



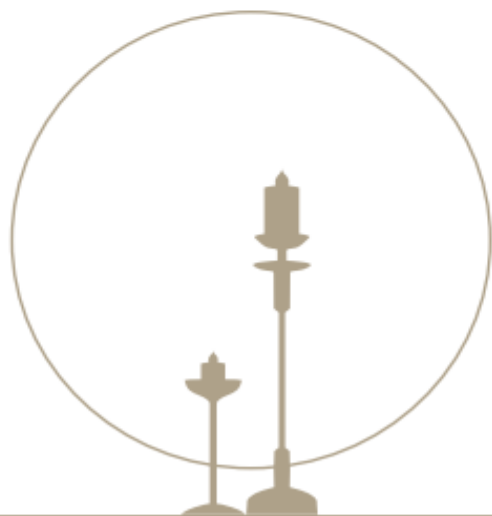
静心学堂 丛书

The Mindful Peace Academy Collection

中英双语 Chinese-English Edition

《六祖坛经》 与心理治疗

The Platform Sutra and Psychotherapy



济群法师
Master Jiqun

著

大千出版社

2013年讲于戒幢佛学研究所

“禅与心理治疗”论坛

【目 录】

一、凡圣只在迷悟间.....	3
1. 依迷悟，而有愚人与智者.....	4
2. 依迷悟，而有凡夫与圣贤，烦恼与菩提.....	5
3. 依迷悟，而有钝根与利根.....	6
二、心理问题的根源——迷.....	9
1. 迷，是迷失觉性.....	10
2. 迷人著相，生起种种贪著和烦恼.....	11
三、心理治疗的基础认知.....	14
1. 人人都有觉悟潜质.....	15
(1) 佛陀的重大发现.....	15
(2) 这一发现也是《坛经》的见地.....	16
2. 心的本质是清净、圆满的.....	17
(1) 六祖所悟之心.....	17

(2) 《坛经》中般若的特征.....	18
3. 每个人都有自我治疗的能力.....	22
四、心理治疗的方法.....	25
1. 无念为宗.....	26
2. 无相为体.....	27
(1) 认识空性，破除对于实有的执著.....	27
(2) 认识无相，破除认知上的实有和偏空.....	28
3. 无住为本.....	29
五、总结.....	32
六、交流讨论.....	34

今年是禅宗六祖慧能圆寂一千三百周年。

中国禅宗从初祖达摩到六祖慧能，都是一脉单传。慧能之后，禅宗才“一花开五叶”，盛行于唐宋，传承至今。《六祖坛经》记录了慧能的生平功业、教证之法，影响中国佛教一千多年。

太虚大师曾言：“中国佛教的特质在禅。”佛法所说的“禅”，分为禅宗的禅和禅定的禅。禅定的禅，是佛法与其他宗教的共法，用来修定。但禅宗的禅则为佛教独有，代表觉醒的心。

佛教宗派众多，在修行方法上，分为渐教和顿教两大体系。同是成佛的方法，渐教讲究次第而修，而禅宗属于顿教，不问次第，也无须次第，其特点是

“直指人心，见性成佛”——提供至圆至高的见地，采用最直最快的方法，直截了当地体认佛法根本，抵达觉醒的心。

对人的心理具备正确认识，是心理治疗必须具备的“见地”。见地的高度，代表心理治疗师对心的认识高度，决定心理治疗的最佳效果。从这个意义上说，禅宗的见地和方法，为解决心理问题提供了最究竟的理论依据，最直接的实践方法。

在众多禅宗典籍中，《坛经》是一部根本性的经典。

如果希望立足于心理治疗来了解和学习禅宗，《坛经》是最好的入手处，其视角和方法，代表了禅宗核心的视角和方法。

一、凡圣只在迷悟间

作为不同的生命起点
迷与悟会发展出不同的人格
——是愚痴，还是智慧
继而造就不同的生命内涵
——是烦恼、痛苦，还是觉醒、自在
最后呈现为不同的生命形态
——是凡夫，还是圣贤

凡，是指凡夫；圣，是指圣贤。

人与人的差异，可能是处世心态不同，也可能是生命品质迥异。《坛经》对后者做了三种定位的解析：愚人与智者之别；凡夫与圣贤、烦恼与菩提之别；钝根与利根之别。

发现生命品质的差别，还须找到产生差别的基础，才能明确改善生命品质的关键所在。对此，《坛经》用两个字直指要害，那就是“迷”与“悟”。

1. 依迷悟，而有愚人与智者

智者和愚人的差别取决于什么？《坛经》这样

阐释：

善知识！菩提般若之智，世人本自有之，只缘心迷，不能自悟，须假大善知识示导见性。当知愚人智人，佛性本无差别。只缘迷悟不同，所以有愚有智。

体悟到内在的生命真相，开启觉醒的大智慧，就是智者。体悟不到生命的真相、觉醒的智慧，充满迷惑，就是凡夫。迷惑越多，愚痴越深。

2. 依迷悟，而有凡夫与圣贤， 烦恼与菩提

凡夫与圣贤，烦恼与菩提因何而别？《坛经》讲道：

善知识！凡夫即佛，烦恼即菩提。前念迷即凡夫，后念悟即佛。前念著境即烦恼，后念离境即菩提。

“前念迷即凡夫”，当心念陷入迷惑，此刻的生命状态就是凡夫，就是众生。“后念悟即佛”，只要一念体认觉性，当下就是佛。

“前念著境即烦恼”，如果充满迷惑，陷入对外境的粘著，生命就处于烦恼的状态。“后念离境即菩提”，一旦脱离对境界的依赖和粘著，生命就进入觉醒、菩提的层面。

可见，凡夫和佛的差别，就是烦恼和菩提的差别，由当下生命状态是迷还是悟决定的。作为不同的生命起点，迷与悟会发展出不同的人格——是愚痴，还是智慧；继而造就不同的生命内涵——是烦恼、痛苦，还是觉醒、自在；最后呈现为不同的生命形态——是凡夫，还是圣贤。

3. 依迷悟，而有钝根与利根

根机的钝与利由什么决定？《坛经》讲道：

善知识！小根之人闻此顿教，犹如草木。根性小者，若被大雨，悉皆自倒，不能

增长。小根之人亦复如是。元有般若之智，与大智人更无差别，因何闻法不自开悟？缘邪见障重，烦恼根深。犹如大云覆盖于日，不得风吹，日光不现。般若之智亦无大小，为一切众生自心迷悟不同。迷心外见，修行觅佛，未悟自性，即是小根。若开悟顿教，不执外修，但于自心常起正见，烦恼尘劳常不能染，即是见性。

《坛经》用心灵尘垢来比喻根机的利钝。所谓心灵尘垢，是因迷惑而给心灵制造的各种烦恼。

人的根机之所以有利钝之别，关键在于心灵尘垢是厚还是薄。如果心灵陷入迷惑，烦恼重重，就是钝根。相反，心灵尘垢很薄，一阵轻风就能云开雾散，则是利根。就像很多禅宗祖师，稍加点拨就开悟了。

佛法应学人根机之别，衍生出“渐教”“顿教”之分。上根利智之人，击竹悟道，临水识心，随处都能开悟，自然可入顿教之门。但一般人被强大的迷惑系统控制，难以直抵本心，则须“时时勤拂拭，莫

使惹尘埃”，借渐修之力一点一滴地清除尘垢，最后契入本心。

改善生命品质，是人类共同的愿望，但首先要明确几大核心问题：生命是怎样发展的？生命究竟能不能加以改善？人有没有能力改善生命？能改善到什么程度？不同根机的生命形态，应当采用怎样的方法来改善？

所有这些问题，都需要对导致人与人差别的根本原因给出正确回答。

禅宗的答案虽然简单，却指明了生命因心灵有迷悟之别，而走上非此即彼的道路：要么通往迷惑，轮回不止；要么通往觉醒，超凡入圣。

明确凡圣悬隔的根源在心，对探索心灵世界，疗愈心理疾病，改造生命品质，具有至关重要的意义。

二、心理问题的根源——迷

通过层层溯源
佛法探明了产生负面情绪和心理问题的来龙去脉
因为迷、痴、无明而生出错误的自我设定
继而对自己生起贪著，引发贪嗔之心
这些贪心和嗔心的火种
很容易被顺境或逆境点燃
引发一系列与之相应的负面情绪、心理问题

禅宗认为一切心理问题的根源，都是“迷”。

迷，就像是走进了浓雾，它最大的特点，就是使人看不清真相。迷得深的人，心灵的天空阴云密布，不仅障碍证道，在世俗生活中也容易产生形形色色的情绪问题，乃至大大小小的心理疾病。

1. 迷，是迷失觉性

佛法对“迷”有多种表述，比如痴、无明等。无明，就像在夜晚关了灯，两眼一抹黑，什么也看不清。迷，让人们看不清自己，也看不清生命的真相，看不清世界的真相。

生命的真相是什么？世界的真相是什么？这不仅东西方宗教关心的话题，千百年来，哲学家、科学家也在苦苦探求。

人类到底如何才能认识自己？这个问题，关乎生命的终极意义，也是人类永恒的追问。

看不清自己，会导致什么结果？我们会丢失自己——迷失自己的本性，迷失本具的觉性。

2. 迷人著相，生起种种贪著和烦恼

佛法基于对人性的智慧观察，发现一切心理活动的展开，都出于贪、嗔、痴。引发一切心理问题的根源，也正是这三种心灵病毒。

首先是痴，即无明。因为痴，我们不仅看不清自己，看不清世界，还会对自己产生错误认定，生成所谓的“自我”。这是一切观念错误、认知扭曲、心智错乱的源头。

其次是贪，将自己认定的“自我”当作生命的主人、人生的中心，对它产生执著和贪爱。人们在意

“我”的美丑，关心“我”的苦乐，为了“我”的富贵舒泰忙碌不休。这种对自我的贪著，是导致心理问题的核心。它不仅让人对自我生出重要感、优越感、主宰欲，而且在面对满足自我需求的对象时，毫不犹豫地生起贪著和依赖之心，比如贪财、贪食、贪名利等。

