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悼印光大师文

A Eulogy for Master Yinguang

净宗十三祖印光大师，于庚辰冬示寂于灵岩山，天下悼之。从此净宗失所依怙，末法众生，何缘之悜也！师之密行不可测。昔居普陀时，每夜自课，无日不有山鼠千数，叠伏窗外，静听佛号，课罢乃去。徐蔚如姊婿告我如是，则其密行德化可知矣。余苦不文，未能表扬万一，当发愿广宏净业，此文亦聊以塞痛尔。	Master Yinguang, the thirteenth patriarch of the Pure Land school, passed away at Lingyan Mountain in the winter of the Gengchen year. The whole world mourned him. From then on, the Pure Land school lost a teacher on whom it could rely. How scant are the favorable conditions for sentient beings in this Dharma-ending age! The Master's hidden practices were beyond fathoming. In former days, while residing on Mount Putuo, he carried out his own recitation practice each evening. Each night, thousands of mountain mice would crowd together outside his window, quietly listening to the Buddha's name; only when the practice was over would they depart. Xu Weiru's brother-in-law told me this, and thus one may know something of the transformative power of the Master's hidden virtues. I regret my lack of literary ability and am unable to praise even a fraction of them. I should make the vow to spread Pure Land practice widely; this short piece gives me some relief from my grief.
懿与光公，一代之宗。终南拔地，屹屹雄峰。	How admirable was Master Yinguang, a patriarch of his age. Zhongnan rises from the earth, its lofty peaks standing majestic and strong.
诞生圣者，灵秀所钟。通儒通佛，其犹神龙。	It gave birth to this sage, in whom spiritual excellence was concentrated. Thoroughly versed in both Confucianism and Buddhism, he was like a divine dragon.
云起自陕，法雨徂东。六十年间，震聩发蒙。	Clouds arose in Shaanxi, and Dharma rain traveled eastward. Over sixty years, he roused those who would not hear and opened minds clouded by ignorance.
伤此末世，冀挽颓风。躬行为法，戒德是崇。	Grieving for this latter age, he hoped to reverse its declining ways. He taught by his own conduct and held the virtue of the precepts in high regard.
时在沪上，共仰云坛。为请法益，幸得瞻韩。	While in Shanghai, we all looked up to the Dharma platform. Seeking the benefit of the Dharma, I was fortunate enough to behold him.

同舟赴甬，相叙为欢。勖我精勤，启我禅观。	We traveled by boat together to Ningbo and spoke joyfully with one another. He encouraged me toward diligent practice and opened for me the contemplation of Chan.
始识苦心，非守一经。为开方便，立此典型。	Only then did I understand his earnest intention: it was not to cling to a single sūtra. In order to open expedient means, he established this exemplary model.
一句弥陀，以作心铭。岂乐小法，而分渭泾。	The single phrase “Amitābha Buddha” he made the inscription of his heart. How could he have delighted in lesser teachings or drawn divisive distinctions?
公之密行，非世所知。德化禽兽，灵异难思。	The Master’s hidden practices were unknown to the world. His virtue transformed even birds and beasts; such marvels are beyond conception.
诲人不倦，最惠之施。巍巍功德，不让莲池。	Untiring in instructing others, he bestowed the greatest gift. His towering merit and virtue were no less than those of Master Lianchi.
呜呼人天，失此福田。谁为依怙，使我情牵。	Alas, humans and devas have lost this field of merit. Who now will be our support and refuge? My heart remains bound in longing.
灵岩在望，　　之巅。慈云常住，三千大千。	Lingyan stands before my gaze, at the summit of its precipitous heights. Clouds of compassion abide eternally throughout the three-thousand great-thousand world.
民国辛巳新春浙西王骧陆拜书	Respectfully inscribed by Wang Xianglu of western Zhejiang, at the Lunar New Year of the xinsi year in the Republican era.

弥陀法会二周年纪念辞

Commemorative Address for the Second Anniversary of the Amitābha Dharma Assembly

沪市贵州路寿圣精舍之弥陀法会，由谛明老和尚所成立。每月逢期念佛，并请王心湛老居士开演各种经论，法施功德不可思议。去冬八月，谛明老和尚圆寂，法会由达圆师继续维持。今为成立二周年纪念发行纪念刊，嘱略说念佛因缘，谨贡所知，用为随喜。	The Amitābha Dharma Assembly at Shousheng Vihara on Guizhou Road in Shanghai was established by the elder monk Diming. On the appointed days of each month, Buddha-recitation is held, and the elder layman Wang Xinzhan is invited to expound various sūtras and treatises. The merit and virtue of this gift of Dharma are

	inconceivable. In the eighth month of last winter, the elder monk Diming passed away; the Dharma assembly has since been maintained by Master Dayuan. I have been asked to write briefly about the causes and conditions of Buddha-recitation for the assembly's second-anniversary publication. I offer these few observations in appreciation of the assembly's work.
念佛当以归宗为究竟。明知究竟亦不可得，以诸法空相故，无自性故，但为初基人暂立一目标，使其有所宗，故以归宗为究竟。而归宗非一时之功，于未能归宗前先取于法，应法大势至菩萨之念佛为无上简捷之正法。	In Buddha-recitation, taking return to the source as the ultimate aim is essential. Although it is clear that the ultimate cannot be attained, for all dharmas bear the mark of emptiness and have no self-nature, a provisional goal is established for beginners so that they may have something to take as their guiding principle. Thus, return to the source is made the ultimate aim. Yet return to the source is not the work of a single moment. Before one can return to the source, one should first take up a method—namely, the unsurpassed, simple, and direct true Dharma of Buddha-recitation taught by Mahāsthāmaprāpta Bodhisattva.
菩萨念佛系本于超日月光佛之所教授，由念佛直证三昧，将六根摄于一念，念念相继而得三昧，此为正宗。又《佛说观无量寿经》释迦世尊告阿难云：“是心作佛，是心是佛。诸佛正遍知海，从心想生，是故应当一心系念”云。	This bodhisattva's Buddha-recitation is based on the instruction of the Buddha Surpassing the Light of Sun and Moon. Through Buddha-recitation, one directly realizes samādhi: gathering the six sense faculties into a single thought, with thought after thought continuing without interruption, one attains samādhi. This is the essential tradition. Moreover, in the Contemplation Sūtra of Amitāyus Buddha, Śākyamuni Buddha tells Ānanda: “This mind makes Buddhas; this mind is Buddha. The ocean of the perfect and universal knowledge of all Buddhas arises from the mind's conception. Therefore, one should single-mindedly bind one's mindfulness to it.”
此念佛必重观想以归宗为究竟者也。又《悲华经》宝藏如来说无量寿佛未成佛前之因缘，谓彼佛以发大愿力故，取清净土，离于五浊，此以愿力以归宗为究竟者也。	Thus, this Buddha-recitation necessarily places great emphasis on visualization, taking return to the source as its ultimate aim. Further, in the Sutra of the Compassionate Lotus, the Tathāgata Ratnagarbha explains the causes and conditions of Amitāyus Buddha before he attained Buddhahood: through the power of his great vows, that Buddha chose a pure land free from the five turbidities. This

