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如何消除贪嗔痴慢疑

How to Eliminate Greed, Anger, Ignorance, Pride, and Doubt

弟子问：“如何消除贪嗔痴慢疑？”	A disciple asked, “How can greed, anger, ignorance, pride, and doubt be eliminated?”
贪嗔痴慢疑属于思惑。教理说无明分见惑、思惑、尘沙惑与无明惑。由粗而细、微细至极微细。见惑乃迷失无生无我等之真理而起之妄惑也，属于理边，故名理惑。它分身、边、邪、取、戒五种，均属不正的知见。	Greed, anger, ignorance, pride, and doubt belong to the delusions of thought. Doctrinal teachings divide ignorance into delusions of views, delusions of thought, dust-like delusions, and delusions of ignorance—from coarse to subtle, from subtle to extremely subtle. Delusions of views are deluded afflictions that arise from losing sight of such truths as non-arising and non-self. They belong to the sphere of principle and are therefore called delusions of principle. They are divided into five kinds: the view of self, extreme views, wrong views, attachment to views, and attachment to precepts and observances. All are incorrect views.
比如执着在神通上，而不问自己有没有明心见性，这是修道人普遍存在的不正知见。	For example, being attached to spiritual powers while never asking whether one has realized the mind and seen one’s true nature is an incorrect view commonly found among practitioners.
见惑容易除，我们修法开悟见了本性，端正了知见，见惑就尽除了；但思惑不易一下子除掉，须于开悟断见惑后更见性修习真理，才能渐断此惑。	Delusions of views are easy to remove. When we practice a Dharma method, awaken, see our true nature, and correct our views, these delusions are entirely removed. But delusions of thought cannot easily be removed all at once. After awakening and cutting off delusions of views, one must continue to see one’s true nature and cultivate in accordance with the truth; only then can these delusions gradually be eliminated.
以思惑为思维世间虚妄之物而起之事惑，其性钝昧，有贪、嗔、痴、慢、疑五惑之分，故不易顿除。见惑、思惑不除，生死轮回不能了。所以要消除这身、边、邪、取、戒与贪、嗔、痴、慢、疑十惑，先要明白本性，开大悟。	Delusions of thought are delusions concerning phenomena that arise from contemplating the illusory things of the world. Their nature is dull and obscure, and they are divided into the five delusions of greed, anger, ignorance, pride, and doubt. Thus, they are not easily removed suddenly. If delusions of views and delusions of thought are not eliminated, one cannot transcend the cycle of birth and death. Therefore, to eliminate these ten delusions—the five of self, extremes, wrong views, attachment to views, and attachment to precepts

	and observances, together with greed, anger, ignorance, pride, and doubt—one must first understand one's true nature and attain great awakening.
深知事物皆幻，都不可得，彻见这一念断处，了了分明的灵知之性，就是我人的本性。在境界上时时保护锻炼它，把多生执着的习气都磨光，贪嗔痴慢疑才能销殒。教下说这四惑在欲界、色界、无色界中有九地八十八品之多。要一步一步慢慢除去，不是一下子除得了的。故须具一片长远深心，在境界上精勤地奋斗始得。	Know deeply that all things are illusory and unobtainable. Thoroughly see the point where a single thought ceases: that clear and distinct numinous knowing is our true nature. At all times, protect and temper it amid circumstances, wearing away all the habitual tendencies of attachment accumulated over many lives. Only then can greed, anger, ignorance, pride, and doubt perish. The teachings say that these four delusions have as many as eighty-eight grades throughout the nine grounds of the desire realm, form realm, and formless realm. They must be removed gradually, step by step; they cannot be eliminated all at once. Therefore, one must possess a deep and enduring resolve and strive diligently amid circumstances.
最重要的是要知道，我们真心本来具足法报化三身，不须向外去求。	Most important, we must know that our true mind inherently possesses the three kāyas: dharmakāya (Dharma body), sambhogakāya (reward body), and nirmāṇakāya (manifestation body); there is no need to seek them outside ourselves.
现在我们的一念清净心，就是当前念已断后念未起，那了了分明的灵知就是我们的法身；我们能见一切东西的智慧光明就是我们的报身；一切事物形形色色的显现都是我们法性的变化，就是我们的化身。法身和报身容易理解。	Our present single thought of pure mind is the clear and distinct numinous knowing that remains after the preceding thought has ceased and before the next thought has arisen; this is our dharmakāya. The wisdom-light by which we can see all things is our sambhogakāya. The varied manifestations of all things are transformations of our Dharma-nature; these are our nirmāṇakāya. The dharmakāya and sambhogakāya are easy to understand.
当我们断掉念头后，还是了了分明，不是没有知觉，此时了了的灵知就是我们的法身，大家当下可以体验。报身就是我们现在能见这一切东西的智慧光明，没有法身的智慧光明就不能见这些东西。	When we cut off our thoughts, we nevertheless remain clear and distinct; it is not that awareness is absent. At that time, this clear numinous knowing is our dharmakāya, which everyone can experience immediately. The sambhogakāya is the wisdom-light by which we presently see all these things. Without the wisdom-light of the dharmakāya, we could not see them.

譬如，没有光就像瞎子一样不能见东西。能见的是我们法身的光明，法身的光明朗照，就是智慧光明朗照。化身说起来就不大容易理解，一切东西，如杯子、水果、房子等都是我的变化，都是我的化身。	For example, without light, we could not see things, just like blind people. That which sees is the luminosity of our dharmakāya; the dharmakāya shines forth luminously, which is the shining forth of wisdom-light. The nirmāṇakāya is somewhat harder to understand. All things—cups, fruit, houses, and so forth—are transformations of myself; they are all my nirmāṇakāya.
这怎么是我的化身呢？这些不是无情的东西吗？器世间是无情的，人和动物都是有情的，怎么是我的化身呢？因为这些东西离开我的法性智慧就不会有。	How can these be my nirmāṇakāya? Are they not insentient things? The material world is insentient, whereas people and animals are sentient. How can they be my nirmāṇakāya? Because apart from the wisdom of my Dharma-nature, these things would not exist.
譬如我们住的房子，造房子前先要设计图样，工程师怎么在大脑中想出这个图样呢？他吸收外面的境象，经过思考分析，怎么改造，怎么发展，怎么能适合人的需要而绘制出新型的图样，这是什么功能呢？是大脑的功能吗？看起来确是大脑的功能，但是大脑中各种脑神经，如视觉神经、听觉神经，就像电线拉好，不通电还是不起作用。	Take the houses in which we live. Before a house is built, a plan must first be designed. How does an engineer conceive such a plan in the brain? The engineer takes in external images and, through thought and analysis, considers how to alter and develop them so that they meet human needs, thereby drawing a new design. What function is this? Is it a function of the brain? It may indeed appear to be a function of the brain, but the various nerves in the brain—such as the visual and auditory nerves—are like electrical wires: even when the wires have been laid, they remain useless unless electricity flows through them.
电是什么？电就是我们法身的功能。何谓佛性？性者，性能也。能，就是功能。他就是能起作用而无相可见。譬如说电，见不到电的形象，通电以后，电灯就能亮，机器就会转。	What is electricity? Electricity is a function of our dharmakāya. What is Buddha-nature? Nature means capacity or function. Capacity means function. It can function, yet has no form that can be seen. Take electricity as an example: one cannot see its form, but once the current flows, lamps can shine and machines can operate.
大脑神经就好比是电线，通电就是我们佛性的功能。所以设计图样也好，后来请工匠造房子也好，都是我们佛性的功能，这些都是佛性所变现的，就是佛性的化身。明白这个法报化三身都是真心具足以后，你时时不住相，一切都是我法身的大圆镜智所显现的影子，就不动心，不取相了，无所祈求！这样用功夫，贪嗔痴慢疑就渐渐地消了。	The nerves of the brain are like electrical wires, and the current flowing through them is the functioning of our Buddha-nature. Thus, whether it is designing plans or later engaging craftsmen to build houses, all are functions of our Buddha-nature. These are manifestations transformed by Buddha-nature; they are the nirmāṇakāya of Buddha-nature. Once you understand that the dharmakāya, sambhogakāya, and nirmāṇakāya are all inherently

