



BUDDHA'S MIND DEMON'S MIND

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阿 弥 陀 佛

是伟大称号

阿弥陀佛历经多生多劫所修的的四十八大愿，现已成了大愿王、佛王、法王、功德王！

释迦牟尼佛说法四十九年，说净土究竟无上大法最精髓的一句就是：“南无阿弥陀佛”。是一句伟大的称号！

这一句佛号，是了生脱死的大手印！这一句佛号，具足一切圆满福德，一切深妙智慧，佛法大海，是究竟的无上大法！

至诚念一句：“南无阿弥陀佛”佛号，能消除八十亿劫生死重罪。佛法八万四千法门，以“阿弥陀佛”为第一！

念一句佛号，包含了一切功德的果实：三藏十二部经论的总藏心、六度万行、禅门一千七百则公案、一切戒律、八万四千恒河沙数、千千万万的修行法门，都为这一句佛号所摄！

念佛一法，乃佛教总持法门。上至文殊、普贤；下根至五逆十恶，地狱众生；甚至临终十念一念，皆得往生；是方便中之方便，究竟中之究竟，万修万人去！

● 孙果森 合十 ●



AMITABHA BUDDHA IS THE GREAT NAME

Amitabha Buddha cultivated the Forty-eight Great vows for many lives in many kalpas. Presently He is known as The King of Great Vows, The Buddha King, the Dharma King and The King of Merits and Virtues!

Sakyamuni Buddha had spoken The Dharma for forty-nine years. When He taught us the Pure Land Dharma, He told us to recite Amitabha Buddha's Name, the Great Name that is Ultimate. The Name is the Unsurpassed Dharma, the marrow of Buddhism.

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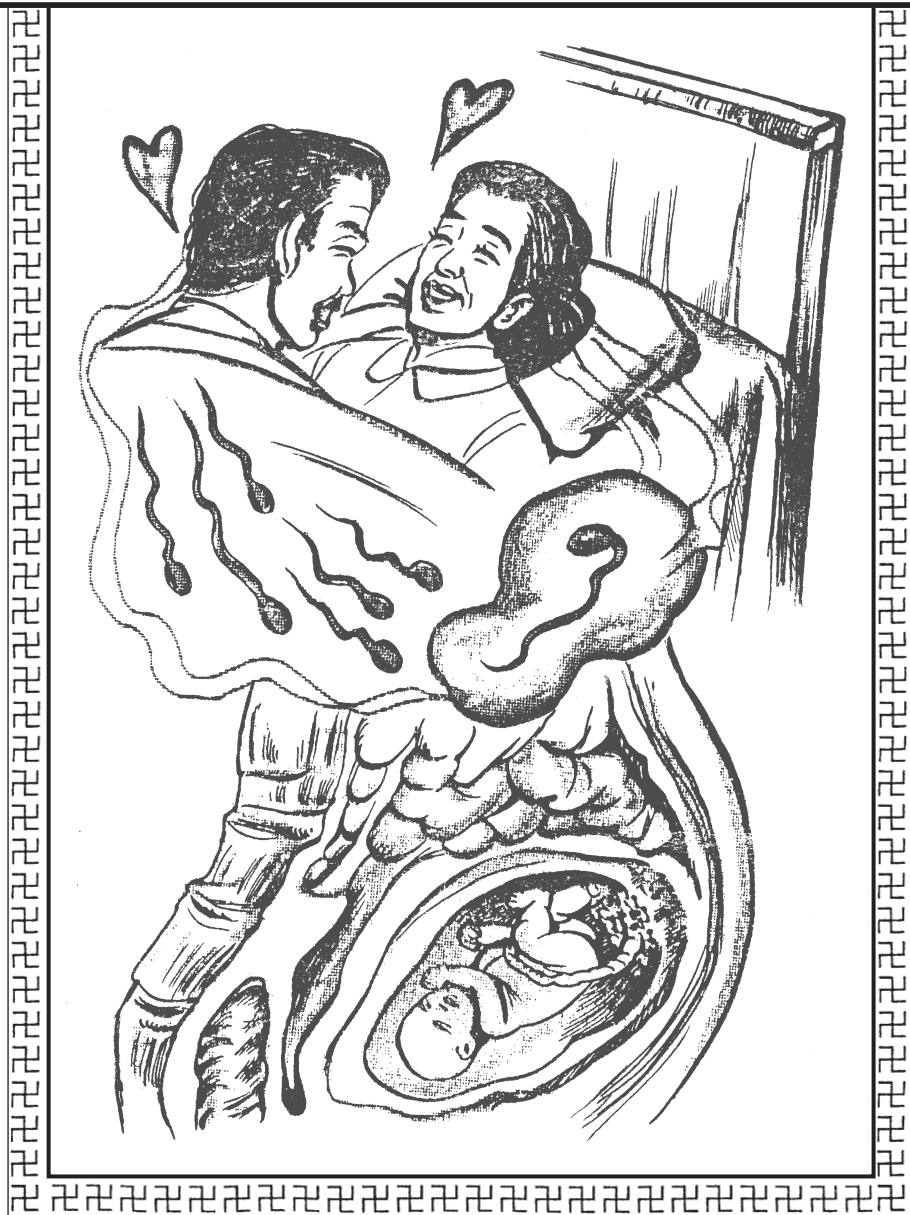
The Buddha's Name is the Great Seal which liberates living beings from the Samsara of Birth and Death. The Buddha's Name is replete with Perfect Blessings and Virtues, the deep and wonderful wisdom, the Sea-like Buddha Dharma. It is the ultimate, unsurpassed, wonderful Great Dharma!

By sincerely reciting Amitabha Buddha's Name once, it helps us to eradicate heavy offences in eighty billions kalpas of birth and death. Among the eighty-four thousand Dharma Doors, Amitabha Buddha is the foremost!

The Buddha's Name encompasses the fruits of all merits and virtues, the central teaching of the Tripitaka and the twelve cannons of Sutras, the six Paramitas and the millions of myriad practices, the seventeen hundred discussion of the Chan-School, and all the precepts. Indeed the Buddha's Name gathers in the eighty-four thousand Ganges Sands Dharma Doors of Practice.

The Buddha Recitation Dharma is the Dharma Door of Dharanis in Buddhism. This pervasive Dharma Door is practised by Great Bodhisattvas such as Manjushri Bodhisattva and the Universal Worthy Bodhisattva. It also gathers in the living beings of inferior roots who have committed the Five Rebellious Acts and the Ten evil deeds, the beings of the Hells. Even people who can recite the Name once or ten times on their deathbed will attain a rebirth in the Pure Land. So, it is the most convenient Dharma among the expediency, the Ultimate practice amidst the ultimate Dharmas. If millions of people practise this Dharma Door, all of them will be certain of a rebirth!

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这个人是“我”吗？

在这个世界上，为什么有成千上万的修行人，尽管他们修呀修，修到最后都不能够证悟到任何成就呢？

要破除这个答案就是：

修行人每每都执着这个“我”相。殊不知这个“我”相，是个“假我”。

由父亲的一条精虫，和母亲的卵子互相结合，受生了我。这个人就是“我”

吗？

我会生病。我会衰老。我会死亡。这个人就是“我”吗？

由色、受、想、行、识的五蕴；又由地、水、火、风的四大……。这个

“我”，是由五蕴四大所组合而成的吗？

以医学的剖解来说：由肌肉若干、骨头若干、骨节若干、血管若干、神经

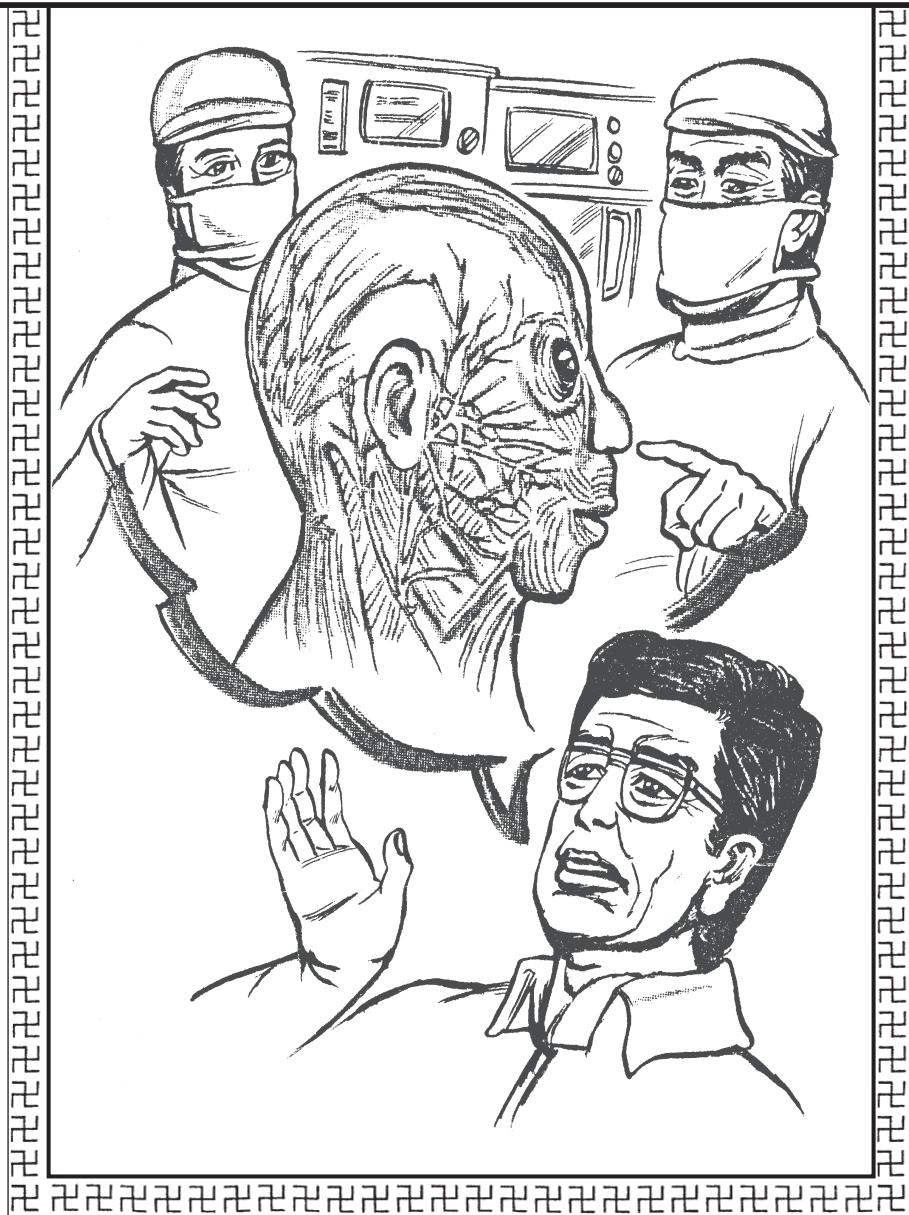
若干、温度若干、脉膊若干等。这个人就是“我”吗？

这个“假我”样样都要争第一。他不是我的本来面目！

那么，谁是我的本来面目呢？

● 孙果森 合十 ●
六月初五 · 2012

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Is This Person "I" ?

Why is it that in this world, out of thousands of millions of cultivators who cultivate diligently, none can certify to any accomplishments in the end?

The answer to this question is:

Cultivators often get attached to the mark of "I", not knowing that this mark of "I" is a "false I".

Being born from the union of the father's sperm and the mother's egg, is this person exactly "I"?

I" am subject to sickness, old age and death. Is this "I" exactly Me?

The five aggregates are form, feeling, thought, activity and consciousness; and the four great elements are earth, water, fire and wind..... Do "I" consist of the combination of the five aggregates and the four great elements?

From the dissectional analysis of Medical Science, am "I" a certain amount of the muscles, a certain amount of bones, a certain amount of heat, and a certain amount of pulse?

This "false I" wants to fight over everything to be number one. It is not my original face.

So, who is my original face?

● Soon Guo-Sen ●

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佛心

心 不在内、不在外、不在左右、不在上下、
也不在中间。

心 不在也在。

心 无所不在。

● 孙果森 合十 ●

六月初五 ● 2012年

THE MIND

The mind is not inside nor outside, not left nor
right, not above nor below and neither does
it dwell in between.

It seems not there, but it is there.

It pervades everywhere.

● Soon Guo Sen ●

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一切论说，皆不离开心法。因为一切佛法都是心法。因此，可以说“心”是放置在最中心点。这表明你要修的话，一定要绕在这个心上来修。若不从心上来修，便犯了“心外求法”。

All the discourses are not apart from the Mind Dharma, because all the Buddha Dharma is the Mind Dharma. Therefore, it can be said that the mind is placed in the most central position. This makes clear that if you want to cultivate, you must cultivate from the mind. If you do not cultivate from the mind than you will commit the malpractice of "seeking the Dharma externally," and will easily fall into the externalists' way of cultivating the Dharma.

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我们活得快乐或痛苦，都是由那颗心在承担。要日日是好日，是由心在作主；要日日是坏日，也是由心在裁定。人生的一切，都是由那颗心在定夺。要过得快乐安祥自在，不是由别人来支配，而是由心作决定的。

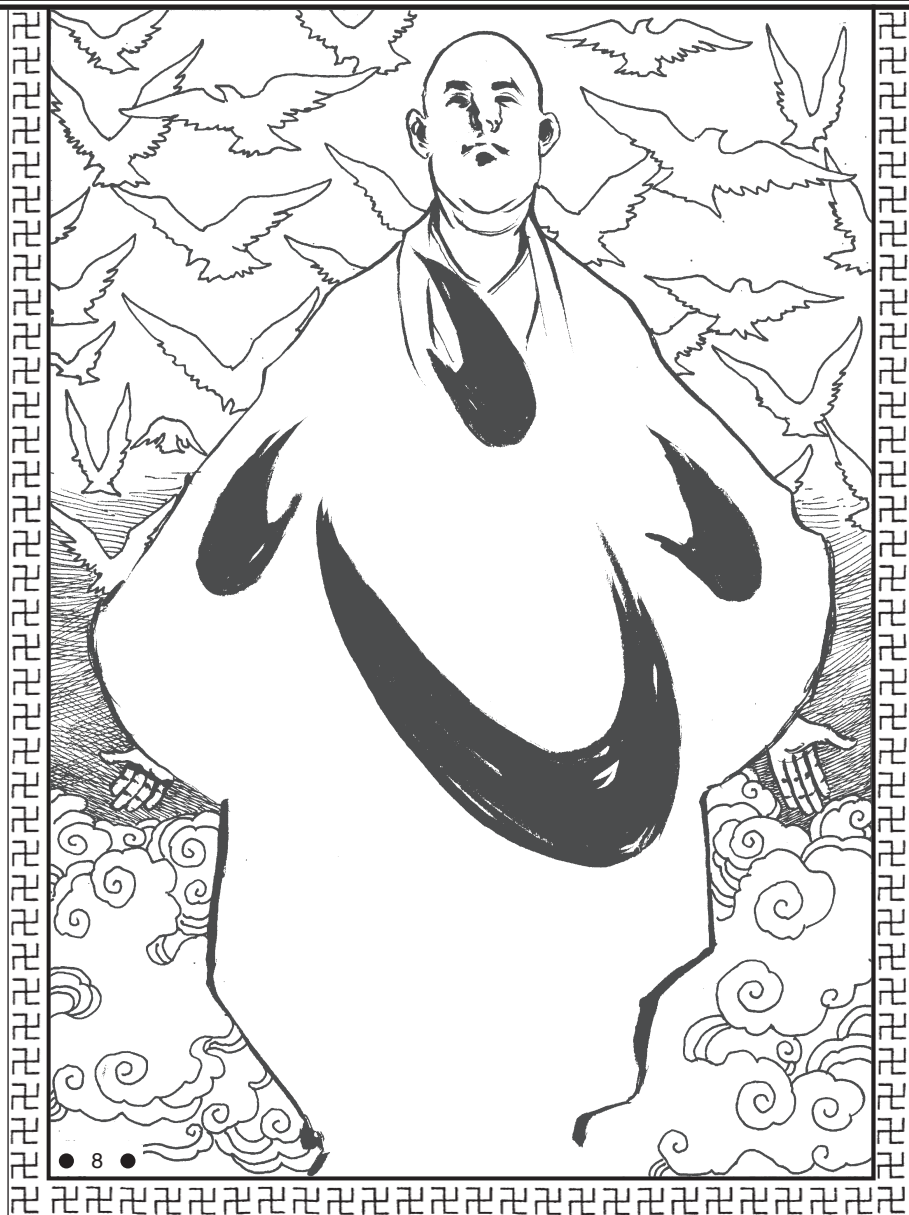
Whether we live happily or sorrowfully is due to our mind.

It is the mind that determines whether every day is a good day or a bad day.

Everything in life is also decided by the mind.

To live happily, peacefully and at ease is not controlled by other people, but by the mind.

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没有负担的心，是最好的一颗心。
心无喜无忧，无好无恶，无是无非，无苦无乐，没有对立的观念，当下就是“心”的本来面目，就是我们真心的本体。修行就是要找回当下这一颗心。这是一颗无住的心呢。

A mind without burden is the best mind. Mind without delight and worry, without good and evil, without right and wrong, without happiness and sorrow, without opposing and ideas, is just then the original face of the mind and original state. Cultivation is aimed at finding back this mind, which is the non-dwelling mind.



谈心法，不能离开心来说法，皆在谈心的法门。修行应从心上来行修。由内心舍掉一切，什么都可以不在心里，你那颗心就潇洒自若。当内心不想拥有一切，反而会放下一切。心就不会招烦恼尘劳，这样才是个真正修行的人。

Regarding the Mind Dharma, we can not be apart from the mind and speak Dharma of the mind.

Cultivation should be done from the mind. Renounce and discard everything from within the mind; when you are able not to keep anything in your mind, your mind will be natural and at ease. When the mind does not think about possessing anything, it will instead be able to let go of everything. Then it will not attract affliction and trouble. Thus, one is a true cultivator.

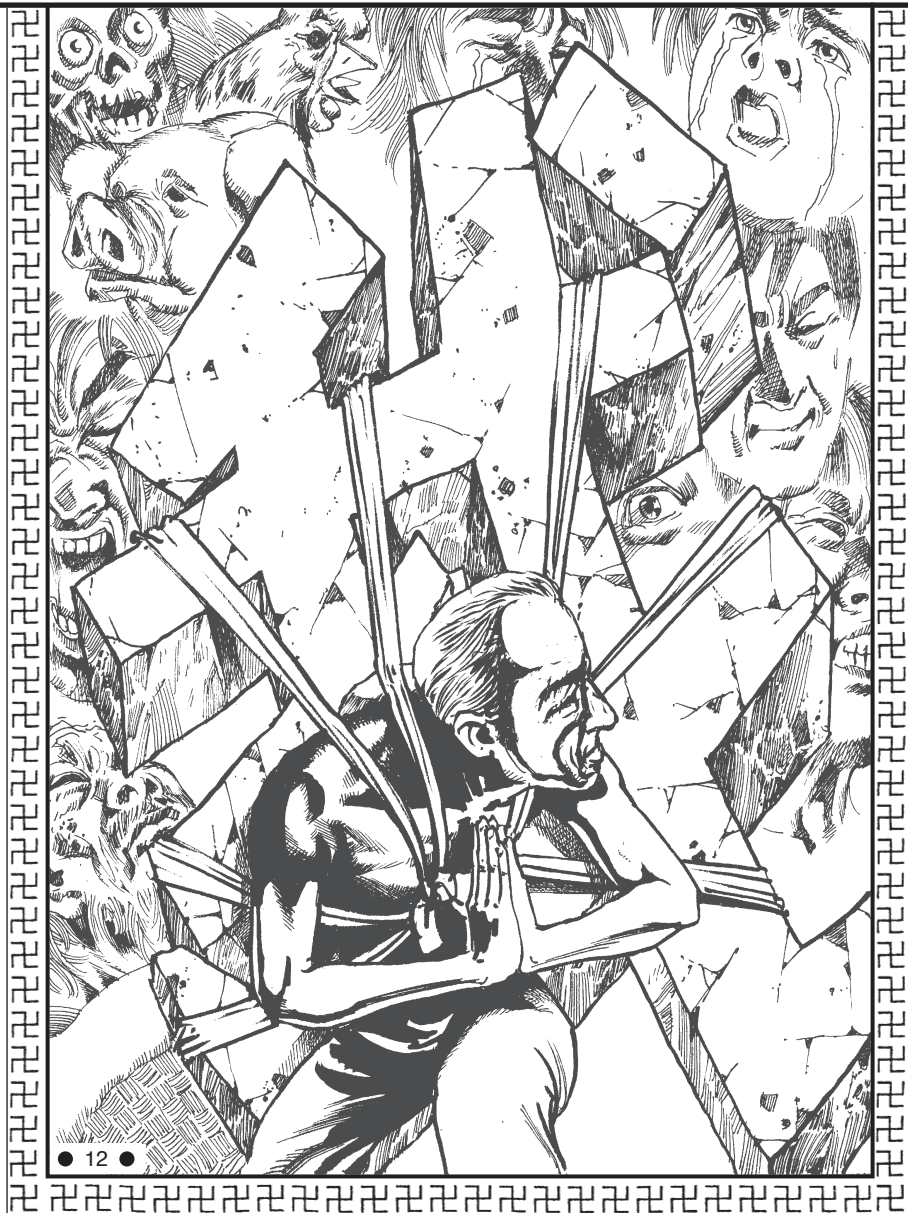


祖师说：“若了心非心，实解心
心法。”如果你能够了解假名
为心，不去执为实有，你才体会到心的
本来面目。不然的话，就易堕入常见外
道。如用学问去了解认知去找你本来面
目，就难上加难了。

The Patriarch said: "To understand that the
mind is no mind is truly understanding the
mind Dharma."

If you can understand that the mind is a false
name and are not be attached to it as really
existing, then only you will realize the mind's
original face. Otherwise, you will easily fall into
the eternalistic view of the external way. If you
used knowledge to understand, to know and to
find your original face, that would be exceedingly
difficult indeed.

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众生想求解脱，解脱烦恼、解脱轮回、解脱生死、解脱业力、解脱痛苦……。本来没有这个我，却强调有个我，才要解脱。你口口声声说要解脱，到底是谁绑了你呢？

Living beings think of seeking liberation, liberation from birth and death, liberation from suffering..... Originally, there is no "I" but by stressing that there is a "I", they want liberation. You keep on saying you want liberation. Actually who is tying you up?



心 中有千千结的人，这里放不下，那里看不开，这统统都是建立在有个“我”在支撑着。一旦你真正发现你的内心世界都没有一个“我”的存在，真所谓：“诸法本无我”时，你才领悟真的无我存在。

A person whose mind has thousands of knots, such that he cannot let go of this and cannot ignore that, is supported by a "I" that has been established in him.

Once you truly discover that in the world of your mind there is no "I", which is that: "all dharmas basically have no "I", then you will realize that truly there is no I.



在寂灭法中，它没有一个“我”在里面；在这里也找不到谁在成就，谁不成就。在这里面也找不出是非、善恶、美丑、好坏的分别名相。不过，寂灭并不表示什么都没有，反而是全部具足，圆融无碍。

In the Dharma of Still-Extinction, there is not a "I"; here you also cannot find who is accomplishing and who is not. Here, you also cannot find a right or a wrong, wholesome or evil, beautiful or ugly, and a good or bad manifestation of discrimination.

However, Still-Extinction does not mean that there is nothing at all. On the other hand, it means the complete combination of the absolute (non-dual) in the relative (dual) and vice versa, perfect harmony among all differences, without any obstruction.

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——一个修行的人，不是要去解决层出不穷的问题，而是去发现你本来就没有问题。这些问题，都是由一个“我”来挑起的。譬如说，“我要了生脱死”。若没有这个“我”，那要了断生死的这个人是谁呢？

A cultivator does not want to go and resolve layer after layer of problems, but to go and discover that originally he has no problem. Those problems are all created by a "self". For example, "I want to end birth and leave death." If there is no "I", then who is it that wants to end birth and death?



《六祖坛经》说：“有我罪还在”
指出你不管怎样修，如果心中尚
有一个“我”在修，修什么证道成佛，
修什么明心见性，这统统都是妄见妄
想，一个重大的盲点。难道见性成佛要
有你、有我、有他吗？

¶¶The Sixth Patriarch Sutra" says: "By having
a self, the offences still remain." This points
out that no matter how you cultivate, if in your
mind there is still a "I" cultivating, cultivating
whatever to attain the way and become a
Buddha, cultivating whatever to know the mind
and see the nature, these are all false views and
false thoughts, and are a serious blind spot. Is
it necessary to have a you, I or he in order to be
able to see the nature and become a Buddha?



众生之所以要修行，就是还放不下这个“我”。一直想“我”要证道。“我”要明心见性。“我”要了生死……被这个“我”搞得团团转。祖师苦口婆心说：“道不用修，但莫污染”。本来无我，你却认有个“我”，才会造成污染。

Living beings have to cultivate because they still cannot let go of the "I", always thinking, "I want to realize the Way; I want to know the mind and see the nature; I want to end birth and death....., and are turned round and round by this "I". The Patriarchs, time and again with good intentions, said: "The Way has to be cultivated, just do not be defiled."

Basically there is not "I", but you think that there is a "I" and thus become defiled.

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修行因为有了这个“我”，才有三界六道轮回，才去解决痛苦。有了这个“我”就有生死，才去了脱生死。原来不是“我”有问题，而是这个假“我”有问题。四大皆空，哪来个“我”呢？

The reason for cultivation is because there is the "self," which causes the existence of the three realms and rebirth in the six paths, and there is the action to leave the three realms and the six paths.

In the presence of this "self" there is suffering, there is birth and death, there is ending of birth and death. Originally, it is not me that has a problem, but it is the false "self" that has. As the Four Great Elements are empty, where does the "self" come from?



明白修行的人，懂得一切诸法本来无我。既然连这个我的本体都没有，那就是我的本来面目了。有我的执念，只不过是妄见妄觉罢了。万法由心生，万法由心灭，既没有不变的我，哪来六道轮回呢？

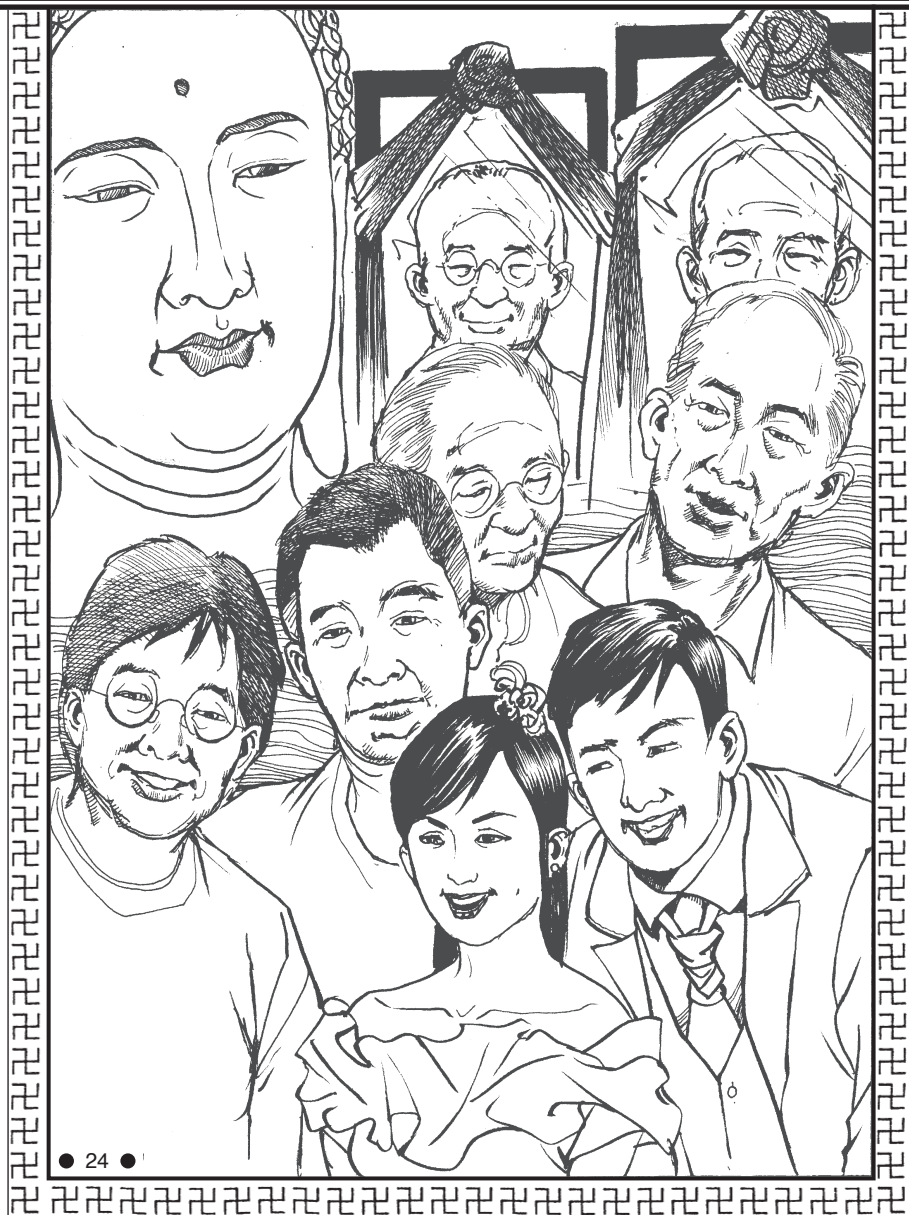
People who understand cultivation know that all dharmas basically do not have a self. As there is no self, that is my original face. Attachment to the idea that there is a self is only a false view and false perception. The myriad dharmas are produced from the mind and perish from the mind. As there is not a self that is unchanging where does rebirth in the six realms come from?



