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一、了义分

I. Section on Definitive Meaning

净土者，一切佛子究竟修证之果地也。修行不证净土，不名成就，是以西方属成就门。而一切法不问其为禅定、为密乘、为法相、为戒律、为持名，皆修净业之前方便，所用以证净土者也。功行成就时，诸法皆无所用之矣。	The Pure Land is the ground of fruition that all disciples of the Buddha ultimately realize through practice. If one practices without realizing the Pure Land, it cannot be called accomplishment; hence the Western Pure Land belongs to the gate of accomplishment. All dharmas—whether dhyāna, the Esoteric Vehicle, Dharma Characteristics, precepts, or recitation of the name—are preparatory skillful means for cultivating pure karma, used to realize the Pure Land. When practice is accomplished, none of these dharmas has any further use.
故净土二字，乃果地圆成之德号，非属于法，不可单树一门而与他宗分胜劣，亦非西方为净而他方为秽者也。因法法皆归净土，非净土另有一法，亦非必以此法可以入净而他法不能也。当初立宗者，原开一时之权宜方便，乃启后来胜劣之见，甚至误以他宗为不净，互相水火者，此岂祖师之始愿，亦岂净土之本旨哉。	Thus, the two words “Pure Land” designate the perfected virtue of the stage of fruition. They do not belong to any particular dharma, and one cannot establish them as a separate gate and rank them as superior or inferior to other schools. Nor does it mean that only the West is pure and other directions defiled. Since every dharma returns to the Pure Land, the Pure Land is not another separate dharma; nor is it that only this dharma can lead one into purity while other dharmas cannot. Those who first established schools originally set out provisional methods suited to their times. Later followers began to rank the schools as superior or inferior. Some even mistakenly regard other schools as impure and become mutually opposed as fire and water. Could this have been the original aspiration of the patriarchs? Could it be the fundamental intent of the Pure Land?

净者，究竟清净也；土者，本心地也。以西方国土众生生者，皆具心地清净之至德，我必同具此清净心，方可与诸上善人俱会一处，善根福德因缘三者，必一切具足，乃得相应。	“Pure” means ultimately pure; “land” means the ground of one’s original mind. Those born in the land of the West all possess the supreme virtue of purity in the mind-ground. I too must possess this pure mind before I can join those of outstanding virtue gathered in one place. The three—wholesome roots, merit and virtue, and causes and conditions—must all be fully present to come into accord with that land.
今偏执一门为胜，谓法有高下，非净土矣；疾视他宗为魔为怪，其心已先入魔怪，非净土矣；纵无此二病，而贪得净土法门之有佛接引，仍本贪便利与依赖之劣性，亦非净土矣。如此颠倒，则又善根福德之谓何？虽有因缘，已自生障，此知见不正之自误，非成就也。	Now, if one stubbornly clings to a single gate as superior and says that dharmas are high or low, that is not the Pure Land. If one regards other schools with hostility as demonic or bizarre, one’s own mind has already entered the demonic and bizarre; that is not the Pure Land. Even without these two faults, if one covets the Pure Land Dharma gate because a Buddha comes to guide one at death, this still stems from the inferior tendency to crave convenience and dependence; that too is not the Pure Land. With such inverted views, what becomes of good roots and merit and virtue? Even if one has causes and conditions, one has already created obstacles for oneself. This self-deception arising from incorrect views is not accomplishment.
上中下三根人，本同具净土德性，惜不同其愿力，有体无用，是以有彼非众生，非不众生之叹。	People of the highest, middling, and lowest capacities alike inherently possess the virtues of the Pure Land. Yet, regrettably, their power of vows differs; they have the essence but not its function. Hence comes the lament that some are not sentient beings, yet are not not sentient beings.

惟以因缘之不同，证入亦随之而有异，佛设此法门，使初学人，可于因地下种，与西方先结胜缘；中根人则以先有夙因，可籍此证入，为往生之缘助；上根人则果地将次圆成，一经接引，便得成就，故曰三根普被。	Only because causes and conditions differ does realization and entry likewise vary. The Buddha established this Dharma gate so that beginners could plant seeds at the causal stage and first form an excellent affinity with the West; people of middling capacity, having prior causes from the past, could rely on it to realize and enter, making it a supporting condition for rebirth; and people of the highest capacity, whose fruition-ground is nearly complete, could attain accomplishment as soon as they were guided. Therefore it is said to universally embrace practitioners of all three capacities.
又九品者，非往生后始分九品也，乃未生前已具有无数品耳，岂得谓人人皆可此生成就？！今言往生若是之易者，初意原为方便接引，不知众生劣性，发心不痛切者，虽更有方便法，彼终不肯精进，反因说之过易而轻法，弊害滋	Moreover, the nine grades are not first divided into nine grades after rebirth; before birth there are already countless grades. How could one say that everyone can attain accomplishment in this very life? Now, the claim that rebirth is so easy was originally intended as an expedient means of guidance. Yet, not understanding the inferior tendencies of sentient beings, those whose resolve is not deeply earnest will, even if there are further expedient methods, ultimately refuse to practice diligently. Instead, because it is described as too easy, they take the Dharma lightly, and the resulting harms multiply.
多——如以为太易而不痛切，一也；以为佛可接引，而临终仍颠倒，不自反责，乃咎于法，疑法谤佛，堕入地狱，二也；真用功人，因久修而仍无把握，转生疑退，三也；银台不去，必俟金台，因此贪求，魔即乘便，四也；经云是为甚难而反说甚易，苦行人必生疑怖，五也。	These include: first, thinking it too easy and therefore failing to arouse an earnest resolve; second, believing that the Buddha can guide them, yet remaining confused at death, not blaming themselves but faulting the Dharma, doubting the Dharma and slandering the Buddha, thus falling into hell; third, genuine practitioners who, after long practice, still lack assurance and consequently give rise to doubt and retreat; fourth, refusing the silver dais and insisting on awaiting the golden dais, whereby demons seize the opportunity through this greed; fifth, the sūtras say this is exceedingly difficult, yet it is instead said to be exceedingly easy, so ascetics will surely give rise to doubt and fear.

有一于此，已足障其信心，况多乎哉！故立言不可不慎，若欲善巧引之，则先使其怖苦、痛切发心可耳，又何必偏执此理以为定论耶！	Any one of these is sufficient to obstruct faith, let alone so many! Therefore one must be careful in setting forth teachings. If one wishes to guide people skillfully, one need only first help them recognize the danger of suffering and arouse an earnest resolve. Why must one stubbornly uphold this principle as a fixed conclusion?
欲修净土，必先使其人正信。云何正信——不独信西方为净土，乃信十方皆有佛土，弥陀经已言之，一也；不独信净土为彼土，乃兼指我自性之净土。	If one wishes to cultivate the Pure Land, one must first establish right faith. What is right faith? It is not merely believing that the West is the Pure Land, but believing that Buddha lands exist throughout the ten directions; the Amitābha Sūtra has already said this. This is the first point. It is not merely believing that the Pure Land is that land; it also refers to the Pure Land of one's own intrinsic nature.
而西方净土者，亦诸上善人自性清净之所建立，同一平等本际，理事双融，同得成佛，二也；信佛土无定义，娑婆地狱，分别之则有秽净，佛视之则无一而非净土。	The Western Pure Land, moreover, is established by the intrinsic purity of all the superior good people. Sharing the same equal original ground, principle and phenomena interpenetrate, and all attain Buddhahood. This is the second point. One must believe that Buddha lands have no fixed definition: in the Sahā world and in the hells, distinctions yield defilement and purity, but as the Buddha sees them, there is not one that is not a Pure Land.
众生自起幻心不净而作业，若以慧力转之，当下即是净土，三也；佛无来去，在在处处皆有弥陀，行者自障其心而不见，四也。明此义者，乃曰正信。此即难信之法，余前著《弥陀心要》已论之矣。	Sentient beings themselves give rise to illusory, impure minds and create karma. If they transform this through the power of wisdom, that very moment is the Pure Land. This is the third point. The Buddha neither comes nor goes; Amitābha is present everywhere. Practitioners obstruct their own minds and therefore do not see him. This is the fourth point. Those who understand this meaning have right faith. This is the Dharma difficult to believe; I have already discussed it in my earlier Essential Teachings on Amitābha.
净土法门，目的在先净其意，故必修至一心不乱，夫一心不乱者，觉后证得之果也，持名念佛者，证前修行之方法也。佛者觉也，念佛者，念念在觉也。心若有所贪嗔时，一念觉，则顿转为净矣。	The purpose of the Pure Land Dharma gate is first to purify one's intention. Thus one must cultivate one-pointedness of mind without distraction. Such one-pointedness of mind without distraction is the fruition attained after awakening, whereas holding the name and Buddha-recitation are methods of practice before realization. Buddha means

