如《般若波罗蜜多心经》，般若波罗蜜多是法，心是比喻。为什么说心是比喻呢？我们下面还要详加解说。	Fifth, titles named after dharmas and metaphors. For example, in the Heart Sūtra of Prajñāpāramitā, prajñāpāramitā is a dharma, while “heart” is a metaphor. Why is “heart” said to be a metaphor? We shall explain this in detail below.

第六，以人喻为名。如《菩萨璎珞经》。菩萨是人，璎珞比喻庄严之意，所以是人喻为名。	Sixth, names based on a person and a metaphor, as in the Bodhisattva Garland Sūtra. The bodhisattva is the person, and the garland symbolizes adornment; hence it is named after a person and a metaphor.
第七，以人法喻为名。比如《大方广佛华严经》。大方广是法，佛是人，华严是喻，比喻证得大方广之理的佛，其因地要修十度万行，庄严果上功德。	Seventh, names based on a person, a dharma, and a metaphor, as in the Great Expansive Buddha's Flower Ornament Sūtra. Great Expansiveness is the dharma, Buddha is the person, and flower ornament is the metaphor. It compares the Buddha who realizes the principle of Great Expansiveness to one who, during the causal stage, cultivates the ten perfections and myriad practices, thereby adorning the merits of fruition.
这里大方广的“大”字，意思是体大，即体性包含一切，无有一物在这个体性之外。“方”、“广”意思是相大与用大，即从体性所显示的妙用周遍圆满，无所不具，无所不遍。因为佛性量等虚空，足以含尽恒沙佛土。	Here, the word “great” in Great Expansiveness means greatness of essence: its intrinsic nature encompasses everything, and there is not a single thing outside it. “Expansive” and “vast” mean greatness of characteristics and function: the wondrous functioning revealed from intrinsic nature is all-pervasive and complete, lacking nothing and reaching everywhere. Since the measure of Buddha-nature equals empty space, it can contain Buddha lands as numerous as the sands of the Ganges.
也就是说，所有恒河沙数的佛土，无一不在佛性之内。我们知道，每一个佛土都有三千大千世界。所谓三千大千世界者：一座须弥山，有一个日月、四大洲，即一个小世界。	That is, all Buddha lands, as numerous as the sands of the Ganges, are within Buddha-nature. We know that each Buddha land contains a three-thousand great-thousand world system. To explain this world system, one Mount Sumeru, together with one sun, one moon, and four great continents, constitutes one small world.
一千个这样的小世界叫小千世界，一千个小千世界叫中千世界，一千个中千世界叫大千世界。三次以千积（即千的三次方），故称三千大千世界。每一个佛土都是三千大千世界。	A thousand such small worlds are called a small thousand-world system; a thousand small thousand-world systems are called a middling thousand-world system; and a thousand middling thousand-world systems are called a great thousand-world system. Since one thousand is multiplied three times—that is, raised to the third power—it is called a three-thousand great-thousand world system. Every Buddha land is a three-thousand great-thousand world system.

而我们所修证的性量包含十方诸佛，恒河沙数佛土都在内，你们说这大不大？真是大得不能再大了，这就是大而无外。	The measure of the intrinsic nature that we realize through practice encompasses the Buddhas of the ten directions; Buddha lands as numerous as the sands of the Ganges are all within it. Tell me, is that not great? It truly could not be greater: this is greatness beyond which there is no outside.
我们有些人只知道亚洲、美洲、欧洲、非洲、大洋洲等五大洲，以为这就是整个世界了，除此之外再也没有了。这只能说明我们的心量太小了，只一管之见，犹如井底之蛙。而我们学佛，就要证到广大无边、尽虚空、遍法界的心量。	Some people know only the five continents—Asia, the Americas, Europe, Africa, and Oceania—and suppose that this is the entire world, with nothing beyond it. This only shows that their mind-capacity is too small, that they see through a single tube, like frogs at the bottom of a well. In studying Buddhism, however, we must realize a mind-capacity that is vast and boundless, exhausting empty space and pervading the dharma realm.
以上是佛经的七类命名。前三种或以人、或以法、或以喻为名，均是单数，是单名。后四种或以人法、或以法喻、或以人喻、或以人法喻为名，均是复数，是复名。	These are the seven categories of names for Buddhist scriptures. The first three are named after a person, a dharma, or a metaphor; each contains a single element and is therefore a simple name. The latter four are named after person and dharma, dharma and metaphor, person and metaphor, or person, dharma, and metaphor; each contains multiple elements and is therefore a composite name.
（二）显体：显示本经的体，就是显示法要。有名必有实，犹如一个人有了姓名，就有他的形态，说明这个人是个什么样子。即为显体。	(II) Revealing the essence: This means revealing the essence of the present sūtra—that is, revealing its essential Dharma teaching. Where there is a name, there must be an actuality. Just as a person who has a name also has a form that shows what kind of person he is, so this is called revealing the essence.
（三）明宗：就是显明本经的宗旨。每一部经都有它的目的和宗旨，将它辨明弄清楚即为明宗。	(III) Clarifying the principle: This means making clear the central principle of the present sūtra. Every sūtra has its purpose and central principle; to distinguish and clarify them is called clarifying the principle.
（四）辨用：就是辨别本经的作用、用途，有什么效果，有什么利益。	(IV) Distinguishing its function: This means discerning the function and application of the present sūtra—what effects and benefits it has.
（五）判教相：前面我们已经讲过，智者大师分判佛陀说法为五时。那么判别本经是什么时候说的，说的哪种法，即为判教相。	(V) Classifying the teaching characteristics: As we have already explained, Great Master Zhizhe classified the Buddha's teachings into five periods.

	Determining when the present sūtra was taught and what teaching it expounds is called classifying its teaching characteristics.
上述即为五重玄义的内涵所在。现在我们一起来研究一下《心经》的五重玄义。	These are the contents of the fivefold profound meanings. Let us now examine the fivefold profound meanings of the Heart Sūtra.
（一）释名：	(I) Explaining the Name:
前面已经谈了《般若波罗蜜多心经》是以法喻而为名的。下面我们将具体地解释一下经名的含义。	We have already discussed how The Heart Sūtra of Prajñāpāramitā is named after a dharma and a metaphor. We shall now explain the meaning of its title in detail.
般若	Prajñā
前面已讲过，“般若”是梵文，其意义很广，内涵幽深。把它译成智慧或大智慧都不尽其义，表达并不完善。因无上庄重之故，而沿用了梵文的音。“通达世间法和出世间法、应用得圆融无碍、恰到好处”，若这样来讲“般若”的含义，还稍微能尽它的一点意思。简单地讲，般若就是妙智慧，或者是真心。	As explained earlier, “prajñā” is a Sanskrit word with a broad meaning and profound implications. Translating it as wisdom or great wisdom does not fully convey its meaning. Because of its unsurpassed solemnity, its Sanskrit sound has been retained. If we describe prajñā as “thoroughly comprehending worldly and supramundane dharmas, and applying them harmoniously, without obstruction, and with perfect appropriateness,” we can convey at least a little of its meaning. Put simply, prajñā is wondrous wisdom, or the true mind.
妙智慧不是我们平常所说的聪明智慧的世间智，也不是外道有漏法修得的智慧，而是含有无漏法之圣意的无上妙智，是宇宙间真正的大智慧。此乃是大智若愚，知无所知，是真心实相的妙用。	Wondrous wisdom is not the worldly intelligence and cleverness ordinarily spoken of, nor is it wisdom attained through the defiled dharmas cultivated by non-Buddhist paths. Rather, it is unsurpassed wondrous wisdom containing the sacred meaning of undefiled dharmas—the true great wisdom of the universe. It is great wisdom that appears foolish, knowing without anything known; it is the wondrous functioning of the true mind and ultimate reality.
世间智的世智才聪是有所知，是分别，分别是最坏的妄心。	Worldly intelligence and cleverness involve something known; they discriminate, and discrimination is the worst kind of deluded mind.
知无所知，不是像傻瓜、呆子一样，也不是像木头、石头一样，凡事无动于衷，而是不加分别、不加取舍，好坏、长短、是非还是了了分明，但好的不爱不取，坏的不憎不舍。因为好坏无非是你的妄心分别，均是梦幻泡	Knowing without anything known does not mean being like a fool or an idiot, nor like wood or stone, indifferent to everything. It means making no discriminations and no choices. Good and bad, long

影，了不可得，又何必痴迷地被假相所惑，跟着外境转动呢？说到这里，我们不妨讲个故事。	and short, right and wrong are still seen with clear, ever-present knowing; yet one neither loves nor grasps what is good, and neither hates nor rejects what is bad. For good and bad are nothing but distinctions made by your deluded mind; they are all like dreams, illusions, bubbles, and shadows, utterly unobtainable. Why then be foolishly deluded by false appearances and carried along by external circumstances? This brings to mind a story.
从前有一个禅师四处云游参禅。有一天，忽然下了雨，他就近躲到一个肉铺里避雨。一会儿，来了一个买肉的人，对老板说：“给我割一斤好肉，我全要瘦肉，不要肥的。”老板说：“好呵！我这一刀切给你的都是瘦肉。	Long ago, a Chan master traveled about visiting teachers and practicing Chan. One day it suddenly began to rain, and he took shelter in a butcher shop nearby. Before long, a customer came in and said to the proprietor, “Cut me a jin of good meat. I want only lean meat, no fat.” The proprietor said, “Certainly! With this one cut, it will all be lean meat.”
”买主称心如意地走了。过了一会儿，又来了一个人说：“老板，我买一斤肥肉，炼油用，不要瘦肉。”老板说：“好！给你一刀肥肉。”这人也称心而去了。又来了一个人说：“老板，我要一斤又肥又瘦的五花肉。	The customer left fully satisfied. After a while, another person came and said, “Proprietor, I would like a jin of fat meat for rendering oil, not lean meat.” The proprietor said, “Fine! Here is one cut of fat meat for you.” This man also left satisfied. Then another person came and said, “Proprietor, I want a jin of streaky pork, with both fat and lean meat.”
”老板说：“好，我给你切一刀肥瘦相半的好肉。”买主也称心而去。老板说：“看呵！我这里块块都是好肉。”啊！这个禅师听了，当下大悟。的确，这个猪肉哪里为好、哪里是坏呢？完全是买肉人的心在分别。	The proprietor said, “Fine, I will cut you a good piece with equal portions of fat and lean.” This customer too left satisfied. The proprietor said, “Look! Every piece of meat here is good meat.” When the Chan master heard this, he attained great awakening on the spot. Indeed, what part of this pork could be called good, and what part bad? It was entirely the minds of the meat buyers that were making distinctions.
而这分别心又是多年养成的习气所产生的知见。你养成喜欢吃瘦肉的习惯，就讨厌肥肉，于是说瘦肉好，肥肉不好；他的习惯是喜欢吃肥肉，就认为瘦肉不好，肥肉好。就像人们常说的：“萝卜青菜，各有所爱。	This discriminating mind is itself a view produced by habitual tendencies developed over many years. If you have formed the habit of liking lean meat, you dislike fat meat and therefore call lean meat good and fat meat bad. Another person is accustomed to liking fat meat, and so considers lean meat bad and fat meat good. As people often say, “Some love radishes; others love greens.”
”其实，瘦肉和肥肉，萝卜和青菜，事物的本身并没有好坏之分，之所以有好有坏，完全是由于人的生活习	In fact, lean and fat meat, radishes and greens—things in themselves have no distinction of good or bad. The appearance of good and bad arises

惯、人的喜恶而形成的妄想知见所致。倘若习气消除了，妄想没有了，哪里还有好有坏呢?	entirely from deluded views formed by people's habits and preferences. If habitual tendencies are eliminated and deluded thoughts are gone, where could good and bad remain?
有人会说：“东西没有好坏，人总不能说没有好坏吧? 有的人横行霸道，无恶不作；有的人老老实实，与人为善。”是的，人的行为的确有好坏之分。	Someone may say, “Even if things are neither good nor bad, surely people cannot be said to be neither good nor bad. Some people act tyrannically and commit every kind of evil; others are honest and kind to others.” Yes, human conduct does indeed have distinctions of good and bad.
在这方面，佛法从根本上揭示了人的身体、命运、环境等各自不相同的原因和由来，指明了一切众生都在六道轮回的生命之流中生灭流转。之所以万有不齐，苦乐贫富悬殊，因其间都遵循着一条因果规律。	In this regard, the Buddhadharma fundamentally reveals the causes and origins of the differences among people's bodies, destinies, environments, and so forth. It explains that all sentient beings arise and cease, circulating in the stream of life within the six realms of rebirth. The reason for the inequalities among all things, and for the great disparities of suffering and happiness, poverty and wealth, is that all follow the law of cause and effect.
“欲知前世因，今生受者是”，今生的环境和遭遇，所受的果，是前世所造的因。“欲知来世果，今生作者是”，今生的所作所为，就是你来世所受的果报。	“If you wish to know the causes of past lives, look at what you undergo in this life.” The environment and circumstances of this life—the results you experience—arise from causes created in past lives. “If you wish to know the results of future lives, look at what you do in this life.” What you do in this life brings about the karmic retribution you will undergo in future lives.
其中的因因果果虽然极其错综复杂，但正如“种瓜得瓜，种豆得豆”的规律一样，自因自果，自作自受，恰如其分，丝毫不差。所以佛教劝人诸恶莫做，众善奉行。	Although the interweaving of causes and results is exceedingly complex, it follows the same principle as “plant melons and reap melons; plant beans and reap beans”: one's own causes bring one's own results, and one reaps the consequences of one's own actions, with perfect appropriateness and not the slightest error. Therefore, Buddhism advises people to commit no evil and to practice all good.

利人即是自利，害人实是自害，我们应该“随缘消旧业，更莫造新殃”。因此，见了坏人，我们也不要厌恨他、蔑视他，而是要劝告他、教育他，使他改恶向善、改过自新。	Benefiting others is benefiting oneself, and harming others is truly harming oneself. We should “accord with conditions to eliminate old karma, and never create new misfortunes.” Therefore, when we encounter a bad person, we should not loathe or despise that person, but should advise and educate them, enabling them to turn from evil to good and reform themselves.
若心里总是存着“这个人很坏”的见解，把这个人完全剔除在外，又怎能改造他呢？佛教是积极向上的，其基点就是，一切众生都有佛性。也就是说一切众生都可以成就为佛，是平等的。但是成就得迟、早、快、慢，要看时节因缘而定了。所以，学佛的人要心量大，要能容忍各种各样的众生，在成就别人的同时成就自己。	If we always harbor the view that “this person is very bad” and exclude that person entirely, how can we transform them? Buddhism is positive and uplifting, and its foundation is that all sentient beings possess Buddha-nature. In other words, all sentient beings can attain Buddhahood and are equal. Yet whether realization comes sooner or later, quickly or slowly, depends upon the time and conditions. Therefore, Buddhist practitioners must have great mind-capacity, be able to accommodate all kinds of sentient beings, and attain realization themselves while helping others do the same.
般若又分三种：文字般若，观照般若，实相般若。	Prajñā is also divided into three kinds: literary prajñā, contemplative prajñā, and prajñā of ultimate reality.
文字般若：用文字语言来表达佛法的要义至理。如三藏十二部经典、讲经说法等。前面讲过，因佛性是无形无相的，无法描绘。所以不可言说，说了即不是，故谓“言语道断，心行处灭。	Literary prajñā: using words and language to express the essential principles of the Buddhadharma, as in the Tripiṭaka and twelve divisions of the scriptures, or in expounding sūtras and teaching the Dharma. As explained earlier, Buddha-nature is formless and without appearance, and cannot be depicted. Therefore, it cannot be spoken of: once it is spoken of, it is no longer it. Hence it is said, “The way of words is cut off; the sphere of mental activity is extinguished.”
”但如一言不发，又怎能引初学者入门呢？故又不得不于无言说处，说些义理，使初学者入门。故文字般若，仅为表法方便。	Yet if not a word were spoken, how could beginners be guided through the gate? Thus, even where there is no speaking, one cannot help but expound some principles in order to guide beginners. Literary prajñā is therefore only an expedient for indicating the Dharma.
修学者通过对文字语言的理解、思维，明白了佛法的义理，再起观照实修，这就是修法的闻、思、修全过程。这里还须说明一下，用文字语言所表达的教义教理，是	Through understanding and reflecting on words and language, practitioners come to understand the principles of the Buddhadharma; they then

佛陀与佛门弟子的心髓，供后学者方便了彻实相妙理，以起实修观照，照见实相般若之体，而起度生之用，乃妙智慧法宝也。	undertake contemplative practice. This is the complete process of hearing, contemplating, and cultivating in Dharma practice. It should also be explained that the teachings and principles expressed in words and language are the heart-essence of the Buddha and his disciples. They enable later students to readily penetrate the wondrous principle of ultimate reality, undertake contemplative practice, see the essence of prajñā of ultimate reality, and give rise to the function of liberating sentient beings. They are the Dharma treasure of wondrous wisdom.
观照般若：从观照证悟实相开发出来的智慧。即观照一切有为和无为诸法俱不可得的智慧。比如：《心经》一开始就提出“观自在菩萨”，这里的“观”就是观照，它既不是用肉眼观看，更不是胸内肉团心的作用；既不是大脑神经的功能，也不是用第六意识去分别观想，而是无形无相之性的作用，即集中心力观照所修的法。	Contemplative prajñā: the wisdom developed through realizing ultimate reality by means of contemplation. It is the wisdom that contemplates all conditioned and unconditioned dharmas and finds them all unobtainable. For example, the Heart Sūtra begins by introducing “Avalokiteśvara Bodhisattva,” whose Chinese name is Guanzizai Pusa ( ). Here, guan ( ) means contemplation. It is neither seeing with the physical eyes nor the function of the lump of flesh called the heart within the chest; neither is it a function of the brain and nerves, nor is it the use of the sixth consciousness to discriminate and visualize. Rather, it is the functioning of the formless, signless nature: concentrating the power of the mind to contemplate the Dharma one is cultivating.
净土宗修念佛法门。在念“南无阿弥陀佛”圣号的时候，修学者的眼耳鼻舌身意都须集中摄在这句佛号上，不使外驰。佛号从心起而出于口，耳朵听得清清楚楚，才能摄住妄念而安然入定，才能收到念佛的功效。	The Pure Land school cultivates the Dharma gate of Buddha-recitation. When reciting the sacred name “Namo Amitābha Buddha,” practitioners must gather and focus their eyes, ears, nose, tongue, body, and mind upon this Buddha-name, without allowing them to wander outward. The Buddha-name arises from the mind and comes forth through the mouth; only when the ears hear it clearly can one contain deluded thoughts and peacefully enter samādhi, thereby receiving the benefits of Buddha-recitation.
这种口持耳闻的念佛法，是最好的观照念佛法。因为耳闻即是心闻，心观照在佛号上，妄念自然不生。印光大师在《念佛三昧摸象记》中言：若论证三昧之法，“必须当念佛时，即念返观，专注一境，毋使外驰。	This method of Buddha-recitation, in which the mouth recites and the ears hear, is the finest method of contemplative Buddha-recitation. For hearing with the ears is hearing with the mind; when the mind contemplates the Buddha-name,

	deluded thoughts naturally do not arise. Master Yinguang said in Notes on Feeling Out Buddha-Recitation Samādhi: “As for the method of realizing samādhi, when reciting the Buddha’s name, one must turn the recitation back upon itself in contemplation, focus exclusively on one object, and not allow the mind to wander outward.
念念照顾心源，心心契合佛体。返念自念，返观自观；即念即观，即观即念。务使全念即观，念外无观；全观即念，观外无念。”才能证入念佛三昧。所以，净土宗离不开观照。	In each thought, attend to the source of mind; with each moment of mind, accord with the Buddha’s essence. Turn recitation back upon one’s own recitation; turn contemplation back upon one’s own contemplation. Recitation itself is contemplation; contemplation itself is recitation. One must make the whole of recitation itself contemplation, with no contemplation outside recitation; and the whole of contemplation itself recitation, with no recitation outside contemplation.” Only then can one realize Buddha-recitation samādhi. Therefore, the Pure Land school cannot be separated from contemplation.
再讲禅宗。禅宗也离不开观照。禅宗要参一句话头，要起疑情，使全身心都集中在话头的疑情上。疑情起时，笼罩着全身，行不知行，坐不知坐，整个身心都凝到这个疑团里去了。禅宗把这比喻为吞了一个栗棘蓬，吐也吐不出、咽也咽不下。于妄念剿绝处，猛着精彩，才有好消息到来，这也就是观照。	Now let us speak of the Chan school. The Chan school likewise cannot be separated from contemplation. In Chan, one investigates a huatou and arouses a sense of doubt, so that one’s whole body and mind are focused on the doubt of the huatou. When this sense of doubt arises, it envelops the entire body: one walks without knowing one walks, sits without knowing one sits, and one’s entire body and mind congeal into this mass of doubt. The Chan school compares this to swallowing a thorny chestnut burr, which can neither be spat out nor swallowed down. At the point where deluded thoughts are utterly extinguished, one must exert one’s full spirit and energy; only then will good news arrive. This too is contemplation.
再说密宗。密宗修法是身口意三密加持。身密，脚跏趺而坐，手结印不动。口密，嘴巴绵绵密密不停地持咒，而不可说话。意密，就是思想、意念都集中在所持之咒上，像前面所说的念佛一样，口持心闻，即念即观，即观即念，这也是观照。密宗修法很多，有观像法，观本尊法等等，这里就不多谈了。	Let us now speak of Esoteric Buddhism. Esoteric practice involves the empowerment of the three mysteries of body, speech, and mind. In the mystery of body, one sits cross-legged with the hands forming mudrās and remaining still. In the mystery of speech, one continuously recites mantras without interruption and must not speak. The mystery of mind means that all thoughts and

	intentions are focused upon the mantra being recited. As in the Buddha-recitation described above, the mouth recites and the mind hears; recitation itself is contemplation, and contemplation itself is recitation. This too is contemplation. Esoteric Buddhism has many practices, including visualization practices and practices for visualizing the yidam, but these will not be discussed further here.
可以这样说，一切法都不能离开观照而成就。由“文字般若”开始，领会了经文的义理，以起观照之用，进入到“观照般若”。	It may be said that no Dharma can be accomplished apart from contemplation. Beginning with “literary prajñā,” one comprehends the meaning and principle of the scriptures and thereby gives rise to the function of contemplation, entering into “contemplative prajñā.”
随着观照功夫的深进，“照见五蕴皆空”，证得“实相般若”，就是亲证“本来面目”，也就是我们所说的明心见性——亲自见到佛性了。所以，观照是学佛成道的唯一途径，是能否修持成就、能否明心见性的关键。《心经》以观照般若为宗，故是成佛之指南。	As one’s contemplative practice deepens, one “clearly sees that the five aggregates are all empty” and realizes “prajñā of ultimate reality.” This is directly realizing the Original Face, which is what we call realizing the mind and seeing one’s true nature—directly seeing Buddha-nature. Therefore, contemplation is the only path for Buddhist practitioners to realize the Way; it is the key to whether cultivation can succeed and whether one can realize the mind and see one’s true nature. The Heart Sūtra takes contemplative prajñā as its principle and is therefore a guide to Buddhahood.
实相般若：是众生之本来面目，如来之法身。亦称妙明真心、佛性、法性、真如、涅　、大圆觉海、菩提等。凡所有相，皆是虚妄，唯此为真，是实实在在的天真佛。	Prajñā of ultimate reality: this is the Original Face of sentient beings and the dharmakāya (Dharma body) of the Tathāgata. It is also called the wondrously luminous true mind, Buddha-nature, dharma-nature, suchness (tathatā), nirvāṇa, the great ocean of perfect enlightenment, bodhi, and so forth. All appearances whatsoever are false and illusory; only this is true. It is the genuinely real, naturally authentic Buddha.
我们大家，乃至一切众生，无量劫来本来具有，而且个个平等，同样俱足，不增不减，不生不灭，不垢不净，亘古亘今永恒不变，这就是无形无相的性，也叫做自性、法性、佛性。	All of us, indeed all sentient beings, have possessed this from beginningless kalpas. Each and every one possesses it equally and completely: neither increasing nor decreasing, neither arising nor ceasing, neither defiled nor pure, eternally unchanging from ancient times to the present. This

	is the formless, signless nature, also called self-nature, dharma-nature, or Buddha-nature.
那么，我们平常所说的心又是什么呢？是我们人的根与尘相对而幻起的一种感觉。下面我们讲苦集灭道时就会晓得，集是根尘相对集合起来的幻心，是个影子，是虚假的。	Then what is the mind of which we ordinarily speak? It is a kind of sensation illusorily produced when our faculties encounter their objects. When we discuss suffering, its origin, cessation, and the path below, we shall understand that the origin is the illusory mind produced through the coming together of faculties and objects. It is a shadow; it is unreal.
它是客观环境的反映，是我们的眼耳鼻舌身意六根，对各个相应的色声香味触法六尘，根尘相对而生出的眼识、耳识、鼻识、舌识、身识和意识，六根、六尘、六识集合起来而产生出念头和思想。	It is a reflection of the objective environment. When our six faculties—eyes, ears, nose, tongue, body, and mind—encounter their corresponding six objects—forms, sounds, odors, tastes, tactile objects, and dharmas—they give rise to eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mental consciousness. When the six faculties, six objects, and six consciousnesses come together, thoughts and ideas arise.
假如没有客观环境，就根本没有心。所以，心不是单独孤立存在的。毗舍浮佛讲：“心本无生因境有。”就是说这个道理。故客观环境、外在境界是生起心的外在原因。那么，内在原因是什么呢？就是性。	If there were no objective environment, there would be no mind at all. Therefore, mind does not exist separately and independently. Buddha Viśvabhū said, “The mind is originally unborn; it exists because of objects.” This expresses the same principle. Thus, the objective environment and external circumstances are the external causes for the arising of mind. What, then, is the internal cause? It is nature.
性是生起心的根本，生起心的能量，是心的本原。没有性，对境生不起心来。犹如电，虽不能目见，但一切照明、动力等等都是它在起作用。	Nature is the root from which mind arises, the energy that gives rise to mind, and the source of mind. Without nature, the mind cannot arise in response to objects. It is like electricity: although it cannot be seen with the eyes, all illumination, motive power, and so forth function through it.
前面我们已讲过，之所以眼能见、耳能闻、鼻能嗅、舌能尝、身能触、意能思，均是性的作用。视性、闻性、嗅性、尝性等，均具有各种功能，能发挥各种作用。所以，心是由性生起来，才派上用场的。	As we have already explained, the reason the eyes can see, the ears can hear, the nose can smell, the tongue can taste, the body can touch, and the mind can think is entirely the functioning of nature. The nature of seeing, hearing, smelling, tasting, and so forth each possesses various capacities and can

	exercise various functions. Thus, mind arises from nature and only then can serve its purpose.
性是体，心是用；性是理，心是事。性是真实永存的，但却无形无相，经上有时亦谓之“真心”。心是虚幻的，但却有形有相。众生往往被各种虚妄的假合之相所迷惑，认妄为真，执著追逐不已，因此被各种无明烦恼所束缚，被各种业障所蒙盖，不见自性光明，不得自在，而落于六道轮回，生死流转，不得解脱。	Nature is the essence, and mind is the function; nature is principle, and mind is phenomena. Nature truly and eternally abides, yet it is formless and signless; the scriptures sometimes also call it the “true mind.” Mind is illusory, yet it has forms and appearances. Sentient beings are often deluded by all kinds of false, composite appearances. Taking the false to be true, they cling to and pursue them without cease. Thus they are bound by all kinds of afflictions of ignorance, obscured by all kinds of karmic obstacles, unable to see the luminosity of their own nature, and deprived of freedom. They fall into the cycle of rebirth in the six realms, revolving through birth and death without attaining liberation.
假使大家明白了什么是性、什么是心，二者之间究竟是个什么关系，就明白心与物俱虚幻不可得，因而放弃身心世界，不再追求执著，这就是明心！讲到见性，性虽本有，但无形无相、无声无嗅，不可耳闻、不可目睹，不可以知知、不可以识识，只可慧照、妙观、领悟、神会。	If everyone understands what nature is, what mind is, and what precisely their relationship is, then they will understand that both mind and things are illusory and unobtainable. They will therefore relinquish body, mind, and world, no longer pursuing or clinging to them. This is realizing the mind. As for seeing one’s true nature: though nature is inherently present, it is formless, signless, soundless, and odorless. It cannot be heard by the ears or seen by the eyes; it cannot be known by knowing or cognized by consciousness. It can only be illumined by wisdom, wondrously contemplated, understood, and directly apprehended.
由此可见，所谓见性，不是用眼睛去看，不是用头脑去想，更不是用第六意识去分别猜度，而是心地法眼，亲切深彻地体会与神领。古德云：“体无形相，非用不显；性无状貌，非心不明。	This shows that seeing one’s true nature does not mean looking with the eyes, thinking with the brain, or, still less, discriminating and conjecturing with the sixth consciousness. Rather, it is the dharma eye of the mind-ground: intimate, profound experience and direct spiritual apprehension. The ancient worthies said, “The essence has no form or appearance; without function, it does not manifest. Nature has no shape or features; without mind, it is not made clear.”
”这就是说，要见性必须从明心上下手，离心无性可见。现在你晓得了我们平常的一切作用都是性的作用，	This means that to see one’s true nature, one must begin with realizing the mind; apart from mind, there is no nature to be seen. Now that you

并从此悟出性究竟是怎么一回事，而且深信不疑，这就是见性！这就是开悟！	understand that all our ordinary functions are functions of nature, and from this awaken to what nature ultimately is, with deep and unwavering faith, this is seeing one's true nature! This is awakening!
同时，上面所言也可以说明，心虽然是虚幻不实的，但它又非常重要。所谓“三界唯心，万法唯识”即充分说明了这一点。	At the same time, what has been said above also shows that although mind is illusory and unreal, it is nevertheless extremely important. The statement, “The three realms are mind-only; all phenomena are consciousness-only,” fully demonstrates this.
我们人之所以能活动、工作、待人接物、创造发明等等，无不都是靠性的作用，而又通过心在事上有所成就。我们要研究科学，要生产物质财富，使人类的生活水平、科学技术、社会文明都不断地向前发展，均离不开人们对客观环境反映的各种念头和思想，即离不开妄心。所以，人事不可废，要利用这个妄心，成就世上的一切事业。	The reason we human beings can move about, work, interact with others, create, invent, and so forth is entirely the functioning of nature, which accomplishes things through mind amid phenomena. If we are to study science and produce material wealth, enabling humanity's standard of living, science and technology, and social civilization continually to advance, we cannot do without the various thoughts and ideas that reflect the objective environment. That is, we cannot do without the deluded mind. Therefore, human affairs must not be abandoned. We should use this deluded mind to accomplish all worldly undertakings.
世间法是如此，佛法也是如此。心是成就一切宗、成就一切法的主宰。十法界为四圣六凡：四圣是佛、菩萨、辟支佛、罗汉，六凡是天、人、阿修罗、畜生、饿鬼、地狱，统统都是由这个心而成就的。善用之就是佛，不善用之就是六道轮回。我们学佛成道，就要善用这个妄心而成就自己。	Worldly dharmas are so, and the Buddhadharma is so as well. The mind governs accomplishment in every school and every Dharma practice. The ten dharma realms comprise four noble realms and six ordinary realms. The four noble ones are Buddhas, bodhisattvas, pratyekabuddhas, and arhats; the six ordinary ones are devas, humans, asuras, animals, hungry ghosts, and hell beings. All are accomplished through this mind. To use it well is to become a Buddha; to use it poorly is to revolve in the six realms. If we study Buddhism and realize the Way, we must use this deluded mind well in order to attain realization.
《般若经》以真心为主，真心是二乘人和藏教菩萨所具。什么叫藏教菩萨呢？天台宗智者大师把佛说的法分判成藏、通、别、圆四种教。初心开始修行的大乘菩萨是藏教菩萨，进一步是通教菩萨，再进一步就是别教菩萨，最圆满的就是圆教菩萨，最终以佛心为究竟。	The Prajñā Sūtras take the true mind as primary. The true mind is possessed by practitioners of the two vehicles and by bodhisattvas of the Tripiṭaka teaching. What are bodhisattvas of the Tripiṭaka teaching? Master Zhizhe of the Tiantai school

	classified the Buddha's teachings into four kinds: Tripiṭaka, Shared, Distinct, and Perfect teachings. Mahāyāna bodhisattvas who have just begun to practice are bodhisattvas of the Tripiṭaka teaching; at a further stage they are bodhisattvas of the Shared teaching; further still, bodhisattvas of the Distinct teaching; and the most complete are bodhisattvas of the Perfect teaching, ultimately culminating in the Buddha-mind.
凡夫则以妄心为主，妄心是凡夫所具。念念流浪，执著外境，欲望无尽，贪取不停，整日整夜都沉浸在忧苦烦恼之中，造业受报。	Ordinary beings, by contrast, take the deluded mind as primary; the deluded mind is what ordinary beings possess. Thought after thought, they wander about, cling to external objects, have endless desires, and grasp without cease. Day and night, they are immersed in sorrow, suffering, and afflictions, creating karma and undergoing karmic retribution.
其实，就在我们六道轮回、生死流转时，这个真心也不曾有寸步之离，时时在我们面门放光，只是大家不知道，被无明壳包裹着，冤冤枉枉地受罪受苦。现在，我们要出六道轮回，要证成佛果，不仅从理论上要明悟前面所说的义理，而且须于平时，在日常生活、工作中，晓得如何修持，做心地功夫，将执著事境的旧习消尽才行。	In fact, even while we revolve through the six realms and the cycle of birth and death, this true mind has never been separated from us by even an inch. It constantly shines before our very faces, but people do not know this. Wrapped in the shell of ignorance, they suffer pain and hardship in vain. Now, if we are to emerge from the cycle of rebirth in the six realms and realize Buddhahood, we must not only awaken in principle to the meanings explained above; in our ordinary daily lives and work, we must also know how to cultivate, undertake mind-ground practice, and exhaust the old habitual tendencies of clinging to situations and objects.
我们大家要清醒、要明白：真心是主人，妄心是仆人。主人要用仆人做很多事，成就事业。	We must all be clear-headed and understand: the true mind is the master, and the deluded mind is the servant. The master employs the servant to do many things and accomplish undertakings.
所以，平时我们在做任何事时，一定要把握住主人和仆人的关系，时时刻刻要识得这个主人，识得这个真心，莫把仆人当做主人，而被仆人所利用。	Therefore, whenever we do anything in daily life, we must firmly grasp the relationship between master and servant. At every moment, we must recognize this master, recognize this true mind. Do not take the servant for the master and allow yourself to be used by the servant.
这就是说，当你做任何事时，心不要颠倒，不要执著外面的环境，不要为外面环境的转移所动摇，而念念流浪	That is to say, whenever you do anything, do not let the mind become inverted. Do not cling to the

在外。逢到好事顺境、相投的人，就喜之、爱之、攀取之；遇到坏事逆境、不合的人，就忧之、恨之、舍弃之。	external environment; do not be shaken by changes in external circumstances and allow thought after thought to wander outward. When you encounter good things, favorable circumstances, or compatible people, you rejoice in them, love them, and grasp after them. When you encounter bad things, adverse circumstances, or incompatible people, you worry over them, hate them, and cast them aside.
这就是迷真认妄，执妄为真，主仆颠倒，主人被仆人牵制住了。我们要随缘起用。正工作时，心念虽动，但不着相，心无所住，就像别人在做一样。做过之后，就像未做过一样。这才是真心真正做主人了。	This is mistaking the true for the false, clinging to the false as true, and reversing master and servant: the master is held in check by the servant. We must function in accordance with conditions. While at work, thoughts may move, but do not become attached to appearances; let the mind abide nowhere, as though someone else were doing the work. After it is done, it is as though nothing had been done. Only then does the true mind truly become the master.
要达到以真心为主人的境界，平时就需要做好心地观照功夫，时时刻刻观照这个心，转换这个心，把妄心转换成真心。佛教八万四千法门，无不都是修这个心，在心地上用功夫。比如，净土宗就是用一句佛号来转换我们的心。	To reach the state in which the true mind is the master, we must ordinarily cultivate contemplation of the mind-ground: at every moment observe this mind, transform this mind, and transform the deluded mind into the true mind. The Buddha's eighty-four thousand Dharma gates all cultivate this mind; all involve effort on the mind-ground. For example, the Pure Land school uses a single Buddha-name to transform our minds.
不知道的人以为净土宗念佛是求西方的佛，来拉我们到西方去，殊不知念佛是用佛号来唤醒我们的迷梦，清净自己的心地，以与净土相应，而生西方。莲池大师说得很清楚，念佛是“声声唤醒主人公”。	Those who do not understand think that Buddha-recitation in the Pure Land school means praying to a Buddha in the West to draw us there. They do not realize that Buddha-recitation uses the Buddha's name to awaken us from our deluded dream, purify our mind-ground, bring us into accord with the Pure Land, and thereby enable rebirth in the West. Master Lianchi explained this very clearly: Buddha-recitation is “each sound awakening the master.”
主人公是谁呢？就是我们的真心。因为人不可能无念，心时时刻刻都在动，随事境转动个不停，所以生死不了。我们要了生死，就须给它一个转换，使它不妄动。所以释迦佛教给我们一个巧妙的方法，用念佛来转换它。	Who is this master? It is our true mind. Since people cannot be without thoughts, the mind is constantly moving, ceaselessly turning with circumstances and objects; thus birth and death cannot be brought to an end. To transcend birth

	and death, we must transform it so that it does not move delusively. Therefore Śākyamuni Buddha taught us a skillful method: using Buddha-recitation to transform it.
以心无二用，一心念佛法僧三宝，就不念贪　痴三毒，念净就不念染了。念佛是从生死的切近处、在心上下手，以转换我们的妄念。这是多么巧妙、迅捷、简易的方法啊！	Since the mind cannot serve two purposes at once, when one single-mindedly recites the Three Jewels of Buddha, Dharma, and Saṅgha, one does not dwell on the three poisons of greed, anger, and ignorance. When one attends to purity, one does not attend to defilement. Buddha-recitation begins at the point nearest to birth and death—within the mind—and transforms our deluded thoughts. What an ingenious, swift, and simple method this is!
禅宗亦复如是。参禅须起疑情。参一个话头，疑情一起，妄念就不生了，妄念被疑情隔断了。于一念不生时，才能相应，才能打开本来，明见佛性。疑情不起，妄念在不停地动，就不能开悟。因此，禅宗也是转换这个妄心呵！	The Chan school is likewise. In practicing Chan, one must arouse a sense of doubt. Investigate a huatou: once the sense of doubt arises, deluded thoughts no longer arise, for they are cut off by the sense of doubt. Only when not a single thought arises can one be in accord, open up the original nature, and clearly see Buddha-nature. If the sense of doubt does not arise and deluded thoughts keep moving without cease, one cannot awaken. Thus the Chan school, too, transforms this deluded mind.
密宗也是如是。密宗是身口意三密加持。口持密咒，咒是诸佛秘密语言，如军队的口令、命令。持咒相应，不存人我，自身即佛。手结印，手印是诸佛的心印，犹如电视机的天线，可以沟通我们和诸佛的心。	Esoteric Buddhism is the same. Esoteric Buddhism involves the empowerment of the three mysteries of body, speech, and mind. One orally upholds secret mantras; mantras are the secret language of all Buddhas, like a military password or command. When mantra recitation is in accord, no sense of self or other remains, and one's own body is itself Buddha. One forms mudrās with the hands. Mudrās are the mind-seals of all Buddhas; like a television antenna, they enable communication between our minds and the minds of all Buddhas.
结了印就有无穷的佛力加持，可以把无量劫来储存在八识田里的生死轮回乃至恶道的种子，统统转换成净种子。这样，妄心便转换成真心了，这就是佛力的加持。修密宗之所以要比修其他宗快些，就是因为密宗有殊胜佛力加持之故。比如，要到达一个远距离的目的地，乘汽车、火车，乃至乘飞机，就远远比靠自己两只脚走路快得多。	Once a mudrā is formed, one receives the empowerment of inexhaustible Buddha-power, which can transform all the seeds of birth and death, rebirth, and even the evil realms, stored in the field of the ālaya consciousness (ālaya-vijñāna) throughout measureless kalpas, into pure seeds. In this way, the deluded mind is transformed into the true mind. This is the empowerment of Buddha-

	power. The reason Esoteric Buddhism can be cultivated somewhat more quickly than other traditions is that it possesses the extraordinary empowerment of Buddha-power. For example, to reach a distant destination, traveling by automobile, train, or even airplane is far faster than walking there on one's own two feet.
总之，佛教内一切宗派、一切法门，都离不开转换这个心，把妄心转成真心，即心地观照功夫。我们刚才讲了，现在又讲，反复强调，因为这很重要。时时观照这个心，妄念一起，凛然一觉一转，息下妄心，就是菩提。	In sum, every school and every Dharma gate within Buddhism is inseparable from transforming this mind—turning the deluded mind into the true mind—which is the practice of contemplation of the mind-ground. We have just spoken of this, and now speak of it again, emphasizing it repeatedly because it is very important. Constantly observe this mind. The moment a deluded thought arises, sharply awaken and turn it around; when the deluded mind comes to rest, that is bodhi.
这样，我们就能返妄归真、返本还原了。所以说，《心经》的精华要义，就是要我们明白性是怎么一回事，心又是什么东西，叫我们当下明心见性，直证菩提。因此，《心经》是一部顿悟成佛的法门。我们能把《心经》真正理解了，真正能照它说的义理去做，就等于受持了三藏十二部一大藏教。	In this way, we can return from delusion to truth and return to the source. Thus, the essential meaning of the Heart Sūtra is to enable us to understand what nature is and what mind is, so that we may directly realize the mind, see our true nature, and directly realize bodhi here and now. Therefore, the Heart Sūtra is a Dharma gate for attaining Buddhahood through sudden awakening. If we truly understand the Heart Sūtra and can genuinely practice in accordance with the principles it expounds, it is equivalent to upholding the entire Tripiṭaka and its twelve divisions of teachings.
波罗蜜多	Pāramitā
“波罗蜜多”是梵语，是音译。“波罗”译为彼岸，“蜜”是到，“多”是上，整个意思是到彼岸之上。这里用了比喻手法，意思是一切众生都纷扰在生死苦海的此岸，生死轮回，苦不堪言。	“Pāramitā” is a Sanskrit term transliterated into Chinese as boluomiduo ( ). Here, boluo ( ) is explained as “the other shore,” mi ( ) as “to reach,” and duo ( ) as “upon.” Taken together, it means reaching the other shore. This is a metaphor: all sentient beings are troubled upon this shore of the bitter sea of birth and death, revolving through birth and death and suffering beyond endurance.
我们要渡过生死苦海，要成大道，就要发心修行，这叫做“入流”，就是初果罗汉。辟支佛发心修法，发心自度自了，也上法船了。随着功夫的精进，就到“中流”，到了海当中了。功夫再精进，就到彼岸了，这是	To cross the bitter sea of birth and death and realize the great Way, we must arouse the resolve to cultivate practice. This is called “entering the stream,” the first-fruit arhat. Pratyekabuddhas arouse the resolve to practice the Dharma and to

“波罗蜜”。但是到了彼岸并不算究竟，因为还耽在法船上，只有弃除法船上岸，到了彼岸之上，才算究竟。	liberate and bring themselves to completion; they too board the Dharma boat. As their practice advances diligently, they reach the “midstream,” the middle of the sea. With still greater diligence in practice, they reach the other shore; this is pāramitā. Yet reaching the other shore is not ultimate, for they still remain attached to the Dharma boat. Only by abandoning the Dharma boat and going ashore, reaching the shore beyond the other shore, is it ultimate.
而我们要到彼岸之上，就必须依靠般若，就是用无上妙智慧照破无明，照破我们的妄想心，照破一切世法、出世法、有为法、无为法，一切都不可得，才能脱离生死苦海，到达彼岸之上。否则，只不过是入流、中流。	To reach the shore beyond the other shore, we must rely on prajñā. We must use unsurpassed wondrous wisdom to illuminate and break through ignorance, our deluded thinking, and all worldly dharmas, supramundane dharmas, conditioned dharmas, and unconditioned dharmas. Only when all are found to be unobtainable can we leave the bitter sea of birth and death and reach the shore beyond the other shore. Otherwise, we have only entered the stream or reached the midstream.
罗汉、辟支佛法执还未除，还在法船上，没到彼岸之上，所证的涅　是有余涅　，仍不究竟。	Arhats and pratyekabuddhas have not yet eliminated attachment to dharmas. They remain on the Dharma boat and have not reached the shore beyond the other shore. The nirvāṇa they realize is nirvāṇa with remainder and is still not ultimate.
只有通达世法、出世法，处理一切事物圆融无碍、恰到好处、无有偏倚，我法二执消尽，了却分段、变易二死，这才可以说是到达生死苦海的彼岸之上。所以，“波罗蜜多”也可以译成“究竟彻证”，能实行一切自行化他之事，能乘此大行由生死之此岸到涅　之彼岸。	Only when one thoroughly understands worldly and supramundane dharmas, handles all affairs with perfect harmony, unobstructed ease, and exact appropriateness, free from bias, exhausts the two attachments to self and dharmas, and is liberated from the two forms of birth-and-death—segmented and transformational—can one be said to have reached the shore beyond the bitter sea of birth and death. Therefore, “pāramitā” may also be translated as “ultimate thorough realization”: one can carry out all deeds of self-cultivation and liberating others, and by means of this great practice cross from this shore of birth and death to the other shore of nirvāṇa.
心	Heart
在讲解般若时，我们已经讲过般若是真心。那么，在般若后面又出现了一个“心”字，心上加心，这不是头上加头，显得多余吗？其实不是。因为这两个心的内涵根	When explaining prajñā, we already said that prajñā is the true mind. Why, then, does the Chinese character xin ( ), meaning “heart” or

本不同。般若心是指一切众生自身本来具有的无相妙明真心。	“mind,” appear after prajñā? Is this not like putting another head atop one’s head, an unnecessary redundancy? In fact, it is not, because the meanings of these two hearts are fundamentally different. The prajñā-heart refers to the formless, wondrously luminous true mind inherently possessed by all sentient beings.
而这个“心”字是用来比喻《心经》在佛法中的地位和重要性的。在佛法的大乘法和小乘法中，是以大乘法为究竟、为中心的。	Here, however, xin ( ), “heart,” is used as a metaphor for the status and importance of the Heart Sūtra within the Buddhadharma. Among the Mahāyāna and Hīnayāna teachings of Buddhism, the Mahāyāna is ultimate and central.
前面讲过小乘法虽出三界，断见思惑，了分段生死，但终因法执未除，未了变易生死，所证的涅　是有余涅　，而未能究竟，故非“波罗蜜多”。	As explained earlier, although the Hīnayāna teachings transcend the three realms, cut off the delusions of views and thought, and bring segmented birth and death to an end, attachment to dharmas is ultimately not eliminated. Thus transformational birth and death has not ended, and the nirvāṇa realized is nirvāṇa with remainder, which is not ultimate; therefore, it is not “pāramitā.”
唯有大乘法，把法执也消尽，了了分段、变易二死，修得漏尽通，证得无余涅　，最后以成佛为究竟，即“波罗蜜多”。	Only the Mahāyāna teachings also eliminate attachment to dharmas, bring the two forms of birth-and-death—segmented and transformational—to an end, cultivate the supernormal power of the exhaustion of outflows, realize nirvāṇa without remainder, and ultimately take Buddhahood as their culmination. This is “pāramitā.”
佛法以大乘法为中心，大乘法又以般若法门《大般若经》为中心，而《心经》又是一切般若法的核心，是《大般若经》的主体。	The Buddhadharma takes the Mahāyāna teachings as its center; the Mahāyāna teachings in turn take the Prajñā Dharma gate, the Great Prajñā Sūtra, as their center; and the Heart Sūtra is the core of all prajñā teachings and the main body of the Great Prajñā Sūtra.
《大般若经》有六百卷之多，《心经》却只有二百六十个字，但言简意赅的《心经》确实是《大般若经》的精髓和灵魂，是一切般若法的主中之主。所以，这里用“心”来比喻《心经》在佛法中的中心地位和起到的中心作用。	The Great Prajñā Sūtra comprises six hundred fascicles, whereas the Heart Sūtra contains only 260 characters. Yet the concise and comprehensive Heart Sūtra is indeed the essence and soul of the Great Prajñā Sūtra, the very core of all prajñā teachings. Thus, “heart” is used here as a metaphor for the Heart Sūtra’s central position and central function within the Buddhadharma.

因为心脏是人体的最重要、最主要的器官，是人体的主宰，又位于人体的中心，故用“心”来比喻此经是《大般若经》、一切般若法门、一切心地法门、乃至整个佛法的主体和中心，可谓是心中心了，即《心经》是佛法的核心中之核心。我们密宗里有个心中心法，也正是这个意思。无相可得，直下见性。	Because the heart is the most important and principal organ of the human body, its ruler, and located at the body’s center, “heart” is used as a metaphor for this sūtra as the main body and center of the Great Prajñā Sūtra, of all prajñā Dharma gates, of all mind-ground Dharma gates, and even of the entire Buddhadharma. It may be called the heart of the heart: the Heart Sūtra is the core of the core of the Buddhadharma. In our Esoteric Buddhism, there is also the Heart-of-Heart Dharma; this is precisely its meaning. There is no appearance to grasp; one sees one’s true nature directly.
讲到心，像是有真心和妄心的分别，其实妄心即是真心，真心即是妄心。因妄从真起，无真不能起妄，如水之于波，无水如何能起波浪？波浪不就是水吗？所以全真即妄，全妄即真。	Speaking of mind, it may seem that there is a distinction between true mind and deluded mind. Yet the deluded mind is precisely the true mind, and the true mind is precisely the deluded mind. Delusion arises from truth; without truth, delusion could not arise. It is like water and waves: without water, how could waves arise? Are waves not water? Therefore, the wholly true is deluded, and the wholly deluded is true.
我们修法，修到内而身心、外而世界，一起化空，哪里还有真妄之迹！森罗万象，皆我自身；草木丛林，无非我心！欲寻一个身外之物，了不可得。所以见性悟道之后，一切妄念、妄想、妄心皆化为真心之妙用了。	When we cultivate practice to the point that inwardly body and mind, and outwardly the world, all dissolve into emptiness together, where can any trace of true or deluded remain? The countless phenomena are all my own body; grasses, trees, and forests are none other than my own mind. To seek a single thing outside the body is utterly impossible. Therefore, after seeing one’s true nature and realizing the Way, all deluded thoughts, imaginings, and states of mind become the wondrous functioning of the true mind.
这里的“心”字，既不可作凡夫的妄心解，亦不可作真心解。此乃真心之心髓，是超真妄之心，称作心中心之心，方有少分相应。	The word “heart” here cannot be understood either as the deluded mind of ordinary beings or as the true mind. It is the very marrow of the true mind, the mind beyond true and deluded. Only by calling it the heart of the Heart-of-Heart can one accord with it to some small degree.
经	Sūtra
“经”字原文是梵语“修多罗”，现翻译成“经”符合中国的意思，即“契合”之意。“契”又是什么意思	The Chinese term jing ( ) translates the Sanskrit sūtra. The choice of jing accords with the Chinese

呢？就是契机契理。契机意指契众生之根机。	idea of “correspondence.” What does “correspondence” mean? It means being suited to capacities and in accord with principle. Being suited to capacities means meeting the capacities of sentient beings.
佛是应众生之机来说法的，对大根人说大乘法，对中、下根人说小乘法，随着众生不同的根器、机缘而方便应病与药。契理意指契合诸佛成道度生之理。佛是称性极谈，所讲的教义教理契合诸佛度生之心理。	The Buddha teaches Dharma in response to the capacities of sentient beings: Mahāyāna teachings to those of great capacity, and Hīnayāna teachings to those of middling or lesser capacity. In accordance with the differing faculties and conditions of sentient beings, he skillfully prescribes medicine for their illnesses. Corresponding to principle means corresponding to the principle by which all Buddhas realize the Way and liberate sentient beings. The Buddha speaks to the utmost in accordance with intrinsic nature; the doctrines and principles he teaches accord with the intention of all Buddhas to liberate sentient beings.
也就是说，现在佛所说的法和从前诸佛所说的法是一样的。比如《法华经》里讲，无论哪一尊佛出世都要说《法华经》。所以“经”上契诸佛之理，下契众生之机。	That is to say, the Dharma taught by the present Buddha is the same as that taught by the Buddhas of the past. For example, the Lotus Sūtra says that whenever any Buddha appears in the world, that Buddha teaches the Lotus Sūtra. Thus, a sūtra corresponds above to the principles of all Buddhas and below to the capacities of sentient beings.
“经”又是道路之义，是凡夫成佛的一条道路，一条修道必经的途径、捷径。我们了达、明白佛所说的义理之后，能按照这个义理去做、去修，就能得道成佛。	Jing ( ) also has the meaning of a road: a road by which ordinary beings become Buddhas, an indispensable path and a direct route for cultivating the Way. Once we comprehend and understand the principles taught by the Buddha, and can act and practice in accordance with them, we can realize the Way and become Buddhas.
“经”还解释成贯，贯通前后的义理，前面所说和后面所说，乃至于五时说法，从华严时到法华涅　时都有一贯性。贯还有贯彻之意，即由凡夫到成佛，是由佛说的教义教理来贯彻的。	Jing ( ) is also explained as “threading together”: it links the principles taught before and after. What was taught earlier and later—even across the Buddha’s teachings of the five periods, from the Avataṃsaka period to the Lotus and Nirvāṇa periods—forms a continuous whole. It also carries the meaning of carrying through: from ordinary being to Buddhahood, one proceeds through the teachings and principles expounded by the Buddha.

“经”又解释为线、绳。线就是延绵不绝，绳就是绳绳相系，连续不断。这里有两种含义：其一、佛经是佛陀为众生开示、随机说法的篇落章句，后来由佛弟子整理成文，集文成册的，犹如用线绳把摩尼宝珠贯穿起来；其二、佛圆寂了两千多年，佛法之所以能一代又一代地传承下来，就是通过佛经传承延续下来的。	Jing ( ) is also explained as thread or cord. Thread signifies an unbroken continuity; cord signifies links joined one to another without interruption. This has two meanings. First, the Buddhist sūtras consist of passages and sentences in which the Buddha expounded the Dharma to sentient beings in accordance with their capacities; later, his disciples compiled them into texts and volumes, like maṇi jewels strung together on a thread or cord. Second, although the Buddha entered parinirvāṇa more than two thousand years ago, the Buddhadharma has been transmitted from generation to generation through the continued transmission of the sūtras.
“经”还有典、法之义。有典可依，有法可据，所以一般称为经典。意指思想和行为等方面的准则、法则、规范等等。中国一般称圣人之书为经。如：《道德经》、《易经》等。	Jing ( ) also has the meanings of canon and norm. There are canons to rely upon and norms to follow; hence they are generally called classics and canons. The term refers to standards, rules, and norms for thought and conduct. In China, the books of sages are generally called jing, or classics, such as the Dao De Jing and the Book of Changes.
佛为圣人之最，故佛说的所有法都不离此“经”字为名，此乃佛经的通名。所谓通，即共同之意。如：《金刚经》、《华严经》、《妙法莲华经》、《涅　经》等，都有这个“经”字，为佛经的通名。那么“经”字前面的名称即是区别各个不同经文的别名，如：金刚、华严、妙法莲华、涅　等。一切佛经均有通名和别名。	The Buddha is supreme among sages; therefore, all the teachings spoken by the Buddha bear the common Chinese designation jing ( ), rendered here as “sūtra.” This is the generic name of Buddhist sūtras. “Generic” means shared in common. The Diamond Sūtra, Avataṃsaka Sūtra, Lotus Sūtra of the Wonderful Dharma, and Nirvāṇa Sūtra, for example, all contain the word “sūtra,” which is their generic designation. The name preceding “sūtra,” such as Diamond, Avataṃsaka, Wonderful Dharma Lotus, or Nirvāṇa, is the distinctive name that differentiates one sūtra from another. Every Buddhist sūtra has both a generic name and a distinctive name.
综上所述，佛说《心经》就是要我们众生了知自身本具如来智慧德相，本具观照般若妙智，本具广大圆满、实相无相之妙明真心。我们大家不要再痴迷不悟、心外求法了，要迷途知返，老老实实地按照《心经》的义理去做心地观照功夫，才是学佛成道唯一正确的途径。	To sum up, in speaking the Heart Sūtra, the Buddha intends us sentient beings to understand that we inherently possess the Tathāgata’s wisdom and virtuous qualities, the wondrous wisdom of contemplative prajñā, and the vast, complete, wondrously luminous true mind of reality as it is—signless in its true aspect. We must no longer remain deluded and seek the Dharma outside the mind. We must turn back from the mistaken path

	and honestly undertake the work of contemplating the mind-ground in accordance with the principles of the Heart Sūtra. This alone is the correct path for studying Buddhism and realizing the Way.
（二）显体	(II) Revealing the Essence
显体者，就是显示经中最重要的理体。比如，我们要认识、了解一个人，先要晓得姓名，然后要知道这个人究竟是个什么样子，是男是女，是老是少。通过见面或相片的显示就一目了然了。	To reveal the essence is to disclose the most important principle underlying a sūtra. For example, if we wish to know and understand a person, we must first learn that person's name. We must then know what kind of person this actually is: male or female, old or young. Once we meet the person or see a photograph, it becomes clear at a glance.
这部《般若波罗蜜多心经》是以什么为体呢？经中从“舍利子，是诸法空相”一直到“无智亦无得”都是显《般若波罗蜜多心经》之体的文句。简言之，这部经是以“诸法空相”为体。诸法指宇宙万有，空相即空无自体，无可执取。意指唯有心性是真，而心性清净无染，不立一法，无相可得。下面我们还要详细讲解。	What does this Prajñāpāramitā Heart Sūtra take as its essence? From “Śāriputra, all dharmas are marked by emptiness” through “no wisdom and no attainment,” the sūtra sets forth passages that reveal the essence of the Prajñāpāramitā Heart Sūtra. In brief, this sūtra takes “all dharmas are marked by emptiness” as its essence. All dharmas refers to all things in the universe; “Marked by emptiness” means that they are devoid of intrinsic nature and cannot be grasped. This means that only the nature of mind is real, while the nature of mind is pure and undefiled, establishes not a single dharma, and has no mark that can be obtained. We shall explain this in detail below.
（三）明宗	(III) Clarifying the Principle
明宗就是辨明本经的宗旨。每一部经都有其宗旨所在。《心经》中说：“以无所得故。菩提萨　，依般若波罗蜜多故，心无挂碍。无挂碍故，无有恐怖，远离颠倒梦想，究竟涅　。	Clarifying the principle means discerning the central principle of this sūtra. Every sūtra has its own central principle. The Heart Sūtra says: “Because there is nothing to attain, bodhisattvas, relying on prajñāpāramitā, have no hindrances in the mind. Because there are no hindrances, there is no fear. Far removed from inverted views and deluded imaginings, they ultimately attain nirvāṇa.
三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提。”故《心经》以“无所得”为宗旨。“无所得”不仅是《心经》的宗旨，乃是整个佛教的宗旨。也正因为如此，佛教才是最彻底、最究竟的。	All Buddhas of the three times, relying on prajñāpāramitā, attain unsurpassed, perfect, complete awakening.” Therefore, the Heart Sūtra takes “no attainment” as its central principle. “No attainment” is not only the central principle of the Heart Sūtra; it is the central principle of Buddhism

	as a whole. It is precisely for this reason that Buddhism is the most thorough and ultimate teaching.
佛教一法不立，无法可得。法也不可得，心也不可得，一无所得，一丝不挂，一尘不染。倘若有丝毫东西，它就不究竟。因为这个无相的实相，它是容不得一点点东西存在的。	Buddhism establishes not a single dharma: there is no dharma to be obtained. Dharmas cannot be obtained, and neither can mind; there is nothing whatsoever to obtain—utterly bare and unstained by a single speck of dust. If even the slightest thing remains, it is not ultimate. For this signless true aspect cannot admit the existence of even the tiniest thing.
犹如我们的眼睛，任何极微细的东西都容不下，否则就会感到非常难受。即使一粒金屑，一粒钻石，再好、再贵重的东西，放到眼睛里，这眼睛也受不了，非要排斥出去不可。	It is like our eyes: they cannot tolerate anything, however minute, for otherwise they feel extremely uncomfortable. Even a speck of gold or a grain of diamond—however fine or precious it may be—cannot be tolerated in the eye and must be expelled.
我们要真正证得这个不生不灭、不垢不净、不来不去、不增不减的佛性，就要一切放下，无所得、无所证，才与妙体相应。而且，只有无所得，才是大大的真得。因为心清净了，彻底空了，真性方能显露，才能显发广大妙用。故说佛力无边、妙用无穷。相反，若有所得，真性就被乌云遮盖住，而不能显现神通妙用了。	If we are truly to realize this Buddha-nature that neither arises nor ceases, is neither defiled nor pure, neither comes nor goes, and neither increases nor decreases, we must let go of everything. Only with no attainment and nothing realized do we accord with the wondrous essence. Moreover, only no attainment is truly great attainment. When the mind is purified and thoroughly emptied, true nature can reveal itself and manifest its vast wondrous functioning. Therefore it is said that the Buddha's power is boundless and its wondrous functioning inexhaustible. Conversely, if there is attainment, true nature is obscured by dark clouds and cannot manifest spiritual powers and wondrous functioning.
有得与无得正是外道与佛教的根本区别。佛教一无所得，不于心外取法，无修、无得、无证，一法不立。外道有法可修，有神通可得，心外取法，终不究竟。比如，道教以出阳神为成就，有阳神可得，有个物在，终不究竟。	Attainment and no attainment are precisely the fundamental distinction between non-Buddhist paths and Buddhism. Buddhism has nothing whatsoever to attain; it does not seek dharmas outside the mind. There is no practice, no attainment, no realization, and not a single dharma is established. Non-Buddhist paths have dharmas to cultivate and spiritual powers to attain; they seek dharmas outside the mind and therefore are ultimately not complete. For example, Daoism

	takes the emergence of the yang spirit as attainment. Since there is a yang spirit to attain—something substantial—it is ultimately not complete.
从前，吕纯阳祖师修道有成后，四方云游。一次，走到了黄龙山，看见山顶上有紫云结盖。这是瑞光，一般人是看不到的，只有修道人才能看得见。他知道山上有得道高人，于是上山参访。到了山上，看见一座寺院。	In the past, after Patriarch Lü Chunyang had attained success in Daoist cultivation, he traveled in all directions. Once, when he came to Mount Huanglong, he saw purple clouds forming a canopy over its summit. This was auspicious radiance, invisible to ordinary people and visible only to cultivators. Knowing that there was an accomplished adept on the mountain, he went up to pay a visit. There he saw a monastery.
这时，维那师正拈香请黄龙祖师出来说法，吕纯阳赶忙进入殿内。	At that time, the monastic serving as cantor was offering incense and inviting Patriarch Huanglong to come forth and teach the Dharma. Lü Chunyang hurried into the hall.
黄龙祖师上了法座之后，厉声说：“座旁有窃法者！”吕纯阳一听，心想：哎呀！这是说我呢，你们都是和尚，只有我是道士，本来想听听你说些什么，既然说我窃法，那我也就不客气了，不妨和你较量较量。	After Patriarch Huanglong ascended the Dharma seat, he sternly declared, “Beside the seat is one who steals the Dharma!” On hearing this, Lü Chunyang thought, “Oh! He is speaking of me. You are all monks, while I alone am a Daoist. I had come merely to hear what you had to say, but since you call me a thief of the Dharma, I need not stand on ceremony. Let us see how we measure up against each other.”
因为吕纯阳已证得阳神了，以道教来看，这是最高境界了。艺高人胆大，吕纯阳毅然从僧群中站出来，问道：“一粒粟中藏世界，半升铛内煮山川。	Because Lü Chunyang had already realized the yang spirit, which in Daoism was regarded as the highest state, his great skill gave him great boldness. He resolutely stepped out from among the monastics and asked, “Within a single grain of millet, a world is concealed; within a half-sheng pot, mountains and rivers are boiled.
且道此意如何？”粟是米，一粒米这么小，而世界这么大，如何能藏进去呢？铛是锅，只能煮半升米的锅，一升米都煮不下，怎么能把大山大河放在里面煮呢？因为道教注重神通变化，他可以把一粒米放大笼罩着这个世界，也可以把山水缩小，把锅放大，在锅内煮山川。吕纯阳就拿这个偈子来试探黄龙祖师。	What do you make of this?” Here, su ( ) refers to grain: a single grain is so small, while the world is so vast—how could it be contained within it? A cheng is a cooking pot that can hold only half a sheng of rice; it cannot even cook a full sheng, so how could mountains and great rivers be placed in it and boiled? Because Daoism emphasizes spiritual powers and transformations, he could enlarge a grain of rice to encompass the world, or shrink mountains and waters, enlarge the pot, and boil

	mountains and rivers in it. Lü Chunyang used this verse to test Patriarch Huanglong.
祖师一听，知道吕纯阳还没有证到根本，却落到枝末神通上了，至此还痴迷不悟。于是，指着吕纯阳说：“这守尸鬼！”吕纯阳一听，哈哈大笑说：“争奈囊中有长生不死药！”这句话含有两种意思。	When the Patriarch heard this, he knew that Lü Chunyang had not yet realized the root, but had instead fallen into the peripheral matter of spiritual powers and remained deluded. Pointing at Lü Chunyang, he said, “This ghost guarding a corpse!” Lü Chunyang burst into laughter and replied, “Yet there is an elixir of immortality in my bag!” This statement has two meanings.
一是道家炼外丹（采药，采丹砂，即朱砂这类东西。立炉鼎，炼出外丹），吃下去，可长生不老，肉身不坏。所谓囊中就是口袋里面。	First, Daoists refine an external elixir: they gather medicinal substances, including cinnabar, set up a furnace and crucible, and refine an external elixir. By consuming it, they may attain longevity and preserve the physical body from decay. “In my bag” literally means inside one’s pouch.
另一种是内丹成就，炼精气神，采大药炼成大丹，即所谓金丹，化成婴儿，为金刚不坏的阳神。这个囊就是臭皮囊，即我们的肉身。吕纯阳认为自己已阳神成就，是金刚不坏身，已不是守尸鬼了。岂不知阳神并不究竟。	The other meaning concerns accomplishment in the internal elixir. They refine essence, qi, and spirit; gather the great medicine and refine it into the great elixir, the so-called golden elixir; then transform it into an infant, the indestructible yang spirit. This “bag” is the foul skin-bag—that is, our physical body. Lü Chunyang believed that, having accomplished the yang spirit, he possessed an indestructible vajra body and was no longer a ghost guarding a corpse. Yet he did not know that the yang spirit is not ultimate.
阳神是什么？阳神就是佛教里所说的意生身，即第七识（末那识）所生起之身，还是虚幻的识神。	What is the yang spirit? It is what Buddhism calls the mind-born body, a body produced by manas consciousness. It is still an illusory consciousness-spirit.

我们凡夫的眼耳鼻舌身意六根，总要对外面环境的色声香味触法六尘，生起色受想行识五蕴，这五蕴烦恼就把第七识盖覆住，不得自由，出不来。烦恼越多，压得越深，封得越死。这个第七识，它是染净依。	The six sense faculties of ordinary beings—eyes, ears, nose, tongue, body, and mind—constantly engage with the six external sense objects of forms, sounds, smells, tastes, tactile objects, and dharmas, giving rise to the five aggregates of form, feeling, perception, formations, and consciousness. The afflictions of these five aggregates cover over manas consciousness, depriving it of freedom and preventing it from emerging. The more afflictions there are, the more deeply it is pressed down and tightly sealed. This manas consciousness is the basis of both defilement and purity.
意思是你染它跟着你染，你净它跟着你净。前面六根受外面六尘所染，着相了，五蕴烦恼纷纷扬扬，分别作用，第七识就不得自由，不得清净。	This means that when you are defiled, it follows your defilement; when you are pure, it follows your purity. When the first six faculties are defiled by the six external sense objects and become attached to marks, the afflictions of the five aggregates arise in profusion and discrimination operates, so manas consciousness cannot be free or pure.
倘若我们能明悟一切事物皆如空花水月，虚幻而不可得，一放一切放，空净无染，将覆盖在第七识上面的污染销光，第七识就获得自由了。你不要它出来，它也自然而然地出来了。	If we can awaken to the fact that all things are like flowers in empty space and the moon reflected in water—illusory and unobtainable—then, in letting go once, we let go of everything. When we are empty, pure, and undefiled, and all the pollution covering manas consciousness has been eliminated, manas consciousness gains freedom. Even if you do not want it to emerge, it will emerge naturally of itself.
而道教不明白这个根本原理，用强制的观想功夫在定中生出这个意造的阳神，所以它并不究竟。《金刚经》说：“凡所有相，皆是虚妄。”凡有相者，有生必有灭，有成必有坏，决不会永远不坏，这是最辩证的。	But Daoism does not understand this fundamental principle. By means of forced visualization, it produces this mentally created yang spirit in samādhi; therefore, it is not ultimate. The Diamond Sūtra says, “All appearances are illusory.” Whatever has an appearance must arise and must cease; whatever is formed must decay. It can never remain forever indestructible. This is most dialectical.
所以，黄龙祖师指着吕纯阳祖师说：“饶经八万劫，终是落空亡。”意思是，你纵然活得比世人长寿得多，能活八万个大劫，最后还是要毁灭，不可能永远不坏。	Therefore, pointing at Patriarch Lü Chunyang, Patriarch Huanglong said, “Even if you endure for eighty thousand kalpas, you will ultimately fall into emptiness and perish.” This means that even if you live far longer than ordinary people, even for eighty thousand great kalpas, you will eventually be

	destroyed; it is impossible to remain forever indestructible.
因为你还没有见到阳神的本体——佛性，还在弄识神啊！玄沙大师说过：“修道之人不识真，只为从来认识神。无始劫来生死本，痴人唤作本来人！”这个“真”就是指佛性。	For you have not yet seen the essence of the yang spirit—Buddha-nature—and are still manipulating the consciousness-spirit. Chan Master Xuansha said, “Those who cultivate the Way do not recognize the true, for they have always recognized only the consciousness-spirit. It is the root of birth and death throughout beginningless kalpas; foolish people call it the original person!” This “true” refers to Buddha-nature.
意思是修道之人没见到自己的根本，没见到性这个万能体，而着相于些小神通上，玩弄识神，误以为已得根本，以致步入歧途，生死不了。前面我们讲过，性喻水，识神喻水起的波浪。水是根本，波浪是枝末。	This means that cultivators have not seen their own root, have not seen intrinsic nature, this all-capable essence, but instead become attached to minor spiritual powers and manipulate the consciousness-spirit. Mistakenly believing that they have attained the root, they enter a wrong path and cannot transcend birth and death. As we explained earlier, intrinsic nature is likened to water, while the consciousness-spirit is likened to waves arising on water. Water is the root; waves are the branches.
修道人没有认清水的湿性，而只认得波浪的动态，即只知波浪而不识生起波浪之水，所以错了。	Cultivators do not recognize the wet nature of water, but know only the movement of its waves. That is, they know the waves but not the water from which the waves arise; therefore, they are mistaken.
纯阳祖师一听，怎么终是落空亡啊？心里很不痛快，我明明阳神已成就了，已成金刚不坏身了，怎么还说我落空亡呢？纯阳祖师身后背着一把宝剑，他突然拔出宝剑，飞剑斩黄龙。	When Patriarch Chunyang heard this, he was deeply displeased: “How can it be that I still fall into emptiness and oblivion? I have clearly attained the yang-spirit and achieved an indestructible vajra body. How can you still say that I fall into emptiness and oblivion?” Patriarch Chunyang carried a precious sword on his back. Suddenly he drew it, and his flying sword struck at Huanglong.
黄龙祖师哈哈大笑，顺手拿起佛台上的拂尘，轻轻一扬，“啪！”剑落地了。这是什么含义呢？“剑”、“见”谐音，表示见堕。意思是纯阳祖师的知见落于下风，打了败仗。纯阳祖师赶忙退下来，给黄龙祖师顶礼，并请开示。	Patriarch Huanglong burst into laughter. Casually picking up the whisk from the Buddha altar, he gave it a light flick: “Smack!” The sword fell to the ground. What does this mean? In Chinese, jian ( ), “sword,” and jian ( ), “view,” are homophones, signifying the falling of views. That is, Patriarch Chunyang’s views had been defeated. Patriarch

	Chunyang quickly withdrew, bowed in reverence to Patriarch Huanglong, and requested his instruction.
黄龙祖师看他趾高气扬的神气终于变了，能虚心下气，能放下来了。于是，拿他的问题反问道：“‘半升铛内煮山川’即不问，如何是‘一粒粟中藏世界’？”经此一点，纯阳祖师当下就开悟了。	Patriarch Huanglong saw that his haughty manner had finally changed, and that he was now able to humble himself and let go. He therefore responded to his question with another question: “Leaving aside ‘Within a half-sheng pot, mountains and rivers are boiled,’ what is meant by ‘Within a single grain of millet, a world is concealed’?” At this prompting, Patriarch Chunyang awakened immediately.
纯阳祖师过去修道执著追求的是神通、出阳神。现在“见堕”心空之后，听黄龙祖师一开示，啊！他悟到了一切法都不可得，一切都是无相的性的显现，都是性的作用，唯有性是真，其他皆假。纯阳祖师到这里才真悟道，所以他作偈云：“弃却瓢囊椭碎琴，如今不恋汞中金；自从一见黄龙后，始觉从前错用心。”	Formerly, what Patriarch Chunyang had persistently sought in cultivating the Way was spiritual powers and the emergence of the yang-spirit. Now, after his “view had fallen” and his mind had become empty, he heard Patriarch Huanglong’s instruction and realized: all dharmas are unobtainable; all are manifestations of the formless nature and functions of that nature. Only nature is real; all else is false. Only then did Patriarch Chunyang truly realize the Way. He therefore composed this verse: “I cast aside the gourd and smash the qin; now I no longer crave the gold within mercury. Since seeing Huanglong, I have at last realized that I formerly misused my mind.”
修道人须知性是不生不灭、不垢不净、不增不减、不来不去的，是永恒的。其体是非大非小、非方非圆、非长非短，而又能大能小、能方能圆、能长能短。	Practitioners of the Way must know that nature is neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing, neither coming nor going; it is eternal. Its essence is neither great nor small, neither square nor round, neither long nor short, yet it can be great or small, square or round, long or short.
“大而无外，小而无内”、“放之则弥于六合，收之则退藏于密”，变化莫测，妙用无边。小就是大，大就是小；一就是多，多就是一。再没有别的东西能和它相比。	“Great, it has nothing outside it; small, it has nothing within it.” “Released, it fills the six directions; withdrawn, it conceals itself in secrecy.” Its transformations are unfathomable, and its wondrous functioning is boundless. The small is great, and the great is small; one is many, and many are one. Nothing else can compare with it.

《法华经》云：“唯有一乘法，无二亦无三”，其他所有的东西都不是真的，唯有这个性是真的，一毛头能转大法轮。纯阳祖师悟到了这个性，当体是空。	The Lotus Sūtra says: “There is only the One Vehicle Dharma; there is neither a second nor a third.” Nothing else is real; only this nature is real. A single hair-tip can turn the great Dharma wheel. Patriarch Chunyang realized that this nature is empty in its very essence.
因空之故，则无大无小，整个世界又何尝不在里面呢？这里所说的世界，不是只指地球上的几大洲，而是指三千大千世界，指我们前面已讲过的无量无边的世界。	Because it is empty, there is neither great nor small. How could the entire world not be contained within it? The world spoken of here does not refer merely to the major continents of this earth, but a great trichiliocosm—to the immeasurable and boundless worlds we discussed earlier.
“一切唯心造”、“三界唯心”，任何事物都在我们的心里，不在心外，故云：“一粒粟中藏世界”。纯阳祖师被黄龙祖师一点，怎么能不见自己本来具有的真性，怎么能不开悟呢？	“All is created by mind”; “the three realms are mind-only.” Everything is within our mind, not outside it. Thus it is said: “Within a single grain of millet, a world is concealed.” Once Patriarch Chunyang had been prompted by Patriarch Huanglong, how could he fail to see the true nature that he had inherently possessed? How could he fail to awaken?
前面我们已讲过，佛教一切法门都是做心地功夫，无不从制心上下手。净土宗念佛法门，用佛号抓住这个心，让这个心不着相，入于空净。禅宗参话头，起疑情，把妄心隔断，而自然空净。	As we have already explained, all Buddhist Dharma gates involve work upon the mind-ground; all begin with regulating the mind. The Pure Land school’s method of Buddha-recitation uses the Buddha’s name to hold the mind, so that the mind does not cling to appearances and enters emptiness and purity. The Chan school investigates the huatou and arouses a sense of doubt, cutting off the deluded mind so that it naturally becomes empty and pure.
密宗法门用身口意三密与佛、菩萨相应而转换这个心。都是由染转净，由妄转真，直到心地真空净了，自然证到无相的实相，而得大自在、大受用。我们用功要明白这个道理，把世事看透、看破，一切都不可得。	The practices of Esoteric Buddhism use the three mysteries of body, speech, and mind to correspond with Buddhas and bodhisattvas and thereby transform the mind. All turn defilement into purity and delusion into truth, until the mind-ground becomes truly empty and pure. Then one naturally realizes the formless true reality and gains great freedom and great benefit. In our practice, we must understand this principle: see through and let go of worldly affairs, for nothing can be obtained.
放下一切，而证初心悟道。更进一步，在事境上锻炼，把执著习气消尽，打破法执，证得向上鼻孔，才得究竟。假如你执著有法可修、有果可得，则不自在、不究	Let go of everything, realize the original mind, and awaken to the Way. Going a step further, temper yourself amid circumstances, completely eliminate

竟了。因为凡有所得即有所缚，反而不自在，得不到真东西。	clinging and habitual tendencies, break through attachment to dharmas, and realize the “nostrils facing upward”; only then is the ultimate attained. If you cling to there being a dharma to practice or a fruition to attain, then there is neither freedom nor ultimate realization. Whatever is attained becomes a fetter; instead of freedom, one cannot obtain the real thing.
同时，有所得容易入魔，非但成道不能，反而入魔有份。所以，“无所得”不仅是《心经》的宗旨，也是我们整个佛教的宗旨。	Moreover, having something to attain easily leads one into demonic states. Not only will one fail to realize the Way; one may instead enter demonic states. Therefore, “no attainment” is not only the central principle of the Heart Sūtra, but also the central principle of Buddhism as a whole.
（四）辨用	(IV) Discerning Function
辨用就是辨别佛经的作用、用处。每一部经都有它的作用，那么，《心经》有什么作用呢？教下讲是破三障：报障，业障，烦恼障。我们人活在世上，所遭受到的一切灾难困苦，心内各种各样的无明烦恼，都是由这三障带来的。所以，只有破了三障，才能度一切苦厄。下面我们把这三障具体地解释一下。	Discerning function means distinguishing the function and use of Buddhist scriptures. Every sūtra has its function. What, then, is the function of the Heart Sūtra? According to the doctrinal schools, it destroys the three obstacles: retribution obstacles, karmic obstacles, and afflictive obstacles. All the calamities and hardships we undergo in this life, and all the various forms of ignorance and affliction in our minds, are brought about by these three obstacles. Only by destroying the three obstacles can we cross over all suffering and adversity. Let us now explain these three obstacles in detail.
报障又分正报和依报两种。何谓正报呢？正报指的是我们的身体。我们人的身体看起来大致相同，都长着头、胳膊、腿等，但是相貌、体形、身体素质各不相同。	Retribution obstacles are further divided into two kinds: primary retribution and dependent retribution. What is primary retribution? It refers to our bodies. Human bodies may appear generally similar, all having heads, arms, legs, and so forth, but their features, physical forms, and bodily constitutions differ greatly.
有的相貌端正、姣好，健康长寿；有的相貌丑陋、难看，疾病丛生。甚至有的是短命鬼，不到中年，青年、少年就夭亡了。为什么会有这些种种不同呢？我们前面讲过了，“欲知前世因，今生受者是。	Some have regular and attractive features and enjoy health and long life; others have ugly and unattractive features and are beset by illness. Some even die young, passing away before middle age, in youth or childhood. Why are there such differences? As we explained before: “If you wish to know the causes of past lives, look at what you receive in this life.”

”今生的遭遇和这个果报身，正是前世所造的业而感的今世果。这是一面镜子，看看今世的果报身，就晓得前世所造的因如何了。我们前世做的好事多，今世就感得健康的身体、端正的相貌、长久的寿命。反之，前世做了些恶事，今世相貌就丑陋、身体就虚弱、寿命就不长久。	The circumstances of this life and this body of karmic retribution are precisely the present fruits brought about by karma created in past lives. They are like a mirror: by looking at the karmic-retribution body of this life, one can know what causes were created in the past. If we did many good deeds in past lives, we receive in this life a healthy body, pleasing features, and a long lifespan. Conversely, if we committed evil deeds in past lives, then in this life our features will be ugly, our bodies weak, and our lives short.
依报呢？就是我们的衣食住行等生活环境。也就是这个身体生活所需的条件。有的人住房舒适漂亮，衣食丰富俱足，进出交通方便；有的人住房拥挤、简陋，衣食不周，甚至衣不蔽体，屋不遮雨，饥寒交迫。	What is dependent retribution? It is our living environment—clothing, food, housing, transportation, and the like—the conditions required for this body to live. Some live in comfortable and beautiful homes, with abundant clothing and food and convenient transportation; others live in crowded and crude dwellings, lack adequate clothing and food, and may even have clothes that do not cover their bodies and roofs that do not keep out the rain, suffering from hunger and cold.
为什么会有这样悬殊的差别呢？这也是我们前世所造的因所致。正报、依报都是根据前世所造的因而感得的果报。有的人说：“哎呀！我命好苦呵！我永远都是这苦命了。	Why are there such vast differences? These too are caused by the causes we created in past lives. Both primary and dependent retribution are karmic results received in accordance with causes created in past lives. Some people say, “Oh, my fate is so bitter! I shall always have this wretched fate.”
”错了！因为因果并不是一成不变的，它时时刻刻都在变。因感果，果又造因，因又感果，因因果果，循环不已，不是固定不变的。这一世受苦受罪，是前世造的因不好。	That is wrong. Cause and effect are not fixed and unchanging; they are changing at every moment. Causes bring about results, results create further causes, and causes again bring about results. Causes and results continue in an endless cycle; they are not fixed and immutable. The suffering and hardship we undergo in this life arise because the causes created in past lives were not good.
这一世多造些好因，多做好事，多做善事，因果就转变了，恶果转化了，时来运转，苦就少受了，生活的环境和身体状况就会慢慢由坏向好的方向发展变化。反过来讲，前世造了好因，今世福报就大。	If in this life we create more good causes, do more good deeds, and perform more wholesome actions, cause and effect will change. Unwholesome results will be transformed; when circumstances turn favorable, we suffer less, and our living conditions and physical health will gradually change from bad

	to good. Conversely, if good causes were created in past lives, one's blessings in this life will be great.
但若不做好事，游手好闲，坐吃山空，甚至做坏事，那么这个福报就会减少。一旦把福享完，则厄运就会接踵而至。所以，今世享福要惜福，仍要多造好因，多做善事，多做好事，这个福才能长久。	But if one does no good deeds, loafs about, lives idly until one's resources are exhausted, or even commits evil deeds, then those blessings will diminish. Once one has exhausted one's blessings, misfortunes will follow one after another. Therefore, when enjoying blessings in this life, one should cherish them, continue to create good causes, and do wholesome deeds and good deeds, so that one's blessings may endure.
接下来我们谈谈业障。什么叫业障呢？就是我们做一切事业的障碍。每个人在干任何事业中，都免不了会碰到这样那样的困难、阻力、挫折。生活在社会上的任何人，包括出家人，都是要做事的。	Next, let us discuss karmic obstacles. What are karmic obstacles? They are obstacles encountered in all the undertakings we pursue. Everyone, in any undertaking, inevitably encounters difficulties, resistance, and setbacks of one kind or another. Everyone living in society, including monastics, must do things.
出家人要修道、助道、弘法利生。在家人要工作。因此，无论你做什么，只要对大众有利，就要尽心尽力，好好地做，尽量把事办好、办圆满，这就是善。	Monastics must cultivate the Way, support the Way, propagate the Dharma, and benefit living beings. Lay practitioners must work. Thus, whatever you do, so long as it benefits the public, you should do it wholeheartedly and diligently, striving to handle it well and bring it to completion. This is goodness.
反之，如果敷衍了事、马马虎虎，事情没办好，还出了错误，甚至做损人利己的事，则是恶。所谓人道者，就是过去世做了善事，也做了恶事，善恶混杂。因为他贪　痴俱全，只是分量少些，所以他因中有善有恶，以至于办事时，不免会碰到棘手的问题，这就是业障。	Conversely, if one handles matters perfunctorily and carelessly, fails to do them well, makes mistakes, or even acts to harm others for one's own benefit, that is evil. Those in the human realm have done both good and evil deeds in past lives; good and evil are mixed together. Because they possess all of greed, anger, and ignorance, though in lesser measure, their causes contain both good and evil. Thus, when they handle affairs, they inevitably encounter thorny problems. These are karmic obstacles.
顺便讲一下“六道轮回”的六道。	Let us briefly explain the six realms of rebirth.
若贪　痴俱足，而且是多分量的，贪得无厌，人有己无就　恨，自己不及人家也　恨，不如意的时候就光火，贪　痴太深了，则下地狱；若　痴少些，而贪心很重，则是饿鬼道，贪火从口里喷出而不能进食；若贪　少些，愚痴得厉害，则为畜生道；若贪痴少些，　恨心	If greed, anger, and ignorance are all present in great measure—if one is insatiably greedy, resents others for having what one lacks, resents others when one is inferior to them, becomes enraged whenever things do not go as one wishes, and is deeply steeped in greed, anger, and ignorance—

重，好争好斗，则入修罗道；若只有少分量的贪，多分量的善则升天道。	one falls into hell. If anger and ignorance are less, but greed is very strong, one enters the hungry-ghost realm, where the fire of greed spurts from the mouth and one cannot eat. If greed and anger are less, but ignorance is severe, one enters the animal realm. If greed and ignorance are less, but hatred is strong and one loves contention and fighting, one enters the asura realm. If one has only a small measure of greed but a great measure of goodness, one ascends to the deva realm.
因此，我们要从六道轮回的生死流转中解脱出来，就必须修持，熄灭贪　痴三毒。这样，办任何事，遇到任何情况，就会理事圆融无碍了。	Therefore, if we are to free ourselves from the continual birth-and-death of the six realms of rebirth, we must cultivate and extinguish the three poisons of greed, anger, and ignorance. Then, in whatever we do and whatever circumstances we encounter, principle and phenomena will harmonize perfectly and without obstruction.
第三障烦恼障。因为有前面的报障、业障存在，人在立身处世时，就难免有不如意、不顺心的时候。一旦不能称心如意，就妄想纷飞、胡思乱想、烦恼丛生、苦不堪言，这就是烦恼障。	The third obstacle is the obstacle of afflictions. Because the preceding obstacles of retribution and karma exist, people inevitably encounter things that are unsatisfactory or do not go as they wish in conducting themselves and dealing with the world. Once they cannot have things as they wish, deluded thoughts fly about, wild thoughts arise, afflictions multiply, and their suffering becomes unbearable. This is the obstacle of afflictions.
根本的烦恼障有六种：	There are six fundamental afflictive obstacles:
第一是贪：贪得无厌，要这要那，多了还要多，好上还要好，无有穷尽，欲壑难填。	The first is greed: insatiably wanting this and that, wanting more even when one already has much, wanting better even when things are already good. There is no end to it; the abyss of desire can never be filled.
第二是嗔：嗔恨心重，刚才我们已讲了。	The second is anger: strong resentment and hatred, as we have just discussed.
第三是痴：贪和嗔均来自于痴。痴就是执迷不悟，迷真认妄，迷恋于世上形形色色的东西，名、利、财、物、色……，执妄为真，追求不已。追求不到就　恨，欲望无止。	The third is ignorance: both greed and anger arise from ignorance. Ignorance means stubborn delusion and failure to awaken, mistaking the true for the false and becoming attached to all the varied things of the world—fame, profit, wealth, possessions, sensual attractions, and so on—taking the false to be true and pursuing them without

	end. When one cannot obtain them, one becomes angry, and desire knows no limit.
倘若我们能明白一切都是梦幻泡影、皆不可得的道理，正如《圆觉经》所说：“知是空华，即无轮转。”知道世上一切东西都是空花水月，都是假相，实际上并不存在，你还去追求它干什么？不去追求了，还会有什么生死轮回的烦恼吗？所以说，痴是产生贪嗔的根源。	If we can understand that all things are like dreams, illusions, bubbles, and shadows, and are all unobtainable, then, as the Sūtra of Perfect Enlightenment says, “Knowing them to be flowers in empty space, there is no more cyclic turning.” Once you know that everything in the world is like flowers in empty space and the moon reflected in water—mere false appearances that do not truly exist—why pursue them? If you no longer pursue them, what afflictions of birth, death, and rebirth can remain? Thus, ignorance is the root from which greed and anger arise.
第四是慢：贡高我慢。总以为自己什么都正确、什么都好，把自己看得比别人高一等，处处瞧不起别人。因有我慢之故，就不谦虚了。不谦虚就不能受益，善意听不进，不能接受人家的意见，不能进步。	The fourth is pride: arrogant self-conceit. One always thinks that everything one does is right and good, regards oneself as superior to others, and looks down on people everywhere. Because of such self-conceit, one is no longer humble. Without humility, one cannot benefit; one cannot take in well-intentioned advice, accept others’ opinions, or make progress.
第五是疑：疑惑不相信。疑是最坏的东西。我们知道，要证佛果，必须正修。若欲修证成功，第一重要的就是信。没有信，就根本谈不到修证。净土宗三资粮，第一就是信。不但净土如此，别的宗也是如此。	The fifth is doubt: uncertainty and disbelief. Doubt is the worst thing. We know that to realize the fruition of Buddhahood, one must cultivate correctly. If one wishes to succeed in cultivation and realization, the first and most important thing is faith. Without faith, there can be no talk of cultivation and realization at all. Of the three provisions of the Pure Land school, faith is the first. This is true not only of the Pure Land school, but of other schools as well.
没有信，怎么谈得上修证呢？不信则疑，一疑就坏了，就不能竭尽全力去修持，就不能证得圣果了。	Without faith, how can one speak of cultivation and realization? Disbelief gives rise to doubt, and once doubt arises, things are spoiled. One cannot devote one’s full effort to practice and therefore cannot realize the noble fruition.
现在的学人往往疑法疑师，学了一个法，他不问自己是否已踏踏实实、不遗余力、勇猛精进地去修，只修了几次，就猜想：“哎呀！这个法灵不灵呀？是不是有效果呢？我怎么一点感应都没有呢？”比如念佛，没念多少天，就说	Practitioners today often doubt the Dharma and doubt their teachers. Having learned a practice, they do not ask themselves whether they have practiced it steadily, spared no effort, and applied themselves with courageous diligence. After practicing only a few times, they begin to wonder,

	“Oh dear, is this practice efficacious or not? Does it really work? Why have I not had even the slightest response?” For example, after reciting the Buddha’s name for only a few days, they say,
：“我念佛了，怎么还是妄想丛生呢？”再说打坐，没坐多少坐，就说：“我怎么妄念一点都没减少，反倒越坐妄念越多呢？”等等。	“I have been reciting the Buddha’s name—why are deluded thoughts still arising in profusion?” Or, after only a few meditation sessions, they say, “Why have my deluded thoughts not diminished at all? On the contrary, why do they seem to increase the more I sit?” And so forth.
我们打个比方，你要挖一个宝藏，知道金子埋在这块地下，才挖了几尺，深度还不够，你就不耐烦了，“哎呀！怎么还没见金子呢？恐怕不在这里。”于是，换个地方再挖挖，还是深度不够，没有见到金子，就又换个地方去挖。	Let us make an analogy. Suppose you wish to dig for a treasure and know that gold is buried in a certain patch of ground. Yet after digging only a few chi, before you have dug deeply enough, you become impatient: “Oh dear, why have I not seen any gold yet? Perhaps it is not here.” So you change to another spot and dig again. But again you have not dug deeply enough and have not found the gold, so you move to yet another place.
换来换去，挖来挖去，功亏一篑，总没见到金子。就是因为你没有信心，没有专一地深入下去，所以得不到宝藏。这就是疑法、疑师的过错。	Changing places and digging again and again, you abandon the work when it is just short of completion and never see the gold. This is because you lack faith and have not gone deeply into one thing with single-mindedness; therefore, you do not obtain the treasure. This is the fault of doubting the Dharma and doubting one’s teacher.
常常有人这样猜疑：这个老师是不是有道行？这个老师传法好不好？或是议论某某老师已经明心见性了，某某老师还没有明心见性，妄加判断。殊不知判断老师，须要超过老师才能判断。	People often entertain such suspicions: Does this teacher have realization? Is the Dharma transmitted by this teacher any good? Or they discuss how one teacher has already realized the mind and seen their true nature, while another has not, making arbitrary judgments. They do not realize that to judge a teacher, one must surpass that teacher.
你自己还没有明心见性，你晓得明心见性是怎么一回事吗？自己还是个瞎子，以耳当目，听了别人怎么讲，自己就猜测、衡量别人，这就是疑师。因不信师之故，你就不能一心一意地跟着师父跑，师父传给你的法，你就不能全力以赴地去修，你就无所证。所以，疑是坏事，是根本烦恼之一。	If you yourself have not yet realized the mind and seen your true nature, do you know what realizing the mind and seeing one’s true nature is? You are still blind yourself, yet you take your ears for eyes: hearing what others say, you then speculate about and assess others. This is doubting one’s teacher. Because you do not trust your teacher, you cannot follow the master wholeheartedly; you cannot devote your full effort to practicing the Dharma

	transmitted to you by the master, and so you realize nothing. Therefore, doubt is harmful and is one of the fundamental afflictions.
第六是邪见：不正之见。如常见、断见、拨无因果等，都是邪见。有人认为，人活在世上才是有，一旦人死了，一切也都没有了，断灭了。	The sixth is wrong view: views that are not correct. Eternalism, annihilationist view, and denying cause and effect are all wrong views. Some people think that a person exists only while alive, and that once a person dies, everything is gone and annihilated.
还有人不知发神通与明心见性是两回事，认为有了神通才能谈得上明心见性，没有神通就不是明心见性。当他明明已经得了根本，已见了性，他还不知道，以为自己没神通，就没见性。非但误了自己，也贻误了他人，而且永生永世不能出头了。这些都是邪见。上述是烦恼障的六种根本烦恼。	Others do not know that developing spiritual powers and realizing the mind and seeing one's true nature are two different matters. They think that one can speak of realizing the mind and seeing one's true nature only after attaining spiritual powers, and that without spiritual powers one has not realized one's true nature. Even when they have clearly attained the root and seen their true nature, they do not know it; thinking that they lack spiritual powers, they believe they have not seen their true nature. They not only mislead themselves but also lead others astray, and thus can never free themselves, life after life. These are all wrong views. The foregoing are the six fundamental afflictions among the affliction obstacles.
说到这里，我们还要解释一个问题。有些人误解了“烦恼”的意义，以为烦恼只有贫穷人苦于衣食不周，住行条件差，迫于生活而奔波、辛劳，所以痛苦烦恼不休。岂不知富人的烦恼比穷苦人还胜一筹。	At this point, we must explain another matter. Some people misunderstand the meaning of “affliction,” thinking that only poor people suffer from inadequate clothing and food, poor living and travel conditions, and the need to toil and labor under the pressure of making a living, and therefore remain in pain and affliction without cease. They do not know that the afflictions of the rich surpass those of the poor.
富人的烦恼虽然与穷人的烦恼不相同，他不是为衣食住行而烦恼，但他们另有所愁，另有所苦。最近我们这里出了一桩事，不妨讲出来，让大家知道有钱人是怎样的另一种烦恼。	Although the afflictions of the rich differ from those of the poor, and they do not worry about clothing, food, housing, or transportation, they have other worries and other sufferings. Recently, an incident occurred here. Let me tell it, so that everyone may know the different kind of affliction experienced by wealthy people.
“文革”期间，有些工商资本家的资金房屋等被没收、冻结了。落实政策后，又退还给他们。讲起来钞票多，富有了，应该享福了，惬意了，不再苦恼了。	During the Cultural Revolution, the funds, houses, and other property of some industrialists and merchants were confiscated or frozen. After the policies were rectified, these were returned to

	them. With so much money returned to them, they had become wealthy again and ought to have enjoyed themselves, felt content, and no longer suffered distress.
但是，有这么一家，退还了十几万人民币和房屋后，父亲就把这些都分给了孩子们。三个儿子各分得几万元，最小的是女儿，将来是嫁出去的人，所以只分得五千元。	But in one such family, after more than one hundred thousand yuan and residential property had been returned, the father distributed them all among his children. Each of his three sons received several tens of thousands of yuan. The youngest child was a daughter, who would eventually marry out of the family, so she received only five thousand yuan.
小女儿看见几个哥哥都是几万元，而自己却只有一个零头，心里很不满意。后来又分房子，三个儿子每人一统间，是大房间，而且卫生间、煤气灶俱全。	The youngest daughter saw that each of her brothers had received several tens of thousands of yuan, while she had received only a small fraction, and she was deeply dissatisfied. Later, when the houses were apportioned, each of the three sons received a whole large room, complete with a bathroom and gas stove.
小女儿分到后楼一间小小的黑屋，心里更不痛快了，越想心里越难受，悲伤地哭了。父亲见状，就教训了她一顿，她心中更来气了。吃饭时，她因哭得悲伤之故，气不顺，憋得回抽，一抽搐，手一抖，碗“啪”地摔碎在地上。	The youngest daughter received a small, dark room at the back of the building, which made her even more unhappy. The more she thought about it, the more distressed she became, and she wept sorrowfully. Seeing this, her father reprimanded her, which made her even angrier. At mealtime, because she had wept so bitterly, her breath became constricted and she began to sob convulsively. A sudden spasm made her hand jerk, and the bowl fell to the floor and shattered with a sharp crack.
父亲一看，啊！你还摔碗给我看，啪啪就是两耳光。这一打，更冤枉了她，悲痛之极，就上吊自尽了。父亲看女儿死了，心里很悲伤，也怨自己处理不当，闯了祸，心里抑闷，不多久也死了。	When the father saw this, he said, “Ah! You are even smashing bowls to show me?” Slap, slap—he gave her two blows across the face. This made her feel even more wronged. Overwhelmed by grief, she hanged herself. When the father saw that his daughter had died, he was deeply saddened and blamed himself for handling matters improperly and causing this disaster. Depressed at heart, he too died not long afterward.

你们看，这不是有钱之后闯出的祸水吗？所以富贵人有富贵人的烦恼，并不比穷人少，甚至还要多；并不比穷人轻，甚至还要重。因为他们有了地位，有了钞票，就会患得患失。	You see, was this not disaster brought about after becoming wealthy? Thus, wealthy and eminent people have their own afflictions, no fewer than those of the poor, and even more; no lighter than those of the poor, and even heavier. Once they have status and money, they become anxious about gain and loss.
他们不仅希望现有的地位、钱财不要丧失掉，还想多上加多、好上加好。那么，这当中互相倾轧、勾心斗角之种种精神上的烦恼就更为难言了。更为甚者，有了地位、有了钱，贪心更重、欲望更浓，忘乎所以，不顾一切地胡作非为，花天酒地，狂嫖滥赌，以致最后走到倾家荡产或锒铛入狱的下场。我们就不去多说它了。	They not only hope not to lose their present status and wealth, but also want more upon more and better upon better. The mental afflictions of mutual oppression and scheming against one another are then even harder to describe. Worse still, once they have status and money, their greed grows heavier and their desires stronger. Forgetting all restraint, they recklessly do whatever they please, indulge in dissipation, sexual excess, and gambling, and eventually end by losing their entire fortunes or being sent to prison. We need not say more about this.
天人也有烦恼。怎么会呢？天人不是在天上享福吗？但是天人享完福后，还是要死的。他们不像我们世间人，老了，发须白了，牙齿掉了，最后断气死了。天人头上都有花冠，花慢慢地枯萎，一旦枯死了，则天人也就寿终了。	Even devas have afflictions. How can that be? Do not devas enjoy blessings in the heavens? Yet when they have exhausted their blessings, they too must die. They are unlike people in this world, who grow old, whose hair and beards turn white, whose teeth fall out, and who finally die when their breath ceases. Devas all wear flower garlands on their heads, and these flowers gradually wither. Once the flowers have withered completely, the devas' lives come to an end.
所以他们看到花枯萎了，就晓得自己时间不长了，到哪里去呢？还要听业的支配。他们也很苦恼。六道都没有离开苦。	Thus, when they see their flowers withering, they know that their time is short. Where will they go? They must still submit to the workings of karma. They too are greatly afflicted. None of the six realms is free from suffering.
我们人活着，苦多乐少。有一位小说家曾经这样说：人生就是一个旅程，坎坷不平的旅途上布满了各种痛苦的深坑。我们人呐，刚从第一个深坑里跳了出来，在还没有落到第二个深坑之前，这段过渡期就是乐，平坦顺利。	In human life, there is more suffering than happiness. A novelist once said this: Life is a journey, and the rugged, uneven road is filled with deep pits of every kind of suffering. We humans have just leapt out of the first pit; before falling into the second, this intervening period is what we call happiness—a time when things are smooth and level.

当跳进第二个深坑时，又如从前一样受苦了，到处碰壁、抗争，极力想从深坑中跳出来。一旦跳了出来，轻松一下。过了这段过渡期，又复陷入痛苦的深渊。人呐，就是这样苦多乐少地走完一生的旅程。	When we fall into the second pit, we suffer again as before, meeting obstacles everywhere and struggling desperately to leap out of the pit. Once we escape, we feel relief for a while. After this intervening period, we again fall into an abyss of suffering. This is how people complete life's journey: with more suffering than happiness.
有的人遇到的深坑又多又深，所经受的痛苦就更是苦不堪言了。一般说来，这段过渡期的乐是短暂的，有的还未体会到乐的滋味，就又陷入了更深的痛苦之中了。人的一生归根结底还是苦呵！	Some encounter more pits, and deeper ones, so that the suffering they endure becomes unbearably bitter. Generally speaking, the happiness of this intervening period is brief. Some fall into still deeper suffering before they have even tasted happiness. In the final analysis, human life is suffering.
佛说一切法，都是让人离苦得乐的。你若能把《心经》的义理彻底领悟了，报障、业障、烦恼障自然也就破除了。三障已除，一切苦厄也就消除了，人也就离苦得乐了。这就是《心经》的作用。	The Buddha teaches all dharmas in order to enable people to leave suffering and attain happiness. If you can thoroughly understand the principles of the Heart Sūtra, the obstacles of retribution, karmic obstacles, and affliction obstacles will naturally be removed. Once the three obstacles are eliminated, all suffering and adversity will disappear, and one will leave suffering and attain happiness. This is the function of the Heart Sūtra.
（五）判教相	(V) Classification of the Teachings
前面已讲过《心经》在佛的五时说教中，属于第四时说法，即般若时、熟酥时。用了两种权法、一种实法说教。这里就不多说了。	Earlier, we explained that among the Buddha's teachings of the five periods, the Heart Sūtra belongs to the fourth period of teaching: the prajñā period, or the period of ripe butter. In this period, two provisional means and one true teaching were used to expound the Dharma. We need not say more about this here.
《心经》的五重玄义现已解释完毕，下面我们简略地介绍一下译经人。	The fivefold profound meaning of the Heart Sūtra has now been explained. Next, we shall briefly introduce its translator.
四、译经人	IV. Translator of the Sūtra
翻译《心经》的人很多，有七种翻译本子。现在大家读诵的最盛行、最流通的本子是玄奘法师翻译的。文长仅二百六十个字，但意义非常丰富，能概括三藏十二部经教。玄奘法师精通经、律、论三藏。	There are many translators of the Heart Sūtra, and seven translations exist. The version now most widely recited and circulated is the one translated by Dharma Master Xuanzang. It contains only 260 Chinese characters, yet its meaning is extremely rich and can encompass the teachings of the

	Tripiṭaka and the twelve divisions of the scriptures. Dharma Master Xuanzang was thoroughly versed in the three baskets of sūtras, vinaya, and treatises.
当时，凡通三藏者均称之为三藏法师。玄奘法师是唐朝人，故称唐三藏。所谓经藏就是佛说的法，由弟子们记载、整理成册的，多诠定学。律藏是佛说的戒律，如比丘戒、比丘尼戒、菩萨戒等等的戒律。《梵网经》也属于戒律。	At that time, anyone versed in the three baskets was called a Tripiṭaka Dharma Master. Xuanzang was a person of the Tang dynasty and was therefore called the Tang Tripiṭaka. The sūtra basket consists of the Dharma taught by the Buddha, recorded and compiled by his disciples, and for the most part expounds meditative stability. The vinaya basket consists of the precepts taught by the Buddha, such as the precepts for bhikṣus, bhikṣuṇīs, and bodhisattvas. The Brahmā Net Sūtra also belongs to the vinaya.
律藏多诠戒学。论藏是菩萨们根据佛所说的法而加以阐述、发挥的。佛说的法为“经”，菩萨所说谓之“论”。论多诠慧学。	The Vinaya Piṭaka primarily expounds the discipline of precepts. The Abhidharma Piṭaka consists of the bodhisattvas’ elucidations and developments of the Dharma taught by the Buddha. What the Buddha taught is called “sūtra”; what bodhisattvas expounded is called “treatise.” Treatises primarily expound the discipline of wisdom.
玄奘法师俗姓陈。少年出家时就很有志向，提出了“远绍如来，近光遗教”。意思是从长远来看，要绍隆佛种，立志成佛；近则要光大如来教法。出家后勤奋学习经典，到处参访名师。	Master Xuanzang’s secular surname was Chen. When he left home as a youth, he already had great aspirations and declared, “In the long term, continue the Tathāgata’s work; in the present, illuminate the teachings that have been handed down.” This meant that, in the long view, he would perpetuate the Buddha’s lineage and aspire to Buddhahood; in the immediate sense, he would spread and glorify the Tathāgata’s teachings. After leaving home, he diligently studied the scriptures and traveled widely to visit renowned teachers.
后来发现诸师所见不一，对经典也有许多疑点未决。为求得佛法真谛，发愿到佛教圣地——印度求学取经。玄奘法师以宏深大愿，大无畏的超人胆识和魄力，历经了千难万苦，踏遍了千山万水，跋涉五万余里，终于到达了目的地。十七年后带回大小乘经共五百六十夹，分六百五十部。玄奘法师以后的工作则专心致志于翻译佛经。	Later, he discovered that the various teachers held differing views and that many questions concerning the scriptures remained unresolved. In order to seek the true meaning of the Buddhadharma, he vowed to travel to India, the sacred land of Buddhism, to study and obtain the scriptures. With vast and profound vows, extraordinary courage, and fearless resolve, Master Xuanzang endured countless hardships, crossed innumerable mountains and rivers, and journeyed more than fifty thousand li before finally reaching his

	destination. Seventeen years later, he returned with 560 bundles of Mahāyāna and Hīnayāna scriptures, comprising 650 works. Thereafter, Master Xuanzang devoted himself wholeheartedly to translating Buddhist scriptures.
玄奘法师组织的译经规模是历史上最宏大的，集中了全国各大寺高僧大德，力量精粹优秀，分工细密，译经态度严肃认真，所翻译的经、律、论三藏圣典最为精确，译经的数量在中国历史上也是最多的。玄奘法师是世界佛教史上的一代大师，是唯识宗的创始祖师，他在弘法利生中所做的贡献厥功甚伟！	The scale of the scripture-translation enterprise organized by Master Xuanzang was the grandest in history. It brought together eminent monastics and great practitioners from major monasteries throughout the country; its personnel were outstanding, its division of labor meticulous, and its approach to translation rigorous and conscientious. The sacred Tripiṭaka texts of sūtra, vinaya, and treatise that it translated were the most accurate, and the quantity of its translations was also the greatest in Chinese history. Master Xuanzang was a great master in the history of Buddhism worldwide and the founding patriarch of the Consciousness-Only school. His contributions to propagating the Dharma and benefiting sentient beings were immense!
玄奘法师除了主译法相宗经论外，在晚年全力翻译《大般若经》六百卷，占去了他全部译经的一半功夫。由此可见，玄奘法师对般若研究精通，造诣高深。乃至他的《心经》译本广为流传盛行。	In addition to serving as chief translator for the sūtras and treatises of the Dharma Characteristics School, Master Xuanzang devoted all his efforts in his later years to translating the six hundred fascicles of the Great Prajñā Sūtra, which took up half of all his translation work. This shows his thorough mastery and profound attainment in the study of prajñā. Moreover, his translation of the Heart Sūtra became widely circulated and popular.
玄奘法师译经态度严肃认真，一丝不苟，精益求精，准确无误。在他圆寂前，头有点痛，他就疑惑了。	Master Xuanzang was rigorous and conscientious in translating the scriptures—meticulous in every detail, ever seeking improvement, and accurate without error. Before his parinirvāṇa, he had a slight headache, which caused him to wonder.
哎呀！莫非我翻译的经文有错误了？于是，他就发了个愿：如果我翻译的经文没有错误，那么，在我圆寂后荼毗的时候，舌头应该不坏！后来，玄奘法师圆寂了，荼毗后，他的舌头果然没有坏，还是好好的一条舌头。这就证明玄奘法师翻译的经文完全正确。	“Oh! Could there perhaps be errors in the scriptures I translated?” He then made a vow: “If there are no errors in the scriptures I translated, then when I am cremated after my parinirvāṇa, my tongue should remain intact!” Later, Master Xuanzang entered parinirvāṇa. After his cremation, his tongue did indeed remain completely intact.