	complete within the true mind, do not abide in appearances at any time. All things are reflections manifested by the great perfect mirror wisdom of my dharmakāya. Then the mind will not be stirred, appearances will not be grasped, and nothing will be sought. Practicing in this way, greed, anger, ignorance, pride, and doubt will gradually disappear.
不明白这个道理，住着在神通上，着相，非但贪嗔痴慢疑消不了，反而会更增加。要神通干什么？不就是要名闻利养吗？要恭维、要名声、要供养，贪嗔痴慢疑更增加了，一点帮助都没有。可见要消除贪嗔痴慢疑，非见性不可！不见性不行！根子还是在明心见性上，所以佛教的根本还是明心见性。	If one does not understand this principle and instead abides in spiritual powers and clings to appearances, not only will greed, anger, ignorance, pride, and doubt fail to disappear, but they will increase. What are spiritual powers sought for? Are they not sought for fame, gain, and offerings? One wants flattery, reputation, and offerings, and greed, anger, ignorance, pride, and doubt increase all the more. They provide no help at all. Thus, to eliminate greed, anger, ignorance, pride, and doubt, one must realize one's true nature. Without seeing one's true nature, it cannot be done. The root still lies in realizing the mind and seeing one's true nature; therefore, the foundation of Buddhism is realizing the mind and seeing one's true nature.
现在有的人弄错了，不要明心见性，要神通。只要能发神通，就赶快去追取，“这个法有神通啊，赶快去学啊”。不是去掉贪嗔痴慢疑，而是增加贪得之心。	Nowadays some people have it wrong: they do not seek to realize the mind and see their true nature, but seek spiritual powers. As soon as they hear that a method can produce spiritual powers, they hurry after it: “This Dharma has spiritual powers—go learn it quickly!” Rather than removing greed, anger, ignorance, pride, and doubt, this only increases the mind of covetousness.
所以我们修法时，须一切放下，入定也不要求，求入定，反而定不进去。	Therefore, when we practice a Dharma method, we must let go of everything. We should not even seek to enter samādhi; if we seek to enter samādhi, we will instead be unable to enter it.
因为你这求入定之心就是妄心，妄心动了，还能入定吗？所以要入定，须一切放下，一切不求，一切都平平常常的，方能心安理得、怡然入定，从而打开本来，亲证佛性。实际上成道没有什么玄妙奇特，是极其简单寻常的。	For the mind that seeks to enter samādhi is itself a deluded mind. Once the deluded mind is stirred, how can one enter samādhi? Therefore, to enter samādhi, one must let go of everything, seek nothing, and take everything in an ordinary manner. Only then can the mind be at ease and one can enter samādhi calmly, thereby opening up one's original nature and directly realizing Buddha-

	nature. In fact, realizing the Way involves nothing mysterious or extraordinary; it is exceedingly simple and ordinary.
但是我听杭州有的师兄弟们讲：“我们杭州人没有一个成就的。”糟了，这一定把成道的真义弄错了。怎样才是成就呢？一定要发神通才算成就了吗？没有发神通就不是明心见性、不能成就了？这显然是一个极大错误。	Yet I have heard some fellow practitioners in Hangzhou say, “Not a single person in Hangzhou has attained accomplishment.” This is troubling. They must surely have misunderstood the true meaning of accomplishment. What is accomplishment? Must one manifest spiritual powers before one can be considered accomplished? If one has not manifested spiritual powers, does that mean one has not realized the mind and seen one’s true nature, and cannot attain accomplishment? This is clearly a very great error.
让我们先来谈谈成就是什么，即我们学佛的目的是什么？学佛的目的是出轮回，了生死，这是我们的大目的。	Let us first discuss what accomplishment is—that is, what is the purpose of our study of Buddhism? The purpose of studying Buddhism is to leave the cycle of rebirth and transcend birth and death. This is our great aim.
怎么样可以了生死，出轮回呢？发神通能出轮回吗？不行！外道都有五神通——天眼、天耳、他心、神足、宿命，但他们不能了生死。因为他们不识自己的本性是什么，执着外境追求，有所取着，生死不能了。	How can one transcend birth and death and leave the cycle of rebirth? Can manifesting spiritual powers enable one to leave the cycle of rebirth? No. Non-Buddhist practitioners also possess the five spiritual powers—divine eye, divine ear, knowledge of others’ minds, spiritual travel, and knowledge of past lives—yet they cannot transcend birth and death. Because they do not recognize their own true nature, they cling to and pursue external circumstances, grasping at things; therefore, they cannot transcend birth and death.
所以要了生死、出轮回，必须心空荡荡的，一切不住。知道一切变化都是我自己佛性的功能所显现，无所追求，无所取着，潇洒自在的，才是大成就，大自在，大神通。	Therefore, to transcend birth and death and leave the cycle of rebirth, the mind must be completely empty and abide nowhere. Know that all transformations are manifestations of the functioning of one’s own Buddha-nature. Seek nothing, grasp at nothing, and remain free and at ease. This is great accomplishment, great freedom, and great spiritual power.
假使有所追逐，有所祈求，心里还是烦恼依旧，纵然五通齐发也不是成就。所以我们学佛是学个潇洒自在，在这个社会上一切随缘，尽己之能，为群众服务，能上能下，无所追求，无所取着。	If one pursues or seeks anything, and afflictions still remain in the mind as before, then even if all five spiritual powers manifest together, it is not accomplishment. Therefore, we practice Buddhism to live freely and at ease: amid all circumstances in