	awakening; Buddha-remembrance means that every thought abides in awakening. Whenever the mind has greed or anger, a single thought of awakening immediately turns it into purity.
此是无上圆顿法门，故一句弥陀，顿超八十亿劫生死重罪。惟转觉固快，转迷亦易，众生只是一念，不是念念，以一念佛，即又回念贪嗔也。必念念在佛，则打成一片，贪嗔无由而起矣，久久成熟，斯名成就。	This is the unsurpassed, perfect, sudden Dharma gate. Therefore, with one utterance of Amitābha, one suddenly transcends the grave offenses of birth and death accumulated over eighty billion kalpas. Yet although turning toward awakening is indeed swift, turning back toward delusion is also easy. Sentient beings have only an occasional single thought, rather than thought after thought; with one thought of Buddha, they then turn back to thoughts of greed and anger. Only when every thought is in the Buddha does one become continuous and undivided, leaving greed and anger no means to arise. When this matures over a long time, it is called accomplishment.
又众生只是念念而非一念，何也？因众生念念于人事情见，非贪即嗔，非嗔即痴，三业恶因之所招感，念念不断，则娑婆因缘，永无脱离之望矣。必如修证人之一念净信，永不退转，虽习气常来，而常觉照勿失，力气充足，不致动摇，故曰一心不乱，方可与佛相应也。	Moreover, sentient beings are caught up in a succession of thoughts and lack the steadiness of a single thought of faith. Why is this so? Because their every thought concerns people, affairs, emotions, and views: if not greed, then anger; if not anger, then ignorance. Such thoughts give rise to unwholesome causes in body, speech, and mind. If such thoughts continue without interruption, there can be no hope of ever escaping the causes and conditions of the Sahā world. One must be like a practitioner who has realized and verified: possessing a single pure thought of faith that never retreats, even though habitual tendencies continually arise, one never loses awareness and illumination. When one's strength is sufficient and one cannot be shaken, this is called one-pointedness of mind without distraction; only then can one correspond with the Buddha.
一心不乱者，修至自性净土之极则也。但必如何而可如此乎？则法门无量，总不外乎正副二途。	One-pointedness of mind without distraction is the ultimate standard of cultivation leading to the Pure Land of one's intrinsic nature. But how can this be achieved? There are immeasurable Dharma gates, yet in sum they do not go beyond two approaches: primary and auxiliary.

正者曰观心，即反问自己，于一切所行处，痛切警觉，是曰修行，言修于行也；副者曰取法，即借法以为缘助，借以净心，至心净则无所用之，然法门因缘，各各不同，必以当机为尚，有持佛号者，有入禅定者，有说理以破幻相者，有起三观者，有以所逆之人事用以反省者，此皆念佛法也。	The primary approach is called observing the mind: turning back to question oneself and maintaining earnest, vigilant awareness in all one's actions. This is called practice—cultivating within conduct. The auxiliary approach is called adopting methods: borrowing dharmas as supporting conditions to purify the mind. When the mind is pure, they have no further use. Yet the causes and conditions of Dharma gates differ; one must value what suits the recipient. Some hold the Buddha's name, some enter dhyāna, some explain principle to dispel illusory appearances, some arouse the three contemplations, and some use adverse people and circumstances for self-examination. All these are methods of Buddha-remembrance.
乃至读经礼佛焚香供养……修一切善法，亦皆念佛也。以念念合乎佛心净意，念念勿失觉照而已。弥陀经之执持名号者，乃念佛法门中之一法，非定法也。若有定法者，非佛法也。	Even reading sūtras, paying homage to the Buddha, burning incense, making offerings, and cultivating every wholesome dharma are all Buddha-remembrance. They consist simply in having every thought accord with the Buddha's mind and pure intention, without ever losing awareness and illumination. The holding of the name in the Amitābha Sūtra is one method among the Dharma gates of Buddha-remembrance; it is not a fixed method. If there were a fixed method, it would not be Buddhadharma.
念佛不难，惟老实难，近世以老实作“本份”解，其义未尽。盖老者不动，实者不假，使此心常常如是之湛寂，一切外境、意念……诸相前来，不被流转而去。	Buddha-remembrance is not difficult; being honest is difficult. In recent times, “honest” has been understood to mean “doing one's proper duty,” but that does not exhaust its meaning. For “old” means unmoving, and “real” means uncontrived: let this mind remain constantly so clear and tranquil that, when all external objects, thoughts, and appearances arise before it, one is not swept away by their flow.
若一日若七日，无一日不如是，打成一片，则平日做到一心不乱，临终自然心不颠倒矣。念佛不难，除习气难。	Whether for one day or seven days, if there is not a single day when one is otherwise, and one becomes continuous and undivided, then one ordinarily achieves one-pointedness of mind without distraction, and at death the mind will naturally not be confused. Buddha-remembrance is not difficult; eliminating habitual tendencies is difficult.

若不除习气，又安能证入觉地，念念在觉乎？！我为此论，明知闻者必以除习气为苦，反视念佛为畏途，或斥为魔说矣。而不知真修行者，必不河汉斯言，定转其昔日之依赖心、与贪省事之习气，一反其所行。	If one does not eliminate habitual tendencies, how can one realize and enter the ground of awakening, with every thought abiding in awakening? In setting forth this discussion, I know well that those who hear it will surely regard eliminating habitual tendencies as arduous, and instead see Buddha-remembrance as a fearful path, perhaps even denouncing it as demonic talk. Yet true practitioners will certainly not dismiss these words as absurd. They will surely transform their former dependent minds and their habitual craving for ease, reversing their former conduct.
于入世法，必趋于忠国家、孝父母、友昆弟、和夫妇、信朋友，克尽人道以为念佛；于出世法，必趋于兴大悲、度众生、明心地、达本性、空外境、扫积习，归证净土以为念佛。盖世有出世入世，心无彼此来去也。	In worldly dharmas, they must strive to be loyal to the nation, filial toward their parents, friendly toward brothers, harmonious with spouses, and trustworthy with friends; they must fulfill the human way completely, taking this as Buddha-remembrance. In supramundane dharmas, they must strive to arouse great compassion, liberate sentient beings, clarify the mind-ground, penetrate original nature, realize external circumstances as empty, and sweep away accumulated habits; they must return to realizing the Pure Land, taking this as Buddha-remembrance. For the world includes both worldly and supramundane affairs, but the mind has neither this nor that, coming nor going.
不念恶，即念佛；不念觉，即念迷。此指心行，非关口颂。今又误以持佛号即名念佛，遂失其宗旨，而流为唱佛。更以贪多为胜，演成气膈胸痛诸病，人每生厌而疑退，久不相应，此即因地不正之误，可叹也。	Not thinking evil is Buddha-remembrance; not thinking awakening is thinking delusion. This refers to the activity of the mind and has nothing to do with oral chanting. Yet people now mistakenly take holding the Buddha's name to be Buddha-remembrance, thereby losing its essential intent and reducing it to singing the Buddha's name. They further take quantity as superiority, bringing on illnesses such as shortness of breath and chest pain. People then become weary, doubtful, and discouraged, and after a long time fail to gain correspondence. This is the error of an incorrect causal ground; it is lamentable indeed.
佛度众生，在使众生自度，自度其众生而已，此众生者，烦恼之通称也。烦恼为果，偏执为因；而偏执之果，不觉又其因也。	The Buddha liberates sentient beings by enabling sentient beings to liberate themselves—liberating only their own sentient beings. These sentient beings are a general term for afflictions. Afflictions are the result, while biased attachment is the

	cause; and the result of biased attachment, without one's realizing it, becomes its cause in turn.
然则宗旨所在，第一在明心，心明则破执，佛不自认四十九年有所说法，　云若谓如来有所说法，即为谤佛。恐人死执于法而不知变化，反受其病也。故知佛说一切法，皆为一时因应之权宜，非永不变通之定法，是故有法终非究竟，无为岂即涅　！了此义者，方得与净土相应耳。	Thus, the essential intent lies first in clarifying the mind. When the mind is clear, attachment is broken. The Buddha himself did not acknowledge having taught any Dharma during forty-nine years, and further said that whoever claims the Tathāgata taught any Dharma thereby slanders the Buddha. He feared that people would cling rigidly to dharmas without knowing how to adapt, and would instead suffer their harm. Thus we know that all dharmas taught by the Buddha were provisional expedients responsive to circumstances at a particular time, not fixed methods that could never be adapted. Therefore, a dharma is ultimately not final; nor is non-contrivance itself nirvāṇa. Only those who understand this meaning can correspond with the Pure Land.
弥陀经意之深远，实不可思议。一说人胜，在此会中，皆是大阿罗汉，及一切菩萨。	The meaning of the Amitābha Sūtra is profound and far-reaching, truly inconceivable. First, it speaks of the excellence of the people: in this assembly are all great arhats and all bodhisattvas.
在极乐国，则皆阿褥跋致，与一生补处之诸上善人；二说地胜，则七宝庄严，异于世宝；三说境胜，则微风吹动，尽是法音宣流；四说体胜，则光明无量，照十方国，无所障碍，寿命无量，异于世寿，并恶道之名，亦不可得；五说用胜，则以妙华供养十方诸佛，只饭食经行，总之无有众苦，但受诸乐，故名极乐。	In the Land of Ultimate Bliss, all are non-retrogressing, together with all the superior good people who are one lifetime away from Buddhahood. Second, it speaks of the excellence of the land: it is adorned with the seven treasures, unlike worldly treasures. Third, it speaks of the excellence of the environment: when the gentle breeze stirs, all is the flowing proclamation of Dharma sounds. Fourth, it speaks of the excellence of its essence: its light is immeasurable, illuminating the lands of the ten directions without obstruction; its life span is immeasurable, unlike worldly life spans; even the names of the evil realms cannot be found there. Fifth, it speaks of the excellence of its function: with wondrous flowers one makes offerings to all Buddhas of the ten directions; one need only take meals and walk in meditation. In sum, there are no sufferings, only every joy; hence it is called Ultimate Bliss.
极乐无相，此正显金刚般若之体，而无我人之四相四见，无住生心，通达无我法等，正显阿弥陀妙用，皆归	Ultimate Bliss is without characteristics. This precisely reveals the essence of vajra prajñā:

证至净土为止。弥陀经根本重在自修，以应当发愿为最初下手处，以执持名号为往生之缘助，以一心不乱为最后之心印。	without the four characteristics and four views of self and person, giving rise to mind without abiding, and thoroughly understanding the non-self of persons and dharmas. It precisely reveals the wondrous functioning of Amitābha, all culminating in realization of the Pure Land. The fundamental emphasis of the Amitābha Sūtra is self-cultivation: “one should make vows” is the first point of entry; holding the name is a supporting condition for rebirth; and one-pointedness of mind without distraction is the final mind-seal.
佛无来去，心若不与相印，佛虽在目前，不相接也。印者何？我此湛寂之清净土耳。执持者，以弥陀圣号，念念持而勿失，如子忆母也。初学人，不得不以“应当”二字勉之，曰应当发愿云云。但子之于母，无应当不应当之别，应曰当然。言当然如是，不必对弥陀如是，即对十方一切诸佛，亦皆当然如是，此所谓一念生净信者矣。	The Buddha neither comes nor goes. If the mind does not accord with the seal, then even if the Buddha stands before one’s eyes, there is no meeting. What is this seal? It is simply this clear, tranquil Pure Land of mine. “Holding” means holding Amitābha’s sacred name thought after thought without losing it, as a child remembers its mother. Beginners must be encouraged by the two words “should make,” as in “one should make vows.” But for a child and its mother, there is no distinction between should and should not; one should say that it is only natural. To say that it is naturally so means that this need not apply only toward Amitābha; toward all Buddhas of the ten directions, it is equally and naturally so. This is what is meant by giving rise to a single pure thought of faith.
弥陀经之味，如尝甘泉，能于白水知味，辨其为泉为水，此真知味者也。若但知西方世界之七宝庄严，而不识功德庄严，或但明功德而未了成就之义，则有十万亿佛土之遥。六祖所云，为对治偏执人说，西方人有罪，非经意也。	The flavor of the Amitābha Sūtra is like tasting a sweet spring. To discern the flavor even in plain water, and distinguish spring water from ordinary water—this is to truly know flavor. If one knows only of the adornments of the seven treasures in the Western Land, yet does not recognize the adornment of merit and virtue; or understands merit and virtue but has not comprehended the meaning of attainment, then it is as distant as ten trillion Buddha lands. What the Sixth Patriarch said was intended to correct one-sided attachment; that people in the West have sins is not the meaning of the sūtra.
但若决定西方人无罪，亦殊不必，以有带业往生者在耳。盖业即是罪，以未究竟故。惟西方无恶道之名，何况其实。然初往生者，业力未净，惟具有罪恶种子，只	Yet there is likewise no need to insist that those in the West are entirely without sin, for there are those who attain rebirth while carrying karma.

无因缘以成其罪恶，非绝对无罪也。是以往生西方后，仍得加行修持耳。	Karma is itself sin, because they have not yet reached ultimate completion. The Western Land has not even the name of the evil realms, much less their actuality. Nevertheless, for those newly reborn there, karmic force has not yet been purified. They still possess seeds of sin and evil, but lack the causes and conditions for these to become actual sins and evils; this is not an absolute absence of sin. Therefore, after rebirth in the Western Land, they must still undertake additional practice and cultivation.
带业往生者，非言有罪恶者可以往生也。言习气尚在，作恶之种子未净，而往生之因缘已熟，往生已，常与诸上善人相处，自然花开见佛，此佛即指自性净土。华者，自己之智慧心华，极言其彻悟本性也，倘此佛仍指弥陀，则往生时接引之佛已先见之矣，更何待华开时耶！	Rebirth while carrying karma does not mean that those who possess sins and evils may be reborn there. It means that habitual tendencies remain, the seeds for wrongdoing have not yet been purified, yet the causes and conditions for rebirth have ripened. Once reborn, one is constantly in the company of all the supremely good people, and naturally, when the flower opens, one sees the Buddha. This Buddha refers to the Pure Land of one's own nature. The flower is the flower of one's own wisdom-mind, expressing in the strongest terms a thorough awakening to one's intrinsic nature. If this Buddha still referred to Amitābha, then the Buddha who came to guide one at the time of rebirth would already have been seen; why wait until the flower opens?
弥陀经若已生若今生若当生等句，此言心向往之，不必定在死后往生也。乃生前思慕之诚，即是往生！以心不来去，非不来去，随愿而往，无生前与死后之别也。	Phrases in the Amitābha Sūtra such as "those already reborn, now being reborn, or to be reborn" mean that the mind yearns for it; rebirth need not necessarily occur after death. The sincerity of one's aspiration during life is itself rebirth. Since mind neither comes nor goes—and is not not coming and going—it goes according to one's vows; there is no distinction between before death and after death.
五浊恶世，根本由见浊而起，惟见则不必定浊，曰佛知见。浊则决不离见，故曰见浊。见浊不净，不名净土。	The Sahā world of the five turbidities arises fundamentally from the turbidity of views. Yet having views does not necessarily mean turbidity; this is called the Buddha's knowledge and vision. Turbidity, however, never departs from views; hence it is called the turbidity of views. Where the turbidity of views is impure, it cannot be called a Pure Land.

密宗念佛法，略有四义。	The Esoteric Buddhist method of Buddha-recitation has, in brief, four meanings.
一者浅略，言弥陀者，法藏比丘于世自在王佛前，发四十八愿，成就今之极乐世界是也；二者深秘，言弥陀者，义即无量寿、无量光是也；三者秘中秘，言弥陀者，即是毗卢，故一门普门不异也；四者秘中深秘，言弥陀者，即一	First, at the introductory level, Amitābha refers to the bhikṣu Dharmākara, who made forty-eight vows before the Buddha Lokeśvararāja and thereby brought about the present Land of Ultimate Bliss. Second, in its profound and secret sense, Amitābha means immeasurable life and immeasurable light. Third, in the secret within the secret, Amitābha is Vairocana; thus, the single gate and the universal gate are no different. Fourth, in the profound secret within the secret, Amitābha refers to inherent virtues.
切众生同具之本德，众生以未证得毗卢体性故，不能起阿弥陀妙观，盖“阿”为法身，表本不生灭；“弥”为报身，表我大自在；“陀”为化身，表如如不动。彼佛之所以号阿弥陀者，以有此至德而尊之也，一切众生，皆同具此净土，何可自暴弃而甘居于劣小耶。	These inherent virtues are possessed equally by all sentient beings. Because sentient beings have not realized the essential nature of Vairocana, they cannot give rise to the wondrous contemplation of Amitābha. For “A” is the dharmakāya, signifying original non-arising and non-ceasing; “mi” is the sambhogakāya, signifying my great sovereignty; and “tuo” is the nirmāṇakāya, signifying suchness, unmoving. That Buddha is called Amitābha because he possesses these supreme virtues and is honored for them. All sentient beings equally possess this Pure Land; how could they abandon and belittle themselves, content to remain in the inferior and lesser?
从上所说净土之义竟，使行者先自明了。然则修证之法又当如何耶？净土一门，近世学者最多，以利便而稳妥故，遂合娑婆众生贪便利省事之心，不觉从学者多矣。	The meaning of the Pure Land has been fully explained above, so that practitioners may first understand it clearly for themselves. But how, then, should one cultivate and realize it? In recent times, the Pure Land gate has had the greatest number of students. Because it is convenient and reliable, it accords with the desire of sentient beings in the Sahā world for convenience and ease; consequently, many have taken it up without realizing it.
余常细察其故，一因信念未全，自视太劣；二因其省事，心不痛切；三因修法太乱，见效甚迟；四因见效迟则或乏味，偏于人情用事，不是痛切真修；五因未明净土之正业与副业，颠倒用事，致妄心不能降伏，因此念佛与做人，	I have often examined the reasons carefully. First, their faith and resolve are incomplete, and they regard themselves as too inferior. Second, because it is easy and requires little effort, their hearts lack earnest urgency. Third, their methods of practice are too disorderly, and results are very slow to

	appear. Fourth, when results are slow, the practice may seem tasteless; they act according to human sentiments and do not cultivate with true earnestness. Fifth, they do not understand the primary and auxiliary practices of the Pure Land, and act in an inverted manner, so that the deluded mind cannot be subdued. Thus Buddha-recitation and conduct in daily life are
截为两事，不能起用；六因修净土者，类多中途入门，因地尚未澈了，人云亦云，先入为之主矣，如立门户谤他宗，实非其本意也。	cut into two separate matters and cannot function together. Sixth, most practitioners of the Pure Land enter its gate midway. They have not yet thoroughly understood the causal ground, follow what others say, and allow preconceived ideas to dominate them. Thus they establish sectarian boundaries and slander other traditions, though this is not the original intent of the teaching.
昔有疑谤密宗者，形于辞色，忽有扣以往生咒与大悲咒之因缘，其人愧悟，不敢再谤，即此之类。故修证净土，当以正因为第一。更有三种行持，一者因地法因，由理解入手，如前论各条，使其通体明解，方不至中途疑退。	In the past, there were those who doubted and slandered Esoteric Buddhism, showing it in both their words and expressions. Then someone questioned them about the causes and conditions of the rebirth mantra and the Great Compassion Mantra. Ashamed, they awakened and no longer dared to slander it. This is an example of the same kind. Therefore, in cultivating and realizing the Pure Land, one should take the primary cause as foremost. There are also three kinds of practice. First are the Dharma causes at the causal ground: one begins through understanding, as in the various points discussed above, so that one comprehends the teaching as a whole and will not become doubtful and retreat midway.
二者加行缘助，以事修为本，如注重持名方法，兼习禅定，下座后于人事上练习妙用。又取其他法门以为帮助，则修证可以见速，平日不致放逸，无一曝十寒之叹，临终庶有把鼻，有即生成就之功。	Second are additional practices that provide supportive conditions, taking practical cultivation as their basis. For example, one should emphasize the method of reciting the name, while also practicing Chan meditation and, after leaving the meditation cushion, training in wondrous functioning amid human affairs. One may also adopt other Dharma gates as aids. Then realization through practice may come more quickly; in ordinary life one will not become lax or lament practicing for a single day and then abandoning it for ten. At the time of death, one may perhaps have a sure grasp, and attain accomplishment in this very life.

