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丁亥天贶节赠言

A Message for the Tiankuang Festival of the Dinghai Year

凡欲见性，向外驰求固不是，即向内拟心思量亦不是。以此皆妄心，立影象故。经云：“如实知自心”，诚为见性成佛之总诀。行者当知我人本具如来无漏智性，一切现成。徒因久迷而忘其所以，斯沉沦六道。	Anyone who wishes to see their true nature will not succeed by seeking it outside themselves; nor will they succeed by turning inward and trying to think it out. Both approaches involve the deluded mind setting up images. As the sūtra says, “Know one’s own mind as it truly is.” This is indeed the fundamental key to seeing one’s true nature and attaining Buddhahood. Practitioners should know that we all inherently possess the Tathāgata’s undefiled wisdom-nature; everything is already complete. It is only because we have long been deluded and have forgotten the source that we sink and drift through the six realms.
迷者乃自迷，以识神用事而迷，故不自见性。若心不起，则无影象，无影象则妄不立。此迷妄缘心息处便是真心，便是佛。同是此物，非有二也，故曰烦恼即是菩提。行者又莫看得容易，以为不过尔尔。	Those who are deluded delude themselves. They let discriminating consciousness take over and so fail to see their own nature. If the mind does not arise, there are no images and shadows; where there are no images and shadows, delusion cannot take hold. Where this deluded, condition-dependent mind ceases is the true mind; it is Buddha. They are the same thing, not two. Thus it is said that afflictions are themselves bodhi. Yet practitioners must not take this lightly, thinking that it is nothing much.
果信得及者，其人曾在千万佛所种诸善根，具无量福德方堪承受勿疑也。上期曾告诸仁：先从无心下手。静息时无事于心，动作时无心于事。如舟行大海，出没波涛中，指南定盘勿失其向，无分动静，而湛寂之真体本不动摇也。	Those who can truly believe and accept this have, in the presence of countless Buddhas, planted many wholesome roots and accumulated immeasurable merit and virtue; only then are they fit to receive it. Do not doubt this. In the previous installment, I told you all: begin with no-mind. When resting, leave affairs out of the mind. When active, attend to affairs without clinging to them. It is like a boat crossing the great ocean: though it rises and falls amid the waves, its compass must keep pointing true. Whether in activity or stillness, the true essence, clear and quiescent, is fundamentally unmoved.
上云一切现成，则无难易之可说。然灵慧者，不难在见，而难在见而能信得深，又难在信而敢于承当，尤难	Since everything is already complete, as stated above, there can be no question of difficulty or

在勿看轻而草草忽过，更难在每日有二三十次勿忘记，以增其力。	ease. Yet for those of spiritual intelligence, seeing is not difficult; what is difficult is to see and then be able to believe deeply. With faith comes a still greater difficulty: daring to take responsibility for it oneself. Harder yet is not to take it lightly and pass it over carelessly. Hardest of all is to recall it twenty or thirty times each day, thereby strengthening the practice.
人生大事，有过于此者乎？世人碌碌一生，不过为生活耳。纵得满足，亦不过似昙花一现。	Is there any matter in human life more important than this? Worldly people bustle through an entire lifetime for no more than a livelihood. Even if they obtain satisfaction, it is no more than the brief appearance of an udumbara flower.
即尊贵如帝王，也不免与草木同腐，何如此事之一了百了，关系于生生世世者乎！金刚偈云：“三千七宝诚多，用尽终归生灭”，吾人苟于此处悟者，当下直证菩提，是何等意气！何等庆快！是以行人未见性者，如未脱火坑，三恶道早晚有份，安可不痛切惶怖。	Even those as exalted as emperors cannot avoid decaying along with the grasses and trees. How can this compare with this matter, which, once resolved, resolves all matters and bears upon life after life? A verse from the Diamond Sūtra says: “Though the seven treasures of the three thousand worlds are indeed abundant, once exhausted, they ultimately return to arising and ceasing.” If we awaken here, we directly realize bodhi at once. What spirit this is! What joy and exhilaration! Therefore, for practitioners who have not seen their true nature, it is as though they have not yet escaped a pit of fire; sooner or later, they will have a share in the three lower realms. How can they fail to feel deep urgency and fear?
至人生贵贱穷通，早已前定，各有因缘，亦无不了之事。今因生活小事，误却此生大事，殊不值也。况一切人事无碍于道，正欲于烦忙恼乱时练功夫。	As for the high and low, poverty and prosperity, success and failure in human life, these were settled long ago by prior causes and conditions; there is nothing that cannot be resolved. Yet to miss the great matter of this life because of minor concerns of livelihood is truly not worthwhile. Moreover, none of the affairs of the world obstruct the Way; it is precisely amid busy, vexing, and disorderly circumstances that one should train.
勿轻忽，是见性前之精进法；勿忘记，是见性后之保任法；勿着意，是入无功用地之随顺养道法。法门无量，一言以蔽之，曰见性。故离见性，即非佛法。真伪宜正，亟应取法乎最上，直下荐取，尤当老实而虚灵。岁不我予，毋自误也！	Do not take it lightly: this is the method of diligent practice before seeing one’s true nature. Do not forget it: this is the method of safeguarding realization after seeing one’s true nature. Do not deliberately attend to it: this is the method of following conditions and nurturing the Way upon

	entering the stage of effortless functioning. Dharma gates are immeasurable, but in a single phrase they may be summed up: see one's true nature. Therefore, apart from seeing one's true nature, it is not Buddhadharma. One must clearly distinguish the genuine from the false, urgently take up the supreme teaching, and directly recognize it. Above all, be honest, open, and spiritually alert. The years do not wait for us; do not mislead yourselves.

真心息妄法

The Method of Using the True Mind to Eliminate Delusion

元知纳禅师有真心息妄法十门，兹再伸其义。	Chan Master Yuanzhina set forth ten gates for resting the deluded mind in the true mind; I shall further elaborate their meaning.
第一门觉察。此功夫最为紧要，由未悟以至彻悟，由初地以至十地，无一事无一时不要凛觉。不但才起一念要觉察，即日常应付人事，应对万机时，念念仍要觉察，觉察“动念即乖”。	The first gate is awareness. This practice is of the utmost importance. From before awakening through thorough awakening, and from the first bhūmi to the tenth, keen awareness is needed at every moment and in every situation. Not only must one be aware the moment a thought arises; even in the course of daily dealings and in responding to the myriad affairs, one must remain aware in every thought that “to stir a thought is already to go astray.”
念念无住，不住妄，亦不住真，不住于觉察，更不住于不住。如是绵绵密密一、二十年，打成一片。初为有功用之觉察，进到无功用之觉察，遂至一切无所谓而未尝离觉，六根无所依，即妄无所依，自入于大休歇时也。	In every thought, abide nowhere: do not abide in delusion, nor in truth; do not abide in awareness, and still less abide in non-abiding. Continue in this way, continuously and seamlessly, for ten or twenty years, until it becomes continuous and undivided. At first, awareness entails deliberate effort; then it advances to effortless awareness, until nothing whatsoever need be contrived, yet one never departs from awareness. When the six sense faculties have nothing on which to rely, delusion likewise has nothing on which to rely, and one naturally enters a time of great rest.
第二门休歇。不是休歇了便一无所有，如痴如聋，正是随起随休，随动随歇，亦不住于休歇，以休歇亦法也，心也。此功夫，呆不得一点，休即休去，歇即歇了，此	The second gate is rest. This does not mean that, once one rests, there is simply nothing at all, as though one were stupid or deaf. Rather, as things

境实说不出，好比冷湫湫古庙香炉，但此还不免有着，不落对治压制，即入沉空守寂，力量反不开展。此一二门功夫，当互相调剂去做，不可着实。	arise, rest them; as movement occurs, let it cease. Nor should one abide in rest, for rest too is a dharma and a state of mind. In this practice, one cannot be the least bit dull: when it is time to rest, rest; when it is time to cease, cease. This state truly cannot be described; it is like an incense burner in an ancient temple, cold and desolate. Yet even here there is still attachment. If one does not fall into counteraction and suppression, one enters sunk emptiness and guarded stillness, and one's strength instead fails to unfold. These first two gates should be practiced in mutual adjustment; do not become fixed on them.
第三门泯心存境。心与境何可分乎，所云不顾外境，但自息心。即为有心可息，非境而何？若言无心可息，是本来无心，一落言诠，即又落境矣。何况有一泯一存之对，宛然有心有境，殊不干净。庞公云，但自无心于万物，何妨万物常围绕。此是无住心，故可接万物而不染，此第三门之意也，学人不可分作两截看。	The third gate is to let the mind fall away while preserving circumstances. How can mind and circumstances be separated? To say that one disregards external circumstances and merely stills one's own mind implies that there is a mind to be stilled; how is that not a circumstance? If one says there is no mind to be stilled, then originally there is no mind; but as soon as one falls into verbal explanation, one again falls into circumstances. Moreover, the opposition between letting one fall away and preserving the other plainly entails mind and circumstances, and is far from clean. Layman Pang said, "Simply be without mind toward the myriad things; what harm is there if the myriad things constantly surround you?" This is the non-abiding mind: it can engage with the myriad things without becoming stained. Such is the meaning of this third gate. Students must not split it into two separate parts.
第四门泯境存心。当知一着于法，其病与第三门等。当知心境内外，本自空寂。对境不必观了才空，是本来空，用观是初步对治法，以观即立境立心，非究竟也。既知本来是空，又何妨与万法为侣，与诸尘作对乎。	The fourth gate is to let circumstances fall away while preserving the mind. Know that attachment to a dharma here has the same fault as in the third gate. Mind and circumstances, inner and outer, are originally empty and quiescent. When encountering circumstances, there is no need first to contemplate them as empty; they are originally empty. Contemplation is an initial method of counteraction, for through contemplation one posits circumstances and mind, and this is not ultimate. Once one knows that they are originally empty, what harm is there in being companions

	with all phenomena and engaging with the various sense objects?
但此亦用功时必经的过程，在初总不免倒东倒西，至彻悟后，自不会落于一边。至云真心独照，不是单有个真心去独照，要亲见实相后朗朗常见，惟有一真实。经云：无知觉明。以无知觉故，不立境，不立心；以明故，朗朗普照。真且不立，遑论乎妄，不泯而自泯，一了百了，更不必立泯存二见矣。	Yet this too is a stage one must pass through in practice. At the beginning, one cannot avoid swaying this way and that; after thorough awakening, one naturally will not fall to either side. As for saying that the true mind shines alone, this does not mean that there is merely a true mind that shines alone. It means that, after directly seeing the true reality, one sees clearly and constantly that there is only one reality. A sūtra says: “Without knowing, there is illumination.” Because there is no knowing, circumstances and mind are not established; because there is illumination, all is clearly illumined. If even truth is not established, how much less need one speak of delusion? Without deliberately letting it fall away, it falls away of itself; once one thing is understood, a hundred matters are resolved. There is no further need to establish the two views of letting fall away and preserving.
第五门泯心泯境。此法最险，容易落入死水坑中。人到无办法时，往往求定不得，求寂不能，见此一条，必喜出望外，以为能如是即可成就。昔智隍枯坐二十年，即中此病，非玄策引之见六祖，便活不过来。	The fifth gate is to let both mind and circumstances fall away. This method is most perilous, for it is easy to fall into the pit of dead water. When people reach a point at which they have no way forward, they often cannot attain meditative stability though they seek it, nor achieve quiescence though they seek it. Seeing this instruction, they are certain to be overjoyed, supposing that attainment can be achieved merely by doing this. In the past, Zhihuang sat lifelessly for twenty years and fell precisely into this error. Had Xuance not led him to see the Sixth Patriarch, he could never have come back to life.
不知“人牛俱不见”是要死透了。“正是月明时”要你看“正是”两个字。在“俱不见”时，正“月明时”也。再活过来，参是什么光景，不可忽略，进门就在此。	They do not know that “person and ox both disappear” means that one must die through completely. “Precisely when the moon is bright” requires you to look at the two words “precisely when.” At the time when both disappear, it is precisely when the moon is bright. Then come alive again and investigate what this condition is like; do not overlook it. The entrance lies right here.

第六门存境存心。此存字勿作有字会，否则泯时会作无时矣。	The sixth gate is to preserve both circumstances and mind. Do not understand the word “preserve” as “to exist”; otherwise, when they fall away, you will understand it as “nonexistence.”
须知存乃暂时不废幻有之意，泯为回复本来空寂之境，此心境各不相到，却又往来联系，应各住各位，心住于本来无生位，境住于本来不有位，以同属幻有而有遂各住于幻有位。故法华经云：是法住法位，世间相常住。	You must know that preserving means temporarily not discarding illusory existence, while letting fall away means returning to the original state of empty quiescence. Though mind and circumstances do not reach one another, they nevertheless are interconnected in their coming and going. Each should abide in its own position: mind abides in its originally unborn position, and circumstances abide in their originally non-existent position. Yet because both belong to illusory existence, they each accordingly abide in the position of illusory existence. Therefore, the Lotus Sūtra says: “Dharmas abide in their dharma positions; the worldly characteristics constantly abide.”
法位者，各有因缘而又同一性空为本位者也。以决定知其性空，故可接而不染，亦不畏其有碍，此门最可增长力量，方可下接四门矣。此法最上乘最圆满，非真认得清，空得透，悟得彻，即不敢承当。但切忌重着存字而落法见。稍稍偏重，即落于有，遂失存心之义，斯又妄矣。	Dharma positions means that each has its own causes and conditions, while all share emptiness of nature as their fundamental position. Because one knows with certainty that their nature is empty, one can engage with them without being stained and need not fear that they will obstruct. This gate is best able to increase one’s strength; only then can one proceed downward to engage the following four gates. This dharma is the highest vehicle and most complete. Unless one truly recognizes it clearly, realizes emptiness thoroughly, and awakens completely, one dare not undertake it. But one must by all means avoid becoming attached once more to the word “preserve” and falling into views of dharmas. If one leans even slightly too heavily toward it, one falls into existence and loses the meaning of preserving the mind; this too is delusion.
第七、八门内外全体全用。只是一条，是物我情忘之境。体用本不分，宇宙一切都不离我之自性。	The seventh and eighth gates, the whole substance and whole function within and without, are but one matter: the state in which emotional attachment to self and things is forgotten. Essence and function were never separate; nothing in the universe is apart from one’s own intrinsic nature.

第九门即体即用，无所分别。到功夫纯熟时，打成一片矣。	The ninth gate is essence itself as function, without any discrimination. When practice becomes fully mature, it becomes continuous and undivided.
第十门透出体用。心中更无内外体用之量，浑然一道清平，到事事无碍时矣。此功夫非可丝毫做作，亦无功夫可言，乃自然而致者矣。	The tenth gate is to go beyond essence and function. In the mind there is no longer any measure of inner and outer, essence and function. All is wholly one clear and even Way; this is the time when there is nonobstruction among phenomena. This practice cannot involve even the slightest contrivance, nor can it be called a practice; it is attained naturally.
以上十门，目的在借以息妄。非到相当力量时，决无从着手。因地正者必从心地上下手，决不从妄心上下手，若从妄心下手，必至越转越迷，辗转成妄。此十门功夫，亦是釜底抽薪法，使妄心自然而化，而不会抽薪的人，总跳不出圈子去。	These ten methods help delusion subside. Unless one has attained a certain degree of strength, there is absolutely no way to begin. One whose causal ground is correct must begin with the mind-ground and never begin with the deluded mind. If one begins with the deluded mind, one will inevitably become ever more confused, and delusion will multiply in turn. The practices of these ten gates are also a method of drawing fuel from beneath the cauldron, allowing the deluded mind to transform naturally. But one who does not know how to draw out the fuel can never leap beyond the circle.
此十门乃不得已而强立，一着意即入圈套，不易摆脱。故宗门总无法以示人，只教伊自悟自觉。故曰：无法向人说。又云：我不会佛法。经云：不应取法，不应取非法。是在活用。到大休歇时，更有何门可取乎。	These ten gates are forcibly established only as a last resort. The moment one deliberately focuses on them, one enters a trap and will not easily escape. Therefore, the Chan school generally has no dharma to show people; it only teaches them to awaken and become aware for themselves. Hence it is said, “There is no dharma to tell people.” It is also said, “I do not understand the Buddha-Dharma.” A sūtra says, “One should not grasp dharmas, nor should one grasp non-dharmas.” The point lies in flexible application. Upon reaching great rest, what gate remains to be grasped?
论到入佛正宗，只有见性一门。不见性者，学法无益。学人不可妄认妄心为无，但切不可妄认妄心为实有。初学人，只是怕妄，是认为有也。若先见性，自然渐渐化除，切须先看“妄”究竟是何物？觉圆则妄尽，法空则见亡。	As for entering the Buddha’s true school, there is only the single gate of seeing one’s true nature. For one who has not seen one’s true nature, studying dharmas is of no benefit. Students must not mistakenly take the deluded mind to be nonexistent, but they must certainly not mistakenly take it to be truly existent. Beginning students are

	merely afraid of delusion; this is because they regard it as existent. If one first sees one's true nature, it will naturally be eliminated little by little. One must first examine carefully: what, after all, is this "delusion"? When awareness is complete, delusion is exhausted; when dharmas are empty, views disappear.
惟佛一人居净土者，言十地菩萨以下，皆不免于微细惑也。经云：无明者，非有实体。又道：心无形段，妄无处所。你在未见性前，自然处处畏缩。明白了，却又怕什么？	Only the Buddha dwells in the Pure Land; this means that bodhisattvas below the tenth bhūmi cannot avoid subtle delusions. A sūtra says, "Ignorance has no substantial entity." It also says, "Mind has no form or dimension; delusion has no location." Before seeing one's true nature, you naturally shrink back in fear at every turn. Once you understand, what is there to fear?
前者，我欲诸仁于此十门中，看哪一门与自己有缘，诸仁已上了当也。无怪又上了知纳的当。老在此十门中翻身，出不出圈子。今天我又以文字圈子惑人，大胆的且进圈子来，再跳出去。倘有人问我，既要人跳出圈子去，何必立此圈子呢？我只可哈哈大笑，反问道，你即今立在哪里？	Earlier, when I asked you all to see which of these ten gates had an affinity with you, you had already taken the bait. No wonder you were then taken in by Zhinà as well. You keep turning over within these ten gates—can you get out of the circle or not? Today I again delude people with the circle of words. Those who are bold may enter the circle, then leap out of it. If someone asks me, "Since you want people to leap out of the circle, why establish this circle at all?" I can only laugh aloud and ask in return, "Where, at this very moment, are you standing?"

简捷禅定之法

A Direct and Expedient Method of Dhyāna

炎炎长夏，闷热烦恼。于人事颠倒、无可排解之时，用一断字法：（拍）当下身心，一齐放下！顿如木石相似，一念不起（并此文亦毋著），而又见闻了了。看这是什么？此时善亦不思，恶亦不想，非空非有。	In the blazing heat of summer, one is oppressed by sultriness and vexation. When human affairs are confused and inverted, and there seems no way to resolve them, use a cutting-off method: (clap) At that very moment, let body and mind both fall away at once! Suddenly become as if wood or stone: not a single thought arises (and do not cling even to these words), yet seeing and hearing remain perfectly clear. Look into what this is. At such a time, think neither of good nor evil; it is neither empty nor existent.

如是一分钟，再提起心来办事，于事何碍，于时何碍。只这一下，好处不可尽述。何乐而不一做！再如欢喜畅快时，身心悦愉、手舞足蹈时，亦不妨断一下。所得利益更不可尽述。	After doing this for one minute, take up the mind again and attend to affairs. What obstruction is there in affairs? What obstruction is there in time? The benefits of this single act cannot be fully described. Why not do it? Again, when you are joyful and carefree, when body and mind are delighted and you are dancing with joy, you may also make this cut. The benefits gained are even more beyond description.
又何乐而不一做！每日试行多次，久久自得寂灭轻安之境。那时本来面目自然证得，定慧空三力自然启发。只怕你不肯做。果能忙里偷闲，做一次，熟一次，即可刻刻禅定、时时念佛，可以打成一片。	Why not do it? Try it several times each day; over time, you will naturally attain a state of quiescence and ease. Then the Original Face will naturally be realized, and the three powers of samādhi, wisdom, and emptiness will naturally be awakened. I fear only that you will not be willing to do it. If you can steal a little leisure amid your busyness, doing it once and becoming familiar with it once more, then you can remain in meditative absorption moment by moment and in Buddha-remembrance at all times, until they become continuous and undivided.
到了末后那一天，自能正念分明。心上的恐怖、身上的痛苦顿可解脱。因旧债夙业先已陆续还清。并可预知时至。（同人中信而有征者已有多人矣。）人无远虑，必有近忧。近忧者，言转瞬即到眼前也。	When that final day arrives, you will naturally have clear right mindfulness. The terror in your mind and the pain in your body can then be immediately released, because the old debts of past karma will already have been gradually repaid. You may even know beforehand when the time has come. (Among those known to me, there are already many who have believed this and had it confirmed.) If one has no far-reaching concerns, one will surely have immediate worries. “Immediate worries” means that they will arrive before one’s eyes in an instant.
世唯有福德者、智慧者、痛切生死者，始信我言。但你对面的人事牵引力太强，能使你自然忘记。所以要痛切，识得真假，莫上虚荣的当，误了人生大事。你常把末后那一天想一想：假如已到眼前来，可怖可怖。自然凛觉了。	Only those with merit and virtue, wisdom, and an acute concern about birth and death will believe my words. Yet the pull of the people and affairs before your eyes is too strong, and it causes you to forget naturally. Therefore, you must be deeply concerned; recognize what is true and false, do not be deceived by empty glory, and do not ruin the great matter of this human life. Often reflect on that final day: if it were already before your eyes, how terrifying, how terrifying! You would naturally awaken in dread.

是谓顿出火坑。哈哈！火坑二字。有谁肯信？岂知你现在最得意者，即是将来最痛苦者，非火坑而何？佛云：“三界无安，犹如火宅。”你只一断，可以顿觉，火坑即是青莲。其简捷如是。	This is called suddenly escaping the pit of fire. Ha ha! Who would be willing to believe the words “pit of fire”? How could you know that what now gives you the greatest satisfaction will become what causes you the greatest suffering in the future? What else could it be but a pit of fire? The Buddha said: “The three realms are without safety, like a burning house.” With but one cut, you can awaken at once: the pit of fire itself is a blue lotus. Such is its simplicity and directness.
能于恐怖时一断，自会从容不乱，启发妙用。	If you make this cut when afraid, you will naturally become composed and unperturbed, and wondrous functioning will be awakened.
能于气恼时一断，自不激刺过甚，血冲脑海。	If you make this cut when angry, you will naturally not become excessively agitated, with blood rushing to your head.
能于病苦时一断，自可减低热度，速得痊愈。	If you make this cut amid the suffering of illness, you can naturally reduce the fever and recover quickly.
能于悲伤时一断，自能节哀有度，心不亏耗。	If you make this cut when grieving, you will naturally restrain your sorrow in due measure, and your mind will not be depleted.
能于一切时一断，自得轻安之乐，见性成佛。	If you make this cut at all times, you will naturally gain the joy of ease and tranquility, see your true nature, and attain Buddhahood.
看这是什么？（可在平时参。正拍时，一念不起，参反成妄。）	Look into what this is. (You may investigate this in ordinary times. At the very moment of clapping, not a single thought arises; investigation would instead become delusion.)
面目——不有，真空不空。	Appearance—nonexistent; true emptiness is not empty.
尊贵——无上。天上天下，唯我独尊。	Nobility—unsurpassed. Above heaven and below heaven, I alone am honored.
实相——非无，妙有非有。	True reality—not nonexistent; wondrous presence is not existent.
形状——无量无边，遍满法界。	Form—immeasurable and boundless, pervading the dharma realm.
本体——空净寂灭而无生灭。	Essential nature—empty, pure, quiescent, and without arising or ceasing.

奇特——人人有。一切现成，无凡无圣。	Wondrousness—everyone possesses it. Everything is already complete; there are neither ordinary beings nor sages.
法用——万能。一切由之建立。	Dharma function—omnipotent. All things are established through it.
地位——一切一切的主人。故是佛母。	Status—the master of all things. Therefore, it is the mother of the Buddhas.
性质——污染而毕竟不污染。	Nature—though defiled, it is ultimately undefiled.
远近——见者在眼下，不见则千山万水。	Distance—when seen, it is before one's eyes; when unseen, it lies beyond a thousand mountains and ten thousand waters.

简捷放下法门

A Direct and Expedient Dharma Gate for Letting Go

凡初学者，不习于放下法门，实无从下手，于是硬制此念勿起，以为放下，或将心归入身上，守窍守丹田，执住精气神，自以为得定见性，皆非正道。今示一简捷法门，但有先决条件，行者务要注意：	Beginners who are unaccustomed to the dharma gate of letting go truly do not know where to begin. They therefore forcibly suppress thoughts, imagining this to be letting go; or they draw the mind into the body, guard an aperture or the dantian, and cling to essence, qi, and spirit, imagining that they have attained samādhi and seen their true nature. None of these is the right path. I will now set forth a simple and expedient method, but it has prerequisites to which practitioners must pay careful attention:
一用此功夫时，不可有丝毫贪得心，求功太速，即是着意，反不得定。	1. When using this practice, do not harbor the slightest desire to gain anything. To seek results too quickly is already deliberate striving, and one will instead fail to attain samādhi.
二用此功夫时，宜敏捷，说用即用，说丢开即丢开，行所无事，方不被法所缚。	2. When using this practice, be quick and nimble: use it the moment you decide to use it, and let it go the moment you decide to let it go. Only by proceeding as though there were nothing to be done can one avoid being bound by the method.
三用此功夫时，知本是一时借用，以不着意为功，因根本上在去此有着心，使化于无形归于空寂，若执持有个空寂，便是法见，转不空寂矣。	3. When using this practice, know that it is only borrowed temporarily. Take non-deliberate attention as the practice, for the fundamental purpose is to remove the clinging mind, allowing it

	to dissolve imperceptibly and return to empty quiescence. If one clings to there being an empty quiescence, that is a dharma-view, and it is no longer empty quiescence.
四用此功夫时，绝不可运气，却照常呼吸，惟将此心有意无意间，略略浮存于该处，半分钟，即行舍去。	4. When using this practice, never manipulate the breath; breathe as usual. Simply let the mind, intentionally yet unintentionally, lightly linger at that place for half a minute, and then immediately let it go.
五用此功夫时，以短以勤为主，每日至少行十数次，有一百日，即可随处随地勿忘记矣，但切切勿贪着。	5. When using this practice, make brevity and frequency the main principles. Practice it at least ten or so times each day. After one hundred days, you will be able to remember it wherever you are, but under no circumstances should you become attached to it.
六用此功夫，能到不忘时，当进一步练个无功可用，言并此功夫亦须舍去，是在不即不离，若有若无之间，第一勿死执而活用之。	6. When, in using this practice, you reach the point of not forgetting it, go a step further and train in having no practice to apply. This means that even this practice must be let go. It lies between neither approaching nor departing, between seeming to be and seeming not to be. Above all, do not cling to it rigidly; apply it flexibly.
七此法勿轻传于粗心暴气之人，及有好胜心之人，以及愚笨之人，或传其一半，不全予说明，具此劣见者，自身必得恶报，以可引入外道，断人慧命也，此法不在打坐时用，乃在平时忙乱或无事时，所以练心也。	7. Do not lightly transmit this method to careless, hot-tempered, competitive, or dull-witted people. Nor should you transmit only half of it without fully explaining it. Those who hold such inferior views will certainly undergo evil karmic retribution, for this can lead people into a non-Buddhist path and cut off their wisdom-life. This method is not to be used during seated meditation, but in the ordinary course of daily life, whether busy or at leisure; it is a means of training the mind.
一、【沉】。言于百忙中，忽而将身心一齐沉落，若无此身，若无此心一切打去，只半分钟，再提起来应付各事。	1. [Sinking]. Amid the greatest busyness, suddenly let both body and mind sink down together, as though there were no body and no mind, casting everything aside. Do this for only half a minute, then raise yourself again to attend to all affairs.
二、此时见闻觉知，了了分明，但无有念，寂然无所住著，便是放下。	2. At this time, seeing, hearing, awareness, and knowing are clear and distinct, yet no thoughts arise. Still and without abiding anywhere, this is letting go.

三、此时此心，略略浮存于丹田，有意无意，忘亦无碍，呼吸出入照旧，切不可将气纳入丹田，成为外道，至要至要。	3. At this time, let the mind lightly linger at the dantian, intentionally yet unintentionally. Forgetting it does no harm. Let the breath continue in and out as usual. Never draw the breath into the dantian, for this becomes a non-Buddhist path. This is of utmost importance.
四、此时不许见光见佛，若有所见，即是魔见，不是放下，而着意一无所见，亦是不放下，当参第二条。	4. At this time, do not allow yourself to see lights or Buddhas. If anything is seen, it is a demonic view. It is not letting go. Yet deliberately insisting on seeing nothing is also not letting go. Refer to the second point.
五、此法至多一分钟或半分钟。立即舍去，过一时再来用功。	5. This method should be used for no more than one minute, or half a minute. Let it go immediately, and practice again after some time has passed.
六、此法每日至少行十数次，亦不必计次数多寡，但要参第二条。	6. Practice this method at least ten or so times each day. There is no need to count how many times you do it, but you must refer to the second point.
七、用纸条写许多【沉】字，分贴室内各处，或办公室桌上，见到此字，即行一次，但用他法时，或打坐时，切勿用此法，若有疑时，勿自以为是，此有二法，一勿自生疑，二来函请问即答。	7. Write the word [Sinking] many times on slips of paper and post them in various places around the room or on your desk at the office. Whenever you see the word, practice it once. But when using another method, or during seated meditation, do not use this method. If doubts arise, do not assume that you are right. There are two measures: first, do not generate doubts on your own; second, write in with your questions, and they will be answered.
八、每日常发大悲心，以为回向，祈祷世界和平，一切众生，消灾延寿，共成佛道。	8. Each day, constantly arouse great compassion and dedicate the merit by praying for world peace, for all sentient beings to eliminate calamities and extend their lives, and for all to attain Buddhahood together.

引人入道法门

Dharma Gate for Guiding People onto the Way

一、于初入道者接引之法，在彼务令其怖世间诸苦，勿贪小乐，要伊勇猛发心，在我当时时正其因地，勿入偏见，流于邪道。	1. In guiding those newly entering the Way, one must make them fear the many sufferings of the world and not crave petty pleasures. They should be encouraged to arouse a courageous resolve. At the outset, one must set their causal ground

	straight, so that they do not fall into biased views and drift onto a misguided path.
二、勿以神秘引之，信心当初于信己，否则日后必因不信而退转，或转入于迷信，反是以害之。	2. Avoid drawing them in by making the teaching seem mysterious. They should begin by trusting their own capacity; otherwise, they will later retreat because of doubt, or turn to superstition, so the very way they were introduced to practice ends up harming them.
三、下手不妨以高深法引之，直令由心田下手，内求诸心，至多一个不懂者，或机缘已熟，一引便开。否则植诸善根亦可引近一步，其所误入者在似是而非，轻于相许，彼不是糊涂认识，即是看得容易，永不得精进，且入于顽空狂妄，令人生厌而轻法。	3. At the outset, one may use profound Dharma to guide them, directing them straight to begin from the field of their own mind and seek within the mind itself. At most, there may be someone who does not understand, or whose causes and conditions are already mature and who opens up at a single prompting. Otherwise, planting wholesome roots may still lead them one step closer. Their error lies in taking what seems right but is not, and in assenting too readily. Either they understand confusedly, or they take things too easily; they will never be able to practice diligently. They may also fall into stubborn emptiness and arrogance, causing others to dislike them and disparage the Dharma.
四、使伊笃信自己决可成佛，还得发心痛切，至诚前来请教，不可迁就，并得使其恭敬。	4. Make them firmly believe that they can certainly attain Buddhahood. They must also arouse an earnest and urgent resolve and come sincerely to seek instruction. Do not accommodate them excessively; they must also be made to show reverence.
五、于上根人当以法试验之，故使其不信仰者去而不来，则其福分亦有限，与我之缘亦不过如此，则应放弃之，不可再与之接，接之反远，若彼仍能笃信勿以为奇，必是最上乘人，以彼已近不二，可以大法引之矣！	5. Those of superior capacity should be tested by the Dharma. Thus, let those who lack faith leave and not return; their blessings are limited, and their affinity with us extends no further than this. They should therefore be abandoned, and one should not continue associating with them. To associate with them only drives them farther away. If they can nevertheless remain firmly faithful, do not regard this as strange: they must be persons of the highest vehicle. Since they are already close to nonduality, they may be guided by the great Dharma.

六、其人第一要根基厚，如不孝不悌不信之辈，天性已薄，即非大器，断不能入道，授之即所谓谤法。	6. The first requirement is that a person have deep foundations. Those who are neither filial nor respectful toward their elders, and who lack faith, are innately shallow; they are not vessels for the great teaching and can never enter the Way. To transmit it to them is what is called slandering the Dharma.
七、接引人勿太热心，亦不可急，当俟机缘，于家中人尤为困难，切忌勉强督责，且责著则离，反使谤法，即又是自己之爱根坚固。	7. In guiding people, do not be overly eager, nor should you be hasty. Wait for the proper causes and conditions. This is especially difficult with members of one's own family. Never force or press them with reproach; once reproached, they will leave, and may instead slander the Dharma. This is again evidence that one's own root of attachment is deeply entrenched.
八、于初学人行心未坚者，切忌令其著修、压修。	8. For beginners whose resolve in practice is not yet firm, never make them become attached to practice or force themselves to practice.
九、其情性固执者，难于开化，利根人易浮动，信心均难以坚定。	9. Those with obstinate dispositions are difficult to awaken, while those of sharp faculties are easily unsettled. In both cases, faith is difficult to stabilize.
十、固执者每好名，可利用其好胜心督之上进。	10. Obstinate people are often fond of reputation; one may use their competitive spirit to urge them to advance.
十一、常常肯来请教之人，必是日有进步，要防其得有所知而自障，此时启发为最要紧，当细心引之，应先令欢喜，再加驳斥使感觉自己之不够。	11. Those who are always willing to come and ask for instruction must be making daily progress. Guard against their acquiring some understanding and using it to obstruct themselves. At this point, guidance is most important. Lead them carefully: first make them joyful, then offer criticism so that they feel their own insufficiency.
十二、有恶疾者、气傲者、相之寒陋者、多疑者、显贵者、自奉厚者、好修饰者、严细节者、量小者、好强辩者、忙于生活者、无信实者皆不可轻接。	12. Do not lightly accept those with severe illnesses; those who are arrogant; those of impoverished or unattractive appearance; the overly suspicious; the eminent and powerful; those who indulge themselves lavishly; those fond of adornment; those excessively exacting about details; the narrow-minded; those fond of contentious argument; those preoccupied with making a living; and those who lack sincerity and trustworthiness.

十三、宁接一外道，不接我见坚固而不用功之人。	13. Better to accept a follower of a non-Buddhist path than a person whose view of self is firmly entrenched and who makes no effort in practice.
十四、凡看自己生命极重之人，即是取内相坚固之证，内相既固外相即不肯舍，此等人断不能学心地法入最上乘。	14. Anyone who regards their own life as supremely important shows that their grasping of inner marks is firmly entrenched. Once inner marks are fixed, external marks will not be relinquished. Such people can never study the Mind-Ground Dharma and enter the highest vehicle.
十五、观心一法乃入佛第一关键，其余尽属分外。为引入观心之前方便法，所谓指月之指毕竟非月，正一时之借用而已，至观心法实不可死执定法，当随其机而引之：	15. The method of observing the mind is the foremost key to entering Buddhahood; all else is secondary. The preliminary methods used to lead one into observing the mind are merely fingers pointing at the moon, and ultimately are not the moon itself; they are only temporary expedients. As for the method of observing the mind, one must not rigidly cling to a fixed method, but should guide people according to their capacities:
先问伊眼前形形色色，尔何以能见？彼必曰眼。	First ask: “Before your eyes are forms of every kind. By what do you see them?” They will surely answer: “The eyes.”
次问更用什么来见这个眼？彼必曰心。	Next ask: “What else do you use to see these eyes?” They will surely answer: “The mind.”
次问如是则是心见，何以前曰眼见？彼必曰心是主，眼是缘助之物。	Next ask: “If so, it is the mind that sees. Why did you previously say that the eyes see?” They will surely answer: “The mind is primary; the eyes are merely auxiliary conditions.”
次问心既能见，眼前无物时何以不见？彼必曰如镜中之无影。	Next ask: “Since the mind can see, why does it not see when there is nothing before the eyes?” They will surely answer: “It is like there being no reflection in a mirror.”
次问心既无影，则心又潜伏在何处？彼必曰伏于根内，如镜光之不起作用。	Next ask: “If the mind has no reflection, where is this mind concealed?” They will surely answer: “It lies concealed within the faculties, like the light of a mirror when it is not functioning.”
次问心潜伏于根内，此心是生灭还是不是生灭？彼必有所答……	Next ask: “When the mind lies concealed within the faculties, does this mind arise and cease, or does it not arise and cease?” They will surely have some answer...

次问既云有生灭，何以始终不坏不离，既云无生灭，则何以忽起作用忽又不起？彼必曰此心是幻有，有而非实。	Next ask: “If you say that it arises and ceases, why has it never been destroyed or departed from beginning to end? If you say that it does not arise and cease, why does it suddenly function and then suddenly cease to function?” They will surely answer: “This mind is illusorily existent; it exists but is not real.”
次问既幻而非实，则真心又在何处？	Next ask: “If it is illusory and not real, where, then, is the true mind?”
次再问心何以起作用，其作用既为心，而作用本能由何出发？	Next ask further: “Why does the mind function? Since its functioning is mind, from where does the innate capacity for that functioning arise?”
次问其本能还可见否？这是什么？	Next ask: “Can this innate capacity itself still be seen? What is it?”
次譬如铁可以成剪、成刀成车轮机件诸器，器可以见，铁可见否？彼必曰可见。	Next use this analogy: iron can be made into scissors, knives, wheels, machine parts, and various other implements. The implements can be seen; can the iron itself be seen?” They will surely answer: “It can.”
次问硬可见否？	Next ask: “Can hardness be seen?”
如是层层追问，必可逼进一步。	By questioning in this layer upon layer, one can surely press them to advance a step further.

大心之用

The Function of the Great Mind

颠倒者，心小用之果也，人与人，族与族，国与国，皆因小见而多争，以小用则自然渐趋于恶。言善者，平之而已，未能空也。古人争论性之善恶，以未见性，故作此语。此性者，习也，心也。性无善恶，而起心以成习。	Delusion is the result of the mind being narrowly employed. People contend with people, clans with clans, and nations with nations, all because of narrow views. When the mind is used narrowly, it naturally and gradually tends toward evil. What is called goodness merely brings things into balance; it has not yet become empty. The ancients disputed whether human nature is good or evil, but because they had not seen their nature, they spoke in this way. This “nature” refers to habit and to mind. Nature itself is neither good nor evil; it is through the arising of mind that habits are formed.

一若出乎性之本然者，遂有此偏见，不知善恶乃心上幻起之变化，非性分事。性不因此而增损，故曰：不污染。庄子逍遥篇，其旨欲人大其心而后可以入道。	Once something departs from the inherent suchness of nature, partial views arise. One does not know that good and evil are transformations illusorily produced in the mind; they are not matters belonging to one's nature. Nature is neither increased nor diminished by them; hence it is said to be "unpolluted." The purport of Zhuangzi's chapter "Free and Easy Wandering" is that one must first enlarge one's mind before one can enter the Way.
华严之旨，佛以此经付大心凡夫，心大则志趣远大，承当力强，于觉为近。此君子小人之分，而大心之中，复有澈与未澈之比。未见性者，心未空寂，其用虽大而不圆，或圆而不遍。每从心上计心，心日趋于小。	The purport of the Avataṃsaka is that the Buddha entrusted this sūtra to ordinary beings of great resolve. When the mind is great, one's aspirations are lofty, one's capacity to undertake responsibility is strong, and one is close to awakening. This distinguishes the noble person from the petty person. Yet among those of great resolve, there are degrees of thoroughness and lack of thoroughness. Those who have not seen their nature have not yet made the mind empty and quiescent. Though their functioning may be great, it is not complete; or though complete, it is not all-pervading. Whenever one calculates within the mind by means of the mind, the mind grows smaller day by day.
为精为专，以相对也。必先内证空寂之本性，然后起诸心用，则妙观一切本空之理。我心之所执持者不坚，故能广而大，圆而遍，通而不住。善且不取，何有于恶，此大心之用，非乐小法者堪知。	To be refined and focused is still relative. One must first inwardly realize the empty and quiescent original nature, and only then activate the various functions of mind. In this way, one marvelously contemplates the principle that all things are originally empty. What my mind grasps is not firmly held; therefore it can be broad and great, complete and all-pervading, penetrating yet non-abiding. If one does not even grasp at goodness, how could there be any evil? This is the functioning of a great mind, beyond the understanding of those who delight in lesser dharmas.
人之生焉，以秉五欲而来。所谓因淫欲而正性命。五欲者，财、色、食、名、睡是其根也。既有其根，则必滋生枝叶花果，遇缘而发，无有穷期，此自然之势也。以演变之无穷，遂有六道之妄立。	Human beings are born endowed with the five desires. It is said that, because of sexual desire, one establishes one's life. The five desires have their roots in wealth, sensuality, food, fame, and sleep. Once the roots exist, branches, leaves, flowers, and fruit necessarily grow. They arise upon meeting conditions, without end; this is their natural

	tendency. From their endless unfolding came the illusory establishment of the six realms.
发挥其幻心，求畅其五欲，本性由是迷昧。所用之心，不觉由大而小，枉自受苦，不知所止。此先觉者之所悲悯，而大悲之愿所启发也。管子曰：心之中又有心也。此始觉者也。知以心摄心，用减其欲。	As people give free rein to their illusory minds and seek to indulge the five desires, their original nature becomes obscured. Unawares, the mind they employ changes from great to small. They suffer in vain and do not know where to stop. This is what awakens the compassion of those who awakened before them, and what gives rise to the vow of great compassion. Guanzi said, “Within the mind there is yet another mind.” This is one who has begun to awaken. Such a person knows to use the mind to gather in the mind and thereby lessen desires.
自古先哲，莫不本此义以救世。于是倡为学说，曰：先正其心，心正于内而后所行不妄。立善防恶者，礼也。禁非立是者，法也。和其情意者，乐也。兴发其志趣者，诗歌也。皆谋所以调伏其心。亦无非引之由小而大，自除其苦而已。	Since ancient times, all sages and philosophers have based themselves on this principle in seeking to save the world. Thus they advanced teachings: first rectify the mind; when the mind is rectified within, one’s conduct will not be deluded. What establishes goodness and guards against evil is ritual propriety. What prohibits wrong and establishes right is law. What harmonizes feelings and intentions is music. What stirs and inspires aspirations is poetry and song. All these seek to tame the mind. They do no more than guide it from smallness to greatness, so that it may cast off its own suffering.
心为万物之主，而易为奴。心系于欲，为欲之奴矣。父子昆弟夫妇朋友之情，皆依于欲，而真义以亡。社会人类之相处，无不尚利以资其欲，此义之所以不敌，而道之日丧也。	The mind is master of the myriad things, yet it easily becomes a slave. When the mind is bound to desire, it becomes desire’s slave. The affections between father and son, brothers, husband and wife, and friends all depend upon desire, and their true meaning is thereby lost. In human society, all esteem profit in order to support desire. This is why righteousness cannot prevail and the Way declines day by day.
欲者，非人力所可化除者也，亦非空言天理所可制止者也。礼教者，亦防之于一时，其根仍在也。虽有贤父兄之导化，亦比较稍善，其根仍在也。即能自动制止，亦只止于一时，外诱之力若强，仍可循故道而发挥，其根仍在也。	Desire cannot be eliminated by human effort, nor can it be restrained by empty talk of heavenly principle. Ritual teachings can only guard against it temporarily; its root remains. Even with the guidance and moral influence of worthy fathers and elder brothers, one may be somewhat better, but its root remains. Even if one can restrain

	oneself, this lasts only for a time. If external temptations are powerful, one may still follow the old path and give desire free rein; its root remains.
何也？无始以来积习深厚，岂半生之力所可化除者哉！故虽百圣千贤训导之导，礼教法治督责之严，终不能使其究竟者也。心者幻也，以言乎幻，知不可究竟矣。徒能暂救于一时，以为方便，乃假名曰究竟耳。	Why is this so? Habits accumulated since beginningless time are deeply entrenched. How could the effort of half a lifetime eliminate them? Therefore, despite the instruction of hundreds of sages and thousands of worthies, and despite the strict supervision of ritual teaching and law, no one can bring this to ultimate completion. Mind is illusory; once one speaks of illusion, one knows that ultimate completion is impossible. One can only provide temporary relief as an expedient, and merely gives it the provisional name “ultimate.”
佛无法以度无缘之人，其他可知。众生之类，何止八万四千，其中知了脱生死者，百万中不得一也。怖生死而肯痛切求了者，百万中不得一也。能自了生死，又为他人谋者，又百万中不得一也。何也？人生以了生死为究竟。	The Buddha has no way to liberate people lacking the requisite affinities; the rest may be inferred. Among the many kinds of sentient beings, those who know to be liberated from birth and death are not even one in a million. Those who fear birth and death and are willing to seek liberation from it with utmost urgency are not even one in a million. Of those able to free themselves from birth and death, those who also make plans for the sake of others are again not even one in a million. Why is this so? For human life, liberation from birth and death is the ultimate matter.
今于颠倒中求了生死，终难得也。生死者，幻心也，惟离幻心以见真性，由真性中自起大用，方为彻底。神会大师云：知空寂而了法身，了法身而真能脱，是名正宗。今不明心见性，徒从幻上计幻，竞相颠倒，有何究竟之可言哉。	Now, to seek liberation from birth and death amid delusion is ultimately difficult to achieve. Birth and death are the illusory mind. Only by leaving the illusory mind and seeing one’s true nature, then spontaneously bringing forth great functioning from that true nature, can one be thoroughgoing. Chan Master Shenhui said: “Knowing empty quiescence and understanding the dharmakāya, understanding the dharmakāya and truly being able to be liberated—this is called the correct principle.” If one does not now realize the mind and see one’s true nature, but merely calculates illusion upon illusion and competes in mutual delusion, what ultimate completion can be spoken of?
虽然，众生佛性固自平等也，但为五欲所朦，一时迷惘，其本性原无杂无坏也。今一时沉溺于海，菩萨以大悲力而施广度。	Nevertheless, the Buddha-nature of sentient beings is inherently equal. Yet, obscured by the five desires, they become confused and lost for a time;

	their original nature itself is without admixture and without corruption. Now that they are temporarily submerged in the sea, bodhisattvas apply the power of great compassion to liberate them extensively.
惟因缘不同，有居水面者，有沉海底者，有近有远者，有肯出不肯出者，乃至有疑谤反对者，顾此则失彼，虽不胜其劳苦，而菩萨本愿不退也。惟佛知其因缘，不事强求，随缘而度，亦无喜恼。	Yet because causes and conditions differ, some remain on the water's surface, some sink to the ocean floor; some are near, some far; some are willing to emerge, while others are unwilling; there are even those who doubt, slander, and oppose. To attend to this one is to neglect that one. Though the labor and hardship are beyond measure, the bodhisattva's original vow does not retreat. Only the Buddha knows their causes and conditions. He does not compel them, but liberates them according to conditions, without either joy or vexation.
暂以一时方便为究竟，言于不可究竟中，如是方便为究竟耳，故有度之成佛、成菩萨、成圣贤、天人者，亦皆幻化而已。且曰：彼非众生，此言彼皆佛也，不得以众生目之。	Temporarily treating an expedient for the moment as ultimate means only that, within what cannot be made ultimate, such an expedient is called ultimate. Thus there are those liberated who become Buddhas, bodhisattvas, sages, worthies, or devas and humans; yet all these too are merely transformations of illusion. It is also said, "They are not sentient beings." This means that they are all Buddhas and must not be regarded as sentient beings.
又曰：非不众生，此言即今一时幻心颠倒，又不得不名为众生矣。惟以不明自性，故所用之心，小而不大。一切贤圣，其未见性者，所用之心，亦大而不圆。均未究竟，惟大小善恶邪正高下之分而已。	It is further said, "It is not that they are not sentient beings." This means that, at this present time, their illusory minds are inverted and deluded, so they cannot but be called sentient beings. Precisely because they do not understand their own nature, the minds they employ are small rather than great. Among all sages and worthies, those who have not seen their nature employ minds that may be great but are not complete. None has reached ultimate completion; there are only distinctions of greater or lesser, good or evil, deviant or correct, high or low.
古先哲之所用其心以救世者，曰：使其自救，其方针与佛不异，而法用不同。彼曰：制心、伏心、正心、摄心，皆以心外之心相对治者也。管子所云心之中又有心者，此心亦依心而起，但知以心制心，非见性后所用之心。	The ancient sages and philosophers used their minds to save the world by causing people to save themselves. Their guiding principle was no different from the Buddha's, though their methods differed. They spoke of restraining the mind, subduing the

	mind, rectifying the mind, and gathering in the mind—all as countermeasures in which one mind treats another mind. When Guanzi said, “Within the mind there is yet another mind,” that mind too arises in dependence on mind. It knows only to use mind to restrain mind; it is not the mind employed after seeing one’s nature.
故不外对治，对治之果，为去恶而存善，若有所存，非究竟也。如非礼勿视，其初心为非礼，其再起心为觉知非礼而勿视，而勿视之心未泯。故曰：犹有所存。至于圣人，则知心之上，独有一物也，故曰：慎独。	Therefore it does not go beyond counteraction. The result of counteraction is to remove evil and preserve goodness. Wherever something is preserved, there is no ultimate completion. Take the injunction, “Do not look at what is contrary to ritual propriety.” The initial thought is that something is contrary to ritual propriety; the thought that follows is the awareness that it is contrary to ritual propriety and should not be looked at. Yet the mind that does not look has not disappeared. Hence it is said that something still remains. As for sages, they know that above the mind there is only the one, and therefore speak of “being watchful when alone.”
彼曰：清心、曰净心、曰无心，于此中已悟见有声无臭者，隐微莫显者，推之以名曰性、曰道，是去见性已近。已知有至高无上独一无二之本性，而未澈见者也。故其心用，皆不敢离于本位。	They speak of clearing the mind, purifying the mind, and no-mind. In these they have already awakened to see that which has sound yet no odor, that which is most hidden yet most manifest. Extending this, they give it the names nature and Way; thus they are close to seeing their nature. They already know there is a supreme, unsurpassable, unique, and incomparable original nature, but they have not seen it through completely. Therefore, in their use of mind, they dare not depart from the original ground.
然比较为圆为大，第以见之未澈，遂有存养之意，以惧其亡失也。	Compared with others, their understanding is more complete and their minds greater. Yet because their insight is still incomplete, they try to preserve and nurture it for fear of losing it.
且亦无人明言心为绝对之幻化者，性之相貌究为何者，但曰：我天然本有者曰性（天命之谓性），随性而起之心，合乎自然者曰道（率性之谓道），道亡而教以复其本曰修（修道之谓教），此数语，实已见到性分上事，惜下文未有归性之法，仍不离乎心用，但曰诚而已矣。	Moreover, no one has clearly stated that mind is absolutely illusory, or what the features of nature ultimately are. They merely say: what I naturally possess is called nature (“what Heaven mandates is called nature”); the mind that arises in accordance with nature, when it accords with what is natural, is called the Way (“to follow one’s nature is called the

	Way”); when the Way is lost, teaching that restores one to one’s root is called cultivation (“the cultivation of the Way is called teaching”). These few phrases have in fact already seen something pertaining to nature. Regrettably, what follows provides no method for returning to nature, and still does not depart from the functioning of mind, but speaks only of sincerity.
至如何而曰明心、曰空心，用以证入此真性者，则未之闻也。心性未可分也，愚者强分为二，更不知明心见性为何事。又如外道小得定相，幻见月轮于青眼者，自谓已明心见性矣，岂不怪哉！	As for how one realizes the mind or empties the mind in order to enter and verify this true nature, nothing has been heard. Mind and nature cannot be divided, yet foolish people forcibly divide them into two, and know even less what realizing the mind and seeing one’s true nature mean. Again, non-Buddhists who gain a minor meditative experience and illusorily see a moon-disc before blue eyes claim that they have already realized the mind and seen their nature. Is this not strange?
礼教者，菩萨顺度之慈化也。治者，金刚逆化之方便也。必二者同出于大悲之愿，则无或滥或峻之偏。政滥则民慢法，峻则民残。故曰宽猛相济，政是以和。彼之欲求万世不易之法，以为究竟者，多见其不知量也。	Ritual teaching is the compassionate transformation by which bodhisattvas guide beings in accordance with circumstances. Governance is the expedient of Vajra-like adverse transformation. Only when both arise from the vow of great compassion will there be neither the bias of laxity nor that of severity. If government is lax, the people disregard the law; if severe, the people become brutalized. Therefore it is said: “Leniency and severity should complement each other; thus government is harmonious.” Those who seek an immutable method for ten thousand generations, regarding it as ultimate, are mostly seen not to know their own limits.
救度众生幻心，终不得究意之法也，亦暂时维系而已。法有时而穷，恶无时而或绝。故有一时一世之究竟者，十世百世之究竟者，以论乎时间，则终非究竟可知矣。佛故曰方便以为究竟，正以参透世界众生，但能如是维系。	In saving the illusory minds of sentient beings, one can never obtain a method of ultimate intent; one can only maintain them temporarily. Methods have times when they are exhausted, but evil has no time when it is ever entirely cut off. Thus there is what is ultimate for one time or one age, and what is ultimate for ten or a hundred ages. Judged in terms of time, it is clear that these are ultimately not ultimate. Therefore the Buddha called expedients ultimate, having thoroughly understood the world and sentient beings: they can only be sustained in this way.