本性本来是无住的，因为你在无住的心，妄加了一个“我”。有了这个“我”相重的人，才会说：“人不为己，天诛地灭”这句话。处处以“我”为中心思想的人，产生所住的心态，自会牵扰了你的心，使你无法轻安自在。

The self-nature is basically non-dwelling. As you have added a "I" to the non-abiding mind, you have become a person with a strong mark of "I" and you will say these words: "If people do not think of themselves, than the sky and earth will also collapse." Everywhere, you will be a person who takes "I" as the dominant thought, giving rise to the attitude of abiding; and that will control your mind, making it impossible for you to be light and at ease.

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“世间上没有所谓永恒不便的东西，除非它根本不是东西；只要是东西，一定会有生灭的。你想得到的，感觉到的，看到的任何东西，都是生灭无常的。就像你去参加婚礼，说一句：“爱情永恒”。哪有“爱情永恒”的可能性呢？

In the world, there is nothing which is eternal and unchanging, unless it is not a thing at all, as long as it is something, it will definitely be born and destroyed, whatever you want to get, to feel, and to see is subject to birth and destruction and is impermanent. Take for instance, you attend a wedding ceremony and say: "Love forever." Where can you find "love forever?"

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被情牵物绑，实际上比毒蛇还要恐怖。那些让你放不下的情执物累，包括亲情、爱情、友情以及名望财富等东西，其实这些迷执，比毒蛇猛兽还要凶悍。因为毒蛇猛兽只咬死你这个内体就没事。放不下情执，它世世代代毁坏你的法身。

Being tied up by emotional things truly is more frightening than a poisonous snake. Those heaps of emotional objects which you have collected and are attached to, which include your family and relatives, your romantic love, your friends' love, as well as fame, wealth and other things. Actually these attachments are more evil and fiercer than the poisonous snakes and wild animals. This is because the poisonous snakes and wild animals only kill your flesh-body and that's all. Being not able to let go of attachment will destroy your wisdom-life, life after life and generation after generation.

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当你很在意你爱的人时，你把她看得愈重要，造成你心里负担愈加沉重。相反的，不去在意她的存在，那她对你的影响就没事了。修行的要务，就是你到底要安什么心？一颗如如不动的心呢？还是一颗妄想的心？

When you are thinking about the person you love, the more importance you give to her, the heavier the burden you create for your mind. On the other hand, if you don't think about her presence, then her impression on you will not be a matter to you. The important question about cultivation is what kind of mind you want to have? A mind that is thus, thus, unmoving? or a false mind?



“情牵物绑”的恐怖情形，胜于毒蛇猛兽，乃因没牢记在心，自然不知不觉会迷溺在里面。这样不是等于无药可救吗？其实，我们往往不知死活，拘泥情牵物绑，才跳不出三界六道，一直没法成就法身慧命。

The dreadful situation of "being led by emotions and tied up by things" is greater than the poisonous snakes and wild animals. So, as they are hidden and retained firmly in the mind, naturally you will unknowingly be deluded by them and indulge in them in your mind. Thus, doesn't it mean that there is no way for you to be saved? Frequently, we do not know our fate, and stick rigidly to being led by emotions and tied up by things. Then, we cannot get out of the three realms and six paths, and forever cannot accomplish our Dharma body and wisdom life.



禅直指人心，不属言诠与修持的范畴。它是最上乘，即以禅宗的思想从事修行，是属上乘根器者来修一法不立，是无门为门的法门。

Chan points directly at people's mind. It does not need words and the maintenance of a cultivation practice.

It is the unsurpassed vehicle, and is the Chan school's idea of cultivation. It is for people of superior roots to cultivate this Dharma door of not relying on any Dharma, of taking no door as the door.



《 禅宗 》的范围以无念为宗，无相为体，无住为本，是心中之心，心法中的心法，也是你我的本心法，完全从心上去行修的心地法门。假如你抓住无念无相无住去修，就不会老是向外驰求了。

The scope of the Chan School of Buddhism is "no-thought" as its doctrine, "no-mark" as its substance, and "no-dwelling" as its basis. That is the mind of the mind, the mind-dharma of mind-dharma. It is also our basic mind-dharma. It is the Dharma door of cultivating totally from the mind. If you hold on to no-thought, no-mark and no-dwelling to cultivate, then you will not be seeking outside.



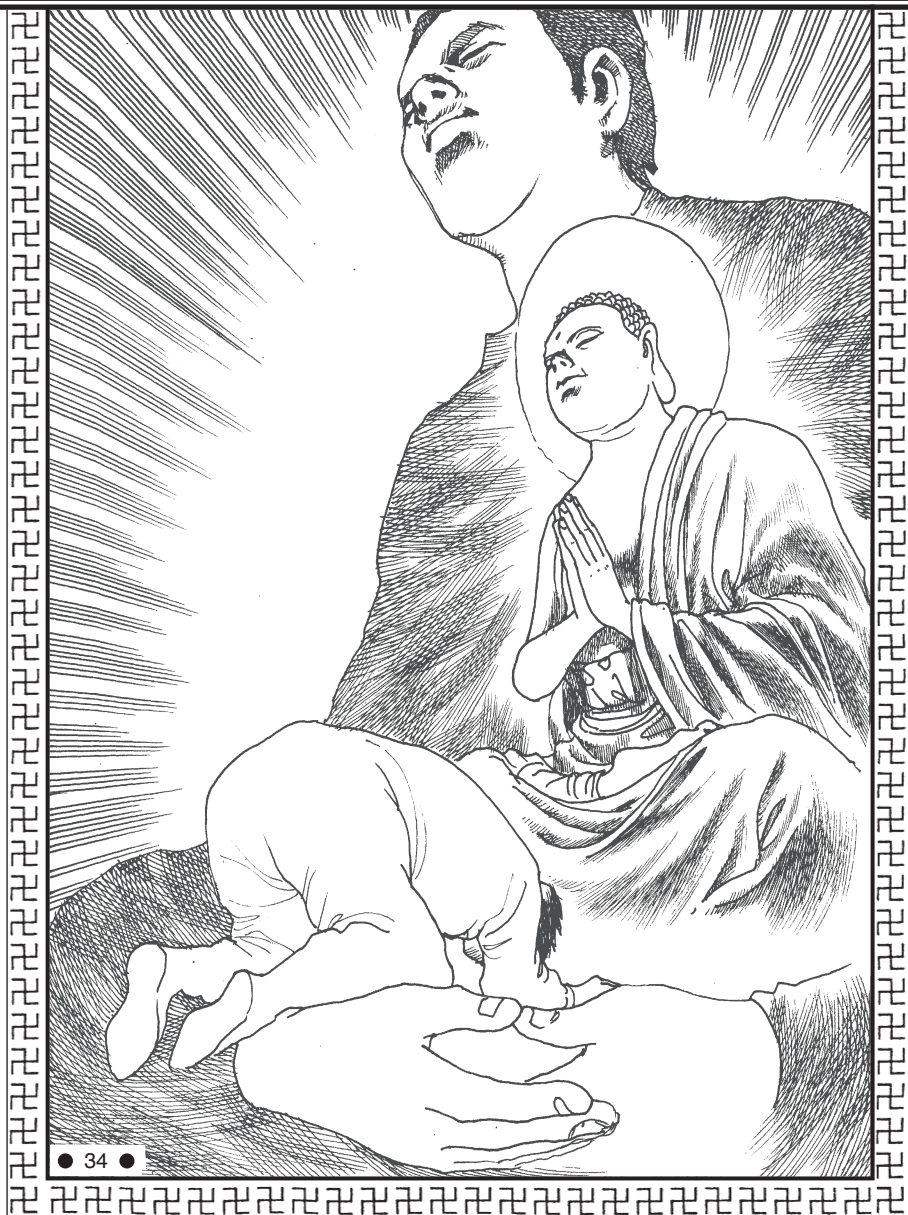
修 禅，就是外不着相，内不动心。不要你去修什么，也不要你去成就什么，更不要你去了断什么、跳出六道轮回。说得更究竟一点，连说个想“见性成佛”的话也是多余的。

Cultivating Chan means externally not attached to marks, internally mind unmoving.

It does not require you to cultivate whatsoever, and achieve whatsoever. Most of all, it does not require you to end whatsoever in order to flee from the six realms of rebirth.

To be more precise, even to say the wish "to see the nature and attain Buddhahood" is superfluous.

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众生闲不下心，才到国外观光。即使你去朝五大名山，为什么不朝你心中那颗灵山呢？所谓：“佛在灵山（心中）莫远求，灵山就在你心头”。佛既然在你内心，何必再去朝心外的佛呢，

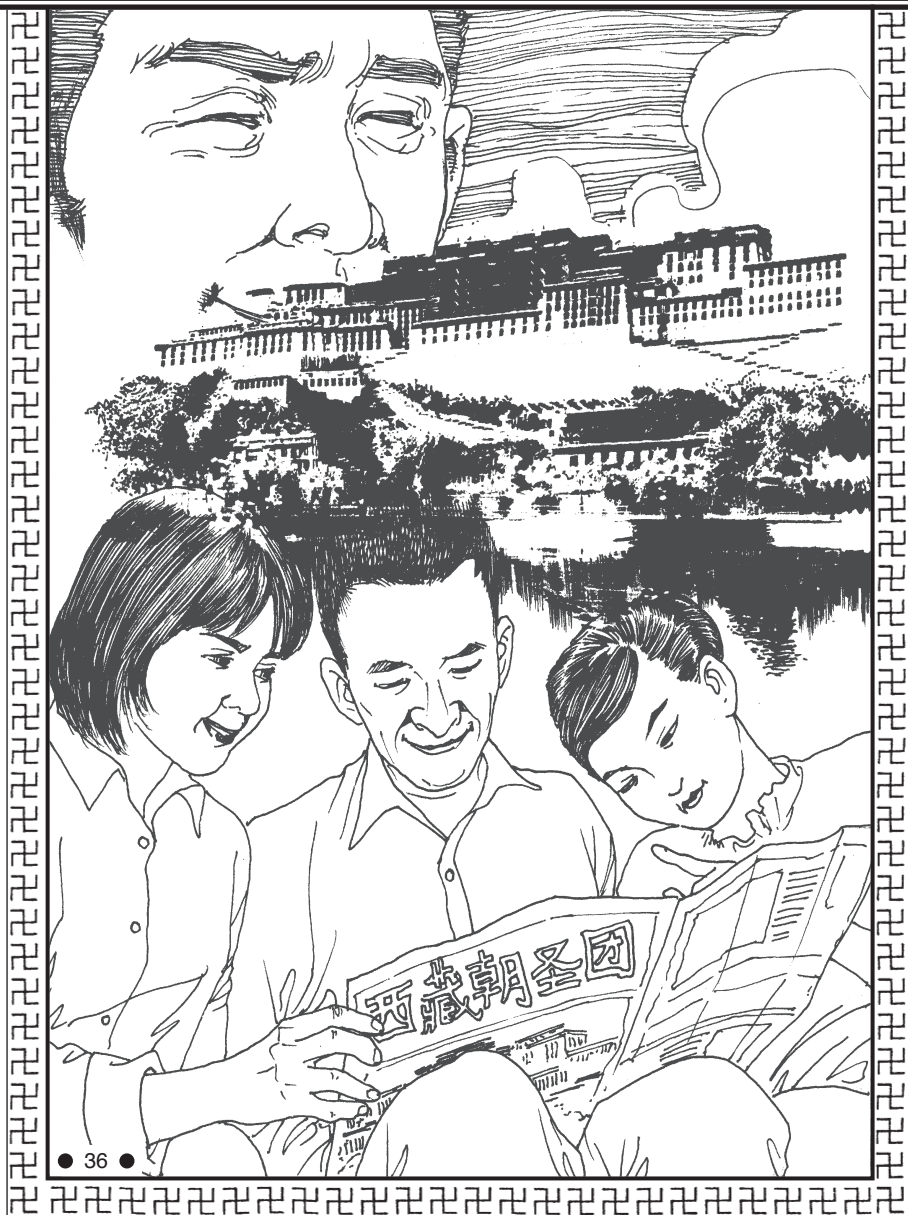
Living beings dislike putting down the mind.
That's why they tour abroad.

Since you can make a pilgrimage to the Five Famous Mountains, why don't you make a pilgrimage to the Magic Mountain in your mind?

It's said: "The Buddha is in the Magic Mountain (the mind), do not seek afar." The Magic Mountain is right within your mind.

Since the Buddha is in your mind, why do you still go outside of your mind to make pilgrimages to the mountains and the buddhas outside of your mind?

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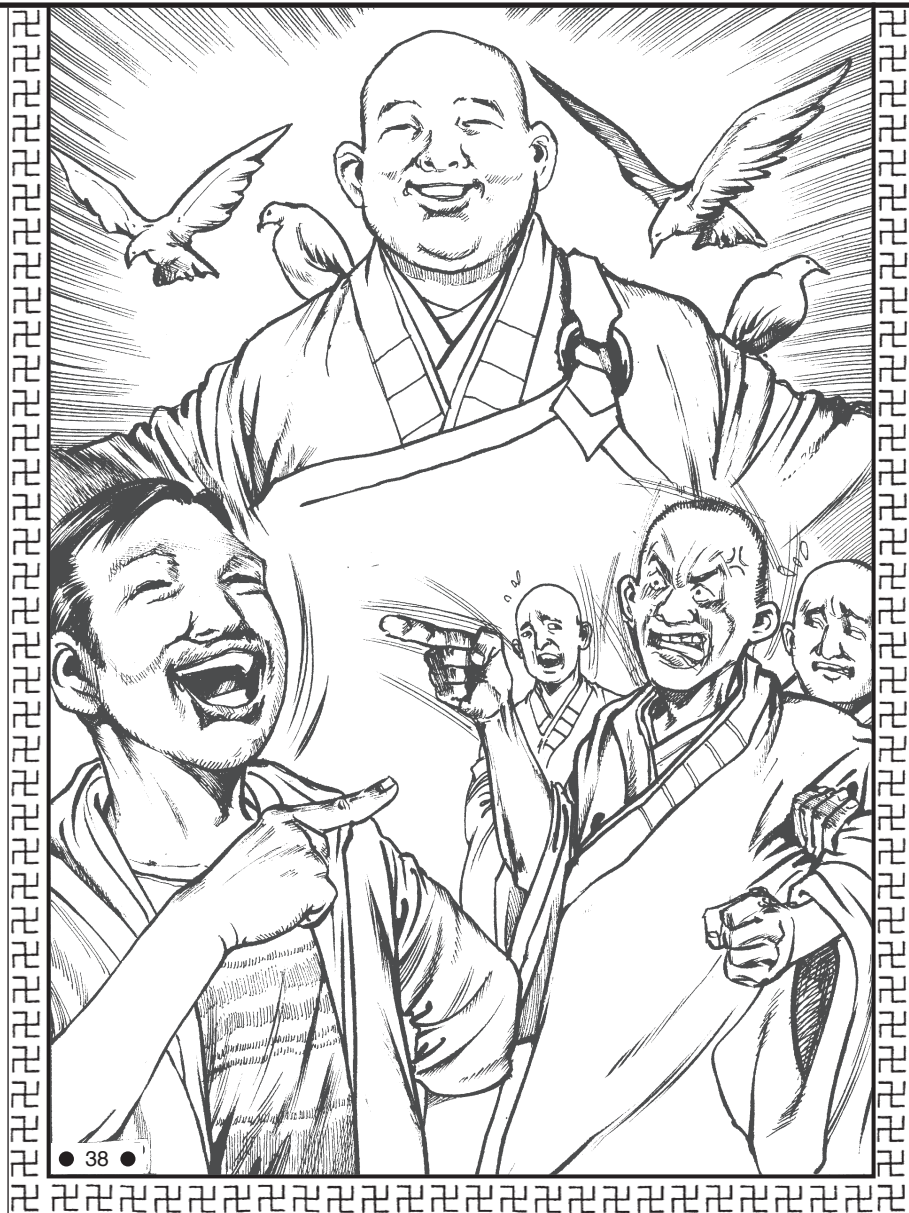




我们的妄心闲不住，想去游山玩水，或是去朝圣。听起来很好听，但你朝什么圣呢？圣，不就在你心中吗？你那颗心就是圣心，还需要往外朝吗？你心着相，才去看人看山看水。其实，那个地方没有山没有水呢？

Our false mind dislikes non-dwelling, and wants to go on tours to visit the mountains and waters or to go for pilgrimages. It sounds good, but what is your pilgrimage about? Isn't the object of your pilgrimages in your mind? Your mind is just the sagely mind; do you still need to make pilgrimages externally? It is because your mind is attached to marks, that you go to visit mountains and waters. Is there any place that has no mountains and water?

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——个修行人，是不轻易受别人的气所冲击而干扰到你平静的心。如果你的心很在乎，就很容易受到干扰影响，很容易被伤害。就算你被别人气死，其实不是别人气死你，而是你自己气死你自己。

It is not easy for a cultivator, under the bully and assault of people, to not let his peaceful mind be disturbed. If your mind is very concerned about it, then it will be easily disturbed, affected, and harmed.

Even if you are angered to death by people, actually it is not people who anger you to death, but it is you yourself who anger you to death.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





若真想修行，千万不要把自己比得高高在上，以为我什么都行，什么都对，什么都比别人强。这样的话，你就完蛋了。要跟别人比，就要往下比，一切从零开始，把每个人当作是你的善知识。

If we really want to cultivate, we absolutely must not rate ourselves as above all other people, thinking that we are capable of everything, that we are right about everything, and that we are stronger than others in everything.

If you are like this, then you are finished.

If you want to compare yourself with others, then you should humble yourself, starting everything from zero, and regard every person as your good knowing advisor.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





爱好面子的人有强烈的自尊心。这种人你不能讲他，讲他不中听的话，他就气得跳脚，会受不了。所以，爱好面子的人，要修行就很难有所成就。

People who are concerned about reputation have a strong ego; you cannot talk about them and say things which don't suit them. If you do so, they will get terribly angry and not be able to bear it. Therefore, these people will have difficulty in cultivating successfully.



人生一切苦恼的原因，皆出在有个“我”的问题上面。我们被我相、人相、众生相所迷惑。我们被贪嗔痴所迷惑。所以，我们才会活得很痛苦。

The cause of all our suffering in life is having the idea of a "self". We are deluded by the marks of a self, others and living beings. We are deluded by the five desires and six sense objects. We are deluded by greed, hatred, and delusion. Therefore, we live in much suffering.



人的自性本无生死，但为什么要认定有个生死呢？我们岂不是很可怜的笨人吗？我们很多人透视不到这个道理，你我他本来就没有生死的问题。

Basically, a person's self-nature has no birth and death, so why do we maintain that there's birth and death? Aren't we very pitiful and stupid?

Many of us cannot see through the principle that you, I and he basically do not have this problem of birth and death.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





你要做到无念，把你的心当作一面墙壁。所谓：“心如墙壁，心如石头，可以入道”。不管外面什么境界现前，时时刻刻你的心如同石头一般，毫不动心。这就是修行。也就是说，你心不要太在乎外在的种种境相。

You have to achieve no thought, and let your mind be like a wall.

It's said, "The mind which is like a wall and a stone can enter the Way."

Regardless of whatever state appearing externally, every moment keep your mind like a stone, not moving even a little bit; this is cultivation. This is also to say that you should not pay too much attention to the various kinds of external conditions and appearances.



当任何外在境界现前时，心受到牵染，就要返观内照，想：“那个不重要，我心重要”，这一句话。那么外面的影响就自然减少。这就是心无染着的修行方法。

When any external state appears, and the mind is led to defilement, one must turn it inwards to illuminate, and think: "That is not important; my mind is important." With this sentence, the external influence will naturally decrease. This, then, is the method to cultivate not defiling the mind.



心 知心见一切法，但心不染着一切法，就是表示了你那一颗心不被这些法所污染。只要心不受影响，就叫着心无念，则心不染着一切事事物物。

The mind knows and sees all dharmas, but it is not defiled by all dharmas. This shows that your mind is not defiled by those dharmas. As long as the mind is not influenced, that is termed the mind with no thought and therefore, the mind is not defiled by all matters and things.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





修行就是要把自己的眼、耳、鼻、舌、身、意六根关掉；接着，把六根往内心去返照，才会发挥它的作用。懂得修行的人，他不会把六根往外纷驰，去看别人的是非恩怨，这跟你了不相关。

Cultivation is to shut down our own six roots of the eyes, ears, nose, tongue, body and mind; then turn them inwards to illuminate within. Then only it is possible to develop their functions. People who know how to cultivate will not let the six roots turn outward to look at others' rights and wrongs, thoughts and worries, which have nothing to do with them.



心这个东西是不可说，愈描述愈离谱，愈诠释搞得愈糊涂，事实上有心无心，统统都不要作比较。为什么呢？因为最好的一颗心，它一切都不用讲，不用想，不去造作……才能显现它的原貌。

Mind is something which cannot be spoken of. The more you describe it, the more deviated you are from it; the more you explain it the more muddled you become about it. In fact, mind or no-mind, you should not talk about. Why? It is because the best mind does not need to speak, to think and to act.....then only it will manifest its original face.

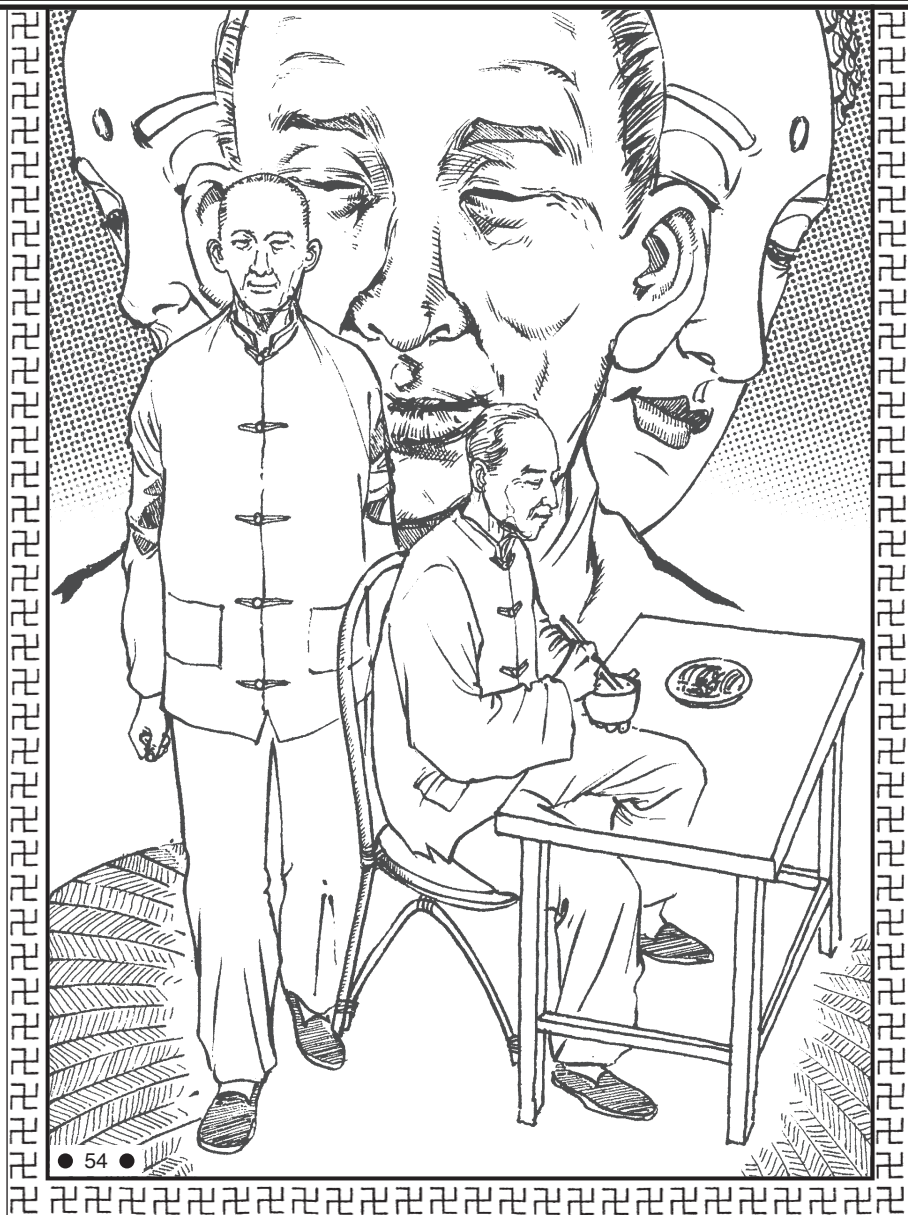


你一直想成佛，祖师告诉你：“无佛可成、无众生可度，无生死可了”。你一直想修戒定慧，祖师告诉你：“贫道这里没有这些闻家俱”。你心中有很多问题困扰你，让你无法解决时，祖师告诉你：“本来无一物，何处若尘埃”。

You always want to become a Buddha; but the Patriarch told you: "There is no Buddha to become, there are no living beings to save and there is no birth and death to end."

You always want to cultivate precepts, concentration and wisdom; but the Patriarch told you: "I, the poor monk, do not have these things." When you have a lot of questions in your mind perplexing you, the Patriarch told you: "originally there is not a single thing, where can dust alight?"

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





祖师常说：“终日吃饭，未曾吃一粒米”、“终日步行，未曾踏一片地”。当你吃饭时，心有吃等于没吃，不要住在吃饭的念头上。走路的时候，只有步行的动作，心念不在走路上面。这无非告诉我们，要往内观照如如不动的心。

The Patriarch often said: "Whole day eat rice, yet not even one grain of rice is eaten," "whole day walk, yet the feet have not yet stepped on even one piece of the ground."

When you are walking, there is only the action of the steps walking, and the thought is not on the walking.

This is nothing but telling us to look inwards at and illuminate our thus, thus, unmoving mind.



我们本来的心体，并非如此复杂。
这个心它可以知见一切法，明白一切相。当然，你可以知道善恶之相，但你的心是否能不着一切相，便不会被这些相所困扰，所影响呢？

Our original mind-essence is really not that complex. It can know and see all dharmas and understand all marks.

Of course, you can know the marks of good and evil, but can your mind not get attached to all marks, most of all not be confused and influenced by these marks?



心 如如不动，由始至终不受外界的影响，那就是你的本心体，那就是你的本来面貌。若被外界动摇的，就是六尘的缘影心。缘六尘而有的心念，那已经不是你原来的那颗心了。

The mind that is thus, thus, unmoving, not affected by the external situation from the beginning to the end, is your original mind essence and that is your original face. That which is moved by the external situation is the shadow-mind conditioned by the six sense objects. The mind that is conditioned by the six sense objects is already not your original mind.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





我们来到这世间，是要修自己那颗心。若心不断的往外驰求，六根一直跟人竞逐追求，就会心劳力竭，大伤元气，心就活得很痛苦，身体怎么会生病呢？要知道照顾自己那颗心，才是最好的修行方式。

The reason for our coming to this world is to cultivate our mind. If our mind ceaselessly goes outward to seek, our six roots always follow people to compete in seeking, then our original energy will be greatly injured. Thus, our mind will have great pain and suffering; then, how can our body not get sick?

We must know that caring for our mind is really the best way to cultivate.



“相” 是从心上来建立的。譬如说：“眼见色，即有色相。耳闻声，即有声相。意念起，即有法相。可见，相一定是从心生起，透过六根来接触六尘的。“相不自相，因心成相”，所谓：“无心不成相”。

“Mark” is established from the mind.

For example:

When the eyes see form, then there is the mark of form.

When the ears hear sound, then there is the mark of sound.

When the thought arises, then there is the mark of dharma.

It can be seen that mark is surely born from the mind, through the contact between the six roots and six sense objects.

"Mark is not its own product, mark is mind formed or produced."



心 是无形无相的。外界受染不受染，心完全不在乎。修到此种境界，那是真功夫。用这样的一颗心来过活，你会无拘无束，逍遥自在。六祖曾说：“立心以无念为宗”。

The mind is shapeless and formless. Whether the external state is defiled or undefiled, the mind completely does not care about. When you cultivate up to that level of state, you have the real skill.

By applying such a mental state in living your life, you will have no hindrance nor bondage, and will be free and at ease.

The Six Patriarch said:

"The mind with no thought is established as the doctrine."