	society, accord with conditions, do one's utmost to serve the public, be equally at ease in high or low positions, seek nothing, and grasp at nothing.
真正潇洒自在了，才是大乘佛教的真义，才算是成就。我们生时果能做到一切境都不粘着，毫无爱嗔取舍之心，等到腊月三十到来，也自然不着境，而逍遥自在地无生死可了了。	Only when one is truly free and at ease does one embody the true meaning of Mahāyāna Buddhism; only then can one be said to have attained accomplishment. If, while alive, we can indeed refrain from clinging to any circumstance and have no mind of attachment, anger, grasping, or rejection, then when the "last day of the year"—the end of life—comes, we will naturally not cling to circumstances and will be free and at ease, with no birth and death left to transcend.
我们现在执著有生死，就是我们取境。今天我们有色身，有肉体，就是父母同房时我们自己动心了，自己跑进去的。假使你不着境，你不去，那就没有这个肉体，就很潇洒自在，可以到处飘游。	Our present attachment to birth and death is itself our grasping at circumstances. Today we have physical bodies of flesh because, when our parents had intercourse, our own minds were stirred and we ourselves entered into it. If you did not cling to circumstances and did not go, then you would not have this physical body. You would be free and at ease, able to roam everywhere.
现在有个肉体就累赘了，动不得了，这是我们咎由自取。现在我们修法就要明白这个道理，法报化三身都是一心具足的，不要去追求，什么神通都不要，一切都放下来，那么你就潇洒自在了。潇洒自在，无所粘着，生既如此，死也如此，你愿去哪里就去哪里，全由自己作主，生死不就了了吗?	Now that we have a physical body, it has become a burden; we cannot move freely. This is something we brought upon ourselves. In practicing a Dharma method now, we must understand this principle: the dharmakāya, sambhogakāya, and nirmāṇakāya are all complete within the one mind. Do not pursue anything; do not seek any spiritual powers; let go of everything. Then you will be free and at ease. Free and at ease, clinging to nothing—if it is so in life, it is so in death. You may go wherever you wish, wholly master of yourself. Would you not then have transcended birth and death?
究竟讲来，根本没有生死。我们的本性本来就是不生不灭、不来不去、不增不减、不垢不净、不动不摇的，根本没有生死。执着于生死就是我们妄心乱动，取境着物。	Ultimately speaking, there is fundamentally no birth and death. Our true nature is originally neither arising nor ceasing, neither coming nor going, neither increasing nor decreasing, neither defiled nor pure, neither moving nor wavering. Fundamentally, there is no birth and death. Attachment to birth and death is merely the confused movement of our deluded mind, grasping at circumstances and clinging to things.

所以一切放下，不就自在得很吗？这是大自在，没有什么生死，还有什么贪嗔痴慢疑呢？贪嗔痴慢疑就是我们自己不明白本性，追逐外境，迷于色相，迷于外尘。	Therefore, if we let go of everything, are we not greatly at ease? This is great freedom. If there is no birth and death, what greed, anger, ignorance, pride, or doubt could there be? Greed, anger, ignorance, pride, and doubt arise because we ourselves do not understand our true nature, pursue external circumstances, and become deluded by material appearances and external objects.
所以一旦明白了我们的本性是怎么一回事，不取外境，贪嗔痴慢疑自然就消光了。同样，如果真能够潇洒自在，一切不求，一切不取，那么五神通就自然来了。因为这是我们本性具足的，本来就有的，不是因为修才有的。	Therefore, once we understand what our true nature is and do not grasp at external circumstances, greed, anger, ignorance, pride, and doubt will naturally disappear completely. Likewise, if one can truly be free and at ease, seeking nothing and grasping at nothing, then the five spiritual powers will naturally come forth. For they are inherently complete within our true nature; they have always been there and do not arise because of practice.
所以我们说道属悟，不属修。悟是醒悟，就等于睡梦醒了，不再做了。我们平时都在梦境当中，追逐梦境，大家不知道是梦境，当成真的去追逐。所以有求就有贪，贪不着就嗔，执着于贪嗔就是痴。	Therefore, we say that the Way belongs to awakening, not to cultivation. Awakening is waking up, like awakening from a dream and no longer continuing the dream. We ordinarily live amid dream states, pursuing what is in the dream. Not knowing that it is a dream, people take it as real and pursue it. Thus, seeking brings greed; when greed cannot obtain what it seeks, anger arises; and attachment to greed and anger is ignorance.
慢就是轻慢他人，你们都不及我，我顶好，所以就有人相，我相。	Pride means looking down on others: “None of you measure up to me; I am the best.” Thus, the notions of person and self arise.
疑，就更难免了，比如我说这一念断处了了分明的灵知就是我们的真心，你们听了难免怀疑：“这就是真心啊？不对吧，如果这就是本性，我见性了，应该发大神通啊，怎么一点神通都没有呢？那么这就不是了。	Doubt is even more unavoidable. For example, when I say that the clear and distinct numinous knowing at the point where a thought ceases is our true mind, you may well have doubts: “Is this really the true mind? That cannot be right. If this were my true nature, then having seen my true nature, I should manifest great spiritual powers. Why do I not have any spiritual powers at all? Then this cannot be it.”
”疑就来了，这就坏了。因为你不真相信，你就不能全心全力地保护自己的本性，就跟境界跑了，走别的一条	Then doubt arises, and that is where things go wrong. Because you do not truly believe, you

路去了。本来一条路走到这里蛮好，快到家了，用功保任就好了。	cannot wholeheartedly safeguard your own intrinsic nature; instead, you follow circumstances and take another path. You were doing well on this path and were nearly home; all you needed was to continue your practice and safeguard realization.
因为疑，回头走另外一条路，这个法不修了，修另外一个法。	Because of doubt, you turn back and take another path: you stop practicing this Dharma and practice another.
修修又不对，又修另一法，结果修来修去，因心力不集中，将到紧要关头，又另换一法，所以都不行，这就是因疑而不肯脚踏实地修行的过错！很多人都因为这样而白费心力，无所成就。	After practicing it for a while, you find that it too seems wrong, so you take up yet another Dharma. In the end, you keep changing practices. Because your mental strength is not concentrated, just as you reach a crucial juncture, you change to another Dharma again. Thus none of them succeeds. This is the fault of doubting and refusing to practice steadily and earnestly. Many people waste all their effort in this way and attain nothing.
假如我们能够毫不怀疑地认定这一念断处了了分明的就是我们的本性，时时刻刻保护他，行住坐卧间不忘保护这个本性，不为境界所湮没，不跟境界跑，任何境界拉不动，知道一切都是假相，唯一真实的就是我现在的灵知之性，其余都是假的，不理睬他。	If we can recognize without the slightest doubt that the clear knowing at the point where a thought ceases is our intrinsic nature, and safeguard it at every moment—never forgetting to safeguard this intrinsic nature while walking, standing, sitting, or lying down, never allowing it to be obscured by circumstances or following after circumstances, never being pulled about by any circumstance—then we know that everything is a false appearance. The only reality is the nature of numinous knowing present here and now; everything else is false, so do not attend to it.
果真能够这样做功夫，不消三、五年，你们自然就能大发神通。因为你们不去追逐，本来已经具足的神通就自然显现出来了。	If you can truly practice in this way, then within three to five years your spiritual powers will naturally manifest greatly. Because you do not chase after them, the spiritual powers that you inherently already possess will naturally reveal themselves.
现在之所以不能显露，是因为被你的贪、嗔、痴、慢、疑掩盖了，就是你妄想、执着、追求，要神通，而神通不来了。所以神通不是修来、求来的。求来的都是假的，不是真的，都是有依附的东西。	The reason they cannot now manifest is that they are obscured by your greed, anger, ignorance, pride, and doubt. You entertain deluded thoughts, cling, and pursue spiritual powers, and so they do not come. Spiritual powers therefore do not come from cultivating or seeking them as an end in themselves. Whatever is obtained by seeking is