	This proved that the scriptures translated by Master Xuanzang were completely correct.
玄奘法师临终前有点头痛，是因宿业之故。我们每个人宿世以来，所做的事有可能是好事，也可能是坏事，不可能没有一点果报。人生病，是过去世做了坏事，现在所受的果报。生病，一般凡夫担不起，痛苦难忍。	Master Xuanzang's slight headache before death was due to past karma. In our lives over many past existences, the things we have done may have been good or bad; it is impossible for there to be no karmic result at all. When people become ill, it is the karmic result they now undergo for bad deeds committed in past lives. Ordinary beings generally cannot bear illness; its suffering is hard to endure.
而修证成就了的大祖师，就有力量承担。果报到他身上，因心空故，可以不受其苦。真歇禅师说：“老僧自有安心法，八苦交煎总无妨。”意思是说，纵然有八种病痛等苦恼一起来煎熬，我也不怕。为什么呢？心空不受之故。	But great patriarchs who have attained realization have the strength to bear it. When karmic retribution comes upon them, because their minds are empty, they need not undergo its suffering. Chan Master Zhenxie said: "This old monk has his own method for settling the mind; even if the eight sufferings assail me together, it is no hindrance." This means that even if all eight kinds of suffering, including illness and other afflictions all came together to torment him, he would not fear them. Why? Because the mind is empty and does not receive them.
在色受想行识五蕴当中，第二就是受蕴，它是一切烦恼、业障的根本。假如我们能够遇色闻声而不受，则一切烦恼无从生起。	Among the five aggregates of form, feeling, perception, formations, and consciousness, the second is the aggregate of feeling. It is the root of all afflictions and karmic obstacles. If, upon encountering forms and hearing sounds, we do not receive them, then no afflictions can arise.
那么，怎么能不受呢？这大有科学道理。因为所谓疼痛都是经局部神经传输到大脑皮层而感受到的。如果大脑皮层不接受，就不会感到痛苦。	How, then, can one refrain from receiving them? There is considerable scientific reasoning behind this. What we call pain is transmitted through local nerves to the cerebral cortex, where it is experienced. If the cerebral cortex does not receive it, one will not feel pain.
而要使大脑皮层不接受，那就要有很深的定力，心空无住，不随境走，或是把思想的注意力完全集中于另外的一个地方，方能隔断传导，不受其苦。例如，《三国演义》里，关公中了毒箭后，华佗给他刮骨疗毒。	To prevent the cerebral cortex from receiving it, one must possess deep meditative stability: with the mind empty and non-abiding, one does not follow circumstances. Or one must focus one's thoughts and attention entirely on something else; only then can the transmission be interrupted and the suffering not received. For example, in Romance of the Three Kingdoms, after Guan Yu

	was struck by a poisoned arrow, Hua Tuo scraped his bone to remove the poison.
当时关公下着棋，把他的思想和注意力都完全集中在棋上，忘记在进行手术，大脑皮层不接受痛的神经的传导。所以，他等华佗把毒刮干净了，整个手术完毕，都没吭一声。华佗不由敬佩地称关公为神人。	At the time, Guan Yu was playing a board game. He focused all his thoughts and attention entirely on the game, forgetting that he was undergoing surgery, so that his cerebral cortex did not receive the pain signals transmitted through the nerves. Thus, even after Hua Tuo had completely scraped away the poison and the operation was finished, he did not utter a sound. Hua Tuo could not help admiring him and called Guan Yu a divine man.
现在的无痛苦分娩法也是这个意思。让产妇把思想都集中在另外一个地方，注意力转移了，痛苦也就转换了，大脑皮层不接受腹部的疼痛，她就不觉得痛了。但一般人没有这个功夫，她的注意力不能转移，还是集中在肚皮上，所以痛苦不能转换掉，大脑皮层照样接受，来者不拒，当然她还是要痛的。因此，现在无痛分娩法没有多大效果。	The present method of painless childbirth operates on the same principle. The mother is made to focus her thoughts entirely elsewhere; once her attention is shifted, the pain is also redirected. Her cerebral cortex does not receive the pain from her abdomen, and she therefore does not feel it. But ordinary people lack this skill. Their attention cannot be shifted and remains focused on the abdomen, so the suffering cannot be redirected. The cerebral cortex still receives it, refusing nothing; naturally, they still feel pain. Therefore, painless childbirth methods today have not been very effective.
我师公大愚阿阇黎在庐山修道时，一直很精进，因当时条件极差，故师公身体很虚弱。他下山之后，弟子们请了个医生给师公检查治疗。发现痔疮很严重，已经溃烂了，决定马上动手术。当时麻醉只有全身麻醉，没有局部麻醉。	When my master’s master, Acharya Dayu, cultivated the Way on Mount Lu, he was always very diligent. Because conditions at that time were extremely poor, however, his body became very weak. After he came down from the mountain, his disciples invited a doctor to examine and treat him. The doctor discovered that his hemorrhoids were severe and had already ulcerated, and decided that surgery must be performed immediately. At that time, only general anesthesia was available; there was no local anesthesia.
而师公身体太差了，经不起全麻，怎么办呢？师公对医生说：“你尽管放心开刀吧，我可以不要麻醉。”医生说：“不要麻醉怎么行呢？痛也痛死你了。”“不要紧，我念佛，你开刀。假如我说痛了，你就停止手术。	But my master’s master was too weak to endure general anesthesia. What could be done? He told the doctor, “Please go ahead with the operation; I can do without anesthesia.” The doctor said, “How could you possibly do without anesthesia? The pain alone could kill you.” “It does not matter. I shall recite the Buddha’s name while you operate. If I say that it hurts, stop the operation.”

”“那就试试看吧，横竖你的屁股已烂得一塌糊涂了，就是手术没动好，半途而废了，也没关系。”于是手术开始了，师公一直念“南无阿弥陀佛、南无阿弥陀佛……”直到手术结束，师公没喊一声痛。	“Then let us try it. In any case, your buttocks are already ulcerated beyond recognition. Even if the operation does not go well and must be abandoned halfway through, it will not matter.” So the operation began. My master’s master continually recited, “Namo Amitābha Buddha, Namo Amitābha Buddha . . .” Until the operation was over, he did not cry out in pain even once.
医生惊叹道：“难得，难得，我从来未见过这样的病人。”这就是不受一切受的功夫，把思想注意力都集中在这句佛号上，痛苦就不为害了。修净土的人都想临命终时身无病苦，这不正是身无病苦的最好例子吗？！	The doctor exclaimed in amazement, “Remarkable, remarkable! I have never seen such a patient.” This is the skill of not receiving any feeling: one concentrates all one’s thought and attention on this Buddha-name, and pain can do no harm. Pure Land practitioners all hope to be free of sickness and suffering at the time of death. Is this not an excellent example of being free of sickness and suffering?
身无病苦并不是说不生病，而是说尽管生病，但是不为病所苦。你不接受，苦就不苦了。宿业报应之所以等于不报，也就是因为不接受这个苦，不为苦所苦。尽管有果报，等于没报，报而不报。玄奘法师的头痛就是临命终时宿业的发现，但不接受，则报而不报了。	Being free of sickness and suffering does not mean never becoming ill. It means that, even when one is ill, one is not afflicted by the illness. If you do not receive it, suffering is no longer suffering. The reason why retribution from past karma amounts to no retribution is precisely that one does not receive this suffering and is not afflicted by it. Though there is karmic retribution, it is as if there were none: retribution, yet no retribution. Master Xuanzang’s headache was the manifestation of past karma at the time of death; but because he did not receive it, it was retribution, yet no retribution.
讲到果报这个问题，都说心业易消易转，身业难消难转。我们过去做了坏事，身子上的痛苦还是要有的。佛也显现过头痛相，因为过去世曾拿棒子打过鱼的头，现在就要受这个报。	Speaking of karmic retribution, people say that mental karma is easy to eliminate and transform, whereas bodily karma is difficult to eliminate and transform. If we committed bad deeds in the past, we must still undergo bodily suffering. Even the Buddha manifested the appearance of a headache, because in a past life he had struck a fish on the head with a stick and therefore had to receive this retribution.
但这是佛有意要显头痛相，用以说明因果不虚，警策大家不要做坏事，做了坏事，就要受果报的。果报对于真正到家的人来说是空花水月，果报到了他们身上就瓦解冰消了。	But the Buddha deliberately manifested the appearance of a headache in order to show that cause and effect do not fail, and to warn everyone not to do evil, for those who do evil must undergo karmic retribution. For those who have truly

	reached the ultimate, karmic retribution is like flowers in empty space and the moon reflected in water. When retribution comes upon them, it disintegrates and vanishes.
为什么呢？因为一切业都是梦幻泡影，并没有真实东西存在。	Why is this? Because all karma is like a dream, an illusion, a bubble, or a shadow; nothing real exists.
既然没有真实的东西，不接受一切事物了，还讲什么报应呢？同时，没有我相，没有人相，没有众生相，没有寿者相，又由谁来受报应呢？从主观来说，人没有了；从客观来说，法没有了。	Since nothing real exists, if one does not receive any phenomena, what retribution could there still be to speak of? At the same time, there is no mark of self, no mark of person, no mark of sentient being, and no mark of life span. Who, then, would undergo retribution? Subjectively, there is no person; objectively, there is no dharma.
人法双亡，还有什么报应呢？但以佛性来讲，佛性是妙有真空。它不是断灭空，也不是顽空，它能显现诸相而生起种种妙用。所以，幻相不无，还是有的。在不受报当中不妨显现受报之相。尽管受报，但到了大祖师身上，内心空净，一切都如空花水月，还是等于不受报。	When both person and dharma have vanished, what retribution could remain? Yet in terms of Buddha-nature, Buddha-nature is wondrous presence and true emptiness. It is neither annihilationist emptiness nor inert emptiness. It can manifest all appearances and give rise to various forms of wondrous functioning. Therefore, illusory appearances are not entirely absent; they still appear. Amid not undergoing retribution, there may still appear the aspect of undergoing retribution. Though retribution is undergone, in the case of great patriarchs the mind is empty and pure; all is like flowers in empty space and the moon reflected in water, and thus it still amounts to not undergoing retribution.
二祖神光大师得法之后，达摩祖师对他讲：“你今生要还一个命债，要被杀头。（祖师证道以后有宿命通，知道过去世做过之事以及将来的果报。）但因主持正法之故，避免别人由此而诽谤正法，就不要还这个报了。	After the Second Patriarch, Master Shenguang, received the Dharma, Patriarch Bodhidharma told him: “In this lifetime, you are to repay a debt of life and be beheaded. (After patriarchs realize the Way, they possess knowledge of past lives and know what was done in previous lives as well as future karmic retribution.) But because you uphold the true Dharma, and in order to prevent others from slandering the true Dharma on this account, you need not repay this retribution.”
”二祖心真空了，人也不可得，法也不可得，这个身报就可以免掉了。比如，如果没有打开电视机、收音机的开关，电磁波虽在空中传播着，但却收不进来。这都是同样的道理。	The Second Patriarch’s mind was truly empty: neither person nor dharma could be obtained, and so this bodily retribution could be averted. For example, if one does not turn on a television or radio, electromagnetic waves may be traveling

	through the air, but they cannot be received. The principle is the same.
虽然我们过去世做了一些错误的事情，业力在寻你。但若你心空了，影子也没有，它就找不着你了，也没法找。从根本上讲，根本就没有人我相，没有法我相，什么受报、不受报都不可得。但是，功夫要做得究竟才能这样。功夫做得不究竟，心一动就有了影子，那还是会受报的。	Although we may have done some wrong things in past lives, karmic force is searching for us. But if your mind is empty and there is not even a shadow, it cannot find you and has no way to do so. Fundamentally speaking, there is no mark of personal self and no mark of dharma-self; neither undergoing nor not undergoing retribution can be obtained. But one must carry the practice through to the ultimate to be like this. If one's practice is not ultimate, then as soon as the mind moves, a shadow appears, and one will still undergo retribution.
我们举一则公案：唐悟达禅师膝上生了个人面疮，后遇一僧人 掬水洗之，痊愈了。因此，著慈悲水忏法。	Let us cite a koan: Chan Master Wuda of the Tang dynasty developed a human-faced sore on his knee. Later, he encountered a monk who scooped up water and washed it, whereupon it was healed. He therefore composed the Compassionate Water Repentance ritual.
这个禅师怎么会生人面 疮呢？因为禅师过去世是袁盎，晁错和袁盎不和，在皇帝面前，搬 弄是非，说晁错的坏话，结果晁错被冤屈斩首。晁错怀恨在心，一直要寻袁盎报复。	How did this Chan master come to develop a human-faced sore? In a past life, the Chan master had been Yuan Ang. Chao Cuo and Yuan Ang were on bad terms. Before the emperor, Yuan Ang stirred up trouble and spoke ill of Chao Cuo, with the result that Chao Cuo was wrongfully beheaded. Chao Cuo harbored resentment and continually sought to find Yuan Ang and take revenge.
无奈袁盎后来作了十世高僧，寻他十世也没有寻 到。后来，皇帝封他为国师，赐他沉香几案、玉如意、紫金袈裟、 紫金钵盂等等。钦差大臣都很敬重他。他很得意：“像我这样的人， 现在世上是很少有的。	But Yuan Ang later became an eminent monk for ten successive lives, and Chao Cuo could not find him through all ten lives. Later, the emperor appointed him National Preceptor and bestowed upon him an agarwood table, a jade ruyi scepter, a purple-and-gold kāṣāya, a purple-and-gold alms bowl, and so forth. Even imperial commissioners greatly revered him. He became very pleased with himself: “People like me are now rare in the world.
所以，皇帝封我为国师，赐给我这么多东西。” 心一动，影子现前，被晁错寻到了，就让他膝盖上生了个人面疮， 向他讨还命债。由此看来，一旦过去世做了些错事，业力就到处寻找你，这就叫业障。你若心真空了，没有影子在，它寻也寻不到你。所谓业，其实都是	Therefore, the emperor appointed me National Preceptor and bestowed so many things upon me.” Once his mind stirred, a shadow appeared. Chao Cuo found him and caused a human-faced sore to grow on his knee, demanding repayment of a life-debt. From this we can see that once one has done

虚幻不实的。但如果你心动了，有影子在，被业力抓住，就要还报了。	something wrong in a past life, karmic force searches everywhere for one; this is called karmic obstacles. If your mind is truly empty, with no shadow present, it cannot find you even if it searches. So-called karma is in fact all illusory and unreal. But if your mind stirs and a shadow is present, karmic force will seize hold of you, and you will have to repay the debt.
也许会有人问，如若定力深的话，是不是可以不还报呢？可以不还！但不是一定不还。我们刚才已说过了，还报不还报，关键在于心是否真的空净了。	Perhaps someone may ask: if one's meditative stability is deep, can one avoid karmic retribution? One can avoid it—but it is not certain that one will. As we have just said, whether one undergoes retribution or not depends on whether the mind has truly become empty and pure.
既然报、还都是假，又何妨借假显真，游戏三昧，报上一回，以示无报无不报，而证无还无不还呢！所以，二祖神光大师对达摩讲：“等我传了法之后，还也无所谓。”就像一个大富翁，还一笔小债务，九牛一毛，不在乎。	Since both retribution and repayment are unreal, why not use the unreal to reveal the true, act freely in samādhi, undergo retribution once, and thereby demonstrate freedom from retribution while remaining free to undergo it, and realize freedom from repayment while remaining free to make it? Therefore, Second Patriarch Master Shenguang said to Bodhidharma: “After I have transmitted the Dharma, it will not matter whether I repay it or not.” It is like a great millionaire repaying a small debt: it is as insignificant as a single hair from nine oxen, of no concern to him.
神光大师把法传给三祖之后，就去还报了。临杀头时，他说：“将头临白刃，犹如斩春风。”杀头就像挥刃斩风一样，心里没有一点东西，何等慷慨豪放，这真是心空净到家的大丈夫作略啊！	After Master Shenguang transmitted the Dharma to the Third Patriarch, he went to undergo retribution. As he was about to be beheaded, he said: “To place one's head before a white blade is like cutting the spring wind.” Being beheaded was like slashing at the wind with a blade. There was not a single thing in his mind. How bold and unrestrained! This was truly the bearing of a great person whose mind had become utterly empty and pure.
心真空净的人，并不是死守着一点不动，并不是一点事也不做，而是大机大用，无为而无所不为的。我们修法的人，就要好好地修这个心，时时对境练心，老老实实地做心地功夫。我们明白了《心经》的义理和真正意旨，才能真正得到《心经》的胜义，从而受持《心经》。下面我们开始解释《心经》正文。	A person whose mind is truly empty and pure does not rigidly guard a single unmoving point, nor does such a person do nothing at all. Rather, there is great potential and great functioning: non-contrivance, yet nothing is left undone. Those of us who practice the Dharma must cultivate this mind well, tempering the mind through circumstances at every moment and honestly applying ourselves to

the work of the mind-ground. Only when we understand the principles and true intent of the Heart Sūtra can we truly receive its ultimate meaning and uphold the Heart Sūtra. We will now begin to explain the main text of the Heart Sūtra.

正说经文

Main Exposition of the Sūtra Text

一般经文都是前有“序分”，后有“流通分”。序分即经文的开端：如是我闻，一时佛在某某处，与大比丘众或大菩萨众多少多少人俱。流通分即经文的结尾：大众闻佛所说，皆大欢喜，信受奉行，作礼而去。	Most sūtras begin with a “prefatory section” and end with a “circulation section.” The prefatory section is the opening of the sūtra: “Thus have I heard. At one time, the Buddha was at such-and-such a place, together with a great assembly of bhikṣus, or a great assembly of bodhisattvas, numbering so many.” The circulation section is the conclusion of the sūtra: “Having heard what the Buddha had taught, the assembly was greatly delighted. They accepted it in faith and put it into practice, paid homage, and departed.”
因为《心经》是从《大般若经》里节选出来的，所以序分和流通分都被省略掉了，它没有采用一般经文的格式。《心经》一开头就显示正文(正宗分)，以佛的口气，直接宣说“观自在菩萨……”，由此开门见山地把《心经》的总纲点了出来。	Because the Heart Sūtra was excerpted from the Great Prajñā Sūtra, both its prefatory section and circulation section were omitted; it does not follow the usual format of a sūtra. The Heart Sūtra begins directly with the main text, using the Buddha’s voice to proclaim: “Avalokiteśvara Bodhisattva . . .” Thus, from the outset, it directly points out the central outline of the Heart Sūtra.

一、总持分

I. Section on Dhāraṇī

观自在菩萨，行深般若波罗蜜多。时照见五蕴皆空，度一切苦厄。	Avalokiteśvara Bodhisattva, while practicing profound prajñāpāramitā, clearly saw that the five aggregates are all empty and crossed beyond all suffering and adversity.
这开头的四句经文就是《心经》的总纲。仿照昭明太子把《金刚经》划为三十二分那样，把这四句划为总持分——总一切法，持无量义。《心经》的一切义理，乃至整个佛法的义理，都包括在这四句之内了。	These opening four lines of the sūtra are the general outline of the Heart Sūtra. Following the example of Crown Prince Zhaoming, who divided the Diamond Sūtra into thirty-two sections, we may designate these four lines as the Section on Dhāraṇī—encompassing all dharmas and holding immeasurable meanings. All the principles of the Heart Sūtra, and indeed the principles of the entire Buddhadharma, are contained within these four lines.

下面的经文都是阐述、描绘、分解这四句的无量含义。而第一句“观自在菩萨”更是这四句的纲中之纲，单单这一句就能包括六百卷《大般若经》。为什么这样说呢？因为观就是观照。我们前面已经讲过了，做一切功夫都离不开观照，三藏十二部经文也都离不开观照。所以，它能够总赅一切法。	The passages below expound, portray, and unfold the immeasurable meanings of these four lines. Moreover, the first line, “Avalokiteśvara Bodhisattva,” is the very core of these four lines. This single line alone encompasses the six hundred fascicles of the Great Prajñā Sūtra. Why is this so? Because guan ( ), the first character of the Chinese name Guanzizai ( ), means contemplation. As we have already explained, no practice can be separated from contemplation, nor can the scriptures of the Tripiṭaka and the twelve divisions of the canon be separated from contemplation. Thus, it encompasses all dharmas.
观自在菩萨。佛举出观自在菩萨作为我们修行人的典范，要我们向观自在菩萨学习。这部经为什么用“观自在菩萨”这个名字，而不用“观世音菩萨”呢？这是两位菩萨吗？不是。观自在菩萨就是观世音菩萨。	Avalokiteśvara Bodhisattva (known in Chinese as Guanzizai Bodhisattva). The Buddha presents Guanzizai Bodhisattva as a model for us as practitioners, urging us to follow this bodhisattva’s example. Why does this sūtra use the name “Guanzizai Bodhisattva” rather than “Guanshiyin Bodhisattva”? Are these two different bodhisattvas? No. Guanzizai Bodhisattva is none other than Guanshiyin Bodhisattva.
观自在是以果地功德为名，观世音是以因地法行为名。因为观世音初期修行，是从耳根圆通修起的。他在大海岛上听涨潮落潮的声音，追问自己这听见声音的是谁？听不见声音的又是谁？这即是用耳根听海潮音而圆证菩提的修法。	Guanzizai is named for the merits of fruition, whereas Guanshiyin, “Perceiver of the Sounds of the World,” is named for the practice at the causal stage. In his early cultivation, Guanshiyin began with perfect penetration through the ear faculty. On an island in the sea, he listened to the sounds of the tide rising and falling, and investigated: Who is it that hears the sound? And who is it that does not hear the sound? This is the practice by which he listened to the sound of the ocean tide through the ear faculty and perfectly realized bodhi.
讲到海潮音，整个佛法都可以说是海潮音。一因佛对众生说法是根据众生的机缘、众生的根基而说的，能深能浅、可高可低，就像海潮有涨落一样；二因佛法如大海，汪洋浩瀚，波澜壮阔，势不可当。涨潮时，雷霆万钧，闻者丧胆；落潮时，风平浪静，声息毫无。	Speaking of the sound of the ocean tide, the entire Buddhadharma may be called the sound of the ocean tide. First, the Buddha teaches sentient beings in accordance with their causes and conditions and their capacities; the teaching may be profound or shallow, lofty or lowly, just as the ocean tide rises and falls. Second, the Buddhadharma is like the great ocean: vast and boundless, with magnificent waves that no force can withstand. At high tide, it has the thunderous force of a thousand bolts of lightning, terrifying

	those who hear it; at low tide, the winds and waves are calm, and not a sound is heard.
人们往往认为听到了声音是有闻，没有声音的时候是无闻。其实，有声音时你听到了声音，没有声音时，你同样也听到了，你听到的是没有声音。	People often think that hearing sound is hearing, while the absence of sound is not hearing. In fact, when there is sound, you hear the sound; when there is no sound, you likewise hear—you hear the absence of sound.
如果你没有听到，你怎么会知道没有声音呢？就像我们的眼睛，看见东西了，就说是见到了。瞎子看不见东西，就说是看不见。其实，他不是不见，还是见了，他看到的是一片黑暗，见到了黑暗也是见。	If you did not hear it, how would you know that there was no sound? It is like our eyes: when we see an object, we say that we have seen. When a blind person cannot see objects, we say that he cannot see. In fact, it is not that he does not see; he still sees, but what he sees is darkness. To see darkness is also to see.
这就是我们的见性和闻性的作用，它是永远不坏的。至于有光无光、有声无声，那是色尘和声尘，不关见性和闻性的事。尘有生灭而性是不生不灭、不增不减的。能够见色是我们的眼根——眼球完好无缺、能起作用之故。	This is the functioning of our seeing-nature and hearing-nature; they are never destroyed. Whether there is light or no light, sound or no sound, pertains to the objects of form and sound, not to seeing-nature and hearing-nature. Objects arise and cease, but nature is neither arising nor ceasing, neither increasing nor decreasing. Our ability to see forms depends on our eye faculty—on the eyeball being intact and able to function.
眼球坏了，虽不能照见色尘，但见性还在。犹如电灯泡，灯丝断了，灯泡不亮，但还是有电，不能说没电，只是电灯泡坏了。如果换个好的灯泡，它还是亮的。所以，不能住在相上。见光是见，见黑还是见。听到声音是听，听到没有声音还是听。	If the eyeball is damaged, one may be unable to see objects of form, but seeing-nature remains. It is like an electric lightbulb: when its filament breaks, the bulb does not shine, but electricity is still present. One cannot say there is no electricity; only the bulb is broken. If it is replaced with a good bulb, it will shine again. Therefore, do not abide in appearances. Seeing light is seeing, and seeing darkness is still seeing. Hearing sound is hearing, and hearing the absence of sound is still hearing.
观世音菩萨就从耳根听闻上悟了道。海水涨潮时，潮声生；落潮时，潮声灭。潮声是有生有灭的，但能听闻的自性无生灭。正因为它不灭，所以才听到有声和无声。能听声音的闻性是不生不灭的，它是亘古常存的。	Avalokiteśvara Bodhisattva realized the Way through hearing by means of the ear faculty. When the ocean tide rises, the sound of the tide arises; when it falls, the sound of the tide ceases. The sound of the tide arises and ceases, but the intrinsic nature that hears neither arises nor ceases. Precisely because it does not cease, it hears both sound and the absence of sound. The hearing-nature that hears sounds is neither arising nor

	ceasing; it has endured constantly since time without beginning.
反闻闻自性，不跟着声音跑，叫做回光返照，即观照。用观照世间的声音，参究听见声音者是谁？听不见声音者又是谁？就像禅宗所参的一句话头：“念佛者是谁？”究竟是谁呢？就是自性，就是我们所说的佛性，一切处都是它的作用。	Turn hearing back to hear the self-nature; do not run after sounds. This is called turning the light inward, that is, contemplation. Through contemplation, investigate the sounds of the world: Who is it that hears sound? And who is it that does not hear sound? It is like the huatou investigated in the Chan school: “Who is it that recites the Buddha’s name?” Who, ultimately, is it? It is the self-nature, what we call Buddha-nature; its functioning is present everywhere.
我们前面已经讲过了，异见王问婆罗提尊者：“性在何处？”婆罗提尊者说：“性在作用。”“在眼曰见，在耳曰闻，在鼻辨香，在舌谈论，在手执提，在足运奔。”这些都是佛性的妙用。	As we have already explained, King Vimatirāja asked Venerable Bharati, “Where is the nature?” Venerable Bharati replied, “Nature is in its functioning. In the eye it is called seeing; in the ear, hearing; in the nose, discerning fragrance; on the tongue, speaking; in the hand, grasping and lifting; in the feet, walking and running.” All these are wondrous functioning of Buddha-nature.
所以“识者知是佛性，不识者唤作精魂。”见性并不难，当下一觉悟。噢！原来这一切作用就是我们的灵明觉性！这就是佛性！然后就保护这个佛性，时时刻刻地观照，除尽习气，方能究竟成佛。	Thus, “Those who recognize it know it as Buddha-nature; those who do not recognize it call it the vital spirit.” Seeing one’s nature is not difficult; one simply awakens in the present moment. Ah! It turns out that all these functions are our lucid, aware nature! This is Buddha-nature! One must then safeguard this Buddha-nature, contemplate continuously, and eliminate habitual tendencies completely. Only then can one ultimately attain Buddhahood.
观世音菩萨在因行之中，由反闻自性，从耳根下手用功，圆成了无上道。同时，在因中发大愿，凡有众生受苦时，闻其苦声，即以相应之法缘解脱其苦恼，即世间所谓“闻声救苦”。“观世音菩萨”是由观照这个娑婆世界上的声音而命名的。	During his causal-stage practice, Avalokiteśvara (or Guanzizai) Bodhisattva realized the Way by turning hearing back to the self-nature and applying himself through the ear faculty, thereby perfectly accomplishing the unsurpassed Way. At the same time, he made great vows: whenever sentient beings suffer, upon hearing their cries of suffering he employs the appropriate dharma conditions to free them from their afflictions. This is what the world calls “hearing cries and relieving suffering.” The name “Avalokiteśvara Bodhisattva Who Perceives the Sounds of the World” derives from his contemplation of the sounds in this Sahā world.

“观自在菩萨”是以果号命名的。“观”，我们刚刚说过，一切现象都是佛性的作用。我们明见了佛性，就时时刻刻地观照。“自”，就是我们自己的本来面目，就是自性、佛性。	The name “Guanzizai Bodhisattva” refers to the bodhisattva’s fruition. As we have just explained, Guan ( ) means “contemplation”—contemplating all phenomena as functions of Buddha-nature. Once we clearly see Buddha-nature, this contemplation continues from moment to moment. Zi ( ) means “self”—our own Original Face, our self-nature, our Buddha-nature.
我们明白了一切作用都是佛性，而且认识它，真实不疑了，这就是见性，就是我们的本命元辰，就是我们自己的本来面目。“在”，见到性后，不迷了，晓得世上一切事物都是空花水月，都是假的、不可得的。	When we understand that all functioning is Buddha-nature, recognize it, and are genuinely free of doubt, this is seeing one’s nature. It is our fundamental life-source, our own Original Face. As for zai ( ), after seeing one’s nature one is no longer deluded and knows that all things in the world are flowers in empty space and the moon reflected in water—false and unobtainable.
《圆觉经》曰：“知是空华，即无轮转。”这时才算是真修。你时时刻刻绵密保护这个性体，时时刻刻观照这个本来，令它在本位上不动摇，不为客观环境所左右，不被物境所牵引，不随环境转，时时刻刻长养圣胎，勤除习气。待习气消尽，我执、法执也都了了，分段、变易二死也就了了，就得大自在了。	The Sūtra of Perfect Enlightenment says, “Knowing them to be flowers in empty space, there is no more cyclic turning.” Only then does genuine practice begin. At every moment, continuously and closely safeguard this essential nature; at every moment, contemplate this original nature. Keep it steady in its original ground, unmoved and not swayed by objective circumstances, not drawn along by objects, and not turned by conditions. At every moment, nurture the ‘sacred embryo’ and diligently remove habitual tendencies. When habitual tendencies are exhausted, attachment to self and attachment to dharmas are also finished; segmented birth and death and transformational birth and death are likewise finished. Then one attains great freedom.
见性以后的修行主要是除习气。所谓习气主要是五盖，五种遮盖自性光明的乌云，即：财、色、名、食、睡。	Practice after seeing one’s nature consists primarily in eliminating habitual tendencies. These habitual tendencies are chiefly the five hindrances, the five dark clouds that obscure the radiance of self-nature: wealth, sensual form, fame, food, and sleep.
财：就是要发财，要钞票，贪得无厌。“人为财死，鸟为食亡。”“人不为己，天诛地灭。”小至投机取巧，贪占便宜。大到贪污受贿，牟取暴利，坑蒙拐骗，不择手段，无视法律，不惜牺牲别人、集体、国家的利益以满足自己。	Wealth means wanting to become rich, craving money without ever being satisfied. “People die for wealth, and birds perish for food.” “If one does not act for oneself, heaven and earth will destroy one.” On a small scale, this includes speculation, trickery,

	and greed for petty advantage. On a large scale, it includes corruption, bribery, profiteering, fraud, and deception—using every means without regard for the law and sacrificing the interests of others, the collective, or the nation to satisfy oneself.
色：就是一切色相，不仅是男女之色，其他一切饮食起居，乃至声色犬马之好、穿着打扮等等，都包括在内了。	Sensual form means all forms and appearances. It does not refer only to sexual attraction between men and women; it also includes all matters of food, clothing, daily life, indulgence in music, women, dogs, and horses, as well as dress and adornment.
名：就是喜好名誉。人家拍你的马屁，给你说好听顺耳的话，你心里就美滋滋的，高兴欢喜，哈哈而笑。如若指出你某种缺点过错，说你某些做法不对，说法不妥，影响不好等等，你就不乐意了，就坐不住了，就光火、发脾气。有很多已成名的人，还是这个样子。更有沽名钓誉，假作伪善的恶劣行为，这都是习气。	Fame means liking reputation. When others flatter you and say pleasant things that gratify your ears, you feel delighted, happy and joyful, laughing aloud. But if they point out some fault or error of yours, say that some of your actions are wrong, that your way of speaking is inappropriate, or that your influence is harmful, you become displeased, unable to remain composed, angry, and bad-tempered. Many people who have already become famous are still like this. Worse still are those who seek fame and reputation through hypocritical displays of virtue. All these are habitual tendencies.
食：就是饮食。嘴巴馋，贪求美味佳肴。猪、牛、羊肉吃够了，还要吃海鲜；家禽味吃腻了，还要吃野味。为了满足自己的口味食欲，不惜杀生害命，造业受报。	Food means eating and drinking. One craves tasty dishes and delicacies. After eating enough pork, beef, and mutton, one wants seafood; after growing tired of poultry, one wants wild game. To satisfy one’s palate and appetite, one does not hesitate to kill living beings, thereby creating karma and undergoing karmic retribution.
睡：就是睡眠，其实这是昏迷。一个人如果每天睡眠八小时，一天时间就睡去了三分之一。有人还午睡，又睡去了两小时，合起来是十小时。若一个人能活一百岁，四、五十年就被睡过去了。所以说，睡眠也是一道障碍。	Sleep means sleep, though in fact it is a kind of stupor. If a person sleeps eight hours each day, one-third of the day is spent asleep. Some also take an afternoon nap, sleeping another two hours, for a total of ten hours. If a person lives to be one hundred, forty or fifty years will have been slept away. Therefore, sleep is also an obstacle.
但我们做功夫的人，要想除去睡眠这个障碍，是不能蛮干硬来的。如果你功夫还没到，定功还不深邃，若不睡眠，身体就会吃不消、支持不住的。我们做功夫，要随着定功的增长，于无形之中将睡眠逐渐抵消，这叫做此长彼消。	However, practitioners who wish to remove the obstacle of sleep must not proceed forcefully or blindly. If your practice has not yet reached a sufficient level and your meditative stability is not yet deep, then going without sleep will leave your body unable to endure or sustain itself. In practice,

	as meditative stability grows, sleep should gradually be offset imperceptibly. This is called one increasing as the other decreases.
随着定功的增长，精神逐渐充足，睡眠自然就减少了。慢慢地，定功越来越深，睡眠则会越来越少，乃至睡着的时候也是入定。	As meditative stability grows, one's vitality gradually becomes abundant, and sleep naturally decreases. Little by little, as meditative stability deepens, sleep becomes less and less; eventually, even while asleep, one remains in samādhi.
说到这里，我们举一个例子——四祖道信禅师度懒融禅师。懒融禅师是练“不倒单”的，夜里在石凳上打坐，不睡眠。而道信禅师是睡觉的。天亮后，懒融对道信禅师说：“昨夜你睡得很好，呼呼鼾声大震，吵得我坐也坐不稳。	Speaking of this, let us give an example: Chan Master Daoxin, the Fourth Patriarch, guided Chan Master Niutou Farong, also known as Lanrong. Chan Master Niutou Farong practiced “not lying down,” sitting on a stone bench at night rather than sleeping. Chan Master Daoxin, however, slept. At daybreak, Lanrong told Daoxin that he had slept very well the previous night, snoring thunderously and making so much noise that Lanrong could not even sit steadily.
”道信禅师说：“你还说我睡得好呢，我一夜都没睡着。”“啊！你打妄语。	Chan Master Daoxin replied, “And you say that I slept well? I did not sleep at all that night.” Lanrong exclaimed, “Ah! You are telling a falsehood.”
鼾声那么大，呼呼响，怎么说没睡着呢？”“假如我睡着了，我怎么会听到你身上有两个跳蚤打架呢？其中一个跌在地上，大腿都断了，喊‘痛呀！痛呀！’吵得我睡不成觉。	“Your snoring was so loud—how can you say you did not sleep?” Daoxin replied, “If I had been asleep, how could I have heard two fleas on your body fighting? One of them fell to the ground and broke both its legs, crying, ‘It hurts! It hurts!’ The noise kept me from sleeping.”
”懒融禅师说：“哪里有这种事！我坐在这里一点都没听到，你睡得呼呼响还听到了？”“不信你看嘛！”果然，懒融禅师在石凳下面捡起一只跳蚤，大腿也果真是断的。你们看，一个是坐着不睡，一个是躺在那里呼呼大睡。	Chan Master Niutou Farong said, “How could there be such a thing? I sat here and heard nothing, yet you were snoring away and still heard it?” Daoxin said, “If you do not believe me, look!” Sure enough, beneath the stone bench Lanrong picked up a flea whose legs truly were broken. You see: one sat without sleeping, while the other lay there snoring soundly.
可是，睡着的竟听到了跳蚤打架，跳蚤大腿跌断，跳蚤喊痛，而没睡觉的却什么也没听到。所以定功和睡眠并不在外相上。有些人执著在外相上，通夜打坐，不睡觉，不倒单。实际上，他并不是没睡觉，他坐着睡，还是睡着了。	Yet someone who was asleep actually heard fleas fighting, heard a flea break its leg and cry out in pain, while someone who was not asleep heard nothing at all. Thus meditative attainment and sleep are not determined by outward appearances. Some people cling to outward appearances: they sit in meditation all night without sleeping and do not

	lie down. In fact, they are not without sleep; they sleep sitting up—they are still asleep.
有的人功夫很好，虽然睡在那儿，外相上是睡眠，但是深入禅定了，了了分明，清楚得很，连跳蚤打架都能听得见。真功夫并不是在外相上好看，而在于心地上是否清净。	Some people have excellent practice. Though they are lying there and outwardly appear to be asleep, they have entered deep meditative absorption and remain clearly aware; they can even hear fleas fighting. True practice is not a matter of looking impressive outwardly, but of whether the mind-ground is pure.
因此，我们修行不要住相，而要在心地上真正用功夫。我们要真正认清楚这个能起作用的万能体就是佛性，就是我们的本命元辰，就是我们的主人翁。	Therefore, in our practice we should not abide in appearances, but should truly apply ourselves to the mind-ground. We must clearly recognize that this all-capable essence that functions is Buddha-nature; it is our fundamental life-source, our true master.
唯有它是真实不虚的，是永恒不变的，是不生不灭、不垢不净、不增不减、不来不去的。其他的一切，包括我们自己的身体，都是虚幻不实的，都是假的。身体犹如一间房子、一件家具。	It alone is real and not illusory, eternal and unchanging: neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing, neither coming nor going. Everything else, including our own bodies, is illusory and unreal, wholly false. The body is like a house or a piece of furniture.
好的时候用用它，一旦坏了，就要舍弃它。真假认清了，就须时时刻刻保护这个真实不虚的性，在这个本位上不动，对境不迷惑，对境不动摇，对境能起用，这个功夫就是观照。	When it is in good condition, use it; once it breaks down, abandon it. Once we clearly distinguish the true from the false, we must protect this true and unfailing nature at every moment. Remain unmoved on this original ground; do not be deluded by circumstances, do not be shaken by circumstances, and be able to function in response to circumstances. This practice is contemplation.
我们时时用观照功夫，除掉我们住相的习气(也就是上面所说的五盖)。睡觉是习气，吃饭也是习气，但除习气不能硬除，要善除，就是用方便的方法转移，深入定境，时时常摄在定。	We should constantly employ the practice of contemplation to eliminate our habitual tendency to abide in appearances—that is, the five hindrances mentioned above. Sleeping is a habitual tendency, and eating is also a habitual tendency. But habitual tendencies cannot be eliminated by force; they must be skillfully eliminated, by using expedient methods to redirect the mind, entering deeply into meditative states, and remaining constantly in samādhi.
这里，我要提醒大家，不要会错了意，以为坐在那里不动就是定，于是拼命打坐。岂不知坐在那里不动是死	Here I must remind everyone not to misunderstand and think that merely sitting motionlessly is samādhi, and thus desperately force themselves to

定。死定有出有入，即是有生有灭，有生灭就不能“常摄”。	sit in meditation. They do not realize that sitting motionlessly is dead samādhi. Dead samādhi has entering and leaving; that is, it has arising and ceasing. Where there is arising and ceasing, one cannot remain “constantly in samādhi.”
所谓“常摄在定”者，是对境不迷惑、不动摇，这是没有出没有入的大定。若功夫未到这一步，那就还须时时观照，使自性安住本位，不随念转，不随境迁，这就叫做“观自在”。	What is called “remaining constantly in samādhi” means not being deluded or shaken when encountering circumstances. This is great samādhi, with neither entering nor leaving. If one’s practice has not yet reached this stage, one must still contemplate at every moment, causing one’s intrinsic nature to abide on its original ground, not turning with thoughts or moving with circumstances. This is called “Guanzizai.”
功夫再进一步，圆熟了，这“观”也不要了，须舍弃掉。有个禅师说过：“无觉无照固是生死，有觉有照也是生死。”如果你痴迷糊涂，随境迁移、流浪造业，当然是生死。	When practice advances further and reaches complete maturity, even this guan ( ), or contemplation, is no longer needed and must be relinquished. A Chan master said, “Without awareness and contemplation, one is indeed in birth and death; with awareness and contemplation, one is also in birth and death.” If you are foolish and confused, drifting with circumstances and wandering about creating karma, then you are of course in birth and death.
为什么有觉有照也是生死呢？因为执著在法见、法用上，还有法在，所以还有生死。不过这个生死进一步了，是变易生死。因此，功夫圆熟了，法也要舍掉。即使不观照，也能牢牢地在本位上不动，这就是“自在”。	Why are awareness and contemplation also birth and death? Because one is attached to dharma-views and dharma-functions; as long as dharmas remain, birth and death remain. Yet this birth and death is a further stage: transformational birth and death. Therefore, when practice reaches complete maturity, the dharma too must be relinquished. Even without contemplation, one can remain firmly unmoved on the original ground. This is zizai ( ), being at ease.
功夫再进一步，“自”也不要了。自性天真，本来如此，无须常常顾念它。比如，我叫什么名字，并不需自己常常提醒，不提醒也不会忘掉。这时，自也不要了，佛性无时不在、无处不在，时时处处都在，这就是“在”。	When practice advances still further, even the “zi” (self) is no longer needed. Intrinsic nature is naturally so from the beginning; there is no need constantly to attend to it. For example, there is no need continually to remind oneself of one’s own name; without such reminders, one will not forget it. At this point, even zi ( ), “self,” can be relinquished. There is no time or place in which

	Buddha-nature is absent; it is present everywhere and at every moment. This is “zai” (being).
更进一步，究竟到家，“在”也不要了，无在无不在。触目遇缘，无非真心显现；举手投足，皆是佛性妙用。这样就完全圆熟了。我们就是要这样一步步地、时时刻刻地做功夫。所以，观自在菩萨的“观自在”三个字，实实在在是我们修行人用功夫的典范。	Advancing still further, one finally arrives home: even “being” is no longer needed. There is no being, yet nowhere is it absent. Whatever meets the eye, whatever conditions one encounters, is nothing other than the manifestation of the true mind; every gesture and movement is the wondrous functioning of Buddha-nature. Then one has become completely mature. This is how we must practice step by step, at every moment. Thus the three Chinese characters guan, zi, and zai ( ) in the name of Guanzizai (Avalokiteśvara) Bodhisattva are truly a model for practitioners in their application of practice.
现在有些人功夫做不上去，就是因为他们用功的方法有问题。	Some people today cannot advance in their practice because there is a problem with their method of applying themselves.
第一、在做功夫的时候，他们不晓得观照。无论是念佛、参禅，还是修密，都是有口无心。口里念着“阿弥陀佛、阿弥陀佛……”，心里却是妄想纷飞。嘴里叨念着：“念佛是谁？念佛是谁？……”但心里提不起疑情。咒不停地持着“嗡嘛呢呗弥　、嗡嘛呢呗弥　……”但有口无心，不能心念耳闻、时时观照。这样用功是不行的！	First, when they practice, they do not know how to contemplate. Whether they recite the Buddha’s name, investigate Chan, or practice Esoteric Buddhism, they have words in their mouths but not in their minds. Their mouths recite, “Amitābha Buddha, Amitābha Buddha . . .,” while their minds are filled with racing deluded thoughts. Their mouths mutter, “Who is it that recites the Buddha’s name? Who is it that recites the Buddha’s name? . . .,” but they cannot raise a sense of doubt in their minds. They continually recite the mantra, “Oṃ maṇi padme hūṃ, Oṃ maṇi padme hūṃ . . .,” but have only mouths and no minds; they cannot have the mind recite and the ears hear, while continually contemplating. This way of practicing will not do!
第二、修法打坐的时候，座上能够心口相应，用心观照。但下座之后，就和普通世俗人一样，随境流浪，放野马了，在境界上颠颠倒倒。	Second, when practicing the Dharma in seated meditation, they may have mind and mouth in accord and contemplate with attention. But after leaving the cushion, they are just like ordinary worldly people, drifting with circumstances, letting their minds run wild, and falling into confusion and distorted views as situations arise.

座下不观照，这是个大错误！座上做功夫，随便你怎么认真，都是助行而不是正行，都是助修而不是正修。正修还是要靠座下用功。	Failing to contemplate off the cushion is a serious error! No matter how earnestly you practice on the cushion, it is auxiliary practice rather than primary practice, supportive cultivation rather than true cultivation. True cultivation still depends on applying oneself off the cushion.
为什么这样说呢？从时间上来看，你一天能修几座？能修几个钟头？就算能连续坐四个钟头，或者多一点，六个钟头吧，和一天的时间比起来，所占的比例也太少了，只占四分之一。	Why do I say this? Consider the time involved: how many sessions can you practice in one day? How many hours can you sit? Even if you can sit continuously for four hours, or perhaps six, that is still only a small proportion of the day—only one quarter.
另外四分之三的时间放野马、糊涂、着相，那怎么能成就呢？我们前面已经讲过了，修法就是转换你的心，把你的痴迷之心转换成觉悟之心，把妄心转换成佛心。上座的时候，不接触外境，没有人考验你，这是最方便的时候。	If, during the other three quarters of the day, you let the wild horse run free, remain muddled, and cling to appearances, how can you attain accomplishment? As we have already explained, practicing the Dharma means transforming your mind: transforming your deluded mind into an awakened mind, and your false mind into the mind of Buddha. When you are on the cushion, you are not encountering external circumstances, and no one is testing you. This is the most convenient time.
而下座是接触外境，是考验你的时候，看你能否不随境转。下座用功才是真正的用功。上座犹如磨刀，这把刀钝了，就要磨磨它。下座是用刀，要切切东西，看看这把刀快不快，能否透得过境界。	Off the cushion, however, you encounter external circumstances, and this is when you are tested to see whether you can avoid being turned by them. Applying yourself off the cushion is true application. Practice on the cushion is like sharpening a knife: when the knife becomes dull, it must be sharpened. Off the cushion is using the knife: cutting things with it to see whether it is sharp and whether it can penetrate circumstances.
你若不用它，怎么能知道这把刀快不快呢？怎么能知道座上修法得力不得力呢？只有用了它，发现在境界上还透不过，“哎呀！我这把刀还是不快，还要再好好地用心磨磨！”这样才能够更促进你用功。	If you do not use it, how can you know whether the knife is sharp? How can you know whether your practice on the cushion has been effective? Only by using it and discovering that you still cannot penetrate circumstances can you say, “Ah! My knife is still not sharp; I must apply myself and sharpen it well again!” In this way, you can further spur yourself on in practice.
我们修行，就是要了生死、成佛。所谓生死者，就是着境生心。你着了境，跟着境界跑，就有了生死。若在任何境界面前不动摇，不入这个境，就没有生死。	Our practice is for transcending birth and death and attaining Buddhahood. What is called birth and death is giving rise to mind through attachment to

	circumstances. If you become attached to circumstances and follow them along, there is birth and death. If you remain unmoved before any circumstance and do not enter into it, there is no birth and death.
你不在境界中锻炼，又在什么地方锻炼呢？在空无所有的地方锻炼是不行的，必须在事境上锻炼。《华严经》讲的“理无碍、事无碍、理事无碍、事事无碍”四个法界，是修行的四个阶段。	If you do not train amid circumstances, where else can you train? Training in a place where there is nothing at all will not do; you must train amid the situations of daily affairs. The four dharma realms taught in the Avataṃsaka Sūtra—nonobstruction of principle, nonobstruction of phenomena, nonobstruction of principle and phenomena, and nonobstruction among phenomena—are the four stages of practice.
功夫要做到最后一步——事事无碍法界，任何境界、样样事情都透得过，毫无挂碍，才算得上成佛。光是懂点理，理上说得到，事上做不到，那是空口说大话，毫无效果。如果只在座上用功夫，下座不在事上磨炼，就不能成就。	Practice must reach its final stage—the dharma realm of nonobstruction among phenomena—where one can penetrate every circumstance and every affair without the slightest hindrance, before it can be called Buddhahood. Merely understanding a little principle, being able to speak of it in principle but unable to put it into practice in affairs, is empty boasting and has no effect. If one practices only on the cushion and does not temper oneself in the affairs encountered off the cushion, one cannot attain accomplishment.
我们如果真会用功夫，就须在事上锻炼，要时时刻刻观照，观照我们自己的本命元辰，在本位上不动摇，做功夫要时时刻刻这样做。这就是观自在。所以说，“观自在”三个字，是千经万论之总纲也。	If we truly know how to apply ourselves, we must train amid affairs. We must contemplate at every moment, contemplating our own fundamental life-source and remaining unmoved on the original ground. This is how practice must be undertaken at every moment. This is contemplating with freedom. Therefore, the three Chinese characters Guanzizai ( ), “contemplating with freedom,” are the overarching principle of a thousand sūtras and ten thousand treatises.
第三、我们作功夫首先是为了明心见性。这个问题前面已经讲过了，现在又重复讲。一是因为它非常重要。二是修行人往往对它认识不清。所以，有必要再强调一下：一切作用都是性的作用，这个作用处就是我们的佛性。我们听了之后，确信无疑、真实肯定，一点不走作，这就是见性！不是除此之外，另有性可见。见性并不神秘、玄妙。	Third, our first purpose in applying ourselves is to realize the mind and see our true nature. This has already been discussed, but it is repeated here: first, because it is extremely important; and second, because practitioners often do not understand it clearly. Therefore, it is necessary to emphasize it again. Every function is the function of intrinsic nature, and this functioning itself is our Buddha-

	nature. Once we hear this, have unwavering faith in it, and truly affirm it without the slightest deviation, this is seeing one's true nature! It is not that there is some other nature to be seen apart from this. Seeing one's true nature is neither mysterious nor abstruse.
有些人总是把见性和发神通联系在一起，可叹啊！他实在不知道什么叫性，他自己不明白，自以为性是另外一个神奇的东西，而这个实实在在能起作用的太普通、太一般了，他不以为是性，自己糊弄自己，还去糊弄别人，这叫自欺欺人。	Some people always connect seeing one's true nature with manifesting spiritual powers. How lamentable! They truly do not know what intrinsic nature is. They do not understand it themselves, yet imagine that intrinsic nature is some other miraculous thing. This actual functioning is too ordinary and commonplace, so they do not regard it as intrinsic nature. They deceive themselves and then deceive others. This is called deceiving oneself and deceiving others.
自己上了当，也叫别人上当。这种人几时才能出头，几时才能了生死呵？！前面我们已经讲过了，明心见性和发神通的关系，是先后关系、根本与枝末的关系。	They are deceived themselves and cause others to be deceived as well. When will such people ever emerge from this? When will they ever transcend birth and death? As we have already explained, the relationship between realizing the mind and seeing one's true nature, and manifesting spiritual powers, is a relationship of sequence, and of root to branch.
先见性，见性之后不迷了，真假认清了，晓得世上一切事物都是空花水月，虚假不可得。时时刻刻观照、保护这个惟一真实不虚的本性，在本位上不动摇，时时刻刻长养圣胎，功夫做到习气都消尽了，神通便不求而自得。	First see one's true nature. After seeing it, one is no longer deluded, clearly distinguishes the true from the false, and knows that all things in the world are flowers in empty space and the moon reflected in water—false and unobtainable. Contemplate at every moment and protect this sole true and unfailing intrinsic nature. Remain unmoved on the original ground and nurture the sacred embryo at every moment. When practice has reached the point that all habitual tendencies are exhausted, spiritual powers will be attained without being sought.
所以说，但得本，不愁末。明心见性是根本，在修法中最关键、最要紧的。有些人错把发神通作为明心见性的标准，从而追求神通，正是本末倒置。他们不晓得什么是根本，只追求枝末，无有是处呵！这些人就是佛说的最可怜悯者。所以，我们修行做功夫，首先就是要明心见性，不要妄求神通。	Therefore, if one obtains the root, there is no need to worry about the branches. Realizing the mind and seeing one's true nature is the root; it is the most crucial and important matter in Dharma practice. Some people mistakenly take manifesting spiritual powers as the criterion for realizing the mind and seeing one's true nature, and therefore pursue spiritual powers. This is precisely putting

	the branches before the root. They do not know what the root is and pursue only the branches; this can never be right! Such people are those whom the Buddha called most pitiable. Therefore, when we practice and apply ourselves, our first task is to realize the mind and see our true nature; we must not vainly seek spiritual powers.
复次，我们须明白：性不在别处，就在当下，不要向别处去求。因为一切作用都是性的作用，性时时刻刻都在当人六根门头放光。	Furthermore, we must understand that intrinsic nature is not elsewhere; it is right here in the present. Do not seek it elsewhere. Since every function is the function of intrinsic nature, intrinsic nature continually shines forth at the gateways of each person's six sense faculties.
我们苟能于前念已断、后念未起的一瞬间，回光返照，认取这离念的灵知就是我们的佛性，则当下亲见阿爹，何须再向外追求？正所谓“踏破铁鞋无觅处，得来全不费工夫”。今天大家听到这个说法，能够深信不疑，就是无上大福报啊！假如还是咬不定，还是信不真，那就要从头修起。“观自在”三个字，我们就解释到这里。	If, in the instant when the preceding thought has ceased and the following thought has not yet arisen, we turn the light inward and recognize that this numinous knowing free of thought is our Buddha-nature, then we directly see our own father right then and there. Why seek elsewhere? As the saying goes, “Having worn out iron shoes in fruitless search, one finds it without the least effort.” If, having heard this teaching today, you can believe it deeply without doubt, that is indeed supreme good fortune! But if you still cannot settle your mind or have no true faith, then you must begin cultivating from the start. This concludes our explanation of the three Chinese characters guan, zi, and zai ( ).
“菩萨”是“菩提萨　”的简称，取了其中的两个字。“菩提萨　”是梵文的音译，中文意思是“觉有情”。	In Chinese, pusa ( ) abbreviates putisaduo ( ), retaining two of its characters. Putisaduo is a Chinese transcription of the Sanskrit bodhisattva, meaning “awakened sentient being.”
众生都有感情、有情见。感情、情见都是私情，不是大情。比如，父母都爱子女，但是他只爱自己生的子女，别人生的子女他一般就没有什么感情了。最近，发生了一桩这样的事情。	Sentient beings all have feelings and emotionally conditioned views. Feelings and such views are both private affections, not great affection. For example, parents all love their children, but they love only the children they themselves have borne; ordinarily, they have little feeling for other people's children. Recently, such an incident occurred.

一个托儿所的阿姨嫌一个小孩爱哭，于是把他的手脚绑起来，并用个被子压在他身上，结果，孩子活活给闷死了。如果是自己亲生的孩子，她会忍心这样做吗？所以感情、情见都是私情，都是坏东西。	An attendant at a nursery disliked a child because he often cried, so she tied up his hands and feet and pressed a quilt over him. As a result, the child was smothered to death. Had he been her own child, could she have had the heart to do this? Thus, feelings and emotionally conditioned views are all private affections; they are all harmful things.
“觉”就是觉悟，要觉破这个私情。情见破除了，私情觉破了，就成为“大情”。私情是有情，大情是无情。觉破私情就是“觉有情”，就是“菩萨”。像观世音菩萨，把世上一切众生都看做是他的子女，就像父母对自己子女一样慈悲，闻声救苦。	“Awakening” means enlightenment: one must awaken to and break through this private affection. When emotionally conditioned views have been eliminated and private affection has been broken through, it becomes “great affection.” Private affection is emotional attachment; great affection is nonattachment. To awaken to and break through private affection is to be an “awakened sentient being”; this is a “bodhisattva.” Avalokiteśvara Bodhisattva regards all sentient beings in the world as his own children. With the same compassion that parents have for their children, he hears their cries and relieves their suffering.
菩萨除“自觉”外，还须“觉他”——他人也觉破迷情，这就是经中所说的“大乘”。乘是量词，也含骑坐之意。大乘就像公共汽车、火车、飞机一样，能载很多人。	In addition to self-awakening, bodhisattvas must awaken others—enabling others likewise to break through deluded emotional attachment. This is what the sūtras call the “Great Vehicle.” Here, the Chinese character 乘, translated as “vehicle,” functions as a measure word and also carries the sense of something ridden. The Great Vehicle is like a bus, train, or airplane: it can carry many people.
菩萨于觉破自己的私情之后，进一步帮助他人，使他人也觉破世间一切妄情，而超越世间、共证大道。“小乘”就是小坐骑，只能乘他一个人。如声闻、缘觉，他只愿自度，不愿度人。	After breaking through their own private affection, bodhisattvas go further and help others break through all the deluded attachments of the worldly realm, transcend the world, and jointly realize the great Way. The “Lesser Vehicle” is like a small conveyance, capable of carrying only one person. Śrāvakas and pratyekabuddhas, for example, wish only to liberate themselves and are unwilling to liberate others.
不过，等证成四果罗汉，或证成辟支佛时，他也就自惭羞愧，转小为大，发心救度他人了。犹如我们现在在单位里工作，自己总是自私懒惰，遇事总是退到后面，不肯出力做事。	Yet when they realize the fourth fruit of arhatship or become pratyekabuddhas, they themselves become ashamed and remorseful, turn from the lesser to the greater, and arouse the resolve to liberate others. It is like working in an organization

	today while always being selfish and lazy, always hanging back when matters arise and refusing to exert oneself.
眼看别人竭力在前面做，为大家服务，自己却不动，难道不感到惭愧、不觉得难为情吗？所以，小乘修到了四果的时候，自己觉得不对头，也会向菩萨学习，也会发大乘心，即非但自度，还要度他了。	When you see others working diligently at the forefront and serving everyone, while you yourself do nothing, would you not feel ashamed and embarrassed? Therefore, when Lesser Vehicle practitioners reach the fourth fruit, they realize that something is amiss. They too learn from bodhisattvas and arouse the Great Vehicle resolve: not only liberating themselves, but liberating others as well.
这里我们要强调指出：菩萨和大乘行者，在初发心时，就不是为自己，而是为度众生才学佛修道的。比如，我们看见有人落在海里或江里，一心想救他上来，但是自己却不会游泳，不懂救生术。	Here we must emphasize that bodhisattvas and Great Vehicle practitioners, from the time they first arouse the resolve, do not act for themselves; they study the Buddhadharma and cultivate the Way in order to liberate sentient beings. For example, when we see someone fall into the sea or a river, we may wholeheartedly wish to rescue them, but we ourselves may not know how to swim or how to save a drowning person.
即使你跳入水中，也不能把落水者救上来，而且自身难保。所以，只有自己学会游泳术、救生术之后，才能去救人。菩萨和大乘行者在初发心时，就是以发菩提心为务，修大乘法，行菩萨道，以“自觉觉他、自度度他”为准则，而不是以自了为目的。“菩萨”二字并非指小乘罗汉、辟支佛。天神、鬼道、外道更沾不上边。	Even if you jump into the water, you cannot rescue the drowning person, and you may not even be able to save yourself. Therefore, only after learning to swim and to perform water rescue can you save others. From the time they first arouse the resolve, bodhisattvas and Great Vehicle practitioners take the arousing of bodhicitta as their foremost task: they cultivate Great Vehicle teachings, practice the bodhisattva path, and take “awakening oneself and awakening others, liberating oneself and liberating others” as their guiding principle, rather than making self-liberation their goal. The term “bodhisattva” does not refer to Lesser Vehicle arhats or pratyekabuddhas. Heavenly beings, beings in the ghost realm, and non-Buddhist paths are even less relevant.
“观自在菩萨”五个字连起来，是说观世音菩萨修耳根圆通法门，返闻闻自性，证到自己不生不灭的闻性，了知一切法皆不出本心，证成了涅　妙果。	The five Chinese characters Guanzizai Pusa ( ), “Avalokiteśvara Bodhisattva,” taken together, mean that Avalokiteśvara Bodhisattva cultivated the Dharma Gate of Perfect Penetration through the Ear Faculty, turned hearing back to hear his own nature, realized his own hearing-nature as

	neither arising nor ceasing, understood that all dharmas do not depart from the fundamental mind, and attained the wondrous fruition of nirvāṇa.
《楞严经》把这个修道的过程说得很清楚：先是“入流亡所”，次是“尽闻不住，觉、所觉空”，最后“空、所空灭，生灭灭已，寂灭现前”。这就证得大自在了。所谓大自在者，就是了脱了分段、变易两种生死。这两种生死，在前面讲“有余涅　”时已经讲过，现在就不再多说了。	The Śūraṅgama Sūtra explains this process of cultivating the Way very clearly: first, “enter the stream and lose the object”; next, “when hearing is exhausted, do not abide; the faculty of awareness and its object are empty”; finally, “when emptiness and the object of emptiness are extinguished, and arising and ceasing have ceased, quiescent extinction appears before one.” In this way, one realizes great freedom. Great freedom means being liberated from the two forms of birth-and-death—segmented and transformational. These two forms of birth-and-death were already discussed earlier under “nirvāṇa with remainder,” so we need not say more about them now.
观自在菩萨的“观”是果地圆成的观，是没有能观、没有所观的妙观，是大自在的观。亦即了脱了分段、变易二死后，真正得大自在了。	The “contemplation” of Avalokiteśvara Bodhisattva is contemplation perfected at the stage of fruition: wondrous contemplation without a subject that contemplates or an object contemplated; it is the contemplation of great freedom. That is, having been liberated from the two forms of birth-and-death, segmented and transformational, one truly attains great freedom.
所以，佛用“观自在菩萨”这个果号来启迪、教育我们：要想真正修成佛，既不能向小乘(声闻、缘觉)学习，也不是向小菩萨(权乘菩萨)学习。	Therefore, the Buddha uses the fruition-name “Avalokiteśvara Bodhisattva” to inspire and instruct us: if we wish truly to cultivate to Buddhahood, we must neither follow the Lesser Vehicle—śrāvakas and pratyekabuddhas—nor emulate lesser bodhisattvas, the bodhisattvas of provisional teachings.
菩萨有很多阶位：十信位菩萨、十住位菩萨、十行位菩萨、十回向菩萨、十地菩萨、等觉菩萨、妙觉菩萨等等，有这么多层次的菩萨，而观自在菩萨是已经证成妙果的大菩萨。佛要我们向观自在菩萨学习，时时刻刻用观照功夫，以此下手用功修行。	Bodhisattvas have many stages: bodhisattvas at the ten stages of faith, the ten stages of abiding, the ten stages of practice, the ten stages of dedication, the ten bhūmis, equal enlightenment bodhisattvas, wondrous enlightenment bodhisattvas, and so forth. There are so many levels of bodhisattvas, whereas Avalokiteśvara Bodhisattva is a great bodhisattva who has already attained the wondrous fruition. The Buddha wants us to learn from Avalokiteśvara Bodhisattva, constantly

	applying contemplative awareness and beginning our cultivation from there.
为此，我们先要了悟。了悟什么呢？了悟能起一切作用的万能体就是我们的自性，一切法相都是我们自性的显现。	For this reason, we must first awaken to understanding. What must we understand? We must understand that the all-capable essence that gives rise to every function is our own intrinsic nature, and that all dharma appearances are manifestations of our intrinsic nature.
我们要透过这些法相，透过这些作用，而见到我们的性体，这就是明心见性！所谓明心者，明了心不可得，明了心是法体的妙用；所谓见性者，明悟并确信性是一切妙用的主人，性是一切法相生起的万能体。	We must penetrate these dharma appearances and these functions to see our own essential nature. This is realizing the mind and seeing one's true nature. To realize the mind means to understand that the mind cannot be found and that it is the wondrous functioning of the dharma essence. To see one's true nature means to awaken to and firmly trust that intrinsic nature is the master of all wondrous functioning, the all-capable essence from which all dharma appearances arise.
然后，我们就时时刻刻地观照这个妙体，在本位上不动摇，不被物境所转换。《楞严经》云：“理则顿悟，乘悟并销；事非顿除，因次第尽。”说的就是理悟后保任除习的修行次第。	Then, at every moment, we contemplate this wondrous essence, remain unmoved upon the original ground, and do not allow ourselves to be turned by objects and circumstances. The Śūraṅgama Sūtra says: “In principle, awakening is sudden, and through awakening they are simultaneously eliminated; in actuality, they are not removed all at once, but are exhausted in due sequence.” This describes the stages of practice in which, after awakening at the level of principle, one safeguards realization and removes habitual tendencies.
古代禅宗大德有一首诗，说得很好：“心随万物转，转处实能幽，随缘识得性，无喜亦无忧。”	An ancient Chan master wrote a poem that expresses this very well: “The mind turns with the myriad things; where it turns is truly profound. Amid conditions, recognize your nature: no joy and no sorrow.”
“心随万物转”，意思是说，我们的心随着万物生起种种的妙用，这就是应缘接物。事情来了怎么解决，工作来了怎么完成，我们心里都明白，丝毫也不糊涂。但是，大家要注意，不要把这句话误解了，这里不是指心有所住。	“The mind turns with the myriad things” means that our mind gives rise to all kinds of wondrous functioning in accordance with the myriad things; this is responding to conditions and engaging with things. When situations arise, we know how to resolve them; when work comes, we know how to complete it. We are not confused in the least. But everyone should take care not to misunderstand

	this line: it does not mean that the mind abides in anything.
“转处实能幽”，幽者，幽静不动也。转虽转了，虽然起念应付种种的事情，但内心却是不动的——心里并没放着这个事情，就像不是自己在应付，而是别人在应付一样。孔老夫子讲：“废心劳形。	“Where it turns is truly profound”: profound here means serene and unmoving. Although the mind turns and thoughts arise to deal with all kinds of matters, inwardly it remains unmoved—the matter is not held in the mind. It is as though someone else, rather than oneself, were handling it. Confucius said: “Let the mind be at rest while the body labors.”
”意思是，虽然形体在劳动，但心并没着在上面。这句话非常重要，真要做到，非精勤观照不可。如果没有观照，这个心就会随着物境转，心就被物境所吸引而牵制住了。我们修行就是要不为物境所转，相反，还要转物。	This means that although the physical body is at work, the mind is not attached to it. This saying is extremely important. To truly accomplish it, one must engage in diligent contemplative awareness. Without such contemplation, the mind will turn with objects and circumstances and be drawn in and constrained by them. Our cultivation is to avoid being turned by objects and circumstances; on the contrary, we must turn them.
我们有了某个东西，就利用它，而不要为它所用。譬如，有杯子就用来喝水，有热水瓶即用来保暖，但不为它的得失所转，不因它而生喜、爱、忧、恼之情。如果没有这些东西，也不要费尽心力去追逐搏取，更或为了取得这些东西而损害他人或是犯法，那就是为物所用了。	When we possess something, we should make use of it rather than be used by it. For example, if we have a cup, we use it to drink water; if we have a thermos, we use it to keep its contents warm. But we must not be turned by gaining or losing these things, or give rise to joy, attachment, worry, or vexation because of them. If we lack these things, we likewise should not exhaust our minds in chasing after and struggling to obtain them, much less harm others or break the law in order to acquire them. That would be to be used by things.
《金刚经》说：“应无所住而生其心。”心不是不生，念不是不起，要起妙用怎么能不生心呢？而是要生“无所住”心，这个心不要停留在什么事物上。正起念时也不见有念可起，起念之后，如鸟过长空，毫无痕迹。	The Diamond Sūtra says: “Give rise to the mind without abiding anywhere.” It is not that the mind should not arise or that thoughts should not arise; how could wondrous functioning occur without the arising of mind? Rather, one should give rise to a mind of non-abiding, a mind that does not remain fixed on anything. Even as a thought arises, no thought is seen to arise; after it has arisen, it leaves no trace, like a bird crossing the vast sky.

尽管在做事，尽管应缘接物，内心一无所住，毫无患得患失之心。	Even while doing things and responding to conditions and engaging with objects, inwardly one abides nowhere, with no mind of anxious concern over gain and loss.
做事成功了，不沾沾自喜，本应如斯尽责地做，有什么骄傲夸耀的；失败了，也不忧恼，因为自己并没有马马虎虎、敷衍塞责、应付了事，而是竭尽自己的力量去做了，以后只要改正错误即是。	When one succeeds in doing something, one does not become smug with delight. One simply fulfilled one's responsibility as one should; what is there to be proud of or boast about? When one fails, one does not become worried or vexed, for one was not careless, perfunctory, or merely going through the motions, but exerted all one's strength. Thereafter, one need only correct one's mistakes.
做事不可能都很顺利地圆满成就，总会有失败的时候，失败了也不要烦恼忧愁。应该仔细、耐心地分析，找出失败的原因，接受教训，改正错误，争取下一次成功。“失败乃成功之母”嘛。心里总是坦坦荡荡、清净无染，这就是“转处实能幽”的精义。	It is impossible for everything we do to proceed smoothly and reach perfect fulfillment; there will always be times of failure. When failure comes, do not become vexed or sorrowful. Carefully and patiently analyze the matter, discover the causes of failure, learn the lesson, correct the mistakes, and strive to succeed the next time. “Failure is the mother of success.” Keep the mind always open, upright, pure, and unstained: this is the essential meaning of “where it turns is truly profound.”
“随缘识得性”，这句话很重要。我们做一切事情都要随缘，随缘则起妙用，反之则会起种种烦恼。比如，一个很有才干的人，一时得不到适当的工作，不能发挥其才能，此时也毋须怨天尤人，只要努力干好本职工作就是了。	“Amid conditions, recognize your nature”—this sentence is very important. In all that we do, we must accord with conditions. When we accord with conditions, wondrous functioning arises; otherwise, all manner of afflictions will arise. For example, a highly capable person may temporarily be unable to obtain suitable work and thus be unable to use his abilities. At such a time, there is no need to complain against Heaven or blame others; one need only work diligently at one's present duties.
日久，他的才能自会被大家赏识，而迁任更适当的工作，发挥其才能。假如因不满本职工作而烦恼，则乌云遮住了光明，真性就显现不出来了。	Over time, everyone will naturally come to appreciate his abilities, and he will be transferred to work more suited to him, where he can use those abilities. But if he becomes afflicted because he is dissatisfied with his present work, dark clouds will obscure the light, and his true nature will be unable to manifest.
又譬如，工作职位升高，就高兴欢喜；职位下降，就忧伤烦恼，这都是凡夫俗子的见地与心态。我们学佛的佛子就不应该有这样的见解，一切都要随缘，因为升、降	For example, one is happy and delighted when one is promoted at work, but sad and troubled when one is demoted. These are the views and attitudes

都是为大众服务，不可为个人的利益考虑。而且，一切事物都是假相，都不可得。只有性是真实不虚的。我们只有随缘起用，无所执著，才得真实受用。	of ordinary people. As Buddhist practitioners, we should not hold such views. In all things, we should accord with conditions, for both promotion and demotion are opportunities to serve the public; we must not consider personal benefit. Moreover, all things are illusory appearances and cannot be grasped. Only our nature is true and not false. Only by functioning in accord with conditions without attachment can we receive genuine benefit.
前面已反复讲述，性不在别处，即在当下作用处。它没有隐蔽，没有遮藏，也没有隔断。只因你追逐外境，而迷失了真性。平时妄念纷飞，固不识它，即当无念的千钧一发之机，也往往被滑过去了。	As has been repeatedly explained, our nature is not elsewhere; it is precisely where it functions in the present moment. It is neither hidden nor concealed, nor is there any barrier separating us from it. You lose sight of your true nature only because you pursue external objects. Ordinarily, when deluded thoughts fly about in profusion, you naturally do not recognize it; yet even at the critical instant when no thought arises, you often let it slip past.
在你随缘做事起作用之时，如能回光一瞥，“这起妙用的是谁？”当下猛着精彩，一把抓住，则参学事毕了。因为性无间隔、断续，而事有间隔，念有断续。	When you are acting and functioning in accord with conditions, if you can turn the light inward for a glance and ask, “Who is it that gives rise to this wondrous functioning?” then, at that very moment, arouse your full vitality and seize hold of it in one stroke. Your inquiry and study will then be complete. For nature has neither intervals nor interruption, whereas affairs have intervals and thoughts arise and cease.
学人苟能于前念已断、后念未起时，回过头来看一看，这个一念不生而了了分明的，不是当人的佛性又是什么？！一旦认识了本性，不再着相，随缘起用，则大事毕矣。这就是“随缘识得性”。	If a practitioner can turn back and take a look when the preceding thought has ceased and the succeeding thought has not yet arisen, what else could this be—which, though not a single thought arises, is clearly and distinctly aware—but the Buddha-nature of the person before you? Once one recognizes one’s original nature, ceases to cling to appearances, and functions in accord with conditions, the great matter is settled. This is what is meant by “recognizing one’s nature in accordance with conditions.”
刚才解释第二句时，我们说了心无所住。大家当明白，只有念起不住，不停留，心念不随前念、物境跑，才谈得上无念功夫。倘若你果真能够念起而不住，就可大放光明了。	When explaining the second line just now, we said that the mind abides nowhere. Everyone should understand that only when thoughts arise without abiding or lingering, and the mind does not follow

	preceding thoughts or external objects, can one speak of the practice of no-thought. If you can truly allow thoughts to arise without abiding in them, you can emit a great light.
但是，学者往往是念起就住，就停留，就在物境上盘旋不停，住在上面了。这是修行的一个大障碍。怎么办呢？那就须时时刻刻观照，在事境中锻炼，随缘起种种妙用，将住境、着相的恶习渐渐除光，才能使本性安住本位不动，而究竟成佛。	Yet practitioners often abide as soon as a thought arises: they linger and circle endlessly around external objects, abiding in them. This is a major obstacle to practice. What should be done? One must contemplate and illuminate at every moment, temper oneself amid circumstances, and give rise to all kinds of wondrous functioning in accord with conditions. Only by gradually eliminating the evil habit of abiding in circumstances and clinging to appearances can one enable one's original nature to remain unmoving in its original ground and ultimately attain Buddhahood.
第四句是“无喜亦无忧”。就是说，如果因缘很顺，事情做得很圆满，我们也不喜；如果因缘不合，事情没做好，我们也不忧。因为一切事情都是假相，本来无有得失。	The fourth line is “Neither joy nor sorrow.” This means that if conditions are favorable and an undertaking is completed perfectly, we do not rejoice; if conditions are unsuitable and it is not done well, we do not grieve. For all affairs are illusory appearances, and fundamentally there is neither gain nor loss.
而且所做之事都是随缘起用、恒顺众生、利益群伦的，非为私利。复次，我们做事已竭尽全力，没有丝毫马虎，成不居功，败也于心无愧，坦坦荡荡，大机大用，不喜不忧，不取不舍。	Moreover, whatever we do is done by functioning in accord with conditions, constantly according with sentient beings, and benefiting all people; it is not done for private gain. Furthermore, when we do something, we exert our utmost effort without the slightest carelessness. If we succeed, we do not claim the credit; if we fail, we have a clear conscience. Open and upright, we exercise great capacity and great functioning, neither rejoicing nor grieving, neither grasping nor rejecting.
观照功夫做到这种地步，观照就不要了，从而更上一层楼，进入无功之用，到达无为之地了。这时真性时时刻刻现前。《六祖坛经》云：“见性之人，言下须见。若如此者，抡刀上阵，亦得见之。	When the practice of contemplation reaches this stage, contemplation itself is no longer necessary. One then ascends to a higher level, enters the functioning without effort, and reaches the ground of non-contrivance. At this time, true nature is present before one at every moment. The Platform Sūtra of the Sixth Patriarch says: “One who has seen one's nature must see it directly upon hearing these words. If this is so, even when brandishing a sword and going into battle, one can see it.”

”抡刀上阵之时，性命在呼吸之间，也无丝毫慌乱，但明见真性在起作用；纵或为国捐躯，杀身成仁，亦无所谓，因真性是不生不灭的。	When brandishing a sword and going into battle, with one’s life hanging on a single breath, there is not the slightest panic; one merely clearly sees true nature at work. Even if one sacrifices one’s life for one’s country and dies for righteousness, it does not matter, for true nature is neither arising nor ceasing.
小乘圣人则不理解这一点，他们认为：哎呀！这不又进入生死轮回了吗？他们不晓得，要成佛，须到六道中度众生。你不入生死，六道里的众生怎么度啊？而且，入六道实无六道可入，身相有生灭，而性无生灭。	The sages of the Lesser Vehicle do not understand this point. They think, “Oh! Does this not mean entering the cycle of birth and death once again?” They do not realize that, to attain Buddhahood, one must enter the six realms to liberate sentient beings. If you do not enter birth and death, how can you liberate the sentient beings in the six realms? Moreover, in entering the six realms, there are in fact no six realms to enter. Bodily appearances arise and cease, but nature neither arises nor ceases.
所以，我们无须妄念纷纷，烦恼重重，只要胸怀坦荡，随缘任运，逍遥自在就是了。我们若能照这四句诗做去，就得大受用、得大自在了。	Therefore, we need not be filled with scattered deluded thoughts and layered afflictions. We need only be open-hearted, let things unfold in accord with conditions, and be carefree and at ease. If we can practice according to these four lines of verse, we will gain great benefit and great freedom.
我们还要强调说明一下：从观照而证到自己本来面目后，还要常常保护它，即宗下所谓“牧牛”的功夫，把其野性去掉，直至调养得温驯，毫无走作了，就不再看住它，而放任其自由了。保任功夫是两个阶段，保是保守，任是放任。保守功夫圆熟之后，才能放任。功夫不圆熟，还是要保，还不能放。我们要弄清楚，保和任是两回事。	We must further emphasize this: after realizing one’s Original Face through contemplation, one must constantly safeguard it. This is the practice known in the Chan school as “herding the ox”: removing its wildness until it has been trained into complete gentleness and no longer strays about. Then one no longer watches over it, but lets it roam freely. The practice of safeguarding realization and letting it be has two stages: safeguarding means guarding, while letting be means allowing free functioning. Only after the practice of guarding has matured can one let it be. If the practice has not matured, one must still guard it and cannot yet let it go. We must understand clearly that safeguarding and letting be are two different matters.
综上所述，佛教无论任何宗、任何法门的修持，都离不开观照。可以说，观照是学佛成道的唯一途径，是能否明心见性、能否修持成就的关键。	In summary, the cultivation of Buddhism, regardless of school or dharma gate, cannot be separated from contemplation. It may be said that contemplation is the sole path for Buddhist

	practitioners to realize the Way, and the key to whether they can realize the mind and see their true nature, and whether their cultivation can succeed.
但是，初修者往往理解不了观照，不知从何下手，往往是以肉眼观看一切，以妄想分别一切。结果是认妄为真，被境所迷，随境而转，堕于烦恼流中而不得自在。	However, beginners often cannot understand contemplation and do not know where to begin. They commonly look at everything with their physical eyes and discriminate everything through deluded thought. As a result, they mistake delusion for truth, become deluded by circumstances, are carried along by circumstances, and fall into the stream of afflictions without freedom.
观世音菩萨由于修耳根返闻功夫，照破物、我、法皆空，了悟了本来面目，亲证了实相，断除了我执、法执，了却了分段、变易二死，从而得大自在。	Through the practice of turning the faculty of hearing back upon itself, Avalokiteśvara Bodhisattva perceived that objects, self, and dharmas are all empty; awakened to the Original Face; directly realized the true reality; eradicated attachment to self and attachment to dharmas; and became liberated from the two forms of birth and death—segmented and transformational—thereby attaining great freedom.
故《心经》云：“观自在菩萨，行深般若波罗蜜多，时照见五蕴皆空，度一切苦厄。”这种用耳根入观的方法是修道最易成就的妙法。	Thus the Heart Sūtra says: “Avalokiteśvara Bodhisattva, while practicing profound prajñāpāramitā, clearly saw that the five aggregates are all empty and crossed beyond all suffering and adversity.” This method of entering contemplation through the ear faculty is a wondrous Dharma that is most readily successful in cultivating the Way.
佛在《楞严经》上也说，观世音菩萨由耳根修起，观于闻性，启观照般若之用的修行方法，是最适合我们娑婆世界众生修行的法门。我们若能明白观世音菩萨修行方法的义理，依之实行，是极容易收效的。	In the Śūraṅgama Sūtra, the Buddha also says that Avalokiteśvara Bodhisattva began cultivation through the ear faculty, contemplated the nature of hearing, and thereby initiated the function of contemplative prajñā. This method of practice is the dharma gate most suited to the cultivation of sentient beings in our Sahā world. If we can understand the principles of Avalokiteśvara Bodhisattva’s method of practice and put them into effect accordingly, it is extremely easy to obtain results.
所以，我们在讲“观自在菩萨”这句经文时，对观世音菩萨的修证方法，特别是观照功夫讲得比较详细。大家若能把“观自在菩萨”这句话的义理弄清楚，就等于明	Therefore, when explaining the sūtra phrase “Avalokiteśvara Bodhisattva,” we discussed Avalokiteśvara Bodhisattva’s method of cultivation and realization in some detail, especially the

白了《心经》的真正意旨所在，就真正得到《心经》的胜义，从而受持《心经》，得大受用、大利益了。	practice of contemplation. If everyone can clearly understand the principles contained in the words “Avalokiteśvara Bodhisattva,” it is equivalent to understanding the Heart Sūtra’s true purport and genuinely receiving its supreme meaning. One may then uphold the Heart Sūtra and gain great benefit and great advantage.
行深般若波罗蜜多。行（读作恨音），这里是作名词用，意思为功行、道行。深，不是深浅的深，因为深浅是相对的，是有限量、有边际、有分别的。这里的深，是甚深广大之意，连深也不可得，因遍果满，一切无碍。	Practicing profound prajñāpāramitā. Xing ( ), read here as hèn, is used here as a noun, meaning cultivated practice or spiritual attainment. Profound does not mean profound as opposed to shallow, for profundity and shallowness are relative, limited, bounded, and discriminated. Here, “profound” means exceedingly deep and vast; even profundity itself cannot be grasped, for the causal practice is all-encompassing and the fruition complete, with nothing obstructed.
“行深”意思是说，观自在菩萨道行甚深广大、圆满无碍。	“Practicing the profound” means that Avalokiteśvara Bodhisattva’s spiritual attainment is exceedingly deep and vast, complete and unobstructed.
“般若波罗蜜多”，在讲解经题时已讲过了，意思是观自在菩萨启用众生皆具有的无上般若妙智，照破了无明，以通世法、出世法圆融无碍的真智与真理契合，消尽我执、法执，了却分段、变易二死，到达了生死苦海的彼岸之上，真正大自在了。	“Prajñāpāramitā,” as explained when discussing the sūtra title, means that Avalokiteśvara Bodhisattva activated the unsurpassed wondrous wisdom of prajñā possessed by all sentient beings, dispelled ignorance, and united the true wisdom that penetrates worldly and supramundane dharmas without obstruction with true principle. He eradicated attachment to self and attachment to dharmas, became liberated from segmented and transformational birth and death, reached the further shore beyond the bitter ocean of birth and death, and attained genuine great freedom.
小乘圣人虽然有智慧，但不是究竟的大智慧，般若不圆，他们只了了分段生死，而未了变易生死，不能说是般若波罗蜜多。	Although the sages of the Lesser Vehicle possess wisdom, it is not ultimate great wisdom; their prajñā is incomplete. They are liberated only from segmented birth and death, not from transformational birth and death. Thus this cannot be called prajñāpāramitā.

时照见五蕴皆空。对于佛经，可以各抒己见。《心经》一直被读为：“行深般若波罗蜜多时，照见五蕴皆空。”为什么我要把“时”字和“照见五蕴皆空”放在一起呢？这里需要详细地说明一下。	At that time, clearly seeing that the five aggregates are all empty. Buddhist scriptures may be interpreted in different ways. The Heart Sūtra has always been read as: “While practicing profound prajñāpāramitā, [he] clearly saw that the five aggregates are all empty.” Why do I place the word “time” together with “clearly seeing that the five aggregates are all empty”? This requires a detailed explanation.
第一，这里说“时”，而实无时，皆是善巧方便故。所谓“时”，实在是由我们众生的妄想构成的。过去，现在、未来、一瞬间、多劫等等，皆因分别而致，无不都是我们思想妄动之故。	First, it speaks here of “time,” yet in reality there is no time; this is entirely skillful means. What is called “time” is actually constituted by the deluded thoughts of sentient beings. Past, present, future, an instant, countless kalpas, and so forth all arise through discrimination; without exception, they result from the restless movement of our thoughts.
佛法亘古至今，始终不离当念，本无所住。心动时，因分别所致，有了前时、后时。	From ancient times to the present, the Buddhadharma has never departed from the present thought and originally abides nowhere. When the mind moves, discrimination gives rise to earlier and later times.
心若不动，则时时刻刻都一样，无有分别，还有什么过去、现在、未来呢？还有什么时间的分界线呢？科学家曾提出，如果我们能够发明一种超光速飞船(现在我们只能达到超音速的水平)，那么，好几万年前的事情，均能够显现在眼前。	If the mind does not move, every moment is the same and there is no discrimination. What past, present, or future could there be? What boundary lines of time could there be? Scientists have proposed that if we could invent a spacecraft capable of traveling faster than light (at present, we can reach only supersonic speeds), events from tens of thousands of years ago could all appear before our eyes.
但这仅仅是个理论而已，科学界对此还是望洋兴叹、望尘莫及的。因为现在的科学技术水平还远远做不到这一步。然而，我们人的自性却能够起到这样的妙用。	Yet this remains only a theory, far beyond the scientific community’s reach. Current science and technology are still far from being able to accomplish such a thing. Yet our own intrinsic nature can exercise precisely this kind of wondrous functioning.
假如我们一念不动，妄想不生，那几千年、几万年前发生的事，乃至还未发生的将来的事，都会映现在眼前。	If not a single thought moves and deluded thoughts do not arise, then events that occurred thousands or tens of thousands of years ago, and even future events that have not yet occurred, will all be reflected before our eyes.

天台宗的开山祖师智者大师读《法华经》，当读到药王品时，入于法华三昧，昔时释迦佛祖灵山说法胜会的情景，像电影、电视一样一一显现在眼前。所以说，如果我们果真能彻见自己的佛性、法性，那就不会着在所见一切事物的相上，而只见自性。真见性者，是没有时间分别的。当然，观自在菩萨也在其中了。	When Master Zhizhe, the founding patriarch of the Tiantai school, was reading the Lotus Sūtra and came to the chapter on the Medicine King, he entered the Lotus Samādhi. Scenes of the magnificent assembly in which Śākyamuni Buddha taught on Vulture Peak in former times unfolded before his eyes, as in a film or television program. Thus, if we can truly see through to our own Buddha-nature and dharma-nature, we will not cling to the appearances of all things we see, but will see only our intrinsic nature. One who truly sees one's nature makes no distinctions of time. Avalokiteśvara Bodhisattva is, of course, included among such persons.
第二，前面已介绍了“行深”的含义。“行”不是动词，而是名词。“时”放在后句首。这四句话的意思是：观自在菩萨圆证了性体，消尽了我执、法执，了了分段、变易二死，到达了生死苦海的彼岸之上，道行甚深广大，圆满无碍。时时刻刻照见五蕴皆空，真空显妙用，五蕴都变成妙用了，时时刻刻大自在，没有任何苦厄可言了。	Second, the meaning of “practicing the profound” has already been introduced. Here, xing ( ) is understood as a noun, not a verb. Shi ( ), “time,” begins the following phrase. The meaning of these four phrases is this: Avalokiteśvara Bodhisattva completely realized the essence of nature, eradicated attachment to self and attachment to dharmas, became liberated from segmented and transformational birth and death, reached the further shore beyond the bitter ocean of birth and death, and attained spiritual realization that is exceedingly deep and vast, complete and unobstructed. At every moment, he clearly sees that the five aggregates are all empty. True emptiness displays wondrous functioning; the five aggregates all become wondrous functioning. At every moment, there is great freedom, and no suffering or adversity can be spoken of.
第三，如果把“时”放在前句尾，且把“行深般若波罗蜜多”中的“行”当做动词讲，那就很容易产生一个错觉：行深般若波罗蜜多之时，则可照见五蕴皆空；而不行深般若波罗蜜多之时，则不会照见五蕴皆空。	Third, if shi (, “time”) is placed at the end of the preceding sentence, and xing ( ) in “practicing profound prajñāpāramitā” is taken as a verb, it is easy to create the mistaken impression that when one practices profound prajñāpāramitā, one can clearly see that the five aggregates are all empty; whereas when one does not practice profound prajñāpāramitā, one cannot clearly see that the five aggregates are all empty.
由此又会出现一个问题，行深般若波罗蜜多的时间究竟有多长呢？犹如一些人提出“明心见性的时间有多长”	This raises another question: How long does one practice profound prajñāpāramitā? It is like some people asking, “How long does realizing the mind

一样。我们修法，例如修禅宗，参一句话头，参到破本参，开悟了。	and seeing one's true nature take?" When we practice a Dharma method—for example, Chan, investigating a huatou—we investigate until we break through the fundamental inquiry and awaken.
这个破本参，是“前念已断、后念未生”，这个一念不生的时间究竟有多长呢？五分钟？十分钟？还是更长时间？开悟了之后又怎么样呢？念头一起不就完了吗？我们做功夫，是不是要把这个无念的时间保住并延长呢？等等，这些都是很重要的问题。今天讲到这个“时”字，有必要和大家讲清楚。	This breaking through the fundamental inquiry is "when the preceding thought has ceased and the following thought has not yet arisen." How long does this state in which not a single thought arises last? Five minutes? Ten minutes? Or longer? And what happens after awakening? Once a thought arises, is it not all over? In our practice, must we preserve and prolong this time of no-thought? These are all very important questions. Since we are discussing the word shi, "time," today, it is necessary to explain this clearly.
首先，我肯定地告诉大家，上面这些说法都是错误的。我们假如真的见性，一见就彻见，一见就永见，就时时刻刻处处见性。绝不是一时见，一时不见；也不是上座修法时见，下座就不见。	First, I can tell you with certainty that all the foregoing views are mistaken. If we truly see our nature, then upon seeing it, we see it thoroughly; upon seeing it, we see it forever. We see our nature at all times and in all places. It is absolutely not the case that we see it at one time and not at another; nor is it the case that we see it while practicing on the meditation cushion but do not see it after leaving the cushion.
不存在见性的时间一开始是多少多少分钟，然后再慢慢地保住并延长这个“无念”的时间。这纯属不懂，不明白什么是性，不晓得见性是怎么一回事，纯属胡猜乱想，并且对于“无念”的理解也是错误的。	There is no such thing as first seeing one's nature for a certain number of minutes, and then gradually preserving and extending that time of "no-thought." This is simply a failure to understand what nature is and what it means to see one's nature. It is mere random speculation, and it also reflects an erroneous understanding of "no-thought."
所谓“无念”者，是念起不住、不停留，绝不是说多少多少分钟没念头。那是死的，压制念头不起，是不能起妙用的。即使压制念头不起的功夫修成功了，也只能变成木头、石头，这不是佛法的真谛。	So-called "no-thought" means that when thoughts arise, one does not abide in them or linger over them. It definitely does not mean having no thoughts for a certain number of minutes. That would be dead: suppressing thoughts so that they do not arise cannot give rise to wondrous functioning. Even if one succeeded in cultivating such suppression of thoughts, one could only become like wood or stone. This is not the true meaning of the Buddhadharma.

佛法是要应缘起用，起大机大用，利益群生。佛法是积极的，不是消极的。	The Buddhadharma requires us to respond to conditions and function accordingly, to bring forth great capacity and great functioning, and to benefit all living beings. The Buddhadharma is active, not passive.
假如一念不生，死在那里不动，那么，他还能起作用利益群生吗？他还能努力工作，为众生服务吗？既然发挥不了作用，没有什么用处，那么佛法也就没有任何价值了。所以，对于上述问题我们一定要正确理解认识。	If not a single thought arises and one remains there motionless as if dead, can one still function to benefit living beings? Can one still work diligently and serve sentient beings? If one cannot function and is of no use, then the Buddhadharma has no value at all. Therefore, we must correctly understand and recognize the questions raised above.
我们一旦识得佛性，这个佛性是要应缘起用的。我们只要认识它，而不着相，没有私心杂念，就能够起大机大用，就能够无为而无所不为，就能够证成佛果。成佛是活泼空灵的，不是死板僵化的，这才是真正的佛法。	Once we recognize the Buddha-nature, this Buddha-nature must respond to conditions and function accordingly. So long as we recognize it, do not cling to appearances, and have no selfish or distracting thoughts, we can bring forth great capacity and great functioning; we can act without contrivance and yet leave nothing undone; and we can realize the fruition of Buddhahood. Buddhahood is lively, empty, and numinous, not rigid and inflexible. This is the true Buddhadharma.
黄山谷是与苏东坡同时代的大文学家，诗词字画都很好。他参禅的时候，晦堂禅师就叫他参一句话头：“二三子以我为隐乎？吾无隐乎尔。”因为黄山谷是个读书人，是儒士，所以，他的师父就叫他参孔老夫子的这句话。	Huang Shangu was a great writer of the same era as Su Dongpo, accomplished in poetry, lyrics, calligraphy, and painting. When he investigated Chan, Chan Master Huaitang instructed him to investigate the huatou: “Do you, my disciples, think that I conceal anything from you? I conceal nothing from you.” Since Huang Shangu was a scholar and a Confucian, his teacher had him investigate these words of Confucius.
“二三子以我为隐乎？”，就是说：你们这些学子呵！以为我有隐秘吗？我这个老师给你们讲道有什么隐藏之处吗？“吾无隐乎尔”。我和你们是开诚布公、心心相印的，没有什么隐藏、保密的地方啊。	“Do you, my disciples, think that I conceal anything from you?” means: “You students! Do you think I have some secret? Is there anything that I, your teacher, conceal when I explain the Way to you?” “I conceal nothing from you” means that I am open and sincere with you, and our minds accord with one another. There is nothing concealed or kept secret.
黄山谷当然理解孔夫子这段话的含义，说了许多义理，晦堂只是不许。黄山谷想：“我是儒士，难道连这个道	Huang Shangu naturally understood the meaning of this passage by Confucius and offered many

理都不懂？师父这样做，不是有意刁难我吗？”心里很不痛快。有一次，他和师父去游山。	doctrinal explanations, but Huaitang would not approve any of them. Huang Shangu thought, “I am a Confucian scholar. Could it be that I do not even understand this principle? Is my teacher not deliberately making things difficult for me?” He felt very unhappy. Once, he went mountain walking with his teacher.
当时，正是阴历八月桂花盛开的时候。风吹来一阵桂花香，黄山谷不禁脱口而出：“好一阵木樨香呵！”木樨就是桂花。	It was then the eighth lunar month, when osmanthus blossoms were in full bloom. A gust of wind carried their fragrance, and Huang Shangu could not help blurting out, “What a wonderful burst of osmanthus fragrance!” Osmanthus is the sweet-scented cassia flower.
他的师父马上抓住这个机会(这是稍纵即逝，千钧一发之机)，点他道：“吾无隐乎尔！”闻到桂花香的是谁呀？是不是有隐蔽之处啊？是不是和你有隔阂呵？“啊！”黄山谷当下悟道了。这时，他才明白师父的良苦用心，心里很是惭愧，立即给师父顶礼致谢。	His teacher immediately seized this opportunity—an instant that vanishes in a flash, a moment of utmost urgency—and pointed him to it, saying, “I conceal nothing from you!” Who is it that smells the osmanthus fragrance? Is anything hidden from you? Is there any barrier between it and you? “Ah!” Huang Shangu awakened to the Way on the spot. Only then did he understand his teacher’s painstaking intention. Deeply ashamed, he immediately bowed in homage to his teacher and offered his thanks.
所以，明心见性的“性”不在别处，就在当下，时时刻刻在你的作用之间。这个性对任何人都是一样，并没有遮藏，没有隐蔽，也没有隔断，关键看你是否悟到它。真的开悟见性了，则一见永见，时时刻刻都见。	Therefore, the “nature” in realizing the mind and seeing one’s true nature is not elsewhere; it is right here and now, functioning at every moment. This nature is the same for everyone. It is neither covered nor hidden, and there is no separation from it. The crucial point is whether you awaken to it. If you truly awaken and see your nature, then upon seeing it once, you see it forever; you see it at every moment.
或许有人会说：“我们多生历劫业障深厚，恐怕一见之后，还会被宿世的业障遮蔽了，所以会时见时不见？”这种说法是没有道理的。古人说：“千年暗室，一灯能明。	Perhaps someone may say, “Over many lives and kalpas, our karmic obstacles have become deep and heavy. Might they not obscure us again after we have seen our nature, so that at times we see it and at times we do not?” This view is unreasonable. The ancients said, “A lamp can illuminate a dark room of a thousand years.”
”就是说，这个房间虽然关闭着，黑暗了很长时间，一千年或者一万年。但是，你一旦打开开关，电灯立即就	This means that although a room has been shut up and dark for a long time—a thousand years or even ten thousand years—once you turn on the switch,

亮了，并不是慢慢地亮起来，也不是亮了一下又黑掉了。	the electric light immediately shines. It does not gradually become bright, nor does it shine for a moment and then become dark again.
那么，这黑暗的房间不论关了有多久，也就一下子通明了，房间里的一切东西都看得清清楚楚。纵然以后这个房间的电灯又关闭了，你也会知道这个房间里放着什么东西，以及它们都放在什么地方。	Thus, no matter how long the dark room has been closed up, it becomes brightly illuminated in an instant, and everything in it can be seen with complete clarity. Even if the light in the room is turned off again later, you will still know what objects are in the room and where they are placed.
我们经过历劫生死轮回之苦，业障固然深厚，但是一旦觉悟了，见到了我们的本来，见到了我们自身的佛性，那么这个性就时时刻刻在你的作用当中。你无时不见，无处不见，时时刻刻都彻见，时时刻刻都在性海当中显相起用。	Having undergone the suffering of birth and death through kalpas of rebirth, our karmic obstacles are certainly deep and heavy. But once we awaken, see our original nature, and see our own Buddha-nature, this nature functions within us at every moment. There is no time when we do not see it and no place where we do not see it. At every moment we see it thoroughly, and at every moment appearances manifest and function within the ocean of our nature.
随便你在动忙之中，乃至于性命出入之间都彻见。这便是一见永见、一见彻见。但我们又不能着在见上，只是显相起用而不能着相。如果着在见上，那么这个见还是成问题的。	Whether you are busily active or even at the juncture of life and death, you see it thoroughly. This is seeing once and seeing forever, seeing once and seeing thoroughly. Yet we must not cling to seeing. We may only allow appearances to manifest and function without clinging to appearances. If we cling to seeing, then that seeing is still problematic.
一位禅师曾经这样形容性的作用：“夹岸桃花风雨后，马蹄何处避残红。”意思是：大路两边的桃花树，经过一场大风雨后，落下来的片片桃花遍地皆是。	A Chan master once described the functioning of nature in this way: “After wind and rain, peach blossoms line both banks; where can horsehooves avoid the fallen red petals?” This means that after a great wind and rain have passed through the peach trees on both sides of the road, fallen peach blossoms cover the ground everywhere.
若骑马从这里走过的话，从什么地方能避开残红呢？残红就是落在地上的桃花残片。	If one rides a horse through this place, where can one avoid the fallen red petals? The fallen red petals are the scattered fragments of peach blossoms on the ground.
什么地方能踏不着桃花残片呢？这就是说，在我们生活当中，一切都是性的作用，一切现象都是性的显现，你就在性海之中，你能离开性吗？它时时刻刻都在你六根门头放光，都在起作用，都在显现。	Where could one step without treading on fragments of peach blossoms? This means that in our lives, everything is the functioning of nature, and every phenomenon is a manifestation of nature. You are within the ocean of nature—can

	you leave it? At every moment it radiates light at the gates of your six sense faculties, functions, and manifests.
不管你认识没认识这个性，你一直没离开过它，也逃避不开性的作用。没有这个性，你就根本不能起任何作用，我也不能在这里讲经，大家也不能听，乃至一切事都不能做。	Whether or not you recognize this nature, you have never been apart from it and cannot escape its functioning. Without this nature, you could not function at all. I could not expound the sūtras here, you could not listen, and indeed nothing whatsoever could be done.
然而，我们所见所做的种种事情俱是梦幻，一旦梦醒，一切均了不可得。“见性”也是假名。梦时说见性，是在梦中说。一旦醒来，再说个“醒”，则属多余。所以，不要执著在见上。	Yet all the things we see and do are like dreams and illusions. Once one awakens from the dream, nothing at all can be obtained. “Seeing one’s nature” is also a provisional name. To speak of seeing one’s nature while dreaming is to speak within the dream. Once one has awakened, to speak further of “awakening” is superfluous. Therefore, do not cling to seeing.
“时”字的含义，我们结合明心见性做了较详细的说明。“行深般若波罗蜜多”也是同样的道理。般若波罗蜜多就是没出没入的大定。《楞严经》中讲的楞严大定就是般若波罗蜜多。	We have given a relatively detailed explanation of the meaning of shi, “time,” in connection with realizing the mind and seeing one’s true nature. “Practicing profound prajñāpāramitā” follows the same principle. Prajñāpāramitā is the great samādhi with neither entering nor leaving. The great Śūraṅgama samādhi discussed in the Śūraṅgama Sūtra is prajñāpāramitā.
所谓大定者，就是无论遇到什么境界，都能时时刻刻对境无碍，时时刻刻对境不生心、不动念、不迷惑。所谓大定者，即是活泼空灵、大机大用、无出无入。	So-called great samādhi means that, whatever circumstances one encounters, one can remain unobstructed in the face of them at every moment, without giving rise to thoughts, stirring the mind, or becoming deluded. Great samādhi is lively, empty, and numinous; it is great capacity and great functioning, with neither entering nor leaving.
倘若有时不生心动念、不迷惑，而有时却生心动念、迷惑了；对某些境界不生心动念、不迷惑，而对另一些境界则生心动念、迷惑。也就是说其定是有出有入的，那就不能说是大定。	If at times one does not give rise to thoughts, stir the mind, or become deluded, but at other times one does give rise to thoughts, stir the mind, and become deluded; if one remains undeluded before certain circumstances but becomes deluded before others—then one’s samādhi has entering and leaving, and it cannot be called great samādhi.
所以，修观照法门的修行人，一旦功夫成熟了、圆满了，消尽了我执、法执，了了分段、变易二死，登到生死苦海的彼岸之上，道行甚深广大、圆融无碍，真正大	Therefore, once practitioners of the Dharma gate of contemplation have brought their practice to maturity and completion, eliminated attachment to

自在了，那就时时刻刻“照见五蕴皆空”了，五蕴无时无刻不在显妙用，也就度脱了一切苦厄。这乃是“时”放在“照见五蕴皆空”前面的内涵所在。	self and attachment to dharmas, become liberated from the two forms of birth and death—segmented and transformational—and reached the far shore beyond the bitter sea of birth and death, their realization becomes profoundly deep, vast, complete, and unobstructed. Having truly attained great freedom, they then, at every moment, “clearly see that the five aggregates are all empty.” The five aggregates constantly manifest wondrous functioning, and practitioners are thereby freed from all suffering and adversity. This is the meaning of placing shi, “time,” before “clearly see that the five aggregates are all empty.”
何谓“五蕴”呢？“五”，即色、受、想、行、识。“蕴”，即积聚。“五蕴”又称“五阴”，意指五种妄想妄动，蕴集不散，像阴影一样遮住了我们的智慧光明，使本来具有无上妙智的大神用，发挥不出来。	What are the “five aggregates”? “Five” means form, feeling, perception, formations, and consciousness. “Aggregate” means accumulation. The five aggregates, or skandhas, are also called wuyin (　) in Chinese. They refer to five kinds of deluded thinking and activity that accumulate without dispersing, like shadows that obscure the light of our wisdom and prevent the great spiritual functioning of the unsurpassable wondrous wisdom originally inherent in us from being brought forth.
五蕴的色蕴，就是一切色法。世上的一切事物都是色相，我们的眼、耳、鼻、舌、身五根，乃至于色、声、香、味、触五尘都属于色法。受、想、行、识四蕴属于心法。所以，五蕴中有色法、心法两种。	The aggregate of form among the five aggregates consists of all material phenomena. All things in the world have material appearances. Our five faculties of eye, ear, nose, tongue, and body, as well as the five sense objects of forms, sounds, smells, tastes, and tactile objects, all belong to material phenomena. The other four aggregates—feeling, perception, formations, and consciousness—belong to mental phenomena. Thus, the five aggregates comprise two kinds: material phenomena and mental phenomena.
但是，心法也不离色法，为什么这样说呢？心者，乃是我们对境生起来的念头和思想。世间法称“思想是客观环境的反映”，佛经称之为“六尘缘影”，即根尘相对，集而生起的思想和念头。	However, mental dharmas are not separate from material dharmas. Why is this so? Mind consists of the thoughts and ideas that arise when we encounter objects. Worldly teachings call this “thought is the reflection of the objective environment”; Buddhist scriptures call it “the conditioned shadows of the six sense objects”—that is, thoughts and ideas that arise when the

	sense faculties and their objects come into contact and converge.
也就是说，心原本是没有的，它不是单独孤立存在的，并不单独孤立地起作用，而是由于不觉，受到种种色法的污染，才生起了种种的心念。因此，心是六尘落谢的影子，简称之“集起为心”。所以说，色法就是心法，心法就是色法。	That is to say, mind originally has no independent existence. It neither exists in isolation nor functions independently. Rather, because of unawareness and the contamination of various material dharmas, all kinds of mental thoughts arise. Thus, mind is the shadow left behind by the six sense objects; in brief, xin ( ), “mind,” is explained as “accumulation and arising.” Therefore, material dharmas are mental dharmas, and mental dharmas are material dharmas.
我们人呢?都执著自己的身体为“我”。小孩子一开始学东西，就知道他的身体是“我”，这就是分别我执，已经俱足了色蕴，称为“色蕴现具”，是粗分的。	What about us? We human beings all cling to our own bodies as “I.” As soon as children begin to learn, they know that their bodies are “I.” This is discriminative attachment to self. They already possess the aggregate of form, which is called “the aggregate of form already present”; it is coarse.
随着小孩慢慢长大，则生起受、想、行、识四蕴。这四蕴是从生以来就具有的，谓之俱生我执，属于心行方面，是微细的。因为有了我们这个身体，就需要衣、食、住、行来维持生活，来养活这个身体。	As children gradually grow up, the four aggregates of feeling, perception, formations, and consciousness arise. These four aggregates have been present since birth and are called innate attachment to self. They pertain to mental activity and are subtle. Because we have these bodies, we need clothing, food, shelter, and transportation to sustain life and nourish them.
所以，对境就会生起受蕴。既然要衣食住行，对其就有接受、领纳了。而这个受又有苦受、乐受、舍受之别。苦受，就是没有达到自己的理想，没有满足自己的心愿，不合自己的习惯，就觉得苦了，叫苦受。	Therefore, upon encountering objects, the aggregate of feeling arises. Since we need clothing, food, shelter, and transportation, we receive and take them in. Feeling is further divided into painful feeling, pleasant feeling, and neutral feeling. Painful feeling occurs when one fails to attain one’s ideals, fulfill one’s wishes, or conform to one’s habits, and therefore feels suffering.
乐受，就是满足了自己的要求和愿望，适合自己的习惯，就感到高兴快乐，叫乐受。而平常既不苦也不乐的感受，就是舍受。这就是受蕴的三种类别。	Pleasant feeling occurs when one’s demands and wishes are fulfilled and accord with one’s habits, so that one feels joyful and happy. The ordinary feeling that is neither painful nor pleasant is neutral feeling. These are the three categories of the aggregate of feeling.
领受了前境之后，由于享受的需要，思想就来了。因为人的欲望是无止境的，所谓“欲壑难填”，欲望深得像	After receiving the preceding objects, thoughts arise because of the need for enjoyment. Human

大海一样，像无底洞一样，永远也填不满。总是想怎样能活得更快乐，怎样能更好地享受等等，辗转不停地想，这就是想蕴。	desires are limitless; as the saying goes, “The abyss of desire is hard to fill.” Desire is as deep as the ocean, like a bottomless pit, and can never be filled. One constantly thinks of how to live more happily, how to enjoy oneself better, and so on, turning such thoughts over without cease. This is the aggregate of perception.
光想不行，光想事情怎么能成就呢？必须借助于行为，这就是行蕴，也就是计划、实行。这个行呢，也是迁流不息之意。因为在你付诸于行动的过程中，思想一直不会停止，总是随着这个问题在转个不停——迁流不息。	Thought alone will not do. How can anything be accomplished by thinking alone? One must rely on action. This is the aggregate of formations—that is, planning and carrying things out. Here, xing ( ), translated as “formations,” also means an uninterrupted flow and change. For while you put something into action, thought never stops; it continually turns around the matter at hand—an uninterrupted flow and change.
在计划实行的过程中积累了经验，成为知识了，这就是识蕴。比如，一个男人见到一个女人，从音容笑貌、举止言谈、待人接物等方面很有好感，心里领受了这个境界。女的看男的，亦复如是。	In the course of planning and carrying things out, one accumulates experience, which becomes knowledge. This is the aggregate of consciousness. For example, when a man sees a woman and is deeply drawn to her voice, appearance, smiles, manner, speech, and way of dealing with others, he inwardly receives that object. The same is true when a woman looks at a man.
双方都想着如何能与对方结合在一起，便积极地付诸行动，经不断地接触了解，并逐渐有了经验，这个恋爱方面的经验就成了知识。	Both parties think about how they might unite with one another and actively put this into action. Through continual contact and growing mutual understanding, they gradually gain experience; this experience in love then becomes knowledge.
又如，看到了收录机的使用情况，领受了美妙的音乐旋律，就很想买一台收录机，然后就想法筹集资金，并调查了解收录机的型号、性能，是单卡还是双卡，是几个喇叭，怎样使用，怎样录，怎样放，各个按键是什么作用等等。于是，有关这方面的知识也就产生了。总而言之，我们众生无论是生活，还是工作，无时无刻不为五蕴所困扰。	Again, suppose one sees how a cassette recorder is used and receives the beautiful melodies of its music. One may then wish very much to buy one, think of ways to raise the money, and investigate its models and features: whether it has a single or double cassette deck, how many speakers it has, how to use it, how to record and play back, and the function of each button. Thus, knowledge concerning these matters arises. In short, whether in living or working, we sentient beings are troubled by the five aggregates at every moment.