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

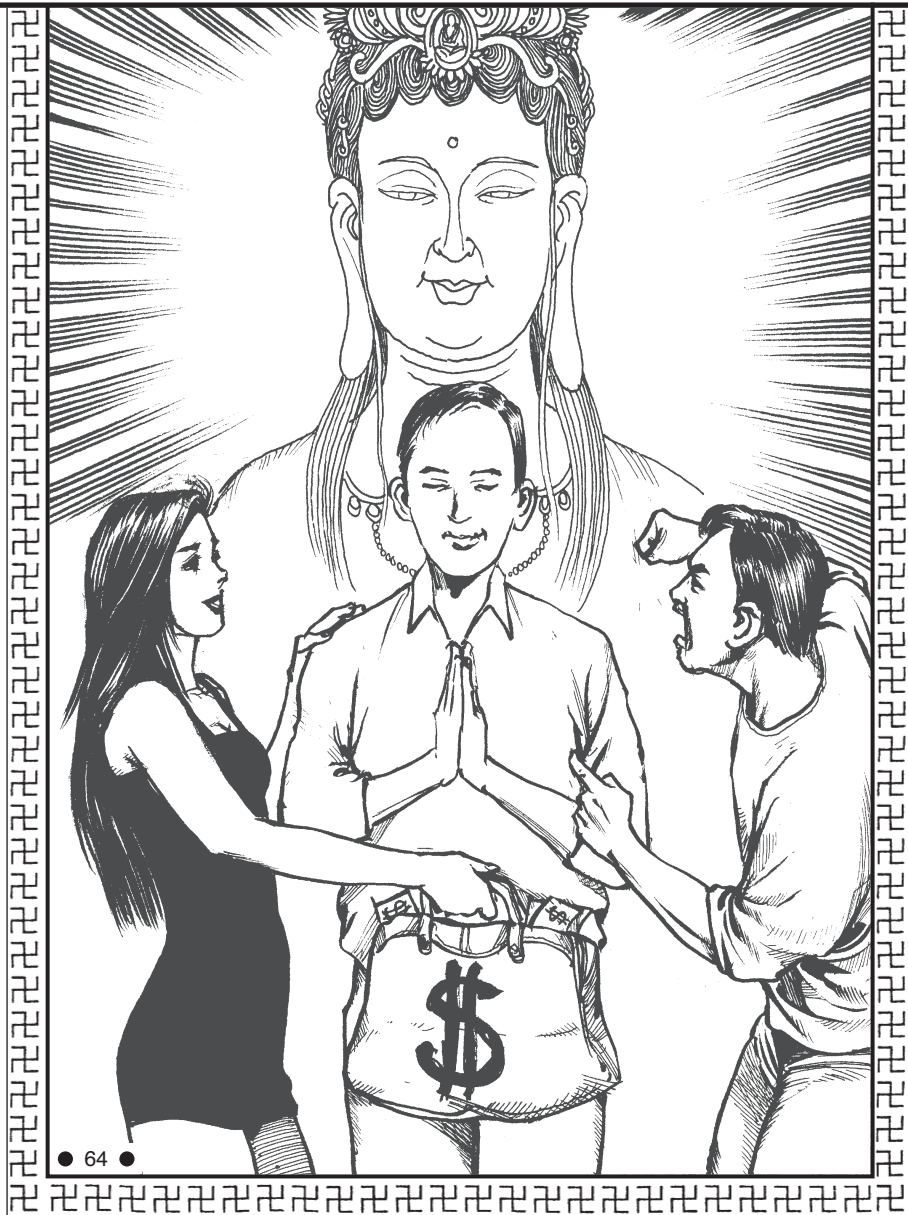




修行的人，本来就没有问题。但又为何要去解决那些层出不穷的问题呢？你想解决生死，哪有什么生死可了呢？生死是由你的妄心，心意识所变现的东西，哪有生死不生死的问题？哪又有什么轮回不轮回的问题？

Cultivators originally have no problems. However, why do they want to go and solve all the emerging endless stream of problems? You want to resolve birth and death, where is the birth and death that can be ended? Birth and death are things that are manifested in your mind-consciousness, from your false thoughts, where is the problem of birth and death or no birth and death? Where is the problem of rebirth?

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

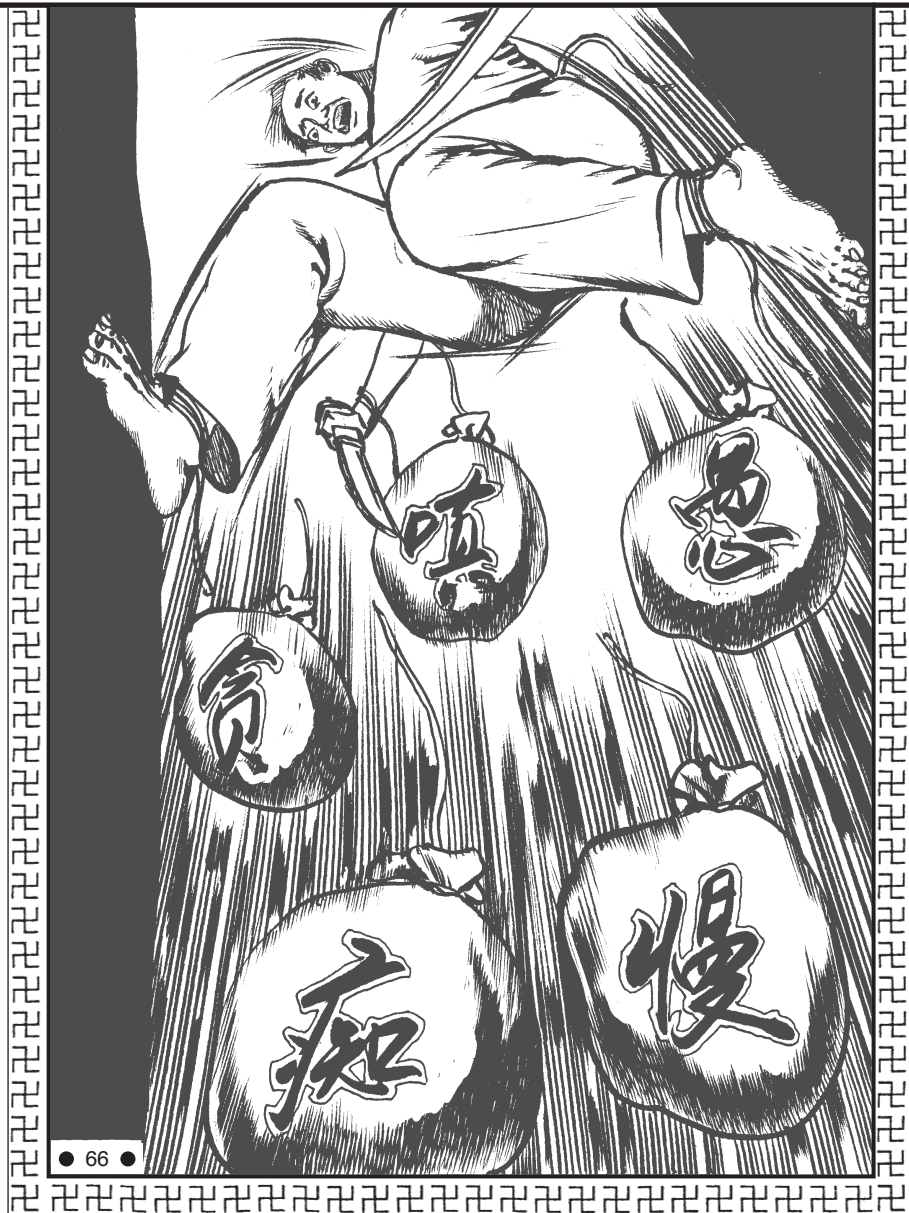




当你面对种种的外境，你那颗心能够完全如如不动，你那颗心在任何境界对你产生不了一点的影响作用，这样你也不用修什么了。可以说，你已不像一个人了，简直是个大菩萨呀！修行的道理虽简单，但离不开这个“心”做功夫呢。

When you encounter all kinds of external states, and your mind can be completely thus, thus, unmoving, then in any situation, your mind will not be influenced by it at all, and you do not need to cultivate anything any more. It can be said that you are no more like a person but are simply a great Bodhisattva! Although the principle of cultivation is simple, it is not apart from working on this mind.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND



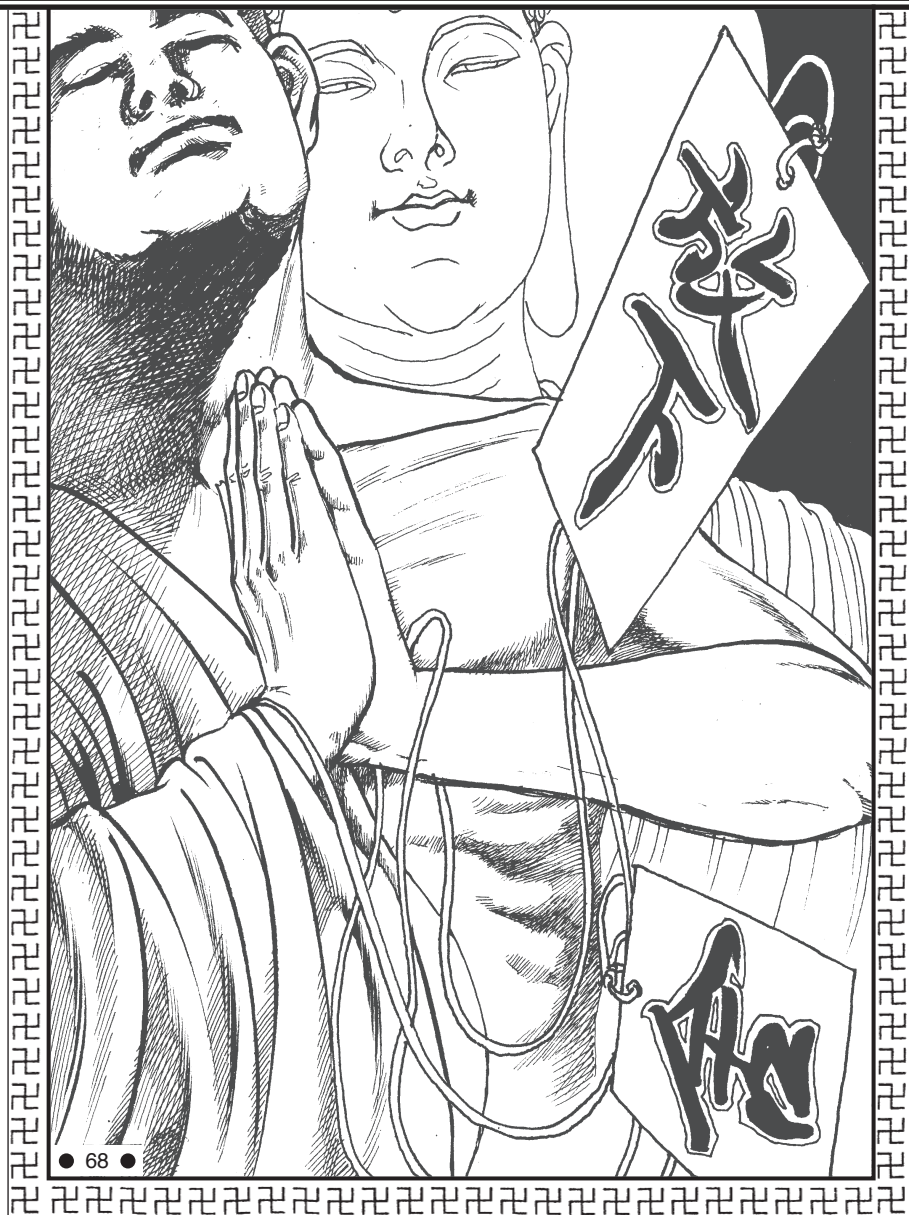


所谓：“心生种种法生”。心一起念，即生起名相。名相一生起，颠三倒四的妄念跟着相衍相生。我们都是堕在名相里面，被它所束缚。要斩断的方法，就是要消除一切贪嗔痴慢等多心的毛病，用如如不动的心。

It is said: "When the mind is produced, all dharmas are produced."

As soon as the mind produces a thought, it follows that name and form are produced. When name and form are produced all upside-down false thoughts are developed and produced following the form. All of us have fallen into the name and form and are tied up by them. In order to cut them off, it is necessary to eliminate the fault of all the many kinds of mind like greed, hatred, ignorance, arrogance, etc. by using the thus, thus, unmoving mind.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

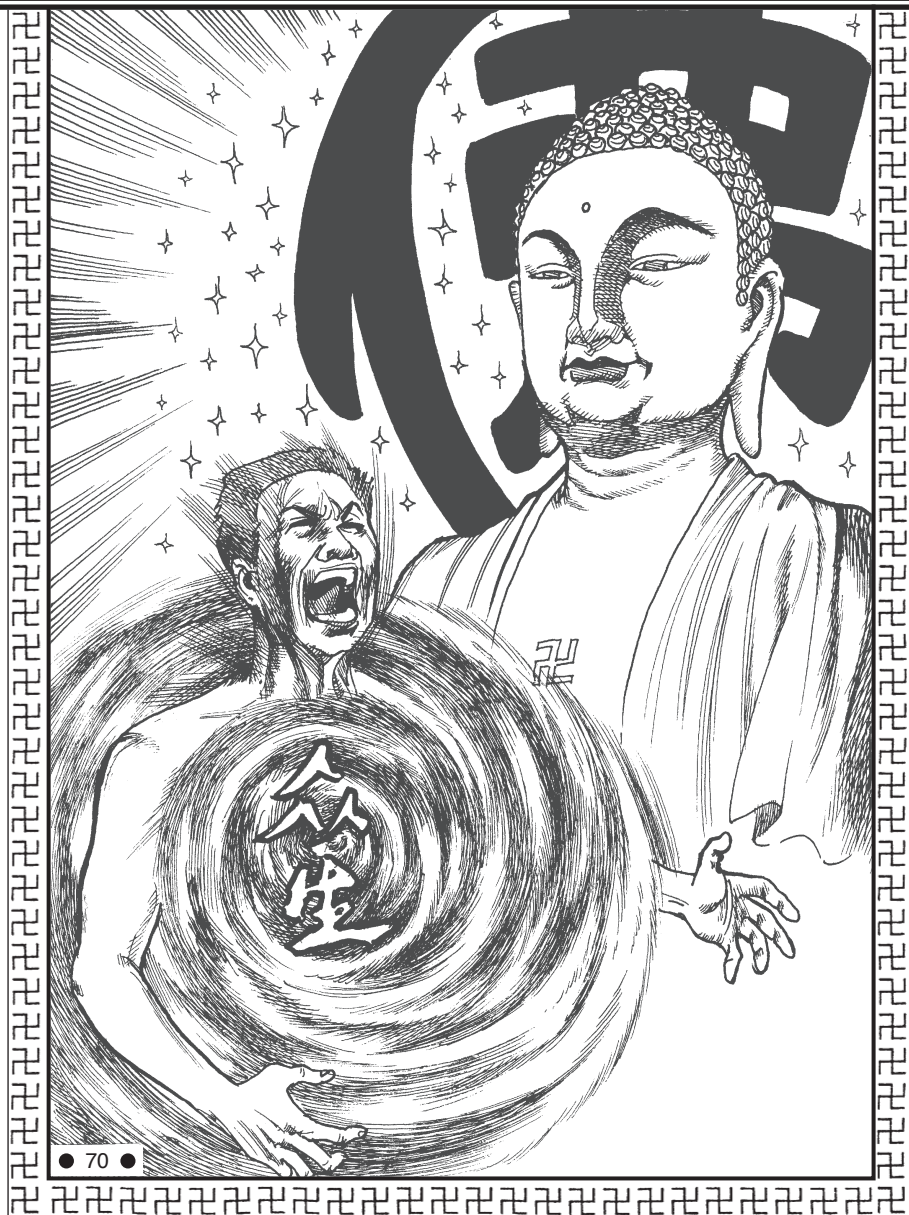




很多人都被困扰在那些名相上。你想成佛便被成佛的执念所迷惑。你想了生死便被生死的那个意念所迷惑。你想度众生便被度众生的意念所迷惑。你想修道、想悟道、想成佛的意念，无一不是心意识的妄念所迷惑。

Many people are confused by names and forms. When you want to become a Buddha, you are deluded by that thought of becoming. When you want to save living beings, you are deluded by the thought of saving living beings. When you want to cultivate the way, to realize the way, and to become a Buddha, none of it is not the deluded false thought of the mind-consciousness.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





众生之所以称为众生，就是心常被境转。佛之所以称为佛，就是心静如镜。众生与佛，在于你是否能真正做到无相？”离一切相，则名诸佛”。要真正做到无相，谈何容易？所以我们要修。

Living beings are so called because their minds are always turned by states.

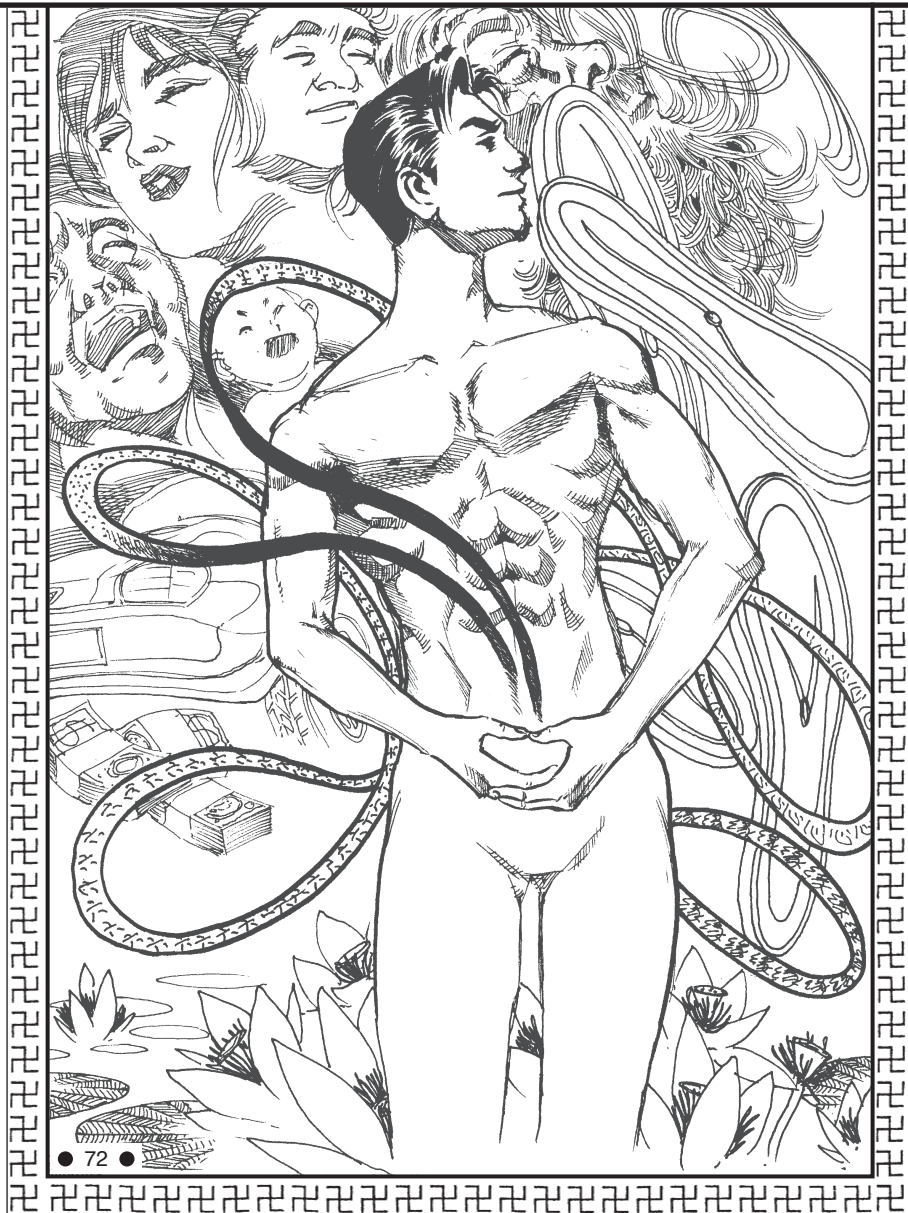
Buddhas are called Buddhas because their minds are still like a mirror. The difference between living beings and Buddhas lies in whether you can or cannot be without marks.

"Being apart from all marks, one is called a Buddha."

It's easy to talk about attaining no marks, but is it easy to do it?

Therefore, we have to cultivate.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

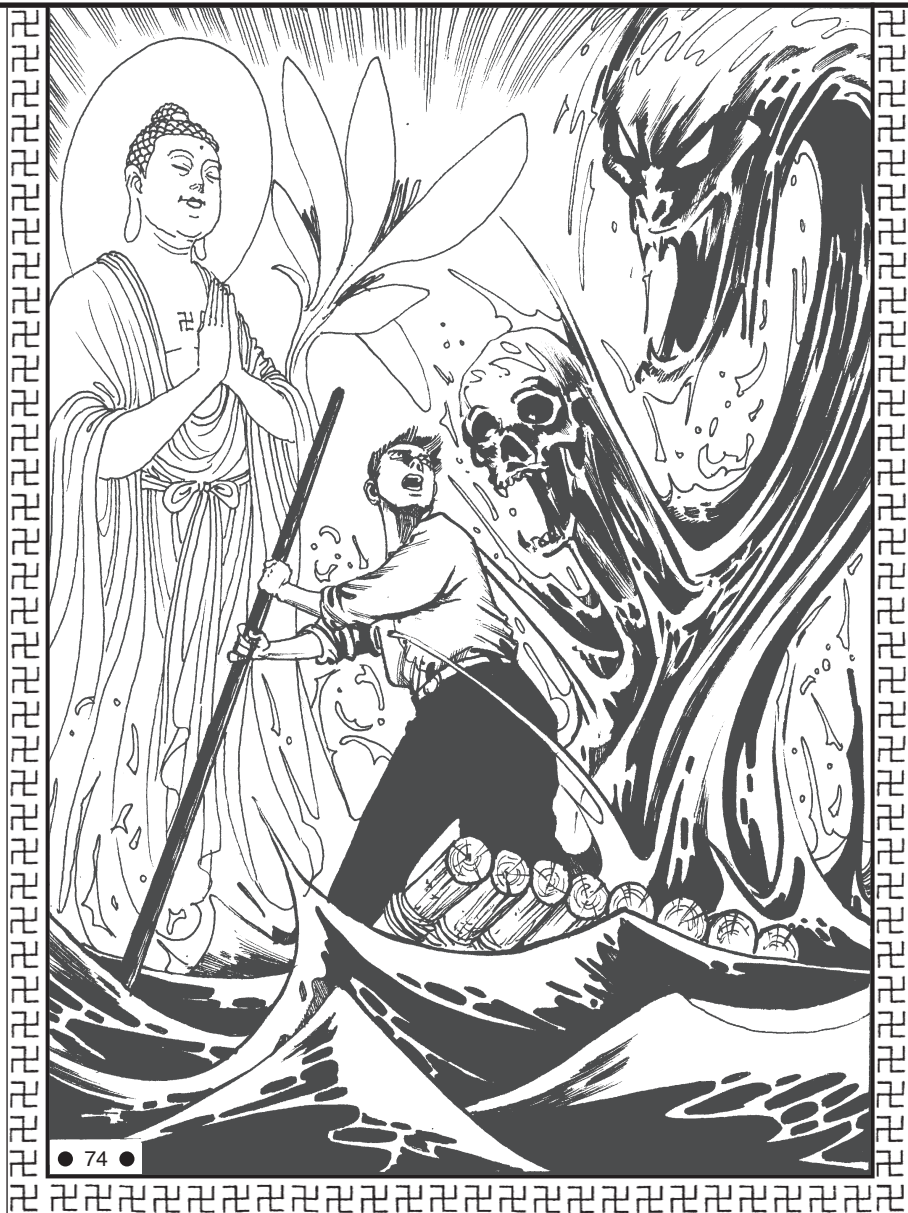




佛经告诉我们，一切外在的事物，都是幻生幻灭的境相而已。一切并非实有的存在，它只是心缘六尘，所显现的假相而已。你不能够把它当真，明白它只是虚假而非实有。

The Buddhist sutras inform us that all the external objects are only falsely produced and falsely destroyed states and appearances. All of them have no real existence, but are only false appearances that are produced by the mind meeting the six sense objects. You cannot take them as real, but understand them as just illusory false marks, and be sure not to treat them as real existence.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





修行的心，你要倒转过来，要看轻外在的一切事物。你要看重自己一颗平静的心，让平静的心天天不受外境影响。你的心要多加调治，无论境相是好是坏，是善是恶，是顺是逆，要让心处在如如不动的状态之下。

You must turn around the mind of cultivation and regard lightly all the external matters and things. You must give importance to your quiet mind, letting it not be affected by external states daily. You must increasingly control your mind; no matter whether the states are good or bad, wholesome or evil, favorable or unfavorable, let the mind be in the condition of thus, thus, unmoving.



当 你生起念头时，对着外在的种种境相，你的心保持无住的心态。也就是说，你所念的外相，但你心不住于一切相上，叫着无住。无住所表达的要指，就是我们的本来面目，我们的本心、本体。

When you give rise to a thought on meeting all kinds of external marks maintain an attitude of non-dwelling.

Non-dwelling means that you do not dwell on any of the external marks that appear in your thought.

What non-dwelling expresses is our original face, our original mind, our original state.



如果你能使你自已那颗心不受外境的影响，在你的心怎么想都无妨，也可以去知道它，但要时时刻刻看着心，不要让心妄动。只要你那颗心不受影响，那就是心无所住了。

If you can keep your mind from being influenced by the external states, then in your mind all the thoughts will have no obstruction; you can also get to know it. However, every moment you must watch it and not let it have false movements. If only your mind cannot be influenced, then it is non-dwelling.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





人都是那么愚痴，妄认外境重要，心被外境牵着鼻子走，跟着外境起舞，使心感受许多痛苦与委屈，难怪被称为颠倒众生。所以我们要“看外在的相轻，看内在的心重”，才能善护那一颗心。

People are all that stupid, taking external states as important, letting their mind be led away by them, following them to move, and allowing them to bring about a great deal of suffering and grievances. No wonder, they are called upside down living beings.

Therefore, we must "regard the external marks as strange and our mind as important." Then only, we can wholesomely protect our mind.



修行不是要把你的忧悲苦恼一个个加起来，然后把它断掉。而是要你发现没有一个让你忧虑烦恼的主体，也就是发觉诸法无我。这样就足以熄灭一切的痛苦烦恼，那才是真的修行。

The aim of cultivation is not for you to add up your worry, sorrow and distress one by one and then cut them off, but to want you to discover that there is no one that makes you worry and afflicted; and also to want you to realize that all dharmas have no self. This itself is enough to extinguish all suffering and affliction. That only is true cultivation.

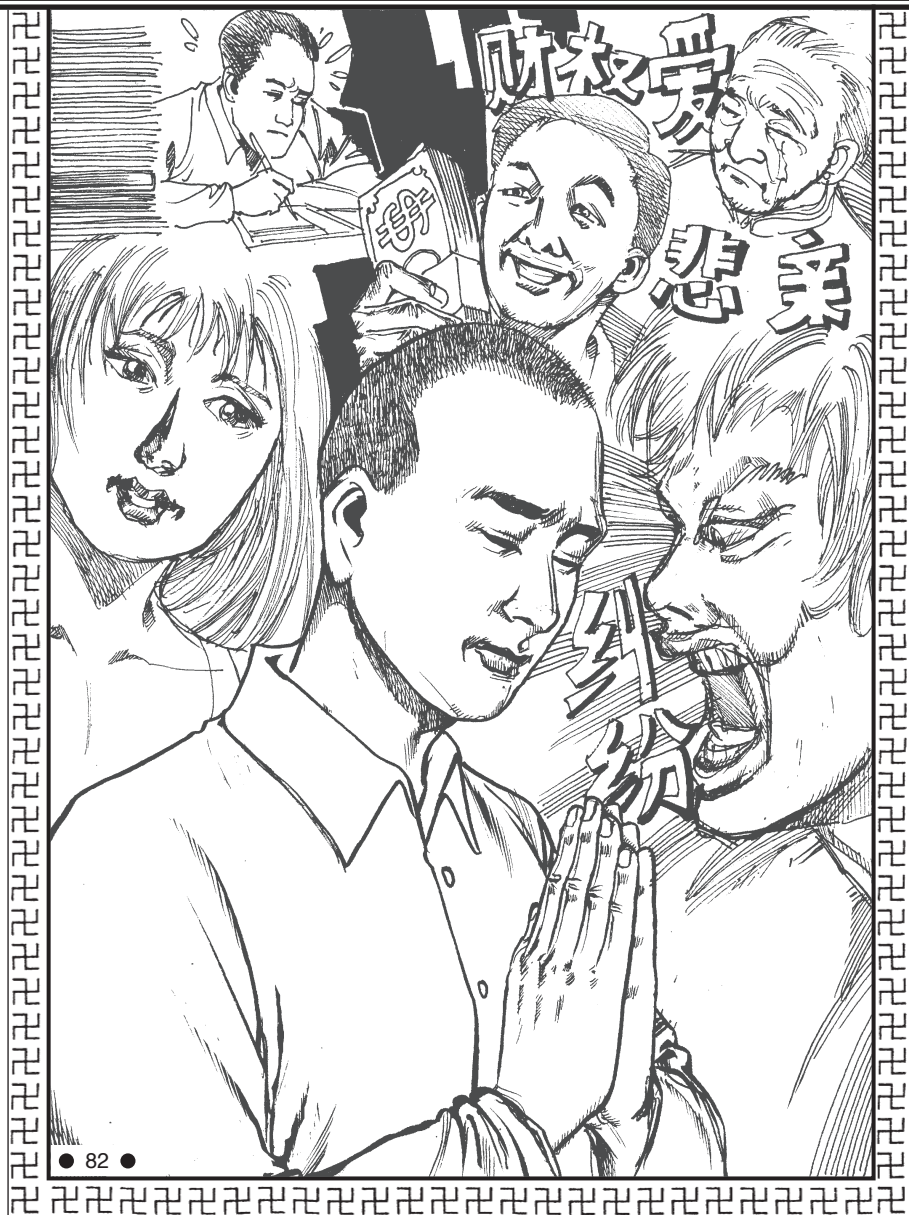


修行，在观念上是修无所求、无所住，不相拥有什么，心不致承受负担，引发种种痛苦。修行是要你发觉真实的那一颗“心”，而不是要成为一个圣者或了不起的人物。

Conceptually, cultivation is to cultivate not seeking anything, not dwelling anywhere, not wanting to possess anything, not letting the mind be burdened and initiating all kinds of suffering.