	false, not genuine; it all comes from spirit possession.
因为你有求，那些鬼、精就跟着来了，迎合你的心理，跑到你心里去了。所以现在做气功有特异功能的，百分之八九十都是有依附的，不是自己的。就是因为有贪得之心。	Because you seek, ghosts and spirits come along, accommodating themselves to your mentality and entering your mind. Thus, among those who practice qigong and possess extraordinary abilities, 80 or 90 percent have something attached to them; the abilities are not their own. This is because they have a covetous mind.
我们学佛法就是开智慧，明白我们的真心就是在一念断处一念不生时的灵知。讲证道很简单，直接指示你就是了，没有什么玄妙。不是一讲证道，就玄妙、奥妙都来了，什么法都来了。	Our study of the Buddhadharma is for the development of wisdom: to understand that our true mind is the numinous knowing present when a thought ceases and not a single thought arises. To speak of realizing the Way is very simple: one need only point it out to you directly. There is nothing mysterious about it. It is not that, once realization of the Way is mentioned, all sorts of mysteries, marvels, and teachings appear.
其实我们中国的禅宗是最好最好的，单刀直入，不立文字，直指人心，见性成佛，是最上乘的密法。最高层的密宗就是禅。这话不是我创造的。真正修藏密大成就的大宝法王曾这样说：“我们的密宗讲起来，大圆满法最高深了。	In fact, our Chinese Chan school is the very best: it goes straight to the point, does not rely on words and letters, points directly to the mind, and enables one to see one’s true nature and attain Buddhahood. It is the highest Esoteric Dharma. Chan is the highest level of Esoteric Buddhism. I did not invent these words. The Great Karmapa, a true great adept of Tibetan Esoteric Buddhism, once said: “Speaking of our Esoteric Buddhism, Dzogchen (Great Perfection) is the most profound.”
那中国有没有大圆满法？有！那就是禅，禅宗就是大圆满法。”这话对吗？对！一点没错。我们跟贡嘎上师学过大圆满法。大圆满法有“前行”、“正行”。	“Does China have Dzogchen? Yes: it is Chan. The Chan school is Dzogchen.” Is this correct? Yes, entirely correct. We studied Dzogchen with Guru Gonga. Dzogchen has “preliminary practices” and “main practice.”
“前行”就是讲仪轨，讲有相修法；“正行”则是直接开示佛性是怎么回事，即“见宗”开示，跟禅宗直指一式一样，没有两样。禅宗是直截了当指示你见性，不绕路说法。	The “preliminary practices” concern ritual procedures and form-based practices. The “main practice” directly reveals what Buddha-nature is: it is an exposition of the view, exactly the same as the direct pointing of the Chan school, with no difference at all. The Chan school directly points out how to see one’s nature, without taking a roundabout way of teaching.

如问：“如何是佛？”答：“清谈对面，非佛而谁？！”对面谈话的不是佛是什么？这话的意思是指示你能够和我对面谈话的不是佛是谁啊？演绎开来，这能听声音、能动作的是谁啊？这不就是我们的佛性吗？！简单亲切、关键扼要的一句话直接指示你见性。	For example, someone asks, “What is Buddha?” The reply is, “We are conversing face-to-face—who else could it be but Buddha?” What else could the one speaking face-to-face be but Buddha? This means that the one able to converse face-to-face with me—who else is it but Buddha? Extending this meaning, who is it that can hear sounds and move? Is this not our Buddha-nature? A simple, intimate, crucial, and concise sentence directly points out how to see one’s nature.
或者问：“如何是佛？”他喊你一声，你答应他，他即抓住这时机指示你说：“这就是佛！”你看，多么了当，多么庆快！悟道就这么容易，没什么玄妙奇特的。这就是最高深的禅法，就是中国的大圆满法。	Or someone asks, “What is Buddha?” The master calls out to you, you answer, and he immediately seizes that opportunity to point out, “This is Buddha!” See how direct and joyful it is! Awakening to the Way is that easy; there is nothing mysterious or strange about it. This is the most profound Chan Dharma; it is China’s Dzogchen.
可惜后来的人根基薄了，疑心大，不肯承当了。“这一念断处就是本性啊？这么容易啊？恐怕不是吧！”怀疑了。贪嗔痴慢疑中的疑害人最烈，使人丧失真心。祖师一看直指不行，才不直接开示，兜个圈子，叫你参话头。	Unfortunately, people of later times have weaker faculties and greater doubt, and they are unwilling to acknowledge it as their own true nature. “This point where thought ceases is intrinsic nature? Could it really be so easy? Surely not!” Thus they doubt. Of greed, anger, ignorance, pride, and doubt, doubt harms people most severely and causes them to lose the true mind. When the patriarchs saw that direct pointing would not work, they no longer gave direct instruction but instead took a circuitous route, telling people to investigate a huatou (critical phrase).
问：“如何是佛？”答：“东山水上行。”或者答：“脱却草鞋赤脚走。”随便说句什么话，不直接告诉你。叫你因不明这答话的意义而怀疑，因疑而隔断妄念，时节因缘到来，即能亲证本来。	Someone asks, “What is Buddha?” The reply is, “East Mountain walks on water.” Or, “Take off your straw sandals and walk barefoot.” The master says something of this sort at random, without telling you directly. Because you do not understand the meaning of the reply, you give rise to doubt; through doubt, deluded thoughts are cut off. When the time and conditions arrive, you can directly realize the original nature.
禅宗是于悟理体后，即进行绵密保护。在事境上锻炼，勤除妄习，从而打成一片，圆透三关。	After awakening to the principle, the Chan school proceeds to safeguard it continuously and seamlessly. One tempers oneself amid circumstances and diligently removes habitual delusions until practice becomes continuous and

	undivided and the three barriers are fully penetrated.
我们能够举很多例子，就说六祖大师吧，他经五祖开示“应无所住而生其心”而悟道，悟道后知道一切日用都是我们佛性的妙用，只要无所住，潇洒自在就好了，那个本性、妙明真心自然显现在面前。	We could cite many examples. Take the Sixth Patriarch: upon receiving the Fifth Patriarch’s instruction, “Give rise to the mind without abiding anywhere,” he awakened to the Way. After awakening, he knew that all daily activities are the wondrous functioning of our Buddha-nature. So long as one abides nowhere and is free and at ease, that intrinsic nature, the wondrous and luminous true mind, naturally appears before one.
于是就在行住坐卧间绵密保护，迨道成缘熟，方出而开坛说法。讲到保任，是先保后任。就是先保护，念起不随，不跟着念头跑，境界来了，不跟着转。	He therefore safeguarded it continuously and seamlessly while walking, standing, sitting, and lying down. Only when the Way had been realized and conditions had matured did he emerge to establish a teaching seat and expound the Dharma. Speaking of safeguarding realization, one first safeguards and then lets be. First, one safeguards: when a thought arises, do not follow it; do not run after thoughts. When circumstances arise, do not be turned by them.
熟了之后舍去保，进而放任，放手空行，随其自由行事，既无拘束，亦无粘着。如孔子所说“七十从心所欲而不逾矩”一样，任何事都能做，能入佛也能入魔。	Once this has become familiar, relinquish the safeguarding and proceed to let things be. Let go and move freely in emptiness, allowing things to proceed naturally, without constraint or attachment. It is like Confucius’s saying, “At seventy, I could follow my heart’s desires without transgressing the bounds.” One can do anything, entering the realm of Buddhas or the realm of Māra.
再看后来，马祖的弟子大梅参问马祖：“如何是佛？”马祖答：“即心即佛。”心就是佛，佛就是心。大梅马上开悟。保护三年之后，马祖要试试大梅是否真的明白了，派一个侍者去说：“师兄啊，大师近日佛法又别。	Later, consider Damei, a disciple of Mazu. Damei asked Mazu, “What is Buddha?” Mazu replied, “Mind itself is Buddha.” Mind is Buddha, and Buddha is mind. Damei immediately awakened. After Damei had safeguarded this realization for three years, Mazu wanted to test whether he truly understood, so he sent an attendant to say, “Senior Dharma brother, the Master’s teaching of the Dharma has recently changed.”
”大梅说：“作么生？”侍者说：“又道：非心非佛。”大梅说：“这老汉惑乱人，未有了日。任他非心非佛，我只管即心即佛。”马祖知后说：“梅子熟	Damei asked, “How has it changed?” The attendant replied, “He now says, ‘Neither mind nor Buddha.’” Damei said, “That old fellow confuses people without end. Let him say ‘neither mind nor

