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序

Preface

佛法三藏十二部，汪洋浩瀚，博大精深，其所指归不外息妄显真，复本心性。正像《法华经》说：诸佛世尊唯以一大事因缘故出现于世。所谓大事因缘，就是开示悟入佛之知见即人人本具的智慧觉性。	The Buddhist teachings—the Tripiṭaka and the twelve divisions of the scriptures—are vast as an ocean, broad and profound. Yet their ultimate aim is no more than to quell delusion, reveal the true, and restore one’s original mind-nature. As the Lotus Sūtra says: “The Buddhas, the World-Honored Ones, appear in the world solely because of the one great cause and condition.” This one great cause and condition is to open, reveal, awaken to, and enter the Buddha’s knowledge and vision—that is, the wisdom and awakened nature inherently possessed by every person.
《华严经》说：不了于自心，云何知正道。《楞严经》说：了然自知，获本妙心，常住不灭。《大日经》也说：云何菩提，谓如实知自心。因知千经万论莫不直指众生自性。	The Avataṃsaka Sūtra says: “If one does not understand one's own mind, how can one know the true path?” The Śūraṅgama Sūtra says: “Clearly know for oneself, attain the fundamental wondrous mind, eternally abiding and never perishing.” The Mahāvairocana Sūtra likewise says: “What is bodhi? It is to know one’s own mind as it truly is.” Thus we know that the thousands of sūtras and myriad treatises all directly point to the intrinsic nature of sentient beings.
故明自本心，见自本性，实为佛法的精髓，成道的关键。正如五祖弘忍大师所说：不识本心，学法无益。六祖惠能大师也独具慧根，高唱顿悟自性、见性成佛之说，所谓唯传见性法，出世破邪宗。	Therefore, realizing one’s own original mind and seeing one’s own intrinsic nature are truly the essence of the Buddhadharma and the key to realizing the Way. As the Fifth Patriarch, Master Hongren, said: “If you do not recognize your original mind, studying the Dharma is of no benefit.” The Sixth Patriarch, Master Huineng, was likewise endowed with exceptional wisdom and vigorously proclaimed sudden awakening to one’s intrinsic nature and seeing one’s nature to become a Buddha: “I transmit only the Dharma of seeing one’s nature, which transcends the world and destroys erroneous doctrines.”
从而使后世学人能舍末究本，直契心源，使顿教法门风行天下。影响所及，发展成为禅宗的五家七宗，陶冶龙象，人才辈出。	This enabled later practitioners to abandon the branches and seek the root, directly accord with the source of mind, and spread the dharma gate of sudden teaching throughout the land. Its influence

	developed into the five houses and seven schools of the Chan school, nurturing great Dharma exemplars and producing outstanding persons generation after generation.
但近世以来，学佛者每视明心见性为畏途，不以悟证本体为要务，粘境著相，心外取法，因此起惑造业，轮转不息，学佛多年，痛苦依然。甚至不明一切佛法，都是善巧方便化度众生，无有定法可说，往往固执法见，执指为月，诤论胜劣，是非纷然，深可惋惜！	Yet in recent times, Buddhist practitioners have often regarded realizing the mind and seeing one's true nature as a daunting path. They do not take awakening to and realizing the fundamental essence as their foremost task; instead, they cling to circumstances and attach to appearances, seeking Dharma outside the mind. Thus they give rise to delusion and create karma, revolving without cease. Though they may study Buddhism for many years, their suffering remains unchanged. Some even fail to understand that all Buddhist teachings are skillful means for liberating sentient beings, and that there is no fixed Dharma to be taught. They often stubbornly cling to views of Dharma, mistake the finger for the moon, and dispute what is superior or inferior, right or wrong. This is deeply regrettable!
元音老人（李钟鼎老居士）今年九十一岁，深入禅海，彻悟心要，隐居沪滨数十年，离亲断爱，弃绝名利，融通净密，随机施教，默默耕耘，毁誉不动。	Master Yuanyin (the lay elder Li Zhongding), now ninety-one years old, has deeply entered the ocean of Chan and thoroughly awakened to the essential point of mind. For several decades he has lived in seclusion in Shanghai, leaving behind family ties and cutting off attachment, renouncing fame and profit. Integrating Pure Land and Esoteric Buddhism, he teaches according to each person's capacity, labors silently, and remains unmoved by praise or blame.
老人鉴于明心见性，彻悟本来，实为佛法的纲宗，因此大声疾呼，奋起提倡，并因时制宜，大力弘扬直指法直指人心，见性成佛。	Recognizing that realizing the mind and seeing one's true nature, thoroughly awakening to one's original nature, are truly the guiding principle of the Buddhadharma, Master Yuanyin has issued an urgent call and vigorously promoted this teaching. Adapting it to the times, he has energetically propagated the Dharma of direct pointing: directly pointing to the human mind, seeing one's nature, and becoming a Buddha.
又鉴于禅宗行人，因无明师钳锤逼拶，往往参究多年，了无消息，故常以与禅相近而修法简捷的无相密乘心中	He also recognizes that Chan practitioners, lacking the forceful guidance and probing examination of an accomplished teacher, often investigate for

心法，方便接引学人，便仗三密加持之力，速得定慧，豁开正眼。随学善信络绎不绝。	many years without any sign of progress. Therefore, he frequently uses the Heart-of-Heart Dharma, a formless esoteric practice close to Chan and simple and direct to undertake, as a skillful means to guide practitioners. Relying on the empowering force of the Three Mysteries, they swiftly attain samādhi and wisdom and suddenly open the true eye. Faithful students come in an unbroken stream.
老人是心中心法门的第三代传人，早年曾著有《略论明心见性》一文，并对王骧陆上师的《悟心铭》进行诠释。两文对明心见性的内容、要领、涵义、悟前悟后用功方法、证体起用等问题，阐述精详，妙义入神。	Master Yuanyin is the third-generation lineage holder of the Heart-of-Heart dharma gate. In his early years, he wrote an essay, “A Brief Discussion of Realizing the Mind and Seeing One’s True Nature,” and also expounded Master Wang Xianglu’s Inscription on Awakening to the Mind. These two writings explain in great detail the content, essentials, and meaning of realizing the mind and seeing one’s true nature; the methods of practice before and after awakening; and such matters as realizing the essence and giving rise to its function. Their subtle meanings are profoundly penetrating.
此外，近年来曾为温州同学开讲宋朝圆悟克勤禅师的《碧岩集》公案，发挥拈花妙旨，启发般若，剖析至理，指物传心，言言见谛；还论述了净土法门消业往生与带业往生和有关往生西方的关键问题，说明禅净不二、心净土净的玄义和恳切念佛、一心不乱的重要性。	In addition, in recent years he has lectured to students in Wenzhou on the koans in Chan Master Yuanwu Keqin’s Blue Cliff Record of the Song dynasty, elucidating the subtle meaning of the Flower Sermon, inspiring prajñā, analyzing ultimate principles, and pointing to things to transmit mind; every word reveals the truth. He has also discussed rebirth through eliminating karma and rebirth while carrying karma in the Pure Land dharma gate, as well as key questions concerning rebirth in the Western Pure Land. He explains the profound meaning that Chan and Pure Land are nondual, that when the mind is pure the Pure Land is pure, and the importance of earnest Buddha-recitation and one-pointedness of mind without distraction.
综观老人修证纲要，是以般若为宗，以总持为法，以净土为归。上述各文曾刊载于河北《禅》编辑部所编的禅学丛书、北京《法音》月刊和福建广化寺佛经流通处的《广化文选》中。可谓施甘露味，开方便门，直指心源，同归净土。此书实是悟心的宝筏，修证的良导。谨缀此文，共添法喜。	In summary, Master Yuanyin’s essential outline of practice and realization takes prajñā as its principle, dhāraṇī as its method, and the Pure Land as its ultimate destination. The writings mentioned above have appeared in Chan studies series compiled by the editorial department of Chan in Hebei, the monthly magazine Dharma Voice in Beijing, and