我们这个娑婆世界也称五浊恶世。哪五浊呢？劫浊、见浊、烦恼浊、众生浊、命浊。浊是什么意思呢？浊是相对清而讲的，不清净就是浑浊。	This Sahā world of ours is also called the Sahā world of the five turbidities. What are the five turbidities? They are the turbidity of the kalpa, the turbidity of views, the turbidity of afflictions, the turbidity of sentient beings, and the turbidity of life. What does “turbidity” mean? Turbidity is spoken of in contrast to clarity; whatever is impure is turbid.
劫浊是色蕴所造。因为娑婆世界，尤其是末法时代的众生，对“一切唯心造”的义理迷惑不解，总是执著于事物的相上，从而造业受报，以致饥馑、疾疫、刀兵等灾难相继而起，生灵涂炭，不得安宁，而成为劫浊。	The turbidity of the kalpa is created by the aggregate of form. Because sentient beings in the Sahā world, especially in the Dharma-ending Age, are confused about the principle that “everything is created by mind,” they always cling to the appearances of things. They thereby create karma and undergo karmic retribution, until disasters such as famine, epidemics, and warfare arise one after another. Living beings suffer devastation and cannot find peace; this becomes the turbidity of the kalpa.
见浊是受蕴所造，知见不正，不奉正道，异说纷纭，莫衷一是。	The turbidity of views is created by the aggregate of feeling. Views and understanding are erroneous, the true path is not followed, divergent doctrines abound, and no consensus can be reached.
烦恼浊是想蕴所造。贪图享受，欲望则应运而生，胡思乱想，烦恼重重，以致不择手段，嗔怒争斗，虚诳不实。	The turbidity of afflictions is created by the aggregate of perception. Craving enjoyment gives rise to desires accordingly; people think wildly, are burdened by layer upon layer of afflictions, resort to any means, become angry and contentious, and engage in falsehood and deception.
众生浊为行蕴所造。由于对色、受的执著追求，则心身不净，弊恶丛生，不讲道德，不达义理，以致家庭不和睦，社会不安定，国家不稳定。	The turbidity of sentient beings is created by the aggregate of formations. Because of clinging to and pursuing form and feeling, mind and body become impure, and evils multiply. People disregard morality and fail to understand principle, so that families are disharmonious, society is unstable, and the nation lacks stability.
命浊是识蕴所造。人们都执著这个色身为己，都想长寿，常住世间。外道就想把这个肉身修炼成永远不坏的金刚身。但是，由于人见我执，烦恼丛集，以致心身憔悴，寿命短促。佛说，从前人有八万四千岁的寿命，身高数丈。	The turbidity of life is created by the aggregate of consciousness. People all cling to this physical body as themselves and wish for long life and to remain in this world forever. Followers of non-Buddhist paths seek to cultivate this fleshly body into an indestructible vajra body. Yet because of the view of a person and attachment to self, and because

	afflictions gather in profusion, mind and body become worn and haggard, and life is short. The Buddha said that people in former times lived for eighty-four thousand years and stood several zhang tall.
每过一百年，寿命减一岁，身高减一寸。人寿由二万岁开始，世界便渐渐浑浊而不净起来。到了末法时代，更是浑浊不堪，现在人的寿命才七、八十岁，身高五六尺。将来寿命会减到十岁，身高不过一尺。这里就不多讲了。	With every passing hundred years, life spans decrease by one year and height by one cun. Once human life spans fall to twenty thousand years, the world gradually becomes turbid and impure. By the Dharma-ending Age, it is unbearably turbid: people today live only seventy or eighty years and stand five or six chi tall. In the future, life spans will diminish to ten years, and people will be no more than one chi tall. We shall not discuss this further here.
总之，我们要晓得，这个五浊恶世全是由五蕴造成的。五蕴就像乌云一样笼罩着我们的身心，使我们迷惑不觉，妄堕苦轮。它正是我们在六道轮回中生死的根本。	In short, we should understand that this Sahā world of the five turbidities is entirely produced by the five aggregates. Like dark clouds, the five aggregates shroud our bodies and minds, causing us to be confused and unaware and to fall vainly into the wheel of suffering. They are precisely the root of our birth and death in the cycle of the six realms.
“照”，即无上般若妙智之观照。此能照之智，并非肉眼的观察能力，也非六识起用之妄照。“见”，即真心朗然之悟见，而非意识思维之妄见。这里的“照见”是般若妙智无分别、无所得之照见。因无分别故，则生实相。	Zhao ( ), “to illuminate,” means the contemplation of the supreme, wondrous wisdom of prajñā. This wisdom that illuminates is neither the faculty of observation of the physical eye nor the deluded illumination arising from the functioning of the six consciousnesses. Jian ( ), “to see,” means the lucid realization and seeing of the true mind, not the deluded seeing of conceptual consciousness. Here, zhao jian ( ), rendered as “clearly sees,” refers to the clear seeing of prajñā’s wondrous wisdom, free from discrimination and any sense of attainment. Because it is non-discriminating, true reality appears.
而实相非相，诸法皆空，故无一可见之相，而见其相。以无所得故，能照之般若真智是空，所照之五蕴妄境亦空，能照、所照皆空，故曰“照见五蕴皆空”。但不能执著在空上，也不能执著在照上。	Yet true reality is without characteristics, and all dharmas are empty. Thus, there is not a single characteristic that can be seen, and yet one sees its characteristics. Because nothing is obtainable, the true prajñā wisdom that illuminates is empty, and the deluded realm of the five aggregates that is illuminated is likewise empty. The illuminator and

	the illuminated are both empty; hence it is said, “clearly sees that the five aggregates are all empty.” But one must not cling to emptiness, nor must one cling to illumination.
也就是说，空也不可得，照见也不可得，谓之“皆空”。这个“皆”字很有分量，就是都不执著。所谓照破、照空五蕴，是说五蕴根本不可得，我们不要执著它为实有，不要执著在这个色相上。	That is to say, emptiness itself cannot be obtained, and illuminating and seeing likewise cannot be obtained; this is what is meant by “all empty.” The word “all” carries great weight: it means not clinging to anything at all. To say that one illuminates through and empties the five aggregates means that the five aggregates are fundamentally unobtainable. We should not cling to them as truly existent or cling to these material appearances.
但是并不偏空，执著了空，那就是小乘圣人了。认为五蕴是坏东西，全要空掉，那就起不了妙用了。反过来，我们还要利用五蕴为我们服务，五蕴又是好东西了。我们无论是做事，还是修道成佛，以致度生，都要利用五蕴。因为佛法是非空而非有，非有而非空的圆教，而不是偏面教。	But this is not biased emptiness. If one clings to emptiness, one becomes a saint of the lesser vehicle. If one considers the five aggregates bad things that must all be emptied away, wondrous functioning cannot arise. Conversely, we should make use of the five aggregates in our service; then the five aggregates are good things. Whether we are doing things, cultivating the Way and attaining Buddhahood, or liberating sentient beings, we must make use of the five aggregates. For the Buddhadharma is the perfect teaching of neither emptiness nor existence, neither existence nor emptiness; it is not a one-sided teaching.
讲到了空，何谓空呢？可分为下面五种空。	Having spoken of emptiness, what is emptiness? It may be divided into the following five kinds.
1.顽虚空：就是我们平常人所说的有、无之空。东西来了就是有，东西没有了就是空。这个空是相对的空。	1. Inert empty space: this is the emptiness of existence and nonexistence as ordinarily understood. When something comes, there is existence; when it is absent, there is emptiness. This is relative emptiness.
2.断灭空：有些人误会了，以为佛法是消极的，把一切东西都空掉了，都没有了。这是外道和世上某些人的一种狭见。他们认为人活着还是有的，人一死就没有了，只有把色相消灭之后才谓之空。	2. Annihilationist emptiness: some people misunderstand and think that Buddhism is negative, that it empties everything away and leaves nothing at all. This is a narrow view held by followers of non-Buddhist paths and by some people in the world. They believe that a person exists while alive but ceases to exist upon death, and that emptiness means only the elimination of material appearances.

3.析法真空：是小乘圣人所修。就是把一切事事物物分析到最后，全没有了，空了。比如，五蕴分析到最后没有了，空了。这是偏空，不能起任何妙用。他们认为色是色，空是空，色和空是两回事。	3. True emptiness through analysis of dharmas: this is cultivated by saints of the lesser vehicle. They analyze every thing and every event until, in the end, nothing remains and all is empty. For example, they analyze the five aggregates until nothing remains and all is empty. This is biased emptiness, incapable of giving rise to any wondrous functioning. They regard form as form and emptiness as emptiness, as two separate things.
4.体法真空：是大乘初门菩萨所修。他们虽然知道色相当体即空，但却不知色相就是自性的显现，把性、相分离了，所以，仍是偏空。	4. True emptiness of the dharmas themselves: this is cultivated by bodhisattvas at the initial gate of the Mahāyāna. Although they know that material appearances are empty in themselves, they do not know that material appearances are the manifestation of intrinsic nature. They separate nature from appearance and thus still abide in biased emptiness.
5.妙有真空：是大乘佛法所主张的。即认为空虽空，但是妙用不无，故曰：有而不有，空而不空，妙有非有，真空非空，谓之“妙有真空”。	5. Wondrous presence and true emptiness: this is what Mahāyāna Buddhism teaches. Although emptiness is empty, wondrous functioning is not absent. Therefore it is said: existing yet not existing, empty yet not empty; wondrous presence is not existence, and true emptiness is not emptiness. This is called “wondrous presence and true emptiness.”
因为这个性体是一个万能体，虽然无相，但它能应缘显相起用，即“随缘起用”。性体虽然无相，但也不能离相，离相便无妙用了(体、相、用三者，就是法、报、化三身。体是法身，相是报身，用是化身，三位是一体的)。	Because this essential nature is an all-capable essence, though it is without characteristics, it can manifest characteristics and function in accordance with conditions— “functioning in accordance with conditions.” Although the essential nature is without characteristics, it cannot be apart from characteristics; apart from them, there would be no wondrous functioning. (Essence, appearance, and function are the dharmakāya (Dharma body), sambhogakāya (reward body), and nirmāṇakāya (manifestation body). Essence is the dharmakāya (Dharma body), appearance is the sambhogakāya (reward body), and function is the nirmāṇakāya (manifestation body). The three are one entity.)
如果没有相，不能起用，怎么能证得有这个体呢？我们见性是在什么地方见呢？就是在作用处见。既然是作用，当然是有相，有相才有用啊。所以还是不离相。	If there were no appearances, function could not arise; then how could one realize that this essence exists? Where do we see our intrinsic nature? We see it precisely where function is at work. Since it is

	function, there are naturally appearances; only where there are appearances can there be function. Therefore, it still does not depart from appearances.
我们前面讲了水和波浪的关系，水就是波，波就是水，它们是一体的，波与水是不可分离的。但水性是湿，波性是动，它们又互不相同。明白了这个道理，也就会晓得见性不能离开相，但又不要执著于相，这就叫做“不即不离”。	Earlier, we discussed the relationship between water and waves. Water is waves, and waves are water; they are one entity, and waves and water cannot be separated. Yet the nature of water is wetness, while the nature of waves is movement, so they are not the same. Once one understands this principle, one will know that seeing one’s intrinsic nature cannot be apart from appearances, yet one should not cling to appearances. This is called “neither identical nor separate.”
这个问题不大容易理解，我们可以再举个例子来讲一下。譬如，镜子有光滑的平面，根据光的反射原理，能使物体成像。不管是古代的铜镜，还是现在的平面玻璃镜，只要是镜子，它就能照出物体的形象，在镜子里有影像形成。	This question is not easy to understand, so let us explain it with another example. A mirror has a smooth surface and, according to the principle of the reflection of light, can form images of objects. Whether it is an ancient bronze mirror or a modern plate-glass mirror, so long as it is a mirror, it can reflect the forms of objects, and images will form within it.
你把镜面朝下放着，放到台子上，镜子里就会有台面的影子；放到地上，则有地面的影子；你把镜面朝天放，蓝天白云、星星月亮等，就会在镜子里出现；甚至你用布把它包起来，布的像就会照在镜子里；即使把它放在没有一点光线的漆黑房间里，镜子里也会有一片黑的像。	If you place it face down on a table, the mirror will contain the image of the tabletop; if you place it on the ground, it will contain the image of the ground. If you place it face up toward the sky, blue skies, white clouds, stars, the moon, and so forth will appear in it. Even if you wrap it in cloth, the image of the cloth will be reflected in the mirror. And even if you place it in a pitch-black room without the slightest light, there will still be an image of darkness in the mirror.
欲要镜子里没有任何影像是办不到的。倘若不能成像，没有影子，就不能称其为镜子了。佛性也是如此，它的体就譬喻为镜子，既然有镜子，它就能显现出相来。但是小乘圣人对于这个问题总是搞不清楚。	It is impossible for a mirror to contain no image at all. If it could not form images and had no reflections, it could not be called a mirror. Buddha-nature is the same: its essence may be compared to a mirror. Since there is a mirror, it can manifest appearances. Yet adherents of the Lesser Vehicle have always failed to understand this point clearly.

他们总认为，镜子就是镜子，不要有影子，有影子就不好了。大乘初门的菩萨则认为，镜子是镜子，影子是影子。他们不晓得镜子和影子是不能分的，镜就是影，影就是镜。	They always think that a mirror should simply be a mirror and should not have reflections; if it has reflections, they think that is not good. Bodhisattvas at the initial gate of the Mahāyāna, however, think that the mirror is the mirror and the reflection is the reflection. They do not realize that mirror and reflection cannot be separated: the mirror is the reflection, and the reflection is the mirror.
虽不可分，但二者又不是一回事，跟水和波的道理相同。这才符合佛法的教义教理，这就是“妙有真空”。只有把这个问题真正彻底地搞清楚了，才会既不执著影子，同时也懂得镜子和影子是不可分的。	Though inseparable, they are not the same thing, just as water and waves are not the same. Only this accords with the doctrines and principles of the Buddhadharma; this is “wondrous presence and true emptiness.” Only when one has truly and thoroughly understood this matter will one neither cling to reflections nor fail to understand that mirrors and reflections are inseparable.
性在作用处见，体、相、用三位一体。所以，佛法所说的空，照见五蕴皆空的空，既不是析法真空，也不是体法真空，更不是顽虚空和断灭空，而是妙有真空！	Nature is seen in its functioning; essence, appearance, and function are an integrated unity. Thus, the emptiness spoken of in Buddhism—the emptiness in “seeing that the five aggregates are all empty”—is neither analytical emptiness nor the emptiness of dharmas themselves, still less stubborn voidness or annihilationist emptiness. It is wondrous presence and true emptiness!
所谓妙有者，就不是实有，妙有非有，真空非空。这个能听、能见、能尝、能嗅，能活动、能思维的性体，虽然无相，好像是无，但它确确实实是存在的，是有。它是生命的根本，是维系生命的能量，是体内的动力。	What is meant by wondrous presence is that it is not substantial existence: wondrous presence is not existence, and true emptiness is not emptiness. This essential nature that can hear, see, taste, smell, move, and think has no appearance and seems to be absent, yet it truly exists; it is present. It is the basis of life, the energy that sustains life, and the motivating force within the body.
没有它，对境生不起心来。我们人之所以能活动、能思维，全是因为有它的存在，它是根本，是真正的“有”。它虽然没有相，却时时处处都在起作用。就是因为有这个能量在，才能随缘起用。	Without it, the mind could not arise in response to objects. Our ability to move and think is entirely due to its presence. It is the root, the true “presence.” Although it has no appearance, it is functioning everywhere and at all times. It is because this energy is present that it can function in accordance with conditions.
而随缘起用就要显相，不显相怎么能起用呢？譬如，没有身体这个相，怎么能讲话、工作等等。这个相是因性	But functioning in accordance with conditions entails manifesting appearances. How could it

而生，是性起的作用，并不是根本，并不究竟。所以，不要执著于相。《金刚经》说：“若见诸相非相，即见如来。	function without manifesting appearances? For example, without the appearance of a body, how could one speak, work, and so on? Such appearances arise from nature and are the functioning of nature; they are neither fundamental nor ultimate. Therefore, do not cling to appearances. The Diamond Sūtra says: “If one sees all appearances as non-appearances, one sees the Tathāgata.”
”意思是说，我们见了相，晓得这些相都是假相，而生起这些相的性体是真实不虚、永恒不坏的。只有透过诸相而见性，见到无形无相的性，才是见如来。这就是透过表面现象见本质。所谓见如来者，不是见到身外的某尊佛，而是见到我们的自性佛。	This means that when we see appearances, we understand that they are all false appearances, while the essential nature that gives rise to them is real, unfailing, eternal, and indestructible. Only by seeing nature through all appearances—by seeing the formless, signless nature—does one see the Tathāgata. This is to see the essence through surface phenomena. To see the Tathāgata does not mean seeing some Buddha outside oneself; it means seeing the Buddha of our own intrinsic nature.
但是，世上的凡夫迷染很深，他们不明白这个道理，往往执著五蕴色身为真我，误认为所见、所闻、所嗅、所尝、所动、所思的色、声、香、味、触、法一切尘境为实有，因而产生了受、想、行、识的错误心法，以致被境粘着了，迷到境界上，领受境界，从而胡思乱想，并付诸于行为，产生了知识分别。	But ordinary beings in the world are deeply deluded and defiled. They do not understand this principle and often cling to the physical body of the five aggregates as a true self. They mistakenly take all sense objects—forms, sounds, smells, tastes, tactile objects, and dharmas that are seen, heard, smelled, tasted, touched, and thought—to be substantially real. Thus they give rise to the mistaken mental dharmas of feeling, perception, formations, and consciousness. Consequently, they become stuck to circumstances, deluded by them, receive and experience them, give rise to confused thoughts, put them into action, and generate discriminating knowledge.
前面已讲了，这些心法看来是心行的，但所谓心者，是没有的，是根对境所产生的幻影。就这个影子来说是心法，但还是不离色法。而世上的人往往执著这个色法为实有，就要追逐，就要贪取。	As explained earlier, these mental dharmas appear to be activities of mind. Yet what is called mind has no independent existence; it is an illusory image produced when the sense faculties encounter objects. In terms of this image, it is a mental dharma, yet it still does not depart from material dharmas. People in the world often cling to these material dharmas as substantially real, and so they pursue and greedily grasp at them.

人的欲望是贪得无厌，无穷无尽的。	Human desire is insatiably greedy, boundless and endless.
为满足自己的欲望，达到自己的目的，往往不择手段，行贿受贿，坑蒙拐骗，乃至谋财害命，杀人放火，贪赃枉法，种种颠倒不法的罪恶行为，都一一施展出来，使原本不生不灭、不垢不净、不来不去、不增不减的佛性陷入重重的业障包围之中，从而因造业受报，冤冤枉枉地去受生死轮回之苦。所以，五蕴就是六道轮回的孽障。	To satisfy their desires and achieve their aims, people often stop at nothing: offering and accepting bribes, cheating and swindling, even murdering for wealth, killing people and setting fires, embezzling funds and perverting the law. They commit every kind of perverse and unlawful evil deed, causing Buddha-nature—which is neither arising nor ceasing, neither defiled nor pure, neither coming nor going, neither increasing nor decreasing—to become engulfed by layer upon layer of karmic obstacles. Thus, through creating karma and undergoing karmic retribution, they unjustly suffer the cycle of birth and death. Therefore, the five aggregates are the karmic impediments of cyclic rebirth in the six realms.
我们要成就佛事，就必须要照破五蕴，明识自性，明白这些境界都是我们自性的显现，都是自性的妙用。如果我们利用它，而不执著它，那么五蕴即是妙有，是好东西，是修行的工具、成佛的资粮。	If we are to accomplish the Buddha's work, we must see through the five aggregates and clearly recognize our own nature. We must understand that these states are all manifestations of our own nature, all its wondrous functioning. If we make use of them without clinging to them, then the five aggregates are wondrous presence: they are good things, tools for practice, and provisions for attaining Buddhahood.
说到这里，有人提问了：五蕴既然是妙有，是好东西，为什么还要把它观破、照空呢？这个问题提得很好。不要说我们凡夫不理解，就是小乘圣人也不理解。他们认为五蕴是坏东西，是苦的根源，什么都没有就好了。这是偏空。那么，佛法讲的妙有真空是怎样认识和照破五蕴的呢？下面我们较详细地介绍一下。	At this point, someone asks: Since the five aggregates are wondrous presence and are good things, why must we still contemplate through them and realize their emptiness? This is an excellent question. Not only ordinary beings fail to understand it; even adherents of the Lesser Vehicle do not understand it. They regard the five aggregates as bad things, as the source of suffering, and think it would be best if nothing existed at all. This is biased emptiness. Then how does the Buddhadharma's teaching of wondrous presence and true emptiness understand and see through the five aggregates? We shall now explain this in somewhat greater detail.
首先是色蕴，就是所有一切色法，即外面境界的有相相。接下来是心法，就是我们的颠倒妄念，即内在的无	First is the aggregate of form: all material dharmas, that is, the appearances of external objects. Next are mental dharmas: our inverted deluded

相相。这些都是空花水月不可得。为什么这样说呢？因为这一切有相相和无相相均无自性，均无自体。	thoughts, that is, internal formless appearances. All these are flowers in empty space and the moon reflected in water; they are unobtainable. Why is this so? Because all such appearances and formless appearances lack intrinsic nature and lack any independent substance.
就是说根本没有这个东西。譬如，我们穿的衣服是布做的，通过裁剪、缝制而成。布呢？是把棉花种子埋在泥土里，经水分、阳光、空气、肥料等等作用，生长起来，开花结果，然后再把摘收的棉花纺纱，织成布。	That is to say, there is fundamentally no such independently existing thing. For example, the clothes we wear are made of cloth, which is cut and sewn into garments. And cloth? Cotton seeds are buried in the soil, then, through the action of water, sunlight, air, fertilizer, and so forth, they grow, flower, and bear fruit. The harvested cotton is then spun into yarn and woven into cloth.
如果是化纤产品，则是利用各种原料，在一定的条件下，经过各种化学反应合成，再经喷塑制成丝线，制出各种化纤料子。由此可见，衣服本身没有自体，没有自性，而是别的一些因缘汇合而成就的。	If they are synthetic-fiber products, various raw materials are brought together under certain conditions through various chemical reactions, then spun into filaments and made into various synthetic fabrics. This shows that clothes themselves have no independent substance and no intrinsic nature; they are produced by the coming together of other causes and conditions.
布或化纤产品是“因”，裁缝、缝纫机、剪刀、尺子等是“缘”，有因有缘则成就了衣服。衣服如此，其他一切东西无不如此。我们这个肉体就是父精母血汇合而成就的。	Cloth or synthetic-fiber products are the “cause,” while tailors, sewing machines, scissors, rulers, and so forth are the “conditions.” With causes and conditions, garments come into being. The same is true of clothing, and of every other thing. Our physical bodies are formed through the union of the father’s sperm and the mother’s blood.
世上的任何事物都没有自体、没有自性，佛教谓之“缘起性空”。一切事物今天以因缘汇合而生，以后也一定会随因缘分散而灭。	Nothing in the world has an independent substance or intrinsic nature. Buddhism calls this “dependent arising and emptiness of nature.” All things arise today through the coming together of causes and conditions, and in time they will certainly perish as causes and conditions disperse.
有生必有灭，有合必有分，这是辩证的，是不以人的主观愿望而转移的，任何人对此都是无可奈何的。古代诗人曾有过美好的愿望：但愿花常好，月常圆，人长寿。但经过人类长期的实践，才发现这不过是个空愿。	Where there is arising, there must be ceasing; where there is union, there must be separation. This is dialectical and does not change according to human subjective wishes; no one can do anything about it. Ancient poets once expressed the beautiful wish: “May flowers always bloom, the moon always be full, and people live long.” But

	through humanity's long experience, it has been discovered that this is merely an empty wish.
花毕竟不能常好，开得再鲜艳夺目，也终究会凋谢的。月也不能常圆，终是有阴晴圆缺。人也不会长生不老，即使活了一百多岁，也还是要死的。	Flowers ultimately cannot remain beautiful forever. However brilliantly they bloom, they will eventually wither. The moon also cannot always be full; it necessarily waxes and wanes. Nor can people live forever without aging. Even if one lives beyond a hundred years, one must still die.
所以，古人感叹道："此事古难全！"因为这是事物发展的客观规律，人类和事物的发展都遵循着生住异灭、成住坏空的规律。	Therefore, the ancients lamented: "Such things have been hard to make whole since ancient times!" This is because it is an objective law of the development of things. The development of human beings and all things follows the laws of arising, abiding, changing, and ceasing; and of formation, abiding, decay, and emptiness.
愚痴者不明白这个真理，误认色境为实，以假为真，而执著贪取，追逐不舍；智者一眼就观破这个真理，晓得世上一切事物、色相都是空花水月，都是假相，而无实体，根本不可得，就不执著在色相上而贪取不舍。	Foolish people do not understand this truth. Mistaking material objects for real, they take the false for the true, cling to them greedily, and pursue them without letting go. The wise see through this truth at a glance. They know that all things and material appearances in the world are flowers in empty space and the moon reflected in water—false appearances without any real substance, fundamentally unobtainable. Therefore, they do not cling to material appearances and greedily pursue them without end.
不去执著、追取，就是照破。佛法讲的照破，就是认识了宇宙人生真理，使自己的身、口、意均符合于客观事物生生不已的进化规律，而不要以主观的盲动，违背和阻碍事物的进化。所以，佛法是科学的，完全是正信！但是，世人不理解，误认为是迷信，实在是莫大的遗憾！	Not clinging to or pursuing them is what is meant by seeing through them. In Buddhism, seeing through means recognizing the truth of the universe and life, and bringing one's body, speech, and mind into accord with the laws governing the continual development of objective phenomena, rather than violating and obstructing that development through subjective and blind action. Thus Buddhism is scientific and fully embodies right faith! Yet people in the world do not understand this and mistakenly regard it as superstition. This is truly a great pity!
照破了色蕴，进而就照破了其余四蕴。为什么呢？因为既然知道一切色相都是虚妄不实的、不可得的，就不会被境粘住，而去刻意领受了，从而破了受蕴。既然不领纳这些境界，也就没有妄想轮转了。	Once the aggregate of form has been seen through, the remaining four aggregates are consequently seen through as well. Why? Once one knows that all material appearances are false, unreal, and unobtainable, one will not become stuck to

	circumstances and deliberately receive them. Thus the aggregate of feeling is dissolved. Since one no longer receives these states, deluded thoughts no longer revolve.
《圆觉经》说：“知是空华，即无轮转。”说的就是这个道理。这是叫我们醒悟，晓得一切事物都像空中之花、水中之月，是根本没有的，都是自己妄想执著而生起的假相。	The Sūtra of Perfect Enlightenment says: “Knowing them to be flowers in empty space, there is no more cyclic turning.” This is precisely the principle being explained. It tells us to awaken and understand that all things are like flowers in empty space and the moon in water: fundamentally nonexistent, they are false appearances arising from our own deluded thoughts and attachments.
我们只要一觉，知道它是空花水月而不可得，心自然就不动了，也就一切都放下了，不去胡思乱想了，想蕴也就破了。	As soon as we awaken and know that they are flowers in empty space and the moon in water, unobtainable, the mind naturally ceases to move. Then everything is let go, and one no longer gives rise to confused thoughts. Thus the aggregate of perception is dissolved.
既然没有妄想，没有迁流不息的妄念，哪里还会付诸实行呢？行，本来就是我们的计划、行动，现在既然不想，不追求现境，哪里还会去妄动、盲动呢？既然不去行动，那么这个行蕴也就破了。	Once there are no deluded thoughts, no incessantly shifting deluded notions, how could they be put into practice? Formations refer to our planning and action. Since we no longer think in this way or pursue present circumstances, how could we act deludedly or blindly? Once there is no action, the aggregate of formations is dissolved as well.
识蕴是因妄心分别而形成的迷妄知识。既然一切事物本来都是假相，那还去分别什么呢？本没有东西，你却去分别，岂不是妄想、妄心吗？所以，这个识蕴是妄识，就是我们所说的识神。	The aggregate of consciousness consists of deluded knowledge formed through the discriminations of the deluded mind. Since all things are originally mere false appearances, what is there to discriminate? Originally there is nothing, yet you make discriminations—is this not deluded thought and a deluded mind? Thus, this aggregate of consciousness is deluded consciousness, what we call the consciousness-spirit.
识神本来就是真如佛性，只因为真如不守自性，对前境妄起分别，动乱不已，才转为识神的。就像水，因风的鼓荡而起了波浪，波浪是因动而起，但它的本体仍然是水。所以说，息下狂心就是菩提。菩提就是正觉。	The consciousness-spirit is originally suchness (tathatā) and Buddha-nature. It becomes the consciousness-spirit only because suchness (tathatā) does not remain in its own nature, but falsely gives rise to discrimination in response to external objects and is ceaselessly stirred into disorder. It is like water: when agitated by wind, waves arise. Waves arise because of movement, yet

	their substance remains water. Thus it is said that calming the frenzied mind is bodhi. Bodhi is perfect awakening.
现在，我们既然照破识蕴，知道这个识蕴本非实有，只因妄动而起，这个识蕴不过是个假相，只要我们一觉，就把它照破，转过来了。一转之后，识蕴就变成我们的本来面目了，犹如波浪停下来就是水了。也就是说，只要我们一觉悟，就能照破无明，就能彻见我们本来的天真佛性了。	Now that we have illuminated and penetrated the aggregate of consciousness, we know that it is not inherently real, but arises only through deluded movement. This aggregate of consciousness is merely a false appearance. As soon as we awaken, we illuminate and penetrate it and turn it around. Once it is turned around, the aggregate of consciousness becomes our Original Face, just as waves become water when they subside. That is to say, once we awaken, we can illuminate and penetrate ignorance and thoroughly see our original, pristine Buddha-nature.
提起这个无明，人们都会望而生畏，叹之无奈，认为它难破，因而自认见性无份。要破无明，就要识清无明是什么。其实，无明并不是实有之物，只是幻心妄执。假如真有个无明在，我们就要想方设法把它打破。	When ignorance is mentioned, people shrink from it in fear and sigh helplessly, believing it difficult to break through and thus assuming that they have no share in seeing their nature. To break through ignorance, one must clearly recognize what ignorance is. In fact, ignorance is not something that truly exists; it is only the deluded mind's false attachment. If ignorance truly existed as something real, we would have to devise every possible means to break it.
但是，无明并不是真实存在的一个东西，只是妄想。除妄想，不是硬生生地压死它、断灭它，而是一转。一转即一觉，觉即不住，不缠缚，无明就被照破了。无明是三惑之一。惑也称为烦恼、漏、垢、结。三惑是见思惑、尘沙惑、无明惑。	Yet ignorance is not something that truly exists; it is merely deluded thought. To remove deluded thoughts does not mean forcibly suppressing or annihilating them, but turning them around. To turn them around is to awaken; awakening is non-abiding and freedom from entanglement. Then ignorance is illuminated and penetrated. Ignorance is one of the three delusions. Delusions are also called afflictions, outflows, defilements, and bonds. The three delusions are delusions of views and thought, dust-like delusions, and delusions of ignorance.
见思惑是凡夫的惑，见思惑中的见惑，是知见上的迷惑、错误，有五种：身见、边见、见取见、戒禁取见、邪见；思惑是思想上的迷惑、错误，就是对境生心，也有五种：贪、　、痴、慢、疑。	Delusions of views and thought are the delusions of ordinary beings. The delusions of views among them are delusions and errors in one's views, and there are five kinds: the view of a body, extreme views, attachment to views, attachment to precepts and prohibitions, and wrong views. Delusions of

	thought are delusions and errors in one's thinking —that is, giving rise to mind in response to objects —and they too are fivefold: greed, anger, ignorance, pride, and doubt.
声闻、缘觉行人若断了见、思二惑，即能证得阿罗汉、辟支佛，出离三界，并以之为涅　。尘沙惑是菩萨的惑，为化道障，即菩萨度化众生之障。菩萨度化众生，如果不通达如尘如沙的无量无数之法门，则不能完成教化众生的事业，故名尘沙惑。无明惑系根本无明，能障蔽中道实相之理，断尽无明即成佛。	If practitioners of the śrāvaka and pratyekabuddha vehicles eliminate the two delusions of views and thought, they can attain arhatship and pratyekabuddhahood, leave the three realms, and take this as nirvāṇa. Dust-like delusions are the delusions of bodhisattvas; they obstruct the work of liberating and teaching beings. If bodhisattvas seeking to liberate sentient beings do not thoroughly understand the immeasurable and innumerable dharma gates, as numerous as dust and sand, they cannot complete the work of teaching sentient beings. Hence they are called dust-like delusions. The delusion of ignorance is fundamental ignorance; it can obscure the principle of the true reality of the Middle Way. When ignorance is completely eliminated, one becomes a Buddha.
此三惑中，见思惑为粗，尘沙惑为中，无明惑为细，其性质各不相同。在教下说来，依次第修之：先破见惑，次破思惑，再破尘沙惑，最后破无明细惑。其修法是由因寻果。	Among these three delusions, the delusions of views and thought are coarse, dust-like delusions are intermediate, and delusions of ignorance are subtle; their natures differ from one another. In the doctrinal schools, practice proceeds in stages: first eliminate delusions of views, then delusions of thought, then dust-like delusions, and finally the subtle delusions of ignorance. This method of practice seeks the result from the cause.
就像一棵大树，从枝叶起，慢慢由表及里，最后才挖树根。在宗下说来，则是先破无明，由八识修得无相法身，然后正修，勤除习气。其修法是由果寻因。	It is like a great tree: beginning with the branches and leaves, one gradually works from the outside inward, and only at the end digs out the roots. In the Chan school, however, one first breaks through ignorance and cultivates from ālaya consciousness (ālaya-vijñāna) to attain the formless dharmakāya (Dharma body); one then undertakes proper cultivation and diligently removes habitual tendencies. This method of practice seeks the cause from the result.
就像砍一棵大树，先把树根砍断，一旦树根断了，尽管树干和枝叶还是青青绿绿的，但终究活不长久，慢慢就枯萎了。由此可见，教下和宗下，立场不同，观点、说	It is like cutting down a great tree: first cut through its roots. Once the roots are severed, although the trunk, branches, and leaves may still be green and

法也不同，修法也有差异了。禅宗、心中心密法、恒河大手印密法等，均是由先破无明见性，而后圆成佛果的。	flourishing, they cannot live for long and will gradually wither. From this we can see that the doctrinal schools and the Chan school have different standpoints; their views, teachings, and methods of practice therefore differ as well. The Chan school, the Heart-of-Heart Dharma, the Esoteric Dharma of Ganges Mahāmudrā, and the like all begin by breaking through ignorance and seeing one's nature, and afterward bring the fruit of Buddhahood to perfection.
永嘉禅师云：“梦里明明有六趣，觉后空空无大千。”梦者以梦为真，并不知自身在梦中。一旦梦醒，方恍然大悟，知梦中之境皆是虚幻、假相。一宿只是一小梦，人生实乃一大梦。醒则梦灭。	Chan Master Yongjia said: “In dreams, the six destinies are plainly present; upon awakening, the great chiliocosm is utterly empty.” Dreamers take their dreams to be real and do not know that they themselves are dreaming. Once they awaken from the dream, they suddenly realize that all the circumstances within it are illusory, false appearances. A single night is only a small dream; human life is truly a great dream. When one awakens, the dream vanishes.
大梦谁先觉？平生我自知！若人觉悟了，证得实相之境，当即显现人生如梦幻泡影、如露亦如电之佛理。故开悟则无明灭，即彻见自己的本来面目。破无明就是见性！我在前面的讲解中，曾多次地从不同角度讲到见性问题。为什么要这样讲呢？无非是要着重强调一下，提醒各位修学者注意。	Who first awakens from the great dream? Throughout my life, I myself have known! If a person awakens and realizes the realm of true reality, the Buddhist principle that life is like a dream, an illusion, a bubble, a shadow, dew, or lightning immediately becomes apparent. Thus, when awakening occurs, ignorance is extinguished, and one thoroughly sees one's own Original Face. Breaking through ignorance is seeing one's nature! In my earlier explanations, I have discussed seeing one's nature many times from different perspectives. Why have I explained it in this way? Simply to emphasize the matter and remind all practitioners to take heed.
佛教经论虽多，法门虽广，但宗旨是一，目的无殊，即明心见性也。明心见性实乃一代时教的伟大宏深之旨和精髓所在，是超生脱死之重要关键，是证大道之枢纽，实为佛教各宗派之纲宗，学佛者之圭臬！若不依此纲宗修习，则非佛教徒矣！	Although Buddhist sūtras and treatises are many and dharma gates are vast, their central tenet is one and their aim is the same: realizing the mind and seeing one's true nature. Realizing the mind and seeing one's true nature is truly the profound and far-reaching intent and essential core of the whole body of teachings delivered by the Buddha during his lifetime. It is the crucial key to transcending birth and death, the pivot for realizing the great Way, the guiding principle of all Buddhist

	schools, and the standard for Buddhist practitioners. If one does not cultivate in accordance with this guiding principle, one is not a Buddhist!
奈何佛法降及近世，曾门风高峻、气势磅礴、人才辈出、气象万千、独挑大梁的中流砥柱——禅宗，竟连明心见性一词也不敢形于口吻，见于著述，广为宣传了。	Yet as the Buddhadharma has declined in recent times, the Chan school—once a central pillar with lofty standards, magnificent vigor, an abundance of outstanding people, and a vast array of flourishing manifestations—has come to the point where it scarcely dares even to speak or write the words "realizing the mind and seeing one's true nature," much less publicize them widely.
从南到北，由东到西，走遍天下，大都抱定一则千篇一律的刻板死煞话头："念佛是谁？"以致禅宗行人苦参几十年，了无消息，因而以见性为甚深难事，高不可攀，以致谈虎色变，不敢企求，更不敢弘扬提倡了。	From south to north and east to west, wherever one travels, most people cling to the same rigid and lifeless huatou: "Who is reciting the Buddha's name?" As a result, Chan practitioners investigate with bitter effort for decades without receiving any news, and regard seeing their nature as an exceedingly profound and unattainable matter. They are so frightened that they dare not seek it, much less promote and advocate it.
所以，太虚大师无限感慨地说："现在禅宗儿孙，都是法卷传法，而不是明心见性后传法，所谓临济宗儿孙，皆一张空纸而已，何曾悟心来？！"因此，禅宗门庭萧条冷落，不少人已改换门庭为净土宗了。	Therefore, Master Taixu said with boundless sorrow: "The descendants of the Chan school today transmit the Dharma merely through Dharma certificates; they do not transmit it after realizing the mind and seeing their true nature. The so-called descendants of the Linji school are all but blank sheets of paper. When have they ever awakened to the mind?!" Consequently, the Chan school has become desolate and neglected, and many people have changed schools to become followers of the Pure Land school.
净宗行人主张横超生西，带业往生，只需有信愿，自有弥陀接引，好似不需要什么明心见性。殊不知净土宗念佛法门，念佛时要"都摄六根，净念相继，入三摩地，斯为第一。"执持名号，一日乃至七日一心不乱，"花开见佛悟无生"等，皆是明心见性的同义词啊！	Practitioners of the Pure Land school advocate horizontal transcendence and rebirth in the Western Pure Land while carrying karma. They believe that one need only have faith and vows, and Amitābha Buddha will naturally come to guide one, as though realizing the mind and seeing one's true nature were unnecessary. Yet they do not realize that the Pure Land method of Buddha-recitation requires that, while reciting the Buddha's name, one "gather in the six sense faculties, maintain uninterrupted pure mindfulness, enter

	samādhi—this is foremost." To uphold the name single-mindedly for one day, or even for seven days, without distraction; "when the lotus opens, one sees the Buddha and awakens to the unborn" —all these are equivalent expressions for realizing the mind and seeing one's true nature.
密宗行人又大都趋向神通玄妙，以炫耀世人，满足其名闻利养，而不注重证体悟道、了生脱死的功夫，把个大好密宗弄得妖气十足。密宗所主张的即生或即身成佛，即明心见性，也早抛到九霄云外去了。	Most practitioners of Esoteric Buddhism, moreover, tend toward the mysterious marvels of spiritual powers, displaying them to impress worldly people and satisfy their craving for fame, gain, and offerings. They do not value the work of realizing the essence, realizing the Way, and transcending birth and death, and have turned this excellent Esoteric Buddhism into something full of sinister and bizarre influences. The aim of Esoteric Buddhism—attaining Buddhahood in this very life or in this very body, namely realizing the mind and seeing one's true nature—has likewise long been cast beyond the clouds.
更有甚者，当今旁门左道泛滥成灾，妖邪作祟，群魔乱舞，借佛为名，传法授功，混淆正邪，玩弄神通法术，烧香礼拜，许愿占卜，敲打念唱，名闻供养……以致我们这个曾辉煌灿烂、神圣庄严的佛教，被不长进的后代子孙糟蹋得如此乌烟瘴气、混乱不堪。	What is worse, heterodox and deviant paths are rampant today. Perverse influences cause mischief and hordes of demons dance wildly, borrowing the name of Buddhism to transmit teachings and bestow practices. They confuse the true with the false, toy with spiritual powers and magical techniques, burn incense and make prostrations, make vows and tell fortunes, beat instruments, recite, and sing, all for fame, gain, and offerings. Thus our Buddhism, once brilliant, sacred, and dignified, has been ruined by unworthy descendants into such a foul, smoky, and chaotic state.
怎能不令人痛心疾首！所以，我们要振兴佛教，非提倡明心见性不可！还给修学者一个如来正法！不管你修习何宗，哪一法门，如真欲出生死、成大道，对于明心见性，非但不可漠视它、否定它、偏离它，而且要竭尽自己之智勇和精力，为实现明心见性这一伟大目的而努力奋斗，决不可畏难而退！这是我要着重强调的第一点。	How could this not fill one with anguish and indignation? Therefore, if we are to revive Buddhism, we must advocate realizing the mind and seeing one's true nature. We must restore the Tathāgata's true Dharma to practitioners. No matter which school or dharma gate you practice, if you truly wish to transcend birth and death and realize the great Way, you must not disregard, deny, or depart from realizing the mind and seeing one's true nature. Rather, you must exert all your wisdom, courage, and energy in striving to fulfill this great aim. You must never shrink back out of

	fear of difficulty. This is the first point I especially wish to emphasize.
第二点，明心见性并不神秘玄妙、高不可攀。前面我们多次讲到，性就在作用处！我们应该明白，性并没有遮藏、隐蔽起来，而且性的作用也不是隔断的。我们的性不在别处，就在当下！时时刻刻在你的作用之间。	Second, realizing the mind and seeing one's true nature is neither mysterious nor unattainable. As we have said many times before, intrinsic nature is right where its functioning occurs. We should understand that intrinsic nature is not concealed or hidden, nor is its functioning cut off. Our intrinsic nature is nowhere else; it is right here, at this very moment. At every moment, it is present within your functioning.
大慧宗杲祖师曾开示：就在这前念已断、后念未起、一念未生的真空当中，乃是千钧一发之际。这个机会稍纵即逝，切不可停机伫思，而要在这时着力，加一把劲，猛着精彩。假如这时稍微停止一下，则会被影子所惑。	Patriarch Dahui Zonggao once instructed: precisely in the true emptiness when the preceding thought has ceased, the following thought has not yet arisen, and not a single thought has been born, one stands at a critical juncture. This opportunity vanishes in an instant. You must not pause and wait in thought; rather, at this moment, exert yourself, apply an extra measure of strength, and rouse yourself vigorously. If you stop even slightly at this point, you will be deluded by shadows.
要抓住这个很要紧的时机，一念回光返照，“”地醒悟了，这就是我们的本来面目！一口咬定、认定，不疑惑了，这就是见性！无明也就破了。	Seize this most crucial moment. With a single turning of the light inward, awaken—this is our Original Face! Bite down firmly on it, recognize it with certainty, and cease to doubt: this is seeing one's nature. Ignorance is then broken through as well.
所以说，见性并没有什么稀奇古怪、玄妙叵测。无奈愚昧者虽经百般指点开示，但总以未见任何奇特神通玄妙，而以为不是，不肯承当。于是心外求法，以期神效。主法者虽悲心痛切，欲大家都能当下见性，成佛证果，但总不能按牛头吃草，代伊承当呵！故不得已，因时制宜，方便变迁了。	Thus, seeing one's nature is nothing strange, bizarre, mysterious, or unfathomable. Yet though ignorant people may receive every kind of instruction and guidance, because they do not see any extraordinary spiritual powers or mysterious marvels, they think it is not the real thing and refuse to acknowledge it. They then seek Dharma outside the mind in hopes of miraculous effects. Although those who teach the Dharma are deeply compassionate and wish everyone to see their nature immediately and attain Buddhahood, they cannot force a cow's head down to make it eat grass, nor can they undertake realization on another's behalf. Thus, having no alternative, they adapt to the times and alter their expedient methods.

今天，学人听了，若能于当下拨开迷雾，明见佛性，并以观自在菩萨为榜样，于日用中绵密保任，踏踏实实定下心来，时时观照这个本性，叫它在本位上不动摇，不为客观环境所左右，不被物境所牵引，时时长养圣胎，守道养性，勤除习气，则终究会证成正果。这也正是《心经》的妙旨所在。	Today, if practitioners, upon hearing this, can dispel the mists of delusion at this very moment and clearly see Buddha-nature, and if they take Avalokiteśvara Bodhisattva as their model, continuously safeguard realization amid their daily activities, settle their minds firmly and sincerely, and at all times contemplate this intrinsic nature—letting it remain unwavering on its original ground, not swayed by objective circumstances or drawn along by material objects—then, by constantly nurturing this 'sacred embryo', preserving the Way and nourishing intrinsic nature, and diligently removing habitual tendencies, they will ultimately realize the true fruit. This is precisely the wondrous purport of the Heart Sūtra.
古德说：“镜水尘风不到时，应现无瑕照天地。”这是把我们的自性比喻为镜子和水。	An ancient worthy said: “When dust does not touch the mirror and wind does not stir the water, they respond without flaw and illuminate heaven and earth.” This compares our intrinsic nature to a mirror and water.
意思是说，我们这个不生不灭、不垢不净、不增不减的佛性是一丝不挂、一尘不染的，就像镜子上面没有灰尘，水没有遇到风吹(无波浪)的时候一样，明明朗朗的，能彻照天地而无遗。	This means that our Buddha-nature, which is neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing, is utterly bare and unstained by a single speck of dust. It is like a mirror with no dust upon it, or water that has not encountered wind and therefore has no waves: clear and bright, it can thoroughly illuminate heaven and earth without omission.
既然能够彻照天地，那不是时时刻刻得大自在吗？这个时候又是什么呢？所以，又接着说：“鹤立林间，猿啼岭上，风卷断云，水击长船。”这正是一派无忧无虑、自自在在的自然景象。	If one can thoroughly illuminate heaven and earth, does that not mean enjoying great freedom at every moment? And what is this moment? Thus it continues: “A crane stands amid the woods; an ape cries upon the ridge. The wind sweeps away broken clouds; the water strikes a long boat.” This is precisely a natural scene of carefree, untrammeled ease.
这就是说，性体是明朗的，其用是万能的，是能够对境生心起用的。即世上的一切事事物物都是这个自性对境生起的，我们时时处处所见到的一切色相，都是自性的显现。	That is to say, the essence of intrinsic nature is lucid, and its function is all-capable: it can give rise to mind and function in response to circumstances. All the myriad things and events in the world arise when this intrinsic nature encounters circumstances. All the forms we see at every time and place are manifestations of intrinsic nature.

我们若能在应缘接物起用时，明白这是自性在起用，那就时时见性、处处见性，而不为外境所转。玄沙禅师说：真心就是你的见闻觉知，现量就是真心。	If, when responding to circumstances, engaging with things, and functioning, we understand that it is intrinsic nature that is functioning, then we see our nature at every moment and in every place, without being turned by external circumstances. Chan Master Xuansha said: “The true mind is your seeing, hearing, awareness, and knowing; direct perception is the true mind.”
其意就是，对一切事物、自然现象，不要加上你的主观妄心分别，那就是真心。一旦有主观妄心分别，那就是识神。真心和识神的分别就在于此！“分别是识，无分别是智”。智就是真心。因此，明心见性并非玄妙不可测，大家还疑个什么呢？	This means that, in relation to all things and natural phenomena, one should not add the discriminations of one’s subjective deluded mind. That is the true mind. Once there are discriminations of the subjective deluded mind, that is consciousness-spirit. The distinction between true mind and consciousness-spirit lies precisely here: “Discrimination is consciousness; non-discrimination is wisdom.” Wisdom is the true mind. Therefore, realizing the mind and seeing one’s true nature is not something abstruse and unfathomable. What is there still to doubt?
前面我们讲了为什么要把五蕴观破、照空以及怎样把五蕴观破、照空。那么，五蕴被观破、照空之后，就回复了自性，就不会为外境所迷，而被五蕴所使唤。这样，就可以反过来利用五蕴，得其效用。	Previously, we discussed why the five aggregates must be contemplated, penetrated, and realized as empty, as well as how to do so. Once the five aggregates have been contemplated, penetrated, and realized as empty, one returns to intrinsic nature. One will no longer be deluded by external circumstances or driven about by the five aggregates. Instead, one can make use of the five aggregates and bring their functions into effect.
有些人就不理解，五蕴被照空就算了，为什么还要利用它呢？这就是佛法讲的真空妙有。真空者，空而不空，不空而空；妙有者，有而不有，不有而有。这里既不能着实，又不能偏空。	Some people do not understand this. Once the five aggregates have been realized as empty, they ask, why make use of them any further? This is what the Buddhadharma calls true emptiness and wondrous presence. True emptiness is empty yet not empty, not empty yet empty; wondrous presence is existent yet not existent, not existent yet existent. Here, one can neither take things as substantially real nor fall into biased emptiness.
因不有而有、空而不空之故，所以不无假相，诸如男女老少、飞禽走兽、山河大地、草木森林、日月星辰、风雨雷电等事事物物、自然现象，宛然现前，还是有的。但是，这些有呢，均无自体，皆是自性显现，所以是妙有。	Because what is not existent nevertheless appears, and what is empty is nevertheless not empty, provisional appearances are not absent. Men and women, young and old, birds and beasts, mountains and rivers, the earth, plants and forests,

	the sun, moon, and stars, wind, rain, thunder, and lightning—all things and natural phenomena—appear vividly before us and do indeed exist. Yet these existences have no independent substance; they are all manifestations of intrinsic nature. Therefore, they are wondrous presence.
又因有而不有，不空而空之故，虽有假相，但无实体，所以不可执取。因为都是因缘所生法，没有自体，故谓之真空。真空不同于顽空，顽空是不能应缘显相起用的。譬如虚空，它能起什么作用呢？它根本没有觉性。	Again, because what exists is not truly existent, and what is not empty is empty, provisional appearances may exist, but they have no substantial reality and therefore cannot be grasped. Since all are dharmas arising from causes and conditions and have no independent substance, this is called true emptiness. True emptiness differs from inert emptiness. Inert emptiness cannot manifest appearances or function in response to circumstances. Take empty space, for example: what function can it perform? It has no awareness at all.
而我们的佛性不同于顽空，虽然其本体是无形无相的，但它是个灵性，是个万能体，能够随缘显相，能够生起万法，能够起种种妙用。正因为如此，它才是妙体。	Our Buddha-nature, however, differs from inert emptiness. Although its fundamental essence is formless and without attributes, it is numinous awareness, an all-capable essence. It can manifest appearances according to conditions, give rise to the myriad dharmas, and manifest all kinds of wondrous functioning. Precisely for this reason, it is a wondrous essence.
假如它不能生起万法，也不能起用，那还称什么妙体呢？正因为这个无形无相的本体能够显相、能够起用，方谓之妙。也正因为它能够显相起用之故，才能从相上明悟其妙体。我们不妨举个例子，大家就容易理解了。	If it could not give rise to the myriad dharmas or function, how could it be called a wondrous essence? It is called wondrous precisely because this formless, attribute-free fundamental essence can manifest appearances and function. And precisely because it can manifest appearances and function, we can awaken to its wondrous essence through appearances. Let us give an example, and this will be easier to understand.
妙体就像我们做一切事情的“理”一样，故称“理体”。这个理又是什么呢？譬如，一个科学家经过多年潜心研究，发明了一个公式。按照这个公式计算，可以完成一个事相。	A wondrous essence is like the “principle” by which we accomplish everything; hence it is called the “essence of principle.” What is this principle? Suppose that, after many years of concentrated research, a scientist devises a formula. By calculating according to that formula, a concrete undertaking can be accomplished.

这个公式所表达的科学道理，就通过所完成的事相显现出来了。也就是说，这个公式所反映的道理正确与否，只有通过这个事相才能体现出来。	The scientific principle expressed by this formula is manifested through the undertaking that is accomplished. In other words, whether the principle reflected in the formula is correct can be demonstrated only through that undertaking.
如果这个事相不能完成或没有成功，那就说明这个公式是错误的，这个道理不符合客观规律，是不成立的。反之，则说明这个理论是正确的。	If the undertaking cannot be completed or does not succeed, this shows that the formula is mistaken, that the principle does not accord with objective laws, and that it cannot stand. Conversely, success shows that the theory is correct.
“理”是无形无相的，事物是有形有相的，但无形无相之理却在有形有相的事物上显现出来了。同样，佛性是无形无相的妙体，它也要在有形的相用上显现出来，离开相用就见不着这个理体了。	“Principle” is formless and without attributes, whereas things possess form and attributes. Yet formless, attribute-free principle manifests through things that have form and attributes. Likewise, Buddha-nature is a formless, attribute-free wondrous essence, and it must manifest through tangible appearances and functions. Apart from appearances and functions, this essence of principle cannot be seen.
所以说“理以事显”，即通过事物的相用，而显现出这个理体。“事以理成”，是说有了这个理体，才能够完成事物。倘若没有这个理体，做事就不能成功。	Therefore, it is said that “principle is revealed through phenomena”: through the appearances and functions of things, the essence of principle is revealed. “Phenomena are accomplished through principle” means that things can be accomplished only when this essence of principle is present. Without it, what one does cannot succeed.
那么，性在什么地方显现呢？就是在事物上显现。见到事物，就是见到了“性”这个理体。体、相、用三样东西是一而三、三而一，三位一体的。对于初见性者，性非眼可见。	Where, then, does intrinsic nature manifest? It manifests in things. To see things is to see the essence of principle called “nature.” Essence, appearance, and function are three yet one, one yet three: a threefold unity. For one who has only initially seen the nature, however, intrinsic nature cannot be seen with the eyes.
因为性是无形无相、一丝不挂、一尘不染，不能见，无所见的。一有所见，就非真见了。《楞严经》说：“见见之时，见非是见。”其意是说，当你见性的时候，不是用眼睛见的。	For intrinsic nature is formless and without attributes, without the slightest attachment and unstained by a single speck of dust. It cannot be seen; there is nothing to see. Once there is something seen, it is not true seeing. The Śūraṅgama Sūtra says: “When seeing sees seeing, that seeing is not true seeing.” This means that when you see your nature, you do not see it with your eyes.

因为性是无形无相的，你怎么可能用眼睛见到呢？有能见、有所见的时候，这个见就不是真见，而是妄见。有能见之心，有所见之相。能所相对，都是虚妄的，所以不是真见。真见是无所见，一有所见就不是自性。《金刚经》说：“若见诸相非相，即见如来。”说的就是这个道理。	Since intrinsic nature is formless and without attributes, how could you possibly see it with your eyes? Whenever there is a seeing subject and an object seen, that seeing is not true seeing but deluded seeing. There is a mind that sees and an appearance that is seen. Subject and object stand in opposition; both are illusory, and so this is not true seeing. True seeing has nothing that is seen. Once there is something seen, it is not intrinsic nature. The Diamond Sūtra says: “If one sees all appearances as non-appearances, one sees the Tathāgata.” This is the principle being explained.
但是，彻见自性者，肉眼也能见性。为什么呢？这不是自相矛盾吗？不是。前面我们已经讲了，一切色相都是自性的显现。	Yet one who has thoroughly seen intrinsic nature can also see it with the physical eyes. Why is this? Is this not self-contradictory? No. As we have already explained, all forms and appearances are manifestations of intrinsic nature.
离开性就没有相，没有理体，哪里会有事物的成就呢？既然一切色相都是自性的显现，相就是性，那么见相就是见性了。所以，见相时不被色相所迷，不把相当成真的，而是透过色相见本质，见其理体，就是见到自性。	Apart from intrinsic nature, there are no appearances; without the essence of principle, how could anything be accomplished? Since all forms and appearances are manifestations of intrinsic nature, appearance is intrinsic nature; thus, seeing appearances is seeing intrinsic nature. Therefore, when seeing appearances, do not be deluded by them or take them to be real. Rather, see through forms and appearances to their essence, see their essence of principle: this is seeing intrinsic nature.
这才是真正彻底见到自性的人。譬如天上的白云，尤其是秋天的白云，变化无穷。一会儿形似苍狗，一会儿又变成了狮子，一会儿变为山川大海……。尽管其相变化多端，但本体——白云还是一直没变。	Only this is truly and thoroughly seeing intrinsic nature. Consider the white clouds in the sky, especially autumn clouds, which change without limit. At one moment they resemble a gray dog; at the next, they become a lion; then they turn into mountains, rivers, and seas. Yet however varied their changing forms may be, their basic substance—the white clouds—remains unchanged.
我们识得它是白云，而不为其变化的假相所迷惑，不着在变化的狮子、狗等假相上面，这就是见性。识得自性是自己，这就是醒悟。	When we recognize them as white clouds and are not deluded by their changing provisional appearances, without becoming attached to such provisional appearances as lions or dogs, this is seeing intrinsic nature. To recognize that intrinsic nature is oneself is awakening.

反之，不识自性，只认外界的假相，并以此为真，犹如不识白云，只认苍狗，那就错了！我们这个娑婆世界，之所以称为五浊恶世，就是因为一切众生都执著外境、外相，而不知这些境界、现象都是自性的显现。忘失本来，迷于外相，这就叫做抛家离舍，在外面流浪生死。根本原因是自己不认识自性，此乃人生的一个大过错！	Conversely, if one does not recognize intrinsic nature but acknowledges only the provisional appearances of the external world and takes them as real, it is like failing to recognize white clouds and identifying only the gray dog. That is a mistake. Our Sahā world is called the Sahā world of the five turbidities because all sentient beings cling to external circumstances and appearances, unaware that these realms and phenomena are manifestations of intrinsic nature. Forgetting their original nature and becoming deluded by external appearances, they abandon their home and leave their dwelling to wander outside in birth and death. The fundamental reason is that they do not recognize their own intrinsic nature. This is one of life's great errors.
同理，如果我们能清醒地认识到：五蕴就是自性的显现，本非实有，均是假相，真正实有的是我们的自性。那么，我们就不会被五蕴所迷，反过来，却能自如地利用它。	By the same token, if we clearly recognize that the five aggregates are manifestations of intrinsic nature, that they are not inherently real but are all provisional appearances, and that what is truly real is our intrinsic nature, then we will not be deluded by the five aggregates. Instead, we will be able to use them freely.
这样，五蕴就是好东西，就是自性的妙用，而成为我们修证成佛的工具和资粮。反之，本末倒置，被五蕴所迷，而错用它，乱用它。那么，五蕴就是个坏东西，成为我们堕入六道轮回的毒素和孽障。	In this way, the five aggregates are beneficial things: they are the wondrous functioning of intrinsic nature and become tools and provisions for our cultivation, realization, and attainment of Buddhahood. Conversely, if we put the root and branch upside down, become deluded by the five aggregates, and misuse them, then the five aggregates become harmful things, turning into toxins and karmic obstacles that cause us to fall into the cycle of rebirth in the six realms.
这就好像是一个国家的皇帝或者一个家庭的主人。如果他们精明强干，文武大臣或家里的仆人就会服从指挥，听从调遣，各负其责，把工作做好，使得国家稳定、繁荣富强，或者家庭安宁、和睦幸福。	This is like the emperor of a country or the head of a household. If they are astute and capable, the civil and military ministers, or the household servants, will obey their commands and assignments. Each will fulfill their proper responsibility and perform the work well, making the country stable, prosperous, and strong, or the household peaceful, harmonious, and happy.
相反，如果皇帝或者主人昏庸无能，非但指挥不了文武大臣或仆人，反而常被大臣或仆人搞得乌烟瘴气、乱七	Conversely, if the emperor or household head is muddleheaded and incompetent, not only will they

八糟，这就是主弱被欺，以致使国家沦亡，家庭破散。	be unable to direct their civil and military ministers or servants, but they will constantly be thrown into chaos by them. This is what happens when a weak master is bullied, leading to the fall of the country and the breakup of the household.
前面我们曾谈过真心和妄心的主仆关系，现在我们讲的是自性和五蕴、真心和识神的主仆关系。首先要清醒地认识到，佛性是主人，主人做得了主，就可以利用识神，利用色受想行识五蕴。识神和五蕴也就派上用场了。	Previously, we discussed the master-servant relationship between true mind and deluded mind. Now we are discussing the master-servant relationship between intrinsic nature and the five aggregates, and between true mind and consciousness-spirit. First, we must clearly recognize that Buddha-nature is the master. When the master is able to take command, consciousness-spirit can be put to use, as can the five aggregates of form, feeling, perception, formations, and consciousness. Then consciousness-spirit and the five aggregates serve their proper purpose.
我们要想成就任何事业，都要利用五蕴。我们要领受客观的规律，要认识掌握客观规律，然后按照客观规律去做。如果我们的思想和行动符合客观规律，我们所做的事业就会成就。	To accomplish any undertaking, we must make use of the five aggregates. We must apprehend, understand, and master objective laws, and then act in accordance with them. If our thoughts and actions accord with objective laws, the undertakings we pursue will succeed.
无论我们是研究科学、医学或具体地生产制造某种产品等，就会取得成功。我们的科学技术水平、生活水平、人的素质也就会不断提高，蒸蒸日上，国泰民安。世界也不会发生战争，和和平平地过日子。这样，五蕴给人类带来的是美好光明、吉祥安宁。所以说，在世间办任何事、成就任何事业，都离不开五蕴的妙用。	Whether we engage in scientific or medical research, or specifically manufacture some product, we will achieve success. Our level of science and technology, our standard of living, and the quality of human life will continually improve and flourish; the country will be prosperous and the people at peace. Nor will wars occur in the world, and people will live together peacefully. Thus, the five aggregates bring humanity beauty, brightness, auspiciousness, and peace. Therefore, no worldly undertaking or accomplishment can be separated from the wondrous functioning of the five aggregates.
我们修行也离不开五蕴，五蕴是修行成佛的工具和资粮，离开五蕴怎么修呢？在修行过程中，时时处处都在利用五蕴。我们修行，首先要通过看经书，听讲经说法，来了解佛教。	Nor can our cultivation be separated from the five aggregates. The five aggregates are tools and provisions for cultivation and attainment of Buddhahood; how could one cultivate apart from them? Throughout the process of cultivation, we make use of the five aggregates at every moment

	and in every place. To cultivate, we must first learn about Buddhism by reading sūtras and other Buddhist texts and by listening to explanations of the sūtras and Dharma teachings.
我们所看经书的文字，听讲经说法的声音，都是色相，这是色蕴。我们看经、听经后，接受了佛经的妙理，就信受奉行，这是受蕴。	The written words in the scriptures we read and the sounds of expounding the scriptures and teaching the Dharma that we hear are all material forms; this is the aggregate of form. After reading and hearing the scriptures, we receive their wondrous principles, have faith in them, accept them, and put them into practice; this is the aggregate of feeling.
接受之后，经过大脑的思考、分析、研究，从理上明白了佛教的教义教理，什么是真？什么是假？我们为什么要修行？怎样修行？这是想蕴。然后付诸于实行，这就是“闻、思、修”的修，修就是修行，这是行蕴。	After receiving them, we think, analyze, and study them with the mind, and come to understand the doctrines and principles of Buddhism: What is true? What is false? Why should we cultivate? How should we cultivate? This is the aggregate of perception. We then put them into practice. This is the cultivation in “hearing, contemplating, and cultivating”; cultivation means spiritual practice. This is the aggregate of formations.
经过修行、修证，打开了智慧，转识成智，触及了识蕴。知识是有分别、有执著的，而智慧是无分别、无执著的。所以，我们修行非但离不开五蕴，而且还要利用五蕴起作用。	Through practice and realization, wisdom unfolds, consciousness is transformed into wisdom, and one touches upon the aggregate of consciousness. Knowledge entails discrimination and attachment, whereas wisdom is free from discrimination and attachment. Therefore, not only can our practice not be separated from the five aggregates; we must also make use of the five aggregates in their functioning.
打开智慧、修行成道之后，并不是死守住这个般若、真如，而是要起妙用的。死守着真如，不起用，那就像泥塑木雕一样无用。但是真如要起用，就离不开五蕴、识神。因为自性、真如是性体，它不会动。	Once wisdom has unfolded and one has realized the Way through practice, one should not merely cling rigidly to prajñā and suchness (tathatā), but must bring forth wondrous functioning. To cling rigidly to suchness (tathatā) without allowing it to function is as useless as a clay or wooden image. Yet for suchness (tathatā) to function, it cannot be separated from the five aggregates and the consciousness-spirit. For intrinsic nature, or suchness (tathatā), is the essence of nature; it does not move.
它要动、要起妙用，就需要很多人帮忙，仆人、佣人、客人都要来帮忙。五蕴就是仆人，识神就是佣人，一切	For it to move and bring forth wondrous functioning, it needs many people to assist it: servants, attendants, and guests must all come to

外境都是客人。如果真如离开了五蕴、识神，也就没有任何价值了，也就无用了。	help. The five aggregates are the servants, the consciousness-spirit is the attendant, and all external circumstances are the guests. If suchness (tathatā) were separated from the five aggregates and the consciousness-spirit, it would have no value and no function.
因此，我们要度众生，摄引众生，成就佛事，还是要利用五蕴。而且，这时因已照破五蕴，明识自性，五蕴就尽显妙用了。我们要度众生，就要接触到各种不同根基的人，领受到他们各种各样的习气和烦恼，然后就要想种种方法，立种种法门，善巧方便地引导和启迪众生的智慧。这一切无不都是色受想行识五蕴的妙用。	Therefore, if we are to liberate sentient beings, gather and guide them, and accomplish the Buddha's work, we must still make use of the five aggregates. Moreover, once one has seen through the five aggregates and recognized one's intrinsic nature, the wondrous functioning of the five aggregates is fully revealed. To liberate sentient beings, we must come into contact with people of many different capacities, encounter their various habitual tendencies and afflictions, and then devise various methods and establish various dharma gates to guide them skillfully and expediently, thereby awakening their wisdom. All of this is the wondrous functioning of the five aggregates of form, feeling, perception, formations, and consciousness.
另外，我们欲要修行成佛，也不能离开众生。如果没有众生，是根本不能成佛的。为什么这样说呢？前面已讲述过，修道成就，须破三惑。	Furthermore, if we wish to cultivate and attain Buddhahood, we cannot be separated from sentient beings. Without sentient beings, it is fundamentally impossible to attain Buddhahood. Why is this so? As explained earlier, to attain realization on the path, one must eradicate the three delusions.
宗下是先破无明，即明心见性，而后再破尘沙惑；教下则是先破见思惑，然后破除尘沙惑。要破除尘沙惑，就必须靠救度众生。所谓尘沙者，就是我们的迷情、迷误，多得就像泥沙一样。	In the Chan school, one first eradicates ignorance—that is, realizes the mind and sees one's true nature—and then eradicates dust-like delusions. In the doctrinal schools, one first eradicates the delusions of views and thought, and then eradicates dust-like delusions. To eradicate dust-like delusions, one must rely on liberating sentient beings. So-called dust-like delusions are our deluded feelings and erroneous understandings, which are as numerous as dust and sand.
如果不度众生，我们是除不掉这些迷惑的。因为众生的根基不同，知见也不同，烦恼和习气更不同。我们要救度众生，就要恒顺众生。若不能恒顺众生，就不能救度众生。	If we do not liberate sentient beings, we cannot remove these delusions. Sentient beings differ in capacity, understanding and views, afflictions, and habitual tendencies. To liberate sentient beings, we

	must accord with them constantly. If we cannot accord with sentient beings constantly, we cannot liberate them.
其一：要恒顺众生，就要有大智慧，善用五蕴。在了解众生各种不同的根基、习气、烦恼后，才能通达如尘如沙的无量法门，才能圆融无碍地教化众生，同时也就能破除你的尘沙惑了。	First: to accord with sentient beings constantly, one must possess great wisdom and make skillful use of the five aggregates. Only after understanding sentient beings' differing capacities, habitual tendencies, and afflictions can one penetrate the immeasurable dharma gates as numerous as dust and sand, teach and transform sentient beings harmoniously and without obstruction, and at the same time eradicate one's own dust-like delusions.
其二：由于众生的习气、烦恼分门别类太多了，在你度生时，使你潜伏的种种烦恼、习气也暴露出来了。由于你跟着众生转，你才知道："哎呀！我还有这么许多的恶习和烦恼！"从而才会把你的习气和烦恼除光，把你的迷惑除尽。也只有这样，尘沙惑才能消尽。	Second: because sentient beings' habitual tendencies and afflictions are divided into so many categories, when you liberate them, your own latent afflictions and habitual tendencies are also exposed. Because you are carried along by sentient beings, you come to realize: "Oh! I still have so many bad habits and afflictions!" Only then can you eliminate your habitual tendencies and afflictions completely and exhaust your delusions. Only in this way can dust-like delusions be fully extinguished.
其三：福(福德)慧(智慧)俱足，才能成佛。度生是福德的积累。如果你什么事都不做，一点事也没有成就，那你的功德在什么地方呢？譬如说立功受奖，那是要在做事中做出了成绩才得到的。同样，度生也是积累福德，是成佛的资粮。	Third: only when both merit and wisdom are complete can one attain Buddhahood. Liberating sentient beings accumulates merit and virtue. If you do nothing and accomplish nothing at all, where will your merit and virtue be found? For example, one receives an award for meritorious service only after achieving results through one's work. Likewise, liberating sentient beings accumulates merit and virtue; it is a provision for attaining Buddhahood.
"照见五蕴皆空"，既不要执著在"照"上，也不要执著在"空"上，照也不可得，空也不可得。"凡所有相，皆是虚妄"，"因缘所生法，我说即是空"。	"Seeing that the five aggregates are all empty" means that one should neither cling to "seeing" nor cling to "emptiness." Seeing cannot be obtained, nor can emptiness be obtained. "All appearances are illusory." "All dharmas arising from causes and conditions, I say, are empty."

你不执著它，而且能透过现象见本质，见到自己的佛性，那么就能够善用五蕴而起妙用，就能成佛度众生。此乃真空妙有之故。倘若不明白上述道理，执迷不悟，迷真认假，执妄为真，以致错用、乱用五蕴，造业受报，就会在六道轮回中流转生死，无有出期。	If you do not cling to them, and can see through appearances to their essence and recognize your own Buddha-nature, then you can make skillful use of the five aggregates to bring forth wondrous functioning, attain Buddhahood, and liberate sentient beings. This is because of true emptiness and wondrous presence. If one does not understand the principles explained above, remains deluded and fails to awaken, mistakes the true for the false, and takes delusion to be reality, one will misuse and recklessly use the five aggregates, create karma and undergo karmic retribution, and revolve through birth and death in the six realms without any prospect of release.
小乘圣人(阿罗汉和辟支佛)虽知一切色相非真、虚幻不实，但因不知真空妙有之故，所认之“空”是析法真空。就是把一切色相分析到最后，都没有了。	Although the saints of the Lesser Vehicle—arhats and pratyekabuddhas—know that all material forms are unreal, illusory, and insubstantial, because they do not understand true emptiness and wondrous presence, the “emptiness” they recognize is the analytical emptiness of dharmas. That is, they analyze all material forms until, in the end, nothing remains.
把东西一分为二，二分为四，四分为八，八分十六……越分越小，最后没有了，空了。误认为空是空、色是色，色外有空、空外有色，而不识色空一体。《心经》讲：“色即是空，空即是色。	They divide a thing into two, two into four, four into eight, eight into sixteen, and so on. The divisions become increasingly minute until, in the end, nothing remains: it is empty. They mistakenly regard emptiness as emptiness and form as form, supposing that there is emptiness apart from form and form apart from emptiness, without recognizing that form and emptiness are one. The Heart Sūtra says that form is emptiness, and emptiness is form.
”色相和空相是一回事，而他们则认为色和空是两回事，偏守于空。以镜子为例，他们误认为镜子和影子是不同的两回事，镜子是镜子，影子是影子。五蕴的第一蕴就是色。因为有色之故，才去接受领纳。	Form and emptiness are one and the same, but they regard form and emptiness as two separate things and cling one-sidedly to emptiness. Take a mirror as an example: they mistakenly believe that a mirror and its reflections are two different things—the mirror is the mirror, and the reflections are reflections. The first of the five aggregates is form. It is because there is form that one receives and apprehends.
领纳之故，才去思想色相。由想而行，一切行为迁流不息，再取之为知识。所以，一个色就可以代表五蕴。既	Because of apprehension, one thinks about material forms. From perception come formations;

然五蕴是拖我们下水，使我们受六道轮回之苦的坏东西，那就把它完全空掉算了。	all actions flow on without cease, and are then taken to be consciousness. Thus, form alone can represent the five aggregates. Since the five aggregates are bad things that drag us down and make us suffer the cycle of birth and death in the six realms, they think that they should simply be emptied out altogether.
于是他们就误认为，见性就是要见个空，不要有任何东西。他们守在空边，不知色受想行识五蕴都是自性的显现，都是妙用。所以说，小乘圣人是见性不全的。虽然他们也能起般若智慧之用，但不圆满。所以，不是真正的佛法。从这个高度讲，小乘圣人也未曾见性。	Thus, they mistakenly believe that seeing one's true nature means seeing emptiness and having nothing whatsoever. They remain on the side of emptiness, unaware that the five aggregates of form, feeling, perception, formations, and consciousness are all manifestations of intrinsic nature and are all wondrous functioning. Therefore, the saints of the Lesser Vehicle have an incomplete realization of true nature. Although they too can bring prajñā-wisdom into function, it is not complete. Thus, it is not the genuine Buddhadharma. From this perspective, the saints of the Lesser Vehicle have not truly seen their nature.
大乘初门的菩萨，虽然知道色相当体即空，知道“空”并不是要把色相取消。一切色相无不是因缘所成，本无自性，本无自体，本不可得。譬如，我们人的肉体本不可得，不是说要离开肉体之后才会空。但他们还是偏守于空。	Although bodhisattvas at the initial gate of the Mahāyāna know that material forms are empty in their very substance, and know that “emptiness” does not mean eliminating material forms, they still cling one-sidedly to emptiness. All material forms are formed through causes and conditions; originally they have no intrinsic nature, no independent substance, and cannot be obtained. For example, our physical bodies are originally unobtainable; this does not mean that they become empty only after we leave the body.
什么缘故呢？因他们不知道色相就是自性的显现，就是自性所起的妙用。仍以镜为例，影子是镜子所显现的。他们认为镜子是实，影子为虚，而不知影子和镜子根本不可分离。所谓镜子者，就是因其能显影。	Why is this so? Because they do not know that material forms are manifestations of intrinsic nature and the wondrous functioning arising from intrinsic nature. Again taking a mirror as an example, reflections are manifested by the mirror. They regard the mirror as real and the reflections as unreal, without knowing that reflections and mirror are fundamentally inseparable. What is called a mirror is so called precisely because it can manifest reflections.
如果不能显影，还能称之谓镜子吗？所以，镜子和影子是不可分离的。我们这个自性，因是真空妙有之故，是	If it could not manifest reflections, could it still be called a mirror? Therefore, the mirror and its

一定要显相起用的。倘若不能显相起用，那就是顽空、断灭空了。	reflections are inseparable. Because our intrinsic nature is true emptiness and wondrous presence, it must manifest appearances and bring forth functioning. If it could not manifest appearances and function, that would be obstinate emptiness or annihilationist emptiness.
大乘初门菩萨只能理解体法真空，只能体会到佛教所说的一切法，包括一切色相和我们想象的抽象的内容，都是当体即空。但他们不知道妙有真空，也不知道五蕴是妙用，所以还是偏空。	Bodhisattvas at the initial gate of the Mahāyāna can understand only the true emptiness of dharmas in their very substance. They can understand only that all dharmas spoken of in Buddhism—including all material forms and the abstract contents we imagine—are empty in their very substance. But they do not know wondrous presence and true emptiness, nor do they know that the five aggregates are wondrous functioning; therefore, they still cling one-sidedly to emptiness.
他们认为五蕴和识神(色受想行识中的最后一蕴)都是坏东西。宗下的玄沙禅师做了一个偈子：“学道之人不识真，只为从来认识神。无始劫来生死本，痴人唤作本来人。	They regard the five aggregates and the consciousness-spirit—the last of the five aggregates of form, feeling, perception, formations, and consciousness—as bad things. Chan Master Xuansha composed this verse: “Those who study the Way do not recognize the true, for they have always recognized only the consciousness-spirit. It is the root of birth and death throughout beginningless kalpas; foolish people call it the original person.”
”这个偈子一出，大家都害怕了，哎呀！不要弄错了呵，这都是识神呵，性可不是那么容易见到的呵！殊不知识神和自性是一体的。我们前面已举了镜子和影子，水和波的例子。影子是识神，波浪也是识神。	When this verse appeared, everyone became frightened: “Oh! We must not make a mistake. These are all the consciousness-spirit! Intrinsic nature is not so easily seen!” Yet they did not know that the consciousness-spirit and intrinsic nature are one. Earlier, we gave the examples of mirror and reflection, and water and waves. The reflection is the consciousness-spirit, and the waves too are the consciousness-spirit.
但是波浪本身就是水，我们只要认识到波浪是水而起的，不要执著这个波浪，从而见水，那么波澜壮阔不是更能起妙用吗？倘若是一潭死水，那还有什么壮观？有什么玄妙呢？所以，我们认识了水和波，镜子和影子的关系，就是认清了相和性的关系。	Yet the waves themselves are water. If we recognize that waves arise from water, do not cling to the waves, and thereby see the water, then do not vast and surging waves bring forth even greater wondrous functioning? If there were only a pool of stagnant water, what grandeur or mystery would there be? Therefore, once we understand the relationship between water and waves, and

	between a mirror and its reflections, we understand clearly the relationship between appearances and intrinsic nature.
水就是波，波就是水；镜不离影，影不离镜；色就是空，空就是色。通过水的动相——波浪，而识得水这个当体；通过影子这个相，识得镜子的当体；通过一切色相，五蕴、识神等等，认取佛性。	Water is waves, and waves are water; a mirror is not separate from its reflections, and reflections are not separate from the mirror; form is emptiness, and emptiness is form. Through the movement of water—its waves—we recognize water in its very substance; through the appearance of reflections, we recognize the mirror in its very substance; through all material forms, the five aggregates, the consciousness-spirit, and so forth, we recognize Buddha-nature.
那就时时处处都见性，这就是善用识神，善用五蕴，而起种种的妙用呵！大乘初门菩萨没有认识到这种关系，也就不会善用五蕴而起妙用。所以，他们还是偏空。	Then, at all times and in all places, we see our true nature. This is making skillful use of the consciousness-spirit and the five aggregates to bring forth all kinds of wondrous functioning. Bodhisattvas at the initial gate of the Mahāyāna have not recognized this relationship and thus cannot make skillful use of the five aggregates to bring forth wondrous functioning. Therefore, they still cling one-sidedly to emptiness.
只有见性的大菩萨，才真正深刻彻底地明白妙有真空之理，才能自肯承当，真正首肯性相不二之理，也就是佛教所说的不二法门。色即是空，空即是色；性就是相，相就是性，离性不能成相，离相不能显性。	Only great bodhisattvas who have seen their true nature can truly, deeply, and thoroughly understand the principle of wondrous presence and true emptiness. Only they can accept and undertake it for themselves, and genuinely affirm the principle that nature and appearances are nondual—the nondual Dharma gate spoken of in Buddhism. Form is emptiness, and emptiness is form; nature is appearance, and appearance is nature. Apart from nature, appearances cannot arise; apart from appearances, nature cannot be revealed.
所以，见相就是见性。那么，我们就可以利用一切色相，成就佛事，庄严佛土，圆成佛果。就像镜子和影子一样，影就是镜，镜就是影；影不离镜，镜不离影；离镜就没有影，离影就没有镜。	Therefore, seeing appearances is seeing intrinsic nature. We can then make use of all material forms to accomplish the Buddha's work, adorn Buddha lands, and perfect the fruition of Buddhahood. It is like a mirror and its reflections: reflections are the mirror, and the mirror is its reflections; reflections do not depart from the mirror, and the mirror does not depart from its reflections. Apart from the

	mirror there are no reflections, and apart from reflections there is no mirror.
既不着有，也不偏空，一切都是随缘起用。而且，在一切用上，不即不离，无喜无争，不取不舍。那就能够任运逍遥，随缘放旷，得大自在了。《心经》的妙旨，就是要我们大家以观自在菩萨为榜样，学习观自在菩萨，明白真空妙有之理，行深般若波罗蜜多，时照见五蕴皆空。	Neither clinging to existence nor leaning toward emptiness, one responds to conditions and functions accordingly in all things. Moreover, in all functioning, one neither identifies with nor separates from them; one neither rejoices nor contends, neither grasps nor rejects. Then one can move freely and at ease, open and unconfined in accordance with conditions, and attain great freedom. The wondrous purport of the Heart Sūtra is to have all of us take Avalokiteśvara Bodhisattva as our model, learn from Avalokiteśvara Bodhisattva, understand the principle that is true emptiness yet wondrous presence, practice profound prajñāpāramitā, and at that time see that the five aggregates are all empty.
度一切苦厄。此乃照见五蕴皆空之效果。既然已照破了五蕴，那么还会有什么苦、什么厄呢？“度”即度脱之义。“一切”乃指“所有”也。所谓“苦”者，就是我们身心的感受、身心的不安。苦有很多种苦，细细讲来有十八种苦。通常讲有八苦：生、老、病、死、爱别离、怨憎会、求不得、五阴炽盛。	Thus one is freed from all suffering and adversity. This is the effect of seeing that the five aggregates are all empty. Once the illusory nature of the five aggregates has been seen through, what suffering or adversity could remain? “To free” means to deliver from bondage. “All” means everything. So-called suffering consists in the feelings of our body and mind, and their unease. There are many kinds of suffering—eighteen, when explained in detail. Commonly, however, eight sufferings are taught: birth, aging, sickness, death, separation from what one loves, meeting with what one hates, not obtaining what one seeks, and the blazing of the five aggregates.
前面我们已讲过了，苦与乐是没有一定分界线的，没有一个统一的标准。何谓苦，何谓乐呢？这些无不都是依据每个人所养成的习气，对身心感受而产生的妄想、妄见。	As we have already explained, suffering and happiness have no fixed dividing line and no uniform standard. What is suffering, and what is happiness? All such judgments arise from deluded thoughts and views regarding bodily and mental feelings, based on the habitual tendencies each person has developed.
如果符合自己的习气，满足了自己的欲望，则认为是快乐；如果不符合自己的习气，没有满足自己的欲望，则被认为是苦。所以，苦与乐并不是一个真实的东西。	When something accords with one’s habitual tendencies and satisfies one’s desires, one considers it happiness. When it does not accord with one’s habitual tendencies and does not satisfy

	one's desires, one considers it suffering. Thus, suffering and happiness are not truly real things.
譬如，一套中等水平的房子，对于有钱人来说，平淡得很，不会以此感到惬意，也不会引起什么快乐欢喜。因为他居住的条件要比这好得多。但是在贫穷人看来，哎呀！真是太好了。	For example, a moderately good home seems quite ordinary to a wealthy person. It brings neither contentment nor joy, because that person's living conditions are far better. But to a poor person, it may seem wonderful indeed.
他会感到快乐，高兴得不得了，住进去就不想走了。又譬如，一个做脑力工作或很轻松工作的人，一旦下放到车间里，就会觉得很累、很苦，体力吃不消。	Such a person would be overjoyed and, once moved in, would not want to leave. Again, someone engaged in intellectual or very easy work may feel exhausted and miserable if transferred to work in a factory, finding the physical labor unbearable.
但是，如果让没有职业的人或者原工作比这更繁重、更艰苦的人来干，他会感到很轻松、很快乐。所以，苦与乐没有一定的分界线，没有统一的标准。关键看是否符合个人的习惯。然而，人们共同感到的最大的苦，就是生死苦，即分段生死和变易生死。这两种生死，前面已几次讲过，这里就不再重复了。	But if the same work is given to an unemployed person, or to someone whose former work was even more arduous and difficult, that person may find it easy and pleasant. Thus, suffering and happiness have no fixed dividing line and no uniform standard; the key is whether something accords with one's individual habits. Yet the greatest suffering commonly felt by all is the suffering of birth and death: segmented birth and death and transformational birth and death. These two forms of birth and death have already been explained several times, so they will not be repeated here.
所谓“厄”者，就是三灾八难。诸如：刀兵厄、贼劫厄、水、火、风、雹、地震等厄。这些“厄”都是过去所造的恶业，在今生感得的果报。个别做业个别有厄，共同做业共同受厄。这些业，障碍我们学佛修道。最大的厄就是五住烦恼，它代表了一切厄。哪五住烦恼呢?	So-called adversity means the three calamities and eight disasters: adversity from warfare, bandits, water, fire, wind, hail, earthquakes, and the like. These adversities are karmic results experienced in this life from evil karma created in the past. Those who create karma individually undergo adversity individually; those who create karma collectively undergo adversity collectively. Such karma obstructs our study of Buddhism and cultivation of the Way. The greatest adversity lies in the afflictions of the five abiding grounds, which encompass all adversities. What are the afflictions of these five abiding grounds?
第一是“见爱住地”(又称：见一处住地)烦恼。见爱者，就是看见某种东西就发生爱感，希望据为己有。住地，就是根深蒂固、牢不可拔。因为有这个见爱之故，你见了喜欢，一心想取为己有。别人见了，也同样想取	The first is the affliction of the “abiding ground of attachment to views” (also called the abiding ground of views). Attachment to views means that, upon seeing something, one develops fondness for it and wishes to possess it. An abiding ground

为己有。你争我夺，总有一方得不到，求不得苦就来了。所以见爱住地是个根本大烦恼。	means that it is deeply rooted and impossible to uproot. Because of this attachment to views, when you see something you like, you single-mindedly want to make it your own. Others who see it likewise want to make it their own. You struggle and contend with one another; one side will inevitably fail to obtain it, and the suffering of not obtaining what one seeks arises. Therefore, the abiding ground of attachment to views is a fundamental and major affliction.
对于我们修行人来说，如果除了见爱住地，那就不要紧了。为什么呢？因为如果见爱住地消灭了，对一切境都不会生心动念，就不会生爱感和占有欲望了，也不会发生争夺了，也就没有患得患失了。	For practitioners, it is all right if the abiding ground of attachment to views is eliminated. Why? Because once it has been eliminated, one will not give rise to thoughts or stirrings of mind in response to any circumstance. One will not develop fondness or the desire to possess, nor will contention arise, and there will be no anxiety over gain and loss.
所谓烦恼，都是由患得患失而产生的。没有得失，没有患得患失，怎么还会有烦恼呢？没有烦恼，心里就空净、就自在了。能这样，死后一定升天，至少生欲界天。	All afflictions arise from anxiety over gain and loss. Without gain and loss, and without such anxiety, how could afflictions remain? Without afflictions, the mind is empty, pure, and free. If one can be like this, one will certainly be reborn in the heavens after death, at least in a heaven of the desire realm.
而且，由于他在人间是修道的，见爱住地烦恼已经没有了，所以他在天上与普通天人也不相同。在欲界天，福享完了，则又降到人间，而且环境很好。人间寿命完了，又升天。如是四升四降，不会再向下堕落。	Moreover, because one cultivated the Way in the human realm and has already eliminated the affliction of the abiding ground of attachment to views, one differs from ordinary heavenly beings even while in the heavens. When one’s blessings in the desire realm heavens are exhausted, one descends again to the human realm, where the circumstances are very favorable. When one’s human lifespan ends, one ascends to heaven again. Thus one ascends four times and descends four times, without ever falling to lower states.
四升四降之后，则成为“二果向”。意思是，虽未修成二果罗汉，但已趋向于二果罗汉了。再升降两次，也就是六次，就成功为二果罗汉了。	After four ascents and four descents, one becomes one who is approaching the second fruition. This means that, although one has not yet attained second-fruit arhatship, one is progressing toward second-fruit arhatship. After ascending and descending twice more, making six times in all, one succeeds in becoming a second-fruit arhat.
二果就是“一来果”，只用再来人间一次，就至少证得三果——“不还果”，即不用再到人间来了。所以，我	The second fruition is the Once-Returner. Having to return to the human realm only once more, one

们只要破除了见爱住地，就绝对不要紧了，就是生不到西方极乐世界，也不怕。因为见爱住地破了，就只会向上升进，而不会下降堕落了。	will at least realize the third fruition—the Non-Returner—and will no longer need to come again to the human realm. Therefore, once we have eliminated the abiding ground of attachment to views, there is absolutely nothing to fear. Even if we are not reborn in the Western Pure Land, there is no cause for concern. Once this abiding ground has been eliminated, one can only advance upward and will not descend or fall.
我们修行用功，就要时时处处提高警惕，锻炼自己对境不生心、不动念。也就是说，要时时刻刻观照。要明白境界都不可得，都是虚幻不实的，而不要执著它。一切随缘，有粥吃粥，有饭吃饭。	When we apply ourselves to practice, we must remain vigilant at all times and in all circumstances, training ourselves not to give rise to thoughts or stirrings of mind in response to circumstances. In other words, we must maintain contemplation at every moment. We must understand that all circumstances are unobtainable, illusory, and unreal, and not cling to them. In all things, accord with conditions: if there is porridge, eat porridge; if there is rice, eat rice.
今天安排我做什么工作，我就做什么工作，只管坦荡无事地去做，而不要自己去增加烦恼。这便是直对现实，只见当下。一旦功夫成熟了，时节因缘到了，则桶底脱落，见到自己的本来面目。	Whatever work I am assigned today, I simply do that work, openly and peacefully, without adding afflictions for myself. This is to face reality directly and see only the present moment. Once practice matures and the time and conditions arrive, the bottom of the bucket drops out, and one sees one's own Original Face.
那么，无漏种子在八识田里种好了，就再也不会下降堕落了。就是习气顶重顶重，最最差的情况，也不过七次升天上，七次生人间，经七次升降就大事了毕了。因此，我们修行总以明心见性为第一重要。见性之后，就不着相了。	Then undefiled seeds have been firmly planted in the field of the ālaya consciousness (ālaya-vijñāna), and one will never again descend or fall. Even if one's habitual tendencies are exceedingly heavy, in the very worst case one will only ascend to heaven seven times and be born in the human realm seven times. After seven ascents and descents, the great matter is completely resolved. Therefore, in our practice, realizing the mind and seeing one's true nature is always of first importance. After seeing one's true nature, one no longer clings to appearances.
因为性是个空性，是根本没有什么可得的嘛。在见性的基础上，勤除习气，最终必能证成正果，而不会入邪道了。反之，如果没见性而先求发神通，这样盲修瞎练下去，非但没有用处，而且还有入魔的危险。一旦入魔，就不堪设想了。真修道人，情愿不成道，也不愿入魔。	For intrinsic nature is empty nature; fundamentally, there is nothing at all to be obtained. On the basis of seeing one's true nature, diligently eliminate habitual tendencies, and one will ultimately attain the true fruition without entering a mistaken path.

所以，学佛修道，明心见性是第一，是根本，这是非常重要的。	Conversely, if one has not seen one's true nature but first seeks to develop spiritual powers, then such blind cultivation and blind practice are not only useless but also risk entering demonic states. Once one enters demonic states, the consequences are unthinkable. A true cultivator of the Way would rather fail to realize the Way than enter demonic states. Therefore, in studying Buddhism and cultivating the Way, realizing the mind and seeing one's true nature is primary and fundamental; this is exceedingly important.
第二是“欲爱住地”烦恼。此即欲界天，要比人间享福得多。不过执著在欲界天上享受，还是烦恼呀，因为还没有出六道轮回呀。所以，欲爱住地也要消除。对欲界天也不执著，欲界天也不可得。那么，这个欲爱住地烦恼就没有了。	The second is the affliction of the “abiding ground of attachment to the desire realm.” This refers to the heavens of the desire realm, where one enjoys blessings far greater than those of the human realm. Yet clinging to enjoyment in the desire realm heavens remains an affliction, for one has not yet left the six realms of rebirth. Therefore, the abiding ground of attachment to desire must also be eliminated. Do not cling even to the desire realm heavens; they too are unobtainable. Then this affliction of the abiding ground of attachment to desire is gone.
第三是“色爱住地”烦恼。此即色界天了，色界天比欲界天更好。贪、　、痴、慢、疑属于思惑，也称“迷事惑”。见道以后，数数修习才能断尽，故又称“修惑”、“修所断惑”。思惑可分为三界八十一品。	The third is the affliction of the “abiding ground of attachment to the form realm.” This refers to the form realm heavens, which are better than the desire realm heavens. Greed, anger, ignorance, pride, and doubt belong to the afflictions of thought and are also called afflictions of delusion regarding phenomena. After realizing the Way, they can be completely eliminated only through repeated cultivation; hence they are also called cultivation-afflictions, or afflictions eliminated through cultivation. The afflictions of thought may be divided into eighty-one grades within the three realms.
哪八十一品呢？人间、欲界天有九品。色界天有四禅天，每一层天有九品，四九是三十六品。再上面是无色界天——四空天，每一层天也是九品，也是三十六品。三十六加三十六是七十二，七十二加欲界的九品就是八十一品。	What are these eighty-one grades? The human realm and the desire realm heavens have nine grades. The form realm has four dhyāna heavens, each with nine grades; four times nine makes thirty-six grades. Above them are the formless realm heavens—the four formless heavens—each likewise having nine grades, again making thirty-six. Thirty-six plus thirty-six equals seventy-two; adding

	the nine grades of the desire realm gives eighty-one grades.
如果八十一品思惑都断尽了，就出三界了，分段生死就了了。色界天虽然好，仍要把它照破不可得，它就阻不住你，你就透过去了。那么，你就断了色界天的三十六品思惑，破了色爱住地烦恼。	If all eighty-one grades of afflictions of thought are eliminated, one leaves the three realms, and segmented birth and death is ended. Although the form realm heavens are excellent, one must still see through them as unobtainable. Then they cannot obstruct you, and you pass through them. Thus you eliminate the thirty-six grades of afflictions of thought in the form realm heavens and overcome the affliction of the abiding ground of attachment to form.
第四是“无色爱住地”(又称：有爱住地)烦恼。此即无色界天——空界天。空界天有四层，称为四无色天，就是：空无边处天，识无边处天，无所有处天，非想非非想处天。这无色界天，没有色相，纯属空相了。	The fourth is the affliction of the “abiding ground of attachment to the formless realm” (also called the abiding ground of attachment to existence). This refers to the formless realm heavens—the heavens of emptiness. The heavens of emptiness have four levels, called the four formless heavens: the Heaven of Infinite Space, the Heaven of Infinite Consciousness, the Heaven of Nothingness, and the Heaven of Neither Perception nor Non-Perception. These formless realm heavens have no material appearances and consist entirely of appearances of emptiness.
小乘圣人一听到这里空无所有，就喜欢了，就着了这个空相。如果你不执著这个空相，不贪着、不恋着无色四空天，把这三十六品思惑都断了，仍然把它照破不可得，那就破了“无色爱住地”烦恼，就可以出三界了，分段生死也就了了。	When Hīnayāna sages hear that there is only emptiness and nothing at all, they become pleased and cling to this appearance of emptiness. If you do not cling to this appearance of emptiness, do not crave or become attached to the four formless heavens, eliminate all thirty-six grades of these afflictions of thought, and still see through them as unobtainable, then you overcome the affliction of the abiding ground of attachment to the formless. You can then leave the three realms, and segmented birth and death is ended.
第五是“无明住地”烦恼。见思惑破了之后，一切事理还不能够圆融无碍，还有尘沙惑、无明惑。虽然四住地破了之后，分段生死了脱了，但是还有变易生死没有了脱。	The fifth is the affliction of the “abiding ground of ignorance.” After the afflictions of views and thought have been eliminated, principle and phenomena still cannot interpenetrate without obstruction; dust-like delusions and delusions of ignorance remain. Although, after the four abiding grounds have been overcome, segmented birth

	and death has been transcended, transformational birth and death has not yet been transcended.
只有破了无明，就是“无明住地”也破了之后，才能够把二死都了脱。所以，五住烦恼若都除掉了，一切苦厄也就都度脱了，证得真正大道了，一切都能任运随缘，得大自在了。	Only after ignorance has been overcome—that is, after the abiding ground of ignorance has also been overcome—can one be liberated from both forms of birth and death. Therefore, if all afflictions of the five abiding grounds are eliminated, all suffering and adversity are likewise overcome. One realizes the true great Way; in all things, one can function spontaneously in accordance with conditions and attain great freedom.
综上所述，“观自在菩萨，行深般若波罗蜜多，时照见五蕴皆空，度一切苦厄。”是《心经》全文的总持——总一切法，持无量义。明白了这个总持，下面的经文就迎刃而解了。所以这一段讲解得较多。为了便于明白，我们概括地作一简明的小结。	To summarize: “Avalokiteśvara Bodhisattva, practicing profound prajñāpāramitā, at that time clearly saw that the five aggregates are all empty and crossed beyond all suffering and adversity” is the dhāraṇī of the entire Heart Sūtra—it encompasses all dharmas and upholds immeasurable meanings. Once this dhāraṇī is understood, the sutra text that follows can be understood with ease. This section has therefore been explained at greater length. To facilitate understanding, let us now give a brief summary.
《心经》是从六百卷《大般若经》里节选出来的。所以一开始不用序分，佛就直呼大菩萨之名——“观自在菩萨”。这一句就开门见山地把全经的总纲点出来了。这一句就能够包括全经了。	The Heart Sūtra was excerpted from the six hundred fascicles of the Great Prajñā Sūtra. Thus, at the very beginning, without using a prefatory section, the Buddha directly calls the name of the great bodhisattva: “Avalokiteśvara Bodhisattva.” This single sentence immediately brings out the general outline of the entire sutra. This one sentence encompasses the whole sutra.
佛以观自在菩萨作为我们修学的典范和榜样，让我们大家学习观自在菩萨，用甚深广大的观照法门，由观照开发般若妙智，即世间和出世间运用无碍的、彻底究竟的大智慧。	The Buddha presents Avalokiteśvara Bodhisattva as the model and exemplar for our practice, so that we may all learn from Avalokiteśvara Bodhisattva and, through the profound and vast Dharma gate of contemplation, develop the wondrous wisdom of prajñā. This is the ultimate, thoroughgoing great wisdom that functions without hindrance in both worldly and supramundane affairs.
并以这样的大智慧的功行，把色、受、想、行、识五蕴一起照破。其实，五蕴本质上是空无所有的，是虚幻的。所以“照见五蕴皆空”，不要执著在法见上，要连照见也不可得。因为照见就是法。	With the cultivation of such great wisdom, one illumines and breaks through the five aggregates of form, feeling, perception, formations, and consciousness all at once. In fact, the five aggregates are empty of any inherent substance;

	they are illusory. Thus, in “clearly seeing that the five aggregates are all empty,” do not become attached to a view of dharmas; even this clear seeing must not be grasped. For clear seeing itself is a dharma.
非但照见、观照是空，最后连空也不可得。有空就是没有照破。照见五蕴皆空，不是光把五蕴空掉就算了。连空都不可得，一切都不可得，这才谓之“皆空”，才能说是“照见五蕴皆空”。	Not only are clear seeing and contemplation empty; ultimately, even emptiness cannot be obtained. If there is an emptiness to grasp, then one has not thoroughly broken through. “Clearly seeing that the five aggregates are all empty” does not mean that merely emptying the five aggregates is enough. Even emptiness cannot be obtained; nothing at all can be obtained. Only this is called “all empty,” and only then can one speak of “clearly seeing that the five aggregates are all empty.”
然后消尽了“见爱住地、欲爱住地、色爱住地、无色爱住地、无明住地”五住烦恼，了脱了分段、变易两种生死，到达生死苦海的彼岸之上，任运腾腾、腾腾任运，真正大自在了。	Then one eradicates the afflictions of the five abiding grounds—attachment to views, attachment to the desire realm, attachment to the form realm, attachment to the formless realm, and ignorance—becomes liberated from the two forms of birth and death, segmented and transformational, and reaches the far shore beyond the bitter ocean of birth and death. Freely and spontaneously, spontaneous and free, one truly attains great ease.
所以，“观自在菩萨”五个字概括了整个观照修持法门。一切功夫都离不开观照，它总一切法，持无量义。因此，它能够包括全经，也是前四句经文“总持分”的总纲。	Thus, the five Chinese characters Guanzizai Pusa ( ), “Avalokiteśvara Bodhisattva,” encompass the entire Dharma gate of contemplative cultivation. No practice can be separated from contemplation. It comprehends all dharmas and retains immeasurable meanings. Therefore, it encompasses the entire sūtra and serves as the general outline of the first four lines of the sūtra text, the Section on Dhāraṇī.
观自在菩萨能得大自在，就会有下面的果：“行深般若波罗蜜多，时照见五蕴皆空，度一切苦厄。”同样，假如没有“行深般若波罗蜜多”，不能“时照见五蕴皆空，度一切苦厄”，也就得不到大自在了。所以，观自在菩萨是以果命名的。由此也可看出这四句话的内涵关系所在，而“时”字正是表达了这种内在关系的画龙点睛的关键之笔。	Because Avalokiteśvara Bodhisattva attained great freedom, there is the following fruition: “Practicing profound prajñāpāramitā, at that time he clearly sees that the five aggregates are all empty and crosses beyond all suffering and adversity.” Likewise, without “practicing profound prajñāpāramitā,” one cannot “at that time clearly see that the five aggregates are all empty and cross beyond all suffering and adversity,” and thus cannot attain great freedom. Therefore,

	Avalokiteśvara Bodhisattva is named after the fruition. From this, we can also see the interrelationship in the meaning of these four phrases, and the word “at that time” is precisely the crucial stroke that brings this inner relationship vividly to life.
因为真性是净裸裸、赤洒洒、毫无遮盖、时时现前的缘故，所以真见性者是没有时间分别的。一见彻见，一见永见，时时处处都见。真见性者，抡刀上阵也是见性。	Because true nature is utterly pure and naked, wholly bare, without the slightest covering, and ever present, those who truly see their nature make no distinctions of time. To see it once is to see it thoroughly; to see it once is to see it forever. They see it at all times and in all places. One who truly sees one’s nature sees it even while wielding a sword in battle.
因此吾人只要于妄念断处彻见自性，那么一切处、一切时，举手投足，言谈笑骂，皆化为自性的妙用。山河大地、森罗万象，无不都是自性的显现。这自性不是断灭空，而是俱足一切、能够应缘显相起用的妙有真空。《心经》所教导我们的，就是要我们认识这妙有真空的真性，从而圆证大道。	Therefore, if we thoroughly see our own nature at the point where deluded thoughts cease, then in every place and at every moment, every gesture and movement, every word, laugh, rebuke, or scolding, is transformed into the wondrous functioning of our own nature. Mountains, rivers, the great earth, and the myriad phenomena are all manifestations of this intrinsic nature. This intrinsic nature is not annihilationist emptiness; rather, it is true emptiness with wondrous presence, complete with all things and able to manifest appearances and function in response to conditions. What the Heart Sūtra teaches us is to recognize this true nature of true emptiness and wondrous presence, and thereby fully realize the great Way.
以上约略地阐述了经文第一节——总持分：“观自在菩萨，行深般若波罗蜜多，时照见五蕴皆空，度一切苦厄。”的精义，接下来再讲第二节——色空分。	The foregoing has briefly explained the essential meaning of the first section of the sūtra text—the Section on Dhāraṇī: “Avalokiteśvara Bodhisattva, while practicing profound prajñāpāramitā, clearly saw that the five aggregates are all empty and crossed beyond all suffering and adversity.” Next, we shall discuss the second section—the Section on Form and Emptiness.

