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谈养生之道

On the Way of Nourishing Life

凡使身体失去健康的总原因，在终日心神不安，不外乎患得患失。凡人精力有限，应适当支配，实行三八制，八小时睡眠，八小时工作，八小时休息。能如是正常，断无多病之理。	The underlying cause of ill health is a mind unsettled all day by anxiety over gain and loss. Human energy is limited and should be apportioned appropriately: follow an eight-eight-eight schedule—eight hours of sleep, eight hours of work, and eight hours of rest. If this normal routine can be maintained, there is no reason for frequent illness.
今因身体或经济关系，于八小时工作时，不感兴趣，或工作紧张，这八小时吃力，过于十二小时，所以心难维持，日多思虑，夜梦多惊，失眠开始，胃纳不良，便秘肝旺，肺气不宣，于是诸病引起，正气日耗。所以要恢复健康，根本先要使思想正常，心神宁一，那浑身的血气，自可健全发挥，这是气功疗养法的本意。	Now, because of physical or financial circumstances, one may have no interest in one's eight hours of work, or the work may be so stressful and arduous that those eight hours feel like more than twelve. It then becomes hard to keep the mind settled; by day one worries excessively, by night one has many startling dreams, insomnia begins, appetite declines, constipation and excessive liver fire arise, and the lung qi fails to circulate. Thus various illnesses develop, while the body's vital qi is depleted day by day. Therefore, to restore health, one must first restore balance to one's thinking and bring the mind to a calm, collected state. Then the qi and blood throughout the body can naturally function soundly and fully. This is the aim of the restorative qigong practice described here.
血气本来可以自然流通，却不可作意去使它流通。当排除其阻碍物，使得天然发展。而那阻碍者，正是自己的妄念颠倒作祟，所以要静坐法，先放下了身，暂停动作一小时。坐的姿势另条说明，坐稳了，再调气，使呼吸平匀，再次调心，这却不是一件简单的事。	Qi and blood can naturally circulate, but one must not deliberately try to make them circulate. One should remove whatever obstructs them, allowing circulation to proceed naturally. The obstruction is precisely the mischief caused by one's own deluded and inverted thoughts. Therefore, in the method of quiet sitting, one first sets bodily concerns aside and suspends activity for an hour. The sitting posture will be explained separately. Once one is sitting steadily, one lets the breathing settle into an even rhythm, and then regulates the mind. This, however, is no simple matter.
要调心，先须要识心，认识心是什么，心有了主宰，方可以心制心，能以心制心，则妄念自息。	To regulate the mind, one must first understand what it is. Only when one has gained some mastery

	of the mind can one use it to guide itself. Once the mind can guide itself, deluded thoughts will naturally cease.
人有了眼耳鼻舌身，就有了工具，眼对于色，耳对于声等等，遂启发了一个影子，把那影子转辗分别，影上立影，妄上加妄，是名识心，即是妄心，那妄心作用，在好的方面，宇宙间一切人事进化，靠它建立。	Once people have eyes, ears, nose, tongue, and body, they have their instruments. The eye encounters form, the ear encounters sound, and so forth, thereby giving rise to an image. One then repeatedly discriminates over that image, setting image upon image and delusion upon delusion. This is called the discriminating mind—that is, the deluded mind. On its beneficial side, the progress of all human affairs in the universe has been built upon its activity.
坏的方面，一切烦恼颠倒，损人不利己的种种恶事，也由它造作。所以人在世上，总以自觉为第一。真觉悟的人，决不贪嗔颠倒，妄作妄为，也不消极断灭，做个冷血动物，视社会事业与我无关，归根害了自己。	On its harmful side, all afflictions and confused inversions, as well as every kind of evil deed that harms others without benefiting oneself, are also created by it. Therefore, the foremost thing for a person in this world is self-awareness. Those who are truly awakened certainly do not greedily, angrily, and confusedly act recklessly; nor do they lapse into passive annihilationism, becoming cold-blooded creatures who regard social undertakings as having nothing to do with them. In the end, this only harms themselves.
又那妄心对于身体上呢，好的方面可以调和血气，益寿延年；坏的方面，心可以生火，肝可以引风，火克金，肺即受伤，所以心过劳的人，心虚肝旺，肝木克土，脾胃受病，消化不良，营养不足，夜眠不安。	As for the deluded mind's effect upon the body, on its beneficial side it can harmonize qi and blood, prolonging life and extending one's years. On its harmful side, the mind can generate fire and the liver can stir wind. Fire overcomes metal, and the lungs are thereby injured. Thus those who overwork the mind have a deficient heart and excessive liver fire. Liver wood overcomes earth, so the spleen and stomach suffer, digestion is poor, nutrition is inadequate, and sleep at night is unsettled.
土又克水，于是肾水大亏，水不足则火更旺，心肾相联，心气更弱，肺病即成。内部相互关联，一动全动，一病全病。而扰之者，乃在妄心，所以治病在安其心，安心在息妄，息妄在明心，明心即自觉，而健康的功效在乎静坐。	Earth in turn overcomes water, and so kidney water becomes greatly depleted. When water is insufficient, fire becomes still more exuberant. Since heart and kidneys are interconnected, the heart qi grows still weaker, and lung disease develops. The internal organs are mutually connected: when one moves, all move; when one is ill, all are ill. What disturbs them is the deluded

	mind. Therefore, treating illness lies in settling the mind; settling the mind lies in ceasing delusion; ceasing delusion lies in realizing the mind; realizing the mind is self-awareness. The benefit to health lies in quiet sitting.
静坐是息心法，心息则神安，神安则气足，气足则血旺，血气流畅，则有病可以去病，不足可以补充，已足可以增长。现在病可去，未来病可防，此其小者也。又心息则神明，神明则机灵，静者心多妙，观机辨证，格外敏捷，见理既正，料事益远，遇乱不惊，见境不惑，能一切通达，自无主观偏执之弊，而大机大用，由此开启矣。	Quiet sitting is a method for stilling the mind. When the mind is still, the spirit is at peace; when the spirit is at peace, qi is sufficient; when qi is sufficient, the blood is abundant. When qi and blood flow freely, illness may be dispelled, deficiencies replenished, and what is already sufficient increased. Present illness may be removed and future illness prevented; this is its lesser benefit. Moreover, when the mind is still, the spirit is clear; when the spirit is clear, one is quick-witted. The still person's mind has many subtleties: one observes circumstances and discerns symptoms with exceptional agility; once one's understanding of principle is correct, one can foresee matters more fully; in turmoil one is unalarmed, and before circumstances one is undeluded. One can comprehend everything and naturally avoids the faults of subjective bias. Great capacity and great functioning are thereby opened.
关于心的道理，各有其说，儒家说心正，道家说清心，宋儒要把心放在腔子里。管子内守于静，外守于敬，孟子所谓收其放心，且问如何收法。若云以心收心，心既放去矣，又叫谁去收回。	There are various theories concerning the mind. Confucians speak of rectifying the mind; Daoists speak of purifying the mind; Song Confucians sought to place the mind within the bodily cavity. Guan Zhong said to preserve inwardly through stillness and outwardly through reverence. Mencius spoke of recovering the lost mind—but how is it to be recovered? If one says that mind is used to recover mind, then the mind has already gone astray; who, then, is to recover it?
若未放去，就在眼前，又何必多此一举。又心既收回了，试问又放在何处为妥。又心不似物，可以来去，只是个隐显问题，究其实，不过是个幻化的影子。但放心收心制心摄心等法，都是幻心，幻上加幻，越幻越多，不是究竟。	If it has not gone astray, it is right before one's eyes, so why make this additional effort? And once the mind has been recovered, where, pray, should it be placed? The mind is unlike a material object that can come and go; it is only a matter of concealment and manifestation. In truth, it is merely an illusory image. Yet methods such as letting the mind go, recovering the mind, controlling the mind, and gathering in the mind are

	all products of the illusory mind—illusion added to illusion, ever multiplying—and are not ultimate.
要识心的真相，须明心有两种，一是真心，一是妄心。譬如真心是水，妄心是波，波因风动，风止波息，而水不动，不必定分水波为二，亦不可执之为一。	To know the mind as it really is, one must understand that there are two kinds of mind: true mind and deluded mind. For example, the true mind is like water and the deluded mind like waves. Waves move because of the wind; when the wind stops, the waves cease, while the water itself does not move. Water and waves illustrate why it is misleading to insist on either separateness or identity.
但愚人定分为二，智者知之为一，而究竟非一非二，又言非一非二者，仍是幻心作用，非真心也。兹假定心未动时为真心，要了了分明，寂然无念，是无心心也。已动了，六识分别纷扰，立许多知见，是为识心，是妄心也。	Yet foolish people rigidly divide them into two, while the wise know them as one. Ultimately, however, they are neither one nor two. And to speak of neither one nor two is still the activity of the illusory mind, not the true mind. For the sake of explanation, let us call the still mind, before any thought arises, the true mind. It knows clearly and remains free of thought. This is the mind of no-mind. Once it has moved, the six consciousnesses make distinctions in a flurry of activity, giving rise to a host of views. This is the discriminating mind; it is the deluded mind.
因此，一、集起者为心，言眼与色相集而幻影起也。二、攀缘为心，言色本不来诱我，是我自己去攀缘而成识心也。朱子云，不为外物所诱，似归咎于外物来诱，非通论也。	Accordingly: first, that which gathers and gives rise to things is mind—meaning that when the eye and form come together, an illusory image arises. Second, grasping at conditions is mind—meaning that form itself does not come to entice me; I myself grasp at it, thereby creating the discriminating mind. Zhu Xi said, “Do not be enticed by external things,” which seems to place blame on external things for enticing us; this is not a comprehensive account.
三、悬想为心，以过去习气，转辗幻想，入于非非，而多巧见也。四、取舍为心，由个别而立，法见情见，正见邪见，乃至善见恶见，彼执取有个道理在，便是妄心，即欲舍去那妄心，也是妄心。总之有所求，即是妄，而无所求，也还是妄，以皆波也。然则如何而可。	Third, fanciful imagining is mind: past habitual tendencies give rise to repeated fantasies, entering into the unreal and producing many ingenious views. Fourth, choosing and rejecting is mind: from individual distinctions arise views of dharmas and emotional views, right views and wrong views, even good views and evil views. Whenever one grasps at the idea that there is some principle to be found, that is the deluded mind. Even wishing to discard that deluded mind is itself the deluded mind. In