	Selected Writings of Guanghua, published by the Buddhist Scripture Distribution Office of Guanghua Temple in Fujian. They may be said to bestow the flavor of ambrosia, open the gate of skillful means, directly point to the source of mind, and return together to the Pure Land. This book is truly a precious raft for awakening to the mind and an excellent guide to practice and realization. I respectfully append these words, adding to the joy of the Dharma.
徐恒志	Xu Hengzhi
一九九六年二月四日立春	Beginning of Spring, February 4, 1996

自序

Author's Preface

一九八〇年春应诸同参之请在沪上讲《楞严经》次，大家嘱我将佛法的中心问题关于明心见性的修证问题简单扼要地写出来，供大家参研讨论，以免听过忘却。同时笔者因眼见广大佛子对明心见性有很大的误解，心怀忧虑。	In the spring of 1980, while I was lecturing on the Śūraṅgama Sūtra in Shanghai at the request of fellow practitioners, they urged me to write a concise account of the central question of the Buddhadharma—the cultivation and realization involved in realizing the mind and seeing one's true nature—for study and discussion, lest they forget what they had heard. At the same time, seeing that many Buddhist disciples greatly misunderstand realizing the mind and seeing one's true nature, I felt deeply concerned.
时下一般修行人普遍认为明心见性是高不可攀的佛、菩萨的圣边事，只有再来菩萨才能证得，非一般凡夫所能企及。所以他们问也不敢问，谈也不敢谈，修法只在外围转，不能切入中心。	Nowadays, practitioners generally regard realizing the mind and seeing one's true nature as a lofty matter belonging to Buddhas and bodhisattvas, attainable only by bodhisattvas who have returned to this world, and beyond the reach of ordinary beings. Thus, they do not even dare to ask about it or discuss it. Their practice merely circles around the periphery and cannot penetrate to the center.
虽经多年苦修，因不明心要，不识本真，习气妄执依旧，不得解脱，冤冤枉枉地堕在生死岸头流浪，辜负了己灵。从而使禅风不振，宗门衰微，更间接地促使整个圣教江河日下，降至于今日的奄奄一息。言之，宁不令人痛心！	Although they may practice arduously for many years, because they do not understand the essential point of mind or recognize the original truth, their habitual tendencies and deluded attachments remain as before, and they cannot attain liberation. Needlessly, they wander along the

	shore of birth and death, failing their own intrinsic awareness. As a result, the Chan spirit has failed to flourish, the Chan school has declined, and this has indirectly hastened the decline of the entire sacred teaching, until today it is at its last gasp. How can this not be heartbreaking?
我等众生本具灵明觉性，妙明真心，与佛并无差别。释迦文佛于腊月初八夜睹明星悟道时，曾明确地告诉我们：无一众生而不具有如来智慧，但以妄想、颠倒、执著，而不证得。（《华严经·如来示现品第三十七》）。	We sentient beings inherently possess a luminous awakened nature, the wondrously luminous true mind, no different from that of the Buddha. When Śākyamuni Buddha awakened to the Way upon seeing the morning star on the eighth night of the twelfth lunar month, he clearly told us: “There is not a single sentient being who does not possess the wisdom of the Tathāgata; yet because of deluded thoughts, inverted views, and attachment, they do not realize it.” (Avataṃsaka Sūtra, Chapter 37, “The Manifestation of the Tathāgata.”)
可见凡夫与佛没有根本上的差异，只因迷于声、色，忘失本来面目，造业受报，才沉沦于生死苦海的。苟能警悟，一切声、色、货、利，皆如空花水月，不可求、不可得，从而彻底放舍、无住，则当下即可返朴归真，归家稳坐，毫无难处。谚云：放下屠刀，立地成佛！只要我们肯放，成佛也是本分事，因我们本具这种资粮。	Thus, ordinary beings and Buddhas are not fundamentally different. It is only because we become deluded by sounds and forms, forget our Original Face, create karma and undergo karmic retribution, that we sink into the bitter ocean of birth and death. If we can awaken and recognize that all sounds, forms, wealth, and gain are like flowers in empty space and the moon reflected in water—neither to be sought nor obtained—then, by thoroughly relinquishing them and abiding nowhere, we may immediately return to simplicity and truth, return home, and sit securely. There is no difficulty in this. As the saying goes: “Lay down the butcher's knife and become a Buddha on the spot.” So long as we are willing to let go, becoming a Buddha is also our rightful task, for we inherently possess these provisions.
修行人不明真相，自设障碍，误以为明心见性甚难，高不可攀而不敢问津。这都是自卑感作怪，以为自己是凡夫，与佛相差悬殊，见性一事，无法证得，不可妄求，而自远于佛道，趋于凡流。宁不可惜！	Because practitioners do not understand the truth, they set up obstacles for themselves. Mistakenly believing that realizing the mind and seeing one’s true nature is extremely difficult and beyond their reach, they do not dare to seek it. This is all the work of an inferiority complex: they believe that, as ordinary beings, they are vastly different from Buddhas; that seeing one’s true nature cannot be realized and must not be sought presumptuously. Thus they distance themselves from the Buddha

	Way and drift toward the common stream. Is this not regrettable?
另一方面，有些狂人读了两本禅录与几本经论，在文字义理上有了些理解，下得几句转语，写得几首偈颂，就以为开悟了。但因未做实际锻炼功夫，偷心未死，妄习依旧，遇境粘著，狂妄傲慢，使人望而生畏，不敢接近。这又从反面增加了人们对明心见性的误解，以为真正明心见性不是一般人所能做到的。	On the other hand, some reckless people read a couple of Chan records and several sūtras and treatises, acquire some intellectual understanding of words and principles, make a few clever turning phrases, or write a few gāthās, and then consider themselves awakened. Yet because they have undertaken no actual training, their thieving mind has not died, and their deluded habits remain as before. When they encounter circumstances, they become attached; arrogant and conceited, they make others afraid even to approach them. This, in turn, further deepens people's misunderstanding of realizing the mind and seeing one's true nature, leading them to believe that it is not something ordinary people can truly accomplish.
复次，迩来宗门人才寥落，禅者只抱定一则念佛是谁死煞话头在参究。既无明师随宜指示，也无明眼道侣相机点拨，而且参时发不起疑情，只在念念佛是谁！以致数十年不得消息。这就更增加了人们对明心见性是难上难的误解了。	Moreover, in recent times there have been few capable people in the Chan school. Chan practitioners merely cling to the rigid huatou, "Who is reciting the Buddha's name?" and investigate it. They have neither enlightened teachers to guide them appropriately nor clear-eyed Dharma companions to give timely instruction. Moreover, when investigating it, they cannot arouse a sense of doubt; they merely keep repeating, "Who is reciting the Buddha's name?" As a result, even after decades they make no progress. This further increases the mistaken belief that realizing the mind and seeing one's true nature is difficult beyond difficulty.
还有一批执著神通的人，修持倒也认真，但当他们功夫得力、恰到好处时，忽然根尘脱落，前后际断，因不见神通现前，又无人指点，不识这是什么，错过了明心见性的良机。自己不识而错过倒也罢了，还要以此来否定他人，反说明心见性甚难，岂不可笑可悲？！	There is also a group attached to spiritual powers. Their practice is indeed earnest, but when their effort becomes effective and reaches precisely the right point, suddenly their sense faculties and their objects fall away, and the divisions of past and future are cut off. Because they do not see spiritual powers appear, and no one instructs them, they do not recognize what this is and miss the excellent opportunity to realize the mind and see their true nature. It would be bad enough if they alone failed to recognize it and let the opportunity pass, but they even use this to deny others' realization, claiming instead that realizing the mind and seeing