Cultivation is for you to realize that true mind, and not for you to become a sage or a remarkable person.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





你的心如何才能不受外境影响呢？那你就不要在乎那些人事事物物；这样，它对你的影响就减少了，你那颗心就容易定下来。人生海海，还有什么好计较的呢？计较到后来，都只是得到棺材一副而已。

How to keep your mind free from external influence? It is by not paying attention to those people, matters and things; thus, their influence on you will be reduced, and your mind will calm down easily.

Human life is so simple, what else is there to fuss about? In the end of the fuss you only get one coffin.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





心 才是你的主人翁。在世间法，修行人要以心为尊，更要以心为主，这样心才不会被外境拖走。当心处在如如不动的状态，亦称之为无相，修行人应有这样的认知，做到不动心。

Only the mind is your own master. In worldly dharmas, cultivators must honor the mind; more so, they must take the mind as the master. Thus, the mind will not be dragged away by external states.

When the mind encounters the exterior and is thus, thus, unmoving, that is also known as no mark.

Cultivators must have this kind of knowledge to practise until their mind is unmoving.



佛门的修行，在于扫除一切相，
破一切执着。人家要拥有什么，
想成就什么，你就是什么都不要。
名利财色一切都不要，你的心达到一无
所有，心自然没有任何负担，

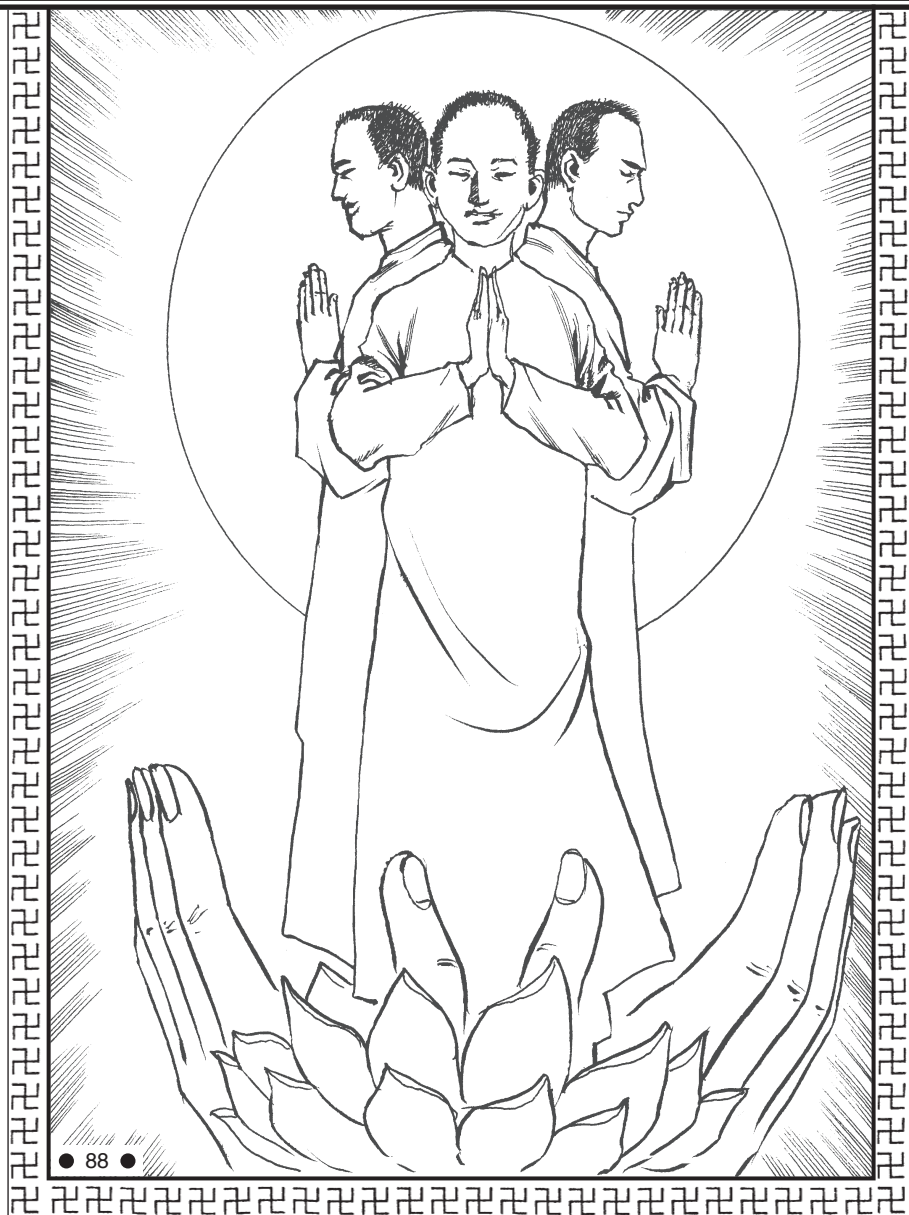
Buddhist cultivation lies in removing all marks
and breaking all attachments. Other people
want to possess something, anything. You do
not want all of fame, gain, wealth and sex; as
your mind attains nothing whatsoever, it will
naturally not have any kind of burden and will be
rid of worry.



万般带不去，只有业随身。这些随你带去的业，将来业果一成熟，照样会报应在你身上。只要心达到无所住的境地，这些业障自会空掉。因为心无所住，就是“了”，业力就牵动不了你。

All the myriad things cannot be taken along with you; only karma will follow you. This karma which you take along with you will mature in the future, and you will experience its effects. Only when you mind attains the state of non-dwelling, this karma will become empty by itself. This is because when the mind is non-dwelling, that is the "end", and the karmic force will not be able to affect you.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





修道功夫愈高，愈没有功夫可言。修到炉火纯青的人，愈发现没有什么功夫好修。这种妙语至少你要修十几年才会发现什么都不用修的真正道理。由于一直“头上安头”，着相外修，愈修愈像添加麻烦吧了。

The higher the skill of cultivation, the lesser can be said about it. Those people who are highly proficient in cultivation increasingly discover that there is not any skill for cultivation. To have this kind of wonderful realization you have to cultivate for at least more than ten years. Then you will discover the true principle of no need to cultivate whatsoever. Due to always "placing a head on top of the head," being attached to marks and cultivating externally, the more you cultivate the more it is like adding on more trouble.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





世界上的万事万物，它的真面目是不可言说的。你不要把山安个名称，称它为尖山、雪山、玉山……这些都不是它的原貌，唯有不去建立一切，自然就回复山的原貌。心也是一样。

The original face of the myriad affairs and things in the world cannot be spoken of by words. You should not give a mountain a name, calling it the Pointed Mountain, the Snow Mountain, the Jade Mountain.....All of these names are not its original face. Only if you do not go and establish anything, you will restore the mountain's original face. It is the same for the mind.



世间的“财色名食睡”虽是地狱的
五条根。它拉你坠落地狱，但
芸芸众生哪个不受诱惑？堕在这种牢狱
呢？明知它引诱你堕落，你的感受还是
很皮毛，依然觉得无关痛痒，可见众生
不是很愚痴吗？

Although the world's "wealth, sex, fame, food
and sleep" are the five roots of the hells,
and will pull you down to the hells, which of
the boundless living beings are not tempted by
them? And then fall into this kind of jail?
Knowing perfectly well that they will lure you to
fall, you still feel superficial about them and that
they are not connected with suffering.
Thus, it is clear whether living beings are stupid
or not?



修行人不要活在别人的眼光中。我们处事的原则，应在乎自己的良心，不在乎别人的看法，也不在乎别人的批评。既然自己良心光明磊落，何必在乎别人呢？

Cultivators should not live in the eyes of other people.

The principle of handling things should be to depend on our own conscience and not on other people's views, and also not on their criticisms. If our own conscience is clear why let other people affect us?

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





世间的一般凡夫，不知道放下内心沉重的负担，凡事贪图多，把事情弄得错综复杂，身心怎不疲倦呢？我们要拥有单纯的一颗心，抱着无求无所住的心态，粗茶淡饭，即能知足，你这颗心自会很轻松。

The world's ordinary people do not know how to let go of the inner mind's heavy burden, and are greedy for everything. Thus, they make things complicated; so, how will they not be tired physically and mentally? You must have a simple mind, holding a state of non-seeking and non-dwelling and be contented with plain tea and simple food, then your mind will be very relaxed by itself.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





不管在什么场合，都要不断地去看自己的心不让自己起念，这才是功夫的重点。你不要太在意外在的一切现象。不要把外物看得很重要，记得心不要被境相所转，懂得放下舍掉，才是修行的关键所在。

No matter whatever situation you are in, you must constantly watch your own mind and not let it give rise to thoughts; that is the important point of your skill.

You must not pay too much attention to your mind's external appearances. Do not regard external things as very important; remember not to let your mind be turned by states and marks; know how to let go and give away, that is the key position of cultivation.



修行是要去做，并不是空谈。要从心上行修，不应该只挂在咀巴上而已。要让心真正的无住，要让心真正的无念，要让心真正的无相，就是主要的行门，做到了才是你的，就超脱自在了。

Cultivation requires action, not just empty talk. It requires practice from the mind, not just left in the mouth only. To let the mind be truly non-dwelling, to let it be without thought and without marks, is the main practice. When you achieve that, then it is yours, and is transcendental and at ease.



修行就是不要被妄见妄想所迷惑。不要被无知无明所迷惑。不要被五欲六尘所迷惑。不要一切现象所迷惑。《心经》告诉我们，“五蕴皆空”。祖师们也说：“四大原无我”。

Cultivation is to not let false views and false thoughts delude us, not let unknowing and ignorance delude us; not let the five desires and six sense objects delude us; not let all phenomena delude us.

The "Heart Sutra" informs us that The "Five Skandhas are empty."

The Patriarchs also said: "The Four Elements have no-self."

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





要找回你的本心，祖师常说：“寸丝不挂，一丝不挂”。意指心什么都要放下，什么都可以割舍，这个境界非常的高，但你要广大的心量。心不被心意识所迷惑。心不被生死轮回所迷惑。心不被三界六道所迷惑。

In order to re-discover your original mind, the Patriarch often said:

"Be concerned about not even one thing." This points out that the mind must let go of everything, cut away everything. This state of mind is extremely lofty, but you must have great magnanimity. Your mind must not be deluded by the mind-consciousness, by the revolving birth and death, and by the Three Realms and Six Realms.



修行谈到：“如如不动”，是要让你的心在面对外在的境界，始终不被迷惑，也不被影响。尽管外在的境界如何繁杂，眼见色相是如何千奇百怪，声香味触法是何其五花八门，你不必断掉它，根源在于你修自己的心。

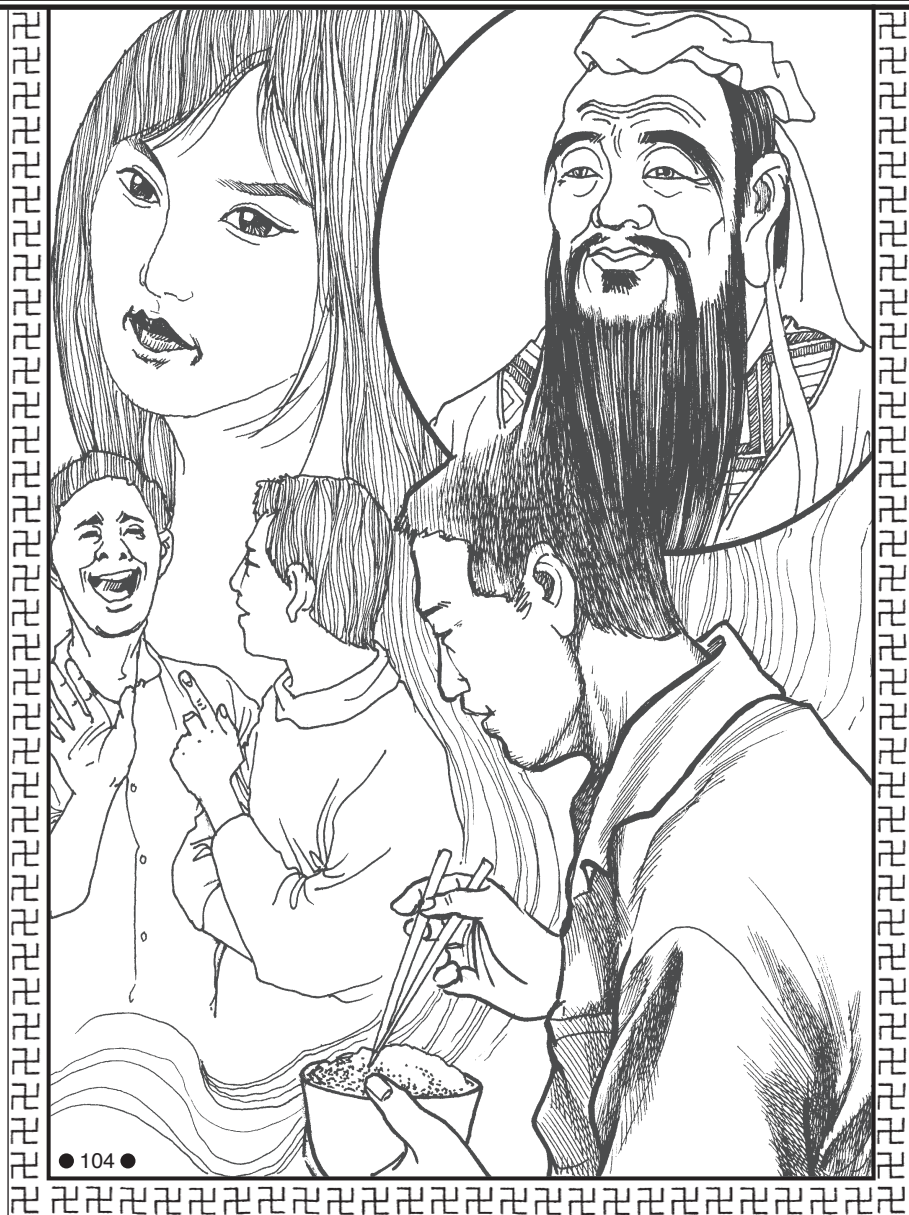
In cultivation, when we talk about "thus, thus, unmoving," it is to stop your mind when it encounters the external states, and not become deluded as well as not be influenced. No matter how intricate the external states are, how strange the forms are to the eyes, however varied the sounds are to the ears, and the tastes are to the tongue, you need not cut them off, but just continue your basic cultivation of your own mind.



我们修心法的，每日总得要时时刻刻往内去观照自己那颗心，会不会容易波涛汹涌？会不会容易烦恼不安？当心在攀缘外在的尘相时，就要看得一心重，看得外在轻了。

We, who cultivate the Mind Dharma, must go inwards to contemplate and illuminate our own mind, from moment to moment, every day, and notice whether it is easily washed out by billows and whether it is easily afflicted and not peaceful? When the mind is climbing on conditions among the external dusts and marks, we must realize that the one mind is more important than what is outside.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





孔子说：“视而不见，听而不闻，食而不知其味”。这是指眼见色不着色相，耳闻声不着声相，口吃食物不着味相。心，就不被境相所影响了。佛陀所讲的心法，都要你于相而无相，一样的道理。

Confucius said: "look but do not see, hear but do not listen, eat but do not know the taste." This describes the eyes which are not attached to the mark of form, the ears which are not attached to the mark of sound, and the mouth eating food but not attached to the mark of taste. Thus, the mind will not be influenced by the marks of states.

The Mind Dharma spoken by the Buddha is to want you to be without marks in the presence of marks, which is the same principle.



修行的目的，是要把我们当下这颗心，把颠倒的妄念妄想，转回来。所谓的“本来面貌”，它没有妄见妄想，它没有颠倒知见，它没有被扭曲，它没有被污染，这样才是每个人的本质，心的本来面目。

The goal of cultivation is to turn back our present mind and our upside-down false thinking and thoughts. The so-called "original face" has no false views and false thoughts, no upside-down knowledge and views; is not turned and bent, and not defiled. This, then, is every person's original nature, is the mind's original face.



你要了脱业障，就不要把任何东西放在心里。心能无所住，就是无念，就是无相，它们都在消你的业障，了掉你业障最根本观念思想。尽管你拜忏、礼佛、持咒，这是住的修持，都比不上无念无相的重要。

If you want to end and be liberated from karmic obstacles, then you must not keep anything in your mind.

The mind is capable of not dwelling, which is without a thought and without marks. They (no thought and no marks) are eliminating your karmic obstacles. They are the most basic concepts and ideas for removing your karmic obstacles.

Even though you pray, repent, bow to the Buddhas, and hold mantras, these are practices with dwelling, and cannot match the importance of no thought and no marks.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





六祖悟道的时候说：“何其自性，本自具足”。何必向外求自性呢？这个自性，众生本来就具足啊！你一昧的觅来觅去，你那个想法观念是错误的，你必须颠过来做功夫，否则，是没有办法返回你真实的本来面目的。

When the six Patriarch realized the way, he said: "Since the self-nature is already perfect, where is the need to seek externally for the self-nature?" The self-nature is originally complete in all living beings! You ignorantly look here and look there for it; this idea and concept of yours is wrong. You must turn around your action, or else there is no way for you to return to your original face.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





《金刚经》云：“应无所住，而生其心”。不住于色生心，不住声香味触法生心。就是说，面对五欲六尘，那些林林总总的现象，你心中始终不受影响，不被污染的心态，称为无住。

■The Diamond Sutra" states:

"Produce a mind that dwells nowhere.
Not dwelling in form, produce a thought; Not dwelling in sound, smell, taste, touch and dharma, produce a thought.

That's to say, when you face the Five Desires and Six Sense objects, all of those various phenomena, your mind is absolutely not influenced.

A state of mind that is not defiled is known as Non-dwelling.



我们修行最怕的是把外面的境界看得很重，把心看得很轻。这么一来，心就很容易攀缘，受到干扰和挂碍。你必须把外在的种种人、事、物看得轻，修如如不动的心。

In cultivation, we are most afraid that we take the external situation very seriously and take our mind very lightly. Thus, it'll be easy for our mind to climb on conditions and be affected by disturbances and concerns.

You must take all external persons, issues and things lightly, and cultivate a mind that is thus, thus, unmoving.



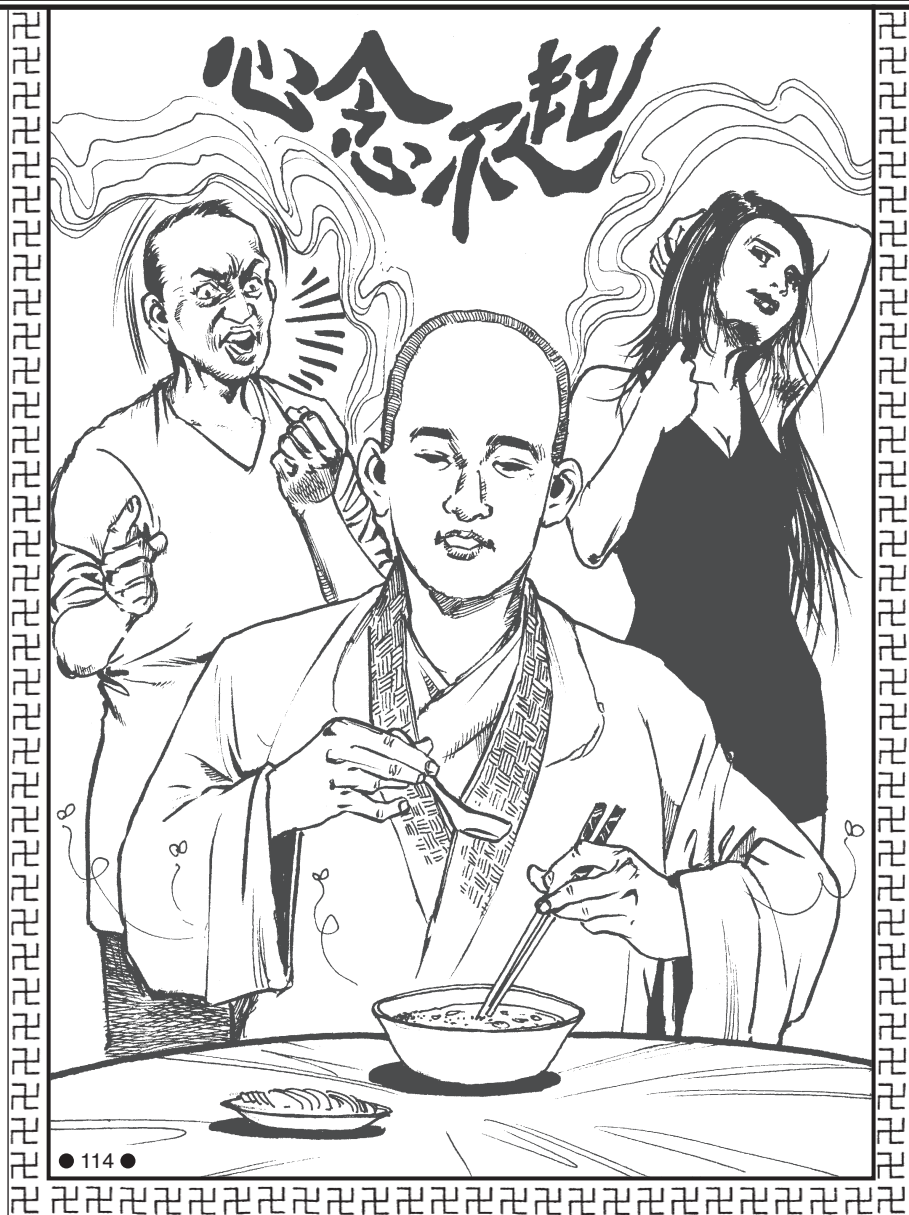
我们一般都是受迷惑的人，所以才
有法可说，才有道可修。若不
受迷惑，心就如如不动。就一般众生来
说，就需要法，也需要说法，这是不得
已的方便设施，还要从事修法。

We are all deluded people, and that is why
there is the Dharma to speak and the way
to cultivate.

If we are not deluded, our mind will be thus,
thus, unmoving.

When talking about living beings, there is the
need for the Dharma and also to speak the
Dharma. This is just an unavoidable expedient
means which requires doing things to cultivate
the Dharma.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

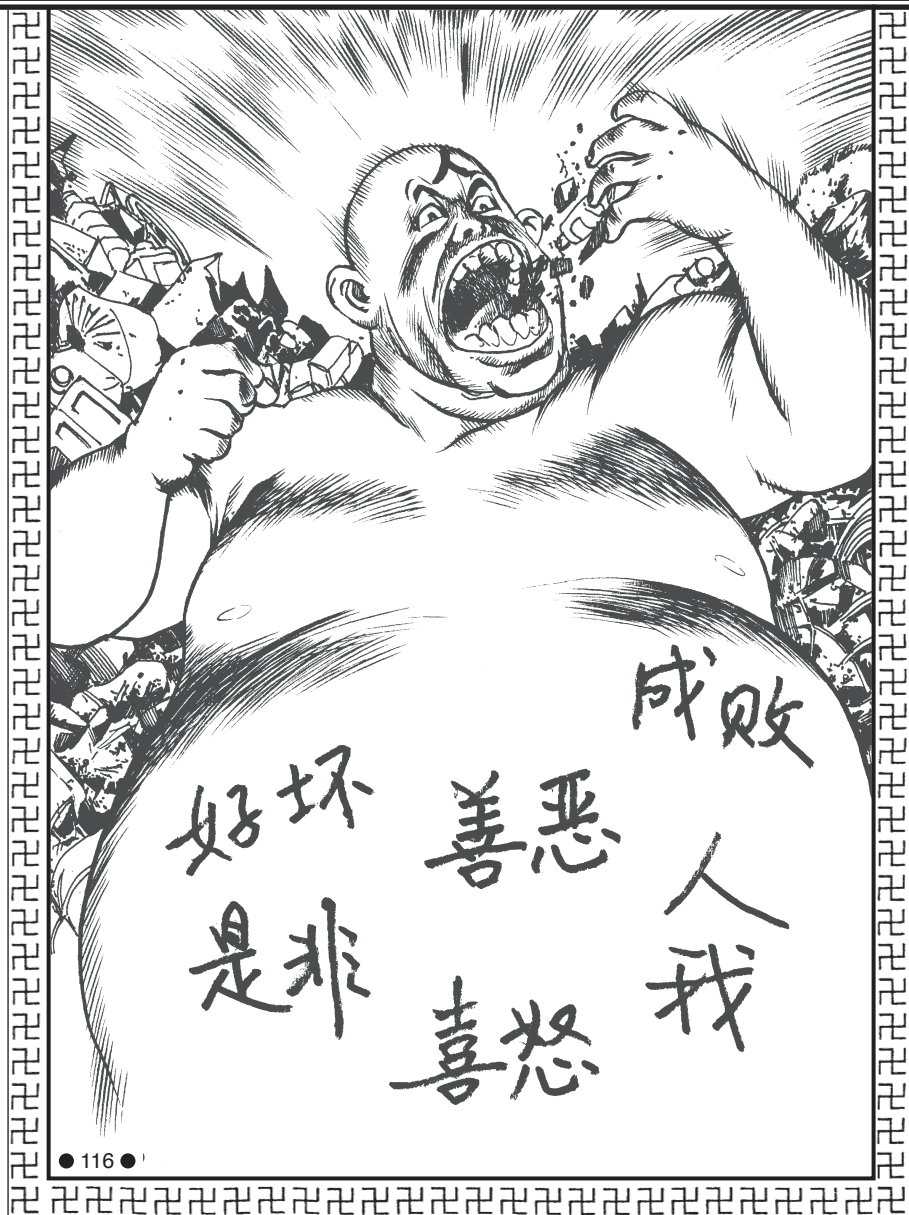




心念不起，就是：“视而不见，听而不闻，食而不知其味”的状态。心不起分别想，心自然不受外界的影响，就称为心念不起了。心既然不受外界的影响，当然，那些烦恼的心念，种种分别执着的心念，也不会藉机生事了。

A thought not arising means the state of "looking but not seeing, hearing but not listening, eating but not knowing the taste." When the mind does not give rise to discriminating thoughts, it is naturally not influenced by external states. This is known as a thought not arising. As the mind is not influenced by the external states, of course, those afflictive thoughts, and various thoughts of discrimination and attachment cannot have the opportunity to arise too.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





心中有所住的话，任何东西把持不放，就会产生好坏、是非、善恶、人我等种种分别，我们的心就很容易被外缘境界所转。这等于将自己的心当作垃圾场，活在这世间，一定会过得很痛苦。

If the mind has dwelling, and keeps everything without letting go of it, then it will give rise to good and evil, right and wrong, virtue and vice, self and others as well as all kinds of discriminations. Then, it is easy for our mind to be turned by the external states. This is same as letting our mind become a garbage dump, and life in this world will be very painful.



当你悟得本来就没有问题时，你无修也无证，无求也无得，无佛也无众生，一切回归空性，任何问题都不存在，你才会安身立命，逍遥自在。这就是心不往一切相的本来面目。

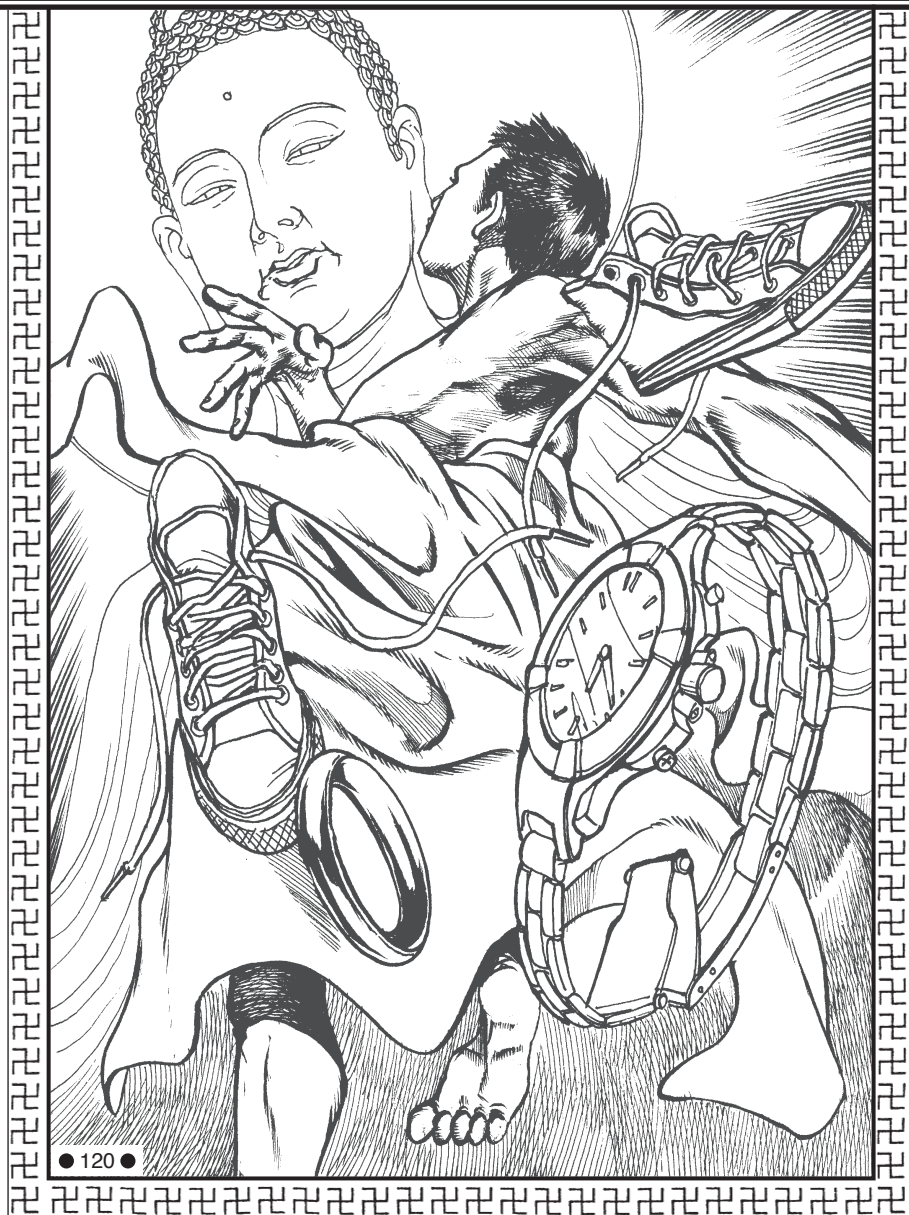
When you realize that originally there is no problem, that you have no cultivation and no certification, no seeking and no attainment, no Buddha and no living being; that everything returns to empty nature, without the existence of any kind of problems, then only you can live peacefully, unfettered and at ease. This is the original face of the mind which is not dwelling in any mark.