三者果地圆成，以印证心田为主。证有互证与自证——互证者，互相考证其得失也；自证者，冷暖自知；外证于事，内契于理，中以印诸心也。	Third is complete fulfillment at the fruition ground, taking the verification of the mind-ground as primary. There are mutual verification and self-verification: mutual verification means examining one another's gains and losses; self-verification means knowing for oneself, as one knows whether water is cold or warm. Outwardly, it is verified in phenomena; inwardly, it accords with principle; and between these, it is confirmed in one another's minds.
惟此三种行持，必由面授，以若干日为一期，合少数徒众，择地安居而修之，必有个实证处。而从前之念佛法，切宜稍事变更之如下：一、不可高声念，如人多可分班轮念，一班念即一班听可也。	These three kinds of practice must be transmitted face-to-face. A period should be set for a certain number of days; a small group of disciples should gather, choose a place to reside peacefully, and practice there. There will certainly be some point of actual realization. The former method of Buddha-recitation should appropriately be modified somewhat as follows: 1. Do not recite loudly. If there are many people, they may be divided into groups that recite in rotation; while one group recites, another group may listen.
二、不必全持念珠，可结弥陀心印，则易入定。三、毋庸绕佛而念，因绕佛一法，在禅宗久坐后用以解昏沉者，此则增加散乱，甚无谓也。故合众而念，不如约少数人同念，人愈多，得益愈少耳。	2. It is unnecessary to use recitation beads throughout; one may form the Amitābha mudrā, which makes it easier to enter samādhi. 3. There is no need to circumambulate the Buddha while reciting. The practice of circumambulating the Buddha is used in the Chan school after prolonged sitting to dispel drowsiness; here, it only increases distraction and is quite needless. Therefore, rather than reciting with a large assembly, it is better for a small number of people to recite together. The more people there are, the less benefit is gained.

二、恭敬分

II. Section on Reverence

— 常念恭敬西方极乐世界阿弥陀佛，观音大势至二圣，及海会圣贤诸众。	— Constantly recollect and revere Amitābha Buddha of the Western Land of Ultimate Bliss, Avalokiteśvara Bodhisattva and Mahāsthāmaprāpta Bodhisattva, the two holy ones, and all the holy and worthy beings of the ocean-like assembly.

— 常念恭敬十方极乐世界阿弥陀佛，及观音势至二圣。	— Constantly recollect and revere Amitābha Buddha of the lands of ultimate bliss in the ten directions, together with Avalokiteśvara Bodhisattva and Mahāsthāmaprāpta Bodhisattva, the two holy ones.
— 常念恭敬十方一切佛菩萨，及一切佛土之庄严。	— Constantly recollect and revere all Buddhas and bodhisattvas in the ten directions, as well as the adornments of all Buddha lands.
— 常念恭敬自性极乐世界之阿弥陀佛及二圣。	— Constantly recollect and revere Amitābha Buddha and the two holy ones in the Land of Ultimate Bliss of one's own nature.
— 常念恭敬十方世界诸修行者，次第成就 阿弥陀 本德无量庄严。	— Constantly recollect and revere all practitioners in the worlds of the ten directions, that they may in due order attain Amitābha's immeasurable adornments of inherent virtue.
— 常念恭敬十方世界无量众生，皆得成就未来 阿弥陀无量庄严。	— Constantly recollect and revere the immeasurable sentient beings in the worlds of the ten directions, that all may attain the immeasurable adornments of the future Amitābha.
— 常念恭敬无知造业诸众，及我冤家等类，皆得成就自性阿弥陀平等庄严。我今恭敬回向，平等慈视，即以大悲功德水而饶益之。	— Constantly recollect and revere all beings who create karma in ignorance, as well as my enemies and others of their kind, that all may attain the adornment of Amitābha equally present in their own nature. I now respectfully dedicate these merits to them, regarding them all with equal compassion and benefiting them with the water of the merit and virtue of great compassion.

三、妙观分

III. Section on Wondrous Contemplation

— 观阿弥陀三字，乃一切众生净土之本德，非彼佛一佛之私，观人人皆有此份。	— Contemplate Amitābha's name, written in Chinese with the three characters . It points to the inherent virtue of the Pure Land shared by all sentient beings. Contemplate how each person shares in this virtue.
— 观西方净土，乃修净业人无上捷径，有三根普被之妙，即下根人先种善因；中根人由此入门，死后定可往生，此生可望成就；上根人即由是证入无 生妙谛；最上根人一闻于耳，信心不逆，当得阿耨菩提是也。	— Contemplate the Western Pure Land: for those cultivating pure karma, it is the supreme shortcut. It wonderfully embraces practitioners of all three capacities. Those of lesser capacity first plant

	wholesome causes; those of middling capacity enter through this gate and will certainly attain rebirth after death, while in this life they may hope for accomplishment; those of superior capacity directly realize the wondrous truth of the unborn through it; and those of the highest capacity, upon hearing it once, have faith without retrogression and will attain unsurpassed enlightenment.
— 观妙用只在自心，凡修净土人，每偏执于事而成死执；禅观者，每偏执于空理而疏于事修；密乘者，每偏于仪轨而依于法事。皆不肯圆会而证入，从来死功夫要活做，活意境要呆参。正修时，要脚踏实地；不修时，要一齐放下，非有定法，故曰妙用在心。	— Contemplate that wondrous functioning lies only in one's own mind. Those who cultivate the Pure Land often cling one-sidedly to phenomena, thereby forming rigid attachments; Chan meditators often cling one-sidedly to the principle of emptiness and neglect practical cultivation; practitioners of the Esoteric Vehicle often favor ritual forms and rely on ritual services. None is willing to comprehend them completely and realize entry. Rigid practice must be undertaken flexibly, while a living experiential state must be investigated steadfastly. During formal cultivation, one must keep one's feet firmly on the ground; when not cultivating, one must let everything go at once. There is no fixed method; therefore, wondrous functioning lies in the mind.
— 观净土者，我之本土也。我土若净，方可与彼土合道。	— Contemplate the Pure Land as my own original land. Only when my land is pure can it accord with that land in the Way.

四、净行分

IV. Section on Pure Practice

— 净行以觉为根本，觉则慎因，慎因则秽行自止。	— Pure conduct takes awakening as its foundation. Awakening makes one attentive to the causes one sets in motion. With that care, impure conduct naturally ceases.
— 净行以觉为根本，心觉则勿自欺，亦不伪作，不伪作者，是真净行。	— Pure conduct takes awakening as its foundation. When the mind is awakened, do not deceive yourself or put on false appearances. Not putting on false appearances is true pure conduct.
— 净行以心平等为根本，平等则慈心勿杀，亦无轻慢后学之病。	— Pure conduct takes equanimity of mind as its foundation. With equanimity, maintain a

	compassionate mind and do not kill; nor will one suffer from the fault of slighting or disparaging later students.
— 净行以勿嗔为根本，见人有过，当平等慈视，若有疾恶之行，即非方便，不名净行。	— Pure conduct takes freedom from anger as its foundation. When you see another's faults, regard them with equanimity and compassion. If you act out of hatred of evil, this is not skillful means and cannot be called pure conduct.
— 净行以谦下为根本，常思己过，谦恭如桥梁，是名净行。	— Pure conduct takes humility as its foundation. Always reflect on your own faults. Humility and respect are like a bridge; this is called pure conduct.
— 净行以圆观为根本，常思佛无大小彼此，亦无胜劣高下之见，观一切众生皆具佛性，今我起贪嗔痴者，是杀自佛；行杀盗淫者，是杀他佛；如是圆观，是名净行。	— Pure conduct takes all-encompassing contemplation as its foundation. Always contemplate that Buddhas have neither greater nor lesser, neither this nor that; there is likewise no view of superiority or inferiority, high or low. Contemplate that all sentient beings possess Buddha-nature: when I give rise to greed, anger, and ignorance, I kill my own Buddha; when I engage in killing, stealing, and sexual misconduct, I kill another's Buddha. Such all-encompassing contemplation is called pure conduct.
— 净行以无分别为根本，西方娑婆，庄严皆由自心，秽见由我而起，无分别，是名净行。	— Pure conduct takes non-discrimination as its foundation. The Western Pure Land and the Sahā world, as well as their adornments, are all produced by one's own mind. Defiled perceptions arise from oneself. Non-discrimination is called pure conduct.
— 净行以无念为根本，无念者，言无执着系缚也，心常空净，见境毋惑，境过勿留，得大自在，是名净行。	— Pure conduct takes no-thought as its foundation. No-thought means being free from clinging and bondage. Let the mind always be empty and pure; when encountering circumstances, do not be deluded; when circumstances pass, do not retain them. Thus one attains great freedom. This is called pure conduct.
— 净行以实行为根本，若但口言此菩萨事，非我可行，不立向上志愿而力行之，不名净行。	— Pure conduct takes actual practice as its foundation. If one merely says, "These bodhisattva practices are not something I can undertake," and does not establish aspirations to advance and diligently put them into practice, this cannot be called pure conduct.