	one’s true nature is exceedingly difficult. Is this not both laughable and tragic?
笔者有感于此，为了使大家搞清佛法之的旨和修行的诀窍，勿再卑视自己，只要精诚地如法修持，定可达到一生证成明心见性的目的。同时也拟敦促宗门硕德改变宗风，勿再抱定一则死话头令学人参究，而须相机随宜地灵活提示，俾学人能在句下荐得，言端省悟，以广造人才，重振宗风，藉以绍隆圣教。	Moved by these circumstances, I have written this brief and humble essay in order to help everyone understand clearly the essential purport of the Buddhadharma and the key to practice. May they no longer belittle themselves: so long as they practice sincerely and in accordance with the Dharma, they will surely be able to realize the mind and see their true nature within one lifetime. At the same time, I wish to urge eminent elders of the Chan school to transform its style. They should no longer have students investigate a single rigid huatou, but should instead give flexible and timely pointers suited to circumstances, so that students may recognize the truth in a phrase and awaken upon hearing a word. In this way, more capable people may be cultivated, the Chan spirit may be revived, and the sacred teaching may be continued and enlarged.
复次，又感于众多参禅与念佛同仁，于参禅苦无入处和念佛不得力时，不知向密宗靠拢，假佛、菩萨慈悲佑护之力，扫清迷障，冲破难关，以资升进而达预期效果。	Moreover, I am moved by the fact that many fellow practitioners of Chan meditation and Buddha-recitation, when they find no entry point in Chan practice or gain no strength from Buddha-recitation, do not know to turn toward Esoteric Buddhism and draw upon the compassionate protective power of Buddhas and bodhisattvas to clear away delusive obstacles, break through difficulties, and thereby advance and achieve the intended result.
即或智者有知于此，又因惮于有相密宗观想、仪轨之烦琐，加行、供养之迂缓而不思修习。	Even when discerning people understand this, they are deterred by the complexity of the visualizations and ritual procedures of form-based esoteric practice, and by the lengthy preliminaries and offerings, and therefore do not consider practicing it.
却不知密宗法门深广，在九乘次第之上上乘内，有无相密心中心法，修法简捷，收效神速，与禅最为切近，无上述有相密种种设施之烦，经灌顶后，即可直下修习。	They do not realize that the dharma gates of Esoteric Buddhism are profound and vast. Within the highest of the Nine Vehicles of Esoteric Buddhism is the Heart-of-Heart Dharma, a formless esoteric practice. Its practice is simple and direct, its results are swift, and it is most closely related to Chan. It does not involve the many arrangements

	of form-based esoteric practice described above. After receiving empowerment, one may begin practicing it directly.
如果根性相当，以得佛力的优厚加持，又能如法专精修行，便可迅速得定开慧，明悟心要。盖此法之妙，全赖密咒与手印。	If one has suitable faculties, receives the Buddha's powerful blessings, and can practice single-mindedly in accordance with the Dharma, one may swiftly attain samādhi, awaken wisdom, and clearly realize the essential point of mind. The wonder of this Dharma depends entirely on mantras and mudrās.
密咒为佛于定中自心所化之符号，有如世间打电报之密码；手印宛如电视机之天线，可藉以贯通佛、菩萨与学人之心灵，以心印心，打成一片。故加持力强，易于成就。有如此大利益，而学人鲜知，实不容缄默。以是不揣谫陋，略抒管见述此陋文，以抛砖引玉，尚希海内贤达不吝赐教，各抒高见，以匡不逮，亦幸甚矣。	A mantra is a symbol transformed by the Buddha's own mind while in samādhi, much like the code used in sending telegrams in the world. A mudrā is like the antenna of a television set: through it, the minds of Buddhas, bodhisattvas, and practitioners may be connected, mind sealing mind, to form an unbroken whole. Therefore, its power of blessing is strong, and accomplishment is readily attained. Such great benefit is little known among practitioners, and I truly cannot remain silent. Therefore, despite my limited learning, I have briefly set forth my humble views in this poor essay, hoping this modest contribution will invite more valuable insights. I sincerely hope that worthy and accomplished people throughout the country will not begrudge their instruction, but will each offer their valuable views to remedy my deficiencies. That would indeed be most fortunate.
《碧岩录》讲座系一九八七年应温州同仁之请，在温州演讲的公案。现收录的是经宋智明居士根据录音磁带整理录出后发表在《禅》刊上的二则公案，其余的因时间关系，尚未理出来。一俟有暇，当会陆续发表。	The lectures on The Blue Cliff Record were delivered in Wenzhou in 1987 at the request of fellow practitioners there. What is included here are two koans, transcribed from audio recordings and arranged by the lay practitioner Song Zhiming, then published in the magazine Chan. The remaining material has not yet been organized because of lack of time. When I have time, I will publish the rest in installments.
《消业往生与带业往生》、《谈谈往生西方的关键问题》二文则因感于目前有少数净宗行人，往往不肯老实念佛，甚至把往生的责任推在阿弥陀佛身上。	The two essays "Rebirth Through Eliminating Karma and Rebirth While Carrying Karma" and "A Discussion of the Key Questions Concerning Rebirth in the Western Pure Land" were written because at present a small number of Pure Land practitioners are often unwilling to recite the

	Buddha's name honestly, and even shift the responsibility for rebirth onto Amitābha Buddha.
他们都异口同声地说：我们有阿弥陀佛依靠，临命终时，自有佛来接引，十念亦可带业往生。所以他们都懒懒散散地一面念几句佛号，一面又谈笑风生地说闲话，以为这样就可得佛加被，接引往生了。	They all say in one voice: "We have Amitābha Buddha to rely upon. When our lives come to an end, the Buddha will naturally come to guide us; with even ten recitations, we may attain rebirth while carrying karma." Thus, they lazily recite a few invocations of the Buddha's name while chatting and laughing idly, believing that in this way they can receive the Buddha's blessings, be guided by him, and attain rebirth.
哪知到了临命终时，因念佛不力，感力不强，不见佛来接引而误解佛是虚愿，随业牵流去了。且因误解之故，又增加了一重谤佛之罪报，这太可怕、太可悲了。因此甘冒大不韪写此二文，曾在《法音》等杂志上发表，以期收得振聋发聩之效，切不敢哗众以取宠也。尚希海内豪贤鉴谅，有以指正是幸。	But when the time of death arrives, because their Buddha-recitation lacks strength and their power to evoke a response from the Buddha is weak, they do not see the Buddha come to guide them. They then mistakenly conclude that the Buddha's vows are empty and are carried away by the stream of their karma. Moreover, because of this misunderstanding, they add another burden of karmic retribution for slandering the Buddha. This is terribly frightening and tragic. Therefore, though risking great censure, I wrote these two essays. They were published in such magazines as Dharma Voice, in the hope that they might have the effect of rousing those who have become heedless of the teaching. I certainly did not write them to court popularity. I hope that noble and worthy people throughout the country will understand my intention, and offer corrections where needed.