若求根本解决，惟有使其明心见性之一法。教以六度万行三十七助道品者，皆明心前之方便幻法。苟能自觉自度，则不劳一切法治而自普化，能起觉照，因果自然洞明。所谋者远，五欲自能制止。	If one seeks a fundamental solution, there is only the one method of causing people to realize the mind and see their true nature. Teaching the six perfections, the myriad practices, and the thirty-seven aids to awakening are all expedient, illusory methods before realizing the mind. If one can awaken and liberate oneself, there is no need for any governance by dharmas; one will naturally transform all universally. One can give rise to awakened illumination, and cause and effect will naturally become wholly clear. One's plans will reach far ahead, and the five desires will naturally be restrained.
觉于心者，虽觉未澈也，恶根未拔也。觉于本者，虽一时未觉，而根已松也。由觉本而再觉于心，则大用以起，其根必可拔除而彻底解决矣。此中过程，非一言所可决定，亦非一时之修所可造诣，亦曰习而已矣。	To awaken to the mind, though one's awakening may not yet be thorough, means that the root of evil has not yet been pulled out. To awaken to the root, though one may not be awakened for the moment, means that the root has already been loosened. When, having awakened to the root, one further awakens to the mind, great functioning arises; the root can certainly be removed, and the matter thoroughly resolved. The process cannot be determined in a few words, nor can it be attained by cultivation for a short time. It too is simply a matter of practice.
以心反观者，内证之德也。以心起用者，外修之功也。前为入道，为本。后为法用，为末。内证之德以自问，外修之功以对人。必先由内而外，方为有体有用之学。但人习于务外，不知内证为何事。	Using the mind to turn back and contemplate is the virtue of inner realization. Using the mind to bring forth functioning is the work of outer cultivation. The former is entry into the Way and is fundamental. The latter is the application of dharma and is secondary. The virtue of inner realization is directed toward examining oneself; the work of outer cultivation is directed toward dealing with others. One must proceed from within to without; only then is one's learning possessed of both essence and function. Yet people are accustomed to attending to externals and do not know what inner realization is.
故自鉴者鲜，不自鉴则责于人者深，求其究竟，其亦难矣。况人之贤愚，高下不等。凡稍才之出众者，又自执以为是，众生又从而推尊之，使其执我益强，而反观内证之道益疏。	Therefore, those who examine themselves are few. If one does not examine oneself, one places heavy blame upon others; to seek ultimate completion in this is difficult indeed. Moreover, people differ in worth and folly, in high and low capacity. Anyone even slightly outstanding in talent will cling to

	himself as being right. Sentient beings then extol him, making his attachment to self still stronger and causing the way of inward reflection and realization to grow ever more remote.
若复更有智者，即起而与之相竞，各倡为说，各执理由。众生之心，本习于浮动，于是分党立派，入于意气用事，祸患且不可测。淮南子曰：体道者，逸而不穷。任教者，劳而无功。善游者溺，善骑者堕，各以其所好，反自为祸。是故，好事者未尝不中，争利者未尝不穷云云。此无他，心向外驰，忘其本也。使人人知此，则能所以自处矣。	If there is another intelligent person, he rises to compete with him. Each advances his own doctrine, and each clings to his own reasons. The minds of sentient beings are originally habituated to restlessness; thus factions and schools are formed, people act from partisan feeling, and calamities become incalculable. The Huainanzi says: “Those who embody the Way are at ease and never exhausted. Those who merely rely on teaching labor without achievement. Those skilled in swimming drown; those skilled in riding fall. Each turns what he delights in into his own disaster. Therefore, those fond of undertaking affairs are never free from affliction, and those who contend for profit are never free from distress.” This is for no other reason than that the mind races outward and forgets its root. If everyone understood this, they would know how to conduct themselves.
自古先哲所言救世之道，无不曲尽其理，惜未尝有进行之方法。内证之道，亦未见指示，几令人无下手处。遂使诸外道肆其邪说，人转趋之若狂。足见人人未尝不思求道，苦无入门之路。自误者七，误于人者三，岂其福德因缘耶	The ways of saving the world spoken of by ancient sages and philosophers all exhaust their principles in subtle detail. Regrettably, they have never provided methods for putting them into practice. Nor have they indicated the way of inner realization, leaving people almost without a point at which to begin. This has allowed non-Buddhists to spread their erroneous doctrines freely, and people rush toward them as though mad. This fully shows that everyone has never ceased to seek the Way, but suffers from having no path of entry. Seven parts of the error are self-inflicted, and three parts mislead others—could this be a matter of blessings, virtue, and causes and conditions?
佛教人布施者，所以发大心也。布施至去其我见，为最大之法布施。布施之意，为发大悲心也。为人者多，则为己者少。然必依菩提心为因，言因地必证入性空，而大悲之根本以植。	The reason Buddhism teaches people to give is to arouse the great resolve. Giving to the point of relinquishing the view of self is the highest Dharma-giving. The meaning of giving is to arouse great compassion. The more one acts for others, the less one acts for oneself. Yet bodhicitta must be taken as the cause: at the causal stage, one must

	realize the emptiness of intrinsic nature, thereby planting the root of great compassion.
以由性空所发，故能具方便之妙用，然后可言究竟。此大心之初步法用，亦为入佛之根本。如华严经云：此经不付菩萨等乎，乃付予大心凡夫。可见大心乃成佛之关键，亦自度之根本。	Because it arises from the emptiness of intrinsic nature, it can possess the wondrous functioning of skillful means; only then can one speak of ultimate attainment. This is also the initial application of the great resolve and the fundamental basis for entering Buddhahood. As the Avataṃsaka Sūtra says: “This sūtra is not entrusted to bodhisattvas and the like, but to ordinary beings of great resolve.” Thus it can be seen that the great resolve is the key to becoming a Buddha and the basis of liberating oneself.
今不于性内转，而于心外求，其基已小，决难成就。故曰：依于众生而起大悲，依大悲发菩提心，依菩提心成等正觉。如是佛法处处不离众生，即不离世法人事。可谓积极之至矣。且视自他不二。发菩提心者，自利也，亦为利他。方便者，应付世事也。必依菩提为本，乃能发大心之用。能处处方便者，大心之果位也。否则徒托空言而已。	Now, rather than turning within to one’s intrinsic nature, people seek outside the mind. Their foundation is already narrow, and accomplishment will certainly be difficult. Therefore it is said: “Relying on sentient beings, one gives rise to great compassion; relying on great compassion, one gives rise to bodhicitta; relying on bodhicitta, one attains perfect enlightenment.” Thus the Buddhadharma is everywhere inseparable from sentient beings, and therefore inseparable from worldly dharmas and human affairs. It may be called supremely active. Moreover, one sees self and others as nondual. To arouse bodhicitta benefits oneself, and also benefits others. Skillful means are the means of dealing with worldly affairs. Only by taking bodhi as one’s foundation can one bring forth the function of the great resolve. To be skillful everywhere is the fruition of the great resolve. Otherwise, it is merely empty talk.
佛经之来中国，在中古之世。古人有未及见者，更以门户之见过深，不取而融会之，遂不得其用。有晋人牟子一书，言佛最详，世人稍知佛学之广大。若渊明一流，意境实迫于佛，其超然物外，深具般若之机用。	Buddhist scriptures came to China in the medieval period. Some people of ancient times had not yet had the opportunity to encounter them; moreover, their sectarian views were too deeply entrenched for them to accept and integrate them, and thus they were unable to make use of them. In the writings of Mouzi of the Jin dynasty, Buddhism is discussed in the greatest detail, and people gradually came to understand the breadth of Buddhist learning. Figures such as Yuanming, in their spiritual vision, were in fact very close to

	Buddhism; their transcendence of the worldly and their profound capacity for prajñā are especially evident.
后之大儒，晚年亦无不取法于佛以作根基。至明之王阳明先生，则能起佛之妙用矣，以体大则用大也。今之学者，如欲了生死起大机大用者，于见性一道，其痛切加之意哉！	Later great Confucian scholars likewise, in their later years, all took the Buddha's teachings as their foundation. By the time of Master Wang Yangming of the Ming dynasty, he was able to bring forth Buddhism's wondrous functioning, for when the essence is great, its function is great. Scholars today who wish to transcend birth and death and bring forth great potential and great function should apply themselves with utmost earnestness to the path of seeing their true nature.

性灵

Intrinsic Spirit

宇宙间一切一切，由人类以至万物，无不各有其性，即无不各有其灵，灵是灵用，如铁有坚性，有坚的妙用，这是铁的灵；棉花有柔性，即有柔的灵用，这是棉的灵。	Everything in the universe, from human beings to all things, has its own nature; that is, nothing is without its own spirit. Spirit is spiritual function. Iron has the nature of hardness and the wondrous function of hardness; this is the spirit of iron. Cotton has the nature of softness and therefore the spiritual function of softness; this is the spirit of cotton.
但棉和铁，不能自启其用，而人为万物之灵，其灵特异，故能发挥一切的灵用，造成这个世界，这是人为，不是神为、天为。所以人的性能，威力不可思议，我今单说人的性灵。	Yet cotton and iron cannot put themselves to use. Human beings are the most spiritually endowed of all things; their spirit is distinctive, and thus they can put this capacity to work in many ways and shape the world we inhabit. This is the work of human beings, not the work of gods or Heaven. Therefore, the capacity and power of human nature are inconceivable. I shall now speak solely of the human spirit.
人的本性是同体不二的，不因贫富贵贱，男女老幼而有区别。如吃糖，人人知是甜的，月亮人人见是白的，无一不同，但灵用却又不同，因为各有所长，习性不同，果地亦各不同，譬如糖，有爱吃有不爱吃。	Human nature is of one substance and nondual; it does not differ according to wealth or poverty, rank or lowliness, sex, or age. When people eat sugar, all know that it is sweet; when they see the moon, all see it as white. There is no difference in this. Yet the functioning of spirit differs, because each person has different strengths, different habitual

	tendencies, and different attainments. Take sugar, for example: some like it and some do not.
人的能力启发于性以用之不尽，灵应亦无穷，但此灵用必由学而成，学成于习，习成于专，专成于恒，恒苦则巧思巧劲自然而生。孟子所说“天将降大任于斯人也，必先苦其心志，劳其筋骨”一段，正是磨练而出，再加补助品多，又所谓工欲善其事，必先利其器，发挥的灵用亦更大。	Human capacities are awakened from one’s nature, and their use is inexhaustible; spiritual responses too are limitless. Yet this spiritual functioning must be achieved through learning. Learning is accomplished through practice; practice through specialization; specialization through perseverance; and from persevering through hardship, ingenious thought and skillful effort naturally arise. The passage in Mencius—“When Heaven is about to confer a great responsibility upon a person, it must first distress his mind and will, and weary his sinews and bones”—speaks precisely of achievement through tempering. With more supplementary resources as well, and as the saying goes, “To do good work, one must first sharpen one’s tools,” the spiritual functions one can bring forth become still greater.
人性有独具的本能，故可以凭空造成一个世界，而缘助又自然而来会，这还是人为，不是天授，世人不明三世因果之理，以为此人天然聪明，不知其夙世先有所学习性已成，所以今世随机启发与众不同，即其愚笨亦不是一时所成，就亦不必专指生前死后，即今世三十年亦可造成许多世界。	Human nature possesses innate capacities of its own; therefore, people can seemingly create a world from nothing, while supporting conditions naturally gather to assist them. This is still human endeavor, not a gift bestowed by Heaven. People do not understand the principle of karmic cause and effect across the three lives. They think that someone is naturally intelligent, not realizing that this person cultivated learning and formed habitual tendencies in previous lives; hence, in this life, those capacities are awakened according to circumstances in ways that differ from others. Even stupidity is not formed in a moment. Nor need we refer only to life before birth and after death: even thirty years in this life can create many worlds.
性灵发挥的威力非常之大，超过原子弹，因为此是原子弹的主人，他的助缘亦非常之广，所以技能的发明亦无底止。	The power released by the spirit of one’s nature is immense, greater than that of an atomic bomb, for it is the master of the atomic bomb. Its supporting conditions are also extraordinarily extensive; thus, there is no end to the invention of skills and technologies.
莫以为我是聪明有能力，这是人人有份的，他人的专成或过于我，如原子弹的配合构造，人人都有此能力，都有此缘助或且高过于我，只暂时的因缘不同罢了，所以	Do not suppose that intelligence and ability belong to me alone; everyone has a share in them. Others may have developed their specialization more fully

有知识的人能用其技能，而有智慧的人呢，决不敢独恃其技能和骄人的心理，知道是靠不住的。	than I have. In the design and construction of an atomic bomb, for example, everyone has such capacity and may possess supporting conditions equal to or even greater than mine; only their causes and conditions temporarily differ. Thus, a person of knowledge may employ his skills, but one with wisdom would never dare rely solely on such skills or indulge a prideful attitude toward others, knowing that these things are not dependable.
因此，性灵有大有小，现在世界文化物质的进步，只是性灵的小作用，还不是大作为。因此，人类但得身体上的享受，却造成个精神上恐怖和疑忌，即是原子弹再有一年必有更新的发明去抵制他，便无用了，如是层出不穷，世界的恐怖就没有止境，必有追悔的一日。	Accordingly, spiritual capacities may be great or small. The present progress of the world in culture and material things is merely a minor function of the spirit; it is not its great work. Humanity gains physical enjoyments, yet creates spiritual terror and mutual suspicion. Even if an atomic bomb is countered within a year by a newer invention, it becomes useless; and so inventions emerge one after another without end. The terror of the world will then have no end, and a day of regret must come.
性灵的大用是求究竟的、普利的，不在一时之快利，在永久的安乐，又是通盘计划的不肯造恶，因此自害的即如希特勒，是完全代表愚笨的结果，因为他的性灵和他的一切缘助都可惜小用了，追步他的日、意，也遭同样的命运，这是个大榜样，但世人真觉悟的究有几个？还登向他的坟墓上走，因为他们不知道性灵的大用。	The great function of the spirit seeks what is ultimate and universally beneficial. It does not seek temporary pleasure and profit, but lasting peace and happiness. It plans as a whole and refuses to create evil. One who harms himself, like Hitler, completely exemplifies the result of stupidity, for his spiritual capacity and all his supporting conditions were regrettably put to petty use. Japan and Italy, following in his footsteps, met the same fate. This is a great warning; but how many people in the world have truly awakened? They still walk toward his grave, because they do not know the great function of the spirit.
杀人即是自杀，夺人便是自盗，人的性灵不但没光明，而且是迷黑了，但有个性灵，算不得灵用，因为天下至愚的人是自贼，所谓损人不利己。	To kill another is to kill oneself; to rob another is to rob oneself. Such a person’s spirit is not merely without light; it is lost in darkness. Though such a person has a spirit, it cannot be called spiritual functioning, for the most foolish person under heaven is one who plunders himself. As the saying goes, harming others does not benefit oneself.
现在世界只是文而不明，物质是文彩了，人反而不明了，物质享受是进步了，人心的不安，经济的压迫更进步了，所以怪病也多了，寿命也短了，少数人快乐了，	The present world has culture without enlightenment. Material things have become refined and splendid, while people themselves

多数人痛苦了。人的知识技巧是进步了，害人的方法也精了，道德是消亡了，一提到道义人人笑你。这都是性灵的颠倒和罪恶。	have become less enlightened. Material enjoyment has advanced, but the unrest in human hearts and the pressures of the economy have advanced even further. Hence strange illnesses have multiplied and life spans have shortened. A few are happy, while the many suffer. Human knowledge and technical skill have advanced, and so too have the methods of harming others. Morality has perished; mention righteousness, and everyone laughs at you. All this is the inversion and evil of the spirit.
性灵妙用是变化无穷的，普通人只拿心去参究人事，越参越精，但只是窄小的，他从不肯拿心去参心，所谓以心制心。虽亦有人参究心理学，又只是参究制人的心理，从不曾参究自己的心理。	The wondrous functioning of the spirit is infinitely variable. Ordinary people merely use the mind to investigate human affairs; the more they investigate, the more expert they become, but their scope remains narrow and small. They never willingly use the mind to investigate mind itself—what is called using the mind to regulate the mind. Some may study psychology, but they study only the psychology of controlling others; they have never investigated their own psychology.
然也有两个人参问自己，警戒自己，何者是善，何者是恶，已是凤毛麟角，称为圣贤了，但又从不参究心灵究竟是什么，我的善恶是本有的呢，还是驱迫变化而出的呢，所谓我的智能是本有的呢，还是因磨练而成的呢？	Yet there are also a few people who question themselves and admonish themselves, asking what is good and what is evil. They are already as rare as phoenix feathers and qilin horns, and are called sages and worthies. But even they have never investigated what the mind and spirit ultimately are. Are my good and evil inherent, or do they arise through coercion and change? Is my intelligence innate, or is it formed through tempering?
一面铜镜可以鉴照，但改铸了一只鼎，那光到那里去了？铜可以磨成镜，铜的光是本有的，但何以要磨，不磨则不有呢？人又是归功于磨，但何以砖虽磨，却不能成镜呢？可见性灵是本有的，但必磨练而出。	A bronze mirror can reflect, but if it is recast into a cauldron, where does its light go? Copper can be polished into a mirror, so the brightness of copper is inherent; but why must it be polished? If it is not polished, why does that brightness not appear? People then credit the polishing. But why can a brick be polished without becoming a mirror? This shows that spirit is inherent in one’s nature, yet it must emerge through tempering.
人性本来是灵的，何以又有冥顽不灵的呢？即是铜可以有光而不磨，但又如何是磨呢？磨这个字，普通人只明得一半。	Human nature is originally spirit, so why are there also those who are dull and unresponsive? Copper may possess brightness, yet without polishing it does not shine. But what, then, is polishing?

	Ordinary people understand only half the meaning of the word “polish.”
世人但知道用心思维即是磨，然只是半个磨，倘知道“无知之知，不灵的灵，无心之心”这三句的妙理，这个磨才是完全，才是大用。然而世人对于这三句连信心也没有，因为世人但能用已动心之心，不能明未动心前之心，这问题不是片言可决，当再论之。	People know only that using the mind to think is polishing, but that is merely half of polishing. If one understood the wondrous principle in these three phrases—“knowing without knowledge, spirit in what is unresponsive, mind in what is mindless”—then this polishing would be complete and would become its great function. Yet people have no faith even in these three phrases, because they can use only the mind that has already stirred, and cannot understand the mind before it has stirred. This question cannot be settled in a few words and must be discussed further.
你问他，心是什么？他只说是思想，问思想从哪里来的，他至多说是脑海中出发的，又好比你问他，灯光是什么，他只说是电力，问电从那里来的，他只说是电灯泡中发出的。这两个简单答复能使人满意么？世人不明性灵的道理笼统一说，正是一样。	Ask someone, “What is mind?” and he will only say that it is thought. Ask where thought comes from, and at most he will say that it arises in the brain. It is like asking what lamplight is: he will only say that it is electricity; ask where electricity comes from, and he will say that it is emitted from the light bulb. Can these two simple answers satisfy anyone? When people fail to understand the principle of nature and spirit and speak of it in vague generalities, it is exactly the same.
世上一切都是心造，心的数数便成习惯，习惯既久成为定例，这定例还不是第一个人假造的么？人既造成习惯，反而被习惯所左右，他自己的喜怒哀乐，完全不能自主，惟其各人的习性有同与不同，遂不能和同而有顺逆，不同的多争意气，同的多争利益，表面不能争的又不能各自制止。	Everything in the world is created by mind. When the mind repeatedly engages in something, it becomes a habit; when a habit endures, it becomes a fixed convention. But was not that convention itself originally fabricated by someone? Once people create habits, they are in turn controlled by them. They cannot master their own joy, anger, sorrow, and pleasure. Since people’s habitual tendencies are both similar and different, they cannot live in harmony and thus encounter favorable and adverse conditions. Those who differ often contend over temper, while those who agree often contend over profit; even where open contention is impossible, they cannot restrain themselves.
贪欲遂生，嫉忌阴谋而人事越烦，作弊越多，防止越严，疑忌亦越多而痛苦益大，转辗成习，迷而不觉。所以物质越进步，人的爱美贪欲日见膨胀，亲亲仁霭之义	Thus craving arises. Jealousy and intrigue make human affairs ever more complicated; cheating increases, preventive measures become stricter, suspicion increases still more, and suffering grows

日见短少，残贼的心理亦日见炽盛，造成今日恐怖的世界。	greater. This turns repeatedly into habit, and people remain deluded without awakening. Therefore, the more material things advance, the more human craving for beauty and pleasure expands day by day; the spirit of kinship, kindness, and compassion diminishes day by day; and the mentality of cruelty and plunder grows ever more intense, creating today's terrifying world.
“自利”是人情所应该的，但如何是真自利呢？真自利是永久的、究竟的、没流弊的，是广大的。（一）求安心满足。	“Self-benefit” is only natural to human feeling, but what is genuine self-benefit? Genuine self-benefit is lasting, ultimate, free of harmful consequences, and expansive. (1) Seek peace and contentment of mind.
要知世上一切是共同的、相互的、有影响的、有反动的，譬如德国希特勒，他的初意是不是求安心满足？但结果是自作自受，所以他的自利便不是真的。（二）求一切胜利。	One must know that everything in the world is shared and interdependent, mutually influential and reactive. Take Hitler in Germany: was not his original intention to seek peace and contentment? Yet in the end he brought the consequences upon himself. Therefore, his self-benefit was not genuine. (2) Seek every victory.
不知胜利必始于相争，我即使胜利，根本也已受伤，何如彼此勿争。而胜利只是一时的机运，无形中已种后果。譬如原子弹是一时的胜利，难保没有更大的反动。这个自利是不究竟的，有流弊的。所以一年来国际间疑忌恐怖，双方都不得真自利，眼前即是事证，何以都不觉悟?	One does not understand that victory must begin in contention. Even if I win, I have already been injured at the root. How much better if neither side contended? Moreover, victory is only a temporary turn of fortune, and unseen consequences have already been planted. An atomic bomb, for example, may be a temporary victory, but there is no assurance that it will not provoke a still greater reaction. Such self-benefit is not ultimate and has harmful consequences. Thus, for the past year, international suspicion and terror have prevented both sides from attaining genuine self-benefit. The evidence lies plainly before our eyes; why do none awaken?
我的利安寄托在他人的身上，能得大皆普利才是真利，真自利的决不损人以利己，因为专利的断没有不招反动的，无异于自选，恶因自受恶果，即所谓独夫。世人如真慧自利的，必得先明因果，求得彻底广大的自利又何尝是不好的名词呢?	My welfare and security are entrusted to others; only benefit that is broadly shared can be true benefit. A person who truly benefits himself will certainly not harm others for his own gain, for exclusive profit never fails to invite reaction. It is no different from choosing evil causes for oneself and receiving evil results oneself—what is called a despot. If people truly understand how to benefit themselves wisely, they must first understand

	cause and effect. And what could possibly be wrong with seeking self-benefit that is thorough and expansive?
知足不是谨小畏缩，是适可而止的言思，譬如人的食量过少不饱，过多胀满，都不得舒服，但并不是不吃，亦不是畏缩不敢吃，调之知足，此正是求足到正足时，自己知道了，截然而止。不再过分反而丧失。	Contentment is not timid narrowness; it is knowing when enough is enough in speech and thought. For example, if one eats too little, one is not full; if one eats too much, one becomes bloated. In either case one is uncomfortable. Yet this does not mean not eating, nor does it mean shrinking back in fear of eating. This is called contentment: one seeks sufficiency until it is truly sufficient, knows it for oneself, and stops decisively. To go beyond it is instead to lose what one has gained.
又如坏的事，如德国的侵略，如亦懂得截然而止，完全变更故策，不再与俄国树敌，亦何至于一蹶不振。所以贪不是好事，知足却不是消极，正是灵机的活泼，作用于奋斗中一种手腕，可怜世人又误解了。	Again, in harmful matters, such as Germany's aggression, if it had understood how to stop decisively, completely changed its former policy, and ceased making an enemy of Russia, how could it have fallen so completely? Thus greed is not a good thing, but contentment is not passive; it is the lively responsiveness of spiritual intelligence, a means of action amid struggle. Sadly, people misunderstand this as well.
我人走路力能行一百里，前进到五十里他不走了，旁人以为他知足笑他懦弱，不知他走回去还有五十里，何曾懦弱，你们前进到一百里，但不能回来了。所以人的见地不了死执，奋斗是要谋定而动，这就是性灵的作用。	Suppose a person has the strength to walk one hundred li. Having gone fifty li forward, he stops. Others think he is contented and laugh at him as cowardly, not knowing that he still has fifty li to walk back. How has he been cowardly? You proceed for one hundred li, but cannot return. Therefore, one should not be bound by fixed and incomplete views. Struggle requires deliberate planning before action. This is the functioning of the spirit.
世上最漂亮的人不是浮滑的，而是圆通的、诚实的，圆通是双方各有好处，面面圆到，诚实是不欺于人，即是利己，性灵是非常的灵敏，眼光远大，执见不固，转风极快，处事简净，心量总是活泼泼地，因为能远观，观宇宙间一切一切本是虚妄不实，原本是空幻的，所以能为此、肯为此。	The most admirable people in the world are not frivolous but are adaptable and honest. Adaptability means that both sides gain some benefit and every aspect is brought into harmony. Honesty means not deceiving others, and that itself is self-benefit. The spirit is extremely keen, farsighted, not fixed in rigid views, quick to respond to changing circumstances, and simple and clear in handling affairs. Its capacity of mind is always lively and vital, because it can see from afar and see that everything in the universe is fundamentally false

	and unreal, originally empty and illusory. Therefore, it can do this and is willing to do this.
世上一切是幻妄的，独有功夫不幻妄，要做到这个功夫自然先要除贪，但贪由认真而起，以为一切能见能闻，能捉摸的皆非虚妄，因此你贪我也贪，你求我也求，有得有不得，而你恼我也恼，天下扰乱，人生痛苦均由于此，所以佛家救世的精意在使自觉，先见到一切本空之相，而又不许落空入于断灭。	Everything in the world is illusory and unreal; only one's cultivation is not illusory. To accomplish this cultivation, one must first eliminate greed. Yet greed arises from taking things as real: believing that all one can see, hear, and grasp are not unreal. Thus, what you crave, I too crave; what you seek, I too seek. There are gains and failures to gain; when you are troubled, I too am troubled. The disorder of the world and the suffering of human life both arise from this. Therefore, the essential intent of Buddhism in saving the world is to bring about self-awakening: first see that all things are intrinsically empty, yet do not fall into emptiness or annihilation.
知心本是幻，此一切是幻心所造，非有实体，但就幻中心了幻事终不废于幻，亦不执于真，观世事为非真非假，过真则劳劳太苦，过假亦空泛乏味，只是随缘应付。	Knowing that the mind itself is illusory, one knows that all this is created by the illusory mind and has no substantial reality. Yet, while living amid illusion and understanding illusory affairs, one does not abandon illusion altogether, nor does one cling to truth. Regard worldly affairs as neither real nor unreal. If one takes them too much as real, one labors and suffers excessively; if one takes them too much as unreal, life becomes empty and insipid. One simply responds according to conditions.
所谓：为无为，事无事，味无味，貌若无知，而实无所不知，状若不灵，而实大智若愚，所谓不灵之灵，此正是无心之心，如此贪心至少已打去六七成，人与人的磨擦，先已隔离，即使苟有误会冲突，亦易于解化。	As it is said: act without contrivance, attend to affairs without attachment to affairs, savor what is without flavor. One may appear not to know, yet in fact there is nothing one does not know; one may appear unresponsive, yet in fact possesses great wisdom that seems like foolishness. This is the responsiveness of seeming unresponsiveness; it is precisely the mind of no-mind. In this way, at least sixty or seventy percent of greedy thought has been removed. Friction between people is thereby forestalled; even if misunderstandings and conflicts should arise, they can readily be resolved.
所以两个君子不会争，一个君子一个小人也不会争，因为君子肯让，亦使争不起来，只有两个小人，那非争不可，两个都是性不灵活，没有退转的余地。	Thus two gentlemen will not contend, nor will a gentleman contend with a petty person, for the gentleman is willing to yield and thereby leaves no contention to arise. Only two petty people must

	contend: neither is flexible in disposition, and neither has room to retreat.
有人说退让是好事，但如日寇来侵略，我也退让么？不，这个性灵又不通了。譬如人身上何必定要生疮疖，最好不生，但既不幸而生了，只有开刀之一法，毒物不净受累更大，并且连好肉也得去一点。所以是贼害的东西，不得不去恶务尽，这正是性灵的作用。试问在疮疖未生之前，特意剜肉成疮，这又何苦。	Someone may say that yielding is a good thing, but if the Japanese invaders came to invade, should I yield then as well? No—then one's spiritual responsiveness has again become obstructed. Why must sores and boils grow on the body? It is best if they do not arise; but once they unfortunately have arisen, incision is the only remedy. If the poison is not completely cleared away, the harm will be even greater, and some healthy flesh must also be removed. Thus, when something is harmful like a thief, one must eliminate the evil completely. This is precisely the function of spiritual responsiveness. But before sores and boils have arisen, why deliberately cut out flesh and make a wound? What suffering would that be for?
世人苦恼颠倒或明知故犯，意气用事，枉自劳虑，都缘心有偏执，不知变通。有力的与有力的相争，皆是气分上用事，初是争利，后是争气，结果两丧，其苦已早伏，非一日也。虽然此又天然之势。花无百日红，人事赖此磨擦以自灭，否则永久不败，万无此理。	When worldly people suffer confusion and distress, knowingly commit wrongs, act out of emotion, and exhaust themselves with needless worry, it is all because their minds are biased and attached and they do not know how to adapt. When the strong contend with the strong, both act out of temper. At first they contend for profit; afterward, they contend merely for pride. In the end both are ruined, and their suffering was already latent long before—it did not arise in a single day. Yet this too is a natural tendency. No flower remains red for a hundred days; human affairs rely on such friction to bring about their own dissolution. Otherwise, they would remain forever undefeated, which could never be so.
一切灵用即是心，一切心即是一切法，一切法皆是一切义。法无定法，义无定义。甲可以独制，乙可以自斥。在甲为是，在乙又为非是，此原无定义，姑相约公认，于不定中假立一个定，惟其不定，所以允则必变。要无非是性分中的灵用。	All spiritual functioning is mind; every mind is all dharmas; and all dharmas are all meanings. Dharma has no fixed dharma, and meaning has no fixed meaning. A may independently control something, while B may reject it on his own. For A it is right, while for B it is not right. Originally there is no fixed definition; people merely agree upon and provisionally establish a fixed standard amid what is unfixed. Precisely because it is unfixed, what is permitted must change. This is nothing other than the spiritual functioning inherent in one's nature.

成败、荣辱、得失、是非、贵贱、盛衰、起伏、生灭，在普通人观之总是有别，在通达人观之只是一场游戏，如昙花一现，正是不二以慧眼，同一是虚妄不实，目前非无，毕竟是幻，明此理者，才是真灵用，所以贫贱能不移，富贵能不淫，威武能不屈。	Success and failure, honor and disgrace, gain and loss, right and wrong, nobility and lowliness, flourishing and decline, rise and fall, arising and ceasing: ordinary people see distinctions in all these, but those with penetrating understanding see them only as a game, like an epiphyllum that appears for a single moment. This is nonduality seen with the eye of wisdom: all alike are illusory and insubstantial. They are not absent before one's eyes, yet ultimately they are illusory. One who understands this principle possesses true spiritual functioning; thus, poverty and lowliness cannot shake them, wealth and rank cannot corrupt them, and power and force cannot subdue them.
问耶稣为什么肯背十字架？当时并无沽名求利的心，是早已洞达一切至理，所以能如此，此即是圣灵的作用。	Why was Jesus willing to bear the cross? At the time, he had no thought of seeking fame or profit; he had long since penetrated all ultimate principles, and was therefore able to do so. This is the function of the Holy Spirit.
小儿的灵智要他发育不可太拘束，但又不可放纵，必得有个范围，要他精明，不要他刻薄，要他浑厚，不要他呆板，思想要他圆，不要他滑，心量要他大，不要他小。	A child's spiritual intelligence should be allowed to develop and should not be overly constrained, yet neither should it be indulged without restraint. There must be proper boundaries. Teach the child to be discerning, but not harsh; generous, but not rigid; broad in thought, but not slippery; and large in mind-capacity, but not narrow.
人是有模仿性的，独立性就弱了，独立性是好的，但固执不是独立，依赖心不可有，借助性不可少，希望心不可少，但不可必成可，欲望是迷信了灵敏。人每不肯用功，用功人每涉于呆钝，所以用功还要灵活，必有所发明。	People have a tendency to imitate, and thus their independence is weak. Independence is good, but obstinacy is not independence. One must not have a dependent mind, though one cannot do without accepting assistance. Hope is indispensable, but one must not insist that it will certainly be fulfilled. Desire is merely a superstitious faith in cleverness. People are often unwilling to apply themselves, while those who do apply themselves often become rigid and dull. Therefore, diligent effort must also be flexible, and it must lead to some discovery.
小儿的气要使他发扬，但要正直不可散漫，先要养成他个平等心，自然不骄于人，养成他个慈悲心，自然才能不作恶。父母有这等的教训，才是慈，才是真正社会服务，才是国家的光荣。	A child's vital energy should be encouraged to develop, but it must be upright and not undisciplined. First cultivate in the child a mind of equanimity, and the child will naturally not be arrogant toward others; cultivate in the child a

	compassionate mind, and the child will naturally be able to refrain from wrongdoing. Only parents who offer such instruction are truly compassionate; this is genuine service to society and an honor to the nation.
德国人但知功利，使人人有才，所以作世界的罪魁祸首，就缺少了慈悲的德性，所以必定灭亡，这是自杀，这是性灵的丧失。前车之鉴，大智应改变方针，莫贪功利，莫恃武力，脑筋不可太旧了。	The Germans know only utility and profit, seeking to make everyone capable; thus they became the chief culprit of the world. Lacking the virtue of compassion, they are bound to perish. This is self-destruction; it is the loss of spiritual intelligence. Taking the past as a warning, those of great wisdom should change their course: do not crave utility and profit, do not rely on military force, and do not let your thinking become too outdated.

丁亥岁首示同学

Instruction to Fellow Students at the Beginning of the Dinghai Year

道家主静，佛家主净。静者，排外境，以摄心于一。净者，摄内心，以归于空，而境亦泯。一是对治，一是根治，其差别非可以道里计也。	Daoists emphasize quietude; Buddhists emphasize purity. Quietude excludes external objects in order to gather the mind into one. Purity gathers the inner mind and returns it to emptiness, whereby objects too disappear. One is a remedial treatment; the other treats the root. Their difference cannot be measured in terms of distance.
世人不知一心之妙，只是念且是念念，于是念念成妄。一心者，未动心前之心也，现量心也，了了觉知而无分别。虽明辨是非，而无著、无住、无染之心也。无以名之，名之曰菩提，又名曰无心。念者，人有二心也。初心者本觉，见境而起分别，立二见，是为二心，是为念，是为生死，其机微矣。	People do not know the wonder of the one mind. They merely entertain thoughts, thought after thought, and thus each thought becomes deluded. The one mind is the mind before it stirs; it is direct awareness, clear knowing without discrimination. Though it clearly discerns right and wrong, it is a mind without attachment, abiding, or defilement. As it cannot be named, it is called bodhi, and is also called no-mind. Thought means that a person has two minds. The original mind is original awakening; upon encountering objects, it gives rise to discrimination and establishes dualistic views. This is the second mind; this is thought; this is birth and death. Its mechanism is exceedingly subtle.
道家不知心由境起，境因心立，互成为妄，莫辨其主，于是以心摄心，硬破外境，见境不动。而摄心之法，借于血气之调服，同时可得长生，以为计之得矣。不知无	Daoists do not know that mind arises from objects and objects are established through mind; each makes the other into delusion, and one cannot

形执取有相，且是压制功夫，转开后来，忘本之渐，反失摄心要道，误以精、气、神为道，而害人至千万也，岂不哀哉。	distinguish which is primary. They therefore use mind to gather mind, forcibly break through external objects, and remain unmoved when encountering objects. Their method of gathering the mind relies on regulating and subduing the blood and vital energy; at the same time, it may bring longevity, and they suppose that they have achieved their aim. They do not know that this is a formless attachment that grasps at forms, and that it is merely a practice of suppression. As the practice develops further, it gradually forgets its root and instead loses the essential way of gathering the mind. Mistaking essence, vital energy, and spirit for the Way, it has harmed countless people. Is this not lamentable?
近之修密宗者，视开顶为无上法门。赖一师之加持，顿可开顶，尚不知见性成佛为何事，而自己之习气如何，定慧力又如何，全不再求精进。又开顶后之用功又当如何，亦不请益、研究，岂不哀哉。	In recent times, those who practice Esoteric Buddhism regard crown opening as the supreme Dharma gate. Relying on a master's blessing, they may suddenly have their crowns opened. Yet they do not even know what realizing one’s true nature and becoming a Buddha means; nor do they know the state of their own habitual tendencies or the strength of their samādhi and wisdom. They no longer seek to make diligent progress. Nor do they seek instruction or investigate how they should practice after crown opening. Is this not lamentable?
夫开顶者，初得佛力加持，开极微细之一线光耳，借此幻躯，以图向上一路，非可执此以为究竟也。行者当于此努力加工，日夜不倦，方有相应。如开矿者茫无所据，乃赖矿师指示，由某处开入，必可得金。	Crown opening is simply the initial receiving of the Buddha’s blessing, opening an extremely subtle thread of light. One borrows this illusory body to seek the path upward; one must not cling to this as ultimate. Practitioners should exert themselves and work diligently from this point, tirelessly day and night; only then will there be a response. It is like opening a mine: one has no basis on which to proceed and must rely on the guidance of a mining expert. If one begins digging from a certain place, one will surely find gold.
此开顶法也，虽有名师，而我不努力，师亦无可如何也。个个学密者，比比皆是，又学佛而妄计身上功夫，究与外道何别。是以因地不正，不得成佛，了生死也。	Although there may be a renowned master for this method of crown opening, if I do not strive diligently, there is nothing the master can do. Such cases are everywhere among students of Esoteric Buddhism. Moreover, those who study Buddhism yet mistakenly calculate their bodily attainments—

	how are they any different from followers of non-Buddhist paths? Because their causal ground is improper, they cannot attain Buddhahood or transcend birth and death.
精气神虽道家所尚，亦学佛者之资粮也。此可凭脉性以自察，且看眼珠，脉分左右，寸关尺六部，两尺属肾，左宜沉，右宜浮，瞳若漆，是为精足。左关属肝，以弦为实，左寸属心，以细为实，而眼珠圆、高是为气足。	Although essence, vital energy, and spirit are esteemed by Daoists, they are also provisions for Buddhist practitioners. One may examine oneself by the characteristics of the pulse. Observe also the eyeballs. The pulse is divided into left and right, with the six positions of cun, guan, and chi. The two chi positions pertain to the kidneys: the left should be deep and the right floating. If the pupils are black as lacquer, essence is abundant. The left guan position pertains to the liver, for which a wiry pulse indicates fullness; the left cun position pertains to the heart, for which a fine pulse indicates fullness. If the eyeballs are round and prominent, vital energy is abundant.
右寸属肺，以涩为实，右关属脾，以洪为实，目黑而光，是为神足。如骨节有声，呼吸平，能不寝，是为三品，斯品可以修法矣。	The right cun position pertains to the lungs, for which an astringent pulse indicates fullness; the right guan position pertains to the spleen, for which a surging pulse indicates fullness. If the eyes are dark and lustrous, spirit is abundant. If the joints make sounds, the breathing is even, and one can go without sleep, these are the three grades. Those of these grades may practice the Dharma.
春不可过寒，夏不可过凉，秋不可过爽，冬不可过暖，养生之术也。冬为精旺之时，亦易动，亦易丧。	In spring one must not be excessively cold; in summer, excessively cool; in autumn, excessively refreshed; and in winter, excessively warm. This is the art of nurturing life. Winter is a time when essence flourishes, but it is also easily stirred and easily lost.
未动心前，为元气无形之真精，一动欲念或情、妄、贪、嗔、喜、怒等念，即成有形之浊精，布于机体，为生机发育之障，是以有病，而促成老死。以念一动，火亦随之而动。火者，心也。	Before the mind stirs, there is the formless true essence of primordial vital energy. Once thoughts of desire, emotion, delusion, greed, anger, joy, wrath, and the like arise, it becomes formed and turbid essence, distributed throughout the body and obstructing the growth of vital life. Thus illness arises and old age and death are hastened. As soon as a thought stirs, fire stirs with it. Fire is the mind.
心为君火，精为民火，即肾火，心肾连也。两火相因，无有不焚而丧身。惟有平气，气为臣火，不卑不亢，一	The mind is sovereign fire, and essence is commoner fire—that is, kidney fire; heart and kidneys are connected. When these two fires act

言冲和，足以调剂之。然三者皆心之所自主耳，此保寿法也。	upon one another, there is nothing that does not burn and destroy the body. Only even vital energy —the ministerial fire—neither low nor excessive, in a word, harmonious equilibrium, can regulate them. Yet all three are governed by the mind. This is a method for preserving longevity.
呼吸相生之谓息。但呼出有六，曰：呵、呼、　、嘘、吹、嘻，吸入则一而已。呼由内而出，易粗；吸由外而入，声易寂；均宜徐徐而微，吸入不可无声，呼出不可有声。否则，声寂火柔，声粗火旺。	The mutual generation of exhalation and inhalation is called breath. There are six kinds of exhalation: hē, hū, xì, xū, chuī, and xī; but inhalation is only one. Exhalation proceeds from within outward and easily becomes coarse; inhalation enters from without and its sound easily becomes quiet. Both should be slow and subtle. Inhalation must not be without sound, and exhalation must not have sound. Otherwise, when the sound is quiet, the fire is gentle; when the sound is coarse, the fire is vigorous.
做到老，学不了，何可骄于人哉！行年六十二始知做干菜之法，书以告蔬食同人：	One may continue doing until old and still never finish learning—how then can one be arrogant toward others? Only at the age of sixty-two did I first learn how to make dried vegetables. I record it here to inform my fellow vegetarians:
芥菜一百斤，洗净晾干，晒一二太阳，即用盐（只要一满饭碗花椒炒，切宜淡，万不可多）揉后压一夜，取出绞干，分开晒干，然后将汁水下锅先煮，同时放糖二斤，将菜放入煮透，提出弄干，再晒干，再煮，将汁收干后，再晒晒后，然后上蒸，蒸后再晒，再蒸，再晒，如是三次即可收藏。	Take one hundred jin of mustard greens. Wash them clean, let them dry, and sun them for one or two days. Then knead them with salt (use only one full rice bowl; stir-fry with Sichuan pepper, and it should certainly be lightly salted—never use too much). Press them overnight, remove them and wring them dry, separate them, and sun them dry. Then put the liquid into a pot and boil it first, adding two jin of sugar at the same time. Put in the greens and boil them thoroughly. Remove them and dry them, then sun them dry again. Boil them again; after reducing the liquid until dry, sun them once more, then steam them. After steaming, sun them again; steam them again, and sun them again. After doing this three times, they may be stored.
按每次用多少，大小结成一束，以便填放，以便取用，不糟蹋，如藏久，稍有霉花，即再蒸一次，绝不变味，如是可藏三、四年不坏，其鲜无比，较绍兴之干菜好十倍也。	Tie them into bundles of different sizes according to the amount needed each time, so that they may be conveniently packed away and taken out for use without waste. If they are stored for a long time and develop even a little mold, steam them once

	more; their flavor will not change at all. In this way, they may be stored for three or four years without spoiling. Their freshness is incomparable—ten times better than Shaoxing dried vegetables.

劝学佛勿分门户偈言

Verses Urging Buddhist Practitioners Not to Divide into Sects

佛法是整体。 方便而分立。 法法都归元。 门门皆般若。	The Buddha-Dharma is a whole. Expedient means establish distinctions. All dharmas return to the source. Every gate is prajñā.
三世一切佛。 依之波罗密。 痛彼分宗者。 妄树门庭见。	All Buddhas of the three times rely on it as pāramitā. I pity those who divide into schools, falsely erecting sectarian views.
念佛不放下。 如何而老实。 第一秘密持。 终归无相法。	If Buddha-recitation is not let go of, how can one be steadfast? The foremost secret lies in upholding it. In the end, it returns to the formless Dharma.
破相勿执相。 戒体应先立。 教外虽别传。 不传于有别。	Break through appearances; do not cling to appearances. The essence of the precepts should first be established. Though there is a special transmission outside the teachings, it does not transmit distinctions.
教内无文字。 立者为谤佛。 佛为劣慧者。 兼存有相说。	Within the teachings there are no written words; to establish them is to slander the Buddha. Yet for those of lesser wisdom, the Buddha also retained teachings with form.
纷争何日已。 药病几时释。 唯依般若宗。 无垢不荡涤。	When will disputes ever cease? When will medicine and illness be set aside? Rely only on the school of prajñā; without it, defilements cannot be cleansed away.
昏昏千百年。 大梦应先觉。 倘得心地明。 自可融归一。	For countless hundreds of years, people have remained in a stupor. They should first awaken from the great dream. If the mind-ground becomes clear, all can naturally merge and return to one.
直至归元地。 一且不可得。 如是而行修。 斯是真净业。	When one reaches the ground of returning to the source, not a single thing can be obtained. To cultivate in this way is true pure karma.
妙哉心中心。 顿可转八识。 密法通禅净。 圆照清净觉。	Wondrous indeed is the Heart-of-Heart Dharma: it can swiftly transform the eight consciousnesses.

	Esoteric Buddhism encompasses Chan and Pure Land, perfectly illuminating pure enlightenment.
神通非外求。 通慧斯通佛。 证此无边身。 入月不见月。	Spiritual powers are not sought externally. To see through to wisdom is to see through to Buddhahood. Realize this boundless body: enter the moon and see no moon.
诸法皆空相。 破见即破执。 明知无法法。 且说不可说。	All dharmas are marked by emptiness. To break views is to break attachment. Clearly know that no dharma is a dharma, yet speak the unspeakable.
冷暖各自知。 证者不能惑。 当仁则不让。 无心乃为佛。	Each person knows warmth and cold for themselves; one who has realized cannot be deluded. When it is one's duty, do not yield. Only no-mind is Buddhahood.