	takes the power of vows and return to the source as its ultimate aim.
总不外乎以心为主，故念佛法都摄六根，将散乱心先摄于一，一归于空，并空亦不着，斯名为净。由此入于大光明藏，平等本际，圆遍十方，其势力所至无有边际，故名得大势。	All of this takes mind as primary. Therefore, the method of Buddha-recitation gathers in the six sense faculties, first collecting the scattered mind into one. The one returns to emptiness, and one does not cling even to emptiness; this is called purity. From this one enters the great light treasury, the fundamental ground of equality, which perfectly pervades the ten directions. Its power reaches without boundary; hence it is called attaining great strength.
斯言也非尼摩太子之所臆造，当其发愿时，即得十方恒河沙佛各予授记，诸佛世界同时六种震动，雨须曼那华同为证盟，此是无上胜缘，故世尊说《阿弥陀经》，再三咐嘱应当发愿。从知一切入佛法门，无不以心念为主。盖成佛者，籍于心也，非仅依于口也。	These words were not an invention of Prince Nimo. When he made his vows, he immediately received predictions of Buddhahood from Buddhas as numerous as the sands of the Ganges in the ten directions. The Buddha lands all underwent the six kinds of trembling at once, and mandārava flowers rained down as a common testimony to the pledge. This was an unsurpassed and excellent affinity. Therefore, when the World-Honored One taught the Amitābha Sūtra, he repeatedly enjoined us that we should make vows. From this we know that every gateway for entering the Buddha Dharma takes mental mindfulness as primary. For Buddhahood depends on the mind; it does not depend merely on the mouth.
修净业者执持名号，亦依据三密故。结弥陀心印为身密，口持名号为口密，心作观想为意密。	Those who cultivate pure karma and uphold the name also rely on the three mysteries: forming Amitābha's mind-seal is the mystery of body; orally upholding the name is the mystery of speech; and creating visualization in the mind is the mystery of mind.
良以南无阿弥陀佛实是一句咒，即是小往生咒第一句“南无阿弥多菩耶”七字，而此七字实系讹音，正音为“南无阿弥陀菩达耶”八字，读快即又成六字，译为“南无阿弥陀佛”。	Indeed, “Namo Amitābha Buddha” is actually a mantra. It is the first phrase of the Short Rebirth Mantra, the seven characters “Namo Amituo Poye.” Yet these seven characters are in fact a corrupted pronunciation; the correct pronunciation is the eight characters “Namo Amituo Puda Ye.” When recited quickly, they again become six characters, translated as “Namo Amitābha Buddha.”

昔为方便初学起见，求其音调一致，乃加以法器而音放长，久之遂忘其为密法而偏重于净土，此净宗之始也。	Formerly, for the convenience of beginners and ritual instruments were introduced and the chanting was drawn out so beginners could keep their voices together. Over time, people forgot that it was an esoteric practice and came to emphasize Pure Land practice alone. This was the beginning of the Pure Land school.
然音虽有异，能持至一心不乱，一样证入三摩地，自得十方诸佛之所护念，又与禅宗何别！愚者强分为三，割裂经义，何异谤法。	Yet though the sounds differ, if one upholds them until attaining one-pointedness of mind without distraction, one likewise realizes samādhi and naturally receives the mindfulness and protection of the Buddhas of the ten directions. How is this any different from the Chan school? Foolish people forcibly divide them into three, severing the meaning of the sūtras; how is this different from slandering the Dharma?
谨以初祖达摩大师《破相论》语以为证明：《论》曰：“夫念佛者，当须正念，了义为正，不了义为邪。正念必得往生，邪念云何达彼？佛者觉也，所谓觉察身心，勿令起恶；念者忆也，所谓忆持戒行不忘，精进勤了。	I respectfully cite words from the Treatise on Breaking through Appearances by First Patriarch Bodhidharma as proof. The treatise says: “Those who are mindful of the Buddha must have correct mindfulness. Ultimate meaning is correct; non-ultimate meaning is deviant. Correct mindfulness surely brings rebirth; how could deviant mindfulness reach that land? Buddha means awakening: that is, awakeningly observing body and mind, and not allowing evil to arise. Mindfulness means remembrance: that is, remembering and upholding the practices of the precepts without forgetting, diligently striving to understand them.”
如是义名为念。故知念在于心，不在于言。因筌求鱼，得鱼忘筌；因言求意，得意忘言。既称念佛之名，须知念佛之道。若心无实，口诵空名，三毒内臻，人我填臆，将无明心不见佛，徒尔费功。	“Such is the meaning called mindfulness. Therefore, know that mindfulness lies in the mind, not in words. One seeks fish by means of a trap; once the fish is caught, one forgets the trap. One seeks meaning through words; once the meaning is gained, one forgets the words. Since one speaks of being mindful of the Buddha’s name, one must know the way of mindfulness of Buddha. If the mind lacks sincerity while the mouth recites an empty name, if the three poisons arise within and attachment to self and others fills the breast, then, with an ignorant mind, one does not see the Buddha and merely wastes one’s effort.”