元音老人传略（自述）

A Brief Biography of Master Yuanyin (Autobiographical)

余，李钟鼎，法名元音。1905年生于安徽合肥市，行年91岁。幼就当地塾师读孔孟遗教。尝思世人生从何来，死往何所？百思不得其解。于极端迷闷时，人恍惚失其所在，因惧而不敢再思考此问题。	I, Li Zhongding, Dharma name Yuanyin, was born in Hefei, Anhui, in 1905. I am now ninety-one years old. As a child, I studied the teachings bequeathed by Confucius and Mencius under a local tutor. I often wondered: Where do people come from at birth, and where do they go after death? After pondering it endlessly without finding an answer, I became so deeply confused and distressed that I seemed to lose all sense of myself. Frightened, I no longer dared to think about this question.
稍长改读市办高等小学，同父读《金刚经》，似曾相识，但莫明所以，就问父。父曰：“此圣人言，非尔幼童所知，但勤读书，日后再精研此宝典，自得无穷真实受用。”	When I was somewhat older, I transferred to a municipal higher primary school. I read the Diamond Sūtra with my father; it seemed strangely familiar, yet I could not understand why. So I asked him. He said, “These are the words of a sage, beyond the understanding of a child like you. But study diligently, and later, when you investigate this precious text more deeply, you will naturally gain inexhaustible true benefit from it.”
1917年父就任江苏镇江市招商局襄办，乃随之就读镇江中学。镇江乃佛教胜地，寺院众多，高僧辈出，其间尤以金山江天寺与扬州高旻寺并称禅学祖庭。暇时常与同学结伴去佛寺随喜，去时，少年气盛，奔跑跳跃，嬉笑打闹，意气风发，不可一世，忽闻一棒钟声，闹心顿息，静如止水，清凉愉悦而莫知所以！	In 1917, my father took up a post as assistant manager at the China Merchants Bureau in Zhenjiang, Jiangsu, and I went with him to attend Zhenjiang Middle School. Zhenjiang was a sacred Buddhist site, with many monasteries and eminent monks. Jinshan Jiangtian Monastery and Gaomin Monastery in Yangzhou were especially renowned as ancestral centers of Chan learning. In our spare time, my classmates and I often went together to visit Buddhist monasteries. In those days, high-spirited and full of youthful vigor, we ran and jumped about, laughing and playing boisterously, proud and unrestrained. Then, suddenly, we would hear the sound of a temple bell struck once. At once our agitated minds would grow still, quiet as unmoving water, cool and joyful, though we did not know why.
其时，金山有一位悟道高僧，众皆尊为活佛。惜余年幼无知，不知叩请上下，只见众人团团围住他争相问话，乃使劲挤进人群，跪拜僧前。僧亦不问短长，拿起大雄	At that time, there was an awakened eminent monk at Jinshan whom everyone revered as a living Buddha. Alas, I was young and ignorant and did not

宝殿内的敲木鱼的大槌敲余头曰：“好好用功学习，后福无穷！”一众惊愕，余亦赧颜而退。	know to ask the monk’s Dharma name. Seeing people crowd around him and compete to ask questions, I forced my way through the throng and knelt before him. Without asking me anything, the monk picked up the large mallet used to strike the wooden fish in the Mahāvīra Hall, tapped me on the head, and said, “Study and practice diligently; your future blessings will be inexhaustible!” Everyone was astonished, and I too withdrew in embarrassment.
1923年，父调任上海招商局工作，余亦随之迁居上海，考入上海沪江大学读书。1925年，父因工作辛劳，不幸罹伤寒重症，经医治无效，与世长辞。余于悲痛之余，除发奋读书外，为奉养老母，尚需觅一工作。	In 1923, my father was transferred to work at the China Merchants Bureau in Shanghai. I moved with him to Shanghai and was admitted to the University of Shanghai. In 1925, worn out by his work, my father unfortunately contracted a severe case of typhoid fever. Treatment proved ineffective, and he passed away. Amid my grief, besides applying myself diligently to my studies, I also had to find work in order to support my aged mother.
但余性内向，不善交际，更不愿向亲友求助。适逢邮局登报招考邮务员，报名应试，侥幸录取。乃一边工作，一边读书，虽较紧张，亦不觉其苦。当时邮局工作只六小时，时间不长而读大学是学分制，不似现在须整天住校读书，可以选几门相应的课程，读满学分，即可毕业。	Yet I was by nature introverted, poor at socializing, and even less willing to ask relatives or friends for help. Just then, the post office advertised an examination to recruit postal clerks. I registered, took the examination, and was fortunate enough to be accepted. Thus, I worked while continuing my studies. Although life was rather demanding, I did not find it burdensome. At that time, postal work required only six hours a day. University education was based on credits, unlike today, when students must spend the whole day studying on campus. One could select suitable courses and graduate once the required credits had been completed.
在工作与读书的过程中，经历了一段人生的旅程，尝到一些人生的况味。深觉世人的纷扰与斗争，皆因金钱与爱情的矛盾而起；而人生如朝露，转瞬即逝，寿命无常。	In the course of working and studying, I passed through a stage of life and tasted something of its flavor. I came to feel deeply that the worldly turmoil and conflict of human beings all arise from the tensions surrounding money and love. Yet human life is like morning dew, vanishing in an instant, and lifespan is impermanent.
纵殚精竭虑，辛劳一生，亦毫无所得，最后只落得个空苦、悲切与失落忧伤的情怀抱憾终去。真太冤苦，太不值得。	Even if one exhausts all one’s strength and thought and labors through an entire lifetime, one gains nothing at all in the end, but only departs with a heart full of emptiness, suffering, grief, loss, and