金刚寿

Vajra Longevity

人生寿命，约有两种：一为身寿，属于肉体报身。上古长寿之人固多，即近世一二百岁之人，亦可常见。惟身寿终属生灭。比较长短，遂别夭寿。然寿无定义（九十岁死，世称为寿，但一百二十老人视之，又叹为夭矣）。	Human life span may be roughly divided into two kinds. The first is bodily longevity, which pertains to the physical retribution body. There were indeed many long-lived people in ancient times, and even in recent times one may often see people living to one or two hundred years. Yet bodily longevity is ultimately subject to arising and ceasing. Comparing longer and shorter lifespans, people distinguish between premature death and longevity. But longevity has no fixed definition: one who dies at ninety is commonly said to have lived a long life, whereas a person of one hundred and twenty would regard that as premature death.
二为心寿，乃灵台心性。不生不灭之法身，永永存在，坚如金刚，故曰金刚寿。此实为主。以肉体报身夭寿生杀之权，操之于心。身病之起，无不由心虚弱，外邪乘入。而心虚气弱，每由心魂恼乱，真体不充，发现种种不安。	The second is longevity of mind, namely the spiritual platform and intrinsic nature of mind. The dharmakāya, which neither arises nor ceases, exists forever and is as firm as vajra; hence it is called vajra longevity. This is truly the principal thing. The power over the premature death, longevity, life, and death of the physical retribution body lies in the mind. Bodily illness invariably arises because the mind is weak, allowing external pathogens to enter. When the mind and vital energy are weak, it is often because the spirit and mind are disturbed

	and the true basis is not full, giving rise to various forms of unease.
贪食贪胜贪得贪乐逸，皆足以致病。以贪之不得，于是乎嗔。贪嗔可使心荡气促，胆惊肝旺，六脉震动，五脏沸腾，外邪同时乘入，此病之起因。	Greed for food, victory, gain, pleasure, and ease can all cause illness. When what one greedily seeks cannot be obtained, anger arises. Greed and anger can make the mind agitated and the qi hurried, startle the gallbladder and inflame the liver, shake the six pulses, and set the five viscera boiling; external pathogens then enter at the same time. This is the origin of illness.
药石仅救于一时，若不从根本治疗，则一时虽愈，病根潜伏在内，再发则抵抗无力而殆矣。凡人欲求长寿，应先除病。欲求除病，当明用气。欲明用气，当先养性。养性之法，当先调心。	Medicines can provide relief only for a time. If one does not treat the root, then although one may temporarily recover, the root of the illness lies concealed within. When it recurs, one lacks the strength to resist it and may perish. Anyone who seeks longevity should first eliminate illness. To eliminate illness, one must understand how to use qi. To understand how to use qi, one must first nurture one’s nature. The method of nurturing one’s nature begins with regulating the mind.
调心之法，虽可传受，必经面示，故从略。然根本总以少气恼为主。余之伯母潘太夫人，今年寿一百岁，身尚康健，平生不知有气恼事，此即调心之功也。近世病人太多，短命自杀之风，日见增多。仅靠医药，得救者不过百分之一二耳。	Although the method of regulating the mind may be transmitted and received, it must be demonstrated in person, so it will be omitted here. Its fundamental principle, however, is to have less agitation and vexation. My aunt, Madam Pan, is one hundred years old this year and remains in good health. Throughout her life, she has known no causes for agitation or vexation. This is the benefit of regulating the mind. There are far too many sick people today, and the trend of short lives and suicide is increasing daily. Of those who rely solely on medicine, scarcely one or two percent are saved.
世界一切进化。独寿命与康健，无不退化。且怪病百出。求因求果，两皆不顾。人徒知衣食住之贪得满足。欲念增高为因，寿命短促为果。得不偿失。已属可笑。再加不明死后不灭之理，造诸恶业。人杀自杀，相习成风。	Everything in the world is advancing, yet longevity and health alone are declining without exception. Strange diseases also emerge in great numbers. People seek neither causes nor effects; they give heed to neither. They know only to greedily seek satisfaction in clothing, food, and shelter. Heightened desire is the cause, and shortened life the result. The loss outweighs the gain; this is already absurd. Furthermore, because they do not understand the principle that one does not cease

	to exist after death, they create all kinds of evil karma. Killing others and killing oneself have become habitual.
颠倒狂魔，日见其多，良堪哀悯！故说金刚寿。使无病者可以延年，有病者可以去病，家居者可以少恼，旅行者可以无怖。再进而引入参究佛乘，开大智慧，明不生不灭之理，证得金刚长寿，宁非快事！故欲救种救国救世，先由救己救病救心做起。亦本会同仁宏法利生之本愿也。	Inverted and crazed demons are seen in ever greater numbers each day—how deeply pitiable! Thus I speak of vajra longevity: so that those without illness may extend their years, those with illness may dispel it, those at home may have less vexation, and travelers may be free of fear. Going further, one may be led into investigating the Buddha vehicle, opening great wisdom, understanding the principle of neither arising nor ceasing, and realizing vajra longevity. Is this not a joyful thing? Therefore, if one wishes to save the race, save the nation, and save the world, one must first begin by saving oneself, curing illness, and saving the mind. This is also the original vow of the members of this association to propagate the Dharma and benefit living beings.
人受五行之气而治生，故肉身以气为主。气亏则病，气滞则病。欲治其病，先治其气。草木药石，有寒凉温热平之五气，乃五行气之偏者也，尚能却病。何况人身本有之真气，得五行气之全者乎。	Human beings live by receiving the qi of the five elements; therefore, qi is primary in the physical body. When qi is depleted, illness arises; when qi is stagnant, illness arises. To treat illness, first treat its qi. Herbs, plants, medicines, and minerals possess the five qi of cold, coolness, warmth, heat, and neutrality; these are partial manifestations of the qi of the five elements, yet they can still ward off disease. How much more so the true qi inherent in the human body, which possesses the complete qi of the five elements.
又草木药石，性有寒热不同，用之不当，立可杀人，故不如自用其气耳。用气之法，又在乎心。心又为气之帅也，人身藏气之处，在心下肾上，属于脐。脐心属脾土，为五脏八脉之祖，内有八窍，能通诸络。	Moreover, herbs, plants, medicines, and minerals differ in their cold and hot properties. Used improperly, they can kill at once; therefore, it is better to use one’s own qi. The method of using qi lies again in the mind. The mind is the commander of qi. The place in the human body where qi is stored lies below the heart and above the kidneys, at the navel. The navel and heart belong to spleen-earth; they are the ancestors of the five viscera and eight channels. Within are eight apertures, which can connect with all the network vessels.
凡保守此处，固中宫之气，必去其病，必得其寿。百病之始，起于风邪乘入。如体气虚弱，营卫失调，或忧思	Whoever preserves this place and stabilizes the qi of the central palace will surely dispel illness and

惊恐，酒色劳力，真气耗而外邪入矣。故起有麻木疼痛者，风湿也。口眼歪邪者，风中经络也。	surely attain longevity. The beginning of the hundred illnesses arises when wind pathogens enter. If bodily qi is weak, nutritive and defensive qi are disharmonized; or if one is troubled by worry, thought, fright, and fear, or exhausted by drink, sex, or labor, true qi is depleted and external pathogens enter. Thus numbness and pain arise from wind-dampness. A crooked mouth and eyes result when wind strikes the channels and network vessels.
左身不遂，手足瘫痪者，血虚血死也。右身不遂，手足瘫痪者，气虚与痰湿也。两旁皆如是者，气血大亏也。手瘫痪口渴语涩者，血虚火旺也。气以行血，血以补气，二而一也。	Paralysis of the left side, with paralysis of the hands and feet, results from blood deficiency and stagnant blood. Paralysis of the right side, with paralysis of the hands and feet, results from qi deficiency together with phlegm and dampness. When both sides are affected, qi and blood are greatly depleted. Paralysis of the hands, thirst, and impeded speech result from blood deficiency and blazing fire. Qi moves the blood, and blood replenishes qi; the two are one.
凡人久视则伤血、久卧伤气、久坐伤肉、久立伤骨、久行伤筋，七情六欲之过则伤元气、伤心肾。相火旺，真阳耗，为嗽为痰、为喘为热、为吐血、为衄血、为盗汗遗精。上盛下虚，手脚心热皮焦，午后怕寒，夜间发热。	Prolonged looking damages the blood; prolonged lying damages qi; prolonged sitting damages the flesh; prolonged standing damages the bones; prolonged walking damages the sinews. Excess in the seven emotions and six desires damages primal qi and harms the heart and kidneys. When ministerial fire blazes and true yang is depleted, there may be cough, phlegm, wheezing, fever, vomiting blood, nosebleeds, night sweats, and seminal emission. Above there is excess and below deficiency: the palms and soles are hot and the skin is parched; one fears cold after noon and develops fever at night.
或日间不退，或憎难怔忡，呕哕烦燥，胸腹作痛，饱闷作泻，痞块虚惊，面白唇红，头目晕眩，腰背酸痛，四肢困倦无力，小水赤涩。皆属阴虚火动，水不上行，火不下济。故有种种疾患，此皆气不流通之故。	Sometimes it does not subside during the day; sometimes there are palpitations, nausea and retching, irritability and restlessness, pain in the chest and abdomen, fullness after eating with diarrhea, abdominal masses and groundless fright, a pale face and red lips, dizziness of the head and eyes, aching in the lower back, sore back, weary and weak limbs, and scanty, red, difficult urination. All these belong to yin deficiency with stirring fire: water does not ascend and fire does not descend

	to aid it. Hence there are all kinds of illnesses. All are due to qi not circulating freely.
治病有二：一攻其客邪，二补其不足。攻邪先定正气，是以心定为主，运气以敌之。补不足则先养心，亦运气以补之。	There are two approaches to treating illness: first, attack external pathogens; second, replenish deficiencies. In attacking pathogens, first stabilize upright qi; therefore, steadiness of mind is primary, and qi is directed to oppose them. In replenishing deficiencies, first nourish the mind, and likewise direct qi to replenish them.
治五脏之病，莫先于补气。肾犹亟焉。气能运血生液，液如财源，各经赖之以济。第补气在勿动心，心动则肝旺，各脉震惊，真水耗损。余尝以心喻扇，主动引风。风动则火旺，火旺则水干，水干则地损。当以诸法调心，使心勿动，则贪嗔疾无由起发。虽发亦易制。内而肝风，外而八风，皆不动摇。四大自调，延年益寿之法，无过于此。	In treating diseases of the five viscera, nothing takes precedence over replenishing qi. This is especially urgent for the kidneys. Qi can move blood and generate fluids; fluids are like a source of wealth, on which all the channels depend for sustenance. Yet in replenishing qi, one must not stir the mind. When the mind stirs, the liver becomes vigorous, the various pulses are alarmed, and true water is depleted. I have often compared the mind to a fan: when it moves, it draws up wind. When wind moves, fire blazes; when fire blazes, water dries up; when water dries up, earth is damaged. One should use every method to regulate the mind and prevent it from moving. Then greed, anger, and illness have no means of arising; even if they arise, they are easily controlled. Neither inner liver wind nor the external eight winds can shake one. The four elements regulate themselves. There is no better method for prolonging life and increasing longevity.
治病切不可全赖医生。医生只能替病人去病，不能替病人养病。只能替病人去风邪，实不能替病人养元气。病万无死理，不养气者，无有不死。纵不死，亦不能除根，不久必发，再发必死。养病补气，所以保持心脏，此为治病根本条件。德国某名医谓“凡人病死，不是死于本病，实死于心脏突然虚脱。”旨哉此言。	In treating illness, one must never rely entirely on physicians. Physicians can only help patients remove illness; they cannot nurture health on their behalf. They can only help patients remove wind pathogens; they truly cannot nurture their primal qi on their behalf. No illness is inevitably fatal, but those who do not nurture qi cannot avoid death. Even if they do not die, the root cannot be removed; before long the illness will recur, and when it recurs, death will surely follow. Nurturing illness and replenishing qi preserve the heart; this is the fundamental condition for treating illness. A noted German physician said, “When people die of illness, they do not die of the illness itself; they

	actually die from the sudden collapse of the heart." How profound these words are.
医之方法无量。主要者，不外药石针灸按摩割治巫咒六种。派别有中西，治法有今古。其中以巫咒为最灵验，惜失传已久，所得不全。巫咒似近乎神秘，而实非迷信。用之每得奇效，于病体有益无碍，且可与药石并行者也。	There are countless medical methods. The principal ones are no more than six: medicines and minerals, acupuncture, moxibustion, massage, surgical treatment, and shamanic spells. There are Chinese and Western schools, and ancient and modern methods of treatment. Of these, shamanic spells are the most efficacious, but unfortunately they have long been lost in transmission, and what remains is incomplete. Shamanic spells may seem close to the mysterious, but they are not superstition. They often yield extraordinary results, benefit the sick body without harm, and may be used together with medicines and minerals.
惟病人不信，则功效为少，否则神速不可思议。其次为灸，再次为针，为按摩，同一效用，以无药石之偏与流弊，而有开穴通窍之功。更其次为割治为药石，近世最为流通。剖割之法，中国失传久矣。科学进步，大称便利。	Only when patients lack faith are their effects slight; otherwise, their rapidity is inconceivable. Next comes moxibustion, followed by acupuncture and massage. These have the same effect: they lack the partiality and adverse consequences of medicines and minerals, yet can open points and free the apertures. Next come surgery and medicines and minerals, which are the most widely practiced today. The art of dissection and surgery has long been lost in China. Scientific progress has brought great convenience.
如救急注射剖割解毒，及审查有形状病等等，当以西医为第一。如调治湿温，营养元气，以及病后调理等，当以中医为最宜。如治除病根，气机运化，开通八脉，当以针灸为上。	For such matters as emergency injections, surgery, detoxification, and examining illnesses with visible physical signs, Western medicine should take first place. For regulating dampness and warmth, nourishing primal qi, and recuperation after illness, Chinese medicine is most suitable. For removing the root of illness, transforming the movement of qi, and opening the eight channels, acupuncture and moxibustion are superior.
如平肝理气，肃清肠胃，速得汗吐泻之效，以及小儿不能说病，不肯吃药等法，则以按摩为最便。至巫咒则在施法者，心定神一，受治者信坚心专，两心相合，可以统治百病，无不神效。其实无论针灸按摩等法，百病皆可治疗。以所学未精，用未得全，遂偏执而生误。	For calming the liver and regulating qi, clearing the intestines and stomach, quickly bringing about sweating, vomiting, or purging, and treating children who cannot describe their illness or refuse medicine, massage is most convenient. As for shamanic spells, the practitioner must have a settled mind and concentrated spirit, while the recipient must have firm faith and a focused mind.

	When the two minds unite, they can treat all illnesses, with unfailingly marvelous results. In fact, regardless of whether one uses acupuncture, moxibustion, massage, or other methods, all illnesses can be treated. But because learning is not yet refined and methods are not fully mastered, people become prejudiced and errors arise.
自中西医并行而后，互相冰炭，各树门庭，偏执新旧，大非病人之福。然主见不定，中西杂投，亦非病人之福。是在病家先定主张。如病之属于有形，而病人元气尚充足者，自以西医为宜。	Since Chinese and Western medicine have been practiced side by side, they have regarded one another as fire and ice, each establishing its own camp. Such attachment to the new or the old is by no means a blessing for patients. Yet having no settled view and indiscriminately trying both Chinese and Western treatments is likewise not a blessing for patients. The patient's household must first make a settled decision. If an illness has visible physical form and the patient's primal qi is still sufficient, Western medicine is naturally appropriate.
而病关气化温湿，属于无形者，以保元气为主，自以中医为妥。若中西医力所不及者，则急病宜针灸，长病宜按摩。若针灸按摩力所不及者，则以巫咒治之。必可救之于万一。倘能善用之，则先西后中，或先针灸而后按摩。是在医家打破习气，慈悲为心，勿执我是。此即病人之福也。	But if the illness concerns qi transformation, warmth, and dampness, and is without visible form, then preserving primal qi is primary, and Chinese medicine is naturally appropriate. If Chinese and Western medicine cannot manage it, acupuncture and moxibustion are suitable for acute illness, and massage for chronic illness. If acupuncture, moxibustion, and massage cannot manage it, then treat it with shamanic spells. One will surely be able to save the patient in the slightest chance of survival. If these methods can be used skillfully, one may first use Western medicine and then Chinese medicine, or first acupuncture and moxibustion and then massage. Physicians must break through their habitual tendencies, make compassion their guiding mind, and not cling to their own views. This is a blessing for patients.
处于现在环境之下，人又安得而不病，病又安得而不死。但人一面怕死，一面却加工造病。更可怜到死还不曾明白我究竟何因而病，何病而死。	In the present environment, how can people avoid illness, and once ill, how can they avoid death? Yet people fear death on the one hand while working all the harder to create illness on the other. More pitiable still, even at death they have never understood why they became ill or what illness caused their death.

身病有多种：一遗传病。二已成病，此属于果地，非可逃免者也。三未来病。又分甲传染，乙因病转病，丙新造病。此属于因地，可免而不肯免者也，佛所谓四大不调之病是也。四夙世业报病。五魔鬼乘便病。	Bodily illnesses are of many kinds. First, hereditary illnesses. Second, illnesses already formed: these belong to the stage of fruition and cannot be escaped. Third, future illnesses, which are further divided into: A, contagious illnesses; B, illnesses transformed from illness; and C, newly created illnesses. These belong to the causal stage: they could be avoided, but people refuse to avoid them. These are what the Buddha called illnesses caused by disharmony among the four elements. Fourth, illnesses of karmic retribution from past lives. Fifth, illnesses arising when demons and ghosts seize an opportunity.
此二种可以解除之。但世人执为迷信而不信也。又心病如愤怒忧怖疯狂，以及自杀等等，均称为病，此最重要，极易丧生。	These latter two kinds can be removed, but people cling to the view that they are superstition and do not believe in them. Mental illnesses such as anger, anxiety, fear, madness, and suicide are all called illnesses as well. These are most important and can very easily lead to death.
世人反忽之何也？世人诸病，不论男女，在中年人中，每百人内，几乎有八九十人得肝胃病，四五十人得心脏病或血压太高病，八九人得怔忡颠狂病。在老年人，过五十者，多半心脏或半身不遂病。	Why do people instead neglect them? Among middle-aged people, whether male or female, of every hundred persons, nearly eighty or ninety have liver or stomach ailments; forty or fifty have heart disease or excessively high blood pressure; and eight or nine have palpitations, madness, or derangement. Among the elderly, more than half of those over fifty suffer from heart disease or hemiplegia.
在青年人中，每百人中，有六七人得肝肾病虚弱病。在幼童中，则每百人中，有七八十人得胃病。富厚之家，尤难逃免。中年已弱，未老先衰。若单靠医生或一个运动法门，谓可以强身保种，思想又未免太简单耳。	Among young people, six or seven in every hundred suffer from liver or kidney ailments and weakness. Among small children, seventy or eighty in every hundred suffer from stomach ailments. Even wealthy households find it especially difficult to escape them. People are weak in middle age and grow old before they are old. If one relies solely on physicians or on a single exercise regimen, believing that this can strengthen the body and preserve the race, one’s thinking is surely too simplistic.
幼童之胃病，系不明事理之父母与保姆所养成。父母终日出门游戏，一切不管。保姆又无知识，饥饱寒暖，绝不关心。有钱之家，小吃零食，冷热生熟，已伤其脾。任性娇惯，又害其肝。故无有不虫不病以致于死。	Children’s stomach ailments are brought about by parents and nurses who do not understand these matters. Parents go out all day for amusement and take care of nothing. Nurses too have no

	knowledge and pay no attention at all to hunger and fullness, cold and warmth. In wealthy households, snacks and tidbits, whether hot or cold, raw or cooked, have already harmed children’s spleens. Indulgence of their willfulness and pampering further harm their livers. Thus there are none who do not suffer from worms and illness, even to the point of death.
即不死而虫病胃病已成，潜伏根内。倘遇痧痘等症时，必中虚不可抵抗。富厚之家，子女尤为危险。青年子弟，或受父母先天之不足，身体已极薄弱。种种环境，又复不良。如同学中贫富不均，引其恼怨。	Even if they do not die, parasitic and stomach ailments have already taken root, lying latent within. Should they contract such illnesses as scarlet fever or smallpox, their vital energy will surely be too weak to resist. The children of wealthy families are especially at risk. Young people may inherit congenital deficiencies from their parents and already be extremely frail in body. Moreover, their various circumstances are again unfavorable. For instance, inequalities of wealth among classmates may provoke resentment and grievance.
男女少艾思慕，引其颠倒。社会不良、国衰民弱，引其愤恨。恶友之利诱威逼，引其贪得与恐怖。毕业后无生计可谋，引其忧思。若在学校，则功课烦杂，精力已感不足，神思颠倒，更逼其运动尚武，是引其痨伤。故用功者每易致病。我家青年子侄，已有多人病死矣！十年前著有自性长寿法一论，正为此也。	The mutual attraction of young men and women may lead them into confusion. Social ills, national decline, and the people's weakness may provoke indignation and resentment. The enticements and threats of bad companions may lead them to greed and fear. After graduation, having no livelihood to pursue may cause them anxiety. While at school, their studies are burdensome and complicated; their energy already feels inadequate, and their thoughts become confused. Then they are further pressed into athletics and martial pursuits, which leads to consumptive injury. Thus, diligent students readily fall ill. Several young nephews in my family have already died of illness! Ten years ago, I wrote a treatise entitled The Method of Longevity Through One's Own Nature precisely for this reason.
中年人生活艰难，忧思伤脾，愤怒伤肝，郁闷伤胃，惊恐伤胆，劳累伤筋肾。诸病汇集，遂病心脏。肝属木，木克土则胃不和，运化不灵，是以夜眠不安。肾属水，水涸则火旺。心属火，所以心脏过度衰弱。	Middle-aged people face difficult lives. Worry injures the spleen, anger injures the liver, depression injures the stomach, fright injures the gallbladder, and exhaustion injures the sinews and kidneys. When all these ailments converge, the heart becomes diseased. The liver belongs to wood; when wood overcomes earth, the stomach is

	disharmonized and its transformative functions are impaired, so one sleeps uneasily at night. The kidneys belong to water; when water is depleted, fire flares up. The heart belongs to fire; thus the heart becomes excessively debilitated.
凡人生一切营养精液。统归于心脏，由心脏分派各部。脾胃若病，则收入顿少。心脏不足，各部同此衰落。火愈旺，血液消耗益多，心脏衰弱至极，则突然虚脱，中风脑冲血，皆由心脏衰弱、血气停顿所致。	All the nutritive essence and fluids of human life ultimately return to the heart, which distributes them to the various parts of the body. If the spleen and stomach are diseased, intake suddenly diminishes. When the heart lacks sufficiency, all parts likewise decline. The more fire flares up, the more blood is consumed. When the heart is weakened to the utmost, there may suddenly be collapse, stroke, or a rush of blood to the brain; all result from weakness of the heart and stagnation of blood and vital energy.
势若土崩，不可挽救。故人身如房舍，只有晴天可以修理，万无大雨渗漏时再修之理。人何不略分一二分谋衣求食之劳，移作养身修性之用，以延此一命哉。汝莫谓现在精神好，年少气盛，有恃无恐。一经大风浪，即不够用。	When the situation is like collapsing earth, it cannot be saved. The human body is like a house: repairs can be made only on a clear day; there is no reason to wait until heavy rain has caused leaks before repairing it. Why not set aside a small portion of the toil spent seeking clothing and food, and use it instead to nourish the body and cultivate one's nature, thereby prolonging this one life? Do not say that you now have good spirits, are young and vigorous, and therefore have nothing to fear. Once great storms and waves arise, it will not suffice.
人命若有常者，死期当可核定，世间应无少年夭折耳。况近代青年，十有九病，根本即靠不住，至可虑耳。致病原因，约有多种。兹别之如下：	If human life had a fixed constancy, the date of death could be calculated, and there would be no premature deaths among the young in the world. Moreover, among young people today, nine out of ten are ill; their very foundations are unreliable, which is deeply alarming. There are roughly many causes of illness. They are distinguished below:
一、心神不安。为第一总因。（如自杀或恼怒卒中气闭者属之）。	1. An unsettled mind and spirit. This is the primary general cause. (It includes such cases as suicide, or sudden collapse and obstruction of vital energy caused by anger.)
二、起居不常。（奔驰露宿等属之。）	2. Irregular daily routine. (This includes racing about and sleeping outdoors.)
三、饮食不节。（鸦片白面或误食不洁等亦属之。）	3. Immoderate diet. (This also includes opium, white powder, or mistakenly consuming unclean

	food.)
四、劳动过度。（学生在运动后，更犯手淫，必病必死。又长途奔驰劳者属之。）	4. Excessive exertion. (If students masturbate after athletic activity, they will certainly become ill and die. This also includes those exhausted by long-distance rushing about.)
五、风邪所感。	5. Affliction by pathogenic wind.
六、小心太过。（骄奢习染不惯等病属之。）	6. Excessive overcaution. (This includes illnesses caused by habits of luxury and indulgence, and by being unaccustomed to hardship.)
七、忽受惊恐刺激。（先世冤报等属之。）	7. Suddenly receiving a fright or shock. (This includes karmic retribution from grievances of former lives.)
八、鬼神乘便。（颠狂等属之。）	8. Ghosts and spirits taking advantage of an opening. (This includes madness and delirium.)
九、坐禅失调。（又道家死守窍门，或绝不起念之打坐法属之，久久皆可致病而颠狂也。）	9. Improper regulation in seated meditation. (This also includes Daoist methods of rigidly clinging to bodily apertures, or sitting meditation that insists on never allowing a thought to arise; over time, all may cause illness and madness.)
十、车马飞机流弹等意外伤害。	10. Accidental injuries from vehicles, horses, airplanes, stray bullets, and the like.
致死之原因。亦有多种。兹别之如下：	There are likewise many causes of death. They are distinguished below:
一、信医太过，误于医药。（麻醉过度而死者属之。）	1. Excessive faith in doctors, leading to mistakes in medical treatment. (This includes those who die from excessive anesthesia.)
二、病后失调而复病。（有食复、劳气复、房复及风邪复等。手淫及房复者必死。）	2. Improper adjustment after illness, followed by relapse. (There are relapses from food, exertion and vital energy, sexual activity, and pathogenic wind. Those involving masturbation or sexual relapse will certainly be fatal.)
三、防病太过。（凡本来不病，预先割治，体弱不任而死者属之。）	3. Excessive disease prevention. (This includes those who were originally not ill but undergo preventive surgery or treatment, and die because their weak bodies cannot bear it.)
四、夙世冤业。（不可逃免。）	4. Karmic grievances from former lives. (They cannot be escaped.)

五、医药乱投。（有钱与性急之误。）	5. Indiscriminate use of medicines. (This results from the errors of having money or being impatient.)
六、不识病症，延误时日，不及救治。	6. Failing to recognize the symptoms, thereby delaying too long and missing the chance for treatment.
七、无力医治，或无此药。	7. Lacking the means for treatment, or lacking the required medicine.
八、病人任性燥急，不能制伏忍耐。	8. The patient's willfulness and impatience, and inability to control and endure them.
九、不懂自治法门，并不信医外治法而自误。	9. Not understanding methods of self-treatment, and bringing harm upon oneself by not trusting treatments outside conventional medicine.
十、因罪而死，或自杀，及被杀害。	10. Death due to wrongdoing, suicide, or being killed.
总之病无致死之理。凡轻病转重，重病致死者，又有原因多种。兹别之如下：	In sum, illness has no inherent reason to cause death. When a minor illness becomes serious, or a serious illness causes death, there are again many causes. They are distinguished below:
一、心神不安而病人燥急。	1. An unsettled mind and spirit, together with the patient's impatience.
二、有钱人医药乱投。	2. Wealthy people indiscriminately using medicines.
三、病后失调复病。	3. Relapse through improper adjustment after illness.
四、药不见效，不知更改治法。	4. Medicine proving ineffective, with no knowledge of how to alter the treatment.
五、无力医治，或无此药。	5. Lacking the means for treatment, or lacking the required medicine.
六、有夙冤而不知解释。	6. Having old karmic grievances without knowing how to resolve them.
七、不懂医外治法。	7. Not understanding treatments outside conventional medicine.
居今之世，富人犯一二条者居多，穷人犯四五条者居多，青年则犯一三六诸条者居多。有一于此，已属不救，况多乎哉。至第七条则知者甚少，无怪其然也。	In the present age, wealthy people commonly incur one or two of these conditions; poor people commonly incur four or five; and young people commonly incur items one, three, and six. Having even one of them already leaves little hope of

	recovery—how much more so when there are many! As for the seventh item, very few know of it; no wonder things are as they are.
心神不安，情性燥急，为致病致死之总因。故安心法，为卫生第一要诀。现在之卫生，实是卫身。但求衣食住满足，仅知身上安适，不知心上自在。生指生命而言。生命之权，操之于心。人之生命，为精气神之流转。	An unsettled mind and spirit, and an impatient temperament, are the general causes of illness and death. Therefore, methods for calming the mind are the foremost essentials of health preservation. Modern hygiene in fact only guards the body. It seeks merely adequate clothing, food, and shelter, knowing only bodily comfort and not ease within the mind. “Life” refers to vital life. Authority over life lies in the mind. Human life is the circulation of essence, vital energy, and spirit.
衣食住，仅补助肉体，加以保卫，不能主精气神也。惟心可以主动一切。心定则气和，气和则血顺，血顺则精足而神旺，精足神旺者，内部抵抗力强，病自除矣。健复者，恢复至精足神旺之地位也。	Clothing, food, and shelter merely supplement and protect the physical body; they cannot govern essence, vital energy, and spirit. Only the mind can direct everything. When the mind is settled, vital energy is harmonious; when vital energy is harmonious, the blood flows smoothly; when the blood flows smoothly, essence is abundant and spirit flourishes. When essence is abundant and spirit flourishes, the body's internal resistance is strong, and illness naturally disappears. Recovery of health means returning to the state in which essence is abundant and spirit flourishes.
药者，可以助精气神之力，以抵抗病也。然而药有流弊，过量或不及，或转他病，不可不慎。故治病当以摄心为主。风寒阴阳暑湿，在在皆可使人致病。万一抵抗力薄弱，即可乘虚而入。身弱者多病，即是此理。	Medicine can assist the strength of essence, vital energy, and spirit in resisting illness. Yet medicine has harmful side effects: it may be excessive or insufficient, or produce another illness; one cannot be too cautious. Therefore, in treating illness, restraining the mind should be primary. Wind, cold, yin and yang, heat, and dampness can all cause illness. If one's resistance is weak, they can enter through a vulnerable opening. This is why those with weak bodies suffer many illnesses.
富人有保卫力，如衣食住等等。贫人有抵抗力，如气足神旺，毛孔厚密，不易侵入等等。富人多食肥甘，伤胃伤齿。贫人多饿，所食不杂，故无肠病。富人多逸，故多气恼。贫人多劳，故少疾病。	Rich people have protective resources, such as clothing, food, and shelter. Poor people have resistance, such as abundant vital energy and flourishing spirit, dense pores, and a body not easily invaded. Rich people often eat rich and sweet foods, injuring the stomach and teeth. Poor people often go hungry, and what they eat is not mixed and varied; therefore, they do not suffer intestinal

	diseases. Rich people often live in ease and therefore are often vexed and angered. Poor people often labor and therefore have fewer illnesses.
富人不造福而享福，只是消福，消尽则穷。穷人能勤俭，即是造福，果熟即富。凡衣食住之保卫力富，则精气神之抵抗力弱。保卫力弱，则抵抗力强。保卫力不能自由携带，每受强夺。抵抗力则处处可以方便自在。	When rich people do not create blessings but merely enjoy blessings, they only consume their blessings; once these are exhausted, they become poor. If poor people can be diligent and frugal, this is creating blessings; when the fruition ripens, they become rich. Whenever the protective resources of clothing, food, and shelter are abundant, resistance in essence, vital energy, and spirit is weak. When protective resources are weak, resistance is strong. Protective resources cannot be carried about freely and are often forcibly taken away. Resistance, however, can be applied conveniently and freely everywhere.
保卫力只是舒适，足以丧志败家，亡国灭种。抵抗力可以耐劳忍苦，负担大任。得失不可以道理计算。逸豫可以亡身。愿富有之家，慎勿毒害其子弟也。	Protective resources provide only comfort, sufficient to sap one's resolve, ruin one's household, destroy a nation, and extinguish a people. Resistance enables one to endure labor and suffering and shoulder great responsibilities. Gain and loss cannot be calculated by ordinary reasoning. Ease and indulgence can destroy the body. May wealthy families take care not to poison their children.
金刚寿乃人人所喜。处处是力求与自己过不去，抑又何也？我今以金刚寿法，告授同仁。有三要二诀。云何三要：一要未病前勤于防，使其勿病。二要已病后心有主宰，勿乱医药。三要病愈后耐心调养，勿使复病。云何二诀：一曰注意病内之病。二曰留心医外之医。	Vajra Longevity is what everyone desires. Yet everywhere people strive to make life difficult for themselves—why is this so? I now impart the Method of Vajra Longevity to my fellow practitioners. It has three essentials and two keys. What are the three essentials? First, diligently prevent illness before it arises, so that it does not arise. Second, after illness has arisen, keep mastery in the mind and do not use medicines indiscriminately. Third, after recovery, patiently regulate and nourish oneself, so that illness does not recur. What are the two keys? First, attend to the illness within illness. Second, pay heed to the physician outside medicine.
未病前之防卫，此救于因地，为最重要者也：	Preventive protection before illness arises is treatment at the causal stage and is the most important:

一、第一勿动肝郁忧思。第二勿纵贪欲。第三勿多疑。第四勿起居不时，饮食无节，或食非时之品。第五宜宽量，多习布施，可造未来福寿。	1. First, do not stir up liver depression and anxious thought. Second, do not indulge craving and desire. Third, do not be overly suspicious. Fourth, do not keep irregular hours, eat without moderation, or eat things out of season. Fifth, be broad-minded and practice generosity often; this can create future blessings and longevity.
二、谨于寒暖，勤于易衣，勿自恃力壮，懒于调伏。	2. Be careful about cold and warmth, change clothing diligently, and do not rely on your physical strength and neglect self-regulation.
三、每日至少定心二十分钟，一心不染，静坐观空，或密咒养气，必可延年。	3. Every day, settle the mind for at least twenty minutes. With a single mind unstained, sit quietly and contemplate emptiness, or nurture vital energy through esoteric mantras; this will surely prolong life.
四、用手运法，及自己按摩。（此法必面授。）	4. Practice the method of circulating energy with the hands, and massage yourself. (This method must be transmitted orally and personally.)
五、勿使过饱即睡，睡前勿食水果，勿食荤厚之物。	5. Do not sleep immediately after becoming overly full. Before sleep, do not eat fruit or rich, heavy foods.
六、勿恼怨忧思，睡时勿思索等等。	6. Do not become resentful, anxious, or worried; when sleeping, do not engage in thought and calculation, and so forth.
七、勿杀生，免种恶因，并可灭夙业冤害诸债。	7. Do not kill living beings, thereby avoiding the planting of evil causes; this can also eliminate debts arising from karmic grievances and harm from former lives.
八、勿懒，亦勿运动过劳。	8. Do not be lazy, but also do not overexert yourself in exercise.
已病之主宰。此救于果地者也。	Maintaining mastery once illness has arisen: this is treatment at the stage of fruition.
一、不许自认为病人，不许怕死，要忘却其病，若无事人者。定心勿恐怖，则邪不入脏。宜放下一切事务。	1. Do not permit yourself to think of yourself as an invalid. Do not fear death. Forget the illness and behave as though you were someone with nothing wrong. Settle the mind and do not be afraid; then harmful influences will not enter the organs. Put aside all affairs.

二、切忌性急，勿乱医药。切不可一日请两医三医，中西杂投，必死之道。	2. Above all, avoid impatience and do not use medicines indiscriminately. Never summon two or three doctors in one day or indiscriminately combine Chinese and Western medicines; this is the path to certain death.
三、见机宜速，凡药三剂而病不减者，当改方针。	3. Recognize the situation and act swiftly. If, after three doses of medicine, the illness has not diminished, the treatment approach should be changed.
四、少食，尤忌荤腥，能饿则更妙。	4. Eat little, and especially avoid meat and fish. If one can go hungry, so much the better.
五、不可全赖医生，但用手运自按法，必可减病速愈。	5. Do not rely entirely on doctors. Use the method of circulating energy with the hands and self-massage; it will surely lessen the illness and hasten recovery.
六、持咒，养心，戒杀，可以延年。	6. Reciting mantras, nurturing the mind, and refraining from killing can prolong life.
病愈后之调养，乃因果同时并重者也。	Regulation and nourishment after recovery give equal weight to cause and fruition simultaneously.
一、戒劳，尤戒房劳，并戒多食与气恼。	1. Refrain from exertion, especially sexual exertion; also refrain from overeating and from anger and vexation.
二、宜食清淡，少吃多顿。戒杀，忌大荤为最妙。	2. Eat lightly, taking small meals more often. Refrain from killing; best of all is to avoid substantial meat dishes.
三、每早听音乐十分钟。	3. Listen to music for ten minutes every morning.
四、宜放下一切杂缘，专心持咒养心。	4. Put aside all miscellaneous involvements, and concentrate on reciting mantras and nurturing the mind.
五、大病初愈，切忌理发洗足沐浴等。	5. When recovering from a serious illness, strictly avoid such things as cutting the hair, washing the feet, and bathing.
六、不可常药。如服长方，中间可停止一二日，以防伤胃等病。	6. Do not take medicine continuously. If taking a long-term prescription, one may stop for a day or two in between, to prevent harm to the stomach and other ailments.
七、切忌性急。如病后应养十日者，当预定二十日，则不十日已愈矣，以心定也。否则十日必不愈，以心乱	7. Above all, avoid impatience. If, after an illness, one should rest and recuperate for ten days, one

也，关系之巨如此。	should plan for twenty days; then one will recover before ten days have passed, because the mind is settled. Otherwise, one will certainly not recover in ten days, because the mind is unsettled. Such is the importance of this matter.
八、不可不小心，不可过小心，在自己之支配。	8. One must not be careless, yet one must not be excessively cautious; it is within one’s own control.
注意病内之病云何?	What is meant by attending to the illness within an illness?
凡病之现于外者，果病也。根不在此。如头痛，其根病在肝，肝病又在气恼，气恼亦病也。气恼病根，又在心量偏执，不能放宽观空。求其因而治之，所谓病内之病也。	Any illness that manifests outwardly is a resultant illness; its root is not there. For example, a headache may have its root in the liver; the liver disorder may in turn arise from anger and vexation, which are themselves illnesses. The root of anger and vexation lies further in the mind’s narrow and obstinate attachments—in being unable to let go, broaden one’s perspective, and contemplate emptiness. To seek out the cause and treat it is what is called treating the illness within the illness.
留心医外之医云何?	What is meant by attending to healing beyond medicine?
凡病人无不求医。不知昏迷不省人事者，只可赖医。但自有主宰者，医外亦可自医。自行手运按摩，及持咒静坐等法，此即医外之医。有此二诀，必得除病，必得其寿。又如怪病必有夙业冤害等等，宜另行解之，亦医病之法。至于符　等，切不可认为迷信，以确可治病。余已治愈多人。人不自信又奈何。	All sick people seek medical treatment. Those who are unconscious and unaware of their surroundings can rely only on physicians. But those who retain mastery of themselves can also heal themselves beyond medical treatment. Methods such as moving one’s hands to massage oneself, as well as mantra recitation and quiet sitting, are healing beyond medicine. With these two essential methods, one will surely eliminate illness and attain longevity. Moreover, strange illnesses must have causes such as karmic debts and enmities from past lives; these should be resolved separately, and this too is a means of treating illness. As for talismans and registers, one must certainly not dismiss them as superstition, for they can indeed cure illness. I myself have cured many people. What can be done if people do not believe it?
总之身病无不起于风邪侵入，情欲内伤，乘虚而入，居十分之七八。起于夙冤者究少。不过十之一二耳。凡人血肉之身，由夙世造因，情爱所染，借父母为缘，分其精气神以生者，此为报身。又名色身。终属朽灭。	In sum, bodily illness generally arises when pathogenic winds invade, or from inner injury caused by emotional desire; such causes account for seventy or eighty percent of cases. Illness

	arising from past-life enmities is in fact rare, accounting for only ten or twenty percent. The body of flesh and blood is born from causes created in past lives, stained by emotional attachment, and brought forth through one's parents as conditions, sharing their vital essence, energy, and spirit. This is the karmically requiting body, also called the physical body. In the end, it is subject to decay and destruction.
前所云保卫诸法，仅能维持此肉身现状，使比较驻世长久，遂名曰寿。至人之性灵识心，名曰法身，一切法之所自出。此灵虚之体，以不可见而非无，故名真空。以虽空而妙用恒沙，故曰妙有。	The various methods of protection mentioned earlier can only maintain the present condition of this physical body, enabling it to remain in the world somewhat longer; this is what is called longevity. But a person's spiritual nature, consciousness, and mind are called the dharmakāya, from which all dharmas arise. This numinous and empty essence cannot be seen, yet it is not nonexistent; therefore it is called true emptiness. Though empty, it possesses wondrous functions as countless as the sands of the Ganges; therefore it is called wondrous presence.
是物为精气神之主，为六根与六尘相接而起念之工具，故名曰心王。凡情欲诸病，亦由彼而起。例如气恼，不可凭空而起，先由根尘相对，识其是非，遂名谓心。	This is the master of essence, energy, and spirit, and the instrument through which thoughts arise when the six sense faculties come into contact with the six sense objects; therefore it is called the mind king. All illnesses of emotional desire also arise from it. For example, anger and vexation cannot arise out of nothing: first, the faculties and objects confront one another, and one discriminates between right and wrong; this is then called mind.
由是非而起种种比量分别，定遂顺逆，爰定喜怒，因喜怒震荡而及脏腑。不胜其恼乱者，即伤气耗血，眠食俱减。心更恐怖恼怨。身尤软弱虚损。外邪乘入，益不能支，此病死之由。所谓心病死也。故求长寿无病，常强肉身。	From judgments of right and wrong arise all kinds of comparison and discrimination. One determines what is favorable and adverse, and accordingly joy and anger are established. The agitation of joy and anger then affects the internal organs. When one cannot withstand such vexation and turmoil, qi is injured, blood is depleted, and both sleep and appetite diminish. The mind becomes still more fearful, vexed, and resentful; the body becomes even weaker and more depleted. External pathogens then take advantage and invade, and one is increasingly unable to endure. This is how illness and death arise—what is called death from illness of the mind. Therefore, if one seeks

	longevity and freedom from illness, one must continually strengthen the physical body.
欲强肉身，当调伏精气神。欲调精气神，当拒绝扰乱之贼。欲杜此贼，当先摄心。欲求摄心，当化贪嗔痴三毒。欲化除此三毒，必学心戒。但空口言戒，无益于事，必求开慧，方不为所愚。欲求开慧，必先求定。	To strengthen the physical body, one must regulate essence, energy, and spirit. To regulate essence, energy, and spirit, one must reject the thieves that cause disturbance. To keep out these thieves, one must first gather in the mind. To gather in the mind, one must transform greed, anger, and ignorance, the three poisons. To eliminate these three poisons, one must learn the precepts of the mind. But merely speaking of precepts is of no benefit; one must seek to open wisdom, so as not to be deluded by them. To open wisdom, one must first seek samādhi.
欲求得定，必学静坐。然非呆坐死守，可得究竟，故必依止于师，求授密法。密法妙用，大之可以明心见性，开大智慧成佛。小之可以得定强身，减除烦恼夙业。此又金刚寿根本中之根本。亦即本会救世传法之前方便。	To attain samādhi, one must learn quiet sitting. Yet one cannot attain the ultimate merely by sitting dully and rigidly guarding oneself. Therefore, one must rely upon a teacher and seek transmission of Esoteric Buddhism. The wondrous functions of Esoteric Buddhism are vast: at the highest level, it can enable one to realize the mind and see one's true nature, open great wisdom, and attain Buddhahood; at a lesser level, it can enable one to attain samādhi, strengthen the body, and reduce afflictions and past karma. This is the root of roots of Vajra Longevity, and also the preliminary expedient of this association before it saves the world through transmitting the Dharma.
故本会引度初学，传授诸法，皆无定法。第一考察其身，先除病苦。第二考察根器，再授以法，或密或禅或净，因人而施。第三时时考问修持意境，免入歧途。身心所得之利益，不可胜数。	Therefore, when this association guides beginners and transmits its various teachings, it does not follow any fixed method. First, it examines their physical condition and removes their suffering from illness. Second, it examines their capacities and then imparts a teaching—Esoteric Buddhism, Chan, or Pure Land—according to the individual. Third, it regularly questions them about the states and experiences of their practice, so that they may avoid entering mistaken paths. The benefits gained in body and mind are beyond enumeration.
倘能老实修持，不存我见，必得各种证明，各种利益受用，不可尽说。不明其义者，或生疑怖，讥为狂妄。然非实修人不知。此乃身心并寿之法，自问可以寿世而不误者。我言若妄，愿入阿鼻。	If one can practice honestly and sincerely, without clinging to views of self, one will surely obtain various confirmations and experience all kinds of benefits, too numerous to describe. Those who do

	not understand this may give rise to doubt and fear, criticizing it as wild extravagance. Yet those who do not practice personally cannot know. This is a method for extending both bodily and mental life. Ask yourselves whether it can enable one to remain in the world without error. If my words are false, may I enter Avīci hell.
惟所说太简，未尽万一，在人自己领悟，法则非传不可。总之能静则仁，有仁则寿，有寿是真幸福。再配上衣食住，福更无量。敬祝世间一切求进步者，愿其证得金刚寿。为一切之保障。我寿人寿，一切众生皆寿。	What has been said is only too brief and does not convey even one ten-thousandth of the matter; each person must realize it for themselves, but the Dharma must be transmitted. In sum, one who can be still is benevolent; one who has benevolence has longevity; and longevity is true happiness. When this is further joined by clothing, food, and shelter, one's blessings are immeasurable. I respectfully wish that all in the world who seek progress may realize Vajra Longevity, the safeguard of all things. May I have longevity, may others have longevity, and may all sentient beings have longevity.
若求不寿者，则我杀人杀，一切众生互杀。杀之因在贪嗔痴，一人如是，社会如是，国际亦如是。世界恐怖乃如是。祸福无门，惟人自造。不信我言，则一任颠倒横流，俟种种恐怖到来可耳。	If one instead seeks non-longevity, then there is killing by oneself and killing by others, and all sentient beings kill one another. The cause of killing lies in greed, anger, and ignorance. This is true of an individual, of society, and of international affairs. Thus the world becomes terrifying. Misfortune and blessing have no gate; people alone create them. If you do not believe my words, then you may simply allow yourself to be swept along in inverted confusion, waiting until all kinds of terrors arrive.
一切修身修心法门，只有两字诀：曰回头。只要一回头，病者顿愈，迷者顿觉。此真无量寿者。说金刚寿竟。	All methods of cultivating the body and mind have only one two-character formula: turn back. As soon as one turns back, the sick are immediately healed and the deluded immediately awaken. This is true immeasurable longevity. Here ends the discussion of Vajra Longevity.

父亲节

Father's Day

做父亲的居然也有了节，真是奇事。大概是原子炸弹的感应力吧，否则这两个字早已没人顾问。想不到也有登报的命运，并且年年八月八日做纪念，定为父亲节。世	It is astonishing that fathers, too, now have a festival. Perhaps it is the influence of the atomic bomb; otherwise, no one would have paid any

上许多做父亲的不知有何感想，这一天仅仅是父亲受儿女孝养的日子么？是父亲做牛马解放的日子么？还是徒然叫叫口号呢？	attention to these two characters long ago. Who would have thought that they would make it into the newspapers, and that every August 8 would be commemorated as Father's Day? What do the many fathers of the world think of this? Is this day merely one on which fathers receive filial support from their children? Is it the day when fathers, treated like oxen and horses, are set free? Or is it simply an empty slogan?
节是什么东西我不知道。但是，竹有节，木有节（身上也有疖）。竹木没有节便没有劲，人事没有节便没有段落，气候没有节便没转变。可见节是好的。	I do not know what a jie [festival or joint] really is. Yet bamboo has joints, wood has knots, and the body has boils as well. Without joints, bamboo and wood have no strength; without divisions, human affairs have no stages; without seasons, the climate has no changes. From this, it would seem that jie is a good thing.
但身上骨节不灵或血气阻阂生了　子，又如失了礼节或一年三节债务的逼迫和礼分过节见不能缺少，正是苦难重重。那节又是坏的。然而，做父亲的天天是节，时时是节，没一刻不是节关。管你好的坏的，都得过到死方休。	But when the joints of the body cease to function properly, or when blocked blood and vital energy produce boils; when one loses propriety; or when debts from the year's three festivals press upon one and the customary gifts required for each festival cannot be omitted—then hardships pile upon hardships. In such cases, jie is bad. Yet for fathers, every day is a jie and every moment is a jie; there is not an instant that is not a barrier of jie. Whether good or bad, they must pass through it until death brings release.
并且，谨慎小心的做孝子还怕儿女们讨厌，说老头子处处节外生枝，使他们种种不自由。你想可怜不可怜？假如三百六十天中只有八月八日一天得到这一点空安慰，还有母亲不愿意吃干醋，连这一点也不着冈，岂不可笑而又可叹！所以，做父亲的真是天字第一号的大冤桶，这冤桶节是个无期徒刑。	Moreover, even fathers who carefully try to be filial sons fear that their own children may dislike them, saying that the old man is always creating complications and depriving them of all freedom. Is that not pitiable? If, among the 360 days of the year, he receives this little empty consolation only on August 8, and if the mother, unwilling to suffer jealous resentment, does not even allow him that much, is it not both laughable and lamentable? Thus fathers truly are the world's number-one great wronged fools, and this festival of wronged fools is a life sentence without term.
这个节是有传染病的。一到三十岁，大都十有八九是染上了的，一代比一代的更厉害。他们初做父亲的不觉喜出望外，欢迎这牛马的滋味。从此，牛马套上了车子，走得慢了点，母亲还帮他鞭策。一不小心就投向贪污作	This jie is contagious. Once people reach the age of thirty, eight or nine out of ten are infected by it, and each generation suffers more severely than the last. When they first become fathers, they are so

恶或汉奸的路上去，但根本不是父亲的本愿，是父亲的不幸。	delighted that they welcome the flavor of life as oxen and horses. From then on, the ox or horse is harnessed to the cart; if he walks a little too slowly, the mother helps to whip him on. With one careless step, he may take the road of corruption, wrongdoing, or collaboration with the enemy. Yet this is not the father's original wish; it is the father's misfortune.
我做了父亲了，我儿子也做了父亲了，我的孙子也快要做父亲了。但我二十岁以前真不知道孝是什么事。	I became a father; my son has also become a father; and my grandson will soon become one. Yet before I was twenty, I truly did not know what filial piety was.
你看孝字上半是半个老字，下面一个子字，原来人到了半老有了儿子时，吃了儿子的苦头，才想到当初父亲的苦楚；那孝的意思才发生出来，才悟到老子与儿子是分不开的。老的靠在儿子身上，儿子头上先得顶着老的，一慈一孝，全在一个孝字上表演出来；分开了便不成其为孝字了。	Look at the character xiao, "filial piety": its upper half is half of the character lao, "old," and below it is the character zi, "child." It turns out that when one reaches middle age and has children, and has tasted the hardships brought by one's own children, one then thinks of the hardships one's father once endured. Only then does the meaning of filial piety arise, and only then does one realize that father and son cannot be separated. The old depend upon their children, while the children must first bear the old upon their heads. A father's kindness and a child's filial piety are both enacted within this single character xiao; separate its parts, and it is no longer the character for filial piety.
今日是父亲节。我正想个节制法，奉劝世人做牛马也得有个节制，不必过分。而做父亲的人也得向上看一看自己的父亲，再向下对儿子也得有个节制。不可太溺爱了儿女，害他们终身，养成他们不孝。能把儿子身上的分出百分之一或十分之一对于父母已是世间第一号孝子了。	Today is Father's Day. I am thinking of a method of restraint, to urge the people of the world that even in serving as oxen and horses, they must exercise restraint and need not go to excess. Fathers, too, must look upward at their own fathers and, looking downward, exercise restraint toward their sons. They must not indulge their children too greatly, thereby harming them for life and fostering their lack of filial piety. If a son could set aside even one percent or one tenth of what is his for his parents, he would already be the world's foremost filial son.
人最痴不过的是父母。他最不放心是他的儿子，尤其是他死了之后。所以想尽方法要使他们不受苦，于教育之外又留下许多金钱产业。还不放心，想托付有人在自己死了后的照应。但是无人可托，个个不妥。	No one is more foolishly attached than parents. What worries them most is their children, especially after they themselves have died. Thus they exhaust every possible means to prevent their children from suffering, leaving them not only an education but also much money and property. Still they are

	not at ease, and want to entrust someone with caring for them after their death. But there is no one to whom they can entrust them; no one is suitable.
只有自己的孙子关系最密，可以托付。于是向儿子商量，要教孙子如何孝顺。但你做父亲的先得有个榜样给他。明知是假的，你先假做孝顺，孝顺我你必不吃亏，将来孙子学样也会孝顺你，我死了也瞑目了。这是做父亲最苦的痴心。	Only their own grandchildren are closest in relationship and can be entrusted with this task. So they discuss with their sons how to teach the grandchildren to be filial. But you, as a father, must first set them an example. Though you know it is artificial, you must first make a show of filial piety. You will not lose by being filial to me; in the future, your grandson will follow your example and be filial to you. Then, when I die, I may close my eyes in peace. This is the most painful, foolish devotion of a father.
现在物质文明，人情野鄙，伦理是快消亡了。人和人就靠仁爱两个字来互相保障。与善人相交，处处放心安慰；与恶人相处，时时疑忌恐怖。一切人事都寄托在人的道德上。	In this age of material civilization, human feelings have become crude and uncultivated, and ethics are swiftly perishing. People can safeguard one another only through the two words ren'ai, "humaneness and love." In associating with good people, one feels at ease and comforted everywhere; in dealing with bad people, one is constantly suspicious and afraid. All human affairs rest upon human morality.
假如这个人连他父母弟兄都无情义，天性之薄，于旁人更可想而知的了。人既无人，但知有我，则贪心自然而炽盛。贪者必争，争者必残，残必两伤，仍是害了自己。在家的孝悌是先练习一个厚字。	If a person has no feeling or affection even for parents and siblings, one can readily imagine how cold that person's nature will be toward others. Once a person has no regard for others and knows only the self, greed naturally blazes forth. The greedy must contend; those who contend must become cruel; cruelty injures both sides and ultimately harms oneself. Filial piety and fraternal respect within the home are the first training in generosity of heart.
生时的孝养，病时的侍奉，终时的丧葬，平时的祭祀，处处给榜样予后代看。政府先要提倡，民德自然归厚，此正是培植人才的根基。一个国家全仗的是民气，民气要赖民德。这是天然的民权。民德一厚，民生自裕，民族自固。	Filial support during life, attendance during illness, funeral rites at death, and regular ancestral sacrifices: in all these matters, one sets an example for later generations to see. The government must first promote them, and the people's morality will naturally become more generous. This is precisely the foundation for cultivating talent. A nation depends entirely on the spirit of its people, and that spirit depends upon their morality. This is a

	natural civic right. Once the people's morality is generous, their livelihood will naturally prosper and the nation will naturally stand firm.
打倒孝字，即是希望人人不忠、个个不信，何异提倡奸污。所以汉奸的多即是打倒礼教的果。人人趋向功利，不知道礼义廉耻为何事。	To overthrow filial piety is to hope that everyone will be disloyal and that no one will be trustworthy; how is this different from advocating licentiousness and violation? The abundance of collaborators with the enemy is the consequence of overthrowing the ethical teachings. Everyone pursues profit and advantage, without knowing what propriety, righteousness, integrity, and shame are.
党政界感受到无人可用，社会上感受到无人敢托，连夫妻儿子弟兄彼此都不敢信任，尔虞我诈，还是个人的世界么？既不是人的世界，自然要用血来洗涤，火来扫荡。但究竟不是个个禽兽，所以也有个玉石之分。	Political and governmental circles feel that no one can be employed; society feels that no one can be entrusted with anything. Even husbands and wives, sons and brothers dare not trust one another; they deceive and scheme against each other. Can this still be a human world? Since it is no longer a human world, it must naturally be washed in blood and swept clean by fire. Yet not everyone is a beast, and so there remains a distinction between jade and stone.
来个饥馑疫疠，有消灭有不消灭，有早有晚，有重有轻。原子炸弹的发生是因为人的原子已腐烂了。人的原子是道义，道义的威力可以消灭原子炸弹，使他放不出来。	When famine and pestilence come, some are destroyed and some are not; some perish sooner and some later, some more severely and some less. The atomic bomb arose because the atoms within human beings have already decayed. The atoms within human beings are moral principle and righteousness. The power of moral principle and righteousness can destroy the atomic bomb, preventing it from being unleashed.
所以不敢在都市上试验，因为都市上尽是父亲尽是儿女，即使对付敌人也多所顾忌。杀人者人恒杀之。痛快了一时，从此无刻不在疑忌恐怖之中。这便是道义的战胜。况且有利即有弊，利大弊亦大。	That is why they dare not test it over cities: cities are full of fathers and children, and even in dealing with enemies there are many scruples. Those who kill will themselves inevitably be killed. One may have one's satisfaction for a moment, but thereafter one lives every instant amid suspicion and terror. This is the victory of moral principle and righteousness. Moreover, wherever there is benefit, there is harm; the greater the benefit, the greater the harm.
应悔多此一事！树了许多敌，弄得神魂不安，天天吃鸡尾酒也敌不了这个痛苦。何苦何苦！佛说天下未乱之	One should regret having brought this thing into existence! It has made many enemies and left the spirit unsettled. Even drinking cocktails every day

前，人民不讲道义，不孝父母，六亲不和，君臣疑忌，天灾人祸就来了。	cannot counter this anguish. Why suffer so? Why suffer so? The Buddha said that before disorder comes upon the world, the people cease to uphold moral principle and righteousness, fail to be filial to their parents, the six kinds of kin fall into discord, and rulers and ministers become mutually suspicious; then natural disasters and human calamities arrive.