贪著和依赖，是引发一切焦虑、恐惧、孤独、没有安全感等心理问题的源头。

而那些不符合自我需求的东西，则会让人自动生起嗔恨。比如，自我的重要感、优越感、主宰欲受到挑战，对外在世界的判断或认知受到冲击时，都会令人不悦，心生嗔恨。

嗔恨，是导致不接纳、对立，甚至仇恨、嫉妒、愤怒等种种破坏性情绪的源头。

通过层层溯源，佛法探明了产生负面情绪和心理问题的来龙去脉：因为迷、痴、无明而生出错误的自我设定，继而对自我生起贪著，引发贪嗔之心；这些贪心和嗔心的火种，很容易被顺境或逆境点燃，引发一系列与之相应的负面情绪、心理问题。

知道了病因和病程，解决心理问题就能对症下药。

首先是树立正见，从根本上解除迷惑和无明。八正道以正见为首，就是为了帮助人们如实认识生命的真相、世界的真相，摆脱对自我的误解，让贪嗔之心失去依附。

以正见为基础，佛法设计了各种对治贪嗔之心的法门。比如在六度中，布施法门教人克服贪著；忍辱法门则教人对治嗔恨，学会接纳，不对立。这就让人面对任何事情都不陷入贪嗔之中，甚至能给予无条件的关爱和帮助。

三、心理治疗的基础认知

禅宗所讲自我拯救能力
就来自无造作的心
它只能靠自己去认证
不能靠佛菩萨、大善知识赠予
真正体悟本心，要靠自己
真正解决心理问题，也要靠自己
所谓“迷时师度，悟了自度”

面对层层迷惑、重重烦恼的生命形态，普通人究竟能不能认清其形成机制？有没有能力改变它？生命中是否具备内在的疗愈潜力？这些基础的认知问题，关涉心理治疗存在的价值。

1. 人人都有觉悟潜质

(1) 佛陀的重大发现

西方宗教通常认为，人类没有能力自我救赎，只能仰仗万能的神给予恩赐。但是佛法否定存在万能的神。

释迦牟尼佛在菩提树下最重大的发现，就是看到每个众生都有内在佛性、觉悟潜质。这就意味着，从本质上讲，每个人的心灵原本是健康的，每个生命原本都具备圆满的心，都有自我拯救的能力。

佛陀的悟道是一次发现，而不是一项发明。这个发现在人类史上的意义，堪称无与伦比——它为每一个深陷迷惑和烦恼中的人带来觉醒的希望，为彻底根治一切痛苦与心理问题带来光明。

（2）这一发现也是《坛经》的见地

菩提自性，本来清净，但用此心，直了成佛。

善知识！菩提般若之智，世人本自有之，只缘心迷，不能自悟。

禅宗以佛陀的发现作为核心见地，认为佛性就像天空，烦恼就像云雾。云雾飘忽不定，来去随风，但心的本质如无云晴空，寂然不动，一片湛蓝。

“菩提自性，本来清静。但用此心，直了成佛。”《坛经》用这个偈颂告诉人们：每个人的菩提自性，既是觉悟的潜能，也是心的本质。它本来就是清静、圆满、健康的。修行所要做的，就是去体认它。一旦体认到这个自性清静的心，也就成佛了。

因此在禅宗看来，修行并非另造一个原本不存在的东西，一方面未必能造出来，另一方面，另造的反倒并不是它。因为修行是开启每个人生命中本来就有、一直都在的宝藏，只要找对路径，一定能成就。

2. 心的本质是清静、圆满的

(1) 六祖所悟之心

《坛经·序品》记载，六祖慧能向五祖弘忍报告自己的悟道心得：

慧能言下大悟：一切万法不离自性。遂启祖言：“何期自性，本自清静！何期自性，本不生灭！何期自性，本自具足！何期自

性，本无动摇！何期自性，能生万法！”

悟道后的六祖看到了什么？他看到每个生命内在的觉性。它清净、圆满、独立、不受外界干扰；它能生万法，妙用无穷，同时又心无所住，无有粘著。

（2）《坛经》中般若的特征

般若智慧有哪些特征？《坛经·般若品》这样描述：

何名摩诃？摩诃是大。心量广大，犹如虚空，无有边畔，亦无方圆大小，亦非青黄赤白，亦无上下长短，亦无嗔无喜，无是无非，无善无恶，无有头尾。诸佛刹土，尽同虚空。世人妙性本空，无有一法可得。自性真空，亦复如是。

这是描述般若智慧无相、无限的特征。

莫闻吾说空便即著空。第一莫著空，若空心静坐，即著无记空。

从空与有的角度而言，般若智慧既非空，亦非有。

世界虚空，能含万物色像。日月星宿、山河大地、泉源溪涧、草木丛林、恶人善人、恶法善法、天堂地狱、一切大海、须弥诸山，总在空中。世人性空，亦复如是。

自性能含万法是大，万法在诸人性中。若见一切人恶之与善，尽皆不取不舍，亦不染著，心如虚空，名之为大，故曰摩诃。

般若智慧能含万法，却不染一法。

迷人口说，智者心行。又有迷人，空心静坐，百无所思，自称为大。此一辈人不可与语，为邪见故。

心量广大，遍周法界。用即了了分明，应用便知一切。一切即一，一即一切，去来自由，心体无滞，即是般若。

最后，般若智慧能了知一切，又不染著一切。

《坛经·般若品》以虚空为妙喻，开显般若的特征。比如它讲心量广大，有多大呢？——犹如虚空！让人对玄奥的般若二字顿感亲切自然。那么，般若有哪些特点“犹如虚空”呢？

第一，它是无限的，像虚空一样没有边际；

第二，它有无相的特点，虚空也一样；

第三，它像虚空一样包容一切，含藏一切；

第四，它“正知”的功能，如虚空般遍及一切，却不住一切。佛陀十大名号中的“正遍知”，就是指般若智慧遍知一切而不生粘著，虚空同样如此，正所谓“长空不碍白云飞”。

凡夫的心为什么四处粘著？是源于贪，这是凡夫心的标配。学佛者常劝别人“不要执著”，说说自然容易，做起来却是真难。难就难在很多人从未认真思考过，粘著的心是如何养成的？

其实，粘著的心是以迷惑系统为依赖，以贪、嗔、痴为心理基础。粘著程度直接取决于贪爱和依赖的程度。依赖越深，粘著就越深；粘著越深，被“控”就

越深。

如何真正做到不粘著？一是虽未断除迷惑，但对外在世界看淡了，依赖减轻了——云淡风轻，坐看云起。另一种则是真正体会到觉性，一切都粘不上了。安住于觉性的心，像镜子那样遍照一切，却不留半分，物来影现，物去无痕。

佛法开示般若智慧的目的，正是帮助学人看清自己、看清世界，从而弱化对自我、世界的贪著。

比如《金刚经》，处处宣讲无我的道理——“无我相，无人相，无众生相，无寿者相”，《心经》更是一无到底，“无眼耳鼻舌身意……无智亦无得”。无我，并不是说“我”这个人不存在，而是要走出对自我的错误设定，减少对自我的执著。

同样，只有正确认识外在世界是无我的，是条件关系的假相，如梦如幻，才能减少对世界的执著。

当我们将自我和世界不再有错误的执著、依赖，贪心就能减弱，最终回归心的本来，保有内在的超然、清静、自在。

3. 每个人都有自我治疗的能力

立足于“菩提自性，本来清净”，禅宗的修行是直接启动自悟、自度之力。

《坛经》重视师度，肯定大善知识引导的重要性，但更强调自度是关键。善知识再高明，学人如果不求自悟，不知自度，专等大善知识代为解脱，肯定是行不通的。

慧能云：“迷时师度，悟了自度。度名虽一，用处不同。慧能生在边方，语音不正，蒙师传法，今已得悟，只合自性自度。”

若自不悟，须觅大善知识，解最上乘法者，直示正路。是善知识有大因缘，所谓化导令得见性。一切善法，因善知识能发起故。三世诸佛，十二部经，在人性中本自具有。不能自悟，须求善知识指示方见。

若自悟者，不假外求。若一向执谓须他

善知识，望得解脱者，无有是处。何以故？
自心内有知识自悟。若起邪迷，妄念颠倒，
外善知识虽有教授，救不可得。若起正真般
若观照，一刹那间，妄念俱灭。若识自性，
一悟即至佛地。

如果说“菩提自性，本来清淨”的基础认知，能帮助我们建立对心理治疗的信心，那么，了知每个人都具备自我治疗、自我拯救的能力，则让人对禅宗的顿悟之法心生向往。

每个人固然都有菩提自性，但怎样才能体认它？
必须靠般若智慧。

佛法所说的般若智慧，分文字般若、观照般若和实相般若三种。大家熟悉的内观禅修，多数停留在观照般若的层面，离不开有造作的第六意识。禅宗修行则是直接立足于实相般若，去体会没有造作的心。立足无造作的心禅修，能更彻底、更直接、更快速地解决心理问题。