我要了脱生死，我要见性成佛，乃是错误的见解。因为有所求，绝非我的本来面目，也不是我的本心本性。“不学佛法，唯务休心”就是说，我不想证什么，成就什么……在无所住的休歇状态之下，才显现我的本心本性。

I want to end and be free from birth and death; I want to see the nature, and become a Buddha." These are just wrong views, because if there is seeking, definitely it is not my original face, and also not the original nature of my original mind. "Do not learn the Buddha Dharma; only work on ceasing the mind," means I do not want to certify to whatever, or attain whatever,only in the non-dwelling state of resting will my original mind and original nature manifest.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

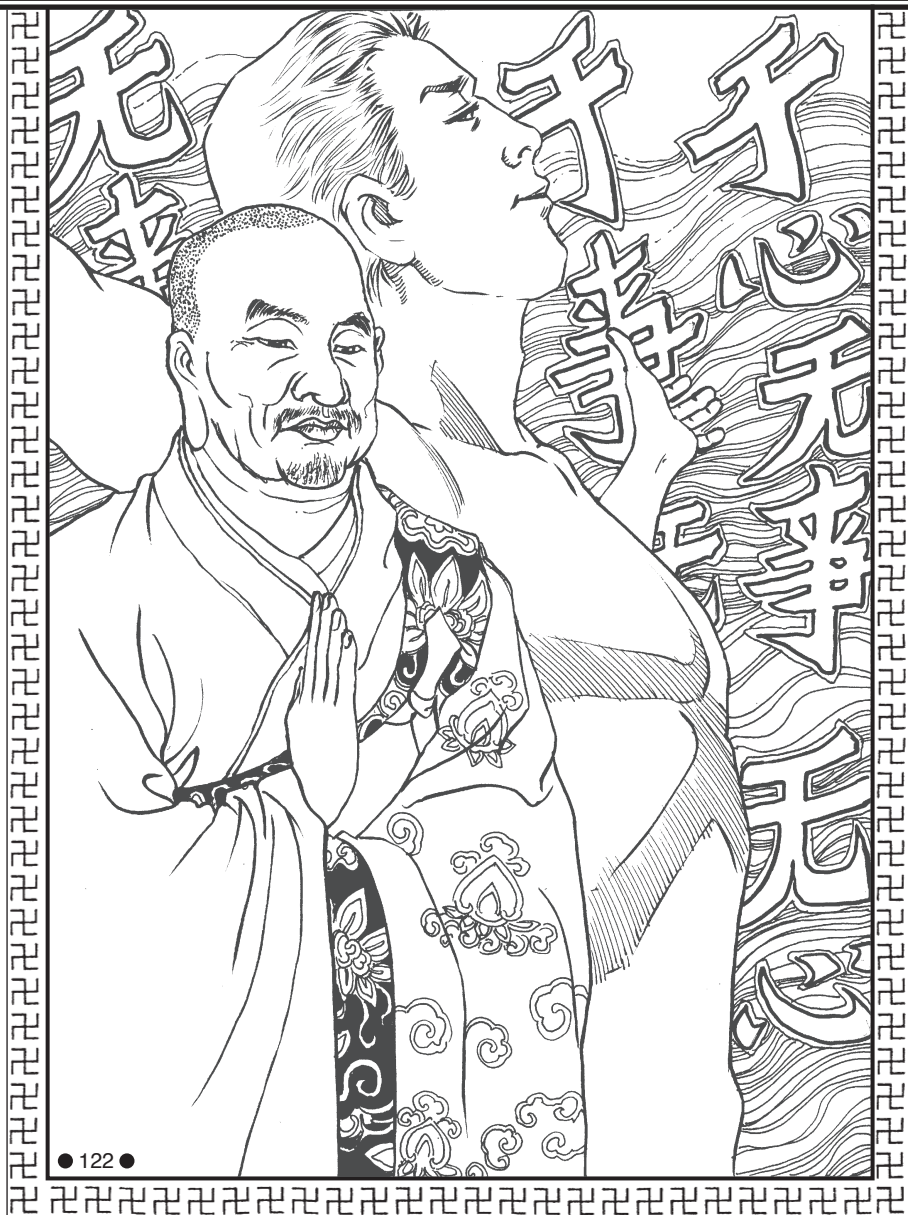




什么才是你本来真正的身体？你身体穿的衣服、袜子、鞋子、手表、珠链等。这些打扮装饰的余物，并非身体上原来的东西，不是你本来的身体。你只要把这些余物拿掉，你本来的身体会自然呈现出来。

What actually is your original true body? The clothes, socks, shoes, watch, chains, ornaments, etc., are not the original things of the body, and are not your original body. You only have to eliminate these extraneous things, and your original body will naturally manifest itself.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





德山和尚说：“于事无心，于心无
事”。这句话指在外界发生什么
事情，视如梦幻空花，不要放在心上。
若放在心里，全困扰着自己。如果你能
于事无心，于心无事，一个空而妙的心
体，自会显现出来。

The venerable monk, De Shan said: "Regard
affairs as no mind, regard mind as no affairs."
This statement instructs that all external affairs
should be viewed as a dream, an illusion and an
empty flower, and not be retained in the mind. If
retained, they all will nag at oneself. If you can
regard affairs as no mind, and mind as no affairs,"
the one empty yet wonderful mind-state will
manifest itself.



六祖悟道时说了一句非常珍贵的话：“何期自性，本自清净……”。他说原来的本心是清净的，如如不动的，只因你太过自作聪明，一直想办法造作，背道而驰。

¶¶When the Six Patriarch attained the way, he said a very valuable sentence: "When is the self-nature which basically is pure....." He said that the original mind is pure, thus, thus, unmoving. Only because you think you are clever, always thinking of ways to act, you oppose the way then.



我们犯下心造作的毛病，执着那些有为法，心愈修愈往外修，修这个法门，修那个法门，一直在造作下去……。心本来是如如不动的，但因太自作聪明，犯下了强求的毛病，与心背道而驰。

We've committed the mistake of mental action, getting attached to those conditional dharmas. The more the mind cultivates, the more it cultivates externally, cultivating this Dharma door and that Dharma door, always continuing to act..... Originally, the mind is thus, thus, unmoving, but because we think that we are too clever, we have committed the mistake of forced seeking, which is only opposed to the way.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





修心就是休心。把不属于本心的这些余物除掉，你就能回复到本心。这修行的观念，并不是叫你修什么，而是叫你把它清除。换句话说，最能障碍你本心的，统统都不是你真实的本来面目。

Cultivating the mind is resting the mind. By eliminating the extraneous things which do not belong to the original mind, you will return to your original mind. This concept of cultivation is not asking you to cultivate what, but asking you to clean out all those things which can obstruct your mind. In other words, those things which can obstruct your original mind are all not your true original face.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





这世间上没有什么值得你去拥有的。你想拥有爱情，欢爱的情执会令你死去活来。你一直想抓住你的情人，每日挂念她的安危，怎会不使你烦心苦恼，活得痛苦呢？

In this world there is nothing worthwhile for you to possess.

You want to have love and romance; liking love and getting attached to romance will make you die and be born again. You always want to hold on to your lover, and everyday worry about her safety. How can you not have affliction and distress, and live in suffering?



如果你不懂得休心，一直在经藏里面多知多解，执于想修想证……你仔细思考看，你那颗心承担的压力是否加重？这时，你修反比不修更加痛苦。如果什么都不想，你心的原态，你本心本性自会呈现出来。

If you do not know how to stop the mind, but are always striving to know and understand the Sutra Treasury, thereby getting attached to the thoughts of cultivation and certification……do consider carefully, isn't the pressure on your mind's responsibility increased? At this time, you will feel that it is more suffering to cultivate than not to cultivate.

If you do not think of anything, then your mind's original state, your original mind and original nature will manifest by itself.



心，最怕是多心；心上生心，念上起念，头上安头。这样，反而失去了你本心的原来面貌。如果一直想修、想证、想见、想了……藉此想找回自己的本来面貌，反而徒劳无功。

The mind's greatest fear is a superfluous mind; a mind arising from the mind, a thought arising from the mind, a thought arising upon a thought, putting a head on top of a head. Thus, you will lose your mind's original face.

If you always think of cultivating, certifying, seeing, ending..... by means of wanting to find back your own original face, instead it's fruitless.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND



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“诸相”就是一切的相。无论是外在的色声香味触法的六尘相，或是你心念生起的种种心相，统称为诸相。当心相现前时，你的心左右不被影响，你心不会被它束缚。修行就是要从离一切相开始做起，这是最高的法门。

“Various marks” means all marks. No matter whether they are the external marks of form, sound, smell, taste, touch and dharmas, that is, the dharmas of the six sense objects, or the various kinds of mental marks which arise from your thoughts, all are known as various marks. When the mental marks manifest, and your mind is not influenced to the left or to the right, your mind will not be tied up by them. Cultivation should begin by leaving all marks. This is the highest Dharma door.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





你可以试着去训练自己，时时刻刻锻练那颗不住的心。当你目睹任何东西，看归看，了解归了解，互不干涉就对了。你可以知道他是坏人而不生气。他坏又不是你坏，你又何必动怒呢。

You can try to train yourself to practise that non-dwelling mind, from moment to moment. When you see anything, return your seeing to seeing, understanding to understanding and do not intervene; that will be right. You can know that a person is bad but do not get angry. Although he is bad, you are not, so why should you get angry?



修心，能让你回归真如本性的天大秘法，是佛法中的至学，是最上乘的一招功夫。学习佛法有很多层面，很多阶梯，修心不仅是最上乘，更是修法的一个大秘密啊。你不必再将心来造作，将心来觅心，这也是修心的真义。

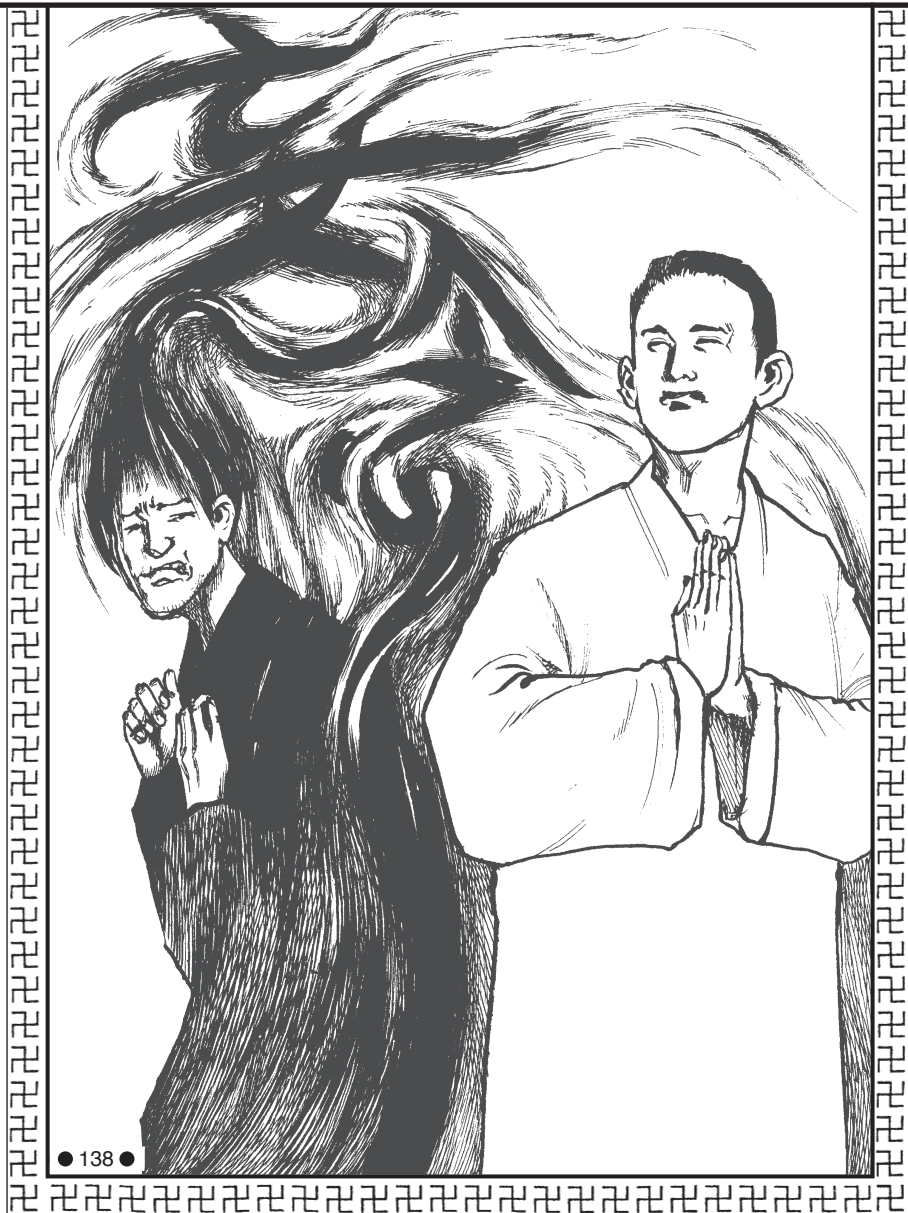
Cultivating the mind will let you return to the great secret dharma of true suchness' original nature. It is the direct knowledge in the Buddha Dharma, and is a set of skill of the highest vehicle in Buddhism. The learning and practice of the Buddha Dharma involves many layers and many steps up a ladder. Cultivating the mind is not only of the highest vehicle, but also is a great secret of Dharma cultivation. You don't need anymore to use your mind to act, and to look for the mind. It is also the true meaning of mind cultivation.



修行人，非常重视向外做功德，去攀缘，种种的法门。殊不知心愈往外求，心愈变化了原貌。这样把心去造作，离我们本来的面目更遥远。其实，我们的本来面目，天天与我们相依共存在一起，向外怎寻找呢？

Cultivators highly regard the external act of doing merits and virtues, going to climb on conditions with all kinds of Dharma doors. Hardly realizing that the more the mind seeks outwardly, the more it changes its original face, this kind of using the mind to act moves us away farther from our original face. Actually, we and our original face exist together interdependently every day; how can we find it externally?

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





一切法皆从心起。若你的心起分别，妄念就生起，接着就产生纷扰，这都是妄念所导致的。你要修行，就得要转回来每天往内看着你那颗心，能不能保持如如不动？如如不动，才是你的本来面貌。

All dharmas arise from the mind. If your mind gives rise to discrimination, then false thinking will arise, followed by confusion. All of these are caused by false thinking.

If your want to cultivate, then you must turn back everyday towards the inside to look at your mind, whether it can maintain the thus, thus unmoving state. Thus, thus unmoving just is your original face.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





别人行恶，是他的事；不用你去承担他，你又何必对他生气呢。你一直想要改造人家劝善规过，问问你自己是谁？佛陀仅能度有缘人，无缘人他都没办法度。你还想矫正别人的错误，又何必庸人自忧呢？

When other people do evil, that is their own action; there is no need for you to bear it, so why should you get angry? You always want to correct others, to turn them from offences to wholesomeness; ask yourself who you are? The Buddha only can cross over people who have affinity with him; he cannot cross over those who do not have affinity. You still want to correct other people's mistakes and worry about troubles of your own imagining?



“本来面貌”或“你的本心”，其实没有面貌不面貌，没有心不心的问题。这些都是假名安立说的，它的用意，是叫你把心歇下来，停止不要再向外驰求。如果一直被六尘所蒙蔽，跟着六尘走，这是修行的一种大病。

The "original face" or "your original mind" actually has not the question of a face or no-face, a mind or no-mind. They are just false names that are given. Their purpose is to ask us to rest our mind and stop seeking outside again. If we are always covered by the six sense objects and act, that is a kind of major illness.



《金钢经》教人“应无所住而生其心”，表示不要住色来生心；也不要声香味触法来生心。换句话说，即使你生心，但你的心不要受到影响，面对外在的境界，不要升起种种念头，你的心自然就歇下来。

The "Diamond Sutra" teaches people "to produce a mind that dwells nowhere." This means that they should not dwell in form and produce a thought; and also not dwell in sound, smell, taste, touch and dharma and produce a thought. In other words, even if you give rise to a thought, your thought is not being influenced. When you face the external state, do not give rise to all kinds of thoughts, and your mind will naturally rest by itself.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND



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我们所要的一颗心，是没有苦，也没有乐，是安宁自在的一颗心。因为，苦乐是一对难兄难弟，是非也是一对双胞胎。最好的一颗心，是无喜也无忧，无好也无恶。凡是心有所求，都是一种负担，一种痛苦。

The mind that we want to have is one that is without sorrow and happiness, that is peaceful and at ease. This is because sorrow and happiness are a pair of difficult brothers. Right and wrong are also a pair of twins. The best is a mind which is without happiness and sorrow, without good and evil.

As long as the mind has seeking, there is a kind of burden, a kind of suffering.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





名利的追求，到头来还是一场空。这世间一切的财物，只能为你所用，不是为你所有。家里再贵重的东西，只是借你看而已，当人死了，那会是你的呢？连你的身体都不是你的。百年之后，都变成一堆骨灰啊。

Chasing after fame will still end in emptiness. All the properties can only be used by you, and are not for you to possess. All the valuables in your home are just on loan for you to see only. Upon your death, how can they be yours? Even your body does not belong to you; after one hundred years, it will become a heap of bone-ashes.



懂得由心舍，方能自在。不管是凡圣，是众生是佛，你都要舍掉，一切都要舍得乾乾淨净。所谓：“一切俱舍”就是什么都要舍去，舍到根本没有可舍的……剩下来才是你的本心，就是你的本来面目。

When you know how to renounce through the mind, then only you can be at ease. No matter whether you are an ordinary person or a sage, a living being or a Buddha, you must let go of everything completely. It's said, "Renounce everything completely," meaning you must renounce whatever thing you have, renounce until essentially you have nothing to renounce..... what is left behind is just your original mind, which is just your original face.

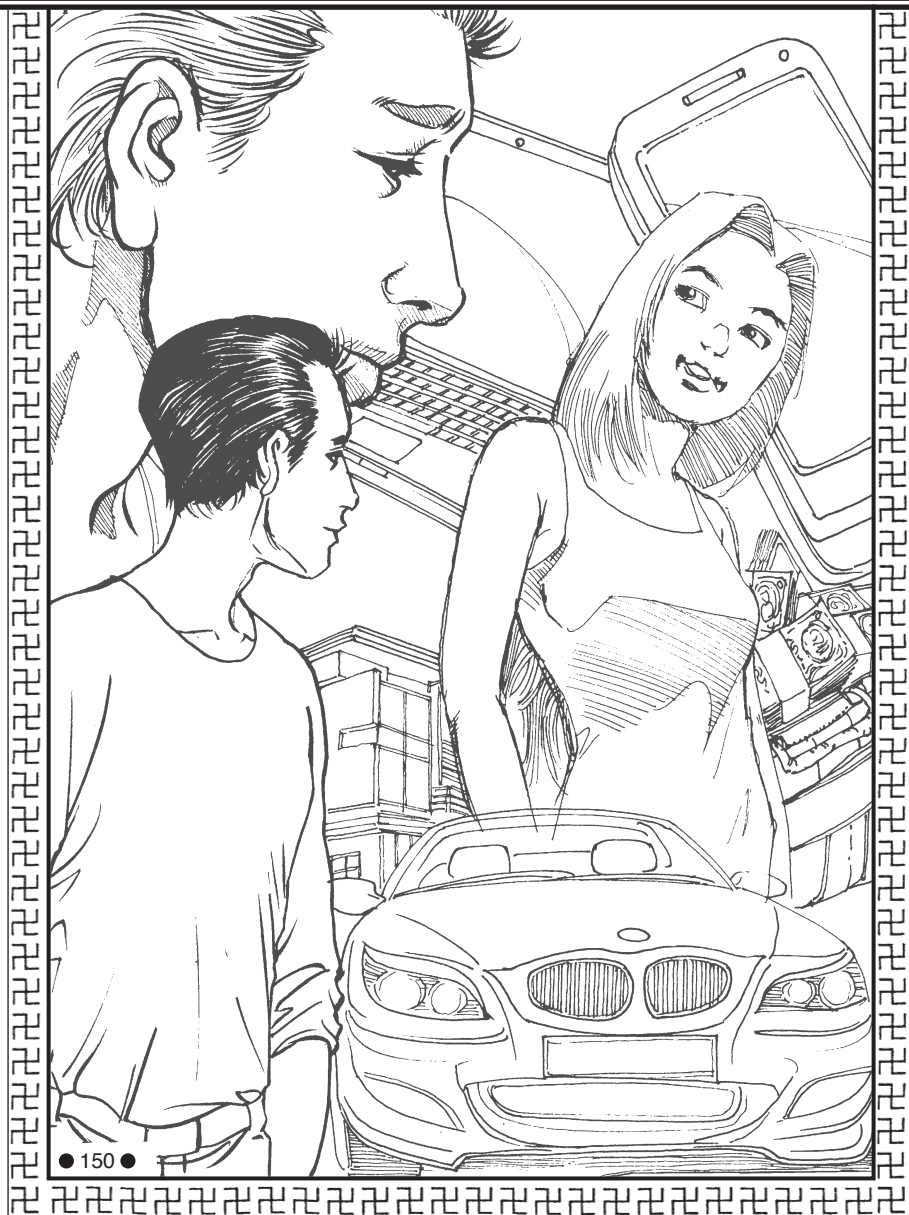


修心可以对治你很多错的认知。今天修行的人多往心外奔驰，心愈跑愈离本心。修心就是叫你停下来，不要再往外跑做功夫。但修行人多向心外想求想证，犯上严重的通病。

Cultivating the mind can correct a lot of your wrong mentality. Present cultivators mostly run about outside of their mind; the more their mind runs, the farther they get away from the original mind.

Cultivating the mind is just as being you, and not to run and work on the outside. However, cultivators mostly go outside of the mind wanting to seek and to certify to the Way, thus they commit a serious infectious illness.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND



● 150 ●



叫你要离一切诸相，并不指眼睛不去看这些相，而是心念不起这些相去影响你的正确知见，而产生心中的烦恼。其实这些烦恼，亦然是虚幻的假相，也是空的，并非实相。所谓烦恼也是无有，也只是个幻相，根本也也不存在。

By asking you to leave all marks, it does not mean you should not use your eyes to see those marks, but not to give rise to thoughts, and not to let these marks influence your proper knowledge and views, causing you to have afflictions. Actually, all the afflictions are also illusory false marks, are also empty and not true marks.

It's said, afflictions are also nothing, are also false marks and basically do not exist.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





要想从生活得解脱，就要处处学习放下。这样，好让那颗心不受外界的影响，心才能如如不动。行住坐卧时常反照自己的心，使心不受干扰，这时候就发现到：一颗完全放下的心才是我的心。

In order for living beings to have liberation, they must learn to let go in every place. This way, they can let the mind be free from the influence of external states, and be thus, thus, unmoving. When walking, standing, sitting and reclining, always turn inwards to illuminate one's own mind, and not let it be disturbed. At that time, one will discover that, only the mind which completely lets go is one's own.



祖师讲过：“无佛无人、无众生”。就是说本来无佛可成，无众生可度，无生死可了的道理。佛陀在《金刚经》说：“我于阿耨多罗三藐三菩提，实无所得”。已经很清楚的告诉我们，实无一法可得吗？

The Patriarch has said: "No Buddha, no people and no living beings."

This means originally there is no Buddha to become, no living beings to save, and no birth and death to end.

The Buddha said in the "Diamond Sutra," :

"Truly, I and anuttarasamyaksambodhi cannot be obtained."

This already clearly tells us that actually there is not a dharma that can be attained.

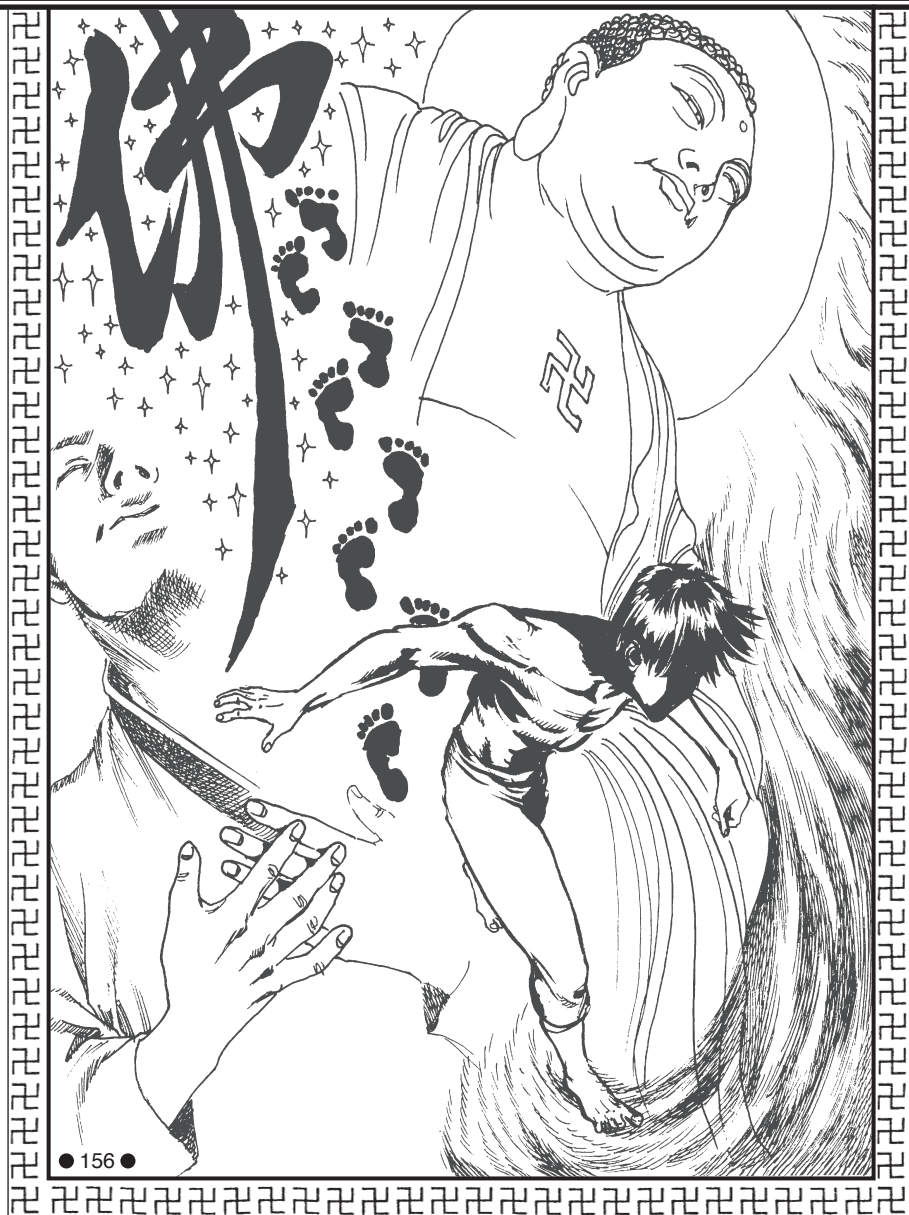


——一个大修行人，他的看法，他的作为，与一般的修行人截然不同。他什么也不想得到，他什么也不想成就。就要想成佛的那一念，这就不是把你贪着吗？这样，反而不能成佛。

A great cultivator's perception and actions are entirely different from those of other cultivators. He does not want to attain anything and realize anything.