且如诵之与念，义理悬殊，在口曰诵，在心曰念。故知念从心起，名为觉行之门；诵在口中，即是音声之相。执相求理，终无是处。故知过去诸圣所修，皆非外说，唯只推心。即心是众善之源，即心为万德之王。	“Moreover, reciting and mindfulness differ vastly in principle: what is in the mouth is called recitation; what is in the mind is called mindfulness. Therefore, know that mindfulness arises from the mind and is called the gateway of awakened practice; recitation is in the mouth and is merely the mark of sound. To cling to marks and seek principle can never succeed. Therefore, know that the cultivation of all past sages was not external discourse; they simply examined the mind. The mind itself is the source of all goodness; the mind itself is the king of all virtues.”
涅　常乐，由息心生。三界轮回，亦从心起。心是一世之门户，心是解脱之关津。	The constant bliss of nirvāṇa arises through resting the mind. The cycle of birth and death in the three realms likewise arises from the mind. Mind is the gateway of a lifetime; mind is the crucial passage to liberation.
知门户者岂虑难成？知关津者何忧不达？窃见今时浅识，唯知事相为功，广费财宝，多伤水陆，妄营像塔，虚促人夫，积木叠泥，图青画绿，倾心尽力，损己迷它；未解惭愧，何曾觉悟。见有为则勤勤爱著，说无相则兀兀如迷。	How could one who knows the gateway worry that accomplishment is difficult? How could one who knows the crucial passage fear not reaching the destination? I have privately observed that those of shallow understanding today see merit only in outward forms. They squander wealth, greatly harm creatures of water and land, vainly erect images and stupas, and needlessly press people into labor. They pile timber and heap mud, paint in blue and green, pour all their energy into the work, harm themselves, and delude others. They do not understand shame or remorse; how could they ever awaken? When they see conditioned things, they diligently cling to them; when they hear of formlessness, they sit blankly as though bewildered.
且贪现世之小慈，岂觉当来之大苦。此之修学，徒自疲劳，背正归邪，诳言获福。但能摄心内照，觉观外明；绝三毒永使销亡，闭六贼不令侵扰；自然恒沙功德，种种庄严，无数法门，一一成就。超凡证圣，目击非遥。	They greedily seek the small compassion of this present life and do not perceive the great suffering to come. Such cultivation and study merely exhausts them; they turn away from what is right and return to what is deviant, falsely claiming to gain blessings. But if one can gather the mind and inwardly illuminate it, awakeningly contemplate and outwardly clarify; eradicate the three poisons so that they are forever extinguished; and close off the six thieves so that they cannot intrude—then naturally, merit and virtue as numerous as the

	sands of the Ganges, every kind of adornment, and innumerable Dharma gates will each be accomplished. To transcend the ordinary and realize sagehood will be visibly not far away.
悟在须臾，何烦皓首？真门幽秘，宁可具陈？”又云：“佛性不从心外得，心生便是罪生时，我本求心不求佛，了知三界空无物，若欲求佛但求心，只这心心心是佛”云。祖师分明道：在口曰诵，在心曰念。	“Awakening occurs in an instant; why wait until one’s hair is white? The true gate is deep and secret—how could it all be fully set forth?” He also says: “Buddha-nature is not attained outside the mind. When mind arises, that is the time when sin arises. I originally sought the mind, not the Buddha. Clearly knowing that the three realms are empty and without a single thing, if you wish to seek the Buddha, seek only the mind. This very mind, mind, mind is Buddha.” The Patriarch states plainly: what is in the mouth is called recitation; what is in the mind is called mindfulness.
念从心起，为觉行之门。过去诸圣所修，唯只推心。故持名时必得念佛，心中忆念于佛，如子忆母。世人将佛与念佛混，以声高数多为胜，欲做到一心不乱已属难能，更何况分宗立派？误以各宗所证之果各不相同，仿佛修密宗所证得的菩提，与禅宗所证的不同，而他宗所修的绝不是净土。自误误人，不知伊于何底？	Mindfulness arises from the mind and is the gateway of awakened practice. The cultivation of all past sages simply examined the mind. Therefore, when upholding the name, one must indeed be mindful of the Buddha, remembering the Buddha in one’s heart as a child remembers its mother. People of the world confuse vocal Buddha-recitation with mindfulness of Buddha, taking a loud voice and large numbers of recitations as superior. To achieve one-pointedness of mind without distraction is already difficult enough; how much less should one divide into schools and establish factions? They mistakenly suppose that the fruition realized by each school differs, as though the bodhi realized through Esoteric Buddhism differs from that realized through the Chan school, and as though what other schools cultivate is absolutely not Pure Land. Thus they mislead themselves and others; who knows where they will end up?
修净业的人又有一句口头禅，曰：“带业往生”。误解之则受害不浅矣。业有善业恶业净业秽业与无记业之分，以严格论，有业即非净。如何名曰净业？此净业者比世业为净，乃相对之净耳。	Those who cultivate pure karma also have a piece of mere verbal Chan: “rebirth while carrying karma.” If this is misunderstood, the harm is far from slight. Karma is divided into wholesome karma, unwholesome karma, pure karma, defiled karma, and indeterminate karma. Strictly speaking, wherever there is karma, there is no purity. How, then, can it be called pure karma? This pure karma