婚姻之礼

The Rites of Marriage

经云：婚姻之礼废，夫妇之道苦矣。此婚姻者，由文字起，至成婚大礼告成，乃至白首偕老止，礼皆不可废也。其郑重如此，原因夫妇为人伦之始。由夫妇而家庭，家庭而社会而有国。上以承宗继祖，下以启发后人。此正是对社会服务，对国家尽职；不是放弃家庭，出门做事，为社会服务也。	A classic says: “When the rites of marriage are neglected, the way between husband and wife becomes fraught with hardship.” From the beginning of a marriage proposal and the exchange of written agreements, through the completion of the great wedding ceremony, until the couple grows old together with white hair, the rites must never be neglected. Such solemnity is required because husband and wife are the beginning of human relationships. From husband and wife comes the family; from the family come society and the state. Above, they continue the lineage and honor their ancestors; below, they nurture and guide later generations. This is service to society and fulfillment of one’s duty to the country. It is not by abandoning one’s family and going out to work that one serves society.
夫妇的融合，第一是缘。何以生在同时，而又异地相逢，不是夙缘，决不相会。第二是色，有缘的，不在乎色，也会要好的。第三是爱。爱有小爱大爱之别。小爱是一时形色，有时而衰，靠不住的。	The union of husband and wife rests first on affinity. How is it that people are born at the same time and yet meet in another place? Without affinities from former lives, they would certainly not meet. Second is appearance. Those who have affinity need not depend on appearance in order to get along well. Third is love. Love may be lesser or greater. Lesser love is based on temporary form and appearance; it may fade with time and cannot be relied upon.
大爱是精神，以情意相交，处处体恤怜爱。即有不合处，大皆能原谅退让，便是一生幸福。所以第四是情。但夫妇即是朋友，相处既久，就免不了有所误会，然朋	Greater love is spiritual: it is formed through mutual feeling and understanding, with consideration and tenderness in every circumstance. Even where there are

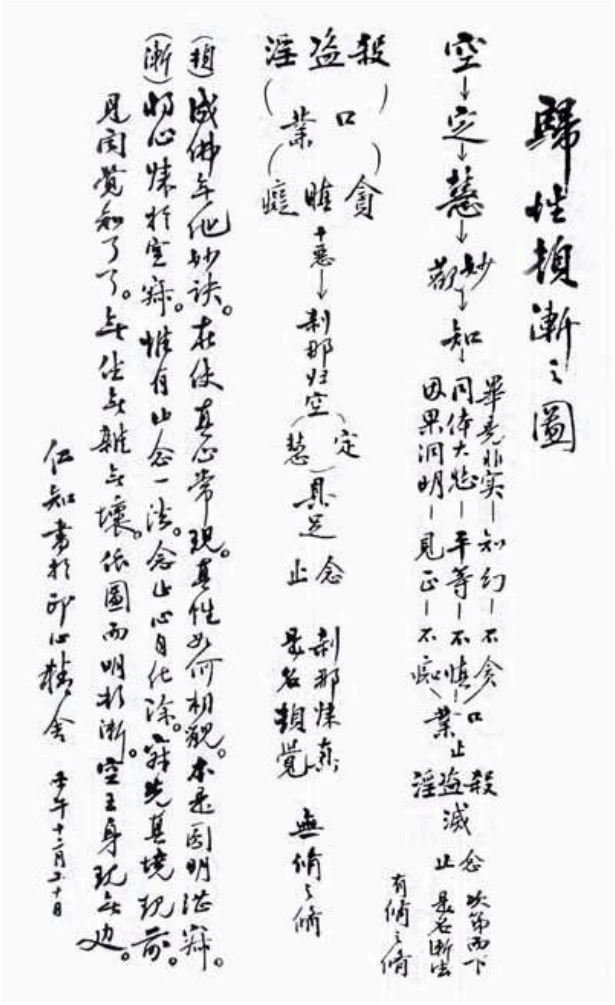
友可以不来往而断绝，夫妇即不能。义之所在，法律上亦不轻许。	disagreements, both can generally forgive and yield to one another; this is lifelong happiness. Thus, fourth is affection. Yet husband and wife are also friends. After living together for a long time, misunderstandings are unavoidable. Friends may cease associating and sever their relationship, but husband and wife cannot do so. Their bond is one of righteousness, and the law, too, does not readily permit its dissolution.
因义的关系，爱情更可久长。所以情根于义。故第五是义。人而不义，则与禽兽无别。第六是敬。敬是互敬，各尽其礼也。所以第七是礼。由今日大礼告成起，至白首偕老止，全仗此同心合作，外系于礼而敬，内感于情而爱。	Because of this bond of righteousness, love and affection can endure all the longer. Thus affection is rooted in righteousness. Therefore, fifth is righteousness. Without righteousness, people are no different from beasts. Sixth is respect. Respect means mutual respect, with each fulfilling the proper rites. Therefore, seventh is ritual propriety. From the completion of today's great ceremony until you grow old together with white hair, all depends on your wholehearted cooperation: outwardly, you are joined through propriety and respect; inwardly, you are moved by affection and love.
一生幸福，都在双方各自的做法。所以叫做做人不是简单的。彼此遇着快乐的事，勿过高兴；遇着失误的事，勿彼此埋怨；遇着恼怒的事，双方先忍耐一下，过了一分钟，就忘记了。即此无住功夫，就是成佛本钱。	A lifetime of happiness depends entirely on how each of you conducts yourselves. That is why being a true person is not simple. When something joyful happens, do not become overly delighted. When mistakes occur, do not blame one another. When something arouses anger, both of you should first be patient for a moment; after a minute has passed, you will forget it. This very practice of non-abiding is the capital for becoming a Buddha.
所谓不念旧恶，怨是用希。切不可争意气，讲虚面子。各人的脾气，应先预告。切不可因爱而求其同我一样，反致情而不情。凡是误会，都是过爱的反动。所以做男的，勿使女子有怨意。做女的，务使男子得安慰；饮食起居，以及家庭整洁，井井有条，使男子自然向内不向外，感情自然一日好一日；意外的非礼，也自然绝了。	As the saying goes, "Do not dwell on old wrongs, and resentments will thereby become rare." Never contend out of wounded pride or empty concern for appearances. Each person should make their temperament known in advance. Never, because of love, demand that the other be exactly like oneself, thereby turning affection into estrangement. All misunderstandings are reactions arising from excessive attachment. Therefore, a husband should not cause his wife to harbor resentment. A wife should endeavor to give her husband comfort; in food, daily living, and the orderly care of the home, let everything be well arranged. Then the husband

	will naturally turn inward rather than outward; their affection will naturally grow better day by day; and improper outside entanglements will naturally cease.
至于家庭是具永久性的，俭朴方可久长，然不可鄙小。量小者定是福薄。宁可自奉俭，待人不可刻薄，但亦不可滥，这个幸福才能永久。及至宝贵得意时，又切不可骄慢于人，原是昙花一现。	A family is meant to endure. Frugality and simplicity are necessary for lasting prosperity, yet one must not be petty. A narrow-minded person is surely one of scant blessings. One may be frugal in caring for oneself, but one must not treat others harshly; neither, however, should one be indiscriminately lavish. Only then can happiness endure. And when you attain wealth or success, never become arrogant or disdainful toward others, for such things are but blossoms that appear briefly and vanish.
譬如一件新衣服，只三天新鲜，转眼旧了。倒是旧的可以穿十年八年。总之，双方要活泼，要漂亮，要仁厚，要合作，才是永久而美满。照此做法，双方感情定好，家业定然兴旺，做事也有精神。即使受点苦，也没有怨言。	For example, a new garment remains fresh for only three days; in the blink of an eye, it becomes old. Yet an old garment may be worn for ten or eight years. In short, both parties must be lively, well presented, kindhearted, and cooperative; only then will their happiness be lasting and complete. If you act in this way, your mutual affection will surely be good, your family's livelihood will surely prosper, and you will have spirit in all that you do. Even if you undergo some hardship, you will have no resentment.
病痛也少了。生的儿女亦结实了。岂不美满呢！这篇道理不是专对你们二人说的。你们要发个大愿，愿普天下的夫妇都得和好圆满，不圆满的要改变作风，同具此幸福。你们先来做个榜样。等到你们的儿孙结婚时，也把此同样的说这一遍，才是真快乐。祝你们永久的夫唱妇随，百年偕老，世世无极。	Illness and pain will also be fewer, and the children you bear will be strong and healthy. Would this not be perfect? These principles are not addressed to the two of you alone. You should make a great vow: may all married couples under heaven attain harmony and fulfillment; may those whose marriages are not fulfilled change their ways and share in this happiness. You must first set an example. When your children and grandchildren marry, repeat these same words to them. That will be true happiness. I wish you lasting harmony, with husband and wife supporting one another, that you may grow old together through a hundred years, and enjoy boundless happiness through generation after generation.

归性顿渐之图

Chart of Sudden and Gradual Approaches to Returning to One's Nature

空→定→慧→妙观→知→	Emptiness samādhi wisdom wondrous contemplation knowing
毕竟非实-知幻-不贪	Ultimately unreal—know illusion—do not crave
→口业止、杀盗淫灭-念止	Cessation of verbal karma; the ending of killing, stealing, and sexual misconduct—cessation of thoughts
同体大悲-平等-不嗔	Great compassion of shared identity—equanimity —no anger
因果洞明-见正-不痴	Clear insight into cause and effect—right seeing—no ignorance
（次第而下，是名渐法——有修之修）	(Proceeding in this sequence is called the gradual method—the cultivation that involves cultivation.)
杀盗淫	Killing, stealing, and sexual misconduct
口业	Verbal karma
贪嗔痴	Greed, anger, and ignorance
}	}
十恶→刹那归空 (定慧)具足-念止	The ten evil acts in an instant return to emptiness (samādhi and wisdom complete)—cessation of thoughts
（刹那归真，是名顿觉——无修之修）	(Instantly returning to the true is called sudden awakening—the cultivation that involves no cultivation.)
（顿）	(Sudden)
成佛无他妙诀 在使真心常现	There is no other wondrous secret to becoming a Buddha: let the true mind constantly appear.
真性如何相貌 本是圆明湛寂	What is the appearance of true nature? It is originally perfect, luminous, and profoundly still.
（渐）	(Gradual)
将心归于空寂，惟有止念一法	Return the mind to empty quiescence; there is only the single method of stopping thoughts.

念止心自化除，寂光真境现前	When thoughts cease, the mind naturally dissolves; the true realm of quiescent light appears before one.
见闻觉知了了，无住无杂无坏	Seeing, hearing, awareness, and knowing are utterly clear: without abiding, without admixture, without decay.
依图而明顿渐，空王身现无边	Understand sudden and gradual through this chart; the body of the Empty King manifests without bound.
仁知书于印心精舍	Written by Renzhi at Mind-Seal Vihara
壬午十二月二十	Twentieth day of the twelfth month, renwu year
	

悟前悟后心境略说

A Brief Discussion of the States of Mind Before and After Awakening

众生佛性本体，与佛不二，惟无慧照力，随业流转，是名曰迷。迷觉£若三途，性相则不二也。是以迷在心，觉亦在心，惟心不可得，迷觉同成为幻。□□境者，亦依幻离幻，冀依幻灭幻而已。	The intrinsic essence of sentient beings' Buddha-nature is nondual with the Buddha. It is only because they lack the power of wisdom's illumination that they follow the flow of karma and transmigrate; this is called delusion. Delusion and awakening [illegible] are like the three lower realms, yet in nature and appearance they are nondual. Thus, delusion is in the mind, and awakening is also in the mind. Yet mind cannot be obtained; delusion and awakening alike become illusions. As for [illegible] states, one also relies on illusion to leave illusion, hoping only to rely on illusion to extinguish illusion.
心境非是二物，所言灭者，仍心中幻起之影像也。此□在迷谓识，在觉名智，□□本觉名曰悟，悟□悟曰心□。悟自心与外境相接时，究如何景象，是随波流转耶？抑有所□耶？今与昔比，其力如何？能不被八风所动否？	Mind and circumstances are not two things. What is called extinction is still an image illusorily arising within the mind. This [illegible], when in delusion, is called consciousness; when awakened, it is called wisdom. [Illegible] original awakening is called realization; realizing [illegible] is called the mind [illegible]. When one realizes one's own mind and encounters external circumstances, what is the situation? Does one follow the waves and drift with the current, or is there something [illegible]? Compared with the past, how strong is one's power now? Can one remain unmoved by the eight worldly winds?
行者自觉，譬如登高而下视，但能觉知其下于我者，稍高则不及矣。今悟自心亦然，冷暖自知，若稍高于我者，不能知也，故初地不知二地。今略分四时：未悟时、正悟时、已悟时、非悟时。行者取以□觉而□省□可也。	A practitioner's self-awareness is like looking down from a height: one can know only what lies below oneself; what is slightly higher cannot be reached. Realizing one's own mind is the same: one knows one's own cold and warmth, but cannot know what is slightly higher than oneself. Therefore, the first bhūmi does not know the second bhūmi. Now let us roughly distinguish four periods: before awakening, at the time of awakening, after awakening, and beyond awakening. Practitioners may use these for [illegible] awareness and [illegible] reflection [illegible].
一、未悟时	I. Before Awakening

如人□□物往□，心只在物，一味外驰，遍执于物。失之则忧，得之则喜，喜忧随物，自无主宰。不绝知心□□□何物，法□何事，□执于有，见物则有物，说心则有我，完全处于被动。	It is like a person carrying [illegible] things somewhere [illegible]. The mind is occupied only with the things, racing outward and grasping everywhere at objects. Losing them brings sorrow; obtaining them brings joy. Joy and sorrow follow things, and one has no mastery of oneself. One does not know what the mind [illegible] is, what dharmas [illegible] are, and clings [illegible] to existence. On seeing objects, one takes there to be objects; on speaking of mind, one takes there to be a self. One is wholly passive.
纵□心□所起，自立我见，亦依境而生，仍为被动。故不能转境而随境，久久转成内习。	Even if [illegible] the mind [illegible] arises and establishes one's own views, it is still born in dependence on circumstances and remains passive. Thus, one cannot transform circumstances but follows them; over a long time, this turns into inner habits.
复有随习而转，□随外境，既随内习，被动于不自觉知，此名业才，又名□浪□流，生生世世，不离贪　痴三毒，反视本觉为怪事，及□感觉，则又因习气而畏难，天道轮转，□自己时，遂接近善友，稍尽人道，亦只恶善二途，仍属比量，认有漏之天□为极则，于修心一门，则远之远矣。	There are also those who turn according to their habits, [illegible] following external circumstances and then following inner habits. They are passive without being aware of it. This is called karmic ability, and is also called [illegible] waves [illegible] currents. Life after life, they do not depart from the three poisons of greed, anger, and ignorance. Instead, they regard original awakening as something strange. When [illegible] awareness arises, they again fear difficulty because of habitual tendencies. As they revolve through the heavenly paths, when [illegible] themselves, they then draw near to spiritual friends and somewhat fulfill the human way. Yet they know only the two paths of evil and good, and still rely on inferential comparison. They take the heavens of defiled [illegible] as the ultimate standard; as for the gate of cultivating the mind, they remain very far from it.
二、正悟时	II. At the Time of Awakening
言开始觉佛光，初知自性法身，与佛不二；知非除无明，不能成觉；亦知学佛必得求心。成佛无非开慧，慧有定发，定以戒得。但终日诵经礼佛、念佛求佛，不知内求明心、痛改习气者，不在开悟之列。	This means beginning to awaken to the Buddha-light and first knowing that one's intrinsic dharmakāya is nondual with the Buddha. One knows that without removing ignorance, one cannot attain awakening; one also knows that learning the Buddha's teaching necessarily requires seeking the mind. Becoming a Buddha is nothing

	other than opening wisdom. Wisdom arises from samādhi, and samādhi is attained through the precepts. Yet those who all day recite sūtras, bow to the Buddha, recite the Buddha's name, and seek the Buddha, but do not seek inwardly to realize the mind or painfully reform their habitual tendencies, are not among those who awaken.
此时意境半信半疑，忽明忽昧，懂得理解，未臻事相。说灭，则偏于事相；说定，则执于死定；说密，则染禅门口习。于习气前来，真实际地，仍努力与之对抗。如登山已见山巅，身居山下可望而不可及，惟不再退转而已。	At this time, one's inner state is half believing and half doubting, now clear and now obscure. One understands at the level of principle but has not yet reached the level of phenomena. Speaking of extinction, one inclines toward phenomena; speaking of samādhi, one clings to dead samādhi; speaking of esoteric practice, one acquires the verbal habits of the Chan gate. When habitual tendencies arise, one still truly and concretely strives to contend with them. It is like climbing a mountain: one has already seen the summit, yet remains at the foot of the mountain, able to see it but unable to reach it. One simply no longer retreats.
三、已悟时	III. After Awakening
言已居明悟之后，识得本来时之境也。	This means abiding after clear awakening and recognizing the state of one's original nature.
（一）知外境本无是非美丑、顺逆之分，原来空寂，以自心分别故，起诸幻像，乃假立为法，我心仍不被摇惑。	(1) One knows that external circumstances originally have no distinctions of right and wrong, beauty and ugliness, or favorable and adverse conditions. They are originally empty and quiescent. Because one's own mind discriminates, various illusory images arise and are provisionally established as dharmas. Yet my mind is still not shaken or confused.

（二）知此分别者，乃我缘起之幻心，□成幻法。而我以慧照力，空此幻法，明心自不可得，当体三轮体空。三轮者，一能起之幻心，二所缘之幻境，三中□之幻法。此非明心者，不能如此。	(2) One knows that this discrimination is the illusory mind arising through my dependent origination, [illegible] becoming illusory dharmas. Through the power of wisdom's illumination, I empty these illusory dharmas. The clear mind itself cannot be obtained; in its very substance, the three wheels are all empty. The three wheels are: first, the illusory mind that can arise; second, the illusory circumstances that are apprehended; third, the illusory dharmas in between [illegible]. Those who have not realized the mind cannot be like this.
（三）觉知三轮虽空，而我觉知之本能，非属断灭，仍由不生灭之藏性中流出。此性本来湛寂，恒常不变，故真如性，妙用恒沙，空有齐资，故名真如。行者明悟无生，不落归空，深具妙用，不执于有，此名见性成佛。	(3) One realizes that although the three wheels are empty, the inherent capacity of my awareness is not annihilated; it still flows forth from the treasury-nature that neither arises nor ceases. This nature is originally limpid and quiescent, eternally unchanging. Therefore, it is the nature of suchness. Its wondrous functioning is as countless as the sands of the Ganges; emptiness and existence equally support it. Thus it is called suchness. The practitioner clearly realizes the unborn, does not fall into mere emptiness, deeply possesses wondrous functioning, and does not cling to existence. This is called seeing one's true nature and becoming a Buddha.
（四）于自己习气，□□□□：一由重转轻，二由长转短，三由大事转小事，四由后觉转先觉，五由无力转有力，六由勉强转自然，七由着意转不觉，八由浓厚转平淡，九由偏小转广大。总之，昔时坚固执持者，根已处矣。	(4) Regarding one's own habitual tendencies, [illegible]: first, they turn from heavy to light; second, from long-lasting to brief; third, from major matters to minor matters; fourth, from later awareness to earlier awareness; fifth, from powerlessness to power; sixth, from effortful to natural; seventh, from deliberate attention to unawareness; eighth, from intense to mild; ninth, from narrow and small to broad and great. In sum, what was once firmly maintained has its roots [illegible].
（五）能于一切法，不惊不怖不畏，以境破则心空，心空则法亡。一切平等观，自无比量分别诸见，卓然不动不　。	(5) With regard to all dharmas, one is neither startled, frightened, nor afraid. When circumstances are broken through, the mind is empty; when the mind is empty, dharmas disappear. One views everything equally, naturally without inferential discriminations and various views, standing firm, unmoving and unshaken.

（六）其见解能更进一步，透过一关，自亦不觉其何以如此。	(6) One’s understanding can advance still further. Having passed through a barrier, one does not oneself realize why this is so.
（七）日有宁喜，以挂碍日少故。	(7) Each day brings tranquility and joy, because entanglements grow fewer each day.
（八）只见进而不见退，有沛然莫之能禁之势，此亦诚有自己觉知。	(8) One sees only progress and not regression, with a surging force that nothing can restrain. This, too, is truly something one knows for oneself.
（九）定慧力日强，□□□我相，自然□合，不取于相，与不□恶，□思慕善。	(9) The powers of samādhi and wisdom grow stronger by the day. [Illegible] the mark of self, one naturally [illegible] harmonizes, does not grasp at marks, does not [illegible] evil, and does not long for good.
（十）□思精进，践最上乘，皇皇惟恐不及。	(10) [Illegible] thinks of diligent effort, practices the highest vehicle, and anxiously fears only that one may not reach it in time.
四、非悟时	IV. Beyond Awakening
言彻悟后，翻□未悟时事，□意境完全非人可测。不知者惊为退转，或指为□，不知其£动超□，无□无进，此名非悟，非□指所悟也。正悟到悟亦同幻，觉亦非真，其□□□，真□亦圆，乃真本来□□。	This means that after thorough awakening, one turns [illegible] the affairs of the time before awakening. The inner state is wholly beyond human measure. Those who do not understand are startled and take it for regression, or call it [illegible], not knowing that its [illegible] movement transcends [illegible]: there is neither regression nor progress. This is called beyond awakening—not [illegible] what is realized. At the time of awakening, one realizes that awakening too is illusory and awareness too is not real. Its [illegible], true [illegible] is also complete; this is truly the original [illegible].
一□□与都有心心既空□，则分别□复□□。	First, [illegible] and all have mind; since mind is empty [illegible], then discrimination [illegible] again [illegible].
二知三轮体空，□□不空。不妨立此幻法，以应常□之想。	Second, one knows that the three wheels are all empty, yet [illegible] is not empty. There is no harm in provisionally establishing these illusory dharmas in response to the ordinary [illegible] thoughts.
三知明心见性乃当然事、平常事，毫无奇特处。	Third, one knows that realizing the mind and seeing one’s true nature are natural and ordinary matters, with nothing at all extraordinary about them.

四于自己习气，在在圆照，时时成觉，力量胜于习气，□□□胜于境，□属于心，则心又浑然如同木石。□如木石，则又了了觉知，不同死物，活泼泼无可名状。于习气来时，一转即了不可得，无捉摸处。凡□捉不着，圣亦摸不到，但如是而已。及正如是时，如是时亦不可得，顿超于思议之外，是名□觉。	Fourth, regarding one's own habitual tendencies, [one is] completely illuminated everywhere and awakened at every moment. One's power surpasses habitual tendencies; [illegible] surpasses circumstances. [Illegible] belongs to the mind, yet the mind is wholly like wood or stone. Though like wood or stone, it has clear, ever-present knowing and is unlike an inanimate thing—lively and vivid, beyond description. When habitual tendencies arise, with one turn they become unobtainable; there is nothing to grasp. Ordinary beings cannot grasp it, and sages cannot touch it; it is simply so. When it is precisely thus, that state of thusness also cannot be obtained. One suddenly transcends thought and deliberation; this is called [illegible] awakening.
五能一切作平等观，常亦起比量分别，与□不平等之□□事，尽能随顺□圆。	Fifth, one can view everything equally, and yet still makes inferential discriminations. With [illegible] unequal [illegible] affairs, one can wholly accord with [illegible] completeness.
六六根互起，□□心自湛寂，若存若亡。存则一切处遍□，亡则□□□染，即色即空，了无挂碍。	Sixth, the six sense faculties arise interchangeably, while [illegible] the mind itself remains limpid and quiescent, as though present and as though absent. When present, it pervades [illegible] everywhere; when absent, [illegible] defilement. It is form and also emptiness, utterly without hindrance.
七心不疾恶，亦不慕善。	Seventh, the mind does not hate evil, nor does it long for good.
八前之皇皇惟恐不及，今则不然，如东流之水，一任其滚滚而已。	Eighth, whereas before one anxiously feared not reaching it in time, now this is no longer so. Like water flowing eastward, one simply lets it roll on.
凡此四种境界，非身历其境，决不能亲证觉相，故修行人只有问己，不可疑他。所云破无明证实相，完全□□于自己事，与人何关？所谓师者，亦不过以自己之经过，为他印证。乃至能自觉之时，即深入而又深入，是在自己之痛切体□也。	Without personally passing through these four kinds of states, one can never directly realize the marks of awakening. Therefore, practitioners need only ask themselves and must not doubt others. What is called breaking through ignorance and realizing the true mark is entirely [illegible] one's own affair; what does it have to do with others? A teacher is merely one who uses his own experience to verify another. When one is able to awaken for

	oneself, one enters ever more deeply; this lies in one's own urgent and painful firsthand [illegible].
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法身语报身文

Dharmakāya Speech and Sambhogakāya Writings

民国庚辰秋，熊君为摄影。戏作《法身语报身文》题之于后，用以自警。且劝世之视幻躯过重，枉自尘劳者。	In the autumn of the Gengchen year of the Republic, Mr. Xiong took this photograph. As a playful exercise, I composed "Dharmakāya Speech and Sambhogakāya Prose" and inscribed it after the photograph, to admonish myself and to urge those in the world who take this illusory body too seriously and vainly weary themselves in worldly toil.
与君同生，五十五年。形影不离，从不相见。	You and I were born together fifty-five years ago. Form and shadow, inseparable—yet we have never met.
今忽回头，始识君面。我能见君，君不我见。	Now, suddenly turning back, I have at last recognized your face. I can see you, but you cannot see me.
君之与我，非一非二。人以见君，乃知有我。	You and I are neither one nor two. Only by seeing you do people know that I exist.
我隐于微，君显于前。赖君之身，我得依恃。	I am hidden in the subtle; you appear before me. Relying on your body, I have something on which to depend.
非君之舌，我无以言。借君之目，用辨于色。	Without your tongue, I would have no way to speak. Borrowing your eyes, I distinguish forms and colors.
借君之耳，我得闻佛。种种方便，伊谁之力。	Borrowing your ears, I am able to hear the Buddha. All these skillful means—whose power makes them possible?
拜君之惠，亦云至矣。念君之德，何异于亲。	I bow in gratitude for your beneficence; it is indeed supreme. When I reflect on your virtue, how are you different from close kin?

虽然本来，实又非君。君与我交，常而不亲。	Yet in our original nature, I am truly not you. You and I are joined, yet though constant, we are not intimate.
君不我知，岂为知心。我有烦恼，君不我解。	You do not know me; how could you be called a true confidant? I have afflictions, but you cannot resolve them for me.
我思作恶，君助为虐。君之衣食，惟我之力。	When I think of doing evil, you assist me in wrongdoing. Your clothing and food all depend upon my efforts.
不如君意，面红耳赤。一事之微，尝愠于色。	When things do not go as you wish, your face reddens and your ears burn. Over the smallest matter, anger often shows upon your face.
为君扬眉，我则奔蹶。为君吐气，我劳心力。	To make you hold your head high, I run myself ragged. To let you vent your breath, I exhaust my mind and strength.
一生辛苦，又为谁忙。此何因缘，惟问彼苍。	After a lifetime of hardship, for whom have I been so busy? What causes and conditions are these? I can only ask Heaven.
我欲绝君，乃不我弃。至死方休，附骨之疽。	I wish to sever myself from you, yet you will not abandon me. Like a festering sore attached to the bone, you cease only at death.
我之绝君，如是之深。而我妻孥，则又爱君。	My wish to sever myself from you is so deep; yet my wife and children love you.
认君为我，目为至亲。悲君衰老，恐君疾病。	They take you for me and regard you as their closest kin. They grieve at your aging and fear your illness.
闻君不寿，彼则心惊。人笑其痴，我原其情。	When they hear that your life may be short, they are alarmed at heart. Others laugh at their folly, but I understand their feelings.
呜呼知己，难言之矣。君未我知，遑责于彼。	Alas, a true confidant is hard to speak of. Since you have never known me, how could I blame them?
行当自返，复自怜矣。我之与君，无我无人。	I should turn back upon myself and pity myself once more. Between you and me, there is neither self nor other.
亦怨亦偶，非假非真。君之来焉，我实邀之。	We are both resentful and paired, neither false nor true. Your coming here was in truth invited by me.
我求名利，君亦劳止。贪嗔之念，由我而起。	I seek fame and profit, and you too must toil. Thoughts of greed and anger arise from me.

我若息心，君亦安止。我如成佛，君居其名。	If I still my mind, you too rest in peace. If I become a Buddha, you bear that name.
我若作贼，系及君身。其权在我，君则奉行。	If I become a thief, the consequences bind your body. The power lies with me; you simply carry it out.
谁为之奴，谁作主人。君不负我，我实负君。	Who is slave, and who is master? You do not betray me; it is I who betray you.
今与君约，期各相安。君不我逼，我不苦君。	Today I make an agreement with you: let each of us be at peace. You will not press me, and I will not torment you.
苦乐随缘，任运而行。我本自在，无求于人。	Let suffering and happiness follow conditions; let us proceed according to the natural course. I am originally free and seek nothing from others.
以孤为性，超然不群。大雄峰上，独坐为尊。	Solitude is my nature; transcendent and apart from the crowd, I sit alone as the honored one upon the peak of the Great Hero.
君为我侣，亦所欢迎。若复谢去，亦勿留情。	You are my companion, and I welcome you. If you should depart again, do not linger in attachment.
今假君躯，以销夙业。奉养君者，若款上宾。	Now I borrow your body to extinguish past karma. Those who support and care for you, I treat as honored guests.
彼此相知，即称知己。同来此世，一场游戏。	When each knows the other, we may be called true confidants. Having come together into this world, it is but a single game.
惜君无常，我则不死。几时分手，君东我西。	You are impermanent, while I do not die. When shall we part, you going east and I west?
览斯文者，或笑或啼。与我一样，如是而已。	Those who read this piece may laugh or weep. They are just like me—such is all.
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云月对语

A Dialogue Between Clouds and Moon

中秋之夜，皓月常空。	On the night of the Mid-Autumn Festival, the bright moon ever hangs in empty space.

月亮语道：我自千万亿年来，每日周行世界一次，张大了眼，正观侧视，或在明处，或在暗中，看茫茫宇宙，古往今来，多少人事物物，无非发挥贪嗔，追逐名利、善恶贵贱、成败得失，究有几个肯回头肯放下者？只是从母胎里，出生入死，幻生幻灭，无一非镜花水月，一个个都在我眼里。	The moon said: “For countless eons, I have circled the world once each day. With eyes wide open, I look straight ahead and glance to either side, now in the light, now in the dark. As I behold the vast universe, past and present, all the innumerable people, affairs, and things do nothing but give rein to greed and anger, pursuing fame and profit, good and evil, high and low, success and failure, gain and loss. How many are willing to turn back and let go? From the womb onward, they are born and die, arising and vanishing like illusions. None are other than flowers in a mirror and the moon reflected in water; each and every one lies within my sight.”
再看下去，再来个千万亿年，还是无古无今，一样糊涂颠倒，能跳出火坑的，真是凤毛麟角。漫漫长夜，终无了期。却不知人人本来可以和我一样地自由，超然物外，何苦枉自辛劳，枉自受苦？真属可笑！	“If I continue looking on for countless further eons, there will still be neither past nor present. They will remain just as confused and inverted. Those able to leap out of the pit of fire are truly as rare as phoenix feathers and unicorn horns. The long night stretches on, with no end in sight. Yet they do not know that everyone can originally be as free as I am, transcending worldly things. Why toil and suffer in vain? How laughable indeed!”
那时忽然来了一片云，对月道：月兄！你果然明白世情，痛惜今古。但一遇到我，你也有糊涂之时，况且你月兄终不曾见自己的相貌，与世人的不自见，正是不二，你不怕世人笑你么？	At that moment, a cloud suddenly appeared and said to the moon: “Brother Moon! You truly understand the affairs of the world and lament both past and present. But whenever you encounter me, you too have moments of confusion. Moreover, Brother Moon, you have never seen your own appearance. In this respect, you are no different from worldly people who do not see themselves. Are you not afraid that they will laugh at you?”
当时月亮哈哈大笑道：云兄，你说的实在不错。但云兄尽管遮蔽我，我却光明不减，依旧放光。虽人家见我糊涂，我终不会迷了去。人生在世，原本不应消极自了，否则我月亮也不终岁周行，自强不息了。	The moon laughed heartily and said: “Brother Cloud, what you say is quite true. Yet however much you obscure me, my light does not diminish; I continue to shine as before. Though others may see me as confused, I shall never lose my way. When living in this world, one should not merely withdraw into passive self-concern. Otherwise, I, the moon, would not circle unceasingly throughout the year, striving tirelessly.”
正因世人不从根本事业上努力，徒然好名生事，贪慕虚荣，波波一生，空劳白费。你看多少英雄豪杰，发心救	“It is precisely because worldly people do not exert themselves in the fundamental task, but vainly

国，何曾救得一人？平白地死了一万万人口，到底同归于尽，同归空幻。	delight in fame and stir up trouble, coveting empty glory, that they bustle through an entire lifetime, laboring to no purpose. Look at how many heroes and great figures, having aroused the resolve to save the country, have ever saved a single person? A hundred million people have died for nothing; in the end, all perish together and return together to empty illusion.”
他们如果真明白了，忏悔都来不及，痛哭也来不及，还有功夫笑我么？至于自己见自己的面目，乃是小弟自己切身的大事，见不见，只有自己知道。所谓冷暖自知，千圣不识。也没法向人道得，正亦不必道，徒乱人意。若我自说，我能自知自见，岂不又被云兄遮蔽了么！不如休了罢。	“If they truly understood, it would already be too late for repentance and too late for tears of grief. Would they still have time to laugh at me? As for seeing one’s own true face, that is this younger brother’s own vital concern. Whether one sees it or not, only one knows for oneself. As the saying goes, ‘One knows for oneself whether water is cold or warm; even a thousand sages cannot know it.’ Nor can it be told to others; indeed, there is no need to speak of it, for that would only confuse people’s minds. If I were to claim that I can know and see myself, would I not again be obscured by Brother Cloud? Better to leave it at that.”
那云听了，忽然不见。月亮则依旧朗照大千，清空万里。仁者且道这是什么？会么！	On hearing this, the cloud suddenly vanished. The moon continued to illuminate the great thousandfold world, while the clear sky extended for ten thousand miles. Worthy ones, tell me: what is this? Do you understand?”
（乙酉秋夜，有客来谈，问西来意。以游戏文答之，用助其参。又世人知有不知空，行者知空不知有，五十步笑百步耳。此一大事，全赖自己，求佛何用！故不着佛求，不着法求，应如是求。仁知居士）	(On an autumn night in the Yiyou year, a visitor came to talk and asked about the meaning of [Bodhidharma’s] coming from the West. I answered with this playful piece, to assist his Chan inquiry. Moreover, worldly people know existence but do not know emptiness, while practitioners know emptiness but do not know existence; it is merely fifty steps laughing at a hundred steps. This great matter depends entirely on oneself—what use is there in seeking the Buddha? Therefore, seek without attachment to the Buddha and without attachment to the Dharma; one should seek in this way. Lay Practitioner Renzhi)
（本文载《觉有情》半月刊第149、150期合刊1945年1月）	(Published in the combined issues 149–150 of the semimonthly journal Jue Youqing, January 1945.)

观心偈

Verse on Contemplating the Mind

万事缘空 何苦作真	All things are empty through conditions; why take them as real?
一切放下 惟有观心	Let go of everything; only contemplate the mind.
心本不有 烦恼何起	Mind is originally nonexistent; how can afflictions arise?
即此一转 便是妙诀	This single turning is the wondrous key.
求佛得一 求己得七	Seek the Buddha and gain one; seek yourself and gain seven.
此虽世道 即是佛法	Though this is a worldly principle, it is precisely the Buddhadharma.
烦恼若息 顿得清凉	When afflictions cease, one immediately attains cool clarity.
能自觉者 无上威光	Those who awaken themselves possess unsurpassed majesty and radiance.

断烦恼偈

Verses on Cutting Off Afflictions

万事缘空 何苦作真 一切放下 唯有观心	All things are empty through conditions—why take them as real? Let go of everything; contemplate only the mind.
心本不有 烦恼何起 但此一转 即是妙诀	The mind is fundamentally nonexistent; how can afflictions arise? With this single turn, one has the wondrous key.
贪焰若灭 顿得清凉 能自觉者 无上威光	When the flames of greed are extinguished, one immediately attains coolness. Those who awaken of themselves possess unsurpassed majestic radiance.
我佛慈悲 垂示妙法 人唯自度 乃能解脱	Our Buddha, in compassion, has revealed the wondrous Dharma. Only by liberating themselves can people attain liberation.
求佛得一 求己得七 此虽世道 即是佛法	Seek the Buddha and gain one; seek oneself and gain seven. Though this is a worldly saying, it is

	precisely the Buddhadharma.
方便接引 法轮无尽 冷暖自知 还问尔心	Skillful means guide and receive without end; the Dharma wheel is inexhaustible. Only oneself knows warmth and cold—ask your own mind in return.
（本文载《觉有情》半月刊第33期1941年）	(This article appeared in the 1941, no. 33 issue of the semimonthly magazine Jue Youqing.)

我有烦恼么

Do I Have Afflictions?

世上要有一个人烦恼，即是世界上共同的烦恼，因为关系是相联的。烦恼可以养成世界恐怖，大之战争，小之残杀，自杀杀人。一切起因，由于尔虞我诈。	If there is even one person in the world afflicted by afflictions, they become afflictions shared by the whole world, for all relationships are interconnected. Afflictions can foster terror in the world: on a large scale, war; on a small scale, slaughter, suicide, and murder. Their causes all lie in mutual deceit and trickery.
其所以奸诈者，自因生活艰难，经济压迫，而不经不济之原因，实在淫奢，如国际的海陆空军备扩张，人民的衣食住物质奢侈，正同发狂一般。无非好虚荣，争面子，互相疑忌。	Why do people resort to deceit? It is because life is difficult and economic pressures are severe. Yet the cause of economic insufficiency is truly extravagance and luxury: the international expansion of land, sea, and air armaments, and the people's luxurious indulgence in clothing, food, housing, and material goods—just like madness. All this is for the sake of vanity, saving face, and mutual suspicion.
国际间谋对外发展，发展原因，还在生产过剩，恐失业而革命，不知革命由不均不平而来。以少数人运用机器，以为操纵，抱独利主义，恶象由此环生。先哲发明科学，目的是谋众福，非便私利。社会原则应该互利，不是偏枯。	Nations seek outward expansion because of overproduction, fearing unemployment and revolution. They do not realize that revolution arises from inequality and inequity. A small number of people control machines and imagine that they can manipulate everything; they embrace self-interest, and harmful conditions proliferate from this. The sages of old invented science for the welfare of all, not to facilitate private gain. The principle of society should be mutual benefit, not one-sided depletion.
其所以不明此理者，由于人无智慧，无智慧由于不明佛法，世人误解佛法为消极，为迷信，因此不肯提倡，照此糊涂下去，世界必日坏一日，烦恼必日多一日。所以	Why do people fail to understand this principle? Because they lack wisdom. They lack wisdom because they do not understand the Buddhadharma. People mistakenly regard the

要人反省，一问自己，“我有烦恼吗”？如是猛醒回头，心上一转，把烦恼就变为快乐了。	Buddhadharma as negative and superstitious, and therefore refuse to promote it. If this confusion continues, the world will deteriorate day by day, and afflictions will multiply day by day. Thus people must reflect and ask themselves, “Do I have afflictions?” If they awaken sharply and turn back, making a turn in their minds, afflictions will be transformed into happiness.
不论你是男女老幼、富贵贤愚、当国的主人公、讨饭的乞丐、有钱无钱、有势力没势力，总逃不出“烦恼”两个字。请你自己想一想，“我有烦恼吗”？如有烦恼要解除，不能不听我一劝，定使你开豁心胸，不走极端，也自然转祸为福，转苦为乐了。	Whether you are male or female, young or old, rich or poor, wise or foolish, a ruler of the country or a beggar seeking alms, wealthy or impoverished, powerful or powerless, you cannot escape the two words “affliction.” Please reflect for yourself: “Do I have afflictions?” If you do and wish to remove them, you cannot but heed my advice. It will surely broaden your mind, keep you from going to extremes, and naturally transform misfortune into blessings and suffering into happiness.
“烦”字从火，“恼”字从心，心内有火，是不安之极了。但人的烦恼，各各不同，总不外乎五种欲：一财二色三名四食五睡。欲是心欲，便是有所求，求不得，遂生恼怒。所以佛说有六大根本烦恼，是贪、 、痴、疑、慢、邪见。	The character fan (, “vexation”) contains the element for fire, while nao (, “affliction”) contains the element for heart-mind. When there is fire within the heart-mind, one is in the utmost state of unrest. Yet people's afflictions differ. In general, they do not go beyond the five desires: wealth, sexual desire, fame, food, and sleep. Desire is a desire of the mind; it means seeking something. When one cannot obtain what one seeks, anger and resentment arise. Thus the Buddha taught that there are six major root afflictions: greed, anger, ignorance, doubt, pride, and wrong views.
“贪”，是贪得。所谓不贪者，不是无所求，如当作无求，就变为消极了。不懂佛法的人，就说学了佛，不应该再做事发财，这是根本大错。	“Greed” means greedily seeking gain. Not being greedy does not mean seeking nothing at all; if it meant seeking nothing, it would become negative passivity. Those who do not understand the Buddhadharma say that after learning Buddhism one should no longer work or make money. This is fundamentally mistaken.
佛法不是消极，是积极；不是无求，是不强求；是随缘，不是做作；有财尽管发，不是抢夺，不是魂梦颠倒想中发财票。又“贪”字，不是单指贪财而言，凡求五欲满足过分者即是贪，惟财色是最容易引人起贪心罢了。	The Buddhadharma is not negative but positive; it does not mean seeking nothing, but not forcing one's demands. It means according with conditions, not contrivance. There is room to prosper through legitimate means. Seizing what belongs to others or fantasizing about lottery winnings is another

	matter. Moreover, “greed” does not refer solely to greed for money. Whenever one seeks excessive gratification of the five desires, that is greed. Wealth and sexual desire merely most readily arouse greed in people.
贪求不得，固是烦恼，但正当贪求时，患得之心，如火焚炽，此亦是烦恼。食不甘味，夜不安眠，无一不是苦。及有所得，用心保存，经营劳苦，患失之心，亦如火焚炽，更是烦恼。只因习惯已久，不知不觉，如辣味久尝忘其为辣，蛆之居厕又忘其臭秽也。此烦恼之不可见者。	Not obtaining what one greedily seeks is certainly an affliction. But even while one is properly seeking it, the anxiety of gain burns like fire, and this too is an affliction. Food has no flavor, sleep brings no rest, and all of this is suffering. Once something has been gained, one must take pains to preserve and manage it; the anxiety of loss likewise burns like fire and is an even greater affliction. It is only because such habits have lasted so long that one no longer notices them, just as one who has long tasted pungency forgets that it is pungent, or maggots living in a latrine forget its foul stench. These are afflictions that cannot readily be seen.
“　”，是怨恨愤怒。贪是因，此是果。因贪求不能如愿，故又恼怒，此心火炽盛之表于外者，随环境之大小而变，小之谩骂打杀，大之斗争攻战。此烦恼之可见者。	“Anger” means resentment, hatred, and rage. Greed is the cause; this is its result. Because greedy seeking fails to accord with one's wishes, anger arises. It is the outward manifestation of the blazing fire of the mind, varying with the scale of the circumstances: on a small scale, abusive speech, fighting, and killing; on a large scale, conflict and warfare. These are afflictions that can be seen.
“痴”，是糊涂。凡不明因果，不辨真伪，不识是非，颠倒逆行者，皆痴也。此烦恼之不易觉者。	“Ignorance” means confusion. Whoever does not understand cause and effect, cannot distinguish truth from falsehood or right from wrong, and proceeds in inverted ways is ignorant. This is an affliction that is not easily recognized.
“疑”，为一切人事纷乱之起因。先由固执我见，无中生有，从患得患失中，自起妄见，执以为是。如疑人侮我，或疑失恋，或疑有人进谗。此皆以糊涂贪痴为种子，患得患失为因，分别计较为果，渐渐引入于　者也。又凡修行人，用功至中途，忽起所知障，亦属疑病，此自以为聪明巧妙，而烦恼于不觉者。	“Doubt” is the source of all disorder in human affairs. It begins with stubborn attachment to one's own views: fabricating something out of nothing, generating deluded views from anxiety over gain and loss, and clinging to them as right. For example, one may suspect that someone has insulted oneself, suspect the loss of a lover's affection, or suspect that someone has slandered one behind one's back. All such doubts have confused greed and ignorance as their seed, anxiety over gain and loss as their cause, and

	discriminating calculation as their result; they gradually lead one into anger. Moreover, when practitioners reach the middle of their practice and suddenly give rise to the hindrance of what they think they know, this too is a disorder of doubt. They take themselves to be clever and ingenious, yet remain unaware of their afflictions.
“慢”，从自大而起。自视过高，遂以骄人，骄人则人易侮弄之，结果仍入于 ，因此而生烦恼者。	“Pride” arises from self-importance. Thinking oneself excessively superior, one becomes arrogant toward others. Such arrogance makes one easily mocked and insulted by others, and the result is again anger. In this way afflictions arise.
“邪见”，凡具足前五烦恼者，皆名邪见。但又因邪见而生前五烦恼也。邪见者，见之不正者也。不正由于不明究竟，要以痴为根本，而一切烦恼随之。凡修外道者，自以为究竟，皆邪见也。故学佛以明心开慧为第一义。	“Wrong views”: whoever possesses the preceding five afflictions in full is said to hold wrong views. Yet wrong views also give rise to the preceding five afflictions. Wrong views are views that are not correct. Their incorrectness arises from not understanding the ultimate truth; ignorance is their root, and all afflictions follow from it. All who cultivate non-Buddhist paths, taking themselves to have attained the ultimate, hold wrong views. Therefore, for those who study Buddhism, the foremost principle is to realize the mind and open wisdom.
此六大烦恼，根本在一“执我”。佛教布施，布施者，舍也。若能舍去我执，则烦恼自净，良由人在世上，事无大小，无不计我，一一向内思维，何物为利我，何事为害我，独于内省明心一事，则不计也。	The root of these six major afflictions is attachment to a self. Buddhism teaches generosity; to give is to relinquish. If one can relinquish attachment to self, afflictions will naturally be purified. For while people live in the world, whether matters are great or small, there is nothing for which they do not calculate in terms of themselves, inwardly considering each thing: What benefits me? What harms me? Only in the matter of introspection and realizing the mind do they not make such calculations.
因执我故，遂分顺逆二途，逆我者烦恼，顺我者欢喜。不知欢喜亦是烦恼。一因欢喜之对面即是烦恼；二因喜之过甚，实有患失之忧；三因心脏同一沸荡不安，多笑伤筋，狂喜成类，气促肺张而致病。总而言之，一切过分，所谓不胜是也。最近有一人，因喜极纵酒而死者，此又欢喜烦恼之明证。	Because of attachment to self, people divide things into two paths: what goes against oneself causes affliction, while what accords with oneself brings joy. Yet they do not know that joy too is an affliction. First, because the opposite of joy is affliction; second, because excessive joy truly contains the anxiety of loss; third, because it likewise makes the heart boil and churn in unrest.