禅宗所讲的自我拯救能力，就来自无造作的心，

它只能靠自己去体证，不能靠佛菩萨、大善知识赠予。凡夫的心陷入迷惑，仅靠自己无法体悟本心、抵达觉醒的时候，确实需要借大善知识“令得见性”——但只是给予引导、帮助，而不是替代。在善知识指明道路后，必须亲自去践行。因为真正体悟本心，要靠自己；真正解决心理问题，也要靠自己，所谓“迷时师度，悟了自度”。自己不努力，一味指望善知识解救自己，就是《坛经》讲的“无有是处”。

这也适用于对心理治疗的基础认知：心理问题到底是患者自己解决的，还是被心理医生解决的？心理医生究竟起什么作用？我觉得，这些问题的答案，与佛教修行有相通之处。

在心理疾病高发的当代，《坛经》为心理治疗提供的三个基础认知，有着独特而现实的意义。

四、心理治疗的方法

从心理治疗的视角来看
禅宗就是以顿悟疗法
完成自我疗愈的心理治疗体系
无念为宗，无相为体，无住为本
是这个顿悟疗法的方法体系
以无相为认识，以无住为方法
最终契入无念的心体
然后立足于无念的心体
清除生命中的一切迷惑和烦恼

整个禅宗修行的要领，《坛经》总结为三句话：“无念为宗，无相为体，无住为本。”第一句是目标，第二句是认识，第三句是方法。可以说，这三句话为心理治疗提供了至高至顿的方法论。

1. 无念为宗

禅宗的修行，以体认无念的心体——般若——为宗旨。

无念，不是杜绝念头的意思，而是说般若智慧不以念头的方式呈现。它超越念头，又能产生一切念头，念而不念，不念而念，妙用无穷。

一旦体认到无念心体，开发出内在觉醒的心，一切心理问题自然会被消解。

2. 无相为体

无相为体，是对觉性、空性的认识，即觉性是无限、无相，非空、非有。

《坛经》是立足于《金刚经》形成的经典，对无相的认识，不妨结合《金刚经》《心经》等般若经典来理解。

(1) 认识空性，破除对于实有的执著

在导致心理问题的种种迷惑中，最典型的错误认知是自性见。

所谓自性见，就是认为有不变、实有、不可分的存在。凡夫会把自己认识到的色、受、想、行、识五蕴，当成是“我”并执为实有。这个“我”会进一步对自己所看到的一切，从自我本身到外在世界，产生自性见、真实感。

其实，无论是《心经》讲“色即是空”，还是现代物理学的最新发现，都告诉我们：从外在的世界，到自己的生命，都不是不可分割的实体。但凡夫无始以来被牢牢困蔽于自性见中，因自性见而执著实实在在的自我、实实在在的外在世界，进而生起贪著或嗔恨之心。一旦面对顺逆境界，随时都会引发负面情绪和心理问题。

无法摆脱自性见，是产生一切心理问题的认知根源。只有认识空性，才能破除对实有的执著。

（2）认识无相，破除认知上的实有和偏空

禅宗以无相为体，引导学人建立无相的认识，正是对自性见的彻底否定，对执著实有的彻底破除。

一方面，无相能否定对外在皆实有的执著。《金刚经》讲：“实相者，即是非相。”依据中观的般若智慧，一切法无自性，那些我们以为实有的自性见，事实上并不存在。“非相”所否定的不是现实存在的现象，而是否定人们对现象产生实有、不变的认知，让贪嗔之心无处立足。

另一方面，建立无相的认识，就能了知无念的心体。觉醒的心是无相的，它“非空非有”，既非实有，不以任何实有的方式存在，也非顽空，而是妙用无穷。

3. 无住为本

具备无相的认识，就可以通过无住的方法，抵达心的觉醒。

何为无住？《坛经》云：

无住者，人之本性，于世间善恶好丑，乃至冤之与亲、言语触刺欺争之时，并将为空，不思酬害。念念之中，不思前境。若前念今念后念，念念相续不断，名为系缚。于诸法上，念念不住，即无缚也。此是以无住为本。

无住，就是心不去粘著任何对象。

这正是禅宗教人体会觉性的用心方法，直接超越对二元对立的执著。二元对立是平常人的认知特征，

总要区分有与无、好与坏、美与丑、垢与净等等。无住的修行则让人直接去体认本心：一切二元对立的現象都是条件和合的假相，没有固定不变的实体。

面对二元对立的假相，只要心有所住，就会非贪即嗔。比如美与丑，如果对美有所贪爱，对丑就会心生抵触。因此，只有充分认识到一切现象都是条件的假相，才能跳出二元对立，做到心无所住。

无住有正反两层意义。一方面，不执著二元对立的外在世界，就不会对其产生依赖，心就容易保持独立，保持清净，就能回归本有的觉性；反之，如果对二元世界充满执著，则会陷入贪著，引发烦恼，落入迷惑系统。

禅宗的顿悟法门，直接超越二元对立，彻底远离对自我和世界的执著，摆脱贪嗔，契入觉性。六祖本人也是因听闻《金刚经》的“应无所住而生其心”，当下悟道。作为禅宗修行的准则，无住贯穿整个《坛经》，也贯穿整个禅宗。

在修行引导上，《坛经》处处都在开显不二法门。

六祖接引惠明：

“不思善，不思恶，正与么时，哪个是明上座本来面目？”

六祖为印宗法师说法：

宗复问曰：“黄梅付嘱，如何指授？”慧能曰：“指授即无，惟论见性，不论禅定解脱。”宗曰：“何不论禅定解脱？”能曰：“为是二法，不是佛法。佛法是不二之法。”

不二，是对“二”的超越。一旦去除对二元对立的执著，就能断烦恼、见本心，彻底解决心理问题，达到心理治疗的最高疗效——成为圆满的佛陀，成为真正意义上的心理健康者。

如果从心理治疗的视角来看，禅宗就是以顿悟疗法完成自我疗愈的心理治疗体系。“无念为宗，无相为体，无住为本”，是这个顿悟疗法的方法体系——以无相为认识，以无住为方法，超越二元，摆脱执著，最终契入无念的心体。然后立足于无念的心体，清除生命中的一切迷惑和烦恼，成就健康圆满的生命品质。

五、总结

《坛经》立足于迷与悟
指出心理问题的根源
同时，依据对觉性的见地
提出直抵根源的方法
彻底解决心理问题
认识禅宗对心理治疗的价值
对当今时代具有重要意义

作为顿教经典，《坛经》立足于迷与悟，指出心理问题的根源。同时，依据对觉性的见地，提出直抵根源的方法，彻底解决心理问题。从心理治疗的视角研习《坛经》，认识禅宗对心理治疗的价值，对当今时代具有重要意义。

六、交流讨论

对充满迷惑的生命来说
造作的模式已形成惯性
而且始终被迷惑和烦恼的串习裹挟
要去认识那个本有的、没有造作的心
反倒很陌生
必须通过很多刻意造作的修行
才能突破重重包围

申荷永：谢谢济群法师！

我是荣格心理分析师，给大家分享个故事。

刚才法师提到太虚法师，他有一个好朋友叫卫礼贤。卫礼贤在中国生活了二十多年，被称为“发现中国内在世界的马可·波罗”。他不仅帮助太虚法师西行传法，同时也是荣格的中国老师。他曾在文章中说，我在中国遇见了荣格。可是荣格并没来过中国。他说，荣格是慧能的化身。

徐光兴：我听得非常感动、欢喜，越听越清醒，仿佛不是听进耳朵里，而是听到了身体里。

心理学家也一直在研究《六祖坛经》。但济群法

师从心理治疗的角度给出解读，实属研究上的创举，令我非常受益。

法师说，心理障碍的根源首先在于内心的痴迷和不觉悟。我想，我们接访时做心理诊断，应该就是在测评来访者迷妄的程度：是只对外在事物的真相和本质看不清，迷妄在外？还是对自己的内在本性看不清楚，迷妄在内？还是对群体的生命本性——就是荣格所讲的人类共同、普遍的意识，生命的流向——看不清楚，悲观、厌世，乃至绝望？

还有迷惑与业的关系问题。心理学解释人的日常行为时，会考虑文化环境的因素，东西方文化环境不同，人所受到的文化熏染也不同。同时还会考虑个人的性格和生活习惯的影响，这应该就是佛法所讲的业。我觉得，迷妄与业之间可能还会相互影响。

刚才法师说，生命觉醒之前，先要有内心人格的觉醒。心理治疗有可能做到人格觉醒，看来还不够。如何才能进一步发展到整个生命的觉醒？

我想请法师进一步开示。

济群法师：佛教把染污总体分为三类。业的染污（业杂染）、烦恼的染污（烦恼杂染）、果报的染污（生杂染）。其中，烦恼的染污，是对心灵造成的困扰，又叫惑；业的染污，是由行为产生的困扰；果报的染污，则是心灵和行为所造成的结果，表现为生死相续的苦果。普通人的生命就是在惑、业、苦当中轮回。因为它以迷惑为基础，所以业和果报也是迷惑、染污的。

烦恼、业、果报的根源都是无明。一旦体悟本心，就能解除无明，业和果报也会逐步得到净化。见道之后，虽然心会有清醒的时候，但过去积累了染污的强大惯性，所以还要修道，才能逐步摆脱并清除过去存积的迷惑和烦恼。