	regret. How unjust and painful it is—how utterly unworthy of pursuit.
同时因遭父丧之痛，又研读了先父留下的佛经与禅录，粗粗地理解了一些佛说的妙理与诸大祖师所发挥的精辟玄微言论，深感世人为满足一己物欲之私，贪得无厌地追逐抟取，造业受报，冤冤枉枉地受六道轮回之苦，实在太愚蠢	At the same time, because of the pain of losing my father, I studied the Buddhist scriptures and Chan records he had left behind. I gained a rough understanding of some of the wondrous principles taught by the Buddha and the incisive, profound teachings elaborated by the great patriarchs. I felt deeply that people, in seeking to satisfy their own selfish material desires, greedily pursue and grasp without end, create karma and undergo its retribution, and suffer unjustly in the cycle of rebirth through the six realms. This is truly foolish
、太悲苦！应及早回头，放舍一切空幻的求取，集中心力，择一适合自己个性的法门，勤恳修习以恢复光明的本来佛性而脱离生死苦海。从而唤醒世人的迷梦，同出苦轮，才是人生的真义，才是人生的价值所在。	and tragic! One should turn back as early as possible, relinquish all vain and illusory pursuits, concentrate one's strength of mind, choose a dharma gate suited to one's own disposition, and practice it diligently in order to restore one's luminous original Buddha-nature and escape the bitter ocean of birth and death. To awaken people from their deluded dreams and enable them all to leave the wheel of suffering together—this alone is the true meaning and value of human life.
因发心学佛，立誓不事婚娶。为奉养老母故，虽拟出家，但责无旁贷，不能远离膝下而去。迨“文革”劫难当头，余因代师传法授徒，被目为四旧迷信头目，毒害青年的坏分子，被隔离审查二年有半，经审查无有不法行为，方始释放。	Having resolved to study Buddhism, I vowed not to marry. Although I intended to leave home and become a monastic, I could not evade my responsibility to support my aged mother and could not leave her side. When the calamity of the Cultural Revolution descended, I transmitted the Dharma and taught disciples on my teacher's behalf. I was therefore branded as a ringleader of the "Four Olds" and superstitious practices, and as a bad element who poisoned the youth. I was held in isolation for investigation for two and a half years. Only after the investigation found no unlawful conduct was I released.
“文革”期间，因多次被抄家搜查，老母受惊病故。其时四众蒙难，余虽欲披剃，亦无由矣，因之孑然一身直至于今。	During the Cultural Revolution, repeated house searches and confiscations frightened my aged mother so severely that she fell ill and died. At that time, the fourfold assembly was suffering persecution. Though I wished to shave my head and become a monastic, there was no way to do so. Thus I have remained alone ever since.

余初学佛，由同事介绍，随台宗大德兴慈老法师习台教，修净土。每日除研习台教纲宗外，执持弥陀圣号，不敢稍懈。课余，复随范古农老居士学习唯识。冬季并随众打净土七。	When I first began studying Buddhism, a colleague introduced me to the venerable Tiantai master, Elder Dharma Master Xingci. I studied Tiantai doctrine under him and practiced Pure Land Buddhism. Every day, besides studying the essential teachings of the Tiantai school, I upheld the sacred name of Amitābha Buddha and did not dare slacken even slightly. Outside class, I also studied Consciousness-Only under Elder Lay Practitioner Fan Gunong. In winter, I joined the community in seven-day Pure Land retreats.
继经道友介绍，依华严座主应慈老和尚学华严，习禅观。当时能续华严遗教者，唯常州天宁寺冶开老禅德与其高徒月霞和应慈二法师。迨月霞法师圆寂杭州后，只应老硕果仅存，独掌华严大宗，弥觉尊贵。	Later, through the introduction of a Dharma friend, I studied the Avataṃsaka teachings and practiced Chan contemplation under Elder Monk Yingci, the Avataṃsaka lecturer. At that time, the only ones able to continue the legacy of the Avataṃsaka teachings were the Chan elder Yekai of Tianning Monastery in Changzhou and his eminent disciples, the two Dharma masters Yuexia and Yingci. After Dharma Master Yuexia passed away in Hangzhou, only Elder Ying remained. He alone upheld the great Avataṃsaka tradition, making him all the more worthy of reverence.
老人教法精严，慈悲尤甚，尝因余工作缠身，不能按时随众听讲，特于星期日，单独为余开讲华严三观与法界玄境。并勉余曰：“国内倡导一宗一教者，只此一家，余外弘禅者不习教，研教者不参禅，似不无偏颇。尔应于此好好学习，深入禅观，莫负吾心。”	The elder’s teaching was exacting and rigorous, and his compassion especially profound. Because my work often prevented me from attending the communal lectures on time, he specifically gave me private lectures on Sundays on the Three Contemplations of the Avataṃsaka and the profound realm of the dharma realm. He encouraged me, saying, “Within this country, there is only this one tradition that promotes both Chan practice and doctrinal study. Those who propagate Chan elsewhere do not study doctrine, while those who study doctrine do not investigate Chan. This is not without its imbalance. You should study well here, enter deeply into Chan contemplation, and do not disappoint my hopes.”
余随应老习教参禅似有入处。一日听讲罢，忽然人身顿失，光明历历，透体清凉，轻松无比。禀之于师，师曰：“此虽不无消息，但犹是过路客人，非是主人。莫睬他，奋力前进，直至大地平沉，虚空粉碎，方有少分相应。”因此更加用功打坐。腊月随众打禅七，第因工	As I studied doctrine and investigated Chan under Elder Ying, I seemed to gain some entry. One day, after a lecture, my bodily sense suddenly vanished. Brilliant light appeared distinctly; my whole body was pervaded by coolness, and I felt incomparably light and at ease. I reported this to my teacher, who

作关系，未能善始善终，直至三七期满，亦未得更进一步之消息。	said, “Although this shows some progress, it is still only a passing traveler, not the host. Do not attend to it. Strive forward with all your strength until the great earth sinks level and empty space shatters to powder; only then will there be a slight correspondence.” Thereupon I applied myself still more diligently to seated meditation. During the twelfth lunar month, I joined the community for Chan retreats. But because of work, I could not see it through from beginning to end. Even when the three seven-day periods had concluded, I had made no further progress.
随后经一至交道友介绍，往圣寿寺听密宗大阿阇黎王骧陆大师讲《六祖坛经》，颇多契悟。乃于会后随师至其住所——“印心精舍”请益。师问余习何宗？余具实以告曰：“参禅。	Later, through the introduction of a close Dharma friend, I went to Shengshou Monastery to hear the great Esoteric Buddhist acharya, Master Wang Xianglu, lecture on The Platform Sūtra of the Sixth Patriarch. I gained many insights that resonated with me. After the gathering, I followed the Master to his residence, Mind-Seal Vihara, to seek instruction. The Master asked me which school I practiced. I answered truthfully, “I investigate Chan.”
”师问：“打开本来，亲见本性否？”余惭愧嗫嚅曰：“尚未得见。”师曰：“何不随我学密？！”余曰：“密法仪轨繁复，而我性喜简洁、纯朴，于密不甚相容。	The Master asked, “Have you opened up the original nature and directly seen your true nature?” Ashamed, I hesitantly replied, “I have not yet seen it.” The Master said, “Why not study Esoteric Buddhism with me?” I replied, “Esoteric Buddhist rituals are elaborate and complex, whereas I prefer simplicity and plainness by nature. It does not suit me very well.”
”师曰：“我心中心法乃密宗之心髓，属上上乘无相密法，修之可收事半功倍之效，能直下见性，不和其他有相密法相共，名虽为密，实际即禅。既无加行与前行的繁琐仪轨，更无观相成功后再行化空之烦劳。	The Master said, “My Heart-of-Heart Dharma is the very essence of Esoteric Buddhism. It is a supreme formless esoteric practice. Practicing it yields twice the result with half the effort and enables one to directly see one’s true nature. It is unlike other form-based esoteric practices. Though its name is Esoteric Buddhism, in actuality it is Chan. It has neither the cumbersome rituals of preparatory practices (jiaxing and qianxing) nor the trouble of dissolving visualized forms into emptiness after successfully visualizing them.”
而且也与净土宗相通，可以之往生西方与其他诸方佛净土，实合禅、净、密为一体之大法也。	“Moreover, it is also connected with the Pure Land school. Through it, one may attain rebirth in the