	short, seeking anything is delusion; yet seeking nothing is still delusion, for all are waves. What, then, is to be done?
以上所说，还是个理，不得不明。若要实做到息心功夫，只要在空档处参究。	What has been said above is still only principle, though it must be understood. If one wishes actually to accomplish the work of stilling the mind, one need only investigate at the gaps between thoughts.
以人既有心，不能无念，念只可止，不能灭，前念过去了，后念未来时，有个了了分明，寂然无念的，便是那空档处，正那个时候，非但息妄，并亦无妄可息，无心可心，亦无空档可取。	Since people have minds, they cannot be without thoughts. Thoughts can only be stopped; they cannot be annihilated. After the previous thought has passed and before the next thought arrives, there is something lucidly clear, silent, and free of thought: this is the gap between thoughts. At precisely that time, not only does delusion cease, but there is no delusion to cease, no mind with which to mind, and no gap to be grasped.
不要管他时间长短，只绵绵密密地，常常凛觉到这样，不是无知如木石，也不是纷乱若猿猴。于静坐时，杂念忽起忽落，我只不理它，一不理，即同时止息，又到那空档时，任他一万次起灭，我只如是。亦莫作何种道理，计较是非。每日坐一小时勿间断，坐得安定，不要欢喜，坐得心乱，也莫烦恼，久之空力自强，功效自见。	Do not concern yourself with how long it lasts. Simply maintain continuous and seamless contemplation, repeatedly becoming keenly aware in this way. This is neither unknowing like wood or stone nor chaotic like monkeys. While sitting in meditation, stray thoughts suddenly arise and fall away; I simply ignore them. The moment they are ignored, they simultaneously cease, and one again arrives at the gap between thoughts. Let them arise and cease ten thousand times; I simply remain thus. Nor should one construct theories or calculate right and wrong. Sit for one hour each day without interruption. If sitting becomes settled, do not rejoice; if the mind is confused while sitting, do not be troubled. In time, the power of emptiness naturally grows stronger, and its benefits naturally become apparent.
一、起居	I. Daily Living
（一）睡眠宜早，勿过十时，凡交十一时，为阳生时，属肾，此时失眠，肾水必亏，心肾相连，水亏则火旺，最易伤神。（二）睡时宜一切不思。鼻息调匀，自己静听其气，由粗而细，由细而微细而息。	(1) Go to sleep early, no later than ten o’clock. Whenever one crosses into eleven o’clock, it is the time when yang arises, associated with the kidneys. Insomnia at this time necessarily depletes kidney water. Since heart and kidneys are interconnected, when water is depleted, fire becomes exuberant, and the spirit is most easily harmed. (2) When sleeping, it is best to think of nothing at all.

	Regulate the breath through the nose evenly, quietly listening to it yourself as it passes from coarse to fine, and from fine to extremely subtle, until it ceases.
视此身如无物，或如糖入于水，化为乌有，自然睡著。（三）如有思想，不能安着，切勿在枕上转侧思虑，此最耗神，可起坐一时再睡。	Regard this body as if it were no object, or as sugar dissolving in water and vanishing without a trace; one will naturally fall asleep. (3) If thoughts arise and one cannot settle, do not toss and turn on the pillow while worrying. This is most exhausting to the spirit. Get up and sit for a while before sleeping again.
（四）如在午时，即上午十一点至一点，为阴生之时，属心，此时如不能睡，可静坐一刻钟，闭目养神，则心气强。凡有心脏病者切宜注意，每日于此二时注意，则元气日强，无心跳腹泄或小便频速之病。	(4) At noon—namely, from eleven in the morning until one in the afternoon—yin arises, and this period is associated with the heart. If one cannot sleep at this time, one may sit quietly for fifteen minutes and close the eyes to nourish the spirit; then the heart qi will be strengthened. Anyone with heart disease should take particular note. If one attends to these two periods every day, primordial qi will grow stronger day by day, and there will be no palpitations, diarrhea, or frequent urination.
（五）夏日起宜早，冬日起宜迟。居北方宜防寒气，如在粤桂等省，早起防山岚瘴气中病。食后勿仰天睡，早起如在寅时三点至五点。此时切忌郁怒，不然必损肺伤肝，万望注意。	(5) In summer, rise early; in winter, rise late. Those living in the north should guard against cold qi; those in provinces such as Guangdong and Guangxi should, when rising early, guard against falling ill from mountain mists and noxious vapors. Do not lie on your back to sleep after eating. If rising early during the yin hour, from three to five in the morning, one must especially avoid pent-up anger; otherwise, the lungs will certainly be damaged and the liver injured. Please take careful note.
二、静坐	II. Quiet Sitting
静坐的方法甚多，有儒家道家佛家诸门，又有密宗禅宗之分，今取简易稳妥静坐法，打一根基。	There are many methods of quiet sitting, including those of the Confucian, Daoist, and Buddhist traditions, as well as distinctions between Esoteric Buddhism and the Chan school. Here, a simple, easy, and reliable method of quiet sitting is selected to lay a foundation.
（一）兼可治病，但不必因病而坐，即不病亦应静坐，用以防病治病养病，三法兼全，一生受用不尽也。静坐法于有工作人较难，因无时间也，然每日四十分钟当可抽出。在表面似乎不急，而人生一切事业，皆以精神为	(1) It can also treat illness, but one need not sit only because one is ill. Even those without illness should practice quiet sitting, to prevent illness, treat illness, and nurture recovery from illness; all three

根本，而精神之衰旺强弱，全赖心神之静定不乱，一个乱字，足以妨碍一切工作。	methods are thereby complete, and one may benefit from them throughout life. Quiet sitting is more difficult for those with work, because they lack time. Yet forty minutes each day should be available. On the surface, it may seem unurgent, but all human undertakings have spirit as their foundation, and the decline, flourishing, strength, and weakness of the spirit depend entirely on whether the mind and spirit are calm, settled, and undisturbed. The single word “disorder” is enough to obstruct all work.
（二）健康、寿命、德性，并关系后代子嗣的品德健康，也事关改良种族，社会福利，岂不伟大！现大家忙于生产，看重物质。不知这个肉体，正是物！首先要维持它，人生以健康为第一，应特别注意。	(2) Health, longevity, and moral character are also connected with the character and health of one’s descendants; they further concern the improvement of the human race and social welfare. Is this not of great importance? People are now busy with production and value material things. Yet they do not realize that this physical body is itself material. It must first be maintained. Health is the foremost concern in human life and deserves special attention.
现在流行气功疗养法，我于此道，素无经验，盖各有长处，并非全无效果。只是运气作功夫，有些人贪求速效者，未免走错路。虽不可归咎于法，要非可以普传而慎始之难也。	Qigong therapy is now widespread. I have never had experience in this field; each method has its strengths, and they are not wholly without effect. Yet among those who practice exercises for moving qi, some seek quick results and may easily take a wrong path. This cannot be blamed on the method itself, but it is not something that can be broadly transmitted, and it is difficult to exercise caution at the outset.
应先说病，病有两种医法，一是外力，如医药针灸按摩等是。二是自力，即静坐法是。外力宜于急症，自力宜于长病。凡药石所不治者，惟有静坐法，功稳而妥。若两法兼施，则更妙矣。	We should first speak of illness. There are two methods of treatment: one relies on external means, such as medicine, acupuncture, and massage; the other relies on one’s own strength, namely the method of quiet sitting. External means are suitable for acute illnesses; self-reliance is suitable for chronic illnesses. For illnesses that medicines and stones cannot cure, only the method of quiet sitting remains; its effect is steady and reliable. If the two methods are applied together, that is even better.

养身要诀

Essential Instructions for Nurturing Health

人寿至百岁并非难事，惟保持此身之为难，能保持则少病，自然长寿。而保持之法，实在平时，如保持室内清洁，必日日勤于打扫，器具亦必日日洗涤，而物自经久。此身亦物也。	Living to one hundred is not difficult; what is difficult is maintaining the body. If one can maintain it, illness will be rare and longevity will come naturally. The methods of maintenance lie in everyday life. To keep a room clean, one must sweep it diligently every day and wash its utensils daily; then things will naturally last a long time. This body, too, is a thing.
人可以三日不食，不可一日断水，或可以一日断水，不可一刻断空气。所以人生以血气流通为主，气滞可以阻血，血阻可以结毒为疖为瘰，为癌为瘤，皆是血气不流通之故。气以顺为主，血以通为畅。	A person may go three days without food, but not one day without water; or perhaps one day without water, but not even a moment without air. Therefore, the basis of human life is the free circulation of qi and blood. Stagnant qi can obstruct the blood; obstructed blood can form toxic accumulations, resulting in boils, scrofula, cancer, or tumors. All these arise because qi and blood do not circulate freely. Qi should flow smoothly, and blood should circulate unobstructed.
百病无不先由气滞，气郁于内，肝先受伤。挽救之法，在化除得诀。而化除要诀有二：第一寻其根，其根在心，心空则一切自化。	All illnesses begin with stagnant qi. When qi becomes congested within, the liver is the first to be harmed. The remedy lies in knowing how to dissolve and remove it. There are two essential methods for doing so: first, seek out the root. The root lies in the mind; when the mind is empty, everything resolves itself.
心何以难化，则因看事太真，我见太重，器量太小，疑忌太固，所以养身须有学问道德，对一般人难以求全责备，只勉其退让克己，少恼自少病，此根本法也。第二助其化除，帮助血气之流通，药石之外，施以小术，即今所言推拿之法，一无费用，二省时间，三无流弊，四有实效，五勿他求，六为预防。但行之非难，须有先决条件如下：	Why is the mind difficult to transform? Because one takes matters too seriously, clings too strongly to the view of self, has too little breadth of heart, and is too fixed in suspicion and jealousy. Therefore, to cultivate the body one must possess learning and moral character. It is difficult to demand perfection from ordinary people; one can only encourage them to yield, restrain themselves, and become less troubled. With fewer vexations, there will naturally be fewer illnesses. This is the fundamental method. Second, assist the process of dissolution by helping qi and blood to circulate. Beyond medicines and acupuncture, one may apply a simple technique: the massage method discussed

	here. It costs nothing, saves time, has no harmful side effects, produces real results, requires no seeking elsewhere, and serves as prevention. It is not difficult to practice, but the following prerequisites are necessary:
第一恒心，不可一日间断，行过百日，停止反觉勿适，当如每日吃饭一样。	First, perseverance: do not interrupt it for even a single day. After practicing for a hundred days, stopping will instead feel uncomfortable. It should become as habitual as eating every day.
第二求功不可速，性急即可助火，火以助气，反而不美。	Second, do not seek results too quickly. Impatience stirs up fire; fire intensifies qi, and the result is counterproductive.
第三不可贪多，贪则无恒而性急，劳而无功。以此法乃经常性，况百病由贪而起，不可再贪以重增病苦也。	Third, do not be greedy for too much. Greed brings a lack of perseverance and impatience, so that one labors without result. This method is meant for regular practice; moreover, the hundred illnesses arise from greed, so one must not be greedy again and thereby add to one's suffering from illness.
养身三大事：一睡眠，二便利，三饮食，其余起居服装等皆是辅助。三事中睡眠第一。然胃纳不和者，夜眠不安，故以通便利为第二。而饮食无节，饥饱过度者，肠胃必受伤，而营养日减。	There are three major matters in cultivating the body: first, sleep; second, regular elimination; third, diet. All else—daily activities, clothing, and so forth—is supplementary. Of these three, sleep comes first. Yet when the stomach and appetite are unsettled, sleep at night will be restless; therefore, keeping the bowels regular comes second. If one's diet is unrestrained, with excessive hunger or overeating, the stomach and intestines will certainly be harmed, and nourishment will diminish day by day.