	is pure only in comparison with worldly karma; it is merely relative purity.
于净秽二见，常生憎爱，有憎爱心，养无明故，相秽求净，如何成就？试参《圆觉经》世尊告清净慧菩萨所言，谓“世人耽著五欲，此名凡夫，得遇善知识，教令开悟，已得法界净”矣。	From the two views of purity and defilement, aversion and attachment constantly arise. Where there is a mind of aversion and attachment, ignorance is nurtured. If one seeks purity through the mark of defilement, how can one accomplish anything? Consider the words spoken by the World-Honored One to Bodhisattva Pure Wisdom in the Sūtra of Perfect Enlightenment: “Worldly people are attached to the five desires; this is called ordinary beings. If they encounter a good spiritual friend who teaches and causes them to awaken, they have already attained purity of the dharma realm.”
不知转又执取净解“而生净碍，故于圆觉而不自在”。而未登地的菩萨又有见解为碍，虽断见解，还住于见觉，因此见觉为碍而不自在云云。所谓得法界净者，净业也。断见解者，住于见觉者，皆净业也。	Yet they do not realize that they then cling to an understanding of purity, thereby producing the hindrance of purity; thus they are not free within perfect enlightenment. Bodhisattvas who have not yet reached the bhūmis also have views as hindrances. Even after severing views, they still abide in awareness of views; therefore, awareness of views is a hindrance, and they are not at ease, and so forth. What is called attaining purity of the dharma realm is pure karma. Severing views and abiding in awareness of views are both pure karma.
称为业者，尚未究竟故，不得名为随顺觉性。但修至此已属不易不易，然此时与西方之缘已熟，此生业报将尽，微细法见虽未除净，亦可带之往生。往生已，只要从五根五力修起，修去此微细法见之余业耳。	It is called karma because it is not yet ultimate; therefore, it does not yet amount to living in accord with awakened nature. Yet to cultivate to this point is already no easy matter. At this time, however, one’s affinity with the Western Pure Land has ripened; the karmic results sustaining this life are nearly exhausted, and one may still be reborn there even with some subtle attachment to views about dharmas. Once reborn, one need only begin with the five faculties and five powers and practice to clear away the residual karma of that subtle attachment.
此为见业而非恶业，世人误解此净业为秽恶之孽，然则犯法破戒之人皆可往生乎？至于临终念佛以十念往生者，此有三种：一、夙世或今世西方缘已成熟，已做到一心不乱，口持圣号不及十声，即往生也。	This is karmic activity of views, not evil karma. People mistakenly take this pure karma to be the sinful karma of defilement and evil. If so, could all those who break the law and violate the precepts attain rebirth? As for those who, at the time of death, attain rebirth through ten recitations, there

	are three kinds. First, their affinity with the Western Pure Land, whether from past lives or the present life, has already matured; they have attained one-pointedness of mind without distraction, and before they have even recited the sacred name ten times, they attain rebirth.
二、有诸菩萨以愿力故，特示恶行以逆度众生者，于临终时表示往生之易，用以鼓励世人一心向往，而有此行。极言一念之转顿可超八十亿劫生死重罪，此菩萨方便慈悲也。	Second, some bodhisattvas, through the power of their vows, specially manifest evil conduct in order to liberate sentient beings through adverse means. At the time of death, they demonstrate the ease of rebirth in order to encourage worldly people to aspire single-mindedly toward it; hence they undertake such conduct. They speak in the strongest terms of how a single turning of thought can suddenly transcend the grave sins of birth and death accumulated over eighty billion kalpas. This is the skillful means and compassion of bodhisattvas.
三、又有恶行众生，魄力坚强，情性爽直，虽有恶行而转念极快，至临终时，悟到一切皆空，便一齐放下而得往生。然亦必先有其因缘也，经上明说不可以少善根福德因缘。	Third, there are sentient beings of evil conduct who possess strong resolve and straightforward dispositions. Although they engage in evil conduct, they turn their thoughts extremely quickly. At the time of death, realizing that all is empty, they let everything go at once and attain rebirth. Yet they too must first possess the requisite causes and conditions. The sūtras clearly state that this cannot occur with scant wholesome roots, merit and virtue, and causal conditions.
若志性疲软之恶众生，平日与世事尚无担当，临终岂能有力。虽一时心愿，如以箭射空，力尽还堕，断断不能往生也。故用功在平时，平时有力，临终方有把持。若为世情爱欲所牵，单靠十念或赖人助念，无有是处。况十念云者，口持名至十度也，即一念也，一心专忆也。初学人当为细释，勿使误解可也。	If sentient beings of evil conduct are weak in aspiration and character, unable even in ordinary life to shoulder worldly affairs, how could they have strength at the time of death? Even if they form an aspiration for a moment, it is like shooting an arrow into empty space: once its force is spent, it falls back down. They can absolutely not attain rebirth. Therefore, effort must be made in ordinary times. Only if one has strength in ordinary times can one maintain control at the time of death. If one is drawn along by worldly emotions and sensual desire, relying solely on ten recitations or on others' assisted recitation can never succeed. Moreover, "ten recitations" means orally upholding the name ten times; it is one thought, a single-minded and

	focused recollection. This should be explained carefully to beginners, lest they misunderstand.
总之，宗宗皆归于净。一切不可得之谓净，必至能所双亡，并西方之见亦不立，是谓净。果能心无所住，此境即已入佛。凡净宗之念佛，禅宗之参话头，密宗之持咒加行，都是入净的幻法，尚不名净，但曰净业而已。	In sum, every school returns to purity. Purity means there is nothing to grasp. One must reach the point where the distinction between subject and object falls away, and one no longer clings even to a view of the Western Pure Land; this is called purity. If the mind truly abides nowhere, then in this very state one has already entered Buddhahood. The Buddha-recitation of the Pure Land school, the investigation of huatou in the Chan school, and the mantra recitation and preliminary practices of Esoteric Buddhism are all illusory methods for entering purity. They are not yet called purity, but only pure karma.
若言于净，净有何相？直无你开口处！奉劝世之修净宗者当以净为宗，毋执取东西方与净密而分胜劣。即修禅宗者，亦不必打讥讽（《觉有情》原文此处为“讥讽”——校对者注）引公案而分胜负。	If one speaks of purity, what marks does purity have? There is simply no place for you to open your mouth! I urge those in the world who cultivate the Pure Land school to take purity as their principle. Do not cling to distinctions between East and West, or between Pure Land and Esoteric Buddhism, and thereby rank them as superior or inferior. Those who cultivate the Chan school likewise need not make sarcastic remarks or cite koans in order to decide victory and defeat. (The original text in Awakening Sentient Beings reads “sarcastic remarks” here—proofreader’s note.)
同处于生死海中，未必彼善于此。应先速自了，老实念佛，至一念净，念念净。一日如是，七日亦如是，即往生矣。生前不往生，死后如何往生？法会者，同以此法相会，即君子以文会友之意。千会万会，同此一会。弥陀性海，岂有二哉。我人为报佛恩，当努力自修，并合力维持此法会以广法施可也。谨祝弥陀法会精进无量！	We all dwell in the ocean of birth and death; the other may not be better than this. One should first quickly resolve one’s own matter, honestly recite the Buddha’s name, and reach purity in one thought, purity in thought after thought. If it is so for one day, and so for seven days, one attains rebirth. If one does not attain rebirth while alive, how can one attain rebirth after death? A Dharma assembly is an assembly in this Dharma, just as exemplary people gather friends through literature. A thousand assemblies and ten thousand assemblies are all this one assembly. How could the ocean of Amitābha’s nature have two? To repay the Buddha’s kindness, we should diligently cultivate ourselves and join forces in maintaining this Dharma assembly, so as to extend the gift of

	Dharma. I respectfully wish the Amitābha Dharma Assembly immeasurable diligence!
（本文载《觉有情》半月刊第七卷第十九、二十期合刊1946年6月出版）	(This article was published in the combined nineteenth and twentieth issues of volume 7 of the semimonthly journal Awakening Sentient Beings, June 1946.)