	Excessive laughter injures the sinews, wild joy can become madness, and shortness of breath and distended lungs can lead to illness. In sum, everything excessive is what is meant by being unable to bear it. Recently, someone died from drinking excessively in extreme joy; this is further clear proof that joy is an affliction.
向上之心，人皆有之，此又争之渐也。但此争是进步，争胜是人类进化的一种汽体燃料，不是固体的煤炭木柴，也不是液体的汽油火酒，实是汽体精神。	Everyone possesses the aspiration to rise upward, and this is the beginning of striving. Yet this striving is progress. Striving to excel is a kind of fuel for human evolution—not solid fuel such as coal or firewood, nor liquid fuel such as gasoline or alcohol, but truly a gaseous spiritual fuel.
但争胜和争夺不同：争胜是向上，是谋自己学业进步，于人非但无损，且有观摩鼓励之意，是普利的。争夺是谋自己财利进步，取他人所有以归我，于人有损，而于己无益，是兼害的。	Yet striving to excel differs from competing to seize. Striving to excel is upward-directed: it seeks progress in one's own learning and does no harm to others; indeed, it encourages mutual observation and emulation. It benefits all. Competing to seize seeks advancement in one's own wealth and profit, taking what belongs to others for oneself. It harms others and brings no benefit to oneself; it harms both.
普利是文明进化的表率，兼害是野蛮时代的盗行。古人当仁可以不让，复有兄弟让产之风，贵贱是非，判别分明，进化退化，程度如此。故普利则烦恼自少，兼害则烦恼益多。若误解进化，势必以盗行为向上，公理既亡，战争日酷，养成世界的大恐怖大烦恼。此又一二自作聪明人，纵欲贪狂之所致也。	Universal benefit is the model of civilized progress; harming both is the conduct of theft in a barbaric age. In ancient times, one need not yield when righteousness was at stake, yet there was also the custom of brothers yielding property to one another. Noble and base, right and wrong, were clearly distinguished; such was the difference between progress and decline. Therefore, where all benefit, afflictions naturally lessen; where both are harmed, afflictions multiply. If progress is misunderstood, theft will inevitably be regarded as advancement. Once public justice is lost, war grows fiercer by the day, fostering great terror and great affliction throughout the world. This too is caused by one or two people who fancy themselves clever and indulge their desires in greedy madness.
大烦恼因何而起，人有几种不安乎？	How do great afflictions arise? What kinds of unrest do people have?
一、苦的不安。各各有知，不必论矣。	1. The unrest of suffering. Everyone knows it; there is no need to discuss it.

二、乐的不安。亦各有因缘不同，前亦论之矣。	2. The unrest of happiness. Its causes and conditions also differ for each person, and it has been discussed above.
三、非苦非乐的不安。如一般人衣食已足，但觉乏味，心无寄托。因此思量未来事，或死时，或死后，或疑病等。遂生种种不可言说的不自在。	3. The unrest that is neither suffering nor happiness. For example, ordinary people may already have sufficient clothing and food, yet find life tasteless, with nothing on which the mind can rely. They then think about the future, death, what comes after death, illness, and the like. Thus arise all kinds of inexpressible unease.
四、家庭忽起纷争，或意外事发生，在在可虞，此基于快乐及富有者居多。	4. Sudden disputes within the family, or unforeseen events that occur, so that dangers may arise everywhere. This is found mostly among those who are happy and wealthy.
五、因向上欲念之澎涨，所以国际多疑忌，外交多侵略，工商业尚奇胜，学说主义多怪诞，男子多奸诈，女子多淫奢，有金钱即体面，不道德亦光荣。衣冠禽兽之不分，骨肉天伦之日替，人生至此，有何意趣？自杀之风，由厌极而起，世上说不尽的烦恼又如此。	5. Because the desire to rise upward swells excessively, nations become highly suspicious of one another, diplomacy becomes aggressive, industry and commerce prize strange forms of competition, doctrines and ideologies become bizarre, men become deceitful, women become extravagantly sensual, and money itself becomes social standing; even immorality is deemed glorious. The distinction between those clothed as humans and beasts is lost, and the bonds of family affection deteriorate day by day. When human life has come to this, what interest remains in it? The trend toward suicide arises from extreme disgust and weariness. The world's countless afflictions are also like this.
六、凡极靠不住的人，却又极望人家对伊靠得住。凡口口要打倒忠孝的人，却又极喜人家对伊忠心，并说自己儿子如何好，如何听话。此即贪求患得之烦恼也，及至上当吃亏，苦无可诉时，则又烦恼之极矣。	6. Those who are utterly unreliable nevertheless fervently hope that others will be reliable toward them. Those who constantly call for the overthrow of loyalty and filial piety nevertheless greatly delight in others' loyalty to them, and speak of how good and obedient their own sons are. This is the affliction of greedy seeking and anxiety over gain. When they are deceived and suffer loss, with no one to whom they can appeal, their affliction reaches an extreme.
七、人到病苦时，烦恼更不必说了，不外乎怕费钱、眼前难过及怕死三种。但平时绝不肯留心保养。病又不外乎两种：一外侵，约十之一二;二内扰，约十之八九。	7. When people suffer from illness, their afflictions need hardly be mentioned. They are no more than three: fear of expense, present discomfort, and fear

	of death. Yet ordinarily they are unwilling to take care to preserve their health. Illness is of no more than two kinds: external invasion, perhaps one or two parts in ten; and internal disturbance, perhaps eight or nine parts in ten.
外侵是风寒暑湿水土传染等类，内扰是自己量小看不开，因细故而烦恼、愤怒、忧郁，或病或死，吃多病短命之大亏，或阴谋而遭残杀等等。世间此等人极多，每自以为聪明，而不知极呆极笨，为第一可怜烦恼之人。	External invasion includes wind, cold, heat, dampness, water and soil conditions, contagion, and the like. Internal disturbance comes from one's own narrow-mindedness and inability to let go: becoming afflicted, angry, or depressed over trivial matters, and thereby falling ill or dying; suffering the great losses of illness from overeating and a shortened life; or plotting in secret and being slaughtered, and so forth. There are very many such people in the world. Each considers himself clever, yet does not realize that he is utterly foolish and stupid—among the most pitiable and afflicted of people.
八、一班君子人，疾恶如仇，自表其善，是不是烦恼?	8. Some so-called gentlemen hate evil as though it were an enemy and parade their own goodness. Are they not afflicted?
九、行善举的人，恨一班悭吝人不肯布施，是不是烦恼?	9. Those who perform good deeds resent miserly people for refusing to give. Are they not afflicted?
十、和尚居士，要立门户，争庙产，求施主，是不是烦恼?	10. Monks and lay practitioners seek to establish their own factions, contend over temple property, and solicit patrons. Are they not afflicted?
十一、慈悲人怕大家入外道遭魔，因而嗔恨，是不是烦恼?	11. Compassionate people fear that everyone will enter non-Buddhist paths and encounter demons, and consequently become angry. Are they not afflicted?
十二、更有一般瞎烦恼，最是可笑。列举如下:	12. There are also various blind afflictions, which are especially laughable. A few are listed below:
1. 有洁癖者，如太好洁净，疑惑种种不净等。	1. Those with an obsession with cleanliness, such as people overly fond of cleanliness who suspect all sorts of things to be impure.
2. 说话恐伤人，应说不说，护慎太过，因而禁若寒蝉者。	2. Those who fear that speaking may hurt others, and therefore refrain from saying what should be said, exercising such excessive caution that they become as silent as cicadas in cold weather.

3. 客气过甚，忘其所以者。昔清乾隆时，有两相国均衰老，甲病而乙访之，于病榻相语。甲曰：我二人均老矣，不知谁人先入地？乙拱手曰：还得先让老尚书。传为笑话，即此例也。	3. Those whose excessive politeness makes them forget themselves. During the Qing dynasty, in the reign of Emperor Qianlong, there were two aged grand ministers. When A fell ill, B visited him, and they spoke beside the sickbed. A said, “We are both old. I wonder which of us will enter the ground first?” B clasped his hands and replied, “I must still yield precedence to the old Minister of Works.” This became a joke; it is an example of the same thing.
4. 妇人不许男子梦见前妻或亡妾，戒其夫嗣后不准再作此梦云。此亦实事，第忘其名矣。	4. A woman would not allow her husband to dream of his former wife or deceased concubine, warning him that he must not have such dreams again. This too is a true story, though I have forgotten the name.
5. 席上好说大话，每引闻人为友，而实不识也。某日又自称与乙相识，夸为多年至好，而乙适在座，遂致哄堂，因逃席而去者。	5. Those who like to boast at a gathering, always claiming famous people as friends when in fact they do not know them. One day, someone again claimed to know B and boasted that they had been close friends for many years. B happened to be present, provoking laughter throughout the room, and the boaster fled the table.
6. 赌博时无心扣一牌，对方成为切齿之恨者。故最无谓最伤友感情，余故终身戒赌。	6. While gambling, one inadvertently withholds a card, and the other party comes to harbor a bitter grudge. Nothing is more pointless or more damaging to friendship; therefore, I have abstained from gambling all my life.
7. 友人于大众中，因太忙忘及招呼，彼疑为轻视之者。	7. When a friend, being too busy in a gathering, forgets to greet someone, that person suspects that he has been slighted.
8. 于人情事故不肯丝毫疏漏，曲意承旨，周密备至，耗其心血，自喜其工到，久久习于不觉，近于伪矣。又若他人对之有所不周，彼又嫌恶而生恼也。	8. One refuses to overlook the slightest point of social etiquette, bends oneself to accommodate others’ wishes, and attends to everything with exhaustive care, exhausting one’s mental energy. Delighted with one’s own thoroughness, one gradually becomes accustomed to it without noticing and comes close to affectation. Then, if others are in any way less than considerate toward one, one feels displeased and becomes annoyed.
9. 了无主张，人云亦云，喜怒随人而转者。	9. Having no views of one’s own, echoing whatever others say, and allowing one’s likes and dislikes to be swayed by others.

10．无子承嗣而生烦恼，此至可笑也。世间第一等福人是无子，第二是少而好，第三好而多，第四好多坏少，第五坏多好少，第六少而全坏，第七又多又坏。大凡子女均因夙世关系而缘会，结善缘可得好子，种恶因自得劣子。恶因中，远因以欠负为主，近因以不教育为主，而不教育中，尤以多财骄逸放纵为第一也。	10. Becoming afflicted because one has no son to carry on the family line—this is utterly laughable. The most fortunate people in the world are those without children; next are those with few good children; then those with many good children; fourth, those with many good children and few bad ones; fifth, those with many bad children and few good ones; sixth, those with few children, all of them bad; and seventh, those with many children, all of them bad. Generally, children come together with their parents because of connections from former lives. By forming good affinities, one may have good children; by planting evil causes, one naturally receives inferior children. Among evil causes, the remote cause is chiefly indebtedness, while the immediate cause is chiefly failure to educate them. Among failures of education, the foremost is allowing them to become arrogant, self-indulgent, and unrestrained because of great wealth.
11．认佛法为迷信者，明知非迷信，又恐人讥笑而不学者，此世间最愚笨之人。譬如吃菜，必先知味而后敢尝，天下宁有此理，此皆瞎烦恼也。	11. Those who regard Buddhadharma as superstition, who know perfectly well that it is not superstition yet dare not study it for fear of ridicule, are the most foolish people in the world. It is like insisting on knowing the taste of a dish before daring to try it—how could there be such a principle? All this is blind affliction.
总之一切一切都是不安，都是烦恼，八苦交煎，都包括在内。佛说三界不安，犹如火宅。三界内外，只分迷觉一条线。迷则造业受苦，是居三界之内；觉则明苦知乐，了达究竟，不造苦因，不得苦果，是出三界之外矣。	In sum, all of this is unease; all of it is affliction. The eight sufferings press upon us from every side and are all included within it. The Buddha said, “The three realms are insecure, like a burning house.” Within and beyond the three realms are separated only by the line between delusion and awakening. In delusion, one creates karma and undergoes suffering; this is to dwell within the three realms. In awakening, one understands suffering and knows happiness, thoroughly comprehends the ultimate, creates no causes of suffering, and receives no fruits of suffering; this is to be beyond the three realms.
今当言如何是烦恼，及其断法。	I shall now explain what afflictions are and how to eliminate them.

甲 、烦恼种类极多，但各有其因。	A. Afflictions are extremely numerous, but each has its causes.
兹约略记述之，姑举七十二种。	I shall briefly describe them here, citing seventy-two kinds for the time being.
可见无一日不在烦恼中，又无处不是因果：一因种种病苦，二因求借或索欠不遂，三因侮辱或受制，四因夙怨，五因失恋遗弃，六因误会，七因受激动挑拨，八因失却机会，九因起居不适，十因恐人谋我，十一因无一事使我满意	It is evident that not a single day passes without affliction, and that everywhere there is cause and effect: first, illness and suffering; second, failure in seeking loans or collecting debts; third, humiliation or being controlled by others; fourth, old grievances; fifth, failed love affairs or abandonment; sixth, misunderstandings; seventh, being provoked or incited; eighth, missed opportunities; ninth, discomfort in one’s daily routine; tenth, fear that others are plotting against one; eleventh, having nothing that satisfies one;
，十二因老大悲伤，十三因丧去所爱之人与物，十四因生活艰难，十五因无所事而乏味，十六因年老无伴，十七因相貌丑陋，十八因左右为难，十九因客居逢节，二十因私弊恐人知，二十一因学业不成，二十二因路见不平，二十	twelfth, sorrow at growing old; thirteenth, losing people or things one loves; fourteenth, hardship in making a living; fifteenth, having nothing to do and finding life dull; sixteenth, being old and without companionship; seventeenth, unattractive appearance; eighteenth, being caught in a dilemma; nineteenth, being away from home during a festival; twentieth, fearing that one’s private wrongdoing will be discovered; twenty-first, failure in one’s studies; twenty-second, seeing injustice on the road;
三因儿女不孝，二十四因妻室不和，二十五因闺门不幸，二十六因前盛后衰，二十七因友人以怨报德，二十八因贵物因急贱售，二十九因出门逢久雨，三十因逢忌讳事，三十一因疯病忽发，三十二因食不甘味，三十三因衣不合体	twenty-third, unfilial children; twenty-fourth, discord with one’s wife; twenty-fifth, misfortune within the household; twenty-sixth, prosperity followed by decline; twenty-seventh, friends repaying kindness with resentment; twenty-eighth, having to sell valuable possessions cheaply because of urgent need; twenty-ninth, encountering prolonged rain while traveling; thirtieth, encountering matters considered inauspicious; thirty-first, the sudden onset of madness; thirty-second, finding one’s food tasteless; thirty-third, clothes that do not fit;
，三十四因富不能胜人，三十五因禁赌或输，三十六因得意之物与事受毁谤，三十七因性急而久待，三十八因失言伤人，三十九因失仪，四十因妄言被驳，四十一因	thirty-fourth, being wealthy but unable to surpass others; thirty-fifth, being forbidden to gamble or suffering gambling losses; thirty-sixth, having cherished possessions or undertakings slandered;

地产落价，四十二因银行动摇，四十三因世乱，四十四因盗贼，	thirty-seventh, being impatient while having to wait long; thirty-eighth, hurting others through careless speech; thirty-ninth, a breach of etiquette; fortieth, having one’s false claims refuted; forty-first, a fall in land prices; forty-second, instability in the banks; forty-third, disorder in the world; forty-fourth, bandits;
四十五因中途川资不敷，四十六因事牵连受冤，四十七因中保受累，四十八因思虑不安，四十九因厌客久坐不去，五十因无聊应酬难却，五十一因强颜为欢，五十二因忍辱或忍笑，五十三因得财而恐人知，五十四因喜极而不胜反	forty-fifth, running short of travel funds midway; forty-sixth, being wrongfully implicated in an affair; forty-seventh, suffering consequences as a guarantor; forty-eighth, anxious thoughts; forty-ninth, resenting guests who sit too long and will not leave; fiftieth, being unable to refuse tedious social obligations; fifty-first, forcing oneself to appear cheerful; fifty-second, having to endure humiliation or suppress laughter; fifty-third, acquiring wealth and fearing that others will learn of it;
至病苦，五十五因闻出门遇险，五十六因苛捐，五十七因欲远离，五十八因无子嗣，五十九因征兵远征异国，六十因怕死，六十一因好洁而偏见不净，六十二因闺怨，六十三因待遇不均平，六十四因仰承人颜色，六十五因敷衍无	fifty-fourth, becoming ill because one’s joy is so extreme that one cannot bear it; fifty-fifth, hearing that someone traveling abroad has met with danger; fifty-sixth, harsh levies; fifty-seventh, wishing to get far away; fifty-eighth, having no heir; fifty-ninth, conscription for a distant expedition to a foreign country; sixtieth, fear of death; sixty-first, being excessively fastidious about cleanliness and seeing impurity everywhere; sixty-second, resentment within the women’s quarters; sixty-third, unequal treatment; sixty-fourth, having to defer to others’ moods;
赖小人，六十六因见故人坟墓，六十七因新衣受污，六十八因狐鬼扰乱，六十九因生产，七十因办交涉，七十一因慈悲过甚，七十二因烦恼而烦恼。	sixty-fifth, having to deal perfunctorily with shameless petty people; sixty-sixth, seeing the graves of old friends; sixty-seventh, having new clothes soiled; sixty-eighth, disturbances by fox spirits and ghosts; sixty-ninth, childbirth; seventieth, conducting negotiations; seventy-first, excessive compassion; and seventy-second, being afflicted by affliction itself.
这七十二种烦恼，是杀盗淫的媒介，充具量可以亡国灭种，杀人盈野，流血千里，结果是两败俱伤。不可因其微细而忽之，从来大火焚烧，开首原不过一点，此因地之不可不慎也。但学佛者不知自求，亦是不明因果。	These seventy-two kinds of affliction are the intermediaries of killing, stealing, and sexual misconduct. When they become fully developed, they can destroy a nation and annihilate a people, leave corpses strewn across the fields and blood flowing for a thousand miles; in the end, both sides

	are harmed. One must not disregard them because they are subtle. A great fire has always begun with no more than a single spark; thus one cannot be careless at the causal stage. Yet if Buddhist practitioners do not know to seek this for themselves, they too fail to understand cause and effect.
乙、 烦恼即是不安，但如何名“安”？	B. Affliction is unease, but what is meant by “ease”?
“安”者，放心而已。放心则无挂碍。有真安、假安、暂安、久安、独安、众安、可靠与不可靠安之分。凡独安者，必暂而非久，假而非真，必不可靠。故太平是真安，太是普遍大众，平是平等，就是大家皆安，我才是真安。	“Ease” simply means a mind at rest. When the mind is at rest, there are no hindrances. There are distinctions between true ease and false ease, temporary ease and lasting ease, individual ease and collective ease, and reliable and unreliable ease. Whenever ease is merely individual, it must be temporary rather than lasting, false rather than true, and unreliable. Therefore, peace is true ease: tai means universal and inclusive of all; ping means equal. Only when everyone is at ease am I truly at ease.
譬如夜睡关门，用保镖保险，武装卫队，此是假安。何如无盗贼无敌人之无挂碍为久安乎？古人独乐与众乐即是此理，所以真聪明人要保永久平安，须要参学佛法。佛教你布施，即是自保。	For example, sleeping at night behind locked doors, protected by bodyguards, insurance, and armed guards—this is false ease. How could it compare with the lasting ease of having no thieves and no enemies, and thus no hindrances? The ancient distinction between individual happiness and shared happiness rests on this principle. Therefore, truly intelligent people who wish to preserve lasting peace must study Buddhadharma. When the Buddha teaches you generosity, he is teaching you how to protect yourself.
譬如有一百万财产的人，有一半也足够了，却将五十万用作地方公益设工厂，使人人有饭吃，又谁肯做盗贼来害你，而我之五十万才能永保，所有一切保镖等费根本无所用之，此是真而且久及可靠的安了。	For example, a person with assets of one million could live adequately on half of it, yet use the other five hundred thousand for local public welfare by establishing factories so that everyone has food to eat. Who, then, would be willing to become a thief and harm him? His remaining five hundred thousand could thereby be preserved forever, and all expenditures for bodyguards and the like would be entirely unnecessary. This is true, lasting, and reliable ease.
但世人生性悭吝，眼光不远，只顾目前。宁可留给子孙受痛苦，自己再受烦恼，故明白此理方明白安的真义。	But people are by nature miserly and shortsighted; they care only for the present. They would rather leave suffering to their descendants and bring

然而目前不望大布施，只望大家稍放松一点，不走极端，己可稍安，与虎谋皮，本是不易。	further affliction upon themselves. Only by understanding this principle can one understand the true meaning of ease. At present, however, we need not hope for great acts of generosity; we need only hope that everyone may relax a little and avoid extremes, and thus attain a little ease. To seek a tiger's skin from the tiger is, of course, no easy matter.
丙、所谓烦恼不安者，是何物乎?	C. What, then, is this so-called affliction and unease?
凡人但知头痛是头的痛，腰酸是腰的酸，而不知其非是。盖痛是知觉，头和腰的酸痛，不由心的知觉，也不会感到。因此烦恼不安都属于心，心去分别比量。好坏顺逆，得失是非，一对对的引起，于是喜怒哀乐随之而生。	People know only that a headache is pain in the head and an aching waist is pain in the waist, but they do not know that this is not so. Pain is awareness: without the mind's awareness, one would not feel pain in the head or waist. Therefore, affliction and unease both belong to the mind. The mind makes distinctions and comparisons. Good and bad, favorable and adverse, gain and loss, right and wrong—these paired opposites arise one after another, and joy, anger, sorrow, and pleasure arise accordingly.
假如贪念不起，自不爱取执有，分别心少，得失念轻，无所谓安不安，则烦恼自除。佛家所以先要明心见性以为根本也。欲明心地，当看佛学诸书，实行修持，则得实在受用矣。	If greedy thoughts do not arise, one will naturally not crave, grasp, or cling to existence. When the discriminating mind is lessened and thoughts of gain and loss become light, there is no question of ease or unease, and afflictions naturally cease. This is why Buddhists must first realize the mind and see one's true nature as the foundation. To understand the mind-ground, one should read Buddhist books and put cultivation into practice; then one will receive genuine benefit.
丁、如何断烦恼法	D. Methods for Eliminating Afflictions
断烦恼法门，本属无量，但有一诀四法。所谓一诀者，谓惟此一妙诀，别无二门。言烦恼从心起，还从心解。解是用智慧去了解，心上一转念，就是慧照。照见一切本空，苦厄自除。《心经》一文，是无上救苦救难之妙诀。	The methods for eliminating afflictions are inherently immeasurable, but there is one essential key and four methods. The one essential key means that there is only this one wondrous key; there is no second gate. Afflictions arise from the mind, and they must also be resolved through the mind. To resolve them is to understand them with wisdom. The moment the mind turns a thought, there is the illumination of wisdom. When one sees that all things are fundamentally empty, suffering and adversity naturally fall away. The Heart Sūtra is

	the supreme wondrous key for relieving suffering and rescuing from difficulty.
奈何读而不解，依旧颠倒痛苦，更视为迷信而忽之哉。四法者，本此一诀而变化其妙法者也。一曰救因，二曰救果，三曰转念，四曰事证。	Yet how can people read it without understanding it, remain as confused and distressed as before, and even dismiss it as superstition? The four methods are wondrous applications that unfold from this one essential key: first, remedying the cause; second, remedying the result; third, turning the thought; and fourth, verifying through circumstances.
（子）救因者，于事之入手前，先一凛觉。例如要起争执时，是烦恼之起因，先一思量，此事因在何处？又我今如是，日后之果如何？则自然谨慎。口不乱说，祸自灭；身不乱行，害自除；心不乱起，恼自断。此救于因者也。	(1) Remedying the cause means that, before undertaking an action, one first becomes keenly alert. For example, when an argument is about to arise, that is the cause of affliction. First consider: What is the cause of this matter? And if I act in this way now, what result will follow later? One will then naturally become cautious. If the mouth does not speak recklessly, misfortune will cease by itself; if the body does not act recklessly, harm will disappear by itself; if the mind does not give rise to reckless thoughts, vexation will end by itself. This is remedying at the causal stage.
世人老不肯转念，回头一想，不养成此习惯，故临时每无退步，一触即发。如下等人每喜打架斗骂是也，此在幼时父母失于教训，纵养反成。	People are always unwilling to turn their thoughts around and reflect. Because they do not cultivate this habit, they often have no room to step back when a crisis arises; at the slightest touch, they erupt. This is the case with inferior people who delight in fighting, brawling, and cursing. It stems from parents' failure to instruct them in childhood, while indulgence only worsens the matter.
故礼节谦让，万不可认为虚文而忽之，此是人类相互间斗争中的一道防线，到此限止，自然少许多事，此真因地救乱之妙法。近世人尚竞争，误解尚武之义，不知武是止戈之意，言止其争也。欲止其事，则文治万不可忽。	Therefore, courtesy and mutual deference must never be dismissed as empty formalities. They are a line of defense against conflict among human beings. When matters stop at this boundary, many troubles naturally diminish. This is truly a wondrous method for preventing disorder at its causal stage. Modern people esteem competition and misunderstand the meaning of valuing martial prowess. They do not know that wu, "martial," means "to stop the spear"—that is, to stop contention. If one wishes to stop conflict, civil governance must never be neglected.

凡人越文明，越威武，此名威仪。越好斗，越野蛮，此名威力。威力终必打倒，以其无知识也，必更有强大之武力以制之。但无知识人，不足与语此。	The more civilized people are, the more majestic they are; this is called dignified bearing. The more fond of fighting they are, the more barbaric they are; this is called brute force. Brute force will inevitably be overthrown, because it lacks knowledge; stronger military force will inevitably be needed to restrain it. But there is no point discussing this with those who lack knowledge.
（丑）救果	(2) Remedying the Result
此救于事之已发者也。烦恼已起时，当思如下：	This means remedying a matter after it has already broken out. When affliction has arisen, one should consider the following:
一、得不偿失，所争得者甚微。	1. What one gains is not worth what one loses; what is contended for is very slight.
二、我宝贵之精血，因之而消耗，尤犯不着。	2. My precious vital energy is depleted by it; it is even less worthwhile.
三、譬如物已破裂，不可再裂，使之扩大。	3. If, for example, something has already broken, do not break it further and enlarge the damage.
四、遇甚者必有极大之反动。	4. When matters reach an extreme, there will surely be an immense reaction.
五、不可使损失外再加损失。	5. Do not add further loss to the loss already suffered.
作此想者，其恼心自然解除。总之，烦恼多争，决无好处，此并非消极自了。若有值得做的事，为保卫国家战争而死，死亦光荣。古有杀身成仁者矣。佛法是积极救众，况救国乎。	When one thinks in this way, the troubled mind naturally dissolves. In short, afflictions involve much contention and bring absolutely no benefit. This is not passive self-concern. If there is something worth doing—if one dies in war while defending one's country—such death is also honorable. In ancient times, there were those who sacrificed their lives to fulfill righteousness. Buddhadharma actively saves all beings; how much more, then, should one save one's country?
舍身布施，正是解空第一，如金刚经恒沙身命布施，在有智慧，此又救于果者也。又如敌人不可以理喻时，则必给予教训，制止其贪欲。文王一怒而天下安，此亦救果之意。	Giving one's body in generosity is precisely the foremost realization of emptiness. As the Diamond Sūtra says of giving bodies and lives as numerous as the sands of the Ganges, this requires wisdom; this too is remedying the result. Again, when enemies cannot be reasoned with, they must be taught a lesson and their greed restrained. When King Wen became angry once, the realm was

	brought to peace; this too expresses the meaning of remedying the result.
近来世风日下，人心益薄，自利之心益厚，人之痛苦益多，以痛苦烦恼之甚，谋自卫之心亦益坚。思想日渐尖锐，主义日见离奇，爱国不敌爱己，此世道之可忧也，爱身不敌爱见，此怪论之可怖也。	In recent times, social mores have declined, people's hearts have grown ever thinner, self-interest has become ever stronger, and human suffering has increased accordingly. As suffering and affliction intensify, so too does the urge to seek self-protection. Thought grows daily more extreme, ideologies ever more bizarre. Patriotic feeling cannot rival self-love—this is what is worrying about the state of the age. Love of one's body cannot rival attachment to one's views—this is what is frightening about such strange doctrines.
世界之烦恼，岂不如火上浇油哉。但人类有不移之原则曰敌对。敌对之演进，即互为因果。我之极者，其反动必过之。势力之往还，后者必加于前者，不可以一时得失论也。此无他，以人类愈苦则恶念愈多，器量愈小。	Would this not be like adding oil to a fire of the world's afflictions? Yet humanity has one unchanging principle: opposition. As opposition escalates, each side's actions become both cause and consequence of the other's. When one side goes to an extreme, the reaction against it will inevitably exceed it. As the sides trade blows, each new reaction exceeds the one before it. Temporary gains and losses tell us little about where it will end. There is no other reason: the more humanity suffers, the more evil thoughts arise and the narrower people's capacities become.
因此更演进一步，又成一原则，曰：“事之从大多数人满意者胜。”天下之嗷嗷，新主之资也。新主之机会，皆旧主所驱逐赠予。以此类推，人有烦恼，放宽一步，无往而不利矣。	This develops a step further into another principle: “What satisfies the majority prevails.” The cries of distress under heaven become the resources of a new ruler. The opportunities of a new ruler are all driven out and bestowed by the old ruler. By the same reasoning, when people have afflictions, if they relax their grip by one step, there will be nothing that does not benefit them.
（寅）转念	(Yin) Changing One's Thought
转念者，觉悟之始也。若其人固执心坚，则牺牲性必弱，以最难牺牲者曰我见。此惟极聪明人，肯下此辣手。充其量，放弃而已。此放弃，在表面似觉有失，在骨子是大有所得，得于无形而利无尽也。	Changing one's thought is the beginning of awakening. If a person is firmly obstinate, the capacity for self-sacrifice must be weak, for the hardest thing to sacrifice is attachment to one's own views. Only those of the greatest intelligence are willing to take such a drastic step. At most, one simply lets go. On the surface, this letting go may seem to involve a loss, but inwardly one gains

	greatly: one gains invisibly, and the benefit is inexhaustible.
佛教布施，主意在养成一个牺牲性。至我见亦肯舍去时，是名真大布施。初学佛者，每不明此义。久学佛者，又明知而不肯舍，故曰法见之难除也。惟有极聪明智慧人，见机早，回头快，脑筋灵，手段辣，其得便宜也亦大。	In Buddhist giving, the aim is to cultivate a capacity for self-sacrifice. When one is willing to relinquish even attachment to one's own views, this is called true great giving. Those new to Buddhism often do not understand this principle. Those who have studied Buddhism for a long time may understand it clearly but still be unwilling to relinquish it; hence it is said that attachment to dharmas is difficult to remove. Only people of the greatest intelligence and wisdom recognize the moment early, turn back quickly, think flexibly, and act decisively; thus their gain is also great.
韩信求封假王，汉王反以真王予之，楚汉成败之机，决于一小牺牲，此所谓得于无形而利无尽也。我人不必求未来好处，只把目前的烦恼，一转念而达观之，实断烦恼之妙法。况不花本钱，但一试之何妨。	When Han Xin sought to be enfeoffed as a provisional king, the King of Han instead granted him the title of true king. The decisive moment in the success or failure of Chu and Han lay in a small sacrifice. This is what is meant by gaining invisibly and benefiting without end. We need not seek future advantages. If we merely change one thought and take a broad view of our present afflictions, this is truly a marvelous method for cutting off afflictions. Moreover, it costs nothing; why not give it a try?
在社会上，只是人和人的关系往来，所以称人事。人事有往还，报施分厚薄，其施焉薄，其报焉不能厚矣。又如借人元，至多亦还百元加利而已，断无倍之者。且借者还甲，决不误还于乙。	In society, there are only the relationships and exchanges between people; therefore they are called human affairs. Human affairs involve mutual exchange, and recompense for giving varies in generosity. If one's giving is slight, the recompense cannot be generous. It is like borrowing one hundred yuan from someone: at most, one repays one hundred yuan plus interest; it is absolutely unheard of to repay double. Moreover, one who borrows from A will certainly not mistakenly repay B.
至于不求报之布施，其施不重在金钱而重在情义。凡重在情义之人，必受社会所敬喜，人人得而报之，不必定有所受也，则其所得无形之利，无穷尽也，此在一转移间耳。	As for giving without seeking recompense, its emphasis lies not on money but on human feeling and moral obligation. Anyone who values human feeling and moral obligation will necessarily be respected and welcomed by society. Everyone may repay such a person, without there necessarily being one particular recipient of the gift. Thus, the

	invisible benefits one receives are inexhaustible. It lies only in a single shift.
（卯）事证	(Mao) Practical Evidence
此切于实行，谋根本解决烦恼者也。	This concerns actual practice and seeks a fundamental resolution of afflictions.
(一)教育：父母欲真爱子女，使不受各种痛苦烦恼，宜于幼时切施教育。若教以礼让，则冤家敌对日少。切勿姑息一时，因细故而代之争胜，养成骄横之性，则敌少矣。若教以节俭，则日后不致习惯奢侈，苦自断矣。	(1) Education: If parents truly wish to love their children and prevent them from undergoing all kinds of suffering and affliction, they should diligently educate them from an early age. If children are taught courtesy and yielding, enemies and antagonisms will diminish day by day. Parents must not indulge them for the moment, contend on their behalf over minor matters, and thereby cultivate an arrogant and overbearing disposition; then there will be few enemies. If they are taught frugality, they will not later become accustomed to luxury, and suffering will cease of itself.
若教以和顺，则性自宽和，肝不受伤，自长寿矣。若教以勤苦，自无暇游戏而学业进矣。此父母之责也。故最可怜之子女，即生于骄惯而无教育之人家，其父母不明因果，贪一时之逸乐而使子女受终身之害也。	If they are taught gentleness and harmony, their dispositions will naturally become broad and peaceful, their livers will not be injured, and they will naturally live long lives. If they are taught diligence and endurance, they will have no leisure for play, and their studies will advance. This is the responsibility of parents. Therefore, the most pitiable children are those born into families where they are spoiled but receive no education. Their parents do not understand cause and effect; craving temporary ease and pleasure, they cause their children lifelong harm.
(二)功德布施：功德布施，应有多种，在小者为好事，大者名功德，而佛家又以有相者为好事，无相者乃为功德，今略举之。有相功德：一修塔庙。二斋僧众。三修桥路。四施粮食。五施衣物。六布医药。七设工厂。八育婴。	(2) Giving through merit and virtue: There are many kinds of giving through merit and virtue. On a smaller scale, they are called good deeds; on a larger scale, merit and virtue. Buddhists further hold that visible, outward acts are good deeds, whereas formless acts are merit and virtue. A few examples follow. Visible merit and virtue: first, building stūpas and temples; second, providing meals for the monastic community; third, building bridges and roads; fourth, giving food; fifth, giving clothing; sixth, distributing medicine; seventh, establishing factories; eighth, caring for infants.

九除盗。无相功德：乃立身作范者。一排难解纷。二施法布教。三流传经论言。四办学堂，或劝世小说电影戏剧等(然亦可害世)。五忍辱观空。六慎因。七无畏而负责。八心地光明平直。九无心。	Ninth, eliminating theft. Formless merit and virtue consists in establishing oneself as an example: first, resolving difficulties and disputes; second, giving the Dharma and teaching it; third, circulating sūtras, treatises, and writings; fourth, establishing schools, or promoting novels, films, dramas, and the like that encourage moral improvement—though these may also harm the world; fifth, enduring humiliation and contemplating emptiness; sixth, being careful with causes; seventh, being fearless and responsible; eighth, having a mind-ground that is bright, impartial, and upright; ninth, being without self-centered intention.
人人思做功德而不懂做法，故烦恼终不能免，良可惜也。第一功德事在无相，因有相功德只暂时而非永久，偏于救果而非救因，有限而非无量，形式而非究竟，故功德莫大于救人心，使之觉悟成佛。布施之中，以法施教育为上，无畏施次之，有相更次之。	Everyone thinks of performing meritorious deeds but does not understand how to do so; thus afflictions can never finally be avoided. This is truly regrettable. The foremost meritorious deed is formless, for visible merit and virtue is only temporary, not permanent; it tends to address results rather than causes; it is limited rather than immeasurable, formal rather than ultimate. Therefore, no merit is greater than saving people's minds, enabling them to awaken and become Buddhas. Among forms of giving, giving the Dharma through education is supreme; giving fearlessness comes next, and visible giving is still lower.
(三)自修：自修以观空为第一。如布施不望报，不贪名，不骄慢，则无烦恼。但根本在开慧，此学佛所以为究竟也。	(3) Self-cultivation: In self-cultivation, contemplating emptiness comes first. If, when giving, one does not expect recompense, does not crave fame, and is not arrogant, then there are no afflictions. But the root lies in opening wisdom. This is why learning Buddhism is ultimate.
结论	Conclusion
人世烦恼，根于人事，然人事不可废，故烦恼无尽，不知烦恼不在人事，乃在人心，染贪嗔等六病为大烦恼，不觉为总烦恼。有粗分，有细分，只要一转即空。从来烦恼每对于未来事较多，人每计较未来。	The afflictions of human life are rooted in human affairs. Yet human affairs cannot be abolished, and therefore afflictions are inexhaustible. People do not realize that afflictions lie not in human affairs but in the human mind. The contamination of greed, anger, and the other six maladies constitutes the major afflictions; unawareness constitutes the fundamental affliction. There are

	coarse divisions and subtle divisions, but with a single turn they are empty. From ancient times, people have had more afflictions concerning future matters; people are always calculating over the future.
如今有十元可无恐怖，则竭力以谋之。一月有百元可无恐怖，则必达到百元为足，由此推进，恐怖愈多，贪心愈炽。贪求不得，于是乎恼，此一定之理也。	If one has ten yuan and thereby feels free from fear, one exerts every effort to obtain it. If one has one hundred yuan a month and thereby feels free from fear, one must attain one hundred yuan before being satisfied. Proceeding in this way, fears become ever more numerous and greed ever more intense. When one cannot obtain what one greedily seeks, one becomes distressed. This is an invariable principle.
不知世上无饿死我之人，只是自己饿死，第一懒，第二靠不住，到无人敢请教你时，只有堕落而死。凡事有定命，无可勉强。而此定命，亦属前因后果，今人首先不信夙世，不明因果，实至愚至笨之人。	People do not realize that no one in the world will starve me to death; it is only oneself who starves oneself to death. First comes laziness; second, being unreliable. When no one dares employ or consult you, there is only degradation and death. Everything has its allotted destiny, and nothing can be forced. This allotted destiny too belongs to prior causes and later results. People today first do not believe in previous lives and do not understand cause and effect; they are truly the most foolish and dull-witted of people.
假如人无夙世，则人生下后，应该一律，何以有贤愚之分。况夙世转生，事证极多，人生之穷达，亦由自己夙世造定前因，故有生于富贵或生于贫贱者，不可强也。多财究何用，留以害子孙添烦恼，甚无谓也。	If people had no previous lives, then after birth all human beings should be alike. Why, then, are there distinctions between the worthy and the foolish? Moreover, there is abundant practical evidence of rebirth from previous lives. A person’s poverty or prosperity in this life is also determined by the prior causes they themselves created in previous lives. Thus some are born into wealth and honor, while others are born into poverty and lowliness; this cannot be forced. What use is great wealth? To leave it behind only to harm one’s descendants and add to their afflictions is most meaningless.
又如年年恐怖年年过，未必恐怖财更多，则也可以悟矣。至称无因果者，则尤可笑。因果称为律，言不可动摇者，否则恶人可以无报，杀人亦可无事，宁有此理。	Again, year after year one fears, and year after year one gets by. It is not necessarily the case that having more wealth brings more fear; from this one may awaken. As for those who claim there is no cause and effect, they are even more laughable. Cause and effect is called a law, meaning that it

	cannot be shaken. Otherwise, evil people could receive no retribution, and murderers could kill without consequence. Could there be such a principle?
近世疯病聚多，又多自杀者，往往鬼神扰之，并非迷信，确有事实可证者。欧西科学，亦有灵学，不能废也。人何如早自觉悟，多作功德，以广福田，如农夫之留些种子，为来年下种收入，则可长保富贵，永断烦恼矣。此所以不觉悟为烦恼也。	In recent times, mental illness has become widespread, and there have also been many suicides. Often, ghosts and spirits trouble such people. This is not superstition; there are indeed facts that can substantiate it. Western science also has psychical research, which cannot be dismissed. Why not awaken early, perform more meritorious deeds, and broaden one's field of blessings? It is like a farmer who saves some seed for planting and harvest in the following year. Then one may preserve wealth and honor for a long time and permanently cut off afflictions. This is why failure to awaken is itself an affliction.
断烦恼之唯一办法在开慧，开慧在得定，得定在学佛，学佛在求法，求法在得当机之师，对师要恭敬，对己宜痛切。世上最短的是寿命，最快的是光阴，最犯不着的是烦恼，最快乐不过的是明心。	The only means of cutting off afflictions is to open wisdom. Opening wisdom lies in attaining samādhi; attaining samādhi lies in learning Buddhism; learning Buddhism lies in seeking the Dharma; seeking the Dharma lies in finding a teacher suited to one's capacity. One should be respectful toward one's teacher and sternly critical toward oneself. The shortest thing in the world is life; the swiftest is time; the least worthwhile is affliction; and nothing is happier than realizing the mind.
我今劝人，究为何事？正因自己是个烦恼人，惟因烦恼而感觉回头，所以念及同病，务望读者一问自己：“我有烦恼么？”乘此时机，赶速回头，此便是大丈夫。	For what purpose do I now urge others? Precisely because I myself am a person burdened by afflictions. Only because of affliction have I felt the need to turn back. Therefore, thinking of those who share the same ailment, I earnestly hope that readers will ask themselves: "Do I have afflictions?" Seize this opportunity and quickly turn back. This is what it is to be a true person of great resolve.
因大难现在眼前，要消灾免难，第一要忍辱，我生不辰，处此不讲公理之世界，如自身烦恼，或家庭不和，最足以引起外魔，使恶事近身，世界之乱，尽由不平而起，集无量数之小不平，合成一个大战争，痛苦还及自身。你想烦恼还有个了期么？！	Because great calamities now stand before our eyes, to dispel disaster and avert misfortune, the first necessity is to endure humiliation. I was born at an unfortunate time, in a world that does not speak of justice. If one has personal afflictions or family discord, these are especially liable to attract external demons and bring evil matters near. The disorder of the world arises entirely from inequity.

	Countless small inequities gather together to form a great war, and the suffering returns to oneself. Do you think afflictions will ever come to an end?!
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苦闷的解决

Resolving Anguish

引言	Introduction
自从世界大战之后，已完全成了个苦闷的世界。	Since the World War, the world has become wholly one of anguish and depression.
几无一国无一处无一家无一人不苦闷，有苦的，有闷的；有既苦且闷的；有本不苦闷的，冤枉逼到苦闷的；有忍受着苦闷而说不出的，有不肯说的，不敢说的；或有表面故示镇静，实实内心苦闷的。种种现象，不一而足。	There is scarcely a country, a place, a family, or a person free from anguish and depression. Some suffer; some are depressed; some both suffer and are depressed. Some were not originally afflicted, yet have been wrongfully forced into anguish and depression. Some endure it but cannot speak of it; some will not speak of it, and some dare not. Others outwardly feign composure while inwardly suffering and depressed. Such manifestations are too numerous to recount.
但没有一个人不想解决这个苦闷，却没有一个人能脱离这个苦闷。年关已届，苦闷的空气格外浓厚。	Yet no one does not wish to resolve this anguish and depression, and no one is able to free themselves from it. The year-end has arrived, and the atmosphere of anguish and depression is especially heavy.
然而天气又特地晴朗，春意盎然，似乎在笑着我们明明有一条光明大路，你为什么不走，真冤枉造业受苦，大好时光，牺牲在无谓的苦闷之中何苦何苦。	Yet the weather is exceptionally clear and bright, and spring is in the air, as though it were laughing at us: “A bright, broad road lies plainly before you—why do you not take it? How senseless to create karma and suffer in vain! Why sacrifice such fine days to needless anguish and depression? Why, indeed?”
今者亡羊补牢，尚不为晚，只要你转一个念头：看那个苦闷的是谁，感觉苦闷的又是什么东西？你当他苦闷，就越发苦闷了。你如明白苦闷的是心上的比较造作，人家有什么，你就去比什么，那苦闷就永无了期。	Even now, when it is a matter of mending the fold after the sheep have escaped, it is still not too late. You need only turn a single thought around: Who is it that is anguished and depressed? And what is it that feels this anguish and depression? If you take

	it to be truly anguished and depressed, you will become all the more so. If you understand that anguish and depression are contrived by the mind's comparisons—seeing what others have and comparing yourself with it—then such anguish and depression will never come to an end.
或已经苦闷了的，你再去苦闷，正似雪上加霜，又有何用？倒不如平心静气，想补救的办法。	If you are already anguished and depressed, becoming further anguished and depressed is like adding frost to snow. What use is that? It is better to calm your mind and consider how the situation may be remedied.
我不是愿意在冬天说风凉话，又是我们一班同此苦闷的人，追想从前的错误，知道苦闷是不值得的，不是无法解决，是另有一条光明大路。一切苦闷既由心造，当然可以由心解决，不可一误再误的了。	I do not wish to offer empty consolations in winter. We are all people sharing this same anguish and depression. Looking back on past errors, we know that such anguish is not worth enduring. It is not without a solution; there is another bright, broad road. Since all anguish and depression are created by the mind, they can naturally be resolved by the mind. We must not compound one error with another.
况且苦闷是自己的事，只有自了自决，不能依赖人家。须知年年苦闷年年过，从前苦闷在何处，抚心自问，应当失笑。这就一笑中，把一切苦闷打扫净尽，落得个快活新年。	Moreover, anguish and depression are one's own affair. One can only understand and settle them for oneself; one cannot rely on others. Know that year after year one passes through anguish and depression. Where is all the anguish and depression of former years now? Ask yourself sincerely, and you ought to laugh. In that single laugh, sweep away all anguish and depression, and enjoy a happy New Year.
民国三十六年丁亥除夕王骧陆	Wang Xianglu, New Year's Eve, Dinghai Year, Republic of China 36 (1947)
在十年以前，抗战开始，早料到不是短期的痛苦。结果是“苦闷”两个字，丛集在各个家庭之内。而苦闷的近因，无非是贫病。贫不必说，且说病，有形无形，不知多少。	Ten years ago, when the War of Resistance began, it was already clear that the suffering would not be brief. In the end, the two words “anguish and depression” accumulated in every household. The immediate causes of such anguish are nothing more than poverty and illness. Poverty needs no explanation; let us speak of illness, visible and invisible, of which there are untold kinds.
有形的如衰弱虚劳，肺结核神经病，脑冲血失眠病，肝癌肾脏病，或生育怪胎等类，多半因生活艰难，环境逼迫，以致营养不足。	Visible illnesses include debility and exhaustion, tuberculosis, nervous disorders, cerebral hemorrhage, insomnia, liver cancer, kidney disease,

	and the birth of malformed children. Most arise because life is difficult and circumstances oppressive, resulting in inadequate nourishment.
而那无形的病呢，是疑忌、恐怖、奸诈、险恶、心上的愁闷苦郁，发出来就是愤恨暴戾，这是内伤，心神既不安宁，各种身病，又自然而至了。因此经济越来越困，苦闷越来越多，才造成这个苦闷的社会，变成个恐怖的世界。	As for invisible illnesses, they include suspicion, jealousy, fear, deceit, malice, and mental worry and gloom; when these erupt, they become resentment and violence. These are internal injuries. Once the mind and spirit are unsettled, all manner of physical illnesses naturally follow. Thus economic circumstances become ever more difficult and anguish ever more widespread, creating this society of anguish and turning the world into one of terror.
人总不甘老是“苦闷”的。个个要想求个出路，去解除这个苦闷，但终得不到彻底的办法，因此贫病之外，又加上一个“穷”字。	People are never willing to remain perpetually “anguished and depressed.” Everyone seeks a way out, seeking to dispel this anguish and depression, yet never finds a thoroughgoing solution. Thus, beyond poverty and illness, there is added the word “helplessness.”
穷是没有办法的意思，你想躬身入穴，四面周转不灵，还有什么办法呢？现在不问有钱无钱，有力无力，都成了个僵局。要打开这个僵局，如果不择手段，势必有力的轨外行动，倒行逆施。	Helplessness means having no way out. You may wish to bend yourself into a hole, yet find no means of turning in any direction—what can be done? Today, whether one has money or not, strength or not, all have reached an impasse. To break this impasse, if one is unscrupulous, those with power will inevitably act outside the rules and turn everything upside down.
力弱的，奸骗欺诈，寡廉鲜耻；而无力的，只有气杀饿杀急杀病杀，甚至自杀。这种苦闷的僵局，几成了普遍性。连生计宽裕的家庭，也终日气恼愁闷和种种恐怖。	Those with little power resort to deceit and fraud, without the least sense of shame; those with no power can only be enraged to death, starved to death, driven to death by anxiety, or killed by illness—even to the point of suicide. This anguished deadlock has become almost universal. Even families with ample livelihoods spend their days in irritation, worry, depression, and every kind of fear.
如此贫苦的也穷，富有的也穷，长此糊涂下去，富有的退到贫穷的地位，贫苦的退到捣乱死亡的地位，越来越穷，越无办法。但并不是没有办法，是不从根本上想办法，以为苦闷过活，怨天尤人，又有什么用处呢？可怜人已不知道人生有乐趣的了，甚至不愿再有家庭，其苦闷也可想而知的了。	Thus the poor are helpless, and the wealthy are helpless as well. If this confusion continues for long, the wealthy will decline into poverty, while the poor will decline into disorder and death. They become ever poorer and ever more helpless. Yet it is not that there is no way out; rather, people do not seek solutions at the root. What use is it to live in anguish and depression, blaming Heaven and

	reproaching others? Pitifully, people no longer know that life has pleasures; some no longer even wish to have families. One can imagine the depth of their anguish and depression.
在今日苦闷的环境之下，人不知道如何是好，也没有办法解决的方法，所以人生观是个极大的问题。	In today's anguished and depressing circumstances, people do not know what to do and have no means of resolving their predicament. Therefore, one's outlook on life is a matter of the greatest importance.
但至亲不过是自己，除了自己谋出路之外，竟无人可以商量解决，如果自己再不想办法，还要和自己过不去，那只有神经错乱，颠倒发狂，终究死路一条，正是苦上加苦。我今给你一个自决的办法，解决人生观，从苦闷中得到一个安慰，一个办法。	But no one is closer to you than yourself. Apart from seeking a way out for yourself, there is no one with whom you can truly discuss a solution. If you do not find a way yourself, and instead continue to make life difficult for yourself, then there can only be nervous collapse, confusion, and madness—ultimately, a dead end. This is suffering added to suffering. I now offer you a means of deciding for yourself: a way to resolve your outlook on life and find both comfort and a method amid anguish and depression.
为什么叫做“做人”？因为人是要自己做的。譬如造房子，砖瓦木料人工，一切现成，你不去计划动工，使用就不得享受的。虽造法各个不同，有好有坏，但总可以住一时。最苦是把砖瓦木料人工都废弃了，岂不可惜。	Why is it called “being a person”? Because one must make oneself into a person. Take building a house as an example: bricks, tiles, timber, and labor may all be ready, but if you do not plan and begin the work, you cannot enjoy the use of it. Though houses may be built in different ways, some good and some poor, they can at least provide shelter for a time. Most regrettable is to discard all the bricks, tiles, timber, and labor—would that not be a waste?
人生最大的毛病，是个“懒”字。心有所赖是名“懒”，专靠依赖人家现成的，分人之利，自己无办法，不想振作有为，便是苦闷的总因。	The greatest fault in human life is laziness. When the mind has something on which it relies, this is called “laziness.” Relying entirely on what others have already prepared, sharing in others' benefits, having no ideas of one's own, and being unwilling to stir oneself to action—these are the fundamental causes of anguish and depression.
懒是从心上起的，先是不肯用心，不去研究个所以然，所以心机钝了。凡一切学问的进步，每从自问出来，“为什么”是研究一切学问深入的唯一法门，亦是灵机启发的必经过程。	Laziness arises in the mind. At first, one is unwilling to apply one's mind or investigate the reasons behind things; thus one's faculties grow dull. Progress in every field of learning often begins with asking oneself questions. “Why?” is the sole gateway to deep inquiry in all learning, and it is also

	a necessary process for awakening one's intelligence.
从“为什么”三个字中，可以推出过去的因，量出未来的果，一因一果，前后洞明，一切人事就解决了。但顾目前，无有远虑，此即是懒的根性，遇事一味敷衍因循，即是懒的根性。具了懒的根性，积之既久，竟可无一事不懒，无一时不懒，永远振作不起来，此即是慢性自杀。	From the three words “why?” one can infer past causes and gauge future results. With each cause and result clearly understood from beginning to end, all human affairs can be resolved. But to attend only to the present and have no concern for the future is the root disposition of laziness; to meet every matter with mere evasiveness and procrastination is likewise its root disposition. Once this disposition of laziness has been formed and accumulated over time, one may become lazy in every matter and at every moment, forever unable to rouse oneself. This is chronic suicide.
处于乱世，尤其懒不得，非有眼观四处、耳听八方的精神，不能应付环境。非有见境不惑，自立主张的定力，不能度此难关。倘再如太平时代一样的观法，和人讲虚荣，争意气，比胜负，弄权巧，真是不合时宜，自寻烦恼的了。	Living in troubled times, one especially cannot afford to be lazy. Without the spirit of keeping one's eyes on all sides and one's ears open in every direction, one cannot cope with one's circumstances. Without the steadiness to remain undeluded when encountering situations and to stand on one's own judgment, one cannot pass through this difficult barrier. If, as in peaceful times, one still pursues vanity, contends with others over pride and victory or defeat, and plays at power and clever stratagems, then one is truly out of step with the times and seeking one's own troubles.
所以处乱世，只有以静制动之一法，即是守定主见勿动，必可免于种种危险。即拿一般汉奸来比，他们的初心何曾想做汉奸，只因一时的冲动，弄巧成拙，或是不见机，不识时务，好出风头，但顾目前，不计后患，一失足追悔也来不及了。	Therefore, in troubled times there is only one method: use stillness to govern movement. That is, hold firmly to one's considered view and do not be swayed; then one can surely avoid many dangers. Take the ordinary collaborators as an example. When they began, how many intended to become collaborators? Yet because of momentary impulse, turning cleverness into folly; or because they failed to recognize the situation, did not understand the times, loved to show off, attended only to the present, and did not reckon with later consequences, once they stumbled, there was no time left for regret.
人性愈懒，那贪得的心自然而愈炽，幸得心也愈甚，在经不住利诱威迫，不人道的事，忍心害理的事，只顾一时快意，都做出来了，终究是损人不利己，抑又何苦。	The lazier human nature becomes, the more fiercely the desire for gain naturally burns, and the stronger the wish for lucky advantage becomes. Unable to withstand the lure of profit or the

	pressure of threats, people commit inhumane acts and acts that violate conscience, caring only for momentary gratification. In the end, they harm others without benefiting themselves. Why undergo such misery?
须知世界之大，无奇不有，人心人事，幻变无常，固不得不防，亦不得不调和善处。因此心理上的作用，必须研究，果能通达人情，即可无往而不利，于本人、于家庭、社会、以至国事、都逃不出心理人情，实是人生最大的经济学问。	Know that the world is vast and contains every kind of strange occurrence. Human hearts and human affairs change like illusions and are impermanent. Thus one cannot fail to be on guard, yet one must also know how to respond tactfully and keep the peace. For this reason, the workings of the mind must be studied. If one can truly understand human feelings, one can succeed wherever one goes. Whether for oneself, one's family, society, or even national affairs, none can escape psychology and human feeling. This is truly the most valuable practical lesson in life.
世上只有两种苦闷人：一个是求不得的苦闷；一个是保守不得的苦闷。所谓安乐者，也只是暂时的，求不得的苦，人虽是多数，苦却是少数，只一心去营谋罢了。	There are only two kinds of anguished and depressed people in the world: those distressed because they cannot obtain what they seek, and those distressed because they cannot preserve what they possess. So-called happiness is only temporary. Although those who cannot obtain what they seek are the majority, their suffering is comparatively slight, for they merely devote themselves single-mindedly to striving for it.
那保守不得的苦，人虽是少数，苦却是多数，他贪心不足，保守之外，还加上个求不得的苦。	Those distressed because they cannot preserve what they possess are few, but their suffering is greater. Their greed is never satisfied; beyond preserving what they have, they add the suffering of being unable to obtain what they seek.
如果知足了，那苦自然可以减少许多，但环境的驱迫，自心的贪妄，不知不觉，深入重地，并且误解“知足”两个字没出息，不知知足是限制他的过分，免去种种危险。譬如一杯茶，不是不要满，是不要过满。	If one knows contentment, suffering can naturally be greatly reduced. Yet the pressure of circumstances and the mind's greed and delusion unknowingly sink ever deeper. Moreover, people misunderstand the words “knowing contentment,” thinking them a sign of having no ambition. They do not know that knowing contentment restrains excess and averts many dangers. A cup of tea need not be left unfilled; it simply should not be filled beyond measure.
但不是对学问上说知足，如果学问自以为足，即是自满。要知学问无止境，既无碍于人，亦无危险性的，况	But this does not mean that one should be content with one's learning. If one considers one's learning