	Western Pure Land and in the pure lands of other Buddhas in all directions. It is truly a great Dharma that integrates Chan, Pure Land, and Esoteric Buddhism into one.”
释迦文佛在此宗法本——《佛心经品亦通大随求陀罗尼》上说：此法为末法众生了生脱死最当机之法，仗佛密咒与手印之慈力加持，修之既能迅速消障开慧，圆证菩提。也可假第四印之功力往生西方极乐净土，还可随愿往生诸方佛土。可见此法乃以禅为体、密为用、净土为归，摄三宗为一体，适合末法众生修习成道之大法。”	“In the fundamental text of this tradition, The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, Śākyamuni Buddha said that this Dharma is the most suitable practice for sentient beings in the Dharma-ending age to transcend birth and death. Relying on the compassionate empowerment of the Buddha’s secret mantra and mudrās, one can rapidly eliminate obscurations, open wisdom, and perfectly realize bodhi. Through the power of the fourth mudrā, one may also attain rebirth in the Western Pure Land of Ultimate Bliss, or, according to one’s vows, be reborn in the Buddha-lands of all directions. Thus, this Dharma takes Chan as its essence, Esoteric Buddhism as its function, and the Pure Land as its ultimate destination. It integrates the three traditions into one and is a great Dharma suited to sentient beings of the Dharma-ending age who seek to practice and realize the Way.”
师又道：“参禅全凭自力，学人须起疑情，全力参究，方有入处。如疑情难起，即不得力。而且现代人工作忙碌，空闲时间不太多，不能像古人那样花二十至三十年的时间来专心致志的参究话头。所以参禅悟道者少，因而导致禅宗不振。如学心中心法，假佛力加持修行，那就大不一样了。”	The Master continued, “Investigating Chan depends entirely on one’s own strength. A student must arouse a sense of doubt and investigate the huatou with all one’s strength before there can be entry. If the sense of doubt is difficult to arouse, one gains no strength from the practice. Moreover, people today are busy with work and have little free time. They cannot, like people of old, devote twenty or thirty years wholeheartedly to investigating the huatou. Therefore, few people who investigate Chan realize the Way, and the Chan school consequently declines. But if one studies the Heart-of-Heart Dharma and practices with the empowerment of Buddha’s strength, it is altogether different.”
余以师言词恳切而有理，乃受法皈依。经灌顶后回家修习，坐第一印第一座，即全身飞起，如直升机直冲霄汉，因惊怖而出定。方知此法果与他法不同，乃潜心循序修习，不再见异思迁，改修他法。	Because the Master’s words were earnest and reasonable, I received the Dharma and took refuge. After receiving empowerment, I returned home to practice. During my first session of the first mudrā, my entire body rose into the air, soaring straight up into the sky like a helicopter. Frightened, I emerged

	from samādhi. Only then did I realize that this Dharma was indeed different from other practices. Thereafter, I devoted myself to practicing it in sequence and no longer changed my mind upon seeing other teachings, or turned to practice another Dharma.
此法有六个印与一则咒，修法简练易学，既不用修加行与前行，更不需观想或观相，如禅宗一样从第八识起修，且有佛力加持，故易直下见性。	This Dharma has six mudrās and one mantra. Its practice is concise and easy to learn. It requires neither preparatory practices (jiaxing and qianxing), nor visualization or contemplation of forms. Like the Chan school, it begins practice from ālaya consciousness (ālaya-vijñāna), and because it carries the empowerment of Buddha's strength, it is easy to directly see one's true nature.
闻师言，密咒为佛、菩萨于禅定中将自己的心化作的密语，如吾人打电报时用的密电码；手印如重要文件加盖的印信，又如电视机上的天线。以之沟通学人与佛、菩萨之心灵，打成一片，故加持力大，证道迅速。	According to the Master, secret mantras are secret words formed when Buddhas and bodhisattvas transform their own minds in samādhi, like the cipher codes used when we send telegrams. Mudrās are like seals affixed to important documents, and also like the antenna of a television set. They enable the minds of students and of Buddhas and bodhisattvas to form an unbroken whole. Therefore, their empowering force is great, and realization of the Way is swift.
净土宗念佛名号同样也是假佛力修行，但念佛名号属外来，不及持佛心咒力大。所以憨山大师曾说，如念佛不得力，可改持咒，即是此理。	Reciting the Buddha's name in the Pure Land school likewise relies on Buddha's strength for practice. Yet the Buddha's name comes from without, and its power is not as great as that of upholding the Buddha-mind mantra. Therefore, Master Hanshan once said that if Buddha-recitation is ineffective, one may instead uphold a mantra. This is the principle involved.
心密之所以有六个手印，因每个手印作用不同。第一印为菩提心印。乃教学人立大志、发大愿，上求佛道，下化众生，巩固修道之初心也。如造百丈高楼，须先打牢墙脚，筑好基础一样，基础不固，楼要倒塌。	The reason the Heart-of-Heart Dharma has six mudrās is that each mudrā has a different function. The first is the Bodhicitta Mudrā. It teaches practitioners to establish great aspirations and make great vows: above, seek the Buddha Way; below, liberate sentient beings. It thereby strengthens the practitioner's original resolve to cultivate the Way. It is like building a tower a hundred zhang high: one must first lay firm foundations. If the foundation is not solid, the building will collapse.