《学佛一得》序

Preface to "A Buddhist Practitioner's Insight"

自西历千九百十五年德国爱司敦氏（爱因斯坦——整理者注）发明相对律后，西方科学界之观念，为之大变。盖用科学以研究宇宙万有，当进一方便法门矣。相对律者，以上下左右前后过去未来为对者也，深合乎我国易理。	Since the German Mr. Einstein (Einstein—editor's note) formulated the theory of relativity in 1915, Western scientific thought has undergone a profound transformation. For in using science to investigate all that exists in the universe, it has entered upon a more expedient Dharma gate. The theory of relativity takes above and below, left and right, front and back, past and future as relative pairs; it accords deeply with the principles of our country's Book of Changes.
凡宇宙万有之变化，不出乎此。而我大雄氏之言"成住坏空"四字，已尽其循环生灭之妙。故科学发明，其他神教，即失所依据，独佛法逾见明显。	All changes among the myriad things in the universe fall within this. Yet the Buddha's four terms, "formation, abiding, decay, and emptiness," capture the cycle of arising and ceasing. Thus, with scientific discoveries, other theistic religions lose their basis, whereas the Buddhadharma becomes ever more manifest.
而佛经所云，如音声遍世界；如观身如虫聚；如水中皆众生；而又虚空无尽、世界无尽交相摄入如来珠网等说，无一不与科学相合。是佛以科学法指示虚妄，解除众生之痛苦。而众生反以科学法执迷幻想，增进自己之烦恼。	Moreover, such statements in the Buddhist sūtras as that sounds pervade worlds, that contemplating the body is like seeing a cluster of insects, that water is everywhere full of sentient beings, and that space is inexhaustible, worlds are inexhaustible, and they mutually contain one another like the jeweled net of the Tathāgata—all accord with science. Thus, the Buddha uses scientific methods to point out what is illusory and to relieve the suffering of sentient beings. Yet sentient beings, in turn, use scientific methods to cling deludedly to fantasies, thereby increasing their own afflictions.
故西方之运用科学，与东方之信仰哲学，诚不免于谬误，厉害正负相同，且名执我见，绝不融贯，此东西文	Therefore, the Western application of science and the Eastern reliance on philosophy are indeed not

化不能沟通极大原因也。	free from error. Their benefits and harms, positive and negative, are alike; moreover, they cling to names and self-views and never achieve integration. This is a major reason why Eastern and Western cultures cannot communicate.
克兰柔夫人抱宏法利生之愿，欲以佛法使东西文化携手。前既有《余何以信佛》之作，今更有《学佛一得》一书，引印度哲学及诸家学说互相证实，是西方科学界之观念又将一变矣。读毕不胜欢喜赞叹，乃濡笔叙之。	Mrs. Klanrou, embracing the vow to propagate the Dharma widely and benefit sentient beings, wishes to use the Buddhadharma to join Eastern and Western cultures hand in hand. She previously wrote Why I Believe in Buddhism, and now there is also her book A Gain from Studying Buddhism, which adduces Indian philosophy and the teachings of various schools to corroborate one another. Thus, the outlook of Western science will again undergo a transformation. Having finished reading it, I could not contain my joy and admiration, and so I have taken up my brush to write this preface.
民国十六年十二月海盐王骧陆	Wang Xianglu of Haiyan, December 1927
（《学佛一得》系英国优婆夷克兰柔著，悟虚译——整理者注。）	(A Gain from Studying Buddhism was written by the British upāsikā Mrs. Klanrou and translated by Wuxu—editor's note.)

复元音老人书信

Collected Letters of Master Yuanyin

钟鼎贤契：	Dear Zhongding,
接信并款收到。	I have received your letter and the remittance.
心菊是用功的人，又是个不会用功的人。凡用功者莫不求有所得，即是不会用功者。更有一班以为即此便是，不求深造，于力上加功。	Xinjiu is one who applies herself to practice, yet also one who does not know how to practice. All who practice seek to gain something; this is precisely not knowing how to practice. There is another group who think that this is all there is, who do not seek deeper attainment or apply further effort.
茫茫荡荡，入流浪而不觉，是偏于空而不觉，此又岂是用功之人？怕妄念、求入定、开喉即见心矣。且问伊何以谓之妄念、何以为之定？凡慧目初开之人，正要伊加功认识得清，不可草草，认为即此便是一了百了矣。	They drift vaguely and aimlessly, entering the current of waves without realizing it; they incline toward emptiness without realizing it. How can such people be said to practice? They fear deluded thoughts, seek to enter samādhi, and claim that the moment they open their mouths they see the mind.