— 净行以净法为根本，诸法空相，论体原无生灭，论用不废一切，当用时，仍取于法，常念诸法本幻，借以妙用，不舍不取，是名净行。	— Pure conduct takes pure dharmas as its foundation. All dharmas have the characteristic of emptiness. In terms of their essence, they are originally neither arising nor ceasing; in terms of their function, nothing is set aside. When making use of them, one still takes up dharmas, while always remembering that all dharmas are originally illusory and employing them for wondrous functioning. Neither abandoning nor grasping—this is called pure conduct.
— 净行以活用为根本，念佛者，用以摄心，摄至心不可得时，摄无可摄，是名净行。	— Pure conduct takes living application as its foundation. For those who practice Buddha-remembrance, it is used to gather in the mind. When the mind has been gathered in to the point that it cannot be found, there is nothing left to gather in. This is called pure conduct.
— 净行以无净为根本，无净者，不执取于净也，以立净即立秽，二见对峙，不得名净。如手本来不污染，染属暂有，而心亦如是，本属不有，因境而立幻，至一无可得时，行无所行时，则入净土矣。	— Pure conduct takes no purity as its foundation. No purity means not clinging to purity, for to establish purity is to establish defilement. When these two views stand opposed, it cannot be called purity. Just as the hand was originally not defiled, and defilement is only temporary, so too the mind is originally nonexistent; illusory appearances are established because of circumstances. When nothing at all can be obtained and there is no practice to be practiced, one enters the Pure Land.

五、持念分

V. Section on Recitation Practice

净业以念念为本，而念佛法门应分如下：	Pure karma takes each thought-moment as its basis, and the Dharma gate of Buddha-recitation should be divided as follows:
甲 持名，执持阿弥陀佛圣号而皈依之，曰南无阿弥陀佛，以南无为能皈依之我，以阿弥陀为所皈依之佛，即我与佛，合而为一，是为持名。以心持于佛号，即不持于人事，一切颠倒烦恼自除，即度一切苦厄。	A. Holding the Name: Hold fast to and take refuge in the sacred name of Amitābha Buddha, saying, “Namo Amitābha Buddha.” Namo is the self who takes refuge, and Amitābha is the Buddha in whom refuge is taken. Thus, self and Buddha unite as one; this is called holding the Name. When the mind holds to the Buddha’s name, it does not hold to worldly affairs; all inverted afflictions are naturally

	removed, and all suffering and adversity are thereby crossed over.
乙 观想，观阿弥陀佛及诸菩萨之慈悲自在，观西方世界各种庄严，心观于彼，即不观于人事，一切颠倒烦恼，自然化除矣。	B. Visualization: Contemplate the compassion and freedom of Amitābha Buddha and the bodhisattvas, and contemplate the various adornments of the Western Pure Land. When the mind contemplates that realm, it does not contemplate worldly affairs, and all inverted afflictions naturally dissolve.
丙 慕乐，以思慕彼土之种种极乐而企慕之，心慕于彼，即不慕世间一切不究竟之乐矣。前曰持名，此曰心念，总持此法，不持他法，方名念佛。	C. Longing for Joy: Long for and aspire to the various ultimate joys of that land. When the mind longs for that realm, it no longer longs for all the incomplete joys of the world. The preceding method was called holding the Name; this one is called mindfulness in the mind. To uphold this Dharma in its entirety and not uphold other dharmas—only then is it called Buddha-recitation.
丁 怖苦，苦乐本属相因，以慕彼乐，遂怖此苦，怖则急求脱离，往生之念始切。若念佛而求世间福报，是于厕所焚香，香虽普熏，不离于臭，安名曰净。然求财得财、求子得子，是引初机人入佛道，非究竟出世法也。倘真念佛，则念念在觉，断无此劣见也。	D. Fearing Suffering: Suffering and joy are inherently interdependent. Longing for that joy, one consequently fears this suffering; fearing it, one urgently seeks liberation from it, and the aspiration for rebirth then becomes earnest. If one recites the Buddha's name while seeking worldly blessings, it is like burning incense in a toilet: although the fragrance pervades everywhere, it does not leave the stench behind. How can this be called purity? Yet seeking wealth and obtaining wealth, or seeking children and obtaining children, serves to lead beginners into the Buddha Way; it is not the ultimate supramundane Dharma. If one truly recites the Buddha's name, every thought-moment abides in awakening; such inferior views will certainly not arise.
戊 修持，其法约有十则	E. Cultivation: This method has approximately ten guidelines:
一者 专心此六字真言。	1. Concentrate single-mindedly on this six-character true mantra.
二者 不出声，口微动，取金刚持。	2. Do not recite aloud. Move the lips slightly and use vajra recitation.
三者 手结弥陀定印。	3. Form the Amitābha meditation mudrā with the hands.

四者 自视清净与佛不二。	4. Regard oneself as pure and nondual with the Buddha.
五者 不用念珠，而以时计，以一小时为一座。	5. Do not use prayer beads; instead, measure by time, taking one hour as one session.
六者 不理一切外务，设有念起，亦不摒除，只顾自念，如随放随收，经过数千百次，自然入范而定。	6. Pay no attention to any external affairs. Should thoughts arise, do not try to drive them away; simply attend to your own recitation. As thoughts are released and gathered back again, after several hundred or thousand repetitions, one will naturally enter the proper pattern and settle into samādhi.
七者 取急进法，以四十八日为一期，每日至多以十座为度。由七座渐加至十座，有时或减为八九座，平均每日二万句，如是四百数十座，可得一百万句，一心于彼，自然证入三昧。	7. Use the intensive method, taking forty-eight days as one period and practicing no more than ten sessions each day. Gradually increase from seven sessions to ten; at times, one may reduce them to eight or nine sessions. Averaging twenty thousand recitations a day, one will complete more than four hundred sessions and attain one million recitations. With the mind wholly focused on this, one will naturally enter and realize samādhi.
八者 取缓进法，每日修一座，亦可息心养性，有人事者，不必过贪。	8. Use the gradual method, practicing one session each day. This can also calm the mind and nurture one’s nature. Those with worldly responsibilities need not be overly ambitious.
九者 发愿求觉，不求余事，以觉则自然不慕世乐而求脱离，则往生之念自切，纵与西土无缘，亦必往生他世界佛土也，否则终在五浊恶世沉沦而已。	9. Make vows and seek awakening; do not seek other things. With awakening, one will naturally cease to long for worldly pleasures and seek liberation instead, so that the aspiration for rebirth will naturally become earnest. Even if one has no affinity with the Western Pure Land, one will surely be reborn in the Buddha-land of another world. Otherwise, one will remain forever sunk in the Sahā world of the five turbidities.
十者 修持时细则，此分为初学佛人入门办法，先摄野心，勒此不羁之马，如小儿手执利刃，用糖果以易之，尚不名究竟也。又如小儿手被糖果所粘，更当拭而净之，至净空为止，故述如下：	10. Detailed rules for cultivation: This is a method of entry for beginning Buddhist practitioners. First gather in the wild mind and rein in this unbridled horse. It is like a child holding a sharp blade: one exchanges it for candy, but this still cannot be called ultimate. Again, if the child’s hand has become sticky with candy, it must be wiped clean until it is pure and empty. Therefore, the instructions are set forth below:

1、择一静室，约徒众五六人，克期为四十八日，室内温度不可太高，一切设备，可参用《乙亥讲演录》内心中心修法。	1. Choose a quiet room and gather about five or six fellow practitioners. Set a period of forty-eight days. The room temperature should not be too high. For all arrangements, consult the Heart-of-Heart Dharma practice instructions in Records of the Yihai Lectures (1935).
2、每日只修一座，每座一小时。如打七期内，则每日先修六七座，遂加至十座为止，即十小时。逢天暖时，每早二点半即起身，三点上座，或连二座，每二座即休息一刻或三十分钟，时间可自定之。	2. Practice only one session each day, each session lasting one hour. During a seven-day retreat, begin with six or seven sessions daily and gradually increase to ten sessions, making ten hours in all. When the weather is warm, rise at 2:30 each morning and sit at 3:00. One may sit for two consecutive sessions, then rest for fifteen or thirty minutes after every two sessions; the schedule may be determined as one sees fit.
3、结弥陀手印，即两手心朝天，右四指平压左手四指上，两大拇指指尖相对，此又名十方诸佛定印，于上座时，切勿散放手印，此是第一要诀。（身密）	3. Form the Amitābha mudrā: place both palms facing upward, with the four fingers of the right hand resting flat upon the four fingers of the left hand, and the tips of the two thumbs touching. This is also called the meditation mudrā of the Buddhas of the ten directions. While sitting, never release the mudrā. This is the first essential instruction. (Body mystery)
4、坐时单双趺皆可，如年老腿硬不能趺，则方便交叉两腿而坐，但座后必高于前面，两腿在下，眼宜闭，有时开视钟点，亦无碍。	4. When sitting, either the full or half lotus posture may be used. If one is elderly and one’s legs are too stiff to sit in lotus posture, one may conveniently sit with the legs crossed. However, the back of the seat must be higher than the front, with the legs lower down. The eyes should preferably be closed; opening them occasionally to look at the time does no harm.
5、此一小时内，切勿散放手印，口勿停念，但勿出声，而唇必微动，此名金刚持，最易得定。并无气膈胸痛弊病，且上座时，切勿停咒，此是第二要诀。（口密）	5. During this one hour, never release the mudrā. Do not stop reciting, but do not make any sound; the lips must move slightly. This is called vajra recitation, and it is the easiest way to attain samādhi. It does not cause such problems as obstructed breath or chest pain. Moreover, while sitting, never stop the mantra. This is the second essential instruction. (Speech mystery)
6、一心贯注于修，意欲空虚，自己当作佛，此是第三要诀。若万念纷起时，觉即回头，顾到念佛，随放随	6. Focus single-mindedly on the practice, with the intention of becoming empty and open, and regard yourself as a Buddha. When a myriad thoughts