也！”真悟道人，就是立稳脚跟，不被他人言语所左右。	Buddha’; I simply maintain that mind itself is Buddha.” When Mazu heard this, he said, “The plum is ripe!” A person who has truly awakened to the Way stands firmly on their own feet and is not swayed by the words of others.
禅宗如此直指，大圆满也是这样。大圆满最后才讲“本体空分就是法身”。刚开始不肯这样讲，用功几十年后，才肯这样告诉你。	The Chan school points directly in this way, and Dzogchen does the same. Only at the end does Dzogchen explain that “the empty aspect of the basis is the dharmakāya.” This is not readily disclosed at the outset; only after decades of practice is one told this.
本体空分，一点相都没有了，这就是法身；“本体显了分就是报身”；一切事物都是我法性所变化显现的，无所求，无所取，就是我的化身。说的很清楚，这叫大圆满知见。	The empty aspect of the basis has not the slightest appearance; this is the dharmakāya. “The lucid aspect of the basis is the sambhogakāya.” All things are transformations and manifestations of my dharmatā. Seeking nothing and grasping nothing—this is my nirmāṇakāya. This is explained very clearly; it is called the Great Perfection View.
所以说杭州并不是没有人成就，是你们自己瞒自己，弄错了，弄到神通那边去了。说杭州无人成就，其实自己在成就中而不知道。还要说我们不知道起用啊。	Thus it is not that no one in Hangzhou has attained realization. You are deceiving yourselves and have gone wrong, turning toward spiritual powers. You say that no one in Hangzhou has attained realization, when in fact you are already within realization and do not know it. Yet you still say, “We do not know how to bring forth its functioning.”
一天到晚启用，怎么不知道启用啊？你喝水不是启用吗？吃饭穿衣不是启用吗？走路、工作不是启用吗？这不是启用，那怎么才是启用呢？都是有所取着，要发神通，要玄妙奇特，人家不能的我能，认为那才是启用，大家都能就不算启用。	You function from morning to night; how can you say that you do not know how to function? Is drinking water not functioning? Are eating, dressing, walking, and working not functioning? If these are not functioning, then what is? You are all grasping at something: you want spiritual powers and mysterious marvels, want to do what others cannot do, and think that this alone is functioning. If everyone can do it, you do not count it as functioning.
他不知道，假如是身体启用，一口气不来了，身体还能动吗？现在启用的是谁啊？现在启用的不是我们佛性的功能吗？不是真心的功能吗？所以禅师说：“整天在饭箩边，饿煞人无数。	They do not realize that if it were the body that functioned, then once a breath no longer came, could the body still move? Who is functioning now? Is it not the functioning of our Buddha-nature, the functioning of the true mind? Therefore, a Chan master said, “People spend all day beside the rice basket, yet countless starve to death.”

”饭在旁边不知吃饭，在启妙用而不知，这不是冤枉吗？所以我们说不要被自己所瞒，要明白这个道理。要真正消除贪嗔痴慢疑，就必须见性。你不见性，怎么能把贪嗔痴慢疑去掉？总是有所取，有所著，贪得无厌，有一万，要十万，有十万，要百万、亿万，贪心没有满足的时候。所以我们学佛法要一切放下。	Food is beside them, yet they do not know to eat. They are exercising wondrous functioning yet do not know it—is this not a needless hardship? Therefore, do not be deceived by yourselves; understand this principle. To truly eliminate greed, anger, ignorance, pride, and doubt, you must see your nature. If you do not see your nature, how can you remove greed, anger, ignorance, pride, and doubt? You are always grasping and clinging, insatiably greedy: with ten thousand, you want one hundred thousand; with one hundred thousand, you want a million or a hundred million. Greed is never satisfied. Therefore, in studying the Buddhadharma, we must let go of everything.
我们上座时要死心塌地，像死人一样，一切不管，心念耳闻。心持咒，不是嘴持咒；耳朵听清楚，大脑意识不动，就抓住了。抓住就能深入禅定，就能安心了，就能打开了。	When we sit in meditation, we must be utterly resolute, like a dead person, letting go of every concern. The mind recites the mantra, and the ears hear it. It is the mind, not the mouth, that holds the mantra. Hear it clearly with the ears, while the brain’s discriminating activity does not move; then you have grasped it. Once you grasp it, you can enter samādhi deeply, settle the mind, and break through to realization.
下座一定要观心！要时时刻刻观照，行住坐卧之中观照，不能忘记。内不随念转，念起即觉，一觉即空。念起了不知道，看不见，跟念头走了，不觉还有念头，那就迟了。念起了马上就知道，立即转掉。	After rising from meditation, you must observe the mind. Contemplate continuously, while walking, standing, sitting, and lying down; you must not forget. Inwardly, do not turn with thoughts: when a thought arises, immediately become aware of it; once aware, it is immediately empty. If a thought arises and you do not know it, do not see it, and follow it instead, without even realizing that a thought remains, then it is too late. As soon as a thought arises, recognize it at once and transform it immediately.
外不随境牵，外面境界的任何变化都拉不动我，知道这一切都是假相，都是我自性的影子，不跟着跑。这样做功夫，不消三、五年，都能上大道。所以我们要把道理说清楚，叫大家知道怎样走才对，绝对不是显神通才是成就。明白真心后时时保护他，真正地潇洒自在、无所追求，五神通自然会显现出来。	Outwardly, do not be pulled along by circumstances. No change in external circumstances can move me, for I know that all of this is false appearance, all of it the shadow of my own intrinsic nature; I do not run after it. If you practice in this way, within three to five years you can all enter the great Way. We must explain the principle clearly, so that everyone knows the correct path. Manifesting spiritual powers is certainly not the criterion for attainment. Once you