二、色空分

II. Form and Emptiness

舍利子!色不异空，空不异色，色即是空，空即是色。受想行识，亦复如是。	Śāriputra! Form is not different from emptiness; emptiness is not different from form. Form itself is emptiness; emptiness itself is form. So too are feeling, perception, formations, and consciousness.
舍利子。有些人把这三个字误解了，以为是佛圆寂焚化金身时所产生的舍利，或者是大善知识圆寂荼毗时烧取的舍利。其实，这里的“舍利子”不是这个意思。	Śāriputra. Some people misunderstand the Chinese name Shelizi ( ), which has three characters, thinking they refer to the relics produced when the Buddha entered parinirvāṇa and his golden body was cremated, or to the relics obtained from the cremation of a great spiritual teacher after entering parinirvāṇa. In fact, “Śāriputra” here does not have that meaning.
这里的舍利子，是人名，是佛的一个弟子。舍利是梵文音译，意思是　鹭，原是舍利子母亲的名字。印度人的风俗习惯是常以父亲或母亲的名字，或以父母名字合并起来为名。舍利子是以他母亲的名字为名的。	Here, Śāriputra is a personal name: he was one of the Buddha’s disciples. Sheli ( ) is a Chinese transcription of the Sanskrit Śāri meaning an osprey; it was originally the name of Śāriputra’s mother. In Indian custom, people were often named after their father or mother, or by combining the names of both parents. Śāriputra was named after his mother.
他母亲聪明伶俐，身材修好，相貌漂亮，以　鹭为名。印度有这样的传说：　鹭的眼光非常敏锐，在空中飞行时，能将海里的游鱼看得清清楚楚，然后一下子飞下来，把游鱼啄食了。	His mother was intelligent and quick-witted, with a fine figure and beautiful appearance, and was named after the osprey. There is such a legend in India: an osprey’s eyesight is exceptionally keen. While flying in the air, it can clearly see fish swimming in the sea; then it swoops down and catches and eats them.
因这位女子异常聪明，故称之为舍利——　鹭。这个“子”呢？是中文，即儿子的意思，是舍利之子。舍利子，这个名字是梵文中文的合称。有的经上称为舍利弗，“弗”是梵文，就是“子”的意思。舍利弗则完全是以梵文为名。	Because this woman was exceptionally intelligent, she was called Śāri, meaning “osprey.” What about zi ( ) in Shelizi ( )? This is Chinese for “son”: the name means “Śāri’s son” and combines Sanskrit and Chinese. Some sūtras use Shelifu ( ), a Chinese transcription of Śāriputra. Here, fu ( ) represents the Sanskrit putra, meaning “son.” Thus, both elements of Śāriputra are Sanskrit.
舍利子是佛的大弟子，在佛弟子中智慧第一。他有个娘舅叫摩诃俱希罗，中文意思是大膝，他的膝盖很大。他	Śāriputra was one of the Buddha’s foremost disciples and the foremost in wisdom among them. He had a maternal uncle named Mahākuṣṭhila,

是修外道的，辩才无碍。舍利子的妈妈常常和哥哥辩论，但她总是失败。	which in Chinese means “Great Knee,” because his knees were very large. He practiced a non-Buddhist path and was gifted with unhindered eloquence. Śāriputra’s mother often debated with her brother, but she always lost.
自从她怀了舍利子后，再辩论时，哥哥反而失败了，总辩不过她。摩诃俱希罗就晓得这个未出世的外甥智慧了不得。摩诃俱希罗发愤外出访道了。但他学的仍是外道。	After she became pregnant with Śāriputra, however, her brother began to lose whenever they debated and could never defeat her. Mahākuṣṭhila then realized that his unborn nephew possessed extraordinary wisdom. Determined, he went away in search of the Way, but what he learned was still a non-Buddhist path.
等他学道回来，再去和舍利子的妈妈辩论时，外甥已经跟随佛出家了。他很气愤，就去找佛辩论。佛问他：“你以什么为宗呢？”他说：“我以一切不受为宗。	When he returned after studying the Way and again went to debate Śāriputra’s mother, his nephew had already left home to follow the Buddha. He was furious and went to debate the Buddha. The Buddha asked him, “What tenet do you uphold?” He replied, “I take accepting nothing whatsoever as my tenet.”
”佛又问：“你既然一切不受，那么，你这个宗还受不受呢？”佛的反问，使摩诃俱希罗觉得两处负堕：假如说“受”，那就自己破了自己“一切不受”的宗旨。	The Buddha then asked, “Since you accept nothing whatsoever, do you accept this tenet of yours or not?” The Buddha’s counterquestion made Mahākuṣṭhila feel defeated on both sides: if he said that he accepted it, he would himself violate his tenet of “accepting nothing whatsoever.”
假如说“不受”，则无“一切不受”之宗可言呵！“受”或“不受”两种回答均不行，左右不是。这时，摩诃俱希罗才感到自己太缺少智慧了，而佛的智慧极为广大。于是，他也跟随佛出家修道了。	If he said that he did not accept it, then there could be no tenet of “accepting nothing whatsoever.” Neither answer—“accept” or “do not accept”—would work; either way was wrong. Only then did Mahākuṣṭhila realize how lacking he was in wisdom and how vast the Buddha’s wisdom was. He too then left home to follow the Buddha and cultivate the Way.
舍利子在佛弟子中智慧最高，而《心经》是六百卷《大般若经》的浓缩本，主要讲般若，开发学人的大智慧。所以，只有让舍利子出面与佛对话，才能与本经义旨相符。	Śāriputra possessed the highest wisdom among the Buddha’s disciples, while the Heart Sūtra is a condensed version of the six hundred fascicles of the Great Prajñā Sūtra. It chiefly expounds prajñā and develops the great wisdom of practitioners. Therefore, only by having Śāriputra appear in dialogue with the Buddha could its purport accord with that of this sūtra.

佛讲的每一部经文都有其独到的义旨，而与佛对话的弟子也各与此经的义旨相应。譬如，《金刚经》说真空，一切都不可得。	Each sūtra taught by the Buddha has its own distinctive purport, and each disciple who converses with the Buddha accords with that sūtra's purport. For example, the Diamond Sūtra teaches true emptiness: nothing whatsoever can be obtained.
佛为了突出妙有真空之理，就问须菩提：“于汝意云何？”因为须菩提在佛弟子中“解空第一”，故喊须菩提，以之与金刚般若的空性相应。因为舍利子是智慧第一，所以佛讲《心经》讲到重要的地方时，就喊，舍利子！你听好呵：“色不异空，空不异色。”由此而开示了色空不二之义理。	To bring out the principle of wondrous presence and true emptiness, the Buddha asked Subhūti, “What do you think?” Since Subhūti was foremost among the Buddha's disciples in understanding emptiness, the Buddha called upon him, thereby according with the emptiness of vajra prajñā. Since Śāriputra was foremost in wisdom, when the Buddha reached an important point in teaching the Heart Sūtra, he called out, “Śāriputra! Listen carefully: form is not different from emptiness, and emptiness is not different from form.” Thus he revealed the principle that form and emptiness are nondual.
色不异空，空不异色，色即是空，空即是色。这段内容非常重要。它是《心经》的要旨、《心经》的精华所在。真能把这个色空不二的道理弄清楚，我们就开悟了。所以，我们要不厌其烦、反反复复地谈这个道理。	Form is not different from emptiness; emptiness is not different from form. Form itself is emptiness; emptiness itself is form. This passage is extremely important. It is the essential teaching and very essence of the Heart Sūtra. If we can truly understand this principle that form and emptiness are nondual, we will awaken. Therefore, we must discuss this principle repeatedly and without weariness.
我们先来谈谈这个“色”。色是指六尘，即色、声、香、味、触、法。而六尘又可分为三种色。第一种色谓之“可对可见”的色。“可对”就是可以跟我们面对，我们可以接触到的意思。“可见”是指我们的眼睛可以看到它。	Let us first discuss “form.” Form refers to the six sense objects: forms, sounds, odors, tastes, tactile objects, and dharmas. The six sense objects can further be divided into three kinds of form. The first is form that can be encountered and seen. “Can be encountered” means that it can stand before us and that we can come into contact with it. “Can be seen” means that our eyes can see it.
六尘中的第一尘——色尘，就是指这种色，是有相相。诸如长短方圆、青黄赤白、男女老少、山河大地、草木丛林、饮食起居等等，既可看得见，又能接触感觉到。	The first of the six sense objects—the object of form—refers to this kind of form: forms that have appearance. Such things as length and shortness, squareness and roundness, blue, yellow, red, and white, men and women, young and old, mountains, rivers, the great earth, grasses and forests, food,

	clothing, and daily life can all be seen, touched, and sensed.
第二种是“可对不可见”的色。眼睛看不见它，但却能感觉得到、接触得到，这就是声、香、味、触。	The second kind is form that can be encountered but not seen. The eyes cannot see it, yet it can be sensed and contacted. These are sounds, odors, tastes, and tactile objects.
声音，我们的眼睛是看不见的，但我们的耳根却能够听到它，能够分辨出，这是音乐声，还是汽车喇叭声，还是说话声，还是嬉笑怒骂声等等。	Our eyes cannot see sounds, but the ear faculty can hear them and distinguish whether they are music, an automobile horn, speech, laughter, joking, anger, scolding, and so forth.
香、臭气味，我们的眼睛看不见，但我们的鼻子能分别出来，还可以分辨出究竟是什么香味，兰花香、桂花香、玫瑰花香等等。甜酸苦辣咸等味道，眼睛是看不见、分别不出来的，却可以用舌头品尝出是什么味道。	Our eyes cannot see pleasant or unpleasant odors, but our noses can distinguish them and can further distinguish what kind of fragrance it is: orchid, osmanthus, rose, and so on. The eyes cannot see or distinguish tastes such as sweet, sour, bitter, pungent, and salty, but the tongue can taste what they are.
触是接触，譬如冷暖、燥湿等等，通过身体接触，就会感觉出来。身体接触了冷空气，就会觉得冷；接触了热空气，就会觉得热。声、香、味、触是属于“可对不可见”的色。	Touch means contact. For example, cold and warmth, dryness and dampness, and so forth are felt through bodily contact. When the body contacts cold air, it feels cold; when it contacts hot air, it feels hot. Sounds, odors, tastes, and tactile objects belong to form that can be encountered but not seen.
第三种是“不可对不可见”的色。眼睛既看不见，也接触不到，这就是“法”。法就是法尘，是六尘之一，是前面色、声、香、味、触五尘落谢的影子。	The third kind is form that can neither be encountered nor seen. The eyes cannot see it, nor can it be contacted. This is “dharma.” Dharma here means the dharma object, one of the six sense objects: the residual images left behind after the preceding five objects—forms, sounds, odors, tastes, and tactile objects—have passed away.
就是我们眼睛所看到的色，耳朵所听到的声音，鼻子闻到的香臭，舌头品尝到的酸甜苦辣，身体所接触到的外境，这一切相的影子落在我们的第六识(即大脑)里成为意识，这就是法尘。这个法尘，既不可见，又不可对。	The forms seen by our eyes, the sounds heard by our ears, the odors perceived by our noses, the sweet, sour, bitter, and pungent tastes sampled by our tongues, and the external objects contacted by our bodies—all the impressions of these appearances fall into our sixth consciousness, that is, the brain, and become consciousness. This is the dharma object. This dharma object can neither be seen nor encountered.
由上述可知，“色”包括了色声香味触法六尘，六尘又从何而来呢？刚才已讲了，是眼耳鼻舌身意六根取境而	From the foregoing, we can see that “form” includes the six sense objects of forms, sounds, odors,

来的。六尘加上六根当中的眼耳鼻舌身都是色。	tastes, tactile objects, and dharmas. Where do these six sense objects come from? As explained just now, they arise when the six sense faculties—eye, ear, nose, tongue, body, and mind—take objects. The six sense objects, together with the eye, ear, nose, tongue, and body among the six faculties, are all form.
至于意根，是对各种有色境缘所产生的思想分别，是无相相，看起来属于心法，不是色法。但是，一动意念就有相，故也不离色法。所以，这个“色”包括我们身外、身内的一切有相相，同时也包括心识的无相相。	As for the mind faculty, it is the discriminating thought that arises in response to various conditions involving material forms. It is an appearance without form and seems to belong to mental dharmas rather than form dharmas. Yet once a thought stirs, an appearance arises; therefore, it too does not depart from form dharmas. Thus, “form” includes all appearances both outside and within our bodies, as well as the formless appearances of mental consciousness.
这一切色都不异空，因为这一切色都无自性，都是因缘和合而成。没有因，不能成事；有了因，没有缘，也不能成事。佛经里讲的空就是“因缘所生法”，即：不自生、不它生、不共生、不无因生。	All these forms are not different from emptiness, because they all lack self-nature and are formed through the coming together of causes and conditions. Without a cause, nothing can come about; with a cause but without conditions, nothing can come about either. The emptiness spoken of in the Buddhist sūtras is “dharmas produced by causes and conditions”: they do not arise from themselves, from another, from both, or without a cause.
不自生的意思是，光有一个主因，而没有它缘，任何事物都不会产生出来。譬如，我们种棉花，光有主因——棉花的种子，而没有它缘，如泥土、阳光、水分、肥料等等，那棉花是长不出来的。这就叫做不自生。	Not arising from itself means that with only a primary cause and without other conditions, no thing can arise. For example, when we grow cotton, if we have only the primary cause—the cotton seed—but lack other conditions such as soil, sunlight, water, and fertilizer, the cotton cannot grow. This is called not arising from itself.
不它生就是说虽有它缘，而无主因，事物也是生不出来的。尽管有阳光、水分、泥土、肥料等等，但若没有棉花种子，怎么会长出棉花来呢？这就是不它生。不共生，不是两方面和合而生。	Not arising from another means that even with other conditions, without the primary cause a thing still cannot arise. Although there may be sunlight, water, soil, fertilizer, and so forth, how could cotton grow if there were no cotton seed? This is called not arising from another. Not arising from both means that it does not arise merely from the conjunction of two sides.

假如以甲、乙两方面合起来生，那么究竟以甲方为主，还是以乙方为主呢？何况甲和乙也根本没有主体，成立不了两个方面呵！因为甲也是因缘生，乙也是因缘生，因缘套因缘，根本没有主体。譬如，男女相合，生出一个小孩。	If something arose from the combination of side A and side B, which side would be primary, A or B? Moreover, A and B themselves have no independent basis at all, so two sides cannot be established. For A too arises from causes and conditions, and B too arises from causes and conditions; causes and conditions are nested within causes and conditions, and there is fundamentally no independent basis. For example, a man and woman unite and a child is born.
那么，是以男方为主，还是以女方为主呢？若说以男方为主，男的身体没有主体。因为这个身体是四大假合。四大者，即地、水、火、风。	Then which is primary, the man’s side or the woman’s side? If one says that the man’s side is primary, the man’s body has no independent basis. For this body is a provisional combination of the four great elements: earth, water, fire, and wind.
我们常常说“四大皆空”，就是说，我们人不过是地水火风四大合成体，而没有主体，是地水火风一时因缘会和在一起，而成为人的。因缘散了，四大分散了，人就死了。男方如此，女方也不例外，两者都没有主体。	We often say, “The four great elements are all empty.” This means that we human beings are merely composites of earth, water, fire, and wind, without an independent basis. It is only because earth, water, fire, and wind temporarily come together through causes and conditions that a human being comes into being. When the causes and conditions disperse and the four great elements separate, the person dies. This is true of the man, and the woman is no exception; neither has an independent basis.
世间的一切一切都无不如此，都是因缘合成。男女相合，生下来的孩子还是因缘合成。所以，叫做不共生。不无因生，就是说假如没有一个主因，没有内因和外因，是不能成就事物的。一定要有主因、有内因和外因，众缘和合才能相生。也就是说一切事物均需因缘和合而后生，既然是因缘和合而生，无有自体，所以当体就是空。	Everything in the world is like this: all is formed through causes and conditions. A child born from the union of a man and woman is likewise formed through causes and conditions. Therefore, it is said not to arise from both. Not arising without a cause means that if there is no primary cause, no internal cause, and no external conditions, things cannot be accomplished. There must be a primary cause, internal causes, and external conditions; only when all conditions come together can things arise. In other words, all things arise only after causes and conditions come together. Since they arise through the conjunction of causes and conditions and have no inherent substance, they are empty in their very nature.
说到空，前面我们已讲过了。凡夫大都认为“空”为相对的空，即顽虚空和断灭空。而佛法说的空，是色的当	As for emptiness, we have already discussed it. Most ordinary beings regard “emptiness” as relative

体即空，以诸法无自性故空。但同是修道人，以根性不同故，在“空”的认识上也有不同。	emptiness—that is, inert empty space or annihilationist emptiness. But the emptiness taught in the Buddhadharma is that form is empty in its very nature, because all dharmas lack self-nature. Yet even among practitioners, understandings of “emptiness” differ according to their capacities.
如小乘罗汉、辟支佛等以析法为空，大乘初门菩萨以体法为空，这都不究竟。大菩萨与佛说的“空”才是空有一致的妙有真空。刚才我们讲了一切色相皆因缘所生，没有自体，故谓之空，即缘起性空。下面我们要进一步说明妙有真空的道理。	For example, arhats and pratyekabuddhas of the Lesser Vehicle analyze dharmas and regard them as empty, while bodhisattvas at the initial gateway of the Mahāyāna regard dharmas as empty in their very substance. Neither is ultimate. The “emptiness” spoken of by great bodhisattvas and Buddhas is the true emptiness of wondrous presence, in which emptiness and presence are one. We have just explained that all material forms arise from causes and conditions and have no self-nature; therefore, they are called empty—this is the emptiness of dependent arising. We shall now further explain the principle of wondrous presence and true emptiness.
前面我们讲了世间的一切境物是可对又可见的色尘，所以历历在目。	Earlier, we explained that all the objects and circumstances of the world are material objects that can be encountered and seen, and thus stand clearly before our eyes.
既然历历在目，看得见，接触得到，为什么又说是“空”呢？这不是实实在在的“有”吗？我们说，一切色相之所以能形成，无不都是我们的自性的作用，是我们真空妙有的性体所显现的。	Since they stand clearly before our eyes, can be seen, and can be touched, why are they said to be “empty”? Are they not truly “existent”? We say that all material forms can arise only through the functioning of our intrinsic nature; they are manifestations of the essential nature of our true emptiness and wondrous presence.
试看世上所有的事物，哪一样不是通过我们大脑的构思和手足的操作而成。大脑之所以能构思，手足之所以能操作，究竟又是谁的功能呢？例如，我们人的眼睛之所以能见到东西，看到色相，并不是眼根能看到。	Consider all the things in the world: which of them is not brought about through the designs of our brains and the operations of our hands and feet? But whose function is it, ultimately, that enables the brain to conceive and the hands and feet to operate? For example, it is not the eye faculty itself that enables our eyes to see things and perceive material forms.

现代科学家也说，眼睛不能见物，而是大脑的功能。大脑的视神经坏了，眼睛就看不见东西了。这话只对了一半。	Modern scientists also say that the eyes cannot see objects; it is a function of the brain. If the brain's optic nerves are damaged, the eyes cannot see. This is only half correct.
假如全是大脑的功能，当我们一口气上不来，死掉了，这个眼睛和大脑还在，为什么看不到任何东西了呢？足见里面还有个能看的东西，这就是佛性。大脑和眼睛犹如电线与灯泡，纵然安装齐备，但不通电，还是不能亮。	If it were entirely a function of the brain, then when we cannot draw another breath and die, why can we no longer see anything, even though the eyes and brain remain? Clearly, there is something within that is capable of seeing: this is Buddha-nature. The brain and eyes are like electrical wires and a light bulb. Even when they are fully installed, they still cannot shine without electricity.
而佛性犹如电，是个大动力，由它起作用，才能看得见东西。这能看东西的性能，叫做“见性”——能见之性。一旦人死了，我们所说的佛性就离开了这个躯壳，离开了这个肉体。	Buddha-nature is like electricity: it is a great motive force, and only through its functioning can things be seen. This capacity for seeing is called the “nature of seeing”—the nature that is capable of seeing. Once a person dies, what we call Buddha-nature leaves this shell, this physical body.
虽然眼睛和大脑还在，也没有坏，但他对物已不能见了。所以，能见者谓之“见性”，能闻声者谓之“闻性”，能嗅到香臭各种气味者谓之“嗅性”，能尝出酸甜苦辣者谓之“尝性”，等等。这叫做“本是一精明(佛性)，分为六和合(眼、耳、鼻、舌、身、意)。”所以，一切事物都离不开性，离开性就没有一切事物，什么事也做不成。	Although the eyes and brain remain and are undamaged, that person can no longer see objects. Thus, the capacity to see is called the “nature of seeing”; the capacity to hear sounds, the “nature of hearing”; the capacity to smell pleasant and foul odors, the “nature of smelling”; and the capacity to taste sour, sweet, bitter, and pungent flavors, the “nature of tasting”; and so forth. This is called, “Originally one bright essence (Buddha-nature), divided into six harmonious combinations (eye, ear, nose, tongue, body, and mind).” Therefore, nothing can exist apart from intrinsic nature. Apart from intrinsic nature, there are no things at all, and nothing can be accomplished.
《楞严经》说得清楚：“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，无有丝毫形象，说似一物即不中。这个真空万能体，是构造、变现一切色相的主体。	The Śūraṅgama Sūtra explains this clearly: “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. It is utterly bare and unstained by a single speck of dust, without the slightest form or appearance; to say that it resembles any one thing is already wrong. This all-capable body of true emptiness is the basis for constructing and manifesting all material forms.

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性体所显现的，都是我们的自性所起的作用，离开自性是没有色相的。所以，一切色相就是自性，自性就是一切色相。	That is to say, this emptiness is not an emptiness in which nothing exists; it is the emptiness of true emptiness and wondrous presence. Since all material forms are manifestations of the essential nature of true emptiness and wondrous presence, and are functions of our intrinsic nature, there can be no material forms apart from intrinsic nature. Thus, all material forms are intrinsic nature, and intrinsic nature is all material forms.
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。一切色相与妙有真空本来没有两样。但世上的人往往都执著了有形象的色为实有，且迷入心窍、牢不可破。	Intrinsic nature is without form. It is true emptiness: existent yet not existent, and not empty yet empty. Material forms, on the other hand, are wondrous presence: not existent yet existent, empty yet not empty. Material forms and the true emptiness of wondrous presence are originally no different. Yet people in the world often cling to material forms as truly existent, becoming deluded in their minds and impossible to free from this attachment.
佛悲悯众生，教我们认清真理，强调指出：“色不异空，空不异色”，所谓不异者，就是没有差异的意思。	Out of compassion for sentient beings, the Buddha taught us to recognize the truth and emphatically declared: “Form is not different from emptiness; emptiness is not different from form.” “Not different” means that there is no difference.
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。为什么呢？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 that “the nature of form is true emptiness; the nature of emptiness is true form”? Because intrinsic nature is empty, it can manifest material forms. If intrinsic nature were not empty, if it had already become a concrete entity with color and form, it could not manifest the various forms. Why? To give a simple example: only when this room is empty can tables, large cabinets, and other things be moved into it.
相反，这个房间堆满了东西，已没有空地方了，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 the room is piled full of things and there is no empty space, nothing else can be moved in. Thus, only because the essential nature is true emptiness and without form can it manifest all material forms and transform into wondrous forms of a thousand variations.
正因为自性无相，是不可以眼见的，所以又称性为妙体。无论在全身内外的哪一个部分都找不到它。把头脑	It is precisely because intrinsic nature is without form and cannot be seen by the eyes that it is also called the wondrous essence. It cannot be found

打开找不到，把身体解剖了，把心脏剖开了，也寻不到。它既不在脑，也不在心，了无踪影，了不可得。	anywhere, either within or outside the whole body. Open the skull, and it cannot be found; dissect the body, cut open the heart, and still it cannot be found. It is neither in the brain nor in the heart, leaving no trace and entirely unobtainable.
这就是说，性是了无迹相，不能用眼见的。眼前一切有相的境物，虽然可以借其“见性”而看到，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。	That is to say, intrinsic nature has no trace or appearance and cannot be seen by the eyes. Although all the formed objects before our eyes can be seen through the “nature of seeing,” who can see this “nature of seeing” itself? First, the eyes can see only things that have form.
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。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。	Second, the eyes can see only things that stand in relation to them; what does not stand in relation to the eyes cannot be seen. For example, can our eyes see themselves? Because they do not stand in relation to themselves, they cannot be seen. Intrinsic nature is the absolute true mind, not something relative; therefore, it cannot be seen by the eyes. If it could be seen, 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。	Intrinsic nature has no trace or appearance and cannot be seen by the eyes. Therefore, intrinsic nature is true emptiness. Yet although it is true emptiness, it can respond to conditions and function. That is, when it encounters an object, it can give rise to consciousness and distinguish this from that. Thus, intrinsic nature is also wondrous presence, not inert emptiness.
当“见性”通过眼睛对一切色相分别的时候，一切色相才显现。	Only when the “nature of seeing” distinguishes all material forms through the eyes do those material forms appear.
譬如，我们看见一个人，你怎么会知道是人，而不是其他东西呢？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现出来。既然色相是由见性所现，所以色相就是性。	For example, when we see a person, how do we know that it is a person rather than something else? How do we know whether the person is male or female, Zhang San or Li Si? This depends entirely on the discriminating activity of consciousness; only then can that person’s form appear. Since material forms are manifested by the nature of seeing, material forms are intrinsic nature.
依此可知，见、闻、嗅、尝、觉、知六种性，通过眼、耳、鼻、舌、身、意六根而发生作用，从而显现一切色，也就是六尘。所以，一切色相、一切现象都是性的	From this we can know that the six natures of seeing, hearing, smelling, tasting, feeling, and knowing function through the six sense faculties of

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。	eye, ear, nose, tongue, body, and mind, thereby manifesting all forms—that is, the six objects of sense. Therefore, all material forms and all phenomena are manifestations of intrinsic nature. Form cannot be apart from intrinsic nature, nor can intrinsic nature be apart from form. Apart from intrinsic nature, there is no form; apart from form, there is no intrinsic nature.
有人会问，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，那么见就应在前，色相就在后了。	Someone may ask: taking the “nature of seeing” as an example, which comes first—material form or seeing? Let us analyze this. If seeing comes first and material form afterward, then seeing should be prior and material form subsequent.
但没有色相，你能见个什么呢？又怎能谈得上那是“见”呢？所谓见者，只因有色相之故，才见到了这是什么、那是什么。若无色相，又从何而起“见”的作用呢？所以，“见性”只有从色相上才能显示它能见的作用。	But without material form, what could you see? And how could it be called “seeing”? What is called seeing occurs only because there are material forms, through which one sees what this is and what that is. If there were no material forms, from where could the function of “seeing” arise? Therefore, only through material forms can the nature of seeing display its function of seeing.
反过来说，假如先有色，而后有见，那么色应当在前，见应当在后。	Conversely, if form comes first and seeing afterward, then form should be prior and seeing subsequent.
然而，没有见又何能显色呢？既然没看见，怎能会知道有什么色相呢？也就是说，没有“见性”，这个色相从何而显现出来呢？大家都没有见，那么，色虽有也等于没有，也不能显现出来。因此，性与相是不能分离开的。	Yet without seeing, how could form be manifested? If it has not been seen, how could one know that any material form exists? That is, without the “nature of seeing,” from where could this material form manifest? If no one sees it, then even if form exists, it is equivalent to not existing and cannot be manifested. Therefore, intrinsic nature and form cannot be separated.

“见性”如此，其他的诸如闻、嗅、尝、觉、知等性的作用，也是如此。因此说，色之于性，性之于色，两者之间是不能分离开的。前面我们已讲过了，性的本体即空，那么色的本体又何异于空呢？所以，色和空是了无分别的，即色不异空，空不异色。	This is so with the nature of seeing; it is also so with the functions of the other natures, such as hearing, smelling, tasting, feeling, and knowing. Thus, form cannot be separated from intrinsic nature, nor intrinsic nature from form. We have already explained that the substance of intrinsic nature is emptiness. How, then, could the substance of form differ from emptiness? Therefore, form and emptiness are without any 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，所以不能分离出来。你一定要分别，那就误入歧途了。	We often say that Buddhism is the Dharma gate of nonduality. This is what it means: everything is nondual. It is one yet two, and two yet one. If you say it is one, it is also two; if you say it is two, it is also one. Since they are originally one body, they cannot be separated. If you insist on making distinctions, you will stray onto a mistaken path.
我们前面反复以水和波浪作例子。水和波浪也是一，因为水和波浪同以湿为体。水是静止相，而波浪以动为相，水因风起了波浪，相则由静变为动，相变了，看起来是两样，但都是一体。所以是一而二、二而一的。	Earlier, we repeatedly used water and waves as an example. Water and waves are also one, because water and waves both take wetness as their substance. Water has the appearance of stillness, while waves have the appearance of movement. When wind causes waves to arise on the water, the appearance changes from stillness to movement. Though the appearance changes and they seem to be two different things, they are of one essence. Thus, they are one yet two, and two yet one.
镜子和影子的道理也是如此。无论用什么材料，或做成什么样式，只要是镜子，则都能显影。倘若不能显影，就不成为镜子了。因镜不离影、影不离镜故，镜即是影、影即是镜，故称之为不二法门。	The principle of a mirror and its reflections is the same. Whatever material it is made of and whatever form it takes, so long as it is a mirror, it can reflect images. If it cannot reflect images, it is not a mirror. Since a mirror cannot be apart from reflections and reflections cannot be apart from a mirror, the mirror is the reflection and the reflection is the mirror. This is called the Dharma gate of nonduality.
我们人呢，从生下来，一有知识，就把性所显现出来的山河大地、宇宙万有等一切影像都当成真有，而去捕风捉影。也就是说，只看到影子，晓得影子，而不晓得影子是镜光显现出来的，没有认识这个镜光。	From the moment we are born and acquire awareness, we take all the images manifested by intrinsic nature—mountains, rivers, the great earth, and all things in the universe—to be truly existent, and chase after insubstantial appearances. That is, we see only the reflections and know only the

	reflections, without realizing that they are manifested by the mirror's light; we do not recognize this mirror-light.
倘若我们能认识了这个镜光，也就识得佛性了。为什么呢？因为影子有来去，有生灭，而镜光总是常在。镜子是猫来了现猫，狗来了现狗，所显现的影子有来有去，有生有灭，但镜光从不变异。	If we can recognize this mirror-light, we recognize Buddha-nature. Why? Because reflections come and go, arise and cease, whereas the mirror-light is always present. When a cat comes, the mirror reflects a cat; when a dog comes, it reflects a dog. The reflected images come and go, arise and cease, but the mirror-light never changes.
山河大地等一切境相也是常寂光中的影子。我们常说“沧海桑田”，现在是沧海，将来可变为桑田；过去是桑田，现在却变为沧海了。譬如，我们中国的云南，从前是大海，现在变成山和田了。虽然这些色相和刚才所说镜子里的影子是在不断地变化，有来有去、有生有灭。但镜光和性体一样，是没有生灭、如如不动的。	All appearances of mountains, rivers, the great earth, and everything else are also shadows within the Eternal Quiescent Light. We often speak of “seas turning into mulberry fields”: what is now a sea may later become mulberry fields; what was once mulberry fields may now have become a sea. For example, Yunnan in China was once a great sea, but has now become mountains and fields. Although these material appearances, like the reflections in the mirror just mentioned, are continually changing—coming and going, arising and ceasing—the mirror's light, like the essence of intrinsic nature, neither arises nor ceases and remains thus, unmoving.
没有镜子，不能现影；没有影子，不能成为镜子。也就是说，性离不开色相，色相离不开性。所以性就是色，色就是性。这个道理就是佛教的不二法门。这一点能够透过，就是明心见性。	Without a mirror, no reflection can appear; without reflections, it cannot be called a mirror. That is to say, intrinsic nature cannot be separated from material appearances, nor can material appearances be separated from intrinsic nature. Thus, intrinsic nature is form, and form is intrinsic nature. This principle is Buddhism's Dharma gate of nonduality. To penetrate this point is to realize the mind and see one's true nature.
不要以为明心见性是一桩难上加难、只有圣人才能证到的事情。修道人往往被明心见性四个字吓住了，认为高不可攀，不是现代人所能做到的。因之，一谈到明心见性，就谈虎色变，不敢靠拢。	Do not suppose that realizing the mind and seeing one's true nature is something extraordinarily difficult, attainable only by sages. Those who cultivate the Way are often intimidated by the four Chinese characters mingxin jianxing ( ), “realizing the mind and seeing one's true nature.” They regard it as too lofty to attain and beyond the capacity of modern people. Thus, whenever it is mentioned, they turn pale at the very thought of it 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。在现今这个娑婆世界上，明心见性是不可能的。	They think that ordinary people like ourselves cannot attain this state, and that the only way out is to rely on the Pure Land school, seeking rebirth in the Western Pure Land of Ultimate Bliss through the Dharma gate of Buddha-recitation. They think that only after reaching the Western Pure Land of Ultimate Bliss and hearing the Buddha teach the Dharma can they realize the mind and see their true nature. In this present Sahā world, they believe, realizing the mind and seeing one's true nature is impossible.
这话对一般善男信女说来，是千真万确的。因为现当末法时代，众生皆根钝障重，在这娑婆世界上修行，确是不易成就。	For ordinary faithful men and women, this is indeed perfectly true. For we are now in the Dharma-ending age; sentient beings all have dull faculties and heavy obscurations, and cultivation in this Sahā world is truly not easy to accomplish.
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。	Yet even in the Dharma-ending age there is true Dharma, and people of superior faculties have not disappeared. We must not make sweeping generalizations and treat everyone alike, placing "realizing the mind and seeing one's true nature" in the lofty realm of sages and then not daring to undertake it ourselves.
通过上面反复讲述的道理，就会明白：明心见性不在别处，就在你眼前，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。	Through the principles repeatedly explained above, one will understand that realizing the mind and seeing one's true nature is nowhere else: it is right before your eyes, precisely in your capacities to see, hear, act, and do. With a single inward glance, recognize this numinous knowing as your own Buddha-nature, and the task of a lifetime of cultivation and study is complete. All sentient beings can see and hear; therefore, all sentient beings are Buddhas.
这万能智性是在凡不减，在圣不增的。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。	This all-capable wisdom-nature is not diminished in ordinary beings and not increased in sages. Since all sentient beings can see and hear and possess the Tathāgata's wisdom-nature, do not again exalt realizing the mind and seeing one's true nature into the realm of sages and consider it beyond reach.
只要在这能见、能闻等八大作用处，回光一照，认识这能见者是谁，能闻者是谁，在这上面一见而肯定，再不生疑，进而绵密保任，不要让它沾染色境，时时空灵。	Simply turn the light inward upon these eight great functions, such as seeing and hearing. Recognize who it is that sees and who it is that hears. Once

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！	you see this and affirm it, give rise to no further doubt. Then continuously and closely safeguard it; do not let it be tainted by sensory objects, but keep it ever empty and numinous. Whenever a thought arises, immediately recognize and break through it; whenever you have just become attached to an object, immediately turn back. If inwardly you do not turn with thoughts and outwardly you do not move with circumstances, 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。	Intrinsic nature is the formless substance of true emptiness. Its nature is empty and non-abiding, and material appearances too are empty and unobtainable. Therefore, there is no need to seek after them or worry over gain and loss. The Diamond Sūtra says: “If one sees all appearances as non-appearances, one sees the Tathāgata.” Once you understand the truth that intrinsic nature and form are true emptiness, you will not become caught up in sensory forms or be controlled or shaken by them. If you are your own master, rather than being deceived and controlled by servants; if you do not abide in any appearance or cling to anything, but continuously and closely contemplate, you can enter the state of realizing the mind and seeing one’s true nature.
前面我们讲过了，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。因为有“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。	As we explained earlier, all appearances are manifestations of intrinsic nature. Without intrinsic nature, there would be no appearances, nor could any appearance be seen. It is because there is a “nature that sees” that material appearances can be seen. Since seeing appearances is seeing intrinsic nature, and appearances are manifestations of the “nature that sees,” appearances are intrinsic nature, and intrinsic nature is appearances.
而性是真实不虚的，则色相也就真实不虚了。《法华经》说：“是法住法位，世间相常住。”说的就是世间一切相皆性所显现，性真实故，相也不虚而常住。前面谈到了眼睛只能看到有相的东西，而且要和眼睛相对才能看见。	Since intrinsic nature is real and not illusory, material appearances too are real and not illusory. The Lotus Sūtra says: “Dharmas abide in their dharma positions; the worldly appearance is ever abiding.” This means that all worldly appearances are manifestations of intrinsic nature. Since intrinsic nature is real, appearances too are not illusory and are ever abiding. Earlier, we said that

	the eyes can see only things with form, and only when they stand in relation to the eyes.
但是性无相，且又是绝对永恒的，那么如何见性呢？因为一切色相都是自性的显现，所以一切色相就是你自己，你自己就是一切色相。色外无心，心外无色。只有真正明白了这个道理，才能真正明白见相即是见性，见性即是见相。所以大慧宗杲禅师曾说，要肉眼见道，才是真正见道。仅是心地法眼见道，不为真正见道。道理就在于此。	But intrinsic nature is formless and absolutely eternal; how, then, can one see it? Since all material appearances are manifestations of intrinsic nature, all material appearances are yourself, and you yourself are all material appearances. Outside form there is no mind; outside mind there is no form. Only by truly understanding this principle can one truly understand that seeing appearances is seeing intrinsic nature, and seeing intrinsic nature is seeing appearances. Thus Chan Master Dahui Zonggao once said that one must see the Way with the physical eyes for it to be genuine seeing of the Way. Seeing the Way merely with the dharma eye of the mind-ground is not genuine seeing of the Way. This is the reason.
没有性是不能显现万物的。反过来，没有一切色相又如何能见到这个无相的性呢？这一切色相都是你自性的显现，都是你自己的化身佛。我们寻常总以为化身者，是能变化出千千万万各种不同的分身，且能显现异常的神用。	Without intrinsic nature, the myriad things could not manifest. Conversely, without all material appearances, how could one see this formless intrinsic nature? All these material appearances are manifestations of your own intrinsic nature; they are all your own Buddhas in nirmāṇakāya (manifestation body) form. Ordinarily, we always suppose that a nirmāṇakāya (manifestation body) is capable of transforming itself into countless different bodies and displaying extraordinary spiritual powers.
这都是因不明白真理所致，不明白所有一切事物、所有一切色相都是我们的化身。我们前面曾举了个例子，天空中的白云，因风吹而变现出苍狗相、狮子相、大山大川相等等。	This is all due to not understanding the truth: all things and all material appearances are our manifestation bodies. Earlier, we gave the example of white clouds in the sky. Blown by the wind, they transform into the shapes of gray dogs, lions, great mountains, great rivers, and so forth.
尽管它千变万化出各种各样的形态，但它本体还是白云啊。同样，世界上有千姿百态、千差万别的色相，但都是佛性的显现，都是自性的变化。教下说：“三界唯心，万法唯识。”所谓万法就是一切色相。	Although they undergo a thousand transformations and assume every sort of form, their basic substance remains white clouds. Likewise, the world contains material appearances of countless forms and differences, yet all are manifestations of Buddha-nature and transformations of intrinsic nature. The doctrinal teachings say: “The three realms are mind-only; all phenomena are

	consciousness-only.” The myriad dharmas are all material appearances.
“法”在佛教里含义很广，非但是色相，连我们的思想也包括在内。这一切都离不开识神的作用，即万法唯识，而识神就是自性所起的妙用呵！自性如水，识神如波。波就是水、水就是波，都是自性的妙用。	In Buddhism, “dharma” has a very broad meaning: it includes not only material appearances but also our thoughts. None of these can be separated from the functioning of consciousness; thus, all phenomena are consciousness-only. Consciousness is the wondrous functioning arising from intrinsic nature. Intrinsic nature is like water, and consciousness is like waves. Waves are water, and water is waves; both are wondrous functioning of intrinsic nature.
有体必有相用，可以显现各种色相，发挥各种作用。同理，没有一切相用，又哪里知道有体呢？体就是理，相用就是事。事以理显，理以事成。	Where there is essence, there must be appearance and function; thus various material appearances can manifest and various functions can operate. By the same principle, without all appearances and functions, how would one know that there is an essence? Essence is principle, while appearance and function are phenomena. Phenomena manifest through principle, and principle is fulfilled through phenomena.
譬如面前这个录音机，就是经过人们反复思考、分析研究，多次试验，不断改进，终于掌握了客观事物的规律，从而发明创造出来的。这就是自性所起的识神妙用呵！所以叫万法唯识。理和事互为依止，妙不可分。	For example, the tape recorder before us was invented through people’s repeated thought, analysis, and research; through many experiments and continual improvements, they finally grasped the laws of objective things and created it. This is the wondrous functioning of consciousness arising from intrinsic nature. Hence the saying, ‘All dharmas are consciousness-only.’ Principle and phenomena are mutually dependent and wondrously inseparable.
性和色、空和色都是同样的道理。这就是佛教的不二法门。真正明白了这个真理，肉眼就可见道！就不会被色相所迷惑，从而一改执著物境、认假为真的夙习，而能透过假相见本质——自性理体，这才是真正开悟、彻见本性了。	Intrinsic nature and form, emptiness and form, are the same in principle. This is Buddhism’s Dharma gate of nonduality. Once you truly understand this truth, the physical eyes can see the Way. You will no longer be deluded by material appearances and will thereby change the old habit of clinging to objects and taking the false for the real. You will be able to see through false appearances to the underlying essence—the principle-substance of intrinsic nature. Only this is genuine awakening and thorough seeing of one’s true nature.

古来大德曾把修行人圆证菩提的三个次第，形象地比喻为：见山是山，见水是水(凡夫。假观)；见山非山，见水非水(心眼见道。空观)；见山还是山，见水还是水(彻底见性。中观)。说的就是这个道理。	The great masters of old vividly compared the three stages by which practitioners fully realize bodhi to this: seeing mountains as mountains and water as water (ordinary beings; contemplation of the provisional); seeing mountains as not mountains and water as not water (the mind's eye sees the Way; contemplation of emptiness); seeing mountains still as mountains and water still as water (thoroughly seeing intrinsic nature; contemplation of the Middle Way). This is the principle being explained.
我们之所以在这里不厌其烦地、反复地讲不二法门，就因为它很重要，是《心经》的要旨、精华。只有把这个道理真正弄明白了，你才能进入明心见性的境界。	The reason we have explained the Dharma gate of nonduality here repeatedly and without weariness is that it is extremely important: it is the essential point and quintessence of the Heart Sūtra. Only when you truly understand this principle can you enter the state of realizing the mind and seeing one's true nature.
下面我们再谈谈，佛为什么说了“色不异空”，又接着说“空不异色”，然后又进一步说“色即是空，空即是色”呢？因为这几句不仅内容不同，而且所度的对象也不同，义理精微，所以句句深入，层次步步提高。	Let us now discuss why the Buddha first said, “Form is not different from emptiness,” then continued, “Emptiness is not different from form,” and then went further to say, “Form itself is emptiness; emptiness itself is form.” These statements differ not only in content but also in the persons they are intended to liberate. Their meaning is subtle and profound; each sentence goes deeper, and each level rises higher.
“色不异空”是对凡夫讲的。凡夫都着相、着有，把一切境相都认为是实有，贪得无厌，因而说色不异空，教大家清醒明白，不要执著所有色相。纵然你费尽毕生心力，使尽计谋，追逐求取，可到头来，还是一场空，反而临终随业受报，枉受轮回之苦，太不值得了。	“Form is not different from emptiness” is spoken for ordinary beings. Ordinary beings cling to appearances and existence, taking all appearances to be truly real. Greedy and never satisfied, they are therefore told that form is not different from emptiness, so that they may awaken and understand not to cling to all material appearances. Even if you exhaust the effort of your whole life, employ every scheme, pursue and seek, in the end it is still empty. Instead, at death you undergo karmic retribution according to your karma and suffer vainly in saṃsāra. It is simply not worth it.
“空不异色”是对二乘说的。因二乘人执空，认为色之外有空、空之外有色，因而废色守空。他们认为凡夫因执著色相，为物所使，困扰受苦，造业受报，故生死不了。	“Emptiness is not different from form” is spoken for the two vehicles. Those of the two vehicles cling to emptiness, believing that emptiness exists apart from form and form apart from emptiness; thus,

	they reject form and preserve emptiness. They believe that ordinary beings, because they cling to material appearances, are driven by things, troubled and made to suffer, create karma and undergo retribution, and therefore cannot transcend birth and death.
欲了生死，则必须远离这个色相肉体，故断除“人我执”，破有，守空。殊不知，有个“空”在，还是着有。而且死守空边，这空便成为生死窠臼。	To transcend birth and death, they believe, one must leave behind this material bodily form, eliminate attachment to the personal self, break through existence, and abide in emptiness. Yet they do not realize that as long as there is an “emptiness” to abide in, there is still attachment to existence. Moreover, if they stubbornly cling to the side of emptiness, this emptiness becomes a nest and pit of birth and death.
守在这窠臼边，虽了了分段生死，不入六道轮回，但因执空，法见未除，不得自在，还有变易生死未了，故不是真正见性，尚不是究竟法。所以佛说“空不异色”而度之，使他们晓得空和色无有两样，不要执空废有，从而破除法执，圆证菩提。	Abiding beside this nest and pit, they may indeed end segmented birth and death and no longer enter the six realms of rebirth. But because they cling to emptiness, their dharma-self view has not been eliminated. They have not attained freedom, and transformational birth and death remains unresolved. Thus, they have not genuinely seen intrinsic nature, nor have they reached the ultimate Dharma. Therefore, the Buddha taught “emptiness is not different from form” to liberate them, enabling them to understand that emptiness and form are not different. They should not cling to emptiness and reject existence; thus they can eliminate attachment to dharmas and fully realize bodhi.
“不异”二字虽说是没有差异、没有两样的意思，但总好像还是有两样东西存在，不是一体。所以佛紧接着斩钉截铁地说：“色即是空，空即是色。”这是破菩萨色、空尚存二见而说的。	Although the phrase “not different” means that there is no difference and no duality, it still seems to imply that two things exist and are not one single entity. Therefore, the Buddha immediately declared decisively: “Form itself is emptiness; emptiness itself is form.” This was spoken to break the bodhisattvas’ remaining dual view of form and emptiness.
菩萨虽然知道色和空无有二样，但“无二样”毕竟还是针对两种东西比较而言，仍不是一个分不开的浑同体。所以佛慈悲心切，为破菩萨执有二见之过，进一步明确地指出：色即是空，空即是色。色、空不是两个体，无有二般。	Although bodhisattvas know that form and emptiness are not two, “not two” is, after all, still said by comparing two things; it is not yet an inseparable, undifferentiated whole. Therefore, in his urgent compassion, the Buddha further made

	clear, in order to break bodhisattvas' fault of clinging to a dual view: form is emptiness; emptiness is form. Form and emptiness are not two substances; there are not two kinds.
色、空是一个体，是完全一致的，色空就是“一”。尽管现千差万别的相，但相就是性，性就是相；色就是空，空就是色。	Form and emptiness are one substance; they are completely identical. Form and emptiness are the “One.” Although they manifest in a thousand different forms, appearance is intrinsic nature, and intrinsic nature is appearance; form is emptiness, and emptiness is form.
佛是教我们认清真理，不要把相和性、色和空误认为大体相同的两样东西，而去追逐企求，以致误入歧途。我们修行人真正明白了色、空不二的道理，也就会明白大乘佛教中的空不是顽空、断灭空，而是妙有真空。	The Buddha teaches us to recognize the truth: do not mistake appearance and intrinsic nature, form and emptiness, for two things that are merely broadly similar, and then pursue and seek after them, thereby straying onto a wrong path. When practitioners truly understand that form and emptiness are nondual, they will also understand that emptiness in Mahāyāna Buddhism is not inert emptiness or annihilationist emptiness, but wondrous presence within true emptiness.
因性空无住，当体即空，所以相也虚幻不实，了不可得。故我们对一切色相，不可执著企求、患得患失。	Because intrinsic nature is empty and non-abiding, and is empty in itself, appearances too are illusory, unreal, and utterly unobtainable. Therefore, toward all forms and appearances, we must not cling and seek, anxiously worrying over gain and loss.
何谓妙呢？山河大地、森罗万象，一切色相无不是自性的显现，一切色相就是你自己，你自己就是一切色相，“一切唯心造”。	What is meant by “wondrous”? Mountains, rivers, the great earth, and the myriad phenomena—all forms and appearances without exception are manifestations of intrinsic nature. All forms and appearances are you yourself, and you yourself are all forms and appearances: “Everything is created by mind alone.”
在色相上不分别、不执著，随缘起用，不取不舍，这就是妙！我们只有把色、空不二的道理真正弄清楚了，见相即是见性，就可以透过一切色相，而见自性。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。	To make no distinctions and have no attachment regarding forms and appearances, to function in accordance with conditions, neither grasping nor rejecting—this is wondrous! Only when we truly understand the principle that form and emptiness are nondual can we see intrinsic nature upon seeing appearances, and thereby see our own intrinsic nature through all forms and appearances. Seeing intrinsic nature is seeing appearances; thus, from intrinsic nature wondrous functioning arises.

	Function freely and naturally, naturally and freely, luminous and at ease, and perfectly realize bodhi.
有的人就不理解，山河大地是“器世间”，是没有知觉的，怎么会有佛性呢？佛性是有知觉的呀！他不知道，这山河大地本来就是我们八识当中的“相分”。	Some people do not understand this. They say that mountains, rivers, and the great earth belong to the “material world” and have no consciousness, so how could they possess Buddha-nature? Buddha-nature is conscious! What they do not know is that mountains, rivers, and the great earth are originally the object aspect within our ālaya consciousness (ālaya-vijñāna).
八识的功能有相分、见分、自证分和证自证分四种，这是相宗所讲的内容。其实，相宗和性宗都是一体。佛说：“三界唯心，万法唯识。”那么，弘法的菩萨就以“三界唯心”为性宗，以“万法唯识”为相宗。	The eight consciousnesses have four functions: the object aspect, perceiving aspect, self-verifying aspect, and verification of the self-verifying aspect. This is what the Dharma Characteristics School teaches. In fact, the Dharma Characteristics School and the School of Nature are one entity. The Buddha said: “The three realms are mind-only; all phenomena are consciousness-only.” Thus, bodhisattvas who propagate the Dharma take “the three realms are mind-only” as the School of Nature and “all phenomena are consciousness-only” as the Dharma Characteristics School.
由相用而归于性体，叫破相见性，即性宗。由性体而起相用，就是真空的妙用，叫大机大用，即相宗。性宗、相宗本是一体，相即是性，性即是相。关于相宗八识的相分、见分、自证分和证自证分，我们将放在后面再讲。	To return from appearances and function to the essence of intrinsic nature is called breaking through appearances and seeing intrinsic nature; this is the School of Nature. To give rise from the essence of intrinsic nature to appearances and function is the wondrous functioning of true emptiness; this is called great capacity and great function, and is the Dharma Characteristics School. The School of Nature and the Dharma Characteristics School are originally one entity: appearance is intrinsic nature, and intrinsic nature is appearance. We shall discuss later the object aspect, perceiving aspect, self-verifying aspect, and verification of the self-verifying aspect of the eight consciousnesses taught by the Dharma Characteristics School.
前面我们已介绍了，《心经》所说五蕴中的色蕴包括十一个色法，即五根和六尘。受想行识四蕴是心法。受想两蕴摄五十一个心所法。行蕴摄二十四个不相应法。识蕴摄八个心王法，八个心王就是八个识。	Earlier, we explained that the aggregate of form among the five aggregates discussed in the Heart Sūtra includes eleven form dharmas: the five faculties and the six sense objects. The other four aggregates—feeling, perception, formations, and

	consciousness—are mental dharmas. The aggregates of feeling and perception encompass the fifty-one mental factors. The aggregate of formations encompasses the twenty-four dharmas dissociated from mind. The aggregate of consciousness encompasses the eight mind-king dharmas; the eight mind-kings are the eight consciousnesses.
因此，色和心两法共摄有九十四法，均是有为法。再加上六个非色非心的无为法，合计起来是一百法。这一百法就是相宗的《百法明门论》里的精义。释迦佛说了八万四千法门。	Thus, form and mind together encompass ninety-four dharmas, all of which are conditioned dharmas. Adding the six unconditioned dharmas, which are neither form nor mind, makes one hundred dharmas in all. These one hundred dharmas are the essential meaning of the Dharma Characteristics School's Treatise on the Gateway to the Hundred Dharmas. Śākyamuni Buddha taught eighty-four thousand Dharma gates.
弥勒佛用“识大”修行，证成功后，则把八万四千法门缩为六百六十法。因为我们这个阎浮提人根性比较差，尤其是末法时代，感到这八万四千法门太繁琐，不容易理解，不容易记得清楚。	Maitreya Buddha cultivated through the “great element of consciousness.” After attaining realization, he condensed the eighty-four thousand Dharma gates into six hundred and sixty dharmas. Because the people of this Jambudvīpa have relatively limited capacity for understanding, especially in the Dharma-ending age, they found the eighty-four thousand Dharma gates too complicated, difficult to understand, and difficult to remember clearly.
所以，弥勒佛慈悲，从八万四千法门中，拣重要的归纳整理起来，缩成六百六十法。印度的无著菩萨，在禅定中进入兜率天“弥勒内院”，聆听弥勒佛讲述六百六十法的《瑜伽师地论》之后，又把它浓缩归纳为一百法。	Therefore, out of compassion, Maitreya Buddha selected the important points from the eighty-four thousand Dharma gates, organized and summarized them, and condensed them into six hundred and sixty dharmas. The Indian bodhisattva Asaṅga entered the “Inner Court of Maitreya” in Tuṣita Heaven during meditative absorption and heard Maitreya Buddha expound the six hundred and sixty dharmas in the Yogācārabhūmi-śāstra. He then condensed and summarized them into one hundred dharmas.
由于这二位菩萨相继做了化繁为简、变难为易的工作，才使我们这些后生小子能够理解，容易信入。弥勒菩萨和无著菩萨真是慈悲无限、功德无量。不然的话，八万四千法门这么繁琐，哪里能够理解清楚，又怎么能够信受奉行呢？	Because these two bodhisattvas successively did the work of simplifying what was complex and making what was difficult easy, we later students are able to understand and readily enter through faith. Maitreya Bodhisattva and Asaṅga Bodhisattva

	truly possess boundless compassion and immeasurable merit and virtue. Otherwise, with the eighty-four thousand Dharma gates being so complicated, how could we understand them clearly, much less faithfully accept and put them into practice?
《心经》只有二百六十个字，言简意赅，义理非常丰富。它把无著大师的一百法，弥勒菩萨的六百六十法，甚至释迦佛的八万四千法门，都统统包括在内了。	The Heart Sūtra contains only two hundred and sixty characters. Its words are concise and its meaning comprehensive, yet its principles are exceedingly rich. It encompasses Asaṅga's one hundred dharmas, Maitreya Bodhisattva's six hundred and sixty dharmas, and even all eighty-four thousand Dharma gates taught by Śākyamuni Buddha.
真可谓“芥子纳须弥”啊！这就是说，《心经》所说的五蕴就能够统摄八万四千法门。仅色蕴所说的十一个色法，就这么完备、这么广阔。	It may truly be said that “a mustard seed contains Mount Sumeru”! That is to say, the five aggregates taught in the Heart Sūtra can encompass the eighty-four thousand Dharma gates. The eleven form dharmas discussed under the aggregate of form alone are already so complete and so vast.
我们人呢，对于色法执著得很深，因为它有相可见，又可见又可对，故而把它提到最前面来讨论，让我们提高警觉，清醒深彻地觉悟到，色相与真空本来就没有两样。所以说，“色不异空，空不异色。	We human beings are deeply attached to form dharmas because they have visible appearances that can be perceived and encountered. Therefore, form is discussed first, so that we may heighten our vigilance and awaken clearly and profoundly to the fact that forms and appearances are originally no different from true emptiness. Thus it is said, “Form is not different from emptiness; emptiness is not different from form.”
”这个真理是由妙慧觉照而来的，观自在菩萨所修的甚深般若法，就是彻底的妙智慧。这个妙智慧即真如无为法，比喻为镜光。假若我们以镜光、影子作比喻的话，那么，九十四个色法和心法就是影子，六个无为法就是镜光。	This truth arises from the illumination of wondrous wisdom. The profound prajñā practice cultivated by Avalokiteśvara Bodhisattva is thoroughgoing wondrous wisdom. This wondrous wisdom is the unconditioned dharma of suchness (tathatā), likened to the light of a mirror. If we use mirror-light and reflections as an analogy, then the ninety-four form and mental dharmas are the reflections, while the six unconditioned dharmas are the mirror-light.

“六种无为”是：虚空无为、择灭无为、非择灭无为、不动无为、受想灭无为、真如无为，其中的真如无为就是涅　。无为妙智能够觉照，观见五蕴的发起，进而将其照空，故能够“照见五蕴皆空”。	The “six kinds of unconditioned dharmas” are unconditioned space, unconditioned cessation through discernment, unconditioned cessation not through discernment, unconditioned immovability, unconditioned cessation of feeling and perception, and unconditioned suchness (tathatā). Among these, unconditioned suchness (tathatā) is nirvāṇa. Unconditioned wondrous wisdom can illuminate and contemplate the arising of the five aggregates, and further illuminate them as empty; thus it can “clearly see that the five aggregates are all empty.”
假如我们不修学，怎么能够了然于真如实相，而不迷于妄识呢？舍离了妙智，就不能照空色蕴，更不能由此产生“度一切苦厄”的效果。色蕴看起来不容易破，因为有十一个之多。	If we do not study and practice, how can we clearly comprehend the true reality of suchness (tathatā) and not be deluded by false consciousness? Apart from wondrous wisdom, we cannot illuminate the aggregate of form as empty, much less thereby bring about the result of “crossing beyond all suffering and adversity.” The aggregate of form may seem difficult to break through, because it includes as many as eleven dharmas.
事实上，我们并不是一个一个地去破，只要知道一切本来是空无所有，而不去计度分别，不妄生议论，不胡思乱想，那么，虽有色也是无住的妙色，即“妙有真空”，也就是“色即是空，空即是色”。	In fact, we do not break through them one by one. As long as we know that everything is originally empty and without anything whatsoever, and do not calculate and discriminate, vainly generate opinions, or indulge in wild thoughts, then even though form exists, it is wondrous form that is non-abiding—“wondrous presence within true emptiness.” This is precisely “form is emptiness, and emptiness is form.”
既然色蕴如此虚幻不实、当体即空，同时也是妙有真空之性所显，那么，五蕴中的其余四蕴也不例外。所以，下文紧接着说：	Since the aggregate of form is so illusory and unreal, empty in itself, and yet also a manifestation of the nature of wondrous presence within true emptiness, the other four aggregates are no exception. Therefore, the text immediately continues:
受想行识，亦复如是。受想行识四蕴，虽然是心法，是无相相，但是和有相相的色法没有两样，同样是虚幻不实的，同样是真心所现。色蕴既破，受想行识四蕴也就随之而破了。所谓一法破，法法皆破。	“So too are feeling, perception, formations, and consciousness.” Although the four aggregates of feeling, perception, formations, and consciousness are mental dharmas and formless appearances, they are no different from form dharmas, which have appearances. They too are illusory and unreal; they too are manifestations of the true mind. Once the aggregate of form is broken through, the four

	aggregates of feeling, perception, formations, and consciousness are broken through along with it. As the saying goes, when one dharma is broken through, all dharmas are broken through.
由此可类推之：受不异空，空不异受，受即是空，空即是受。想不异空，空不异想，想即是空，空即是想。行不异空，空不异行，行即是空，空即是行。识不异空，空不异识，识即是空，空即是识。故云“受想行识，亦复如是”。五蕴是总法，举一反三。五蕴法如是，其他一切诸法也莫不如是，这就是这句经文的意义。	From this, we can infer the rest: feeling is not different from emptiness; emptiness is not different from feeling. Feeling is emptiness; emptiness is feeling. Perception is not different from emptiness; emptiness is not different from perception. Perception is emptiness; emptiness is perception. Formations are not different from emptiness; emptiness is not different from formations. Formations are emptiness; emptiness is formations. Consciousness is not different from emptiness; emptiness is not different from consciousness. Consciousness is emptiness; emptiness is consciousness. Therefore it is said, “So too are feeling, perception, formations, and consciousness.” The five aggregates are the general categories; understanding one allows us to infer the rest. Since the dharmas of the five aggregates are thus, all other dharmas are likewise so. This is the meaning of this sūtra passage.
假如有人问：“何谓色即是空？”我们回答：“投石打破沉潭月，窈窕杨柳慢摆风。”如若再问：“如何是空即是色？”我们对他说：“张长王矮李面赤，桃甜梅酸李子涩。	If someone asks, “What does it mean that form is emptiness?” we answer, “A stone shatters the moon reflected in a deep pool; graceful willow branches slowly sway in the wind.” If they then ask, “How is emptiness form?” we tell them, “Zhang is tall, Wang is short, and Li is red-faced; peaches are sweet, mei ( ) fruit is sour, and plums are astringent.”
”诸位听懂了吗？假如不懂，我们再来讨论一下上面所说的一百法。前面仅讲了一百法的数目，并未讲到一百法的内容，现在我们不妨再继续讨论一下。因为你不懂刚才的答语，这一百法的内容就显得非常重要了。另外，通过讲《心经》中色、空的道理，大家把相宗的一百法也了解了，这也是个非常好的事情。	Have you understood? If not, let us discuss once more the one hundred dharmas mentioned above. Earlier, we spoke only of their number, not their content; now we may continue the discussion. Because you do not understand the answer just given, the content of these one hundred dharmas becomes very important. Moreover, through explaining the principles of form and emptiness in the Heart Sūtra, everyone will also come to understand the one hundred dharmas of the Dharma Characteristics School. This too is a very good thing.

一百法内，第一个是“心法”，称之为“八大心王”。前六大心王就是我们讲过的眼、耳、鼻、舌、身、意。这六种心，产生六种识。	Among the one hundred dharmas, the first category is “mind dharmas,” known as the “eight great mind-kings.” The first six great mind-kings are the eye, ear, nose, tongue, body, and mind that we have already discussed. These six minds give rise to six consciousnesses.
眼睛能看见色相，叫眼识；耳朵能听到声音，叫耳识；其他鼻、舌、身、意四根对香、味、触、法四尘所生的识，就是鼻、舌、身、意四识。还有两个心王，是末那识和阿赖耶识。	The eye can see forms and appearances; this is called eye consciousness. The ear can hear sounds; this is called ear consciousness. The consciousnesses arising when the other four faculties—the nose, tongue, body, and mind—encounter the four sense objects of odors, tastes, tactile objects, and dharmas are the consciousnesses of nose, tongue, body, and mind. The remaining two mind-kings are manas consciousness and ālaya consciousness.
第七识是末那识，义为“我执”，相宗称为“染净依”，是专事传导输送的。相宗有一熟语：“弟兄八个一个痴，其中一个最伶俐，五个门前做买卖，一个往来传消息。”往来传消息的就是这个第七识。	The seventh consciousness is manas consciousness, which means “attachment to self.” The Dharma Characteristics School calls it the “basis of defilement and purity”; its special function is transmitting and conveying. The Dharma Characteristics School has a familiar saying: “Eight brothers, one of them foolish; among them one is the cleverest; five conduct business before the gate, and one carries messages back and forth.” The one who carries messages back and forth is this seventh consciousness.
其中“一个痴”就是“第八识”，它是含藏识，不问好与坏，只要由第七识传来，就都储藏在里面了。五个门前做买卖的就是眼、耳、鼻、舌、身，这兄弟五个专对外境，应付事宜。	Of these, “foolish one” is the ālaya consciousness (ālaya-vijñāna). It is the storehouse consciousness: without asking whether something is good or bad, it stores everything transmitted to it by manas consciousness. The five that conduct business before the gate are the eye, ear, nose, tongue, and body. These five brothers deal exclusively with external objects and handle affairs.
“其中一个最伶俐”就是第六识，即意识，其势力最强，一切事情都靠这个第六识来分别取舍。假如第六识不动，那么眼睛对境的时候，就和镜子照物一样，是现量的。	“Among them one is the cleverest” is the sixth consciousness, or mental consciousness. Its power is strongest; all matters rely on this sixth consciousness to discriminate, accept, and reject. If the sixth consciousness does not stir, then when the eye encounters an object, it is like a mirror reflecting things: it is direct perception.

现量者，就是这个东西是个长的，你看着就是个长的；那个东西是短的，你看着就是个短的，丝毫不加任何美丑、好坏、恶善、是非等分别。假如第六识随五识一起启动，就生起了善恶、美丑、好坏、得失等种种事端。	Direct perception means this: if an object is long, you see it as long; if another object is short, you see it as short. You add not the slightest discrimination of beauty or ugliness, good or bad, wholesome or unwholesome, right or wrong, and so forth. If the sixth consciousness begins to operate together with the five consciousnesses, then all sorts of complications arise—wholesome and unwholesome, beautiful and ugly, good and bad, gain and loss, and so on.
所以说，一切善恶都是第六识(意识)所造作的。第七识染净依，是依六识净而净，六识染而染，它只给第八识传送消息而不加拣择分别。第八识接收第七识传来的消息，不分好坏，只管储藏起来，所以它最痴。这八个识，即眼、耳、鼻、舌、身、意、末那、阿赖耶，被称为八大心王。	Therefore, all good and evil are created by the sixth consciousness (mental consciousness). Manas consciousness depends on the purity or defilement of the sixth consciousness: when the sixth consciousness is pure, it is pure; when the sixth consciousness is defiled, it is defiled. It merely conveys information to the ālaya consciousness (ālaya-vijñāna), without selecting or discriminating. The ālaya consciousness (ālaya-vijñāna) receives the information conveyed by manas consciousness and, without distinguishing good from bad, simply stores it away. Thus, it is the most deluded. These eight consciousnesses—eye, ear, nose, tongue, body, mind, manas, and ālaya—are called the eight great mind kings.
阿赖耶识的功能分为四分：一、见分；二、相分；三、自证分；四、证自证分。	The functions of ālaya consciousness are divided into four aspects: first, the perceiving aspect; second, the object aspect; third, the self-verifying aspect; and fourth, the verification of the self-verifying aspect.
证自证分就是真如，就是唯一真心，也就是佛性。	The verification of the self-verifying aspect is suchness (tathatā): the one and only true mind, which is also Buddha-nature.
自证分是未破无始无明而犹迷的佛性。既是佛性，虽然在迷，但终究能够证道，即自体自证自用，所以叫做自证分。	The self-verifying aspect is Buddha-nature that remains deluded because beginningless ignorance has not yet been shattered. Since it is Buddha-nature, although it is deluded, it can ultimately realize the Way. It verifies and functions through itself; hence it is called the self-verifying aspect.
相分是由于真如不守自性，妄动而自生疑，迷住了本来智光圆明的自性，以致使本有的无相真如变成虚空四大	The object aspect arises because suchness (tathatā) does not abide in its own nature. Deluded movement gives rise to self-doubt, obscuring the

的妄相，这虚空四大的妄相复变为山河大地、日月星辰、草木丛林了。	originally perfect and luminous wisdom-light of intrinsic nature. Consequently, the inherently formless suchness (tathatā) becomes the deluded appearances of empty space and the four great elements; these deluded appearances of empty space and the four great elements in turn become mountains, rivers, the great earth, the sun, moon, and stars, grasses, trees, and forests.
所以说，这山河大地、日月星辰等等，看起来是器世间，但却均是我们第八识的相分变现出来的。	Therefore, mountains, rivers, the great earth, the sun, moon, stars, and the like may appear to be the material world, yet they are all manifestations of the object aspect of our ālaya consciousness (ālaya-vijñāna).
因有无明之故，使我们迷失了本性，佛性被无明包裹住，钻进躯壳里面，而执著这个少分的四大为自我，只认取这个身体才是我，才是自身，却不识一切事物都是我，外面的器世间——山河大地、日月星辰、草木丛林等等，都是我们法身四大种性所变现，都是我们自己，都是八识的相分。	Because of ignorance, we lose our intrinsic nature. Buddha-nature becomes enveloped by ignorance and enters this bodily shell. We then cling to this small portion of the four great elements as a self, recognizing only this body as "I," as our own self, without realizing that all things are ourselves. The external material world—mountains, rivers, the great earth, the sun, moon, stars, grasses, trees, forests, and so forth—is all manifested by the four great elements of our dharmakāya (Dharma body) nature. All of it is ourselves; all of it is the object aspect of the ālaya consciousness (ālaya-vijñāna).
把身外的多分的地水火风四大一切物境都认为是身外之物，不关我事，只识得色身为我，而不知空寂为我，把本来的智慧光明，变成为能见的妄见，岂不冤苦！倘若你精进用功，打破了无明，返璞归真，识得本来面目，方知你的自性是尽虚空遍法界，一切境物无不是你心王的王土。	We regard all the many external objects formed of earth, water, fire, and wind as things outside the body, unrelated to ourselves. We recognize only the physical body as self, not knowing that empty quiescence is self. We turn our original wisdom-light into the deluded seeing that sees objects. Is this not a grievous wrong? If you practice diligently, shatter ignorance, return to simplicity and authenticity, and recognize your Original Face, only then will you know that your intrinsic nature pervades the entirety of empty space and the dharma realm: every object and circumstance is the domain of your mind king.
佛性无相，能大能小，大而无外，小而无内。山河大地、日月星辰那么大，但并不在我性之外，俱是我们的圆明真性所显现，属于本性的相分。既然在我性之内，那么不是我又是谁呢？既然是佛性所现，那么山河大地、日月星辰、草木丛林等器世间也是佛！	Buddha-nature is formless and can be great or small: when great, nothing lies outside it; when small, nothing lies within it. Mountains, rivers, the great earth, the sun, moon, and stars are so vast, yet they are not outside our intrinsic nature. All are

	manifested by our perfectly luminous true nature and belong to the object aspect of intrinsic nature. Since they are within our intrinsic nature, if they are not ourselves, then who are they? Since they are manifested by Buddha-nature, the material world of mountains, rivers, the great earth, the sun, moon, stars, grasses, trees, and forests is also Buddha!
所谓见分，就是我们能看见事物的功能。但若看见事物，就执著在上面，则变为妄见了。如看见张高李矮，就住在张高李矮上，而不肯放手，这就是妄见了，这个妄见就是见分。	The so-called perceiving aspect is our capacity to see things. But if, upon seeing things, we cling to them, it becomes deluded seeing. For example, when we see that Zhang is tall and Li is short, and abide in the notions that Zhang is tall and Li is short, unwilling to let them go, this is deluded seeing. This deluded seeing is the perceiving aspect.
虽然是妄见，真如在迷中，迷失了本性，但佛性是不减的。只要我们精进用功，是能够自己证到本体的，这就叫自证分。证自证分就是恢复我们本来，证到真如佛性。这就是八识的四分。	Although this is deluded seeing, and we are deluded about suchness (tathatā) and have lost sight of our intrinsic nature, Buddha-nature is not diminished. So long as we practice diligently, we can realize the essence for ourselves; this is called the self-verifying aspect. The verification of the self-verifying aspect is the recovery of our original state and the realization of suchness (tathatā) and Buddha-nature. These are the four aspects of the eight consciousnesses.
上面简单介绍了“心法”，接下来，我们讲讲“心所法”。心所法又叫心使，是心王应用的侍从，犹如富人家的佣人、奴仆一样。心所法有五十一法，共分为六位。	Above, we briefly introduced the “mind dharmas.” Next, let us discuss the “mental factors.” Mental factors are also called mind-attendants. They are the attendants employed by the mind kings, like the servants and retainers of a wealthy household. There are fifty-one mental factors, divided into six classes.
第一，遍行心所。“遍行”就是无时无处不在运行，即一切时一切处都能遍，任何根性都能遍。遍行又分为五法，就是意、触、受、想、思。	First are the universal mental factors. “Universal” means operating at all times and in all places: they pervade every time and place and apply to every capacity. These universal mental factors comprise five dharmas: attention, contact, feeling, perception, and volition.

假如不是这个遍行五法作祟，我们本来是一点不动的，本是灵明圆融，本是智光圆满，本是不生不灭的。我们的眼耳鼻舌身五根本来是八识的精明，由真如佛性映着五根起照见妙用的。	If these five universal mental factors were not causing mischief, we would originally remain utterly unmoving: innately numinous, bright, and perfectly interfused; innately complete in wisdom-light; innately unborn and undying. Our five faculties of eye, ear, nose, tongue, and body are originally the lucid essence of ālaya consciousness (ālaya-vijñāna). Suchness (tathatā), or Buddha-nature, illuminates these five faculties and enables their wondrous functioning of clear perception.
它就像镜子照物一样，朗照而不加分别美丑好恶，这就是现量真心，是本性的常寂智光。坏就坏在这个遍行五法上，因为这五种法是一切善恶最初的动机，由于这遍行五法的作用，触境生心，分别取舍，造业受报，而落得个生死轮回，受苦不了。	This is like a mirror reflecting objects: it illuminates clearly without discriminating beauty from ugliness or good from bad. This is the true mind of direct perception, the ever-quiescent wisdom-light of intrinsic nature. The problem lies in these five universal mental factors, for these five dharmas are the initial motives for all good and evil. Through their activity, the mind arises upon encountering objects, discriminates between acceptance and rejection, creates karma, and undergoes retribution. Thus we fall into the cycle of birth and death and suffer without end.
第七识执著第八识的见分为我。它根据眼睛所看到的东西，耳朵所听到的声音，鼻子所闻到的气味，舌头所尝到的味道，身体所觉到的感触，就念念执著，产生了我痴、我见、我慢、我爱的四种根本烦恼。	Manas consciousness clings to the perceiving aspect of the ālaya consciousness (ālaya-vijñāna) as self. On the basis of what the eyes see, the sounds the ears hear, the scents the nose smells, the flavors the tongue tastes, and the sensations the body feels, it clings thought after thought, giving rise to the four fundamental afflictions of self-delusion, view of self, self-conceit, and self-love.
其实第七识是依第八识而生起的，它只是虚有其位。因为它只是随着六识染净的转移而执著自我、维护自我。它执著第八识的见分为自己，因而恒审思量，执以为我、迷惑颠倒。故修行的根本要破我执，转七识成平等性智。	In fact, manas consciousness arises in dependence on the ālaya consciousness (ālaya-vijñāna); it merely occupies an empty position. Since it simply follows the sixth consciousness as it shifts between defilement and purity, it clings to and protects the self. It takes the perceiving aspect of the ālaya consciousness (ālaya-vijñāna) as itself and thus constantly and carefully deliberates, grasping it as self and remaining deluded and inverted. Therefore, the foundation of practice is to break attachment to self and transform manas consciousness into the wisdom of equality.

有些人弄错了，认为第七识是清净识，其实不是这样的，是染污识。假如不是遍行五法作祟，六识也是智慧光明朗照。	Some people misunderstand this and consider manas consciousness a pure consciousness. In fact, it is not; it is a defiled consciousness. If the five universal mental factors were not causing mischief, the sixth consciousness too would be the clear illumination of wisdom-light.
因为第六识虽然能分别好坏美丑，但是它不趣向外境，它只是待缘，就是碰到事缘之后，它才分别；碰不到事缘，它并不分别，所以它也没有善恶。坏就坏在这个遍行五法上，由于遍行五法“意、触、受、想、思”的把持，六识就着相了，意触受想思是无相的，看起来是无，实际上就是一念。一个念头往往是造一切罪业的根由。	Although the sixth consciousness can discriminate good from bad and beauty from ugliness, it does not itself turn toward external objects. It merely awaits conditions: only after encountering some circumstance does it discriminate; when it does not encounter circumstances, it does not discriminate. Thus, it is itself neither good nor evil. The problem lies in the five universal mental factors. Under the control of attention, contact, feeling, perception, and volition, the sixth consciousness becomes attached to appearances. Attention, contact, feeling, perception, and volition are formless; they appear to be nonexistent, yet they are in fact a single thought. A single thought is often the root from which every evil karma is created.
古代有一则公案，徒弟问师父：“如何是一念？”师父答：“不觉成山丘！”说的就是这个意思。倘若没有遍行五法，第六识本是慧光圆满、现量昭然。这慧光圆满、现量昭然就是大定。	There is an ancient Chan koan: a disciple asked his master, “What is a single thought?” The master replied, “Unawareness becomes a mountain!” This is what it means. Without the five universal mental factors, the sixth consciousness would inherently be complete in wisdom-light and lucid in direct perception. Such completeness of wisdom-light and lucidity of direct perception are great samādhi.
不要认为定住了，像木头、石头一样，才叫定。那是死定，不是大定。当我们明明白白，不为境所迷惑、动摇，就是大定。既然是大定，我们的眼、耳、鼻、舌、身、意就能任运起用，而没有妨碍。	Do not suppose that samādhi means being fixed and motionless like wood or stone. That is dead samādhi, not great samādhi. When we are perfectly clear and are not deluded or shaken by circumstances, that is great samādhi. Since it is great samādhi, our eyes, ears, nose, tongue, body, and mind can function spontaneously and freely, without obstruction.
但是，由于我们的第八识里面含藏了无量劫来的一切善恶种子，而这些种子藏在八识田里面，往往是薰发鼓动，使我们在不知不觉当中动了念，这就是遍行五法中的第一个——“意”。	However, because our ālaya consciousness (ālaya-vijñāna) contains all the seeds of good and evil accumulated throughout innumerable kalpas, and because these seeds are stored in the field of the ālaya consciousness (ālaya-vijñāna), they often exert their influence and stir us so that, without our

	knowing it, a thought arises. This is the first of the five universal mental factors—“attention.”
“意”就是意识。就像一条鱼潜到水底，窜动不已，水波也就随之翻动不停了，所以也叫做“作意”。作就是造作，它时时刻刻在动，无事生非，不管是善，不管是恶，使这个心总是不停地起念。作意就是生心动念的开始。	Here, yi ( ), “attention,” refers to consciousness. It is like a fish diving to the bottom of the water and darting about without cease; the waves then churn unceasingly along with it. Thus it is also called zuoyi ( ), “directed attention.” Zuo ( ) means making or creating. It is active at every moment, making trouble out of nothing, whether the thought is good or evil, and causing the mind continually to give rise to thoughts. Directed attention is the beginning of the arising and stirring of mind.
众生无始以来，从来没有离开过念头，就是由于作意在捣乱、在起作用，就是由于我们的习气种子在八识里面鼓动，引心向境，使得心趋向于境界、粘着于境界。所以说，坏就坏在这个作意上。	Since beginningless time, sentient beings have never been apart from thoughts. This is because directed attention creates disturbance and functions, and because the seeds of our habitual tendencies stir within the ālaya consciousness (ālaya-vijñāna), drawing the mind toward objects and causing it to turn toward and adhere to circumstances. Therefore, the problem lies in directed attention.
假如没有作意，我们就慧光朗照、现量昭然了。因此，我们修行最要紧的就是要截断这个意，使作意不行。净土宗念佛，禅宗参话头，密宗三密加持等等，其目的都是要截断这个意。假如这个意不动、不起，那么我们尽管对境遇缘，也不会迷惑动摇了。所以，修行最要紧的就是要截断这个意，使这个意不行。	If there were no directed attention, wisdom-light would shine brightly and direct perception would be lucid. Therefore, the most important point in practice is to cut off this attention so that directed attention does not operate. Buddha-recitation in the Pure Land school, investigating huatou in the Chan school, the empowerment of the three mysteries in Esoteric Buddhism, and so forth all aim to cut off this attention. If this attention neither stirs nor arises, then even when we encounter circumstances and conditions, we will not be deluded or shaken. Therefore, the most important point in practice is to cut off this attention so that it does not operate.
“触”就是接触外境。当你作意了，心动了，就引心向境，把这个心引到境界上，和境黏滞到一块了。境又分为两种：一个是内境，是种子，称为习气，这习气在里面薰第八识；另一个是外境，由无明因缘变现为境。	“Contact” means coming into contact with external objects. Once directed attention has occurred and the mind has stirred, it draws the mind toward an object, leading the mind to a circumstance and causing the two to adhere together. Objects are also divided into two kinds. One is the inner object: seeds, called habitual tendencies, which condition the ālaya consciousness (ālaya-vijñāna) from within.

	The other is the external object, manifested as an object through the causes and conditions of ignorance.
六识揽之则发起现行。譬如：有人爱好声色犬马，这个习气就在八识里面鼓动，薰发第八识，使他不知不觉地时时向往着声色犬马(内境)，一旦他碰到了声色犬马的境界(外境)，就不免有所举动，随之而行，这就是现行。	When the sixth consciousness takes hold of these seeds, they manifest in activity. For example, someone may be fond of sensual pleasures and worldly amusements. This habitual tendency stirs within the ālaya consciousness (ālaya-vijñāna) and influences and activates it, causing the person unknowingly to long constantly for such pleasures (the internal objects of mind). Once that person encounters these pleasures in the external world (external objects), he cannot avoid acting and following after them. This is what is meant by “manifest activity.”
于是，他的心就被这个境界粘住了，滞在境界里而不舍了。这个已经发生了的外境，反过来又触他的心，和其心接触、黏滞到一块去了，这就叫做“触”。	Thus, his mind becomes stuck to those circumstances, lingering in them and unwilling to let go. These external circumstances that have already arisen then in turn touch his mind, coming into contact with it and adhering to it. This is called “contact.”
“受”就是接纳、领受的意思。这个妄境一显现，他就接纳、领受境缘，而不能自已，舍不得离开了。于是他就跟着这个境界来鼓动，随着境转，执著不舍，不肯放手，而且加上许多名相，这就是“想”。心想不停，一发不能舍弃，所以思潮迁流不息，生起现行造善、恶诸业。因此，“思”就是迁流不断，驱心造业之义。	“Feeling” means accepting and receiving. Once this deluded object appears, he accepts and receives the object and its conditions; unable to control himself, he cannot bear to leave it. He then becomes stirred by the circumstance, follows it as it turns, clings to it without letting go, and adds many names and concepts to it. This is “perception.” As mental perception continues without cease and cannot be relinquished once it has arisen, the current of thought flows on unceasingly, producing present activity and creating all kinds of wholesome and unwholesome karma. Therefore, “volition” means continual flowing on, driving the mind to create karma.
这遍行五法都全了，就成为维系善恶的一面，但这一面是非常非常微细的，不是用定力观照可以看得到的，所以它叫“流注生灭”。	When these five universal mental factors are all present, they become the aspect that binds together good and evil. Yet this aspect is extremely subtle, not something that can be seen through contemplation using the power of samādhi. Therefore, it is called the continuous flow of arising and ceasing.

所谓流注，就像永无休止的流水一样，而这水流不像大海中的惊涛骇浪，也不像江河的波涛滚滚，而像静静的小溪水微微细细地流。其实它流动得很快，快到极点了，反而不显其动，你也就看不见它，以为它是不动的。	What is called the continuous flow is like water flowing without end. Yet this flow is not like the stormy waves of the sea, nor like the surging billows of rivers; it is like a quiet little stream, flowing ever so subtly and gently. In fact, it moves very swiftly—so swiftly that its movement is no longer apparent. You cannot see it and therefore suppose that it is motionless.
实际上，“流注生灭”就是心里所起的或善或恶的一念，仅仅是念，还没有作为，还没有造业，它才刚刚启动。正因为如此，这正是人天交战的关键时刻，也是我们做功夫的关键时刻。	In fact, “the continuous flow of arising and ceasing” is a single thought of good or evil arising in the mind. It is merely a thought; it has not yet become action or created karma. It has only just begun to stir. Precisely for this reason, it is the critical moment in the struggle between conscience and desire, and also the critical moment for our practice.
我们要了生死，就必须断这个流注生灭，就必须斩断这一念。即使此心已被境界引动，将要造业之时，假如良心发现，知与道德相违，而能够当下回心转意，停止恶念，不去造业，那么这一念妄心也就消灭了，业也就造不成了。	If we are to transcend birth and death, we must cut off this continuous flow of arising and ceasing; we must sever this single thought. Even when the mind has already been stirred by circumstances and is about to create karma, if one’s conscience awakens, one recognizes that it conflicts with morality, and one immediately turns the mind around, stops the evil thought, and refrains from creating karma, then this single deluded thought is extinguished and the karma cannot be created.
所以，我们做心地功夫，就是要能够当下止息、断除这一念。倘若，我们能够时时断离这一念，我们就恢复常住真心了。我们作功夫修持，就是要把这个心时时地摄在所修的法上。	Therefore, to practice on the mind-ground means being able immediately to stop and eliminate this single thought. If we can constantly cut ourselves off from this single thought, we will recover the ever-abiding true mind. In our cultivation and practice, we must constantly gather the mind into the Dharma method we are practicing.
比如念佛法门，就是要用佛号摄住六根不动，而不可有口无心地散心念。由此我们就可以知道，大势至菩萨教导我们，念佛须“都摄六根、净念相继”是确切不移、无可改变的至理名言了。	For example, in the Dharma gate of Buddha-recitation, one must use the Buddha’s name to gather in the six sense faculties so that they do not move. One must not recite with the mouth while the mind is absent and scattered. From this we may know that Mahāsthāmaprāpta Bodhisattva’s teaching that, in Buddha-recitation, one must “gather in the six sense faculties and maintain uninterrupted pure mindfulness” is an utterly certain and unalterable maxim.

参禅的人之所以要起疑情，就是要摄心不起。修密法的人，要身口意三密相应，也是为了断除这微细的一念。《起信论》曰：“离念境界，唯证相应。”说的也是这个道理。我们在理上明白、清楚了，就须遵循这些确切的教导和指示，精进地用功修行，这样才能成道。	The reason those who investigate Chan must arouse a sense of doubt is to gather in the mind so that no thought arises. Those who practice Esoteric Buddhism seek the correspondence of the three mysteries of body, speech, and mind also in order to cut off this subtle single thought. Awakening of Faith in the Mahāyāna says: “The realm free from thought can only be realized through direct correspondence.” This expresses the same principle. Once we understand this clearly in principle, we must follow these definite teachings and instructions, practice diligently and vigorously, and only then can we realize the Way.
上面介绍了五十一“心所法”中的五个“遍行心所”，下面我们接着讲一下心所法的第二位——“别境心所”。“别境”就是个别着境，即每个心的缘境，也就是着善、着恶的心，进而要造业了。一旦到达“别境”时，那就止也止不住了，就要造业了。别境心所又分为五法：欲、解、念、定、慧。	Above, we introduced the five universal mental factors among the fifty-one mental factors. We shall now discuss the second category of mental factors: the five object-specific mental factors. “Particular object” means attachment to a particular object: the object upon which each mental state depends—that is, a mind attached to good or evil and thus proceeding to create karma. Once one reaches the stage of particular objects, it cannot be stopped, and karma will be created. The object-specific mental factors are divided into five: desire, understanding, mindfulness, concentration, and wisdom.
“欲”就是我们的欲望。因为大家皆执著这个色身，所以都希望享乐，这就是乐欲。当我们遇到了自己所喜欢的、心爱的境界，就很希望到这境界当中去，有所作为。这就是要去造业的心。	“Desire” means our desires. Because everyone is attached to this physical body, all hope to enjoy pleasure; this is desire for pleasure. When we encounter circumstances that we like and cherish, we strongly wish to enter into those circumstances and do something. This is the mind that is about to create karma.
譬如爱财的人，一旦看见了很好的发财机会，就会起发财的欲望心。要发财，则必然要去造作。不去造作，财怎么能够到手呢？所以说，这个“欲”是必做之心。接下来是“解”——理解、胜解之意。	For example, when someone who loves wealth sees an excellent opportunity to make money, the desire to become wealthy arises. To become wealthy, one must necessarily engage in action. If one does not act, how can wealth come into one’s hands? Therefore, this “desire” is a mind determined to act. Next comes “understanding,” meaning comprehension and firm conviction.
譬如，理解了在什么样的形势与环境中，怎样做才能发财，不然的话必遭失败。这就是说，当他理解了什么境	For example, one understands what circumstances and environment will enable one to become

界对自己有利，事情怎样办才能成功，于是就下定决心去做，要他停止不干，那是不可能的了。这就是“解”。	wealthy, and how one must act; otherwise, failure is inevitable. That is, once one understands which circumstances are advantageous and how affairs must be handled in order to succeed, one resolves firmly to act. It is then impossible to make that person stop. This is “understanding.”
“念”就是念念不忘，牢牢记取了成功与失败的经验。“定”是专一之意。不是修道入定或戒定慧中的定，而是专注事缘境界，执著不舍，专心致志地去做他的粘着生死的事业，这叫做定。	“Mindfulness” means never forgetting, firmly retaining the lessons of success and failure. “Concentration” means single-mindedness. It does not mean the meditative stability of entering samādhi in practice, nor the “concentration” in “precepts, concentration, and wisdom”. Rather, it means focusing on the objects of one’s affairs, clinging to them without letting go, and single-mindedly pursuing one’s endeavors that bind one to birth and death. This is called concentration.
“慧”是慧黠之意，不是佛法的般若智慧(般若智慧是通达世法与出世法，一切圆融无碍，究竟的智慧)，而是世间所说的世智才聪，是他在认为可以做的事业上，了然不疑，从而积累了经验，即对某种事情怎样做才能成功，否则就会失败，这叫做慧。上述就是五个“别境心所”的作用。	“Wisdom” here means cleverness and shrewdness; it is not the prajñā wisdom of the Buddhadharma. Prajñā wisdom thoroughly comprehends both worldly and supramundane dharmas, harmonizes with everything without obstruction, and is ultimate wisdom. Rather, this refers to what the world calls worldly intelligence and cleverness: being fully clear and without doubt about an undertaking one considers feasible, and thereby accumulating experience—knowing how a certain matter must be handled in order to succeed and how it will fail otherwise. This is called wisdom. These are the functions of the five object-specific mental factors.
假如没有别境五心，纵然有前面的意、触、受、想、思善恶之念，也不会成为事实。这个别境五法，不但世间的一切善恶事业需它成就，就是出世修行，也需要此五法，方能够成就。	Without the five object-specific mental factors, even if there are good or evil thoughts involving the previously discussed attention, contact, feeling, perception, and volition, they will not become actual deeds. These five particular-object factors are needed not only to accomplish all wholesome and unwholesome worldly undertakings; supramundane cultivation also requires these five factors in order to succeed.
我们修法欲成大道、欲离生死、欲度众生同出苦海，这不是“欲”吗？因欲成道，故先须理解佛说的经义，次须摸清修行的道路，怎样修才能成功，且收事半功倍之效，而不致走冤枉路，这就是“解”。	When we practice the Dharma, wishing to realize the great Way, transcend birth and death, and liberate sentient beings together from the sea of suffering—is this not “desire”? Because we wish to realize the Way, we must first understand the

	meanings of the sūtras spoken by the Buddha. Next, we must clearly discern the path of practice: how to practice successfully, how to achieve twice the result with half the effort, and how to avoid taking needless detours. This is “understanding.”
“念”就是修道要念念不忘，专心致志地将整个身心扑在道业上。不论修什么法，皆要朝于斯，夕于斯，流离于斯，颠沛于斯，念念不忘地修去，才能成就。	“Mindfulness” means that in practicing the Way, one must never forget it from thought to thought and must devote one’s whole body and mind to the work of the Way. Whatever Dharma method one practices, one must be occupied with it in the morning and the evening, through displacement and adversity, practicing without forgetting it from thought to thought. Only then can one attain accomplishment.
念佛的人不是说二六时中都要执持名号，不可稍懈吗？所谓二六时中，即二六一十二个时辰，也就是二十四小时，须将这佛号时时安在妄心中，念念不忘地执持不舍，这样死心塌地地用功，才能将妄心变成佛心。	Do those who practice Buddha-recitation not say that throughout the twelve two-hour periods one must uphold the Buddha’s name and never slacken even slightly? The so-called twelve two-hour periods are the twenty-four hours of the day. One must constantly place the Buddha’s name in the deluded mind, uphold it without forgetting it from thought to thought, and practice with such wholehearted resolve. Only then can one transform the deluded mind into the mind of Buddha.
念佛是在心地上用功夫，是在生死最切近处下手，所以最易成就。任何事业，乃至十法界都是唯心所造，造贪、 、痴恶业，就落六道轮回。反之，念佛、念法、念僧就能成佛。所以修法要念念不忘地修，才能有所成就。	Buddha-recitation is practice on the mind-ground; it begins at the point most intimately connected with birth and death, and therefore is most readily accomplished. Every undertaking, and even the ten Dharma realms, is created by mind alone. Creating the evil karma of greed, anger, and ignorance leads one to fall into the cycle of rebirth in the six realms. Conversely, mindfulness of Buddha, Dharma, and Saṅgha enables one to become a Buddha. Therefore, one must practice the Dharma without forgetting it from thought to thought in order to attain accomplishment.
至于“定”和“慧”，我们学佛修行的目标是开大智慧成道。	As for “concentration” and “wisdom,” the aim of our Buddhist study and cultivation is to open great wisdom and realize the Way.

要开智慧先须得定，若不得定，对境迷乱，为境牵引，覆障本性，怎能开得出智慧？但是要得定，先须识得一切声色货利皆虚幻不实，犹如空花水月不可取、不可得，方能舍之而得定。为舍离幻境，故须戒。	To open wisdom, one must first attain concentration. If one has not attained concentration, one becomes confused when encountering circumstances, is drawn along by them, and one's intrinsic nature is obscured. How, then, can wisdom be opened? But to attain concentration, one must first recognize that all sounds, forms, wealth, and profit are illusory and unreal, like flowers in empty space and the moon reflected in water—things that cannot be grasped or obtained. Only then can one relinquish them and attain concentration. In order to relinquish illusory circumstances, one therefore needs the precepts.
戒为定母，慧从定生。戒、定、慧三学是佛教的基础、根本要理，不可缺少。五别境心所，看起来不是好东西，是造善恶业的祸端，就像前面讲五蕴中所说的那样，虽是造生死业之本，但我们如能善用它，则能用来成就佛道，救度众生。	The precepts are the mother of concentration, and wisdom arises from concentration. The three trainings of precepts, concentration, and wisdom are Buddhism's foundational and essential principles and cannot be dispensed with. The five object-specific mental factors may appear to be undesirable things, sources of creating wholesome and unwholesome karma. As was said earlier in discussing the five aggregates, although they are the basis for creating karma of birth and death, if we use them well, we can employ them to accomplish the Buddha Way and liberate sentient beings.
心所法的第三位是“善法”，是我们修行成道的资粮。共有十一种：信、惭、愧、无贪、无　、无痴、精进、轻安、不放逸、行舍、不害。	The third category of mental factors is the wholesome mental factors, which are provisions for our cultivation and realization of the Way. There are eleven in all: faith, moral shame, moral dread, non-greed, non-anger, non-ignorance, diligence, pliancy, non-negligence, equanimity, and non-harming.
“信”是信仰，乃一切事业成功之母。尤其修道，首重信仰，如信心不坚，即无成功之望，故为首位。	“Faith” means belief; it is the mother of success in all undertakings. This is especially so in practicing the Way, where faith is of primary importance. If one's faith is not steadfast, there is no hope of success; therefore, it comes first.
“惭、愧”二字，我们平常都是连在一起说的。譬如说某个人犯了错误，毫无惭愧之心，毫不知羞耻。其实，惭、愧有不同的意义，是有区别的。“惭”是自惭，自己感到羞惭，深受良心的责备，于是自觉地不做坏事。	We ordinarily use the Chinese terms can (　), “moral shame,” and kui (　), “moral dread,” together. For example, we may say that someone has made a mistake yet feels no shame or embarrassment. In

“愧”是愧他，愧对他人，对不起人家，像欠了人家一笔难以偿还的债，内疚不安，所以不敢做坏事。	fact, the two terms have distinct meanings. “Moral shame” concerns oneself: one feels ashamed and deeply reproached by one’s conscience, and thus consciously refrains from doing wrong. “Moral dread” concerns others: one feels ashamed before them and feels one has wronged them, as though one owed them a debt that is difficult to repay. One feels guilty and uneasy, and therefore dares not do wrong.
接下来是“无贪、无　、无痴”。我们知道，贪、　、痴三毒是六道轮回的祸首，一切过患的根源。反过来，无贪、无　、无痴就是善了，非但人人能成圣贤，修道者也能证成大道了。	Next come “non-greed, non-anger, and non-ignorance.” We know that the three poisons of greed, anger, and ignorance are the chief causes of rebirth in the six realms and the roots of all faults and calamities. Conversely, non-greed, non-anger, and non-ignorance are wholesome. Not only can everyone thereby become a sage or worthy person, but practitioners of the Way can also realize the great Way.
因为一切作意都是由贪引起的，都是由于我们看见了可欲境、可乐境，而心生贪念，总想取到手，于是不择手段，乃至造杀、盗、淫种种恶业。所以说，贪为害最大，是个首恶。如果没有贪就不会造业，一切恶业都止息了。	Every intention to act is prompted by greed. It arises because we see desirable and pleasurable circumstances, give rise to greedy thoughts, and always want to seize them for ourselves. We then resort to every means, even creating such evil karma as killing, stealing, and sexual misconduct. Thus greed does the greatest harm and is the chief offender. Without greed, one would not create karma, and all evil karma would cease.
那么，“无贪”当然就是善了。　指　恨心，是由于事情不合己意、不顺己心，或别人比我好，或因贪取不能得等等而引起的。此心一生，即怒气不息，烦恼不休，非但修道不成，做人也就失群寡助了。	Thus, “non-greed” is naturally wholesome. Anger means a mind of resentment. It arises when matters do not accord with one’s own wishes or mind, when others are better than oneself, when one cannot obtain what one greedily seeks, and so forth. Once this mind arises, anger does not cease and afflictions do not end. Not only will one fail in practicing the Way, but one will also become isolated and without help in human relations.
如果“无　”，处处自谦自责，虚怀若谷，为道安有不成乎？贪和　根源在痴。芸芸众生，因追逐外境，昧却本真，不识世间法都是空苦无常，而误认为实有，求取不已，随业流转，才成贪心，求而不得，又生　心，妄造恶业。	If one has “non-anger,” is humble and self-critical in every situation, and is open-minded and receptive, how could one fail to realize the Way? The roots of greed and anger lie in ignorance. The multitude of sentient beings pursue external objects, thereby obscuring their original reality. They do not recognize that worldly dharmas are empty,

	suffering, and impermanent, but mistakenly take them to be truly existent. They seek and grasp without end, are carried along by karma, and thus develop greed. When they seek but cannot obtain, anger arises, and they falsely create evil karma.
如果“无痴”，打开般若大智，知道一切皆空，不可得，不可取，又贪个什么呢？若无贪，　从何来？所以说，痴乃三毒之根也。	If one has “non-ignorance,” opens the great wisdom of prajñā, and knows that all is empty, unobtainable, and ungraspable, what is there left to crave? Without greed, from where could anger arise? Therefore, ignorance is the root of the three poisons.
“精进”是努力不懈、勤奋进取的意思。无论做什么事情，如果不精进努力地去做，都不会成功的。	“Diligence” means making unremitting effort and striving earnestly. Whatever one does, if one does not undertake it with diligent effort, one will not succeed.
例如，我们上次去体操训练馆，亲眼目睹了体操健儿的训练情况，为了完成体能训练达标的任务，几位小运动员倒立在那里，黄豆般的汗珠不断往下滴，体能已达到极限状态，即一般人已不能再忍受的程度，可是他们还是咬紧牙关，艰难地苦练下去。	For example, when we visited the gymnastics training hall last time, we saw firsthand how the young gymnasts trained. In order to meet the required standards of physical training, several young athletes held handstands while beads of sweat as large as soybeans continuously dripped down. Their physical strength had reached its limit—beyond what ordinary people could endure—yet they still clenched their teeth and continued their arduous training.
看了这种情形，真使人感动不已。	Such a sight was truly deeply moving.
世间法尚且如此，何况我们学佛修法是要了生死，成就亘古亘今不变之真常大道的伟大事业，我们的目的是要证成佛果，如此宏伟的目标，怎么能不备受艰辛地精勤地修炼呢？理应比世人更努力精进，他们用十分力，我们就应该用百分力。	If this is so even with worldly dharmas, how much more so when we study Buddhism and cultivate the Dharma in order to transcend birth and death and accomplish the great undertaking of the true, everlasting Way, unchanging throughout past and present. Our aim is to attain Buddhahood. With such a grand goal, how could we fail to cultivate diligently through every hardship? We should exert ourselves and advance even more than worldly people: if they apply ten parts of effort, we should apply a hundred.
念佛的人，尚且要二六时中，精进不懈。参禅的人、修密法的人更要加倍努力精进，不然的话，终生无成。即或参禅修密的人开悟了，仍要精进不懈。	Those who practice Buddha-recitation must still be diligent without letup throughout the twenty-four hours of the day. Those who practice Chan or Esoteric Buddhism must exert themselves with redoubled diligence; otherwise, they will

	accomplish nothing in an entire lifetime. Even if they have awakened, they must still remain diligent without letup.
为什么呢？因为多生历劫的习气尚未消除光，只有把习气消光，度生功德圆满，才能圆成果地佛。而且，如果不时时刻刻地自励鞭策自己，反而放逸懈怠的话，还是会悟后迷的。所以，稍一懈怠，就不会圆满成就。而精进、勤奋是治放逸、懈怠等懒惰病的良药。由此而知，精进、勤奋是成道之本，是非常重要的。	Why? Because the habitual tendencies accumulated over many lives and kalpas have not yet been entirely eliminated. Only when these habitual tendencies have been completely removed and the merit and virtue of liberating sentient beings have been brought to perfection can one fully accomplish the fruition of Buddhahood. Moreover, if one does not continually encourage and spur oneself on, but instead becomes lax and indolent, one may still become deluded after awakening. Thus, the slightest slackening prevents perfect accomplishment. Diligence and industriousness are the good medicine for the maladies of laxity, indolence, and the like. From this we know that diligence and industriousness are the foundation of realizing the Way and are extremely important.
“轻安”是轻松、安逸、自在的意思。我们若能离开贪、嗔、痴三毒，就会像放下了千斤担子一样，如释重负，身心轻松愉快。所以，修佛的人身心轻快安逸、逍遥自在。倘若还感觉不到身心轻快安逸，可以说还根本没有上路。	“Pliancy” means lightness, ease, and freedom. If we can leave behind the three poisons of greed, anger, and ignorance, it will be as though we have laid down a burden of a thousand jin: relieved of a heavy load, body and mind become light and joyful. Thus, those who cultivate Buddhism are light and at ease in body and mind, carefree and free. If you still do not feel such lightness and ease in body and mind, it may be said that you have not yet even set out on the path.
因为你的心还执著在世法世相上，放不下所负的重担，不肯舍弃它，所以得不到身心轻快安逸的自在感。那就必须狠狠地斥责自己，鞭策自己，努力精进。一切放下，才堪荷负如来家业的重担。	This is because your mind still clings to worldly dharmas and worldly appearances. You cannot lay down the heavy burden you carry and are unwilling to relinquish it; therefore, you cannot attain the sense of freedom that comes with lightness and ease of body and mind. You must then sternly rebuke yourself, spur yourself on, and strive diligently. Only when everything is let go can one bear the heavy responsibility of the Tathāgata’s household.
“不放逸”。放逸是自己的身心言行放纵，毫无顾忌，不受任何约束的意思。放逸就是懈怠、因循、败事的祸首，也是贪　痴三毒之所依。	“Non-negligence.” Negligence means indulging one’s bodily, verbal, and mental conduct without restraint or scruple, subject to no constraints whatsoever. Negligence is indolence, complacency,

	and the source of disasters that ruin one's undertakings; it is also what the three poisons of greed, anger, and ignorance depend upon.
放逸必定是闲闲散散地贪恋乐境，而不思上进，把自己有限的精力与时间浪费在声色犬马玩乐的爱好上，而白白地来世上做人一次，毫无建树、成就，岂不饮恨永世！“不放逸”就是防止懈怠不前，敦促大家努力用功，精进不懈，勇往直前，成道才有希望。	Laxity inevitably means idly craving pleasurable circumstances without seeking to improve oneself, wasting one's limited energy and time on sensual pleasures and amusements, and coming into this world as a human being only to leave without any achievement or accomplishment. Would one not regret this for eternity? “Non-negligence” means preventing indolence and stagnation, urging everyone to apply themselves diligently and without letup, and to press courageously forward. Only then is there hope of realizing the Way.
“行舍”是舍弃的意思。我们只有舍弃了贪　痴，使心平等正直、无所黏滞，方可入道。倘若我们心有所住，粘着东西不舍，妄心如何能转为清净，又怎么能平等正直呢？所以说，念念舍处，就是念念入处。	“Equanimity” here means letting go. Only by letting go of greed, anger, and ignorance, making the mind impartial and upright, and clinging to nothing can we enter the Way. If our minds abide in something and cling to it without letting go, how can the deluded mind turn pure, and how can it become impartial and upright? Thus, each moment of letting go is a moment of entering the Way.
舍弃了世法上一切虚幻不实的名利权势、荣华富贵，就能念念入道了。就像人走路一样，假如前步不舍，站住不动，后步能跟上来吗？这样能前进吗？所以，修道要“行舍”，要勇于无畏地施舍，一切不住，妄心才能够寂净、不昏沉、不掉举，才能定慧等持，证入大道。	When we relinquish all illusory and unreal worldly fame, profit, power, status, glory, and wealth, each thought can enter the Way. It is like walking: if one does not let go of the preceding step, but remains standing still, can the next step follow? Can one advance in this way? Therefore, in cultivating the Way one must practice relinquishment, courageously and fearlessly give, and abide nowhere. Only then can the deluded mind become still and pure, free of dullness and restlessness; only then can samādhi and wisdom be held in equal balance and the great Way realized.
反之，若粘着在世法上，妄心就必然像五蕴中的行蕴一样，念念迁流不停了。	Conversely, if one clings to worldly dharmas, the deluded mind will inevitably, like the aggregate of formations among the five aggregates, shift and flow unceasingly from thought to thought.
这样一来，修道不是昏沉，就是掉举，又怎么能够定慧等持，开大智慧呢？所谓掉举者，就是念念不停地胡思乱想；所谓昏沉者，就是打瞌睡、昏昏入睡。这些都是因贪　痴三毒恶习薰发妄想所致。我们要行舍，不但是	In that case, one who cultivates the Way will either be dull and drowsy or restless and agitated. How could samādhi and wisdom then be held in equal balance, or great wisdom be opened? Restlessness means that thoughts of wild speculation continue

指身外之物要舍，即使自己的身心都要舍，这样才能真正入道。	without pause; dullness means dozing off and sinking into sleep. These are all caused by deluded thoughts stimulated by the evil habits of the three poisons of greed, anger, and ignorance. We must practice relinquishment. This means not only relinquishing external possessions; even our own body and mind must be relinquished. Only then can we truly enter the Way.
讲到做“行舍”功夫，也是有层次的。初步是舍离世法，一切不住。但因旷劫执著的旧习难除，尽管想要用力斩断，但并不是一朝一夕即能斩得断的，须长时间与之奋斗，才能渐渐除尽。因为做此功夫必须用力，故称有功之用。	The practice of relinquishment also has stages. The initial stage is to relinquish worldly dharmas and abide nowhere. Yet the old habits of attachment accumulated over immeasurable kalpas are difficult to remove. Although one may wish to cut them off forcefully, they cannot be severed in a day. One must struggle with them over a long period before they can gradually be eliminated. Because this practice requires effort, it is called functioning with effort.
功夫慢慢做得精纯了，舍到一念不生了，住着世法之见已除，就需进一步舍离佛法了。倘若还有法见在，执著佛法不舍，那还是不究竟。故所谓“行舍”，须世法、出世法一概皆舍，方为究竟。	As the practice gradually becomes refined and pure, one relinquishes until not a single thought arises, and the view that abides in worldly dharmas has been eliminated. One must then go further and relinquish even the Buddhadharma. If the view of dharmas still remains and one clings to the Buddhadharma without letting go, this is still not ultimate. Thus, what is called “relinquishment” requires that worldly and supramundane dharmas alike be relinquished; only then is it ultimate.
功夫做到佛法也舍离，不可得了，即由有功之用进入到任运自然的无功之用了。无功之用方为大用，从而自然合道。任何人修道都必然要经过这几个阶段，不可能一下子就会任运到无功之用。修道人初步皆是用力舍。	When one’s practice reaches the point where even the Buddhadharma has been relinquished and cannot be grasped, one moves from functioning with effort into effortless, spontaneous functioning. Effortless functioning is great functioning, and thus one naturally accords with the Way. Everyone who cultivates the Way must pass through these stages; no one can immediately arrive at spontaneous, effortless functioning. At the outset, all cultivators of the Way relinquish through effort.
要肯舍，否则就不能入道。修净土宗的人要肯舍离才能往生，假如不肯舍离娑婆世界，仍恋着不放，那又怎么能够往生西方极乐世界呢？古德曾云：“念佛一念，欣厌具足。”欣是欣往西方极乐世界，厌是厌离娑婆世	One must be willing to relinquish; otherwise, one cannot enter the Way. Those who practice the Pure Land school must be willing to relinquish in order to attain rebirth. If they are unwilling to relinquish the Sahā world and still cling to it, how can they

界，而厌离就是要舍弃的意思。修净土宗如此，修学佛教任何宗派、任何法门莫不如此，都要行舍。	attain rebirth in the Western Pure Land of Ultimate Bliss? An ancient worthy said, “In a single thought of Buddha-recitation, aspiration and aversion are both complete.” Aspiration means aspiring for the Western Pure Land of Ultimate Bliss; aversion means seeking to leave the Sahā world, and leaving it means relinquishing it. This is so in Pure Land practice, and it is so in studying and practicing every Buddhist school and every dharma gate: all require relinquishment.
同时，行舍就要善巧方便地做功夫。妄想起来，既不要讨厌它，也不要压制它，更不要怕它，而是不理睬它，不跟它走，不随它跑，将它转空，就自然轻安入定了。	At the same time, one must practice relinquishment skillfully and expediently. When deluded thoughts arise, do not dislike them, suppress them, or fear them. Instead, do not attend to them, do not follow them, and do not run after them; transform them into emptiness, and one will naturally enter samādhi with lightness and ease.
假如压制念头不起，就如搬石头压草，石去草又生，终不是究竟法。而且难免要落到无记中去，像木石一样，无有知觉，终不能成佛。所以，行舍不是盲目地胡来，而是要善巧地做功夫。念佛的人只要提起佛号；参禅的人只要提起话头；修密的人只要提起咒语，妄念自然就消失了。这是行舍的妙法。	If one suppresses thoughts so that they do not arise, it is like holding down grass with a stone: once the stone is removed, the grass grows again. This is ultimately not the true Dharma. Moreover, one will inevitably fall into an unindeterminate state, becoming like wood or stone, without awareness, and will ultimately be unable to attain Buddhahood. Therefore, relinquishment is not blind, reckless action; one must practice skillfully. Those who practice Buddha-recitation need only raise up the Buddha’s name; those who investigate Chan need only raise up the huatou (critical phrase); those who practice Esoteric Buddhism need only raise up the mantra. Deluded thoughts will then naturally disappear. This is the wondrous method of relinquishment.
“不害”是慈悯众生、饶益众生而不为众生所烦恼的意思。它是专门对治我们的　恨心的。如果我们没有　恨心，就不会伤害他人，同时也潜在地增长了自己的慧命，并在无形之中消除了自己的业障，所以这是自善。	“Non-harming” means compassionately caring for and benefiting sentient beings without being troubled by them. It specifically counteracts our anger and hatred. If we have no hatred, we will not harm others; at the same time, we subtly nourish our own wisdom-life and imperceptibly eliminate our own karmic obstacles. Therefore, this is goodness for oneself.