收，随转随空，刹那间前后际断，便是净空之境，此即是佛境。（意密）	arise in confusion, as soon as you become aware of them, turn back and attend to Buddha-recitation. Release and gather them back; let them turn and become empty. When, in an instant, the divisions of past and future are cut off, this is the state of pure emptiness; this is the Buddha's realm. (Mind mystery)
7、三密加持，久久由乱而定，由照而空。上座时，死心塌地，一切不理，身起种种变化，亦勿欢喜，亦勿疑怖生嗔，亦不必作观想，因有手印也。	7. Through the empowerment of the three mysteries, over time one passes from distraction into samādhi, and from awareness into emptiness. While sitting, be utterly resolute and disregard everything. Even if various bodily changes arise, do not rejoice; do not become doubtful, fearful, or angry. Nor is it necessary to practice visualization, for the mudrā is already present.
观想为初步摄心者而设，取以万法归一，若用功过切，观想成就时，不知变通，翻成死执，亦可偏执成颠。至身手麻木如无物，心意空寂如无知，乃口中密持勿停，手印结而不散，有时误念他咒者，大似睡着，实则非是，此系定相现前，不必惊怖生疑，又心如散乱时，亦勿恐怖，只是勿理，不久自然自在也。	Visualization is established as a preliminary means for gathering in the mind, using it to bring the myriad dharmas back to one. But if one exerts oneself too intensely and, when visualization is accomplished, does not know how to adapt, it may instead become rigid attachment and even lead to madness through fixation. When the body and hands become numb, as though absent, and the mind is empty and still, as though without knowing, continue the secret recitation in the mouth without stopping, and keep the mudrā formed without releasing it. At times one may mistakenly recite another mantra and seem to have fallen asleep, but this is not actually so. These are signs of samādhi appearing; there is no need for alarm or doubt. And when the mind is scattered and confused, do not be afraid; simply do not attend to it, and before long it will naturally become free and at ease.

六、起用分

VI. Section on Functioning

子 明旨，明起用之旨。所言起用者，起念佛之妙，自得受用也，故知念佛不必定在佛堂矣。	Zi. Clarifying the purport: this clarifies the purport of bringing forth function. By "bringing forth function" is meant bringing forth the wonder of Buddha-remembrance, thereby receiving its benefit

	for oneself. Thus, Buddha-remembrance need not necessarily take place in a Buddha hall.
丑 明用，言用于何处也。人何故而念佛，则为断烦恼也，烦恼本不有，因不觉而枉自起惑，惑破则烦恼自断，故于寻常人事中，不可须臾离觉，即不须臾离佛也。此念佛者，乃念念时时清净，一切处皆是，无彼此观，一切自在者，即是佛。	Chou. Clarifying function: this explains where it is to be applied. Why do people practice Buddha-remembrance? To cut off afflictions. Afflictions do not inherently exist; because of unawareness, people vainly give rise to delusion. When delusion is shattered, afflictions naturally cease. Therefore, amid the ordinary affairs of life, one must not be apart from awareness even for a moment; this is precisely not being apart from the Buddha even for a moment. Such Buddha-remembrance means being pure in every thought and at every moment. It is present everywhere, without viewing things as this or that. One who is free and at ease in all circumstances is Buddha.
寅 不二，言不二者，明我与佛不二也。佛未修前，与我不二，佛亦因修而成，今成为佛，是名果佛。我今修持于因，自得未来成佛之果，故名因心，论体则不二也，众生亦然。又言不二者，明菩提与烦恼不二也。	Yin. Nonduality: “nonduality” clarifies that I and the Buddha are nondual. Before the Buddha cultivated, he was no different from me; the Buddha, too, became a Buddha through cultivation. Now that he has become a Buddha, he is called a fruition Buddha. I now cultivate at the causal stage and will naturally attain the fruition of Buddhahood in the future; therefore, this is called the causal mind. In essence, they are nondual. Sentient beings are likewise. Nonduality also clarifies that bodhi and afflictions are nondual.
世人不明成佛之体性，习于分别计议，遂分为二事，不知迷觉同是此物，即在迷时，佛性亦勿失也。又言不二者，观一切语言音声，无非实相，一切处若为有佛，一切处皆念 佛也，得时时念佛，打成一片，不持而自念，斯得起用之妙矣。	Worldly people do not understand the essential nature of becoming a Buddha. Accustomed to discrimination and calculation, they divide it into two separate matters. They do not know that delusion and awakening are the same thing: even when one is deluded, Buddha-nature has not been lost. Nonduality also means contemplating all words and sounds as none other than the true reality. If one sees Buddha everywhere, then everywhere is Buddha-remembrance. When one attains Buddha-remembrance at every moment and it becomes continuous and undivided, one remembers without deliberately maintaining remembrance. This is to attain the wonder of bringing forth function.

卯 互敬，我敬佛，佛亦敬我，佛不分别视也。我敬人如佛，人亦敬我如佛，我与人，本来佛性不异，相互尊重，自视若弟子，此真念佛。且不独对佛对人，即对一切众生，乃至对一切物时，莫不如是尊敬。	Mao. Mutual respect: I respect the Buddha, and the Buddha also respects me; the Buddha does not regard beings discriminately. When I respect people as Buddhas, they also respect me as a Buddha. People and I are originally no different in Buddha-nature. To respect one another and regard oneself as a disciple—this is true Buddha-remembrance. Moreover, this applies not only when facing Buddhas or people; even when facing all sentient beings, and indeed all things, one should show the same respect.
而所言尊敬者，非定欲礼拜皈依也，尊敬其同是佛性，体自空寂。佛如是，我如是，一切众生皆如是，即无往而非念佛矣。（由此入手，更复有杀盗淫之念否。）	The respect spoken of here does not necessarily mean wishing to bow in worship or take refuge. It means respecting the fact that all share the same Buddha-nature, whose essence is itself empty and quiescent. The Buddha is thus, I am thus, and all sentient beings are thus. Then there is nowhere that is not Buddha-remembrance. (If one begins from this point, could thoughts of killing, stealing, or sexual misconduct still arise?)
辰 同化，将一切人事，与佛同化，则于自己之习气，常得觉悟而痛改之矣。久久习惯，即念念不失觉照，此真无上念佛法门也。	Chen. Assimilation: assimilate all people and affairs with the Buddha, and one will constantly awaken to one’s own habitual tendencies and earnestly correct them. Over time, this becomes habitual, and one does not lose awareness in any thought. This is truly the supreme dharma gate of Buddha-remembrance.
巳 大身，证大身者，一切佛土尽入我性海中，无不包罗是也。西方极 乐世界者，正我性海中之一佛土耳，如是则不能再分彼此来去矣。故 往生云者，非身有来去也，乃证入清净，与阿弥陀同具此本德耳。	Si. Great body: to realize the great body means that all Buddha lands are included within the ocean of one’s own nature, with nothing excluded. The Western Land of Ultimate Bliss is simply one Buddha land within the ocean of my own nature. Thus, there can no longer be distinctions of this and that, coming and going. Therefore, what is called rebirth is not that the body comes or goes; it means realizing purity and discovering the inherent virtue one shares with Amitābha Buddha.
午 往生，往生者，心之向往也。先以西方为目的地，次化西方为十方，再化西方于自性，再以理合事，以西方又实有佛土，并不因理而废事，汇入无实无虚之圆义，故不往而往，生即不生，以本自无生，亦不妨立往来以坚行愿耳。	Wu. Rebirth: rebirth is the aspiration of the mind. First, take the West as one’s destination; next, transform the West into the ten directions; then transform the West into one’s own nature. Further, unite principle with phenomena: the West truly has a Buddha land, and phenomena are not discarded

	because of principle. This is integrated into the perfect meaning of neither real nor unreal. Thus, one goes without going; one is reborn without being born. Since there is originally no birth, it nevertheless does no harm to posit coming and going in order to strengthen one's practice and vows.
未 修证三昧，三昧者，非可于定中见，乃于动中观。云何三昧？言正受也，以一切不受为正受耳，如见境不惑，喜怒不受，即得正定。故三昧又名正定，言心无染著也；至其极，则一心不乱矣。我人于事务情见太熟，于佛道太疏，每日必练习纯熟，把此心常常顾到觉地，每日观照次数，至少十次，所谓观照者，以自问反观入手，例如下：	Wei. Cultivating and realizing samādhi: samādhi is not something to be seen in stillness but something to be observed amid activity. What is samādhi? It means right reception, which consists in taking hold of nothing. When circumstances arise, remain undeluded and do not take up joy or anger. This is how right concentration is attained. Therefore, samādhi is also called proper concentration, meaning that the mind has no defiled attachment. At its ultimate point, it is one-pointedness of mind without distraction. We are too familiar with emotional views in worldly affairs and too estranged from the Buddha Way. We must practice daily until we become thoroughly proficient, constantly keeping this mind in the ground of awareness. Each day, contemplate at least ten times. By contemplation is meant beginning with self-questioning and inward reflection, as follows:
一 自问假如我最爱之人，设染病或死亡时，我能断爱否？心有所动时，我能镇摄否？能解化其悲思否？又思此事虽属理想，若真有其事临到眼前时，我又如何？倘有所不能者，则非加行精进不可。	1. Ask yourself: If the person I love most were to fall ill or die, could I sever my attachment? When my mind is stirred, could I steady and contain it? Could I dissolve and transform my grief and thoughts? Further reflect: although this is only hypothetical, if such an event actually occurred before my eyes, what would I do? If there is anything I cannot do, then I must undertake additional practice with diligence.
二 自问我平日最不易改之习气是什么？设不能满我意时，我之嗔念能勿随之引起否，倘有所不能者，则非加行精进不可。而所谓加行者，即与自己奋斗，务改除其习气，由生而熟，由勉强而自然，此是真净业。	2. Ask yourself: What habitual tendency is hardest for me to change in ordinary life? If things do not satisfy my wishes, can I prevent anger from arising in response? If there is anything I cannot do, then I must undertake additional practice with diligence. Such additional practice means struggling with oneself and resolutely eliminating one's habitual tendencies, proceeding from unfamiliarity to familiarity and from effortfulness to naturalness. This is true pure karma.