	But ask them: what do they call a deluded thought, and what do they regard as samādhi? Those whose wisdom-eye has only just opened should make further effort to recognize these matters clearly. They must not be careless and think that this alone settles everything once and for all.
一了百了者，是本来如是。但力有未足，一时见到，还在光影门头，尚做不到如是。世人遂分理事为二。经上亦云：理属顿悟，事属渐除。故见到还不能算数。初起妄念，是怕伊、必打杀伊，所谓“护生须用杀”。	To settle everything once and for all is indeed how it originally is. But one’s strength is still insufficient; what one sees for the moment remains at the threshold of light and shadow, and one cannot yet truly be as one originally is. People therefore divide principle and phenomena into two. The scriptures also say: principle belongs to sudden awakening, while phenomena require gradual removal. Thus, merely seeing it does not yet count. When deluded thoughts first arise, one fears them and insists on killing them off—hence the saying, “To protect life, one must use killing.”
到中间，才知妄念是妄。既云“妄”，则非实，何又怕他！但只防他。再到后来，又知妄是烟焰。根本不举火，妄依何处而立乎？	In the middle stage, one comes to know that deluded thoughts are deluded. Since they are called “deluded,” they are not real; why then fear them? One need only guard against them. Later still, one knows that delusion is like smoke and flame. If no fire is kindled at the root, on what could delusion depend in order to stand?
故真妄不二，同一缘影。无圣凡、无动定、无垢净等等。以无生灭故，只常常凝觉。一见了更不着这见，所谓“一见更不再见”，以本来如是也，一了更不言了矣。	Thus, true and deluded are nondual, both being conditioned shadows. There are no sages or ordinary beings, no movement or stillness, no defilement or purity, and so forth. Since there is neither arising nor ceasing, one need only remain constantly alert. Once there is seeing, do not cling to that seeing any further—this is what is meant by “once seen, do not see again.” Since it is originally so, once all has been settled, one no longer speaks of settling it.
所谓“悟”者，且道悟个什么？悟得心心法，所谓“再用何工”。可自己于此中求得，更不必多所取法，或与古人争胜劣。所谓《指月录》公案中，一一境界不同，我即借以考证而已。不是不可看，只不要多求深入，成一净妄，是出一海，又入一海也。	As for what is called “awakening,” tell me: what is it that awakens? One awakens to mind and Dharma; as it is said, “What further effort is needed?” One should seek and attain this for oneself, without needing to adopt many more methods or contend with the ancients over superiority and inferiority. The various circumstances in the koans recorded in The Record of Pointing at the Moon are all

	different; I use them only for verification. It is not that they may not be read, but do not seek excessively to delve into them, thereby making a pure delusion: leaving one sea only to enter another.
来书所云，果能念念不愚，自然常生智慧，一切处不为所惑，阅经论亦不为所惑。求道理、求神通即惑了也。定中明见十方世界等等，是神通作用，此定乃不惑。后力量充足，绝无隔阂，与法界无不相通。	As your letter says, if you can truly remain undeluded from thought to thought, wisdom will naturally arise continually. Then you will not be deluded by anything in any circumstance, nor will you be deluded when reading sūtras and treatises. To seek principles or spiritual powers is already to be deluded. Clearly seeing the worlds of the ten directions in samādhi, and so forth, is the functioning of spiritual powers; such samādhi is not delusion. Later, when your strength is fully developed, there will be no barriers whatsoever, and nothing in the dharma realm with which you do not interpenetrate.
无能见所见者，谓不着于能所也，非离能所也。古人云：“见色闻声不用聋”，正是此意。来论是偏于空无了。你此时力尚不足，如一小树，虽成形，未可取以为栋梁之材，然终有此希望也。性急亦是习气，多疑正是烦恼。	That there is neither a seer nor a seen means not clinging to subject and object; it does not mean being apart from subject and object. The ancients said, “When seeing forms and hearing sounds, there is no need to become deaf.” This is precisely the meaning. Your discussion inclines too much toward emptiness and nonexistence. Your strength is not yet sufficient, like a small tree which, though it has taken shape, cannot yet be used as timber for a beam. Nevertheless, it will eventually have such potential. Impatience, too, is a habitual tendency; excessive doubt is precisely an affliction.
《觉有情》所载藏密所修法，彼是西藏人，尚不通华文，于成佛之义未能阐明，而世人好奇往求者，亦是根本不明成佛为何事，终不知见性成佛之义，总以为有神通即是佛也。此理不可草草，谈过当俟异日。体用二义要分明，世人重用不重体，重枝叶不重根本，奈何?	As for the Tibetan esoteric practices described in Awakened Sentient Beings, the Tibetan practitioner in question was unfamiliar with written Chinese and was unable to explain what it means to attain Buddhahood. Yet people, fond of novelty, seek them out; they too have missed the point of attaining Buddhahood. In the end, they do not understand the meaning of seeing one’s true nature and attaining Buddhahood, and always suppose that possessing spiritual powers makes one a Buddha. This principle must not be treated carelessly. We shall leave further discussion for another day. The two meanings of essence and function must be clearly distinguished. People

	value function but not essence, branches and leaves but not the root. What can be done?
又破三关一说，不是容易事，不到八、九地，不能破重关。破了重关，古人还不许是禅。本来禅是什么，一着你的口，便成口头禅也。哈哈。	Furthermore, the teaching of breaking through the three barriers is no easy matter. Until the eighth or ninth bhūmi, one cannot break through the major barrier. Even after breaking through the major barrier, the ancients would still not permit one to call it Chan. What Chan originally is—once it reaches your mouth, it becomes mere verbal Chan. Ha ha.
月底可以到申。正想法打通行证，至多一个月，不能再多矣。	By the end of the month I may be able to reach Shanghai. I am trying to obtain a travel permit; at most it will take one month, and cannot take any longer.
匆复，即颂：	I reply hastily, and offer my wishes for:
日祉。	your daily well-being.
相六手书	Written by Xiangliu
廿日	The twentieth day

复巢海容居士书信

Letter in Reply to Lay Practitioner Chao Hairong

谈运用佛智因应逆境之道	On Using the Buddha’s Wisdom to Meet Adverse Circumstances
（去函）	(Letter Sent)
骧师法座：	To Master Xiang:
沪上叩别渠训亲承，西行以还，思慕积岁。比闻驻锡江南，普施法雨；内典阐圆觉之旨，法坛传无上之密，翘首莲座，无任钦仰。	When I bade you farewell in Shanghai, I personally received your esteemed instructions. Since your westward departure, I have missed you for years. Recently I heard that you are residing in Jiangnan, widely bestowing the rain of Dharma: elucidating the teaching of perfect enlightenment in the Buddhist scriptures and transmitting the unsurpassed esoteric teaching at the Dharma altar. I gaze toward your lotus seat with boundless reverence and admiration.
弟子德薄能鲜，无补时艰，利济有情，拯拔乏术，矢勤矢慎，难挽滔天之劫，必公必诚，莫解我执之私。	This disciple is deficient in virtue and ability, unable to alleviate the hardships of the times. I lack the