睡以安神为主，神以心安为主，应配合年龄，壮年至多七小时至八小时，多睡则智昏头晕眼红胀，四肢疲软，童年必睡足八小时，或过九小时勿碍，老或病人至多六小时已足。应注意者，一夜勿过十点半，老年人以八点为正，勿过九点。二枕上切忌思索计算未来事。三勿以安眠药片助睡。	The primary aim of sleep is to calm the spirit, and calming the spirit depends on a peaceful mind. Sleep should accord with one's age. In adulthood, seven to eight hours at most is sufficient. Too much sleep clouds the mind and causes dizziness, red and swollen eyes, and weakness in the limbs. Children must sleep a full eight hours; even more than nine hours does no harm. For the elderly or the ill, at most six hours is enough. The following should be noted: first, do not stay up later than 10:30 at night; for the elderly, 8:00 is proper, and not later than 9:00. Second, while in bed, strictly avoid thinking over or calculating future matters. Third, do not use sleeping pills to induce sleep.

养生祛病法

Methods for Preserving Health and Eliminating Illness

人生无量苦恼，百苦交煎，只缘不得安心法。纵使一切享受满足，他那苦恼反越来越炽。因为思想不搞通，贪心不息，总没有满足的时候。凡人身由病而老死，总不出这个原因。	Human life holds immeasurable suffering and affliction; a hundred sufferings torment us at once, solely because we have not obtained a method for settling the mind. Even if every enjoyment is fulfilled, one's afflictions grow ever more intense. Because one's thinking has not been clarified and greed does not cease, there is never a time of satisfaction. The human body proceeds from illness to aging and death, never departing from this cause.
安心法三个字，谈是容易，做却甚难，但肯做亦不一定是难。人既无心，便无乱，既无乱，却又安个什么便是安了。这是最上乘法，不是根器大利的人不能明白。初学人如何能做到呢？只有借一点方便法来作个过渡。	The three words "settling the mind" are easy enough to speak of, yet very difficult to put into practice. But if one is willing to practice, they need not necessarily be difficult. Since a person originally has no mind, there is no disorder; and where there is no disorder, what further "settling" is there to establish? This is the supreme vehicle Dharma. Those whose capacities are not exceptionally great cannot understand it. How can beginners accomplish it? They can only borrow some expedient method as a transition.
先把身体维持好，请有病人细细听我下面所说的办法，不是空谈，却要实做肯做。兹先把下手做功夫以前的主要条件说明如下：	First, maintain the body in good condition. Those who are ill, please listen carefully to the method I explain below. This is not empty talk; it must be

	practiced, and practiced willingly. I shall first explain the principal conditions to be met before beginning this practice:
一、做功夫时不得著一点意，在功夫上最忌求功求速，扣定日子求何种境象凭证，只如平常一样依法去做，不计它有效无效，做得好坏且不去管它，见效在下月或百日之后。	1. When practicing, do not attach the slightest intention to it. The greatest taboo in practice is seeking results or speed, setting a fixed date, and seeking particular meditative experiences as proof. Simply practice according to the method, as you ordinarily would. Do not calculate whether it is effective or ineffective, and do not concern yourself with whether you practice well or poorly. Results may appear next month or after a hundred days.
二、在做功夫时，不会有何功效可见，不要疑心。第一要耐心，身上有了功效感觉种种舒适，也不要高兴而贪做，须知自然而致是正常事，不是奇特事。	2. While practicing, there may be no visible effect at all; do not become doubtful. First of all, be patient. If bodily effects arise and you feel various kinds of comfort, do not become delighted and greedily overpractice. Know that such effects arise naturally and are normal, not extraordinary.
三、须恒心，勿间断，照所指示法而行于室内，设备须周密。	3. You must be persistent and not interrupt your practice. Follow the instructed method indoors, and ensure that the arrangements are thorough.
四、做功夫时或有其他旧病复发或忽感酸痛时，系内部血气由阻而通时的反应，不必生疑而停止，如因外感身热不能起坐时，暂停一时亦可。	4. While practicing, an old illness may recur, or you may suddenly feel soreness or pain. This is a reaction that occurs when the internal blood and qi, formerly obstructed, begin to flow freely. Do not become doubtful and stop. If an externally contracted illness causes fever and makes it impossible to sit up, it is permissible to pause for a time.
五、坐功时有时忽身体动摇，开目即可制止，勿任之而成习惯。此不一定是坏，但亦勿执取，以为是好现象。总之以勿理为主，一理即著，著即成魔，但非外魔也。	5. During seated practice, the body may sometimes suddenly sway. Opening the eyes will stop it. Do not allow it to continue until it becomes a habit. It is not necessarily bad, but do not cling to it as a good sign. In short, the essential thing is not to attend to it. The moment you attend to it, you become attached; attachment becomes a demon—but not an external demon.
百病都由血气失调所致，所谓血阻气滞二病。但血阻由于气滞，由于心意识的冲动，遂失正常。因此调气应先调心。而初期调心法，还须借气以为用，气以息心，心以调气，心是督饬全身组织的主宰，亦是扰乱各部沸腾的首恶。	All illnesses arise from an imbalance of blood and qi—the so-called two disorders of obstructed blood and stagnant qi. Yet blood obstruction results from qi stagnation, which results from the agitation of mind and consciousness; thus normal balance is

	lost. Therefore, to regulate qi, one must first regulate the mind. At the initial stage, however, the method of regulating the mind must still make use of qi: qi quiets the mind, and the mind regulates qi. The mind is the ruler that directs the body's entire organization, but it is also the chief culprit that agitates and sets its various parts boiling.
它可以使高级神经系统紧张起来，大脑皮层不得安静，引起了许多慢性病，如神经衰弱、胃下垂、胃和十二指肠溃疡、高低血压病、痰咳、月经不调、便秘、关节炎、贫血等病。	It can cause the higher nervous system to become tense and prevent the cerebral cortex from becoming calm, thereby giving rise to many chronic illnesses, such as nervous exhaustion, gastroptosis, gastric and duodenal ulcers, high and low blood pressure, phlegm and cough, irregular menstruation, constipation, arthritis, anemia, and so forth.
若要恢复以上诸病，入于正常，先须息心调气去抑制那紧张的局势，勿使越出范围。	To restore the above illnesses to normal, one must first quiet the mind and regulate the qi, thereby restraining that state of tension and preventing it from exceeding its limits.
心能制气，自然呼吸不急促，血液循环也合度，脑细胞获得更多的氧和养料，促进大脑皮质指导内脏各部组织的功能，如生理上骨骼系统、肌肉系统、循环系统、呼吸系统、消化系统、排泄系统、生殖系统、神经系统等，因不去扰乱它，同时发展正常，各种病症自然消化于无形。	When the mind can regulate qi, breathing naturally ceases to be hurried, and the circulation of blood is properly regulated. Brain cells receive more oxygen and nourishment, promoting the functions by which the cerebral cortex directs the tissues of the internal organs. Thus the skeletal, muscular, circulatory, respiratory, digestive, excretory, reproductive, and nervous systems can all develop normally without being disturbed, and the various symptoms of illness naturally disappear without trace.
因为生理上有四种本能：一是自然生长的本能，如：肺坏了，胃割去一块，它自然会结好长足。二是排除疾病的本能。三是强制习气的本能，如戒烟戒酒戒愤怒的恶习。四是求长寿或短命可自由的本能。但如一去扰乱它，那本能就不能发展了，初则不足，再则亏损，继则勉强维持，到不能维持时便倒了，此名慢性自杀。	Physiologically, there are four innate capacities: first, the capacity for natural growth—for example, if the lungs are damaged or part of the stomach is removed, they naturally heal and grow sufficiently; second, the capacity to eliminate illness; third, the capacity to restrain habitual tendencies, such as the harmful habits of smoking, drinking, and anger; fourth, the capacity freely to seek longevity or a shortened life. But once these are disturbed, these innate capacities cannot develop. At first they become inadequate; next they are depleted; then they are maintained only with difficulty; and when

	they can no longer be maintained, one collapses. This is called chronic suicide.
心属火、肾属水，心肾相连。火宜降下，水宜上升，水火相济，则蒸气内发。各部机体运动，可求得健康。此可于舌上察知。舌无水则不活，故活字以三点水加舌字。舌上可以报告内部各种病状深浅，以断生死。	The heart belongs to fire and the kidneys belong to water; heart and kidneys are interconnected. Fire should descend, and water should rise. When water and fire aid one another, vapor is generated within. The functions of the body's various parts can then bring about health. This may be observed from the tongue. Without moisture, the tongue lacks vitality; hence the Chinese character for "lively" combines the water radical with the character for "tongue." The tongue can report the depth and severity of various internal illnesses, by which life and death may be determined.
凡人身上水分，如涕泪、汗水、小便，无一不是咸味。独有口内涎沫是淡的，口无津涎则渴，渴即是病，以水为药而治之。胃内空虚则饥。饥即是病，以食为药而医之。盖火气上升而水不济也，以此调之。	All bodily fluids, such as mucus, tears, sweat, and urine, are salty. Only saliva and froth in the mouth are bland. When the mouth lacks saliva, there is thirst; thirst is illness, and water is used as medicine to treat it. When the stomach is empty, there is hunger. Hunger is illness, and food is used as medicine to treat it. This is because fiery qi rises while water fails to assist it; it is regulated in this way.
人身骨肉坚硬者为地，死后化归为土，血液油汗为水，暖气为火，气分呼吸流动为风，此名四大。四大不调即成为病，不调者失去正常也。	In the human body, the hard bones and flesh are earth; after death, they return and transform into soil. Blood, oils, and sweat are water; warmth is fire; and the qi that moves through breathing and circulation is wind. These are called the four great elements. When the four great elements are out of balance, illness results; imbalance means the loss of normality.