佛教对这个过程有完整的说明。

吴和鸣：我想就“以体认无念的心体为宗旨——以没有造作的心见到这个心”，请法师开示。

济群法师：没有造作的心，代表觉性，是觉醒的

心的自然状态。佛法所有修行都指向解除迷惑，禅宗是直接认识这个没有造作、觉醒的心。

直接体悟觉醒、没有造作的心，可以很简单、很自然就能做到。因为当下的心，就代表生命的本来面目。所以禅宗经常说，“青青翠竹尽是法身，郁郁黄花无非般若。”因为它是现成的，就是“百草头上祖师意”，不需要另外做任何努力！

但对充满迷惑的生命来说，造作的模式已形成惯性，而且始终被迷惑和烦恼的“串习”强力裹挟，现在要去认识那个本有的、没有造作的心，反倒很陌生。所以，必须通过很多刻意造作的修行，才能突破重重包围。

很多人不理解，为什么禅宗祖师说起见性时，一时说易如反掌，一时说千难万难？其实是因为所指点的学人因缘各异，难易程度自然不同。

韩岩：我想请教法师，贪、嗔、痴与情绪是什么关系？这里面有几个突出的疑点。

心理学普遍认为：人类的几种基本情绪，如悲伤、

愤怒等，是没有好坏之分的。它们在情绪生起的阶段，一般很难控制，因为等觉察到就已经滞后了。所以心理治疗会在觉察到情绪后的处理方面下功夫，包括类似体验空性的尝试等。

我的疑问是：如果说基本情绪本身没有好坏，那它与贪、嗔、痴是什么关系？贪、嗔、痴是情绪吗？贪、嗔、痴是基本情绪，还是基本情绪之外的另一种心理状态？

济群法师：心理学解决问题的范畴，是在贪、嗔、痴之后。因为心理学认为“正常”的贪、嗔、痴是可以接受的。比如正常的贪不会产生过多负面情绪，适度的嗔也不会引发心理疾病，只有贪著和嗔恨过度了，才成为引发心理问题的源泉。

而佛法是对心理问题追根溯源，发现根源是与贪著、嗔恨有关，而贪、嗔又与痴有关，即错误的认知根源。找到了源头，先从重建正确认知入手，再通过禅修解决贪和嗔，继而解决痴的问题，最后从根本上断除一切负面情绪、不良人格。

我想，这可能就是佛教与心理学的差异所在。之所以说佛教是究竟的心理学，原因也在这里。

韩岩：我还有一个问题，一个人顿悟以后，还有没有情绪？

济群法师：悟道仅仅代表修行达到一个非常重要的阶段，修行者有了看清自己的能力，在情绪中可以自主，知道怎么解决情绪问题。但是，悟道之后还要修道，就是禅宗讲的“保任”，要熟悉这个觉性，让内心正向、觉醒的力量越来越强大。那么，清理迷惑、情绪的能力也会增强。

刚刚悟道的人，对觉性还不熟悉，看上去和普通人也没太大差别。

申荷永：心理学所讲的情绪，包含认知、态度和一般情绪反应。实际上，刚才法师所说的贪、嗔、痴，可能不是心理学中所说的情绪，而是这些情绪背后的东西。

觉悟以后的人，即使还有情绪，我想也应该不是心理学意义上狭义的情绪。





THE PLATFORM SUTRA AND PSYCHOTHERAPY

Master Jiqun

Translated by MPI Translation Center

**Addressing the “Chan and Psychotherapy” Forum
at Suzhou West Garden Monastery of Vinaya School,
2013**

Contents

I	Worldlings vs. Sages: Delusion or Enlightenment ...	50
	1. The Foolish vs. the Wise: Delusion or Enlightenment	51
	2. Worldlings vs. Sages, Affliction vs. Bodhi: Delusion or Enlightenment	52
	3. Dull vs. Sharp Faculties: Delusion or Enlightenment	54
II	The Root of Psychological Problems—Delusion ...	58
	1. Delusion: Losing the Inherent Enlightenment	59
	2. Delusion Breeds Attachment, Greed, and Afflictions	60
III	The Foundational Understandings of Psychotherapy	64
	1. Potential for Enlightenment in Everyone	64

1) The significant discovery of the Buddha	64
2) The Buddha's discovery is also the insight of the <i>Platform Sutra</i>	66
2. A Pure and Complete Mind	67
1) The mind realized by the Sixth Patriarch in the Preface of the <i>Platform Sutra</i>	67
2) The characteristics of Prajna in the Prajna Chapter of the <i>Platform Sutra</i>	69
3. Capacity for Self-Healing in Everyone	75
IV Methods of Psychotherapy	81
1. No-Thought as the Principle	81
2. No-Form as the Essence	82
1) Understanding emptiness breaks attachment to inherent existence	83
2) Understanding formlessness breaks inherent existence and nihilistic emptiness	84
3. No-Abidance as the Basis	86
V Summary	91
VI Q&A	92

This year marks the 1,300th anniversary of the perfect extinction of Huineng, the Sixth Patriarch of Chinese Chan Buddhism.

Chinese Chan Buddhism was transmitted in a single lineage from the First Patriarch Bodhidharma to the Sixth Patriarch Huineng. After Huineng, Chan Buddhism branched into five schools, flourishing during the Tang and Song dynasties and continuing its legacy to the present day. The *Platform Sutra* records Huineng's life, achievements, teachings, and realizations, profoundly influencing Chinese Buddhism for over a thousand years.

Master Taixu once said: “The distinct characteristic of Chinese Buddhism lies in Chan.” In Buddhism, “Chan” refers either to the Chan of the Chan school or the Chan of meditation. The Chan of meditation is a common practice shared by Buddhism and other religions for cultivating meditative concentration. However, the Chan of the Chan school is unique to Buddhism and represents the awakened mind.

There are many Buddhist schools, and in terms of practice methods, they can be divided into two major systems: gradual teaching and sudden teaching. Both are methods for attaining Buddhahood. The gradual teaching emphasizes step-by-step practice, while the Chan school belongs to sudden teaching, which does not follow a step-by-step practice or require one. It is characterized by “directly pointing to the mind, seeing one’s true nature and becoming a Buddha”—providing the most complete and highest insight, using the most direct and fastest method, so that practitioners can directly realize the core of Buddhist teachings, and attain the awakened mind.

The essential “insight” required in psychotherapy is a correct understanding of human psychology. The depth of this insight, representing the therapist’s understanding of the mind, determines the effectiveness of psychotherapy. In this sense, the insights and methods of Chan Buddhism provide the most profound theoretical basis and the most direct practice approach for resolving psychological issues.

The *Platform Sutra* is a fundamental sutra among many Chan Buddhist texts.

If one wishes to understand and learn about Chan Buddhism from the standpoint of psychotherapy, the *Platform Sutra* is the best starting point, as its perspective and methods represent the core views and approaches of Chan Buddhism.

I

WORLDLINGS VS. SAGES: DELUSION OR ENLIGHTENMENT

The “Worldlings” refer to ordinary beings, while “Sages” refer to enlightened beings.

People’s differences may stem from varying attitudes towards life or distinctly different qualities of life. The *Platform Sutra* analyzes the qualities of life through three perspectives: the differences between the foolish and the wise, worldlings and sages (also affliction and Bodhi), as well as between those with dull and sharp faculties.

Upon recognizing the differences in the quality of life,

it is essential to identify the basis of these differences to pinpoint the key to improving the quality of life. In this regard, the *Platform Sutra* succinctly addresses its crux with two characters: “delusion” and “enlightenment.”

1. The Foolish vs. the Wise: Delusion or Enlightenment

What is the difference between the foolish and the wise? The *Platform Sutra* explains it this way:

Good Knowing Advisors!¹ The wisdom of Bodhi and Prajna is inherently possessed by all people. It is only because their minds are deluded that they cannot enlighten themselves and must rely on a great Good Knowing Advisor to guide them to see their Buddha-nature. You should understand that the Buddha-nature of ignorant and wise people is fundamentally no different. It is only due to the difference between delusion and enlightenment that some are ignorant and some are wise.

1. Good Knowing Advisors refer to teachers or friends who have mastered Buddhism, or to the listeners of the Sixth Patriarch’s teachings in the *Platform Sutra*.

The wise can comprehend the true essence of life and unlock the great wisdom of awakening; the foolish or ordinary beings, filled with delusion, fail to grasp the true nature of life and the wisdom of awakening. The more delusion, the deeper the folly.

2. Worldlings vs. Sages, Affliction vs. Bodhi: Delusion or Enlightenment

What is the distinction between ordinary beings and sages, affliction and enlightenment? The *Platform Sutra* expounds it this way:

Good Knowing Advisors! Ordinary beings are themselves Buddhas; afflictions are themselves Bodhi. The deluded mind is that of an ordinary being; the awakened mind is that of a Buddha. The mind attached to phenomena is afflicted; the mind detached from phenomena is enlightened.

“The deluded mind is that of an ordinary being” means

that when one's mind falls into delusion, their state of being at that moment is that of an ordinary being. "The awakened mind is that of a Buddha" implies that as soon as one realizes their inherent nature of enlightenment in a single thought, they are a Buddha at that moment.

"The mind attached to phenomena is afflicted" suggests that when one is engulfed in delusion and becomes attached to external conditions, their life falls into a state of affliction. "The mind detached from phenomena is enlightened" indicates that once one lets go of dependence on and attachment to external conditions, their life enters a state of awakening or enlightenment.