Think it over. You always want to become a Buddha. Isn't this thought of wanting to become a Buddha making you greedy? This way, on the contrary, you cannot become a Buddha.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





——一个人一直想要回家，但两条腿却背着自己家的方向走，这样怎能回到家呢？你要知道“家”就是在你心里面。心若往外觅，那你又何时何地才能找到本来心的那个家呢？

A person always wants to go home, but his two legs are pointed toward the opposite direction; thus, how can he go home? You must know that "home" is in your mind. If the mind seeks externally, then when and where can you find the home of the original mind?

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





当你起烦恼的时候，你要告诉自己：你有没有看清烦恼的本质。烦恼的体性本空，因六根缘六尘而起的，如果你的六根不去攀缘六尘，烦恼从何而来？本来无一物，怎么会有烦恼呢？

When you are getting rid of your afflictions, you should ask yourself: whether you have seen clearly the original nature of afflictions. The original nature of afflictions is empty, but they arise because the six sense organs meet the six sense objects and climb on conditions. If your six sense organs do not go and climb on conditions with the six sense objects, from where can the afflictions come? Originally, there is not a thing, how can you have afflictions?



——个修行人，他必须把一切都放下。连他要修行的那一念，也都放下。你要挥出“无”的观念做超越，来贯串一切：无天无地，无人无我，无凡无圣，无生无死。

A cultivator must put down everything. Even his thought of wanting to cultivate must be put down. You have to select the "nothing" idea as the base to habitually string together everything: no sky no earth; no people no self; no commoners no sages; no birth no death. You have to uplift your mind.



当我们由六根起用缘六尘时，显现为六识辨认的一切相，全都是相对的，虚幻的，不是事物本身的真实相。不管是日常所感受的，眼见的，耳闻的，都是幻相，皆非它真的的本来面貌。

When our six sense organs contact the six sense objects to give rise to the six consciousnesses which produce all the appearances, these appearances are all relative in nature and false. They are not the true appearances of the things themselves. No matter whether it's day-to-day feeling, sight or sound, all are false appearances, and all are not their original face.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

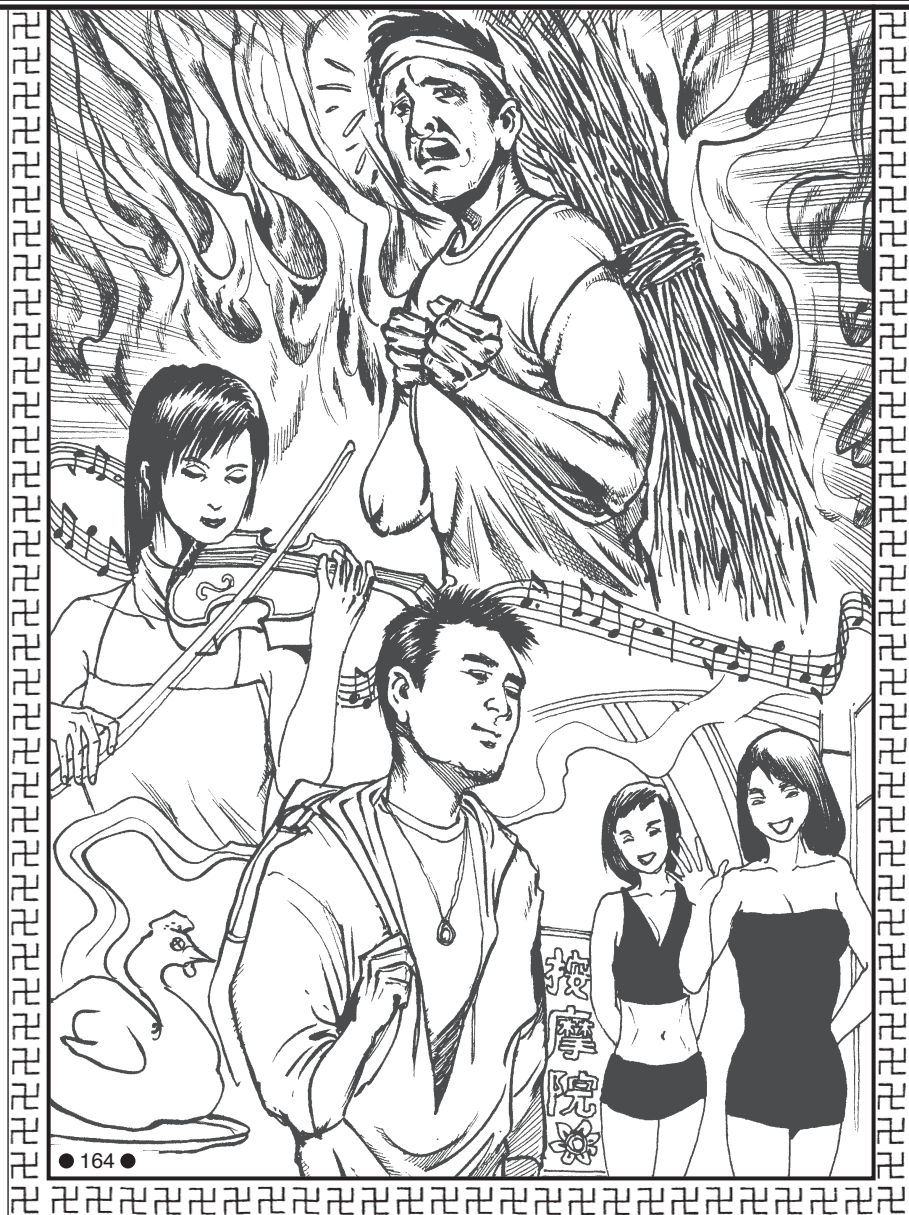




我们一直跟真心本性共居共存，还不知道；一直往外找：怎样消业障，怎样了生死……自己自造问题来迷惑自己。像鱼在水中游而不知道水的存在。一无所求，一无所作的当体，就是我们的本来面目。

We do not know (i) that we are always living with the true mind's original nature but always seek externally: and how to eliminate karmic obstacles, and how to end birth and death..... thus creating problems ourselves to delude our ourselves, just like the fish swimming in water but not knowing the existence of the water. The present state which is without seeking and without action just is our original face.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





佛陀在《四十二章经》说：“夫道者，如背乾草，火来须避，道人见欲，必当远之”。我们的眼耳鼻舌身意的六根，如同身上披着乾草的衣服；色声香味触法的六尘，有如熊熊的烈火，避开爱欲就像避开烈火。

The Buddha said in the "Sutra In Forty Two Sections":

"One who practices the way is like pulling a load of dry grass and must avoid a fire; a cultivator of the way on seeing desire must go far away from it."

Our six roots of eyes, ears, nose, tongue, body and mind are like clothes made of dry grass which we are wearing on our body. The six sense-objects of form, sound, smell, taste, touch and dharmas are like the blazing fierce fire. Avoiding love and desire is like avoiding a fierce fire.



你的心透过见闻觉知，所感受到的
一切，还得从空与无，去看清它
们的虚幻假相。这样，你的心就不会受
到迷惑，牵扰影响。我们不要跟着感觉
走，不把幻相当真。这并非不认识那些
东西，而是去了解虚幻，而不影响原来
的本心。

After your mind has gone through seeing,
hearing, knowing and feeling everything,
and still can use emptiness and nothingness to
see clearly their illusory false marks, this way,
your mind will not be deluded, led astray and
influenced.

We don't want to follow our feelings and take the
false marks as real. This does not mean we don't
recognize those things but just to understand
their illusion and not to let them influence the
original mind.



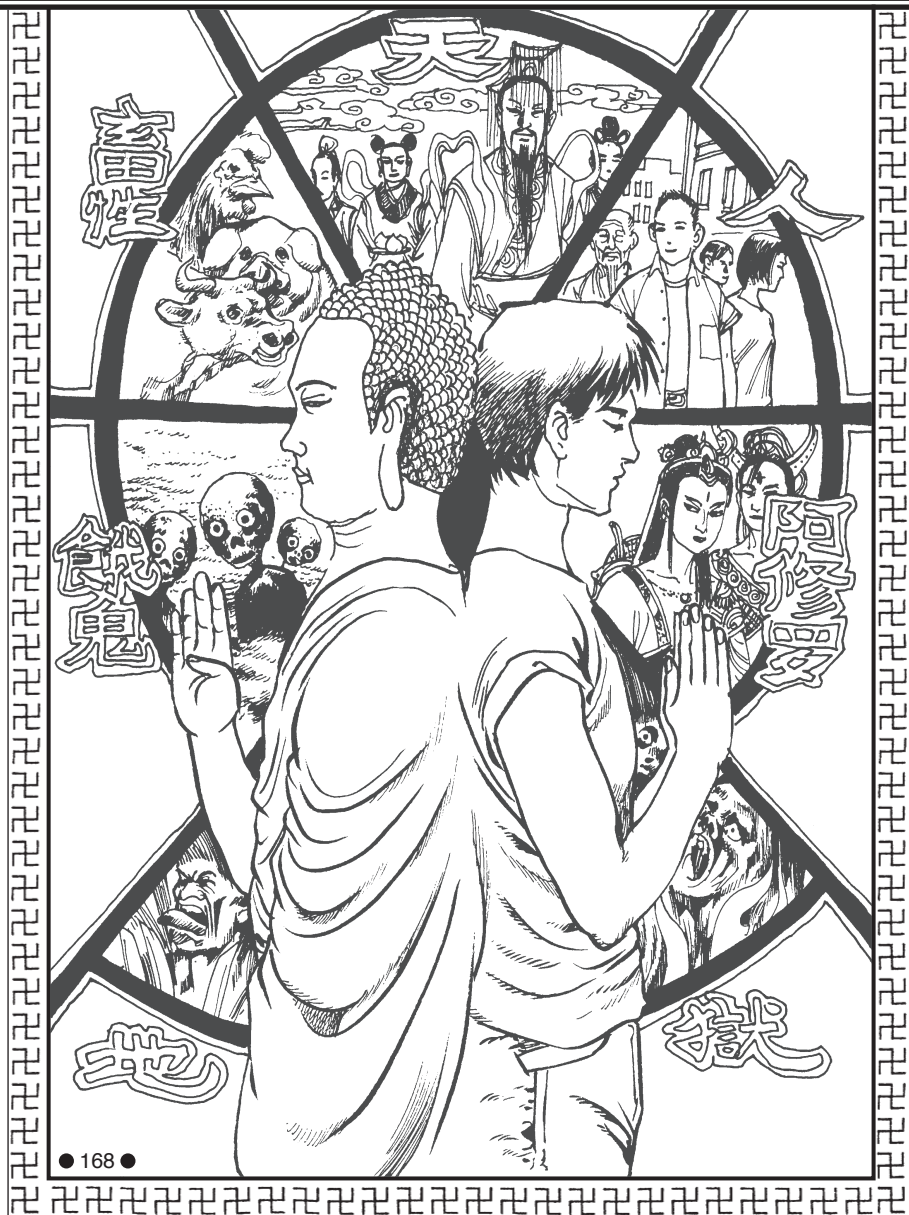
你把虚幻的假相当作实有的真相，
看不清一切万法的真面目，你才
被迷惑。你不要以为什么都懂，什么都
知道，而你所知道只是皮毛而已。你没
有感同身受的去体验一番，所以没办法
转变你那颗心。

When you take the illusory false marks as
really existing true marks, and cannot see
clearly all the myriad dharmas' true face, you will
become deluded.

Don't think that you understand everything, and
know everything, as what you know is only very
superficial.

You have not gone to realize in person once, and
so you do not have the way to transform your
mind.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND



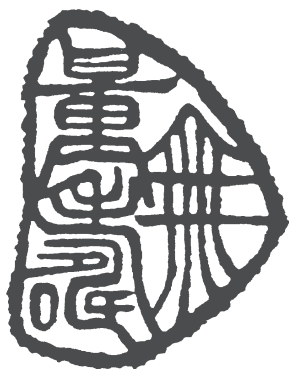


“不要生死轮回，要见性成佛”，产生这种知见的原点，就是因为有个“我”在哪里。如果你能明白到诸法本无“我”，没有我在，谁要了生脱死呢？哪来六道轮回呢？哪来佛与众生的相对观念呢？

The origin of "not wanting birth and death and rebirth, and wanting to see the nature to attain Buddha-hood" is because there is a "self". If you can understand that all dharmas do not have a "self", and that there is no "I", who is it that wants to end birth and be free from death? From where comes the rebirth in the six realms? From where comes the dualistic idea of Buddhas and living beings?

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





你若想求佛，决定不得佛。你若想求法，决定求不得法。你若想求心，决定求不得心。为什么呢？你一念生起了，反而障蔽了你的本来心，使你更加痴迷。这样，犯下了“将佛觅佛，将心捉心，穷劫尽形，终不能得。”

If you want to seek the Buddha, you definitely will not get the Buddha. If you want to seek the Dharma, you definitely will not get the Dharma. If you want to seek the mind, you definitely will not get the mind. Why? When you give rise to one thought, it will instead obstruct your original mind, causing you to be more ignorant and deluded. Thus, you will commit the error of "making the Buddha seek the Buddha, using the mind to catch the mind, and so until the end of time, ultimately still cannot achieve it."



空与无是两把剑，群魔就束手无策。这些群魔，虚妄幻现的假相，让你执以为实，才会对你产生影响。把“无”贯穿一切，不只是世间相对的六根、六尘、六识、十八界，皆把一切假相，幻相当为实有。

Emptiness and nothingness are two sharp swords, and so the hordes of demons are helpless. These hordes of demons are false illusions causing you to take them as real, then only you can get influenced by them.

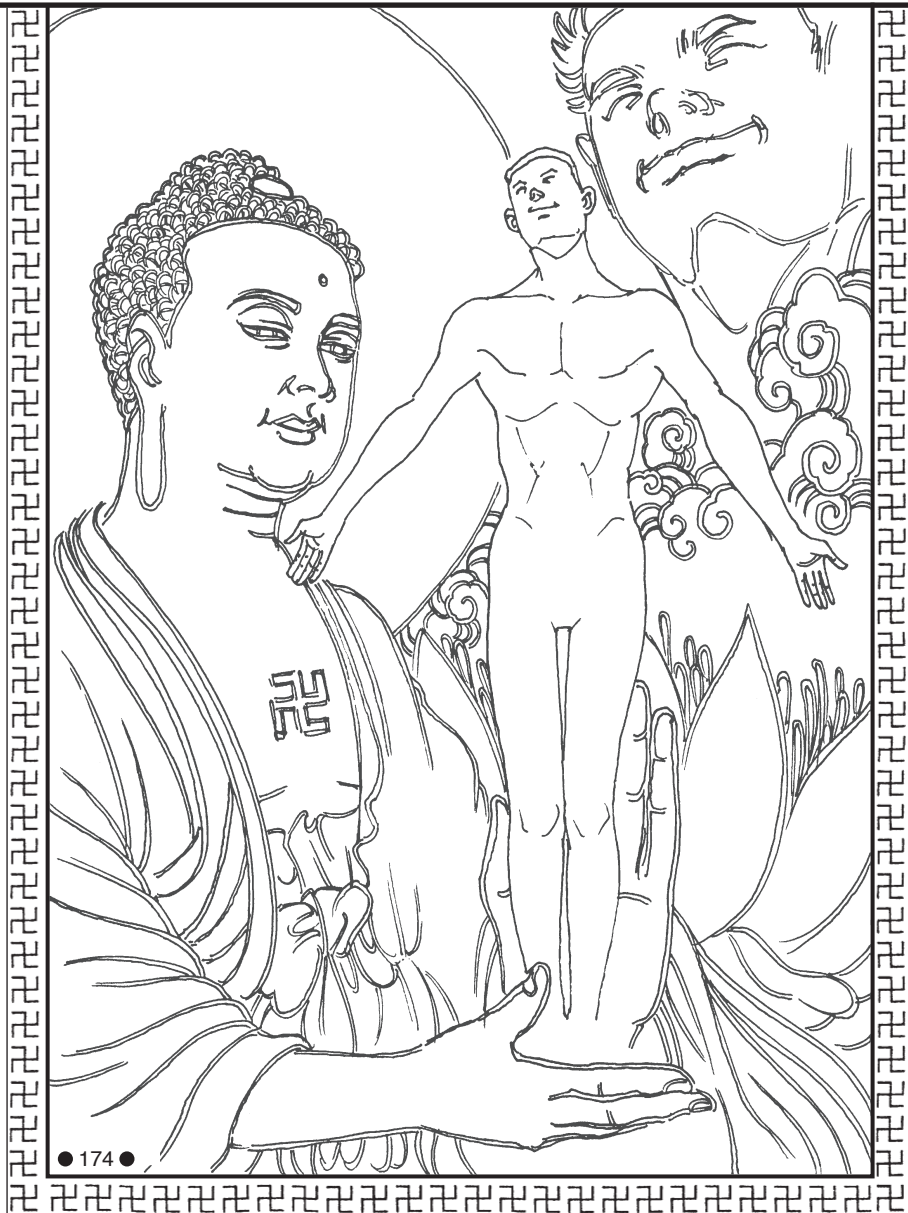
Use "nothingness" to penetrate all things, that is, all the worldly dualistic six roots, six dusts, six consciousnesses, and eighteen sense realms, and smash them all completely; everything is empty.



对于大修行人来说，世间法是迷惑不了他。他看清一切事物的不实性，其本质都是苦，都是空，都是无常。不过，他最难突破的，就是被所修的法来困扰自己。一直把那些法当真执实有，绑捆自己。

Mundane dharma are not able to delude a great cultivator. He sees clearly the false nature of all things, that they all are suffering, empty and impermanent. However, the most difficult thing for him to break are the Dharmas which he cultivates, which trouble and disturb him. He always thinks that those dharmas are real and existing, thereby tying up himself.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





佛教谈修“心法”，要往自己的内心去参，才不会犯上将心觅心的弊病。佛教谈修心，就是要休去自己一切无求的心。所谓的心，只是立个假名为心而已。我们真实的本来面目，非佛，不是有形相可见的东西。

Buddhism speaks of cultivating the "Mind Dharma, " which stresses our internal investigation of the mind so that we will not strive to seek the mind. Buddhism's talk of cultivating the mind is wanting us to stop our mind from seeking all things. What is known as the mind is just its false name of a mind. Our true, original face is not mind nor Buddha; it is not something which has a shape or form.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





我们的心，经常攀缘外在的尘相，这样，妄心便随之生起，跟着外境徘徊。修行要学习倒转回来的功夫，才不会迷失自己。修行的起步，时时刻刻看着自己那颗心，是否容易受到外境的影响。

When our mind climbs on external conditions, we give rise to the false mind which wavers back and forth with the external states.

To cultivate, we have to learn the skill of turning back so that we will not lose ourselves. The first step in cultivation is to look at the mind from moment to moment, to check whether it is easily influenced by the external states.



众生很容易受迷惑。想修道，就被你所修的道所迷惑。想成佛，就被想成佛所迷惑。想见性，就被想见性所迷惑。想了生死，就被想了生死所迷惑。修行一直向外驰求，心怎不被迷惑呢？心要否定一切，空掉一切，才不被迷惑。

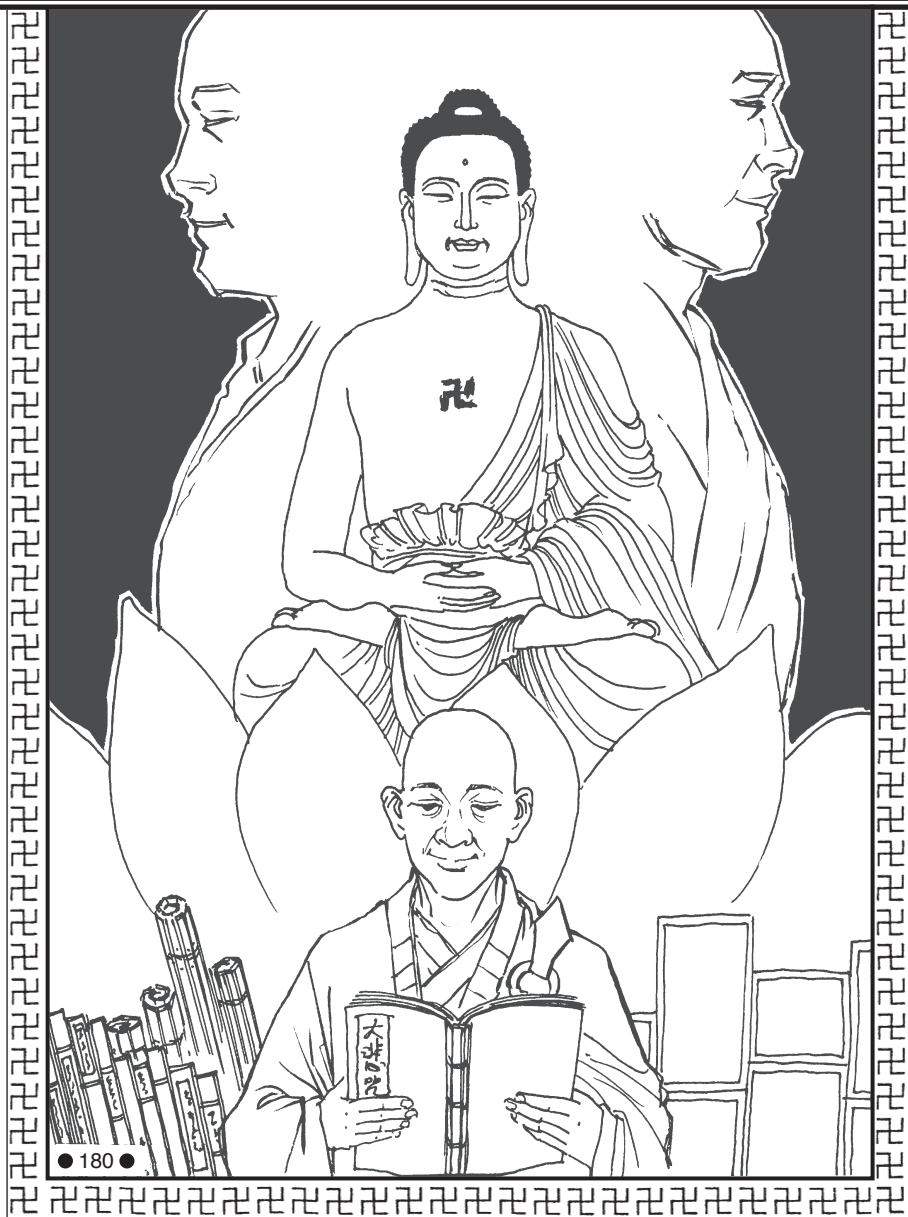
Living beings can be deluded very easily. When you want to cultivate, then you become deluded by the method you are cultivating. When you want to become a Buddha, you get deluded by the thought of becoming a Buddha. When you want to see the nature, you are deluded by the thought of seeing the nature. When you want to end birth and death, you become deluded by the thought of ending birth and death. If you keep going outside to seek during your cultivation, how not to become deluded? When you negate everything, then only you will not get deluded.

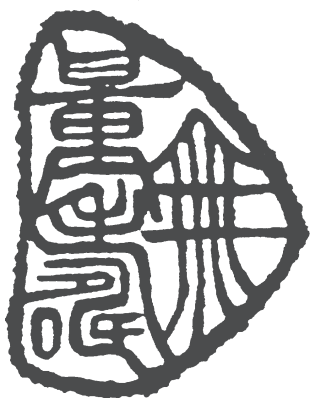


无心，不是指什么都没有，而是什
么都不放在心里。故不要把一切
的念放在心里的，称为无心。因为这些
念头若放在心里，会让你当作实有，你
执着就放不下，你的本来面貌便被扭曲
了。

No-mind does not mean there is nothing at
all, but it means not to keep anything in
the mind. Actually, this mind is the mind of
mindfulness. So, by not keeping any thoughts in
the mind, it is called no-mind. This is because
if you keep the thoughts in your mind, that will
cause you to take them as really existing; you
will be attached to them and cannot let go of
them. Then your original face will be distorted.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





佛经上的心法，是修无修之修，念无念之念，行无行之行，都在强调无住法。所谓无住法，你必须向内心做功夫。一般人搞不清楚，既言无修干吗还要修呢？他们不知道，佛是由修内心而得，不是修心外而得。

The mind-Dharma found in Buddhist Sutras is cultivation of non-cultivation, thought of no-thought, practice of no-practice, all of which is stressing the Dharma of no-dwelling. Regarding the no-dwelling Dharma, you have to work on the inside. Some people are not clear why you say no-cultivation, and yet cultivate. They do not know that Buddhahood is attained by cultivating the mind internally and not cultivating outside of the mind.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





——颗最快乐的心，就是无喜也无忧，无乐也无愁，没有喜忧、乐愁相对性的心，才是最好的一颗心。你要统统放下，不要放在心中。要从心上放下，让你的心一直维持如如不动，这才是修行人以寂灭为乐的境界。

The happiest mind is one that has no happiness nor sorrow, no happiness nor worry, no dualistic states of happiness and sorrow, or happiness and worry. That is the best mind to have.

You must let go of everything and not keep it in your mind.

You must let go from your mind, and allow it to be thus, thus unmoving. Then, it is the cultivator's state of happiness in stillness and extinction.



——个大彻大悟的人，经过千辛万苦证道之后，发现以前所修的都是白费气力。这么用功去修行，跟他的原始本来面貌，一点风马牛关系都没有。因众生都习惯向外驰求，折磨自己。到最后，结果，什么不放下的也要放下。

A greatly enlightened person, after going through innumerable hardships and then attaining enlightenment, realizes that all his past effort to cultivate is a waste of energy. All that diligence to cultivate has not even a little relationship with his original face. Because living beings all have the habit of seeking externally, they torture themselves. In the end they still have to let go of all that they do not want to let go.



世间人一向想什么都要，什么都抓，抓名利，抓住爱情，抓住五光十色的物欲，让自己迷失自己。但修行人要反其道而行，要放下，放得愈干净愈好。最好一物亦不留亦不为，才容易找回自己的本原自性。

Worldly people always want to grasp everything, such as fame and gain, love, and all kinds of things and desires, thus allowing themselves to get lost. However, cultivators must go against this way and cultivate; must let go of things, the more the better. The best is not to retain anything at all. Then, it will be easy to find their original self-nature.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





我们心所以会向外驰求，因心有所喜好。喜好名闻利养啦，那颗心便被名闻利养所左右，就很难停歇你那颗往外攀缘的心了。所以修心就是叫你不要攀缘，也不要贪恋在外的一切相境。

Our mind goes outside to seek, because it is fond of things, namely, fame and gain. Thus, the mind is turned left and right by fame and gain, and it is difficult to stop it from going outside to climb on conditions. Therefore, cultivating the mind is to ask you not to climb on conditions, and also not to be greedy for all states and conditions.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





世间人的想法，尽是想得到什么，想了脱什么，想修正什么，皆是从有住的妄想中打转。一个修心法的人，要把所有住的想法，转折过来，不成就什么，一物亦不为，这种高境界的心法，才能任运自在。

Worldly people's thinking is totally aimed at getting something, ending something and certifying to something, which is getting caught in the false thought of dwelling in something. One who cultivates the Mind Dharma must turn around the thought with dwelling and not want to achieve something, being unattached to anything at all. Only this kind of lofty Mind Dharma can make one to become at ease.



业障本来空，哪有业障的罪性呢？这是对中下二乘根器的人说的。但对上根利器的说一句直截了当的话：“你将罪拿来，我帮你忏悔”。如此一来，心中所执的束缚，你看是不是一念之间忏悔了吗？

Karmic obstruction is originally empty, so how can there be karmic obstruction's offence-nature? This is a teaching for the people with the roots of the middle and lower two vehicles. However, for those with the superior root and sharp faculty, the following straightforward words can be spoken: "You bring your offences, and I will help you to repent."