病人自己疗养法

Self-Healing Methods for the Sick

人身机体本具有特殊的功能，它有自然生长机体的能力，有自然排除疾病的能力，有改造习惯性的能力，有保持生命长寿的能力。	The human body inherently possesses special capacities: the capacity to grow naturally, to eliminate illness naturally, to transform habitual patterns, and to sustain life and longevity.
除了天生机体不完全无法补救，或质地太薄弱，或病根太深，或误于医药，或硬伤太重，出血过多，来不及医	Except where congenital physical incompleteness cannot be remedied, the constitution is too weak,

治外，如果懂得自养的法门，一定可以无病，使之勿病，初病可以速愈，病后必可康复。此靠人力不过十之一二，靠自己功能却有十之八九。但必注意三个条件：一、平时的防范，二、病时的主宰，三、病愈后的休养。	the root of the illness is too deep, medical treatment has gone astray, or severe traumatic injury and excessive blood loss leave no time for treatment, anyone who understands the method of self-nurturance can certainly remain free of illness, prevent illness from arising, recover quickly from an incipient illness, and regain health after illness. Of this, human effort accounts for no more than one or two parts in ten, while one's own bodily capacities account for eight or nine. But three conditions must be attended to: first, prevention in ordinary times; second, self-mastery during illness; and third, convalescence after recovery.
人的多病体弱和短命多半是冤枉的。一、误于胎教不良与幼时保护不得法。二、误于有病觉察太迟。三、误于无休养办法。四、误于乱医乱药。五、误于自己怕死，多所惑乱，反致心气不强。六、误于自己性急而神不得安。七、误于不能制伏性欲而妄动，以致于死。这都是打扰机体，使不得充分发展，名为无形的伤害。	Much illness, physical weakness, and short life are needless. First, they arise from poor prenatal education and improper care in childhood. Second, they arise from noticing illness too late. Third, they arise from having no method of convalescence. Fourth, they arise from indiscriminate doctors and medicines. Fifth, they arise from fearing death and becoming confused by many anxieties, which instead weakens one's vital energy. Sixth, they arise from impatience, whereby the spirit cannot rest. Seventh, they arise from being unable to restrain sexual desire and acting rashly, even to the point of death. All these disturb the body and prevent it from developing fully; they are called invisible injuries.
今先言病后的休养法。	I will first discuss methods of convalescence after illness.
因有许多病人医药已无办法，靠外力是几乎绝望的了，如肺病、神经衰弱、失眠、血压高、心虚、胃肠病、初期中风、肝经火旺、肾亏与妇女血分诸病，屡治无效者，倘能照我办法，至少有七八成望好，只怕人不肯信，信了又不肯耐心去做，做了不久，求功太急，又停顿了。	For many patients, medicine has already exhausted its means, and reliance on external help has become almost hopeless. This includes such conditions as pulmonary disease, neurasthenia, insomnia, high blood pressure, cardiac weakness, gastrointestinal disorders, early-stage stroke, excessive liver fire, kidney deficiency, and various blood-related ailments in women. For those repeatedly treated without effect, if they can follow my method, there is at least a seventy- or eighty-percent prospect of improvement. The only fear is that people will not believe in it; or, having believed, will not patiently carry it out; or, having practiced it

	for only a short time, will seek results too eagerly and stop again.
病到了无法可治的时候，只有死心塌地一法，方肯听话自救，我的法子或者可以兑现。须照下列几条切实做去：	When illness has reached the point at which it seems incurable, only then, when one has resigned oneself completely, will one be willing to listen and save oneself. My method may perhaps then prove effective. It must be practiced earnestly according to the following points:
一、不要怕死，决信我这个病，非但可以养好，并且身体可以格外健康，保证长寿。因为自己机体中本有特具的能力，不是空言的安慰。	1. Do not fear death. Be firmly convinced that this illness can not only be nursed back to health, but that the body can become exceptionally healthy and longevity assured. This is because one’s body inherently possesses special capacities; it is not empty consolation.
二、相信不用医药或靠何种营养食品，一定有自己除病延年的妙法。	2. Believe that, without medicine or reliance on any particular nourishing food, one certainly possesses within oneself a marvelous means to eliminate illness and prolong life.
三、从今日起，我决定不许再去打扰我那病体，不许想著我那个病是如何病的，好坏都不许去计较它，只做个无事人。	3. From today onward, I resolve not to disturb this sick body of mine any further. I will not think about what kind of illness it is, nor concern myself with whether it is improving or worsening. I will simply be a person with nothing to do.
四、平日打起精神工作，如工人运用那机器时，今日机器坏了，也得要打起精神来修理。在这修理期内，不许想念工作，也不许悔恨丧失了时间和工作，专心一致，否则又迟误了。	4. In ordinary life, one must work with vigor. When a worker uses a machine and that machine breaks down today, the worker must also exert effort to repair it. During this period of repair, do not think about work, nor regret the loss of time and work. Concentrate wholeheartedly; otherwise, the delay will only be prolonged.
以上四条是要死心塌地才有效验，要切切记住。	The preceding four points are effective only if one commits to them wholeheartedly. They must be remembered with the utmost care.
五、自疗法，即是自己的静养法。	5. The method of self-treatment is one’s own method of quiet recuperation.
每日规定一个时间宜在早上室内空气新鲜，温度适宜，没有人事或大声烦扰时，病人安卧在床上，把身心一齐放下，自己浑身如融化，不许用一毫气力，好像没有这个身子相似。	Set aside a time each day, preferably in the morning, when the indoor air is fresh, the temperature is suitable, and there are no disturbances from people or loud sounds. The patient should lie peacefully on the bed and let go of body and mind together. Let the whole body

	seem to melt away; do not use the slightest bit of strength, as though there were no body at all.
呼吸顺其自然，心也不许它用一点力，一起念便是用力了。但终不能无念，只许微微想著那脚底心，不许著力，不许纳气向下，不许存想丹田，眼不必一定闭，好像我只有这两只脚底板，其余都不是我的，也不许计较多少时间。	Let the breathing proceed naturally. Do not allow the mind to exert even a little force; as soon as a thought arises, force is being used. Yet one cannot ultimately remain without thoughts. One need only lightly keep the soles of the feet in mind, without exertion. Do not draw the breath downward, and do not focus imaginatively on the dantian. The eyes need not necessarily be closed. It is as though only these two soles of my feet belong to me and all the rest does not. Nor should one concern oneself with how much time has passed.
如果睡着了就让它睡。醒了，我又是如此做，不去想那病。	If one falls asleep, let oneself sleep. Upon waking, continue in the same way and do not think about the illness.
想我此时是造新鲜的血，补充元气是最最要紧的工作，让我这个身子的机能自然起作用，但也不许去管它，身上发动微冷微热也不管，只有脚底板心是我的，初行时气粗，渐渐气细，又渐渐微细，又渐渐是息，又渐渐微息，此时便不问了。	Think that, at this time, I am producing fresh blood and replenishing my vital energy—this is the most important work. Let the functions of this body operate naturally, but do not attend to them. Whether slight coldness or warmth arises in the body, do not mind it. Only the soles of the feet are mine. At first, the breath is coarse; gradually it becomes fine, then increasingly subtle, then becomes breath, and then a faint breath. At that point, do not inquire further.
如是做法，时间长短随便，轮流行七次算是治疗过了。行过三四天后，把注意脚底心之法也要渐渐松下来，如有意无意不许多用一点气力，凡初学的人往往心把握不定，却要带一点强制功夫。有时心跳，一想脚底心，便不跳了。	Practice in this way for as long or as short a time as you wish; completing seven rounds in succession counts as one treatment. After three or four days of practice, gradually relax even the method of attending to the soles of the feet. Whether consciously or unconsciously, do not exert any further effort. Beginners often cannot keep the mind steady and must use a slight degree of deliberate discipline. At times, when the heart is pounding, simply thinking of the soles of the feet will stop it.
如是试行二十一天，必大见功效，气色气力必定转变。小行二十一天，长行一百天，从此每天行一二次。在初醒时做，可保延年益寿。至于病情如何。在自己体味觉察了。	If this is tried for twenty-one days, the effects will surely become quite apparent, and one's complexion and strength will certainly change. Practice briefly for twenty-one days, or practice at length for one hundred days; thereafter, practice once or twice each day. If done upon first waking, it

	can preserve and prolong life. As for the state of the illness, one will perceive and discern it for oneself.
六、自疗理由的说明。正常两个字是人生健康的标准，凡几个月的婴儿，他身体是天然正常的，如果乳食调匀，暖寒适宜，保持他的正常，那么，发育特别快。小儿时时四肢筋骨发胀即是明证。	6. An explanation of the rationale for self-treatment. The word “normal” is the standard of human health. An infant a few months old has a body that is naturally normal. If feeding is properly regulated, warmth and cold are appropriate, and this normal condition is maintained, development will be especially rapid. The frequent swelling and stretching of an infant’s limbs, sinews, and bones is clear evidence of this.
因为没有去打扰他，让那机体自然发展它的机能，一过暖了，小儿纯阳之体便受不住，毛孔一开容易伤风，得气管炎，便是打扰了。	This is because one does not disturb the infant, allowing the body to develop its functions naturally. But if it becomes overheated, the infant’s body, being one of pure yang, cannot bear it. Once the pores open, the infant easily catches a cold or develops bronchitis; this is a disturbance.
又一过饱了，消化不良，或受内部的冷刺激，如乳母自己受了冷风，气还不曾转过来，急急喂奶，它要肚痛腹泻，或受其他惊吓便是打扰了。至于十五岁以下的孩童，人事渐烦，那打扰比较也多了。	Again, if the infant is overfed, indigestion results. Or if it receives an internal cold stimulus—for example, when a nursing mother has been exposed to a cold wind and her qi has not yet recovered, yet she hastily breastfeeds—the child may have stomach pain and diarrhea. Other frightful shocks are likewise disturbances. By the time children are under fifteen years old, human affairs gradually become more complicated, and such disturbances become comparatively more numerous.
但总不出过饱与寒暖不匀，及用力过劳等，人由此致病，病后失调可以变为大病。	Yet they do not go beyond overeating, uneven exposure to cold and warmth, excessive exertion, and the like. People become ill for these reasons, and after illness, imbalance can develop into serious disease.
及至成年，七情六欲发生，无一处不是打扰它的机能，积久维持不住这个物，它就病了，脑力体力应付不了环境，初期精力尚强，不会觉察，暗中耗磨，渐渐深入重地，医治也来不及了。	By adulthood, the seven emotions and six desires arise, and there is nowhere that they do not disturb the body’s functions. Accumulated over time, the body can no longer sustain itself and becomes ill. Mental and physical strength cannot meet environmental demands. In the early stage, when vitality remains strong, one does not notice it; one is secretly worn away until the condition gradually