Thus, the difference between ordinary beings and Buddhas is essentially the difference between afflictions and Bodhi. This is determined by whether one's current state of life is in delusion or enlightenment. As distinct starting points of life, delusion and enlightenment develop into different personalities—either ignorance or wisdom. This shapes different life qualities—afflictions and suffering or

awakening and freedom. Ultimately, this manifests as different forms of life—either as ordinary sentient beings or saintly bodhisattvas.

3. Dull vs. Sharp Faculties: Delusion or Enlightenment

What determines whether one's spiritual faculties are dull or sharp? The *Platform Sutra* addresses this question:

Good Knowing Advisors! When people of limited faculties hear this sudden teaching, they are like the plants and trees with shallow roots which, washed away by the great rain, are unable to grow. But at the same time, the Prajna wisdom which people of limited faculties possess is fundamentally no different from the Prajna that men of great wisdom possess. Hearing this Dharma, why do they not become enlightened? It is because the obstacle of their deviant views is a formidable one and the root of their afflictions is deep. It is like when thick clouds cover the sun: if the wind does not blow, the sunlight will not be visible. Prajna wisdom is itself neither great nor small. Living beings differ because

their own minds are either confused or enlightened. Those of confused mind look outwardly to cultivate in search of the Buddha. Not having awakened to their self-nature yet, they have small roots. If one awakens to the sudden teachings, they will not cling to external practices. Instead, with the right views constantly arising in their minds, they remain undefiled by the mundane afflictions. Then, this is seeing one's true nature.²

The *Platform Sutra* uses the metaphor of dust on the mind to illustrate the sharpness or dullness of one's spiritual faculties. The dust of the mind refers to the various afflictions created in the mind due to delusion.

The distinction between sharp and dull faculties in individuals primarily depends on whether the dust on their minds is thick or thin. If one's mind is deeply mired in delusion and heavy with afflictions, this indicates they have dull faculties. Conversely, if the dust on their mind is thin,

2. Buddhist Text Translation Society, *The Sixth Patriarch's Dharma Jewel Platform Sutra*, p134-135

and can be cleared away by a gentle breeze of insight, this indicates they have sharp faculties. This is akin to many Chan masters who, with just a slight hint or guidance, attained enlightenment.

Buddhist teachings differentiate into “gradual teaching” and “sudden teaching” based on the practitioners’ dull or sharp faculties. Those with sharp faculties and keen wisdom can realize enlightenment anywhere, such as by striking bamboo or reflecting by water, thus naturally entering the path of sudden teaching. However, ordinary beings are controlled by a powerful system of delusion, making it difficult to directly reach their true nature. For them, it is advised to “constantly clean the dust within; let the mind be free of dust.” Through gradual practice, one removes the obscuring dust bit by bit, eventually realizing their true nature.

Improving the quality of life is a common human aspiration, but first, several key questions must be addressed: How does life develop? Can life truly be improved? Do

people have the ability to improve their lives? To what extent can life be improved? What methods should be employed to improve the life quality of individuals with different spiritual faculties?

Addressing all these questions entails correct answers to the fundamental causes of differences among individuals.

The answer provided by Chan Buddhism is simple, yet it clearly indicates that life takes divergent paths due to the difference between delusion and enlightenment in the mind: either leading to further delusion and endless cycles of rebirth, or awakening and transformation from ordinary beings into sages.

We clearly understand that the key difference between ordinary beings and sages lies in the mind. This insight is essential for exploring the inner world, healing psychological ailments, and transforming the quality of life.

II

THE ROOT OF PSYCHOLOGICAL PROBLEMS—DELUSION

Chan Buddhism believes that the root of all psychological issues is delusion.

Delusion is like walking into a dense fog; its main characteristic is that it prevents people from seeing the truth clearly. For those deeply immersed in delusion, their mental sky is shrouded in dark clouds, not only hindering their path to enlightenment but also leading to all sorts of emotional issues and even psychological disorders in their secular life.

1. Delusion: Losing the Inherent Enlightenment

Buddhism describes delusion in various ways, such as ignorance or *avidya*. Ignorance is like turning off the lights at night, leaving everything in complete darkness, where nothing can be seen clearly. Delusion prevents people from seeing themselves clearly, the truth of the world, and the reality of life.

What is the truth of life? What is the truth of the world? These questions are of interest not only to Eastern and Western religions but also to philosophers and scientists who have been diligently exploring for centuries.

How can humanity truly come to understand itself? This question concerns the ultimate meaning of life and is an eternal inquiry for humanity.

If we cannot see ourselves clearly, what will be the result? We will lose ourselves—lose our true nature and the nature of awakening.

2. Delusion Breeds Attachment, Greed, and Afflictions

Buddhism, based on wise observations of human nature, reveals that all human psychological activities originate from three mental viruses: greed, aversion, and ignorance. These three mental viruses are also the root causes of all psychological issues.

The first is ignorance, or *avidya*. Because of ignorance, we not only fail to see ourselves and the world clearly, but also develop incorrect perceptions of ourselves, forming what is known as the “self.” This is the source of all wrong views, cognitive distortions, and mental disorders.

The second is greed, where the “self” one identifies with becomes the master or center of their life, leading to clinging and greed. They become concerned with the beauty or ugliness of their “self,” the happiness or suffering of their “self,” and tirelessly seek wealth and fame for their “self.” This attachment to the “self” is the core of many psychological issues. Moreover, the sense of “self” not only gives

rise to feelings of self-importance, superiority, and a desire to dominate, but also leads to immediate greed and dependence upon encountering objects that satisfy these self-centered desires, such as wealth, food, fame, fortune, etc.

Greed and dependence are the root causes of various psychological issues such as anxiety, fear, insecurity, loneliness, etc.

Finally, aversion is triggered automatically when things do not align with the needs of the “self.” For instance, when one’s sense of self-importance, superiority, or desire to dominate is challenged, or when one’s judgments or perceptions of the external world are challenged, it can result in displeasure and the arising of aversion.

Aversion is the root cause of destructive emotions, such as non-acceptance, opposition, hostility, jealousy, rage, etc.

Through in-depth analysis, Buddhism has traced the

origins and developments of negative emotions and psychological issues: due to delusion, and ignorance (avidya), an erroneous concept of the “self” is formed. Subsequently, attachment to this “self” develops, giving rise to greed and aversion. These seeds of greed and aversion are easily ignited by favorable or adverse circumstances, ultimately triggering a range of corresponding negative emotions and psychological problems.

Knowing the causes and course of psychological issues allows for prescribing a targeted remedy.

The first step is establishing the Right View, fundamentally dispelling delusion and ignorance. The Noble Eightfold Path begins with the Right View, aiming to help individuals recognize the true nature of life and the world, free themselves from misconceptions about the “self,” and thereby deprive their roots of greed and aversion.

Based on the Right View, Buddhism offers various teachings to counteract the states of greed and aversion. For

instance, within the Six Perfections, the practice of Generosity teaches people how to overcome greed, while the practice of Patience instructs on how to counteract aversion, learning to accept without opposition. This enables one to face any situation without falling into the traps of greed and aversion, and even to offer unconditional love and help.

III

THE FOUNDATIONAL UNDERSTANDINGS OF PSYCHOTHERAPY

Facing the complexities of delusion and numerous afflictions of life, can ordinary people truly understand the mechanisms behind their formation? Do they have the ability to change them? Does life inherently possess the potential for healing? These basic understandings are related to the value of psychotherapy.

1. Potential for Enlightenment in Everyone

1) The significant discovery of the Buddha

In Western religions, it is often believed that humans do not have the ability to redeem themselves and can only rely on the grace bestowed by an omnipotent God. However, Buddhism denies the existence of an omnipotent God.

Siddhartha Gautama, known as the Buddha, made his most significant discovery under the Bodhi tree: he saw that every sentient being possesses an innate Buddha-nature, the potential for enlightenment. This means that everyone's mind is originally healthy, every life inherently possesses a complete mind, and every being has the ability for self-salvation.

I believe that Buddha's enlightenment was a discovery, not an invention. The significance and impact of this discovery in human history are unparalleled—it brings hope of awakening to everyone who is deeply mired in confusion and affliction, and sheds light on the complete eradication of all suffering and psychological issues.

2) The Buddha's discovery is also the insight of the *Platform Sutra*

The self-nature of Bodhi is originally clear and pure. Simply use that mind, and you will straightaway accomplish Buddhahood.

Good Knowing Advisors! The wisdom of Bodhi and Prajna is inherently possessed by all people. It is only because their minds are deluded that they cannot enlighten themselves.

Chan Buddhism, taking Buddha's discovery as its core insight, believes that Buddha-nature is like the sky, and that afflictions are like clouds and mist. The clouds and mist drift unpredictably, coming and going with the wind, but the nature of the mind remains unchanging like a cloudless clear sky, still and deeply blue.

“The self-nature of Bodhi is originally clear and pure. Simply use that mind, and you will straightaway accomplish Buddhahood.” The *Platform Sutra* conveys through this

verse that everyone's Bodhi-nature is both the nature of enlightenment and the essence of the mind. It is inherently pure, complete, and healthy. Our practice is to realize it. Once we realize this inherently pure nature of the mind, we attain Buddhahood.