佛教有一条重戒是不杀生。不杀生则隐隐地滋长自己的慧根，这和儒教宣扬的仁义一样。这十一个善法我们就概括地介绍到这里。	Buddhism has a major precept against killing. Refraining from killing subtly nurtures one's own capacity for wisdom, much as Confucianism advocates benevolence and righteousness. Here we have given only a general introduction to these eleven wholesome dharmas.
善法只有十一种，而恶法呢？有“根本烦恼”六种，“随烦恼”二十种，加起来有二十六种之多。可见世间的众生为善少而作恶多。言之，怎能不令人慨然长叹！	There are only eleven wholesome dharmas, but what of unwholesome dharmas? There are six "root afflictions" and twenty subsidiary afflictions, making a total of twenty-six. This shows that sentient beings in the world do little good and commit much evil. How can this fail to draw a deep sigh of lament?
恶法也谓之烦恼法，我们先讲“根本烦恼”，这是心所法的第四位。所谓根本烦恼，就是大随烦恼、中随烦恼、小随烦恼的根子。它共分为六种，即“贪、　、痴、慢、疑与不正见”。	Unwholesome dharmas are also called dharmas of affliction. Let us first discuss the "root afflictions," the fourth category of mental factors. Root afflictions are the roots of the major subsidiary afflictions, the intermediate subsidiary afflictions, and the minor subsidiary afflictions. There are six in all: greed, anger, ignorance, pride, doubt, and wrong views.
这六种烦恼就是“人我”和“法我”两种我执的根本，也是分段生死和变易生死的根本。一切大随烦恼、中随烦恼、小随烦恼的所有枝叶都是从此而产生的。“贪　痴”三毒前面已重复讲了许多，这里就不多讲了。“贪　痴”三毒是最坏的东西，是伤害法身、断除慧命的罪魁祸首，所以把它们放在首位。	These six afflictions are the roots of the two attachments—to the personal self and the dharma-self—and also the roots of segmented birth and death and transformational birth and death. All the branches and leaves of the major, intermediate, and minor subsidiary afflictions arise from them. The three poisons of greed, anger, and ignorance have already been discussed repeatedly, so they need not be discussed at length here. The three poisons of greed, anger, and ignorance are the worst things: they are the chief culprits that harm the dharmakāya (Dharma body) and cut off wisdom-life. Therefore, they are placed first.
接下来是“慢、疑、不正见”。这三个烦恼是障道的根本。为什么这样讲呢？我们先从慢说起。“慢”是贡高我慢之意。因为慢认为我顶好、顶高，那怎么会无我呢？当然是有我了。	Next come pride, doubt, and wrong views. These three afflictions are fundamental obstacles to the Way. Why is this so? Let us begin with pride. "Pride" means arrogance and conceit. Because pride considers oneself supremely good and supremely lofty, how could there be no self? Of course, there is a self.

既然“有我”，就障“无我”，就是无我的障碍了。《金刚经》曰：“若菩萨有我相、人相、众生相、寿者相，即非菩萨。”只有我、人、众生、寿者四相都没有了，都破尽了，才能断人我执，进而破法执，断法我。人、法皆空，才能了两种生死。而我慢是执著有我，障了无我，生死如何能了呢?	Once there is a “self,” it obstructs no-self; it is an obstacle to no-self. The Diamond Sūtra says: “If a bodhisattva has the mark of self, the mark of a person, the mark of sentient beings, or the mark of a life span, that one is not a bodhisattva.” Only when the four marks of self, person, sentient beings, and life span have all disappeared and been completely destroyed can one cut off attachment to the personal self, then destroy attachment to dharmas and cut off the dharma-self. Only when self and phenomena are both empty can one transcend the two forms of birth and death. Yet pride clings to the existence of a self and obstructs no-self. How then can birth and death be transcended?
“疑”则不信，故障正信。世间或出世间的一切善法均以信为首。只有信心坚固，才能不怕任何艰难困苦，勇往直前，做起事来才有力量，才能成就。	“Doubt” means lack of faith and therefore obstructs right faith. All wholesome dharmas, worldly and supramundane alike, take faith as their foremost basis. Only when faith is firm can one fear no hardship or suffering, press courageously forward, have strength in undertaking things, and achieve success.
一切众生皆在六道轮回中枉受生死之苦，而要出这苦海只有相信佛法，虔诚修道，别无他途。所以，净土宗的修行要诀是“信、愿、行”。首先要信得真、信得切，才能发愿修行。	All sentient beings vainly undergo the sufferings of birth and death within the six realms of rebirth. To leave this ocean of suffering, there is no other path than to believe in the Buddhadharma and cultivate the Way sincerely. Therefore, the essential formula of Pure Land practice is faith, vows, and practice. One must first have true and earnest faith before one can make vows and cultivate practice.
信仰坚固，发愿才能深广宏大，修行才能精进、勤奋，才能有所成就。其他宗派无不以信为首。	When faith is firm, one’s vows can be profound, expansive, and great; one’s practice can be diligent and industrious; and one can attain accomplishment. Every other school likewise takes faith as foremost.
如果疑而不信，以为人活着是有，死了就没有，结果疑真认妄，追逐贪取虚幻的名利权势、荣华富贵，造业受报，所以“疑”为害甚大。人们总以为死了就没有了，殊不知人活着也是没有。	If one doubts and does not believe, thinking that one exists while alive but ceases to exist at death, one mistakes the false for the true, chases after and grasps illusory fame, profit, power, status, glory, and wealth, and creates karma and undergoes karmic retribution. Thus doubt does great harm. People always think that after death

	there is nothing, not realizing that there is also nothing while one is alive.
因为世上一切事物都是因缘所生，都是依他起，本无自体，本来皆空。说有者，不过是假相，而不是实有。	For all things in the world arise from causes and conditions and are dependently arisen. They have no inherent substance and are originally empty. What is called existence is merely an illusory appearance, not real existence.
若执为实有，不是痴吗？还有人问：“人死了如有识神离体，有谁看见过呢？”如果说眼睛看得见的才是有，看不见的是没有，那么，世间上眼睛看不见的物质多得很，你能说它没有吗？譬如X光射线、紫外线、红外线、分子、	If one clings to it as truly existent, is that not delusion? Some also ask, “If, when a person dies, there is a consciousness-spirit that leaves the body, who has ever seen it?” If only what the eyes can see exists, and what they cannot see does not exist, then there are very many material things in this world that the eyes cannot see. Can you say that they do not exist? For example, X-rays, ultraviolet rays, infrared rays, molecules,
原子、中子、质子、电子等等，人们通过科学实验，逐步观测证明了它们确实存在着，大家还能否定它们的存在，而说没有吗？所以，不能因我们的眼睛看不见，而否定它的客观存在。	atoms, neutrons, protons, electrons, and so forth—through scientific experiments, people have gradually observed and demonstrated that these truly exist. Can anyone still deny their existence and say that they do not exist? Therefore, we cannot deny something's objective existence simply because our eyes cannot see it.
我们更须知道，一切作用、一切功能、一切现象都是从你眼睛看不见的真心——佛性而发起的。如果没有佛性，我们这个身体犹如木偶，那又怎么谈得上做任何事呢？所以，我们要坚信不疑，佛法是科学的。	We must further understand that all activity, all functions, and all phenomena arise from the true mind—Buddha-nature—which your eyes cannot see. Without Buddha-nature, our bodies would be like wooden puppets. How then could we speak of doing anything at all? Therefore, we must have unwavering faith that the Buddhadharma is scientific.
依照它的方法去做、去修持，是会得到验证的。念佛证到念佛三昧，参禅参到开悟，修密证入无相悉地，即能亲自验证到这无相而妙用无边的真性。所以，信为诸善之首、成功之母。	If we follow its methods, put them into practice, and cultivate accordingly, we will obtain verification. Through Buddha-recitation, one realizes the samādhi of Buddha-recitation; through investigating Chan, one reaches awakening; through esoteric practice, one realizes formless siddhi. Then one can personally verify this true nature, which is formless yet boundless in its wondrous functioning. Therefore, faith is foremost among all wholesome qualities and the mother of success.

反之，疑而不信，你还肯去做吗？就是勉强去做，也是顾虑重重、畏首畏尾地没有力量，绝对谈不上鼓足整个生命的力量，全身心投入地去做，其结果必然招致失败，学道也必然一事无成。所以说，“疑”是个恶法，为害甚大。	Conversely, if you doubt and do not believe, will you still be willing to do it? Even if you force yourself to do it, you will be full of misgivings, timid and hesitant, and without strength. You certainly will not be able to muster the strength of your whole life and devote yourself to it wholeheartedly. The result will inevitably be failure, and in studying the Way you will accomplish nothing. Thus, “doubt” is an unwholesome dharma and causes great harm.
“不正见”，就是拨无因果的恶见。《法华经》中所说的十使烦恼，就是五种思惑和五种见惑。五种思惑为根本烦恼中的贪、 、痴、慢、疑。五种见惑即是根本烦恼中的不正见，又分为身见、边见、邪见、见取见、戒禁取见。	“Wrong view” is the evil view that denies cause and effect. The ten afflictions called “envoys” in the Lotus Sūtra are the five thought-afflictions and the five view-afflictions. The five thought-afflictions are the fundamental afflictions of greed, anger, ignorance, pride, and doubt. The five view-afflictions are the fundamental affliction of wrong view, which is further divided into self-view, extreme views, wrong views, attachment to views, and attachment to rules and prohibitions.
思惑又称为五钝使，见惑又称为五利使。“钝”者即是难断、难除之意，就是说贪、 、痴、慢、疑是不容易除掉的习障，须不断地历境炼心，方能见境不动，而渐渐地除尽它。“利”者是容易了除的意思。	Thought-afflictions are also called the five dull envoys, while view-afflictions are also called the five sharp envoys. “Dull” means difficult to cut off and remove: greed, anger, ignorance, pride, and doubt are habitual obstructions that are not easily eliminated. One must continuously temper the mind through circumstances before one can remain unmoved when encountering circumstances and gradually eliminate them completely. “Sharp” means easy to eliminate.
五种见惑属于见地、见解，可用正智判断，所以容易改正除去。所谓“使”者，就是说这十使烦恼能使众生漂流苦海而不得归家，故名为使。众生受这十使烦恼的困惑，而造业受报，轮回生死不了。所以，修行必须斩断这六种根本烦恼。	The five view-afflictions concern views and understandings; they can be assessed by right wisdom and are therefore easily corrected and removed. “Envoys” means that these ten afflictions can cause sentient beings to drift in the sea of suffering, unable to return home; hence they are called envoys. Confused by these ten afflictions, sentient beings create karma and undergo retribution, endlessly revolving in birth and death. Therefore, cultivation requires cutting off these six fundamental afflictions.
因不正见能障正见故，所以为害甚烈。因此，我们有必要把这五种见惑简略地讲一下。身见是执著肉身为我，	Because wrong view can obstruct right view, its harm is especially grave. Therefore, it is necessary

为实有。因其习气深重之故，死后还执著这四大假合的身体不忘，就有了中阴身。	for us to explain these five view-afflictions briefly. Self-view is attachment to the physical body as the self, as something truly existent. Because this habitual tendency is deeply rooted, after death one still clings to this body, provisionally composed of the four elements, and thus there arises the intermediate-state body.
中阴身着境、再入胎，所以生死轮回不了，皆是着身见之故。边见是偏于一边的恶见。在有、无二边，不是着有，就是着无，总是倒在一边。	The intermediate-state body becomes attached to objects and enters the womb again. Thus the cycle of birth and death cannot end; all this is due to attachment to self-view. Extreme views are evil views that incline to one side. With respect to the two extremes of existence and nonexistence, one either clings to existence or clings to nonexistence, always falling to one side.
如活着说有，死了就说没有(断见)；人死之后仍为人，马牛羊死后仍为马牛羊(常见)等等。其见解都偏于一边。邪见是邪而不正的见解，如谤因果之理。见取见就是对于上述三种不正见，执以为是究竟至极之真理。戒禁取见就是执行或受持非理的、或外道所修的邪戒，如涂灰、断食等等。	For example, one says that there is existence while alive but that there is nothing after death (annihilationist view); or that after death people remain people, while horses, cattle, and sheep remain horses, cattle, and sheep (eternalism). Such views all incline to one side. Wrong views are views that are perverse rather than correct, such as slandering the principle of cause and effect. Attachment to views means taking the three wrong views mentioned above to be ultimate and supreme truth. Attachment to rules and prohibitions means practicing or observing irrational precepts or deviant disciplines cultivated by non-Buddhists, such as smearing oneself with ashes or fasting.
二乘人虽断了贪、　、痴，但还有慢、疑与不正见。他们只知人我空，不知法我空；只知无“人我”之假我，不知有“常乐我净”之真我；他们认为有法可修，有生死可了，这些即是“不正见”。	Although followers of the two vehicles have cut off greed, anger, and ignorance, they still have pride, doubt, and wrong view. They know only the emptiness of the personal self, not the emptiness of the dharma-self; they know only that the false self of “personal self” is absent, but do not know the true self of “eternity, bliss, self, and purity.” They believe that there are dharmas to cultivate and birth and death to transcend; these are instances of “wrong view.”
以为自己断了分段生死，出了三界，成了圣果，而芸芸众生仍是受苦凡夫，即是“慢”。佛说《法华经》时，有五千人退席，就是“疑”。所以说，二乘人还没断	Thinking that they have ended segmented birth and death, left the three realms, and attained a noble fruition, while the multitude of sentient

慢、疑与不正见三种根本烦恼。外道就更不行了，邪见更深，修行难证真心。这都是根本烦恼作祟之过。所以，要想修行成就，就必须斩断这六种根本烦恼。	beings remain suffering ordinary beings—this is “pride.” When the Buddha expounded the Lotus Sūtra, five thousand people left their seats; this was “doubt.” Thus, followers of the two vehicles have not yet cut off the three fundamental afflictions of pride, doubt, and wrong view. Non-Buddhists are even less capable; their wrong views are deeper, and their cultivation makes it difficult to realize the true mind. All this is the fault of fundamental afflictions causing mischief. Therefore, if one wishes to succeed in cultivation, one must cut off these six fundamental afflictions.
接下来我们讲讲“心所法”的第五位，即“随烦恼”。所谓随者，就是说这些烦恼是随着根本烦恼而生起的，随逐于心，随心而起，所以又名“枝末烦恼”或“随惑”。随烦恼又分为小随、中随、大随三种。	Next, let us discuss the fifth category of mental factors, namely “secondary afflictions.” “Secondary” means that these afflictions arise in dependence on the fundamental afflictions: they follow the mind and arise along with it. They are therefore also called “branch afflictions” or “attendant delusions.” Secondary afflictions are further divided into three kinds: minor, intermediate, and major.
小、中、大是由下面情况而定的：（一）各自为主。（二）不善。（三）一时聚起。若上述三种情况俱全，即是大随烦恼。假如只有后两种，则是中随烦恼。只有前一种，就是小随烦恼。	The designations minor, intermediate, and major are determined by the following conditions: (1) each arises independently; (2) it is unwholesome; and (3) they arise together at the same time. When all three conditions are present, they are major secondary afflictions. If only the latter two are present, they are intermediate secondary afflictions. If only the first is present, they are minor secondary afflictions.
小随烦恼有忿、恨、恼、覆、诳、谄、骄、害、嫉、悭十种。这些烦恼形象粗猛，个别而起，并不是甲因乙而起，乙因丙而起等等，它们是各自为主的，故名小随烦恼。这十法，我们从字面上，就可知其含义了。	There are ten minor secondary afflictions: anger, resentment, vexation, concealment, deceit, flattery, arrogance, harm, jealousy, and stinginess. These afflictions are coarse and forceful, and each arises separately. They do not arise in a chain, with one arising because of another, and so forth; each arises independently. Hence they are called minor secondary afflictions. Their meanings can be understood from the words themselves.
“忿”、愤怒、光火。“恨”，不如己意而起　恨心。“恼”，恼怒。“覆”，覆藏不明，浮躁不安，因之昏昧，智慧光明被覆盖住了，而盲动不定。“诳”，说谎、骗人。“谄”，谄媚、谄谀。	“Anger” means rage and fury. “Resentment” is the arising of anger when things do not accord with one's wishes. “Vexation” means angry irritation. “Concealment” means obscuring clarity: one becomes agitated and unsettled, and consequently

	confused and dim; the light of wisdom is covered over, and one acts blindly and erratically. “Deceit” means lying and cheating others. “Flattery” means fawning and ingratiating oneself.
“骄”，骄傲，骄慢，骄横，骄纵。“害”，损害，残害。“嫉”，嫉妒。“悭”，吝啬。中随烦恼有两种，即“无惭”、“无愧”。因一切不善心都由斯而起，一切烦恼也都随之而来，故为中随。	“Arrogance” means pride, haughtiness, insolence, and self-indulgence. “Harm” means injuring and cruelly harming. “Jealousy” means envy. “Stinginess” means miserliness. There are two intermediate secondary afflictions: lack of shame and lack of conscience. Because every unwholesome state of mind arises from them, and all afflictions follow in their wake, they are called intermediate secondary afflictions.
假如有惭愧心，则不会做坏事，也就没什么烦恼；反之，无惭无愧，做起事来，势必损人害己，而遭他人指责，因之不胜烦恼。大随烦恼有八种：不信、懈怠、放逸、昏沉、掉举、失正念、不正知、散乱。	If one has a sense of shame and moral conscience, one will not do bad things and will have few afflictions. Conversely, if we lack both, our actions will inevitably harm others and ourselves and draw criticism from others, leaving us overwhelmed byafflictions. There are eight major secondary afflictions: lack of faith, indolence, heedlessness, torpor, restlessness, loss of right mindfulness, incorrect knowing, and distraction.
它们由无惭无愧的中随烦恼所引起，因是一时聚起的，不像小烦恼是个别生起的，故名大随烦恼。“不信”，不相信，不信仰。“懈怠”，松懈懒惰，不坚持，不努力。“放逸”，身心任意放纵闲散。“昏沉”，头脑迷糊不清。	They are induced by the intermediate secondary afflictions of lack of shame and lack of conscience. Since they arise together at the same time, unlike the minor afflictions, which arise separately, they are called major secondary afflictions. “Lack of faith” means not believing or having no faith. “Indolence” means being lax and lazy, without perseverance or effort. “Heedlessness” means allowing body and mind to indulge freely in idleness. “Torpor” means mental confusion and lack of clarity.
“掉举”，胡思乱想，妄念不断。“失正念”，失去了正确的信念。“不正知”，不正确的认识。“散乱”，散漫混乱。这小、中、大随烦恼二十法与六种根本烦恼合起来为烦恼法，与善法相反，故为恶法。	“Restlessness” means wild thinking and an unceasing stream of deluded thoughts. “Loss of right mindfulness” means losing correct conviction. “Incorrect knowing” means incorrect understanding. “Distraction” means being scattered and confused. These twenty minor, intermediate, and major secondary afflictions, together with the six fundamental afflictions, constitute the dharmas of affliction. Being contrary to wholesome dharmas, they are unwholesome dharmas.

心所法的第六位是“不定法”。所谓不定者，就是说它们不一定是善，也不一定是恶。亦善亦恶、非善非恶，故名不定。此法有悔，眠、寻、伺四种。为什么“悔”是不定呢？譬如，为恶的人悔过自新就是善人。	The sixth category of mental factors is “indeterminate dharmas.” “Indeterminate” means that they are not necessarily wholesome, nor necessarily unwholesome. They may be wholesome or unwholesome, or neither wholesome nor unwholesome; hence they are called indeterminate. This category comprises four factors: remorse, sleep, investigation, and analysis. Why is “remorse” indeterminate? For example, when someone who has done evil reforms through repentance, that person becomes good.
恶行一经悔改即变为善行，悔过向善，历来为人们所称许。佛法更是这样，积极向上，才会有“放下屠刀，立地成佛”的大气魄。但为大众谋福利做了善事，后来却因自己的利益受了损失，懊悔了，善事不做了，那就坏了，这个悔就变为恶行了。所以“悔”有两面性，故为不定。	Once evil conduct is repented of and corrected, it becomes wholesome conduct. Repenting of wrongdoing and turning toward goodness has always been praised by people. This is even more so in Buddhadharma: only by striving positively upward can one have the great spirit of “Lay down the butcher's knife and become a Buddha on the spot.” But if one has done good deeds for the welfare of the public and later regrets them because one's own interests have suffered, then stops doing good deeds, that is bad. Such remorse becomes unwholesome conduct. Therefore, remorse has two aspects and is indeterminate.
“眠”是睡眠，是人们恢复精神、解除疲劳的重要行为，人人都需要，个个离不开。我们学佛修道，也同样如此。假如睡眠不足，精神不振，用起功来打瞌睡，做功夫就不得力了。由此可见，睡眠是善。	“Sleep” is sleep, an important activity by which people restore their energy and relieve fatigue. Everyone needs it; no one can do without it. The same is true for those who study Buddhism and cultivate the Way. If one does not get enough sleep, one's spirits decline. When practicing, one becomes drowsy, and one's cultivation lacks strength. From this, we can see that sleep is wholesome.
但睡眠过多，身心则昏昧了。所以，贪睡的人，头脑是昏沉沉的，心是暗昧的，做起事来无精打采，懒洋洋的。那么，睡眠又成了重大习障。	But if one sleeps too much, body and mind become muddled. Therefore, those who are greedy for sleep have foggy minds and darkened hearts; they do things without energy, sluggishly and listlessly. Then sleep becomes a serious habitual obstruction.
前面讲过，我们的心之所以不发光明、不发神通，就是因为有五种盖障，睡眠就是其中之一。复次，睡眠要做梦，心灵昏昧，则障观照。同理，打坐观照时，昏沉睡着了，还观照什么？所以，睡眠又不善了。	As explained earlier, the reason our minds do not radiate light or manifest spiritual powers is that there are five obscurations, and sleep is one of them. Moreover, sleep brings dreams; when the mind is muddled, it obstructs contemplation. Similarly, when one is sitting in meditation and

	practicing contemplation, if one falls into torpor and sleep, what is there to contemplate? Thus sleep is also unwholesome.
但是，如果功夫做得得力紧凑，睡时宛如入定一样，似睡非睡，若昏若昧，时节因缘到来，忽然“”的一声，冷灰爆豆，打开本来，则睡眠又是善法了。说到这里，我们不妨讲一则公案，有助于大家认清这个问题，从而加紧用功。	However, if one's practice is effective, vigorous, and continuous, then when sleeping one is as if in samādhi—seemingly asleep yet not asleep, seemingly drowsy yet not drowsy. When the right time and conditions arrive, suddenly, with a sound, like cold ashes popping beans, one's original nature opens up; then sleep is again a wholesome dharma. Since we have come to this point, let us tell a koan that may help everyone understand this issue clearly and thereby intensify their practice.
天童寺密云圆悟禅师的弟子三峰禅师修法时，善信供养他七十两银子，供他闭关修行。但他闭关以后，一上座就昏沉、打瞌睡。	Chan Master Sanfeng, a disciple of Chan Master Miyun Yuanwu of Tiantong Monastery, was given seventy taels of silver by devoted believers to support him during a retreat for cultivation. But after entering retreat, he would become torpid and drowsy as soon as he sat down to meditate.
开始，他强撑硬熬，把眼睛睁大不闭，硬顶住不睡，弄得头面俱肿，还是坚持不住，昏沉得厉害，功夫做不上去。	At first, he forced himself to endure, holding his eyes wide open and refusing to close them, struggling not to sleep. His head and face became badly swollen, yet he still could not persist. His torpor was severe, and he could not make progress in his practice.
后来，他索性放开身子睡，睡了七天，睡足了，再上座，功夫马上就得力了，猛听窗外劈竹子，“啪”的一声，就打开本来，见性开悟了。所以，他在禅录里告诫修行人：参禅用功，须睡足。	Later, he simply let himself sleep. He slept for seven days, and after sleeping his fill, he sat again in meditation. His practice immediately became effective. Suddenly, hearing bamboo split outside the window with a crack, he awakened to his original nature and realized enlightenment. Therefore, he admonished practitioners in his Chan record: “To practice Chan diligently, one must get sufficient sleep.”
不倒单、不睡觉，精神不够，参禅无功。所以，睡眠也是初用功人要事之一。我们在修道时，如何用睡眠调节身心，应视各人的身体情况和功夫进展的不同，进行适宜的调节。	If one does not lie down or sleep, one lacks sufficient energy and gains no benefit from practicing Chan. Therefore, sleep is also one of the important matters for beginning practitioners. How we regulate body and mind through sleep while cultivating the Way should be adjusted appropriately according to each person’s physical condition and progress in practice.

身体好、精力充足或者功夫用得好、定力足、慧力强，睡眠就可减少。反之，就多睡一点。总之，减少睡眠不要勉强，以培养定力为主。定力足，睡眠自然减少。真正证到无出入的大定时，那就尽管呼呼大睡，睡中还是常摄在定。	If the body is healthy and energy abundant, or if one applies oneself well in practice, has sufficient meditative stability, and strong wisdom, one may reduce sleep. Otherwise, sleep a little more. In short, do not force yourself to reduce sleep; the main thing is to cultivate meditative stability. When meditative stability is sufficient, sleep will naturally decrease. When one truly realizes the great samādhi without entering or emerging, then one may sleep soundly; even in sleep, one remains constantly in samādhi.
又例如四祖道信禅师度牛头懒融禅师时，懒融禅师不睡觉，一夜都是坐在石凳上打坐。而四祖却照睡不误，还呼呼鼾声大震。但四祖虽然睡了，却比没睡的牛头懒融还清醒。	Another example is when the Fourth Patriarch, Chan Master Daoxin, liberated Chan Master Niutou Farong, also known as Lanrong. Chan Master Lanrong did not sleep; he sat in meditation on a stone bench throughout the night. The Fourth Patriarch, however, slept as usual, his thunderous snores resounding. Yet although the Fourth Patriarch slept, he was more alert than Niutou Lanrong, who had not slept.
四祖听到了懒融禅师身上的两个跳蚤打架，其中一只掉下来，把大腿摔断了，在地上喊痛。牛头禅师却丝毫不知。所以说，睡眠和定功，均不在外相上，睡眠亦好亦坏，非好非坏，就看我们怎样适宜地安排了。	The Fourth Patriarch heard two fleas on Chan Master Lanrong's body fighting. One fell down, broke its leg, and cried out in pain on the ground. Yet the Niutou Chan Master was wholly unaware of it. Thus, sleep and the power of samādhi do not lie in outward appearances. Sleep may be good or bad, neither good nor bad; it depends on how suitably we arrange it.
所谓“寻”、“伺”就是计度、筹划、思量、考虑问题。“寻”就是搜寻，把与问题有关的各方面搜寻出来，加以考虑。“伺”是伺察，细细地察看所考虑的问题是否周到，有无漏洞。	What are called “investigation” and “analysis” mean assessing, planning, deliberating, and considering matters. “Investigation” means searching out all aspects related to a problem and considering them. “Analysis” means closely inspecting whether the matter under consideration has been thought through thoroughly and whether there are any gaps.
“寻”是粗粗的，每一桩事情先粗粗地想是“寻”。“伺”是入细了，进一步深入、具体地安排和解决。考虑解决的是什么事，随着这事情本身的好坏，而决定这寻、伺二法的善恶，故为不定法。	“Investigation” is broad and preliminary: to think through each matter in a general way is “investigation.” “Analysis” enters into detail, further working out and resolving matters in a thorough and concrete way. Whether the matters being considered and resolved are good or bad determines whether these two mental factors,

	investigation and analysis, are wholesome or unwholesome. Therefore, they are indeterminate dharmas.
“心所法”的六位，我们简略地介绍完了。	We have now briefly introduced the six categories of mental factors.
“遍行”五法，“别境”五法，“善”十一法，“根本烦恼”六法，“随烦恼”二十法，“不定”四法，加起来一共是五十一个心所法。何谓心所法？就是心王所持之法。八个“心法”是八识心王，相当于主人。	The five universal mental factors, five object-specific mental factors, eleven wholesome mental factors, six root afflictions, twenty subsidiary afflictions, and four indeterminate mental factors total fifty-one mental factors. What are mental factors? They are dharmas held by the mind-king. The eight mind dharmas are the mind-kings of the eight consciousnesses, comparable to masters.
“心所”是识的所属，相当于仆人，为心王服务、做事情，所以又叫做心树(心王的分支)、心迹(心的痕迹)、心路(心的行处，心行的一条道路)，还有的经里说是客尘、染心、烦恼等等。	Mental factors belong to consciousness. They are comparable to servants, serving the mind-king and carrying out its affairs. Thus, they are also called the branches of mind, traces of mind, and paths of mind—the avenues along which the mind operates. Some sūtras also call them adventitious defilements, defiled mind, afflictions, and so forth.
八识心王是识的自性，是不会造业的，会造业的都是心所。烦恼就是心所扰乱自性而起的作用。古德云：“世上本无事，庸人自扰之。”心本清静，本来没有任何事情，完全是“心所”在扰乱、捣乱之故。	The mind-kings of the eight consciousnesses are the intrinsic nature of consciousness and do not create karma. It is the mental factors that create karma. Afflictions are functions arising when mental factors disturb the intrinsic nature. An ancient worthy said: “Originally there is nothing in the world; mediocre people only trouble themselves.” The mind is originally pure and has no affairs at all; it is entirely because mental factors disturb and create havoc.
犹如在清静的水中投进一点沙土，水立即变浑浊了，浑浊就是烦恼。《楞严经》曰：“如澄浊水，贮于静器，静深不动，沙土自沉，清水现前，名为初伏客尘烦恼。去泥纯水，名为永断根本无明。	It is like casting a little sand and soil into clear water: the water immediately becomes turbid, and this turbidity is affliction. The Śūraṅgama Sūtra says: “It is like settling turbid water in a vessel kept still. When it remains deeply still and unmoving, the sand and soil settle by themselves, and clear water appears. This is called the initial subduing of the afflictions of adventitious defilements. When the mud is removed and only pure water remains, this is called the permanent severance of fundamental ignorance.”

”假如修行人压制自己的思想，不让妄念起来，那么纵然得了禅定，也并没有真正断除烦恼。就像沙土沉到底下，虽然清水现前，但这并不是根本清净，只要稍一搅动，稍一翻腾，水仍然会浑浊，烦恼仍会生起。	If practitioners suppress their own thoughts and do not allow deluded thoughts to arise, then even if they attain dhyāna and samādhi, they have not truly eliminated afflictions. It is like sand and soil settling to the bottom: although clear water appears, this is not fundamental purity. As soon as it is slightly stirred or churned, the water again becomes turbid, and afflictions again arise.
只有去除泥沙，水才能彻底澄清，心才会真正清净，这样修才可称为真修。我们已知道了一切事物根本空无所有，都是因为我们的妄想执著，才蕴集而有，就像空中之花，是根本没有的。不去执著，不去追逐，也就不会受报。	Only when the mud and sand are removed can the water become thoroughly clear, and only then can the mind become truly pure. Cultivation in this way alone may be called genuine practice. We already know that all things are fundamentally empty and without inherent existence; they arise only because our deluded thoughts and attachments accumulate, like flowers in empty space, which have no real existence at all. If we neither cling to nor pursue them, we will not undergo karmic retribution.
妄念动，是“遍行心所”的“作意”鼓动内心之故，是多生历劫的积习翻腾之故。明乎此，妄念起来，就不随它转，而是一起即觉，一觉即空，或者一起即提起佛号、密咒，把妄念照破、化空，不让它停留，心水自然就清净了。	When deluded thoughts stir, it is because the mental factor of attention among the universal mental factors agitates the mind, and because accumulated habits from many lives and kalpas surge up. Understanding this, when deluded thoughts arise, do not follow them. The moment they arise, become aware; the moment awareness arises, they are empty. Or, as soon as they arise, bring forth the Buddha’s name or an esoteric mantra, illuminating and dissolving the deluded thoughts into emptiness without allowing them to linger. Then the mind will naturally become pure.
这样做功夫，就不至于压制妄念，这就是清除泥沙、断除烦恼的彻底办法，这才是真修。我们知道了做功夫的诀窍，就要善于用功，时时观照。这部《心经》的“观自在”三字，就是教导我们要时时刻刻观照自己的本来面目，在本位上不动摇，这是最重要的成佛法门。	Practicing in this way prevents the suppression of deluded thoughts. This is the thorough method for clearing away the mud and sand and eliminating afflictions; this alone is genuine practice. Having understood the essential key to practice, we must apply ourselves skillfully and maintain contemplation at all times. The three Chinese characters in “Guanzizai” (　　) in this Heart Sūtra teach us to contemplate our Original Face at every moment and remain unwavering on the original ground. This is the most important dharma gate for attaining Buddhahood.

相宗说了这么多法相，就是教人们识破妄相，从而妙悟本有真心，并不是叫我们入海算沙、历数名相。不是叫我们搞系统知识，增长知见。现在很多研究相宗的人，都钻在名相圈子里出不来，这就失去了相宗的宗旨。	The Dharma Characteristics School expounds so many characteristics of dharmas in order to teach people to see through false appearances and thereby wondrously awaken to the true mind that is inherently present. It is not telling us to enumerate technical terms exhaustively, like entering the sea to count its grains of sand. Nor is it telling us to pursue systematic knowledge and increase conceptual views. Many people who now study the Dharma Characteristics School become trapped in the circle of technical terms and cannot get out; this loses the school's essential purpose.
上面说了八大心王，五十一个心所。这五十一个心所都是由八大心王生起的。虽有王、所之分，但总属八识的“见分”。接下来，我们要说说“相分”了。相分有十一个色法，就是眼耳鼻舌身五根，加上色声香味触法六尘，共计十一个色法。	Above, we discussed the eight great mind-kings and the fifty-one mental factors. These fifty-one mental factors all arise from the eight great mind-kings. Although there is a distinction between mind-kings and mental factors, they all belong to the perceiving aspect of the eight consciousnesses. Next, we shall discuss the object aspect. The object aspect has eleven form dharmas: the five faculties of eye, ear, nose, tongue, and body, together with the six sense objects of forms, sounds, odors, tastes, tactile objects, and dharmas—eleven form dharmas in all.
一般人总以为这个器世间是没有知觉的，是身外之物，不属于我们自己。殊不知一切色法都不离我们的自性。	Ordinary people always assume that this material world is insentient, external to the body, and does not belong to ourselves. They do not realize that all form dharmas are inseparable from our intrinsic nature.
假如真性不为无明所包裹，纳在这个四大合成的躯腔里面，那么，我们的眼耳鼻舌身也和外面的土木金石一样，不会起见闻觉知的作用，现在能起作用全靠真性的功能。外界的山河大地，草木丛林也是由四大合成，只因无明包裹了真心，执著少分的四大为自身，而遗弃了多分的四大为外界，这就发生了上述的错觉。	If true nature were not enveloped by ignorance and contained within this bodily cavity composed of the four great elements, then our eyes, ears, nose, tongue, and body would be no different from the earth, wood, metal, and stone outside: they could not perform the functions of seeing, hearing, awareness, and knowing. Their present functioning depends entirely on the capacity of true nature. The external mountains, rivers, earth, grasses, trees, and forests are likewise composed of the four great elements. But because ignorance envelops the true mind, we cling to a small portion of the four great elements as our own body and abandon the greater portion as the external world.

	This gives rise to the mistaken perception described above.
说到这里，我们不妨引一段《楞严经》的经文来证实一下：“迷妄有虚空，依空立世界，想澄成国土，知觉乃众生。”这几句话很清楚地告诉我们，本来圆明的真心，只因无明妄动，而转成阿赖耶识。	At this point, we may cite a passage from the Śūraṅgama Sūtra as confirmation: “Deluded confusion gives rise to empty space; relying on empty space, the world is established. Thought congeals into lands, and awareness becomes sentient beings.” These words clearly tell us that the originally perfect, luminous true mind is transformed into ālaya consciousness solely because ignorance stirs deludedly.
所谓转者，就像一个好好的人，因喝醉了酒，而糊涂了。人并没变，只不过是一时糊涂，做起事来，就越出常规，而犯错误。	This transformation is like a perfectly sound person becoming muddled after drinking too much alcohol. The person has not changed, but is temporarily confused; in acting, he exceeds ordinary bounds and makes mistakes.
本来是灵明的真空，则变为顽空了，于顽空之中妄动，就由清净四大凝结成地、水、火、风四大妄色了。故曰：“迷妄有虚空，依空立世界。”这个世界乃是妄想凝结所成的国土，由于转为四大妄色，使本有的智光转为妄见。	Originally, there is luminous true emptiness, but it becomes inert emptiness. Deluded stirring within inert emptiness causes the pure four great elements to congeal into the false forms of earth, water, fire, and wind. Hence it is said: “Deluded confusion gives rise to empty space; relying on empty space, the world is established.” This world is a land formed by the congealing of deluded thoughts. Because it has become the false forms of the four great elements, the inherent light of wisdom is transformed into false perception.
妄见是能见、所见之见，是相对之见，于是变诸种妄色为所见之境。妄见既久，因执著之故，就贪取少分的四大为我。于是，这个妄见就被地、水、火、风四大妄色所包裹而成为我身。	False perception is perception involving a perceiver and what is perceived; it is relative perception. It then transforms the various false forms into objects that are perceived. Once false perception has persisted for a long time, attachment leads one to grasp a small portion of the four great elements as oneself. Thus, this false perception becomes enveloped by the false forms of earth, water, fire, and wind, becoming one’s body.
四大本来是无知的，无论是我们身体的四大，还是山河大地、土木金石的四大，都一样是没有知觉的。因妄见执著这个身体为自己而为有知，也就是说，四大假合之身之所以为有知，是因妄见执著了这少分的四大为自己的缘故。	The four great elements are originally insentient. Whether the four great elements of our bodies or those of mountains, rivers, earth, wood, and stone, they are equally without awareness. Because false perception clings to this body as oneself, it is regarded as sentient. In other words, the body, provisionally compounded from the four great

	elements, is considered sentient only because false perception clings to this small portion of the four great elements as one's own.
真心本来是无量无边的，尽虚空、遍法界，只因无明，就被封固了。就像水本来是流动的，但结成冰后，则变为滞碍不动了。真心被无明封固，潜入四大则为心，即色杂妄想，想相为身，是为五蕴之众生。故云：“想澄成国土，知觉乃众生”。这个知觉不是自觉之觉，而是妄知之觉，五蕴和合，遂为众生。	The true mind is originally immeasurable and boundless, exhausting empty space and pervading the dharma realm. Yet because of ignorance, it becomes enclosed and fixed. It is like water, which originally flows, but when it freezes becomes obstructed and motionless. When the true mind is enclosed by ignorance and enters the four great elements, it becomes mind: form is mixed with deluded thought, and thought-images become the body. This is a sentient being of the five aggregates. Hence it is said: “Thought congeals into lands, and awareness becomes sentient beings.” This awareness is not the awareness of self-awakening, but deluded awareness. When the five aggregates combine, sentient beings come to be.
既然我们知道了这个四大色身和外面的山河大地是一样的，那么，我们只要将妄心化空，回复真心，就能遍一切处，真正证到一切法皆是我自己。生公说法，顽石点头，也就是经中所说的“情与无情，同圆种智”也。	Since we know that this physical body of the four great elements is the same as the external mountains, rivers, and earth, we need only dissolve the deluded mind into emptiness and return to the true mind. Then we can pervade every place and truly realize that all dharmas are ourselves. When Master Shenggong expounded the Dharma, even insentient stones nodded; this is also what the sūtras call “sentient and insentient alike completely perfect the wisdom of all-knowledge.”
故内五根、外六尘统统是八识的相分，无一不是自己。	Therefore, the inner five faculties and the outer six sense objects are all the object aspect of ālaya consciousness (ālaya-vijñāna); not one of them is other than oneself.
请看，谁有这么富贵？而今既已闻到佛法，再不好好用功，岂不辜负了佛、菩萨和你自己？！因此，无论是参禅、念佛，还是修密，要成就则必须内脱身心、外除世界，才可以把相分和见分除掉，而返本还原。	Just consider: who possesses such wealth? Now that we have heard the Buddhadharma, if we still do not apply ourselves diligently, would we not disappoint the Buddhas, bodhisattvas, and ourselves? Therefore, whether one investigates Chan, recites the Buddha's name, or practices Esoteric Buddhism, to attain accomplishment one must inwardly relinquish body and mind and outwardly remove the world. Only then can one eliminate the object aspect and the perceiving

	aspect, returning to the source and restoring the original.
反之，倘若执著身心、世界，则生死永远不了。我们用功的人，功夫做得好，这个虚幻妄身势必会消融无存。所以宗下常说：“妄想消尽幻身融。”妄想没有了，这个幻身也就没有了，幻妄身心无存，这个影子世界也随之而消。	Conversely, if one clings to body, mind, and world, birth and death will never be ended. When practitioners apply themselves well, this illusory false body will inevitably dissolve completely. Thus, the Chan school often says: “When deluded thoughts are exhausted, the illusory body dissolves.” When deluded thoughts are gone, this illusory body too is gone. When the illusory body and mind no longer remain, this shadow-like world disappears along with them.
故而，见性时，虚空粉碎、大地平沉，一切都不可得。但在不可得当中，并不是断灭空，而有个了了灵知在。这个了了灵知，是无能知、无所知的。经云：“般若无知”，这个无知是无所不知之真知，乃吾人之本来面目也。	Therefore, when one sees one’s true nature, empty space shatters and the great earth sinks away; nothing whatsoever can be obtained. Yet within this unobtainability, it is not annihilationist emptiness: there is clear, numinous knowing. This clear, numinous knowing has neither a knower nor anything known. A sūtra says, “Prajñā is without knowing.” This non-knowing is true knowing that knows everything; it is our Original Face.
上面说的是十一个色法，相宗还有二十四种“不相应法”。不相应法是心法、心所法和色法的分位，也就是与心、所、色等法皆不相应、不共同的法，故又称“心不相应行法”。	The foregoing concerned the eleven form dharmas. The Dharma Characteristics School also recognizes twenty-four “non-associated dharmas.” Non-associated dharmas are divisions of mind dharmas, mental-factor dharmas, and form dharmas; that is, dharmas that are not associated or shared with mind, mental factors, form, and the like. They are therefore also called “mind-non-associated conditioned dharmas.”
因为它既不着善、又不着恶，故与心、所、色等法不同。	Because they are attached neither to good nor to evil, they differ from dharmas such as mind, mental factors, and form.
不相应法有得、命根、众同分、异生性、无想定、灭尽定、无想报、名身、句身、文身、生、住、老、无常、流转、定异、相应、势速、次第、时、方、数、和合性、不和合性二十四种法。这二十四种名相，顾名思义，即可知晓，而且对用功关系不大，这里就不多讲了。多讲恐怕妨碍诸位用功，也许有的人就会落入名相中出不来了。	The non-associated dharmas comprise twenty-four kinds: acquisition, life faculty, sameness of sentient beings, the nature of ordinary beings, the absorption of non-perception, the absorption of cessation, retribution of non-perception, collections of names, collections of phrases, collections of letters, arising, abiding, aging, impermanence, continuation, fixed distinction, association, rapidity, sequence, time, direction, number, harmony, and disharmony. The meanings of these twenty-four

	terms can be understood from their names, and they have little bearing on actual practice, so I shall not discuss them at length here. Too much discussion may hinder your practice; perhaps some people would become entangled in terminology and be unable to get out.
前面讲经文时，提到了五蕴。五蕴中的色蕴摄十一个色法，受、想二蕴摄五十一个心所法，行蕴摄二十四个不相应法，识蕴摄八个心王法，加起来，总共九十四个法，叫做“有为法”。	When discussing the sūtra passage earlier, we mentioned the five aggregates. Within the five aggregates, the form aggregate encompasses the eleven form dharmas; the aggregates of feeling and perception encompass the fifty-one mental-factor dharmas; the formations aggregate encompasses the twenty-four non-associated dharmas; and the consciousness aggregate encompasses the eight mind dharmas. Together, these make ninety-four dharmas, called “conditioned dharmas.”
所谓有为者，乃众生生死之法，是妄识所寄，有造作故，也就是世间法。百法中另外六种是无为法，即：虚空无为、择灭无为、非择灭无为、不动无为、受想灭无为、真如无为六种法。这六种法和上面讲过的九十四种有为法不同，是心法、心所法、色法、不相应法四个法的实性，是出世间法，故名“无为法”。	What are called conditioned dharmas are the dharmas of sentient beings’ birth and death. They are what deluded consciousness depends upon and involve fabrication; that is, they are worldly dharmas. The remaining six of the hundred dharmas are unconditioned dharmas: unconditioned space, unconditioned cessation through discernment, unconditioned cessation not through discernment, unconditioned immovability, unconditioned cessation of feeling and perception, and unconditioned suchness (tathatā). Unlike the ninety-four conditioned dharmas discussed above, these six are the true nature of the four categories of mind dharmas, mental-factor dharmas, form dharmas, and non-associated dharmas. They are supramundane dharmas and are therefore called “unconditioned dharmas.”
这六种无为法，虽然说是出世法，但并不完全是大乘法，它还通小乘圣人法。下面我们简单介绍一下。	Although these six unconditioned dharmas are said to be supramundane dharmas, they are not entirely Mahāyāna dharmas; they also extend to the dharmas of Hīnayāna sages. We shall briefly introduce them below.
“虚空无为”，是用虚空来比喻我们的一真法界的空性。真如佛性量同虚空，没有妄想、没有杂染，尽管现一切相，起诸般妙用，而无丝毫住着，宛如虚空一样无所作为，故名虚空无为。这种无为，实际上是指我们用	“Unconditioned space” uses space as a metaphor for the emptiness of our One True Dharma Realm. Suchness (tathatā) and Buddha-nature are as boundless as space, free from deluded thoughts and defilements. Although they manifest every

功修行，进入无修、无得、无证的境地，圆满了一真法界的神用。	appearance and give rise to all manner of wondrous functioning, they abide in nothing at all. Like space, they do nothing, and hence are called unconditioned space. In actuality, this unconditioned state refers to entering, through diligent cultivation, the realm of no cultivation, no attainment, and no realization, thereby fully perfecting the spiritual functioning of the One True Dharma Realm.
“择灭无为”，是以无漏之智选择相应的法门，断掉种种障碍，灭掉种种杂染，从而体现真理、证入菩提。此法是权教菩萨用的分断分证法，教下叫做“无明分分破，法身分分证”，不像大乘圆顿菩萨是圆断圆证的。	“Unconditioned cessation through discernment” means selecting an appropriate dharma gate through undefiled wisdom, cutting off various obstacles and extinguishing various defilements, thereby realizing the truth and entering bodhi. This is the method of gradual cutting off and gradual realization used by bodhisattvas of the provisional teachings. In the doctrinal schools it is called, “Ignorance is destroyed portion by portion, and the dharmakāya (Dharma body) is realized portion by portion.” It is unlike the complete cutting off and complete realization of bodhisattvas of the perfect and sudden Mahāyāna teachings.
“非择灭无为”，是指实教菩萨不用选择某种方法来分断无明，而是如实观照。就是观照法性本来寂灭、本来无为、本来如此，并不是选择某种法门，经过修炼，方变得无为的。	“Unconditioned cessation not through discernment” means that bodhisattvas of the true teachings do not select a particular method to cut off ignorance in stages, but contemplate reality as it is. They contemplate that dharmatā is originally quiescent, originally unconditioned, and originally just so. Dharmatā does not become unconditioned only after one chooses a particular dharma gate and cultivates it.
所以，非择灭无为和上面的择灭无为是完全相反的。择灭无为是要选择某种佛法来修证，从而断掉诸种障碍、杂染，方证得无为。非择灭无为识得法性本来如此、本自寂灭、本来无为，完全不须选择某种法门来修证而成，故名“非择灭无为”。	Thus, unconditioned cessation not through discernment is completely opposite to the unconditioned cessation through discernment discussed above. Unconditioned cessation through discernment requires selecting a particular Buddhist teaching for cultivation and realization, cutting off the various obstacles and defilements, and only then realizing the unconditioned. Unconditioned cessation not through discernment recognizes that dharmatā is originally just so, inherently quiescent, and originally unconditioned. It does not require selecting a particular dharma gate for cultivation and realization; hence it is called

	“unconditioned cessation not through discernment.”
“不动无为”，是指功夫修到离开了三禅天、进入四禅天的境界后，没有欢喜、快乐等等来动摇其身心，而且水、风、火三灾对其也奈何不得，故名不动无为。它是小乘圣人所证得的有余涅　。	“Unconditioned immovability” refers to the state reached when one’s practice has gone beyond the third dhyāna heaven and entered the fourth dhyāna heaven. Joy, pleasure, and the like no longer disturb body and mind, and the three disasters of water, wind, and fire cannot harm one. Hence it is called unconditioned immovability. This is nirvāṇa with remainder, as realized by Hīnayāna sages.
“受想灭无为”，是四空天的无所有处。受想不行，通灭尽定，而不是无出、无入的大乘定，故名受想灭无为。受想灭无为和不动无为均属二乘人所证境。	“Unconditioned cessation of feeling and perception” is the sphere of nothingness among the four formless heavens. Feeling and perception do not operate, and it corresponds to the absorption of cessation; it is not the Mahāyāna samādhi of neither emerging nor entering. Hence it is called unconditioned cessation of feeling and perception. Both this and unconditioned immovability are states realized by practitioners of the two vehicles.
“真如无为”，是众生的理体、我人的佛性。它本来非真非妄，不变不易，法尔如此，故名真如。依相宗说来，要证这个真如妙体，须修三观：一是凡夫的遍计所执性。	“Unconditioned suchness (tathatā)” is the principle-body of sentient beings, our Buddha-nature. Originally neither true nor false, unchanging and immutable, it is naturally so; hence it is called suchness (tathatā). According to the Dharma Characteristics School, to realize this wondrous essence of suchness (tathatā) one must cultivate the three contemplations. The first is the nature of pervasive discrimination and attachment of ordinary beings.
凡夫执著、追逐外境，昧却本来，认假作真，无所不要，无所不着，故为遍计所执。二是依他起性。因修观而明一切事物皆无自体，全是因缘合成，依靠它物而有。	Ordinary beings cling to and pursue external objects, lose sight of what is original, take the false for the true, want everything, and attach to everything. This is therefore pervasive discrimination and attachment. The second is the nature of dependence on others. Through cultivation of contemplation, one realizes that all things lack a self-nature, are entirely compounded from causes and conditions, and exist in dependence on other things.
如草绳无有本体，依草而有，绳不可得，故空却诸相而证入本性。三是圆成实性，即真如佛性。这三观是相宗	For example, a straw rope has no independent essence; it exists in dependence on straw. The rope

的实修方法。从“依他起”观空，了却“遍计所执”，即证入“圆成实性”。这一心三观也是很妙的方法。	cannot be obtained. Therefore, by emptying all appearances, one realizes one’s intrinsic nature. The third is the nature of absolute reality and perfection, namely suchness (tathatā) and Buddha-nature. These three contemplations are the practical method of the Dharma Characteristics School. By contemplating the emptiness of the nature of dependence on others and thereby ending pervasive discrimination and attachment, one realizes the nature of absolute reality and perfection. This one-mind threefold contemplation is also an excellent method.
宗下是从八识起修，直接指示你认识真如本体，即八识之中本有之觉性，就是本觉，即《起信论》所说的真如门。认识了真如本体，还没有证到一心——清净法身。所以，还需绵密保任、除尽妄习，才能圆证菩提。	The Chan school begins cultivation from ālaya consciousness (ālaya-vijñāna) and directly points you to recognize the essence of suchness (tathatā): the innate awareness within ālaya consciousness, namely original awakening, which is the gate of suchness (tathatā) spoken of in Awakening of Faith in the Mahāyāna. Once one has recognized the essence of suchness (tathatā), one has not yet realized the one mind—the pure dharmakāya (Dharma body). One must still continuously and seamlessly safeguard realization and eliminate all deluded habitual tendencies before one can fully realize bodhi.
法相宗把一切有为无为、有漏无漏诸法，都归纳在“百法”中，以总括宇宙万有。	The Dharma Characteristics School classifies all conditioned and unconditioned dharmas, whether defiled or undefiled, within the “hundred dharmas,” thereby comprehending all things in the universe.
其中，“心法、心所法、色法、心不相应行法”四法所包含的九十四种法是凡夫所执的“人我”和“法我”，六种无为法是二乘和菩萨所执的“人我”和“法我”。同是我、法二执，却是有粗有细。	Among them, the ninety-four dharmas contained in the four categories of mind dharmas, mental-factor dharmas, form dharmas, and mind-non-associated conditioned dharmas are the “personal self” and “dharma-self” to which ordinary beings cling. The six unconditioned dharmas are the “personal self” and “dharma-self” to which practitioners of the two vehicles and bodhisattvas cling. Though both are the two attachments to self and dharmas, there are coarse and subtle forms.
粗的是分别我法二执，细的是俱生我法二执。这两种执著从凡夫开始，至外道二乘，经过三贤十圣，到等觉菩萨，才可净尽。凡夫因执著五蕴四大假合之身为我，则有分段生死。外道执取“阳神”、“神我”，二乘执著	The coarse forms are the discriminative attachments to self and dharmas; the subtle forms are the innate attachments to self and dharmas. These two kinds of attachment begin with ordinary

“理我”。所以，修到七地菩萨以前，都没有离开俱生我执，也都还有变易生死之苦。	beings and continue through non-Buddhist paths and the two vehicles, through the three worthy stages and ten noble stages, until they are finally purified in an equal enlightenment bodhisattva. Because ordinary beings cling to the body, falsely compounded from the five aggregates and four great elements, as a self, they undergo segmented birth and death. Non-Buddhists grasp at a “yang spirit” or “divine self,” while practitioners of the two vehicles cling to a “principle-self.” Therefore, until the seventh-bhūmi (stage) bodhisattva, one has not escaped the innate attachment to self and still suffers transformational birth and death.
“法执”即我所执之法。凡夫误以为自己的身体、自己的思想是实实在在的，以为这个身心世界是实有的。身内五根为“正报”，身外六尘、衣食住行等等为“依报”，这就是凡夫的法执。外道所执的是妄想涅　。	“Attachment to dharmas” means attachment to dharmas taken as belonging to oneself. Ordinary beings mistakenly believe that their bodies and thoughts are truly real, and that this world of body and mind truly exists. The five faculties within the body are called the “direct retribution,” while the six sense objects outside the body, along with clothing, food, housing, travel, and the like, are called the “dependent retribution.” This is ordinary beings’ attachment to dharmas. What non-Buddhists cling to is an imagined nirvāṇa.
二乘所执的是偏空涅　。菩萨所执的是取证真如(以为真如可证)。所以说，二乘和菩萨虽然已经有所修证，但仍然是迷悟相对，还在生灭里。就是修到了第八地菩萨，已经证到平等真如，也还有执著，叫微细法执。	What practitioners of the two vehicles cling to is biased emptiness nirvāṇa. What bodhisattvas cling to is realization of suchness (tathatā), believing that suchness (tathatā) can be realized. Thus, although practitioners of the two vehicles and bodhisattvas have cultivated and realized something, they still oppose delusion to awakening and remain within arising and ceasing. Even an eighth-bhūmi (stage) bodhisattva, having realized equal suchness (tathatā), still has attachment, called subtle attachment to dharmas.
这一切都是一个“执著”，这都是“法”，都因为“有所得”、“有所证”。《心经》云：“以无所得故”，这才是究竟法。生灭消匿，凡圣情尽，方见一心之用。	All this is simply “attachment”; it is all “dharma,” because there is “something attained” and “something realized.” The Heart Sūtra says, “Because there is no attainment.” Only this is the ultimate dharma. When arising and ceasing disappear and the sentiments of ordinary beings and sages are exhausted, the functioning of the one mind is revealed.

直到最后，一切都没有了，禅宗里叫“一丝不挂”，那才是“归家稳坐”。只有破尽人我、法我二执，才能显现一心，是名为佛。佛教的理论分析起来是很细密的，修行方法也很多很深。	At the very end, when nothing at all remains, the Chan school calls it being “utterly bare.” Only then does one “return home and sit securely.” Only by completely breaking through the two attachments to the personal self and dharma-self can the one mind manifest; this is called Buddhahood. Buddhist theoretical analysis is extremely precise, and its methods of practice are many and profound.
但是，我们不能光去分别名相，执著在名相上，记取名言，那就离道更远，而且大家分别争辩也就更多。我们要知道“即相即性、即性即相，相就是性、性就是相”。只有领会了性相不二，才算真正得到了佛法的要领。	However, we must not merely discriminate among terms, become attached to terminology, and memorize names and expressions. That only takes us farther from the Way, and leads everyone to more discrimination and debate. We must understand that “appearance is precisely nature, and nature is precisely appearance; appearance is nature, and nature is appearance.” Only when one understands that nature and appearance are nondual has one truly grasped the essential point of the Buddhadharma.
听了上面所讲，有些修道人会说：“这样微细的佛法，又很深奥，看来是很难修成功的。我们何时才能圆满成就呀？”大家不要这样想，不妨举一个公案供大家参考。	Having heard what was explained above, some practitioners may say, “Such subtle Buddhadharma is also very profound. It seems difficult to succeed in practice. When will we ever attain complete accomplishment?” Do not think this way. Let me offer a koan for your consideration.
《楞严经》云：“汝与众生，亦复如是，宝觉真心，各各圆满。如我按指，海印发光；汝暂举心，尘劳先起。”	The Śūraṅgama Sūtra says: “You and sentient beings are likewise so: the precious awakened true mind is complete in each and every one. When I press a finger, the ocean-seal emits light; when you briefly stir your mind, the dusts and toils first arise.”
有一次，潭州东明迁禅师和真如庵忠道者在一起阅读《楞严经》，至“如我按指，海印发光”处，忠问：“如我按指，海印发光，佛意如何？”迁禅师说：“释迦老子好与二十棒！”忠问：“为什么如此？”师喝道：“用按指作	Once, Chan Master Dongming Qian of Tanzhou and the practitioner Zhong of Zhenru Hermitage were reading the Śūraṅgama Sūtra together. When they came to the passage, “When I press a finger, the ocean-seal emits light,” Zhong asked, “When I press a finger, the ocean-seal emits light—what is the Buddha’s meaning?” Chan Master Qian said, “That old Śākyamuni deserves twenty blows with the staff!” Zhong asked, “Why so?” The master shouted, “Why press a finger?”
么？”(为什么要按指呢？难道只有按指才放光，不按指就不放光了吗？这放光不只是佛显神通，放出大光	(Why press a finger? Is it only when a finger is pressed that light shines, and does no light shine

明，震动十方世界，也不是另有一个宝物——海印。而是用海印来比喻我们的自性、比喻一真法界。	when it is not pressed? This shining is not merely the Buddha displaying spiritual powers, emitting great light, and shaking the worlds of the ten directions; nor is there some separate treasure called the ocean-seal. Rather, the ocean-seal is used as a metaphor for our intrinsic nature and for the One True Dharma Realm.
这一真法界无时无刻不在放光。绝非有所举动，它才放光，才见性的存在。无动作时，性也没有隐没，也在发光。我们的佛性，时时都在各人面门放光，从来没有间断，真性没有退隐的时刻。	This One True Dharma Realm emits light at every moment. It is absolutely not the case that it emits light and the existence of one's true nature becomes apparent only when some movement occurs. When there is no movement, intrinsic nature has not disappeared; it too is emitting light. Our Buddha-nature is always emitting light from the face of each person, without ever ceasing. There is never a moment when true nature withdraws.
我们的一切言谈举措都是一真法界的妙用，这也是海印放光。即便我们不见、不闻、不行动时，也没有失掉它的妙用，它仍在发光。因为它是湛然不动、不生不灭的。	All our speech and actions are the wondrous functioning of the One True Dharma Realm; this too is the ocean-seal emitting light. Even when we do not see, hear, or act, its wondrous functioning has not been lost; it is still emitting light. This is because it is serenely unmoving, neither arising nor ceasing.
)忠道者接着问：“汝暂举心，尘劳先起，又作么生？”(虽然佛性时时都在发光，但一举心动念，就把本性光明遮蔽不见了，这又怎么解释？)迁禅师厉声猛喝：“也是海印发光！”大家注意，这句话非常重要！大家不要以为起心动念或有所举动，就是尘劳妄念，把心光遮了。	The practitioner Zhong then asked, "The moment you stir the mind, the toil and dust of worldly afflictions arise first. What then?" (Although Buddha-nature is constantly radiating light, as soon as a thought stirs, the luminosity of one's original nature is obscured and cannot be seen. How is this to be explained?) Chan Master Qian gave a fierce shout: "That too is the Ocean-Seal radiating light!" Everyone, take note: this statement is extremely important. Do not suppose that whenever thoughts arise or one makes some movement, these are worldly afflictions and deluded thoughts that obscure the light of mind.
那是断章取义，割裂经文，误解了。经里不是明明说“宝觉真心，各各圆满”吗？要晓得，这言谈举动正是真如佛性的妙用！我们在前面曾多次讲过。昔异见王问婆罗提尊者：“性在何处？”尊者说：“性在作用。	That is to take a passage out of context, sever it from the sūtra, and misunderstand it. Does not the sūtra plainly say, "The precious awakened true mind is complete and perfect in each and every one"? You should know that speech, conduct, and activity are precisely the wondrous functioning of

	suchness (tathatā) and Buddha-nature. We have explained this many times before. Long ago, King Vimatirāja asked Venerable Bharati, “Where is the nature?” The venerable replied, “The nature is in its functioning.”
”王问：“是何作用？”尊者曰：“在胎为身，处世为人，在眼曰见，在耳曰闻，在鼻辨香，在舌谈论，在手执提，在足运奔。”因此，所有一切举止行动都是我们真心的妙用，都是真心的显现，不要当做妄想妄动。	The king asked, “What functioning is that?” The venerable replied, “In the womb, it is the body; in the world, it is a person. In the eyes, it is called seeing; in the ears, hearing; in the nose, discerning fragrances; on the tongue, speaking; in the hands, grasping and lifting; and in the feet, walking and running.” Therefore, all deportment and activity are the wondrous functioning and manifestation of our true mind. Do not regard them as deluded thoughts and deluded movement.
卧轮禅师曾作了一首偈说：“卧轮有伎俩，能断百思想。对境心不起，菩提日日长。”六祖听到这首偈后，说：这首偈还未真正明白佛法真义。如果依据这首偈来修行，就死掉了。对境心不起，认为这是功夫好，是错误的。	Chan Master Wolun once composed a verse: “Wolun has a special skill: he can cut off a hundred thoughts. When encountering circumstances, the mind does not arise; bodhi grows day by day.” After hearing this verse, the Sixth Patriarch said that the verse did not yet reflect a true understanding of the Buddhadharma. If one practiced according to this verse, one would sink into lifeless stillness. To believe that it is good practice when the mind does not arise in response to circumstances is mistaken.
要晓得：我们修道成佛是成活佛。绝不是死在那里，变成金木土石，那还成什么佛呢？那样不能起用，不能度生，一点价值都没有。所以，六祖也作了个偈子：“惠能没伎俩，不断百思想。	You should know that we cultivate the Way and attain Buddhahood in order to become living Buddhas. We certainly do not die where we sit and become metal, wood, earth, or stone. What kind of Buddhahood would that be? Such a state cannot function or liberate sentient beings; it has no value at all. Therefore, the Sixth Patriarch also composed a verse: “Huineng has no special skills; he does not cut off a hundred thoughts.
对境心数起，菩提作么长？”“惠能没伎俩”是针对有伎俩而言的。所谓有伎俩，即是有功夫，心有所住，不空荡，着在功夫上了，这就是法执，是不行的，要把这“功夫见”打掉。修到八地以上才进入无功之用，方是大用。	In response to circumstances, the mind repeatedly arises—how could bodhi grow?” “Huineng has no special skills” is said in response to the claim of having special skills. So-called special skills mean having some attainment in practice: the mind abides somewhere, is not open and empty, and becomes attached to its practice. This is attachment to dharmas, and it will not do; one must cast off this view of practice. Only from the

	eighth bhūmi onward does one enter the functioning of effortlessness; only then is there great functioning.
八地以下都是有功之用。“不断百思想”，思想就是识神。前面我们曾说过，一提起识神，大家都害怕了。识神本是个坏东西，是生死根本，但我们认识了本性之后，识神就变为妙用了。	Below the eighth bhūmi, all functioning is effortful. “He does not cut off a hundred thoughts”: thoughts are the consciousness-spirit. We have said before that whenever consciousness-spirit is mentioned, everyone becomes frightened. The consciousness-spirit is originally a bad thing, the root of birth and death; but after we recognize our original nature, consciousness-spirit becomes wondrous functioning.
识神是为主人工作的仆人，真如犹如主人，主人指挥做什么事，识神就做什么事，方见妙用无边。所以，思想用不着断，断了就不能起用了。真心和识神，如水和波，除掉了波，水也没有了。	The consciousness-spirit is a servant working for its master, while suchness (tathatā) is like the master. Whatever the master directs it to do, consciousness-spirit does; only then is wondrous functioning seen to be boundless. Therefore, there is no need to cut off thoughts. If they are cut off, functioning cannot arise. The true mind and consciousness-spirit are like water and waves: remove the waves, and the water too is gone.
真心发起思想，才能应缘接物、随缘起用，才能神妙无边。假如断除了思想，像一块木头、石头，那还有什么用呢？所以“不断百思想”。	Only when the true mind gives rise to thoughts can it respond to conditions, engage with things, and function in accordance with conditions; only then can its wondrousness be boundless. If thoughts were cut off, one would be like a block of wood or stone. What use would that be? Hence, “he does not cut off a hundred thoughts.”
“对境心数起”，不起心动念，怎么能起用呢？譬如，我们说法，也要起心，也要动念呵！听法也不能不起心动念。虽起心动念而不着相，等于没有起心动念。	“In response to circumstances, the mind repeatedly arises.” If thoughts and intentions did not arise, how could there be functioning? For example, when we expound the Dharma, we too must give rise to thoughts and intentions. Nor can those listening to the Dharma refrain from giving rise to thoughts and intentions. Yet if thoughts and intentions arise without attachment to appearances, it is as though they had not arisen.
正起心时，也不见有话可说，有理可得，这就叫做不起而起、起而不起，归于空寂。真性起妙用，就是虽比量而现量，虽分别而不分别。绝不是一切都不知道、死而不动，而是了了分明、妙用无边。	At the very moment thoughts arise, one does not see that there are words to be spoken or principles to be grasped. This is called not arising yet arising, and arising yet not arising, returning to empty quiescence. When true nature gives rise to wondrous functioning, there is direct perception

	even amid inferential cognition, and discrimination without discriminating. It is certainly not a matter of knowing nothing at all, being dead and motionless; rather, it is clear and lucid, with boundless wondrous functioning.
所以，“对境心数起”正是起用时。“菩提作么长”，菩提是妙明真心，不增不减、不生不灭，即使修成果地佛，也没增加一分，怎么会有所增长呢？卧轮禅师听了这首偈，幡然改悔，从而证入大道。	Thus, “in response to circumstances, the mind repeatedly arises” is precisely the time of functioning. “How could bodhi grow?” Bodhi is the wondrously luminous true mind: neither increasing nor decreasing, neither arising nor ceasing. Even upon attaining Buddhahood, not a fraction is added. How, then, could it grow? Having heard this verse, Chan Master Wolun thoroughly repented and entered realization of the great Way.
迁禅师对忠道者说：“也是海印发光！”就是告诉我们，应缘接物之时，正是真心妙用之处，即海印发光。不要当做起心动念，即落入尘劳。只要随起随灭，不住、不停留，正起之时，也不见有心可起，那就是真如的妙用。	When Chan Master Qian told the practitioner Zhong, “That too is the Ocean-Seal radiating light,” he was telling us that, when responding to conditions and engaging with things, this is precisely where the true mind functions wondrously—this is the Ocean-Seal radiating light. Do not assume that giving rise to thoughts and intentions necessarily means falling into worldly afflictions. So long as thoughts arise and cease as they arise, without abiding or lingering, and at the very moment they arise one does not see a mind that can arise, this is the wondrous functioning of suchness (tathatā).
若以为不起心动念就是大道，那就错了。住在黑山背后，就不能成道了。我们要能随缘起用、应缘接物，一切事情都可以做，这正是我们的大机大用，这就叫做“无为而无不为”。	If one takes not giving rise to thoughts and intentions to be the great Way, one is mistaken. Sitting behind a dark mountain, one cannot realize the Way. We must be able to function in accordance with conditions and engage with things in response to conditions. We may do every kind of thing; this is precisely our great capacity and great functioning. This is called “non-contrivance, yet nothing is left undone.”
刚才我们已提到，要破五蕴，看起来不容易。因为它含一百法，单是色蕴就有十一个色法。但只要把道理搞通，破起来也非常容易。	We have just mentioned that breaking through the five aggregates may seem difficult. This is because they encompass one hundred dharmas; the form aggregate alone includes eleven form dharmas. But once the principle is thoroughly understood, breaking through them is very easy.

如果识得这一切色相都是虚妄不实，都不可得，则不去执著、不计度分别、不妄自议论，那么，一切色法、一切作为就都是妙用。所以《心经》说：“色不异空，空不异色，色即是空，空即是色。	If one recognizes that all these material appearances are illusory and unreal, all unobtainable, and therefore does not cling to them, make discriminative calculations about them, or indulge in arbitrary commentary, then all form dharmas and all activity are wondrous functioning. Therefore, the Heart Sūtra says, “Form is not different from emptiness; emptiness is not different from form. Form itself is emptiness; emptiness itself is form.”
”我们不仅要认识到色无自体，系因缘合成而有，色的当体就是空，色和空是一而二，二而一的；而且还须更进一步认识到，这个空是妙有真空，即我们的真性，不是空无所有的空。这一切色相皆是我们的真性所示现、所造作，皆是自性的影子，皆是我们的化身。那么，还有什么可分别执著的呢？这样，就能空却色法、破除色蕴了。	We must not only recognize that form has no independent essence, but exists through the coming together of causes and conditions; that the very substance of form is emptiness; and that form and emptiness are two yet one, one yet two. We must further recognize that this emptiness is true emptiness with wondrous presence—our true nature—not an emptiness in which nothing exists. All these material appearances are manifested and produced by our true nature; they are all shadows of our own nature, all our transformation bodies. What, then, is there to discriminate or cling to? In this way, one can empty the form dharmas and break through the form aggregate.
举一反三，色蕴一破，下面的受想行识四蕴，也就随之纷纷而破了，因为同样都是虚假不可得的幻影。色相既不可得，还受个什么呢？无受，想又从何生起呢？依次，行和识也就都不存在了。	By analogy, once the form aggregate is broken through, the remaining four aggregates—feeling, perception, formations, and consciousness—are likewise broken through one after another, because they too are illusory, unobtainable images. Since material appearances are unobtainable, what is there to feel? Without feeling, how can perception arise? In sequence, formations and consciousness likewise do not exist.
于是，一破一切破，统统破灭无余了。因此，《心经》说：“受想行识，亦复如是。”受想行识四蕴是心法，含受、想两蕴所摄的五十一个心所法，行蕴所摄的二十四个不相应法，识蕴所摄的八个心王法，共计八十三个心法。	Thus, once one is broken through, all are broken through; all are completely seen through, without remainder. Therefore, the Heart Sūtra says, “So too are feeling, perception, formations, and consciousness.” The four aggregates of feeling, perception, formations, and consciousness are mind dharmas. They include the fifty-one mental factors encompassed by the aggregates of feeling and perception, the twenty-four nonassociated dharmas encompassed by the aggregate of formations, and the eight mind-king dharmas

	encompassed by the aggregate of consciousness, making a total of eighty-three mind dharmas.
五蕴是总法，是一切法的总摄、总体。色蕴既为空性所变现，那么，受想行识四蕴，亦不外如是之理。即受想行识也是真空妙性所显之用。真空就是受想行识，受想行识就是真空。一切摄归为自心，无点滴余法存在。一破一切破，八十三个心法，也就消灭无余了。	The five aggregates are the comprehensive dharmas, encompassing and constituting all dharmas as a whole. Since the form aggregate is manifested by empty nature, the four aggregates of feeling, perception, formations, and consciousness follow the same principle. That is, feeling, perception, formations, and consciousness are also functions manifested by the wondrous nature of true emptiness. True emptiness is feeling, perception, formations, and consciousness; feeling, perception, formations, and consciousness are true emptiness. All is gathered back into one's own mind; not even a trace of any other dharma exists. Once one is broken through, all are broken through; the eighty-three mind dharmas too are extinguished without remainder.

三、本来分

III. Original Nature Section

舍利子！是诸法空相。不生不灭，不垢不净，不增不减。	Śāriputra! All dharmas are marked by emptiness: neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.
这一节是显妙体之文，即显示《心经》的主体。《心经》的主体是“诸法空相”。因诸法皆空有其名，而无实质，皆是我人真心所变现的妙用，皆是真性——大圆镜智中的影子。所以，一切不可得、不可求。	This section reveals the wondrous essence; that is, it sets forth the main substance of the Heart Sūtra. The main substance of the Heart Sūtra is “all dharmas are marked by emptiness.” All dharmas have only names and no substantial reality. They are all manifestations of our true mind's wondrous functioning; they are all shadows within true nature—the great perfect mirror wisdom. Therefore, nothing whatsoever can be obtained or sought.
既然是空，当然也就没有生灭了。既然没有生灭，又有什么垢净和增减呢？“是诸法空相”——这五蕴法当体是真空之相。“相”字应作“义”字解，即诸法皆是“空无所有”之义。五蕴法是诸法之总，五蕴既空，诸法当体也就是真空无疑了。并不是指诸法之外别具空相。诸法就是空，空就是诸法。	Since it is emptiness, there is naturally neither arising nor ceasing. Since there is neither arising nor ceasing, what defilement or purity, increase or decrease, could there be? “All dharmas are marked by emptiness”—the five aggregates are, in their very nature, the characteristic of true emptiness. Here, the Chinese character xiang ( ) should be understood in the sense of “meaning”: all dharmas

	are empty and devoid of anything whatsoever. The five aggregates encompass all dharmas; since the five aggregates are empty, all dharmas are unquestionably, in their very nature, true emptiness. This does not mean that, apart from all dharmas, there is some separate characteristic of emptiness. All dharmas are emptiness, and emptiness is all dharmas.
凡夫的知见，总以诸法各具形象，就执为实有。因为一切都有形象，杯子有杯子的形象，衣裳有衣裳的形象，房子有房子的形象，以为都是实有。其实，这些相都是真空的空性所成。	Ordinary beings, in their views, always take each dharma to have its own form and thus cling to it as truly existent. Because everything has a form—a cup has the form of a cup, clothing has the form of clothing, and a house has the form of a house—they assume that all these things truly exist. In fact, these forms are all constituted by the empty nature of true emptiness.
所谓“空体”、“空性”者，就是我们的佛性。因为它是妙有真空，而不是顽空，所以它能够应缘现相。虽然应缘现相，但一切法都不可得，虽有相却是假相，不要执著它，所以叫做空体、空性，当体是空而不是实。	What are called the “substance of emptiness” and “empty nature” are our Buddha-nature. Because it is wondrous presence and true emptiness, rather than inert emptiness, it can manifest forms in response to conditions. Although it manifests forms in response to conditions, all dharmas are unobtainable. Though forms appear, they are false appearances; do not cling to them. This is why it is called the substance of emptiness and empty nature: in its very substance it is empty, not real.
佛为了不使弟子们迷执世法的生灭、增减、垢净为实有，进一步明确地指出诸法全是真空之相，本无生灭、增减、垢净可言，故曰：“舍利子！是诸法空相，不生不灭，不垢不净，不增不减。	To keep his disciples from deludedly clinging to the arising and ceasing, increase and decrease, defilement and purity of worldly dharmas as truly existent, the Buddha further made it clear that all dharmas are entirely the character of true emptiness, with no arising or ceasing, increase or decrease, defilement or purity to speak of. Thus he said: “Śāriputra! All dharmas are marked by emptiness: neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.”
”况且，生灭、垢净、增减都是一一相对的。凡是相对的东西都是“依他”而有，所以都不永恒、都是虚假的。绝对的才永恒、才真实。佛性是绝对的，所以是永恒的、真实不虚的。佛性没有生灭、垢净、增减之理。	Moreover, arising and ceasing, defilement and purity, increase and decrease are all pairs of opposites. Whatever is relative exists through dependence on others; therefore, it is neither eternal nor real. Only what is absolute is eternal and real. Buddha-nature is absolute; therefore, it is

	eternal and genuinely real. There can be no arising or ceasing, defilement or purity, increase or decrease in Buddha-nature.
佛在讲《方等经》的时候说：“不生不灭，不常不断，不一不异，不来不去。”而以凡夫的一般迷执妄想而言，没有一个不认为有生有灭。他们认为，人的一生一死、草木春生秋谢等等景象都清清楚楚地历然在目，怎么可以说是不生不灭呢？岂不知，这完全是人的妄想执著的偏执之心所致。	When the Buddha taught the Vaipulya Sūtras, he said: “Neither arising nor ceasing, neither eternal nor annihilated, neither one nor different, neither coming nor going.” Yet, in terms of the ordinary person’s usual deluded attachments and thoughts, there is no one who does not believe in arising and ceasing. They think that the birth and death of human beings, the spring growth and autumn withering of plants and trees, and such sights are all plainly before their eyes. How, then, can one say that there is neither arising nor ceasing? They do not realize that this is entirely caused by the biased mind of deluded thought and attachment.
龙树菩萨在《中论·观去来品》中说：“已去无有去，未去亦无去。离已去未去，去时亦无去。”我们同样可以用这样的道理来解释“无生”：“已生无有生，未生亦无生。离已生未生，生时亦无生。	Nāgārjuna Bodhisattva says in the chapter “Examination of Going and Coming” in the Mūlamadhyamakakārikā: “What has already gone does not go; what has not yet gone also does not go. Apart from what has already gone and what has not yet gone, what is going does not go either.” By the same reasoning, we may explain “non-arising”: “What has already arisen does not arise; what has not yet arisen also does not arise. Apart from what has already arisen and what has not yet arisen, what is arising does not arise either.”
”什么意思呢？譬如，春天的草，已长出一尺高了，因草已生出来，故名为春草，那就不能称它为生了。换句话说，既然草已长成，生的过程已经消失、已经没有了，还谈什么生呢？所以，“已生无有生”。	What does this mean? For example, spring grass may already have grown one chi high. Since the grass has already arisen, it is called spring grass, but it cannot be called arising. In other words, once the grass has grown, the process of arising has already vanished and no longer exists. What arising, then, is there to discuss? Therefore, “what has already arisen does not arise.”
本来这草可以长两尺高，眼前只长了一尺，还有一尺没生出来，既然还没有生，就没有生的现象表现出来，亦不能称之为生，故云“未生亦无生”。	Originally, this grass might grow two chi high, but now it has grown only one chi; one further chi has not yet arisen. Since it has not yet arisen, no appearance of arising has manifested, and it likewise cannot be called arising. Hence, “what has not yet arisen also does not arise.”
以此推理，既然已生的草不能谓之生，未生的草也不能谓之生，生相是缥缈不可得的。离开这个已生、未生，	By this reasoning, since grass that has already arisen cannot be called arising, and grass that has

只说“生的时候”吧。既然已经离开了已生、未生——“离已生未生”，那还有什么“生的时候”可说呢——“生时亦未生”。所以“生”是了不可得的。此即无生之理。	not yet arisen also cannot be called arising, the appearance of arising is elusive and unobtainable. Leaving aside what has already arisen and what has not yet arisen, let us speak only of “the time of arising.” But once one has left aside what has already arisen and what has not yet arisen—“apart from what has already arisen and what has not yet arisen”—what “time of arising” can there be to speak of? Thus, “what is arising does not arise either.” Therefore, arising is wholly unobtainable. This is the principle of non-arising.
前面我们讲了，生、灭是相对的。那么，我们同样可以用这个偈子来解释不灭的道理：“已灭无有灭，未灭亦无灭，离已灭未灭，灭时亦无灭。”我们明白了不生不灭的道理，就可以举一反三，将其他的相对概念，统统破除了。	Earlier, we explained that arising and ceasing are opposites. In the same way, we may use this verse to explain non-ceasing: “What has already ceased does not cease; what has not yet ceased also does not cease. Apart from what has already ceased and what has not yet ceased, what is ceasing does not cease either.” Once we understand the principle of neither arising nor ceasing, we can infer the rest from this and dispel all other relative concepts.
佛明确地告诉我们，凡是相对而有的，都是虚无缥缈、不真实的，都不要去追逐、执取，枉费精力。“苦海无边，回头是岸。”佛教导我们大家迷途知返，回复本来，归家稳坐。我们只要能回头，就不难证成大道。	The Buddha clearly tells us that whatever exists relatively is empty, elusive, and unreal. We should not pursue or grasp it and waste our efforts in vain. “The sea of suffering is boundless; turn back, and there is the shore.” The Buddha teaches us to return when we recognize that we have lost our way, to return to what is original, and to sit securely at home. So long as we can turn back, it will not be difficult to realize the great Way.
然而，难免还有人执著在断常、一异、来去上生疑。现在我们再简略地解释一下断常、一异、来去的道理。	Nevertheless, some will inevitably still cling to annihilation and eternity, sameness and difference, coming and going, and give rise to doubts. Let us now briefly explain annihilation and eternity, sameness and difference, coming and going.
假如说一切常在，为什么今人不见古人呢？足见是不常在了。如果一切都断灭，何以今人可吃古谷呢？现在人吃的谷米，是古人传下来的种子，那么，足证是不断灭了。	If everything were eternal, why do people today not see the people of ancient times? This is sufficient proof that things are not eternal. If everything were annihilated, how could people today eat grain from ancient times? The grain and rice people now eat come from seeds handed down by the ancients; this is sufficient proof that things are not annihilated.

“一”是一个，“异”是多个。不一不异，是说既不是一个，也不是多个。“一”是相同之意，“异”是差别之意。“不一”者就是说世上无一物不是由“多”聚合成的。	“One” means a single thing, while “different” means many things. Neither one nor different means neither a single thing nor many things. “One” also means sameness, while “different” means distinction. “Not one” means that there is nothing in the world that is not formed through the aggregation of many things.
以我们的身体而言，是由皮肤、肌肉、骨骼、神经、心、肝、肺、脾、胃、肾等等组合而成，足见不是“一”了。	Take our bodies: they are composed of skin, flesh, bones, nerves, heart, liver, lungs, spleen, stomach, kidneys, and so forth. This is sufficient proof that they are not one.
因为五脏六腑各司其职，此部分不同彼部分，心是心，肝是肝，不是一个，各不相同，故身体为多个器官聚合而成。但若说是多个，又不对了。因为身体是一个整体，多个器官聚合而成的是一个人，而不是多个人。	Because the five viscera and six bowels each perform their own functions, this part differs from that part: the heart is the heart and the liver is the liver. They are not one, and each is different. Thus, the body is formed by the aggregation of many organs. Yet to say that it is many would also be incorrect, for the body is a single whole. The many organs combine to form one person, not many persons.
这就是“不异”。本体为一，有什么差别呢？因此，可说多为一，说一为多，一多无碍。佛法就是这么圆融透彻，诚非其它宗教可比，由此可见一斑了。	This is “not different.” The fundamental substance is one; what distinction can there be? Thus, we may say that many are one and one is many; one and many do not obstruct one another. The Buddhadharma is so perfectly integrated and penetrating that it truly cannot be compared with other religions; this alone gives some indication of it.
再说“不来不去”。若说“来”，人自何处来呢？不来，又何以有人呢？若说“去”，人将到何处去呢？不去，何以人又会消失呢？这个问题是现今哲学家想解决而又无法解决的神秘难题。	Now consider “neither coming nor going.” If we speak of “coming,” from where do people come? If they do not come, how can there be people? If we speak of “going,” where will people go? If they do not go, how can people disappear? This is a mysterious problem that philosophers today seek to solve but are unable to solve.
只有学佛修证才知道，来、去是虚幻的妄想，一切众生的本体——真如佛性，是不来不去、不生不灭的。世间的一切事物都是虚妄幻想，无不是由我们妄想、分别、执著、颠倒而成。于是，才有生有灭、有常有断、有一有异、有来有去。	Only through studying Buddhism, practicing, and realizing can one know that coming and going are illusory deluded thoughts. The fundamental substance of all sentient beings—suchness (tathatā) and Buddha-nature—neither comes nor goes, neither arises nor ceases. All things in the world are false and illusory; none are other than

	products of our deluded thoughts, discriminations, attachments, and inverted views. Thus there come to be arising and ceasing, eternity and annihilation, sameness and difference, coming and going.
刚才，我们由对不生不灭的解释，而旁及到不常不断、不异不一、不来不去的妙理。我们当知：一切相对的事相都是虚幻的，只有真心才是绝对真实的。	Just now, from our explanation of neither arising nor ceasing, we extended the discussion to the wondrous principles of neither eternal nor annihilated, neither different nor one, neither coming nor going. We should know that all relative phenomena are illusory; only the true mind is absolutely real.
相对的都是妄心所致，都是虚幻的假相，都是由我们分别计度、妄想执著而来的，故称“遍计所执性”。须把这个“遍计所执”打倒，识得“依他起”，识得有相的事物都没有自体，都是因缘和合而成。	All that is relative is produced by the deluded mind; it is all illusory false appearance, arising from our discriminating calculations and deluded attachments. Therefore, it is called the nature of pervasive discrimination and attachment. We must overthrow this pervasive discrimination and attachment, recognize the nature of dependence on others, and recognize that phenomena with forms have no self-substance but arise through the coming together of causes and conditions.
只有识得“依他起”，才能证得觉者智，证得“圆成实性”。那就会亲切、深彻地感受到，世间一切事物皆我人真性所显现、所作成，本不生灭，本无得失。就不再去追逐物境、贪取无厌了，从而归家稳坐。	Only by recognizing the nature of dependence on others can one realize the wisdom of the awakened one and realize the nature of absolute reality and perfection. Then one will intimately and deeply feel that all things in the world are manifested and brought about by our true nature, that they neither arise nor cease and inherently involve neither gain nor loss. One will no longer pursue external objects or grasp greedily without satisfaction, but will return home and sit securely.
唐朝有个庞蕴居士，一家四口都圆证大道了。他说了一个很有意思的偈子：“有男不婚，有女不嫁，大家团圆，共说无生话。”因为他们一家都修证有成，所以，不屑做那种世俗的婚礼之事了，儿子不结婚，女儿不嫁人，全家相聚共说“无生话”。你看这有多少妙趣，全家都证到无生法忍了。	In the Tang dynasty there was a lay practitioner named Pang Yun. All four members of his family fully realized the great Way. He composed an interesting verse: “Having a son, he does not marry; having a daughter, she does not wed. The whole family gathers round, speaking of non-arising.” Because everyone in the family had succeeded in practice and realization, they disdained such worldly matters as weddings. The son did not marry, the daughter did not wed, and the whole family gathered together to speak of non-arising.

	How delightful this is! The entire family had realized the forbearance of the non-arising of dharmas.
宋朝的大慧宗杲(妙喜)禅师写信开示当时的罗快然居士，有下面一段话：	Chan Master Dahui Zonggao (Miaoxi) of the Song dynasty wrote a letter instructing the lay practitioner Luo Kuairan. It contains the following passage:
昔庞居士有言：“有男不婚，有女不嫁，大家团　圆，共说无生话。”后来，元丰间，有个士人，谓之无为居士，姓杨、名杰、字次公。尝参前辈，于宗门中有真实得力处。	Long ago, Layman Pang said: “Having a son, he does not marry; having a daughter, she does not wed. The whole family gathers round, speaking of non-arising.” Later, during the Yuanfeng era, there was a scholar-official known as Layman Wuwei, surnamed Yang, personal name Jie, style name Cigong. He had studied with elders of former generations and had attained genuine benefit in the Chan school.
曾和庞公此偈云：“男大须婚，女长须嫁，讨甚闲工夫？更说无生话！”这两个俗汉子，将他十方常住一片田地，不向官中印契，各自分疆列界，道我知有，而时时向无佛处称尊。当时亦有个不平的，谓之海印信禅师，时住苏州定慧。因见无为此偈，亦有一偈曰：“我无男婚，亦无女嫁，困来便打眠，管甚无生话。”	He once composed a verse in reply to Layman Pang’s: “A grown son must marry; a grown daughter must wed. Why seek such idle leisure as to speak further of non-arising?” These two common fellows took that single field belonging to the ten-direction saṅgha, without having its title sealed and registered by the authorities, and each divided its boundaries, proclaiming, “I know it,” while continually claiming supremacy where there is no Buddha. At that time there was also one who was dissatisfied, Chan Master Haiyin Xin, who was then residing at Dinghui in Suzhou. On seeing Layman Wuwei’s verse, he too composed a verse: “I have no son to marry, nor daughter to wed. When tired, I simply sleep—why bother about talk of non-arising?”
这三个老汉说此三偈，快然居士开眼也着、合眼也着、不开不合也着。妙喜见得，冷地看。	These three old men spoke these three verses. Lay Practitioner Kuairan is stuck when his eyes are open, stuck when his eyes are closed, and stuck even when they are neither open nor closed. Miaoxi sees this and looks on coolly.
看则不无，毕竟快然居士向开眼处着到耶、合眼处着到耶、不开不合处着到耶？若在开眼处着到，则落在庞公圈里；在合眼处着到，则落在杨无为圈里；在不开不合处着到，则落在海印禅师圈里。	Your understanding is not without merit. But ultimately, where has Lay Practitioner Kuairan arrived: with his eyes open, with his eyes closed, or with them neither open nor closed? If he has arrived with his eyes open, he falls within Layman Pang’s circle; if with his eyes closed, within Yang

	Wuwei's circle; if with them neither open nor closed, within Chan Master Haiyin's circle.
快然见恁么说，定道“总不恁么”。若总不恁么，又落在妙喜圈里。要出三老圈则易，要出妙喜圈则难。快然毕竟如何出得？待归延平嫁了女，却缓缓地来为你说破。	On seeing these words, Kuairan will surely say, “None of these.” But if it is none of these, he falls again within Miaoxi's circle. It is easy to get out of the circles of the three elders, but difficult to get out of Miaoxi's circle. In the end, how will Kuairan get out? Wait until I have returned to Yanping and married off my daughter; then, in due course, I will explain it to you.
因记得古德一偈，并书其后，庶几快然不在中途躲根，亦老婆心之切耳。偈曰：“学道如钻火，逢烟未可休，直待金星现，归家始到头。”更有一个问头：“且哪里是快然归的家？”若透得这一问，男婚女嫁都在里许；若未识得家，且业识茫茫，尽在外边走！亦怪妙喜不得。	I therefore recalled a verse by an ancient worthy and wrote it after this, hoping that Kuairan would not hide away halfway along the road. This, too, comes from my earnest, solicitous concern. The verse says: “Learning the Way is like drilling for fire: when smoke appears, one must not stop. Wait until golden sparks appear; only upon returning home does one reach the end.” There is another question to ask: “Where, after all, is Kuairan's home to which he returns?” If you penetrate this question, marriage for sons and daughters is all contained within it. If you have not recognized home, then karmic consciousness remains vast and confused, and you wander entirely outside! Nor can Miaoxi be blamed for this.
法性的妙用是无边的，可以各显身手，随机变化。我们也不让古人专美，不妨再续一偈，以和古人相见：“有男亦婚，有女亦嫁，子子复孙孙，是说无生话。	The wondrous functioning of Buddha-nature is boundless: each may display their own abilities and adapt to circumstances. Let us not allow the ancients alone to excel. We may as well add another verse to meet the ancient one: “If there is a son, he too marries; if there is a daughter, she too weds. Children beget grandchildren upon grandchildren—this is what is meant by speaking of the unborn.”
”前面我们说过，无为而无所不为，不是不能做事，只要心没有粘着，任何对大众有益的事都可以做。故“有男亦婚，有女亦嫁”。结了婚，则会有孩子，孩子再养孙子，子子孙孙，绵延不绝。	As we said before, non-contrivance while leaving nothing undone does not mean being unable to do things. So long as the mind does not cling, anything beneficial to the public may be done. Hence, “If there is a son, he too marries; if there is a daughter, she too weds.” After marriage, there will be children, and the children will in turn raise grandchildren. Children and grandchildren continue without end.

这个子子孙孙，生生不已，就是无生，就是佛性的妙用。因为无生并不是死的不生，假如认为无生是死在那里不动，那就是小乘法了，就是有余涅　，而未了变易生死。须知，无生是能够活用而不着。	This unceasing succession of children and grandchildren is the unborn; it is the wondrous functioning of Buddha-nature. For the unborn does not mean a lifeless non-arising. If one takes the unborn to mean lying dead and motionless, that is the teaching of the Lesser Vehicle: nirvāṇa with remainder, without having resolved transformational birth and death. You should know that the unborn is the capacity for flexible functioning without attachment.
尽管在六道中头出头没、生生不已，而不见有生，生而不生，尽管变而心不易，这才能了变易生死。所以，成佛是妙用重重、自在无碍。泛如来寂灭之海，游戏三昧而不厌，才是真正的无生法忍。	Though one emerges and disappears amid the six realms, undergoing birth after birth without end, one does not see any birth as truly existent: birth yet no birth. Though circumstances change, the mind does not change. Only then can one resolve transformational birth and death. Thus Buddhahood entails layer upon layer of wondrous functioning, free and unobstructed. To range over the ocean of the Tathāgata’s quiescence and, in the samādhi of play, never grow weary—this is true forbearance of the unborn dharmas.
经文所说的不垢不净、不增不减是真实不虚之理。因为般若本体本自如此，佛性是无相可寻，不可名相的，是诸法空相。人们所执著的垢净之相都基于污秽、洁净上的分别，岂知这皆是妄心迷执之故，各凭主观分别而已。你执了这个污秽，就是污秽了；执了清洁，就是清洁了。其实，了无定相可得。	The sūtra’s statement that there is neither defilement nor purity, neither increase nor decrease, is a true and unfailing principle. This is because the essence of prajñā is originally just so. Buddha-nature has no appearance to be found and cannot be named or characterized; it is the empty characteristic of all dharmas. The appearances of defilement and purity to which people cling are all based on discriminations between filth and cleanliness. Yet they do not realize that these arise from the deluded mind’s confused attachment, each relying only on subjective discrimination. If you cling to something as filthy, it becomes filthy; if you cling to it as clean, it becomes clean. In truth, no fixed appearance can be obtained.
譬如：山区小路崎岖不平，行人不慎，摔了一跤，手上沾染了牛粪，洗过之后，也就认为清洁了。假如是块手帕，沾染上牛粪之后，再洗，心里也总认为不干净，而把它扔掉算了。	For example, a mountain path is rugged and uneven. If a traveler is careless and falls, getting cow dung on his hand, he washes it off and considers his hand clean again. But if a handkerchief is smeared with cow dung, then even after washing it, one still feels that it is unclean and simply throws it away.

但是手是身体的一部分，不能扔掉，要扔掉则只能将它斩断啊！所以，洗洗就认为清洁了、可以了。一个能离，又不值钱，要扔掉才感到清洁；一个不能离，只好于洗后而认为清洁了事。那么，这污秽与清洁有定相可得吗?	But the hand is part of the body and cannot be thrown away; to discard it, one could only cut it off. Therefore, after washing it, one considers it clean and acceptable. One can be discarded and is not valuable, so only by throwing it away does one feel clean; the other cannot be discarded, so after washing it one can only deem it clean and let the matter rest. Then can filth and cleanliness have any fixed appearances that can be obtained?
又譬如：一个乡下人到了上海，看见一个搪瓷桶，带盖并有彩色图案，蛮好看的。于是，他买了一个装食物用。其实，这搪瓷桶是上海人用来作便桶的，他并不知道。半年来，他心安理得地把吃的、喝的统统用它来装。	Consider another example. A countryman comes to Shanghai and sees an enamel pail with a lid and colorful designs. Finding it quite attractive, he buys one to hold food. In fact, Shanghainese use such enamel pails as chamber pots, but he does not know this. For half a year, he uses it with an easy mind to hold everything he eats and drinks.
有一天，他请客，仍然用这个搪瓷桶放食物来招待客人。客人是从上海来的，一看便说：“哎呀！你怎么用便桶盛东西给人吃啊？！”大家听了，心里一惊，就都吃不下去了，结果不欢而散。	One day, he invites guests and again uses this enamel pail to serve food. One guest is from Shanghai and, upon seeing it, says, “Oh dear! How can you use a chamber pot to serve food to people?!” Everyone is startled when they hear this and can no longer eat. The gathering ends unhappily.
从此以后，这个乡下人也不像从前那样心安理得地用这个搪瓷桶装食物了，心里还总觉得有些憋气懊恼。	From then on, the countryman can no longer use the enamel pail to hold food as easily as before. He always feels somewhat upset and troubled by it.
大家不妨想想：便桶和其他饮食盛器有什么不同呢？无论是材料、图案和样式，都相差不大，只是人们习惯于用它作便桶而已，故名为便桶。	Everyone may wish to consider this: what difference is there between a chamber pot and other vessels for food and drink? Whether in material, pattern, or design, they differ very little. It is only because people are accustomed to using it as a chamber pot that it is called a chamber pot.
对于一个新便桶来说，并没用来装过粪，又如何定要称之为便桶呢？用它装食品又有何不可以呢？所以说，这一切都是人的执著心在作怪，人的执著心认为这是便桶，那它就不能装吃的东西了，即便是新的，也好像是污秽物似的不干净，不能和吃的东西联系在一起。	A new chamber pot has not held excrement, so why must it be called a chamber pot? Why should it not be used to hold food? Thus, all this mischief is created by people’s clinging minds. Once the clinging mind regards it as a chamber pot, it can no longer hold food. Even if it is new, it seems unclean, like a filthy object that cannot be associated with food.
由此可见，所谓垢、净都是我们的“遍计所执”之心。事实上，事物是没有垢、净的，一切都是妄心作怪，完	From this we can see that so-called defilement and purity are both products of our minds of pervasive

全是我们的妄心在分别它是垢是净。	discrimination and attachment. In fact, things themselves possess neither defilement nor purity. It is all the deluded mind making mischief, entirely our deluded mind discriminating whether something is defiled or pure.
再譬如：调味品酱，是由豆、麦酿制而成的。在酿造过程中，先要发酵。发酵时，则常常会生蛆。当人们买了酱，烧出各种美味佳肴，津津有味地品尝时，他们不会想到，菜里的酱是生过蛆的，以为是蛮清洁的呢。	Consider yet another example. Soy sauce is brewed from soybeans and wheat. During the brewing process, it must first ferment, and maggots often appear during fermentation. When people buy soy sauce, prepare various delicious dishes, and relish them, they do not think of the fact that the soy sauce in the dish once contained maggots; they take it to be quite clean.
倘若自己亲眼目睹了酱的制作过程，看到蛆在酱里面不停地蠕动，还有胃口去吃它吗？再深入一步讲，蛆究竟是净还是秽？人们之所以认为蛆是污秽的，就是因为蛆总是在臭气重重、龌龊、肮脏的大粪坑里不停地蠕动，所以认为蛆也是肮脏的。	But if they saw the process of making soy sauce with their own eyes, and saw maggots continually wriggling about in it, would they still have any appetite to eat it? Going a step further, are maggots in the end clean or filthy? People consider maggots filthy because they continually wriggle about in foul-smelling, filthy, and dirty latrines, and so they regard the maggots as dirty as well.
实际上，蛆在粪坑里翻上翻下，不停地蠕动，怡然自乐，并不以为大粪是龌龊、肮脏的，反倒认为是清洁的。生活在里面惬意自得，快乐得很。	In fact, maggots turn over and over in the latrine, continually wriggling about and enjoying themselves. They do not regard excrement as foul or dirty; on the contrary, they take it to be clean. Living in it, they are contented and delighted.
天道的人看我们人世间是不清净的，而四果罗汉看天人也是不清净的，犹如我们人看粪坑里的蛆一样。所以，垢净之见实在没有一定的分界线。何谓垢？何谓净？也没有一定的定义。因此，没有垢净可得。我们的心垢，境也随之垢了；心净，境自然也就净了。垢与净皆是因人们迷昧真理、妄心分别、颠倒执著而致。	Beings in the heavenly realms see our human world as impure, while fourth-fruit arhats see heavenly beings as impure, just as we see the maggots in a latrine. Thus, views of defilement and purity truly have no fixed boundary. What is defilement? What is purity? Neither has a fixed definition. Therefore, no defilement or purity can be obtained. When our minds are defiled, circumstances likewise become defiled; when our minds are pure, circumstances naturally become pure. Defilement and purity both result from people's ignorance of truth, the deluded mind's discriminations, and inverted attachments.
修净土的人，只有心清净，才能和净土相应。假如仅执著外相，吃斋吃素，荤锅子也不沾，荤筷子也不碰，外面的饮食品也不买，以为这样才是清净。	Those who practice the Pure Land path can accord with the Pure Land only when their minds are pure. Suppose, however, that they cling only to outward forms—eating vegetarian food, refusing even to

	touch a pot that has held meat or chopsticks used for meat, and declining to buy food prepared outside—and assume that this alone constitutes purity.
而其贪心却很重，这样要好，那样要多，家庭儿女放不下，那么，他的心怎么会清净呢？心不清净，则和净土不会相应。“心即是土，土即是心，随其心净，即佛土净”，这是颠扑不破的真理。	If their greed remains strong, if they want the best of this and more of that, and if they cannot let go of attachment to family and children, how can their minds be pure? If the mind is impure, it cannot accord with the Pure Land. “Mind itself is the land, and the land itself is mind; as one’s mind becomes pure, so the Buddha-land becomes pure.” This is an incontrovertible truth.
故真修净土者，就是用一句佛号，把心里的龌龊汰光，把心里的执著妄想扫光，应深知：“凡所有相，皆是虚妄。”若一点都不粘着，心清净了，则当下即生净土！不需要等死了之后才生净土。	Therefore, those who truly cultivate the Pure Land path use a single Buddha-name to wash away the filth in their minds and sweep away clinging and deluded thoughts. They should deeply understand: “All appearances are illusory.” If one clings to nothing at all and the mind becomes pure, one is born in the Pure Land at that very moment. There is no need to wait until death to be born in the Pure Land.
假如不能现生净土，而要等死了之后才生净土，生净土的把握就小了。我们真要生净土，就须现生净土，心里时时清净无染、一丝不挂、一尘不染，什么金钱、儿女、家庭全部放得下。	If one cannot be born in the Pure Land in this present life and must wait until after death, one’s assurance of rebirth in the Pure Land is slight. If we truly wish to be born in the Pure Land, we must be born in the Pure Land in this very life: the mind must always be pure and unstained, utterly bare, unstained by a single speck of dust, able to let go completely of money, children, and family.
乃至念佛念到最后，能念之心与所念之佛皆不可得，深入念佛三昧。这才可以说，有十足把握生净土了。我们要深切地知道，垢与净统统是我们的心。心垢则垢，心净则净。因此，我们要专心致志地用佛号扫荡妄想、扫除妄习，一切不着、一切不染。连佛也不可得，这才是真正的净土。	Even in Buddha-recitation, when one finally reaches the point at which neither the mind that recites nor the Buddha who is recited can be obtained, one enters deeply into Buddha-recitation samādhi. Only then can one say that one has complete assurance of rebirth in the Pure Land. We must understand deeply that defilement and purity are entirely the mind. When the mind is defiled, there is defilement; when the mind is pure, there is purity. Therefore, we should concentrate wholeheartedly on using the Buddha-name to sweep away deluded thoughts and habitual tendencies, clinging to nothing and being stained by nothing. Even the Buddha cannot be obtained. This is the true Pure Land.