	reaches a grave stage, when treatment is already too late.
只有乘这个机体还不曾完全破产的时候，急速修理一下，让这个机体再去自然发展，切不可打扰它，正要帮助它。	One must take advantage of the time when the body has not yet completely collapsed, give it timely support and let it recover in its own way, without disrupting the process.
你想，许多年来，夜以继日，心神没有一刻安息的，使机体时时失去正常，从没有像几个月婴孩那样的有一刻的自然休息去发展，人又安得不病，病又安得不死呢？因为心神是时时提上的，忧思伤脾，所以消化不良，收入顿少。	Consider this: for many years, day and night, the mind and spirit have not rested for a single moment, causing the body continually to lose its normal state. Never, as in the case of an infant a few months old, has there been even a moment of natural rest in which it could develop. How, then, could people avoid illness? And once ill, how could they avoid death? Because the mind and spirit are continually held in tension, worry and rumination harm the spleen, and digestion is consequently impaired. Nutrient intake then sharply declines.
肠胃不和，则夜眠不安，所以多失眠和脑弱诸病。肝经火旺，肾水即亏，所以心脏腰病接连而至，抵抗力弱，外邪易入，所以多气管炎。而肠胃不通，肺气不宣，必定患肺病。肾水亏的人，色欲必盛。	When the intestines and stomach are out of harmony, sleep at night is unsettled; hence insomnia and various nervous disorders are common. When liver fire is excessive, kidney water is depleted; consequently, heart and lower-back ailments follow one after another. When resistance is weak, external pathogenic influences easily enter; hence bronchitis is common. When the intestines and stomach are obstructed and lung qi cannot circulate, pulmonary disease will certainly result. Those with depleted kidney water will necessarily have strong sexual desire.
所以最近的社会上，有生育益繁而健康的儿女必少，这一身弄得七损八伤，再加种种环境，只有添病，不能减苦，除了自救这一法，更无别法。今日得有养病机缘，切不可再蹉跎了。	Thus, in present-day society, although childbirth is increasingly frequent, healthy children are inevitably few. This body is worn and injured in every way, and when all kinds of environmental conditions are added, illness can only increase and suffering cannot diminish. Apart from this method of self-rescue, there is no other method. Now that one has the opportunity to nurture one’s illness, one must not waste any more time.
从前时时刻刻提起，我今天劝你暂时一切放下来，把心安在脚底板下，是个涌泉穴，引水向上，引火向下。为什么不主张存心丹田呢？因为容易把气纳进去，反而成病。	Formerly, you kept your mind continually raised and alert. Today I urge you temporarily to set everything down and settle the mind beneath the soles of the feet, at the Yongquan point. This draws water upward and fire downward. Why do I not

	advocate concentrating the mind on the dantian? Because it is easy to draw the qi into it and thereby cause illness instead.
如微微引向脚心，自然不著丹田，而亦不离丹田，有效而无弊。然尚不许十分著意，就怕贪功的人性急求快，反而不美。如是全部机体让它得自由处分，不去打扰它，见功必快。我常用此法以自治病苦，行之有效。故敢至诚奉告，为诸病家一小助尔。	If one lightly guides the attention toward the soles of the feet, it will naturally not fix upon the dantian, yet it will not be separated from the dantian. This is effective and free from harm. Still, one must not attend to it too intently, for those greedy for results may impatiently seek quick success and thereby spoil the practice. Let the whole body have freedom to regulate itself; do not disturb it, and results will surely come quickly. I have often used this method to treat my own illnesses and suffering, and it has proved effective. Therefore I sincerely offer it as a small aid to all who are ill.
总之，病人第一要心气和平，对环境要知之，想着病人之苦，他们还没有我的安息休养，要时时发这样的平等心，就是巨大的福量，病更好得快了。	In short, the first requirement for a patient is peaceful vital energy of mind. One should understand one's surroundings and reflect on the suffering of other patients, who do not have the rest and recuperation that I have. One should constantly arouse such an impartial mind. This is an immense store of blessing, and the illness will improve all the more quickly.

调气摄心法

Methods for Regulating the Breath and Gathering the Mind

第一，坐法，可坐在床上或帐内，垫高五寸，体重者七八寸不等，以安适为度，两腿交叉，右加左，两手心朝天，右手加左手上，腰正直，勿太伸腰，不可乱动，即动须极慢，两眼闭合随便，但勿东西张望，舌抵上腭。	First, the sitting posture: You may sit on a bed or inside a tent. Raise the cushion five inches; for heavier persons, seven or eight inches may be suitable. Let comfort be the measure. Cross the legs, with the right leg over the left. Place both palms upward, with the right hand resting on the left. Keep the waist upright, but do not stretch it excessively. Do not move about; if you must move, do so extremely slowly. Close the eyes naturally, but do not look about in different directions. Rest the tongue against the upper palate.
第二，呼吸出入，宜轻轻合口，鼻内呼吸听其出入，由粗而细，由细而微，细由微细而息渐渐平息。切勿性急，压制使平，出入长短纯乎自然。	Second, the breathing: Gently close the mouth and let the breath pass naturally in and out through the nose. It will go from coarse to fine, from fine to subtle, and from subtle to gradually becoming still.

	Do not be impatient or forcibly suppress it to make it calm. The length of inhalation and exhalation should be entirely natural.
第三，摄心法，此有三：	Third, methods of gathering in the mind. There are three:
甲、打坐时摄心。若心念纷纭，就宜听呼吸，使此心略有点事做，不致外驰，以心驰于外即生散乱，引起颠倒，心注于内，便易著意，流入阻滞。应使其随气升沉，若有若空，不许有著。但久久又入于昏昧，则非调矣。	A. Gathering in the mind while sitting. If thoughts are scattered and numerous, listen to the breathing, so that the mind has something to do and does not run outward. When the mind runs outward, distraction arises and gives rise to inverted views; when the mind is fixed inward, it easily becomes attached and falls into stagnation. Let it follow the rising and falling of the breath, as though present and as though empty, allowing no attachment. Yet if, after a long time, one again falls into dull obscurity, the mind is not properly regulated.
当感觉昏昧，即提起精神，了了分明，徐听呼吸，不起任何善恶妄念。但又不知不觉而妄念又起，只一勿理，如是死心塌地捱过了这坐时，再卧一时，开首四十五分钟加至一小时为止。	When you feel dull and obscure, rouse your spirits, remain clearly and distinctly aware, and listen slowly to the breathing, without giving rise to any deluded thoughts of good or evil. But if, without your noticing, deluded thoughts arise again, simply ignore them. Thus steadfastly endure until the sitting period is over; then lie down for a while. Begin with forty-five minutes and gradually increase to one hour.
每下坐时切勿性急，须把身体摇动几次，两手足逐步一一分开，用两手心擦摩面部脑部前后数十次。再下座走走，或再安卧一时亦可，每日照例坐一次，不可间断。每次坐四十五分钟加至一小时。	Each time you rise from sitting, do not be hasty. Rock the body a few times, then gradually uncross the hands and feet one by one. Rub the face and head, front and back, several dozen times with the palms. Then get up and walk about, or lie down quietly for a while. Sit once each day as a regular practice, without interruption. Each sitting should begin at forty-five minutes and gradually increase to one hour.
乙、睡时的摄心法。每夜睡稳后温度适当，男宜右侧卧，左肩在上，女宜左侧卧，右肩在上。但亦不拘定，如有痛楚不能左右侧者，亦听之，两腿稍屈，呼吸如上。调匀后即管督此身，不许任何部分用一点气力，此是唯一条件。	B. Gathering in the mind while sleeping. Each night, once you are settled in bed and the temperature is suitable, men should preferably lie on the right side, with the left shoulder uppermost; women should preferably lie on the left side, with the right shoulder uppermost. This need not be fixed, however. If pain prevents lying on either side, simply let it be so. Bend the legs slightly, and

	breathe as described above. Once the breath has become even, attend to and supervise the body, allowing no part of it to exert even the slightest force. This is the sole requirement.
若有所思所闻所觉，即是用气力，甚至乎使臂指即是用气力。呼吸稍粗亦即是用气力。	If there is thinking, hearing, or sensing, this is already exerting force. Even moving an arm or a finger is exerting force. Slightly coarse breathing is also exerting force.
如同自身是个死人，一切不能动作，又自视如一粒糖放在水内，化散乌有，不久那呼吸自然而平，似乎不由口鼻内出纳，而浑身八万四千毛孔中有了动作，或张或翕，此时无我无身无气无心，天然心归本位。	Regard yourself as a dead person, unable to move in any way. Also regard yourself as a grain of sugar placed in water, dissolving and dispersing into nothing. Before long, the breathing naturally becomes even; it seems no longer to pass in and out through the mouth and nose, but movement occurs throughout the body's eighty-four thousand pores, which open and close. At this time there is no self, no body, no breath, and no mind; naturally, the mind returns to its original ground.
所谓引火归元，又名水火既济，为治疗百病之总诀，且不比用药石有副作用，或留后患也。此法不拘多少时间，即几分钟亦有许多益处，几时睡着亦不管它，听其自然。如睡至半夜，不能睡，切勿强睡，不妨再试一、二次。如仍不能睡，即可起身，稍歇再睡，切忌辗转反侧，胡思乱想，或感觉饥饿口渴，养成失眠头晕等病。	This is what is called “leading the fire back to its source,” also known as “the harmonious union of water and fire.” It is the essential formula for treating all illnesses, and unlike medicines, it has no side effects or lingering harm. This method is not limited by duration; even a few minutes bring many benefits. Whenever you fall asleep, do not concern yourself with it; let it happen naturally. If you awaken in the middle of the night and cannot sleep, do not force yourself to sleep. You may try this again once or twice. If you still cannot sleep, get up and rest a little before sleeping again. Avoid tossing and turning, indulging in confused thoughts, or dwelling on hunger and thirst, thereby developing such ailments as insomnia and dizziness.
丙、白天人事往还时的摄心法。人生最忌是个乱字，心乱了，对外可以紊事，对内可以打扰血气，使失正常。凡恼怒恐怖喜忧昏疑，都是乱，为多病短寿的根源，不但养病时不应乱，即平居时亦忌心乱。	C. Gathering in the mind during daytime dealings with others. The greatest taboo in life is confusion. When the mind is confused, it can disrupt affairs outwardly and disturb the vital energy inwardly, causing it to lose its normal state. Anger, fear, joy, anxiety, dullness, and doubt are all confusion, and are the roots of many illnesses and a short life. One should not allow confusion of mind merely while

	recovering from illness; even in ordinary daily life, one must avoid it.