三 自问我平时最恶之一人，我今后对之，能减少其怨毒心否？思我与彼，未生恶感以前，亦曾情好过来，且想念其好处，更思恶感之起因，双方各有不是之处，逐渐做到冤亲平等。	3. Ask yourself: Toward the person I ordinarily dislike most, can I henceforth lessen my resentful and malicious mind? Reflect that before ill feeling arose between us, we too once had affection for one another. Think also of that person's good qualities, and further consider the causes of the ill feeling: both sides have their faults. Gradually achieve equality between enemies and loved ones.
四 自问我最喜爱之物，能永保其常存否乎？设以之布舍（此指尚未舍爱之物，非厌弃后之物）能无所动乎？能起慧观以转其痴爱否？	4. Ask yourself: Can the object I love most remain forever? If I were to give it away—this refers to something for which attachment has not yet been relinquished, not something discarded after one has come to dislike it—could I remain unmoved? Could I give rise to wisdom-contemplation and transform my deluded attachment?
五 自问我所希望之事，若乖我意，或事之垂成而失败，或被强者所夺，我之定力又如何？若强制压下者，转成为病，必化除之，即以智慧解释之。	5. Ask yourself: If what I hope for goes against my wishes, if something fails just as it is about to succeed, or if it is seized by someone stronger, what becomes of my meditative stability? If I merely force it down, it will instead become an illness. It must be dissolved and transformed, by explaining it through wisdom.
六 自问世乱如麻，不如意事常八九，凡日夜所希望者，惟曰平安顺利等吉祥事，设有不利之事前来，我能受之否？能以观空解之否？	6. Ask yourself: The world's disorder is like tangled hemp, and things that go against one's wishes are eight or nine out of ten. Day and night, all I hope for are auspicious things such as peace and success. If adverse events come before me, can I accept them? Can I resolve them through contemplating emptiness?
七 自问遇有敌对事前来，能退让否？能反省自己之过恶否？纵无过恶，要其敌对心，即是过恶，但关于大局群众利益事，当争不争者，转入消极，亦是过恶，能一体圆通观照而应之否？	7. Ask yourself: When hostile circumstances arise, can I yield? Can I reflect upon my own faults and wrongdoing? Even if I have committed no fault or wrongdoing, the very mind of hostility is itself a fault and wrongdoing. Yet where matters concerning the larger situation and the interests of the community are concerned, failing to contend when one should contend becomes passivity and is also a fault and wrongdoing. Can I respond through an all-inclusive and unobstructed contemplation?
八 自问大悲利众之念，有所退失否？于恶念起时，能参其起因否？若于起因时，预作防止，即不失觉照。而	8. Ask yourself: Has my thought of great compassion and benefiting others diminished? When an unwholesome thought arises, can I

防止之法，先以空境为入手，境空则心自空，对外自不起纷争，此即布施。	investigate its cause? If I guard against it beforehand at the moment its cause arises, I will not lose awareness. The method of prevention begins by entering through the emptiness of circumstances. When circumstances are empty, the mind naturally becomes empty, and conflicts with others do not arise. This is giving.
凡此种种，都属起用之法，反问自己，即属观照妙用。以能观之心，破所观之境，久之成熟，气力充足，了不着意，无一毫之见存于其中，是名能所双忘。不是双亡，亡则落于断灭，忘乃无着之意，自在之境，然亦微细之习也。更进而善习亦空，空不着空，是光常寂，得大自在，是净土印心法。	All such practices are methods of bringing forth function. Questioning oneself is the wondrous function of contemplation. Use the mind that contemplates to break through the circumstances contemplated. When this matures over time and one's strength is sufficient, one does not deliberately apply effort, and not the slightest view remains within. This is called both subject and object forgotten. It is not that both are annihilated; annihilation would fall into annihilationism. Forgetting means nonattachment, a state of freedom and ease, though it is still a subtle habitual tendency. Advance further until even wholesome habits are empty. Be empty without attachment to emptiness; then luminosity is ever quiescent, and one attains great freedom. This is the Mind-Seal Dharma of the Pure Land.
以上是对治法，言由恶转善，以善习代恶习而已，尚不离乎法。故宜息心常寂寂然，此宜修禅定以为缘助，本来念佛至不持而念，一心不乱，即是禅定，心密密地，了无系染，即是净土。	The foregoing are methods of counteraction: turning from evil to good and replacing evil habits with wholesome habits. They still do not depart from dharmas. Therefore, one should rest the mind so that it is constantly quiescent. Here, cultivating dhyāna and samādhi is an auxiliary condition. Originally, when Buddha-remembrance reaches the point of remembering without deliberately maintaining remembrance and of one-pointedness of mind without distraction, that is dhyāna and samādhi. When the mind is wholly free of entanglement and defilement, that is the Pure Land.
今言习禅定者，亦不离乎法，惟禅定全仗自力，上根人当下直了。《坛经》云：但用此心，直了成佛。初言以心观心，即不离心地法，起诸妙用；直了者，言　此能观之心亦了也，方是见性成佛。	Now, even one who cultivates dhyāna and samādhi does not depart from dharmas. Dhyāna and samādhi rely entirely on one's own strength. Those of superior capacity directly realize it immediately. The Platform Sūtra says: "Simply use this mind; directly realize Buddhahood." At first, observing mind with mind does not depart from the Mind-

	Ground Dharma and brings forth all wondrous functions. “Directly realize” means that even this mind that observes is brought to completion; only then is it seeing one’s nature and becoming a Buddha.
中根人可依天台三观法，由空假中会入，言以空破有，以假破妄，会入中道，作为过渡。及至中道，尚存法在，再进而中道不立，三观齐舍，入于究竟。下根人则不能了无依据，离法更无所资，故必以他法为缘助。	Those of middling capacity may rely on the Tiantai method of the three contemplations, entering through emptiness, provisional existence, and the middle: using emptiness to break through existence, using provisional existence to break through delusion, and entering the middle way as a transitional means. Upon reaching the middle way, a dharma still remains; one must advance further until the middle way itself is not established, the three contemplations are all relinquished, and one enters the ultimate. Those of lesser capacity cannot be entirely without support; apart from dharmas, they have no further resources. Therefore, they must use other methods as auxiliary conditions.
一切法门，不外正副二途，以观心为正业，而以一切法为副。如心无把持，则宜仗佛力，以他法为助。如修密，印与咒，佛力也；持念则是自力。南无阿弥陀佛，本南无阿迷达补达耶之化音，如持之纯熟而快，即化为六字矣。	All dharma gates consist of no more than primary and auxiliary approaches. Contemplating the mind is the primary practice, while all other methods are auxiliary. If the mind cannot be held steady, one should rely on the Buddha’s power and use other methods as aids. In Esoteric Buddhism, mudrās and mantras are the Buddha’s power; recitation and mindfulness are one’s own power. The Chinese invocation of Amitābha is explained here as a pronunciation derived from “Namo Amitābha Buddhāya.” When it is recited fluently and quickly, it contracts into the six-character Chinese invocation.
以有手印，故属密法之一。念珠是后来人欲记数而用，反失去身密之用，　误意密，亦不能专，身口意不密，安名瑜珈。因此称唱累年，毫无实益，非法之咎，乃行人所修不相应耳。	Because it includes a mudrā, it belongs to one form of Esoteric Buddhism. Prayer beads were later used to keep count, but this instead caused the function of bodily esotericism to be lost and led to a misunderstanding of mental esotericism; nor can one become single-minded. If body, speech, and mind are not esoteric, how can this be called yoga? Thus, one may chant for years without gaining any real benefit. This is not the fault of the Dharma, but because the practitioner’s cultivation does not accord with it.