Therefore, Chan Buddhism believes that cultivation is not about creating something that did not originally exist. On one hand, it may not be possible to create it, and on the other hand, what is created is not it, because it has always existed. Cultivation is about unlocking the treasure that has always been present and available in everyone's life. As long as the right path is found, we can make it.

2. A Pure and Complete Mind

1) The mind realized by the Sixth Patriarch in the Preface of the *Platform Sutra*

In the Preface of the *Platform Sutra*, the Sixth Patriarch, Huineng, reported his insights on enlightenment to the

Fifth Patriarch, Hongren:

Upon hearing Hongren's teachings, Huineng had a great awakening: All dharmas are inseparable from one's true nature. Then he said to his Patriarch:

How unexpected! The self-nature is originally pure.

How unexpected! The self-nature is originally neither arising nor ceasing.

How unexpected! The self-nature is originally complete.

How unexpected! The self-nature is originally unmoved.

How unexpected! The self-nature can produce all dharmas.

After his enlightenment, the Sixth Patriarch saw the inherent nature of awakening within each of us. It is pure, complete, independent, and undisturbed by external influences; it can give rise to all phenomena and has infinite marvelous uses. Meanwhile, the mind does not dwell on anything and is free from attachments.

2) The characteristics of Prajna in the Prajna Chapter of the *Platform Sutra*

What are the characteristics of this Prajna wisdom? The *Platform Sutra*, Prajna Chapter describes them as follows:

What is meant by Maha? Maha means “great.” The true mind is as vast and boundless as the void. It is neither square nor round, neither big nor small. It is neither blue, yellow, red, nor white. It is neither above nor below, neither long nor short. It is neither anger nor joy, neither right nor wrong, neither good nor evil, and it has no beginning nor end. All Buddha-lands are ultimately like the void. All worldly beings share the same inherent nature of emptiness, without a single dharma that can be obtained. The true emptiness of self-nature is also like this.

This describes the formless and infinite characteristics of Prajna wisdom.

Do not listen to my explanation of emptiness and then become attached to emptiness. The most important thing

is to avoid becoming attached to emptiness. If you sit still with an empty mind you will become attached to undifferentiated emptiness.¹

From the perspective of emptiness and existence, Prajna wisdom is neither empty nor existent.

The emptiness of the universe can contain all forms and shapes: the sun, moon, and stars; the mountains, rivers, and the great earth; the fountains, springs, streams, torrents, grasses, trees, thickets, and forests; good and bad people, good and bad dharmas, the heavens and the hells, all the great seas, Sumeru and all mountains—all are contained within emptiness. Similarly, the nature of worldly beings is also empty.

The true nature can encompass all dharmas, thus it is called “great.” All dharmas exist within the nature of all people. When seeing all people, both the bad and the good, if

1. Buddhist Text Translation Society, *The Sixth Patriarch's Dharma Jewel Platform Sutra*, p118

you neither accept nor reject them and do not become attached, your mind will be like the void. This is what is meant by “great,” thus it is called “Maha.”

Prajna wisdom can encompass all dharmas, yet it does not become tainted by any single dharma.

The deluded speak with their mouths, while the wise practice with their minds. There are also deluded people who sit quietly with empty minds, thinking of nothing, and call this greatness. One should not speak with such people, as they hold wrong views.

The capacity of the mind is vast and great, encompassing the Dharma realm. Its function is to understand clearly and distinctly. Its correct function is to know all. All is one; one is all. Coming and going freely, the mind’s substance is unobstructed. That is Prajna.²

2. Buddhist Text Translation Society, *The Sixth Patriarch’s Dharma Jewel Platform Sutra*, p120-121

Ultimately, the wisdom of Prajna can understand everything without becoming attached to anything.

The *Platform Sutra*, Prajna Chapter uses the vastness of space as a wonderful metaphor to reveal the characteristics of Prajna. For example, it speaks of the mind's vastness—how vast? As vast as the void! This makes the profound and mysterious concept of Prajna feel approachable and natural. So, what aspects of Prajna are “as vast as the void”?

First, it is limitless and boundless like the void.

Second, it possesses the characteristic of formlessness, just like the void.

Third, it encompasses everything, just like the void.

Forth, its function of “Right Knowing” is pervasive like the void, present in everything yet not dwelling in anything. The term “Samyak-sambuddha” (Correct Peerless Enlightenment), one of the ten great epithets of

the Buddha, refers to the Prajna wisdom that knows everything without attachment. It's the same with the void, as put in the saying, "The vast sky does not hinder the white clouds from flying."

Why does the mind of an ordinary being attach to everything? This is rooted in greed, which is a characteristic feature of an ordinary mind. Those who study Buddhism often advise others "not to be attached." It's easy to say so, but difficult to practice it. The difficulty lies in the fact that many people have never seriously contemplated how an attached mind is formed.

In fact, an attached mind relies on a system of delusion and is psychologically based on greed, aversion, and ignorance. The degree of attachment is directly dependent on the extent of greed and dependence. The deeper the dependence, the deeper the attachment; the deeper the attachment, the more one is controlled.

How can one truly achieve non-attachment? One way

is to develop a sense of detachment towards the external world, and thereby reduce dependence, despite delusion not being completely eliminated—like calmly watching the clouds rise and vanish in a light breeze. Another way is to genuinely experience the nature of enlightenment, adhering to nothing. A mind dwelling in awakened nature is like a mirror reflecting everything without retaining anything; when objects come, their reflections appear, and when they go, no trace is left.

The Prajna wisdom revealed in Buddhist teachings is precisely to help practitioners clearly see themselves and the world, thereby diminishing their attachment to the self and to the world.

For example, the *Diamond Sutra* repeatedly expounds the principle of no-self—“no form of self, no form of others, no form of sentient beings, and no form of longevity.” And the *Heart Sutra* goes even further, stating, “...no eyes, ears, nose, tongue, body, mind...no wisdom and no attainment.” No-self does not imply that the individual

“self” does not exist. Instead, it means walking out of the wrong perception of the self and reducing attachment to the self.

Similarly, we need to correctly understand that the external world is inherently without self, and it is a false appearance of conditional relationships, just like a dream or an illusion. Only by realizing this can we reduce attachment to the external world.

When we no longer have incorrect attachments or dependencies toward ourselves and the world, our greed can be diminished. This allows us to return to the original mind, maintaining inner transcendence, purity, and freedom.

3. Capacity for Self-Healing in Everyone

Based on the principle that “The self-nature of Bodhi is originally clear and pure,” Chan Buddhism’s practice focuses on directly unlocking the power of self-realization

and self-liberation.

The *Platform Sutra* places importance on the guidance of a teacher and affirms the significance of a great and wise teacher, but it emphasizes more strongly that self-liberation is the key. No matter how insightful the teacher is, if the practitioner does not seek self-realization and self-liberation, and solely relies on the teacher for liberation, it is definitely not a feasible approach.

Huineng said, “When one is deluded, a teacher guides. When one is enlightened, one guides oneself. Though the term ‘guide’ is the same, its application is different. I, Huineng, was born in a border region, and my pronunciation is not proper. Having received the Dharma transmission from my teacher, I have now attained enlightenment and only rely on my self-nature to guide myself.”

If you are unable to enlighten yourself, you must seek out a great Good Knowing Advisor, one who understands the Dharma of the Most Superior Vehicle and who will

direct you to the right road. Such a Good Knowing Advisor possesses great karmic conditions, which is to say that he will transform you and guide you and lead you to see your nature. It is because of the Good Knowing Advisor that all wholesome Dharmas can arise. All the Buddhas of the three periods of time, and the twelve divisions of Sutra texts as well, exist within the nature of people, originally complete within them. If you are unable to enlighten yourself, you should seek out the instruction of a Good Knowing Advisor who will lead you to see your nature.³

If you can enlighten yourself, you need not seek externally. If you persistently believe that a great Good Knowing Advisor is necessary for liberation, it is not so. Why? Because a true Knowing Advisor arises within your own mind to enlighten yourself. If your delusion and false thoughts arise, even if an external Good Knowing Advisor provides guidance, you cannot attain liberation. If you give rise to true Prajna contemplation, in an instant, your false thoughts

3. Buddhist Text Translation Society, *The Sixth Patriarch's Dharma Jewel Platform Sutra*, p145

will be extinguished. Recognizing your true nature, you attain Buddhahood in a single moment of enlightenment.

If the basic understanding that “The self-nature of Bodhi is originally clear and pure” helps establish confidence in psychotherapy, then recognizing that everyone possesses the ability for self-healing and self-liberation can inspire a longing for the sudden enlightenment methods of Chan Buddhism.

Although everyone possesses the self-nature of Bodhi, how can one realize it? It must be through Prajna wisdom.

The Prajna wisdom in Buddhism is divided into three types: the Prajna of texts, the Prajna of contemplation, and the Prajna of ultimate reality. The introspective meditation familiar to many mostly stays at the level of contemplative Prajna, which cannot be separated from the active engagement of the sixth consciousness. However, the meditation practice in Chan Buddhism is based directly on the Prajna of ultimate reality, aiming to experience the

uncontrived mind. Engaging in meditation from an uncontrived mind can more thoroughly, directly, and swiftly resolve psychological issues.