	understand the true mind, safeguard it at every moment. When you are truly free and at ease and pursue nothing, the five spiritual powers will naturally manifest.
现在给大家讲了开示见宗，知道一念断处，灵灵觉知性就是我们的本性，这是理悟。理悟了还要保护它。保护当中看住念头，不跟着跑。	I have now given you a direct exposition of the view. You know that, at the point where a thought ceases, the lucidly aware nature is our intrinsic nature. This is awakening at the level of principle. After awakening at the level of principle, you must still safeguard it. While safeguarding it, watch over thoughts and do not follow them.
到熟了以后，能观之心，所观之念，一时脱落，就等于我们打坐时能念之心和所持之咒一时脱落一样，身心世界都不可得，亲证本性了。	Once this becomes familiar, the mind that contemplates and the thoughts contemplated both fall away at once. This is like the mind that recites and the mantra recited both falling away at once when we meditate. Body, mind, and world are all ungraspable; one directly realizes one's intrinsic nature.
这理悟和亲证有什么区别呢？二者所证的理体是一样的，没有分别，就是一念之下证到的，和我们修法几年脱开证到的，理体是完全一样的，和禅宗参禅三十年证到的也是一样的。	What is the difference between awakening at the level of principle and direct realization? The reality realized in both is the same, without distinction. Whether realized in a single thought, after several years of practice, or after thirty years of Chan investigation, that reality is exactly the same.
但力量有不同，一念证到的，没有做过功夫，事情来了之后往往挡不住，心就乱了。这就是思惑不了，就是贪嗔痴慢疑没有消除。	But their strength differs. Those who realize it in a single thought have not done any practice; when circumstances arise, they often cannot withstand them, and their minds become confused. This is because the delusions of thought have not been eliminated—that is, greed, anger, ignorance, pride, and doubt have not been eliminated.
现在我们上座做功夫，身心世界都化空了，亲证的力量就有了，事情来了就挡得住，贪嗔痴慢疑就能消了，所以力量就不同。但是，果真我们能立定脚跟，认识这一念断处就是我的本性，不再疑惑，保护它，也好啊。	Now, when we practice in meditation, body, mind, and world all dissolve into emptiness, and the strength of direct realization arises. When circumstances come, we can withstand them, and greed, anger, ignorance, pride, and doubt can be eliminated. Thus the strength differs. Yet if we can truly stand firm, recognize that the point where thought ceases is our own intrinsic nature, no longer doubt it, and safeguard it, that too is good.
认识这一性三身，即法报化三身，一切都是我的化身，不要疑惑，不要当真的，不要去追逐，这样三五年下来	Recognize that this single nature is the three kāyas—the dharmakāya, sambhogakāya, and

也就慢慢了了，也是很好的事情嘛。所以做功夫就要这样做，没有什么玄妙的地方。要语不繁，临济大师开悟时说“原来佛法无多子”。没有什么东西，当下就是了，当下就证了。所以我们不离当下做功夫，时时刻刻用功。	nirmāṇakāya. Everything is my manifestation body. Do not doubt, do not take things as real, and do not pursue them. After three to five years of such practice, the work will gradually be brought to completion; this too is very good. This is how one should practice; there is nothing mysterious about it. The essential teaching is concise. When Chan Master Linji awakened, he said, “So there is not much to the Buddhadharma after all!” There is nothing at all: this very moment is it; this very moment is realization. Therefore, without departing from the present moment, we practice diligently at every moment.
坏就坏在大家都在疑。如净宗行人也在疑：“我这样念佛能生西方吗？恐怕不能吧。”疑心重了，念佛就没有力量了，生西方就困难了。	The problem is that everyone is doubting. Even Pure Land practitioners doubt: “Can my Buddha-recitation bring me rebirth in the Western Pure Land? Perhaps it cannot.” When doubt is heavy, Buddha-recitation has no strength, and rebirth in the Western Pure Land becomes difficult.
要信念十足，“我这样决定能成就，决定能生西方，决定是！”那就有力量了，全心全意就有力量了。我们先得漏尽通才是最重要的。学佛法就是要潇洒自在，如果仍旧一天到晚烦恼忧愁，那就不是佛法，与佛法不相应。	One must have complete confidence: “Practicing in this way, I will certainly attain accomplishment; I will certainly be reborn in the Western Pure Land—certainly!” Then there will be strength; wholeheartedness brings strength. First, the supernormal knowledge of the exhaustion of outflows is what we most need to attain. Learning the Buddhadharma is meant to make us carefree and at ease. If one still spends all day troubled and sorrowful, that is not the Buddhadharma; it is not in accord with the Buddhadharma.
我们说“衣食丰俭随缘过”，一切随缘，好就好过，坏就坏过，无所谓，都是假相。假如好的因缘哈哈笑，坏的因缘就忧愁烦恼，那你学的什么佛？不是一切不可得吗？一切都是梦境吗？你还动什么心。	We say, “Whether clothing and food are plentiful or scant, live according to conditions.” Let everything follow conditions: if circumstances are good, live well; if they are bad, live through them as they are. It does not matter; all are false appearances. If you laugh heartily when conditions are favorable but become worried and afflicted when they are unfavorable, what kind of Buddhism are you practicing? Are not all things unobtainable? Are not all things like a dream? Why then stir your mind?
有人问：“我开悟了吗？”开悟不开悟问你自己：“我在境界上还迷恋吗？还着相吗？”遇境界还要迷恋，那就是没悟。悟了就是醒悟，不再做梦了。	Someone asks, “Have I awakened?” Ask yourself whether you have awakened: “Am I still infatuated with circumstances? Am I still attached to

	appearances?" If, when circumstances arise, you are still infatuated with them, then you have not awakened. Awakening means waking up and no longer dreaming.
做梦时什么都有，好的境界快活得不得了，差的境界苦恼得不得了，哭醒喊醒的都有。醒来之后呢，一点痕迹都没有。假如你遇境还烦恼，那就没悟。于顺境而不喜，逆境而不烦恼，不发火，那才对了，才能真正消除贪嗔痴慢疑。假如根本没有明心见性，谈不到消除贪嗔痴慢疑，一点都除不了。要除贪嗔痴慢疑，非见性不可！	In dreams, everything is present. Pleasant circumstances bring boundless delight, while unpleasant circumstances bring boundless distress; some people even wake crying or shouting. But once awake, not a trace remains. If you still become afflicted when encountering circumstances, then you have not awakened. When favorable circumstances arise, do not rejoice; when adverse circumstances arise, do not become troubled or angry. Only then is it right, and only then can greed, anger, ignorance, pride, and doubt truly be eliminated. Without realizing the mind and seeing one's true nature, there can be no talk of eliminating greed, anger, ignorance, pride, and doubt; not one of them can be removed. To eliminate greed, anger, ignorance, pride, and doubt, one must realize one's true nature!
见性后还要在事境上历练、保护。力量不够，对境心还要动，就要多打坐。对境迷惑，心动了，这就是思惑。做功夫，首先要明白什么是真心，这是最重要的一着，然后才能下手保护他，知道在什么地方下功夫、用力气。	After seeing one's true nature, one must still temper and safeguard it amid circumstances. If one's strength is insufficient and the mind still moves in response to circumstances, one should meditate more. To be deluded by circumstances and have the mind stirred is precisely delusion of thought. In practice, one must first understand what the true mind is. This is the most important point. Only then can one begin to safeguard it, knowing where and how to apply one's effort.
不明白什么是真心，在什么地方用力气也不知道，怎么能成道？！做功夫须有自知之明，定力不够，就多打坐，多打坐才能增加定力。	If you do not understand what the true mind is, nor where to apply effort, how can you realize the Way? In practice, one must have self-knowledge. If meditative stability is insufficient, meditate more. Only by meditating more can one increase meditative stability.
我们从前也是这样，每当星期日休息时，不出去游玩，在家打坐一天，到晚上下座，这个心清净得不得了，什么境界都一点不动，本来喜欢的东西，现在什么都不要，只是轻安、法喜无比。	We too were like this in the past. Whenever we rested on Sundays, we did not go out for recreation, but sat in meditation at home all day. When we rose from meditation in the evening, the mind was utterly pure and unmoved by any circumstances. Things we had formerly liked no