摩擦强身法十二则

Twelve Rubbing Exercises for Strengthening the Body

法本无量，亦无定法，姑取其简而易行者十二则，简则可恒，易则省时。此十二则中，久病初愈，或身弱者先不必全做，步步增加，然有万不可少者，有女子不必用者，于说明下注释，望自己逐条衡量。	The methods of the Dharma are immeasurable, and there is no fixed method. Here, for the time being, I have selected twelve that are simple and easy to practice: simplicity makes regular practice possible, and ease saves time. Those recovering from a long illness, or who are physically weak, need not perform all twelve at first; increase them gradually, step by step. Yet some must never be omitted, while some need not be used by women. Notes are provided below the explanations; please assess each one for yourself.
以恒心为第一，不可一日间断。次以勿贪多为要，反使血气不调匀。三以勿速效为主，见功愈缓，根底愈结实，且无流弊。盖急促者，每短折，稳固者，恒长寿也。	First, perseverance is essential: do not discontinue for even a single day. Second, do not be greedy for doing too much, lest the circulation of blood and qi become imbalanced. Third, do not seek quick results. The more gradual the improvement, the firmer the foundation, and the fewer the harmful side effects. Those who act hastily often die young; those who are steady and secure generally live long.
一、摩顶固肾气。早起先平坐，以左手托紧外肾囊，勿松，闭口合牙，右手心摩头顶上三十六下，勿快。再换右手托紧外肾囊，左手摩头顶三十六下，即放松吐出浊气三口。此法只男子适用。	1. Rub the crown of the head to strengthen kidney qi. On rising in the morning, first sit upright. With the left hand, firmly hold the external kidney sac without loosening the grip; close the mouth and bring the teeth together. With the palm of the right hand, rub the crown of the head thirty-six times, without haste. Then switch hands: firmly hold the external kidney sac with the right hand and rub the crown thirty-six times with the left. Then relax and expel turbid qi in three breaths. This method is suitable only for men.
二、运颈除痨伤。平坐两腿直伸，双手按膝上，腰直头正，身勿动转，头颈向左后看，再向右后看，各七次，颈以不可再转为止。如是每次一转，脚后跟伸一伸，勿过用力，再以头颈仰后向前上下叩，如叩头状，亦七	2. Move the neck to eliminate wasting injury. Sit upright with both legs stretched straight out and both hands resting on the knees. Keep the waist straight and the head erect. Do not turn the body. Turn the head and neck to look back over the left

次。可使从头颈至脚后根筋骨二十四节均可拉直，浑身血气自畅。	side, then over the right side, seven times each, turning only as far as the neck can go. With each turn, stretch the heels slightly, without exerting too much force. Then move the head and neck backward and forward, up and down, as though bowing, also seven times. This can stretch and straighten the twenty-four joints of sinew and bone from the head and neck to the heels, allowing the blood and qi throughout the body to flow freely.
三、运睛除红翳，去心火。正坐闭目，转头颈如打圈子，身腰勿动，左转三十六，右转三十六，眼睛亦随圈子左右转，如看四圈，再正坐，忽然两目大张，向地下看，同时吐出浊气七口。	3. Move the eyes to remove redness and films from the eyes and dispel heart-fire. Sit upright with the eyes closed. Rotate the head and neck in circles, without moving the body or waist. Turn left thirty-six times and right thirty-six times, letting the eyes follow the circular movement in both directions, as though looking around in circles. Then sit upright again, suddenly open both eyes wide, look downward, and at the same time expel turbid qi in seven breaths.
四、擦脚底心，引火归元。两脚各擦二百四十下，天凉宜三百二十下，同时闭口，以舌抵下牙根，不必用力，口中津液自生，然后集中咽下。以意引入脐下，要用劲，喉中咯咯有声，稍停再咽，约三口。此法最重要，尤其妇女及阴虚晚热。手脚心焦热无汗者，宜常用此法，久必有效。	4. Rub the centers of the soles to lead fire back to its source. Rub each sole two hundred and forty times; in cool weather, three hundred and twenty times is appropriate. At the same time, keep the mouth closed and rest the tongue against the roots of the lower teeth, without exerting force. Saliva will naturally arise in the mouth; then gather it and swallow it. Guide it by intention to below the navel, swallowing with effort, until a gurgling sound arises in the throat. Pause briefly, then swallow again, about three mouthfuls in all. This method is most important, especially for women and for those with yin deficiency and evening fever. Those whose palms and soles are scorching hot but do not sweat should use this method regularly; with time, it will surely be effective.
五、掐三里穴。穴在左右小腿膝下，靠外边，试以右手心安右膝上，无名指尖点到之处，以左手指尖探取掐入右三里穴内，觉得甚酸处即是。左手按左膝上，亦如上试之，惟指甲宜剪平。每穴掐一百下。此可通三焦，健脾胃，引火归元，与擦脚心并重，每日可掐多次。	5. Press the Zusanli acupoints. These points are below the knees on the outer sides of the lower legs. To locate the right point, place the palm of the right hand on the right knee; where the tip of the ring finger reaches, probe with the fingertips of the left hand and press into the right Zusanli point. The place that feels distinctly sore is the point. Place the left hand on the left knee and locate the point in the same way. Keep the fingernails trimmed

	smooth. Press each point one hundred times. This can open the triple burner, strengthen the spleen and stomach, and lead fire back to its source. It is as important as rubbing the centers of the soles and may be done several times a day.
六、擦腰固肾。正坐正立均可擦，以双手作拳，用拳背按腰眼，不可太用力，隔单衣打圈擦，或直上直下擦共二百下，初学每五十下息一息。如有汗时，可拳背按紧腰眼，用力揉亦著力，在各人自己体会。	6. Rub the waist to strengthen the kidneys. This may be done either sitting or standing upright. Make fists with both hands and press the backs of the fists against the lumbar hollows. Do not use excessive force. Over a single layer of clothing, rub in circles or rub straight up and down, for a total of two hundred strokes. Beginners should rest after every fifty strokes. If sweating occurs, press the backs of the fists firmly against the lumbar hollows and knead with force as well. Each person must discover this for themselves.
七、两手攀足。正坐屈腰，两臂直伸，手指下点脚背，两腿弯宜直，使脚筋拉直，老年人宜慢，手指点到，不可点时即止。此不可急，亦不可贪。老年人取第六法为宜，或量力并行，徐而恒则有功。	7. Reach with both hands toward the feet. Sit upright and bend at the waist. Stretch both arms straight out and lower the fingertips toward the tops of the feet. Keep the legs as straight as possible so that the leg tendons are stretched. Elderly people should proceed slowly; stop when the fingertips can reach no farther. Do not hurry, nor be greedy for more. For elderly people, the sixth method is preferable, or it may be practiced together with this one according to one’s strength. If practiced slowly and consistently, it will be beneficial.
八、勾指运力，治臂腿风痛。正立，两脚分开，两手同时用中指无明指入掌心，大拇指压其背，再以两手食指勾食指，小指勾小指如练，用力左拉右拉，闭口，心内安，共三十六下。腰正勿动，两脚稍分前后，可勿倒，如有两臂酸痛者必勉力行之，久久腿痛亦愈，老年人尤可强筋骨，健脾胃。	8. Hook the fingers and move with force to treat wind-pain in the arms and legs. Stand upright with the feet apart. At the same time, curl the middle and ring fingers of both hands into the palms, and press their backs with the thumbs. Then hook the index fingers together and the little fingers together, as in an exercise. Pull forcefully left and right, keeping the mouth closed and the mind calm, for a total of thirty-six repetitions. Keep the waist straight and still, and place the feet slightly one before the other to avoid falling. Those with aching arms should make an effort to practice this. In time, leg pain will also be cured. It is especially useful for elderly people, as it strengthens the sinews and bones and fortifies the spleen and stomach.

九、擦头上部，以平肝，清脑，明目，理气。以两手擦两耳轮六十下，后脑左右各六十下，擦面三十六下。喉部颈际左右六十下，有气管炎者，日行勿间断。	9. Rub the upper part of the head to calm the liver, clear the brain, brighten the eyes, and regulate qi. Rub the rims of both ears sixty times, the left and right sides of the back of the head sixty times each, and the face thirty-six times. Rub the left and right sides where the throat meets the neck sixty times. Those with bronchitis should practice this daily without interruption.
十、擦两胁上下，以健肝胃。此可饭后行之，在八字骨左右，两胁之下，擦一百至三百。勿食过饱行之，饱时勿擦腹部。临睡下时可擦小腹二三百下，擦脐下全部，不拘多少，睡着即止。	10. Rub the upper and lower sides of the ribcage to strengthen the liver and stomach. This may be done after meals. Rub beneath both sides of the ribcage, on either side of the hip bones, one hundred to three hundred times. Do not do this after overeating; when full, do not rub the abdomen. Before going to sleep, rub the lower abdomen two or three hundred times, covering the entire area below the navel. There is no fixed number; stop when sleep comes.
十一、叩齿三十六下，可以固齿。可于行第二项后行之。又凡遇小便时必咬牙，则肾气勿泄。小儿女必日日教之，久久勿忘，终身受用。	11. Tap the teeth together thirty-six times to strengthen them. This may be done after performing the second exercise. Moreover, whenever urinating, be sure to clench the teeth so that kidney qi does not leak away. Children, both boys and girls, should be taught to do this daily. If they do not forget it over time, they will benefit from it throughout their lives.
十二、擦两小腿。前后各一百二十下，可于掐三里穴后行之，两手同时上下擦。	12. Rub both lower legs. Rub each leg one hundred and twenty times on the front and back. This may be done after pressing the Zusanli acupoints. Use both hands simultaneously, rubbing up and down.

如何劝导蔬食

How to Encourage a Vegetarian Diet

蔬食当然是应该的，本不成问题，目的在慈心勿杀。因为社会上人类习性之不齐，不得不劝导。佛在世时亦只戒本门僧尼，而对社会上一般群众不加例禁，只有劝化。因强禁其勿杀，而杀愈多。应先讲心的问题。	A vegetable diet is certainly proper; there is no issue in that. Its purpose is a compassionate mind that refrains from killing. Because human habits in society are so varied, people must be guided and persuaded. When the Buddha was in the world, he imposed precepts only upon monastics of his own community; he did not establish prohibitions for the general public, but only offered guidance. For if

	people are forcibly forbidden to kill, killing only increases. One must first address the question of the mind.
凡具悲心者，自不肯杀生。具大悲心者，对杀生之人有怜悯心，且能善巧解化之，不执取自己之功德见而与世逆。此是文化程度关系。古人无故不杀牛羊，亦是郑重宰杀，冀其减少杀业而已。故此事当从根本上解决，一一论之如次。	Anyone with a compassionate heart will naturally be unwilling to kill living beings. One with great compassion feels pity for those who kill and can skillfully guide and transform them, without clinging to a view of one's own merit and thereby setting oneself against the world. This is related to the level of culture. In ancient times, people did not kill cattle or sheep without cause; even when slaughtering them, they did so with solemnity, hoping only to reduce the karma of killing. Therefore, this matter must be resolved from its root. Let us discuss it point by point as follows.
一、食是欲，因欲而舌根多所分别，遂立五味。因五味而更起贪得，求食之欲愈炽，种种试验残杀愈出愈奇，造成世间大杀业。被杀者固可伤，而杀生者尤可悯，如欠高利债之永纠缠不清，甚无谓也。而几十年来社会习惯视为当然，岂不是颠倒?	I. Eating is a desire. Because of desire, the tongue faculty makes many distinctions, and thus the five flavors are established. Because of the five flavors, craving for gain further arises; the desire for food grows ever more intense, and increasingly strange forms of experimental slaughter appear, creating immense karma of killing in the world. Those who are killed are indeed pitiable, but those who kill are even more to be pitied. It is like owing usurious debts and being forever entangled in them—utterly pointless. Yet for decades society has regarded this as natural. Is this not upside down?
二、食既是欲，可知不论蔬食荤食腥食素食，都是不应该的。但人因贪欲而有人身，身即是物，要维持这个物，不得不使其营养而讲卫生。生是保持其生命。既讲生命，即谈不到口福，贪舌上的舒适。	II. Since eating is a desire, it follows that whether one eats vegetables, pungent foods, meat and fish, or vegetarian food, none of these ought to be pursued. Yet because of craving, people have physical bodies; the body is a material thing, and to sustain it, one must provide it with nutrition and attend to hygiene. Life is to be preserved. Once one speaks of preserving life, there can be no question of gratifying the palate or craving comfort on the tongue.
要讲肠胃的适宜，可以保持生命的久长。但世人又有一种恶习，如富有者之大宴集，一席多至十品。到后来，舌亦无味，徒具观瞻。而诸富有残杀更多，极无意思。	One should consider what is suitable for the stomach and intestines, so that life may be sustained for a long time. Yet people have another bad habit: lavish banquets given by the wealthy, with as many as ten courses at a single table. By the end, even the tongue no longer tastes anything;