The self-liberation ability in Chan Buddhism comes from this uncontrived mind, which can only be realized by oneself and cannot be granted by buddhas, bodhisattvas, or great and wise teachers. When an ordinary being's mind is trapped in delusion and unable to comprehend the true nature or attain awakening on their own, they indeed need the guidance of a great and wise teacher to see their true nature—but only as a guide and helper, not a substitute. After receiving direction from a wise teacher, one must personally practice it. This is because truly understanding one's true nature depends on their own effort; and resolving psychological issues also depends on their own effort, just as the saying goes, "When one is deluded, a teacher guides. When one is enlightened, one guides oneself." If one makes no effort, merely hoping for salvation from a wise teacher, this is stated as "you are mistaken" in the *Platform Sutra*.

This also applies to the basic understanding of psychotherapy: Are psychological issues ultimately resolved by the patients themselves or by the psychotherapists? What role exactly does a psychotherapist play? I believe the answers to these questions share common ground with Buddhist practice.

In an era with a high prevalence of psychological disorders, the three basic understandings provided by the *Platform Sutra* for psychotherapy have unique and practical significance.

IV

METHODS OF PSYCHOTHERAPY

The essence of Chan practice, as summarized in the *Platform Sutra*, can be encapsulated in three phrases, “No-thought as the principle, no-form as the essence, no-abidance as the basis.” The first phrase represents the goal, the second phrase the understanding, and the third phrase the method. It can be said that these three phrases provide a supreme and direct methodology for psychotherapy.

1. No-Thought as the Principle

The practice of Chan Buddhism centers around realizing the Prajna—the mind of “no-thought,” as its principle.

“No-thought” does not mean the elimination of thoughts. Rather it means that the wisdom of Prajna is not presented in the form of thoughts. It transcends thoughts, yet it can generate all thoughts. When thoughts arise, seeing that thoughts are empty is to understand no-thought. When one abides in emptiness, the arising thoughts manifest as the infinite wondrous functions of no-thought.

Once one realizes the essence of no-thought and develops the inner awakened mind, all psychological issues will naturally be resolved.

2. No-Form as the Essence

“No-form as the essence” refers to the understanding of awakening and emptiness, meaning that the nature of enlightenment is boundless and formless, neither empty nor existent.

The *Platform Sutra* is a classic based on the *Diamond Sutra*. To understand the concept of formlessness, it is

also advisable to refer to the *Diamond Sutra*, the *Heart Sutra*, and other Prajnaparamita texts.

1) Understanding emptiness breaks attachment to inherent existence

Among the various confusions that lead to psychological issues, the most typical erroneous cognition is the view of self-nature.

The view of self-nature refers to the belief in an indivisible, unchanging, and inherently existing entity. Ordinary beings tend to perceive the Five Aggregates—form, sensation, conception, mental formation, and consciousness—as “self” and cling to them as real. This “self” further generates a view of self-nature and a sense of reality toward everything it perceives, from the self itself to the external world.

In fact, whether the *Heart Sutra* states, “form is emptiness,” or the latest discoveries in modern physics, both tell

us that neither the external world nor our own lives are indivisible entities. However, ordinary beings have been firmly trapped in the view of self-nature since beginningless time. Because of this view, they cling to a tangible self and external world, giving rise to greed or aversion. When confronted with favorable or adverse circumstances, it can trigger negative emotions and psychological issues at any time.

The inability to transcend the view of self-nature is the cognitive root of all psychological problems. Only by understanding emptiness can one break free from the attachment to inherent existence.

2) Understanding formlessness breaks inherent existence and nihilistic emptiness

Chan Buddhism takes formlessness as its essence, guiding practitioners to establish an understanding of formlessness. This approach thoroughly negates the view of self-nature and completely breaks the attachment to

inherent existence.

On one hand, formlessness negates the attachment to the inherent existence of external phenomena. As stated in the *Diamond Sutra*, “The essence of forms is no-form.” According to the wisdom of Prajnaparamita in the Madhyamaka (Middle Way), all phenomena are devoid of self-nature. The self-nature that we believe to be real does not actually exist. “No-form” does not aim to negate the existing phenomena, but rather to negate the inherent unchanging perception that people project onto these phenomena, thereby leaving no foothold for the arising of greed and aversion.

On the other hand, by establishing an understanding of formlessness, one can realize that the mind of no-thought, the awakened mind, is formless. It is “neither empty nor existent”—meaning it is not inherently existent in any tangible form, nor is it attached to emptiness, but rather infinitely functional in its wondrous use.

3. No-Abidance as the Basis

With the understanding of formlessness, one can achieve the awakening of the mind through the method of no-abidance (no-dwelling).

What is no-dwelling? The *Platform Sutra* says:

No-dwelling is the basic nature of human beings. In the world of good and evil, attractiveness and ugliness, friendliness and hostility, when faced with language which is offensive, critical, or argumentative, you should treat it all as empty and have no thought of revenge. In every thought, do not think of former states. If past, present, and future thoughts succeed one another without interruption, it is bondage. Not to dwell in dharmas from thought to thought is to be free from bondage. That is to take no-dwelling as the basis.¹

1. Buddhist Text Translation Society, *The Sixth Patriarch's Dharma Jewel Platform Sutra*, p209-210

No-dwelling means that the mind does not cling to any object.

This is precisely the method Chan Buddhism teaches for experiencing the nature of enlightenment, directly transcending the attachment to dualistic opposition. Dualistic opposition is a characteristic of ordinary beings' cognition, constantly distinguishing between existence and non-existence, good and bad, beauty and ugliness, impurity and purity, etc. The practice of no-abidance leads one to directly experience the true mind: all phenomena of dualistic opposition are merely illusory and conditional, without any fixed or unchanging entity.

Facing the illusion of dualistic opposition, as long as the mind abides in something, it will lead to either greed or aversion. For instance, in the case of beauty and ugliness, if we crave beauty, we will naturally reject ugliness. Therefore, only by fully recognizing that all phenomena are conditional and illusory can one transcend dualistic opposition and achieve a state where the mind abides in nothing.

No-abidance implies that, by not clinging to the external world of dualistic oppositions, we do not become dependent on it, allowing the mind to remain independent and pure, and return to its inherent nature of awakening. Conversely, if deeply attached to the dualistic world, we will be trapped with greed, suffer from afflictions, and fall into a system of delusion.

The sudden enlightenment approach of Chan Buddhism directly transcends dualistic opposition and thoroughly distances one from attachments to self and the world. This enables us to break free from greed and aversion and to merge into our inherent awakening. The Sixth Patriarch himself attained enlightenment upon hearing a verse from the *Diamond Sutra*, “A pure mind arises out of no-dwelling.” As a principle of Chan practice, no-dwelling runs throughout the *Platform Sutra* and Chan Buddhism as a whole.

In guiding practice, the *Platform Sutra* consistently reveals the non-dualistic approach.

The Sixth Patriarch instructs Huiming, saying:

“Think of neither good nor evil. At this very moment, what is your original face?”

The Sixth Patriarch also expounded the Dharma to Master Yinzong.

Yinzong asked, “How did the Fifth Patriarch transmit the teaching to you?”

“There was no transmission,” replied Huineng. “It was only about seeing one’s true nature, not about meditation and liberation.”

Yinzong further asked, “Why did you not discuss meditation and liberation?”

Huineng said, “Because they are dualistic dharmas, not the essence of Buddha’s teaching. The Buddha’s teaching is the teaching of non-duality.”

Non-dualism transcends dualism. Once we eliminate the attachment to dualistic opposition, we can eliminate afflictions, see the true nature of the mind, and completely resolve psychological issues, achieving the ultimate effectiveness in psychological healing—becoming a fully enlightened Buddha and a genuinely mentally healthy individual.

From the perspective of psychotherapy, Chan Buddhism is a psychological therapy system that achieves self-healing through sudden enlightenment. This sudden enlightenment therapy follows the methods of “no-thought as the principle, no-form as the essence, and no-abidance as the basis.” After following the methods of no-form and no-abidance, we can transcend duality, break free from attachments, and ultimately realize the mind of no-thought. Then, grounded in the mind of no-thought, we can clear all delusions and afflictions from our lives, thereby achieving a healthy and complete quality of life.

V

SUMMARY

As a classic text of sudden enlightenment teaching, the *Platform Sutra* pinpoints the root of psychological issues, based on delusion and enlightenment. Meanwhile, it proposes a method that directly addresses these roots, based on the insight of awakening nature, offering a complete solution to psychological problems. Therefore, it is of significant importance in contemporary times to study the *Platform Sutra* from a psychotherapeutic perspective and to understand the value of Chan Buddhism in psychotherapy.

VI

Q&A

Shen Heyong: Thank you, Master Jiqun!

I am a Jungian psychoanalyst. Let me share a story with everyone.

Just now, Master Jiqun mentioned Master Taixu. He had a good friend named Richard Wilhelm. Richard Wilhelm lived in China for over twenty years and was the Marco Polo of the inner world of China. He not only helped Master Taixu spread the Dharma to the West but also was Jung's teacher about China. He once wrote in an article, "I met Jung in China." However, Jung never visited

China. He said, “Jung is an incarnation of Huineng.”

Xu Guangxing: I was deeply moved and joyful upon hearing this, becoming more and more lucid as I listened. It felt as though I was not hearing with my ears, but rather absorbing it into my body.

Psychologists have also been studying the *Platform Sutra*. However, Master Jiqun’s interpretation from a psychotherapeutic perspective is a pioneering endeavor in research. This has greatly benefited me.