	longer mattered at all; there was only ease and tranquility, and incomparable Dharma joy.
所以定力不够，还是要多打坐，才能绵密保护。心真空净，潇洒自在，就是道通，也是漏尽通。有了这个通，其他五神通不愁不发。这叫“但得本，不愁末”。	Therefore, if meditative stability is insufficient, one must still meditate more, so as to safeguard [realization] continuously and seamlessly. When the mind is truly empty and pure, carefree and at ease, that is penetration of the Way; it is also the supernormal knowledge of the exhaustion of outflows. Once this power is attained, one need not worry that the other five spiritual powers will fail to arise. This is called, “Once the root is obtained, there is no need to worry about the branches.”
因为五神通是本性具足的，打开来，就自然显现；未打开，就被盖在里面了。如果那些着相的东西都未拿掉，心总是动摇，你求神通，那是背道而驰，这是执着上加执着，贪嗔痴上加贪嗔痴，如何能如愿以偿？！要一切放下才行。	The five spiritual powers are inherently complete in our intrinsic nature. Once it is opened up, they naturally manifest; before it is opened up, they remain covered within. If attachment to appearances has not been removed and the mind is always wavering, then to seek spiritual powers is to go directly against the Way. It is attachment added to attachment, greed, anger, and ignorance added to greed, anger, and ignorance. How could one possibly have one’s wishes fulfilled? One must let go of everything.
心中心法是禅、净、密融为一体的大法，时时刻刻要我们直下见性。修法时是非空非有。印咒是有，但印咒是什么意思？无可思量，无由考虑，有等于没有，有而非有，即是非有；有个印咒，就不空，也就是非空。	The Heart-of-Heart Dharma is a great Dharma that unifies Chan, Pure Land, and Esoteric Buddhism. At every moment it calls upon us to directly see our true nature. In this practice, one abides neither in emptiness nor in existence. The mudrā and mantra exist, but what do they mean? They cannot be thought out or deliberated. Their presence is as though absent: present, yet not truly existent—this is “not existent.” Yet because there is a mudrā and mantra, they are not empty; thus they are nonempty.
给你一个咒子念，一个手印结起来，就是空而不空、非空非有，推着你往前跑，就能证到本性。证到本性之后就归到禅宗。	Giving you a mantra to recite and a mudrā to form is emptiness that is not emptiness, neither empty nor existent. These propel you forward so that you can realize your intrinsic nature. Once you realize your intrinsic nature, you return to the Chan school.
心真空净了，净裸裸、赤洒洒，一尘不染，那不就是净土吗？土就是心，心就是土，这样你要往生什么地方，	When the mind is truly empty and pure—utterly bare and free of clinging, unstained by a single speck of dust—is this not the Pure Land? The land

东方南方西方北方，随你往生，都是净土。随缘自在，融合一体。	is mind, and mind is the land. Thus, wherever you wish to be reborn—east, south, west, or north—everywhere is a Pure Land. One is free and at ease in accordance with conditions; all are integrated as one.
真正的净土是我们的常寂光净土，本性净土，本来清净，不污染。都是因为我们妄心执着之故，所以造就这五浊恶世。我们的心清净了，五浊恶世也就变为净土了。所以心中心法是密宗的心髓部分，就是大圆满的知见。	The true Pure Land is our Land of Eternal Quiescent Light, the Pure Land of intrinsic nature, originally pure and undefiled. It is solely because of our deluded mind and attachment that we have created this Sahā world of the five turbidities. Once our minds are purified, the Sahā world of the five turbidities becomes a Pure Land. Therefore, the Heart-of-Heart Dharma is the heart-essence of Esoteric Buddhism; it is the Great Perfection View.
成道可分四个步骤：第一步“见到本性”。现在能明白这一念断处的灵知就是本性，也是一样。大圆满也是直接开示，使人当下见本性。接下来做保护功夫，做保护功夫当中“觉受增长”，这是第二步。	Realizing the Way may be divided into four steps. The first is “seeing one’s intrinsic nature.” To understand now that the numinous knowing at the point where thought ceases is one’s intrinsic nature is also the same. Dzogchen likewise gives direct instruction, enabling people to see their intrinsic nature at once. Next comes the practice of safeguarding it. In the course of safeguarding it, “realization and experience increase.” This is the second step.
觉是觉悟、觉照，不迷，不为境界所动、所转。真正的觉悟就得到真正的受用，就不会烦恼了。	Awareness means awakening and contemplative awareness: not being deluded and not being moved or turned by circumstances. Genuine awakening brings genuine benefit, and one no longer has afflictions.
不然逆境时你要烦恼，要发火；觉悟了，就知道这一切都是假的，都是影子，不执着，不追求，不烦恼，就得真实受用，法喜充满，一天到晚轻安愉悦，快活得很。	Otherwise, when adverse circumstances arise, you will become afflicted and angry. Once awakened, you know that all of this is false, all of it mere shadows. You do not cling, pursue, or become afflicted, and thereby receive genuine benefit. You are filled with Dharma joy, at ease and delighted all day long, immensely happy.
所以说初地是欢喜地，觉受增长，就一步步向上证，初地、二地、三地……自己常考验自己：“我现在比以前如何，是否有所进步？”当然不是一步登天，一下就到十地、等妙二觉了，要有个过程。第三步是“明体进诣”。	Thus the first bhūmi is called the Ground of Joy. As realization and experience increase, one realizes step by step upward through the first bhūmi, second bhūmi, third bhūmi, and so on. One should constantly examine oneself: “How am I now compared with before? Have I made any progress?” Naturally, one does not reach the summit in a

	single step, immediately reaching the tenth bhūmi and equal enlightenment and wondrous enlightenment. There must be a process. The third step is “advancement of the luminous essence.”
明体就是光明体，进步了，光明大发，朗照十方世界。十方世界诸佛入我身，我身入诸佛之身，彼此交参无碍，这是《华严经》的境界。因为这是觉受增长的缘故，到这个地步，贪嗔痴慢疑就绝对没有了，一点都没有了。	The luminous essence is the body of light. As one progresses, great light shines forth, brilliantly illuminating the worlds of the ten directions. The Buddhas of the ten directions enter my body, and my body enters the bodies of the Buddhas; they interpenetrate one another without obstruction. This is the state described in the Avataṃsaka Sūtra. Because realization and experience have increased to this extent, greed, anger, ignorance, pride, and doubt are then absolutely absent—not the slightest trace remains.
但还不是究竟。最后第四步才是“法界究竟”。一切光明都不可得，一切神通都不可得，都摄归自性，都不显现。按大圆满说起来就是“如腊月三十之月”。腊月三十的月亮还能看得见吗？看不见了。摄归自心，都没有了。	Yet this is not ultimate. Only the final, fourth step is “the ultimate Dharma realm.” All light is unobtainable, and all spiritual powers are unobtainable; all are gathered back into intrinsic nature and no longer manifest. In the language of Dzogchen, this is “like the moon on the thirtieth day of the twelfth lunar month.” Can one still see the moon on that night? It can no longer be seen. Everything is gathered back into one’s own mind; nothing remains.
禅宗到这里也是这样讲。上次讲过一则公案，有僧问曹山：“朗月当头如何？”朗月当头就是大圆的月亮照在头上。曹山答曰：“犹是阶下汉。”还没到家。曰：“请师接上阶。”请师父慈悲，拉我一把。答曰：“月落时相见。	The Chan school speaks in the same way at this point. Last time, I spoke of a koan. A monk asked Caoshan, “What is it like when the bright moon is directly overhead?” The bright moon directly overhead means the full moon shining above one’s head. Caoshan replied, “You are still a man below the steps.” You have not yet arrived home. The monk said, “Please, Master, lead me up the steps.” Please, Master, out of compassion, give me a hand. He replied, “We shall meet when the moon has set.”
”所以禅宗和密宗是一样的，不要弄错了。高深的密法，最上层的密法就是禅宗。所以你们如能站稳脚跟，不为人言所惑，才能证成大道。如一听人言“活佛来了，有大神通”，就跟着跑，那就要走到叉路去了。	Therefore, Chan and Esoteric Buddhism are the same; do not misunderstand this. The profound Esoteric Dharma, the highest level of Esoteric Dharma, is precisely the Chan school. Thus, only if you can stand firm and not be misled by what others say can you realize the great Way. If, upon hearing someone say, “A living Buddha has come,