且在社会上互换的代价，全来我的学问，既少学问，那求不得的苦，天然又要加增了。	sufficient, that is complacency. One must know that learning has no end. It harms no one and entails no danger; moreover, in society the value one can exchange comes entirely from one's learning. If one has little learning, the suffering of not obtaining what one seeks will naturally increase.
世人于自己的学问，反而自满知足，大学毕业之后，正是用功开始之时，乃就此放弃，经不住一年的荒废，又加社会上用非所学，弄到一生结果，反不如厂家一小工。	People are instead complacent and content with their own learning. After graduating from university—just when diligent study should begin—they abandon it. After only a year of neglect, and with society often requiring work unrelated to what they studied, they may end up worse off over a lifetime than a junior factory worker.
然而对于代价所求，又格外的不知足，欲望愈大，求得愈难，环境压迫亦愈甚，心胸既非常苦闷，言论即无形怪诞，平日之志趣又小，目的只在升官发财，一旦有了事，就要满足从前的欲望，解除眼前的痛苦，即不得不贪污了。	Yet in what they seek as recompense, they are exceptionally discontented. The greater their desires, the harder they are to satisfy, and the more heavily circumstances oppress them. With their hearts full of anguish and depression, their speech becomes strangely distorted without their noticing. Their usual aspirations are narrow, aimed only at promotion and wealth. Once an opportunity arises, they seek to fulfill former desires and relieve their immediate suffering, and so they cannot help becoming corrupt.
然而贪污不是他的本怀，无奈终岁勤勤，不得一饱，既养廉无资，纵不贪污，亦想兼营他业，更不能专心办事，还有什么功夫去求学问。国家无形的损失即是人才废弃的可惜，究有几个人能跳出这不知足的火坑呢？你想有事的尚且如此，那求不得事的人呢，又有几个肯知足安分，肯再去求学问，也只好南走越北走胡耳。	Yet corruption is not their original intention. Helplessly laboring all year without even enough to eat, they lack the means to maintain integrity. Even if they do not become corrupt, they think of taking on other occupations as a sideline; then they cannot concentrate on their work, much less find time to pursue learning. The nation's unseen loss is the tragic waste of talent. How many can truly leap out of this fiery pit of discontent? If even those who have employment are like this, then among those unable to find work, how many are willing to know contentment, remain in their proper place, and seek further learning? They can only drift aimlessly from south to north.
又有人说，“知足”二字，我也晓得，但必稍足而止，是为知足，我今终日不得一饱，求稍足亦不可得，又奈何呢？此话不错，我如何敢责备一班十分困苦的人呢，但此等怪象，不是永久性的，我人除了忍受之外，又有什么办法呢。	Others say, “I understand the two words ‘knowing contentment,’ but one must first have at least a little and then stop; that is knowing contentment. Yet I cannot get even one full meal all day long. If I cannot obtain even a little sufficiency, what am I to

	do?" This is true enough. How would I dare reproach those who are in extreme hardship? But such abnormal conditions are not permanent. Apart from enduring them, what other way do we have?
我中华民族性，本有以柔胜刚的伟大力量，他能克制一切的苦难。古人在苦难时，有“安分”两个字的秘诀，用以自制其欲望；在舒服时，有“知足”两个字的办法，用以自维其现状。	Our Chinese national character possesses a great strength by which softness overcomes hardness; it can endure every kind of suffering. In times of hardship, the ancients had the two-word secret of “accepting one’s lot,” by which to restrain their desires. In times of comfort, they had the two-word method of “knowing contentment,” by which to maintain their circumstances.
而于学问呢，则当仁不让于师，师且不让，其勇猛力岂可限量。我今所说的是心力，安分知足，不是腐败名词，处于今日环境之下，如不安分不知足，那只好当强盗去，岂足为训。	Yet in learning, one should not yield even to one’s teacher; if one does not yield even to one’s teacher, how can the force of one’s courage and vigor be measured? What I speak of here is strength of mind. Accepting one’s lot and knowing contentment are not corrupt notions. Under present conditions, if one neither accepts one’s lot nor knows contentment, one can only become a bandit; how can that serve as an example?
至于一班已足了的，尚不肯知足，不但贪得无厌之可鄙，其巧取聚夺，又与强梁何别，其危险性岂不更大么，其昏迷岂不更甚么？这样看来，知足岂不是美德呢，所以没出息的人，才是不知足。	As for those who already have enough but still refuse to know contentment, not only is their insatiable greed contemptible, but their cunning acquisition and plundering are no different from those of violent bullies. Is their danger not even greater? Is their delusion not even more profound? Seen in this light, is knowing contentment not a virtue? Thus, those without promise are precisely those who do not know contentment.
世上的人，都知道有了金钱，就可以解决一切，不知金钱是暂时过渡的运用品，是有流通和公用性的，呆守而不流通，便是有罪。公用而没有信义，妨碍着流通，更是有罪。	People in the world all know that money can solve everything, but they do not know that money is a temporary medium of use, meant to circulate and to serve public purposes. To hoard it stubbornly and not let it circulate is a fault. To use it publicly without good faith, thereby obstructing circulation, is an even greater fault.
呆守是有危险性的，他以为有钱即有恃而无恐，不知恐怖更多，金钱越不流通，社会上的生机越窄，贫困人越多，盗贼亦越多，有钱人越不得安。	Hoarding carries dangers. People think that having money gives them something to rely on and leaves them without fear, not knowing that it brings even more fear. The less money circulates, the narrower society’s vitality becomes; the more poor people

	there are, the more thieves there are, and the less peace the wealthy can have.
非但此也，富家子弟往往因此骄纵，妇女们多骄奢浮，或是多恼多病，再加富有人家，太空闲无事，赌博游戏，流毒社会，罪恶更大了，所以不久便衰微了，或穷困了，再去累及社会，作社会之蠹，岂不是愚。	Nor is that all. The children of wealthy families often become arrogant and spoiled as a result; women are often excessively proud, extravagant, frivolous, troubled, or ill. Moreover, wealthy households have too much idle time and no work to do; gambling and amusements poison society, making their wrongdoing still greater. Before long they decline or become impoverished, then burden society in turn and become parasites upon it. Is this not foolish?
人但知道肉体上的舒适，不知道精神上的安慰，其人之麻木糊涂，又与动物何异。	People know only bodily comfort and do not know spiritual solace. In their numbness and confusion, how are they different from animals?
人身由血气所构成，无一坚实处，稍破即可流血至尽而死，因为太柔弱了，就饿不得、饱不得，冷不得、热不得，重不得、轻不得，酸不得、痒不得，即无形之不入耳不顺眼的事，均受不得，所以身上越舒适，心中越安慰，越放弃不得。	The human body is formed of blood and vital energies; there is not one solid part in it. A slight wound may cause one to bleed to death. Because it is so frail, it cannot endure hunger or fullness, cold or heat, heaviness or lightness, sourness or itching. Even formless things that offend the ear or eye cannot be endured. Therefore, the more comfortable the body becomes, the more the mind seeks consolation and the less one can relinquish it.
然而人所需要的，无非是心满意足，可见还是精神上的安慰，比较重要。而心上的安慰，莫过于无恐怖，要无恐怖，莫过于“知足”二字。	Yet what people need is nothing more than contentment and satisfaction. This shows that spiritual solace is comparatively more important. And nothing gives the mind greater solace than freedom from fear; and for freedom from fear, nothing surpasses the two words “knowing contentment.”
因为物质上的安乐有止境，欲望上的贪求无穷期，人又富于模仿性，比较性，好胜性，进步性，不知不觉相互增长了彼此的贪欲竞争。	Material comfort has limits, whereas craving born of desire has no end. People also have tendencies to imitate, compare themselves with others, compete, and advance; without realizing it, they mutually intensify one another’s greed and rivalry.
以有限的物量，必不足以供多数人的欲量，于是势在必争，先争物质，后争意气，不惜牺牲一切，而争点达于最高潮，积久而不知其根本错误了也。失败了，有丧气以至于自杀，期间精神上之种种失望痛苦，岂能尽述；	A limited quantity of goods will certainly not suffice for the desires of the many. Thus contention becomes inevitable: first they contend for material things, then for pride and prestige, sparing no sacrifice. The struggle reaches its height, and after

得意了由骄满以至于患失，其精神上种种之疑忌防卫，又岂能尽述，人又安得而不苦闷以老死。	it has accumulated over time, people no longer recognize its fundamental error. When they fail, they become dejected and may even commit suicide; the many spiritual disappointments and sufferings in between cannot all be described. When they succeed, arrogance and complacency lead to anxiety over loss; the various suspicions and defenses in their minds likewise cannot all be described. How, then, can people avoid growing old and dying in anguish?
人生至多六十年，前二十年是糊糊涂涂，中二十年是辛辛苦苦，后二十年是忧忧愁愁，满意的日子，不知有几天。	A human life lasts at most sixty years. The first twenty are spent in muddleheadedness, the middle twenty in hardship and toil, and the last twenty in worry and sorrow. How many days of satisfaction can there be?
又人一生好运，至多不过十五年，一不小心连五年也未必能维持，而维持之年限中，又不知经过多少困苦，真快乐的享受，又不知有几天。	Moreover, a person’s good fortune throughout life lasts no more than fifteen years; with one careless mistake, it may not even last five. And during the years it is maintained, who knows how much hardship must be endured? How many days of genuine enjoyment can there be?
好容易奋斗半世，弄到一块地，造好房子，装修完备，住了进去，娶有妻室，生有子女，等到到一切齐备了，来一个完全脱离关系曰死，你想他伤心不伤心呢？于是想把一生经营所得的，分作两份：有形的是利，交付他亲爱的子孙；无形的是名，交付在一种纪念物上去，所谓豹死留皮的意思。	After struggling for half a lifetime, one finally acquires a piece of land, builds a house, furnishes it completely, moves in, marries, and has children. When everything is at last in order, something wholly severed from all these relations arrives—namely, death. Do you think he is heartbroken or not? He then wishes to divide what he has acquired through a lifetime of management into two portions: the tangible portion is profit, entrusted to his beloved children and grandchildren; the intangible portion is fame, entrusted to some memorial object—the meaning of the saying, “When a leopard dies, it leaves its skin.”
也真是无聊之极，再也想不出更好的法门来，直与草木同腐罢了。	It is truly boring in the extreme. Unable to think of any better Dharma gate, one simply decays along with the grasses and trees.
人之所以为人，都有及重大的意义在里面。人上要有个字来表扬的，如圣人贤人至人善人伟人等等，又有愚人怪人贱人恶人或不是人等等，即是表明所以为人的意义，而定以贵贱和荣辱。	There is a most profound significance in what makes a person a human being. There must be words by which people are praised: sage, worthy, perfect person, good person, great person, and so forth. There are also fool, strange person, base person, evil person, or even nonperson. These

	terms indicate the meaning of being human and determine nobility or baseness, honor or disgrace.
复有大人阔人闻人有学问人以及了事人果断人发起人，乃至险谋人诈伪人害群人等各种名称，社会上的一毁一誉，都是表明他的人格。	There are further names such as great person, wealthy person, celebrated person, learned person, one who has settled matters, decisive person, initiator, and even scheming person, deceitful person, and one who harms the community. Every criticism and every praise in society expresses a person's character.
总之人的为人，能有益于社会上的，是为圣人贤人大人阔人等类，有害于社会上的，也自有各种称号，所以叫做口碑，又叫做不利于众口。	In short, those whose conduct as human beings benefits society are called sages, worthies, great persons, wealthy persons, and the like. Those who harm society likewise have various designations. This is called public reputation, and it is also called being condemned by public opinion.
自从社会清议公议一亡，便无是非公道，阿猫阿狗，只要有几个钱，坐汽车，起居阔绰，肆无忌惮，便公然是个阔人。古人所谓散敦厚之朴，成贪鄙之化，就本者寡，趋末者众，正说尽了现代人的毛病。	Ever since social criticism and public judgment have perished, there has been no distinction between right and wrong or any impartial justice. Any Tom, Dick, or Harry need only have a little money, ride in automobiles, live extravagantly, and act without restraint to be openly regarded as a wealthy person. What the ancients called "scattering the plain honesty of simplicity and creating customs of greed and meanness"—few return to the root, while many chase after the branches—precisely describes the faults of modern people.
然而崇拜圣贤，敬仰良善的风气，虽不如从前，却始终保存着，可见公道自在人心，未使不可以挽救，是在上位的提倡，教育的灌输。我见街头上，常有礼义廉耻的标语，但口说又有何用呢。	Yet the custom of venerating sages and worthies and respecting goodness, though no longer what it once was, has always been preserved. This shows that impartial justice resides in people's hearts, and that salvation is still possible. It depends upon advocacy by those in high positions and inculcation through education. I often see slogans about propriety, righteousness, integrity, and shame on the streets, but what use is mere talk?
要挽救现代人心，且莫说高深无我的道理，只说个有我，要真有我，人果知道了有我。方肯自爱，不和自己作对，方肯爱惜羽毛，求个我的真快活。	To save the modern human mind, let us not first speak of the lofty and profound principle of no-self; let us speak only of self. If there is truly a self, and if people truly know that they have a self, then they will be willing to cherish themselves, cease opposing themselves, value their good name, and seek their own true happiness.

凡是烦恼颠倒愚痴奸恶的人，都因为无我，他不知我是什么，更不知我如何做个人。寿命是人人欢喜的，短命是人人厌恶的，人如果知道有我，就决不肯慢性自杀。因为苦闷颠倒愚痴奸恶四病，是可以促短寿命的。	All those who are afflicted, confused, foolish, treacherous, and evil are so because they have no sense of self. They do not know what the self is, much less how to conduct themselves as human beings. Everyone delights in long life and detests a short life. If people knew that they had a self, they would never willingly commit slow suicide, for the four maladies of anguish, confusion, foolishness, and treachery and evil can shorten one's life.
人有两个寿命，一是生命，一是心命，凡犯了这四病，小则癫狂，大则丧身，又何苦呢。所以知道有我的人，决不肯如此的行为。	People have two kinds of life: physical life and the life of the mind. Whoever commits these four maladies may become insane in minor cases and lose life in serious ones. Why suffer so? Therefore, those who know that they have a self will never behave in this way.
“安乐”两个字，是性质不同的：乐是有对象的，或是一物，或是一事，合我的意而快乐；安是心中舒适，不必定有对象，心中常得自在。但两个字，都是从心，心以为安乐就安乐。	The two words “peace” and “happiness” differ in nature. Happiness has an object—perhaps a thing, perhaps an affair—which accords with one's wishes and gives delight. Peace is comfort in the mind and need not have an object; the mind remains at ease. Yet both words arise from the mind: if the mind takes something as peaceful and happy, then it is peaceful and happy.
乐是有欲望的，安是无恐怖的，有欲望即有营求，求之不得，便是苦恼；安是随便的，求得亦可，不得亦可，得亦不喜，失亦不忧。	Happiness involves desire, while peace is freedom from fear. Where there is desire, there is pursuit; if what one seeks cannot be obtained, there is distress. Peace is easygoing: one may obtain or fail to obtain; one does not rejoice at gain or grieve at loss.
世上的人，但有乐的乐，没有安的乐，所以世上最苦闷的人，是心无所寄，不得安宁，左右无办法，是之谓穷。穷是无办法的意思，一个人贫得穷不得，贫了有办法，必不会终贫，富了无办法，势必终贫。	People in the world have only the happiness of pleasure, not the happiness of peace. Therefore, the most anguished people in the world are those whose minds have nowhere to rest, who cannot find tranquility, and who have no way out on either side. This is what is called poverty. Poverty means having no way. A person may be poor in possessions but must not be poor in resourcefulness. If one is poor but has a way, one will certainly not remain poor forever; if one is wealthy but has no way, one will inevitably end in poverty.

办法者先要心有办法，第一能自制其心，使心有主见，排除一切虚荣，办法自然出来了；第二心定了，一切看得明白，事事有条理，先有个布置，自然解决了。	To have a way, one must first have a way in one's mind. First, one must be able to control one's mind, giving it an independent judgment and eliminating all vanity; then a way will naturally emerge. Second, once the mind is settled, one sees everything clearly; affairs become orderly, arrangements are made in advance, and matters are naturally resolved.
又凡是无办法的人，必有三种恶习：一是心无主意而乱；二是懒，不肯未雨绸缪；三是临机不能刚断。所以遇事没办法，不是临时性的，是早已没办法了，所谓有其因，必有其果，人人但知求安乐，却不预遣个安乐之因，由此苦闷无尽期了。	Moreover, anyone without a way will certainly have three bad habits: first, the mind has no settled idea and is therefore chaotic; second, one is lazy and unwilling to prepare against future contingencies; third, when the moment comes, one cannot make a firm decision. Thus, having no way when an affair arises is not a temporary condition; one had already been without a way long before. As the saying goes, where there is a cause, there will be a result. Everyone knows only to seek peace and happiness, yet does not first cultivate the causes of peace and happiness. Thus anguish has no end.
论到人的本性，是没有善恶的。善恶是心上的变化，忽而善，又忽而恶，正如一幕幕的幻影，善念忽起，那恶影就灭了，惑念来时，那善影又灭了。人只是迷多觉少，不能常常保持这个善念，因此迷而造业，遂受诸苦。	As for human nature itself, it has neither good nor evil. Good and evil are changes in the mind: now good, now evil, like scene after scene of illusory images. When a good thought suddenly arises, the evil image disappears; when a deluded thought comes, the good image disappears again. People simply have more delusion than awakening and cannot constantly maintain this good thought. Thus, deluded, they create karma and consequently undergo all kinds of suffering.
且心念一动，不能心上再来个心，使自己觉悟，另开一条路径，转一个念，却一直前进，愈进愈深，愈执愈紧，不易退出。所以人必得明白因果，觉知现在的因，原可一时快意，但将来必有更大的苦果，一经凛觉便截然而止了。	Once a thought in the mind has stirred, one cannot bring forth another mind within the mind to awaken oneself, open a different path, and turn the thought around. Instead, one continues straight ahead, going ever deeper and clinging ever more tightly, making withdrawal difficult. Therefore, people must understand cause and effect and recognize that a present cause may bring temporary gratification but will certainly bear a greater bitter result in the future. Once one awakens in dread, one stops abruptly.
做一个人，第一要立志。不贪学问，但贪利禄，即是没志气。做女子的，肯向家庭里去做的事，做男子的肯向	To be a person, the first necessity is to establish an aspiration. To seek not learning but only profit and

农村里去，国家才有希望。若大家皆贪求功利，势必尔虞我诈，口不应心，所做的事未必成功，孽都先作了。	official rank is to have no aspiration. If women are willing to do work within the household, and men are willing to go into the countryside, then the nation will have hope. If everyone craves profit and advantage, they will inevitably deceive one another, say what they do not mean, and fail in what they do; yet they will have already created unwholesome karma.
世人都是要好的，苦于不识路径，却是个极可怜的事。在家庭既无人教导，在学堂既无暇研究及此，在社会更有很多恶环境的引诱，因此善恶的趋向、邪正的分判、荣辱的真理、重轻的辨别，他都茫然了。	Everyone in the world wishes to become good, but suffering from not knowing the path is a most pitiable matter. At home there is no one to instruct them; at school there is no time to study such matters; and in society there are many harmful conditions that tempt them. Thus they are utterly confused about the direction of good and evil, the distinction between deviance and correctness, the truth of honor and disgrace, and the discernment of what is weighty and what is light.
因为荣辱的真理不明，所以重轻无法辨别，邪正也分判不出来，善恶的趋向，又如何又有标准呢？所以明白荣辱的真理是最要紧的事。因为面子是人人要的，真面子是不懂的。	Because the true meaning of honor and disgrace is unclear, one cannot distinguish what is weighty from what is trivial, nor discern right from wrong. How, then, can there be any standard for the direction of good and evil? Thus, understanding the truth of honor and disgrace is of utmost importance. Everyone wants to save face, yet few understand what true face is.
人不知如何者是荣，何者是辱，但知道有金钱是荣，贫困是辱，此是社会上根本一大错误。举凡世间一切苦恼，如个人颠倒、家庭不和、社会不安、国事纷扰，以至世界大战，无不从这一点上来。	People do not know what constitutes honor and what constitutes disgrace. They know only that having money is honorable and poverty disgraceful. This is one of society’s fundamental errors. All worldly troubles—personal confusion, family discord, social unrest, national turmoil, and even world wars—arise from this very point.
今后世界的希望全在一班青年，但青年的志向，切不可再如从前的在家庭：只知道骗父母的金钱去浪费，即以为荣；在学堂只知道骗取一张文凭，以为荣耀；在社会只知道骗取地位，目的在升官发财；在政界，只知道奔走权门，倾轧攻讦，他不知道都是可羞可耻的事。	The hope of the future world rests entirely with the younger generation. Yet young people must not continue to have the same ambitions as before: at home, knowing only how to obtain their parents' money by deceit and squander it, taking this to be honor; at school, knowing only how to obtain a diploma by deceit and taking it as glory; in society, knowing only how to obtain status, with promotion and wealth as their aim; and in political circles, knowing only how to curry favor with those in

	power, intrigue, and attack others. They do not realize that all these are shameful and disgraceful things.
世间大小之争，不外乎贪得。老子说：不贵难得之货，使民不为盗。不见可欲，使心不乱。祸莫大于不知足。我东方文化只教人以无争，而西方学说只鼓励人民去奋斗，其程度之高下文野且不说，而其结果，惟有增加苦闷，此即是他们的失败。尤可怪者，已经直接间接受了很多苦的人，还十二分的信仰，可见物欲害人，无有底止的。	All disputes in the world, great and small, are nothing but greed for gain. Laozi said: “Do not prize goods difficult to obtain, and the people will not become thieves. Do not display what may be desired, and the mind will not be disturbed. No misfortune is greater than not knowing contentment.” Our Eastern culture teaches people only not to contend, whereas Western doctrines merely encourage people to struggle. Leaving aside their relative refinement or crudeness, their only result is to increase distress; this is their failure. More astonishing still, those who have already suffered greatly, directly or indirectly, continue to believe in them completely. This shows that the harm caused by material desire knows no end.
总之，苦闷从贪的欲望中来。举凡地位越高的人，他的虚荣心越大，责任越重，那精神痛苦越厉害，这是骨子里的苦闷。	In short, distress arises from greedy desires. The higher a person's position, the greater his vanity; the heavier his responsibilities, the more severe his mental suffering. This is distress at its core.
他的求出路，也比任何人为难，他不知道截然而止，所以更深入了，它既不肯毅然放下，终被“虚荣面子”四个字绑住了，弄得分毫不得自由。所以要打开这个苦闷的僵局，先得打破“虚荣”两个字，处于这种环境之下，只有一“忍”字。	For such a person, finding a way out is more difficult than for anyone else. He does not know how to stop decisively, and so he sinks ever deeper. Since he is unwilling resolutely to let go, he ends up bound by the four words “vanity and face,” deprived of even the slightest freedom. Therefore, to break this stalemate of distress, one must first shatter the word “vanity.” In such circumstances, there is only one word: “endure.”
莫怕苦闷，苦闷不是永久性的；	Do not fear distress; distress is not permanent.
莫怕耻辱，自己不贪污卑鄙，世间没有可耻的事；	Do not fear disgrace. If you yourself are neither corrupt nor base, there is nothing shameful in the world.
莫怕病，未病前莫贪口腹，正病时勿乱医药，自然少病；	Do not fear illness. Before illness arises, do not indulge the appetite; when ill, do not use medicines indiscriminately. Naturally, there will be less illness.
莫怕贫，只要勤，无谓为浪费；	Do not fear poverty. So long as you are diligent, there is no need to spend wastefully.

莫怕人弃，有了忠实的信誉，自然有人来就我；	Do not fear being abandoned by others. If you have a reputation for honesty and trustworthiness, people will naturally come to you.
莫怕不升迁，只要忠于事，熬出资格来；	Do not fear failing to be promoted. Simply be loyal to your work and patiently build up your qualifications.
莫怕儿女不良，只要多教育，少让他用钱，自己以身作则，禁止妄语偷盗，和骄纵；	Do not fear that your children will turn out badly. Educate them more, give them less money to spend, set an example yourself, and forbid lies, theft, and indulgent spoiling.
莫怕婢仆不忠，你先要宽厚整饬；	Do not fear that servants will be disloyal. You must first be generous and maintain proper discipline.
莫怕盗贼，只要勿表示阔绰，少交匪类，禁止赌博；	Do not fear thieves. Simply do not display wealth, associate less with criminal types, and forbid gambling.
莫怕子弟不孝，先问自己；	Do not fear that your children will be unfilial; first ask yourself.
莫怕夫妇不和，只要彼此原谅，识得各人的难处，切不可互相责难；	Do not fear discord between husband and wife. So long as each forgives the other and understands the other's difficulties, they must never blame one another.
莫怕因人受累，只少交游，少换名片，要察省看人的邪正；	Do not fear being burdened because of others. Socialize less, distribute fewer calling cards, and carefully discern whether people are upright or corrupt.
莫怕地位不阔，只要懂得用人法子，有容人之量，处处体贴人情，勿轻慢不如我的人。对上勿与争名，对下勿与争利，对中勿与争意气，骨子要刚，面子要和，气要平，心要空，手段宜敏捷，自处宜退让，久久自得众望；	Do not fear a lack of status. You need only understand how to employ people, have the capacity to accommodate them, show consideration for human feelings everywhere, and do not slight those who are beneath you. With superiors, do not contend for fame; with subordinates, do not contend for profit; with peers, do not contend out of pride. Be firm at heart, gracious in manner, even-tempered, and empty in mind. Be swift in your methods and yielding in your conduct. In time, you will naturally win the respect of all.
莫怕不长寿，只勿心贪，果能心定，神安处事有条理。每日能静坐半小时，勿间断，自然而寿。但切勿练精气神学外道所修，反而致病。	Do not fear a short life. Simply do not let the mind be greedy. If the mind can truly settle, the spirit will be at peace and one's affairs will be orderly. Sit

	quietly for half an hour each day without interruption, and longevity will come naturally. But never practice the non-Buddhist methods of cultivating essence, vital energy, and spirit, for they may instead cause illness.
有了这十几个不怕，一切苦闷，自然解决了。因为一切以心为主，你觉得苦闷的是个心，不当他苦闷的也是这个心。我今最后的几句办法，就是一切人事，是维持人的事。人在世上，千万消极不得，也积极不得。	With these dozen or more things not to fear, all distress will naturally be resolved. For everything is governed by the mind: the one that feels distress is the mind, and the one that does not regard it as distress is also this same mind. My final counsel is this: all human affairs are matters of sustaining human life. While living in this world, one must neither be too passive nor too aggressive.
譬如住客栈，只几天功夫，何必贪求讲究，装璜美丽，不久就弃去了。但也何必十分寒陋，弄得门窗不全，受着风露呢。身不受物质的束缚，心不受荣辱的牵挂，尽本分做人，要从苦闷里奋斗出来，才有滋味。	It is like staying at an inn for only a few days. Why should one greedily seek luxury and refinement, decorating it beautifully, when one will soon leave it behind? Yet why should one make it excessively shabby, with doors and windows incomplete, and suffer from wind and dew? Let the body not be bound by material things, and let the mind not be entangled by honor and disgrace. Fulfill your proper duties as a human being. One must struggle free from distress before life has any savor.
一切一切，你莫当真，当真也太苦了；你亦莫当假，当假太乏味了。能够非真非假的应付这个环境，自然没有过不去的道理。这是因地上根本上解决苦闷的好法子，舍此之外，更没有办法的了。	In all things, do not take them as real, for taking them as real brings too much suffering; nor should you take them as unreal, for taking them as unreal is too insipid. If you can deal with this environment as neither real nor unreal, there will naturally be no obstacle that cannot be overcome. This is a good method for resolving distress fundamentally at the causal stage. Apart from this, there is no other way.
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佛法在社会上有什么用处

What Use Is Buddhism in Society?

（讲演稿）	(Lecture Transcript)
自汉明帝时代，佛法正式来到中国，至今一千八百余年，只仅少数的人，明白佛法是怎么一回事。其余社会	Since the time of Emperor Ming of the Han, when the Buddhadharma formally came to China, more than eighteen hundred years have passed. Yet only

上一般人士，不问有识无识，始终不曾明白佛法所以然。	a small number of people understand what the Buddhadharma is. Most people in society, whether learned or unlearned, have never understood its true basis.
因此佛法的好处，社会上竟一点也享受不到，一向埋没在黑暗之中。甚有不肖的出家、在家人，不但不向社会上沟通，把真正佛法的精义妙用，贡献到社会上去，反发生许多厌恶的事情，使人有所借口，大肆攻击，再养尊处优，由寄生虫进步到害生虫。狮子身中虫，自食狮子肉。佛法的困难，可想而知了。	Consequently, society has not enjoyed the benefits of the Buddhadharma in the slightest; it has long been buried in darkness. Worse still, some unworthy monastics and laypeople not only fail to communicate its true essence and wondrous function to society, but instead create many detestable situations that give others an excuse for vehement attack. Then, living in comfort and privilege, they advance from parasites to harmful parasites. The worms within a lion's body feed on the lion's own flesh. One can readily imagine the difficulties faced by the Buddhadharma.
社会上一般舆论，对佛法无非是以耳为目，从不肯悉心研究，只笼统说“佛法是消极的”。但不知经上明明说，度尽无量众生，成就无余涅　（即是成佛），又云，我不入地狱，谁入地狱！可见是绝对积极的。	The prevailing public opinion in society merely takes hearsay for sight and never willingly studies the matter carefully. People vaguely say, “Buddhism is negative.” Yet the sūtras plainly say that one liberates immeasurable sentient beings and accomplishes nirvāṇa without remainder—that is, Buddhahood. They also say, “If I do not enter hell, who will enter hell?” This shows that Buddhism is absolutely positive.
他们又说“佛法是迷信的”，不知佛说，众生迷惑颠倒，作业受苦，自造惑业苦三轮，为贪嗔痴三毒所迷，必得度彼，登于觉岸，了达人生真谛，云云。可见是绝对破除迷信的。	They also say, “Buddhism is superstition.” Yet the Buddha taught that sentient beings, confused and inverted, create karma and undergo suffering; they themselves create the threefold cycle of delusion, karma, and suffering. Deluded by the three poisons of greed, anger, and ignorance, they must be ferried across to the shore of awakening, so that they may comprehend the true meaning of human life, and so forth. This shows that Buddhism absolutely eradicates superstition.
况且世上不学佛的人千千万万，何以一样的颠倒迷信呢？世上所论的鬼神迷信，此是灵学，本与佛法无关。拜祭邪神的迷信，佛经上明说丝毫无益。一般不读经的人，妄作许多议论，真是不见货而论价，岂不可笑。所以真正有学问的人，对于一件事，在没有研究以前，决不肯垄断立论贻笑大方的。	Moreover, there are countless people in the world who do not study Buddhism. Why, then, are they equally confused and superstitious? What the world calls superstition concerning ghosts and spirits belongs to spiritual studies and has nothing to do with Buddhism. As for the superstition of worshipping evil deities, the Buddhist scriptures explicitly state that it is of no benefit whatsoever.

	Those who do not read the scriptures casually make all sorts of remarks; they are truly setting a price without having seen the goods. Is that not laughable? Therefore, a truly learned person will never presumptuously advance an opinion on a matter before studying it, only to invite the laughter of the well informed.
佛门过去的一切，本不必向社会上辨明，也不必说佛法是如何好，因为是没有用的。譬如一种药，可以起死回生的，向不病的人千说万说，表扬好处，试问有什么用处。	There was originally no need to explain everything in Buddhism's past to society, nor any need to say how good the Buddhadharma is, because that would be useless. Suppose there were a medicine that could restore the dead to life. What use would it be to tell healthy people over and over of its virtues?
还不如简单表明用法，让真正自己感觉有病的人，自然地自动来试验。妙在此药，只要肯吃，无有不灵的。到了有效验时，你要他不信也做不到了。有这一层的真力量，所以颠来倒去，佛法总没有坏灭的时候。	It is better simply to explain how to use it, so that those who genuinely feel themselves to be ill will naturally and voluntarily try it. The wonderful thing about this medicine is that, so long as one is willing to take it, it never fails to work. Once its efficacy is experienced, it becomes impossible not to believe in it. Because it possesses this real power, however circumstances may change, the Buddhadharma is never destroyed.
所以我常说，塔庙、舍利、佛像、经论，一切都可以毁坏，只有佛法永永打不倒。为什么呢？他自说打倒的那个东西，就是佛法，如何能自己打倒自己呢？	Therefore, I often say that stupas and temples, relics, Buddha images, sūtras, and treatises may all be destroyed, but the Buddhadharma can never be overthrown. Why? The very thing that someone says he will overthrow is the Buddhadharma. How could it overthrow itself?
言归本传，少说废话。我把佛法的好处，贡献在新建设的社会上，使目下自认为苦恼的病人，不妨试用一下，才知不是虚妄，不是老太太求福报平安的佛法。	To return to the main subject and say less nonsense: I wish to offer the benefits of the Buddhadharma to a newly developing society. Those who presently consider themselves afflicted may as well try it, and will then know that it is not empty or false—not merely a Buddhism in which old women seek blessings and safety.
在十五年前，我个人也有过慢、疑，后来看见一篇佛论，句句都是我心里的话，才知道佛法不是如此简单的，不是迷信的，不是消极的，也不是但求佛的，于是又发心学佛。	Fifteen years ago, I too was personally arrogant and doubtful. Later, I came across a Buddhist treatise in which every sentence expressed what was in my own heart. Only then did I realize that the Buddhadharma was not so simple, was not superstition, was not negative, and was not merely

	a matter of seeking the Buddha. I then aroused the resolve to study Buddhism.
数年之后，又觉得经论是靠不住的，竟要完全靠自己的，自己明白自己才是真学佛，学得同佛一样。如讲文字理解，等于空口答白，开一张空头支票，银行不付现款的。于是一心走入正路，实行参究。	Several years later, I again felt that one could not rely on sūtras and treatises alone, but had to rely completely on oneself. Only when one understands oneself does one truly study Buddhism and learn to become the same as the Buddha. Mere textual understanding is like making an empty verbal promise or writing a bad check: the bank will not pay out cash. Thus I single-mindedly entered the right path and put investigation into practice.
到现在，略为明白佛的好处，知道如何是佛，如何是法，又如何是社会上必须要的，必须用的，竟一步也不能离的。佛法在社会上，譬如一种食料，豆腐和米粮，看得不要紧，而又极要紧的。	Now I understand, to some extent, the benefits of the Buddha. I know what Buddha is, what Dharma is, and why it is something society must have, must use, and cannot do without for even a single step. In society, the Buddhadharma is like food—like tofu and grain: it may seem unimportant, yet it is of the greatest importance.
世上一切一切事业，不管国事政事、家事人事社会事，花样尽管翻新，佛法是永永不变不易的。食料中拿豆腐来比，佛法是一块豆腐，你要红烧、清炒、麻辣、油灼、作羹、作馅都可以。	Among all the undertakings in the world—national affairs, political affairs, family affairs, human affairs, and social affairs—the forms may constantly be renewed, but the Buddhadharma never changes. If food is compared to tofu, the Buddhadharma is a block of tofu. You may braise it, stir-fry it, season it hot and spicy, fry it in oil, make it into soup, or use it as filling.
但豆腐不能变换，能离了豆腐做豆腐，佛法才能打倒，因此法是种种生灭，佛是不会变化生灭。因为佛法，不单比米粮和豆腐，竟是吃米粮和吃豆腐的我，可以打倒吗?	But tofu itself cannot be changed. Only if one could make tofu without tofu could the Buddhadharma be overthrown. Therefore, dharmas undergo all kinds of arising and ceasing, whereas Buddha does not change or cease. Indeed, the Buddhadharma is not merely comparable to grain and tofu; it is the very “I” who eats the grain and tofu. Can that be overthrown?
佛说佛法，不是我释迦佛的法，世人第一要认清，释迦佛不曾有法教人，只要众生明白自己的佛法，才是佛法。这一点如果不明白，就不能研究上乘佛法了。因为世人不明白这一点，所以佛法在社会上，似乎不发生关系。	When the Buddha taught the Buddhadharma, it was not the Dharma of “my Śākyamuni Buddha.” The first thing people must clearly recognize is that Śākyamuni Buddha did not possess a Dharma to teach others. Only when sentient beings understand their own Buddhadharma is it truly the Buddhadharma. If this point is not understood, one cannot investigate the supreme Buddhadharma.

	Because people do not understand this point, the Buddhadharma seems unrelated to society.
但不是佛法无关系，是世人不明白处处是关系，并且是至密至切的关系。又譬如游子离家，忘却本来产业成一穷人，岂不冤枉而可惜呢。佛是什么，是人的可能性，是从性里发挥出一切能为作用，就是心。	But it is not that the Buddhadharma is unrelated; rather, people do not understand that it is related to everything, and in the most intimate and vital way. It is like a traveler who has left home, forgotten his original inheritance, and become poor. Is that not unjust and regrettable? What is Buddha? It is human possibility: the capacity arising from one's nature to manifest every kind of ability and function. This is mind.
心的种种变，立出许多法门，才是法，这才是佛法。所以佛法，是人人有的，因为名称上的误解，当作释迦佛的法，那是大错特错，错到万里以外去了。	The various transformations of mind establish many dharma gates; this is Dharma, and this is the Buddhadharma. Therefore, everyone possesses the Buddhadharma. Yet because of a misunderstanding of the name, people take it to be the Dharma of Śākyamuni Buddha. That is an enormous error—an error extending ten thousand miles away.
佛是觉的意思，又是本觉义；人人有本觉，有觉的本能性，所以有一切作为。不过作为有对不对，合适不合适。这一块豆腐做的好，做的不好，是另一个问题，豆腐却不曾改变的。因此佛，是不动不变的，法是幻起幻灭的。	Buddha means awakening; it also means original awakening. Everyone possesses original awakening and the innate capacity for awakening, and therefore can undertake all manner of actions. Yet whether one's actions are right or wrong, appropriate or inappropriate, is another matter. Whether a block of tofu is prepared well or poorly is another question; the tofu itself has not changed. Therefore, Buddha is unmoving and unchanging, while dharmas illusorily arise and perish.
就是性是不生不灭的，心是幻来幻去的。诸位如果嫌“佛法”这两个字太陈腐，就改个名称，叫“能力”亦可，“能”是体，“力”是用；“能”是本有的，“力”量不同。譬如人人“能”做事，但“力”量有大小不同；“能”是永在的，“力”是变化的。试问人的“能力”，可以取消打倒吗？	That is, intrinsic nature neither arises nor ceases, whereas mind comes and goes illusorily. If you find the two characters “Buddhadharma” too antiquated, you may change the name and call it “capacity.” Capacity is its essence, and power is its function. Capacity is originally possessed, while power differs in degree. Everyone, for example, has the capacity to do things, but their strength differs, greater or lesser. Capacity is ever present; power changes. Tell me: can human capacity be abolished or overthrown?

社会是人的组织，人人发挥那本能，只要合法。所以经上说，“一切法皆是佛法”。人用一把刀，去救人或去杀人，一救一杀，是人不是刀。	Society is an organization of people. Each person must develop that innate capacity, provided that it is done lawfully. Thus the sūtras say, “All dharmas are Buddhadharma.” A person may use a knife to save someone or to kill someone. Whether there is saving or killing lies with the person, not with the knife.
虽同是一把刀，能救也能杀人，有了功不在刀，犯了罪于刀又有什么相干呢？因为人是佛，刀是法，社会上真正需要的，究竟是什么呢？是人还是刀呢？当然是人，而且要有用的人，这是一定不易之理。	Although it is the same knife, it can both save and kill. If merit is achieved, it does not belong to the knife; if a crime is committed, what does the knife have to do with it? For people are Buddha, and the knife is Dharma. What, after all, does society truly need: people or knives? Of course it needs people—and useful people. This is an unchanging principle.
但如何是有用的人呢？必有个唯一条件，当然是利公众事业的人，不要害社会的人。但人又如何而能不害社会呢？又必有个唯一的条件，当然是要明白的人，不要糊涂人。但人的明白与糊涂，只在觉与不觉，觉悟的人必有种种表现，所谓智者不惑、仁者不忧、勇者无惧，这才是社会上最需要的有用的明白人。	But what makes a person useful? There must be one sole condition: such a person benefits public undertakings and does not harm society. But how can a person avoid harming society? Again, there must be one sole condition: the person must be clear-minded, not confused. Human clarity and confusion lie only in awakening and non-awakening. An awakened person will necessarily show this in many ways. As it is said, the wise are free from perplexity, the benevolent are free from worry, and the courageous are free from fear. Such clear-minded and useful people are what society most needs.
但人个个有智、仁、勇三德，何以老是忧愁、迷惑、恐怖呢？就是因为不觉。有能力而不会起用，所以逢到贫穷就不能不移，得到富贵就不知不觉的淫放，见到威武就不敢不屈服了。	Yet everyone possesses the three virtues of wisdom, benevolence, and courage. Why, then, are people always sorrowful, confused, and afraid? It is simply because they are not awakened. They have capacity but do not know how to put it to use. Thus, when faced with poverty, they cannot help but change; when they attain wealth and rank, they unconsciously become licentious and unrestrained; when faced with power and force, they dare not refuse to submit.
试问一家人口，上至家长下至仆役，个个是没出息没主意的人，还成个家么？推广开来，人人如此，还成个世界么？人人要发挥那本能力，要从本能中生出三力来，就是定力、识力、体力。人失去了三力，只可做环境的	Consider a household: from the head of the family down to the servants, if every person were ineffective and without independent judgment, could it still be called a household? Extend this further: if everyone were like that, could there still

奴隶，就不能和环境奋斗。有能无力，是个没用的迷人，社会上要他做什么！	be a world? Everyone must develop that innate capacity and bring forth from it three strengths: meditative stability, discernment, and physical strength. Once a person has lost these three strengths, he can only become a slave to circumstances and cannot struggle against them. One who has capacity but no strength is a confused and useless person. What use does society have for such a person?
如何是定力呢？定，见境不惑。人受了环境压迫，改变宗旨，就失去了定力。	What is the strength of meditative stability? Meditative stability means not being confused when confronted by circumstances. When a person is oppressed by circumstances and changes his guiding purpose, he has lost the strength of meditative stability.
如何是识力呢？人要判断一件事，进退得失，眼光非远大不可，认识的清，见过于人，是识力。	What is the strength of discernment? When one must judge a matter—its advance or retreat, gain or loss—one's vision must be broad and far-reaching. To understand clearly and see beyond others is the strength of discernment.
如何是体力呢？人身健康，体力充足，饥饱寒暑者不怕，方可以担任大事。所谓精神为事业之根本，此是体力。	What is physical strength? Only when a person's body is healthy and physical strength abundant, so that hunger and fullness, cold and heat are not feared, can one undertake great responsibilities. What is called spirit as the foundation of all undertakings is this physical strength.
此三力，相因如环。第一在定力充足，则识力远大，无论何种困难事，可以不动心、不惊怖，心定神安，气足血旺，自然而康健。康健的人，自然志气坚强，不动不摇，胆识兼优，可见三力是不分的。	These three strengths are interdependent like links in a ring. First, when the strength of meditative stability is sufficient, the strength of discernment is far-reaching. No matter what difficulties arise, one can remain unperturbed and unafraid. With mind settled and spirit at ease, breath is full and blood vigorous, and one naturally becomes healthy. A healthy person naturally has firm aspirations, remains unmoved and unwavering, and possesses both courage and discernment. Thus it is clear that the three strengths cannot be separated.
人生在艰难恐怖之中过日子，如何而能不病呢？多病的人，又如何而能长寿呢？一切事业无由发展，关系之大，不可思议。世人往往缺乏定力，得失心既深，忧虑亦日多，遇到困难事，无法排解，无法应对，痛苦不堪言状。	How can one live amid hardship and fear without becoming ill? And how can a chronically ill person live long? Then no undertaking can develop; the implications are immense beyond measure. People often lack the strength of meditative stability. Their concern over gain and loss is deep, and their

	worries increase daily. When difficulties arise, they cannot resolve them or respond to them, and their suffering is beyond description.
再加上环境压迫，内外交煎，不老即病，不病即死，甚至厌世自杀，此岂社会之福！推求原因，由于应付无办法，不是无办法心乱了，想不出办法来，并且无力量去抵抗。你看，三力与人生的关系，大不大呢？	Add to this the pressure of circumstances: inwardly and outwardly afflicted at once, people either grow old or fall ill, and if not ill, then die; some even become weary of the world and take their own lives. How can this be a blessing for society? Seeking the cause, it is because they have no way to cope. It is not that there is no way; their minds are in turmoil, so they cannot think of one, and they have no strength to resist. You see, is the relationship between these three strengths and human life not profound?
要得三力，不是读读书明白一点理解，可以做得到的。事到其间，往往一点也无用。前清时代，当初一个老先生，带了几个学生去考，先生自己也下场同考。那先生，平日以理学自命，道貌俨然，不可侵犯，常教学生要练定力。	To acquire the three powers, it is not enough merely to read books and gain a little intellectual understanding; one must be able to put them into practice. When circumstances actually arise, such understanding is often of no use at all. In the late Qing period, an old scholar took several students to sit for the examinations, while he himself also entered the examinations. In ordinary times, this teacher prided himself on Neo-Confucian learning; his manner was solemn and dignified, seemingly beyond reproach. He often taught his students to cultivate the power of samādhi.
考毕后，喜报到来，说学生中了。那学生大喜，不觉忘形。老先生大加训访，说道，不过中得了一个举人，何以忘形至此，平日所教的顶镇之力，都哪里去了！学生遂肃然不敢放肆。不到半日，老先生正在小遗，忽报老先生中了。那老先生，手执溺器，口虽不言，却忘乎所以，把溺器竟放在桌子上去。可见，口说定力是无用的。	After the examinations were over, good news arrived: one of the students had passed. The student was overjoyed and, without realizing it, lost his composure. The old teacher sternly rebuked him: “You have merely passed the provincial examination and become a juren; why have you become so carried away? Where has all the power of composure that I have taught you gone?” The student then became solemn and did not dare behave recklessly. Less than half a day later, while the old teacher was urinating, someone suddenly announced that he himself had passed. Holding the chamber pot in his hand, the old teacher said nothing, but he was beside himself and actually set the chamber pot on the table. This shows that merely speaking of the power of samādhi is useless.