下面再谈谈增减。增减也无本位，因为增里面就有减，减里面就有增。例如，九十天夏令，是炎热的天气。若已度过三十天了，可以说热天已增进了三十天，也可以说为热天已减少了三十天。	Let us next discuss increase and decrease. Increase and decrease likewise have no original ground, for increase contains decrease and decrease contains increase. For example, the ninety days of summer are hot weather. Once thirty days have passed, one may say that the hot season has advanced by thirty days, or one may say that the hot season has diminished by thirty days.
所谓“无情岁月增中减”，其义理就是说：增长就是减短。比如：某个人七十岁了，假如其寿命是九十岁，那么，余下的寿命是二十岁。以后，多活一年，表面上增加了一岁，实际上，其寿命则减少了一岁。所以说，增中有减，减中有增。	The saying, “In the increase of the merciless years, there is decrease,” means that an increase in age is a decrease in the life that remains. For example, if someone is seventy years old and is destined to live ninety years, twenty years of life remain. Each year that person lives thereafter appears to add one year, but in fact reduces the remaining lifespan by one year. Thus, increase contains decrease, and decrease contains increase.
再说，佛性是在圣不增，在凡不减的。并不因成了佛就增加，作众生就减少。佛性是大而无外、小而无内的，它可大可小。大至尽虚空，不见其增加一分；小至蜾虫、蚂蚁、细菌，也不减少一分。经云：“坐微尘里，转大法轮。	Moreover, Buddha-nature does not increase among sages or decrease among ordinary beings. It does not increase because one becomes a Buddha, nor decrease because one becomes a sentient being. Buddha-nature is so vast that there is nothing beyond it and so minute that there is nothing within it; it can be great or small. Expanding to fill all space, it does not increase by a fraction; shrinking to gnats, ants, and bacteria, it does not decrease by a fraction. The sūtra says: “Seated within a mote of dust, one turns the great Dharma wheel.”
”佛性神妙无边呵！有人要问：“你说不增不减，为什么现在人口比过去增加了很多呢？是从什么地方来的呢？”他不知道这是六道轮回之故。试看，地球上有多少动物品种濒临绝种，或已绝种。动物在不断地减少。	How wondrous and boundless Buddha-nature is! Someone may ask, “You say there is neither increase nor decrease, but why is the population now so much greater than before? Where did all these people come from?” Such a person does not understand that this is due to rebirth in the six realms. Consider how many species of animals on earth are nearing extinction or have already become extinct. Animals are continually decreasing.
我们舀一勺鱼虫，可看到里面有好几万生命呵！广大众生在六道中轮回，转来转去，一会儿为人，一会儿为畜，一会儿生天，一会儿入地，无有定期。从某一时的现象看，似乎某一类的生物增多了、某一类生物减少	If we scoop up a spoonful of tiny aquatic creatures used as fish food, we can see tens of thousands of lives within it. The vast multitude of sentient beings revolve through the six realms, turning back and forth: at one time human, at another animal, at

了。但是，天真佛性既未增加，也未减少，只不过从生物种类的假相上看，似乎有增减而已。	another born in heaven, at another entering hell, with no fixed term. From the appearance at a particular time, one kind of living being seems to increase and another seems to decrease. But the true Buddha-nature has neither increased nor decreased; it merely appears that there is increase or decrease when viewed through the illusory appearances of different species.
总之，不生不灭、不垢不净、不增不减是中道之理。佛看我们世间人颠倒执著有相诸法为实有，因而不厌其烦地为我们辨析没有生灭、没有垢净、没有增减的真理，敦促大家去掉妄执，返归本真。	In short, neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing—these are the principle of the Middle Way. Seeing that worldly people invert things and cling to dharmas with appearances as truly existent, the Buddha tirelessly analyzes for us the truth that there is no arising or ceasing, no defilement or purity, and no increase or decrease. He urges everyone to cast off deluded attachments and return to their original true nature.
佛说了一大藏教，历时四十九年，其要点不外乎如此。我们如果真正理解了经文的义理，五蕴妄想就会当体即空。五蕴是诸法之总，五蕴一空，诸法也就无一不空了。诸法既空，还有什么生灭、垢净、增减可言呢?	The Buddha expounded the entire treasury of teachings over forty-nine years; its essential point goes no further than this. If we truly understand the meaning of the sūtras, the deluded thoughts of the five aggregates will be empty in their very substance. The five aggregates encompass all dharmas; once the five aggregates are empty, there is not a single dharma that is not empty. Since all dharmas are empty, what arising or ceasing, defilement or purity, increase or decrease can there be to speak of?
前面我们已讲过了，这里再重复一下，以引起学人的注意。这个“诸法空相”的“相”字应作“意义”解，而不要作为形相、相貌讲。	We have already discussed this above; let us repeat it here to draw practitioners’ attention to it. In the phrase “all dharmas are marked by emptiness,” the Chinese character xiang ( ) should be understood in the sense of “meaning,” not as form or appearance.
若以形相来解，就坏了，诸法还有个空相在！那么，我们所看到的一切有形事物怎么会空得彻底呢？！须知此相仍是假相，是不可取、不可得的，所以称之为空。前面我们也讲了，所谓空者，首先是因缘所成。	If it is interpreted as form or appearance, the meaning is ruined, for then all dharmas would still have an empty appearance! How could all the material things we see be empty through and through? You should know that this appearance is still an illusory appearance, not to be grasped and not obtainable; therefore it is called empty. As we

	have said before, what is called emptiness is first of all produced through causes and conditions.
一切法都无自体、无自性，即“缘起性空”。进一步讲，这一切法，不论是色法还是心法，都是当人的真空妙有真性。都是我们的自性所显现、所造成的，是大众的化身佛。《楞严经》说：真心不在内、不在外、不在中间。	All dharmas lack a self-substance and intrinsic nature; this is “dependent arising and intrinsic emptiness.” Going further, all these dharmas, whether material dharmas or mental dharmas, are the wondrously existent true nature of our own true emptiness. They are manifested and brought about by our intrinsic nature; they are the transformation bodies of all beings. The Śūraṅgama Sūtra says: “The true mind is not within, not without, and not in between.”
它无所不在。本来真心是无量无边的。它无所不包、无所不具。它遍一切处、遍一切物。现在却被无明封固，潜入四大，而为妄心、而为有知，则以这少分的四大为我身。	It is everywhere. Originally, the true mind is immeasurable and boundless. There is nothing it does not encompass and nothing it does not contain. It pervades every place and everything. Yet it is now sealed off by ignorance and submerged in the four great elements, becoming the deluded mind and conscious awareness. Thus we take this small portion of the four great elements to be our body.
这样，就把灵明真空变为顽空，在顽空中成就了四大妄色，使本有的智光转为妄见。真心被无明封固了，则由大变小，不能遍一切处、一切物，而只能遍这个身体。这个身体有知，其余的就不能知了。	In this way, we turn luminous true emptiness into inert emptiness. Within that inert emptiness, the deluded material forms of the four great elements are brought about, and the originally present wisdom-light is transformed into deluded perception. Once the true mind is sealed off by ignorance, it changes from vast to small: it can no longer pervade every place and everything, but can only pervade this body. This body has awareness, while the rest can no longer be known.
从而，妄心就有处所了，就在我们身体之内。一切一切都变小了，心量也变小了。就像流水，本来是流动无碍的，一旦结成冰，就不能流动，凝固住了。只有冰化成水，才可以流动。所以，我们只有打破这个妄想执著，把无明破了之后，真心的封固就被打破了，就恢复了真心，那么，就会遍一切处，遍一切物。	Thus the deluded mind comes to have a location: it is within our body. Everything becomes small, and mind-capacity becomes small as well. It is like flowing water, which originally moves freely without obstruction; once it freezes into ice, it can no longer flow but becomes solidified. Only when ice melts into water can it flow. Therefore, only when we break through these deluded thoughts and attachments and destroy ignorance is the seal upon the true mind broken. Then the true mind is restored, and it pervades every place and everything.

禅宗有个公案很妙。有一个“灵性”执著我相，附在了一个将要倒塌的破灶上，以灶为身，使灶显灵。于是，有很多乡下人祭祀它、供它、求它，希望能帮忙解决种种疑难问题。	There is a most wonderful Chan koan. A certain spirit clung to the notion of self and attached itself to a dilapidated stove that was about to collapse. Taking the stove as its body, it made the stove manifest spiritual powers. Many villagers then worshiped it, made offerings to it, and sought its help, hoping that it would resolve their many difficult problems.
这个灵性由于贪乡下人的供养，而且好食血腥之物，也就随乡人的要求，大显神通。顿时，一传十、十传百，乡人都杀牛宰羊供养这个破灶。	Greedy for the villagers’ offerings and fond of bloody food, this spirit complied with their requests and displayed great spiritual powers. Before long, word spread from one person to ten and from ten to a hundred, and the villagers all slaughtered cattle and sheep to make offerings to the broken stove.
有位禅师(慧安国师的弟子)恰好路过此地，他看乡下人这么愚痴，而附在灶上的灵性欲望如此炽盛，不惜杀生害命，太不像话了！于是，他油然生起大悲心，要度化这个附灶的灵性。	A Chan master, a disciple of National Teacher Huian, happened to pass through this place. Seeing how foolish the villagers were and how blazing the attached spirit’s desires had become—going so far as to kill living beings and take lives—he found it utterly intolerable. Great compassion naturally arose in him, and he resolved to liberate the spirit attached to the stove.
他拿起禅杖，在灶上敲了三下，说道：“此灶只是泥瓦合成，圣从何来？灵从何起？恁么烹宰物命！”其意是告诫这个灵性，你本来是遍一切处、妙用无边的，可你却执著在这个泥水砖瓦合成的破灶上，为泥土所拘，受乡人的供养，杀生害命，看似享受，实在是造业，将来定会受报无穷。	He picked up his Chan staff, struck the stove three times, and said: “This stove is merely formed of mud and tiles. Where does its sacredness come from? Where does its numinous power arise? How can you have living beings slaughtered and cooked like this?” His meaning was to warn the spirit: originally, you pervade every place and possess boundless wondrous functioning, yet you cling to this broken stove made of mud, water, bricks, and tiles. Bound by earth, receiving the villagers’ offerings, and killing living beings and taking lives, you may seem to be enjoying yourself, but in truth you are creating karma and will certainly undergo endless retribution in the future.
问它灵从何起？即是点醒它，灵不在这个砖瓦泥土的灶上，而在你的佛性边，趁现在无色身之累，赶快回光返照，认识佛性，即能遍一切处，自在逍遥而无往不利矣。禅师又敲了三下，这个灶就一下子倒塌了。	By asking, “Where could a spirit arise?” he was awakening it to the fact that spirit is not in this stove of bricks, tiles, and mud, but is found in your Buddha-nature. Since you are not now burdened by a physical body, quickly turn the light inward and recognize your Buddha-nature. Then you will

	pervade every place, be free and at ease, and encounter no hindrance anywhere. The Chan master struck the stove three more times, and it immediately collapsed.
灵性现身，给禅师顶礼，感谢说：“我本此庙灶神，久受业报。今日蒙师说无生法，得脱此处，生在天中，特来致谢。”由此，禅师得名为“破灶堕和尚”。	The spirit appeared, bowed in reverence to the Chan master, and said in gratitude: “I was originally the stove god of this shrine and had long undergone karmic retribution. Today, through the master’s teaching of the unborn Dharma, I have been freed from this place and reborn in heaven. I have come especially to offer thanks.” For this reason, the Chan master came to be known as the “Venerable Stove-Breaking and Falling.”
一切精灵都能附在草木砖瓦上而显灵，就像我们这个妄心纳在肉身里面，但只能遍这个肉身，而不能遍其他的地方。	All spirits can attach themselves to plants, trees, bricks, and tiles and manifest spiritual powers. This is like our deluded mind being enclosed within the fleshly body: it can pervade only this body and cannot pervade other places.
因为执著了这个身体是我，却不知身外的一切都是我，这是多么愚昧无知呵！古德云：“青青翠竹，尽是法身；郁郁黄花，无非般若。”就是说，一切时、一切处都是我们自性的显现，都是我们自性的妙用。	Because we cling to this body as “I,” yet do not know that everything outside the body is also “I,” how ignorant and deluded we are! An ancient worthy said: “The verdant bamboo is wholly the dharmakāya (Dharma body); the luxuriant yellow flowers are nothing but prajñā.” This means that at all times and in all places, everything is the manifestation and wondrous functioning of our intrinsic nature.
“万相丛中独露身”，山河大地尽是法王身。佛性是无所不在、无时不在、无处不在的。只因我们妄想执著之故，不知道佛性遍一切处，只晓得这个肉身。于是，“无处不在”就变为“有处所在”了。	“Amid the myriad appearances, the one body alone is revealed”: mountains, rivers, the great earth—all are the Dharma King’s body. Buddha-nature is everywhere, at all times, and in every place. Yet because of our deluded thoughts and attachments, we do not know that Buddha-nature pervades every place; we know only this fleshly body. Thus, “being everywhere” becomes “having a particular location.”
把大到遍一切时、遍一切处、遍一切物的佛性，变成小得只能遍这个肉身。这不是太可惜了吗？所以佛唤醒诸弟子说“是诸法空相”！就是说，一切法都不可得，都是空的，都不要执著。	We reduce Buddha-nature, which pervades all times, all places, and all things, to something so small that it can pervade only this fleshly body. Is that not a great pity? Therefore, the Buddha awakens his disciples by saying, “These are the empty characteristics of all dharmas.” That is to say,

	all dharmas are unobtainable and empty; do not cling to any of them.
但一法不立，并不是虚无断灭。因一切法都是自性所显现，故离性无法。	Yet not establishing a single dharma does not mean nihilistic annihilation. Since all dharmas are manifested by intrinsic nature, apart from intrinsic nature there are no dharmas.
一切色法既然没有自体，是自性所显现，那么，所有的是非、好坏、分别等等见解都是幻心假定而成的，一切皆空！然而性非断灭，它是能够应缘现相起用的。所以一切不废，不能偏空废有，须融入非空非有、即空即有。因为离色不能显空，离事不能显理，离空不能成色，离体不能成相。如此会入不二，才名大觉。	Since all material dharmas have no self-substance and are manifested by intrinsic nature, all views of right and wrong, good and bad, discrimination, and so forth are provisionally established by the illusory mind; all are empty. Yet intrinsic nature is not annihilated: it can manifest appearances and function in response to conditions. Therefore, nothing is rejected. We must not abide in biased emptiness and discard existence, but must enter into neither emptiness nor existence, emptiness itself and existence itself. For apart from material form, emptiness cannot be revealed; apart from phenomena, principle cannot be revealed; apart from emptiness, material form cannot be established; apart from essence, appearances cannot be established. To enter nonduality in this way is called great awakening.
譬如善、恶两义。凡夫不知善恶皆由于心的分别；外道知善恶而严厉对持；二乘则慕善过切，以远离诸恶为究竟；菩萨通达善恶的妙用，而起种种方便；佛非善非恶，二心本空，随机而现菩萨形，起种种方便救度众生。	Take the meanings of good and evil, for example. Ordinary beings do not know that good and evil both arise from the mind’s discriminations. Non-Buddhists know good and evil and sternly oppose one to the other. Those of the two vehicles yearn too intensely for good and take the avoidance of all evil as ultimate. Bodhisattvas comprehend the wondrous functioning of good and evil and employ various skillful means. A Buddha is neither good nor evil; the two minds are originally empty. In accordance with circumstances, the Buddha manifests the form of a bodhisattva and employs various skillful means to liberate sentient beings.
这五等分别，即是：凡夫不知善和恶本无一定的界线，不晓得一切善、一切恶都是自心的分别，不知其心。外道知心而不见所以。二乘明悟本心，但没有彻底，所以，皆不名觉。菩萨明心而觉不圆。佛大觉圆成。其实，这五等虽有分别，皆同体一性，无二无别。	These five distinctions mean the following: ordinary beings do not know that there is originally no fixed boundary between good and evil. They do not know that all good and all evil are discriminations of their own mind, and they do not know their own mind. Non-Buddhists know the mind but do not see its basis. Those of the two vehicles awaken to

	the original mind, but not thoroughly; therefore, none of these is called awakening. Bodhisattvas realize the mind, yet their awakening is incomplete. The Buddha's great awakening is perfectly fulfilled. In truth, although these five levels differ, they share one essence and one nature, without duality or distinction.
再如吾人行道。在走路的时候，凡夫深入险道而不觉；外道知是险道不可深入而横行；二乘知是险道不可深入而止，停在那里不动了；菩萨则回头反走，出于险道；佛明达非安非险，虽入险道而自无碍。	Consider also our journey along the path. When walking, ordinary beings go deep into a dangerous road without realizing it. Non-Buddhists know it is a dangerous road and should not be entered, but proceed crosswise along it. Those of the two vehicles know it is a dangerous road and should not be entered, so they stop and remain there without moving. Bodhisattvas turn around and walk back, leaving the dangerous road. The Buddha clearly understands that it is neither safe nor dangerous; though entering the dangerous road, the Buddha remains unhindered.
因为一切所谓的险恶、平坦，都是当人的分别心。	For all that is called perilous, evil, or level is merely discrimination by the mind.
又如：落在一个大坑里面，凡夫在坑中而不知是险，因不知坑外另有天地；外道知坑外另有天地，却不能出，因为他的法不究竟；二乘坐于坑边，不上不下，死守不动；菩萨已出于坑，为度众生故，有意到坑里面去，但出坑入坑之见未泯；佛是跳出跳入，两都无碍，来去自在，并亡其坑，更无出入之见。	Again, suppose one falls into a great pit. Ordinary beings are in the pit yet do not know it is dangerous, because they do not know that there is another world outside it. Non-Buddhists know that there is another world outside the pit, but cannot get out because their teaching is not ultimate. Those of the two vehicles sit at the edge of the pit, neither ascending nor descending, stubbornly remaining still. Bodhisattvas have already left the pit, but deliberately enter it to liberate sentient beings; yet the notion of leaving and entering the pit has not been extinguished. The Buddha jumps out and jumps in, unhindered in either direction, coming and going freely. The pit itself is forgotten, and there is no further notion of entering or leaving.
安和险均是相对而言的，对于这些假相，只要心不生，则不受环境的影响，行之亦无碍。所以说，要了生死，就要心空，空到一切平等、皆不可得时，便无坑内、坑外之别了。	Safety and danger are both relative. As for these false appearances, so long as the mind does not arise, one is not affected by circumstances and can act without hindrance. Therefore, to be liberated from birth and death, the mind must become empty. When it is empty to the point that all is

	equal and nothing can be obtained, there is no longer any distinction between inside and outside the pit.
佛为方便宣说，先叫我们息下妄心，停止粗恶，让我们的心有个依止的范围。等到就范之后，再叫我们明悟自性，晓得一切事物都是自性的显现，离性之外没有事物，事物就是性。	For the sake of expedient teaching, the Buddha first instructs us to rest the deluded mind and stop coarse evils, giving our minds a sphere upon which to rely. Once we conform to this, he then instructs us to awaken to intrinsic nature and understand that all things are manifestations of intrinsic nature. Apart from intrinsic nature there are no things; things are intrinsic nature itself.
性虽无形象、无相貌，但它遍满虚空，故能生万法。它清净平等、不动不变、俱足妙用。所以说，不经开悟是不能入于真修的。开悟之前都是盲修，如不明心见性，则是在外围兜圈子。只有识得真心，觉悟之后，才知过患在何处，才知向何处下手着力用功，才可进一步除习气，而入于真修。	Although intrinsic nature has no form or appearance, it fills all space and can therefore give rise to the myriad dharmas. It is pure and equal, unmoving and unchanging, and fully endowed with wondrous functioning. Thus, without awakening, one cannot enter true cultivation. Before awakening, all practice is blind cultivation. Without realizing the mind and seeing one's true nature, one merely circles around the periphery. Only after recognizing the true mind and awakening does one know where one's faults lie, where to apply effort in practice, and how to further remove habitual tendencies and enter true cultivation.
譬如在暗室中整理物品、清除垃圾。你该如何着手工作呢？倘若在黑暗中进行，你看不见东西，也就无法整理物品、清除垃圾。	It is like arranging articles and clearing away rubbish in a dark room. How could you begin the work? If you proceed in darkness, you cannot see the things before you and therefore cannot arrange the articles or clear away the rubbish.
尽管你卖力去清扫，但在黑暗中瞎摸瞎碰，处处碰壁，非但空耗其力、劳而无功，还有可能碰得头破血流，酿成事故。所以，必须先打开电灯，或打开门窗，使室内有了光明，方可着手工作。	Even if you sweep with all your strength, you grope and stumble in the dark, running into walls everywhere. Not only will you waste your energy and labor without result, but you may strike your head and bleed, causing an accident. Therefore, you must first turn on the electric light or open the doors and windows so that there is light in the room; only then can you begin the work.
我们修法也是一样，心灯一亮，有了光明，黑暗就破掉了，这就是破无明，开悟了。整理物品、清扫垃圾，就是除习气。所以，修法也有个先后次第，就是先明心见性，而后再着手除习气，入于真修。	Our practice is the same. Once the lamp of the mind is lit and there is light, darkness is dispelled. This is destroying ignorance and awakening. Arranging the articles and sweeping away the rubbish are like removing habitual tendencies. Thus, practice also has an order: first realize the

	mind and see one's true nature; then begin removing habitual tendencies and enter true cultivation.
关于破无明，并不是难于登天。我们苟能猛然省悟，一切境相皆如空花水月，不可求、不可得，一放一切放，只一觉即可破除！前面我们曾讲过黄山谷参晦堂大禅德的公案。	Dispelling ignorance is not an impossibly difficult task. If we can suddenly awaken and realize that all appearances are like flowers in empty space and the moon reflected in water—beyond seeking and beyond attainment—then, in letting go of one thing, we let go of everything. A single awakening can dispel it! Earlier, we discussed the Chan koan of Huang Shangu visiting the great Chan master Huitang.
晦堂借木樨花香当机点示一句：“吾无隐乎尔！”山谷便豁破无明，言下大悟！这则公案就说明了，我们的佛性时时都在放光，我们不要辜负了它，不要当面错过而不识啊！只要我们一切放下，只一觉即可开悟见性。	Huitang used the fragrance of osmanthus blossoms to give an apt instruction: “I have concealed nothing from you!” Shangu then suddenly broke through ignorance and awakened greatly at those very words. This koan shows that our Buddha-nature is always radiating light. We must not fail it, nor miss it before our very eyes without recognizing it. As long as we let everything go, a single moment of awareness can bring awakening and the seeing of our true nature.
因为无明并不是确有一个事物，并不像人们想象的那样难以破除。无明只不过是一个妄执、妄见，只是一时昏昧黑暗，所以一觉即能破。犹如千年暗室，一灯能明。	Ignorance is not truly some existent thing, nor is it as difficult to dispel as people imagine. Ignorance is merely deluded attachment and deluded views, a temporary dimness and darkness; thus, one awakening can dispel it. It is like a room dark for a thousand years: one lamp can illuminate it.
至于“先除习气，后破无明”与“先破无明，后除习气”之争，乃是教下与宗下入手用功不同而产生的差异。宗下从第八识下手用功，先破根本无明，见性开悟，回头来再除习气。	As for the dispute between “first eliminating habitual tendencies and then dispelling ignorance” and “first dispelling ignorance and then eliminating habitual tendencies,” it arises from the different approaches to practice taken by the doctrinal schools and the Chan school. The Chan school begins its practice with the ālaya consciousness (ālaya-vijñāna), first breaking through fundamental ignorance, seeing one's true nature and awakening, and then turning back to eliminate habitual tendencies.

犹如伐木，先将根斩断，上面的枝叶虽还青青未死，但因根已死，不多久也就枯萎了。教下则从六识下手，故先除习气。佛说法方便圆融，无有定法，不可拘执不变。	It is like felling a tree: first cut off its root. Although the branches and leaves above may still be green and not yet dead, once the root has died, they will soon wither as well. The doctrinal schools begin with the six consciousnesses and therefore first eliminate habitual tendencies. The Buddha's teachings are skillful, comprehensive, and harmonious; there is no fixed dharma. One must not cling rigidly to an unchanging approach.
复次，关于生灭问题，凡夫都是从现象上看，一个婴儿从娘胎里呱呱落地了，就以为是生；等到老了、病了、死了，就认为是灭。实际上，在婴儿未生之前，自性即存在着，并不是因为婴儿落地而生。	Next, regarding arising and ceasing: ordinary beings view them in terms of appearances. When a baby emerges crying from its mother's womb, they take this to be birth; when it grows old, becomes ill, and dies, they take this to be cessation. In fact, before the baby was born, intrinsic nature already existed; it did not arise because the baby came into the world.
人老了、死了，但自性仍在，并没有灭。尽管色身这个假相没有了，但自性却一直存在着，所以是不生不灭。	When a person grows old and dies, intrinsic nature remains; it has not ceased. Although the illusory appearance of the physical body is gone, intrinsic nature has always remained. Therefore, it is neither arising nor ceasing.
既然不生不灭，哪里还有垢净、增减呢？所谓生灭、垢净、增减均是我们的妄心分别，正像前面所说的，都是“遍计所执”。	Since it neither arises nor ceases, how could there be defilement or purity, increase or decrease? What are called arising and ceasing, defilement and purity, increase and decrease are all discriminations of our deluded mind. As stated earlier, they are all “the nature of pervasive discrimination and attachment.”
这自性虽然在六道中无始无终地轮回着，但它并不因此而减少其光明，只不过因其被妄习、妄念、妄执、妄见包裹住，不能发挥它的广大妙用而已。这就像一粒珍珠，虽被污泥所包裹，但珍珠本身的光明并未消失。	Although this intrinsic nature has revolved without beginning or end through the six realms, its luminosity has not thereby diminished. It is merely wrapped in deluded habits, deluded thoughts, deluded attachments, and deluded views, and so cannot bring forth its vast wondrous functioning. This is like a pearl wrapped in mud: the pearl's own radiance has not disappeared.
把外面的污泥去掉之后，它的本性光明就显露出来了。所以说，在凡并不垢，在圣也不净，本来如此。一切众生皆平等地具有这不生不灭、不垢不净、不增不减的本性。	Once the mud on the outside is removed, its inherent luminosity is revealed. Thus, among ordinary beings it is not defiled, and among sages it is not pure; it has always been so. All sentient beings equally possess this inherent nature that is

	neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.
当一切众生都成了佛，佛界也不增加一分，众生界也不减少一分，因大家本来都是佛故，则众生界就是圣界，圣界就是众生界。我们之所以有众生见与佛见，无不是因为我们的妄见分别未泯。	When all sentient beings become Buddhas, the realm of Buddhas does not increase by a fraction, nor does the realm of sentient beings decrease by a fraction. Since everyone is originally a Buddha, the realm of sentient beings is the realm of sages, and the realm of sages is the realm of sentient beings. The only reason we have views of sentient beings and views of Buddhas is that the discriminations of our deluded views have not yet fallen away.
我们若修道圆成了，则绝无佛与众生之见，所谓“末等于初”、“还如旧时人”者是也。尽管显大神通变化无碍，也无丝毫痕迹，这才是真正泛如来寂灭之海，得大自在者也。	If we cultivate the Way to perfect completion, there will be no view of Buddhas or sentient beings at all. This is what is meant by “the final is equal to the initial” and “still the same person as before.” Even if one displays great spiritual powers and transformations without obstruction, not the slightest trace remains. Only this is truly to float upon the Tathāgata’s sea of quiescence and attain great freedom.
性和心不可强分为二，也不可视之为一。犹如镜是性，镜与外境相对而现影，这个影就是心。影非无，但不可着实，因为外境若没了，影也就没了，这个影是虚幻的。	Intrinsic nature and mind cannot forcibly be divided into two, nor can they be regarded as one. It is like a mirror, which is intrinsic nature: when the mirror confronts external objects, images appear, and these images are mind. The images are not nonexistent, but they cannot be taken as real. If the external objects are gone, the images also disappear; these images are illusory.
幻影之心，时而明、时而暗、时而迷、时而解，所以叫做无明。因为明暗、迷解都是我们的妄心分别，故都是幻。既然是幻，那么这个知幻者以有相对故，也是幻。所以皆不可得。	The mind of illusory images is sometimes bright, sometimes dark, sometimes deluded, and sometimes liberated; therefore it is called ignorance. Since brightness and darkness, delusion and liberation are all discriminations of our deluded mind, they are all illusory. Since they are illusory, the knower of these illusions, being relative to them, is also illusory. Thus, none of them can be attained.
镜里面的幻影，不论其美与丑，都与镜子没有妨碍、没有关系，因为照体不动故。同理，人之身心，或圣或凡，或美或丑，不论是善、还是恶，不论是无明、还是觉悟，对于自性来说，皆没有妨碍，实在是没有任何关	The illusory images in a mirror, whether beautiful or ugly, neither obstruct nor affect the mirror, because the reflecting substance does not move. Likewise, whether a person’s body and mind are sagely or ordinary, beautiful or ugly, good or evil,

系。所以《心经》曰：“不生不灭，不垢不净，不增不减。”	ignorant or awakened, none of these obstructs or has any real relation to intrinsic nature. Therefore, the Heart Sūtra says: “Neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.”
心垢与身垢不同。去身垢必经种种洗涤方法，且垢的种类不同，洗涤方法也各异。去心垢则不然，心垢无相，去心垢只要把心一转、立时放下就行了。	Defilements of mind differ from defilements of the body. To remove bodily defilements requires various methods of washing, and different kinds of dirt require different methods. It is not so with mental defilements. Mental defilements are formless; to remove them, one need only turn the mind and immediately let go.
比如：我们正起贪念、　念或痴念的时候，忽然把佛念一提，只此一觉，贪　痴就化为乌有，当下就清净了。去的固然快，但来的也快，转眼之间，又起一贪　痴之念，这就是妄习的力量。	For example, when thoughts of greed, anger, or ignorance arise, suddenly bring forth a thought of the Buddha. With this single awakening, greed, anger, and ignorance vanish without trace, and one is immediately purified. Although they depart quickly, they also return quickly: in the blink of an eye, another thought of greed, anger, or ignorance arises. This is the force of deluded habits.
但我们不要因此而担心害怕，只要我们认识清楚了，不去执取它，坚持不懈地斩断它，则一切妄心都不会污染自性。初时，我们因力量不足，有时照顾不到，观照不得力。但只要从根本上认识明白了，久久不懈地坚持做下去，自然就有转化的力量了。所以，明心见性实在是学佛的第一关键，是最最重要的。	But we should not become worried or afraid because of this. As long as we recognize them clearly, do not grasp at them, and persistently cut them off, no deluded mind can stain intrinsic nature. At first, because our strength is insufficient, there are times when we cannot attend to them and our contemplation lacks force. But as long as we understand this clearly at the root and persist in doing it without slackening over a long period, the power of transformation will naturally arise. Therefore, realizing the mind and seeing one’s true nature is truly the first key to studying Buddhism; it is of utmost importance.
过去，有一对夫妇求助于诺那上师。他们觉得自己淫欲习气太重，请上师加持，想使淫欲心很快地消除。上师笑着说：无上密乘中，没有这个法。你们要想消除淫欲的习气，只有先明心地。	In the past, a husband and wife sought help from Master Nona. They felt that their habitual tendency toward sexual desire was too strong, and they asked the master for blessings, hoping to eliminate their lustful thoughts quickly. The master smiled and said, “There is no such dharma in the unsurpassed Esoteric Vehicle. If you wish to eliminate the habitual tendencies of sexual desire, you must first realize the mind-ground.

证得根本，开发般若之后，习气自然会扫荡干净的。上师的话，说得很巧妙、中肯。自从藏密传入我们东土之后，一些人总执著在神通妙用上，以为仗佛的力量可以消除一切或得到一切。他不知道，我们学佛不是求佛。	After realizing the root and developing prajñā, habitual tendencies will naturally be swept away completely." The master's words were both skillful and apt. Since Tibetan Esoteric Buddhism was transmitted into China, some people have always clung to spiritual powers and wondrous functioning, believing that by relying on the Buddha's power they can eliminate everything or obtain everything. They do not understand that studying Buddhism is not seeking the Buddha.
学佛是求自己，因为佛不能代我们转业，佛只能告诉我们方法，并不是一切都依赖佛。我们明白《心经》的义理之后，习气要自己除，烦恼要自己转，任何人都是代替不了的。现在的人学佛不得力，有多种原因，大概分起来，不外下面几种：	Studying Buddhism is seeking oneself, because the Buddha cannot transform karma on our behalf. The Buddha can only tell us the method; not everything depends on the Buddha. Once we understand the principles of the Heart Sūtra, we must eliminate our own habitual tendencies and transform our own afflictions; no one can do these things in our place. There are many reasons why people today do not gain strength from studying Buddhism. Broadly speaking, they are no more than the following:
第一，心外求法。遇事即求佛、求法、求僧，殊不知向外求皆属于依赖心，学佛必须要自学、自修、自证。	First, seeking the Dharma outside the mind. Whenever something happens, they seek the Buddha, seek the Dharma, and seek the saṅgha, not realizing that all outward seeking belongs to a dependent mentality. To study Buddhism, one must study for oneself, cultivate for oneself, and realize for oneself.
第二，误以为求佛可以消罪灭障得福报，而自己依然迷执事境为真，贪求不舍，以致烦恼如故。殊不知学佛是依照佛的教导，扫除自己的迷误，而明见自性，以脱出烦恼窠臼。而不是求佛消罪业、得福报的。	Second, mistakenly believing that seeking the Buddha can eliminate one's offenses and karmic obstacles and bring blessings, while one still deludedly clings to circumstances as real and greedily seeks without letting go, so that afflictions remain as before. They do not realize that studying Buddhism means following the Buddha's teachings to clear away one's own delusion and error, clearly see intrinsic nature, and escape the rut of afflictions. It is not a matter of seeking the Buddha to eliminate one's karmic offenses and obtain blessings.
第三，于初下手时，不明学佛的究竟，没有正确的决定。因地不正，故不免流于盲从。我们应该知道，学佛第一须明心见性。	Third, when first beginning practice, not understanding the ultimate purpose of studying Buddhism and lacking a correct resolve. When the

	causal ground is not right, one inevitably falls into blind conformity. We should know that the first necessity in studying Buddhism is realizing the mind and seeing one's true nature.
第四，依赖他人。为使修道能够速成，所以，一心想求得最高最无上的法、最好的师父。于是就生起种种较量高低的分别之见，生起诸多门户纷争的见解，时时萦回于心中。尤其在分别挑选不定时，这个法修了一点点，又去修那个法，而不能一门深入地专修下去。结果往往是走回头路或走错了路，空耗时光，一事无成。	Fourth, relying on others. Wishing to complete cultivation of the Way quickly, people single-mindedly seek the highest and most unsurpassed dharma and the best teacher. They then give rise to discriminating views that compare superior and inferior, and to many views that lead to sectarian disputes, which continually linger in their minds. Especially when they cannot decide what to choose, they practice one dharma a little and then go off to practice another, unable to enter deeply into a single gate and cultivate it exclusively. The result is often that they retrace their steps or take the wrong road, wasting their time and accomplishing nothing.
第五，因为空耗时光、久无消息，于是就疑人谤法，或者是退转不修了，半途而废。	Fifth, after wasting time and seeing no progress in their practice for a long period, they begin to doubt people and slander the Dharma, or they regress and cease practicing, giving up halfway.
第六，贪取于法，以多为胜，样样兼之，不能一门深入，结果是徒劳无益。	Sixth, greedily accumulating dharmas, believing that more is better and attempting to take up everything at once, without being able to enter deeply into a single gate. The result is fruitless labor.
第七，终日向外驰求，不知痛切参究自心。想起来了或有了空闲时间，则在佛堂里修一下。念念佛、打打坐、或参参禅，一曝十寒，终不得益。有的人甚至把修法当做消遣之事，无关痛痒。结果毕竟是毫不相干，一事无成。	Seventh, rushing about all day in external pursuit and not knowing to investigate their own mind earnestly and urgently. When they happen to think of it or have some spare time, they practice a little in the Buddha hall: reciting the Buddha's name, sitting in meditation, or practicing Chan. Practicing intermittently, like drying something in the sun for one day and leaving it in the cold for ten, they never gain any benefit. Some even treat practice as a pastime, as something of no real consequence. In the end, it remains entirely irrelevant to them, and they accomplish nothing.
第八，不明“法无定法”之意。法法各有立场，不可强同，不依规矩而自生法见，妄自改篡，以致修持不如法，而不得成就。	Eighth, not understanding the meaning of “there is no fixed dharma.” Each dharma has its own standpoint and cannot forcibly be made the same as another. Without following the rules, people give

	rise to their own dharma views and arbitrarily alter and tamper with the teachings, so that their cultivation is not in accordance with the Dharma and they cannot attain accomplishment.
第九，以修行入善，为学佛之极致，不知究竟了义。以为往生西方极乐世界是学佛唯一的成就，却不明白如何往生之义，以致修到中途，不能再进。	Ninth, taking cultivation of goodness as the ultimate aim of studying Buddhism, without knowing its ultimate and definitive meaning. They believe that rebirth in the Western Pure Land of Utmost Bliss is the only accomplishment of studying Buddhism, yet they do not understand what rebirth truly means. Consequently, they reach the middle of the path and can proceed no further.
第十，纵然遇到善知识，但以耳为目，遇而不识，当面错过。	Tenth, even when they encounter a good spiritual teacher, they take hearing as seeing; though they encounter the teacher, they do not recognize him and miss him face-to-face.
第十一，喜欢妄测他人的境界，而自成妄。如说：某人开悟了，某人没有开悟。却不晓得你要分别人家开悟与否，你自己须先开悟。你自己没有开悟，如何能断定人家是否开悟呢？人云亦云，妄自猜测，实在无意义，反而自心不清净。	Eleventh, delighting in speculating falsely about others' states and thereby generating further delusion themselves. For example, they say that one person has awakened and another has not. Yet they do not understand that, to distinguish whether others have awakened, one must first awaken oneself. If you have not awakened yourself, how can you determine whether another has awakened? Repeating whatever others say and making arbitrary guesses is truly meaningless; on the contrary, it leaves one's own mind impure.
第十二，由于贡高我慢，对他人生疑生嫉，且耻于下问，自己不明白的地方，不肯或不好意思去问，更或轻慢初学，而不知自障其道。	Twelfth, because of arrogance and conceit, becoming suspicious of and jealous toward others, and being ashamed to ask questions. When they do not understand something, they are unwilling or embarrassed to ask; moreover, they may slight beginners, not realizing that they are themselves obstructing their own path.
第十三，先入为主，于法不知圆通变化，真性现前，不敢承当。	Thirteenth, allowing preconceived ideas to dominate. They do not understand the Dharma's comprehensive adaptability and transformations, and when true nature manifests before them, they do not dare to acknowledge and assume it.
第十四，误认无明为实，烦恼难除，菩提为佛独有，我辈此生无份，而不敢担当如来家业，不敢切实修证。	Fourteenth, mistakenly taking ignorance as real, considering afflictions difficult to eliminate, believing that bodhi belongs to Buddhas alone and

	that people such as ourselves have no share in it in this life. Thus, they do not dare to undertake the Tathāgata's family legacy or practice and realize it earnestly.
第十五，当行住坐卧、人事往来、种种习气发生之时，一点也不自觉，任其流浪往返，决不回顾自心。结果往往是：虽然学佛修道，但却不得受用。	Fifteenth, when habitual tendencies arise amid walking, standing, sitting, lying down, dealings with others, and all sorts of circumstances, one is not aware of them in the least, but lets them wander and recur at will, never turning back to examine one's own mind. The result is often that, although one studies Buddhism and cultivates the Way, one derives no real benefit from it.
学人果真能将上述种种弊端弄明白，切实精进修行，对境不生爱憎取舍之心，知道这些都是自性的妙用、自性的显现，能透过现象而见其本质，这就是见性！再经过除习的锻炼，就是保养圣胎，让它发扬光大，即能圆证菩提。	If practitioners can truly understand all the foregoing shortcomings, cultivate earnestly and diligently, and, when encountering circumstances, give rise to no mind of attachment, aversion, grasping, or rejecting—knowing that these are all wondrous functioning and manifestations of their own nature—and can see through appearances to their essence, this is seeing one's true nature. Then, through the training of eliminating habitual tendencies, one nourishes the 'sacred embryo' and enables it to flourish; thus one can fully realize bodhi.
倘若对境心有粘着，更或念念不舍，那就不能自诩见性。	If, when encountering circumstances, the mind remains attached, or if one clings to thought after thought, one cannot claim to have seen one's true nature.
要知道妄自尊大，未证谓证，未得谓得，是要下地狱、遭恶报的！不管是念佛、参禅、或者修密，均须妄念消融，内而身心、外而世界一起消殒不可得，连虚空粉碎也不可得，连不可得也不可得，那才是证悟！证悟后对境才有力量，不致为五花八门的物境所动摇。	You must know that arrogant self-importance—claiming realization when one has not realized, and claiming attainment when one has not attained—leads one to hell and to evil retribution. Whether one practices Buddha-recitation, practices Chan, or cultivates Esoteric Buddhism, deluded thoughts must dissolve, so that inwardly body and mind, and outwardly the world, all vanish and become unobtainable. Even the shattering of empty space is unobtainable, and even unobtainability itself is unobtainable. Only then is there realization. After realization, one has strength in the face of circumstances and will not be shaken by the myriad external objects.

否则，说食不饱，遇境即失，不得真实受用。所以，我们要时时反问自己，对境是否心还粘着？是否真的识得本来？假如对境为妄想所左右，产生爱憎取舍之心，那就生死不了，就须深自惭愧内疚，痛下苦功，好好地修行。	Otherwise, it is like speaking of food without being fed: when circumstances arise, one immediately loses one's footing and gains no true benefit. Therefore, we must constantly ask ourselves: Is the mind still attached when encountering circumstances? Have we truly recognized our original nature? If we are swayed by deluded thoughts when encountering circumstances, giving rise to attachment, aversion, grasping, and rejecting, then we cannot transcend birth and death. We must feel deep shame and remorse, exert ourselves strenuously, and cultivate well.
各人应当选一门对自己最当机、最投缘的法，一门深入地专修下去。切不可以朝三暮四、反复无常地乱修。比如，要生净土，就要令心清净，才能与净土相应。若心不清净，不能与净土相应，往生是不会有把握的。	Each person should choose a dharma gate that is most suited to them and with which they feel the greatest affinity, then specialize in it deeply and persistently. One must never cultivate haphazardly, changing from one thing to another and acting inconsistently. For example, if one wishes rebirth in the Pure Land, one must make the mind pure in order to accord with the Pure Land. If the mind is impure and cannot accord with the Pure Land, one cannot be assured of rebirth.
有人提问，　益大师曾说：“得生与否，全由信愿之有无。”那就是说，我们只要信愿俱足，就可生西了。反之，虽然念佛念到一心不乱，也不能往生净土。	Someone asks: Master Ouyi once said, “Whether one attains rebirth depends entirely on the presence or absence of faith and vows.” Does this mean that, so long as we possess both faith and vows, we can be reborn in the West? Conversely, even if one recites the Buddha's name until attaining one-pointedness of mind without distraction, one still cannot be reborn in the Pure Land?
怎么不见他说往生与念佛必须一心不乱呀？这个问题提得很好！因为现在对于念佛法门，错会者太多了。他们都以为有口无心地、马马虎虎地念念佛，不管怎样，佛都应当按照他的愿望，在其命终时，接引他往生西方极乐世界。	Why did he not say that rebirth requires Buddha-recitation with one-pointedness of mind without distraction? This is an excellent question. There are now far too many people who misunderstand the Buddha-recitation dharma gate. They believe that if they recite the Buddha's name absentmindedly and carelessly, then, no matter what, the Buddha ought to receive them at the time of death and guide them to rebirth in the Western Land of Ultimate Bliss, in accordance with their wishes.
倘若不来接引，那就是佛的过错了，因未按照他的愿望行事。殊不知　益大师说的是两句对合语：“得生与	If the Buddha does not come to receive them, they think it is the Buddha's fault for not acting as they

否，全由信愿之有无；品位高下，全由持名之深浅。”不可以断章取义，拆开来看。而且大师所以这样说，完全是针对当时的修禅人而言的，因他们只以念佛为入定的手段，用念佛的方法来摄心，以入禅定，并不想往生西方极乐世界。	wished. They do not realize that Master Ouyi gave two corresponding statements: “Whether one attains rebirth depends entirely on the presence or absence of faith and vows; the grade of one’s rebirth depends entirely on the depth or shallowness of sustaining the name.” They must not be taken out of context and separated. Moreover, the Master said this specifically in response to Chan practitioners of his time, who regarded Buddha-recitation only as a means of entering samādhi. They used Buddha-recitation to gather in the mind and enter meditative absorption; they did not wish for rebirth in the Western Land of Ultimate Bliss.
大家知道，信、愿、行是往生西方的三要素，如鼎之三足，缺一不可。为什么要有深信的切愿，才能生西呢？因为做任何事情，首先必须相信此事是真实不虚的，而且坚信自己会成功，才肯努力去做。	Everyone knows that faith, vows, and practice are the three essential elements for rebirth in the West. Like the three legs of a tripod, none can be lacking. Why must one possess deep faith and earnest vows in order to be reborn in the West? Because in doing anything, one must first believe that it is true and real, and firmly believe that one can succeed, before one is willing to make the effort.
只有不怕艰难困苦、吃苦耐劳地去做，才会成功。稍有疑虑、信心不足，即裹足不前、畏难而退，那是不会成功的。	Only by proceeding without fear of hardship and toil, and by enduring labor patiently, can one succeed. If one has even slight doubts or insufficient confidence, one will hesitate to proceed and retreat in fear of difficulty; then one cannot succeed.
我人念佛，为的是离苦得乐，倘若不相信有西方，又不愿意去，那怎么肯念佛呢？即或勉强念佛，也生不了西方。因为你不想去，怎么能去呢？念佛人如没有真实的信仰和坚定的愿望，一定不肯一心一意地念佛。	We recite the Buddha’s name in order to be free from suffering and attain happiness. If we do not believe that there is a Western Pure Land, nor wish to go there, how could we be willing to recite the Buddha’s name? Even if we do so reluctantly, we cannot be reborn there. If you do not wish to go, how can you go? If Buddha-recitation practitioners lack genuine faith and firm vows, they certainly will not recite the Buddha’s name wholeheartedly.
因此，必须以信、愿为先导，行起来(即念佛)，才能果断地、切切实实地、精进不懈地去念，才能证得念佛三昧，才能往生西方极乐世界。但这并不是说，只要有了信愿，行不行无所谓。	Therefore, faith and vows must serve as the guide. Only then can one undertake practice—that is, Buddha-recitation—with resolute, earnest, and unflagging diligence; only then can one realize the samādhi of Buddha-recitation and attain rebirth in the Western Land of Ultimate Bliss. But this does

	not mean that, once one has faith and vows, it makes no difference whether one practices.
试问，不力行之，从何显现出信、愿俱足呢？因为信、愿是行为的先导，行为是信愿的体现。没有信愿则不可能行之，而不行也无从体现其信愿。故信、愿、行三者缺一不可。	Consider this: without putting them into practice, how can one show that one's faith and vows are complete? Faith and vows guide conduct, while conduct embodies faith and vows. Without faith and vows, practice is impossible; without practice, there is no way to manifest one's faith and vows. Therefore, none of faith, vows, and practice can be lacking.
比如，我们要到某某地方去，但却未付诸任何行动，既不去买火车票、汽车票、轮船票或飞机票，也不想骑车或步行，而只是在那儿想，那么，哪一天能如愿到达目的地呢？所以，有行才能够圆满信愿，否则只是空想而已。	For example, suppose we wish to go somewhere but take no action at all: we neither buy a train, bus, ship, or airplane ticket, nor intend to travel by bicycle or on foot, but merely think about it. On what day will we reach our destination as wished? Therefore, only through practice can faith and vows be fulfilled; otherwise, they are merely empty thoughts.
再说说“只要有信愿，散心念佛也能生西”的问题。有些人想：我已相信有西方极乐世界，相信有阿弥陀佛，也相信念佛的名号，佛一定会接引我往生西方极乐世界，我也愿意去。	Let us also discuss the claim that “as long as one has faith and vows, even distracted Buddha-recitation can lead to rebirth in the West.” Some people think: I already believe in the Western Land of Ultimate Bliss, in Amitābha Buddha, and that if I recite the Buddha's name, the Buddha will certainly receive me and guide me to rebirth in the Western Land of Ultimate Bliss. I also wish to go there.
那么，我马马虎虎、散心念念佛也就可以了吧，不必自讨苦吃，一定要专心致志地念佛念得一心不乱。何必呢！我既不想中品，更不想上品，只求个下品下生，能生到西方就行了。	Then it should be enough for me to recite the Buddha's name casually and with a scattered mind. There is no need to make things hard for myself by reciting wholeheartedly until I attain one-pointedness of mind without distraction. Why should I? I do not seek a middle grade, much less a higher grade; I seek only rebirth in the lowest grade of the lowest class. So long as I can be reborn in the West, that is enough.
因为只要能生到西方，自然会得一生补处成佛，这是多大的幸运和福德呵！这也不费力，多么方便啊！殊不知，　益大师在念佛上所说的信愿是深切的信愿，谓之“深信切愿”。这“深信切愿”四个字很有讲究，现在我们把古德对信愿的解释，在这里约略地谈一谈。	For if one can be reborn in the West, one will naturally attain Buddhahood after one more life. What great good fortune and merit that would be! It requires no great effort and is so convenient. Yet Master Ouyi's faith and vows in relation to Buddha-recitation are profound faith and earnest vows, called “deep faith and earnest vows.” These four Chinese characters, (“deep faith and earnest

	vows"), require careful attention. Let us briefly discuss here the ancient worthies' explanations of faith and vows.
何谓信呢？如何方为信得深呢？就是要信得“心、佛、众生三无差别”：	What is faith? How does one have deep faith? It is to believe that "mind, Buddha, and sentient beings are not different from one another":
第一，要信得觉性无二。我们众生是未来佛，是因地佛；弥陀是已成之佛，是果地佛。因地、果地虽别，而觉性无二。	First, one must believe that awakened nature is nondual. We sentient beings are future Buddhas, Buddhas at the causal stage; Amitābha is an already accomplished Buddha, a Buddha at the stage of fruition. Though the causal and fruition stages differ, awakened nature is nondual.
第二，要信得佛心无二。我们众生是理性佛、是名字佛；弥陀是究竟佛。位置虽有天渊之别，而佛心无二。	Second, one must believe that Buddha-mind is nondual. We sentient beings are Buddhas in principle and Buddhas in name; Amitābha is the ultimate Buddha. Although their positions differ as vastly as heaven and abyss, Buddha-mind is nondual.
第三，要信得心性无二。我们众生虽然业障深重、久居苦渊，但我们是弥陀心内的众生，阿弥陀佛万德庄严，虽然在十万亿佛刹之外，却仍是我们心内之佛。既然心性无二，自然感应道交。我们若苦修，必能感佛慈悲而相应。	Third, one must believe that mind-nature is nondual. Although we sentient beings are heavily burdened by karmic obstacles and have long dwelt in the abyss of suffering, we are sentient beings within Amitābha's mind. Amitābha Buddha, replete with the majestic adornments of myriad virtues, though beyond ten trillion Buddha-lands, is still the Buddha within our own minds. Since mind-nature is nondual, there is naturally responsive communion. If we cultivate arduously, we will surely evoke and accord with the Buddha's compassion.
就像磁石吸铁一样，无可乖离。《楞严经》云：“十方如来怜念众生，如母忆子。子若逃逝，虽忆何为？子若忆母，如母忆时，母子历生不相违远。若众生心(这个心很重要！)忆佛念佛，现前当来必定见佛，去佛不远。”由此可见，念佛时，心要忆佛念佛。切不可散心口念而心不忆佛，所以，一心不乱是很重要的。	It is like a magnet attracting iron: there can be no separation. The Śūraṅgama Sūtra says: "The Tathāgatas of the ten directions pity sentient beings as a mother remembers her child. If the child runs away, what use is the mother's remembrance? But if the child remembers the mother as the mother remembers the child, then through life after life mother and child will not be separated or distant. If the minds of sentient beings"—this mind is very important—"remember the Buddha and recite the Buddha, then in the present and in the future they will certainly see the Buddha and will not be far from the Buddha." Thus,

	when reciting the Buddha's name, the mind must remember the Buddha and recite the Buddha. One must never recite verbally with a scattered mind while the mind does not remember the Buddha. Therefore, one-pointedness of mind without distraction is very important.
这样的信念始终不改变，无论遇到任何利害也不改变，方为真信。真信有三：一是相信阿弥陀佛摄受念佛的众生往生西方，绝对不虚。	Only when such faith remains unchanged from beginning to end, never changing no matter what gain or loss one encounters, can it be called true faith. True faith has three aspects. First, one believes that Amitābha Buddha receives sentient beings who recite the Buddha's name and guides them to rebirth in the West; this is absolutely true.
二是相信执持弥陀名号，若一日乃至七日一心不乱，即得往生(注意：是一日乃至七日一心不乱，即得往生，而不是有口无心、马马虎虎地念一下就行的。佛说得如此斩钉截铁，我们就要依教奉行，而不得随意篡改)。	Second, one believes that if one upholds Amitābha's name for one day, or even up to seven days, with one-pointedness of mind without distraction, one will attain rebirth. (Note: this means one day or up to seven days of one-pointedness of mind without distraction; it does not mean that casually reciting with the mouth while the mind is absent is enough. The Buddha spoke so decisively; we must practice in accordance with the teaching and must not alter it at will.)
三是相信大势至菩萨，乃至净土宗的诸位祖师所传的念佛法门，绝无虚假。我们应当依止，勇猛精进地行去，修成念佛三昧。	Third, one believes that the Buddha-recitation dharma gate transmitted by Mahāsthāmaprāpta Bodhisattva and the successive patriarchs of the Pure Land school is entirely free of falsehood. We should rely upon it, practice courageously and diligently, and realize the samādhi of Buddha-recitation.
综上所述，所谓信者，并非是单信西方之庄严佛土，就算有信心了。也不是单信娑婆苦而西方乐，信极乐世界确有，就算信了。必须同时深信，自性即是弥陀，本可一样成佛，一切众生皆可成佛，只是迷悟之别。	To summarize, faith does not mean merely believing that the Western Land is a magnificent Buddha-land. Nor does it mean merely believing that the Sahā world is suffering while the West is blissful, and that the Land of Ultimate Bliss truly exists. One must also deeply believe that one's own nature is Amitābha, that one can inherently become a Buddha in the same way, and that all sentient beings can become Buddhas; the only difference is between delusion and awakening.
西方清净庄严之佛土是事净土，我之自性清净是理净土。心遍一切处，处处皆是西方，十方与西方不异。那么，我们的念佛之心由慧而定，照而常寂，是自心本有	The pure and majestic Buddha-land of the West is the Pure Land of phenomena; the purity of my own nature is the Pure Land of principle. Mind pervades

之佛；因定发慧，寂而常照，是自心本有之法；定慧双融、寂照不二，是自心本有之僧。这就是信佛、信法、信僧。这样方可称为信得深。	every place; every place is the West, and the ten directions are no different from the West. Thus, in our Buddha-reciting mind, wisdom becomes samādhi, illuminating yet ever quiescent: this is the Buddha inherently present in one's own mind. From samādhi wisdom arises, quiescent yet ever illuminating: this is the Dharma inherently present in one's own mind. Samādhi and wisdom interpenetrate, and quiescence and illumination are nondual: this is the Saṅgha inherently present in one's own mind. This is faith in Buddha, faith in Dharma, and faith in Saṅgha. Only this can be called deep faith.
接下来，我们再讲讲如何方为愿得切呢？古来大德们说：首先要一切时中(注意：是一切时中，而不是某时如此，余时则非，更不是欢乐时是这样，不如意时又那样。	Next, let us discuss how one may have earnest vows. The great worthies of old said: First, at all times (note: this means at all times, not that one is thus at one time and not at another, still less that one is thus when happy but otherwise when things do not go as one wishes.
要于一切时中，都始终如一)，都厌恶娑婆生死烦恼之苦，欣慕极乐菩提涅　之乐，力求往生。	At all times, one must remain the same), one must detest the suffering of birth, death, and afflictions in the Sahā world, admire the bliss of bodhi and nirvāṇa in the Land of Ultimate Bliss, and strive for rebirth.
要真实发愿，遵照佛所传的净土法门，勇猛精进地修持，勤除习染，时时身心轻泰，即现生极乐(这话很重要！是现生极乐，而不是等死了以后才生)。其次要立志成无上觉，圆满菩提，供养诸佛。	One must genuinely make vows, follow the Pure Land dharma gate transmitted by the Buddha, cultivate courageously and diligently, diligently remove habitual defilements, and constantly experience ease and well-being in body and mind; then one enjoys the Land of Ultimate Bliss in this very life. (These words are very important: it is the Land of Ultimate Bliss in this very life, not only rebirth after one dies.) Next, one must resolve to attain unsurpassed awakening, perfect bodhi, and make offerings to all Buddhas.
复次要发广大心普度众生，众生界不空，誓不成佛。还要随有所做，若善若恶，善者回向，求生净土，恶者忏悔，愿生净土，更无二志。	Further, one must arouse the vast mind to liberate all sentient beings, vowing not to attain Buddhahood while the realm of sentient beings is not empty. In whatever one does, whether good or evil, one should dedicate wholesome deeds toward rebirth in the Pure Land; for evil deeds, one should repent and vow for rebirth in the Pure Land, without any other intention.

又说：念佛之心念到一心不乱(注意：一心不乱不可着意追求，求之反远)，做到一切放下。一心不乱，是为净愿；不生西方誓不休息，是为长愿；成无上觉广度众生，是为大愿……。如是愿心，方名愿得切。	It is also said: When the mind of Buddha-recitation reaches one-pointedness of mind without distraction (note: one-pointedness of mind without distraction must not be deliberately pursued; the more one seeks it, the farther away it becomes), one is able to let go of everything. One-pointedness of mind without distraction is the pure vow; vowing not to rest until one is reborn in the Western Pure Land is the enduring vow; attaining unsurpassed awakening and broadly liberating sentient beings is the great vow … Only such a mind of vows may be called truly earnest in its vows.
诸位试想：如果我们发起上述的信和愿，对于娑婆世界的饮食男女、妻财子禄、名誉地位等等，还会放在心上盘算计较而放不下吗？这一切空花水月般的境界和因缘，既然能放得下，还会有什么妄想烦恼萦绕于怀而不去修行呢？	Consider this, everyone: if we arouse the faith and vows described above, could we still keep calculating over and clinging to, unable to let go of the food, sex, wives, wealth, children, emoluments, reputation, status, and so forth of the Sahā world? Once we can let go of all these circumstances and conditions, like flowers in empty space and the moon reflected in water, what deluded thoughts and afflictions could still linger in our hearts and keep us from practicing?
更有什么空花水月般的事物能惑乱我们的心呢？既无妄想惑乱，念佛时就一定能如上面所说，不求一心，而自得一心了。所以，　益大师说：“信得深、愿得切，虽散心念佛也得往生。	What other things, like flowers in empty space and the moon reflected in water, could confuse and disturb our minds? Once there are no deluded thoughts to disturb us, then when we recite the Buddha’s name, we will certainly, as stated above, attain one-pointedness of mind without seeking it. Therefore, Master Ouyi said: “With deep faith and earnest vows, even scattered-minded Buddha-recitation can lead to rebirth.”
”我们要注意这个“虽”字，它是突出信愿的重要性。其含意是，果真能信得深、愿得切，念佛如救头燃一样，就不怕你用功不力，不怕你不一心了。这个时候，要你起妄想，也不可能了。	We should take note of the word “even”: it underscores the importance of faith and vows. Its meaning is that if one truly has deep faith and earnest vows, and recites the Buddha’s name as though saving one’s head from being on fire, one need not fear that one’s effort is insufficient or that one will fail to attain one-pointedness of mind. At such a time, even if you wanted to give rise to deluded thoughts, it would be impossible.
由此看来，这“虽”字是假设词，并不是真的要你散心念佛。同时对无信愿者说：“倘若你无信愿，或信愿不	From this, we can see that the word “even” is hypothetical; it does not truly mean that one should recite the Buddha’s name with a scattered

真切，虽然念佛念到风吹不入、雨打不湿，也不能往生。相反，信愿真切，虽散心念佛亦得往生。	mind. He also said to those without faith and vows: “If you have no faith and vows, or if your faith and vows are not genuine and earnest, then even if your Buddha-recitation is so concentrated that wind cannot penetrate it and rain cannot soak it, you still cannot attain rebirth. Conversely, if your faith and vows are genuine and earnest, even scattered-minded Buddha-recitation can lead to rebirth.”
”这“虽”字是个相对的激励词，我们千万不能错会，以为我们可以马马虎虎、懒懒散散地念佛了。口里念着西方极乐世界的阿弥陀佛，心里却恋着娑婆世界的妻财子禄等等，这样也可以轻而易举、随心所欲地往生西方吗？！	The word “even” is a comparative word of encouragement. We must not misunderstand it and suppose that we may recite the Buddha’s name carelessly and lazily. If, while your mouth recites Amitābha Buddha of the Western Land of Ultimate Bliss, your mind still clings to the wives, wealth, children, emoluments, and so forth of the Sahā world, can you then be reborn in the Western Pure Land easily and just as you please?!
或问：业障深重的人，虽具深信切愿，但妄想习气一时不能净除，念佛时妄念不免时时侵扰。古德谓之：“风停浪还涌，理现念犹侵。	Someone may ask: Although a person burdened by deep karmic obstacles possesses deep faith and earnest vows, deluded thoughts and habitual tendencies cannot immediately be cleared away, and deluded thoughts inevitably intrude again and again during Buddha-recitation. The ancient worthies said: “Though the wind has stopped, the waves still surge; though principle is revealed, thoughts still intrude.”
”这些妄念虽说微细，但为有念，是不是谓之散心呢？答曰：不随妄念攀缘，念来即觉，既不厌惧，亦不抑压，只将佛念一提，妄念当即消融，复归清净。这种随来随照、随照随消的功夫，不得谓之散心念佛。	Although these deluded thoughts are subtle, they are still thoughts. Should they therefore be called a scattered mind? The answer is: Do not follow deluded thoughts or form attachments to them. As soon as a thought arises, become aware of it; neither loathe nor fear it, nor suppress it. Simply bring forth the Buddha-recitation, and the deluded thought immediately dissolves, returning again to purity. Such practice—illuminating whatever arises and dispelling it through illumination—cannot be called scattered-minded Buddha-recitation.
圭峰禅师云：“妄念若起，都不随之，即临命终时，自然业不能系。虽有中阴，所向自由，天上人间，随意寄托。”因为“业不能系”之故，亦能够如愿往生。	Chan Master Guifeng said: “Whenever deluded thoughts arise, do not follow them at all. Then, when the end of life comes, karma will naturally be unable to bind you. Even if there is an intermediate state, you will be free to go wherever you wish,

	taking refuge at will in heaven or among humans." Because karma cannot bind one, one can also attain rebirth as one wishes.
实际上，“散心念佛”之说何以得推崇，是因为很多人偷懒、害怕用功，想完全依靠阿弥陀佛的力量往生西方，故而推崇此说。	In fact, the claim of "scattered-minded Buddha-recitation" has gained currency because many people are lazy and afraid to apply themselves. They wish to rely entirely on Amitābha Buddha's power for rebirth in the Western Pure Land, and therefore promote this claim.
假使散心念佛真能生西的话，为什么憨山大师说：“口念弥陀心散乱，喊破喉咙亦徒然”呢？！可见念佛确实要一心专注，切不可散乱。	If scattered-minded Buddha-recitation could truly bring rebirth in the West, why did Master Hanshan say, "If the mouth recites Amitābha while the mind is scattered, shouting until one's throat breaks is still futile"? This shows that Buddha-recitation truly requires one-pointed concentration and must never be scattered.
还有的人，听到“一心不乱”就害怕，以为这是很难办得到的，所以就推崇“散心念佛”说，不敢提倡一心不乱。其实，一心不乱没有什么难处，只要专心致志的念去，必然能达到这个境地。	Some people become frightened upon hearing "one-pointedness of mind without distraction," believing that it is very difficult to attain. They therefore promote the notion of "scattered-minded Buddha-recitation" and do not dare advocate one-pointedness of mind without distraction. In fact, there is nothing difficult about it. So long as one recites with wholehearted concentration, one will certainly reach this state.
开始用功时，总是心散难定，但随着念佛功夫的深入提高，一天一天的以佛念将妄念挨拶消去，散心必然慢慢地变为“一心”而“不乱”了，所以，用不着担心害怕，甚至畏难而止。只要以深信切愿为前导，就不怕不努力用功，也不怕散心不变成一心了。这“信、愿、行”三字诀，不但在净土宗最最要紧，其他宗也离不开信愿行。	When one first begins to apply oneself, the mind is always scattered and difficult to settle. But as one's Buddha-recitation deepens and improves, day by day the Buddha-recitation presses out and eliminates deluded thoughts; the scattered mind will inevitably and gradually become "one-pointed" and "undistracted." Thus there is no need to worry or be afraid, much less stop because one fears the difficulty. So long as deep faith and earnest vows lead the way, there is no fear that one will fail to apply oneself diligently, nor that the scattered mind will fail to become one-pointed. These three key words—faith, vows, and practice—are not only of utmost importance in the Pure Land school; other schools likewise cannot do without faith, vows, and practice.
我们读了《心经》，深信佛说的真实语，愿度一切苦厄，行深般若波罗蜜多，了悟“诸法空相”，识得一切	Having read the Heart Sūtra, we deeply trust the Buddha's true words, vow to liberate all from

色相、一切心法都是因缘所生、了无自性，都是空花水月、了不可得，都是自性的显现，都是真空妙有，那么，我们就可以时时透过色相见本性了，自然就会一切无住、顺逆无拘、纵横无碍、解脱自在了。	suffering and adversity, and practice profound prajñāpāramitā. We awaken to the fact that “all dharmas are marked by emptiness,” recognizing that all forms and all mental dharmas arise from causes and conditions, are entirely without self-nature, are like flowers in empty space and the moon reflected in water, and cannot be obtained. They are all manifestations of intrinsic nature, true emptiness yet wondrous presence. Then we can always see intrinsic nature through forms, and naturally become non-abiding in all things, unbound by favorable or adverse circumstances, unhindered in every direction, liberated and at ease.
我们做功夫，必须要有自知之明。我们要时时不断地反省：自己是否真识得一切事物都是性空缘起，都是自性的显现，见物就是见性，而不随物动摇。果真能这样，且理事无碍，就是真正见性了。	In our practice, we must possess self-awareness. We ought to reflect on ourselves constantly: Do we truly recognize that all things are empty in nature and arise through conditions, that they are all manifestations of intrinsic nature, and that seeing things is seeing intrinsic nature, without being swayed by things? If this is truly so, and principle and phenomena are unobstructed, then we have genuinely seen our true nature.
倘若理上已了悟明白，并自肯承当，这一念断处了了分明的灵知，即自己的本命元辰。但在对境的时候，却不免有所动摇，在事上还做不到。那也不要害怕，不要疑惑自己所悟的真理有误。	If one has understood and awakened to this in principle, and personally accepts responsibility for it, then the clear and distinct numinous knowing at the point where a thought ceases is one’s own fundamental life-source. Yet when confronting circumstances, one cannot avoid being shaken, and in actual affairs one is still unable to accomplish this. There is no need to be afraid or to doubt that the truth one has realized is mistaken.
须知，这是过去的习气深重，一下子力量还不够，一时未能扫尽余习而不无波动。	You should know that this is because past habitual tendencies are deeply rooted: one’s strength is not yet sufficient, and one cannot immediately sweep away the remaining tendencies, so some agitation still remains.
只要在事上多锻炼，时时凛觉，不断与习气斗争，日积月累，功夫自然随着时间的推移而不断增长，即能把习气渐渐消光，而达到炉火纯青的地步，最后必然证得菩提胜果。《楞严经》曰：“理则顿悟，乘悟并销。	So long as you temper yourself more in actual circumstances, remain constantly vigilant and aware, and continually struggle with habitual tendencies, your practice will naturally increase over time. You will gradually eradicate habitual tendencies, reach complete maturity, and finally

	realize the supreme fruition of bodhi. The Śūraṅgama Sūtra says: “In principle, awakening is sudden, and through awakening they are simultaneously eliminated.
事非顿除，因次第尽。”我们把理和事联合起来做功夫，只要理上认得深、见得透，就能在事上着力用功了。	In actuality, they are not removed all at once, but are exhausted gradually in sequence.” When we unite principle and practice in our cultivation, then so long as we recognize principle deeply and see it thoroughly, we can exert ourselves in actual affairs.
假如见不透、信不真，还有疑惑，对于真性理体还识不透，肯定不下来，对事物还恋着不忘，那就不能颟顸笼统地未得谓得、未证谓证，而莽莽荡荡地遭祸殃。那就要加紧打坐用功，或者念佛、或者参禅、或者修密，把妄心打死，才有入手处。这一定要弄清楚，含糊不得！	If one does not see through it clearly, does not have genuine faith, still has doubts, does not thoroughly recognize and cannot firmly settle the principle and substance of true nature, and still clings to things, then one must not vaguely and indiscriminately claim attainment without having attained or realization without having realized, and thereby recklessly invite disaster. One must intensify one’s seated practice—whether reciting the Buddha’s name, practicing Chan or Esoteric Buddhism—and put the deluded mind to death before there is an entry point. This must be clearly understood; there can be no vagueness about it!
我们果真能透过相而见性，则会透得过一切事物，识得一切无不都是自己，都是自性的显现。既然性是不生不灭的，那么，一切境物也就不生不灭了。所以，《法华经》说：“是法住法位，世间相常住。	If we can truly see intrinsic nature through appearances, then we can see through all things and recognize that everything without exception is oneself, a manifestation of intrinsic nature. Since intrinsic nature neither arises nor ceases, all objects and circumstances likewise neither arise nor cease. Therefore, the Lotus Sūtra says: “All dharmas abide in their dharma positions; the characteristics of the world are ever abiding.”
”明乎此，纵然是事相，又有什么生灭、垢净、增减可言呢？故《心经》云：“是诸法空相，不生不灭，不垢不净，不增不减。”如果着相而不见性，那就背道而驰了，就会以“遍计所执”之心，认为一切事物都是有生灭、垢净、增减的，从而不能出六道轮回了。	Once this is understood, even though there are phenomenal appearances, what arising and ceasing, defilement and purity, increase and decrease can be spoken of? Therefore, the Heart Sūtra says: “All dharmas are marked by emptiness: neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.” If one clings to appearances and does not see intrinsic nature, one goes against the Way; with the mind of pervasive discrimination and attachment, one will regard all things as subject to arising and ceasing, defilement and purity, increase and decrease, and

	thus be unable to escape the cycle of rebirth in the six realms.

四、法用分

IV. Section on Dharma Function

是故空中无色，无受想行识。无眼耳鼻舌身意，无色声香味触法，无眼界，乃至无意识界。无无明，亦无无明尽，乃至无老死，亦无老死尽。无苦集灭道，无智亦无得。以无所得故。	Therefore, in emptiness there is no form, no feeling, perception, formations, or consciousness; no eye, ear, nose, tongue, body, or mind; no forms, sounds, smells, tastes, tactile objects, or dharmas; no eye realm, up to and including no mind-consciousness realm. There is no ignorance, nor the ending of ignorance; up to and including no old age and death, nor the ending of old age and death. There is no suffering, origination, cessation, or path; no wisdom and no attainment, for there is nothing to attain.
是故空中无色，无受想行识。佛大慈大悲，为了提醒我们大家不要着相，以免受六道轮回之苦，于是告诫我们说：“是故空中无色，无受想行识。”这句乃上文的延续，是着重语。	Therefore, in emptiness there is no form, feeling, perception, formations, or consciousness. Out of great loving-kindness and great compassion, the Buddha wished to remind us not to cling to appearances, lest we suffer the pain of rebirth in the six realms. He therefore admonished us, saying: “Therefore, in emptiness there is no form, feeling, perception, formations, or consciousness.” This sentence continues from the preceding passage and is an emphatic statement.
佛诫恐法会中的诸弟子以及未来的诸弟子，仍不明白色法和心法、有相相和无相相的一体性，所以再加以强调：妙有真空中无色相可言。有相相的色法既无，那么，无相相的心法则无从生起，也是不存在的。这是举一反三的推理。明白了一点，其他也就不言而喻了，不需一一详加说明。	The Buddha feared that the disciples at the Dharma assembly, as well as disciples of later generations, might still not understand the unity of material dharmas and mental dharmas, of appearances with form and appearances without form. He therefore emphasized once more that, in wondrous presence and true emptiness, no appearance of form can be spoken of. Since the material dharmas of appearances with form do not exist, the mental dharmas of appearances without form have no basis on which to arise and likewise do not exist. This is reasoning from one instance to the rest. Once one point is understood, the others follow without saying; there is no need to explain each one in detail.

“无受想行识”五蕴是诸法之总。“是诸法空相”，无一法可得，那么，五蕴当然也就没有了。这五蕴总法不是体而是用，是覆盖我们本性光明的坏东西。但是，反过来又是妙用。	“No feeling, perception, formations, or consciousness”: the five aggregates encompass all dharmas. Since “all dharmas are marked by emptiness” and not a single dharma can be obtained, the five aggregates naturally do not exist either. These dharmas of the five aggregates as a whole are not the essence but function. They are harmful things that cover the luminosity of our true nature. Yet, conversely, they are also wondrous functioning.
凡夫、二乘圣人、菩萨乃至诸佛都离不开五蕴的妙用，妙用与妄作只相隔一线。妙用是应缘无住，妄作是着相黏滞。凡夫处处着境生心，时时攀缘不息，故将妙用反化作妄心、妄想、妄作、妄行了。前面在讲解五蕴时，我们已讲过了。	Ordinary beings, sages of the two vehicles, bodhisattvas, and even all Buddhas cannot do without the wondrous functioning of the five aggregates. Wondrous functioning and deluded action are separated only by a hair’s breadth. Wondrous functioning responds to conditions without abiding, whereas deluded action clings to appearances and stagnates. Ordinary beings give rise to mind wherever they encounter objects and ceaselessly grasp at conditions; thus, they turn wondrous functioning instead into deluded mind, deluded thoughts, deluded action, and deluded conduct. We have already discussed this in the earlier explanation of the five aggregates.
佛于下文又告诫我们说：	Further below, the Buddha again admonishes us:
无眼耳鼻舌身意，无色声香味触法。《心经》是一乘法，是教我们直下成佛的捷径。要成佛，就必须革除凡夫的一切执著陋习，除尽物欲之私，方能上上升进。这就像闹革命一样，先从底层下手，然后升级扩大，方能尽其全功。	No eyes, ears, nose, tongue, body, or mind; no forms, sounds, smells, tastes, tactile objects, or dharmas. The Heart Sūtra is a teaching of the One Vehicle; it teaches us the direct path to Buddhahood. To become a Buddha, one must eradicate all the ordinary person’s clinging and bad habits, eliminate the selfishness of material desire, and only then advance ever higher. This is like carrying out a revolution: one first begins at the lowest level, then advances and expands step by step, in order to bring the work to complete fulfillment.
所以，佛先从革凡夫的命下手，为空却凡夫的“十二处”(六根六尘)法，而告诫我们：“无眼耳鼻舌身意(六根)，无色声香味触法(六尘)。”	Therefore, the Buddha first begins by transforming the life of ordinary beings, emptying the dharmas of the ordinary person’s “twelve bases” (the six sense faculties and six sense objects), and admonishes us: “No eyes, ears, nose, tongue, body, or mind [the six sense faculties]; no forms, sounds,

	smells, tastes, tactile objects, or dharmas [the six sense objects].”
这句经文是由前句“是故空中无色，无受想行识”承贯而下的，而前句又是“是诸法空相，不生不灭，不垢不净，不增不减”延续下来的着重语。	This scriptural sentence continues from the preceding sentence, “Therefore, in emptiness there is no form, feeling, perception, formations, or consciousness,” which in turn is an emphatic continuation of “all dharmas are marked by emptiness: neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.”
既然诸法空相，没有生灭、垢净、增减，五蕴法既无，十二处法当然也随之而无了。眼耳鼻舌身意六根，能生者谓之“根”，根能生枝叶，眼根能生眼识，耳根能生耳识，乃至意根能生意识。	Since all dharmas are marked by emptiness, without arising or ceasing, defilement or purity, increase or decrease, and since the dharmas of the five aggregates do not exist, the dharmas of the twelve bases naturally disappear along with them. Of the six sense faculties—eyes, ears, nose, tongue, body, and mind—those capable of producing are called “faculties.” Faculties can produce branches and leaves: the eye faculty can produce eye consciousness, the ear faculty can produce ear consciousness, and so on, up to the mind faculty, which can produce consciousness.
六根中眼耳鼻舌身五根是身体所具有的生理器官，是由物质组成的，是有相的，故为色根。意根属于思想、精神作用，是无相的，故为心根。色根又谓之“浮尘根”，心根又谓之“胜义根”。	Among the six sense faculties, the five faculties of eye, ear, nose, tongue, and body are physiological organs possessed by the body. They are composed of matter and have form; they are therefore material faculties. The mind faculty belongs to the operations of thought and spirit, has no form, and is therefore a mental faculty. Material faculties are also called “floating-dust faculties,” while the mental faculty is also called the “faculty of ultimate meaning.”
身体既是四大假合之体，空无所有，六根又何有之？身体包括这五根生理器官，乃是由父母精血交合而成，因缘和合而有，缘生性空，无自性、无实体，如梦幻泡影，了不可得，故云“无眼耳鼻舌身意”。“无”乃“空”之意，即六根皆空。空其浮尘根、胜义根，故能破我执，证我空之理。	Since the body is a provisional combination of the four great elements, empty and devoid of anything whatsoever, how could the six sense faculties exist? The body, including these five physiological faculties, is formed through the union of the parents’ essence and blood. It exists through the convergence of causes and conditions; what arises through conditions is empty in nature, without self-nature or substantial reality, like a dream, an illusion, a bubble, or a shadow—utterly unobtainable. Hence it is said, “No eyes, ears, nose,

	tongue, body, or mind." "No" means "empty": that is, all six sense faculties are empty. Emptying the floating-dust faculties and the faculty of ultimate meaning enables one to break attachment to self and realize the principle of the emptiness of self.
"无色声香味触法"，是六尘皆空之意。尘又名为"境"，能染污心性，犹如尘埃一样，使其本来面目由于六尘所盖而无法显现。万有诸法虽多，均为四大所显。无知的器世间，诸如山河大地、日月星辰、草木森林等等。	"No forms, sounds, smells, tastes, tactile objects, or dharmas" means that the six sense objects are all empty. Sense objects are also called "objects of experience"; they can defile the mind's nature, like dust, so that one's Original Face is covered by the six sense objects and cannot appear. Though the myriad dharmas are many, they are all manifested through the four great elements. This includes the insentient material world, such as mountains, rivers, earth, the sun, moon, stars, grasses, trees, and forests.
有知的有情世间，诸如人类、飞禽、走兽等等。归纳起来不外乎"色声香味触法"六尘。	It also includes the sentient world of living beings, such as human beings, birds, and beasts. In summary, these are no more than the six sense objects of forms, sounds, smells, tastes, tactile objects, and dharmas.
所谓色尘者，就是眼根所对、四大所显的情器世间中，一切以色相为体的境；声尘者，即是耳根所对、四大所显的情器世间中，以声响为体的境；香尘者，则是鼻根所对、四大所显的情器世间中，以诸气味为体的境；味尘者，则	The object of form is any object in the sentient and material worlds, manifested by the four great elements and encountered by the eye faculty, whose substance is appearance; the object of sound is any object in the sentient and material worlds, manifested by the four great elements and encountered by the ear faculty, whose substance is sound; the object of smell is any object in the sentient and material worlds, manifested by the four great elements and encountered by the nose faculty, whose substance is odors; and the object of taste
是舌根所对、四大所显的情器世间中，以诸味道为体的境；触尘者，则是身根所对、四大所显的情器世间中，以接触感受为体的境；法尘者，乃是眼耳鼻舌身五根，每一根对境时，意根也随之而加以分别，所落谢的影子，存放于意地之中。	is an object encountered by the tongue faculty. It is an object in the sentient and material worlds, manifested by the four great elements, whose substance is the various tastes. The object of touch is an object in the sentient and material worlds, manifested by the four great elements and encountered by the body faculty, whose substance is tactile sensation. The object of dharmas is the residual image left behind and stored in the ground of mind when, as each of the five faculties of eye,

	ear, nose, tongue, and body encounters an object, the mind faculty follows by discriminating it.
法尘摄世间一切有形有相和无形无相。例如日常生活中，眼所见过的一切色境、耳听过的音声、舌尝过的味道等等，五尘之境虽早已过去，但在心中却能浮想回忆起来，或者再遇此境时，即能分别出来。	The object of dharmas encompasses everything in the world that has form and appearance, as well as everything that is formless and without appearance. For example, although the objects of form once seen by the eyes, sounds once heard by the ears, tastes once sampled by the tongue, and the other objects of the five sense objects have long since passed, they can still arise in the mind as memories; or, upon encountering them again, one can immediately distinguish them.
这些记忆的存留，谓之法尘，是心意所想，是起心动念之因。当五根对境时，往往摄入意根而起分别，意根有起分别之用。比如：眼根见色时，则因六根相应的分别，故有色相。耳有分别，故有声相。	The retention of these memories is called the object of dharmas. It is what the mind conceives and is the cause of the arising of thoughts. When the five faculties encounter objects, they often draw them into the mind faculty, where discrimination arises; the mind faculty has the function of discriminating. For example, when the eye faculty encounters form, there is an appearance of form because of the corresponding discrimination of the six faculties. Because the ear discriminates, there is an appearance of sound.
舌有分别，则有味相……每起一根，意根则同时相应分别而起之，由此而生色声香味触法。倘若五根对境时，意根不起分别，则会视而不见、听而不闻、食而不知其味，则无色声香味触法也。	Because the tongue discriminates, there is an appearance of taste, and so forth. Whenever any one faculty arises, the mind faculty simultaneously responds by discriminating; from this arise forms, sounds, smells, tastes, tactile objects, and dharmas. If, when the five faculties encounter objects, the mind faculty does not discriminate, one may look without seeing, listen without hearing, and eat without knowing the taste. Then there are no forms, sounds, smells, tastes, tactile objects, or dharmas.
犹如镜照诸物，物去镜空，物来镜映。这就是说，前五根对境时，意根不随之分别，那就是现量而不是比量。若不执、不住五根所对的幻化之相，此乃无相之境。由此则空其浮尘根，而入胜义根之妙用，即起般若之慧观。又如前述之六根尚且空，又何来六尘呢？故无色声香味触法。	It is like a mirror reflecting objects: when objects depart, the mirror is empty; when objects come, the mirror reflects them. This means that when the first five faculties encounter objects, the mind faculty does not follow by discriminating. This is direct perception rather than inferential perception. If one does not cling to or abide in the illusory appearances encountered by the five faculties, this is the realm without appearance. In

	this way, one empties the floating-dust faculties and enters the wondrous functioning of the faculty of ultimate meaning, thereby giving rise to the prajñā contemplation of wisdom. Moreover, if even the six sense faculties just discussed are empty, how could there be six sense objects? Hence, there are no forms, sounds, smells, tastes, tactile objects, or dharmas.
无眼界，乃至无意识界。六根、六尘既空，六识也空无所有。	No eye realm, up to and including no mind-consciousness realm. Since the six sense faculties and six sense objects are empty, the six consciousnesses are also empty and devoid of anything whatsoever.
前面我们已讲过，眼识、耳识、鼻识、舌识、身识、意识(六识)属于心法，它的产生必须是内依根、外和尘(境)，根尘相对，并分别其领受的形象，由此集合而产生了识。单方面孤立地是不会产生识的。	As we have already explained, eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mental consciousness—the six consciousnesses—belong to mental dharmas. For them to arise, they must rely inwardly on a faculty and harmonize outwardly with a sense object. When faculty and object meet, they discriminate the image received; from this conjunction consciousness arises. Consciousness cannot arise from either side in isolation.
比如：单独一根或一尘，或是前五根对五尘不加分别，则不是识。弥勒菩萨说：“分别是识，无分别是智。”眼根对色尘则生眼识，故名眼识界。其它亦复如是。六根、六尘、六识合称“十八界”。	For example, a faculty or sense object alone, or the first five faculties encountering the five sense objects without discrimination, does not constitute consciousness. Maitreya Bodhisattva said: “Discrimination is consciousness; non-discrimination is wisdom.” When the eye faculty encounters the object of form, eye consciousness arises; this is called the eye-consciousness realm. The same applies to the others. The six sense faculties, six sense objects, and six consciousnesses are collectively called the “eighteen realms.”
六识如同六根、六尘一样，都属于众缘和合而生。缘生性空，皆非实相，均属梦幻泡影，都是我人真性光中的幻影，心光之影像，均是影子，均生灭无常，当体即空无所有，故称为“无”。	Like the six sense faculties and six sense objects, the six consciousnesses all arise through the convergence of many conditions. What arises through conditions is empty in nature; none is ultimate reality. All are like dreams, illusions, bubbles, and shadows; all are illusory images within the light of our true nature, images of mind-light. They are all shadows, arising and ceasing, impermanent, and in their very substance empty

	and devoid of anything whatsoever. This is why the sūtra says “no.”
但这个“无”不是凡夫所见的有、无相对的无。不是顽空，更不是外道所执的断灭空，也不是小乘所观的析法真空和菩萨所证的体法真空，而是诸佛妙有真空的体性。这一丝不挂、一法不立的真空妙体，并非佛所独有，凡夫也同样俱足。可惜凡夫妄认这十八界为真，死执为实有之法，致使妙体不能显现，岂不可悲可叹！	But this “no” does not mean the “nonexistence” opposed to existence that ordinary beings perceive. It is not barren emptiness, still less the annihilationist emptiness grasped by non-Buddhist paths. Nor is it the true emptiness reached through analytical contemplation of dharmas by the Lesser Vehicle, or the true emptiness of dharmas realized by bodhisattvas. Rather, it is the essential nature of the Buddhas’ wondrous presence and true emptiness. This wondrous essence of true emptiness—free of every attachment and not establishing a single dharma—is not possessed by Buddhas alone; ordinary beings equally possess it in full. Alas, ordinary beings mistakenly take these eighteen realms to be real and obstinately cling to them as truly existing dharmas, causing this wondrous essence to remain unmanifest. How tragic and lamentable!
“无眼界，乃至无意识界。”这一句是省略之词，十八界不一个个地说出来了。“界”乃界限之意。无眼界，则是无眼识界限。内六根、外六尘、根尘相对生起六识，三六一十八，故名十八界。	“No eye realm, up to and including no mind-consciousness realm.” This is an abbreviated expression; the eighteen realms are not stated one by one. “Realm” means a boundary. No eye realm means no boundary of eye consciousness. The inner six sense faculties and outer six sense objects give rise to the six consciousnesses when faculty and object meet: three sets of six make eighteen, hence the name eighteen realms.
本来没有界，皆因着相，故而有了界。“本是一精明，分为六和合。”其实都是一灵明真性的作用，完全是可以通用的，而没有界限。	Originally there are no boundaries; boundaries arise solely because of clinging to appearances. “Originally one essential luminosity is divided into six harmonizing functions.” In fact, all are functions of one numinous and luminous true nature; they can be used interchangeably and have no boundaries.
但因凡夫着相，则眼根抓住自性为能见，只能看不能闻了；耳根抓住自性为能闻，只能听不能看了。因而将一个总体大宝分了家，有了界限。	But because ordinary beings cling to appearances, the eye faculty confines intrinsic nature to seeing, so that it can only see, not hear; the ear faculty confines intrinsic nature to hearing, so that it can only hear, not see. Thus, they divide one great treasure as a whole into separate domains, and boundaries arise.

假如我们明白了这个真理，消灭了妄心，一切无着，不住相，不起分别，即能恢复本性光明。恢复了本性的功能，即可打破界限，而六根互用。现在，有些具特异功能的人，耳朵可以认字(能看)，眼睛能听，就是这个道理。	If we understand this truth, eliminate the deluded mind, cling to nothing, abide in no appearances, and give rise to no discrimination, we can restore the luminosity of our true nature. Once the functions of our true nature have been restored, we can break through these boundaries and the six sense faculties can function interchangeably. Nowadays, some people with extraordinary abilities can recognize writing with their ears—that is, they can see—and can hear with their eyes. This is the principle involved.
所以说，虽然有界限，各有各样，但实质上是百川分流、总归一脉。倘若能够了然“有就是无”之意，那么，法法皆是真空实相。无界则无缚，无缚则顿超十八界。	Therefore, although there appear to be boundaries and distinct functions, in essence they are like a hundred rivers branching into streams yet all returning to a single source. If one can clearly understand that “what appears to exist is empty,” then all dharmas are the true mark of true emptiness. Without boundaries there is no bondage; without bondage one suddenly transcends the eighteen realms.
因此，我们修行用功夫，不是一定要由小乘而大乘，一级一级地逐渐升上去。只要我们能够体悟“诸法空相”，体悟自性，识得十八界都是自性的显现，即可由凡入圣，随缘起妙用，自在而成佛了。所谓小乘圣人不及大根基的凡夫，道理就在于此。	Therefore, in our cultivation, we do not necessarily have to proceed from the Lesser Vehicle to the Mahāyāna, ascending gradually level by level. As long as we can realize that “all dharmas are marked by emptiness,” realize our true nature, and recognize that the eighteen realms are all manifestations of that true nature, we can enter the sacred from the ordinary, give rise to wondrous functioning in accordance with conditions, and freely attain Buddhahood. This is why sages of the Lesser Vehicle do not equal ordinary beings of great capacity.

佛在《心经》中说：没有这十八界！但凡夫是无论如何也不承认、不接受的。因凡夫皆执色身为我，所以有眼、耳等六根之见闻觉知。有能见即有所见，因之有相应的色、声等六尘。根尘相对，即有眼识、耳识等六识。	The Buddha says in the Heart Sūtra: “There are no such eighteen realms.” Yet ordinary beings will not acknowledge or accept this, no matter what. Because they all cling to the physical body as the self, they have the seeing, hearing, awareness, and knowing of the six faculties, such as the eye and ear. Where there is that which sees, there is what is seen; hence there are the corresponding six sense objects, such as forms and sounds. When faculties and objects confront one another, there arise the six consciousnesses, such as eye consciousness and ear consciousness.
这十八界，凡夫皆执为实有之法。于是，迷真执妄，被十八界缠缚困惑住了。在眼，见明暗美丑；在耳，闻动静嘈杂；在鼻，嗅香臭通塞；在舌，尝酸甜苦辣；在身，触冷暖滑涩；在意，分爱憎取舍。	Ordinary beings all cling to these eighteen realms as truly existing dharmas. Thus, deluded about the true and clinging to the false, they are bound and perplexed by the eighteen realms. With the eye, they see brightness and darkness, beauty and ugliness; with the ear, they hear movement and stillness, noise and clamor; with the nose, they perceive fragrance and stench, and whether it is clear or blocked; with the tongue, they taste sourness, sweetness, bitterness, and pungency; with the body, they feel cold and warmth, smoothness and roughness; with the mind, they distinguish love and hate, acceptance and rejection.
被这十八界营谋生计、起居饮食……束缚住了。二六时中，不是眼着色，就是耳着声；不是鼻着香，就是舌着味……时时刻刻都在意识里分别，无有停息。一天到晚，忙忙碌碌地在空花水月般的尘境上做活计，身心俱被尘劳缠缚拖累住了。非但日间从未安宁自在，就是在夜晚睡梦中，也常为虚名幻利而惊心动魄、烦恼不休。	They are bound by these eighteen realms in earning a living, rising and resting, eating and drinking, and so forth. Throughout the day and night, they are either attached to forms through the eye or attached to sounds through the ear; either attached to fragrances through the nose or attached to flavors through the tongue. At every moment, they make discriminations in consciousness without cease. From morning to night, they busily labor amid sense objects like flowers in empty space and the moon reflected in water, and both body and mind are bound and burdened by worldly toil. Not only are they never peaceful and free during the day; even in dreams at night, they are often alarmed and distressed without respite by illusory fame and profit.
人生在世，既执著了假相，认为实有，以妄为真，那就没有一个不贪取爱境的。自己所喜欢的尘境，就贪取。	Since people living in the world cling to false appearances, take them to be truly existent, and mistake the false for the true, there is no one who

要得到它，那就不能没有行动。在行动中要不造业，是绝对不可能的。	does not covet desirable objects. Whatever sense objects they like, they seek to possess. To obtain them, action is unavoidable. And in acting, it is absolutely impossible not to create karma.
譬如：爱财、好色的人，为欲取得之，往往是不择手段，任何伤天害理的事情都可能做得出来。一旦呼吸停止，一眠不醒了，平日所念念不忘、心心不舍的任何事物，一样也带不走。到头来，只落得两手空空而归去。	For example, those who crave wealth or sensual pleasures often resort to any means to obtain them, even committing the most heinous deeds. Once their breathing stops and they fall into a sleep from which they never awaken, they cannot take away a single thing that they had constantly thought of and could not bear to part with. In the end, they depart empty-handed.
这岂不是劳碌一生而空无所得的一场噩梦吗？但有一样是甩不掉的，就是平时所造的或善或恶的业。它是跟定了你，不肯放你空走，你想丢也丢不掉。古德说：“万般将不去，唯有业随身。	Is this not a nightmare in which one toils all one’s life and gains nothing at all? Yet there is one thing that cannot be cast off: the wholesome or unwholesome karma one has created. It follows you closely and will not let you leave empty-handed; however much you may wish to discard it, you cannot. An ancient worthy said: “Nothing can be taken with us; only our karma follows us.”
”依各人贪　痴三毒的不同程度、所造的善业和恶业的多寡，而分别去受六道轮回的果报。多分的贪　痴，三毒俱全的人，就要下地狱。	According to the differing degrees of each person’s greed, anger, and ignorance—the three poisons—and the amount of wholesome and unwholesome karma they have created, they undergo the karmic results of rebirth in the six realms. Those in whom greed, anger, and ignorance predominate, and who possess all three poisons, fall into hell.
多分的贪就生饿鬼道，饿鬼肚皮很大，但喉咙却细如麦管，而且口喷火，要吃不能，这是贪欲所致。多分的痴就生畜生道，畜生没有人聪明，是愚痴的。多分的　就生阿修罗道，阿修罗　心很大，好斗，一碰就发火。	Those in whom greed predominates are reborn in the realm of hungry ghosts. Hungry ghosts have enormous bellies, but their throats are as thin as wheat stalks; moreover, fire issues from their mouths, so they cannot eat. This is caused by craving. Those in whom ignorance predominates are reborn in the animal realm. Animals are not as intelligent as humans; they are ignorant. Those in whom anger predominates are reborn in the realm of asuras. Asuras have great anger, delight in fighting, and flare up at the slightest provocation.
少分的贪　痴则生人道，人道也是三毒俱全的。少分的贪就生天道。这样，一个本来大好的不生不灭、不垢不净、不增不减的佛性，却因这些妄业的拖累，而冤冤枉枉地被缠缚拖牵到六道轮回中受苦去了。	Those with lesser degrees of greed, anger, and ignorance are reborn in the human realm, which likewise contains all three poisons. Those with a lesser degree of greed are reborn in the heavenly realms. Thus, Buddha-nature, originally so excellent

	—neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing—is unjustly bound and dragged by these deluded karmas into the six realms of rebirth to undergo suffering.
佛从慈悲心出发，示现人间，为我们说《心经》，教我们不要执著眼耳鼻舌身意种种妄心。使我们明白这一切都是幻影、了不可得，都是自性的显现。令我们一悟到底，当下转身成佛。	Out of compassion, the Buddha manifested in the human world and taught us the Heart Sūtra, instructing us not to cling to the various deluded minds of eye, ear, nose, tongue, body, and mind. He enables us to understand that all these are illusory images, utterly unobtainable, and manifestations of our own nature. He enables us to awaken thoroughly and become Buddhas at once.
倘若我们仍执迷不悟，着相分别，迷昧本性，而随尘境流转：眼见色，就执著地分别明暗与美丑，“见性”则随之而昏昧了；耳闻声，就执著地分别音响善恶，“闻性”就随着声音而流失了；鼻嗅气，就执著地分别香臭通塞，“	If we nevertheless remain stubbornly deluded, cling to appearances and make distinctions, lose sight of our original nature, and follow the flow of sense objects, then when the eye sees forms, we obstinately distinguish brightness from darkness and beauty from ugliness, and the “seeing-nature” consequently becomes obscured; when the ear hears sounds, we obstinately distinguish good sounds from bad, and the “hearing-nature” is lost amid the sounds; when the nose smells odors, we obstinately distinguish fragrance from stench, openness from blockage,
嗅性”随之也迷昧了；舌尝味，就执著地分别酸甜苦辣，“尝性”从此而迷了；身触物，就执著地分别痛痒酸麻，“觉性”则随之而转了。此皆因不明本性的妙用，妄生分别，随境流转，从而迷昧本性，沉沦于生死苦海之中。	and the faculty of smelling likewise becomes obscured; when the tongue tastes flavors, we obstinately distinguish sourness, sweetness, bitterness, and pungency, and the “tasting-nature” is thereby lost; when the body contacts objects, we obstinately distinguish pain, itchiness, aching, and numbness, and the “awareness-nature” follows along with them. All this comes from not understanding the wondrous functioning of our original nature, giving rise to false discriminations, and following the flow of circumstances. Thus we lose sight of our original nature and sink into the bitter sea of birth and death.
上面说了，十八界是六根、六尘、六识的合称，假如分别细说则很费篇幅，而且容易使人混淆不清。我们不妨仅就眼根再做一个归纳性的阐述，而例其余。眼根有浮尘根与胜义根之别。	As stated above, the eighteen realms are the collective name for the six faculties, six sense objects, and six consciousnesses. To explain them separately and in detail would require much space and could easily confuse people. We may instead offer a general explanation of the eye faculty alone,

	which may serve as an example for the rest. The eye faculty is distinguished as the gross physical faculty and the subtle sensory faculty.
浮尘根就是我们人身上有相的生理器官——眼睛。胜义根又分为“见分”和“相分”。所谓见分，就是能缘境的见照作用，自缘其所变的相分。	The material faculty is the visible physiological organ of the human body—the eye. The superior faculty is further divided into the “perceiving aspect” and the “object aspect.” The perceiving aspect is the function of seeing and illuminating objects; it apprehends the object aspect that it itself has transformed.
例如，眼睛能够见物，这个能见的作用，就是胜义根的见分，它是无形无相的，也就是所说的见性——能见之性。相分则是由“识”所变现的外境，即心内所现之境，心起时，浮于心前之相貌，也就是我们所见的境。	For example, the eye can see things. This capacity for seeing is the perceiving aspect of the superior faculty. It is formless and without appearance; it is what is called the seeing-nature—the nature that is able to see. The object aspect is the external realm transformed and manifested by consciousness, namely the realm appearing within the mind. When the mind arises, its appearances emerge before it; these are the objects that we see.
我们人之所以眼睛能看到东西，就是因为有胜义根的能见之性——见性，通过浮尘根——眼睛发生作用，由相分显现出山河大地、光明黑暗、长短方圆、青黄赤白等种种境相。	The reason our eyes can see things is that the seeing-nature—the capacity for seeing—of the superior faculty functions through the material faculty, the eyes. Through the object aspect, there appear all manner of forms and appearances: mountains, rivers, and lands; light and darkness; long and short, square and round; blue, yellow, red, and white.
而我们大家不明白这个真理，由此一“见”，就迷着这些境相为实有。“你见着没有？”这句话是日常惯用语，但却隐含着一种深意，它反映了凡夫的执相劣根性。见着、见着，一见就着。	Yet because we do not understand this truth, from this single act of “seeing” we become deluded and cling to these appearances as truly existent. “Have you seen it?” is an everyday expression, but it contains a profound meaning: it reveals ordinary beings’ inferior propensity to cling to appearances. The Chinese phrase jian zhao ( ), “have seen,” also plays on zhuo ( ), “to become attached”: as soon as they see, they cling.
一见物境，便着在上面离不开了，生死也由此开始了。如夜间看到万家灯火、辉煌灿烂时，是光明相；如果灯火一齐熄灭，大地漆黑一团，又是黑暗相了。所以，明和暗是有生有灭的。山河大地一切色相皆是有生灭的。人们一着这生灭之相，妄心也就随之生灭不停，所以生死难逃。	Once they see an object, they become attached to it and cannot break free; birth and death begin from this. When one sees the lights of countless homes shining brilliantly at night, this is an appearance of light. If all the lights go out together and the land is pitch-black, this is an appearance of darkness. Thus, brightness and darkness arise and

	cease. All forms and appearances—mountains, rivers, lands, and everything else—arise and cease. Once people cling to these arising-and-ceasing appearances, their deluded minds likewise arise and cease without stop, and so they cannot escape birth and death.
前面，我们常用镜和影作比喻。镜一经制成，就能照物，山河大地及一切森罗万相皆能从此镜光中显其影。凡夫的毛病就在于执影为实有，却对镜光了无所知。	Earlier, we often used a mirror and its reflections as an analogy. Once a mirror has been made, it can reflect objects; mountains, rivers, lands, and all the myriad forms can reveal their images in its light. The fault of ordinary beings lies in taking the reflections to be truly existent while knowing nothing at all of the mirror's light.
他哪里知道影子可见而不可得，且瞬息万变，全属生灭法，镜光才是真常不易的妙体。也就是说，有生灭的皆是尘劳，而自性是无断续、无来去的。于此可知，能见的性是永恒存在的。	How could they know that reflections may be seen but cannot be grasped, that they change in an instant, and that they are entirely dharmas of arising and ceasing? Only the mirror's light is the wondrous substance that is truly constant and unchanging. That is to say, whatever arises and ceases is worldly toil, whereas self-nature is without interruption, without coming or going. From this we may know that the nature which is able to see exists eternally.
禅宗有句话：“灼然常见面，相逢不相识”。其意就是指：凡夫对时时在六根门头放光的性，竟然毫不相识。	There is a saying in the Chan school: “Clearly, it is always before one's face; yet when we meet it, we do not recognize it.” This means that ordinary beings do not recognize at all the nature that constantly shines forth at the gateways of the six faculties.
天天用它见物，却执著在物境上转，分别“这是什么？那是什么？”而不知这能见的是什么？！犹如只认影子，而不识镜光一样。光阴似箭，纵然长寿到一百多岁，也不过是转眼间事。	They use it every day to see objects, yet become attached to external objects and make distinctions: “What is this? What is that?” They do not know what it is that is able to see. It is like recognizing only the reflections while failing to recognize the mirror's light. Time flies like an arrow; even if one lives beyond a hundred years, it passes in the blink of an eye.
天界虽比人间寿命长得多，但对死也无法逃避。生时眼根虽能见物，死后眼睛还在，却效用尽失。所能长住不灭者，唯有“见性”——能见之性。	Although beings in the heavenly realms live far longer than humans, they too cannot escape death. While alive, the eye faculty can see objects; after death, the eyes remain, but their function is entirely lost. The only thing that abides

	permanently and does not perish is the “seeing-nature”—the nature that is able to see.
人的大患就在于愚昧无知，眼一见相，就被此相所钩牵而昧却“见性”，昏然不觉地造业受报。殊不知能见物的不是眼而是性，眼只不过是性所使用的工具。犹如电灯之所以能发光，动力是电，而不是电灯泡。	The great trouble of human beings lies in their ignorance. Once the eye sees an appearance, they are drawn along by it, lose sight of the “seeing-nature,” and unknowingly create karma and undergo karmic retribution. They do not realize that what sees objects is not the eye but the nature; the eye is merely an instrument used by that nature. Just as an electric lamp emits light because its power comes from electricity, not from the bulb itself.
倘若能够彻悟这个能见的性，且识其本体是空相，则当下妄念顿除，明心见性，即刻解脱。凡圣之别，全在于认识自己本性与否。见性如此，其余的闻性、嗅性、尝性、觉性、知性亦莫不如是。《楞严经》曰：“一根既返源，六根咸解脱。”由眼根的论述，便可以推知其余了。	If one can thoroughly awaken to this nature that is able to see and recognize that its fundamental essence is empty and without substantial form, then deluded thoughts immediately vanish, one realizes the mind and sees one’s true nature, and liberation is attained at once. The difference between ordinary beings and sages lies entirely in whether they recognize their own original nature. Such is the seeing-nature; the hearing-nature, smelling-nature, tasting-nature, awareness-nature, and knowing-nature are no different. The Śūraṅgama Sūtra says: “When one faculty returns to its source, all six faculties are liberated.” From this discussion of the eye faculty, the rest may be inferred.
佛告诫我们：“无眼耳鼻舌身意。无色声香味触法。无眼界，乃至无意识界。”就是让我们明白一切有形有相、有作有为的东西皆是幻影，都是空相而不可得。	The Buddha cautioned us: “No eye, ear, nose, tongue, body, or mind; no forms, sounds, smells, tastes, tactile objects, or dharmas; no eye realm, up to and including no mind-consciousness realm.” He thereby enables us to understand that all things with form and appearance, all that are made and conditioned, are illusory images—empty appearances that cannot be grasped.
教我们醒悟，不要着相，一切放下，即可恢复我们本来清净无染的自性光明。欲转凡为圣，则非把这十八界法勘破不可。如果明白了这个道理，就法法俱通，一切大乘经的玄义无不迎刃而解了。我们现在学佛，既已明白了这个重要的道理，就应迅速下手修持，学以致用。学而不行，等于没有学。	He teaches us to awaken, not to cling to appearances, and to let go of everything, so that we may restore the originally pure and undefiled luminosity of our self-nature. To transform from ordinary beings into sages, we must thoroughly see through these eighteen realms. If we understand this principle, then we will comprehend every dharma, and the profound meanings of all

	Mahāyāna sūtras will be resolved with ease. Now that we study Buddhism and understand this important principle, we should promptly begin cultivation and put what we learn into practice. To learn without practicing is the same as not having learned.
释迦牟尼佛早已成佛，为普度众生，故示现为净饭王的太子，十九岁出家，雪山苦行六年，三十岁在菩提树下，夜睹明星悟道。	Śākyamuni Buddha had long since attained Buddhahood, yet in order to liberate sentient beings universally, he manifested as the crown prince of King Śuddhodana. At nineteen, he left home; he practiced austerities in the Snow Mountains for six years; and at thirty, beneath the bodhi tree, he awakened to the Way upon seeing the morning star at night.
世尊仰观东方一大明星出现，于一刹那，就了知这能见的不是眼睛，而是无远不到的见性，当下开悟证成佛道。一切众生皆和我一样，为什么不能成道呢？原来都被妄想执著迷蒙住了。所以感叹：“奇哉！一切众生皆有如来智慧德相，但以妄想执著，不能证得。”凡夫因为不识本性，为六尘缘影所作弄，愚痴执著而不知，良可悲也。	When the World-Honored One looked up and saw a great star appear in the east, in a single instant he realized that it is not the eyes that see, but the seeing-nature that reaches everywhere without limit. He immediately awakened and realized Buddhahood. “All sentient beings are the same as I; why can they not realize the Way? It is because they are obscured by deluded thoughts and attachments.” Therefore he exclaimed: “How wondrous! All sentient beings possess the wisdom and virtuous characteristics of the Tathāgata, but because of deluded thoughts and attachments, they cannot realize them.” Because ordinary beings do not recognize their original nature, they are manipulated by the reflections of the six sense objects. Ignorantly clinging without knowing it, they are truly pitiable.
我们明白了无十八界的道理，在修学的时候就不要向外看，不要执著外境，而要时时回光返照，照顾自己的本性。这能见、能闻、能嗅、能尝、能觉、能知的是什么？一旦认识了这个主人公，就像在十字街头撞着亲阿爹似的。	Having understood the principle of the absence of the eighteen realms, we should not look outward in our cultivation and study, nor should we cling to external objects. Rather, we should constantly turn the light inward and attend to our own original nature. What is it that is able to see, hear, smell, taste, feel, and know? Once we recognize this true master, it is like encountering one’s own father at a crossroads.
原来宇宙万有的造物主就是我们自己，就是我们的真心，也就是法身。而不是什么上帝、天神。山河大地、	The creator of all that exists in the universe is none other than ourselves—our true mind, the dharmakāya (Dharma body)—not some God or

日月星辰、草木丛林、男女老少乃至饮食起居，一切的一切，无一不是自性的作用，无一不是真性的显现。	heavenly deity. Mountains and rivers, the great earth, sun, moon, and stars, grasses, trees, and forests, men and women, young and old, even eating, drinking, and everyday life: all, without exception, are functions of self-nature and manifestations of true nature.
而这主人公，虽是万能体，应缘而现相，现出千差万别之现象，自己却是性空无相。正因性空无相故，才能应物现形、随缘起用。否则就不能生起诸法，现相起用。比如镜子，正因镜中无物，才能现影。	Although this protagonist is an all-capable entity that manifests forms in response to conditions, producing phenomena of a thousand differences and ten thousand variations, it is itself empty in nature and without form. Precisely because it is empty in nature and without form, it can take shape in response to things and function according to conditions. Otherwise, it could not give rise to the myriad dharmas or manifest forms and functions. A mirror, for example, can reflect images precisely because there is nothing in it.
否则何能胡来胡现、汉来汉现呢？又如房间，假如房间不是空的，里面堆满了东西，又怎能再搬进来东西呢？所以说，因性空之故，才能显现一切。	Otherwise, how could it manifest as a non-Han when one appears, or as a Han when one appears? Take a room as another example: if it were not empty but filled with things, how could anything else be moved into it? Thus, precisely because its nature is empty, it can manifest everything.
我们修法证到真性时，才明白《金刚经》所说“凡所有相，皆是虚妄”的真理，也才明白本经所说的“无眼耳鼻舌身意，无色声香味触法，无眼界、乃至无意识界”的道理。	Only when we cultivate the practice and realize true nature do we understand the truth stated in the Diamond Sūtra: “All appearances are illusory.” Only then do we understand the principle taught in this sūtra: “No eye, ear, nose, tongue, body, or mind; no forms, sounds, smells, tastes, tactile objects, or dharmas; no eye realm, up to and including no mind-consciousness realm.”
我们能透过现象见到本性，就会知道，眼耳鼻舌身意等等十八界原本无有，都是真心一时应缘显现的妙用。如果我们执境取相，即不见“能见”，而只见“所见”了，那就空不掉根、尘、识十八界了。	When we can see intrinsic nature through phenomena, we know that the eighteen realms of eye, ear, nose, tongue, body, mind, and so forth have never truly existed. They are all wondrous functioning of the true mind, temporarily manifested in response to conditions. If we cling to circumstances and grasp at appearances, we fail to see that which sees and see only that which is seen. Then we cannot empty out the eighteen realms of faculties, objects, and consciousnesses.
曹洞宗的开山祖师洞山良价禅师，从小出家，跟师父一块读《心经》，当念到“无眼耳鼻舌身意”处，突然用	Chan Master Dongshan Liangjie, founding patriarch of the Caodong school, left home at an early age.