	it is merely a spectacle. Such wealth causes still more slaughter, which is utterly meaningless.
如北宋时一席千人宴，每人各鸭舌汤一碗，每碗三枚即三千条鸭子的生命。不久金兵入汴梁，大肆屠杀，一如斩杀鸡鸭。即不谈因果报应，其忍心如此，早已失去了人格，与禽兽无异，故受杀报而不足惜。此食欲施于四食五味之外，荒谬可笑。	For example, at a thousand-person banquet in the Northern Song, each person was served a bowl of duck-tongue soup, with three tongues in each bowl—thus the lives of three thousand ducks. Before long, Jin troops entered Bianliang and massacred people on a vast scale, just as chickens and ducks are slaughtered. Even without speaking of karmic retribution, those capable of such cruelty had long since lost their humanity and were no different from beasts; thus it was no pity that they received the retribution of being killed. To extend the desire for food beyond the four kinds of food and the five flavors is absurd and laughable.
三、荤食指葱蒜，腥食指鱼肉，蔬食为菜果，素食为随缘。素食者不择精粗、美恶、荤腥与蔬食也，口素而心亦素，见净而意亦净，是为食素。食为保养生命，则凡蔬菜中有碍于卫生者亦不应食。	III. Pungent foods refer to onions and garlic; meat foods refer to fish and flesh; vegetable foods refer to vegetables and fruit; and sù, here rendered ‘vegetarian,’ means eating in accord with circumstances. A vegetarian does not discriminate between fine and coarse, pleasant and unpleasant, pungent foods, meat foods, and vegetable foods. The purity one observes in eating should also be present in one’s mind, outlook, and intentions. This is what it means to eat vegetarian food. Eating is for preserving life; therefore, among vegetables, anything detrimental to hygiene should not be eaten either.
我见有食油灼粽子而丧其命者，故生冷硬腻四物皆当慎之。食荤可以助嗔心，食腥足以助淫欲，多嗔伤肝，多淫伤肾，多食又伤脾胃，肝肾伤及心脏而肺病矣。如是就违背了食的本意。	I have seen people die after eating oil-fried rice dumplings; therefore, one should be cautious of four things: raw, cold, hard, and greasy foods. Pungent foods can intensify anger, and meat and fish can intensify sexual desire. Excessive anger harms the liver, excessive sexual desire harms the kidneys, and overeating harms the spleen and stomach. When the liver and kidneys are harmed, the heart and lungs are affected, and illness follows. In this way, one violates the original purpose of eating.
四、忧思伤脾，愤怒伤肝，劳虑伤神。若终日烦恼，即使蔬食得营养，仍不免于夭病，此心素之可贵也。我人不独应卫其身体，更应卫其生命。	IV. Worry and brooding injure the spleen; anger injures the liver; toil and anxious thought injure the spirit. If one is troubled by afflictions all day long, then even if a vegetable diet provides nutrition, one

	will still be liable to illness and early death. This shows the value of vegetarianism of mind. We should not only protect our bodies; we should protect our lives even more.
仁者必寿，慈心不杀，才是真素食，养成社会上一团雍和仁爱平等慈祥之气，正是思想的改造，和平的建设。然数千年来，积习的深厚，不得不大刀阔斧的改革。在革创之时，去恶必须斗争，时代进入建设之期，为社会进化起见，素食之法亦重要的大建设之一，有力者应注意提倡，共同建设这个庄严灿烂的和平世界。	The benevolent will surely enjoy long life. A compassionate mind that does not kill is true vegetarianism. It fosters in society an atmosphere of harmony, benevolence, equality, and kindness. This is the transformation of thought and the building of peace. Yet the accumulated habits of thousands of years are deeply entrenched and must be reformed boldly and decisively. At the time of reform and renewal, eliminating evil requires struggle. But when an age enters a period of construction, vegetarianism too becomes one of the important undertakings for the advancement of society. Those with influence should take care to advocate it, joining together to build this dignified, splendid, and peaceful world.
五、食是一事，杀生又是一事，杀生是绝对不可的，但如完全禁绝杀生亦不易做到。要戒杀生，先须戒生。人因贪求而使之多生，是以多杀，能戒生即可少杀，此是根本戒。	V. Eating is one matter, and killing living beings is another. Killing is absolutely impermissible, yet it is not easy to eliminate killing entirely. To refrain from killing, one must first refrain from generating life. Because people seek through craving to multiply living beings, there is much killing. If one can refrain from generating life, one can reduce killing; this is the fundamental precept.
佛说五净肉，为不见，不闻，不为我杀，已死肉，鸟兽食之残余，此名五净肉。亦无非戒其心之残暴，为避重就轻之法。	The Buddha spoke of the five kinds of pure meat: meat not seen, not heard, and not killed for oneself; meat from an animal already dead; and remnants eaten by birds or beasts. These are called the five kinds of pure meat. This is simply a way of restraining the mind's cruelty, of avoiding the grave while allowing the light.
然蒙藏西北等处，以环境关系，不能不肉食，但于杀之前，先以咒力加持，此亦不过防止自己的杀意，勿断大悲心而已。中土食物丰富，即完全禁止杀生，亦无影响。然而禁屠一二日，即大起反应，此事诚难得圆满解决，非有力制裁而加以善导，不能挽回于万一也。	Yet in Mongolia, Tibet, the northwest, and other places, people cannot avoid eating meat because of environmental conditions. Before killing, however, they first bless it through the power of mantras. This too is only to guard against one's own intention to kill and not sever the great compassionate mind. In central China food is abundant, so even a complete prohibition on killing would have no effect on people's livelihood. Yet

	when slaughter is prohibited for even one or two days, there is a great backlash. This matter is indeed difficult to resolve perfectly; without effective regulation combined with skillful guidance, it cannot be remedied even in the slightest.
六、食为五欲之一，五欲者，财、色、食、名、睡也。正贪某种欲时，执取其一，余皆可弃。社会上欲无形制止贪欲，总以平衡为贵，巨富与过贫，皆可引之入恶。	VI. Food is one of the five desires. The five desires are wealth, sex, food, fame, and sleep. When one is greedily pursuing a particular desire, one clings to that one and can cast aside all the rest. In society, desire must be prevented from becoming greed in an unrestrained manner; balance is most valuable. Great wealth and extreme poverty can both lead people into evil.
一为残暴，一为贪鄙，惟有中等生活，有享受而不太过，亦易于满足。如春秋二季之天气中和，不过俭，亦不太奢，杀生等事自然减少。故欲美食须先饥，饿则粗粝亦甘美。	One leads to cruelty, the other to covetousness and meanness. Only a moderate standard of living, which allows enjoyment without excess, is also conducive to contentment. It is like the temperate weather of spring and autumn: neither overly frugal nor overly extravagant, and acts such as killing naturally diminish. Therefore, to enjoy fine food, one must first be hungry; when hungry, even coarse grain tastes sweet.
可见并不是肉食蔬食问题，全是饥饱问题，应当平心静气的研究，善巧方便以导化之也。大凡富有之家，每不易得饥，饥主要从劳力中来。劳于工作则易饥，饥则荤腥蔬皆无所择，而真素矣。	Thus it is not a matter of eating meat or vegetables at all; it is wholly a matter of hunger and fullness. It should be studied calmly and guided through skillful means. In general, those from wealthy households seldom experience hunger, while hunger chiefly arises from physical labor. Those who labor in their work easily become hungry; when hungry, they do not choose between pungent foods, meat and fish, or vegetables. Then they are truly vegetarian.
七、蔬食而求精美，非素也。此当是喉以上的问题。但求适口，不计卫身。食时第一要饥而后食，且要多嚼唾沫，可助胃中消化。细嚼则汁液愈精，而血干净清洁，自然少病。	VII. To eat vegetables while seeking exquisite delicacies is not vegetarianism. This is a matter above the throat: one seeks only what pleases the palate, without considering the body's well-being. The first requirement in eating is to eat only after becoming hungry, and one should chew thoroughly and mix the food well with saliva, which aids digestion in the stomach. When one chews carefully, the bodily fluids become more refined

	and the blood clean and pure; illness will naturally be less frequent.
故经风霜后不宜骤食，过劳不宜骤食，心乱时不宜急食，气恼时不宜急食，临睡时不宜多食、或多饮酒，不饥饿时不杂食，饥饿过度时切忌食得快，守此七条。必无胃病。病从口入，终身之累，其慎之也。	Therefore, after exposure to wind and frost, one should not eat abruptly; after excessive exertion, one should not eat abruptly; when the mind is confused, one should not eat hurriedly; when upset or angry, one should not eat hurriedly; before sleep, one should not eat too much or drink too much alcohol; when not hungry, one should not snack indiscriminately; and when excessively hungry, one must not eat quickly. Observe these seven rules, and there will surely be no stomach ailments. Illness enters through the mouth and can become a lifelong burden. Be cautious.
八、凡腥食者，每易过食，明知已饱而不忍舍去异味，且必佐之以酒，酒以乱性而祸从口出，于身心两无益也。	VIII. Those who eat meat and fish easily overeat. Knowing they are already full, they cannot bear to put aside unusual flavors, and they must accompany them with alcohol. Alcohol confuses one’s nature, and misfortune comes out of the mouth; it benefits neither body nor mind.
九、恶成于习，习成于数，数数杀生见血，久成为习，而不觉习于杀人矣。故社会腐化易而文明难，堕落易而向上难。谋国者切勿谓其细故而忽之也。	IX. Evil develops through habit, and habit develops through repetition. Repeatedly killing living beings and seeing blood eventually becomes habitual, and before one knows it, one becomes accustomed to killing people. Thus social corruption is easy and civilization difficult; decline is easy and upward progress difficult. Those who plan for the nation must not dismiss this as a minor matter and neglect it.
十、蔬食求其必精而丰，必有所嫌，非素也。总之，荤腥蔬之为口食法，素食为心食法，此食素之所以难也，皆不可以不辨。素食一道，其义广矣。（一）素有随缘行素之意，一切顺应环境，心无偏执，是为素。	X. To seek vegetable food that is invariably refined and abundant, with inevitable likes and dislikes, is not vegetarianism. In short, pungent foods, meat and fish, and vegetables are methods of feeding the mouth, whereas vegetarianism is a method of feeding the mind. This is why vegetarianism is difficult, and these distinctions must all be understood. The way of vegetarianism has broad meaning. (1) Vegetarianism carries the sense of practicing in accordance with conditions: responding to every circumstance, with the mind free of bias and attachment. This is vegetarianism.
所谓素，富贵行乎富贵是也。（二）素者随各人地位立场而施，在家人与出家人不同行其素也。喇嘛之在西藏	What is called vegetarianism is to act fittingly amid wealth and honor when one is wealthy and