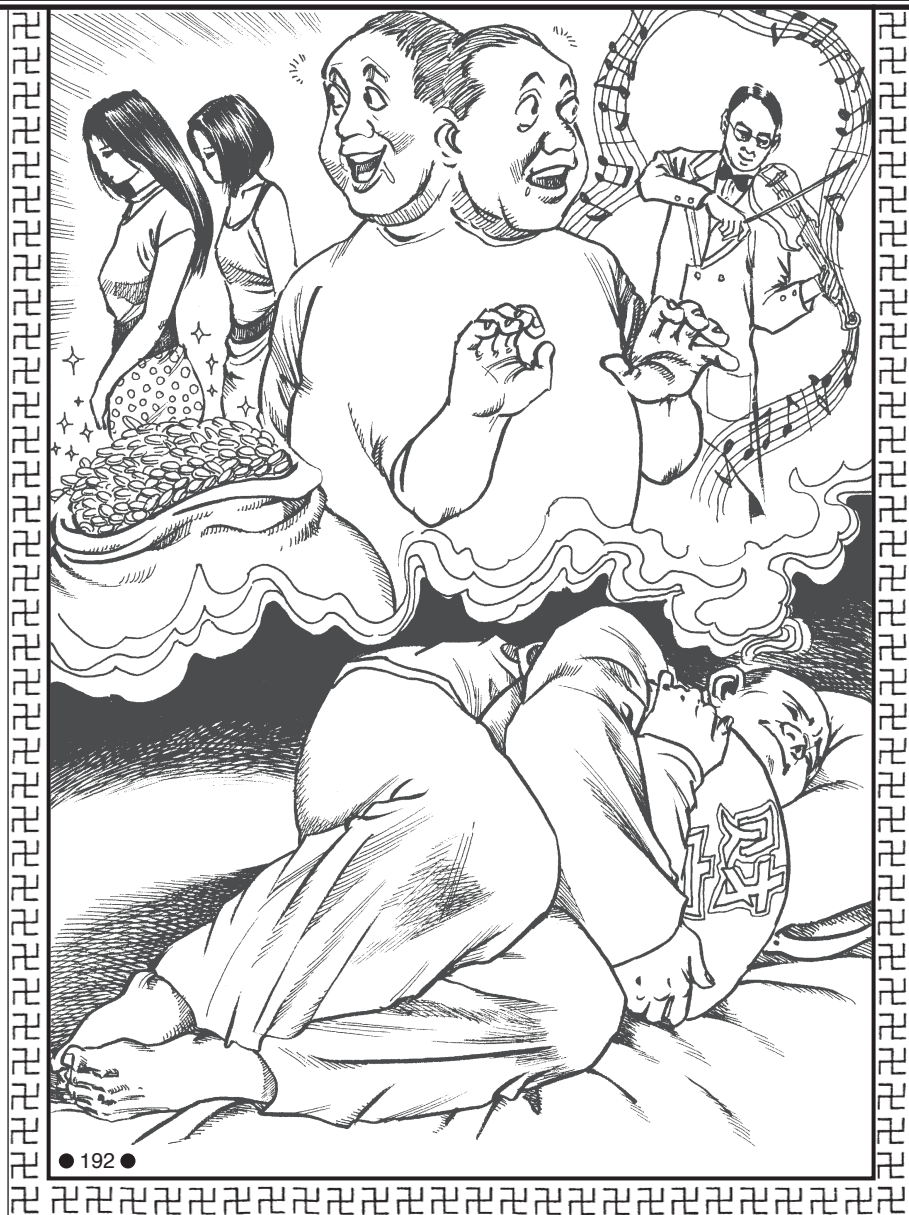
Thus, at that time, can you see that in one thought, you can repent for the bondage of your mind's attachment?



禅宗“不立文字”，“直指人心”的本怀，标榜的是不给你什么，一切都没什么好说的，一切都是没什么好做的，没什么好计较，也不用你去分别。就这么简单，这什么轻松，你要修这种最上乘的法门，是一个重要关卡。

The Chan School's original concept of "Not established upon scripts and straight pointing at the mind" declares that it will/does not give you anything; that there is nothing whatsoever that is good to say about; that there is nothing whatsoever good for you to do; nothing to bother about; and that there is no need for you to discriminate. It just is that simple, that easy. If you want to cultivate this superior vehicle's Dharma Door, it is an important barrier to break through.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





众生的心习惯于一直往外驰求，见色着色，听声闻声，心总是有所求，心永远没有满足的一天。连晚上睡觉时，人虽躺在床上，但心还在那里想东想西。就算人已经睡着了，心无法停歇，作梦去了……。

The mind of living beings habitually always goes outside to seek. On seeing form, it is attached to form, on hearing sound, it is attached to sound. Thus, the mind invariably has seeking, and forever will not be satisfied on any day. Even at night when the person goes to bed, although he is lying on the bed, his mind is still thinking of this and that. Even if he has fallen asleep, his mind cannot stop to rest, and goes on to dream.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





我们只要审问自己修行的哪颗心：
有没有我想见性、证道、成佛的
那种用心和行为？这些修成的东西是否
会毁坏呢？再审问自己，日月星球，山
河大地，一切成立的东西，哪个不会毁
坏消灭？

We only have to question our own mind
of cultivation; whether or not I have the
intention and action of wanting to see the nature,
certifying to the way and becoming a Buddha?
Are those things which are attained in cultivation
destructible? Ask ourselves again, of all the
things which are formed, namely, the sun, moon,
stars, rivers and earth, which one is indestructible
and unending?



很多修行人，有的三年、五年、甚至十年，还在向外做功夫。他们都有所求，想干什么，想得到什么的心态，一直想找本来面貌。自己堕在想解脱的深坑，自己堕在向外做功夫的弊病，有所求，有所得的观念里面，自己还不知道。

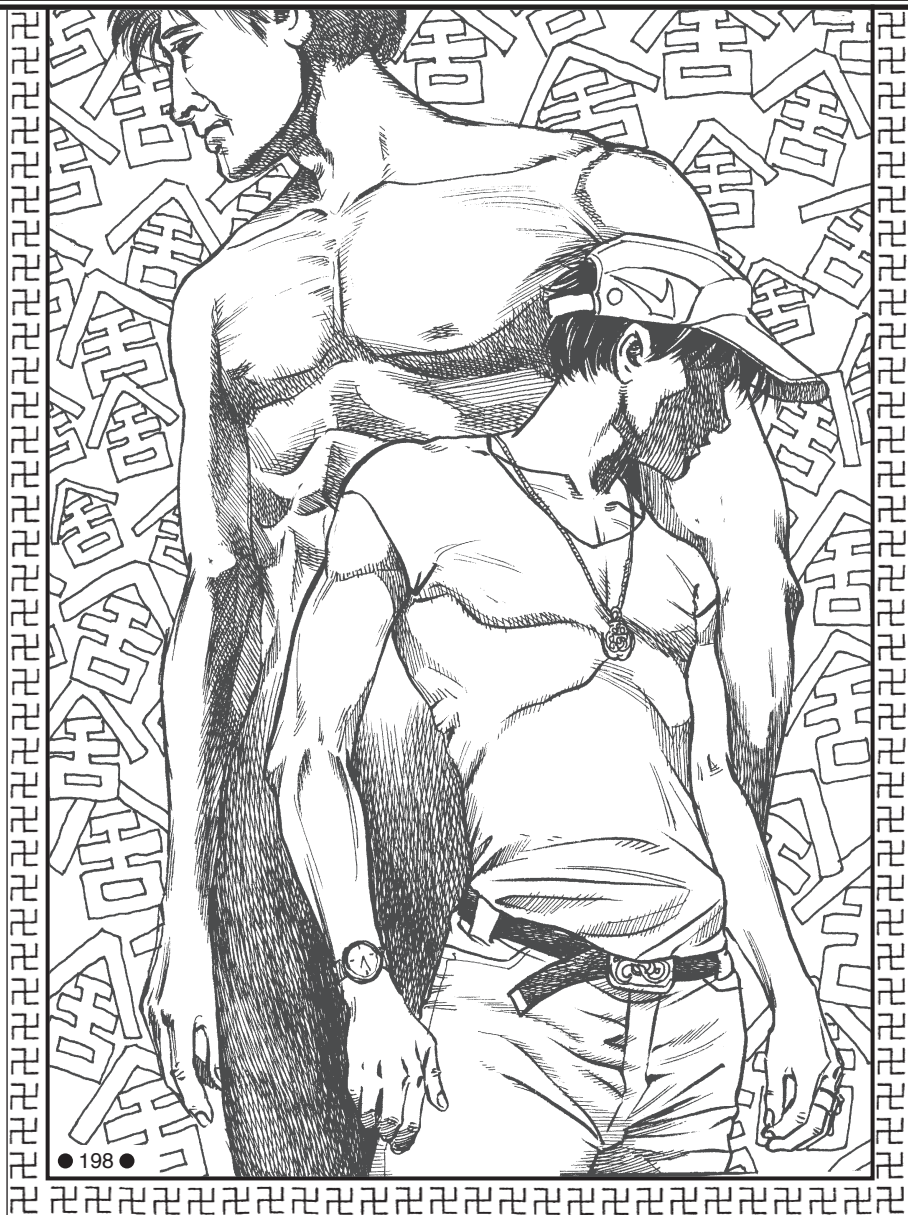
Many cultivators, after three years, five years or up to ten years, still work on the externals. They all have seeking, with the attitude of wanting to do something or to attain something and always wanting to seek their original face. They have fallen into the deep abyss of wanting to be liberated, and have contracted the disease of working on the externals. They are still not aware that they are in the thought of seeking and attaining something.



修行要放下由你作主，不放下也由你作决定。该放下你不放下，不该放下的你偏偏放下，难道不是颠倒众生吗？你心里的烦恼，内心的痛苦，无非在伤害自己的心，你却一无所知。你若在乎心外之物，心就会遭受到种种忧悲苦恼了。

In cultivation, you are the one who decides to let go or not to let go. If you let go of what you should not let go and hold on to what you should let go, then are you not an upside down living being? Your mind's afflictions and sufferings are harming your mind and yet you do not know it at all. If you pay attention to the external objects, your mind will encounter all kinds of worry, misery, suffering and annoyance.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

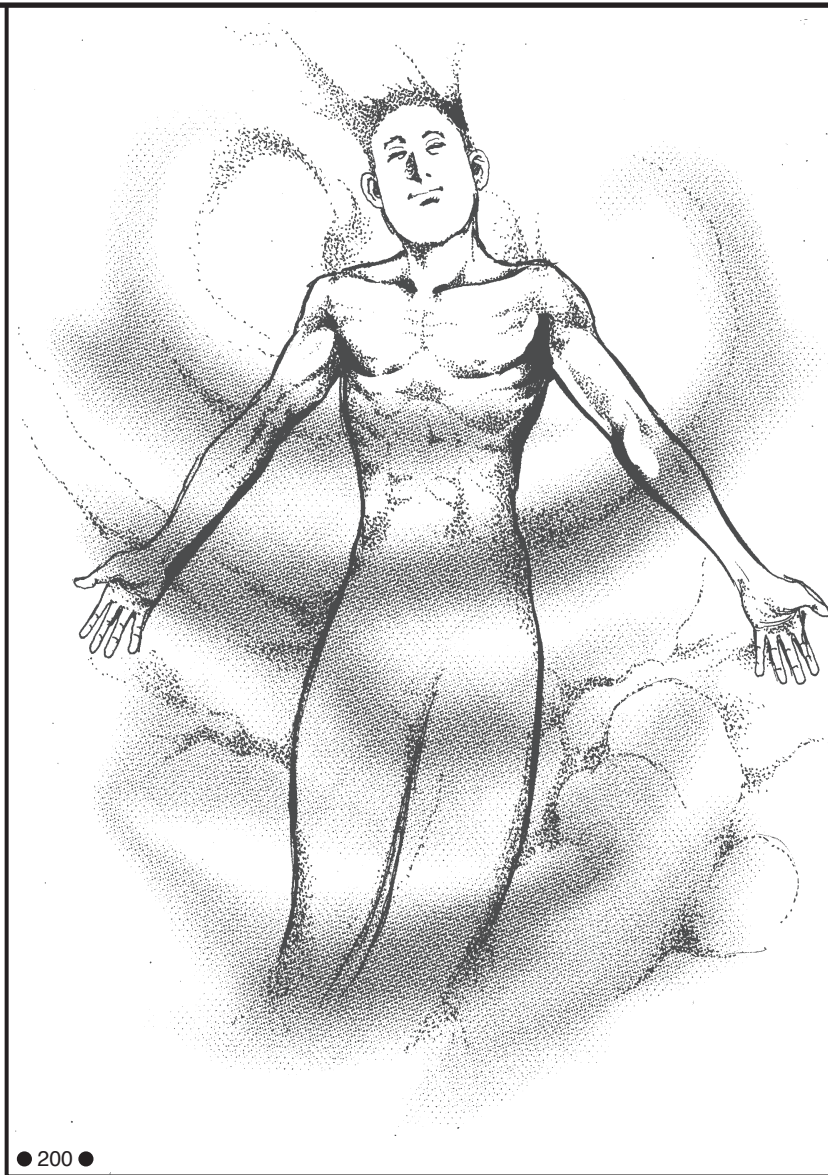




你身体上所穿的衣服，所戴的手表、戒子、项链，以及其他装饰物，都不是你本来所有的东西。把这些东西全部都拿掉，才是你的本来身体。心也是一样，你能够全部舍弃才呈现你的真面目。

The things you wear on your body, namely, the clothes, the watch, rings, necklaces, as well as other ornaments, are not what you originally have. Only when you discard all these things then only you have the original body. The mind, too, is the same. Only when you can renounce completely, then only your original face will manifest.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND



● 200 ●



修心法是修一无所有、一无所得，才是最上乘。这世界上没有任何东西可以高过虚空，因为虚空不建立高低，才可以说是最高。有谁知道天有多高吗？有谁知道虚空有多宽吗？如此的比喻，才不会堕在过去的圈套里面。

Cultivating the Mind Dharma is cultivating having nothing and attaining nothing, which is then the supreme vehicle.

In this world, nothing can be higher than empty space. Because empty space does not establish high and low, it can be said to be highest.

Does anyone know how high is the sky?

Does anyone know how wide is the empty space?

Only by this type of comparison, one will not fall into a trap.



你要深入看清你内心的世界，不要
迷迷糊糊仅看外在的境相；要分
分秒秒，让你那颗心不被外界左右。你
如果心只看外境，心就会被尘境蒙蔽。
但你必定要懂得反回去观看那颗不被影
响的心。这才重要。

You must enter deeply to look clearly at your
inner mind's world, and not be confused
and muddled, looking only at the external
circumstances. In every minute and second, do
not let your mind be turned left and right.

If your mind only looks at the external states, it
will be deceived by the conditions of the "dust."

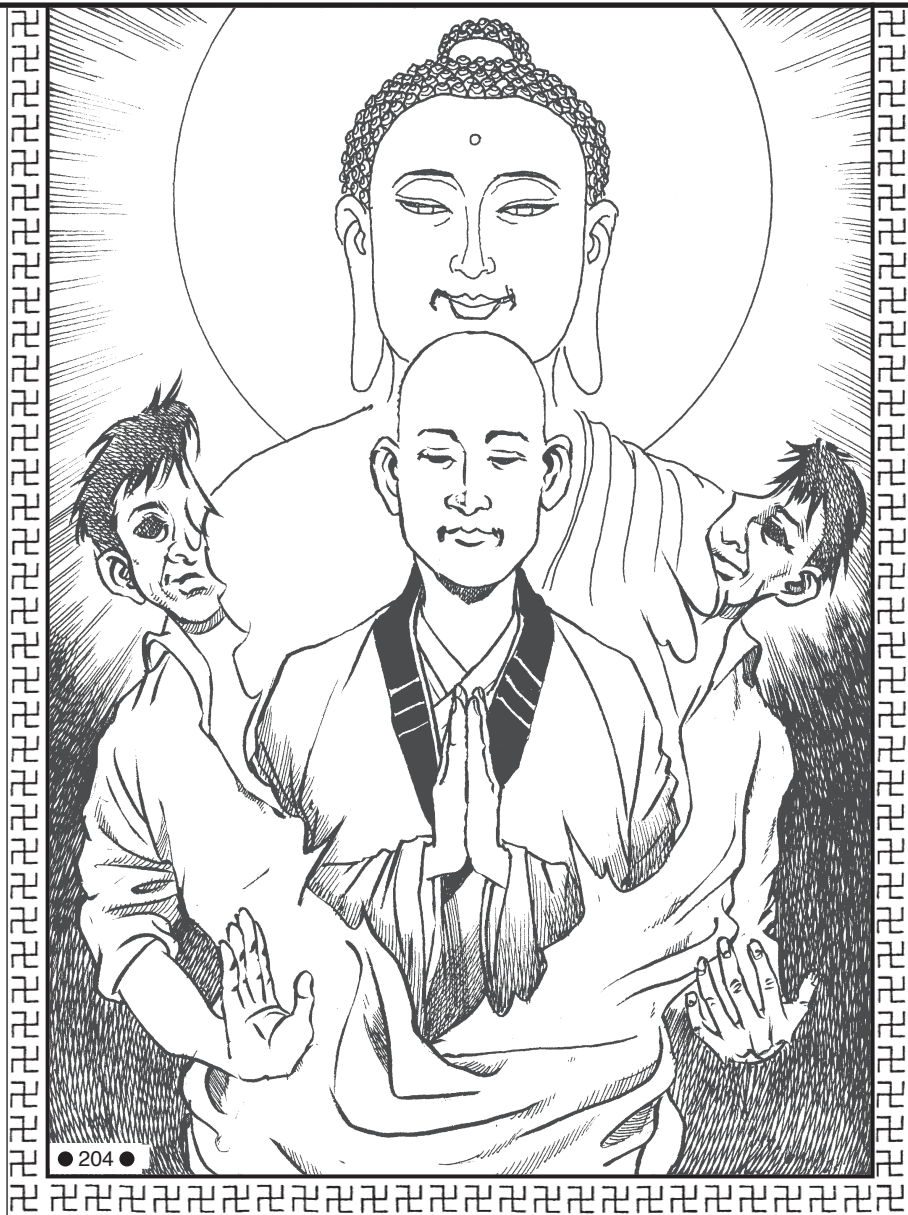
However, you must know how to turn back to
look at the mind which cannot be influenced.
Only that is important.



心法是修心的问题。修心法根器的人，方能求得。修心法，你只要分别造作的毛病去除，自然还原你的体性。因为，心的修法是无所住、无所得，亦无所为的。这个上乘的心法，强调以应无所住而生其心。

The Mind Dharma is the issue of cultivating the mind. Only those who have the root to cultivate the Mind Dharma can succeed in this cultivation. In cultivating the Mind Dharma, you only have to eliminate the fault of discrimination and activity, and naturally return to your original nature. This is because the Dharma of cultivating the mind is non-dwelling, non-attaining and non-attachment. The superior vehicle of Mind Dharma emphasizes "producing the mind that dwells nowhere."

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





俗人说：“什么都可以丢，脸不能丢”。修人说：“我脸，样样都能丢”。一个连面子自尊都可以丢弃，才好修行，能扫除很多障道因缘。修行人如果太爱嗜情面，这是修行者的致命伤。你到底脸皮重要，还是法身慧命重要呢？

Common people say: "We can discard everything except our face." Cultivators say: "We can discard both our face and all other things too." When a person can discard even his face or self-respect then only he can cultivate well and sweep away many causes and conditions which obstruct the Way.

If a cultivator excessively loves his face and depends on it, that is a cultivator's fatal wound. Ultimately, is the face more important or the Dharma-body's wisdom-life?

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND



● 206 ●



修行最怕的是墮在生滅法之中而跳不出来。当要想成就什么，要想得到什么，所谓有得必有失，有成必有败，难道这些不是生灭吗？若以世间的观念作为你修行的依据，你问问你自己是不是修了很久，都看不出一点效益？

The greatest fear in cultivation is to fall into the midst of the Dharma of production and destruction and not to be able to get out of it. When you want to succeed in something, or to gain something, then you face the truth that where there is a gain, there is a loss; and where there is success, there is a failure. Are these not examples of production and destruction? If you use the concept of worldly Dharma as the basis of your cultivation, ask yourself: is it not true that after cultivating for a long time, you still have not seen any beneficial result?



在《四十二章经》的第二章说：“认自心原，悟无为法，内无所得，外无所求，无念无作，非修非证，名之为道”。这是无为的寂灭法；对内无所得，对外无所求。这颗心不为外物所牵动，念无念之念，修无修之修，称之为道。

In the second section of the "Sutra of Forty Two Sections," it is said: "...recognize the source of the mind, awaken to the unconditioned Dharma, internally attain nothing, externally seek nothing, be free of thought and action, and neither cultivate nor attain certification.

This is the unconditioned Dharma of still extinction; there is nothing to attain internally, and nothing to seek externally. The mind is not led nor turned by external objects, being in the thought of no-thought, and cultivation of no-cultivation. This is known as the way.



修上乘心法的人，修到后来，都会领悟不得一法的道理。了解它的观念，建立“歇即菩提”、放下即得，一物亦不为，这样即能回归到真实法上。若有法可得，可证，都是一种妄见，皆属生灭法。

Those who cultivate the superior vehicle of the mind Dharma eventually will realize the principle of not attaining any dharma. They understand its concept and establish the thought, "stopping is immediately Bodhi." That is, letting go is attaining, and not be conditioned by any object. This is the way to be able to return to the true Dharma.

If there is a dharma that can be attained and certified to, it is all a kind of false view which is a dharma of production and extinction.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





——个修人，毫无保留地舍弃一切，能舍到内心空无一物，就象《证道歌》所谓：“梦里明明有六趣，觉后空空无大千”。能把心态空掉转为空空无大千，心中一物皆无，才能回归本心。

When a cultivator can discard everything and retain not even one thing, can discard until the mind's interior is empty without anything, it's like what is mentioned in the "songs of enlightenment" : "In the dream, clearly there are the six realms of rebirth; upon waking up it is empty without the universe."

Being able to empty one's mentality and turn it into empty emptiness without the universe, so that there is nothing at all in the mind, then only one can return to the original mind.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND



● 212 ●



我们的头脑，一向都不堪寂寞，没事情也想找事情来做，让自己陷入佣人自忧的困境。“一物亦不为”，叫我们什么也不想干，放下一切，即可导入“歇即菩提”“但离妄缘，即如如佛”的境地了。

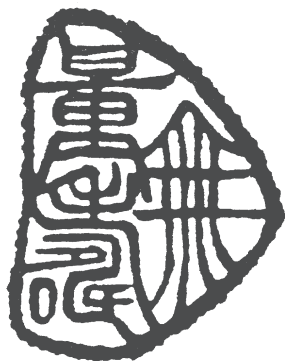
Our brain always cannot stand loneliness and will look for things to do when there is nothing to do, letting ourselves to get into the difficult situation of not listening to people's advice.

"Not to do anything asks us not to want to do anything, but let go of everything, and be able to get into the states of "stopping is Bodhi," and "being apart from false conditions is being a Buddha."



地藏菩萨已经证到第八地（不动地）的无生法忍。其实到了不动地，就不用再修了，那是修而无修的功夫，达到如如不动的境界。他会很清楚了了见，有个不动体性。这才是真正用寂灭法来修的。

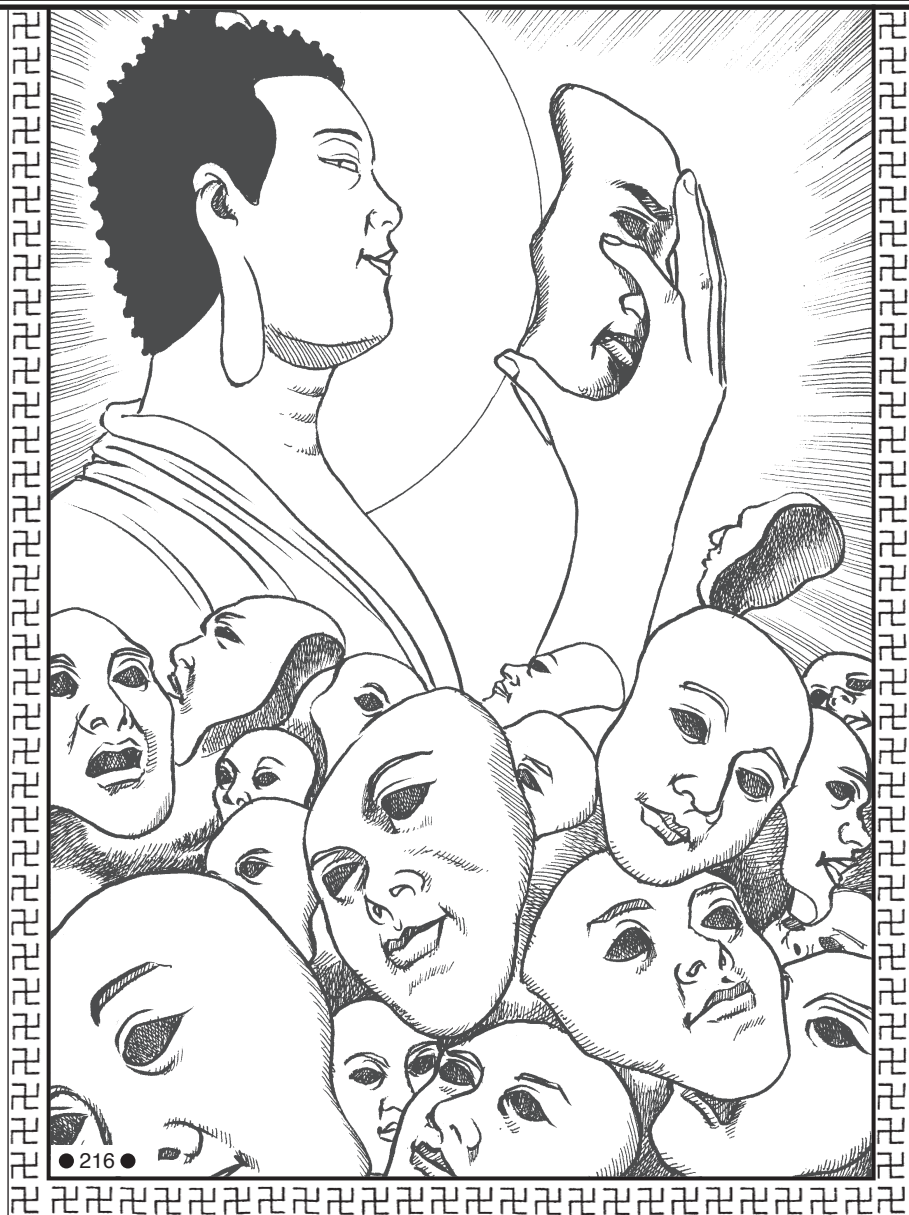
Earthstore Bodhisattva has already certified to the Eight Ground (the Ground of Not Moving)'s patience of non-production. Actually, on reaching the Ground of Not Moving, there is no need to cultivate any more; that is the skill of cultivating yet not cultivating, having attained the state of thus, thus unmoving. He can see very clearly the unmoving self-nature. Only this is truly cultivation with the Dharma of Still-Extinction.



修行，要看你存什么心来修？如果一直想见性成佛，就无异堕在相对的生灭法上。凡是能修所修，能见所见，能了所了，心有所求的都是相对性的分别造作的生死法。生死法的观念不去除，就难修出一个名堂了。

In cultivation, it is necessary to see what kind of mind you keep when you cultivate. If you always want to see the nature and attain Buddhahood, then it is not different from production and destruction. As long as it is cultivating what can be cultivated, seeing what can be seen, ending what can be ended, and the mind is seeking something, it is a dualistic and discriminating Dharma of birth and death. If the idea of the Dharma of birth and death is not eliminated, then it is difficult to cultivate up to a worthy stage.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





从内心里丢舍一切，丢舍得连自己那副自尊脸面都舍掉。你才恍然发觉，自己不像一个人，反而觉得像个佛或菩萨了。人家舍不掉，你却难舍能舍，不为物牵，这就是修行人，大丈夫的气概。

Discarding everything from within the mind, up to the self-respect and face, you will suddenly realize that you are not like a person and instead feel that you are like a Buddha or a Bodhisattva. Other people cannot renounce, but you can renounce what is difficult to renounce, and do not let yourself be bound and entangled. This, then, is a cultivator's spirit of a great person.



《金刚经》说：“是法平等，无有高下”。指平等的法，就是寂灭法，它根本没有高低的问题，才是真实的本心法。你要把生灭法转修寂灭法，把颠倒知见转折过来，回归到寂灭的体性，就不堕在生灭法的窠臼里了。

The Diamond Sutra says:

"The Dharmas are equal, not superior nor inferior."

To point at the equal Dharma, it is the Dharma of Still-Extinction, which basically does not have the issue of superiority and inferiority. That, then is the true Dharma of the Original Mind. You have to turn around the Dharma of production and destruction and cultivate the Dharma of Still-Extinction; to turn around the upside down knowledge and view and return to the still and extinct original nature. Then you will not fall into the fold of the Dharma of production and destruction.



举例来说：“我想成佛”，这句话就是生灭法了。成佛是由不成佛来建立的。成佛表示你是众生，由众生来修成，无形中又建立了一个“我”想成佛，已经落在生灭的圈套里，被生灭法的观念所束缚了。

Take for instance: "I want to become a Buddha." This statement is a Dharma of production and destruction. Becoming a Buddha is established from not becoming a Buddha. To become a Buddha shows that you are a living being and from a living being you cultivate to become a Buddha eventually. Thus, invisibly, there is established a "I" who wants to become a Buddha, which is already falling into the trap of production and destruction, and being tied up by the concept of the Dharma of production and destruction.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





《金刚经》说：“一切有为法，如梦幻泡影，如露亦如电，应作如是观”。表示你看到一切的事事物物，就像在观看梦幻泡影一样。所谓：“心生种种法生，心灭种种法灭”。森罗万象，皆由心生出来的。

The Diamond Sutra says:

"All conditioned dharmas,
Are like dreams, illusions, bubbles, shadow, like
dew drops and a lighting flash; contemplate
them thus."

This shows that all the activities and things
which you see are like watching dreams, illusions,
bubbles and shadows. It is said: "When the mind
arises, all kinds of dharmas arise; when the mind
is extinct, all kinds of dharmas end." All objects
and appearances are formed by the mind.



你若被外面境界迷惑，心自然作不了主。被生死迷惑，生死使你作不了主。被三界六道迷惑，三界六道令你作不了主。你要不受人惑，心中的利剑，逢佛杀佛，逢自己杀自己，把一切执着斩断。心才不被迷惑。

If you let the external states delude you, your mind naturally cannot be its own master. Being deluded by birth and death, they prevent you from being your own master. Being deluded by the three realms and six paths, they cause you not to be your own master. In order not to be affected by others, use the sword in your mind to "cut down the demon that appears, and also cut down the self that appears." This way, sever all attachment, and your mind will not be deluded.