我们要求真正的定力，非依佛法禅定不可。禅定只是识自本心，见境不惑，由定生慧，即是识力。凡习禅定者，往往少病延年，信而有证者，在本会已有许多人证明，不必再表明的了，因此为事证，是由凭据，不是迷信。	If we seek genuine power of samādhi, we cannot do without Buddhist dhyāna. Dhyāna means simply recognizing one's own original mind and not being deluded by circumstances. From samādhi wisdom arises; this is the power of discernment. Those who practice dhyāna often suffer fewer illnesses and enjoy longer lives. Many people in our association who have faith and personal verification can attest to this, so there is no need to elaborate further. This is a matter of fact, supported by evidence; it is not superstition.
本会成立，八年以来，贡献社会上只这一点，是真真实实的法门，转痛苦为健康，转自杀为解放，转烦恼为欢喜，尚是极小的好处。至于经济、学问，养心练气的大功夫，在修的人自己得知，就不必谈了。	In the eight years since this association was established, this is the one contribution it has made to society: a genuine dharma gate that transforms suffering into health, suicidal impulses into liberation, and afflictions into joy. Yet these are still only minor benefits. As for the great work of improving one's livelihood and learning, nourishing the mind, and cultivating qi, those who practice know for themselves; there is no need to speak of it.
总之，佛法是人的心法，以心明心。以明白的心应付环境，吃得起苦，忍得了辱，坚强不拔，百折不回，志大行圆，明因达果，养成有体有用之人才，这是佛法的用处。这社会上，是绝对不可少的。	In short, the Buddhadharma is a teaching of the human mind: it uses mind to illuminate mind. With a clear mind, one responds to circumstances, can endure hardship and humiliation, remains steadfast and unyielding, does not turn back despite a hundred setbacks, unites great aspiration with complete conduct, discerns causes and comprehends effects, and develops people who possess both essence and function. This is the use of the Buddhadharma. Society absolutely cannot do without it.

王阳明先生一生得力处，全在佛法。法何负于社会，平白的受了许多疑谤，岂不冤枉哉！但此不是疑谤人的罪过，还是我们不介绍的罪过，至于一般借佛法来骗钱骗人，还要保护自己不死，害得大家不信佛的人，那又不足论了。	The source of Wang Yangming's strength throughout his life lay entirely in the Buddhadharma. How has the Dharma failed society, that it should so needlessly suffer so much suspicion and slander? Is this not unjust? Yet this is not the fault of those who slander it; it is still our fault for not introducing it properly. As for those who use the Buddhadharma to swindle money and deceive people, while trying to protect themselves from death, and who thereby cause everyone to distrust Buddhism—there is no need even to discuss them.
我今天这个议论，不是替佛法做广告、装门面，实是平心贡献世上，真有试探性的青年，不妨试一试，看到底有用没用！如肯照我的修法禅定一百天之后，如果没有凭据，请来问我。	What I have said today is not an advertisement for the Buddhadharma or an attempt to put on a show for it. It is sincerely offered to the world with an impartial mind. Any genuinely inquisitive young person may as well try it and see whether it is useful or not. If you are willing to practice dhyāna according to my method for one hundred days and find no evidence, then come and ask me.

说道德会的王凤仪先生

On Mr. Wang Fengyi of the Daode Society

八十余年前，热河朝阳县有一位肉身菩萨，名王凤仪，是农家出身。八九岁时，替人家牧牛。同时牧童往往打牛，他竭力反对，说我们替人家看牛，受人之托，好比看护人家儿女，它又不会说话，你打它做什么。	More than eighty years ago, there was an embodied bodhisattva named Wang Fengyi in Chaoyang County, Rehe. He came from a farming family. When he was eight or nine, he tended cattle for others. The other cowherd boys often beat the cattle, but he strongly opposed this, saying, "We are entrusted with caring for other people's cattle, just as if we were looking after their children. The animals cannot speak—why beat them?"
其天性平等仁慈，自幼即是如此。后来母亲亡故，他庐墓六年，后来入山，在洞中修道，又是三年，共坐了九年。忽然想到菩萨救世，不是消极自了，我当苦劝世人，下山度化才是。	Such was his naturally impartial and compassionate disposition from childhood. Later, when his mother died, he lived by her grave in mourning for six years. He then entered the mountains and cultivated the Way in a cave for another three years, making a total of nine years in seated practice. Suddenly he thought: "A bodhisattva saves the world; this is not a passive pursuit of one's own liberation. I should earnestly exhort people,

	descend the mountain, and liberate and transform them.”
于是到处说道，讲做人的道理，疯疯癫癫，世人莫测高深。他本有个骨瘵病，身上有个洞，时时出水。有一天，忽然悟道，向天自言自语说：“我的病终日身流恶水，可见身内种种的不净。	He therefore went everywhere speaking of the Way and teaching the principles of how to conduct oneself. He appeared mad and eccentric, and people could not fathom his depth. He had suffered from a tubercular bone disease, with an opening in his body that constantly discharged fluid. One day he suddenly realized the Way and said aloud to Heaven: “My illness causes foul fluid to flow from my body all day long; this shows that there are all kinds of impurities within the body.”
但我虽一心慕善，却是疾恶如仇，见他人的过恶，这个恶就到了我的心身之中，我亦变了恶人了。我如何不病呢？要痛改呀痛改，从此不可再见他人的过恶了。	“Yet although I single-mindedly admire goodness, I hate evil as though it were an enemy. When I see the faults and evils of others, that evil enters my own mind and body, and I too become an evil person. How could I not be ill? I must repent deeply, deeply repent! From now on, I must no longer see the faults and evils of others.”
”如此一心忏悔，他的病不知如何就好了，方悟到百病只要忏悔自然而愈的道理。同时有一位杨先生，亦是劝善讲道，不知为了什么事，受了胡匪嫌疑，下了狱。	As he repented single-mindedly in this way, his illness somehow was cured. Only then did he realize the principle that all illnesses may naturally be healed through repentance. At the same time, a Mr. Yang, who also exhorted people to do good and spoke of the Way, was imprisoned on suspicion of involvement with bandits, for some unknown reason.
王先生听见了大惊，飞奔入城营救，一路走，一路向天大呼，说是好人死不得的。赶到城门口，天还没亮，他又忽然省悟了，说人事有一定的因缘，杨先生因有六个月牢狱之灾，决不会死的，那时自然脱灾的。	When Mr. Wang heard of this, he was greatly alarmed and raced into the city to rescue him. Along the way, he repeatedly cried out to Heaven, saying that a good man must not die. When he reached the city gate, it was still dark. He then suddenly awakened to the fact that human affairs have their definite causes and conditions. Mr. Yang was destined to undergo six months’ imprisonment and certainly would not die; when the time came, he would naturally be delivered from this misfortune.
遂进城去探监，解劝一番，一面还替他证明。果然六个月杨先生释放了。自此到处劝善，逢人开讲。	He then entered the city to visit Mr. Yang in prison, offering him comfort and counsel while also testifying on his behalf. Sure enough, Mr. Yang was released after six months. From then on, Mr. Wang

	exhorted people to do good everywhere he went, speaking of the Way to everyone he met.
有一个军官，亦是学道，因为误听人说王某是外道，竟不分皂白，将王引入营中，私刑拷打，每打一下，王先生大呼打得好，越打得重，越唤得响，军官只得放下，验看一点伤痕亦没有。	There was a military officer who was also studying the Way. Having mistakenly heard someone say that Wang was a follower of a non-Buddhist path, he seized Wang without distinguishing right from wrong, brought him into the military camp, and tortured him privately. With every blow, Mr. Wang cried, “Good! Strike well!” The harder he was beaten, the louder he cried out. The officer finally had to stop; upon examining him, he found not the slightest mark of injury.
问他何以唤好，王先生云：“谢你助我成道，岂不是好？我正没有练心的机会，不是矫情说好。”那军官大惊，向之谢罪，又向之问道，不觉畅谈至夜半，成为道友。由此无人不知有道人王凤仪了。	When asked why he called it good, Mr. Wang said: “I thank you for helping me realize the Way. Is that not good? I had lacked an opportunity to temper my mind; I was not merely pretending to say it was good.” The officer was greatly astonished, apologized to him, and then asked him about the Way. Without realizing it, they talked freely until midnight and became companions on the Way. From then on, everyone knew of Wang Fengyi, the man of the Way.
王先生到处说道，前后四十年。他的儿子在教育界服务，醉心科学，大不以老人为然，说他太迂腐。	Mr. Wang taught the Way everywhere for forty years. His son worked in education and was absorbed in science. He strongly disapproved of the old man, saying that he was far too old-fashioned.
有一天王先生正要升台开讲，他的儿子先上去，在黑板上写了一项一项的名目，要强兵富国，兴教育，办实业等，说这是当今的急务，你天天讲道，有什么用处呢。	One day, just as Mr. Wang was about to take the platform to speak, his son went up first and wrote a list of items on the blackboard: strengthening the army, enriching the nation, promoting education, developing industry, and so on. He said that these were the urgent tasks of the day, and asked what use there was in Mr. Wang’s speaking of the Way every day.
王先生并不生气，等他讲完了，再上台说：“你的一条一条都对，都不错，但是已经有人办了，我这个讲道是没有人办的，况且修道正是补助一切富国强兵教育实业，并不是反对，要废除了一切。	Mr. Wang did not become angry. After his son had finished speaking, he went up to the platform and said: “Every one of your points is correct; none is wrong. But others are already undertaking these things, whereas no one is undertaking my work of speaking the Way. Moreover, cultivation of the Way precisely supports the strengthening and

	enrichment of the country, education, and industry; it does not oppose them or seek to abolish them.”
人们如果有了道德，自然真爱国，真讲科学了。”他儿子才不反对。以王先生四十年的奔走，在华北各处讲道地方，现在已有一千七百余分处。	“If people possess moral character, they will naturally love their country sincerely and pursue science sincerely.” Only then did his son cease to oppose him. Through Mr. Wang’s forty years of tireless travel and teaching throughout North China, there are now more than 1,700 branches in the places where he taught the Way.
尤其注重家庭教育，他说母教是国家的根本，凡是家庭不和气，骄奢淫佚，都是女人不好，驱迫男子作恶，所以女性要温柔。做姑娘时要性如绵，处处和顺贤淑。	He placed particular emphasis on family education. He said that maternal education is the foundation of the nation; that wherever families are disharmonious and given to arrogance, extravagance, and licentiousness, it is because women are not good and drive men to do evil; and therefore that women should be gentle. As unmarried girls, they should have a disposition as soft as cotton and be harmonious, compliant, and virtuous in every respect.
当家的妇人要性如水，无可无不可，但柔中有刚，有主张，有力量。做老婆婆要性如灰，老了老了，不管闲事，少些烦恼口舌，凡子女的不孝，多半是父母的不慈云云。他的讲道之处，入会者不论男女，个个要讲道，凡有病人，先得自己表示自己的一生罪恶，那病他就好了。此是王凤仪先生的一生大概事略。	A woman managing a household should have a disposition like water: neither insisting on nor rejecting anything, yet possessing firmness within gentleness, her own judgment, and strength. A grandmother should have a disposition like ashes: when old, she should not meddle in idle affairs, thereby having fewer troubles and quarrels. He also said that when children are unfilial, it is usually because their parents have not been compassionate. At the places where he taught the Way, every member, whether male or female, was expected to speak of the Way. Whenever someone was ill, that person first had to acknowledge the wrongs and evils of his or her life; then the illness would be cured. This is a general account of Mr. Wang Fengyi’s life.
王先生于廿二年圆寂了，世寿将近八十岁。受他感化的不知道有多少人。我们学佛的人真正惭愧。他是个不识字的人，所作所为所悟无不合道，的是现身的菩萨。	Mr. Wang entered parinirvāṇa in the twenty-second year, at nearly eighty years of age. Countless people were transformed by his influence. We who study Buddhism should truly be ashamed. He was illiterate, yet everything he did and realized accorded with the Way. He was indeed a bodhisattva present in the flesh.

幼年时爱护畜类，是其仁慈；于父母六年守墓，是其大孝；悔悟不可疾恶，是明菩萨不见他过；下山救世，是其大悲；营救杨先生，是其仁勇；受辱不惊，是其怨亲平等；处处不忘乎道，不反对科学等，是其融通方便；至于注重家庭女教，正是热心救国，挽回人心。	His care for animals in childhood showed his compassion; his six years of keeping vigil at his parents' graves showed his great filial piety; his repentance for realizing that one must not hate evil showed his understanding that a bodhisattva does not see the faults of others; his descent from the mountain to save the world showed his great compassion; his rescue of Mr. Yang showed his benevolence and courage; his lack of alarm when insulted showed his impartiality toward enemies and friends; his never forgetting the Way wherever he went, and his not opposing science, showed his skillful integration and adaptability. As for his emphasis on women's education within the family, it showed his ardent concern to save the country and restore the human heart.
以四十年之毅力，试问哪一个及得了他？诸位何可讥笑他是外道呢？可惜他自己因缘不好，不曾闻到大乘佛法，但所做所为，无不合道。	With forty years of such perseverance, who could equal him? How could you ridicule him as a follower of a non-Buddhist path? It is regrettable that his own causes and conditions were unfavorable and that he never heard the Mahāyāna Buddhadharma; yet everything he did accorded with the Way.
现在学佛的人往往不讲究做人的道理，世故人情全都不懂，所以论根本，当以入最上乘明心见性为得体。于人事上研究道德为起用，况法法平等，无有高下，当机的就是无上，现在做人的资格尚不够，还想成佛么？真是因果颠倒，可怕之至。诸位心地虽然明白，但要起用，行菩萨道，是宜以王先生作榜样，才能消除夙业而成佛。幸各努力。	Nowadays, those who study Buddhism often do not attend to the principles of proper human conduct and understand nothing of worldly affairs or human relationships. Therefore, fundamentally, one should enter the highest vehicle and realize the mind and see one's true nature; in human affairs, one should study morality in order to put it into practice. Moreover, all dharmas are equal, without high or low; what suits the person is unsurpassable. If you do not yet even possess the qualifications for proper human conduct, do you still wish to become a Buddha? This truly reverses cause and effect and is most frightening. Although you may understand clearly in your mind-ground, you must put it into practice and follow the bodhisattva path. You should take Mr. Wang as your example; only then can you eliminate past karma and attain Buddhahood. May you all strive diligently.

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对于庙产兴学之意见

Opinions on Using Temple Property to Promote Education

前几天上海寄来中国佛教会发行的一种印刷品，因为中央大学教职员邰某等发起庙产兴学，因此大起反对。我以为双方全多认错了题目。我希望在党国之下有公正的政府、明白的国民，把这问题彻底解决一下，免得发生别种误会；并且在国民大会之前，佛教团体应有一定的准备。特地发表六层意见，作我的贡献：	A few days ago, a printed publication issued by the Chinese Buddhist Association arrived from Shanghai. Because certain members of the Central University faculty, led by a Mr. Tai, have advocated using temple property to promote education, strong opposition has arisen. In my view, both sides have misunderstood the issue. I hope that, under the Party-state, there will be an impartial government and an informed citizenry to resolve this matter thoroughly, so as to prevent other misunderstandings from arising. Moreover, Buddhist organizations should make definite preparations before the National Assembly. I therefore set forth six points as my contribution:
（一）我人对于庙产兴学的事，是极表赞同的。本来庙产根本上是用来兴学，不是专养活僧尼的。	(1) We are strongly in favor of using temple property to promote education. Temple property was fundamentally intended to support education; it was not intended solely to maintain monastics.
但是兴佛学，不是作别用，各有各的界限，和天主耶稣各教堂同一性质，所以僧尼不宏法、不兴学，是僧尼放弃责任，自有佛教团体去理论，断不能因此牵到庙的本身上去。好比一家商店，经理办得不好，只有股东说话，辞退经理，岂有商店充公之理，稍有常识的人就应明白这种公理。这一层是全国民众应当认明白的！	However, it should be used to promote Buddhist learning, not for other purposes; each has its proper limits. Temple property is of the same nature as the churches of the Catholic and Christian religions. Thus, if monastics do not propagate the Dharma or promote education, they have neglected their responsibilities. Buddhist organizations themselves may hold them accountable, but this must never be made a pretext for implicating the temples themselves. It is like a shop whose manager performs poorly: only the shareholders have the right to speak and dismiss the manager. How could there be any justification for confiscating the shop? Anyone with the slightest common sense should understand this principle. This is what the people of the entire country should clearly recognize.

（二）邰某主张庙产兴学，并非没有理由。但兴学是政府和大家的责任，不是佛教团片面的责任。只要政府减少兵费百分之一，教育界就大放光明了。现在军事结束，兴学是第一根本重要问题。	(2) Mr. Tai's advocacy of using temple property to promote education is not without reason. But promoting education is the responsibility of the government and of everyone, not the unilateral responsibility of Buddhism. If the government reduced military expenditures by merely one percent, the educational world would shine brightly. Now that military operations have ended, promoting education is the first and most fundamental important question.
政府既未表示消极、声明不负责任，亦未指令教育界在庙产上想法，那末教育界应积极的向政府据理力争、正当要求，不应消极的放弃了政府一边，却来攘夺那可欺的和尚的饭碗，违反民意。	Since the government has neither adopted a passive stance nor declared that it will not assume responsibility, and has not instructed the educational community to seek solutions through temple property, the educational community should actively contend with the government on sound grounds and make legitimate demands. It should not passively abandon the government and instead seize the livelihood of defenseless monks, thereby violating public opinion.
至于党国基础，要靠庙产巩固，这政策也甚可怜之至了！欧战之后，各国内部经济恐慌，千倍于中国，只因政府调济有方，不久即恢复原状，并不闻其允许人民对于有产的天主耶稣教堂有何种夺产的行为。	As for the notion that the foundations of the Party-state must be consolidated by relying on temple property, such a policy is truly lamentable. After the European war, the domestic economic crises of various countries were a thousand times more severe than China's; yet because their governments adjusted matters skillfully, they soon recovered. Nor has one heard that they permitted the people to engage in any sort of property seizure against the churches of the Catholic and Christian religions.
可见政府的地位，自有应施的伟大计划与公正的调济政策，所以保全政府的威信，不能让二三子垄断攘夺，损害政府的体面，这一层是政府应当认明白的！	This shows that the government has its own great plans to carry out and impartial policies of adjustment to implement. Thus, in preserving the government's prestige, it must not allow two or three persons to monopolize seizure and plunder, thereby damaging the government's dignity. This is what the government should clearly recognize.
（三）先总理拿三民主义来革命，革命成功，是主义的成功；人民信仰，是主义的信仰；违背了这个主义，即是反革命。	(3) The late Premier employed the Three Principles of the People in carrying out the revolution. The revolution's success was the success of those principles; the people's faith was faith in those principles. To violate these principles is to oppose the revolution.

所以僧尼不是外国人，这就是民族；人民有信教自由，这就是民权；人民或团体有固定的产权，这就是民生！“寺庙财产及法物为寺庙所有”以及“宣扬教义维持戒律及其他正当开支”等，在政府已有公布的法令，住持是个代表，明令保护，即是尊重三民主义。	Therefore, monastics are not foreigners: this is nationalism. The people enjoy freedom of religious belief: this is democracy. The people and organizations possess fixed property rights: this is people's livelihood. The government has already promulgated laws and regulations stating that “temple property and Dharma objects belong to the temples,” and providing for “the propagation of doctrine, maintenance of monastic discipline, and other legitimate expenditures.” The abbot is a representative, and explicit legal protection is precisely respect for the Three Principles of the People.
倘若轻轻加上他一个地主资本家的罪名，一概抹煞，则国内除僧尼之外，拥地数万亩，积资千百万的居民很多，无一个不人人自危！事未必成，怨已先结，空使人民恐怖，添生厌恶，反使人民误解三民主义，又岂是我党国之福？这一层是党部应当认明白的！	If one lightly attaches to them the charge of being landlord-capitalists and wipes them all away, then among the many residents of this country who own tens of thousands of mu of land and have amassed millions in capital, not one would fail to fear for his own safety. The undertaking may not succeed, but resentment will first be created; the people will be needlessly frightened and further repelled, and will instead misunderstand the Three Principles of the People. How could this be a blessing for our Party-state? This is what the Party headquarters should clearly recognize.
（四）不肖僧尼的腐败，深入群众的脑海，实已无可讳言，目下除了几个大丛林几个大法师及少数僧尼真实发心宏道之外，其余多不堪问闻。究其实，只是中财产的毒，平时养尊处优，不肯宏道。	(4) It cannot be denied that the corruption of unworthy monastics has deeply entered the minds of the masses. At present, apart from a few great monastic communities, several great Dharma teachers, and a small number of monastics who genuinely arouse the resolve to spread the Way, most are hardly worth speaking of. At bottom, this is simply the poison of property: accustomed to comfort and privilege, they are unwilling to spread the Way.
即以北平一地而论，如财产最多的法源寺，就年年打官司，月月换住持，真不成其局。可见庙产用来兴佛学，是施主的宏愿。倘用作个人私产，平添许多恶业，失去施主的本愿，倒还不如引魔入室，全数夺了去，落得个干净。	Take Beijing alone. Fayuan Temple, which possesses the most property, is involved in lawsuits year after year and changes abbots month after month; it is truly an intolerable situation. This shows that using temple property to promote Buddhist learning is the donors' great aspiration. If it is used as private property, it only creates much evil karma and loses sight of the donors' original intention. It would then be better to invite demons

	into the house and have it all seized, so that matters might at least be cleanly settled.
我以为庙产在有道之世，是可以兴教的；在颠倒之世，反可以害教的。物必自腐而后虫生。从前众居士苦口劝僧尼宏法布教，他们何曾肯听半句，及至外界后夺之声一起即又蚁聚求救，不知佛法兴替，只在人心。	In my view, in an age governed by the Way, temple property can be used to promote the teaching; in an inverted age, it can instead harm the teaching. Things must first decay of themselves before worms arise. Formerly, lay Buddhists painstakingly urged monastics to propagate the Dharma and spread the teaching. When did they ever heed a single word? Yet when calls from outside to seize their property arose, they gathered like ants to seek help, not realizing that the rise and decline of the Buddhadharma lie solely in the human mind.
人心即是佛心，心地清净，即是净土。如果真心宏法的道场，当然有人出来保护，自己亦不必恐慌。否则魔由自召，纵有贤明政府、发心居士，也无法保护了！就是大士现金刚相，也只是护法，不是护产。先要办那打倒戒律不守清规的僧尼。这一层是僧尼界应当认明白的！	The human mind is the Buddha-mind; when the mind-ground is pure, that is the Pure Land. If a practice center genuinely propagates the Dharma with a true heart, people will naturally come forward to protect it, and it need not panic. Otherwise, demons are summoned by oneself; even a wise and enlightened government or devoted lay practitioners will be unable to protect it. Even if a great bodhisattva manifests a Vajra aspect, it is only to protect the Dharma, not to protect property. First, action must be taken against monastics who overthrow discipline and fail to observe the pure rules. This is what the monastic community should clearly recognize.
（五）庙产的关系既如上述，可见庙产本有自身正当的用处，此后佛教界当然有自兴的改革，断不能一任外界攘夺的，请你们不必费心思！况且庙产是固定团体的主权，由施主委托和尚兴佛教、办佛学。	(5) Since the relation of temple property is as stated above, it is clear that temple property has its own legitimate uses. Henceforth, the Buddhist community will naturally undertake reforms of its own; it must never simply allow outsiders to seize it. You need not trouble yourselves over this. Moreover, temple property is the sovereignty of an established organization: donors entrust monastics with promoting Buddhism and conducting Buddhist learning.
如果和尚不办，是和尚的不是，岂有任第三者夺去就算了事呢！譬如甲付钱予乙，托其办事，乙把钱盗了去，不办事，忽又来丙夺乙的钱，半斤八两，就按法律手续来研究，请问对不对呢？这亦是促进会应当认明白的！	If the monastics fail to do so, that is their fault. How could it be considered settled merely because a third party has seized the property? Suppose A gives money to B and entrusts B with a task. B steals the money and does not carry out the task; then C suddenly comes and seizes B's money. The

	two are equally culpable. Let the matter be examined according to legal procedures—would that be right or not? This is also what the Promotion Association should clearly recognize.
（六）自民国以来，佛教各团体对于庙产，除了请求政府保护之外，始终无切实办法。因为政府尊重先总理遗训，顾全民意，所以明令保护，不为己甚。但居士方面，以为政府一有明令，就算责任已了，一切不管。	(6) Since the establishment of the Republic, Buddhist organizations have had no practical measures concerning temple property beyond requesting government protection. Because the government respects the late Premier's teachings and takes public opinion into account, it has explicitly ordered protection, without going too far. Yet lay Buddhists have considered that, once the government issued an explicit order, their responsibility was finished, and they have taken no further interest in the matter.
于是不肖的僧尼又照旧放任起来，全不悔悟改良，长此以往，终非了局。愚意此后居士，当认清题目，我人是护法，不是护产，但也不能任外界来攘夺。	Thus unworthy monastics again became as lax as before, entirely without repentance or reform. If this continues, there will ultimately be no resolution. In my humble opinion, lay Buddhists should henceforth understand the issue clearly: we protect the Dharma, not property; yet neither can we allow outsiders to seize it.
对于政府，当示以办法，发挥我们佛教团的真正精神，应联合南北有名四众，共同讨论一永久办法，要求政府设立礼教部，各省分设礼教厅。	With regard to the government, we should present practical measures and give expression to the true spirit of our Buddhist community. We should unite the renowned fourfold assembly of north and south, discuss together a permanent solution, and request that the government establish a Ministry of Rites and Religion, with provincial Bureaus of Rites and Religion.
本来政府对于蒙藏专业为边务起见，以及管理各国天主耶稣传教等事，亦应有所组织，以张威信。只因无人主张，政府也没有办法了。	In fact, the government should also establish some organization for its specialized affairs in Mongolia and Tibet, in the interest of frontier administration, as well as for the management of Catholic and Christian missionary affairs in various countries, in order to enhance its authority. It is only because no one has proposed this that the government has had no means of proceeding.
如果政府有此认识，一切整理都归在礼教部去，用大刀阔斧的手腕来整理一下，省得和尚和夺产的双方捣乱，反使真正苦行的僧尼，无故受极大的影响，更替一班地方上新土劣去造机会。	If the government had such an understanding, all reorganization could be placed under the Ministry of Rites and Religion and carried out with bold and decisive measures. This would save both monks and those who seize property from creating

	disorder, which instead brings enormous and undeserved harm upon monastics who truly practice austerities and creates opportunities for a new crop of local riffraff.
今日用佛教的产，兴佛学的事，只要办理允洽，哪能个敢违背公理、出面反对？就是邰某等岂有不表同意的道理！切不可再用老套，发两次通电，托几处人情，就算了事。	As for using Buddhist property today to promote Buddhist learning, if it is handled properly, how could anyone dare to defy justice and openly oppose it? How could Mr. Tai and the others possibly fail to express their agreement? We must certainly not continue the old routine of issuing two circular telegrams, calling in favors from a few places, and then considering the matter finished.
我敢说十几年来的因循坐误，我居士们应负一半责任的，如果真正发菩提心，应把大悲方便，一齐提出来才是。所以最后的办法是要四众的合力、一致的主张。这一层是居士们应当认明白的！尤希望大家特别注意的！	I venture to say that, for more than a decade, we lay Buddhists must bear half the responsibility for procrastination and missed opportunities. If we truly arouse bodhicitta, we should bring forth all skillful means of great compassion together. Thus the final solution requires the combined strength and unanimous position of the fourfold assembly. This is what lay Buddhists should clearly recognize, and I especially hope that everyone will give it close attention.
（本文曾载《中国佛教会月刊》1931年第13—19期合刊、《大云》1931年第102期、《正觉杂志》1931年第7期、《海潮音》）	(This article was previously published in the combined issues 13–19 of the Chinese Buddhist Association Monthly, 1931; issue 102 of Dayun, 1931; issue 7 of Zhengjue Magazine, 1931; and Haichaoyin.)

生日不称觞之要义

The Essential Meaning of Not Raising a Toast on One's Birthday

人生百年，如白驹过隙，由少而壮而老，一弹指顷耳。故逢喜庆事则言贺，忧凶事则言吊。	A human life of a hundred years passes like a white colt flashing through a crevice: from youth to maturity to old age, it is but the time of a finger snap. Thus, on occasions of joy and celebration, people offer congratulations; in times of sorrow and calamity, they offer condolences.
独于生辰寿诞不言贺而言祝者，何也？以人生寿命随其时而渐减，非可庆贺；但祝其长保康健，以至期颐而已，是不宜于庆贺之例也明矣。原夫世寿之绵长，有二因焉：一曰夙世不杀生；二曰今生少气恼。	Why, then, do people not offer congratulations on birthdays but instead offer wishes? Because a person's lifespan diminishes with each passing moment and is not something to celebrate. One

	can only wish them enduring health until they reach a venerable age. Clearly, this is not an occasion for celebration. There are two causes for longevity in this world: first, not taking life in previous lives; second, being less given to anger and vexation in this life.
今欲再造未来长寿之因，须于因地下种，不宜大张筵宴，多所杀伤。故于举行家庆之外，谋所以寿世之道，则过去于法施者矣！法施者，以佛法劝人，正其慧命，而同登无量寿域者也。	If one now wishes to create the causes for longevity in future lives, one must plant the seeds at the causal stage. It is not fitting to hold lavish banquets involving much killing and harm. Therefore, beyond holding a family celebration, one should seek the means of extending life in this world; there is no gift surpassing the gift of Dharma. The gift of Dharma is to encourage people through the Buddhadharma, set their wisdom-life aright, and enable them all to ascend to the realm of immeasurable life.
人之寿命本有二：一者身命，上古增劫之世，有至八万岁者，然终属生灭；二者慧命，乃此灵觉智性，永无生灭，故称无量。惟灵性为情欲所染，尘劳日众，生命随减。今之享大年者，情欲必淡，而少恼不耗其气血，则生命自然而绵长。语曰“仁者寿”，洵不诬也。	Human life is fundamentally of two kinds. The first is bodily life. In the ancient age of increase, some lived to eighty thousand years, yet this still belongs to arising and ceasing. The second is wisdom-life: this spiritually aware and wise nature, which never arises or ceases and is therefore called immeasurable. Yet when this spiritual nature is tainted by emotional desire and worldly burdens increase day by day, one’s bodily life correspondingly diminishes. Those who now enjoy great longevity must have light desires and few vexations; since they do not exhaust their vital energy and blood, their lives naturally endure. As the saying goes, “The benevolent live long.” This is indeed no falsehood.
施老伯母蒋太夫人寿八十矣。太夫人为申浦望族，仁慈节孝，戚　咸钦，奉佛吃斋，老而弥笃。当二十余岁时得失眠症，垂五十年，百药罔效。	Elder Aunt Shi, Madam Jiang, is now eighty years old. Madam Jiang comes from a distinguished family of Shanghai. Benevolent, compassionate, chaste, and filial, she is admired by all her relatives and acquaintances. She reveres the Buddha and keeps a vegetarian diet, becoming ever more devout with age. When she was in her twenties, she developed insomnia, which persisted for nearly fifty years, and no medicine proved effective.
壬申春皈依 大愚法师授心中心法，日坐两小时，其病顿失；今则满八百余座，勇猛精进，心不退转，每次礼	In the spring of the ren-shen year, she took refuge with Dharma Master Dayu and received the Heart-

佛，尚可百余拜，腰脚之健，年少者恒叹勿如。	of-Heart Dharma. She sat in meditation for two hours each day, and her illness suddenly disappeared. She has now completed more than eight hundred meditation sessions. Valiant and diligent, her mind never retreats. Each time she pays homage to the Buddha, she can still make more than a hundred prostrations. The strength of her waist and legs is such that younger people often sigh that they cannot compare with her.
今岁孟冬，同仁等拟公祝 太夫人寿，令嗣少补师兄仰承慈旨，不事铺张，惟广印权世文多种，为亲友普皆祝福，同臻寿域，此书其一也。希世之读斯文者，爱人以德，一回向其孝思，易俗移风，更推广而流布，则寿世功德有胜于三千七宝之施矣！	In the early winter of this year, her colleagues and friends proposed to celebrate Madam Jiang's birthday publicly. Her honored son, Dharma brother Shaobu, respectfully followed her compassionate wishes: rather than make elaborate arrangements, he would print and distribute many exhortatory writings for the benefit of the world, so that relatives and friends might all receive blessings and together reach the realm of longevity. This book is one of them. I hope that those in the world who read these words will love others through virtue, dedicate the merit to her filial aspiration, transform customs and change prevailing ways, and further disseminate them widely. The merit and virtue of extending life in this world will then surpass the gift of the seven treasures of the three thousand worlds.
民国丙子年十月世愚侄王骧陆顿首拜志	Respectfully recorded with bows in the tenth month of the bing-zi year of the Republic of China, by your worldly foolish nephew, Wang Xianglu.

为普天下男女延寿

Extending Life for Men and Women Throughout the World

寿有二种。一为性寿。即无量寿，乃人人同具之不生灭金刚性，万古常存，永无变灭者是，故曰无老死。今之生死者，若金器之还炉重冶，器之形状，随时可易，而金体终不变也。二为身寿。最古之世，人寿有八万岁，退至今日，八九十为上寿矣。其可贵者，为比较希有耳，然未足以言其胜也。	There are two kinds of longevity. The first is intrinsic longevity: immeasurable life, the unborn and undying vajra nature equally possessed by all, which has endured throughout the ages and never changes or perishes. Thus it is said to be free from aging and death. The birth and death we now experience are like a gold vessel returned to the furnace and recast: the vessel's form may change at any time, but the substance of the gold never changes. The second is bodily longevity. In the most

	ancient times, human life spans reached eighty thousand years; declining to the present day, eighty or ninety years is considered advanced age. Its value lies only in its comparative rarity; it is not yet enough to speak of its excellence.
寿之可贵者，在德不在岁。此身而可保持八九十岁，乃至百龄以上，其能保持之功能，自有其不可及处，此可贵也。兹有七义：	What makes longevity valuable lies in virtue, not in years. If this body can be preserved for eighty or ninety years, or even beyond a hundred, the capacity that preserves it has qualities beyond ordinary reach. This is what makes it valuable. There are seven meanings:
一、人生住世，如器之厚薄强弱，坚固者永久。人以气为主，气厚者寿。此德之可贵者也。	1. A person’s duration in this world is like the thickness, thinness, strength, or weakness of a vessel: what is sturdy endures for a long time. Human beings depend primarily on vital energy; those whose vital energy is abundant live long. This is the value of such virtue.
二、寿者必有前因。凡仁慈不好杀生者长寿，诚实不虚者长寿，少气恼者长寿，气宇凝重而量大者长寿。此德之不可及者也。	2. Those who live long must have prior causes. All who are benevolent and compassionate and do not delight in killing live long; those who are honest and not deceitful live long; those who are seldom angered live long; those whose bearing is grave and composed and whose capacity is broad live long. This is the surpassing quality of such virtue.
三、寿者经历必多。天必留此榜样以利后生，故老人者，乃人世经验之顾问，关系世运极大。周末以至秦汉，其间老人甚多，焚书而后，博采古时文化，皆赖老人背诵而得，可见老人之可贵可敬。此世寿之可重也。	3. Those of long life necessarily have much experience. Heaven surely preserves such examples for the benefit of later generations. Therefore, elders are advisers in human experience, and their relation to the fortunes of the world is of great importance. From the end of the Zhou dynasty through the Qin and Han dynasties, there were many elders. After the burning of the books, the broad recovery of ancient culture depended upon elders’ recitations. This shows how valuable and worthy of respect elders are. Thus, longevity in this world is to be valued.
四、洪范五福，维寿居先。世俗每言福禄寿，而西藏则以寿为上，谓寿福禄，此言福禄本虚，维寿较实。此亦重其德性也。	4. Among the five blessings in the Great Plan, longevity comes first. In common usage people speak of blessings, emolument, and longevity; Tibetans, however, place longevity first, saying longevity, blessings, and emolument. This means that blessings and emolument are fundamentally

	insubstantial, whereas longevity is comparatively real. This too values its virtuous quality.
五、仁者寿。仁不专指仁慈而言，仁者通达人情物理，仁从“二”从“人”，言尽人道也。又仁即“天”字，天为二人合写，言合乎天理也。惟仁者为能尽人道合天理，以不专是为己，且以为人。从人为大，即不离大悲。此德之尤可贵也。	5. The benevolent live long. Benevolence does not refer solely to kindness and compassion. A benevolent person understands human affairs and the principles of things. The character ren ( ) consists of “two” and “person,” signifying the full realization of the human way. Moreover, ren is also the character tian ( ): Heaven is written as the combination of two persons, signifying conformity with heavenly principle. Only the benevolent can fully realize the human way and accord with heavenly principle, for they do not act exclusively for themselves but also for others. To take others as foremost is inseparable from great compassion. This virtue is especially valuable.
六、一家之有老人，如得大树之荫覆，泽及后昆，故曰家庆。国由家而成，有德之家，影响目及于社会。此可敬可贺者也。况有寿者必多福，有福者，人且利赖之，亦一乡一党之光荣也。	6. When a family has an elder, it is as if it enjoys the shelter of a great tree; its blessings extend to later descendants. Hence it is called a family blessing. A nation is formed from families, and virtuous families influence society. This is something to be respected and celebrated. Moreover, those who enjoy long life must have many blessings. Those with blessings are also relied upon and benefited from by others, and are a glory to their village and community.
昔前清乾隆时，嘉兴有一寿者，年一百二十岁，政府赐匾为“花甲重周”；至一百四十岁时，又赐匾为“古稀再见”，举国以为荣，叹为人瑞，其宝贵如此。	During the Qianlong reign of the former Qing dynasty, there was a long-lived person in Jiaxing who reached the age of 120. The government bestowed upon him a plaque reading “The Sixty-Year Cycle Completed Twice.” When he reached 140, it bestowed another plaque reading “The Ancient Rarity Seen Again.” The entire country regarded him as an honor and acclaimed him as a human auspicious sign. Such was the preciousness attributed to him.
七、世有长寿者，人必推求其所以得寿之故，见其慈祥恺弟也。可以明世俗之凉薄而易其风气，民德自厚；见其欢喜自在也，可以自警，少气恼，多宽和，且学其先苦后甘，不争一时之荣利，用权未来之福田。	7. When there are long-lived people in the world, others naturally seek the reasons for their longevity and see their kindness, gentleness, and fraternal warmth. This can reveal the coldness and superficiality of worldly ways and transform social customs, so that the people’s virtue naturally grows more generous. Seeing their joy and ease, one may

	admonish oneself: be less irritable, more tolerant and harmonious, and learn from them first to endure hardship and later enjoy sweetness; do not contend for temporary fame and gain, but cultivate fields of blessing for the future.
如是，人人得享长寿矣。其尊贵尚可言乎？至寿者之平居懿德，自有其一乡之人知其详，为之称颂以为表扬。今为此语，用以劝世之求长寿者。长寿，人之所喜，而长寿之因，在乎修德，此身寿也。	In this way, everyone may enjoy long life. Can its honor and value still be fully expressed? As for the fine virtues displayed in the daily lives of those who live long, the people of their locality naturally know them in detail and praise them as an example. These words are now offered to encourage those in the world who seek longevity. Long life is what people delight in, but the cause of longevity lies in cultivating virtue. This is bodily longevity.
身寿有限，故尤在乎学佛，此性寿也。性寿无穷，由世寿而晋于金刚性寿，斯为无上之珍贵。	Bodily longevity is limited; therefore, it is all the more important to study Buddhism. This is intrinsic longevity. Intrinsic longevity is inexhaustible. To advance from worldly longevity to vajra-nature longevity is the unsurpassed treasure.
今为普天下老人祝福，特普传金刚延寿法，愿大家福慧双修，长寿无量。	I now offer blessings to elders throughout the world and specially transmit the Vajra Life-Extension Practice, wishing that everyone may cultivate blessings and wisdom together and enjoy immeasurable longevity.
金刚延寿法（诵普贤延寿陀罗尼咒修之）	Vajra Life-Extension Practice (practiced by reciting the Samantabhadra Life-Extension Dhāraṇī Mantra)
嗡。哇计拉。欲山司哇哈。	Oṃ. Vajra. Yúshān svāhā.
（欲字甚重要，音油you，上声拖长。山音sa）	(The syllable yu is extremely important; pronounce it as yóu, drawing out the third tone. Shan is pronounced sa.)

不论男女，凡多病或年高，恐修佛法不及者，可先修此法。每日用念珠轻声持三十串，计三千二百四十遍，不可分两次念，如一隔断，即不算，当重修。每日勿过亥时修，至三十四天圆满。中间如停一日，则起头重修三十四日。	Whether male or female, anyone who is often ill or advanced in years and fears that they may not have time to complete Buddhist practice may first cultivate this practice. Each day, using prayer beads, softly recite thirty rounds, totaling 3,240 recitations. Do not divide the recitation into two sessions; once interrupted, it does not count, and one must begin the practice again. Do not practice after the hour of Hai (9–11 p.m.). Complete the practice in thirty-four days. If one misses a day in the middle, one must begin again and practice for another thirty-four days.
修时最好面向北，每日发愿回向，不专为自己一生求寿而修，为修佛成就，用以度众生而修。以尽大悲本愿，则灵应不可思议。修时当恭敬礼拜，勿草草是要。又病人亦可卧修，但切勿出声持。	When practicing, it is best to face north. Each day make vows and dedicate the merit. Do not practice solely to seek long life for yourself in this one lifetime; practice in order to accomplish Buddhahood and liberate sentient beings. If you fulfill the fundamental vow of great compassion, the efficacious response will be inconceivable. During practice, bow with reverence and do not be careless. Those who are ill may also practice while lying down, but they must not recite aloud.
民国三十四年乙酉三月仁知居士王骧陆谨	Respectfully recorded by lay practitioner Wang Xianglu of Renzhi, in the third month of the Yiyou year, the thirty-fourth year of the Republic of China.
（本文载《觉有情》半月刊第58、59期合刊1942年）	(This article appeared in the combined issues 58–59 of the biweekly Jue Youqing, 1942.)

杀的问题

The Problem of Killing

杀报循环，因果至理，本极明显极平常。杀人之父，人亦杀其父。但世人反以为陈腐，或指为迷信，把戒杀放生等文，当作《太上感应篇》同等，不值一看，并且取笑他人不时代化，以为脑筋太旧。要知科学昌明时代，人心偏急之时，原不当以迷信劝人，当就实理上解释，方可使其明白，不至误会。	The cycle of killing and retribution, the fundamental principle of cause and effect, is in itself extremely plain and ordinary. If one kills another's father, others will likewise kill one's father. Yet people instead regard this as trite, or dismiss it as superstition. They treat writings on refraining from killing and releasing life as no better than the Treatise on Response and Retribution of the Exalted One, unworthy of reading, and mock others as old-fashioned and behind the times. One should understand that, in an age when science is

	flourishing and people's minds are especially impatient, one should not exhort others through superstition, but explain matters according to real principles, so that they may understand and not fall into misunderstanding.
戒杀之文，专重宰杀禽畜之类，已失戒杀之意。举凡杀人、自杀，以及杀意、杀行、教杀、助杀，皆当严戒，则题目比较广大，人亦易于警觉了。	Writings on refraining from killing place exclusive emphasis on slaughtering birds, livestock, and the like, and thereby have already lost the meaning of refraining from killing. Killing people, suicide, intentions to kill, acts of killing, instructing others to kill, and assisting in killing must all be strictly prohibited. Thus the subject becomes broader, and people will more readily become alert to it.
大凡一个人，没有不思利己的。但欲利己，首在先施于人。如我欲求得一物，在得物之前，必以相当代价施之于人，人即有以报我。我如欲求辱，则先骂人、侮人。	In general, there is no one who does not think of benefiting oneself. But if one wishes to benefit oneself, one must first give to others. If I wish to obtain something, then before obtaining it I must offer another person an equivalent price, and that person will thereby repay me. If I wish to be insulted, I must first curse and humiliate others.
如求人杀我或杀我之父兄，则我亦必先杀其人或先杀其父兄，此一定之理。未有我辱骂人或杀害人，人反以好感报德于我之理。纵使其人被杀，一时无抵抗之力，其灵识终不散灭，日后转生报复，亦属循环之理，不能逃免。即使来世杳惘不可见，但其子弟眷属同类，必不放弃报复。正是自己戕害自己，不是自利，其愚笨莫过于此。	If I seek someone to kill me or kill my father or elder brother, then I too must first kill that person or kill his father or elder brother. This is an unalterable principle. There is no principle by which, after I have insulted or killed someone, that person would instead repay me with goodwill and gratitude. Even if the person who has been killed has no power to resist at the time, his consciousness does not ultimately disperse and perish; if he is reborn later and takes revenge, this too accords with the cycle from which one cannot escape. Even if future lives are remote and unseen, his children, relatives, and people of his kind will certainly not abandon revenge. This is precisely harming oneself, not benefiting oneself; no folly could surpass it.
戒放动物，一时原不易劝化。当知好杀者养成习惯，手既滑溜，不觉杀人亦易。昔有一屠夫，醉后杀人，醒而大悔，彼动手时，且误以为猪也。此即自养之习惯，成为间接自杀，至可怜也。	At first, it is indeed not easy to persuade people to refrain from killing and to release animals. One should know that those fond of killing develop it into a habit. Once their hands have become accustomed to it, they may unconsciously find it easy to kill people as well. There was once a butcher who killed someone while drunk. When he

	sobered up, he deeply regretted it; when he struck, he had even mistaken the person for a pig. Such a self-cultivated habit becomes indirect self-destruction. How pitiable!
好杀之人，当起意杀人时，心已恐怖不安，自身之心脏肝肺翕张摇荡，不无受伤，及至事后追悔，神思颠倒，夜眠吃惊，亦已苦极，且满身充布恶电，外面一切邪祟亦由此而引入，即其恨毒怨愤之气，已足以短寿促命，究有何种	When a person fond of killing forms the intention to kill, the mind is already terrified and uneasy. The person's own heart, liver, and lungs contract, expand, and are violently shaken, and cannot escape injury. Afterwards, remorse causes the mind to become disordered; one starts awake in sleep and suffers intensely. Moreover, the whole body becomes filled with harmful electrical forces, drawing in all manner of malign influences from without. The air of hatred, venom, resentment, and anger alone is enough to shorten one's life; what possible benefit could there be?
好处？人由疑忌而起恶意，因恶意而生恨毒，其心先已焚烧，血液由此消耗，种种阴谋，种种恐怖，究有何称乐趣？人初意在求快乐，此事先不快乐，岂非至愚至笨之事？	People give rise to ill will through suspicion and jealousy, and hatred and venom arise from ill will. Their hearts are already burning first, and their blood is depleted as a result. Amid all kinds of schemes and terrors, what pleasure can there possibly be? One's original intention is to seek happiness, yet this matter is itself unhappy from the outset. Is this not the height of folly and stupidity?
或云：假如土匪盗贼来攻时，亦说戒杀放生之理，此亦非人情也。曰：然。但御盗自是正理，此时又当别论。	Someone may say, "If bandits and thieves attack, are we still to speak of refraining from killing and releasing life? That too would be contrary to human feeling." The answer is: "Yes. But resisting bandits is itself proper; in such a case, the matter must be discussed separately."
今如我忽被土匪绑去，于正欲杀害我时，我之恐怖怨毒岂可名状？忽来一人，为我求解，求其解放，我之感激又岂可名状？即我之父兄子弟眷属，其恐怖怨毒，其感激欢喜，亦岂可名状？但正欲释放我时，忽又来一人，力阻其释	Now suppose that I were suddenly seized by bandits and, just as they were about to kill me, how could my terror and venomous resentment be described? If someone suddenly came and pleaded on my behalf, asking that I be released, how could my gratitude be described? The terror, venomous resentment, gratitude, and joy of my father, elder brothers, children, and relatives would likewise be beyond description. But just as they were about to release me, suppose another person suddenly came and strenuously prevented my release, insisting that I be killed.