学道不立大志，不发大愿，势必遇难而退，遭挫即止，绝不能百折不挠地艰苦奋斗到底，证成圣果。所以此印最为重要。在密宗中手印有一万多种，以此印为诸印之王。	If those who study the Way do not establish great aspirations or make great vows, they will inevitably retreat when difficulties arise and stop when they encounter setbacks. They can never persevere through every adversity and strive to the end in order to realize the fruits of sagehood. Therefore, this mudrā is most important. In Esoteric Buddhism there are more than ten thousand mudrās, and this mudrā is the king of all mudrās.
第二印为菩提心成就印。可以消除宿障，治疗诸病，为开慧之前奏。余于修此印后，即腹泻三次，身心颇觉轻、利、明、快，盖得此印加持之力，将宿世污、染、垢、秽尽从大便排出故也。	The second mudrā is the Mudrā for Accomplishing Bodhicitta. It can eliminate past karmic obstacles and treat all illnesses; it is the prelude to opening wisdom. After I practiced this mudrā, I had diarrhea three times, and both body and mind felt notably light, agile, clear, and refreshed. This was because, through the empowering force of this mudrā, the filth, defilement, and impurities of past lives were all expelled through my bowels.
第三印为正授菩提印。乃诸佛、菩萨放光加持学人，推之前进，迅速入定之要印，亦为医治他人疾病之妙着。余于修法时期，偶尔事烦心乱，加持此印，即能迅速改观而深入禅定。并蒙诸佛、菩萨慈悲加持，为远方好友治病数次，亦能于修法后痊愈。	The third mudrā is the Bodhi Mudrā of Direct Transmission. It is the essential mudrā through which all Buddhas and bodhisattvas emit light to bless practitioners, propel them forward, and swiftly bring them into samādhi. It is also a marvelous means for healing the illnesses of others. During my period of practice, when I was occasionally troubled by affairs and my mind became disturbed, receiving the blessing of this mudrā would immediately transform the situation and enable me to enter dhyāna deeply. Through the compassionate blessings of the Buddhas and bodhisattvas, I also healed distant friends on several occasions; after practicing this method, they recovered.
第四印为如来母印。为开慧、成道与往生净土之大印。故于一至六印修完二轮后，专修第二与第四印时，第二印只修一天而第四印须修六天，可见此印之重要。很多同仁均于修此印时，打开本来，得见真性。	The fourth mudrā is the Tathāgata-Mother Mudrā. It is the great mudrā for opening wisdom, realizing the Way, and attaining rebirth in the Pure Land. Therefore, after completing two rounds of practice of the first through sixth mudrās, when one specializes in the second and fourth mudrās, the second mudrā is practiced for only one day, whereas the fourth must be practiced for six days. This shows the importance of this mudrā. Many fellow practitioners, while practicing this mudrā,

	have opened to their original nature and seen their true nature.
第五印为如来善集陀罗尼印。此印乃集合诸佛密咒之功德、威力与妙用于一体之印。其力至大，其势飞猛，能降伏恶魔，破除外道邪法，并能移山倒海，消除翻种子等的烦恼。故修心中心法无入魔之恶，亦无受外道邪法困扰之患。	The fifth mudrā is the Tathāgata Well-Gathered Dhāraṇī Mudrā. This mudrā unites within itself the merit and virtue, power, and wondrous functions of the esoteric mantras of all Buddhas. Its power is immense and its force swift and fierce. It can subdue evil demons, destroy heterodox and corrupt teachings, move mountains and overturn seas, and eliminate afflictions such as the stirring of karmic seeds. Therefore, in practicing the Heart-of-Heart Dharma, there is no danger of demonic deviation, nor any trouble from heterodox and corrupt teachings.
第六印为如来语印。所有佛所说之经与菩萨所造之论，于修此法后均能一目了然，通达理解，无稍疑惑；并能召请诸佛、菩萨，得诸加持，发大神通。	The sixth mudrā is the Tathāgata Speech Mudrā. After practicing this Dharma, one can grasp at a glance all the sūtras spoken by the Buddha and treatises composed by bodhisattvas, understanding them thoroughly without the slightest doubt. One can also invoke the Buddhas and bodhisattvas, receive their blessings, and develop great spiritual powers.
此六个印须循序连贯修习，不可跳跃、躐等而修，更不可断断续续、进进停停地修。余遵师嘱每天按时上座，每座坐足两小时，勤勤恳恳地按师所说口诀“心念耳闻”地修习，从不间断。	These six mudrās must be practiced sequentially and continuously. They must not be skipped or practiced out of order, still less practiced intermittently, advancing and stopping repeatedly. Following my teacher’s instructions, I sat in meditation punctually every day, for a full two hours in each session. I diligently practiced according to my teacher’s oral instruction, “the mind recites and the ears hear,” never interrupting my practice.
于坐满一百座后，即加座猛修，从每天坐四小时逐渐增至六小时、八小时，乃至十八小时。每逢星期日及例假日，整天在家习坐，不外出游乐。师因之常勉余代为说法，嘉勉同参。	After completing one hundred meditation sessions, I added further sessions and practiced intensively, gradually increasing from four hours of sitting each day to six hours, eight hours, and even eighteen hours. Every Sunday and public holiday, I spent the entire day practicing seated meditation at home and did not go out for recreation. Because of this, my teacher often urged me to teach on his behalf and to encourage my fellow practitioners.
余于修第四印时，一夜于睡梦中忽闻老母一声咳嗽，顿时身心、世界一齐消失而了了分明灵知不昧。晨起请益	While practicing the fourth mudrā, I suddenly heard my aged mother cough one night in a dream. At

于师，师曰：“虽是一则可喜的消息，但犹欠火候在，更须努力精进，不可稍懈。”	once, body and mind and the entire world vanished together, while clear and distinct spiritual knowing remained undimmed. The next morning, I sought my teacher’s instruction. He said, “Although this is welcome news, the time is not yet ripe. You must make further diligent effort and must not slacken in the least.”
一日，修法毕，步行赴邮局上早班，途经四川北路，忽然一声爆炸，身心、马路、车辆与行人当下一齐消殒而灵知了了，一念不生，亦不觉人在走路。及至到了邮局门前，忽生一念：“到了。”果于眼前出现邮局大门。	One day, after finishing my practice, I walked to the post office for my morning shift. As I passed along North Sichuan Road, there was suddenly an explosion. Body and mind, the road, vehicles, and pedestrians all vanished at once, while spiritual knowing remained clear and distinct. Not a single thought arose, and I was unaware even that I was walking. When I reached the entrance to the post office, a thought suddenly arose: “I have arrived.” At once, the gate of the post office appeared before my eyes.
脚步未动，人已到了邮局，身轻松而心透脱，有如卸却千斤重担相似，欢欣鼓舞，不胜雀跃！佛法之妙有如是乎！此情此景岂笔墨所能形容？！	My feet had not moved, yet I had arrived at the post office. My body felt light and relaxed, and my mind was utterly free, as though a burden of a thousand catties had been removed. I was filled with joy and could scarcely contain my delight. Such is the wonder of the Buddhadharma! How could such a scene and feeling be described by brush and ink?
一日晏坐中见佛前来托一日轮与我，刚伸手接时，日轮忽然爆炸，佛、我、日轮、世界与虚空一时并消，妙明真心朗然现前！佛恩浩大，加持、接引众生无微不至！余感恩之余，不觉大哭一场！我等后生小子诚粉身碎骨难报深恩于万一也。	One day, while sitting in meditation, I saw a Buddha come and offer me a sun disc. Just as I stretched out my hand to receive it, the sun disc suddenly exploded. The Buddha, myself, the sun disc, the world, and empty space all vanished at once, and the wondrous, luminous true mind appeared clearly before me. The Buddha’s grace is vast: in blessing and guiding sentient beings, nothing is overlooked. Overwhelmed with gratitude, I could not help weeping bitterly. We younger disciples could truly be ground to powder and still never repay even a fraction of such profound grace.
又一日打坐中见一老太太安坐在盘龙椅上，旁立一童子，召余曰：“来来来，我有一卷《心经》传授与你。”余应曰：“这卷无字《心经》深妙难思，您老怎么传授？”老太太乃下座，余亦礼拜而退。	Another day, during meditation, I saw an old woman seated serenely upon a coiled-dragon chair, with an attendant youth standing beside her. She called to me, “Come, come. I have a copy of the Heart Sūtra to transmit to you.” I replied, “This