手摸摸自己的面孔，问师父：我明明有眼耳鼻舌身意，为什么《心经》说没有呢？师父猛然一惊，无从解答。	While reading the Heart Sūtra with his teacher, he came to the words, “No eye, ear, nose, tongue, body, or mind.” He suddenly touched his face and asked, “I plainly have eyes, ears, nose, tongue, body, and mind. Why does the Heart Sūtra say that there are none?” His teacher was startled and had no answer.
因为他也和我们凡夫一样，执相着境，只见所见，不明能见，仍不明经义。所以自愧无能教导，便说：我回答不了你的问题，当不了你的师父，我指你一个地方，到五泄山去礼拜灵默禅师，请他度化你。	Like us ordinary beings, his teacher clung to appearances and circumstances, seeing only what was seen and failing to understand that which sees; thus he still did not understand the meaning of the sūtra. Ashamed that he was unable to teach him, he said, “I cannot answer your question and cannot be your teacher. I will direct you to Wuxie Mountain, where you should pay homage to Chan Master Lingmo and ask him to guide you.”
于是洞山又跟随灵默禅师参禅。到了二十一岁，便游方参学。第一个拜谒的是南泉禅师，南泉是马祖的大弟子。良价禅师到南泉禅师那里，刚好碰上马祖的讳辰。南泉为纪念他的师父，要修斋供养。	Dongshan then followed Chan Master Lingmo in the practice of Chan. At the age of twenty-one, he began traveling in search of instruction. The first master he visited was Chan Master Nanquan, a leading disciple of Mazu. When Chan Master Liangjie arrived at Nanquan’s place, it happened to be the anniversary of Mazu’s death. To commemorate his teacher, Nanquan wished to hold a vegetarian offering.
南泉问大众：“来日设马祖斋，未审马祖还来否？”这里要注意这个“来”字。因为佛性是不生不灭、不来不去的，一有来去，就落假相，而不是真相了。南泉禅师这样说话，非常要紧(注意当下)。	Nanquan asked the assembly, “Tomorrow we will hold a vegetarian offering for Mazu. I wonder whether Mazu will come.” Pay close attention here to the word “come.” Buddha-nature is neither arising nor ceasing, neither coming nor going. Once there is coming or going, one falls into illusory appearances rather than true reality. It was extremely important that Chan Master Nanquan spoke in this way: attend to the present moment.
问题提出来之后，大家皆不能回答。因为你说“来”或“不来”都不对，都落在两边。禅师这样说话，就是要一处不落，这是两面刀，一面杀，一面活，不能有落处，一有落处就不是了。这时，良价禅师从众中走出来，对南泉祖师说：“待有伴即来。”	After the question was raised, no one could answer, for either “coming” or “not coming” would be wrong; both fall into the two sides. When Chan masters speak in this way, they mean to leave no place to settle. It is a double-edged sword: one edge kills, the other brings to life. There can be no point of attachment; once there is one, it is no longer so. At this point Chan Master Liangjie stepped out from the assembly and said to

	Patriarch Nanquan, “When there is a companion, he will come.”
世界上一切都是对待(相对)法。因对待之故，都是假的。有大才有小，有好才有坏。假如没有大，怎么会有小呢？没有好，怎么会有坏呢？所以，相对者都是有生有灭的，都是假的。绝对者才是真的。	Everything in the world is governed by duality and relativity. Because of this duality, all is false. There is small only because there is large, and bad only because there is good. Without large, how could there be small? Without good, how could there be bad? Therefore, whatever is relative arises and ceases, and is false. Only what is absolute is true.
有去有来都是生灭之相，绝对真心是无来无去的，是不生不灭的。所以，洞山说“待有伴即来”。南泉一听，说道：“此子虽后生，甚堪雕琢。	Coming and going are both marks of arising and ceasing. The absolute true mind neither comes nor goes; it neither arises nor ceases. Thus Dongshan said, “When there is a companion, he will come.” On hearing this, Nanquan said that although this young man was still inexperienced, he had great potential for refinement.
”意思是，洞山虽还年轻，二十来岁，但在大众不能下一语时，他却能出头露面说出一句，虽然他的回答还不彻底，还有对待来去，但经雕琢，将来可成大器的。良价听了南泉禅师的话后，却说：“和尚莫压良为贱。	This meant that although Dongshan was still young, only in his twenties, and though no one in the assembly could utter a word, he had stepped forward and spoken. His answer was not yet thorough, for it still involved the duality of coming and going, but with refinement he could become a great vessel. After Liangjie heard Chan Master Nanquan’s words, however, he replied that the venerable monk should not treat Liangjie as lowly.
”就是说，我本来就是有出息的大人，而不是下贱的佣人，即天然本性本来就是佛，没有什么真假之别。	That is, he meant: I am originally a promising adult, not a lowly servant. In other words, intrinsic nature is originally Buddha; there is no distinction between true and false.
既然没有真假，本来如此，本来是佛，还有什么修，有什么证呢？从良价禅师这句话看，他已经悟到本性天真，不假修证了。	Since there is neither true nor false, and things are originally thus and originally Buddha, what is there to cultivate or realize? From Chan Master Liangjie’s statement, we can see that he had already awakened to the natural innocence of intrinsic nature, which does not depend on cultivation or realization.
但还不究竟，还没有翻过身来，还没有彻悟到五蕴就是一切色法、心法，色受想行识就是妙有真空，一切根尘识都是真心的妙用。良价只晓得法身无相，没有形相，却不晓得有形相就是没有形相，所以，还不彻底，还不究竟。	Yet this was not ultimate. He had not turned himself around or thoroughly awakened to the fact that the five aggregates comprise all material and mental dharmas; that form, feeling, perception, formations, and consciousness are wondrous presence and true emptiness; and that all faculties,

	objects, and consciousnesses are wondrous functioning of the true mind. Liangjie knew only that the dharmakāya (Dharma body) is formless and without appearance, but did not know that having appearance is itself having no appearance. Therefore, his realization was neither complete nor ultimate.
后来，洞山良价禅师又去参沩山禅师。他说：“顷闻南阳忠国师，有‘无情说法’话，某甲未究其微。”“无情”就是器世间，诸如砖头、瓦砾、山河大地。“未究其微”，就是不明白这里深奥的玄微妙旨。	Later, Chan Master Dongshan Liangjie went to study with Chan Master Guishan. He said, “I recently heard that National Teacher Nanyang Zhong spoke of ‘the insentient expounding the Dharma,’ but I have not fathomed its subtle meaning.” “The insentient” means the material world—bricks, tiles, mountains, rivers, and the great earth. “Not fathomed its subtle meaning” means that he did not understand its profound and mysterious purport.
故请沩山禅师给他说法。沩山说：阇黎，这段无情说法的公案，你还记得吗？阇黎就是和尚。沩山禅师这句也不是好话。假如你是作家，就大喝一声：“阿阇黎！”但是良价禅师不明所以，立即回答：“记得。	He therefore asked Chan Master Guishan to explain the Dharma to him. Guishan said, “Ācārya, do you still remember this koan of the insentient expounding the Dharma?” Ācārya here means “monk.” Chan Master Guishan’s words were not innocuous either. If you were a person of accomplishment, you would give a great shout: “Ācārya!” But Chan Master Liangjie did not understand why, and immediately replied, “I remember.”
”这已经落实了，已经有所记忆，有东西在了。沩山禅师接着说：你把公案举说一遍看。良价禅师就把公案讲了一遍。下面就是这则公案。	This had already made something definite of it: it had become a memory, something held onto. Chan Master Guishan continued, “Recite the koan for me.” Chan Master Liangjie then related the koan. It is as follows.
有一个僧人问南阳忠国师：“如何是古佛心？”国师说：“墙壁、瓦砾是。”这僧人说：“墙壁、瓦砾岂不是无情？”意思是说，墙壁、瓦砾是没有知觉的，怎么会是古佛心呢？国师说：“是。”这句话深含妙意。	A monk asked National Teacher Nanyang Zhong, “What is the mind of the ancient Buddha?” The National Teacher replied, “Walls and tiles.” The monk said, “Are not walls and tiles insentient?” He meant that walls and tiles have no awareness, so how could they be the mind of the ancient Buddha? The National Teacher replied, “They are.” These words contain a profound and wondrous meaning.
因为有情、无情同圆种智，因分别之故，就生出有情、无情的不同。	For sentient and insentient beings alike fully realize the wisdom of all aspects. It is only because of

	discrimination that distinctions 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。	If there is no discrimination, then all sounds and forms, mountains and rivers, the great earth, eating and drinking, men and women, all are complete within mind-nature. Not a single dharma can be obtained, so what sentient or insentient beings could there be? Because we take dharmas as obtainable, we then classify them into categories, love or hate them, grasp or reject them, and thereby afflictions arise in profusion and cyclic wandering never ceases.
前面已讲过，我们的身体本来是四大假合而成，也和无情一样。只因真心被无明包裹住，变成了妄心，钻在这个四大假合的壳子里面，执著其为自身，所以才有了妄知。否则，我们的身体岂不是跟墙壁、瓦砾一样吗？	As explained earlier, our bodies are originally temporary composites of the four great elements and are no different from insentient things. Only because the true mind is enveloped by ignorance and turns into deluded mind, dwelling within this shell compounded of the four great elements and clinging to it as oneself, does deluded knowing arise. Otherwise, would our bodies not be just like walls and tiles?
但这僧不明白这个道理，疑惑地问：“无情还解说法否？”因为佛是说法度生的，古佛会说法，无情既然是古佛心，当然也就会说法了。这僧和我们凡夫一样，总是落在尘境的所见所闻上，而不见能见能闻的性。	But the monk did not understand this principle and asked doubtfully, “Can the insentient also expound the Dharma?” Since Buddhas expound the Dharma to liberate living beings, and ancient Buddhas can expound the Dharma, then if the insentient are the mind of the ancient Buddha, they should naturally also be able to expound the Dharma. Like us ordinary beings, this monk always fell upon what is seen and heard among the objects of the senses, without seeing the nature that sees and hears.
国师说：“常说、炽然说，无间歇。”无情说法，不是间歇地一时说、一时不说，它自自然然地时时刻刻都在说，说的也不是一点点，而是说了无量无边。我们往往都着在所闻所见上，不知道无说才是真说。	The National Teacher said, “They constantly expound it, fervently expound it, without interruption.” The insentient do not expound the Dharma only intermittently, speaking at one time and not at another. Naturally, at every moment, they are always expounding it; and what they expound is not merely a little, but immeasurable and boundless. We are often attached to what is heard and seen, without knowing that non-speaking is true speaking.
听到声音了，就是听到；没有听到声音，就是没有听到。其实，没有听到声音也是听到！你听到个没有声音	When a sound is heard, one says it is heard; when no sound is heard, one says that nothing is heard.

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，因你着在所闻上去了。闻性不在有声与无声。声有生灭，故是假；性无断处，故是真。	Yet not hearing a sound is also hearing: you hear the absence of sound. Thus non-speaking is true speaking. Because great sound is scarcely audible, the greatest sound is soundless. To say there is sound that can be heard is not true hearing, for you are attached to what is heard. The nature of hearing lies neither in sound nor in silence. Sound arises and ceases, and therefore is false; nature has no break, and therefore is true.
这僧又问：我为什么听不到无情说法呢？国师说：“汝自不闻，不可妨他闻者也。”这是你自己不闻，因为你颟顸佛性，着在有声可闻上了，不知道无闻才是真闻。	The monk again asked, “Why can I not hear the insentient expounding the Dharma?” The National Teacher replied, “You yourself do not hear, but that does not hinder those who hear.” You yourself do not hear because you obscure Buddha-nature and cling to audible sound, not knowing that non-hearing is true hearing.
进一步看，闻无闻者是谁？！听到了没有声音的是谁呢？你说你不闻，但它正在你耳根放光，你为什么不知道呢？你听到个无声，难道不是听到了吗？闻个无声，不是正闻吗？听到有声时，你就跟着声音起分别了，跟着声音跑了。	Looking further, who is it that hears non-hearing? Who hears the absence of sound? You say that you do not hear, yet it is radiating light through your ear faculty—why do you not know this? You hear silence; is that not hearing? Is hearing silence not precisely hearing? When you hear a sound, you begin to discriminate along with it and are carried away by the sound.
而这个无声、无分别时，正是你的闻性现前之时，所以是真闻。你自己不闻，不能妨碍那个能闻的啊！这是骂他、呵斥他，也是指示他、提醒他。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，可闻性还是清清楚楚地在啊！	But when there is silence and no discrimination, that is precisely when your nature of hearing is present; therefore it is true hearing. You yourself do not hear, but you cannot obstruct that which is able to hear. This rebukes and scolds him, but also instructs and reminds him. At the moment when there is no sound to hear and the nature of hearing is truly hearing, you nevertheless say that you do not hear. It is only that you yourself are not alert and do not understand, while the nature of hearing remains perfectly clear.
这僧又继续追问：什么人能闻无情说法呢？其实尽大地无一人不闻。哪个不闻？哪个没有闻性？！你只要不执著在声响上，哪个不是闻性昭昭啊！只是你自己眼光不瞥地。国师说：“诸圣得闻。	The monk continued to ask, “Who can hear the insentient expounding the Dharma?” In truth, there is not a single person in the whole earth who does not hear. Who does not hear? Who lacks the nature of hearing? So long as you do not cling to sounds, whose nature of hearing is not luminously present? It is only that you yourself do not cast your gaze there. The National Teacher said, “All sages hear it.”

”意思是：圣人可以听得到，你们这些凡夫则听不到。国师的这句话是有漏洞的，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？国师也是被这僧追问得紧，暂用这句话遮遮他的眼睛。	This meant that sages can hear it, whereas you ordinary beings cannot. Yet the National Teacher’s statement has a flaw, for everyone is originally Buddha; the dharmakāya (Dharma body) is without form, and no distinction between ordinary beings and sages can be established. So how could there be any sage or non-sage? The National Teacher was pressed hard by the monk’s questioning and temporarily used these words to throw him off.
这僧进一步反问道：“和尚还闻否？”你自己能听得到吗？因为国师说“诸圣得闻”，那么正好给你一下。这样一问，不就逼得国师有口难讲了么。如说有所闻，则是自个赞自己；如说无所闻，那你就不是圣、不是国师了。	The monk pressed him further: “Does Your Reverence hear?” Can you yourself hear it? Since the National Preceptor had said, “All the sages are able to hear it,” the monk challenged him on that very point. Did not this question leave the National Preceptor unable to answer? If he said that he heard it, he would be praising himself; if he said that he did not hear it, then he would not be a sage or a National Preceptor.
国师说：“我不闻。”逼得国师只能招供认罪了。这僧紧接着又问：“和尚既不闻，怎知无情会说法呢？”这一句问得很好，很有力，用国师的枪反过来戳国师，使国师没有回避之处。国师则回答：“赖我不闻。	The National Preceptor said, “I do not hear.” Pressed into a corner, he could only confess. The monk immediately asked again, “Since Your Reverence does not hear it, how do you know that insentient things can expound the Dharma?” This was an excellent and forceful question: using the National Preceptor’s own weapon to strike back at him, it left him no room to evade. The National Preceptor replied, “Fortunately, I do not hear.
我若闻，则齐于诸圣，汝即不闻我说法也。”幸好我听不到。假若我听得到，我就是圣人了，你也就听不到我给你说法了。僧这一问话本来是很难回答的，但国师自有转身处，“赖我不闻”这一着很巧妙！这种答法就是禅师家回声吐气的方法，就像我们打太极拳推手，能够方便转化掉对方的劲力。	If I heard, I would be on a par with all the sages, and you would not hear me expounding the Dharma.” Fortunately, I cannot hear it. If I could hear it, I would be a sage, and you would not hear me expounding the Dharma to you. The monk’s question was inherently difficult to answer, but the National Preceptor had a way to turn himself around. His move—“Fortunately, I do not hear”—was very ingenious. Such a response is the Chan masters’ way of returning an echo and redirecting the force, like the practice of pushing hands in taijiquan, where one can aptly transform the opponent’s force.
凡有言说，皆无实意。因有说有闻都是烘托这个无说无闻，无说无闻才是真说真闻，所以，有说有闻就不是真说真闻了。国师所说“汝即不闻我说法也”也是自谤。	Whenever there is speech, there is no real meaning. Speech and hearing merely serve to bring out this no-speaking and no-hearing. No-speaking

为什么呢？因为本来无法可说，本来也无人闻法。若还有法可说、有人闻法，那正是执著在人相、我相上了。	and no-hearing are true speaking and true hearing; therefore, speaking and hearing are not true speaking and true hearing. The National Preceptor's statement, "you would not hear me expounding the Dharma," is also self-contradictory. Why? Fundamentally, there is no Dharma to expound, nor is there anyone to hear the Dharma. If there were still a Dharma to expound and someone to hear it, that would be attachment to the marks of person and self.
唐朝的庞居士，听一个座主讲《金刚经》。当讲到"无我相、无人相"时，庞居士问他："座主！既无我、无人，是谁讲、谁听？"既然无我相、无人相，那么谁说法、谁闻法呢？正所谓：无说无闻，才是真说真闻。	Layman Pang of the Tang dynasty once heard a lecturer-monk expounding the Diamond Sūtra. When the lecturer reached the words, "no mark of self, no mark of person," Layman Pang asked him, "Lecturer! If there is neither self nor person, who is speaking, and who is listening?" If there is no mark of self and no mark of person, then who expounds the Dharma and who hears the Dharma? As it is said: no-speaking and no-hearing are true speaking and true hearing.
座主虽然能讲《金刚经》，却只是记些义理名言，不能将义理落在实处，在这个地方就透不过去，竟然无话可答了。庞居士说："某甲虽是俗人，粗知信向。	Although the lecturer-monk could expound the Diamond Sūtra, he had merely memorized doctrinal formulations and could not put their principles into actual practice. At this point he could not penetrate through, and had no reply at all. Layman Pang said, "Though I am a layman, I have a modest understanding of the direction of practice."
"座主说："只如居士，意作么生？"庞居士说了一个偈子："无我复无人，作么有疏亲？劝君休历座，不似直求真。金刚般若性，外绝一纤尘。我闻并信受，总是假名陈。"有我、有闻、还有信受，这些都是假名。无我才显真我，无闻才是真闻。座主听到这个偈子，欣然仰叹。	The lecturer-monk said, "Then what is the layman's understanding?" Layman Pang recited a verse: "Without self, and again without person, / How could there be intimacy or estrangement? / I urge you, do not make the rounds of lecture seats; / It is better to seek the truth directly. / The vajra nature of prajñā / Externally excludes even a speck of dust. / What I hear and accept in faith / Is all set forth in provisional names." Self, hearing, and even faithful acceptance are all provisional names. Only in no-self does the true self become manifest; only in no-hearing is there true hearing. On hearing this verse, the lecturer-monk joyfully looked up and sighed in admiration.
当国师说道"赖我不闻。我若闻，则齐于诸圣，汝即不闻我说法也"，这僧却说："恁么，则众生无份去	When the National Preceptor said, "Fortunately, I do not hear. If I heard, I would be on a par with all

也。”若那样的话，众生就不能听到无情说法了。国师把话锋一转，说：“我为众生说，不为诸圣说。	the sages, and you would not hear me expounding the Dharma,” the monk said, “If that is so, then sentient beings have no share in it.” If so, sentient beings would be unable to hear insentient things expounding the Dharma. The National Preceptor turned the thrust of the discussion and said, “I speak for sentient beings, not for all the sages.”
”这僧问：“众生闻后如何？”众生听你讲过以后，会怎么样啊？国师答：“即非众生！”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”。	The monk asked, “What happens after sentient beings hear it?” What will happen after sentient beings hear you expound it? The National Preceptor replied, “They are then no longer sentient beings!” If sentient beings can hear insentient things expounding the Dharma and apprehend this hearing-nature that neither arises nor ceases, they transcend the ordinary and enter the sagehood; hence, “they are then no longer sentient beings.”
最后，这僧转过话题问道：“无情说法，据何典教？”无情说法，出于什么经典？有何依据、根据呢？国师说：“灼然。言不该典，非君子之所谈。汝岂不见《华严经》云：‘刹说、众生说、三世一切说。	Finally, the monk changed the subject and asked, “Insentient things expound the Dharma—on what scripture or teaching is this based?” From what sūtra does the teaching that insentient things expound the Dharma derive? What evidence or basis does it have? The National Preceptor said, “Certainly. Words not supported by the scriptures are not what a gentleman should discuss. Have you not seen the Avataṃsaka Sūtra, which says: ‘Lands speak, sentient beings speak, and all things throughout the three times speak.’”
’”你这样说当然很对。如果“无情说法”的话没有根据，没有依据经典，那就没有任何意义，也不是君子所言了。随后就举出经典，《华严经》云：“刹说、众生说、三世一切说。”即尘尘土土都在说法，坐微尘里，转大法轮。不管是有情世间、还是无情的器世间都在说法，即所谓“一切说”。无情说法的公案到这里为止。	What you say is certainly correct. If the assertion that “insentient things expound the Dharma” had no basis in the scriptures, it would have no meaning at all and would not be the speech of a gentleman. The National Preceptor then cited the scripture. The Avataṃsaka Sūtra says: “Lands speak, sentient beings speak, and all things throughout the three times speak.” Every particle of dust and every mote of earth expounds the Dharma; seated within a minute particle of dust, one turns the great Dharma wheel. Both the sentient world and the insentient material world expound the Dharma—this is what is meant by “all things speak.” Here the koan of insentient things expounding the Dharma comes to an end.

沩山禅师听到良价所举的“无情说法”公案之后，便说：“我这里亦有，只是罕遇其人。”这样的无情说法，我这里也有。要遇到根基相当大的人，才能相机相契，所以说“罕遇其人”。良价说：“某甲未明，乞师指示。	After Chan Master Guishan heard Liangjie recount the koan of “insentient things expounding the Dharma,” he said, “I have it here as well, but rarely encounter the right person.” I too have this kind of insentient expounding of the Dharma here. One must encounter someone of considerable capacity before one can respond appropriately and be in accord; thus he said, “rarely encounter the right person.” Liangjie said, “I do not understand. I beg the Master for instruction.”
”沩山禅师把平日所用的拂尘竖着举起来，问良价：“会么？”这就是无情说法，你能领会吗？良价说：“不会。”良价老老实实地承认自己不明白、未领会。其实，这个时候是最亲切的了。	Chan Master Guishan raised upright the whisk he ordinarily used and asked Liangjie, “Do you understand?” This is insentient things expounding the Dharma—can you comprehend it? Liangjie said, “I do not understand.” Liangjie honestly admitted that he did not understand or comprehend it. In fact, this was the most intimate moment.
因为如果你会了、理解了就是情见，就有道理可得了。相反，在你不会的时候，正是一念不生之时，即刻回光返照，这是什么？当下就见性了！可惜良价总以为还有个道理在，会错了意，机会也就错过了。	For if you understand it or comprehend it, that is a discriminating view, and there is some principle to be grasped. Conversely, when you do not understand, it is precisely the moment when not a single thought arises. Immediately turn the light inward: what is this? In that very moment, you see your true nature. Unfortunately, Liangjie always assumed that some principle remained to be understood. He misunderstood the meaning, and the opportunity was lost.
良价接着说：“请和尚说。”沩山道：“父母所生口，终不为子说。”由父母所生的这个肉身嘴巴，始终不能对你讲。为什么呢？因为任你千说万说，总是说不到。	Liangjie continued, “Please explain it, Reverend.” Guishan said, “The mouth born of one’s parents can never explain it to you.” This fleshly mouth, born of one’s parents, can never tell it to you. Why? No matter how much one says, it can never be said.
这是言语说不到、思维不能及的，即“言语道断、心行处灭”，说了即不中，知道了就不是了。沩山在这里暗示良价，无说是真说，无闻是真闻，这就是无情说法。遗憾的是，这时候良价仍颟顸不明白。	It cannot be reached by speech or thought: “the path of words is cut off, and the activity of mind is extinguished.” Once spoken, it misses the mark; once known, it is no longer it. Here Guishan was hinting to Liangjie that no-speaking is true speaking and no-hearing is true hearing—this is insentient things expounding the Dharma. Regrettably, Liangjie was still muddled and did not understand.
人们往往执著见闻觉知所相对的色声香味触法六尘境界，即执著在这个所见所闻上，那么，无所见无所闻就	People often cling to the realms of the six sense objects—forms, sounds, odors, tastes, tactile

不是了。岂不知，这个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，人们妄想执著的习气是多么浓厚深重啊！

objects, and dharmas—that correspond to seeing, hearing, awareness, and knowing. That is, they cling to what is seen and heard, and thus take no-seeing and no-hearing to be nothing at all. They do not realize that the true nature capable of seeing and hearing, though itself without anything seen or heard, has never been interrupted, bears no trace of continuity, and is thusness, unmoving. Therefore Buddha-nature is also called “suchness.” This shows how dense and deeply rooted people’s habitual tendencies of deluded thinking and attachment are.

良价和沩山祖师问答了许多话，但感到机缘不投，于是又问：“还有与师同时慕道者乎？”意思是，还有与你同时参禅悟道的其他老师父吗？沩山说：“此去醴陵，攸县、石室相连，有云岩道人。若能拨草瞻风，必为子之所重。

Liangjie and Patriarch Guishan exchanged many words, but Guishan felt that their affinities did not accord. Liangjie therefore asked, “Are there any others who sought the Way at the same time as you, Master?” In other words, are there other elder masters who practiced Chan and awakened to the Way at the same time as you? Guishan said, “From here, go to Liling. You County and Shishi are connected; there is a man of the Way at Yunyan. If you can push aside the grasses and look to the wind, he will surely be someone you hold in great esteem.”

”从这里到湖南省的醴陵，在攸县、石室两地之间，有一个地方叫云岩，那里有一位云岩禅师。云岩禅师在药山开悟，是药山禅师的弟子。药山是石头希迁的弟子(石头希迁禅师的肉身不坏，现被日本供养着)。

From here to Liling in Hunan Province, between You County and Shishi, there is a place called Yunyan, where there was a Chan master named Yunyan. Chan Master Yunyan awakened under Yaoshan and was Yaoshan’s disciple. Yaoshan was a disciple of Shitou Xiqian. (The physical body of Chan Master Shitou Xiqian did not decay and is now enshrined in Japan.)

沩山指示良价去找云岩禅师，并告诉他，云岩禅师住在一个不为人所知的地方，在茂密深草处隐居着。你若发大心拨开深草，瞻仰他老人家的风采(拨草瞻风)，则是你的机缘到了，你一定会尊重他的。良价辞别了沩山，径往云岩处。

Guishan instructed Liangjie to seek out Chan Master Yunyan. He told him that Yunyan lived in a place unknown to others, secluded amid luxuriant deep grasses. If you bring forth a great resolve, push aside the deep grass, and behold the elder’s bearing—“pushing aside the grasses and looking to the wind”—then your opportunity has arrived, and you will certainly revere him. Liangjie took leave of Guishan and went directly to Yunyan.

良价见到云岩禅师后，就把前面所说的无情说法公案，又举说了一遍。然后问道：“无情说法，什么人得

After Liangjie met Chan Master Yunyan, he recounted once more the preceding koan of

闻？”云岩说：“无情得闻。”忠国师言，诸圣得闻。云岩却说，无情得闻。其实，清净、心空就是圣。	insentient things expounding the Dharma. He then asked, “Who can hear insentient things expounding the Dharma?” Yunyan said, “Insentient things can hear it.” National Preceptor Zhong had said that all sages can hear it, but Yunyan said that insentient things can hear it. In fact, purity and an empty mind are sagehood.
圣、凡也不立，一切都没有，则物物头头皆现妙色身、发广长舌宣流法音。炽然无尽说，即无穷无尽地在这里说，无情就是这样说法的。良价又问：“和尚闻否？”良价到现在还是颟顸一个。	Neither sage nor ordinary being is established; when everything is absent, each and every thing manifests a wondrous form-body and extends a broad, long tongue to proclaim the sound of the Dharma. Blazing without end, it speaks here endlessly and without limit. This is how insentient things expound the Dharma. Liangjie then asked, “Does Your Reverence hear it?” Even now, Liangjie remained muddled.
云岩说：“我若闻，汝即不闻吾说法也。”和忠国师如出一辙。因为若有所闻，就着在尘境里了，如何能为人师啊？所以我不闻，无闻才是真闻。也就是“无言说”，无言可说了。	Yunyan said, “If I heard it, you would not hear me expounding the Dharma.” This was exactly the same as National Preceptor Zhong’s reply. For if there is something heard, one is attached to the realm of sense objects; how could one then be a teacher of others? Therefore I do not hear. No-hearing is true hearing. This is also “no verbal expression”—there are no words to speak.
你要好好领会言外之意啊！你只理解有语言的法、可说的法，你现在听到我所说这些话，都是有言说的，但这并不是真实的。	You must thoroughly comprehend the meaning beyond the words. You understand only Dharma that has language and can be spoken. The words you now hear me speak are verbal expressions, but they are not the reality.
而今我为你这样说，是要你领会到言外之意，会意于言外，从而明见无说的真说、无闻的真闻啊！但良价仍未领会，继续问道：“我为什么不闻呢？”他还是执著在声色尘境上，这样追逐有什么意义呢？为什么不能反闻闻自性呢	I now speak to you in this way so that you may comprehend the meaning beyond the words, understand what lies beyond the words, and thereby clearly see the true speaking of no-speaking and the true hearing of no-hearing. But Liangjie still did not understand, and continued to ask, “Why can I not hear it?” He was still attached to the sensory realm of sounds and forms. What meaning is there in pursuing it like this? Why can he not turn hearing back to hear his own nature?

？就在你面门上放光啊！这岂不是你在自然闻、无闻闻么？！世人都是这样子颟顸，太可怜了！这时，云岩像沩山一样，竖起了拂子。	It is shining right before your face! Is this not your naturally hearing—the hearing of no-hearing? People in the world are all so muddled; how pitiful! At this point, Yunyan, like Guishan, raised his whisk.
如若良价抓住这一时机，反问自己，这个看到竖拂的是谁？！就在这里猛着精彩，也就当下开悟了。遗憾的是，机缘又错过了。云岩问：“还闻么？”竖起拂子虽然没有声音，没有话说，但是大音希声，真真切切，如雷贯耳。为什么呢？因为无声之声是最大的声音，这就叫大音希声。	If Liangjie had seized this opportunity and asked himself, “Who is it that sees this raised whisk?”—and exerted himself vigorously right there—he would have awakened immediately. Regrettably, the opportunity was again missed. Yunyan asked, “Do you hear it still?” Though the raised whisk made no sound and spoke no words, the great sound is scarcely heard; it was utterly clear, like thunder resounding in one’s ears. Why? Because the sound within soundlessness is the greatest sound. This is what is called “the great sound is scarcely heard.”
我们人往往都执著在有声可闻，在有声可闻的地方去领会。但是，你要真正见性，就不能执著在有声可闻的地方。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、没有断续的。	We people often cling to audible sound and seek understanding where there is sound to hear. But if you are truly to see your true nature, you cannot cling to the place where sound can be heard. Sound and silence are merely the arising and ceasing of sounds, whereas our hearing-nature constantly shines before us at every moment. It has no intervals and no breaks.
所以，古德说：“夹岸桃花风雨后，马蹄何处避残红。”前面我们已引用了这句偈子。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。	Therefore, an ancient worthy said: “After wind and rain, peach blossoms carpet both banks; where can the horse’s hooves avoid the fallen red petals?” We have already cited this verse. Peach trees line both sides of a narrow path, and after a heavy wind and rain, peach petals cover the path everywhere.
骑马走经此处时，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，它是无时不在、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。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，听到无声还是有听。这岂不就是见性和闻性不生不灭的证据么？	When one rides a horse through this place, how can its hooves avoid the petals strewn everywhere and not tread upon them? This means that Buddha-nature is functioning everywhere and at all times; there is no time when it is absent and no place where it is not present. Can you avoid it? Therefore, do not discriminate between form and formlessness, sound and silence. When we do not see light, we see darkness; seeing darkness is still seeing. When we do not hear sound, we hear silence; hearing silence is still hearing. Is this not evidence that the nature of seeing and the nature of hearing neither arise nor cease?

可惜，良价回答：“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, Liangjie replied, “I do not hear.” He was attached to sound: because he did not hear a sound, he thought that he did not hear. It was like making alluring eyes at a blind man—he missed it right before him. What a pity! Yet we must also say that it was fortunate that he did not hear. Had there been hearing, he would again have become attached to 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。	Yunyan said, “When I expound the Dharma to you, you still do not hear; how much less would you hear the insentient expounding the Dharma?” When I expound the Dharma to you in this way, raising the whisk—even though there is no sound, there is still a movement—and you neither hear nor comprehend it, how much less would you comprehend the true speaking and true movement that are without speech and without movement? Worldly people are all this foolish: attached within the deluded karma of forms and sounds that they see and hear, they have never turned the light inward even for a glance, thereby recognizing the nature that can see, hear, speak, and move.
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。即便是在无声可闻、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 true Buddha! People even mistakenly take not hearing a sound to mean no hearing, and not seeing light, shadows, or forms to mean no seeing. They do not realize that this nature of seeing and hearing continually shines forth before them, never obscured and never interrupted. Even when there is no sound to hear and no form to see, there is still seeing and still hearing. For hearing silence is still hearing, and seeing formlessness is still seeing. How, then, can one speak of no seeing and no hearing?
良价接着又问：“无情说法，据何典教？”这和前面公案中的提问一样。云岩禅师答：“岂不见《弥陀经》云：水鸟树林，悉皆念佛念法。	Liangjie then asked, “On what scriptural teaching is the insentient expounding the Dharma based?” This was the same question as in the preceding koan. Chan Master Yunyan replied, “Have you not seen what the Amitābha Sūtra says: ‘The waters, birds, and forests all recite the Buddha and recite the Dharma.’”
”这时，良价禅师猛然间有些醒悟了，终于由有声处会入无声了，总算是会到了、悟到了，他脱口说了个偈	At this point, Chan Master Liangjie suddenly had some awakening. At last, through sound he entered

子：“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。	into soundlessness. He had finally understood and awakened, and he spontaneously uttered this verse: “How wondrous! How wondrous! The insentient preaching the Dharma is beyond comprehension. If you try to hear it with your ears, you will never understand; Only when you hear sounds through your eyes will you truly know.”
”真奇妙啊，真奇妙！无情说法真是妙不可言、不可思议，真是使人想象不到！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。眼睛听不到声音，但没有声音正是妙声。	How marvelous, how marvelous! The insentient expounding the Dharma is truly ineffable and inconceivable, utterly beyond imagination. If you listen with your ears, you cannot understand, because the insentient expounding the Dharma has no sound. Only by listening with the eyes can you grasp its subtle wonder. The eyes cannot hear sound, yet no sound is precisely the wondrous sound.
由此可知，良价禅师会到了有声，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。	From this we can see that Chan Master Liangjie understood sound and, through sound, understood soundlessness. Yet he had not understood that soundlessness is sound and sound is soundlessness; he had not yet reached complete and ultimate realization.
从声音悟道的公案，还有许多。再举一例：昔圆悟勤禅师在五祖演会下做侍者，追随五祖演禅师参禅。	There are many other koans of awakening to the Way through sound. Let us give another example. In former times, Chan Master Yuanwu Keqin served as an attendant in the assembly of Wuzu Fayan and followed Chan Master Wuzu Fayan in studying Chan.
一天，有个读书人来参五祖演，五祖演对这个读书人讲：若问及自性、法身，你少年时曾读过“小艳诗”么？诗中有两句与之很相似：“频呼小玉原无事，只要檀郎认得声。	One day, a scholar came to consult Wuzu Fayan. Wuzu said to him, “If you ask about intrinsic nature and the dharmakāya (Dharma body), did you read the ‘Little Yan Poem’ in your youth? Two lines in it are very similar to this: ‘She repeatedly calls Xiaoyu, though she needs nothing; she only wants her beloved to recognize her voice.’”
”意思是，频频呼唤“小玉！小玉！”其实并没有什么事情，真实的目的是要她的情郎听到这呼唤声，知道她在这里。也就是有意给她的情郎传个消息，因为他认得她的声音，听到呼唤，就晓得她在这里了。	This means that repeatedly calling, “Xiaoyu! Xiaoyu!” is not really for any particular purpose. The true intention is simply to let her lover hear the call and know that she is there. In other words, she deliberately sends her lover a message, for he recognizes her voice; upon hearing her call, he knows that she is there.

我们借用这首诗来反问一下，这个呼唤声是由谁发出来的呢？又是由谁听到的呢？这一切岂不都是自性的作用吗？岂不都是真性的显现么？五祖演引用这首小艳诗，蕴含着深意。	Let us use this poem to ask in return: Who gives rise to this calling voice? And who hears it? Are these not all functions of intrinsic nature? Are they not all manifestations of the true nature? Wuzu Fayan's citation of this Little Yan Poem contains a profound meaning.
本来一切色相、一切声音都无意义，都是空花水月，都是不可得的，合了第一句“原无事”。但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”。旨在启发我们大家认识自己的本来面目。	Originally, all forms and all sounds have no inherent significance. They are flowers in empty space and the moon reflected in water, all unobtainable; this accords with the first line, “originally for no matter at all.” Yet everything is the functioning of intrinsic nature and the manifestation of the true nature; this accords with the second line, “recognize her voice.” Its purpose is to inspire us all to recognize our own Original Face.
圆悟勤在旁边听到了这个话，立刻有所醒悟。他从方丈屋里出来，恰好这时有只大公鸡在栅栏上“喔、喔”长啼。	Yuanwu Keqin heard these words from nearby and immediately had an awakening. As he came out of the abbot's room, a large rooster happened to let out a long “cock-a-doodle-doo” from atop the fence.
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，离开自性还有什么东西呢？就像我们前面所讲的，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。	As soon as Yuanwu Keqin heard it, his spiritual faculty was suddenly stirred. Encountering the word “voice” in Wuzu Fayan's saying, “only to let her beloved recognize her voice,” he suddenly attained great awakening. Is this not sound? This is the manifestation of intrinsic nature. Apart from intrinsic nature, what else is there? As we explained earlier, no shadow can be apart from a mirror. Once apart from the mirror, where could there be a shadow? Everything without exception is the functioning and manifestation of the true nature.
良价禅师虽然有悟处，但还未彻底，他又问云岩禅师：“某甲有余习未尽？”我还有许多习气，尚未除尽吗？云岩则反问：“汝曾作什么来？”你曾经作过什么？也就是说，你黏着的是什么东西呢？良价说：“圣谛亦不为。	Although Chan Master Liangjie had some awakening, it was not yet complete. He again asked Chan Master Yunyan, “Does this humble person still have residual habitual tendencies that have not been exhausted?” In other words: Do I still have many habitual tendencies that have not yet been eliminated? Yunyan countered, “What have you ever done?” That is, what is it that you are clinging to? Liangjie said, “I do not even engage in the noble truths.”
”这就是无为，一点也不着，圣谛也不着，一切都不着，连不着也不着。云岩进一步问道：“还欢喜也	This is non-contrivance: not attached to anything at all, not even attached to the noble truths; attached

未？”你还有欢喜心吗？良价说：“欢喜则不无。如粪扫堆头，拾得一颗明珠。”其意是描述开悟的心情，就像在粪堆里拾得一颗明珠一样欢喜。有欢喜就是法执。这就是余习，还有欢喜在。意未尽、情未空、有所得，就不是彻悟了。	to nothing, and not even attached to nonattachment. Yunyan went on to ask, “Do you still feel joy?” Liangjie replied, “Joy is not absent. It is like finding a bright pearl atop a heap of sweepings from a latrine.” This describes the feeling of awakening: the joy is like finding a bright pearl in a dung heap. To have joy is attachment to dharmas. This is a residual habitual tendency: joy still remains. When intention is not exhausted, emotional attachment is not emptied, and there is something gained, it is not thorough awakening.
后来，良价禅师辞别云岩禅师，临别时，又问：“百年后，忽有人问：‘还邈得师真否？’如何祇对？”真，就是画像。师真，就是师父的画像。	Later, Chan Master Liangjie took leave of Chan Master Yunyan. At their parting, he again asked, “After you have passed away, if someone suddenly asks, ‘Can you still portray your teacher’s true likeness?’ how should I answer?” “True likeness” means a portrait; the teacher’s true likeness means the master’s portrait.
邈得师真，字面意思是看得到师父的画像，这里是指得到师父的真传，像师父一样透脱。这句话的意思是：师父您老人家圆寂之后，若有人问我，你还能见到你师父吗？我如何对他说呢？云岩沉默良久。然后说：“只这是”。	Literally, “portray your teacher’s true likeness” means to see the master’s portrait. Here it refers to receiving the master’s true transmission and being as thoroughly free as the master. The question means: After you, Master, enter parinirvāṇa, if someone asks me whether I can still see my teacher, how should I reply? Yunyan remained silent for a long while. Then he said, “Just this is it.”
意思是：你对问话人讲，就是这个！诸位，云岩禅师说的“这个”是什么呢？我回答你的这个，就是你问的这个！你所见到的东西、听到的声音、嗅到的气味等等，无一不是这个！但良价听后，却是沉吟，他还没领会此话的含义。	This means: Tell the questioner, “Just this!” Everyone, what is this “this” of which Chan Master Yunyan spoke? This with which I answer you is precisely this for which you ask! The things you see, the sounds you hear, the smells you smell, and so forth—none is other than this. But after hearing this, Liangjie pondered over it; he had not yet understood its meaning.
云岩禅师便说：“价阇黎！承当个事，大须审细。”个事，指开悟见性这件事。良价啊！你要承当开悟见性这样的大事，还要审慎仔细啊！可不能这样马马虎虎的。因为良价禅师到这个时候还是有疑惑。所以说，他还是不究竟的。	Chan Master Yunyan then said, “Acharya Jie, in taking up this matter, you must be exceedingly careful and thorough.” This matter refers to awakening and seeing one’s true nature. Liangjie, in taking up such a great matter as awakening and seeing your true nature, you must be prudent and meticulous; you must not be so careless. At that point, Chan Master Liangjie still had doubts. Therefore, he had not yet reached the ultimate.

后来，良价禅师过河的时候，低头卷裤腿，看见水中自己的影子，才豁然大悟。这时他才会出云岩祖师所说“只这是”的含义。过去他只悟到法身无相，是一丝不挂、一尘不染的。却不知道，一切色相都是自体。他只悟到无声就是有声，无就是有。还未悟到一切声音都是无声，有就是无。良价禅师过水睹影，才大悟了，他随即做了个偈子：	Later, while crossing a river, Chan Master Liangjie lowered his head to roll up his trouser legs and saw his own reflection in the water. Only then did he suddenly attain great awakening. At this point he understood the meaning of Patriarch Yunyan’s words, “Just this is it.” Previously, he had understood only that the dharmakāya (Dharma body) is formless, utterly bare and unstained by a single speck of dust. Yet he did not know that all forms are the self-nature itself. He had understood only that soundlessness is sound, and that emptiness is presence. He had not yet understood that all sounds are soundless, and that presence is emptiness. Upon seeing his reflection in the water, Chan Master Liangjie attained great awakening and immediately composed this verse:
切忌从他觅，迢迢于我疏。	“Do not seek it from others; it will then be far removed from you.
我今独自往，处处得逢渠。	I now go on alone, yet everywhere I encounter it.
渠今正是我，我今不是渠。	It now is precisely I, yet I am not precisely it.
应须恁么会，方得契如如。	One must understand in this way in order to accord with suchness.”
这个偈子的意思是什么呢？“切忌从他觅”，我们修法学道不要向外驰求，不要向别人求。听别人讲解的均不是，求佛求法更不是。只有向内求、求自己，要自己悟出来才是真实的。	What does this verse mean? “Do not seek it from others” means that in cultivating the Dharma and studying the Way, we should not seek outwardly or seek from others. What others explain is not it; seeking the Buddha or seeking the Dharma is even less so. One must seek inwardly, seek oneself. Only awakening for oneself is genuine.
倘若你向外寻找、向外求，则“迢迢于我疏”，就与自性千里迢迢、相距甚远了。	If you search outwardly and seek externally, then “it will be far removed from you”: you will be separated from intrinsic nature by a vast distance.
“我今独自往”，现在我无论到什么地方，无论在什么时间，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。	“I now go on alone” means that now, wherever I go and at whatever time, I neither grasp nor reject external things. Everything is “alone,” absolute; there is no longer any duality or relativity.
假如能这样，那就“处处得逢渠”，就处处时时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，一切事物无一不是我的影子，统统是我的显现。	If this is possible, then “everywhere I encounter it”: at all places and times, this absolute true mind can manifest, and at all places and times one can see the true nature of suchness (tathatā). “It now is precisely I”: it refers to the reflection. Mountains,

	rivers, the great earth, the sun, moon, stars, and all things without exception are my reflections; all are my manifestations.
但“我今不是渠”，我这法身是无相的，虽然影子都是我的显现，但我不是影子。也就是说，虽然这一切相无不都是我，但我并不是一切相，因为法身是无相的。你就是把这一切相统统都拿走，因其皆不是我，也与我无损。	Yet “I am not precisely it”: this dharmakāya (Dharma body) of mine is formless. Although all reflections are my manifestations, I am not the reflections. That is, although none of all these forms is other than I, I am not all these forms, because the dharmakāya (Dharma body) is formless. Even if you were to remove all these forms, since none of them is I, I would suffer no loss.
因此，不要着在相上，一切相都不可得，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 become attached to appearances. All appearances are unobtainable; not establishing a single dharma is correct. “One must understand in this way in order to accord with suchness” means that practitioners should understand in this manner. Only then can the true mind abide constantly and accord with suchness that is unmoving, without being swayed by any circumstance or object.
因是之故，古德曰：“青青翠竹，尽是法身；郁郁黄花，无非般若。”宇宙万有哪一样不是法身呢？都是法身的作用、法身的显现。此即云岩禅师所说的“只这是”。禅师家常说：“拈一茎草，就是丈六金身”，其道理就在于此。	For this reason, an ancient worthy said: “The verdant bamboo is wholly the dharmakāya (Dharma body); the lush yellow flowers are nothing but prajñā.” What in the universe is not the dharmakāya (Dharma body)? All are the functioning and manifestation of the dharmakāya (Dharma body). This is what Chan Master Yunyan called “just this.” Chan masters often say, “To pick up a single blade of grass is the golden body one zhang and six chi tall.” This is the principle behind it.
但这里大须仔细，不可颟顸笼统，不可执著色相就是法身，从而颠倒造业，以致受累无穷。大珠慧海禅师在《顿悟入道要门论》中说：“迷人不知法身无相，应物现形。遂唤‘青青翠竹，尽是法身；郁郁黄花，无非般若’。	But here one must be exceedingly careful. One must not be vague and indiscriminate, nor cling to material appearances as the dharmakāya (Dharma body), thereby creating karma in confusion and bringing endless suffering upon oneself. Chan Master Dazhu Huihai says in The Essential Gateway to Entering the Way Through Sudden Awakening: “Deluded people do not know that the dharmakāya (Dharma body) is formless and manifests forms in response to things. Thus they call the verdant bamboo wholly the dharmakāya (Dharma body), and the lush yellow flowers nothing but prajñā.

黄花若是般若，般若即同无情；翠竹若是法身，法身即同草木。如人吃笋，应总吃法身也。	If yellow flowers are prajñā, then prajñā is no different from insentient things. If green bamboo is the dharmakāya (Dharma body), then the dharmakāya (Dharma body) is no different from grass and trees. When people eat bamboo shoots, they ought to be eating the dharmakāya (Dharma body) as well.”
”这段话岂不是推翻了上面所说的“性就是相、相就是性，性相不二”的法则吗？不是的！大珠和尚是怕我们错认了定盘星，一听说宇宙万有都是法身的显现，就着在色相上，把镜中显现的影子当做真实。	Does this passage not overturn the principle stated above—that nature is appearance, appearance is nature, and nature and appearance are nondual? No, it does not. Venerable Dazhu feared that we might take the wrong thing as our point of reference: upon hearing that all things in the universe are manifestations of the dharmakāya (Dharma body), we might become attached to material appearances and take the reflections appearing in a mirror to be real.
这就像禅师家所说：错认驴鞍桥作阿爷下巴颏。既然山河大地、日月星辰、草木丛林皆是自性，而自性是真实不虚的，是亘古至今长存的，那么，就把这些色相也当做实有，执著不舍、贪取不已，这岂不是造业受报、长溺生死、永无了期了吗？所以，要加以棒喝，打破这个迷梦，以便认清实相无相，而见本性之妙用。	This is like the Chan saying: “Mistaking a donkey’s saddle bridge for one’s father’s chin.” Since mountains, rivers, the great earth, the sun, moon, stars, grasses, trees, and forests are all intrinsic nature, and intrinsic nature is true and not false, enduring from ancient times to the present, one may then take these material appearances to be truly existent, clinging to them and grasping at them without end. Would this not mean creating karma and undergoing its retribution, remaining forever submerged in birth and death, with no end in sight? Therefore, blows and shouts must be applied to shatter this deluded dream, so that one may recognize that true reality is without appearance and see the wondrous functioning of one’s intrinsic nature.

法身虽然无相，但法身不是顽空，它是妙有真空，是客观存在。所以，它能生万法，能应物现形、随缘起用。就像镜和影一样，因镜光故，能现诸影。又因镜、影不相离故，则说镜即是影、影即是镜。	Although the dharmakāya (Dharma body) is formless, it is not a dead emptiness. It is wondrous presence within true emptiness; it exists objectively. Therefore, it can give rise to all phenomena, manifest forms in response to things, and function according to conditions. It is like a mirror and its reflections: because of the mirror's radiance, all reflections can appear. And because the mirror and its reflections are inseparable, one says that the mirror is the reflection and the reflection is the mirror.
但影子毕竟不可得，绝不能执著影子为实有，把影子执实了，错认影子实实在在就是镜子。所谓“影即镜”者，是取其“不离”之意而已。因为离镜就无影、离影就无镜，所以才说，见影即是见镜。法身和色相亦复如是。	Yet reflections are ultimately unobtainable. One must never cling to them as truly existent, taking them as real and mistakenly believing that they are, in truth, the mirror itself. When it is said that “the reflection is the mirror,” this merely conveys their inseparability. Since without a mirror there can be no reflection, and without a reflection there can be no mirror, it is said that seeing a reflection is seeing the mirror. The dharmakāya (Dharma body) and material appearances are likewise.
色相固是法身所显现，但色相无自体、无自性，皆因缘所成，犹如空花水月般不可得，不能执为实有，更不能把这些色相实实在在地当做是法身。一切色相只不过是法身显现的妙用而已。	Material appearances are indeed manifested by the dharmakāya (Dharma body), but they have no independent substance and no intrinsic nature. They are all formed through causes and conditions and, like flowers in empty space and the moon reflected in water, are unobtainable. They must not be grasped as truly existent, much less taken in all actuality to be the dharmakāya (Dharma body). All material appearances are merely the wondrous functioning manifested by the dharmakāya (Dharma body).
教下把色相和法身的关系谓之“不即不离”。不即者，就是说色相不过是幻影，并不是真实的法身。不离者，是指离相无性、离境无心，犹如离影则无镜、离波则无水一样。这个“不即不离”，旨在说明心性和色相的关系。	The doctrinal teachings call the relationship between material appearances and the dharmakāya (Dharma body) “neither identical nor separate.” “Not identical” means that material appearances are merely illusory reflections, not the true dharmakāya (Dharma body). “Not separate” means that apart from appearances there is no intrinsic nature, and apart from objects there is no mind—just as without reflections there is no mirror, and without waves there is no water. “Neither identical nor separate” is intended to

	explain the relationship between mind-nature and material appearances.
我们人的真性是非有而非空、非空而非有的圆妙灵性，既不着有、也不着空，既不着空、也不着有。说空之时，充满虚空、周遍法界；说有之时，一丝不挂、纤毫不立。	Our true nature is a perfectly wondrous spiritual awareness that is neither existent nor empty, neither empty nor existent. It clings neither to existence nor to emptiness, neither to emptiness nor to existence. When spoken of as empty, it fills all space and pervades the dharma realm; when spoken of as existent, it is utterly bare, with not the slightest thing established.
若能这样应用、这样理解，方于真空妙有的宗旨有少分相应。更进一步讲，非但影子不可得、不可执著，就是镜子——我们的法身，也不可执著。因为一有执著，就有了偏向。一有偏向，就必有做作之处。宗下谓之“圣堕”。因为你执著了法身，就是法执，就不究竟了。	Only if one can apply and understand it in this way is one slightly in accord with the central principle of true emptiness and wondrous presence. Going further, not only are reflections unobtainable and not to be clung to; the mirror itself—our dharmakāya (Dharma body)—must not be clung to either. For once there is attachment, there is partiality. Once there is partiality, there must be contrivance. In the Chan school, this is called “falling into sainthood.” For if you cling to the dharmakāya (Dharma body), that is attachment to dharmas, and it is not ultimate.
这里不妨再举一则公案，以资证明。有一次，雪峰义存禅师上堂示众，他说：“要会此事，犹如古镜当台，胡来胡现、汉来汉现。”这是什么意思呢？这是说我们的法身、我们的真性，就像古来的镜子一样。	Let us cite another koan as proof. Once, Chan Master Xuefeng Yicun addressed the assembly, saying: “To understand this matter is like an ancient mirror set upon its stand: when a Hu person comes, a Hu person appears; when a Han person comes, a Han person appears.” What does this mean? It means that our dharmakāya (Dharma body), our true nature, is like an ancient mirror.
为什么要比做古镜呢？因为我们这个法身是从无始以来就有的，而不是从今天开始，所以谓之古。又因光明无量、朗照十方、无有障碍故，所以比做镜。这面古镜应物现形。	Why compare it to an ancient mirror? Because this dharmakāya (Dharma body) has existed since beginningless time; it did not begin today, and thus is called ancient. Moreover, because its light is immeasurable, illuminating the ten directions without obstruction, it is compared to a mirror. This ancient mirror manifests forms in response to things.
照多大的物，就现多大的影；照什么样的人，就现什么样的形——胡来胡现、汉来汉现。义存禅师开示大家，我们的法身就是这样的妙体，就有这样的妙用。	Whatever size the object it reflects, a reflection of that size appears; whatever kind of person it reflects, a corresponding form appears—when a Hu person comes, a Hu person appears; when a Han person comes, a Han person appears. Chan

	Master Yicun instructed everyone that our dharmakāya (Dharma body) is such a wondrous essence and has such wondrous functioning.
这时，他的弟子玄沙禅师站出来问道：“忽遇明镜来时如何？”这是说，开悟见性的人来了，又如何现呢？雪峰禅师说：“胡汉俱隐。”意思是一切相都没有了、都隐没掉了。玄沙禅师说：“老和尚脚跟犹未点地在。	At that point, his disciple Chan Master Xuansha stepped forward and asked, “What if a bright mirror itself comes?” That is, if one who has awakened and seen one’s true nature comes, how does the mirror manifest? Chan Master Xuefeng said, “Hu and Han both disappear.” This means that all appearances vanish and recede. Chan Master Xuansha said, “Old Master, your heels have not yet left the ground.”
”为什么呢？因为虽然一切俱隐，但还有镜在啊！而且，一切俱隐并不是空无所有，而是妙用重重，般若味重重嘛。所以说，“胡汉俱隐”这个答话还不究竟。后来，有位老宿下语说：“打破镜来相见。”意思是，法身也不可执著，法身也化空无着了。	Why? Although everything has disappeared, the mirror still remains. Moreover, the disappearance of everything is not a blank nothingness; it contains layer upon layer of wondrous functioning and layer upon layer of the flavor of prajñā. Therefore, the reply “Hu and Han both disappear” is still not ultimate. Later, an old master commented, “Break the mirror, then come and meet me.” This means that the dharmakāya (Dharma body), too, must not be clung to; it too must dissolve into emptiness, leaving nothing to grasp.
洞山禅师说“我今不是渠”，就抹掉了一切法相的影子，虚空粉碎、大地平沉，一切都消殒无存、化为乌有了。非但如此，连我(即法身)也不立。	Chan Master Dongshan said, “yet I am not precisely it,” thereby wiping away the reflections of all dharma appearances. Empty space is shattered, the great earth sinks level, and everything is extinguished and disappears into nothingness. Not only that: even I—the dharmakāya (Dharma body)—is not established.
非但不立法身，连不立也不立，所谓“非法、非非法”，这才是大悟、才是究竟。这个公案如此深邃，我们修道人也要这样悟、这样解、这样证。《心经》讲得很深刻，我们真能把《心经》研究通，佛经三藏十二部就都能透彻无疑了。	Not only is the dharmakāya (Dharma body) not established; even non-establishment is not established. This is what is meant by “not dharma, not non-dharma.” Only this is great awakening; only this is ultimate. This koan is so profound. We practitioners must awaken, understand, and realize in this way. The Heart Sūtra expounds this very deeply. If we can truly penetrate the Heart Sūtra, we will thoroughly understand the Tripiṭaka and the twelve divisions of the Buddhist canon without doubt.

有些人可能对上面的公案，以及“渠今正是我，我今不是渠”感到难以理会。禅宗讲的是无我无人，正像《金刚经》所说：无我相、无人相、无众生相、无寿者相。	Some people may find the koan above, and the saying “It now is precisely I, yet I am not precisely it,” difficult to comprehend. The Chan school teaches no self and no person, just as the Diamond Sūtra says: no mark of self, no mark of person, no mark of sentient being, and no mark of life span.
可是这里面又有渠又有我，这究竟成什么禅呢？所以感到晦涩难懂。大慧宗杲禅师未开悟时，在湛堂会下作侍者。他读了这首偈子也起了疑，“有个渠、又有个我，成什么禅？”就去问湛堂。湛堂老人说：“你更举看。	Yet here there is both “it” and “I.” What kind of Chan is this? Thus it seems obscure and difficult to understand. Before Chan Master Dahui Zonggao awakened, he served as an attendant under Zhantang. On reading this verse, he too gave rise to doubt: “There is an ‘it,’ and there is an ‘I’—what kind of Chan is this?” So he went to ask Zhantang. The elder Zhantang said, “Recite it again.”
”大慧宗杲禅师刚要开口举说这个公案，湛堂禅师一把把他推出去说：“你举话，也未会。”湛堂禅师的真实用意并不是要大慧杲禅师把公案的经过始末举说一遍，也不是教他念念这么许多文字，而是在未举之前，一念不生时，看是什么？！一旦明白了这个真心，在这里猛着精彩，就是见性！	Just as Chan Master Dahui Zonggao was about to recite this koan, Chan Master Zhantang seized him and pushed him out, saying, “Even when you recite it, you still do not understand.” Chan Master Zhantang’s true intention was not for Dahui Zonggao to recount the entire course of the koan, nor was he teaching him to keep thinking of all these words. Rather, before he recited it, when not a single thought had arisen, what was that? Once one understands this true mind and vigorously applies oneself here, that is seeing one’s true nature.
宗下公案的妙用，就是教你在起疑的时候，回光返照，照见本来，这就是悟道，这就是见性，并没有什么玄妙的地方。不要认为见性是有个什么东西可以看到。认为有东西可看到，那就不是。	The wondrous functioning of koans in the Chan school is to teach you, when doubt arises, to turn the light inward and see what is original. This is realizing the Way; this is seeing one’s true nature. There is nothing mysterious about it. Do not suppose that seeing one’s true nature means seeing some thing. If you think there is something to be seen, that is not it.
因为法身无相，它就是个灵知，有东西就不是了。但反过来说，虽然法身无相，但它是真空妙有，是个万能体，能成一切事，能生万法，能应缘起用，能应缘接物，所以，它又不离诸相。	For the dharmakāya (Dharma body) is formless; it is numinous knowing. If there is a thing to grasp, that is not it. Conversely, although the dharmakāya (Dharma body) is formless, it is true emptiness and wondrous presence, an all-capable essence: it can accomplish all affairs, give rise to all phenomena, function in response to conditions, and respond to conditions in engaging with things. Thus, it is not separate from all appearances.

我们前面说过，这个法身真如，我们自己见到、证到之后，就等于做了主人公。那么，我们就不妨利用识神，令它听我指挥，用它来利生，用它来待人接物等等。我们可以利用识神做一切事情。	As we said earlier, after we ourselves have seen and realized this dharmakāya (Dharma body) of suchness (tathatā), it is as though we have become the master. Then we may make use of consciousness-spirit, directing it at our command, using it to benefit living beings and to deal with people and circumstances, among other things. We may use consciousness-spirit to do all things.
假如光是真如佛性，就像镜子照物一样，如如不动，那么一切事情如何能成就呢？所以，镜子照物之后，分别影子就是识神的事情了。	If there were only suchness (tathatā) and Buddha-nature, like a mirror reflecting objects while remaining thus and unmoving, how could any affairs be accomplished? Therefore, after the mirror reflects objects, distinguishing the reflections is the work of consciousness-spirit.
我们学佛修行，大家都要见性，诸位要来听法，这都是在利用识神，是主人指挥这个仆人做事。所以，认识了真性之后，并不是僵硬地死守，而是活泼泼地起无穷妙用。你识得主人之后，能利用仆人，仆人也就不离主人。	When we study and practice Buddhism, all of us must see our true nature; when you come to hear the Dharma, this too makes use of consciousness-spirit. The master directs this servant to do its work. Thus, after recognizing true nature, one does not rigidly cling to it in a lifeless way, but gives rise to inexhaustible wondrous functioning, alive and vibrant. Once you recognize the master, you can make use of the servant, and the servant is then not separate from the master.
这样，处处皆是真心的妙用。真正识得真性之后，一切色相、一切事物都由你指挥、由你使用，也毫不粘情着物。不着相就是起妙用，这叫大机大用。《金刚经》显一物不立、一丝不挂、一尘不染。《弥陀经》显妙相庄严。	In this way, everywhere is the wondrous functioning of the true mind. Once one has truly recognized true nature, all material appearances and all things may be directed and used by you, without the slightest emotional attachment to things. Not clinging to appearances is precisely the arising of wondrous functioning; this is called great capacity and great functioning. The Diamond Sūtra reveals that not a single thing is established, that one is utterly bare and unstained by a single speck of dust. The Amitābha Sūtra reveals wondrous appearances and adornment.
这就是说，由真空之体能起妙用，且妙用无边。所以，妙相就是真空，真空就是妙相；庄严就是无相，无相就是庄严。妙相庄严就是真空无相。	This means that from the essence of true emptiness wondrous functioning can arise, and that this wondrous functioning is boundless. Therefore, wondrous appearances are true emptiness, and true emptiness is wondrous appearances; adornment is formlessness, and formlessness is adornment. Wondrous appearance

	and adornment are true emptiness and formlessness.
综上所述，《心经》所说的“无眼耳鼻舌身意，无色声香味触法，无眼界、乃至无意识界”这段文，是破凡夫知见的。佛慈悲心重，希望凡夫能从执著这十八界为实有的迷误中醒悟过来，认识到六根、六尘、六识十八界，根本就是空无所有，一切都是自性的作用，从而悟到本来，当下见性。此乃是佛以悲心救度凡夫脱离迷情也。	To summarize, the passage in the Heart Sūtra that says, “No eye, ear, nose, tongue, body, or mind; no forms, sounds, smells, tastes, tactile objects, or dharmas; no eye realm, up to and including no mind-consciousness realm” refutes the views of ordinary beings. The Buddha’s compassion is profound. He hopes that ordinary beings may awaken from the deluded error of clinging to the eighteen realms as truly existent, recognize that the six sense faculties, six sense objects, and six consciousnesses—the eighteen realms—are fundamentally empty and nonexistent, and understand that all are functions of intrinsic nature. Thus they awaken to what is original and see their true nature directly. This is the Buddha’s compassionate deliverance of ordinary beings from deluded attachment.
接下来，《心经》又说：	Next, the Heart Sūtra says:
无无明，亦无无明尽，乃至无老死，亦无老死尽。这是度缘觉的。缘觉是从十二因缘上悟道，这段文是破缘觉所执著的十二因缘法。十二因缘法也属于五蕴总法的范围，五蕴既空，十二因缘法也根本不能着实。	“There is no ignorance, nor the ending of ignorance; up to and including no old age and death, nor the ending of old age and death.” This is to liberate the pratyekabuddhas. Pratyekabuddhas awaken to the Way through the twelve links of dependent origination. This passage refutes their attachment to the dharma of the twelve links of dependent origination. The dharma of the twelve links of dependent origination also falls within the overall framework of the five aggregates. Since the five aggregates are empty, the dharma of the twelve links of dependent origination cannot be regarded as truly real either.
天台宗所分的藏、通、别、圆四教中，藏教的中乘圣人就是缘觉，大乘是佛菩萨，小乘是声闻(即罗汉)。佛在世的时候，为缘觉乘开示了十二因缘法。缘觉圣人看见花开花落，就悟道了。	Among the four teachings distinguished by the Tiantai school—Tripiṭaka, Shared, Distinct, and Perfect—the sages of the middle vehicle in the Tripiṭaka teaching are pratyekabuddhas; the Great Vehicle consists of Buddhas and bodhisattvas, while the Lesser Vehicle consists of śrāvakas, that is, arhats. When the Buddha was in the world, he expounded the dharma of the twelve links of dependent origination for the pratyekabuddha

	vehicle. When pratyekabuddha sages see flowers bloom and fade, they awaken to the Way.
因为花不常好、月不常圆、人不长寿，都短暂得很，好不了多久，所以都不可得。他们就是从因缘所生法而觉悟的，故称为缘觉。但是他们只能了分段生死，还不能了变易生死，还没有到佛的境界。	Because flowers do not remain beautiful forever, the moon is not forever full, and human life is not long-lasting, all are exceedingly brief and cannot remain so for long; therefore, none can be obtained. They awaken through dharmas arising from causes and conditions, and are thus called pratyekabuddhas. Yet they can only be liberated from segmented birth and death; they cannot yet be liberated from transformational birth and death, nor have they reached the Buddha's state.
佛说般若经，其中包括这部《心经》，就是度中、小乘圣人回小向大的。佛广说般若空慧之理，为他们开示，过去所讲的十二因缘法，都是真空所显，都不能执为实有。若执为实有，就是法执，就不能了变易生死，就不能成佛。不能住一切相，一切皆不可得。从而，荡其执情，使他们彻悟，以证到佛果。	When the Buddha taught the prajñā sūtras, including the Heart Sūtra, it was to guide sages of the middle and lesser vehicles away from the lesser and toward the greater. The Buddha extensively expounded the principle of prajñā's wisdom of emptiness, explaining to them that the dharma of the twelve links of dependent origination previously taught is all revealed by true emptiness and cannot be grasped as truly existent. If it is grasped as truly existent, that is attachment to dharmas; then one cannot be liberated from transformational birth and death or attain Buddhahood. One must not abide in any appearance; nothing whatsoever can be obtained. In this way, he swept away their attachments, enabling them to awaken thoroughly and realize Buddhahood.
前面我们曾讲到，上根利智的凡夫，一旦了悟到诸法空相，当下就可成佛。心无所住，真心就常明。心一有所住，就利令智昏了，这叫做“情生智隔”。情见、爱着一生起，智慧就被遮盖、被隔断了，总不得自在。	As we mentioned earlier, ordinary beings of superior capacities and keen wisdom can become Buddhas immediately once they awaken to the empty characteristics of all dharmas. When the mind abides nowhere, the true mind remains ever luminous. Once the mind has something on which to abide, desire clouds discernment; this is called “when emotional attachments arise, wisdom is blocked.” When views based on emotional attachment and clinging arise, wisdom is covered over and cut off, and one can never be free and at ease.
因为心被物境所迷，执了相，有所贪着，从而患得患失、烦恼多端。所谓不自在者，皆因心为物转之故。我	Because the mind is deluded by objects and circumstances, grasps at appearances, and becomes attached, it suffers from worries over gain

们现在明白了，“诸法空相”，“空相”的“相”作“义”讲，即“诸法皆空之义”。	and loss and from countless afflictions. Those who are not free and at ease are so because their minds are turned by things. We now understand that, in the phrase “all dharmas are marked by emptiness,” the Chinese character xiang ( ) means “meaning”—that is, the meaning that all dharmas are empty.
所有一切相都是幻相、都是假相，仅一时之用而已，都不可得，所以不要执著它。心里面一点也不系念它、一点也不住着它，用物而不为物所用、转物而不为物所转，那就会在一切事缘上得大自在。真成道者，就是饥来吃饭、困来打眠，一点事都没有。	All appearances are illusory and provisional appearances, useful only temporarily; none can be obtained, so do not cling to them. Do not hold them in mind at all, and do not abide in them in the least. Use things without being used by them; turn things without being turned by them. Then, amid all affairs and conditions, one will attain great freedom and ease. One who has truly realized the Way simply eats when hungry and sleeps when tired, with not a single concern.
从前，有位古德开示众人。他说：穿衣吃饭就是了，举心动念就不是了。	In former times, an ancient worthy instructed an assembly. He said, “Simply putting on clothes and eating is it; the moment you stir the mind or give rise to a thought, you miss it.”
有人问：穿衣、吃饭，哪一个不会？可为什么都不能了呢？这是因为凡夫穿衣，总要百般的挑剔，或是衣料不满意，或是花色不美，或是款式不好等等，心生种种烦恼。	Someone asked, “Who does not know how to put on clothes and eat? Why, then, are we still not liberated?” This is because, when ordinary beings dress, they are always excessively particular: perhaps they are dissatisfied with the fabric, perhaps the pattern is unattractive, perhaps the style is unsuitable, and so forth. Thus, all sorts of afflictions arise in their minds.
吃饭呢？也是这样，百般地挑剔，喜欢这个、厌憎那个，总为物缘所缠绕，心总不得自在，故名众生。这就叫做“情生智隔”。反过来，“智生情隔”就好了。	Eating is the same: they are endlessly particular, liking this and loathing that, always entangled by objects and conditions, and their minds can never be free and at ease. For this reason, they are called sentient beings. This is what is meant by “when emotional attachments arise, wisdom is blocked.” Conversely, it is good when “wisdom arises and emotional attachments are blocked.”
我们有般若大智慧，知道一切诸法都不可得，心不系念，随缘接物，不贪取、不做作，哪还有什么念呢？我们若真能随缘，今天缘来了，当上我们就上；明天缘尽了，当下我们就下，心里面一点也不去盘算计较，不是上了就喜、下了则忧，那就得大自在了，就得真实受用了。	We possess the great wisdom of prajñā and know that all dharmas cannot be obtained. If the mind does not hold to thoughts and responds to things according to conditions, neither grasping nor contriving, what thoughts could remain? If we can truly accord with conditions, then when conditions arise today and we are put in a position, we take up

	that position; when conditions end tomorrow and we are removed from it, we step down immediately. If we do not calculate or contend inwardly in the least—not rejoicing when we rise or grieving when we fall—then we attain great freedom and ease and gain true benefit.
学佛最要紧的是在事上的运用。如果只是烧香拜佛，求佛赐给我们什么东西，那就不是真正信佛，而是被神佛所困扰了。信佛就是要信我们的自性佛和过去的古佛一样，没有两样，就会放下一切，求我们自己。	The most important thing in learning Buddhism is applying it in the midst of affairs. If one merely burns incense and bows to the Buddha, asking the Buddha to grant something, that is not truly believing in the Buddha; rather, one is troubled by gods and Buddhas. To believe in the Buddha is to trust that our own Buddha of intrinsic nature is no different from the ancient Buddhas of the past. Then we can let go of everything and seek within ourselves.
因为我们晓得一切作为都是佛性的作用，那么，我们就要利用这个佛性，获得在事上的运用。无论是待人接物，还是做任何事，都尽管做，而不着相。	Because we know that all activity is the functioning of Buddha-nature, we must make use of this Buddha-nature and apply it in the midst of affairs. Whether dealing with people and things or undertaking any task, simply do what must be done without clinging to appearances.
我们工作时，尽我一技之能，为众生服务，利益众生，一点也不着相，成功了不喜，失败了不忧。因为我们已尽己之能了，而不是马马虎虎、敷衍了事。同时，因为自己没有私心，尽己之能为众人做事，所以在处理家庭中或社会上一切事情时，都会恰到好处。只有这样在事上运用，才是真正学佛，才得真实受用，才能得大自在。	When we work, we should use all our skills to serve sentient beings and benefit them, without clinging to appearances in the least. Do not rejoice at success or grieve at failure. Having already done our utmost, we have not been careless or merely perfunctory. At the same time, because we have no selfish motives and do our utmost for everyone, we will handle all matters in the family and society appropriately. Only such application in the midst of affairs is genuine Buddhist practice; only then do we gain true benefit and attain great freedom and ease.
现在，社会上很多人认为学佛是迷信，其实他们自己才是迷信。因为他们迷恋世间的色相。明明世间诸法都是空相，了不可得，但他们却认为是真的可得，所以无止境地追求，从而造业受报。所以说，是他们自己实实在在地迷。	Nowadays, many people in society think that learning Buddhism is superstition, but in fact they themselves are superstitious. They are infatuated with the forms and appearances of the world. Though it is clear that all worldly dharmas are empty characteristics and utterly unobtainable, they take them to be truly obtainable and pursue them without end, thereby creating karma and

	undergoing karmic retribution. Thus, they themselves are truly deluded.
另外，我们也要看到，确实有些佛教徒是迷信的人，因为他们不明白佛教的真谛所在，而是在那里烧香拜佛求佛，求人天福报，心外求法，迷真认假，执妄为真，所以说他们是迷信的人。	In addition, we must recognize that some Buddhists are indeed superstitious, because they do not understand the true meaning of Buddhism. Instead, they burn incense, bow to the Buddha, and beg the Buddha for blessings in the human and deva realms. They seek dharma outside the mind, mistake the false for the true, and grasp delusion as reality. Thus, they are called superstitious.
真正学佛的修行人，不是求佛，而是求自己，不断地打扫清除自己的习气。因为我们有执著色相的习气在，所以一碰到事缘就会着相。我们要时时刻刻地和自己做斗争，革自己的命。因此之故，我们不是迷信，而是真正的智信。	A practitioner who truly studies Buddhism does not seek the Buddha but seeks within themselves, continually sweeping away and eliminating their habitual tendencies. Because we have habitual tendencies of clinging to forms and appearances, we grasp at appearances whenever we encounter affairs and conditions. We must struggle with ourselves at every moment and revolutionize ourselves. For this reason, we are not superstitious; we possess genuine wisdom-faith.
一旦凡夫明白了诸法空相，当下就可成佛，何况中乘圣人呢！中乘圣人能明白十二因缘法根本不可得，他也就成佛了。缘觉，顾名思义，是由观察因缘而觉悟的。因缘有助缘和攀缘之分。助缘是帮助之缘，攀缘是攀附之缘。	Once ordinary beings understand the empty characteristics of all dharmas, they can become Buddhas immediately—how much more so sages of the middle vehicle! If sages of the middle vehicle can understand that the dharma of the twelve links of dependent origination is fundamentally unobtainable, they too become Buddhas. As its name suggests, a pratyekabuddha is one who awakens by observing causes and conditions. Causes and conditions may be distinguished as supportive conditions and grasping conditions. Supportive conditions are conditions that assist; grasping conditions are conditions to which one clings.
助缘是说，我们人本来不迷糊，但偏偏有了这个缘，而助成了自迷。这是哪些缘呢？就是无明缘行、行缘识、识缘名色、名色缘六入、六入缘触、触缘受、受缘爱、爱缘取、取缘有、有缘生、生缘老死。	Supportive conditions mean that people are not originally muddled, but that a certain condition happens to arise and assists their self-delusion. What conditions are these? They are ignorance conditioning formations, formations conditioning consciousness, consciousness conditioning name-and-form, name-and-form conditioning the six sense bases, the six sense bases conditioning contact, contact conditioning feeling, feeling

	conditioning craving, craving conditioning grasping, grasping conditioning becoming, becoming conditioning birth, and birth conditioning old age and death.
这十二因缘就成为十二种助缘，帮助人入迷、入昏昧。它包括了过去、现在、未来三世的起惑、造业、受生等一系列因果，周而复始，以至于无穷。下面我们就把这十二因缘一个个地讲一下：	These twelve links of dependent origination thus become twelve kinds of supportive conditions, helping people enter delusion and obscurity. They encompass a series of causes and effects—giving rise to delusion, creating karma, and receiving birth—throughout the past, present, and future three divisions of time, revolving again and again without end. We shall now explain these twelve links of dependent origination one by one:
无明：就是我们平常人所说的糊涂、不明真理。由糊涂之助缘，就有妄行了，无明是帮助我们妄行的。我们之所以妄行，皆因无明之故，所以谓之无明缘行。无明并不是有个实在的东西，它是妄觉、是迷惑、是贪　痴等等烦恼。我们怎么样打破它呢？只要一觉悟，无明就破了。若不明真理，就有了妄行，此即“无明缘行”。	Ignorance means what ordinary people call muddleheadedness: not understanding the truth. Through the supportive condition of muddleheadedness, deluded activity arises; ignorance assists our deluded activity. We engage in deluded activity because of ignorance, and so it is called “ignorance conditions formations.” Ignorance is not something truly existent. It is mistaken awareness, delusion, and afflictions such as greed, anger, and ignorance. How do we break through it? Once we awaken, ignorance is broken. If we do not understand the truth, deluded activity arises; this is “ignorance conditions formations.”
行：就是妄行，就是造作诸业。又因有妄行之助缘，就有所辨识，即分别、识别。这个东西好，则喜欢，就要得到；那个东西坏，则厌恶，就不要它。因妄行的帮助，使我们生起分别的妄识，所以谓之“行缘识。”	Formations are deluded activity, the creation of various karmas. Because there is also the supportive condition of deluded activity, there arises recognition—that is, discrimination and identification. If something is good, one likes it and wants to obtain it; if something is bad, one dislikes it and does not want it. Through the assistance of deluded activity, discriminating deluded consciousness arises in us; therefore it is called “formations condition consciousness.”
识：即分别、辨别、识别之心，是糊涂的认识、错误的认识。我们过去世因为糊涂，不明真理，而有妄行。有行就造业，造业就受报。中阴身投胎的时候，是根据过去世所造的业，经过识别，选择有缘的父母而投胎。	Consciousness is the mind that discriminates, distinguishes, and identifies; it is muddled and erroneous cognition. In past lives, because we were muddled and did not understand the truth, we engaged in deluded activity. Activity creates karma, and creating karma brings karmic retribution. When the intermediate-state body enters the

	womb, it chooses, through discrimination and according to karma created in past lives, parents with whom it has affinities and enters their womb.
有何种业识就生成何种胞胎，故谓之“识缘名色”。中阴身的归宿，均是随过去所造的业，由业缘所支配。你过去做的好事多、善业多，就会见到光明之地，遇到环境条件好的有缘父母。	Whatever kind of karmic consciousness one has gives rise to a corresponding embryo; therefore it is called “consciousness conditions name-and-form.” The destination of the intermediate-state body is governed by karmic conditions and follows karma created in the past. If you did many good deeds and accumulated much wholesome karma in the past, you will see a bright place and encounter parents with whom you have affinities and whose circumstances and conditions are favorable.
反之，因恶业的缘故，则只能见到昏暗不好的地方，而投胎到穷苦之家，甚至三恶道中。若一个人恶业做得多，他的中阴身见不到光明之地，所见到的都是种种可怖之境。	Conversely, because of conditions arising from unwholesome karma, one can see only dark and unfavorable places and be reborn into impoverished families, or even in the three lower realms. If a person has committed much unwholesome karma, the intermediate-state body cannot see bright places; all it sees are various terrifying scenes.
譬如：下冰雹打他、夜叉追他、虎狼要吃他等等，吓得他慌不择路，以致躲进坏的地方，投到条件恶劣、穷苦潦倒的人家。另外，因为恶业多、业障深、心性昏暗之故，他只能看到幽暗、昏昧的光，即三恶道光。	For example, hailstones may fall and strike them, yakṣas may pursue them, tigers and wolves may seek to devour them, and so on. Terrified, they flee in panic and enter an unfavorable place, taking rebirth in a family living in harsh conditions and dire poverty. Moreover, because they have much unwholesome karma, deep karmic obstacles, and darkened minds, they can see only dim, obscure light—the light of the three lower realms.
他认为这些暗光和他的心相应，就跑到那里，投到三恶道里去了。我们要了分段生死，就要在修行的时候，见一切境心不动，不为境所摄引，不生爱惑。功夫真正做到有把握了，纵然到了中阴境界，见一切境，你心也不动了。	They think that these dim lights accord with their minds, so they run there and are reborn in the three lower realms. To be liberated from segmented birth and death, we must, during practice, remain unmoved on seeing every circumstance, not be drawn in by circumstances, and not give rise to the delusions of attachment. Once one’s practice is truly reliable, then even upon reaching the intermediate-state realm, one’s mind will remain unmoved on seeing any circumstance.
就是见到男女同房交媾，你心也不动，那你就不会投胎了。人之所以投人胎，就是因为他在中阴身时，见到了有缘父母而心动了，作为第三者加入到同房的父母当中	Even when you see a man and woman having sexual intercourse, your mind will remain unmoved, and you will not enter the womb. People

去了。当男人射精时，就将其冲到女人的子宫里面去，这就是投胎、住胎，住进去了。	are reborn in a human womb because, while in the intermediate-state body, they see parents with whom they have affinities and their minds are stirred. As a third party, they join the parents who are having intercourse. When the man ejaculates, they are carried into the woman’s uterus. This is entering and dwelling in the womb: they have entered it.
名色：就是初入胎中，刚到了子宫里面，这时只具色蕴，而受想行识四蕴尚徒有虚名。这个名色是什么东西呢？是一胞脓浆，像疮里面的脓一样，这是男女精卵汇合在一起而成的，无以名之，则叫做“名色”。	Name-and-form: this is when one has just entered the womb and arrived in the uterus. At this point, only the aggregate of form is present; the other four aggregates—feeling, perception, formations, and consciousness—are as yet only names. What is this name-and-form? It is a globule of pus-like fluid, like the pus in a sore, formed when male and female reproductive fluids combine. Since it has no other name, it is called “name-and-form.”
借这个名色之助缘，渐渐长出胎形，六根也渐渐长成了，谓之“名色缘六入”。人死后作七，就是因为中阴身七天一个生死，七天一个变化。投胎后也是七天一个变化：最初像一团浆，慢慢像一个脓疮，慢慢长成一个胞，慢慢长成胎形，慢慢长出头、四肢，但六根未具，慢慢长出眼、耳、鼻、舌等等六根，慢慢长出毛发、指甲……	With name-and-form as the supporting condition, the embryonic form gradually develops, and the six sense faculties likewise gradually mature; this is called “name-and-form conditions the six sense bases.” Seven-day rites are performed after a person dies because the intermediate-state body undergoes one birth-and-death and one transformation every seven days. The same is true after conception: there is a transformation every seven days. At first it is like a mass of fluid, then gradually like a pustule, then gradually develops into a sac, then into an embryonic form, then gradually develops a head and four limbs. Before the six sense faculties are complete, the eyes, ears, nose, tongue, and other faculties gradually develop, followed by hair, nails, and so forth.
六入：就是见、闻、嗅、尝、觉、知六种心性。在胎胞里，人的眼根、耳根、鼻根、舌根、身根、意根都已长成，能起见、闻、嗅、尝、觉、知诸种作用。根对境时，则会有这六种性能，这就是六入。又由于六入之助缘而成“触”。	Six sense bases: these are the six capacities of mind —seeing, hearing, smelling, tasting, feeling, and knowing. Within the embryonic sac, a person's eye, ear, nose, tongue, body, and mind faculties have all developed and can perform the various functions of seeing, hearing, smelling, tasting, feeling, and knowing. When the faculties encounter their objects, these six capacities arise; this is the six sense bases. With the six sense bases as supporting conditions, “contact” then arises.

触：是什么意思呢？是六根接触六尘的意思。怀胎圆满了，要下生出胎了，胎儿初生面世，开始与外界环境接触了。	Contact: what does it mean? It means that the six sense faculties come into contact with the six sense objects. When gestation is complete and birth is about to take place, the newborn first enters the world and begins to come into contact with the external environment.
名色、六入是在胎胞里，而“触”是出胎了，母胎和外界环境的温度相差很多，所以婴儿刚出胎时，和外界空气一接触，全身就感到像针戳一样难受，其痛苦犹如活马剥皮，所以出生的胎儿没有一个是笑的，都是哭着来到这个世上。	Name-and-form and the six sense bases are present in the embryonic sac, whereas “contact” occurs after birth. The temperature in the mother's womb differs greatly from that of the external environment. Thus, as soon as a baby emerges from the womb and comes into contact with the outside air, its whole body feels as though it were being pricked by needles. The pain is like that of a living horse being skinned. Therefore, no newborn enters this world smiling; all arrive crying.
我们常说生、老、病、死苦，生的确是苦，胎儿硬是从母亲的盆骨间(像两座大山)被挤出来，不仅婴儿苦，母亲也是痛得死去活来，有时遇到胎位不正、难产或大出血，还有生命的危险。	We often speak of the sufferings of birth, aging, illness, and death. Birth truly is suffering: the fetus is forcibly squeezed out between the mother's pelvic bones, like between two great mountains. Not only does the infant suffer; the mother also suffers excruciating pain. In cases of malposition, difficult labor, or severe hemorrhaging, there may even be danger to her life.
但是，人就是这样一种贱骨头，这个痛苦他能忍，痛苦过后就忘掉了，要他离开这个世界，他还恋恋不舍，还觉得惬意快乐，所以这个娑婆世界以“堪忍”而得名。由于与外界环境接触，则会生起苦、乐等感受，所以叫做“触缘受”。	Yet human beings are such wretched creatures: they can endure this suffering, but once it has passed, they forget it. Asked to leave this world, they are still reluctant to part from it and still find it pleasant and happy. Thus this Sahā world derives its name from being “endurable.” Contact with the external environment gives rise to feelings such as suffering and pleasure; this is called “contact conditions feeling.”
受：就是领纳、领受、接受的意思。小儿一开智慧，就有受。如：眼受色、耳受声、鼻受香、舌受味、身受触、意受法。由于六根对六尘，则会生起色、声、香、味等等感受。从业识投胎以来，识、名色、六入、触、受则是感过去世无明、行所造的因，而于现在世所得的五种苦果。由此受而贪爱，所以谓之“受缘爱”。	Feeling means receiving, experiencing, and accepting. As soon as a child begins to develop understanding, there is feeling: the eye experiences forms, the ear experiences sounds, the nose experiences smells, the tongue experiences tastes, the body experiences tactile objects, and the mind experiences dharmas. When the six sense faculties encounter the six sense objects, feelings of form, sound, smell, taste, and so forth arise. From consciousness entering the womb through karmic

	consciousness onward, consciousness, name-and-form, the six sense bases, contact, and feeling are the five painful results received in this present life from the causes of ignorance and formations created in past lives. From feeling arises craving; therefore it is called “feeling conditions craving.”
爱：是对境产生爱欲之意。心起了贪爱，就一定要想法得到手，取为己有，即“爱缘取”。前面我们说了，缘是帮助之意，那么，爱就帮助你把所爱之物取到手。	Craving means the arising of desire for objects. Once the mind gives rise to greedy craving, one will certainly try to obtain the object and make it one's own; this is “craving conditions grasping.” Earlier, we said that a condition is something that assists. Thus, craving assists you in obtaining the object of your desire.
取：是追求、造作。既然有求取，则有得。因有得之故，所以谓之“取缘有”。因为你要得到手，你这个求取之心就会帮助你把它得到而拥有之。	Grasping means pursuing and acting. Where there is pursuit, there is attainment. Because there is attainment, it is called “grasping conditions becoming.” Since you wish to obtain something, this pursuing mind helps you acquire and possess it.
有：即业已形成。“有”是求取而得，因为求取之故，则造作成业。	Becoming means that karma has already been formed. “Becoming” is obtaining through pursuit; because of pursuit, one performs actions that create karma.
譬如：打乒乓球、排球，要想拿到奖牌、创出好成绩，平常不进行刻苦训练，诸如体能基本训练、大运动量训练、超负荷训练、战时训练等等，怎会具有高超的技能水平、坚强的毅力、良好的心理素质呢？我们修行，若有所求也是造业。	For example, in table tennis or volleyball, if one wishes to win medals and achieve outstanding results, how can one acquire superb skill, firm perseverance, and sound psychological qualities without undergoing rigorous regular training—such as basic physical training, high-volume training, overload training, and combat-style training? If we cultivate with something to gain in mind, that too is creating karma.
做任何事情都是造业，只是业有善恶不同而已。这里我们要强调，有求、有所得，皆是世间的事。我们学佛，若有所求、有所得，那就坏了。有所得，就不是成佛，而是成魔了。	Doing anything creates karma; it is only that karma differs as wholesome or unwholesome. Here we must emphasize that seeking and attaining are both worldly affairs. If, in studying Buddhism, we seek something or attain something, then it has gone wrong. If there is something attained, one has not become a Buddha but has instead become a demon.
《心经》云：“以无所得故”，要一丝不挂、一尘不染，才能成佛。凡夫俗子执妄为真，执著假相，认为实	The Heart Sūtra says, “because there is no attainment.” Only by being utterly bare and

有，则要有所得。因为有求、有所得之故，就会造业受报。所以，爱、取、有，是人现在世所造的三种因。	unstained by a single speck of dust can one become a Buddha. Ordinary people take delusion for reality, cling to false appearances, and regard them as truly existent; therefore they seek attainment. Because there is seeking and attainment, they create karma and undergo karmic retribution. Thus craving, grasping, and becoming are the three causes created by people in their present lives.
你现在造业就是造因，将来就要受果。业果不亡，必缘来世之生，受未来的生死苦果。因为有所得之故，必然生死流转，生死就不能了。所以，“有”就是有生死，叫做“有缘生”。	Creating karma now is creating causes, and in the future one must undergo the results. Karmic results do not perish; they necessarily condition birth in a future life and the future painful results of birth and death. Because there is attainment, birth and death must inevitably continue to revolve, and one cannot be liberated from birth and death. Thus “becoming” means having birth and death; this is called “becoming conditions birth.”
生：是受现在世所造的因，而感得未来世的五蕴身。有生则一定有老死，这是相对的、辩证的，所以叫做“生缘老死”。	Birth means receiving, as a result of causes created in the present life, the five-aggregate body of a future life. Where there is birth, there must certainly be aging and death. These are relative and dialectically connected; therefore it is called “birth conditions aging and death.”
老死：是未来世之身又要渐渐老了、死了。人老了，不免忧苦悲恼。人到死的时候，家属哭哭啼啼，舍不得亲人离去。要死的人也是哭哭啼啼，舍不得离开亲人家属，舍不得丢掉自己所拥有的一切，舍不得离开这个娑婆世界。	Aging and death mean that the body of a future life will again gradually grow old and die. When people grow old, they inevitably experience sorrow, suffering, grief, and distress. When someone is dying, family members weep and wail, unable to bear the departure of their loved one. The dying person also weeps and wails, reluctant to leave relatives and family, reluctant to relinquish everything they possess, and reluctant to leave this Sahā world.
人老将死，生离死别，谁不忧悲苦恼呢？因为我们执著很深，不甘心马上就死去，都希望多活些时间，所以说人是愚痴的啊！人们不知道自己的佛性并不是随着人的生死而生灭。	When people grow old and approach death, when there is parting in life and separation in death, who is not troubled by sorrow, grief, suffering, and distress? Because our attachments are so deep, we are unwilling to die at once and all hope to live a little longer. Thus people are indeed ignorant! They do not know that their Buddha-nature neither arises nor ceases with a person's birth and death.

就是说，这个佛性并不是由于小毛头出生了才有，也不因为人死了，灵识就没有了。人死了，只不过是这具皮囊坏了，就像房子坏了，要搬个家、另换间房子一样。	That is to say, this Buddha-nature does not come into being only because a little child has been born, nor does conscious awareness disappear when a person dies. When a person dies, only this skin-bag has broken down. It is like a house that has become uninhabitable: one simply moves house and changes to another room.
所以，不要执著这个身体是真的，以至于贪恋这个世界，不肯离去。尤其是往生西方极乐世界的人，更要坦坦然然、欢欢喜喜地去。这个娑婆世界是五浊恶世，是令人痛苦烦恼的地方，而西方极乐世界是最快乐的光明世界。	Therefore, do not cling to this body as real, and thus become attached to this world and refuse to leave it. In particular, those reborn in the Western Pure Land of Ultimate Bliss should go calmly and joyfully. This Sahā world is a world of the five turbidities, a place of suffering and affliction, whereas the Western Pure Land of Ultimate Bliss is a radiant world of utmost happiness.
离开痛苦烦恼之地而到快乐光明的地方，又何乐而不为呢？所以，真修行人，他的妄念是比较轻的，他是不怕死的。再说，人死时是痛苦万般的。因为这时四大要分散了。	Why would one not gladly leave a place of suffering and affliction for a place of happiness and light? Thus, in a person of genuine cultivation, deluded thoughts are relatively slight, and they do not fear death. Moreover, when people die, they undergo immense suffering, for at that time the four great elements are about to disperse.
地大分散时，就像一座大山压在身上一样沉重；水大分散时，就像整个身体浸在水里一样，潮湿寒冷；火大分散时，就像火烧一样，身体热得难受极了；风大分散时，就像大风吹卷山上的泥土，一层一层地削掉，这叫做“风刀解体”，这种痛苦最厉害。	When the earth element disperses, it feels as though a great mountain were pressing down on the body; when the water element disperses, it feels as though the whole body were immersed in water, damp and cold; when the fire element disperses, it feels as though one were being burned by fire, and the body becomes unbearably hot; when the wind element disperses, it is like a great wind sweeping away the earth from a mountain, stripping it off layer by layer. This is called “the wind knife dismembering the body,” and this suffering is the most severe.
最后一口气不来，风大分散完了，呼吸不来了，这时就像生龟脱壳一样，痛苦凄楚，无以复加。所以，每个临死的人，都是呻吟哀嚎、痛苦万端的。	Finally, when the last breath does not return and the wind element has completely dispersed, one can no longer breathe. At that point, it is like a living turtle being pulled from its shell: the suffering is so bitter and grievous that nothing can exceed it. Therefore, every person approaching death groans and cries out in agony, undergoing suffering of every kind.

佛说的十二因缘法，又名缘觉法十二支，揭示了一切众生在六道轮回中，生而死、死而生，无始无终地生灭流转、轮回不息的根本原因，就是因为遵循着因果规律。以生命而言，有过去、现在、未来三世。	The Buddha's teaching of the twelve links of dependent origination, also called the twelve branches of the teaching of the pratyekabuddha vehicle, reveals the fundamental reason why all sentient beings undergo unceasing rebirth in the six realms—being born and dying, dying and being born, arising and ceasing in an endless, beginningless cycle. It is because they follow the law of cause and effect. In terms of life, there are the three periods of past, present, and future.
三世可以说是个长时间，缩短来看，一世中的过去、现在、未来，乃至昨日、今日、明日，无不遵循这个因果规律。	The three periods may be regarded as a long span of time. On a shorter scale, the past, present, and future within a single life—even yesterday, today, and tomorrow—all follow this law of cause and effect.
结合因果关系来看，由过去的“无明、行”之二因，则有现在“识、名色、六入、触、受”的五果；由现在的“爱、取、有”三因，故有未来的“生、老死”二果。	Viewed in terms of causal relationships, the two past causes of “ignorance” and “formations” produce the five present results of “consciousness, name-and-form, the six sense bases, contact, and feeling.” The three present causes of “craving, grasping, and becoming” produce the two future results of “birth and aging-and-death.”
即，由过去造作的因，形成现在所受的果；由现在造作的因，又将形成未来的果。因因果果、果果因因，自作自受。	That is, causes created in the past form the results experienced in the present; causes created in the present will in turn form future results. Causes produce results, and results become causes; one creates and receives them oneself.
因缘十二支又可归纳为惑、业、苦三道：无明、爱、取为三烦恼，烦恼即是惑道；行、有两支属业道；识、名色、六入、触、受、生、老死七支是苦道。由起惑而造业，有业则感苦果。	The twelve links of dependent origination may also be summarized as the three paths of delusion, karma, and suffering. Ignorance, craving, and grasping are the three afflictions, and afflictions constitute the path of delusion. The two links of formations and becoming belong to the path of karma. The seven links of consciousness, name-and-form, the six sense bases, contact, feeling, birth, and aging-and-death constitute the path of suffering. Delusion gives rise to karma, and karma brings painful results.
在受苦期间又起惑，起惑又造业，造业又受苦。未来更有未来，周而复始，生生死死，在六道轮回中转来转去永无穷尽。如果不发心修行，则永远在这错综复杂的惑、业、苦中，因因果果、无始无终的生命之流中轮转	While undergoing suffering, one again gives rise to delusion; from delusion one again creates karma; and from creating karma one again undergoes suffering. Beyond the future there is still further

不息，而不得解脱。上述的十二因缘相互配合，环节相续，称为“顺观流转门”。	future: the cycle repeats endlessly, as one revolves without end through birth and death in the six realms. If one does not arouse the resolve to cultivate, one will forever revolve without liberation amid this tangled web of delusion, karma, and suffering, within the beginningless and endless stream of life in which causes and results continually produce one another. The mutual coordination and continuous succession of these twelve links of dependent origination is called “the gate of contemplation in the forward order of cyclic continuation.”
佛说十二因缘法，又告诉我们，生死轮转的最主要由来就是无明。刚才我们顺观这十二因缘，知道了一切众生都是依此十二因缘而在六道中轮转不息，故名“顺观流转门”。但只知流转，而不晓得解脱的办法，还是没有用的。	In teaching the twelve links of dependent origination, the Buddha also tells us that the primary source of the revolving cycle of birth and death is ignorance. We have just contemplated these twelve links in the forward order and learned that all sentient beings revolve endlessly through the six realms in dependence on them; this is therefore called “the gate of contemplation in the forward order of cyclic continuation.” But merely knowing about cyclic continuation, without understanding the method of liberation, is still of no use.
这就需要逆观此因缘法十二支，谓之“逆观还灭门”。缘觉乘人逆观十二因缘，明白了生死的根源是无明之故。	This requires contemplating the twelve links of dependent origination in reverse order, which is called “the gate of reverse contemplation leading to cessation.” Practitioners of the pratyekabuddha vehicle contemplate the twelve links in reverse and understand that ignorance is the root of birth and death.
于是就发修道离苦之心，修十二因缘法，从而证得辟支佛果，即缘觉果，因而了了分段生死，了脱了六道轮回的生死流转。无明是糊涂、是烦恼，先要把它断掉。无明灭了，则行灭，即不妄行了。	They then arouse the resolve to cultivate the Way and escape suffering, practicing the twelve links of dependent origination and thereby attaining the fruition of a pratyekabuddha, that is, the fruition of a pratyekabuddha awakened through conditions. Thus they are liberated from segmented birth and death and from the cycle of birth and death in the six realms. Ignorance means confusion and afflictions; it must first be eliminated. When ignorance ceases, formations cease—that is, one no longer acts delusively.

行灭，则识灭，分别心也就没有了。没有妄行，则不造业，就不受果了，就不会动心识找有缘的父母来投胎了，如此则名色灭。既然没投胎，又怎能长出六根呢？所以六入灭。六入灭则触灭，无有胎儿出生，则谈不上触尘了。	When formations cease, consciousness ceases, and the discriminating mind is no more. Without deluded action, one creates no karma and therefore receives no result. One no longer stirs consciousness in search of karmically connected parents in whom to be reborn; thus name-and-form ceases. Since there is no rebirth in a womb, how could the six sense faculties develop? Therefore, the six sense bases cease. When the six sense bases cease, contact ceases. If no fetus is born, there can be no contact with sense objects.
触灭则受灭，既然没有这个肉身，何以受之？不受一切受，即正受、正定。不受就没有爱了。没有爱憎，也就没有取舍了，即爱灭、取灭。	When contact ceases, feeling ceases. Since there is no physical body, how could there be feeling? To receive no feelings whatsoever is correct receptivity and correct samādhi. Without feeling, there is no craving. Without love or aversion, there is no grasping or rejecting; thus craving ceases and clinging ceases.
不取则不会得，所以“取”灭则“有”灭，无爱、取，则不作有漏业，即不会造业受报，不投来世胎，那么，“生”就灭了。无生则无老死，没有生，怎么谈得上老死呢？从而忧悲苦恼、生离死别也就没有了。	Without clinging, there is no becoming. Therefore, when “clinging” ceases, “becoming” ceases. Without craving and clinging, one does not create defiled karma; that is, one does not create karma and undergo retribution, nor does one enter a womb in a future life. Thus “birth” ceases. Without birth, there is no aging and death. Without birth, how can one speak of aging and death? Consequently, sorrow, grief, suffering, anguish, separation from the living, and parting from the dead are also absent.
由此可知，无明灭了，则行等十一支俱灭。无惑则无业，无业则无苦。缘觉乘人修此十二因缘法，破除无明，证得辟支佛果，从而了脱分段生死。	From this we know that when ignorance ceases, the other eleven links, beginning with formations, all cease. Without delusion, there is no karma; without karma, there is no suffering. Practitioners of the pratyekabuddha vehicle cultivate this Dharma of the twelve links of dependent origination, destroy ignorance, attain the fruition of a pratyekabuddha, and thereby become liberated from segmented birth and death.
《心经》云“是诸法空相”，十二因缘法也是无始以来幻化所显，性空本无。我们前面已经讲了，无明并不是一个具体的东西，无明当体是空，不是真有。	The Heart Sūtra says, “All dharmas are marked by emptiness.” The Dharma of the twelve links of dependent origination is likewise an illusory manifestation that has appeared since beginningless time; in its nature it is empty and

	originally nonexistent. As we have already explained, ignorance is not some concrete thing. Ignorance is empty in itself; it does not truly exist.
既然没有，又怎么破呢？实际上无明无可破，一觉便了，所以“无无明”，即没有一个实实在在的无明等你去破，无明当体即空，不要当成真有，只要一觉，无明就没有了。	Since it does not exist, how could it be destroyed? In fact, there is no ignorance to destroy; with a single awakening, it is finished. Thus, “no ignorance” means that there is no solid, real ignorance awaiting your destruction. Ignorance is empty in itself, so do not take it as truly existent. With a single awakening, ignorance is gone.
既然没有无明，那何须谈将其破尽呢？没有无明，则没有破，又有什么“破尽”可言呢？所以“亦无无明尽”，就连“破尽无明”也没有了。下面“乃至”两个字是超越、省略之词，与前面的“乃至无意识界”相同。	Since there is no ignorance, why speak of completely destroying it? Without ignorance, there is no destruction; so what could “the end of ignorance” mean? Therefore, “nor the ending of ignorance” means that even “the complete destruction of ignorance” is absent. The following two Chinese characters, naizhi (　), “up to and including,” indicate extension and omission, like the earlier phrase “up to and including no mind-consciousness realm.”
从无明到老死有十二支因缘，把中间的十支省略掉了，超越过去，其十支亦复如是。“无老死、亦无老死尽”，诸法空相，根本没有老死。既然没有老死，又有什么“尽”可言呢？这样，就把十二因缘法的“顺观流转门”和“逆观还灭门”都破了，一切都不可得。	From ignorance to old age and death, there are twelve links of dependent origination. The ten intervening links are omitted and passed over; the same applies to those ten links. “No old age and death, nor the ending of old age and death”: all dharmas are marked by emptiness, and fundamentally there is no old age and death. Since there is no old age and death, what could its “ending” mean? In this way, both the forward contemplation of arising and continuation and the reverse contemplation of cessation in the Dharma of the twelve links of dependent origination are dismantled; nothing can be obtained.
《心经》是大乘法门，“无无明，亦无无明尽，乃至无老死，亦无老死尽。”就是要破缘觉乘的法执，指出他们所修持的十二因缘法都是空的，是根本没有的，了不可得，从而教他们回小向大。	The Heart Sūtra is a Mahāyāna dharma gate. “No ignorance, nor the ending of ignorance, up to no aging and death, nor the ending of aging and death” is intended to dismantle the attachment to dharmas of the pratyekabuddha vehicle. It points out that the Dharma of the twelve links of dependent origination that they cultivate is empty, fundamentally nonexistent, and wholly unobtainable, thereby teaching them to turn from the lesser vehicle toward the great vehicle.