	and he has great spiritual powers," you follow him along, then you will go down a divergent path.
因为没有再比禅宗高的密法，而且求神通就要倒霉、要着魔。这次广州来的一个姑娘，学气功，要求发特异功能，结果两个鬼都进到她身里去了。	There is no Esoteric Dharma higher than the Chan school. Moreover, if you seek spiritual powers, you will meet with misfortune and become possessed. A young woman who came from Guangzhou this time studied qigong and sought to develop extraordinary powers. As a result, two ghosts entered her body.
先进去的一个还好，有什么事鬼告诉她，似乎有了一点神通，再来一个，她肉体就吃不消了，难过了。这就是求神通的恶果。所以我们学佛法要明白，要走正路，晓得佛法最要紧的不是发神通，而是了生死。	The first one that entered was not too bad. The ghost would tell her about things, and she seemed to have acquired a little spiritual power. But when another came in, her physical body could not bear it, and she suffered greatly. This is the harmful result of seeking spiritual powers. Therefore, when we study the Buddhadharma, we must understand and follow the proper path. The most important thing in the Buddhadharma is not to develop spiritual powers, but to transcend birth and death.
生死怎样了？不着境，不跟念头跑，一点境界不粘着，才能了生死。求神通，不究竟，不能了生死。求神通的人都是着相，都是为了名闻利养。尝闻气功师先作带功报告，卖门票赚钱，然后治病敛钱，再后发售信息物。	How does one transcend birth and death? By not clinging to circumstances, not following thoughts, and not sticking to any experience whatsoever. Only then can one transcend birth and death. Seeking spiritual powers is not ultimate and does not lead to liberation from birth and death. Those who seek spiritual powers are all attached to appearances and do so for fame and profit. I have heard that qigong masters first give lectures said to transmit qi and sell tickets for money; then they treat illnesses and amass money; later, they sell so-called "information-charged" objects.
都是不相干的东西。说穿了，都是骗钱的玩意儿。跟他们走，岂不冤屈。我们学佛法要认定心地法门，“唯此一真实，余二即非真”。离开心地法门之外用功，心外取法就是外道。	These are all irrelevant things. Frankly speaking, they are all schemes for swindling money. Would following them not be a needless waste? In studying the Buddhadharma, we must recognize the Mind-Ground Dharma Gate: "Only this is true reality; the other two are not true." To practice apart from the Mind-Ground Dharma Gate, seeking dharmas outside the mind, is a non-Buddhist path.
成就不是发神通，而是心空无住，坦荡荡的，潇洒自在。能做到顺逆无拘，潇洒自在，才是最大的神通。因为离开这个，发了五神通，心也不自在。	Accomplishment does not mean developing spiritual powers. It means that the mind is empty and non-abiding, open and unconfined, carefree and at ease. To remain unbound by either

	favorable or adverse circumstances, carefree and at ease—this is the greatest spiritual power. Apart from this, even if one develops the five spiritual powers, the mind will not be at ease.
比如有了宿命通，知道了过去世怎么样，心里就懊恼，“过去世做了这么多坏事啊”。有一个罗汉就是这样，过去世杀了自己的父亲，得了通，心里难过了，“我怎么如此不孝，杀了自己的父亲哩？！”坐也坐不住了。	For example, once one has gained the supernormal power of knowing past lives and knows what happened in past lives, one may feel remorse: “I did so many bad things in past lives.” There was an arhat who was like this. In a past life, he had killed his own father. After gaining this power, he was distressed: “How could I have been so unfilial as to kill my own father?!” He could not even remain seated.
释迦佛对文殊菩萨说，“这个罗汉发了宿命通，知道杀了自己的父亲，心不稳了，我们给他唱台戏，说说法，救救他。”于是文殊拔剑要杀佛，大家一看吓死了，杀父亲罪就不得了，杀佛更不得了。	Śākyamuni Buddha said to Mañjuśrī Bodhisattva, “This arhat has developed the supernormal power of knowing past lives. He knows that he killed his own father, and his mind has become unsettled. Let us put on a little play, teach him the Dharma, and save him.” Thereupon Mañjuśrī drew his sword to kill the Buddha. Everyone was terrified at the sight: the crime of killing one’s father is already grave, but killing a Buddha is even more grave.
佛说不要惊慌，文殊并无杀佛之心。这一切都是你们的妄心妄想蠢动，实际上这些事就像梦中所显现的梦境一样，都是虚幻的，真的事情是没有的。所以过去世做的事情等于梦中所做的梦一样，醒了就没有了，心也就安稳了。	The Buddha said, “Do not panic. Mañjuśrī has no intention of killing the Buddha. All this is merely the foolish stirring of your deluded minds and deluded thoughts. In reality, these events are like the dream scenes that appear in a dream: all are illusory; there are no real events. Thus, what was done in past lives is like a dream dreamt in sleep. Once one awakens, it is gone, and the mind becomes settled.”
佛就这样给罗汉说法，而使这位罗汉心安稳下来。所以我们要明白，过去做的错事都如梦中做的梦一样，现在醒悟了，放开、心空就没了。心空，业障就消了；心不空就坏了，那就要受业障之报了。所以心不空时得宿命通，那就烦恼无边。修道人应时时刻刻在心地上用功夫，不要妄求神通。走正路，莫入歧途，才能真了生死！	In this way, the Buddha taught the Dharma to the arhat and settled his mind. Therefore, we must understand that the wrongs we committed in the past are all like dreams dreamt in sleep. Now that we have awakened, if we let go and empty the mind, they are gone. When the mind is empty, karmic obstacles are eliminated; if the mind is not empty, that is a problem, and one must undergo the karmic consequences. Thus, if one gains the supernormal power of knowing past lives while the mind is not empty, afflictions will be boundless. Practitioners should work on the mind-ground at every moment and should not vainly seek spiritual

	powers. Only by following the right path and not entering mistaken byways can one truly transcend birth and death!