放，必欲杀我为快，我此时之怨毒惊怖，必更加十倍百倍，而我之父兄子弟闻之，怨毒其人，亦必十倍百倍，于他日行报复时，必先杀此阻放者，此亦一定之理也。	At that moment, my resentful terror would surely increase tenfold or a hundredfold; and when my father, elder brothers, and children heard of it, their resentment toward that person would likewise increase tenfold or a hundredfold. When they later took revenge, they would certainly kill first the person who obstructed my release. This too is an unalterable principle.
然我今被绑，尚属有口可伸，有情可说，至于不开口之动物，虽口不能言，力不能抗，但其怨毒、恐怖、感激，正完全与人一样，以我比之，岂不伤心？杀业之惨，世上岂有第二件事可与比拟？人又何苦而欲杀害生灵哉？此理目前即见，何以不知？	Yet when I am bound, I can still speak up and express my feelings. As for animals, which cannot speak and lack the strength to resist, their resentment, terror, and gratitude are in fact exactly the same as those of human beings. If we compare them with ourselves, how can we not feel sorrow? What other matter in the world could compare with the misery of the karma of killing? Why, then, should people wish to kill living beings? This principle is visible before our very eyes; why do people not recognize it?
世人杀害生灵以资口腹者，不外二途。一曰取充食料。且云鸡鸭鱼肉不吃，必至到处是鸡鸭，鱼亦充满江河，不知世人并不吃猫狗虎豹，何以不见其多耶？二曰杀生可以强身体。	There are no more than two reasons why people kill living beings to satisfy their appetites. First, they take them for food. They say that if people did not eat chickens, ducks, fish, and meat, chickens and ducks would soon be everywhere and fish would fill the rivers. Yet people do not eat cats, dogs, tigers, or leopards; why, then, are they not seen in overwhelming numbers? Second, they say that killing living beings strengthens the body.
于是日日鸡汤肉汁，以为滋补，不知乡人只有蔬菜粗食，身体反而强健。又人之盼望身健，最好力大如牛，强壮如马，不知牛马只吃草料，并无鸡汁滋补，且鸡亦只吃粗食，并未吃人参也。此理甚明，何以不知？	Thus they consume chicken soup and meat broth every day, believing them nourishing. They do not realize that country people, who have only vegetables and coarse food, are instead physically robust. Moreover, people who hope for bodily strength would most like to be as powerful as oxen and as strong as horses. Yet oxen and horses eat only fodder and have no chicken broth to nourish them; chickens too eat only coarse food and have never eaten ginseng. The principle is very clear; why do people not understand it?
凡肉食之人，必有二病：一曰淫欲炽盛，二曰贪食习懒。故讲究饮食者，其人必身弱多病，亦必不务正业。彼事多忙碌之人，必不暇计及饮食。古人云：士志于道	Those who eat meat necessarily have two ailments: first, ardent sexual desire; second, greed for food and a habit of laziness. Therefore, those who fuss over food are bound to be physically weak and

而耻恶衣恶食者，未足与议也。如养成舒服懒惰，其愚蠢且近于猪，又何取也?	frequently ill, and they will also fail to attend to proper occupations. Those truly busy with affairs will have no leisure to concern themselves with food. The ancients said, “One who aspires to the Way yet is ashamed of poor clothes and poor food is not worth discussing with.” If one cultivates comfort and laziness, one’s stupidity comes close to that of a pig. What is there to value in it?
病后复病，多半由于饮食不调，厚味生痰助火，消化力弱，尤易致病，又何取也？况滋养一个月，抵不过一朝恼愤，与一夜失眠。如果杀生真可长寿，则富贵之家尽八、九十高年，乡下人都夭折矣。此理甚明，何以不知?	Repeated illness after illness is largely due to an unregulated diet. Rich foods generate phlegm and aggravate internal heat; when digestive power is weak, illness is especially likely. What is there to value in this? Besides, a month of nourishment cannot offset a single morning of anger or one sleepless night. If killing living beings truly prolonged life, then all wealthy families would live to eighty or ninety, while country people would all die young. The principle is very clear; why do people not understand it?
试观荒年逃荒之辈，于乱离之世，往往吃不起苦，因而生病致死者。由于平日太舒服，是今日害我者，乃是昔日之鸡鸭鱼肉也，实为自害也。此理甚明，何以不知?	Consider those who flee famine in years of scarcity. In times of disorder and displacement, they often cannot endure hardship and consequently fall ill and die. Because they were too accustomed to comfort in ordinary times, what harms them today is precisely the chickens, ducks, fish, and meat of former days. This is truly self-harm. The principle is very clear; why do people not understand it?
总之，杀生是习惯。一切姑勿论，只如居家立国，今日何日，再如从前之酒食奢侈，已属过分，于心亦不安，更当减省食料，以示节俭。又世人好奇怪食物，如食猴脑，活剖取食，尤属伤害天理。	In sum, killing living beings is a habit. Leaving all else aside, in managing a household or governing a nation in these present times, the former extravagance of wine and food is already excessive and should trouble the conscience. One should all the more reduce food consumption as a sign of frugality. Moreover, people relish strange foods, such as monkey brains taken by cutting open a living monkey; this is especially injurious to the principles of Heaven.
同一生灵，而不平如此，其人其家，必有不祥恶事来临，断不能免。且使子弟辈眼受无形教育，养成凶恶习气，又岂家庭之福？正不必来世受报，目前即有不堪。	Though all are equally living beings, such inequality prevails. Misfortune and evil events will certainly come upon such a person and such a household; they cannot be avoided. Moreover, it gives children an invisible education before their eyes, cultivating cruel habits in them. How could this be a family

	blessing? There is no need even to wait for retribution in a future life; unbearable consequences already appear in the present.
昔有友人陈日初者，为安利洋行贸办，平日极讲究饮食，后因事被其厨子所杀害。因厨子脑海中只有厨刀，每日只习于宰杀，用刀手滑，出于自然也。又有许多军人，每为其部下用枪所杀，以其人平日习于用枪，脑海中亦只有此一物也。习惯之害，于此可见，其理又甚明，何以不知?	There was once a friend named Chen Richu, a purchasing agent for A. S. Watson & Company. He was extremely particular about food in ordinary life, but was later killed by his cook over some matter. The cook's mind contained nothing but kitchen knives; every day he was accustomed only to slaughtering, and his hand had become facile with a knife—it came naturally. There are also many soldiers who have been shot and killed by their subordinates, because they themselves were habitually accustomed to using guns, and their minds likewise contained only this one thing. Here one can see the harm of habit. The principle is again very clear; why do people not understand it?
在英国某地，近屠宰场，有许多小儿，亦试以斧头斫伤小牛之腿，英国政府感于教育之不良，引为大戒，不许小孩参观屠宰场，此亦恐其成习惯也。久久杀人，亦必以斧矣，可怕可怕。	In a certain place in England, near a slaughterhouse, many children also tried using axes to chop and injure the legs of calves. Recognizing the harmful influence of such education, the British government took this as a serious warning and did not permit children to visit slaughterhouses, fearing that it would become a habit. After killing for a long time, they may even kill people with axes. How frightening, how frightening!
世上一切事业，都由学样而成，恶例实不可开。如世人一时不能断腥，则世上现成之物，可以买食，不必定欲宰杀，以增恶业。尤当感念杀生有害无利，力行戒除，实可减少晦气，增添福运。世上刀兵之劫，都是怨气所成。东方文化，依佛教慈心为根本，仁风所感，好因必得好果，不可不知。	All undertakings in the world are formed by imitation; evil precedents must truly not be set. If people cannot immediately abstain from meat, they may buy and eat what is already available, rather than insisting on slaughtering animals and thereby increasing evil karma. Above all, they should recognize with gratitude that killing living beings brings harm and no benefit, and earnestly practice refraining from it. This can indeed reduce misfortune and increase good fortune. The calamities of war in the world are all formed from resentful energies. Eastern culture takes the compassionate mind of Buddhism as its foundation. When humane influence is felt, good causes will certainly bring good results. This must not be overlooked.

戒杀必自家庭慈心始。世人往往虐待使婢和童养媳，此恶甚于杀生，因动手打时恨不一气打死，充满杀意，必得恶报。民国廿四年，同乡有某女学生，虐待使婢，惨无人道，余亲见其病死，周身溃烂无完肤，由于平日恶气充满于胸心，血化为热毒也，杀之无意味无知识又如此。	Refraining from killing must begin with compassion within the family. People often abuse maidservants and child brides; this evil is worse than killing living beings, for when they strike them, they hate them so intensely that they wish to beat them to death at once. They are filled with the intention to kill and must receive evil retribution. In the twenty-fourth year of the Republic of China, there was a female student from my native district who cruelly abused a maidservant in an utterly inhuman manner. I personally saw her die of illness, her entire body ulcerated and without a patch of unbroken skin. This was because the vicious energies she habitually kept filling her breast and heart turned her blood into hot poison. Such are the consequences even of killing without purpose or awareness.

初基学佛心要

Essentials for Beginning Buddhist Practice

世人要去苦恼，除灾祸，得康健，保富贵，先得明心；心明则不造业作恶，祸害自远，身心泰然矣。但明心必学佛，学佛必自求，求佛得一，求己得七，此为正因，别无二法。初学佛者，先读此书，明心要作根本，有一步登堂之妙焉。	If people in the world wish to rid themselves of suffering and vexation, avert calamities, gain health, and preserve wealth and honor, they must first realize the mind. Once the mind is clear, they will not create karma or commit evil; calamities will naturally keep their distance, and body and mind will be at ease. But to realize the mind, one must study Buddhism; and in studying Buddhism, one must seek for oneself. Seeking the Buddha yields one part; seeking oneself yields seven. This is the right cause; there is no second method. Those new to Buddhism should first read this book and make realization of the mind their foundation; it contains the marvel of entering the hall in a single step.
天津印心精舍丙子七月盂兰胜节纪念	Memorial Inscription for the Ullambana Festival, Seventh Month of the Bingzi Year, Mind-Seal Vihara, Tianjin
本月是佛天欢喜节，人也要欢喜。但人生第一欢喜事，无过于学佛。人为什么要学佛？学佛是求觉悟。因人世上无一事不感觉是苦，佛是极乐，人要去苦得乐，明白	This month is the Festival of Joy for Buddhas and devas, and people too should rejoice. Yet the foremost joy in human life is none greater than studying Buddhism. Why should people study

苦乐之义，在心不在身，亦不在贫富贵贱，所以要学佛。	Buddhism? Studying Buddhism is seeking awakening. For in this human world, there is nothing that is not felt to be suffering; the Buddha is supreme bliss. If people wish to leave suffering and attain happiness, they must understand that suffering and happiness lie in the mind, not in the body, nor in poverty, wealth, status, or lowliness. Therefore, they should study Buddhism.
今先说两种人：一贫贱，一富贵。双方的苦楚，比较如下。贫贱人苦，其正苦在求有所得。其附苦有四：一怕债权人逼迫，二怕病或夭寿，三怕人轻贱失面子，四所求不得如愿。富贵人苦，其正苦在求无所失。	Let us first speak of two kinds of people: the poor and lowly, and the wealthy and eminent. Their respective sufferings may be compared as follows. The principal suffering of the poor and lowly lies in seeking to obtain what they lack. They have four subsidiary sufferings: first, fear of pressure from creditors; second, fear of illness or premature death; third, fear of being slighted by others and losing face; fourth, failing to obtain what they seek as they wish. The principal suffering of the wealthy and eminent lies in seeking to lose nothing.
其附苦有十五：一怕盗贼，二怕索借，三怕募捐，四怕失面子，五怕财产管理经营之劳苦，六时局多变事业恐动摇，七怕病或夭寿，八怕冤家逼迫，九用人无心腹之顾虑，十家庭气恼口舌多病，十一子孙游荡，十二出门或起居不适，十三怕子孙受人愚弄，十四酬应烦忙之苦，十五所求不得如愿。由此可见富贵人痛苦，反比贫贱人多。	They have fifteen subsidiary sufferings: first, fear of thieves; second, fear of requests for loans; third, fear of solicitations for donations; fourth, fear of losing face; fifth, the toil and hardship of managing and operating property; sixth, fear that changing times may unsettle one’s enterprise; seventh, fear of illness or premature death; eighth, fear of pressure from enemies; ninth, the concern that one has no trusted confidants among those one employs; tenth, domestic irritation, quarrels, and frequent illness; eleventh, children and grandchildren running wild; twelfth, discomfort when traveling or in daily living; thirteenth, fear that one’s children and grandchildren will be deceived by others; fourteenth, the suffering of tiresome social obligations and constant busyness; fifteenth, failing to obtain what one seeks as one wishes. From this, it may be seen that the sufferings of the wealthy and eminent are actually greater than those of the poor and lowly.
苦有多种，总名八苦。所谓八苦者：	There are many kinds of suffering, collectively called the eight sufferings. What are the eight sufferings?

一、生苦 贪为总因。由贪爱欲而入胎出胎，受诸苦恼，往来生死，六道轮转。	1. The suffering of birth. Greed is its general cause. Through craving and desire, one enters and emerges from the womb, undergoes all kinds of suffering and vexation, comes and goes through birth and death, and revolves through the six realms.
二、老苦 由生到死，中间必经之缘。此身本是生灭，时时变化，虽初生之儿，亦随时老变。如幼而壮，壮而衰老，发白齿落，此苦于微细不觉者。	2. The suffering of aging. From birth to death, it is an inevitable condition one must pass through. This body is by nature subject to arising and ceasing, changing at every moment. Even a newborn child continually ages and changes: from childhood to adulthood, from adulthood to decline and old age, until the hair turns white and the teeth fall out. This suffering goes unnoticed because it is subtle.
三、病苦 由放纵贪嗔痴为总因，得此苦果。然由中途或临时自造的苦因为多。	3. The suffering of illness. Indulging greed, anger, and ignorance is its general cause, and one thereby receives this painful result. Yet most of its painful causes are created midway through life or temporarily by oneself.
四、死苦 对于此生为结束，名曰苦果。对于后世为另转新因，苦乐有未定者。	4. The suffering of death. With respect to this life, it is its ending and is called a painful result. With respect to future lives, it turns into new causes, and whether suffering or happiness will result remains undetermined.
五、求不得苦 贪为总因。	5. The suffering of not obtaining what one seeks. Greed is its general cause.
六、爱别离苦 痴为总因。	6. The suffering of separation from those one loves. Ignorance is its general cause.
七、怨憎会苦 嗔为总因。	7. The suffering of meeting those one hates. Anger is its general cause.
八、五蕴炽盛苦 疑怖为总因。以不安、不自在为苦果。	8. The suffering of the blazing intensity of the five aggregates. Doubt and fear are its general causes, with unease and lack of freedom as their painful results.
众生不论贫富贵贱，终逃不出此八苦。但有多少轻重之别，现在未来之分。有智慧人，先杜未来苦恼，从因上下手，是明因果，但当先明此八苦之来源。	Sentient beings, whether poor or wealthy, eminent or lowly, ultimately cannot escape these eight sufferings. There are only differences of degree, and distinctions between the present and the future. Those with wisdom first prevent future suffering and vexation by working at the causes. This is understanding cause and effect; but one

	must first understand the sources of these eight sufferings.
在未受苦之前，因地只是作业，善业则乐，恶业则苦。在未作业以前，因地只分迷与觉，迷则作恶业，觉则作善业。所以惑业苦，是入生死的定轮。由心的迷惑为起因，身造恶业，入生死为缘助，有生死而受苦恼为苦果。恶业者，十恶之行相也。云何十恶？其轮转因由又如何?	Before suffering is received, the causal ground consists only of creating karma: wholesome karma brings happiness, and unwholesome karma brings suffering. Before karma is created, the causal ground divides only into delusion and awakening: delusion creates unwholesome karma, while awakening creates wholesome karma. Thus delusion, karma, and suffering are the fixed cycle of entering birth and death. Delusion in the mind is the initiating cause; the body's creation of unwholesome karma is the supporting condition for entering birth and death; and having birth and death, thereby undergoing suffering and vexation, is the painful result. Unwholesome karma consists of the forms of the ten evil acts. What are the ten evil acts? And how does this cycle proceed?
十恶者，意三恶曰贪嗔痴，口四恶曰两舌恶口妄言绮语，身三恶曰杀盗淫，是名十恶。	The ten evil acts are these: the three evils of mind—greed, anger, and ignorance; the four evils of speech—divisive speech, harsh speech, false speech, and frivolous speech; and the three evils of body—killing, stealing, and sexual misconduct. These are called the ten evil acts.
十恶以杀盗淫为恶之极，亦受苦之始，但有一定因果。如环之轮转如下:	Among the ten evil acts, killing, stealing, and sexual misconduct are the most extreme evils and also the beginning of suffering. Yet they follow a definite pattern of cause and effect. Their cycle is as follows:
问：何以有杀盗淫与两舌等四恶？曰：由于贪嗔痴。	Question: Why are there killing, stealing, sexual misconduct, and the four evils of speech, such as divisive speech? Answer: Because of greed, anger, and ignorance.
问：何以有求不得等四苦相压迫？曰：由于集苦，即是心与境相集而成之苦。	Question: Why are there the four sufferings, such as not obtaining what one seeks, that press upon us? Answer: Because of accumulated suffering—that is, suffering formed by the conjunction of mind and circumstances.
问：何以有集苦？曰：由于根尘未脱，即六根六尘之相缠。	Question: Why is there accumulated suffering? Answer: Because the sense faculties and their objects have not fallen away—that is, because the six sense faculties and six sense objects are entangled with one another.

问：何以有根尘未脱？曰：由于心不解脱。	Question: Why have the sense faculties and their objects not fallen away? Answer: Because the mind is not liberated.
问：何以有心不解脱？曰：由于心地不明。	Question: Why is the mind not liberated? Answer: Because the mind-ground is not clear.
问：何以有心地不明？曰：由于无慧照力。	Question: Why is the mind-ground not clear? Answer: Because there is no power of wisdom's illumination.
问：何以有无慧照力？曰：由于心无主宰无定力。	Question: Why is there no power of wisdom's illumination? Answer: Because the mind has no mastery and no meditative stability.
问：何以有心无主宰无定力？曰：由于不修。	Question: Why does the mind have no mastery and no meditative stability? Answer: Because one does not cultivate.
问：何以有不修？曰：由于不闻正法。	Question: Why does one not cultivate? Answer: Because one has not heard the true Dharma.
问：何以有不闻正法？曰：由于不遇善知识。	Question: Why has one not heard the true Dharma? Answer: Because one has not encountered a good spiritual friend.
问：何以有不遇善知识？曰：由于自己不痛切而近恶友。	Question: Why has one not encountered a good spiritual friend? Answer: Because one is not deeply earnest and instead associates with bad companions.
问：何以有自己不痛切而近恶友？曰：由于识见不正慧力未足。	Question: Why is one not deeply earnest and instead associates with bad companions? Answer: Because one's understanding and views are incorrect, and one's power of wisdom is insufficient.
问：何以有识见不正慧力未足？曰：由于迷惑。	Question: Why are one's understanding and views incorrect, and one's power of wisdom insufficient? Answer: Because of delusion.
问：何以有迷惑？曰：由于造业。	Question: Why is there delusion? Answer: Because of creating karma.
问：何以有造业？曰：由于受苦。	Question: Why is karma created? Answer: Because of undergoing suffering.
问：何以有受苦？曰：由于修十恶，由此轮转来。	Question: Why does one undergo suffering? Answer: Because one cultivates the ten evil acts. Thus the cycle turns.

因修十恶故，受大苦恼。因苦极故，感觉发心回头。因发心回头故，求师以为皈依。因得师故，得闻正法。因闻正法故，得开觉慧。因开觉慧故，不惑不动。因不惑故，不造恶因度一切苦厄，心不贪著，即了生死，是名成佛。	Because one cultivates the ten evil acts, one undergoes great suffering and vexation. Because suffering becomes extreme, one feels moved to arouse the resolve and turn back. Because one arouses the resolve and turns back, one seeks a teacher in whom to take refuge. Because one finds a teacher, one is able to hear the true Dharma. Because one hears the true Dharma, awakening wisdom opens. Because awakening wisdom opens, one is neither deluded nor swayed. Because one is no longer deluded, one does not create unwholesome causes, crosses beyond all suffering and adversity, and no longer clings in the mind. Then one transcends birth and death; this is called becoming a Buddha.
佛是什么？佛是觉的意思。求佛是求觉，求自己觉悟，和佛一样。释迦牟尼佛等是先觉者，是做榜样的人。	What is a Buddha? Buddha means awakening. To seek the Buddha is to seek awakening—to seek one's own awakening, which is no different from the Buddha's. Śākyamuni Buddha and others were those who awakened earlier, people who serve as examples.
我们学佛，譬如模仿一张画，看了样本，还重在自画；如果单看样本，自己不动手，终究是一张白纸，结果是自骗自，是世间极笨的人。古人云：智者求心不求佛，愚人求佛不求心。	When we study Buddhism, it is like copying a painting: after looking at the model, the important thing is still to paint it ourselves. If we merely look at the model and do not set our own hands to work, we will ultimately remain a blank sheet of paper. This is deceiving oneself; it is the utmost folly in the world. The ancients said: "The wise seek the mind, not the Buddha; the foolish seek the Buddha, not the mind."
不知佛也要求，心也要求；求到自己开觉慧时，便是学成佛，但不是变一个佛；因为人本来可以成佛，释迦牟尼未成佛前，也和我们一样颠倒，只因觉的早、修得早，所以成得早。又譬如佛是已雕刻的图章，我是未刻的图章；本体同是一块好石，不是豆腐，不是粉块，自己切勿以谦退当作恭敬。	One must understand that the Buddha must be sought, and the mind must also be sought. When one seeks until one's own awakening wisdom opens, one has learned to become a Buddha—but this does not mean being transformed into some other Buddha. For people are originally capable of becoming Buddhas. Before Śākyamuni became a Buddha, he too was deluded just as we are; only because he awakened earlier and cultivated earlier did he attain Buddhahood earlier. Again, a Buddha is like an engraved seal, while I am like an unengraved seal. In essence, both are a fine piece of stone—not tofu, not a lump of powder. We

	should never mistake self-effacement for reverence.
又佛和人，丝毫无别。凡人如醉汉，正醉时，原是颠倒，但一切勿失，一醒就回复照旧，所以世间没有真坏人。又譬如房屋坏了，自己不能修理，终究是坏。	Again, Buddhas and people are not different in the slightest. Ordinary people are like drunkards: while drunk, they are indeed confused and inverted, yet nothing is truly lost; once they sober up, they return to how they were before. Therefore, there are no truly bad people in the world. It is also like a house that has fallen into disrepair: if one cannot repair it oneself, it will remain dilapidated.
独有人，昨日坏了，今日又好了，可见昨日不是真坏，只要一转变就好。但是转好固容易，转坏也容易，不能同圣人一样永久是好。所以圣与凡，本体不二。只是有迷觉之别，修与不修之分。	Yet there are people who were bad yesterday and are good again today. This shows that yesterday they were not truly bad; once they change, they become good. But although it is easy to turn good, it is also easy to turn bad. They cannot, like sages, remain good forever. Thus sages and ordinary people are nondual in essence. The only difference is between delusion and awakening, cultivation and non-cultivation.
修的意义，只是要回复本来。因人本来是觉，本来不苦，徒因半途忽迷，误入恶道，只要退出来，退到原来觉地，方知从前误入，是冤枉一梦。	The meaning of cultivation is simply to return to one’s original state. For people are originally awakened and originally free of suffering. They merely become suddenly deluded midway and mistakenly enter an evil path. They need only withdraw from it and return to the original ground of awakening; then they will know that their former mistaken entry was but a futile dream.
修的目标，在明心见性。第一条件，又在本人心愿，真切肯修，方是有益。譬如缺米，要买粮。缺用，要求财。如果不缺，就不要。	The aim of cultivation is realizing the mind and seeing one’s true nature. The first condition lies in one’s own aspiration: only if one is truly earnest and willing to cultivate will it be beneficial. For example, if one lacks rice, one must buy grain; if one lacks necessities, one must seek wealth. If one lacks nothing, there is no need to seek.
现在的人，可分三种：一是无空修，忙于生计，无暇及此。二是无需乎修，以为衣食住满足，并无病苦，用不着修。三是要修无门路。此又分为四：一者所求不正，如求福报等；二者不明法之所以然；三者法不当机；四者缺乏师资。此是因缘的不同，然不论修与不修，人的目标总是求乐去苦。	People today may be divided into three kinds. First are those who have no time to cultivate, being busy making a living and having no leisure for this. Second are those who feel no need to cultivate, believing that their clothing, food, and housing are sufficient and that they have no illness or suffering, so cultivation is unnecessary. Third are those who wish to cultivate but have no way to begin. This group is further divided into four kinds: first, those

	whose aims are incorrect, such as those seeking blessings and karmic rewards; second, those who do not understand the rationale of the Dharma; third, those for whom the Dharma is not suited to their capacity; fourth, those lacking teachers and guidance. These are differences in causes and conditions. Yet whether people cultivate or not, their aim is always to seek happiness and leave suffering behind.
不肯修的人，误以修为苦事，根本还是求乐。肯修的人，虽知求乐，不明究竟乐的道理。佛菩萨本愿，在慈悲。慈是予乐，悲是去苦，要人到究竟乐，是为极乐。	Those unwilling to cultivate mistakenly regard cultivation as something painful, but fundamentally they too seek happiness. Those willing to cultivate, though they know to seek happiness, do not understand the principle of ultimate happiness. The original vow of Buddhas and bodhisattvas is compassion. Loving-kindness is giving happiness, and compassion is removing suffering. To bring people to ultimate happiness is supreme bliss.
但予乐，不是佛有个乐可予；去苦，不是佛代为去苦，佛只是付予一方法，教人自己去苦取乐，去取在人自己；用自己的定慧力，照见苦乐是心的分别，当他苦，就是苦。当他乐，也就变为乐了。如果明白了此义，观一切是空，苦厄自度。所以苦乐的分别，只在意境上高下的不同。	But giving happiness does not mean that the Buddha possesses some happiness to give; removing suffering does not mean that the Buddha removes suffering on another's behalf. The Buddha merely gives a method, teaching people to remove suffering and obtain happiness for themselves; whether they remove it or obtain it depends on themselves. Using one's own power of meditative stability and wisdom, one sees that suffering and happiness are distinctions made by the mind. When one takes something as suffering, it is suffering; when one takes it as happiness, it becomes happiness. If one understands this principle and contemplates all things as empty, one crosses beyond suffering and adversity oneself. Thus the distinction between suffering and happiness lies only in differences of level within one's mental outlook.
一	I
普通人	Ordinary people
以衣食住满足为乐。	They take adequate clothing, food, and housing as happiness.
以缺衣食住为苦。	They take lacking clothing, food, and housing as suffering.

二	II
高尚人	People of high aspiration
衣食住不必定要满足，但求成名为乐。	Clothing, food, and housing need not necessarily be adequate; they seek only fame as happiness.
以不得扬眉吐气为苦。	They take being unable to hold their heads high and give full expression to themselves as suffering.
三	III
苦修人、罗汉	Ascetics and arhats
怕衣食住满足，但求自己速成佛道，不知利他。	They fear having adequate clothing, food, and housing, seeking only to attain Buddhahood quickly for themselves, without understanding benefiting others.
以富贵为累，不得清净修持为苦，此但死修无方便者。	They regard wealth and honor as a burden, and take being unable to cultivate in purity as suffering. These are merely those who cultivate rigidly without skillful means.
四	IV
发心菩萨	Bodhisattvas who have aroused the resolve
不求衣食住满足，但求得过，惟以明心利他为乐。	They do not seek adequate clothing, food, and housing, but only enough to get by; they take realizing the mind and benefiting others as happiness.
以不得度生为苦。修慧兼修福，而重修慧。	They regard being unable to liberate sentient beings as suffering. They cultivate wisdom together with merit, but place primary emphasis on cultivating wisdom.
五	Five
大智慧人登地菩萨	A person of great wisdom: a bodhisattva who has entered a bhūmi
衣食住不必定取不满足，有则享之，无则不强求也。	They need not regard food, clothing, and shelter as insufficient. If they have them, they enjoy them; if not, they do not seek them forcibly.
以此生不能大成就为苦，福慧双修平等不二。	They regard being unable to attain great accomplishment in this life as suffering. They cultivate merit and wisdom equally, as nondual.
六	Six

大成就人佛	A person of great accomplishment: a Buddha
苦乐两无碍，亦无所谓苦乐，得大自在之乐。	Neither suffering nor pleasure obstructs them; indeed, there is no longer any so-called suffering or pleasure. They attain the joy of great freedom.
无苦，福慧具足。	There is no suffering; merit and wisdom are complete.
世间乐	Worldly Happiness
出世乐	Supramundane Happiness
衣食住，名利恭敬，即财色名食睡五欲。（身乐）	Clothing, food, shelter, fame, profit, respect, and so forth—the five desires of wealth, sex, fame, food, and sleep. (Bodily pleasure)
衣食住等一切照旧，但不贪著，惟心无挂碍，常得自在之乐。（心乐）	Clothing, food, shelter, and everything else remain as before, but one does not greedily cling to them. So long as the mind is free of hindrance, one constantly attains the joy of freedom. (Mental pleasure)
以无常有限有生灭故，不究竟故终归苦。	Because it is impermanent, limited, and subject to arising and ceasing, it is not ultimate and in the end becomes suffering.
以究竟乐，其乐无限，毕竟是乐而无苦。	It is ultimate joy; its happiness is limitless, and it is ultimately happiness without suffering.
一重在身，二有生灭，三可夺，四有量，五不久只一世，六有比量即苦生，七于苦难中得来，虽享受而心常恐怖。	First, it emphasizes the body; second, it has arising and ceasing; third, it can be taken away; fourth, it is limited; fifth, it does not last, but only for one lifetime; sixth, comparison gives rise to suffering; seventh, it is gained amid hardship, and even while enjoying it, the mind is constantly afraid.
一重在心，二无生灭，三不可夺，四无量，五永千万世，六无可比量而大自在，七于功德中修证而得，可安心自在享受，心无得失恐怖。	First, it emphasizes the mind; second, it has no arising or ceasing; third, it cannot be taken away; fourth, it is limitless; fifth, it endures forever through countless ages; sixth, it is beyond comparison and brings great freedom; seventh, it is attained through cultivating and realizing merit and virtue, so one may enjoy it peacefully and freely, with no fear of gain or loss.
世间恶事，多半是苦人做。苦人为什么肯作恶？只因心地糊涂。所以惑是因，造业是缘，受苦是果；转过来，苦又是因，惑又是缘，造业又是果矣，是名惑业苦三轮。今因修而开慧，因慧而知空，因空而得定，定即是	Most evil deeds in the world are committed by suffering people. Why are suffering people willing to do evil? Solely because their minds are confused. Thus, delusion is the cause, creating karma is the

不惑。慧、定、空也是三轮。所以有福人，每不肯作恶，但一作即是大恶，翻身又是大善。	condition, and undergoing suffering is the result. Reversing this, suffering becomes the cause, delusion the condition, and creating karma the result. This is called the threefold cycle of delusion, karma, and suffering. Now, through cultivation one opens wisdom; through wisdom one knows emptiness; through emptiness one attains samādhi; and samādhi is freedom from delusion. Wisdom, samādhi, and emptiness are likewise a threefold cycle. Therefore, people with blessings generally do not commit evil, but when they do, it is a great evil; when they turn themselves around, it is again a great good.
因此修世间福报，已属不易。如不修善，必得苦果。所以戒十恶，是修福的根本，亦是修慧的初步。有了世福，才有善缘。得遇明师闻正法，修出世福。譬如登楼，世福是个梯，但登梯勿上楼，终不究竟。所以有了梯的世福，还得要登梯的出世福。总而言之，是修心，把苦心转到乐心，把糊涂颠倒心转到光明自在心，才是修的目标。	Therefore, even cultivating worldly blessings is not easy. If one does not cultivate goodness, one will inevitably reap bitter results. Thus, refraining from the ten evil acts is the foundation for cultivating merit and also the first step in cultivating wisdom. Only with worldly blessings can one have favorable conditions. One may then encounter an enlightened teacher, hear the true Dharma, and cultivate supramundane blessings. It is like climbing a building: worldly blessings are a ladder, but if one climbs the ladder without ascending the building, one will never reach the ultimate. Therefore, having the worldly blessings that are like a ladder, one must also have the supramundane blessings that enable one to ascend it. In short, cultivation means cultivating the mind: transforming a suffering mind into a joyful mind, and a confused, inverted mind into a luminous and free mind. This is the aim of cultivation.
修的法门，不是三言两语可以说的尽，必求得明师，以为皈依。因为各人根器不同，不能用一个法来普传大众。学佛法门，随人而施，法法不同，要人归到本来，却是一样。	The methods of cultivation cannot possibly be explained fully in just a few words. One must seek an enlightened teacher in whom to take refuge. Since each person's capacities differ, a single method cannot be transmitted universally to everyone. The methods of learning the Buddhadharma are administered according to the individual; the methods differ, but all lead people back to their original nature.
譬如禅宗是用禅定法归宗，净土宗是用念佛法归宗，密宗是用密法归宗……宗是个本来清净觉地，地是心地。这清净觉地，在禅宗名曰禅定，在净宗名曰净土，在密	For example, the Chan school returns to its source through the method of Chan meditation; the Pure Land school returns to its source through the

宗名曰悉地，名称各别，此物不二，此物即是法身。性是心之体，心是性之用，所谓明心见性，到究竟地，总名曰证法身。	method of Buddha-recitation; and Esoteric Buddhism returns to its source through esoteric practice. The source is an originally pure ground of awakening, and this ground is the mind-ground. This pure ground of awakening is called Chan meditation in the Chan school, the Pure Land in the Pure Land school, and siddhi in Esoteric Buddhism. The names differ, but the thing itself is nondual; it is the dharmakāya. Nature is the essence of mind, and mind is the function of nature. What is called realizing the mind and seeing one's true nature, when brought to the ultimate ground, is collectively called realizing the dharmakāya.
但如何修证？曰持戒得定，明因果，开觉慧。一切尽载印心精舍《乙亥讲演录》一书中。此书中分三分，先读第一启机分，然后求师请法；再读第二正修分，与修时合参；到自己有所得时，再读第三印证分，将自己心地法，一一印证，此是真实功夫，可以证法身成佛。	But how does one cultivate and realize it? By observing the precepts, one attains samādhi; by understanding cause and effect, one opens awakened wisdom. All of this is contained in the book Records of the Yihai Lectures (1935), published by Mind-Seal Vihara. This book is divided into three sections. First read the Section on Inspiring Potential, then seek a teacher and request the Dharma. Next read the Section on Right Cultivation and study it in conjunction with your practice. When you have gained something for yourself, read the Section on Verification of Realization and verify, one by one, the dharma of your own mind-ground. This is genuine practice, through which one can realize the dharmakāya and attain Buddhahood.
修的利益和结果，是万万无法先讲的。譬如吃茶，滋味好，要肯吃的人自吃自知。不吃的人，虽尽种种言说，终归无用。兹略说一二以坚修行人信心，使其放心而已。	The benefits and results of cultivation cannot possibly be explained in advance. It is like drinking tea: its flavor is good, but those willing to drink it must drink it for themselves in order to know. For those who do not drink it, no amount of explanation is ultimately of use. I will briefly mention one or two points merely to strengthen practitioners' faith and set their minds at ease.
甲、有形可见之利益	A. Visible Benefits
一、无水火灾。	1. Freedom from disasters of fire and water.
二、家庭不遭魔鬼缠绕。	2. The household will not be plagued by demons and ghosts.

三、无冤家或枉事近身。举凡修善之家，心气和平，恶事不内生，外魔不引入。因恶事近身，中间必有魔为媒介，先勿使近，故无危害。	3. No enemies or unjust misfortunes will come near. In every household that cultivates goodness, the mind and vital energy are peaceful and harmonious; evil matters do not arise within, and external demons are not drawn in. Whenever evil matters come near, there must be demons serving as intermediaries. If they are prevented from approaching at the outset, there will be no harm.
四、无气恼口舌，而家庭和顺，少意外枉事。	4. Freedom from anger, vexation, and quarrels; the household will be harmonious, with fewer unexpected and unjust misfortunes.
五、无疾病而得长寿，如干血症、中风症、脑冲血、血压高、肝胃等病，未过七成者，绝对可治愈。	5. Freedom from illness and attainment of long life. Illnesses such as anemia, stroke, cerebral hemorrhage, high blood pressure, and liver and stomach diseases can certainly be cured if they have not progressed beyond seventy percent.
六、无瘟疫传染之灾。修行人心多宁静，见机必速，百不动气，事事避重就轻，口舌自然勿生。且智慧一开，则察事分明，闲言是非，不入小耳，自无意外枉事。平时心定神安，身自康健，故无疾病疫染诸苦。但此是暂时的利益，不名究竟。	6. Freedom from the disasters of epidemic contagion. Practitioners' minds are generally tranquil; they respond swiftly when circumstances arise, do not become angry at all, avoid serious matters in favor of lighter ones, and naturally do not give rise to quarrels. Moreover, once wisdom opens, they discern affairs clearly; idle talk and gossip do not enter their ears, and thus unexpected and unjust misfortunes do not arise. When the mind is ordinarily settled and the spirit at peace, the body naturally remains healthy; therefore, there is no suffering from illness or epidemic contagion. Yet these are only temporary benefits and are not ultimate.
乙、无形之真实利益	B. Invisible, Genuine Benefits
七、心地光明，以了因果故，不造恶因而受苦果。	7. The mind-ground becomes luminous. Because one understands cause and effect, one does not create evil causes and suffer bitter results.
八、了解入世出世之理，永断诸惑，不入生死。	8. One understands the principles of engaging in the world and transcending the world, forever cuts off all delusions, and does not enter birth and death.
九、凡夙世冤家，从此解脱，宿债全消。“要灭未来苦，先断造恶因，要勿造恶业，先得心地明，此即是不惑。不惑则不贪取，不入生死，即是出世。”心常大	9. All enemies from former lives are thereby released, and past debts are entirely cleared away. “To extinguish future suffering, first cut off the

悲，发心救众，使冤家亦自动慈化，宿怨自消，此则不花本钱而万金难得之真利益也。且杀生念断，新冤不添，无债一身轻，超然出世矣。	causes of evil. To avoid creating evil karma, first make the mind-ground luminous; this is freedom from delusion. Free from delusion, one does not grasp greedily and does not enter birth and death; this is transcendence of the world." When the mind constantly abides in great compassion and one arouses the resolve to save all beings, even enemies are naturally transformed by kindness, and old grievances naturally dissolve. This is a true benefit that costs nothing yet cannot be bought with ten thousand pieces of gold. Furthermore, when the thought of killing is cut off, no new enmities are added. Free of debts, one is light and unburdened, transcending the world.
十、入大乘法。	10. One enters the Mahāyāna Dharma.
十一、得当机修证之法。	11. One obtains a method of cultivation and realization suited to one's capacities.
十二、得遇明师。	12. One encounters an enlightened teacher.
十三、信行证解无明自灭。	13. Through faith, practice, realization, and understanding, ignorance naturally vanishes.
十四、此生明心见性，到究竟地，开慧眼，即身成佛，是证法身佛。	14. In this very life, one realizes the mind and sees one's true nature. Reaching the ultimate ground, one opens the wisdom-eye and attains Buddhahood in this very body; this is realization of the dharmakāya Buddha.
十五、扫荡习气。凡修法，宜超最上乘。万无客气之理，所谓当仁不让是也。信彼佛必信自佛，方名正信。但知理解，不肯事修，不名正行。不信不行，决不能证。所证既圆，即名解脱。故修者惟心，除习气亦在心。明心功夫，如何修证？如轮之一面向上转，一面向下退，恶上则善落，善上则恶落，圆转如轮，故心明则无明灭矣。	15. Sweeping away habitual tendencies. In cultivating any practice, one should aspire to the very highest vehicle. There is absolutely no reason for false modesty; this is what is meant by not yielding when righteousness is at stake. To believe in that Buddha, one must believe in one's own Buddha; only then is it called Right Faith. Merely understanding the principles but refusing actual practice is not called right practice. Without faith and practice, one can never realize. Once realization is complete, it is called liberation. Therefore, cultivation concerns only the mind, and removing habitual tendencies also depends on the mind. How is the work of realizing the mind cultivated and realized? Like a wheel: as one side turns upward, the other retreats downward. When evil rises, goodness falls away; when goodness

	rises, evil falls away. It turns round like a wheel; therefore, when the mind is luminous, ignorance vanishes.
丙、究竟利益	C. Ultimate Benefits
十六、得大自在的意境，于顺逆二境，无可无不可。	16. One attains the state of great freedom; amid favorable and adverse circumstances, there is neither anything that must be accepted nor anything that must be rejected.
十七、通达诸法，一切皆空，可以度众利生。（一）空外境；（二）空内心，心是幻故；（三）空习，虽内外空两空而习气尚在也；（四）空觉，觉亦是幻，由心所立，此亦法也。法即不立，觉亦是幻，故空之；（五）不空，知一切本空，但非断灭，不妨一切照旧，只是不着不执而已。	17. One thoroughly comprehends all dharmas: all are empty, and one can liberate sentient beings and benefit living beings. (1) Empty external objects. (2) Empty the inner mind, since the mind is illusory. (3) Empty habitual tendencies, for although both inner and outer are empty, habitual tendencies still remain. (4) Empty awakening: awakening too is illusory, established by the mind, and this too is a dharma. Since dharmas are not established, awakening too is illusory and should therefore be emptied. (5) Not empty: know that all is originally empty, yet this is not annihilation. Everything may remain as before; one simply does not cling or attach.
十八、入于无念。无者，非有无之谓也。以有念也不执著，等同虚空之谓也。	18. One enters no-thought. The ‘no’ in ‘no-thought’ does not refer to one side of the opposition between existence and nonexistence. It means that even when thoughts arise, one does not cling to them, and they are like empty space.

十九、习气日销，灵感日通。此即神通初现时，于未来事，以因果洞达，决断不同，遂若先知。但此证得，必在明心之后，非作怪异神变，久久出于自然不觉，而他人视为怪异耳。故天眼天耳等五通，佛家虽有，必明心后证得，不许贪求，恐误人也。	19. Habitual tendencies diminish day by day, and spiritual responsiveness becomes increasingly unobstructed. This is when spiritual powers first appear. Regarding future events, because one thoroughly comprehends cause and effect, one's judgments differ and may seem like foreknowledge. Yet such realization must come after realizing the mind; it does not mean displaying strange magical transformations. Over a long time, it emerges naturally and unconsciously, though others regard it as strange. Therefore, although Buddhism recognizes the five supernormal powers, including the divine eye and divine ear, they must be realized after realizing the mind. One must not greedily seek them, for fear of misleading oneself.
二十、未死前预知时至。平时一心不乱，舍报定生西方，此乃自然而往，非贪得强求者可比。	20. Before dying, one knows in advance that the time has come. With one-pointedness of mind without distraction in ordinary life, one will certainly be reborn in the Western Pure Land upon relinquishing this body. This is a natural going; it cannot be compared with those who greedily seek and forcibly demand it.
以上二十条，亦不过举其略耳。如肯修证，功夫到一二分，已欢喜不可思议，况彻底乎！究竟圆满乎！我今奉劝，实念世人太苦，再不自救，更待何时？今日富贵，岂可长保？转瞬福尽苦来，就来不及矣。	These twenty points are only a brief selection. If you are willing to cultivate and realize, when your practice has reached even one or two parts, your joy will already be inconceivable; how much more so when it is thorough and ultimately complete! I now earnestly urge you: people in the world truly suffer greatly. If you do not save yourselves now, when will you wait for? Can today's wealth and rank be preserved forever? In an instant, blessings are exhausted and suffering arrives; then it will be too late.
人家上楼，求一座梯，已是千难万难；诸君有梯不上楼，还要退下来，宁不可惜！所谓究竟上楼者，即是明心见性，明白我自己究竟是什么，但不靠佛不靠法，是要靠自己。	When people climb a building, obtaining a single ladder is already exceedingly difficult. You all have a ladder, yet do not climb the building; instead, you wish to retreat downward. Is that not regrettable? What is meant by ultimately ascending the building is realizing the mind and seeing one's true nature—understanding what one truly is in the end. But one does not rely on Buddha or rely on Dharma; one must rely on oneself.

印心精舍释名

An Explanation of the Name Mind-Seal Vihara

自古佛佛道同，心心相印，无非为一大事因缘而入世度生。自我释迦佛后，历代祖师及诸大德因之，皆当仁不让之意也。今吾人亦为此大事而设印心精舍，道场虽有大小之殊，宗旨岂有异哉。大事者何，明心见性是矣。	Since ancient times, all Buddhas have realized the same Way, and mind has confirmed mind. They have entered the world to liberate sentient beings for no other reason than this one great matter of causes and conditions. Since the time of Śākyamuni Buddha, the patriarchs and great masters of every generation have all accepted this responsibility without yielding it to others. Today, we too have established the Mind-Seal Vihara for this great matter. Though practice centers may differ in size, how could their guiding purpose differ? What is this great matter? It is realizing the mind and seeing one's true nature.
离此而言法，非为正法，舍此而言修，不为正修，五祖所谓不识本心学法无益者也。夫法既由心而立，心亦藉法以明，是本道场以明心为旨也固宜。	To speak of Dharma apart from this is not to speak of the true Dharma; to speak of practice apart from this is not to speak of right cultivation. This is what the Fifth Patriarch meant when he said, "To study the Dharma without recognizing one's fundamental mind is of no benefit." Since the Dharma is established through mind, and mind is clarified by means of the Dharma, it is only fitting that the guiding purpose of this practice center should be the realization of mind.
然则名为明心精舍可耳，而必曰印心者，则更有说焉：尝考《说文》，印者瑞信也，符合也，因也；瑞信者，证其真实，用昭大信之为瑞，以无信则不立也；符合者，合其本相，《大日经》所谓如实是也；因者，资也，资以为用也，又前汉百官公卿表，二千石皆银印。	If so, it would be enough to call it the Vihara for Realizing the Mind. Why, then, must it be called Mind-Seal? There is a further explanation. In the Shuowen, seal is defined as an auspicious token of trust, conformity, and a means. An auspicious token of trust verifies what is true and manifests the auspiciousness of great faith, for without faith nothing can be established. Conformity means accord with one's original form; this is what the Mahāvairocana Sūtra calls "as it truly is." A means is that which provides support for use. Moreover, according to the Tables of Officials and High Ministers of the Former Han, officials with a salary of two thousand piculs all bore silver seals.
故印者，严密敬事之意，今以印心名者，欲人决定自心真实立信，使知人生至当宝贵之物，无过于心。心何由	Thus, a seal conveys the sense of conducting affairs with solemn care and reverence. The name Mind-

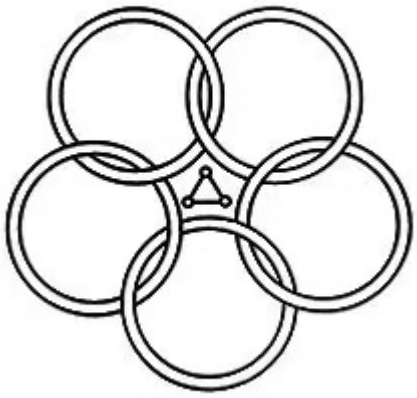
而明，则必符合于性体者方知。	Seal is intended to lead people to establish resolute faith in the reality of their own minds, so that they may know that nothing in human life is more precious or more worthy of esteem than the mind. How is the mind clarified? Only by conforming to the essence of one's true nature can it be known.
而一切般若妙用，皆资于心，以发扬者也，可不敬而尊之！至于心之相貌如何信入，亦惟以心密印于自心而已。心合于空，心不可得，如幻三昧，无量妙义，无不资于一印，其所包者广矣大矣。且夫宇宙万有，一切唯心。	All the wondrous functions of prajñā depend on mind for their expression. How could one fail to revere and honor it? As for how one enters into faith in the appearance of mind, this can only be done by having mind seal one's own mind. Mind accords with emptiness; mind is unobtainable; there is the samādhi of illusion; and there are immeasurable wondrous meanings. All of these depend upon this one seal, whose scope is vast indeed. Moreover, all that exists in the universe is mind-only.
凡属有相，何莫非心，诸幻皆灭，非幻不灭，能实证乎此者，是谓印心。然吾人日处于万象森罗列布之中，本与冥合而无毫末之间，此心能与息息相通，斯无往而不融洽。	Whatever has form is none other than mind. All illusions cease, but that which is not illusory does not cease. To verify this directly is what is called Mind-Seal. Yet we dwell every day amid the dense array of myriad forms, with which we are originally and inseparably united, without the slightest interval between us. When this mind can communicate with them in every breath, there is nowhere in which it does not harmonize.
倘吾心虽明，而与此有一息之忘，不能相印，当下便成窒碍矣。故曰印心之要，不是一印便了毕也，无时不印，无境不印，古人之风可尚也。然能印者，此心也；所印者，亦此心也；在我则以心印心，对境则心心相印；何心不印，何印非心，能印所印，非一非二，能所双泯，则无心无境，证入心境双融，是谓真能印者。	If our minds are clear but, even for the space of a breath, forget this and cannot seal with it, then obstruction immediately arises. Therefore, the essential point of Mind-Seal is not that one sealing completes the matter. There is no time when one does not seal and no circumstance in which one does not seal. The spirit of the ancients is worthy of admiration. Yet that which seals is this very mind, and that which is sealed is also this very mind. Within oneself, mind seals mind; in encountering circumstances, mind and mind seal one another. What mind is not sealed? What seal is not mind? The sealer and the sealed are neither one nor two. When subject and object both fall away, there is no mind and no circumstance. To realize the mutual interpenetration of mind and circumstances is what it means truly to be able to seal.

或曰：心之为物，既不可得，而景境之陈，同属幻化，何必印为？不知佛之慈悲，正缘众生未明心不可得，幻尘幻心，枉自系缚，故欲其解脱，印合于自性之清净觉地，知所谓心者，乃一点浮光幻影，虽有而不可得，毕竟虚妄不实，亦非断灭而无所有也。空有两边同此不住，烦恼菩提，在此一转，则大事了矣。	One may ask: “Since mind is unobtainable, and the array of objects and circumstances is likewise entirely illusory, why is there any need for sealing?” Such a person does not understand that the Buddha’s compassion arises precisely because sentient beings have not realized that mind is unobtainable. Mistaking illusory objects and an illusory mind for real, they bind themselves in vain. Wishing them to be liberated, the Buddha leads them to seal in accord with the pure ground of awakening of their own nature, so that they may know that what is called mind is but a fleeting point of illusory light and shadow: though seemingly present, it cannot be grasped; in the end, it is false and unreal. Yet this does not mean annihilation or that nothing whatsoever exists. Do not abide in either extreme of emptiness or existence. With one turn at this point, afflictions become bodhi, and the great matter is resolved.
再问：当如是，则此印得毋亦非妄耶？曰能印则全妄皆真，不能印则全真成妄，究之真妄，非一非二，皆属假名，皆不可得，而此印亦不可得，知乎此，则印心之事已毕。	One may further ask: “If that is so, is not this seal also illusory?” The answer is: if one can seal, then all illusion is wholly true; if one cannot seal, then all truth becomes illusion. Ultimately, truth and illusion are neither one nor two. Both are merely provisional names and are unobtainable. This seal, too, is unobtainable. When one knows this, the work of Mind-Seal is complete.
是以佛佛相传之法，不论其为禅，抑为净密，以印得心本不有莫不为究竟之会归，再能彻了此印亦不可得，是谓清净，清净亦不有，则十方佛土，本在当前。故印心门下，无一法可执，而无一法不立。其实心既幻有，印亦幻印，法法又何曾法也哉。惟不废于幻者，为不断灭故，为众生一大事故。依幻化幻，不离真实，无实无虚，即心了义。	Therefore, in the Dharma transmitted from Buddha to Buddha, whether Chan, Pure Land, or Esoteric Buddhism, all ultimately converge in realizing through the seal that mind is fundamentally nonexistent. If one further realizes thoroughly that this seal, too, is unobtainable, this is called purity. When even purity is not present, the Buddha lands of the ten directions are right before one. Thus, within the Mind-Seal gate, there is not a single dharma to which one may cling, yet there is not a single dharma that is not established. In truth, since mind is an illusory presence, the seal too is an illusory seal. How have dharmas ever truly been dharmas? Yet illusion is not discarded, lest one fall into annihilationism, and for the sake of the one great matter of sentient beings. Relying on illusion to transform illusion, one does not depart from

	reality. Neither real nor unreal—this is the ultimate meaning of mind.
如是如是，略叙所见，惟高明鉴之	So it is, so it is. I have briefly set forth what I see; I only ask those of superior understanding to examine it.

印心精舍图释

Illustrated Guide to Mind-Seal Vihara

印心精舍图案 	
世不离五大，人不离五蕴。由五欲而起五障，行五恶五逆，入五无间，遂成五苦。何如由五根而持五戒，起五力，开五智，通五明，成就五眼，而证五菩提乎？今以五洲之广，五色人之多，五族之亲，愿皆同五识五种性者。	The world does not depart from the five great elements, nor do people depart from the five aggregates. From the five desires arise the five hindrances; one commits the five evil acts and the five heinous offenses, enters the five uninterrupted hells, and thus brings about the five sufferings. How much better to uphold the five precepts through the five faculties, arouse the five powers, open the five wisdoms, master the five fields of knowledge, perfect the five eyes, and realize the five bodhis? Now, amid the vastness of the five continents, the multitude of people of the five colors, and the kinship of the five clans, may all share in the five consciousnesses and the five spiritual families.
愿以此五字真言，开一华五叶之旨，敬敷五教，此同入五解脱轮。又此五轮者，互摄而互入，相聚而无碍，是	May this five-character true mantra reveal the meaning of one flower with five petals. I

宜备五福而入三轮，曰法身，曰般若，曰解脱，汇为一心，心心相印，此即印心之志也。	respectfully set forth the five teachings, that all may enter the five wheels of liberation. Moreover, these five wheels mutually encompass and interpenetrate one another; they gather together without obstruction. Thus one should be endowed with the five blessings and enter the three wheels: dharmakāya, prajñā, and liberation. They converge into one mind; mind seals mind. This is the aspiration of Mind-Seal.