《金刚经》所讲：“如来说三十二相，即是非相，是名三十二相”。凡是由相对上建立的三十二相，都是虚幻不实的。若能超越一切的相对相，那才是真正的如来三十二相。回归寂灭的体性，一切法都是佛法，一切用都是佛用。

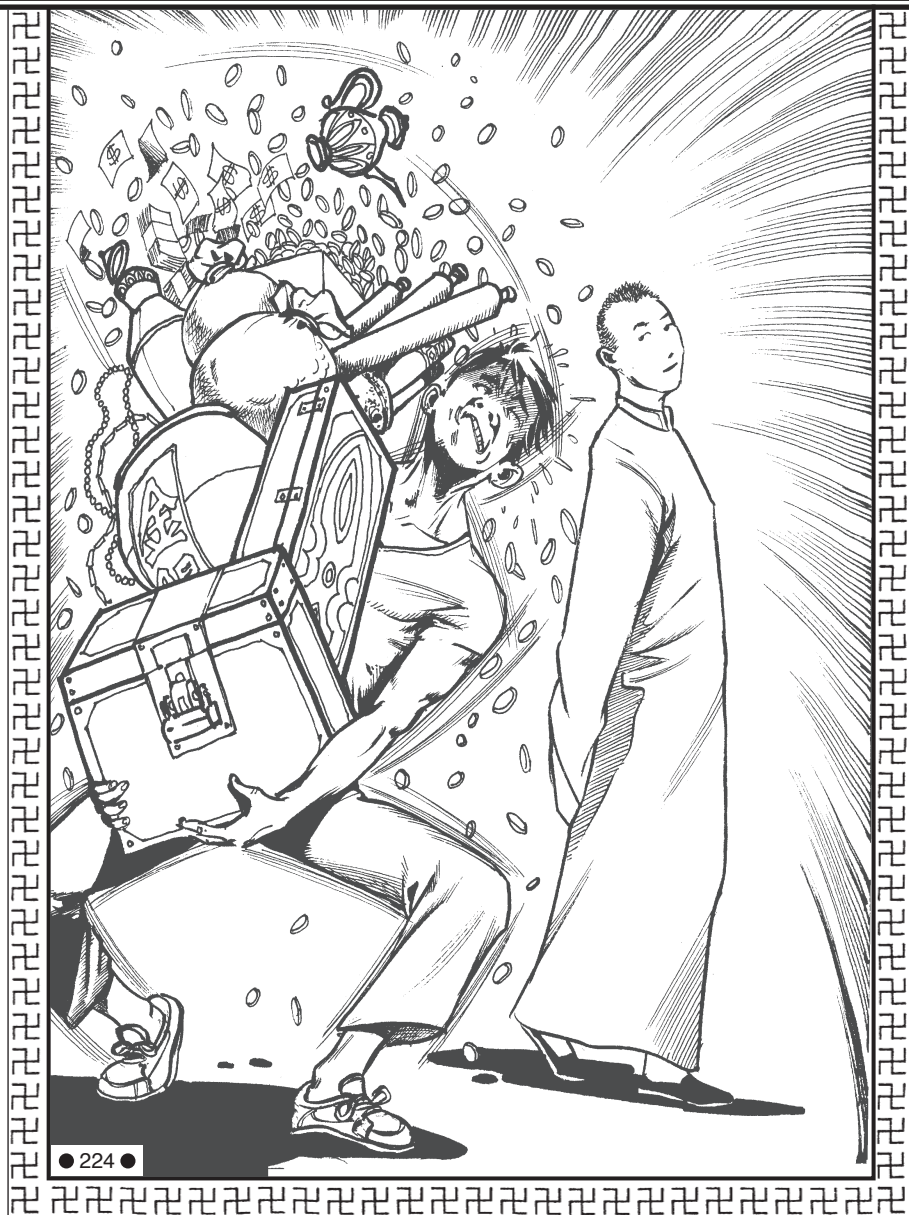
A ccording to the Diamond Sutra: "The Buddha said that the Thirty Two Marks are not marks but are only called Thirty Two Marks."

The thirty two marks that are established from the relative view are all imaginary and unreal.

If we can transcend all relative marks, that only is the real thirty two marks of the Thus Come One.

Upon returning to the still and extinct nature, all Dharmas are the Buddha-Dharmas, and all applications are Buddha's applications.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





当你把双手紧抓住珍宝不放，你这两手就失去它的功能。除非你放下珍宝，你才可以再度利用这双手。也就是说，心的功能也是一样。你懂得放下，你的心就能发挥无边的作用。这时你恍然发现，你有一颗清明的心。

When you use your pair of hands to grasp tightly to your jewellery, your pair of hands will lose their function. Only if you let go of the jewellery then you can use your hands again. It is the same for the mind's function. If you know how to let go, your mind will bring into play its boundless functions. At that time, you will suddenly realize that you have a clear and bright mind.



不管你怎么修，或修什么法门，你要问问自己：是不是堕在生灭法的圈套里面来修？如果是，那快赶紧刹车。否则，修了百年千年，还是生灭的流转法，那不是白修吗？当你走错了路，难道还要一直走下去吗？

No matter how you cultivate, or what Dharma door you cultivate, ask yourself:

"Have I fallen into the trap of the Dharma of production and destruction?"

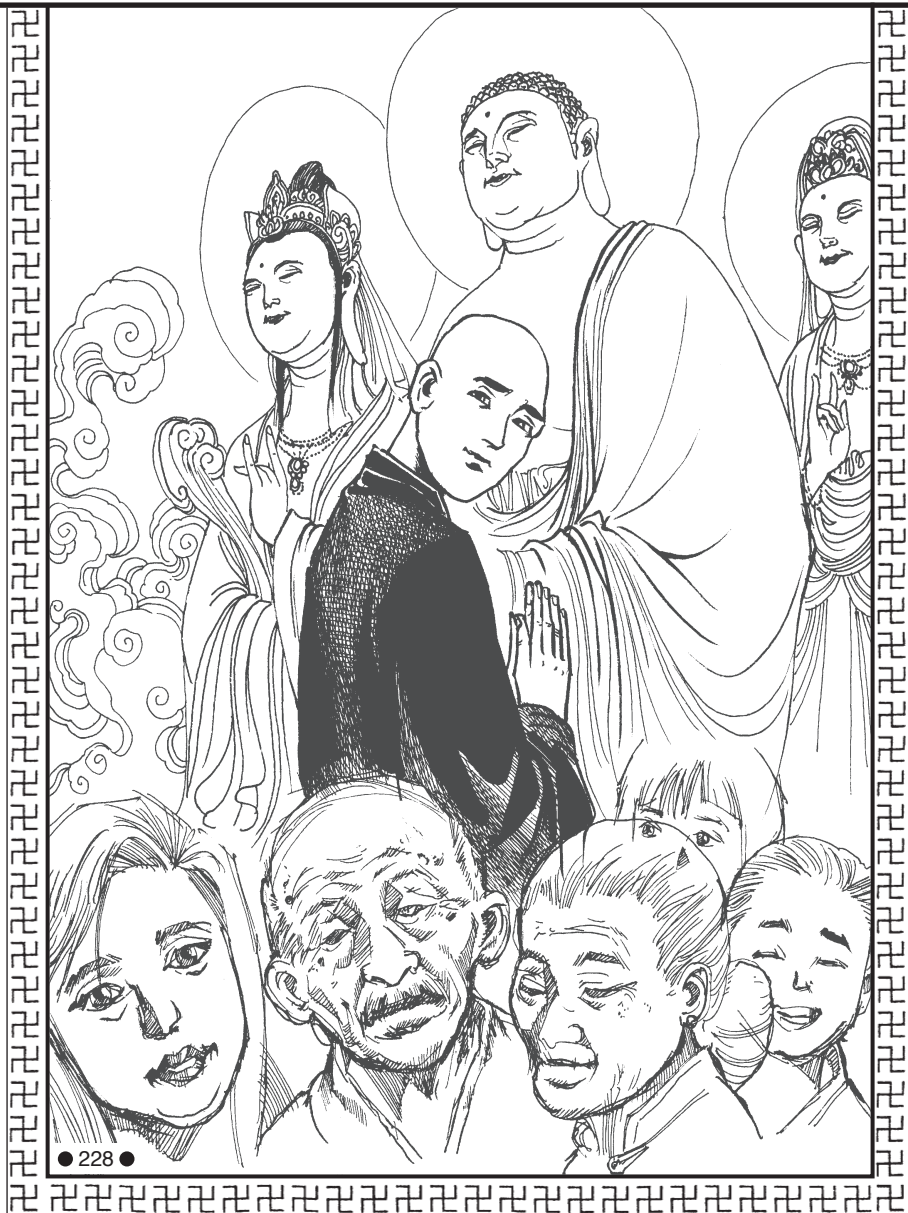
If yes, then you have to quickly stop the car. Otherwise, after cultivating for a hundred or a thousand years, it will still be the flowing and turning Dharma of production and destruction. Isn't that a vain cultivation? When you are on a wrong road, do you still want to go ahead?



真正的禅，是没有佛可成，也没有众生可度，更没有三界可了。佛讲这些法，只是对一般中下根的人方便开演的。如果你是修最上乘的法门，持着想修做功夫的心态，可说是大错特错。

The real Chan does not have Buddhahood to accomplish and also living beings to save; most of all, it does not have the Three Realms to end. The Buddha spoke these Dharmas just for those people of middle and lower roots as an expedient teaching only. If you are cultivating the highest vehicle's Dharma and holds the attitude of wanting to practise a cultivation, it can be said to be a specially big mistake.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND

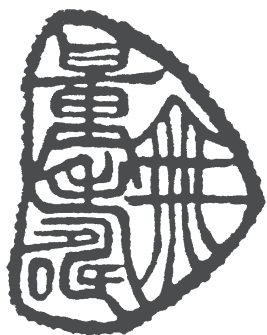




人活在这世间，七情六欲带来很多麻烦和痛苦。要修行成为菩萨或佛，这个情你非放下不可。如果情放不下，绝对无法修到果位。在这世间上，并没有情牵物绑的祖师，更没有情牵物绑的佛菩萨啊。

When people exist in the world, their seven emotions and six desires bring a lot of afflictions and sufferings. If you want to cultivate to become a Bodhisattva or a Buddha, you cannot afford not to let go of these emotions. If you cannot let go of your attachment to emotions, you definitely cannot cultivate until you attain the fruition position.

In this world, there is not at all any patriarch who is bound by emotions and things; most of all there is no Buddha and Bodhisattva who is bound by emotions and things.



修心法的人，要斩断一切，打杀一切。“逢佛杀佛，逢魔杀魔”、“逢己杀己”，杀个片甲不留。把一切都杀的干干净净。那怎么能肯放下一切呢？黄檗禅师说：“直下顿了自心本来是佛，无一法可得，无一行可修，此是无上道”。

Those who cultivate the Mind Dharma must cut apart everything, strike and kill everything. "When they meet the Buddha, kill the Buddha, when they meet the demon, kill the demon, when they meet themselves, kill themselves." Kill until nothing is left, until everything is gone. Then, how to be willing to let go of everything? Ven. chan Master Huang Bi said: "Straightaway, have a sudden understanding that your mind originally is the Buddha, that there is no dharma that can be obtained and no practice that can be cultivated. This is the unsurpassable way."



《楞严经》说：“见见非见”。
有能见所见，皆是妄见。有所修的，即能修所修；有所证的，即能证所证。有所得的，即能得所得，有所求的，即有能求所求。这些全部都是对立的虚幻思想。

The Shurangama Sutra says:

"Seeing what is seen is not seeing."

If there is seeing what is seen, that is a false seeing.

If there is what is cultivated, then there is cultivating what is cultivated.

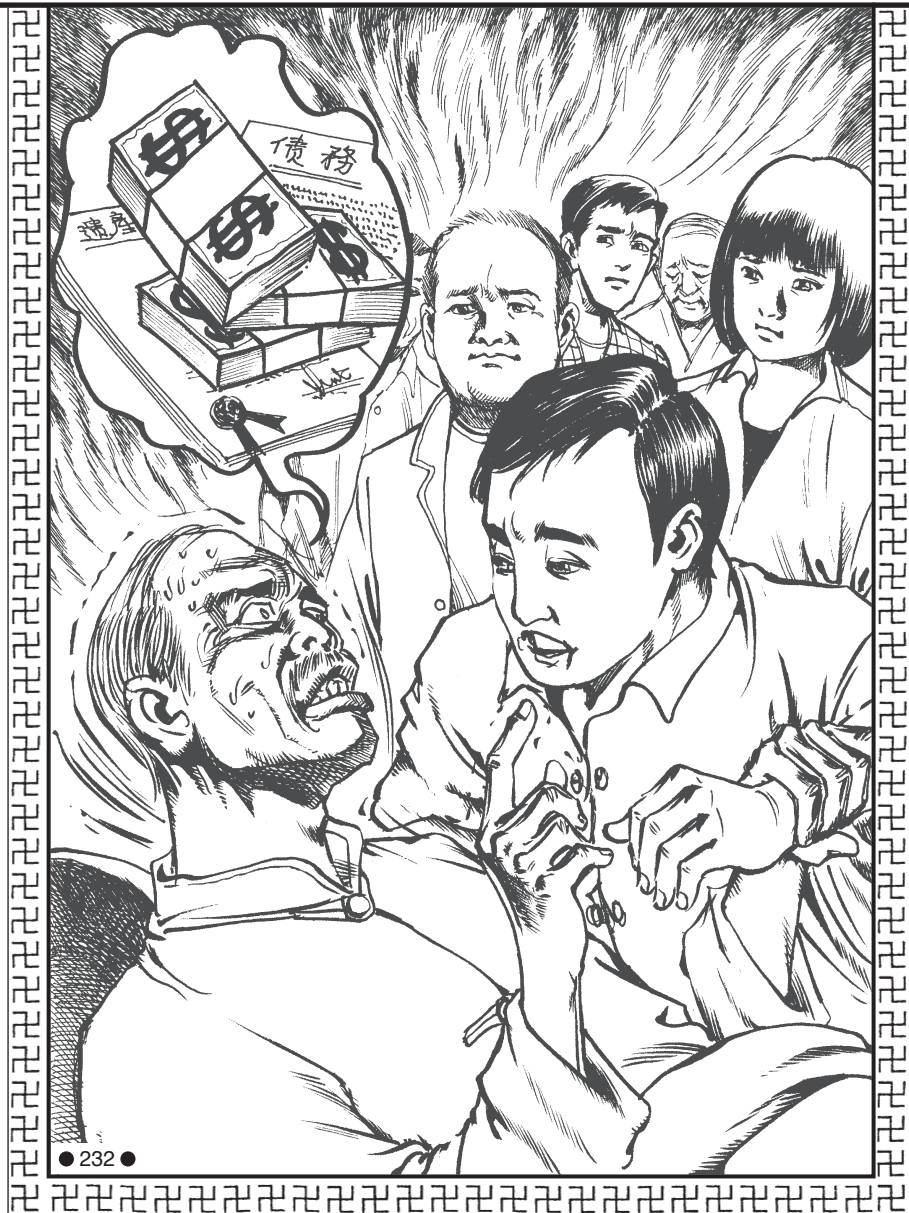
If there is what is certified to, then there is certifying to what is certified.

If there is what is obtained, then there is obtaining what is obtained.

If there is what is sought, than there is seeking what is sought.

All these are false thoughts which are dualistic.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





俗语说：“不见棺材不流泪”。众生不亲眼看到事情的悲惨结局，死都不摆休。这种刚愎顽固习气，真是难以调伏。到死的当天，他还放不下自己的钱财，吩咐家人一定要追讨借给人的钱财，怕自己死了，人家就还不了。

A common saying states: "Unless a person sees the coffin he will not shed tears." If living beings do not see personally for themselves the tragic ends of events they will not give up even if they are going to die. This kind of obstinate habit force is really difficult to subdue. Up to his dying day, he still cannot let go of his wealth and instructs his family members to demand his debtors to pay back what he has lent to them, because he is afraid that they will not repay their debts after his death.



上乘心法，要你愈修愈要放下，最后修到“一物亦不为”，连成佛的那一念也不要。如此一来，哪有什么生死可了？很多人想见本心本性，若是一直想见它，反而愈找愈找不到。

The supreme vehicle's Mind Dharma requires that the more you cultivate the more you let go, until eventually you are "not concerned about anything at all," including the thought of wanting to become a Buddha. Thus, where is there any Dharma to seek? There is not a thing at all, so where is the birth and death to end? Many people want to see the original mind and original nature; but instead by always wanting to see it, the more you search for it the more you cannot find it.



真正心的道本身是不用修的。由于站在众生的层面上，为了权宜的方便，才谈起修行的方法。只要归返心的原点，并不是要修什么心的问题，因为心是没有什么好修的；只是叫你除掉妨害你本心的那些余物清除掉而已。

The Way (dao) of the true mind itself needs no cultivation. From the position of living beings, and in order to give them suitable expedient methods, we talk about methods of cultivation. Provided you can return to your mind's original source, there is no issue of cultivating the mind, because there is nothing in the mind to cultivate; it is only asking you to eliminate all those things which are harming your mind.

●心佛●心魔●BUDDHA'S MIND●DEMON'S MIND





真正修行的人，不会去追逐外在的
五欲六尘。他们深知满足七情
六欲后，将有无穷的后患在等着你。到
头来，每天情绪低落像个病人，痛苦不
堪。这显明是糟蹋自己的心，付出更重
的代价。

TTrue cultivators will not go and chase after the
external five desires and six sense objects.
They deeply know that after one satisfies oneself
with the seven emotions and six desires there
will be endless disasters waiting for one. At the
end, one will have low moods like a sick person
and unbearable sufferings. That is obviously
wasting our mind, which is paying a dearer price.



很多修行人，往往不知道被心意识所拘束，以致沦落在三界里面。众生所以会在三界，皆因心意识的变现所致。所谓：“三界为心，万法唯识”。指三界之中，以心为主。能观心者，究竟解脱；不能观心者，则迷妄沉沦。

Many cultivators often do not know that they are bound up by their mind-consciousness so that they turn and fall into the Three Realms. Living beings are in the Three Realms as a result of the manifested transformations of their mind-consciousness. As it is said: "The Three Realms are conditioned by the mind, the myriad dharmas are conditioned by consciousness," pointing out that the mind is the master of the Three Realms. Those who can contemplate the mind will be liberated eventually; those who cannot do so will be deluded and sink downward.



经云：“离一切诸相，则名诸佛”。所讲的道理很简单，问题是你能离吗？除非你的心要处在一种“无所住”的状态。拿现在的话来说，就是“心不攀缘外境”即一切相，离一切相。不管在什么情况，心如如不动，称之为“离”。

The Sutra says: "The one who leaves all marks is known as a Buddha."

This principle is very simple, but the problem is can you do it? You can, provided your mind is in the state of "non-dwelling." In other words, it means "the mind does not climb on external conditions," that is, leave all marks. "It" means under all conditions the mind is thus, thus, unmoving.

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——张桌子，它的本来面貌不叫桌子。即使你看到了，知道了，了解了，你感觉到它的存在，也不是它的本来面貌。它的本来面貌是不可名状，不可言传。一座山的本来面貌，也难以言喻。如寒山所说：“无物堪比伦，教我如何说？”。

A table. It's original face is not called "table". Even if you see a table, know it, understand it, and you feel its existence, that is not its original face. Its original face can not be described by words. A mountain's original face is also difficult to make clear by words. For instance, Dharma Master Han Shan said: "It cannot be compared with anything, teach me how to say it."



如果你的心处在完全没有任何障碍的状态，回复到这样的一颗心，哪不就没事了吗？哪，还有什么佛可成？还有什么众生可度？还有什么生死可了？还有什么三界可出离？这些问题，完全是心意识上的问题。

If your mind does not have the state of any obstruction externally, by returning to this state of mind, are you not totally free from trouble? Thus, where is there the Buddha to become? Where are there the living beings to save? Where is there the birth and death to end? Where are there the Three Realms to leave? At these are the problems of the mind-consciousness.



心 意识只是供你利用的工具，但你却反被它利用，把它当作主人。难道不是最坏的主人吗？心意识原来是你最好的奴仆，你却把它当作主人。不是错得离谱吗？这也难怪你一直在六道轮迴，被它套牢，无有出期的日子。

The mind-consciousness is only the tool for you to use, but you have let it use you instead, by taking it as your master. Isn't it the worst master for you? The mind-consciousness originally is your best servant, but you regard it as your master. Isn't this extremely wrong? This is understandable as you have always revolved in the Six Realms and been imprisoned by it endlessly.

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如果你每天抱着不受人惑，不被世俗的五欲六尘所迷惑，不被任何东西所迷惑，所谓：“不迷即是悟”那你的心就没有毛病，就没有贪嗔痴。修心法，你要审问自己：“我的心会不会被迷惑”？

If every day, you can keep yourself from being deluded by people, or by the worldly five desires and six sense objects, and not be deluded by anything whatsoever, it is said that: "Not being deluded is being awakened."

Then, your mind is free from problems and from greed, hatred and stupidity.

To cultivate using the Mind-Dharma, you have to ask yourself: "Is my mind deluded or not?"



整个佛教的思想理念与修道行法，都不能离开心法。一旦离开了心法去修，它就不是以心为宗了。所指的“心”它不要你变成太多心。因为有太多的心，就会有诸多的烦恼痛苦。心法所强调的，修心就是休心。

All the Buddhist ideas, concepts and Dharma-doors of cultivation cannot be apart from the Mind-Dharma.

Once you cultivate apart from the Mind-Dharma, then you are no more taking the mind as your principle purpose.

The mind that is pointed must not become too many minds, because when there are too many minds, then there will be many various kinds of afflictions and sufferings.

The Mind-Dharma emphasizes that cultivating the mind is to rest/stop the mind.



永嘉禅师说：“心是根，法是尘，两种犹如镜上痕。痕垢尽除光始现，心法双忘性即真”。意指你的心意识完全没有办法左右你的时候，你的性就真了。当你的意识完全没有办法障碍你的时候，那就是你的本来面貌。

The Chan Master, Ven. Yung Jia said:

"The mind is the root, dharmas are the dusts; both are like marks on the mirror. When the marks and dirt are completely removed, then brightness appears.

When the mind and dharmas are both forgotten, that is true nature." The mind means that when your mind-consciousness is not handling you left and right, your nature is true. When your mind-consciousness completely cannot interfere and obstruct you, that is your original face.

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当你妄心妄念起分别想的时候，你才会被境相所迷惑，心随意识起舞，堕入其陷阱而无能超脱。你用“无住生心”作宗旨，不蒙受外境之尘相，使心意识丝毫不能影响到你，你的本来面貌便自会呈现出来。

When your false mind and false thought give rise to discrimination, then only you will be deluded by states and marks, and your mind will dance to the tune of your mind-consciousness, thus falling into the trap and cannot be free. By using the idea of "producing a non-abiding thought" as your principle, you are not deceived by the external dusts and marks, so that your mind-consciousness completely cannot influence you; and your original face will manifest by itself.



你要善护你那颗心。凡是会造成你心里有负担的东西，你都要一一的把它拿掉。不要把外在的事看得很重。你愈看得重，它愈会加重你的负担。你应该从心上着手铲除心意识的种种变相，才能直入如来地。

You must protect well your mind. You have to eliminate all those things that can cause your mind to have a burden. Do not regard external matters as very important. The more you regard them as important, the more they increase your burden. You should work on your mind to eliminate all the various changes in your mind-consciousness, then only you can enter straight into the ground of the Thus Come One.



所谓的人我、是非、善恶、生死、佛、众生等…一直纠缠在你的问题上。但一个修心法的人，皆视如空花水月，早就从内心彻底的除掉了。所谓天下本无事，那你就不会犯庸人自扰之通病了。

What is said to be others and I, right and wrong, virtue and evil, birth and death, Buddhas and living beings.....are always entangled in your problems. However, a person who cultivates the mind-dharma regards them as a flower in the space and the moon in the water, and has completely removed them from his inner mind, early on.

It's said that there's nothing for you to do in the world. So, you will not commit the infectious illness of troubling yourself.



祖师说：“生从何来，死往何去”？这个生死本来了不可得，本不自生，那来死呢？很多修行人，强烈的说我要了生脱死，肯定自己真的有个生死。如果你不肯定自己有个生死，那你还要了什么生死呢？很多人不知道从法执之中逃脱，所以愈修愈受到束缚。

The Patriarch said :

"From where comes birth, to where goes death?"

Basically, birth and death cannot be obtained; basically, there's no birth, so, how can there be death?

Many cultivators stress that they want to end birth and death, and are sure that it is there for them to end.

If you don't assert that there is birth and death, then why do you still want to end it?

Many people do not know how to free themselves from the attachment to dharmas, and so the more they cultivate, the more they are bound.



你在修一个法门，很容易在不知不觉之中被这个法门所束缚而不自知。然后，你就自认这个法门是最好最高的，错不了的。其实，法本身没有对错，只是个修行工具而已。可是在修的背后，在法上论高论低，论长论短，被法所束缚，自己都不知道。

By cultivating one Dharma door, it is very easy to be bound unknowingly by it, and still remain unaware of that. Then, you will take this Dharma door as the best and highest of all and that it cannot be wrong at all.

Actually, the Dharma itself is neither right nor wrong, as it is only a tool for cultivation.

However, when cultivating, if one talks about a Dharma's superiority and inferiority, or its effectiveness and shortfalls, one may not know that one is bound by it.



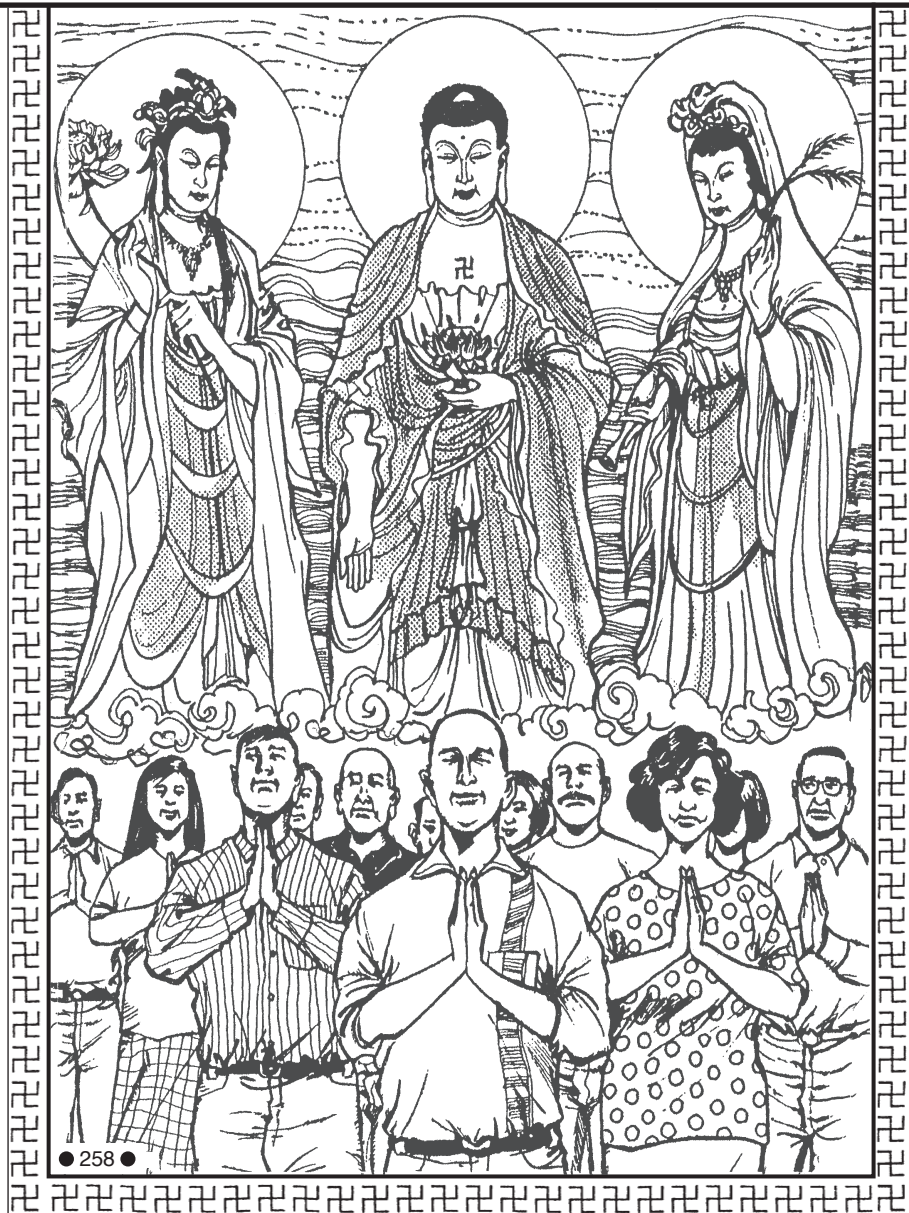


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迴向偈



VERSE OF TRANSFERENCE

願以此功德，
May the merit and virtue accrued from this work,

莊嚴佛淨土，
Adorn the Buddhas' Pure Lands,

上報四重恩，
Repaying four kinds of kindness above,

下濟三塗苦。
And aiding those suffering in the paths below.

若有見聞者，
May those who see and hear of this,

悉發菩提心，
All bring forth the resolve for Bodhi,

盡此一報身，
And when this retribution body is over,

同生極樂國。
Be born together in the Land of Ultimate Bliss.

● 出资印经者回向给法界众生 ●

The Dharma Protector:
● VAJRAPANI BODHISATTVA ●
● 护法：韦驮菩萨 ●



● 260 ●