Master Jiqun said that the root of psychological disorders primarily lies in inner ignorance and lack of enlightenment. I think, when we conduct psychological diagnoses during consultations, we are assessing the extent of the visitors’ delusions: Are they unable to see the truth of external things, lost in external delusions? Or do they fail to see their own inner nature, lost in internal delusions? Or are they unable to grasp the nature of life in society—what Jung refers to as the common and universal consciousness

of humanity, the flow of life—feeling pessimistic, weary of the world, or even hopeless?

There is also a relationship between delusion and karma. When psychology explains everyday human behavior, it considers cultural contexts. As Eastern and Western cultural contexts differ, the cultural influences people experience also vary. Additionally, it takes into account the influence of an individual's personality and habits, which should correspond to what Buddhism refers to as karma. I believe that delusion and karma may influence each other as well.

Master Jiqun just mentioned that before the awakening of life, one must first experience an awakening of inner personality. It seems that psychotherapy can facilitate the awakening of personality, but that is not sufficient. How can we further develop this into a full awakening of life?

I would like to ask Master Jiqun for further guidance.

Master Jiqun: In Buddhism, defilements have three categories: karmic defilements, afflictive defilements, and maturing defilements. Among these, the afflictive defilements refer to the troubles inflicted on the mind, also known as delusion; the karmic defilements are troubles caused by actions; and the maturing defilements are the results of both the mind and actions, manifesting as the suffering of the cycle of life and death. The lives of ordinary people are a cycle of delusion, karma, and suffering because they are based on delusion; therefore, both karma and its results are also deluded and tainted.

The root of afflictions, karma, and karmic effects is ignorance. Once we realize the true nature of the mind, ignorance can be dispelled, and karma and its results will gradually be purified. After enlightenment, although there will be moments of clarity, the strong inertia of past defilements accumulated over time remains. Therefore, after seeing the Way (enlightenment), we must continue to cultivate it in order to gradually break free from and clear away the accumulated delusions and

afflictions of the past.

Buddhism provides a comprehensive explanation of this process.

Wu Heming: I would like to ask Master Jiqun to expound on “the principle of realizing the mind of no-thought—to see this mind with an uncontrived mind.”

Master Jiqun: An uncontrived mind represents the nature of enlightenment and is the natural state of an awakened mind. All practices in Buddhism aim to eliminate delusion, which is the focus of Buddhist teachings. Chan Buddhism is based on directly recognizing this uncontrived, awakened mind.

Directly realizing this awakened, uncontrived mind can be very simple and natural, because the mind in the present moment represents the true nature of life. So Chan Buddhism often says, “The lush green bamboo is entirely the Dharma body; the vibrant yellow flowers are nothing

but Prajna (wisdom).” Because it is readily present, it is like “the intention of the ancestors on the tips of a hundred grasses,” without the need for any extra effort. It’s too easy!

However, for a life filled with delusion, the pattern of the contrived mind has already formed an inertia and is constantly overwhelmed by the habits of delusion and affliction. Now, recognizing that naturally inherent, uncontrived mind becomes quite unfamiliar. So it is necessary to engage in many deliberate practices to break through the heavy encirclement.

Many people do not understand why Chan masters sometimes say, seeing one’s true nature is as easy as turning over one’s hand, while other times they say, it’s extremely difficult. In reality, it is because the practitioners they are guiding have different causes and conditions, making the level of difficulty naturally different.

Hanyan: I’d like to seek the guidance of Master Jiqun:

What is the relationship between greed, aversion, ignorance, and emotions? There are several prominent doubts in this regard.

Psychology generally thinks that human basic emotions, such as sadness, anger, etc., are not inherently good or bad. When these emotions arise, they are usually hard to control. By the time one becomes aware of them, it's already too late. So psychotherapy focuses on dealing with emotions after they are recognized, including attempts similar to experiencing emptiness.

My question is: if basic emotions themselves are not inherently good or bad, what is their relationship with greed, aversion, and ignorance? Are greed, aversion, and ignorance emotions? Are they basic emotions, or different kinds of psychological state beyond basic emotions?

Master Jiquan: Psychology solves psychological issues after greed, aversion, and ignorance arise. This is because psychology considers normal levels of greed, aversion, and

ignorance as acceptable. For instance, normal greed does not generate excessive negative emotions, and moderate aversion does not lead to psychological disorders. Only when greed and aversion become excessive do they become sources of psychological problems.

Buddhism, however, traces the roots of psychological issues, finding that these roots are related to greed and aversion, which in turn are linked to ignorance, with its erroneous cognitive origins. By identifying the source, Buddhism starts with reconstructing correct cognition, then addresses greed and aversion through meditation, and subsequently resolves ignorance. Ultimately, it aims to eradicate all negative emotions and adverse personality traits from their very roots.

I think this may be the difference between Buddhism and psychology. The reason why Buddhism is considered the ultimate psychology may also lie here.

Hanyan: Thank you, Master! I have another question.

Does a person still experience emotions after sudden enlightenment?

Master Jiqun: Attaining enlightenment is merely reaching a very important stage in practice. The practitioner gains the ability to see oneself clearly, manage their emotions independently, and know how to address emotional issues. However, after enlightenment, one must continue to cultivate the Way, which is what Chan Buddhism refers to as “maintaining enlightenment.” This involves familiarizing oneself with the nature of awakening, strengthening the inner, positive, awakened forces, which in turn enhances the ability to clear inner delusion and various emotions.

A person who has just attained enlightenment is still unfamiliar with the nature of awakening and may appear not much different from an ordinary person.

Shen Heyong: The emotions discussed in psychology include cognition, attitudes, and general emotional responses.

In fact, the greed, aversion, and ignorance mentioned by Master just now may not be emotions as defined in psychology, but rather the underlying factors behind these emotions.

Even after enlightenment, a person may still experience emotions, but I believe these should not be narrowly defined as emotions by psychology.

国际静心协会、静心学堂简介

国际静心协会（简称 MPI）是 2021 年成立于瑞士苏黎世的非盈利组织，旨在向全球传播佛法智慧和禅意生活。

静心学堂为“国际静心协会”旗下的核心公益品牌，致力于传承生命觉醒教育，为现代人提供安顿身心、安身立命之道。我们推广的静心学堂课程体系，为汉传佛教济群长老以四十年修学所证，对当代佛教教育作出的探索，包括禅意生活、智慧人生和觉醒之道。同时，我们将在世界各地营造具有禅意的空间、彼此增上的氛围，为大众修学保驾护航。

“静心学堂丛书”呈现了禅意生活、智慧人生的部分课程。我们衷心希望，更多人由此了解生命觉醒的教育，共享东方智慧给人类带来的福祉。

Mindful Peace International & Mindful Peace Academy

Mindful Peace International (MPI), established in 2021 in Zurich, Switzerland, is a non-profit organization dedicated to spreading Buddhist wisdom and promoting a Chan-inspired life globally.

The Mindful Peace Academy serves as the core public welfare brand under Mindful Peace International. We are dedicated to passing on education about life awakening and offering modern individuals ways towards physical and mental well-being, thereby helping them ground themselves and discover their life's mission. The curriculum we promote at the Mindful Peace Academy has been authenticated through forty years of study and practice by Master Jiqun, an eminent elder of Han Buddhism. It represents an exploration of contemporary Buddhist education, encompassing teachings on the Chan-inspired Life, the Wisdom for Living, and the Path to Awakening. Moreover, we are committed to creating Chan-inspired spaces and fostering mutually enriching environments worldwide to safeguard the public's learning journey.

The *Mindful Peace Academy Collection* showcases a selection of courses on the Chan-inspired Life and the Wisdom for Living. We sincerely hope that through these courses, more individuals will engage with life awakening education and share in the blessings that Eastern wisdom brings to humanity.

本书由善信

智因、王宝珍、姜文鸽、李少华、姜嘉怡、陈宏

乐捐印刷净资

诸供养中，法供养最！行动起来，把握当下善因缘！

扫码一键访问

- 济群法师官网、社交媒体
- 国际静心协会官网、社交媒体
- 最新书目，功德助印
- 法宝结缘，加入我们



Access with QR code

- Master Jiqun: Website and social media
- MPI: Website and social media
- Latest Books; Support Printing
- Claim Free Dharma Books; Join Us

助印账号（汇款请注明“法宝助印”，专款专用）

银行 Bank: Zürcher Kantonalbank, 8010 Zurich

账号 Account Number: CH95 0070 0114 8065 7306 8

户名 Account Name: Mindful Peace International

SWIFT/BIC Code: ZKBKCHZZ80A

地址: c/o TCM Glatt GmbH Richtiarkade 16 8304 Wallisellen



国家图书馆出版品预行编目(CIP)资料

<<六祖坛经>>与心理治疗 / 济群法师着.
-- 初版. -- 新北市: 大千出版社, 2024.10
面; 公分. -- (静心学堂丛书)
中英对照
ISBN 978-957-447-434-9(平装)

1.CST: 佛教修持

225.87

113013971

静心学堂丛书

《六祖坛经》与心理治疗

作者: 济群法师

出版者: 大千出版社

发行人: 梁崇明

登记证: 行政院新闻局局版台省业字第224号

P.O.BOX: 中和市邮政第 2-193 号信箱

发行处: 23556 新北市中和区板南路 498 号 7 楼之 2

电话: 02-2223-1391

传真: 02-2223-1077

网址: www.darchen.com.tw

E-Mail: darchentw@gmail.com

初版: 西元 2024 年 10 月

I S B N : 978-957-447-434-9 (平装)

结缘品 (欢迎助印流通)

©版权所有,翻印必究©

本书如有缺页,破损,装订错误,请寄回本社调换