又种种法门，各有因缘，一时有一时之机，一时有一时之法。若此法当机，则彼法不相应矣。故万无执一法而可永久者，此修净土法门之不可不变更也。	Moreover, the various dharma gates each have their causes and conditions. At one time there are capacities suited to that time, and at one time there are methods suited to that time. If this method suits the recipient, then that method does not accord with them. Therefore, there is absolutely no one method to which one can cling permanently. This is why the Pure Land dharma gate must be adapted.
行者果欲速得成就，则变通之法有二，一曰持名方法之应变更；二曰他法不可不借用，除舍密法外，无可借资者矣。如修弥陀大法、六字大明法、长寿咒法，乃至心中心密法，皆可取作缘助。	If practitioners truly wish to attain accomplishment quickly, there are two methods of adaptation: first, the method of name-recitation should be adjusted; second, other methods must be borrowed and employed. Apart from Esoteric Buddhism, there is nothing that can be borrowed as a resource. Practices such as the Great Dharma of Amitābha, the Six-Syllable Great Bright Mantra practice, the longevity-mantra practice, and even the Heart-of-Heart Dharma may all be adopted as auxiliary conditions.
及至成就，则一切法皆不可取，　亦不可说，方便之力有如此者，昔李笑渊居士尝告人云，中国佛法衰微，其病不在缺少法门，只缺少真修的人。现在中国的佛法，已修不胜修，一一皆可修证三昧，何必贪多，远涉异地，徒增名相耶，旨哉此言！（李居士现居北平深达禅密法要，当今一大善知识，不可不亲近之也）	Once accomplishment is attained, no dharma may be grasped, nor may anything be spoken of. Such is the power of skillful means. The lay practitioner Li Xiaoyuan once told others: “Chinese Buddhism is declining. Its problem is not a lack of dharma gates, but only a lack of people who truly practice. Buddhism in China today has been practiced beyond all measure; every method can lead to the cultivation and realization of samādhi. Why crave many methods, travel afar to other places, and vainly add to names and forms?” How profound these words are! (Layman Li now resides in Beiping and has deeply penetrated the essential teachings of Chan and Esoteric Buddhism. He is one of the great spiritual friends of our time and should certainly be approached.)
净土既为果地圆成之德号，则修证方法，当随各人之机而施。应以禅定法入净土者，即以禅定法而为教授；应以持名法入净土者，即以持名法而为教授；应以五戒六度等法入净土者，即以五戒等法而为教授。	Since the Pure Land is the name for the perfectly accomplished virtue at the fruition stage, its methods of cultivation and realization should be administered according to each person’s capacity. For those who should enter the Pure Land through dhyāna and samādhi, teach them through dhyāna and samādhi; for those who should enter the Pure Land through name-recitation, teach them through

	name-recitation; for those who should enter the Pure Land through the five precepts, the six perfections, and similar methods, teach them through the five precepts and such methods.
诸法虽有不同，其必精进则一也；其必归于禅定而开般若则一也。般若开，则心自明而性自见，夫而后可以言除习气矣。习气之除灭至如何程度，则净土证入至如何程度；习气何时扫尽，净土何时圆成。	Though the various dharmas differ, diligence is essential in each; and in each, one must ultimately return to dhyāna and samādhi and open prajñā. When prajñā opens, the mind naturally becomes clear and one's nature naturally appears. Only then may one speak of eliminating habitual tendencies. To whatever degree habitual tendencies are eliminated, to that degree one realizes entry into the Pure Land; when habitual tendencies are wholly swept away, the Pure Land is perfectly accomplished.
若有未净而其愿力足资往生者，则可带业而生西。生西已，再事修证，入于圆净为止。是故娑婆有净行之菩萨，而西方有带业之凡夫，其同为凡圣杂居之地乎！所异者，娑婆有恶道而西方无之，西方多圣人而娑婆亦有之。	If impurities remain but the power of one's vows is sufficient for rebirth, one may be reborn in the West while carrying karma. After rebirth in the West, one again cultivates and realizes until entering perfect purity. Therefore, in the Sahā world there are bodhisattvas of pure conduct, while in the West there are ordinary beings reborn while carrying karma; both are lands where ordinary beings and sages dwell together. The difference is that the Sahā world has the evil realms, whereas the West does not; the West has many sages, though the Sahā world also has them.
惟娑婆以烦恼多，下者为恶染，上者为情牵，终至沉沦。佛故指示西方，以一经往生，即无法退转，此世人所以认西方为稳土，而必发往生之愿也。	Only in the Sahā world are afflictions so abundant: those of lesser capacity are tainted by evil, while those of greater capacity are bound by emotional attachment, and all ultimately sink into saṃsāra. Therefore, the Buddha pointed out the Western Pure Land: once one is reborn there, one can no longer regress. This is why people of this world regard the Western Pure Land as secure ground and must make vows for rebirth there.
然徒有其愿而无其行，或其所修不合乎法，则因缘不具足，于五浊恶世中，欲证入阿耨菩提，是为甚难，故曰不可以少善根福德因缘，得生彼国也。由此法门无量，各种缘助，实不可少。	Yet if one merely has the vow but no practice, or if one's practice does not accord with the Dharma, then the causes and conditions are incomplete. In the Sahā world of the five turbidities, it is exceedingly difficult to realize anuttara-samyak-saṃbodhi. Hence it is said that one cannot be reborn in that land with few wholesome roots,

	merits, virtues, causes, and conditions. Therefore, although Dharma gates are immeasurable, the various supporting conditions are truly indispensable.
今仅赖一持名法，而又散乱不密，不能一门深入，以死守为专一，为不退转，各树门庭，我胜彼劣……此见不净，即属地狱，于净土尚远隔万万里。	Now people rely solely on the practice of holding the name, yet their minds are distracted and their practice lacks continuity. They cannot penetrate deeply into a single Dharma gate; instead, they take rigid adherence to the method for single-mindedness and non-retrogression, each setting up a separate camp and claiming, “Mine is superior; the others are inferior” . . . Such views are impure and already belong to hell; they remain millions upon millions of miles from the Pure Land.
复不知痛切改悔，一旦腊月三十日到来，所有西方胜境，全为烦恼情欲所蔽，彼佛接引之力，不敌自己业力之牵，往生难矣！然世人每执往生为易，谓十念亦可往生，余独执以为难者，以弥陀经世尊尚重说若干难字，则又何也？	Moreover, they do not know to reform with deep and earnest repentance. Once the thirtieth day of the twelfth lunar month arrives, all the sublime realms of the Western Pure Land are wholly obscured by afflictions and sensual desire. The power of that Buddha’s guidance cannot overcome the pull of one’s own karmic power, and rebirth becomes difficult indeed! Yet people commonly hold rebirth to be easy, saying that one may attain it even through ten recitations. Why, then, do I alone insist that rebirth is difficult? Even in the Amitābha Sūtra, the World-Honored One repeatedly emphasizes the word “difficult.”
不知难易者，都属分别，非法有难易也，乃众生因缘不同，易者十念尚属费事，一念足矣；难者累劫尚在沉沦，地狱至今不空。是未修者，误于情欲；已修者，又误于法见也，皆自误也。	They do not understand that difficulty and ease are both discriminations; the Dharma itself is neither difficult nor easy. Sentient beings’ causes and conditions differ. For one to whom it is easy, even ten recitations are still an unnecessary effort; a single thought is enough. For one to whom it is difficult, one remains sunk in saṃsāra for kalpa after kalpa, and the hells are still not empty to this day. Those who have not practiced go astray through sensual desire; those who have practiced again go astray through attachment to Dharma views. All deceive themselves.
自误而又误人，此又师之咎也，慈悲而缺方便，希果而不正因，成见既立，净土益远。臻其极，亦只人天有漏之果。谓种未来西方胜因则可，谓能即世决定往生则不可也。发心生西者，其慎之哉！	To mislead oneself and then mislead others—this is also the fault of teachers. They have compassion but lack skillful means; they seek the result but do not establish the proper cause. Once fixed views

	have been formed, the Pure Land grows ever more distant. At the utmost, one attains only the defiled fruition of the human and deva realms. It is acceptable to say that one plants sublime causes for future rebirth in the Western Pure Land, but it is not acceptable to say that one will certainly attain rebirth in this very life. Those who arouse the resolve to be reborn in the West must be cautious indeed!
或又问者，经云五逆十恶人，亦可临终念佛往生，而汝独云往生甚难，有违经旨矣。不知往生必待前缘成熟，缘熟则虽五逆十恶人，到此亦即一齐放下矣。	Someone may further ask: "The sūtras say that even those who have committed the five heinous offenses and ten evil acts may recite the Buddha's name at death and attain rebirth. Yet you alone say that rebirth is extremely difficult; does this not contradict the meaning of the sūtras?" They do not understand that rebirth requires the maturation of previous causes and conditions. When those conditions ripen, even a person guilty of the five heinous offenses and ten evil acts will at that moment let everything go all at once.
正一齐放下时，不得更以五逆十恶名之，否则诸君大可临终再念，此时亦不必勤苦修持也。佛为此语，乃方便鼓励苦行人，言虽从前五逆十恶，只要一觉，顿悟性空，万劫解脱，非言人人有此福缘也。	At the very moment of letting everything go at once, such a person can no longer be called one guilty of the five heinous offenses and ten evil acts. Otherwise, you may as well wait until your deathbed to recite the Buddha's name, and need not diligently cultivate now. The Buddha spoke in this way as a skillful means to encourage earnest practitioners: even if one formerly committed the five heinous offenses and ten evil acts, so long as one awakens, suddenly realizes the emptiness of one's nature, and is liberated from kalpas of bondage, this does not mean that everyone possesses such blessings and favorable conditions.
若不解此义，一面念佛、一面作恶，庸有济乎？为此问者，胶执于见，但守经文，不了经义，如是广大圆满遍覆之净土法，误于小心劣见，不亦惜哉。	If one does not understand this principle, reciting the Buddha's name on the one hand while doing evil on the other, how could it be of any help? Those who raise such questions are rigidly attached to their views. They merely cling to the words of the sūtras without understanding their meaning. How lamentable that this vast, perfect, and all-embracing Dharma of the Pure Land should be misconstrued through narrow and inferior views.
（终）	(End)