诸法皆空，佛法不可得，心性不可着，一切都不可得。正像《金刚经》所说：“知我说法，如筏喻者”。法是一个渡河的船、木排。我们渡过生死苦海要上岸了，就不能舍不得离开渡船，所以说“知我说法，如筏喻者。法尚应舍，何况非法？”连修道成佛的法都要舍，更何况世间的一切空相、虚幻之法，更要舍了。	All dharmas are empty. The Buddhadharma cannot be obtained, nor can one cling to the nature of mind; nothing can be obtained. Just as the Diamond Sūtra says: “Know that my teaching of Dharma is like a raft.” Dharma is a boat or raft for crossing a river. When we have crossed the bitter sea of birth and death and are about to reach the shore, we must not be reluctant to leave the ferryboat. Thus it says, “Know that my teaching of Dharma is like a raft. Even Dharma should be relinquished, how much more so what is not Dharma?” Even the dharmas for cultivating the Way and attaining Buddhahood must be relinquished, let alone all the empty and illusory worldly dharmas, which must all the more be relinquished.
同时，我们还要知道，成佛并不一定非要经过中乘的辟支佛、或者小乘的罗汉。我们凡夫只要了悟，诸法空相皆不可得，一切都是我的心性所显现，都是真性的作用。	At the same time, we should know that attaining Buddhahood does not necessarily require passing through the middle vehicle of the pratyekabuddhas or the lesser vehicle of the arhats. As long as we ordinary beings awaken and realize that all dharmas, being marked by emptiness, are unobtainable, and that everything is a manifestation of our own mind-nature and a functioning of true nature, that is enough.
确认宇宙万有均是空相，不可执取，从而不着相，不取法，心性也不着，真心、真性也不可得，那么，你当下便成佛了。	When one confirms that all things in the universe are empty appearances that cannot be grasped, one does not cling to appearances or grasp at dharmas. One does not cling even to the nature of mind; true mind and true nature are likewise unobtainable. Then, in that very moment, one becomes a Buddha.
所谓成佛者，就是一点也不着相，随缘起用，饥来吃饭、寒来穿衣、困来睡觉，没有一点欲望心、没有一点求取心，处处都是方便别人、利益群生，而不为自己着想。这就是随缘受用，这就自在了。这样自在就是佛。	What is meant by becoming a Buddha? It means not clinging to appearances in the slightest, functioning in accordance with conditions: eating when hungry, dressing when cold, and sleeping when tired. There is not the least desirous mind or seeking mind. Everywhere one acts to accommodate others and benefit sentient beings, without considering oneself. This is to make use of things in accordance with conditions; this is freedom. Such freedom is Buddhahood.
并不是发什么神通，变化多端，神变、神用现前才是佛。我们要无所住着，一切随缘。倘若我们果真能一法	It does not mean that one is a Buddha only when spiritual powers arise, enabling endless

不着，心果真是这样空，那么，你不要神通，神通就来找你了。虽然你得了神通，却又不着神通，就像平常人一样。只有这样一法不立，才是真正的佛法。	transformations, miraculous displays, and supernormal functioning. We must abide nowhere and accord with conditions in everything. If we can truly cling to no single dharma, and if the mind is truly empty in this way, then even if you do not seek spiritual powers, they will come to you. Yet although you attain spiritual powers, you do not cling to them and remain just like an ordinary person. Only when not a single dharma is established is it the true Buddhadharma.
下面继续看经文：	Let us continue with the sūtra text:
无苦集灭道。苦集灭道，就是苦谛、集谛、灭谛、道谛四谛法门，也叫四圣谛。谛者，乃真实无虚假之意，即“真理”也。	“No suffering, origination, cessation, or path.” Suffering, origination, cessation, and path are the Dharma gate of the four truths: the truth of suffering, the truth of origination, the truth of cessation, and the truth of the path. They are also called the Four Noble Truths. Truth means real and non-illusory—that is to say, 'ultimate truth'.
开始讲“五时说法”已讲了，佛最初在菩提树下成道时，宣说《大方广佛华严经》大乘佛法，当时根性浅者听不懂，于是佛为声闻、缘觉、菩萨三乘人，分别宣说四谛、十二因缘、六度等教理。	When we began discussing the “five periods of teaching,” we explained that when the Buddha first realized the Way beneath the bodhi tree, he proclaimed the Mahāyāna Buddhadharma of the Avataṃsaka Sūtra. At that time, those of shallow capacities could not understand it. The Buddha therefore taught, respectively for practitioners of the three vehicles—śrāvakas, pratyekabuddhas, and bodhisattvas—the doctrines of the four truths, the twelve links of dependent origination, the six perfections, and so forth.
由听闻佛说的四谛法音，而超凡入圣悟道，证得阿罗汉果者，称为“声闻”或“罗汉”，即声闻乘，或罗汉乘，是小乘圣人。四谛法包含两重因果：一是世间因果，即苦、集二谛。苦谛是世间果，集谛是世间因。	Those who hear the Dharma sound of the four truths taught by the Buddha, transcend the ordinary and enter sagehood, awaken to the Way, and attain the fruition of arhatship are called “śrāvakas,” or “arhats.” This is the śrāvaka vehicle, or arhat vehicle, whose saints belong to the lesser vehicle. The Dharma of the four truths includes two sets of cause and effect. The first is worldly cause and effect: the truths of suffering and origination. The truth of suffering is the worldly result, while the truth of origination is the worldly cause.
二是出世间因果，即灭、道二谛。灭谛为出世间果，道谛为出世间因。若明白了四圣谛的教理，就可以知苦而	The second is supramundane cause and effect: the truths of cessation and the path. The truth of cessation is the supramundane result, while the

断集、慕灭而修道，以致了脱分段生死，超出三界，而得灭谛涅　之乐果。下面我们具体地讲一下：	truth of the path is the supramundane cause. If one understands the teaching of the Four Noble Truths, one can recognize suffering and cut off its origin, aspire to cessation and cultivate the path, thereby becoming liberated from segmented birth and death, transcending the three realms, and attaining the blissful fruition of the nirvāṇa of cessation. Let us now explain this in detail.
苦谛为什么被称之为世间果呢？因为它是综合了三界内一切众生所受的生死诸苦果而说的，并归纳为三种苦：苦苦、乐苦和行苦。苦苦是指身心受到摧残，苦上加苦、雪上加霜、痛苦难熬、痛不欲生时，所受的苦。	Why is the truth of suffering called a worldly result? Because it encompasses all the painful results of birth and death experienced by all sentient beings within the three realms, and these are summarized as three kinds of suffering: the suffering of pain, the suffering of pleasure, and the suffering of conditioned existence. The suffering of pain refers to the agony endured when body and mind are devastated, when suffering is added to suffering, misfortune piles upon misfortune, pain becomes unbearable, and one feels that life itself is unbearable.
如：地狱、饿鬼、畜生三恶道所受的苦，谓之苦苦。乐苦是乐境失去后所感受到的苦，乐非永恒，乐坏苦生，故名乐苦，又名坏苦。如：天人虽然比我们世间人快乐舒服得多，寿命也长得多，但终有尽期，仍有生死之苦。	For example, the suffering experienced in the three lower realms of hell beings, hungry ghosts, and animals is called the suffering of pain. The suffering of pleasure is the pain felt after pleasurable circumstances are lost. Pleasure is not eternal; when pleasure disintegrates, suffering arises. Hence it is called the suffering of pleasure, also known as the suffering of change. For example, devas are far happier and more comfortable than human beings in our world, and their lives are much longer, but they eventually come to an end and still undergo the suffering of birth and death.
死了之后，根据其行为的优劣、善恶的多少，还是要下来受苦的，这就是乐苦。行苦是诸行无常、迁流不息，没有什么痛苦感、亦没什么快乐感，却又时刻在变、不得安定，无常故苦。	After death, according to the quality of their actions and the amount of wholesome and unwholesome karma they have created, they must still descend to undergo suffering. This is the suffering of pleasure. The suffering of conditioned existence means that all conditioned phenomena are impermanent and flow on without rest. There may be no pronounced sense of pain or pleasure, yet they change at every moment and cannot become settled; because they are impermanent, they are suffering.

欲界三苦俱全，色界有乐、行二苦，无色界只有行苦。我们知道了三界内有这么多苦，人世间三苦俱全，那么，苦又是从何而来的呢？皆是唯心所造、自作自受。换句话说，是从“集谛”而来的。	The desire realm contains all three kinds of suffering. The form realm has the suffering of pleasure and the suffering of conditioned existence, while the formless realm has only the suffering of conditioned existence. Now that we know there is so much suffering within the three realms, and that the human world contains all three kinds of suffering, where does suffering come from? It is all created by mind alone; we make it ourselves and undergo it ourselves. In other words, it comes from the truth of origination.
集谛为什么叫做世间因呢？我们本来没有心，集起则为心，“心本无生因境有”。就是说，由于有色、声等境在，才从各个境缘上领受它的形象，产生认识，分别它的同异，发生爱憎取舍，生出种种思想和念头。	Why is the truth of origination called a worldly cause? Originally, we have no mind; it is gathering that becomes mind: “Mind originally does not arise; it exists because of objects.” That is, because objects such as forms and sounds are present, we receive their images through the various conditions of objects, produce cognition, distinguish sameness and difference, give rise to love and aversion, grasping and rejecting, and generate all kinds of thoughts and notions.
这种种心是和环境集合起来而生出，不是片面、单独、孤立而起的，这是其一。其二，集是集聚了三界内一切烦恼惑业，即由烦恼惑而造作种种业，均是自作自受。由自作“集”因，而招感生死“苦”果，故谓之集谛，这就是“世间因”之所在。	These various minds arise through combination with the environment; they do not arise one-sidedly, independently, or in isolation. This is the first point. Second, origination means the gathering of all afflictions, delusions, and karma within the three realms. Because of afflictive delusion, one creates all kinds of karma, all of which one makes and undergoes oneself. By creating the causal condition of “origination,” one brings about the painful result of birth and death. This is therefore called the truth of origination, the source of worldly causes.
灭谛为出世间果，为什么呢？灭是寂灭、断尽之意。寂灭无为，他就能超出世间了。此类众生看清了苦的根源都是自己招感而来的，他羡慕超出三界，获不生不灭之寂灭乐果，所以他就独善其身，“生灭灭已，寂灭为乐”，证得阿罗汉果，断除一切烦恼业力，从而解脱了六道轮回生死，这就是灭谛。但这是有余涅　，因其变易生死还未了。	The truth of cessation is a supramundane result. Why? Cessation means quiescence and complete elimination. In quiescent non-contrivance, one can transcend the world. Such beings see clearly that the roots of suffering are all brought about by themselves. They aspire to transcend the three realms and attain the blissful fruition of quiescence that is neither arising nor ceasing. Therefore, they seek only their own liberation: “When arising and ceasing have ceased, quiescence is bliss.” They attain the fruition of arhatship, eliminate all

	afflictions and karmic power, and thereby free themselves from the birth-and-death cycle of the six realms. This is the truth of cessation. Yet it is nirvāṇa with remainder, because transformational birth and death has not yet been ended.
道谛是出世间因，为什么这样说呢？因为羡慕寂灭之乐果，他就知“苦”断“集”、慕“灭”修“道”了。也就是说，要断除、灭掉这个“集”因，从而着手修道。	The truth of the path is a supramundane cause. Why is this so? Because they aspire to the blissful fruition of quiescence, they recognize “suffering” and cut off “origination,” aspire to “cessation” and cultivate the “path.” That is, they set about cultivating the path in order to cut off and eliminate the causal condition of “origination.”
我们知道了一切境界都是空花水月、了不可得，就不爱着、不贪取，心和境不结合。不集，集因也就断除了。譬如：我们平时念佛，就是要念掉这个集因。	Once we know that all states are flowers in empty space and the moon reflected in water, wholly unobtainable, we no longer become attached or greedy for them. Mind and objects do not combine. Without gathering, the causal condition of origination is cut off. For example, when we ordinarily recite the Buddha’s name, it is in order to eliminate this causal condition of origination.
心念才生起，“阿弥陀佛”一提，这心念就被砍断了，即断掉了这个集因。禅宗参话头也是如此，疑情一起，妄念不行，集因就断了。一声棒喝，顿时截断妄念，就打断了这个集因。	As soon as a thought arises, the invocation “Amitābha Buddha” cuts it off, thereby severing this causal condition of origination. Chan school investigation of huatou is the same: when the sense of doubt arises, deluded thoughts do not proceed, and the causal condition of origination is cut off. With a single shout or blow, deluded thoughts are immediately severed, and this causal condition of origination is interrupted.
修密宗亦复如是，身、口、意三密加持，心摄在所修的法上，从而把世间的一切色相和妄念都断除了。所以说，他既然羡慕出世之乐果，就必定要断除世间之集因，着手修道，此乃成道之因。	The cultivation of Esoteric Buddhism is the same. Through the empowerment of the three mysteries of body, speech, and mind, the mind is gathered into the Dharma being cultivated, thereby cutting off all worldly forms and deluded thoughts. Therefore, since one aspires to the blissful fruition beyond the world, one must cut off the worldly causal condition of origination and begin cultivating the path. This is the cause of realizing the Way.

综上所述，佛说的苦、集二谛，告知我们苦的来源，此乃世间的因果。佛陀不但说明了世间因果，要我们知道苦从何来，更重要的是说明了出世间的因果，即解脱苦的办法。灭、道二谛，是说必须修道断集，才能寂灭脱苦。	In summary, the two truths of suffering and its origin, as taught by the Buddha, tell us the source of suffering; this is the worldly relation of cause and effect. The Buddha not only explained worldly cause and effect, enabling us to know whence suffering comes; more importantly, he explained supramundane cause and effect—the method for liberation from suffering. The two truths of cessation and the path teach that one must cultivate the path and eliminate the origin in order to attain quiescence and be freed from suffering.
故四圣谛可归纳为：知苦断集、慕灭修道。佛说的四谛法和十二因缘法都是同样的道理，告知三界六道一切众生生死烦恼诸苦的来源，即惑、业、苦的世间因果关系。更重要的是，说明了解脱诸苦的办法就是修道。	Therefore, the Four Noble Truths may be summarized as: know suffering and eliminate its origin; aspire to cessation and cultivate the path. The Buddha's teaching of the Four Truths and the teaching of the twelve links of dependent origination express the same principle: they reveal the source of all the afflictions and sufferings of birth and death undergone by sentient beings in the three realms and six realms—namely, the worldly causal relationship of delusion, karma, and suffering. More importantly, they explain that the means of liberation from all suffering is to cultivate the path.
由此可以看出，佛陀为了度不同根基的有缘众生，而以不同的法表达同一义理，此乃佛之慈悲，应不同的根基，授予不同的法，以八万四千法门，度八万四千众生！	From this we can see that, in order to liberate sentient beings of different capacities who have the requisite affinities, the Buddha expressed the same principle through different teachings. This is the Buddha's compassion: in response to differing capacities, he bestowed differing teachings, using eighty-four thousand dharma gates to liberate eighty-four thousand kinds of sentient beings.
佛最初说《华严经》时，因声闻根性比较迟钝，接受不了这个大乘法门。于是佛通过三种方法讲说四谛法门，称之为“三转法轮”。	When the Buddha first taught the Avataṃsaka Sūtra, the capacities of the śrāvakas were relatively dull, and they could not accept this Mahāyāna dharma gate. The Buddha therefore expounded the dharma gate of the Four Truths in three ways, calling this the “three turnings of the Dharma wheel.”
所谓法轮者，是指佛说的法不是停滞在一人或一处，而是辗转传人、敷演流通，一代一代地传下去、一处一处地宣讲。佛教源于印度，传到中国，而后传到日本等亚洲国家，现已弘传到欧美等国，乃至世界各地。	The so-called Dharma wheel means that the Dharma taught by the Buddha does not remain fixed with one person or in one place. It is passed from person to person, expounded and circulated,

	transmitted generation after generation and proclaimed from place to place. Buddhism originated in India, spread to China, and then to Japan and other Asian countries; it has now been propagated to Europe, America, and elsewhere, indeed throughout the world.
它就像轮子一样，在不停地转着。何谓转呢？是指佛说法能使众生转苦为乐、转邪归正、转恶向善、转烦恼为菩提、转生死成涅　。什么是三转呢？一转是示转，二转是劝转，三转为证转。现在，我们把这三转分别说一下。	It is like a wheel, turning without cease. What does “turning” mean? It means that the Buddha's teaching enables sentient beings to turn suffering into happiness, turn from what is deviant and return to what is right, turn from evil toward good, turn afflictions into bodhi, and turn birth and death into nirvāṇa. What are the three turnings? The first is the turning of demonstration, the second the turning of exhortation, and the third the turning of verification. Let us now discuss these three turnings separately.
一转是示转。佛告示小乘学人，苦是什么性质呢？佛说苦是逼迫性。因为人生在世，要保养这个身体，使其能够生存下去，就需要衣、食、住、行。为了满足衣食住行，不惜终日追求、四处奔波、忙忙碌碌、辛勤操劳。	The first is the turning of demonstration. The Buddha informed practitioners of the Lesser Vehicle of the nature of suffering. He said that suffering is oppressive. Since people living in the world must sustain their bodies in order to survive, they require clothing, food, shelter, and transportation. To satisfy these needs, they spend all day pursuing them, rushing about everywhere, busily toiling and working hard.
这样，就逼迫得人非受苦不行，迫使人的身体和精神承受来自各方面的种种压力，故说苦是逼迫性。苦的种类有八种，前面已讲过了，这里只提一下，就是来自于我们身体的生、老、病、死四苦，以及由于造业而招感的爱别离苦、怨憎会苦、求不得苦、五阴炽盛苦，合称八苦。	Thus people are compelled to suffer; their bodies and minds are forced to bear all kinds of pressures from every direction. Hence suffering is said to be oppressive. There are eight kinds of suffering, as explained earlier. They are mentioned here only briefly: the four sufferings of birth, aging, illness, and death that arise from our bodies; and the suffering of separation from those we love, encountering those we hate, not obtaining what we seek, and the blazing of the five aggregates, all brought about through karma. Together these are called the eight sufferings.
推其原因，苦又是从哪儿来的呢？都是自己招感来的，由自己的惑业而招感了苦果。所以，集具有招感性。	Tracing the cause further, where does suffering come from? It is all brought about by oneself: through one's own delusion and karma, one brings about the fruition of suffering. Thus, origination has the nature of bringing about results.

怎么招感的呢？我们前面讲百法时，介绍了贪、　、痴、慢、疑、不正见六种根本烦恼；忿、恨、恼、覆、诳、谄、骄、害、嫉、悭十种小随烦恼；无惭、无愧两种中随烦恼；不信、懈怠、放逸、昏沉、掉举、失念、不正知、散乱八种大随烦恼。总共二十六种烦恼。这就是集因。由于这二十六种集因，则招感了上述八种苦果。	How is it brought about? When we previously discussed the one hundred dharmas, we introduced the six fundamental afflictions of greed, anger, ignorance, pride, doubt, and wrong views; the ten minor subsidiary afflictions of anger, resentment, vexation, concealment, deceit, flattery, arrogance, harm, jealousy, and stinginess; the two intermediate subsidiary afflictions of lack of shame and lack of conscience; and the eight major subsidiary afflictions of lack of faith, indolence, heedlessness, torpor, restlessness, loss of right mindfulness, incorrect knowing, and distraction. This makes twenty-six afflictions in all. These are the causes from which suffering arises. Because of these twenty-six causes of suffering, the eight fruits of suffering described above are brought about.
总之，由于我们真如不守自性，妄生无明之故，覆盖了我们的真心，使本来具有的真智慧，变成妄见妄知了。贪取少分的地水火风四大作为自己的根身，而人之大患就在于有身。	In short, because our suchness (tathatā) does not abide in its own nature, ignorance falsely arises and obscures our true mind. As a result, the true wisdom originally present becomes deluded seeing and deluded knowing. We grasp a small portion of the four great elements—earth, water, fire, and wind—as our own physical basis, and the great trouble of human beings lies precisely in having a body.
就是因为有了这个身体，人就执著在这个身体上了。有“我”，就有“我所”。有了这个身体，就要保养这个身体，就需要衣食住行，从而不停地去索取、占有。而且，人的贪心是无止境的，永远也不会满足。	It is because we have this body that we become attached to it. Where there is an “I,” there is what is “mine.” Once there is this body, we must sustain it, and thus require clothing, food, shelter, and transportation, continually seeking and possessing. Moreover, human greed knows no limits and is never satisfied.
对于身体外面多分的地水火风，作为外境的器世间，则会产生种种妄想，从而去造业受报。所以，一切苦果都是自己招感来的，而不是什么天神、阎王爷、妖魔鬼怪作祟。	Regarding the larger portion of earth, water, fire, and wind outside the body—the material world that serves as our external environment—we give rise to all kinds of deluded thoughts, thereby creating karma and undergoing karmic retribution. Thus, all fruits of suffering are brought about by ourselves; they are not caused by deities, King Yama, demons, or ghosts.
假如我们开了智慧，明白了这个身体根本没有，根本是虚假的，完全是由于我们妄念造作取境而有。	If we have opened wisdom and understand that this body has no fundamental reality, that it is fundamentally illusory and exists entirely because

	our deluded thoughts fabricate and grasp at objects,
那么，连身体都没有了，哪里还有生老病死呢？我们如果知道身体只是暂时住的房子，并不是主人公，主人公是我们的真如佛性，那么我们就不会执著这个身体，从而把它看得太宝贵了；也不会欲望无穷、不断高涨，要这个、求那个，没完没了、永无止境。	then, if even the body does not truly exist, where can birth, aging, illness, and death be found? If we know that the body is merely a house in which we temporarily dwell, and not the true master—the true master being our suchness (tathatā) and Buddha-nature—then we will not cling to this body and prize it too highly. Nor will our desires become boundless and continually intensify, demanding this and seeking that without end.
我们生活在这个世间，也就一切随缘了。因为一切都是虚妄，了不可得。何况对衣食住行等生活条件的需求，也都是人的习气，是长期养成的习惯，并不是非如此不可。	As we live in this world, we then simply accord with conditions in all things. For all things are false and utterly unobtainable. Moreover, our need for such living conditions as clothing, food, shelter, and transportation is also merely habitual tendencies—habits formed over a long time—not something absolutely indispensable.
比如：住惯了花园洋房的人，一旦去住茅棚，他就不习惯了。但是常住茅棚的人，他觉得蛮好，也没觉得不舒服。所以这是个习惯问题。我们学佛就要明白这个根本，一切都是自性的作用。	For example, someone accustomed to living in a garden villa will feel unaccustomed if he suddenly has to live in a thatched hut. But one who has long lived in a thatched hut may find it quite good and feel no discomfort. Thus, it is a matter of habit. In studying Buddhism, we must understand this fundamental point: everything is a function of our intrinsic nature.
“三界唯心，万法唯识”，一切都是我的心所造作。识得这个根本之后，一切放下，把这个心空掉，一切都随缘，能上能下，那就自在了。所以说，学佛就是要断除这些集因，能做到，就不会招感苦果了。	“The three realms are mind-only; all phenomena are consciousness-only.” Everything is created by my own mind. Once we recognize this root, we let everything go, empty this mind, and accord with conditions in all things. Able to rise and able to fall, we are then at ease. Thus, to study Buddhism is to eliminate these causes of origin. If we can do so, we will no longer bring about the fruits of suffering.

苦是逼迫性，集是招感性，灭又是什么呢？灭是可证性。涅　是可证的，并不是空说，的确是真实能够成功的，故为可证性。我们人要离苦，就要欣慕寂灭之乐，所以罗汉是独善其身的，这就是小乘。	Suffering is oppressive, and the origination has the nature of bringing about. What, then, is cessation? Cessation has the nature of being realizable. Nirvāṇa can be realized; it is not merely empty talk. It can indeed truly be attained, and thus has the nature of being realizable. If people wish to leave suffering behind, they must aspire to the bliss of quiescent cessation. Therefore, arhats seek only their own liberation; this is the Lesser Vehicle.
但真正修成四果罗汉之后，他一定会回小向大。因为他看到大菩萨们都在六道里头出头没地行菩萨道度众生，而自己却住在涅　城里不动，只顾自己解脱，能不难为情吗？他一定会回小向大，也要度众生，就不会是独善其身了。	But after truly attaining the fourth fruit of arhatship, one will certainly turn from the lesser to the greater. Seeing that great bodhisattvas emerge and submerge amid the six realms, practicing the bodhisattva path to liberate sentient beings, while one remains motionless in the city of nirvāṇa and cares only for one's own liberation—how could one not feel ashamed? One will certainly turn from the lesser to the greater and also liberate sentient beings, no longer seeking only one's own liberation.
真正证得阿罗汉果后，就破除了前面已讲过的见爱住地、欲爱住地、色爱住地、无色爱住地四种烦恼，但第五种烦恼——无明住地还没有破，所以仍然属于沉空守寂。因其没有了变易生死，所以是有余涅　，不是究竟涅　。	After truly attaining the fruit of arhatship, one eliminates the four afflictions previously discussed: the ground of abiding in attachment to views, the ground of abiding in attachment to desire, the ground of abiding in attachment to form, and the ground of abiding in attachment to the formless. Yet the fifth affliction—the ground of abiding in ignorance—has not been eliminated. Thus one still falls into emptiness and abides in quiescence. Since transformational birth and death has not yet been eliminated, this is nirvāṇa with remainder, not ultimate nirvāṇa.
道呢？道是可修性。世间人皆是喜乐厌苦，那么，欲出三界，了脱分段生死轮回之苦果，离苦得乐，证得寂灭之乐果，就必须发心修行三十七道品，修戒定慧。基本修法是从戒修起。	What is the path? The path has the nature of being cultivable. People in the world all delight in happiness and dislike suffering. Therefore, if one wishes to leave the three realms, be liberated from the painful fruition of the cycle of segmented birth and death, leave suffering and attain happiness, and realize the blissful fruition of quiescent cessation, one must arouse the resolve to cultivate the thirty-seven factors of awakening and cultivate precepts, samādhi, and wisdom. The basic practice begins with cultivating the precepts.

以戒除贪毒，诸恶莫作、众善奉行；由戒生定，以定破毒；从定发慧，以慧破痴毒。则可断见思烦恼，破除惑业。无惑业之因，就不会招感生死苦果了。声闻小乘圣人以此为道，道是能通之意，是通到涅境界之资粮。	Use the precepts to eliminate the poison of greed: commit no evil and practice every good. From precepts arises samādhi; use samādhi to overcome the poison of anger. From samādhi wisdom arises; use wisdom to overcome the poison of ignorance. Then one can eliminate the afflictions of views and thoughts and eradicate delusion and karma. Without the causes of delusion and karma, one will not bring about the fruit of suffering in birth and death. The śrāvaka sages of the Lesser Vehicle take this as the path. “Path” means that which leads through; it is the provisions that lead to the state of nirvāṇa.
三十七道品有：四念处、四正勤、四如意足、五根、五力、七觉支、八正道，共三十七种。下面把这三十七道品稍微解释一下，先讲四念处。	The thirty-seven factors of awakening are: the four establishments of mindfulness, the four right exertions, the four bases of spiritual power, the five faculties, the five powers, the seven factors of awakening, and the Noble Eightfold Path—thirty-seven in all. We shall now give a brief explanation of these thirty-seven factors of awakening, beginning with the four establishments of mindfulness.
小乘圣人在修四念处之前，先要修五停心观，这是能使五种过失停止于心的观法，能停止行人的乱心，叫做“三摩地”，即止、定的意思。此乃声闻乘人入道之初，小乘三贤之第一。观有五种：	Before cultivating the four establishments of mindfulness, sages of the Lesser Vehicle must first cultivate the five methods for calming the mind. These contemplations cause five kinds of faults to cease in the mind and can still the practitioner's distracted mind. This is called “samādhi,” meaning cessation and concentration. It is the initial entry into the path for practitioners of the Śrāvaka Vehicle, and the first of the three worthy stages of the Lesser Vehicle. There are five contemplations:
1.不净观：观察一切根身器界都不清净。看一切境界、一切事物皆属不净之相，看男女都是白骨、骷髅，所以停止贪欲之心。贪心重者可修之。	1. Contemplation of impurity: observe that all bodily bases and material environments are impure. Regard all states and all things as having the aspect of impurity; see men and women alike as white bones and skeletons, thereby stopping the mind of desire. Those with strong greed may cultivate this contemplation.
2.慈悲观：观察一切众生痛苦可怜之相，以停止恚。恚多者可修之。	2. Contemplation of compassion: observe that all sentient beings are suffering and pitiable, thereby stopping anger. Those with much anger may cultivate this contemplation.

3.因缘观：观察一切法皆从因缘生，十二因缘三世相续，前因后果，历历分明，以停止愚痴。愚痴深者可修之。	3. Contemplation of causes and conditions: observe that all dharmas arise from causes and conditions, and that the twelve links of dependent origination continue through the three times, with prior causes and later effects clearly distinguishable, thereby stopping ignorance. Those deeply afflicted by ignorance may cultivate this contemplation.
4.界分别观：把诸法分别为六界或十八界，是停止我见之法，我见多者可修之。	4. Contemplation through analysis of elements: distinguish all dharmas into the six elements or eighteen realms. This is a method for stopping the view of self. Those with a strong view of self may cultivate this contemplation.
5.数息观：观察呼吸出入之相，计呼吸数，把心摄到呼吸上，心息相依，以此而停止散乱之心，散心多者可修之。	5. Contemplation of counting the breath: observe the inhalation and exhalation of the breath, count the breaths, and gather the mind upon the breath, so that mind and breath depend upon one another. In this way one stops the scattered mind. Those with much distraction may cultivate this contemplation.
还有的是把因缘观和界分别观合而为一，因两者相似。另外加之佛观，观察佛身相好，功德庄严，能除一切烦恼。业障重者可修之。	Some combine the contemplation of causes and conditions with the contemplation through analysis of elements, since the two are similar. Others add contemplation of the Buddha: observing the Buddha's auspicious marks and excellent characteristics, and the majestic adornment of his merit and virtue, thereby eliminating all afflictions. Those with heavy karmic obstacles may cultivate this contemplation.
“四念处”：念为能观之智，处为所观之境；以智观境即是念处，是修智慧的，以发修行人的慧观，叫做“奢摩他”。念处有四种：	In the “four establishments of mindfulness,” mindfulness is the wisdom that contemplates, while establishment is the object contemplated. To contemplate an object with wisdom is an establishment of mindfulness. This is a practice of wisdom that gives rise to the practitioner's wisdom of contemplation; it is called “śamatha.” There are four establishments of mindfulness:
第一，身念处：观身不净。与前面的不净观相同。人身之内外，污秽充满，无有净处，故观身不净。	First, establishment of mindfulness of the body: contemplate the body as impure. This is the same as the earlier contemplation of impurity. Within and without the human body, filth abounds and there is no place of purity; therefore, contemplate the body as impure.

第二，受念处：观受是苦。受为苦乐之感，是心对境之感受，就是心和境结合到一块了，那么，苦果也就随之而来了。因世间无实乐，故观受为苦。	Second, establishment of mindfulness of feeling: contemplate feeling as suffering. Feeling is the sensation of pleasure or pain, the mind's experience in response to objects. When mind and object join together, the fruit of suffering follows. Since there is no real happiness in the world, contemplate feeling as suffering.
第三，心念处：观心无常。因为心念是刹那瞬间变化不停、生灭不已的，而无常住之时，故观心无常。	Third, contemplation of mind: contemplate the impermanence of mind. Since mental thoughts change continuously from instant to instant, arising and ceasing without end, and never remain abiding, contemplate mind as impermanent.
第四，法念处：观法无我。因一切法均无自主、自在之性，所以不要着在法上，故观法无我。	Fourth, contemplation of dharmas: contemplate dharmas as without self. Since all dharmas lack an independent, self-existent nature, do not become attached to dharmas; therefore, contemplate dharmas as without self.
四念处的四种观法都是以慧为体的。因人之苦谛有身、受、心、法四义，就以身、受、心、法而观其“不净、苦、无常、无我”，以慧观的力量，使念住于身、受、心、法所观之处，即把心安住在道法上，使之正而不邪。	The four contemplations of the four establishments of mindfulness all take wisdom as their basis. Because the truth of suffering in human beings has four aspects—body, feeling, mind, and dharmas—one contemplates body, feeling, mind, and dharmas as “impure, suffering, impermanent, and without self.” Through the power of wisdom-based contemplation, mindfulness abides in the objects contemplated—body, feeling, mind, and dharmas. That is, one settles the mind upon the Dharma path, making it upright rather than deviant.
“四正勤”就是一心精进修行此四法的意思。又名“四正断”，即能断懈怠之意。或“四正胜”，即于策励身语意中，此为最胜。以能意中决定，而断然行之，则名“四意断”。这四法的内容是：	“Four Right Exertions” means single-mindedly and diligently cultivating these four dharmas. They are also called the “Four Right Abandonments,” meaning that they can eliminate laziness; or the “Four Right Victories,” because among the means of encouraging body, speech, and mind, these are supreme. Because one resolves firmly in the mind and puts them into practice decisively, they are also called the “Four Intentional Abandonments.” The content of these four dharmas is as follows:
第一，对已生之恶要把它断除，而勤加精进。	First, diligently strive to eliminate unwholesomeness that has already arisen.
第二，对未生之恶要使之不生，而勤加精进。	Second, diligently strive to prevent unwholesomeness that has not yet arisen from

	arising.
第三，对未生之善要使之生起，而勤加精进。	Third, diligently strive to bring forth wholesomeness that has not yet arisen.
第四，对已生之善要使之增长，而勤加精进。	Fourth, diligently strive to increase wholesomeness that has already arisen.
四正勤就是精进不懈、勤奋修持，从上述四个方面策励修行人，从身口意三方面断恶行善。我们修道就是要从身、口、意下手，一切法都离不开这个身口意，而四正勤为最好，故为四正胜。	The Four Right Exertions mean persevering diligently and cultivating earnestly. They encourage practitioners in these four respects, enabling them to eliminate evil and cultivate good through body, speech, and mind. In cultivating the Way, we must begin with body, speech, and mind; no dharma is separate from body, speech, and mind. Since the Four Right Exertions are supreme in this regard, they are also called the Four Right Victories.
“四如意足”：刚才我们讲了，四念处是修智慧的，修“实智慧”。四正勤修“正精进”。智慧、精进增长了，但由于定力弱，使修行人还不能如意遂愿，故须修此“四如意足”四种正定。	“Four Bases of Accomplishment”: As we have just explained, the four establishments of mindfulness cultivate wisdom—“true wisdom.” The Four Right Exertions cultivate “right diligence.” Although wisdom and diligence increase, practitioners may still be unable to fulfill their wishes because their power of meditative stability is weak. Therefore, they must cultivate these four forms of right concentration, the Four Bases of Accomplishment.
用四种定力摄心，使定慧均等，神力充沛，所愿皆得，故名之“四如意足”，又名“四神足”。所谓如意，是指六种神通中的如意通，由定而生起。足者，乃依靠之义。比如：我们的身体是依足而立的。	By using these four powers of concentration to gather in the mind, one brings concentration and wisdom into balance, gains an abundance of spiritual powers, and fulfills all one’s aspirations. Hence they are called the “Four Bases of Accomplishment,” and also the “Four Spiritual Bases.” “Accomplishment as desired” refers to the power of accomplishing whatever one wishes among the six spiritual powers, which arises from concentration. “Base” means that on which one relies. For example, our bodies stand by relying on the feet.
那么，六通中的如意通是依靠此四种定而生起的。又因修定能生起神通妙用，凡事都能随心所欲，你想到什么地方，就能到什么地方，所以又称之为“神足”。在我们修道的次第中，十信、十住、十行、十回向谓之资粮位，然后就是加行位，而这四定正是依加行而命名的。	Thus, the spiritual powers of accomplishing whatever one wishes among the six spiritual powers arises in reliance upon these four concentrations. Moreover, because cultivating concentration can give rise to the wondrous functioning of spiritual powers, one can do everything as one wishes: wherever one wishes to

	go, one can go. They are therefore also called the “Spiritual Bases.” In the stages of our cultivation of the Way, the ten faiths, ten abodes, ten practices, and ten dedications are called the stage of provisions; this is followed by the stage of preparation. These four concentrations are named in relation to that stage of preparation.
第一，欲神足：欲于加行而生起定，就是你想得到这个神足的定，依欲之力，则定引发而起。	First, the spiritual base of desire: through the desire to cultivate at the stage of preparation, concentration arises. That is, when you wish to attain the concentration of this spiritual base, the power of desire gives rise to concentration.
第二，勤神足：于加行位上勤修此定，精进勤奋，不懈地努力，依勤奋之力，则定引发而起。	Second, the spiritual base of diligence: diligently cultivate this concentration at the stage of preparation. Through vigorous, assiduous, and unremitting effort, the power of diligence gives rise to concentration.
第三，心神足：于加行位上，一心专注，依正念之力，则定引发而起。	Third, the spiritual base of mind: at the stage of preparation, concentrate single-mindedly. Through the power of right mindfulness, concentration arises.
第四，观神足：于加行位上观察理，即观照，心不弛散，依观之力，则定引发而起。	Fourth, the spiritual base of contemplation: at the stage of preparation, observe principle—that is, contemplate. Do not allow the mind to become lax or scattered. Through the power of contemplation, concentration arises.
加行位中，虽然有许多法，但此四法资益最胜，故为四如意足。	Although there are many dharmas at the stage of preparation, these four are the most beneficial and supreme; therefore, they are called the Four Bases of Accomplishment.
“五根”：根者，能生之义、增长之义。比如：草木以根而生长。五根，是指信根、精进根、念根、定根、慧根。一切法皆以信为首。	“Five Faculties”: “Faculty” means that which gives rise to and increases. For example, grasses and trees grow through their roots. The Five Faculties are the faculty of faith, the faculty of diligence, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom. All dharmas begin with faith.

“信根”，即信三宝、信四谛法，信根坚固，则可精进修持；“精进根”，又名勤根，精进勇猛修法；“念根”，念念不忘正法；“定根”，使心止于一境而不散失；“慧根”，开发智慧，能认识真理。此五根是生一切善法之本。五根坚固，则可引发五力。	The “faculty of faith” is faith in the Three Jewels and in the Dharma of the Four Noble Truths. When the faculty of faith is firm, one can diligently cultivate. The “faculty of diligence,” also called the faculty of effort, is vigorous and courageous cultivation of the Dharma. The “faculty of mindfulness” is never forgetting the true Dharma from thought to thought. The “faculty of concentration” causes the mind to rest on a single object without becoming scattered. The “faculty of wisdom” develops wisdom and enables one to recognize truth. These Five Faculties are the basis for generating all wholesome dharmas. When the Five Faculties are firm, they can give rise to the Five Powers.
“五力”：力者，用也。五根增长，则可不为烦恼所坏，有治五障之力，即：信力、精进力、念力、定力、慧力。	“Five Powers”: “Power” means function. When the Five Faculties increase, they cannot be damaged by afflictions and acquire the power to counteract the five hindrances. They are the power of faith, the power of diligence, the power of mindfulness, the power of concentration, and the power of wisdom.
“信力”，信根增长，能破诸邪信；“精进力”，精进根增长，能破身之懈怠；“念力”，念根增长，能破诸邪念，如我们时时刻刻地念佛，就是为断除贪　痴三毒邪念；“定力”，定根增长，能破诸乱想，有了定力，就不会胡思乱想了；“慧力”，慧根增长，能破三界诸惑，三界内之见思烦恼均破了。	The “power of faith”: when the faculty of faith increases, it can destroy all wrong beliefs. The “power of diligence”: when the faculty of diligence increases, it can destroy bodily laziness. The “power of mindfulness”: when the faculty of mindfulness increases, it can destroy all wrong thoughts. For example, when we recollect the Buddha at every moment, it is to eliminate the wrong thoughts of the three poisons—greed, anger, and ignorance. The “power of concentration”: when the faculty of concentration increases, it can destroy all confused thoughts; once one has the power of concentration, one will no longer indulge in wild thoughts. The “power of wisdom”: when the faculty of wisdom increases, it can destroy all delusions in the three realms, including the afflictions of views and thoughts within the three realms.
“七觉支”：觉乃觉了、觉察之义，此法能使定慧均等。其觉非一，觉法有七种，故为支或分，即七觉支、七觉分。又因七觉支为五根，五力所显发的七种觉悟，此法修后能成菩提正道，故又名“七菩提分”。有：择法觉支、精进觉支、喜觉支、轻安觉支、念觉支、定觉支、行舍觉支。	“Seven Factors of Awakening”: awakening means realization and awareness. This Dharma can bring concentration and wisdom into balance. Awakening is not singular; there are seven kinds of awakening dharmas, and hence they are called factors or divisions: the Seven Factors of Awakening, or the Seven Divisions of Awakening. Moreover, because

	the Seven Factors of Awakening are seven forms of awakening manifested through the Five Faculties and Five Powers, and because cultivating this Dharma can lead to the right path of bodhi, they are also called the “Seven Factors of Bodhi.” They are: the factor of awakening of discernment of dharmas, the factor of awakening of diligence, the factor of awakening of joy, the factor of awakening of ease, the factor of awakening of mindfulness, the factor of awakening of concentration, and the factor of awakening of equanimity.
第一，择法觉支：即以智慧选择所修之法。任何修行人开始下手修道时，首先要选择相应的法，其含义有二：一是以智慧选择法门之真伪，选正离邪；二是选修与自己根基相契的法门，这样容易成就。如同一个生病的人，若对症下药，病就会治好，如不对症下药，病则治不好。	First, the factor of awakening of discernment of dharmas: use wisdom to select the dharma to be cultivated. Whenever practitioners begin to cultivate the Way, they must first select a suitable dharma. This has two meanings: first, use wisdom to distinguish whether a dharma gate is genuine or false, choosing what is right and rejecting what is deviant; second, choose a dharma gate suited to one’s own capacities, for this makes attainment easier. It is like a sick person: if the medicine suits the illness, the illness will be cured; if it does not suit the illness, it will not be cured.
第二，精进觉支：选择了相应的法门后，则要以勇猛之心，精进不懈地力行正法。若间断、时修时停、一曝十寒，都是不行的。	Second, the factor of awakening of diligence: once one has selected a suitable dharma gate, one must earnestly put the true Dharma into practice with a courageous mind, diligently and without slackening. Interruption, practicing at times and stopping at others, or applying oneself one day and neglecting it for ten, will not do.
第三，喜觉支：心得善法，即生欢喜，法喜充满，乐于修法。	Third, the factor of awakening of joy: when the mind attains wholesome dharmas, joy arises; one is filled with Dharma joy and delights in cultivating the Dharma.
第四，轻安觉支：修法得当，则可断除身心粗重烦恼，而得轻松安乐。	Fourth, the factor of awakening of ease: when one cultivates the Dharma properly, one can eliminate the coarse and heavy afflictions of body and mind, thereby attaining ease and peace.
第五，念觉支：时时刻刻观念定、慧而不忘，使之均等。	Fifth, the factor of awakening of mindfulness: at every moment, contemplate concentration and wisdom without forgetting them, so that they remain balanced.

第六，定觉支：使心止于一境，而不散乱。	Sixth, the factor of awakening of concentration: cause the mind to rest on a single object, without becoming scattered.
第七，行舍觉支：舍离一切虚妄之法，一切都不住。我们的自性是尽虚空遍法界的，俱足无量无边的妙用，那还要什么东西呢？一样都不需要。古禅师说：“无有一物可当情。”一切都舍了，一切都放下了。	Seventh, the factor of awakening of equanimity: relinquish all false dharmas and abide in nothing whatsoever. Our intrinsic nature extends throughout empty space and the dharma realm and fully possesses immeasurable, boundless wondrous functioning. What more could we need? We need nothing at all. An ancient Chan master said, “There is not a single thing that can engage the mind.” Relinquish everything; let go of everything.
上述七觉支中，若修者心浮动，可用轻安、行舍、定三觉支摄之；若心沉没，可用择法、精进、喜三觉支起之。定、慧各三支，随用一支，得益便止。念觉支常念定、慧，通于两处，定慧均等。其余六支，依上述随修者之需要而选用之。	Among the seven factors of awakening described above, if a practitioner’s mind is agitated, use the three factors of awakening of ease, equanimity, and concentration to gather it in. If the mind is sunk and dull, use the three factors of awakening of discernment of dharmas, diligence, and joy to arouse it. There are three factors each for concentration and wisdom; use whichever one is appropriate, and stop once benefit is obtained. The factor of awakening of mindfulness constantly keeps concentration and wisdom in mind and applies to both, bringing concentration and wisdom into balance. Choose among the other six factors according to the practitioner’s needs, as explained above.
“八正道”：此法是通向涅　之路，故谓之道。其道离于偏邪，故谓之正道。是圣人所修之道，可证得阿罗汉果，故又谓之圣道。有正见、正思惟、正语、正业、正命、正精进、正念、正定八种，称为八正道，或八圣道。	“Noble Eightfold Path”: This Dharma is the road leading to nirvāṇa, and is therefore called a path. Because this path is free from bias and deviance, it is called the right path. It is the path cultivated by noble ones and can lead to the fruition of arhatship; hence it is also called the noble path. It consists of right view, right thought, right speech, right action, right livelihood, right diligence, right mindfulness, and right concentration. These are called the Noble Eightfold Path, or the Eightfold Noble Path.
第一，正见：见苦集灭道四谛之理后，有了正确的知见，以无漏之慧为体。	First, right view: after seeing the principle of the Four Noble Truths—suffering, its origin, cessation, and the path—one has correct understanding and views. Its basis is undefiled wisdom.

第二，正思惟：见四谛之理后，能正确思惟，使真智增长，以无漏之心为体。	Second, right thought: after seeing the principle of the Four Noble Truths, one can think correctly, enabling true wisdom to increase. Its basis is the undefiled mind.
第三，正语：以真正的智慧修口业，不作一切非理之语。儒家曰：“非礼勿言。”以无漏之戒为体。	Third, right speech: cultivate verbal karma with true wisdom, and do not utter any speech contrary to principle. The Confucians say, “Do not speak what is contrary to propriety.” Its basis is undefiled discipline.
第四，正业：以真正的智慧断除身之一切邪业、一切不正当的行为，而做清净的身业、正当的行为，以无漏之戒为体。	Fourth, right action: with true wisdom, eliminate all wrong bodily karma and all improper conduct, and instead perform pure bodily karma and proper conduct. Its basis is undefiled discipline.
第五，正命：清净身口意三业，顺于正法而活命，谋正当的职业，离弃邪业。以无漏之戒为体。若为了名闻利养，以供生活挥霍，就称为邪业，又叫邪命，有五种：（一）于世俗人前，诈现奇特之相，以求利养。	Fifth, right livelihood: purify the three karmas of body, speech, and mind; live in accordance with the true Dharma; pursue a proper occupation; and abandon wrong occupations. Its basis is undefiled discipline. If, for the sake of fame and profit, one seeks material support for an extravagant life, this is called wrong livelihood. There are five kinds: (1) displaying unusual appearances deceptively before ordinary people in order to obtain gain and support.
（二）宣说自己功德，以求利养。（三）占卜吉凶、看相算命，以求利养。（四）大言壮语，而现威势，说大话，欺骗人，威吓人，以求利养。（五）说所得利，惑动人心，以求利养。	(2) Proclaiming one’s own merits in order to obtain gain and support. (3) Divining fortune and misfortune, reading faces, and telling fortunes in order to obtain gain and support. (4) Making grand and boastful claims, putting on an imposing manner, exaggerating, deceiving and intimidating people in order to obtain gain and support. (5) Speaking of benefits one has obtained in order to delude and stir people’s minds, seeking gain and support.
第六，正精进：发用真智而勤修涅　之道，世上无难事，只怕有心人，以无漏之勤为体。	Sixth, right diligence: apply true wisdom and diligently cultivate the path to nirvāṇa. Nothing in the world is difficult; one need only have resolve. Its basis is undefiled diligence.
第七，正念：以真智忆念正道，而无邪念，以无漏之念为体。	Seventh, right mindfulness: with true wisdom, recollect the right path and be free of wrong thoughts. Its basis is undefiled mindfulness.

第八，正定：以真智入于无漏清净之禅定，以无漏之定为体。此定是无出入之大定，即无论何时何处，对境都不动心，不糊涂。	Eighth, right concentration: with true wisdom, enter undefiled and pure dhyāna and concentration. Its basis is undefiled concentration. This concentration is the great concentration without entering or leaving: wherever and whenever one encounters circumstances, the mind does not move and does not become confused.
八正道中以正道为主体，总为无漏，是见道位之行法，而七觉支是修道位之行法。所以，七觉支、八正道属于修行次第。	In the Noble Eightfold Path, the right path is primary; as a whole, it is undefiled and is the practice of the stage of seeing the Way. The Seven Factors of Awakening are the practices of the stage of cultivating the Way. Therefore, the Seven Factors of Awakening and the Noble Eightfold Path belong to the stages of practice.
上述就是三十七道品，是小乘法。基本修法是戒、定、慧三学。戒以破贪，定以破　，慧以破痴。见思烦恼断尽，破除惑业，则无生死苦果可感，即出三界，得灭谛涅　之乐，故“道可修”也。这就是佛转法轮的第一转——示转。	The foregoing are the thirty-seven factors of the path, which are teachings of the Lesser Vehicle. Their basic practices are the three trainings of discipline, concentration, and wisdom. Discipline destroys greed, concentration destroys anger, and wisdom destroys ignorance. When the afflictions of views and thoughts are completely eliminated and delusion and karma are destroyed, there is no longer any fruit of suffering in birth and death to be experienced. One then leaves the three realms and attains the bliss of the truth of cessation, nirvāṇa. Thus, “the path can be cultivated.” This is the first turning of the Buddha’s Dharma wheel—the turning of demonstration.
第二转是劝转，即劝勉修道。佛说苦是逼迫性，你应该知道呀。因为若不觉得苦，则不肯修道。只有了知生死流转的无量痛苦，才想解脱，方肯修道。你知道了集是招感性，由自作的集因而招感了自受的生死苦果。	The second turning is the turning of exhortation: it encourages people to cultivate the Way. The Buddha said that suffering is oppressive in nature; you should understand this. For if one does not feel suffering, one will not be willing to cultivate the Way. Only when one understands the immeasurable sufferings of the cycle of birth and death does one seek liberation and become willing to cultivate the Way. You should understand that origination has the nature of bringing about results: through the causes of origination one creates oneself, one brings about the painful results of birth and death that one must oneself undergo.
那么，你就应该修道啊！道是可修性，断除一切烦恼集因，则无生死苦果了，即可证得不生不灭的涅　了。灭	Therefore, you should cultivate the Way! The Way is capable of being cultivated: when all the causes of

是可证性，你应该去证啊！这就是佛慈悲的劝转。	origination in the form of afflictions are eliminated, there will be no bitter fruits of birth and death, and one can realize the nirvāṇa that neither arises nor ceases. Cessation is capable of realization; you should realize it! This is the Buddha's compassionate turning of exhortation.
第三转是证转，佛以自己亲身修证的经历来作证。佛说，我已经受了人生的种种痛苦，我已经知道了真谛，我的人生经历可以作证。集我已断了，由于我修道，则断除了一切烦恼集因，所以我已了了生死，证得了灭谛涅　。	The third turning is the turning of verification, in which the Buddha bore witness through the experience of his own personal cultivation and realization. The Buddha said, "I have already undergone the various sufferings of human life. I have already known the truth. My life experience can serve as testimony. I have already cut off origination. Because I cultivated the Way, I eliminated all the causes of origination in the form of afflictions. Therefore, I have brought birth and death to an end and realized the truth of cessation, nirvāṇa."
由于佛三转法轮说四谛法，使小乘声闻知苦断集、慕灭修道而证道。苦集灭道是声闻(罗汉)法境界。声闻听佛三转法轮宣说四谛法而悟道，证得涅　。	Through the Buddha's three turnings of the Dharma wheel in expounding the teaching of the Four Noble Truths, śrāvakas of the Lesser Vehicle came to know suffering, eliminate origination, yearn for cessation, cultivate the Way, and realize the Way. Suffering, origination, cessation, and the path constitute the dharma realm of śrāvakas (arhats). By hearing the Buddha expound the teaching of the Four Noble Truths through the three turnings of the Dharma wheel, śrāvakas awakened to the Way and realized nirvāṇa.
倘若以后还是执著在苦集灭道四谛法上，则只能了分段生死，从三界生死流转中解脱出来，但不能了变易生死。因还有法执，所以只能够得到有余涅　，终不是究竟涅　。	If, afterward, one still clings to the teaching of the Four Noble Truths—suffering, origination, cessation, and the path—one can only be liberated from segmented birth and death and escape the cycle of birth and death in the three realms; one cannot bring transformational birth and death to an end. Because attachment to dharmas remains, one can attain only nirvāṇa with remainder, which is ultimately not final nirvāṇa.
因此之故，佛为了破除声闻有苦可舍、有集可断、有道可修、有涅　可证的法执，于大乘般若心经中明确开示"无苦集灭道"，欲令其知道，生死涅　也是空花幻有，实相本无。	For this reason, in order to eliminate the śrāvakas' attachment to dharmas—the notions that suffering exists to be abandoned, origination exists to be eliminated, a path exists to be cultivated, and nirvāṇa exists to be realized—the Buddha clearly

	taught in the Mahāyāna prajñā Heart Sūtra, “no suffering, origination, cessation, or path.” He wished them to understand that birth and death and nirvāṇa are also like flowers in empty space, illusorily present; in ultimate reality, they are originally nonexistent.
一切自性当体本空，不生不灭，何有涅　可得？五蕴法为诸法之母，前面我们已讲过了。五蕴法当体是空，母空子也无啊！所以四谛法当体也是空，故而无苦可离、无集可断、无灭可证、无道可修，即“无苦集灭道”。	The very nature of all self-natures is emptiness: neither arising nor ceasing. How could there be any nirvāṇa to attain? The dharma of the five aggregates is the mother of all dharmas; we have already discussed this. The dharma of the five aggregates is empty in itself. When the mother is empty, the children too do not exist! Thus, the teaching of the Four Noble Truths is itself also empty. Therefore, there is no suffering to be left behind, no origination to be eliminated, no cessation to be realized, and no path to be cultivated—that is, “no suffering, origination, cessation, or path.”
真空显妙有，生死即涅　、痛苦即解脱、烦恼即菩提。佛以此“无苦集灭道”使声闻回小向大，明白大乘真空妙有之理，对一切都不执不住不着，从而真正得大自在，究竟涅　。	True emptiness reveals wondrous presence: birth and death are nirvāṇa, suffering is liberation, and afflictions are bodhi. Through this teaching of “no suffering, origination, cessation, or path,” the Buddha enabled śrāvakas to turn from the Lesser to the Greater Vehicle, understand the Mahāyāna principle of true emptiness and wondrous presence, and refrain from clinging, abiding, or attaching to anything. In this way, they truly attain great freedom and final nirvāṇa.
无智亦无得。无智：就是无般若之智可证。无得：就是无佛可成，无菩提果可得。佛这样说，是为了破菩萨的法执。	“No wisdom and no attainment.” No wisdom means that there is no wisdom of prajñā to be realized. No attainment means that there is no Buddha to become and no fruit of bodhi to attain. The Buddha spoke in this way in order to eliminate bodhisattvas’ attachment to dharmas.
菩萨修六度万行诸法，以布施度悭贪(即吝啬)，以持戒度污染，以忍辱度　恚(即光火)，以精进度懈怠，以禅定度散乱，以智慧度愚痴。	Bodhisattvas cultivate the myriad practices of the six perfections: they use giving to overcome stinginess, upholding the precepts to overcome defilement, forbearance to overcome anger, diligence to overcome laziness, meditative stability to overcome distraction, and wisdom to overcome ignorance.

由于修此诸法的缘故，就执牢了这些法，认为有法可修，有般若智可得，有众生可度，有佛可成。心中不免具有此六波罗蜜的形象，执有之心未忘于怀，故而有法执，有微细的法见，心不空净，就不能得到究竟涅　。佛说“无智亦无得”，以此明示菩萨，六度的智慧也不是究竟智慧，由此所得之果也不是究竟佛果。	Because they cultivate these dharmas, they become firmly attached to them, believing that there are dharmas to cultivate, prajñā wisdom to attain, sentient beings to liberate, and Buddhahood to realize. Inevitably, images of these six pāramitās remain in their minds. Their minds of attachment to existence have not been forgotten, and thus they retain attachment to dharmas and subtle views of dharmas. Their minds are not empty and pure, so they cannot attain final nirvāṇa. The Buddha said, “No wisdom and no attainment,” thereby clearly showing bodhisattvas that even the wisdom of the six perfections is not ultimate wisdom, and that the fruition attained through it is not the ultimate fruit of Buddhahood.
僧问大珠慧海和尚：“如何是生死业？”大珠曰：“求大涅　是生死业，舍垢取净是生死业，有得有证是生死业，不脱对治门是生死业。”这就是《弥陀经》上说的“见浊”，即污染，把行人染糊涂了。本来求大涅　是要解脱成佛的，但因见地不正，而生取舍心故，反而成生死业了，岂不可惜乎？	A monastic asked Chan Master Dazhu Huihai, “What is the karma of birth and death?” Dazhu replied, “Seeking great nirvāṇa is the karma of birth and death. Rejecting impurity and grasping at purity is the karma of birth and death. Having attainment and realization is the karma of birth and death. Failing to transcend the gate of antidotal practices is the karma of birth and death.” This is what the Amitābha Sūtra calls the “turbidity of views”: it is defilement, which confuses practitioners. Originally, seeking great nirvāṇa is meant to bring liberation and Buddhahood; yet, because one’s understanding is incorrect and one gives rise to a mind of grasping and rejecting, it instead becomes karma of birth and death. Is that not regrettable?
况且有智无智都是幻心作用，同是性空，俱是假名。本无一法可得，强分为二，岂不愚痴？昔日世尊得燃灯佛授记，成无上菩提。但世尊并不取以为圣，因为世尊知道，一切性空无实，无有少法可得，不过假名为菩提而已。	Moreover, both wisdom and lack of wisdom are functions of the illusory mind. Both are empty in nature and are merely provisional names. Originally, not a single dharma can be attained; to force a division into two—is that not ignorance? In the past, the World-Honored One received a prediction of future Buddhahood from Dīpaṃkara Buddha, foretelling unsurpassed bodhi. Yet the World-Honored One did not take this as something sacred, for he knew that all things are empty in nature and without reality; not the slightest dharma can be attained. It is merely provisionally called bodhi.

所以，菩萨必须到“法无我”的时候，才算挂碍净尽。因此之故，诸法空相中，以空一切法为法体。	Therefore, only when bodhisattvas reach the point of “no self in dharmas” can their hindrances be considered completely eliminated. For this reason, within the empty characteristics of all dharmas, emptiness of all dharmas is taken as the dharma body.
六度法以及前面所讲的十八界、十二因缘、四谛法以及诸法之总——五蕴法皆是镜光中的影子，了不可得，故称之为“无”，或“空”。这个空，非顽空，非断灭空，而是妙有真空。	The dharmas of the six perfections, as well as the eighteen realms, the twelve links of dependent origination, the teaching of the Four Noble Truths, and the aggregate of all dharmas—the dharma of the five aggregates—all are like reflections in a mirror’s light, utterly unattainable. Therefore, they are called “nonexistent,” or “empty.” This emptiness is not inert emptiness or annihilationist emptiness; it is wondrous presence and true emptiness.
犹如镜光，一切影子都依镜光而成，但却不可执镜光为实有。这也就是说，在真空实相中，虽行六度而无行六度之见，一法也不执。不执著有六度可行，就是无智；无得果之心、无佛可成，就是无得。由此大彻大悟，方为五住烦恼断尽，两种生死永亡。	It is like a mirror’s light: all reflections arise in dependence on that light, yet one cannot cling to the mirror’s light as truly existent. This means that within the true emptiness of ultimate reality, although one practices the six perfections, one has no view of practicing the six perfections and clings to not a single dharma. Not clinging to the existence of six perfections to practice is “no wisdom”; having no mind that seeks the fruit of attainment, and no Buddha to become, is “no attainment.” Through this great and thorough awakening, the afflictions of the five abiding grounds are completely eliminated, and the two forms of birth and death perish forever.
以无所得故。前面我们已讲过，这部《心经》是以“无所得”为宗。“以无所得故”这一句，就是要你明白此经的宗旨，也是综上所述的总结之句。	“Because there is nothing to attain.” We have already explained that this Heart Sūtra takes “nothing to attain” as its principle. This sentence, “because there is nothing to attain,” is meant to make you understand the central purpose of this sūtra; it is also a sentence summarizing all that has been said above.
佛在这里更进一步地表明，上述的五蕴、十八界、十二因缘、四谛法、六波罗蜜、智和得等等，一切本空，实无所得。那么，般若的法用，则自然显发，既不偏空，也不着有，信手拈来皆成妙谛，无尽妙用随心所至了。	Here the Buddha further indicates that the five aggregates, the eighteen realms, the twelve links of dependent origination, the teaching of the Four Noble Truths, the six pāramitās, wisdom, attainment, and so forth are all originally empty, and that in truth there is nothing to attain. Then the Dharma function of prajñā naturally manifests: one

	neither inclines toward emptiness nor clings to existence. Whatever one takes up at hand becomes a wondrous truth, and inexhaustible wondrous functioning appears wherever the mind reaches.

五、果得分

V. Section on Attaining the Fruit

菩提萨　，依般若波罗蜜多故，心无挂碍。无挂碍故，无有恐怖，远离颠倒梦想，究竟涅　。三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提。	Bodhisattvas, relying on prajñāpāramitā, have no hindrances in the mind. Because there are no hindrances, there is no fear. Far removed from inverted views and deluded imaginings, they ultimately attain nirvāṇa. All Buddhas of the three times, relying on prajñāpāramitā, attain unsurpassed, perfect, complete awakening.
菩提萨　，“菩提萨　”是梵语的音译。菩提意译为“觉”，萨　意译为“有情”，合起来就是“觉有情”。意思是，觉破世间的一切都不可得。因为我们的妄想执著，误以为世间的一切都是实有，从而妄造苦业。	Bodhisattva: “bodhisattva” is a transliteration from Sanskrit. Bodhi is translated in meaning as “awakening,” and sattva as “sentient being”; together, they mean “awakened sentient being.” This means awakening to the fact that nothing in the world can be obtained. Because of our deluded thoughts and attachments, we mistakenly take everything in the world to be truly existent, and thus falsely create karma of suffering.
我们修行，就要“觉”破这个虚妄的“有情”，恢复自己的觉体。同时，还要觉破他人的情见。即所谓“自觉觉他”，共同登上不生不灭的涅　彼岸，故为“觉有情”。简称菩萨。	In our practice, we must awaken to and break through this false notion of a “sentient being,” thereby restoring our own awakened essence. At the same time, we must awaken to and break through the views and attachments of others. This is what is meant by “awakening oneself and awakening others”: together ascending to the far shore of nirvāṇa, which neither arises nor ceases. Hence the term “awakened sentient being.” In Chinese, putisaduo (　　) is shortened to pusa (　).
“菩萨”又翻译为：勇猛精进，堪承担如来家业者。所以，此处所说的菩萨——菩提萨　，不是权乘菩萨，不是十信、十住、十行、十回向等等菩萨，也不是藏教、通教的菩萨，而是指已登佛位的明心菩萨。	“Bodhisattva” is also translated as one who is courageous and vigorous in practice, and capable of shouldering the Tathāgata’s family enterprise. Therefore, the bodhisattvas referred to here—pusa (　), or putisaduo (　　)—are not bodhisattvas of the provisional vehicles; nor are they bodhisattvas of the ten faiths, ten abodes, ten practices, ten

	dedications, and so forth; nor are they bodhisattvas of the Tripiṭaka teaching or the Shared teaching. Rather, they are mind-realizing bodhisattvas who have already entered the Buddha stage.
这些大菩萨以自性的金刚般若照破了一切，他已了悟上面所说的五蕴、十八界等等都了不可得，并已超登彼岸，实证“心无挂碍”的受用。故又名“开士”，或者“大士”。像我们平常所说的观世音菩萨，又称观世音大士、白衣大士。	These great bodhisattvas use the vajra prajñā of their own nature to illuminate and break through everything. They have realized that the five aggregates, eighteen realms, and so forth mentioned above are utterly unobtainable. Having crossed beyond to the other shore, they directly realize the benefit of “having no hindrances in the mind.” Thus they are also called “awakened beings” or “great beings.” For example, Avalokiteśvara Bodhisattva, as we commonly call him, is also known as Avalokiteśvara the Great Being and the White-Robed Great Being.
我们应该知道，修行不是图名图利。名利是生死毒药。名利心不死，则永无出头之日。因此，修行因地要正。一定要在自性上着力、下功夫，老老实实地真参实究，而不要在神通奇特、出语玄妙上去攀求。	We should understand that practice is not undertaken for fame or profit. Fame and profit are poisons of birth and death. So long as the mind of fame and profit has not died, there will never be a day of liberation. Therefore, one’s causal ground in practice must be correct. One must apply oneself and exert effort in one’s own nature, investigating and realizing sincerely and honestly, rather than seeking after spiritual powers, peculiarities, or mysterious and subtle utterances.
因为这些都是枝末，不是根本。若根本不明，枝末无论怎样繁茂昌盛，也不可靠、不牢固。就像在沙滩上建百丈高楼，基础不固，一经风吹，便倒塌了。若不明白佛性是怎么一回事，般若是什么作用，任你出语玄妙、神通多端，也挡不住生死。	For such things are merely branches and leaves, not the root. If the root is unclear, then no matter how luxuriant and flourishing the branches and leaves may be, they are neither dependable nor stable. It is like building a hundred-zhang tower on a sandy beach: if the foundation is insecure, it collapses as soon as the wind blows. If one does not understand what Buddha-nature is or the function of prajñā, then however mysterious and subtle one’s words may be, or however many spiritual powers one may possess, one still cannot escape birth and death.
依般若波罗蜜多故。般若波罗蜜多，在前面解释经名时已讲过了，这里就不再一一重复了。菩萨依无上的般若妙智照破无明，照破一切妄想心，了悟世法、出世法，有为法、无为法……诸法当体皆空，于一切境界不执不取。	Relying on prajñāpāramitā: prajñāpāramitā was already explained when the title of the sūtra was discussed above, so it will not be repeated here point by point. Bodhisattvas rely on the supreme wondrous wisdom of prajñā to illuminate and

	break through ignorance and every deluded thought. They realize that worldly dharmas and supramundane dharmas, conditioned dharmas and unconditioned dharmas—indeed, all dharmas—are empty in their very being, and thus they neither cling to nor grasp at any state.
无有一法可得，故无有一法可缚，已达生死苦海的彼岸之上了，而能究竟完成一切自行化他之事。	Since not a single dharma can be obtained, not a single dharma can bind them. They have already reached the far shore beyond the bitter sea of birth and death and can fully accomplish all endeavors of self-cultivation and benefiting others.
由此看来，大菩萨还不能离开般若，何况我们呢？除了般若之外，还能用什么方法修成正果呢？！所以说，般若波罗蜜多是成佛的根本。	From this we can see that even great bodhisattvas cannot do without prajñā—how much less can we? Apart from prajñā, what other method could enable us to attain true fruition? Therefore, prajñāpāramitā is the foundation of attaining Buddhahood.
《心经》后文，佛又进一步明确地告示大家：“三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提”。因此，肯向这条路走的，才是真正有智慧的人，此生绝可成就。反之，向外驰求，求神拜佛，希望佛或菩萨拉自己上天，或代自己转业成佛者，便是外道，便是魔，绝无成佛的日子。	Later in the Heart Sūtra, the Buddha further makes this clear for everyone: “All Buddhas of the three times, relying on prajñāpāramitā, attain unsurpassed, perfect, complete awakening.” Therefore, only those willing to follow this path are truly wise, and they can certainly attain realization in this very life. Conversely, those who race about seeking externally, pray to gods and worship Buddhas, hoping that a Buddha or bodhisattva will pull them up to heaven or transform their karma and make them Buddhas on their behalf, are followers of non-Buddhist paths, are demons, and will never have a day of attaining Buddhahood.
心无挂碍。挂即牵挂，碍是障碍，这里的“心”是指妙有真空之心，是毫无牵挂、障碍的心，是人空、法空、寂灭、轻安的大自在心。	The mind is free from hindrances: hindrances means impediment. Here, “mind” refers to the mind of wondrous presence and true emptiness: a mind wholly free of concern and hindrance, the greatly liberated mind of the emptiness of self and phenomena, quiescence, and ease.
怎奈凡夫真如不守自性，一念妄起无明，以为自己明明有个知觉，因而使得觉外有明、明外有觉，真心被无明包裹住了。追逐物境，执取分别，心被境缚，时时处处都是在牵挂、障碍之中生活，造业受报，六道轮回，无有了期。二乘圣人依于法执，则心有挂碍，而不得自在。	Alas, ordinary beings fail to abide in the intrinsic nature of suchness (tathatā); at the rise of a single deluded thought, ignorance arises. Mistakenly perceiving that there is a distinct, knowing awareness, they separate awareness from clarity and clarity from awareness, causing the true mind to be enveloped by fundamental ignorance.

	Pursuing external objects, grasping at them, and discriminating among them, the mind is bound by circumstances. At all times and in all places, they live amid concerns and hindrances, creating karma and undergoing retribution, revolving through the six realms without end. The sages of the two vehicles, relying on attachment to dharmas, also have hindrances in the mind and therefore cannot be free and at ease.
今天幸而闻佛说法，迷途知返。以自性金刚般若，照破世间、出世间一切诸法，皆如梦幻空花，无有一法可得。但真心不是顽空，是客观存在的妙有，它能够应物现形，包罗万象，起种种妙用。	Today, fortunately, having heard the Buddha teach the Dharma, we turn back upon realizing that we have lost our way. With the vajra prajñā of our own nature, we illuminate and break through all worldly and supramundane dharmas, seeing them all as dreamlike illusions and flowers in empty space, with not a single dharma to be obtained. Yet the true mind is not an inert emptiness; it is the wondrous presence that exists objectively. It can take form in response to things, encompass all phenomena, and give rise to all kinds of wondrous functioning.
又因妙有非实有故，虽包罗万象，却不可得。故不能执著。不执著故，则了然无得，是为真空。心既无有，挂碍依着何处呢？挂碍无依，苦厄又在何处着脚呢？故云“度一切苦厄”。	Moreover, because wondrous presence is not truly existent, though it encompasses all phenomena, it cannot be obtained. Therefore, one cannot cling to it. Because one does not cling, one clearly realizes that nothing can be obtained; this is true emptiness. Since the mind itself has no substantial existence, where could concerns and hindrances depend? With no basis on which to depend, where could suffering and distress gain a foothold? Hence it is said, “crossed beyond all suffering and adversity.”
前面在讲《心经》的五种玄义时，其中“辨用”一节，曾谈到，佛宣说《心经》是以破除三障为用。三障为报障、业障、烦恼障。那么，心无挂碍即为破报障之用。	Earlier, in discussing the fivefold profound meaning of the Heart Sūtra, we mentioned in the section “Discerning Function” that the Buddha taught the Heart Sūtra as a means of eliminating the three obstacles. The three obstacles are retribution obstacles, karmic obstacles, and obstacles of afflictions. Thus, having no hindrances in the mind is the function of eliminating retribution obstacles.
报障又分依报和正报，这些内容前面已详细解释过，这里就不再重复了。要除掉依、正二报，并不是用别的办	Retribution obstacles are further divided into dependent retribution and primary retribution. These matters were explained in detail above and

法，正是以自性金刚般若照破它，以彻底究竟的无上般若妙智照破世间、出世间，均无有一法可得。	will not be repeated here. To eliminate these two forms of retribution does not require some other method; one simply uses the vajra prajñā of one's own nature to illuminate and break through them. With the utterly complete and supreme wondrous wisdom of prajñā, one illuminates and breaks through the worldly and the supramundane, realizing that not a single dharma can be obtained.
那么，依、正二报就解除掉了。依、正二报已除，随依报而起的衣、食、住、行等内心牵挂，以及随正报而起的身体障碍之牵挂，当然也就消除无遗了。故《心经》曰："菩提萨　，依般若波罗蜜多故，心无挂碍"。	Then dependent and primary retribution are removed. Once these two forms of retribution have been eliminated, the inward concerns over clothing, food, dwelling, travel, and the like that arise in dependence on dependent retribution, as well as the concerns over bodily hindrances that arise in dependence on primary retribution, naturally disappear without remainder. Therefore, the Heart Sūtra says: "Bodhisattvas, relying on prajñāpāramitā, have no hindrances in the mind."
无挂碍故，无有恐怖。这一句是破三障中的业障用的。既然心无挂碍，自然就没有忧悲、惶恐了。大凡有恐怖者，一定有个"得失心"在。这个"得失心"就是有"我"之故，而这个"我"正是六道生死的种性。	Because there are no hindrances, there is no fear. This sentence functions to eliminate karmic obstacles among the three obstacles. Since there are no hindrances in the mind, there is naturally no sorrow, grief, or alarm. Whenever there is fear, there must be a mind of gain and loss. This mind of gain and loss exists because there is an "I," and this "I" is precisely the disposition that leads to birth and death in the six realms.
我们用功夫，必要时须"打七"，就是用佛法把"我执"——第七识打死。我们如果能够心空、法空，就没有"人、我、众生、寿者"诸见了。人我、法我既空，挂碍就无着了。既无挂碍，又何有恐怖呢？故曰："无挂碍故，无有恐怖"。	When we apply ourselves in practice, it is sometimes necessary to undertake a seven-day retreat: that is, to use the Buddhadharma to destroy attachment to self—manas consciousness. If we can realize the emptiness of self and phenomena, then there will be no views of person, self, sentient being, or life span. Once the personal self and dharma-self are empty, hindrances have nothing to which they can adhere. With no hindrances, how could there be fear? Hence it is said: "Because there are no hindrances, there is no fear."
恐怖是害怕、畏惧、惶恐、怖畏之义，是由挂碍所生。凡夫时时处处无不在挂碍之中周旋。没有得到的，一心想得到；已经得到的，又害怕失去。患得患失，担惊受怕。即使是正在世上修行的菩萨——初学菩萨，亦复如	Fear means dread, apprehension, alarm, and terror; it arises from hindrances. Ordinary beings are continually entangled in hindrances at all times and in all places. What they have not obtained, they

是。因其破惑未尽，所以仍有挂碍、恐怖。恐怖的大小、类别不一，归纳起来有五种怖畏：	single-mindedly seek to obtain; what they have already obtained, they fear losing. They worry about gain and loss and live in anxiety and fear. Even bodhisattvas practicing in the world—novice bodhisattvas—are no different in this respect. Because they have not completely eradicated delusion, they still have hindrances and fears. Fears vary in degree and kind, but can be summarized as five kinds:
1.不活畏：世人为了衣食住行，终日奔波忙碌，时时为生活而忧心、害怕。初心菩萨在行六度法度化众生时，害怕由此而影响自己的生活，所以顾虑重重、瞻前顾后、患得患失，而不能尽心尽力，不怕牺牲自己一切地去做。	1. Fear of not making a living: for the sake of clothing, food, dwelling, and travel, worldly people rush about busily all day, constantly worried and fearful about their livelihood. When novice bodhisattvas practice the six perfections to liberate sentient beings, they fear that doing so will affect their own livelihood. Thus they are full of misgivings, looking ahead and behind, worrying about gain and loss, and cannot wholeheartedly exert themselves or act without fearing the sacrifice of everything they have.
2.恶名畏：世人或修行人唯恐无辜遭人毁谤、落恶名、骂名。其实，在我们做事时，即便是做了一桩大好事，众生若不理解，都认为你做了不好的事，也会遭到非议。	2. Fear of a bad reputation: worldly people and practitioners alike fear being slandered without cause, acquiring a bad name, or being cursed. Yet when we do something, even a very good deed, if sentient beings do not understand it and instead believe that we have done something bad, we will still face criticism.
我们应心量广大，只要问心无愧，对于众生的误会，要能容忍，而不要害怕、委屈、难过。大愚阿阇黎的《解脱歌》云：“太虚饮光消契阔，幽谷回声话晚烟。”要有如此博大的胸怀才行啊！	Our mind-capacity should be broad. So long as our conscience is clear, we should be able to endure sentient beings' misunderstandings, rather than becoming fearful, aggrieved, or distressed. Acharya Dayu's Song of Liberation says: "The great void drinks in light and dissolves estrangement; echoes in a secluded valley speak of evening mist." Only such a vast breadth of heart will do.
3.死畏：一般世人留恋这个娑婆世界，贪生怕死。修行人未断我执，也不能自舍生命。只有发大菩提心、行菩萨道的大心凡夫和菩萨才能为法忘我，为法舍身。死都无所畏惧，还有什么不可舍的呢？	3. Fear of death: ordinary people generally cling to this Sahā world, craving life and fearing death. Practitioners who have not severed attachment to self likewise cannot relinquish their lives. Only ordinary beings of great resolve and bodhisattvas who have aroused great bodhicitta and practice the bodhisattva path can forget themselves for the Dharma and relinquish their bodies for the

	Dharma. If they do not fear even death, what is there that they cannot relinquish?
4.恶道畏：修行人恐惧恶道受苦太甚，法执甚重，不能以大乘佛法的不二、中观对治之。	4. Fear of the evil realms: practitioners fear the extreme suffering of the evil realms. Their attachment to dharmas is very heavy, and they are unable to counter it with the nondual Madhyamaka of Mahāyāna Buddhism.
5.大众威德畏：害怕自己有过失，所以畏缩不敢承担。无私才能无畏，要敢于荷担如来家业，自度度他，行菩萨道。	5. Fear of the authority and virtue of the assembly: fearing that they have faults, they shrink back and do not dare to assume responsibility. Only selflessness makes one fearless. One must dare to shoulder the Tathāgata's family enterprise, liberate oneself and others, and practice the bodhisattva path.
大菩萨以自性金刚般若，已照破分段、变易二死，再来世间，则是乘大悲之愿而度众生了。称之为：大悲愿力不舍一人。自然也就没有恐怖了。既无恐怖，业障也就消失无余了。	Great bodhisattvas use the vajra prajñā of their own nature to illuminate and break through the two forms of birth and death, segmented and transformational. When they return to the world, it is through the vow of great compassion to liberate sentient beings. This is called: "The power of great compassionate vows abandons not a single person." Naturally, they have no fear. Once there is no fear, karmic obstacles too disappear without remainder.
远离颠倒梦想。这里的远离不是距离之远，而是永远地离开、离弃之义。颠倒者，即相反、倒置，指真假不明、迷真认妄。以无常为常，以苦为乐，以无我为我，以不净为净。倒置事理者，谓之颠倒。	Far removed from inverted views and deluded imaginings: "far removed" here does not mean distant in space, but means leaving and abandoning forever. Inversion means the opposite or the upside-down: failing to distinguish truth from falsehood and, deluded about the true, taking the false to be real. It is taking the impermanent as permanent, suffering as happiness, non-self as self, and the impure as pure. To invert principle and phenomena is called inversion.
此等颠倒，乃依根本无明烦恼而起。我们众生的烦恼，皆因缺少般若妙智慧而生，也就是从“颠倒梦想”而生。世上一切事物本非实有，只因颠倒梦想，认为真有。	Such inversions arise in dependence on the fundamental affliction of ignorance. All the afflictions of sentient beings arise because they lack the wondrous wisdom of prajñā; that is, they arise from inverted views and deluded imaginings. Nothing in the world is inherently truly existent, but because of inverted views and deluded imaginings, people believe that it truly exists.

于是，贪爱取着、追逐不舍，则造幻业，而受虚幻的生死，在六道中头出头没，受尽虚幻的痛苦而不自觉。就像一场大梦，长夜不能醒悟一样。远离颠倒梦想，则是觉破了三障中的烦恼障，即破了迷惑的障碍、无明的障碍、烦恼的障碍。	Consequently, they greedily love, grasp, and pursue things without relinquishing them. Thus they create illusory karma and undergo illusory birth and death, emerging and sinking through the six realms, suffering every kind of illusory pain without recognizing it. It is like a great dream from which one cannot awaken through the long night. To be far removed from inverted views and deluded imaginings is to awaken to and break through the obstacle of afflictions among the three obstacles—that is, to eliminate the obstacles of delusion, ignorance, and afflictions.
十法界中，除佛界以外，其余九界都称为众生，各有其颠倒梦想：人道做的是富贵名利梦；天道做的是安逸快乐梦；阿修罗做的是争强好胜梦；地狱道做的是受苦受刑梦；饿鬼道做的是忍饥挨饿梦；畜生道做的是吃苦耐劳梦；声闻乘做有余涅　梦；缘觉乘做独善其身梦；菩萨做上求佛道、下化众生、究竟成佛的梦。	Among the ten dharma realms, apart from the Buddha realm, the other nine are all called sentient beings, and each has its inverted dreams and delusions: human beings dream of wealth, rank, fame, and profit; devas dream of ease and happiness; asuras dream of rivalry and victory; beings in the hell realms dream of suffering and punishment; hungry ghosts dream of enduring hunger and starvation; animals dream of toiling and bearing hardship; śrāvakas dream of nirvāṇa with remainder; pratyekabuddhas dream of seeking their own liberation alone; and bodhisattvas dream of seeking the Buddha Way above, liberating sentient beings below, and ultimately attaining Buddhahood.
佛呢？大梦已觉，究竟无梦。所以，要达到佛的境界，首先应断“得”，“以无所得故”，方能开佛知见，而远离颠倒梦想，成为大觉。	What of the Buddha? The great dream has already been awakened from; ultimately, there is no dream. Therefore, to attain the Buddha's realm, one must first relinquish “attainment.” “Because there is nothing to attain,” one can open the Buddha's knowledge and insight, become free from inverted views and deluded imaginings, and become greatly awakened.

我们学佛修行的人，要想夜间没有乱梦，就须看破世间一切事物皆如梦幻泡影，都是假相而不可得。《金刚经》云：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。	Those of us who study Buddhism and cultivate practice, if we wish to have no confused dreams at night, must see through all worldly things as being like dreams, illusions, bubbles, and shadows: all are false appearances and cannot be obtained. The Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows; like dew and also like lightning. One should contemplate them thus.”
”所以我们不要贪爱追取，所有的饮食起居等只是随缘受用，丝毫不贪恋留爱，心中方能空荡荡地轻安自在。白天没有胡思乱想，心空无见，平淡清净，夜间自无乱梦。修行修到这般田地，就像千手千眼一样，圆照十方，毫无欠缺，岂有颠倒梦想的余地？！既然颠倒梦想都远离了，那就到了“生灭灭已，寂灭为乐”的究竟涅　的境界了。	Therefore, we should not greedily cherish or pursue them. Food, clothing, daily living, and the like should simply be enjoyed in accordance with conditions, without the slightest greed, attachment, or lingering affection. Only then can the mind be open, at ease, and free. If during the day there are no wild and confused thoughts, and the mind is empty and free of views, calm and pure, then at night there will naturally be no confused dreams. When cultivation reaches such a state, it is like having a thousand hands and a thousand eyes, perfectly illuminating the ten directions without any deficiency. How could there be room for inverted dreams and delusions? Once all inverted dreams and delusions have been left behind, one reaches the realm of ultimate nirvāṇa: “When arising and ceasing have ceased, quiescent extinction is bliss.”
究竟涅　。三障除尽，方是究竟涅　。涅　又名圆寂。涅即不生，　是不灭；备具众德为圆，除一切障曰寂。涅　、圆寂具不生不灭、圆满清净之意。究竟涅　则是最圆满、最无上的涅　。	Ultimate nirvāṇa. Only when the three obscurations have been completely removed is there ultimate nirvāṇa. Nirvāṇa is also called perfect quiescence. The Chinese characters nie ( ) and pan ( ) are explained here as “non-arising” and “non-ceasing,” respectively; possessing all virtues is called perfect, while eliminating all obscurations is called quiescence. Nirvāṇa and perfect quiescence both convey the meanings of non-arising, non-ceasing, completeness, and purity. Ultimate nirvāṇa is the most complete and unsurpassed nirvāṇa.
涅　有四种：自性涅　、有余涅　、无余涅　、无所住处涅　。这四种涅　在绪说中已介绍过了。所谓证得涅　，即是证到自己本来具有的、并非是从外面得到的真如佛性，故谓之“无得”。	There are four kinds of nirvāṇa: nirvāṇa of intrinsic nature, nirvāṇa with remainder, nirvāṇa without remainder, and nirvāṇa without abiding. These four kinds of nirvāṇa have already been introduced in the introduction. To realize nirvāṇa is to realize the suchness (tathatā) and Buddha-nature that one

	inherently possesses and does not obtain from outside; therefore, it is called “non-attainment.”
自性涅　乃是众生成佛之因，即一切众生皆可成佛。且因众生所具的佛性均是不生不灭、不垢不净、不增不减的，所以一切众生平等无二。心、佛、众生，三无差别。自心本具，谓之自性涅　。	Nirvāṇa of intrinsic nature is the cause by which sentient beings become Buddhas; that is, all sentient beings can become Buddhas. Moreover, because the Buddha-nature possessed by sentient beings is neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing, all sentient beings are equal and without distinction. Mind, Buddha, and sentient beings—the three are without difference. Because it is inherently possessed by one's own mind, it is called nirvāṇa of intrinsic nature.
有余涅　是二乘人所证，虽已证阿罗汉果，分段生死的烦恼已断，但仍有无始惑业的果报身在，即仍有幻身在，受幻有之果报，受诸法之所缚，所以并不究竟。	Nirvāṇa with remainder is realized by those of the two vehicles. Although they have realized the fruit of arhatship and have severed the afflictions of segmented birth and death, they still possess a result-body of beginningless deluded karma; that is, they still possess an illusory body, undergo the karmic results of illusory existence, and remain bound by dharmas. Therefore, it is not ultimate.
无余涅　连幻身也没有了，即所谓“我生已尽，梵行已立，所作已办，自知不受后有”。无所住处涅　才是究竟涅　。不住生死，亦不住涅　，以一切不住而究竟。	In nirvāṇa without remainder, even the illusory body is no more. This is what is meant by: “My birth has ended, the holy life has been established, what had to be done has been done, and I know that there will be no further becoming.” Nirvāṇa without abiding is the ultimate nirvāṇa. It does not abide in birth and death, nor does it abide in nirvāṇa; it is ultimate through abiding nowhere at all.
因为涅　是对生死而言的，既然生死本无，又哪里有涅　可证呢？生死和涅　只不过是一个假名而已。二乘人因有所知障，不明了生死、涅　无差别之理，而厌生死、欣涅　。	Nirvāṇa is spoken of in relation to birth and death. Since birth and death are originally nonexistent, where could there be a nirvāṇa to realize? Birth and death and nirvāṇa are merely provisional names. Because those of the two vehicles have the obstruction of knowledge, they do not understand the principle that birth and death and nirvāṇa are without difference; thus, they loathe birth and death and delight in nirvāṇa.
佛已圆满菩萨的果德，三障皆净，三德(即：法身德——佛性万能体，般若德——成就一切事业，解脱德——无尽的受用)齐显，无修无得无证，究竟涅　。因大悲心故，示现入世，随缘救度无量众生，而实无一众	The Buddha has perfected the fruition and virtues of a bodhisattva. The three obscurations are all purified, and the three virtues are fully revealed: the virtue of the dharmakāya (Dharma body)—the all-capable substance of Buddha-nature; the virtue

生可度。故无所住处涅　是永恒常驻、寂而常照、照而常寂、圆明寂照的究竟大涅　。	of prajñā—the accomplishment of all undertakings; and the virtue of liberation—endless enjoyment. There is no cultivation, no attainment, and no realization: this is ultimate nirvāṇa. Because of great compassion, the Buddha manifests in the world and, in accordance with conditions, liberates innumerable sentient beings, yet in truth there is not a single sentient being to be liberated. Therefore, nirvāṇa without abiding is the ultimate great nirvāṇa: eternally abiding, quiescent yet ever-illuminating, illuminating yet ever-quiescent, perfectly luminous in quiescent illumination.
三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提。释迦牟尼佛、药师佛、阿弥陀佛等是果地佛，而我们一切众生是因地佛。不管是已成佛，还是未成佛，皆是一体平等，无有差别。故既不可自弃，又不可轻慢他人。	All Buddhas of the three times attain unsurpassed, perfect, complete awakening by relying on prajñāpāramitā. Śākyamuni Buddha, Bhaiṣajyaguru Buddha, Amitābha Buddha, and the like are Buddhas at the stage of fruition, while all of us sentient beings are Buddhas at the causal stage. Whether one has already become a Buddha or has not yet become a Buddha, all are of one substance, equal and without distinction. Therefore, we must neither abandon ourselves nor look down on others.
皆可以般若为独一不二的修行法门。不仅是菩萨依般若波罗蜜多故，而证得涅　，就是十方三世一切诸佛也均不能离开般若而成就果上的智德，这里再一次重复告知大家，诸佛亦依般若波罗蜜多而成佛，除此别无成佛之道。一切大智慧无不是由自性所生。	All may take prajñā as the sole, nondual dharma gate of practice. It is not only bodhisattvas who, by relying on prajñāpāramitā, realize nirvāṇa; all Buddhas of the ten directions and three times likewise cannot depart from prajñā in accomplishing the wisdom and virtue of fruition. Here it is again repeatedly told to everyone that the Buddhas too rely on prajñāpāramitā to become Buddhas; apart from this, there is no other path to Buddhahood. All great wisdom arises from intrinsic nature.
这里的“得”是无得之得。要得无得之得，必须首先心中了无所得，然后才能得其本来面目，即佛性。到了这个时候，无人、无我、无众生、无寿者，连无也无，了了分明，不落断灭。虽然寂然不动，却是感而遂通、恒沙妙用。这即是佛的果德。	Here, “attainment” is the attainment of non-attainment. To attain the attainment of non-attainment, one must first have no sense of anything to attain in the mind; only then can one attain one's Original Face, namely Buddha-nature. At that point, there is no person, no self, no sentient being, and no life span; even nonexistence is absent. There is clear, ever-present knowing, without falling into annihilation. Though serenely unmoving, it responds to stimuli and functions

	without obstruction, with wondrous activity as countless as the sands of the Ganges. This is the Buddha's fruition and virtue.
阿耨多罗三藐三菩提，为梵语。阿耨多罗意为“无上”；三藐是“正等”；三菩提是“正觉”。合起来即是“无上正等正觉”。	Anuttara-samyak-saṃbodhi is a Sanskrit term. Anuttara means “unsurpassed”; samyak means “rightly equal”; and saṃbodhi means “right awakening.” Together, they mean “unsurpassed, perfect, complete awakening.”
无上是对菩萨之有上而言；正等是对二乘之不等(即偏真)而言；正觉是对外道之邪知邪觉以及凡夫的昏昧不觉而言。无上正等正觉乃是如来之妙觉果海。	“Unsurpassed” is in contrast to the still-surpassable state of bodhisattvas; “perfectly equal” is in contrast to the inequality of the two vehicles, namely partial realization of truth; and “right awakening” is in contrast to the erroneous knowledge and awareness of non-Buddhist paths, as well as the benighted unawareness of ordinary beings. Unsurpassed, perfect, complete awakening is the ocean of the Tathāgata's wondrous awakening-fruition.
试想：连佛都不能离开般若法门而成道，众生岂可例外？岂能另觅途径？倘若要另觅途径，岂非颠倒吗？所以，不自求而他求者，皆是因地不正，实是自误。上述的果德地位，即一切挂碍消除净尽。这才算究竟涅　，别无他法可得。	Consider this: even the Buddha cannot realize the Way apart from the dharma gate of prajñā. How could sentient beings be exceptions? How could they seek another path? If they seek another path, would that not be inversion? Therefore, all who do not seek within themselves but seek elsewhere have an improper causal ground and truly mislead themselves. The above stage of fruition and virtue is one in which all hindrances have been entirely eliminated. Only this is ultimate nirvāṇa; there is no other dharma to attain.
以上为《心经》的上半部，专说此法无实。下半部则反过来说此法无虚。《金刚经》说“此法无实无虚”，就是要人既不着实，又不偏空，行于中道而不落二边，乃是真般若智慧也。再进一步讲，心既不有，法又何依呢？法既无有，更谈不到无实无虚了。所以说，“涅生死等空花！”	The foregoing is the first half of the Heart Sūtra, which exclusively explains that this dharma is not substantial. The second half, conversely, explains that this dharma is not unreal. The Diamond Sūtra says, “This dharma is neither substantial nor unreal.” This means that one should neither cling to substantiality nor incline toward emptiness, but practice the Middle Way without falling into either extreme. This is true prajñā wisdom. Going a step further, if mind itself is not existent, on what could dharma depend? If dharma is not existent, then there can be no further talk of its being neither substantial nor unreal. Thus it is said: “Nirvāṇa and birth and death are alike flowers in empty space!”

六、证知分

VI. Section on Realization and Knowledge

故知般若波罗蜜多，是大神咒，是大明咒，是无上咒，是无等等咒。能除一切苦，真实不虚。	Therefore know that prajñāpāramitā is the great spiritual mantra, the great illuminating mantra, the unsurpassed mantra, the unequaled mantra. It can remove all suffering; it is true and not false.
这里要点明一个“知”字的妙用。“故知般若波罗蜜多”的“知”，即是了了觉知，表悟后的意境。这里仿佛是转而为有了，要知道这个“知”字也是法，也是性空缘生，暂时的法用而已，实是知而无知、有而不有、生而不生。	Here it is necessary to clarify the wondrous functioning of the word “know.” The “know” in “therefore know that prajñāpāramitā” is clear, lucid awareness, expressing the realm experienced after awakening. Here it may seem to turn toward existence, but one should understand that this “knowing,” too, is a dharma; it too arises from conditions and is empty in nature, and is merely a temporary function of dharma. In truth, it knows yet is without knowing; it exists yet is not existent; it arises yet does not arise.
所以说，不明无生的道理，就不能证知真空佛性的真谛。前面说一个“空”字，是般若的体；现在说一个“知”字，是般若的用。因为般若的智德妙用，无可形容，无可言表，所谓“言语道断，心行处灭”，惟有神会、惟有心契，这正是冷暖自知的时候。	Therefore, without understanding the principle of the unborn, one cannot realize the true meaning of the Buddha-nature of true emptiness. Earlier, the word “emptiness” was spoken of as the essence of prajñā; now, the word “knowing” is spoken of as the function of prajñā. Because the wondrous functioning of prajñā’s wisdom and virtue cannot be described or expressed in words, it is said that “the path of words is cut off, and the sphere of mental activity is extinguished.” There can only be intuitive apprehension and a mutual accord of minds. This is precisely when one knows for oneself whether something is cold or warm.
“是大神咒，是大明咒，是无上咒，是无等等咒。”这是赞叹般若的殊胜智德妙用。因已无法用世上的任何语言表达，故以具无量威神之力的四咒来表法义。现在又说般若波罗蜜多是咒，缘由即在于此。咒是密意。	“It is the great spiritual mantra, the great illuminating mantra, the unsurpassed mantra, the unequaled mantra.” This praises the extraordinary wisdom, virtue, and wondrous functioning of prajñā. Since these can no longer be expressed in any worldly language, the four mantras, endowed with immeasurable spiritual power, are used to convey the meaning of the Dharma. This is why prajñāpāramitā is now said to be a mantra. A mantra is a secret meaning.

决定如是、真实不虚曰咒，如军令之严肃。以无所不包为之大；以无所不通为之神；以无所不照为之明；以无可再加为之无上；以无可对比、无可等持为之无等等。	That which is decisively so, true and not false, is called a mantra; it is as solemn as a military command. It is called great because it encompasses everything; spiritual because nothing is beyond its reach; illuminating because nothing lies beyond its illumination; unsurpassed because nothing can be added to it; and unequaled because nothing can be compared or equated with it.
空不偏空，有不实有，于寂灭无住的性体中能启发恒沙妙用，故曰“能除一切苦”。这个苦就是五住烦恼的苦因和两种生死的苦果。“真实不虚”者，是说般若有如此殊胜的妙用，是真实的，而非妄语。	Emptiness is not biased toward emptiness, and existence is not truly existent. Within the quiescent and non-abiding essence, it can give rise to manifestations of wondrous functioning as numerous as the sands of the Ganges; hence it is said that it “can remove all suffering.” This suffering consists of the causal suffering of the afflictions of the five abiding grounds and the resultant suffering of the two forms of birth and death. “True and not false” means that prajñā has such extraordinary wondrous functioning: it is real and not deceptive speech.
依般若波罗蜜多故，得阿耨多罗三藐三菩提，是真实而无虚假的。请想，世上哪一个人没有挂碍痛苦？那么，哪一个人又能离开佛法呢？佛法又何曾是迷信呢？	Through prajñāpāramitā, one attains anuttara-samyak-saṃbodhi; this is real and without falsity. Consider this: who in the world is free from hindrances and suffering? And who, then, can do without the Buddhadharma? How could the Buddhadharma ever be superstition?
以上经文所说的体和用，要亲证才能得知，不是靠理解文字就可以知晓的。所以行人必须从自性上用功夫，真参实究。经文只不过是标月之指，借来考证考证罢了。	The essence and function spoken of in the foregoing scripture can be known only through direct realization; they cannot be known merely by understanding the words. Therefore, practitioners must apply themselves on the basis of their own intrinsic nature, genuinely investigate and thoroughly inquire. The scripture is merely a finger pointing to the moon, borrowed only for verification.
总而言之，心通才是最大的神通！心若不空，则不能通，不通就不能明，不明则一切智慧被无明所覆盖而不能显发。《心经》正是说明了：心若到了真空的境界，自然会有无上殊胜的力量。心若真正空了，就不仅是原有苦厄被解除，而是一切苦厄无所依附(度一切苦厄)，即根本没有苦厄，哪里用除呢？	In sum, penetration of mind is the greatest spiritual power. If the mind is not empty, it cannot penetrate; without penetration, it cannot illuminate; without illumination, all wisdom is covered by ignorance and cannot manifest. The Heart Sūtra explains precisely this: when the mind reaches the realm of true emptiness, unsurpassed and extraordinary power naturally arises. When the

	mind is truly empty, it is not merely that its existing suffering and distress are removed; rather, all suffering and distress have nothing on which to depend (“crossed beyond all suffering and adversity”). Fundamentally, there is no suffering or distress at all—so what need is there to remove it?
自《心经》正文起，到本句为止，都是显说。以下则为《心经》的密说。	From the beginning of the main text of the Heart Sūtra to this sentence, all has been explained explicitly. What follows is the esoteric explanation of the Heart Sūtra.

七、秘密分

VII. Esoteric Section

故说般若波罗蜜多咒。即说咒曰：揭谛揭谛，波罗揭谛，波罗僧揭谛，菩提萨婆诃。	Therefore, the mantra of prajñāpāramitā is spoken. It is spoken thus: Gate, gate, pāragate, pārasaṃgate, bodhisvāhā.
此段为密说，即秘密分。这是心无分别，不可思议的行法。佛经有显分、密分之别。经文为显说之咒语，咒语为密说之经文。经文之意为显分，经中之真言为密分。显分可以言说，可以解释，表明其意思内涵。	This passage is an esoteric exposition, that is, the secret aspect. It is a practice in which the mind makes no distinctions, a practice beyond conception. Buddhist scriptures have an explicit aspect and a secret aspect. The scriptural text is a mantra set forth explicitly, while the mantra is scriptural text set forth esoterically. The meaning of the scriptural text is the explicit aspect; the mantra in the scripture is the secret aspect. The explicit aspect can be spoken of and explained, making its meaning and content clear.
密分则不可解说，因一落言诠，就成分别，就有思想，反而添知加见，有损佛说的本义，而使行人心乱了。所以，咒语一般都不解释。但此经是自利利他的，终不能离开众生，不能离了大悲本愿，故将咒文略说一二：	The secret aspect, however, cannot be explained, for once it falls into verbal formulation, discrimination and conceptual thought arise. This instead adds knowledge and views, detracts from the original intent of the Buddha’s teaching, and throws practitioners’ minds into confusion. Therefore, mantras are generally not explained. Yet this sūtra is for benefiting oneself and others; ultimately, it cannot be separated from sentient beings or from the fundamental vow of great compassion. Therefore, let us briefly explain a few points about the mantra:
揭谛揭谛……度过去呀，度过去。	Gate, gate … cross over, cross over.

波罗揭谛……向彼岸度过去。	Pāragate … cross over toward the other shore.
波罗僧揭谛……大家一同向彼岸度过去。	Pārasaṃgate … everyone together crosses over toward the other shore.
菩提萨婆诃……速速证到菩提。	Bodhisvāhā … swiftly realize bodhi.
所谓秘密分，乃是诸佛菩萨的秘密语、诸佛菩萨的心法，只有三业清净，才能相应。只能自己知道，却无法开口。经文至此就讲解完了。	The so-called secret aspect consists of the secret language of all Buddhas and bodhisattvas, the mind Dharma of all Buddhas and bodhisattvas. Only when one's three karmic activities are pure can one accord with it. One can know it only for oneself, yet cannot put it into words. At this point, the explanation of the scriptural text is complete.
下面做一个扼要的小结，以作讲解《心经》的结束语。	Let us now offer a brief summary to conclude this explanation of the Heart Sūtra.

小结

Summary

佛说三藏十二部经，总而言之，皆是说心。这部《心经》则是心法诸说的精华。大凡，人有七个心，而人却迷昧不知。前六个心是凡夫心，即六道轮回心，每日流转不停。	The Buddha taught the Tripiṭaka and the twelve divisions of the scriptures; in sum, they all teach the mind. This Heart Sūtra is the essence of the various teachings on the mind. Generally speaking, people have seven minds, yet they are deluded and unaware of them. The first six are the minds of ordinary beings—the minds that revolve through the six realms of rebirth, ceaselessly flowing on each day.
忽而天道心，忽而人道心，忽而修罗心，又忽而三恶道心，总是无主地着境，不停地流浪。下根人并不知道什么是心；中根人才知道有善心、恶心的分别；上根人则知道有第七个心——超越的心。	Now there is the mind of the heavenly realm, now the mind of the human realm, now the mind of the asura realm, and again the minds of the three lower realms. Without self-mastery, they cling to objects and wander without cease. Those of lesser capacity do not know what the mind is. Those of middling capacity know only the distinction between good and evil minds. Those of superior capacity know of the seventh mind—the transcendent mind.
这第七个心是真空妙有的心，是无上心，是无住心，是清净自在的心。这个心若没修证到，就不会知道它存在，连二乘人和权乘菩萨也不会知道。众生的心到处可	This seventh mind is the mind of true emptiness and wondrous presence, the unsurpassed mind, the non-abiding mind, the pure and untrammeled mind. Unless it is realized through cultivation, one

缘，可就是不肯向般若上去缘。所以，他就不知道这第七个心。这个心若能明了，就立地成佛了。	will not know that it exists. Even those of the two vehicles and bodhisattvas of the provisional vehicles do not know it. The minds of sentient beings engage with all manner of objects, yet they will not turn toward prajñā. Therefore, they do not know this seventh mind. If this mind can be clearly understood, one becomes a Buddha on the spot.
众生在此岸是前六个心。超登彼岸则是第七个心，即妙有真空之心。它是毫无挂碍、妙用无尽的空明心。但人若不从前六个心上下手，就不能证到这第七个心。所以，要从烦恼上参透，从挂碍上打开，才能成佛。譬如，人落在泥坑里，还须从泥坑里爬出来，这样才能得救。所以说，世间法正是出世间的资粮。	On this shore, sentient beings have the first six minds. Crossing to the other shore means realizing the seventh mind: the mind of wondrous presence and true emptiness. It is the empty and luminous mind, wholly free of hindrance and inexhaustible in wondrous functioning. Yet if people do not begin with the first six minds, they cannot realize this seventh mind. Therefore, one must penetrate afflictions and break open hindrances before one can become a Buddha. It is like someone who has fallen into a mud pit and must climb out of that very mud pit in order to be saved. Thus, worldly dharmas are precisely the provisions for supramundane dharmas.
人要除烦恼，就必须知道烦恼究竟是什么？烦恼即是自己的前六个心。你若能把前六个心都息下来，心空无住，那么，烦恼不除也自除了。第七个心，即那无心的心，不要求见而自见了，此即谓之见性。	To eliminate afflictions, one must know what afflictions ultimately are. Afflictions are precisely one's own first six minds. If you can quiet all six of them, so that the mind is empty and non-abiding, then afflictions will eliminate themselves even without being eliminated. The seventh mind—the mind of no-mind—will be seen of itself without seeking to see it. This is called seeing one's true nature.
但是，从来修道的人，往往把世间法看得很轻，以为不值得理它，以为出世法就是远离世法。于是，日常动用就不在人事上练心，于做人的道理全不讲究。哪知孝悌是做人的根本，忠信是做人的法用，均是尽人道的基础。	Yet those who have cultivated the Way throughout the ages have often regarded worldly dharmas too lightly, thinking them unworthy of attention and supposing that supramundane dharmas mean keeping away from worldly dharmas. Thus, in their daily activities, they do not train the mind amid human affairs and pay no heed at all to the principles of proper human conduct. They do not realize that filial piety and fraternal respect are the foundation of being human, while loyalty and trustworthiness are its application; all are the basis for fulfilling the human way.

如果连这些都做不到，为人的基础就不牢固。人格尚不够，如何能成就比人更圆满的佛呢？所以，尽人道正是成佛的资粮，要成佛先需尽人道。人格尚不够，要成佛，是根本不可能的。	If one cannot even accomplish these, one's foundation as a human being is not secure. If one's human character is still inadequate, how can one become a Buddha, whose perfection is greater still? Therefore, fulfilling the human way is precisely the provision for becoming a Buddha. To become a Buddha, one must first fulfill the human way. If one's character is not yet adequate, becoming a Buddha is fundamentally impossible.
正如六祖所言：“佛法在世间，不离世间觉。离世觅菩提，恰如求兔角。”所以，要成就大乘佛法，必须首重做人的根本。只有基础牢固了，才能一路直入、一竿到底，中间才不会背失忘道、自入歧途。请想：五蕴法已尽，都空了，根本已断了，那么，名利心又附在何处呢？	As the Sixth Patriarch said: “Buddhadharma is in the world and awakening is not apart from the world. To seek bodhi apart from the world is just like seeking horns on a rabbit.” Therefore, to accomplish Mahāyāna Buddhadharma, one must first place great importance on the foundations of being human. Only when the foundation is secure can one proceed directly all the way through, without losing the Way or straying onto a mistaken path midway. Consider this: when the dharmas of the five aggregates have all been exhausted and are empty, and the root has been severed, what could attachment to fame and profit still adhere to?
所以，奉劝世人，读经要照经上所说的义理去做，不是诵几遍就算完事了。要正信、正修，才能得正果。第一步：先求得明心见性的法门。得到法后，就一门深入。切不可见异思迁、朝三暮四地胡乱修行。	Therefore, I urge people of the world: when reading the sūtras, practice according to the principles they teach; it is not enough merely to recite them a few times and consider the matter finished. Only through right faith and right cultivation can one attain the right fruition. The first step is to seek a dharma gate for realizing the mind and seeing one's true nature. Once you have obtained the teaching, go deeply into that single gate. Never be fickle, pursuing this today and that tomorrow, and cultivating blindly.
见到了般若实相，智慧自然就开了。第二步：悟后真修，勤除习气。打开般若之后，就有办法在人事上磨炼自己了，以扫荡多生的习气污染。这时，般若智慧只进不退，直到成佛。但此生可能只是见性成佛；除尽习气，圆成果地佛，还需多世方能成就，若不用功，还会延迟。不过，见性后，就生生世世不会退转了。	Once you see the true reality of prajñā, wisdom naturally opens. The second step is true cultivation after awakening: diligently eliminate habitual tendencies. Once prajñā has been opened, one has a way to temper oneself amid human affairs, sweeping away the defilements of habitual tendencies accumulated over many lives. At this point, prajñā-wisdom advances without regression, until Buddhahood is attained. Yet in this life, one may only become a Buddha through seeing one's true nature; to eliminate all habitual tendencies

	and consummate the Buddhahood of fruition may require many lifetimes. Without diligent effort, it will be delayed still further. Nevertheless, after seeing one's true nature, one will never regress throughout life after life.
《心经》是文字般若，指示我们用功的方法。我们明白了行法之后，要于二六时中勤作观行，此即观照般若。启发般若之后，见到自性，开了智慧，则是实相般若。这是归宗唯一的门路，由此永断无明、了脱生死。	The Heart Sūtra is literary prajñā; it points out the methods by which we practice. Once we understand the practice, we must diligently engage in contemplative practice throughout the twenty-four hours of the day. This is contemplative prajñā. Once prajñā has been awakened, one sees one's intrinsic nature and wisdom opens; this is prajñā of ultimate reality. This is the sole path of return to the source, by which ignorance is forever severed and one is liberated from birth and death.
此经虽然只有二百六十个字，但足以荡空扫有、实证菩提，菩提萨　与三世诸佛，均不能离此而成就。此经虽有七译，经文的义理实是不二法门，汇万法以归一，更破一以归宗，实是无心可行、无经可说。	Although this sūtra contains only 260 characters, it is sufficient to sweep away emptiness and clear away existence, and to directly realize bodhi. Bodhisattvas and all Buddhas of the three times cannot attain accomplishment apart from it. Although this sūtra has been translated seven times, the principles of its text are truly the nondual dharma gate: it gathers the myriad dharmas into the One, then breaks the One in order to return to the source. Truly, there is no mind to practice and no sūtra to expound.
释迦世尊说法四十九年，未曾说过一字，就是点明性空之理。故愿行者需从自性之道上领会，而不要执著在文字道理上。只有把心空掉了，才可以和《心经》相应，是为“印心”。	Śākyamuni Buddha taught the Dharma for forty-nine years, yet did not utter a single word. This precisely points out the principle that all things are empty by nature. Therefore, practitioners should understand it through the Way of their own intrinsic nature and should not cling to verbal formulations. Only when the mind has been emptied can one accord with the Heart Sūtra. This is called “Mind-Seal.”
讲《心经》竟。	The exposition of the Heart Sūtra is complete.