	means to benefit sentient beings and rescue them. Though I strive to be diligent and careful, I can scarcely avert the overwhelming calamity; though I seek to be impartial and sincere, I cannot dissolve the selfishness of attachment to self.
慨念社会舞台，人生闹剧，世风好诤，末俗尚斗，因果相循，劫难辗转，碌碌权势，庸庸名利，扰攘纷纭，自缠自缚；日月逝乎上，体貌衰诸下，忽然解脱大事竟被贻误，此志士之大痛也。兹因邮递复通之际，谨具芜笺，恭叩慈安，伏祈时赐开示，觉其愚顽。	Reflecting sorrowfully on society's stage and life's farce: the ways of the world delight in contention, and latter-day customs prize struggle. Cause and effect follow one another, and calamities recur in turn. People bustle about for power and influence, or mediocrity and fame and profit; amid confusion and turmoil, they bind themselves. The sun and moon pass overhead, while the body and appearance decay below; yet suddenly the great matter of liberation is delayed and missed. This is the profound anguish of every person of aspiration. Now that postal delivery has resumed, I respectfully offer this poor letter and humbly inquire after your well-being. I earnestly pray that you will grant me instruction from time to time, to awaken me from my ignorance and stubbornness.
专肃敬颂法体安康 四大顺适 光寿无量 诸行成就	With utmost respect, I wish you health and well-being in your Dharma body, harmony among the four elements, immeasurable radiance and longevity, and accomplishment in all your endeavors.
弟子海容顶礼	Your disciple, Hairong, bows in reverence
（复函）	(Reply)
海容仁弟足下：	Benevolent younger brother Hairong:
一、接由吴中转来信，极慰悬悬，知以环境关系，常乏兴趣，因又系念不置。当知环境一切，无非是玉成我者，处处是助道因缘，不论冤亲，皆我善知识；得获教训，难能可贵，应思报德，此大悲心之所由起也。	1. I have received the letter forwarded from Wuzhong, which greatly relieves my anxious concern. Knowing that, owing to your circumstances, you often lack interest in things, I have been unable to put you out of my mind. You should know that all circumstances are nothing but means for perfecting us. Everywhere are causes and conditions that aid the Way; whether enemies or friends, all are our good spiritual friends. To receive such instruction is rare and precious; you should think of repaying this kindness. This is the source from which great compassion arises.

二、我人处世，一切唯使心田定而已矣。处世即须与世有即，但虽即而不可与逆。凡看不入眼即逆也，贪喜不舍亦逆也，麻木不仁亦逆也。应明知之而勿为所移，必人法双空，空即自定。如空力不足，遂有种种分别烦恼。	2. In living in this world, all that matters is to keep the mind-field settled. To live in the world, one must engage with it, yet one must not oppose it. Whatever one cannot bear to see is opposition; greedily clinging to joy is also opposition; numb indifference is also opposition. One should clearly know these things without being swayed by them. One must realize the twofold emptiness of self and phenomena; in emptiness, the mind naturally settles. If the power of emptiness is insufficient, all kinds of discriminations and afflictions arise.
须知娑婆世界，称为五浊，又曰恶世，如入厕而欲求香，又谁之过耶？菩萨明知之而不惜劳苦以为救度，尽一分是一分，成败得失勿计也。一以尽心，一以练心，虽更不堪之事逼到眼前，因早已计及法尔如是，庸何伤哉？	You should know that the Sahā world is called the five turbidities, and also an evil age. If one enters a latrine yet seeks fragrance, whose fault is that? Bodhisattvas know this clearly, yet do not begrudge their toil in seeking to liberate beings. Do whatever can be done, even if only a little; do not calculate success or failure, gain or loss. On the one hand, do your utmost; on the other, train the mind. Even when matters still more unbearable press before your eyes, having long understood that this is simply how things are, why should you be hurt by them?
三、今言救世，不必于果上太著力，吃力而不讨好也，惟须于因上多努力，作一先知先觉者。目前尚非我等放手做事之时，一切皆有待因缘时节，惟宜多自充实。	3. As for speaking of saving the world today, there is no need to exert too much effort at the level of results; it is laborious and brings no appreciation. One need only strive more at the level of causes, becoming one who first knows and first awakens. At present, this is not yet the time for people like us to act freely and accomplish things. Everything awaits its causes, conditions, and proper time; for now, it is best to enrich yourself more fully.
四、以足下之才之美，日后必可大用，此时正好练气。环境如是，是福不是苦，一切皆赖其玉成也。近来用功，宜致力于“无碍”二字，一切一切试观究有碍否？碍与不碍，皆我幻心妄作，以为有碍，自生颠倒，此即是自缚，非定也。足下宜放开心胸，看一切本来如是。日月虽逝我不逝，我之工作岂此一世耶？	4. With your talent and fine qualities, you will surely be of great use in the future. This is precisely the time to cultivate strength of spirit. Such circumstances are a blessing, not suffering; everything depends on them to perfect you. In your recent practice, you should apply yourself to the two words “without obstruction.” In every situation, try to see whether there is truly any obstruction. Obstruction and nonobstruction are both fabrications of our deluded minds. Thinking there is obstruction, we give rise to inverted views; this is self-binding, not meditative stability. You should

	open your heart and see that everything is originally thus. Though the sun and moon pass away, I do not pass away. Is my work limited to this one lifetime?
五、智者处世，看处处是道场，了达世间一切都是幻化无常；初以为有希望，到其闻即不无失望。须知法尔如是，正因我之希望乃有如此失望耳。足下备尝辛苦，得到教训不少，莫负此环境也。一转即是菩提，宁非快事。一人在外，身体宜保重，劳力勿劳心，劳心勿劳神，此身心正大有为，至嘱至盼。	5. When the wise live in the world, they see every place as a place of practice and clearly understand that everything in the world is illusory and impermanent. At first one thinks there is hope, but on hearing the news, one cannot help feeling disappointed. You should know that this is simply how things are; it is precisely because of our hopes that such disappointment arises. You have fully tasted hardship and gained no small amount of instruction. Do not fail this environment. With a single turn, it is bodhi; is this not a joyful thing? Living away from home, you should take good care of your health. Let the body labor, but do not let the mind labor; let the mind labor, but do not let the spirit labor. This body and mind have much great work yet to do. I urge and hope this most earnestly.
匆复。即颂	I write this reply in haste. With immediate wishes for
近祉	your continued well-being.
骧陆合掌	Xianglu, with palms joined