	wordless Heart Sūtra is profound and inconceivable. How can you transmit it, venerable lady?" The old woman then descended from her seat, and I too bowed and withdrew.
偶于修六印时，神忽离体，方于室内巡行间，道友来访叩门，复与身合。此等琐事，皆如梦幻，本不足道，简列一二，为请诸方指正云。	Once, while practicing the sixth mudrā, my spirit suddenly left my body. As it was moving about the room, a Dharma friend came to visit and knocked at the door, whereupon it reunited with the body. Such trivial matters are all like dreams and illusions, hardly worth mentioning. I briefly list one or two only to invite correction from those in all quarters.
我师公大愚阿阇黎为敦促我等师兄弟上上升进故，常设难考问我等。	In order to urge us fellow disciples to advance ever higher, my master's teacher, Acharya Dayu, often posed difficult questions to test us.
如问："一千七百则公案，一串串却时如何？"	For example, he asked, "If the 1,700 koans were strung together, what then?"
一师兄答："苦！"	One fellow disciple answered, "Suffering!"
师公追问："谁苦？"	My master's teacher pressed him: "Who suffers?"
师兄不能答，余从旁掩耳而出。	My fellow disciple could not answer. I covered my ears and walked out from the side.
师公曰："有人救出你了。"	My master's teacher said, "Someone has rescued you."
又如，一师兄拿了师公的扇子道："这是愚公的。"	On another occasion, a fellow disciple picked up my master's teacher's fan and said, "This belongs to Acharya Dayu."
愚公后问曰："大愚的，为什么在你手里？"	Acharya Dayu then asked, "If it belongs to Dayu, why is it in your hand?"
余代答曰："请问什么在我手外？"公首肯。	I answered for him, "May I ask what is outside my hand?" He nodded in approval.
又如，愚公问："你们观心观到了没有？"	Again, Acharya Dayu asked, "Have you observed the mind to the point of seeing it?"
师兄答："观到了。"	A fellow disciple replied, "I have seen it."
愚公进问："在什么处？"	Acharya Dayu asked further, "Where is it?"
余从旁伸出手掌云："和盘托出。"	From the side, I extended my palm and said, "Presented in its entirety."
此等家丑，本不值外扬，聊供阅者一笑而已。	Such family embarrassments are hardly worth airing abroad. I offer them merely for the reader's

	amusement.
光阴荏苒，一忽数十年。其间虽经不懈努力勤修并多次打七与打九座专修，奈根浅障重，毫无所得，实不敢向人前吐露只字片语，有污视听。第因先师圆化时，法席后继无人，勉召余暂代讲席。不得已，勉为其难。	Time passes swiftly; in a moment, several decades have gone by. During this period, although I practiced diligently and without slackening, and undertook many seven-day retreats and intensive nine-session retreats, my spiritual foundations were weak and my karmic obstacles heavy. I attained nothing at all and truly did not dare utter a single word before others, lest my words prove unworthy of their attention. But when my late teacher passed away, no one succeeded him in the teaching seat, and I was urged to take his place temporarily. Having no alternative, I undertook the task despite its difficulty.
于1958年受阿阇黎灌顶后忝列师位。应诸方召唤，赴各地寺院、精舍与协会开讲《楞严经》、《法华经》、《楞伽经》、《华严经》、《金刚经》、《圆觉经》、《心经》、《弥陀经》与《六祖坛经》等，并赴各地禅学讲座与禅学同仁研讨禅录。	After receiving ācārya empowerment in 1958, I humbly took my place among the teachers. At the invitation of various groups, I went to monasteries, viharas, and associations in many places to lecture on the Śūraṅgama Sūtra, Lotus Sūtra, Laṅkāvatāra Sūtra, Avataṃsaka Sūtra, Diamond Sūtra, Sūtra of Perfect Enlightenment, Heart Sūtra, Amitābha Sūtra, Platform Sūtra of the Sixth Patriarch, and other works. I also attended Chan-study lectures in various places and discussed Chan records with fellow students of Chan.
足迹东自辽、吉、黑三省，西到云南、四川，南始广东、海南，北迄甘、宁、青等省，几走遍全国各地。受法弟子除国内四众外，海外如美国、德国、法国、加拿大与日本等国亦有少数闻风来归者。	My travels extended eastward to the three northeastern provinces of Liaoning, Jilin, and Heilongjiang; westward to Yunnan and Sichuan; southward to Guangdong and Hainan; and northward to Gansu, Ningxia, Qinghai, and other provinces. I traveled through nearly every part of the country. In addition to the fourfold assembly within China, a small number of disciples who received the Dharma came from abroad, including the United States, Germany, France, Canada, and Japan, having heard of it and come to take refuge.
关于著作方面，因水平有限，复因弘法事务繁多，无多空余时间写作。	As for my writings, my abilities are limited, and the affairs of propagating the Dharma are numerous, leaving me little spare time for writing.
只从1978年开始应各地同参之请，为辅导后进进修、释疑、除惑，草缀了几篇不像样的陋文，如《略论明心见性》、《悟心铭浅释》、《碧岩录讲座》、《禅海微	Only from 1978 onward, at the request of fellow practitioners in various places, did I compose a few unpolished and inadequate essays in order to guide younger practitioners in their further studies,

澜》、《往生西方的关键问题》、禅七和灌顶授法开示录等，已先后在各种佛教刊物、杂志上发表。	resolve their doubts, and dispel their delusions. These included A Brief Discussion of Realizing the Mind and Seeing One's True Nature, A Brief Explanation of the Inscription on Awakening to the Mind, Lectures on the Blue Cliff Record, Slight Ripples on the Ocean of Chan, Key Questions Regarding Rebirth in the Western Pure Land, and records of teachings given during Chan seven-day retreats and Dharma-transmission empowerments. They have successively been published in various Buddhist journals and magazines.
另外尚有《心经抉隐》（1998年已并列本书之末），《楞严经要解》与《大手印浅释》等，正在筹备印刷中，未及与广大佛教同仁见面。	In addition, there are Revealing the Hidden Meaning of the Heart Sūtra (included at the end of this book in 1998), Essential Explanations of the Śūraṅgama Sūtra, and A Simple Explanation of Mahāmudrā, which are being prepared for printing and are not yet available to the wider community of Buddhist practitioners.
总之，数十年如一日，代师弘化，为佛宣扬，奔驰各地，兢兢业业，未敢稍懈。幸蒙佛慈垂佑，四众匡护，未堕先师盛德，辜负诸佛深恩。余深深感谢诸佛、菩萨与广大信众扶持、呵护之厚德外，又不胜侥幸、惭愧之至也。	In short, for several decades I have remained as I was on the first day, propagating the teaching on my teacher's behalf and proclaiming the Dharma for the Buddha. I have traveled tirelessly in many places, conscientiously and diligently, never daring to slacken in the least. Fortunately, through the compassionate protection of the Buddhas and the support and safeguarding of the fourfold assembly, I have not fallen short of my late teacher's abundant virtue or betrayed the profound grace of the Buddhas. Beyond my deep gratitude to the Buddhas, bodhisattvas, and vast body of faithful supporters for their generous aid and care, I feel profoundly fortunate and deeply ashamed.
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