读赵士觐大居士致海潮音书跋后复张仁海阿阇黎函

Letter to Acharya Zhang Renhai After Reading the Postscript to Layman Zhao Shijin's Letter to Hai Chao Yin

敬复者阅双方来书，某君所云似太偏执。于王之攻击，名为护持正法，不知有争即非正法，即非佛子，不容恕也。末法时，斗诤坚固，今日之谓矣。总之人与法，不能并论。法是佛传，业是人造。	In respectful reply: Having read the letters from both parties, I find that what this gentleman says seems excessively dogmatic. His attacks on Wang are called defense of the true Dharma, yet he does not understand that contention itself is not the true Dharma and is unworthy of a son of the Buddha; it cannot be tolerated. In this Dharma-ending age, strife and contention are firmly entrenched—this is precisely what we see today. In short, people and the Dharma cannot be discussed as one. The

	Dharma was transmitted by the Buddha; karma is created by people.
因人而谤法，同入地狱，其愚诚不可及。王之为人如何，我不得而知，其所传法，实高野山正宗，某如指为不当，则修东密者已无量万众，未见有人指为魔法而疑谤也。	To slander the Dharma because of a person is to enter hell together; such folly is truly beyond measure. I do not know what kind of person Wang is, but the Dharma he transmits is indeed the orthodox tradition of Mount Kōya. If someone considers it improper, then there are countless practitioners of East Asian Esoteric Buddhism; yet I have not seen anyone call it a demonic dharma and slander it in doubt.
若因王为居士，不应传法，则彼不应以此论告阁下，以阁下亦居士而得阿阇黎位者，彼始终不知“僧”字作何解。赵居士所论，实为至当，魔佛二字，甚难辨别。	If, because Wang is a lay practitioner, it is held that he should not transmit the Dharma, then that person should not make this argument to you, since you too are a lay practitioner who has received the rank of acharya. He has never understood what the word “saṅgha” means. What Lay Practitioner Zhao says is indeed entirely correct: it is very difficult to distinguish Māra from Buddha.
有执为魔，无执为佛；有见为魔，无见为佛；执佛见为魔，分别二见者亦为魔。文殊执佛见，即贬向铁围山去，此佛法之大经，不容稍借人情。	Attachment is demonic; non-attachment is Buddhahood. Views are demonic; no views are Buddhahood. Attachment to views of Buddha is demonic, and discriminating between these two views is also demonic. If Mañjuśrī clings to a view of Buddha, he is cast down to the Iron Enclosure Mountain. This is a great guiding principle of the Buddhadharma; no personal favor may be allowed in it.
一切以心地为主，不明心地，则一切颠倒烦恼，皆由我执而起，此见浊之所最难破也。今人通病，每喜忤世以鸣高，不知人之有恶，佛法即视同己过，逆之即为助恶，以助其嗔焰，责又在我。	In all things, the mind-ground is primary. Without understanding the mind-ground, all inverted afflictions arise from attachment to self; this is what is most difficult to overcome in the turbidity of views. A common failing of people today is that they delight in defying the world in order to proclaim their own superiority. They do not know that when others have faults, the Buddhadharma regards them as one's own faults. To oppose them is to assist their wrongdoing by fueling their flames of anger; the responsibility then lies with oneself.

故必以大悲心，善巧处之，如转之力强，争之有益，古人有不惜生命以赴之者矣。如无力转彼，虽争无益，宁忍以待机，或引经论以正之劝之。	Therefore, one must deal with this skillfully, with great compassion. If one has sufficient power to transform them and contention will be beneficial, then the ancients sometimes did not hesitate to risk their lives for it. If one lacks the power to transform them, however, contention is useless; it is better to endure and wait for an opportunity, or to cite sūtras and treatises in order to correct and persuade them.
若攻击个人之私德，是自己先入地狱，反悯他人入地狱，断断不是道理，又何正法之足护持哉？比丘之堕落，无可讳言，近数十年，幸赖居士出而宏法，比丘疑忌益众，遂藉口一部分之戒相，指为破三宝蔑僧宝。	If one attacks an individual's private moral conduct, one enters hell first oneself, only then pitying others for entering hell. This is absolutely not reasonable; what true Dharma is there, then, worth defending? There is no concealing the decline of bhikshus. Over the past several decades, fortunately, lay practitioners have come forward to propagate the Dharma. The suspicions and jealousies of bhikshus have grown ever more numerous, and they then seize upon certain aspects of the precepts to accuse others of destroying the Three Jewels and disparaging the Saṅgha Jewel.
彼不知“僧”字作何解，亦不知“和尚”不能专称僧之义，又戒体戒相之义亦不辨，遂以为佛法从此破灭。岂知佛法本无破灭，只是衰落，而衰落原因，正由此辈。此辈门户之见既深，人我之见太严，执一文一句，废全经全义。	They do not understand what the word “saṅgha” means, nor do they understand why “monk” cannot be used exclusively for saṅgha. They also cannot distinguish between the substance of the precepts and their formal aspects, and so they think that the Buddhadharma will thereby perish. How could they know that the Buddhadharma does not truly perish, but only declines—and that the cause of its decline lies precisely with such people? Their sectarian views are deeply entrenched, and their views of self and others are excessively rigid. Clinging to a single word or sentence, they discard the entire sūtra and its full meaning.

乐小法者，终不配读经。法华会上，五千退席，正是此辈！总之先入为主，不由般若入手，逢法必缚，见法生疑，亦无法劝解之也。	Those who delight in lesser teachings are ultimately unfit to read the sūtras. At the Lotus Dharma Assembly, five thousand withdrew from their seats—these are precisely such people! In short, they are governed by preconceived ideas and do not proceed from prajñā. Whenever they encounter the Dharma, they become bound by it; seeing the Dharma, they give rise to doubt. There is no way to persuade or explain it to them.
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