青海而肉食，来上海而蔬食，素也。供何物则食何物，勿强人所难，素也。（三）我蔬则蔬，不自以为功德，素也。	honored. (2) Vegetarianism means applying it according to each person’s position and circumstances; laypeople and monastics do not practice it in the same way. When lamas eat meat in Tibet and Qinghai but eat vegetables on coming to Shanghai, that is vegetarianism. To eat whatever is offered, without forcing others into difficulty, is vegetarianism. (3) If I eat vegetables, I simply eat vegetables without regarding it as my own merit; that is vegetarianism.
人腥则腥，不必起嗔恨心。有缘则化之，勿强与之逆，素也。（四）自己能蔬食则蔬食，若对腥荤仍有馋贪，而我故意蔬食以鸣高，用硬压功夫，久必保持不住，则非素矣。又素者净也，心无妄也。学佛只学得个净，意如虚空，心有荤素二见，则非素矣。	If others eat meat and fish, there is no need to give rise to anger and hatred. Offer guidance when they are receptive and avoid forcing it on them. This is vegetarianism. (4) Follow a plant-based diet if you can. But if one still craves meat and fish, yet deliberately eats vegetables to advertise one’s superiority, forcing oneself to suppress those cravings will make the diet impossible to sustain; this is not vegetarianism. Furthermore, vegetarianism means purity: the mind free of delusion. In learning the Buddha’s teachings, one learns only purity; let one’s intention be like empty space. If the mind holds dualistic views of meat and vegetarian food, this is not vegetarianism.
十一、斫伐竹木，竹木无执著性，故不知报复。凡禽兽含灵皆有执著性，故被杀时，亦知道逃避抵抗，何况于人。凡动物被杀害者，心必不甘，还报是当然的事。《楞严经》人食羊，羊还亦食人，世上冤怨相报，无有了期。	XI. When bamboo and trees are cut down, they have no clinging nature and therefore do not know retaliation. Birds and beasts, all endowed with sentience, have a clinging nature; when killed, they know to flee and resist—how much more so human beings. Whenever animals are killed, they are surely unwilling, and repayment is only natural. The Śūraṅgama Sūtra says that when people eat sheep, the sheep in turn eat people. In this world, the mutual repayment of enmity and resentment has no end.
本来我此肉身原同物品，本可借来借去，怕还债者，不必欠债。今我杀而食其肉，是于肉食之外又加上一层生命债务，亦断无不还之理，惟时间性耳。故杀戒为第一。	Originally, this fleshly body of mine is no different from an object; it could be borrowed back and forth. Those who fear repaying debts need not incur them. Now, if I kill an animal and eat its flesh, I add a further debt of life to the eating of meat. There can be no principle by which it will not be repaid; it is only a matter of time. Therefore, the precept against killing comes first.

正不必贪此一时之口福而贻害无穷也，故食腥与杀生食肉截然两事。今如火腿咸鱼等等，无有生灵在上，亦无杀报关系，仅是食料，故无报应。论者必执以为我又提倡肉食，罪何敢辞。又云：你不吃，人就不杀，此理自是正当。	One need not crave a momentary pleasure of the palate and thereby leave endless harm behind. Thus eating meat and fish is entirely different from killing living beings to eat their flesh. Things such as ham and salted fish now have no living beings in them and involve no karmic retribution for killing; they are merely foodstuffs and therefore bring no retribution. Critics will surely insist that I am again advocating meat-eating; how would I dare evade such blame? They also say, “If you do not eat it, people will not kill it.” This principle is certainly correct.
但是一句现成话，几千年来，人人如此说，究有什么效果？我人当平心静气来加以研究，先不必唱高调，自诩已能吃素，或自以为能不杀生。	But this is a ready-made saying that everyone has repeated for thousands of years. What effect has it had? We should calmly study the matter, without first striking a lofty pose, boasting that we can already be vegetarians or imagining that we can refrain from killing living beings.
今日一顿蔬食，饮一杯水，严格而论，已杀了多少微生虫！故亦只可避重就轻，以不见血为度，聊以止其杀意杀行而已。	Today, in eating one vegetarian meal and drinking one cup of water, strictly speaking, how many microorganisms have already been killed? Therefore, one can only avoid the grave while allowing the light, taking not seeing blood as the standard, merely to check one’s intention and action of killing.
食有六道不同，天道为意食；魔道为精气血食；畜道为段食，以物有形段也；鬼道为饮食，取食物之有热气而嗅之即饱；地狱道不得食；独人道是欲食，随其欲之变化而需要，积久成习。本来人可以不食，气充则不饿，遂又名气食。但以贪欲故，变为段食肉食蔬食，臻至无所不食。故不论何食。皆当生惭愧心。	Food differs among the six realms. In the heavenly realm, there is food of thought; in the realm of māras, food of vital essence, energy, and blood; in the animal realm, food in portions, because material things have tangible portions; in the realm of ghosts, food of offerings, where one takes in the heat of food and is satisfied by smelling it; in the hell realm, there is no food; only in the human realm is there food of desire, needed according to the transformations of one’s desires, which become habitual over time. Originally, human beings could go without food: when energy is abundant, one does not feel hungry, and this is also called food of energy. Yet because of craving, it becomes portioned food—meat, vegetables, and finally everything whatsoever. Therefore, whatever food one eats, one should give rise to a sense of shame and remorse.

以上十一条概言杀生之不可，而蔬食之应提倡。但一时积习难返，尤当善巧方便以引导，且勿与逆。兹再论之。	The preceding eleven points explain why we should refrain from killing living beings and encourage a plant-based diet. Yet deeply ingrained habits cannot be changed all at once; so guide people with particular tact and avoid antagonizing them. Let us discuss this further.
一、劝戒杀切不可急，欲速则不达，反失去机缘。擒拿不住，亦不可疾。嫉恶如仇，则又何必。此当以感情化之，使之相近，尤不可逆。此不是硬做的事，逆则近于意气用事，转可引其恼怒，而反多杀。第一劝其少杀，再进而戒杀。先劝其半蔬食，久久自然就范，再劝其食现成肉食，而可以完全戒杀矣。	I. One must not be hasty in advising people to refrain from killing. To desire quick results is to achieve nothing and instead lose the opportunity. If you cannot hold them back, you must not press them urgently either. If you hate evil as though it were an enemy, what need is there to do so? One should transform them through human feeling and draw close to them; above all, one must not oppose them. This is not something to be forced. Opposition verges on acting from personal emotion, may instead provoke their anger, and can lead to still more killing. First advise them to kill less, and then gradually urge them to refrain from killing. First encourage them to eat vegetarian food for half their meals; in time they will naturally comply. Then advise them to eat only already-prepared meat, and they may eventually refrain entirely from killing.
二、引其蔬食亦当有法。第一告以卫生之理，蔬食可以夜眠安适，肠胃清洁，自然少病长寿。人总是怕病畏死，此亦善巧之一法也。第二不饿勿食，切忌杂食。第三劣者先食，美者后食。第四令常观食草根树皮者何如，一发悲心，自然下咽。	II. There must also be a method in guiding people toward vegetarian food. First, explain the principles of health: vegetarian food enables one to sleep peacefully at night, keeps the stomach and intestines clean, and naturally results in fewer illnesses and a longer life. People generally fear illness and death; this too is one skillful means. Second, do not eat unless hungry, and strictly avoid indiscriminate eating. Third, eat inferior food first and better food afterward. Fourth, have them often reflect on the condition of those who eat grass roots and tree bark. Once compassion arises, they will naturally be unable to swallow their food.
三、我人所以劝人蔬食者，无非要其入佛，减少杀劫。用言本极慈悲，惟收功不必在一时，而利害大小又当权衡。凡来学佛者，大都带病者多，一闻蔬食即惧而退缩，似不宜再严格以拒之，此其一也。	III. Our purpose in encouraging people to eat vegetarian food is simply to lead them into Buddhism and reduce the calamity of killing. Such counsel is originally most compassionate, but its results need not be obtained at once, and one must weigh the relative benefit and harm. Most people who come to study Buddhism are afflicted by

	illness. Upon hearing of vegetarian food, many become fearful and withdraw. It therefore seems inappropriate to reject them further by being overly strict. This is the first consideration.
凡不信佛者，往往不能蔬食，一闻即生厌恶心，因之而影响于皈佛者甚大。我曾亲闻多人说：修密宗是方便的，不必强要吃素。虽其人未明密法道理，却可测见社会上心理之一斑，此其二也。	Those who do not believe in Buddhism are often unable to eat vegetarian food, and as soon as they hear of it, they develop aversion. This has a considerable effect on those who take refuge in Buddhism. I have personally heard many people say, “Esoteric Buddhism is accommodating; it does not necessarily require one to be vegetarian.” Although such people do not understand the principles of Esoteric Buddhism, this nevertheless reveals one aspect of social attitudes. This is the second consideration.
又学佛者对于骨肉间之爱根，总难遽断，因自己蔬食，亦强欲家人同种善根，因此闹口舌，伤感情。其势不敌者，暗恨佛教，引起谤法谤僧，其害甚大。而势可敌者，往往因其劝之，反而故意多杀，其害亦重，此其三也。	Moreover, Buddhist practitioners generally find it difficult to sever abruptly the roots of affection among blood relatives. Because they themselves eat vegetarian food, they also forcefully wish their family members to plant the same wholesome roots. This leads to quarrels and harms their feelings. Where their position is not strong enough, family members secretly resent Buddhism, giving rise to slander of the Dharma and the saṅgha; the harm is great. Where their position is strong enough, those whom they urge often deliberately kill still more; the harm is equally grave. This is the third consideration.
又有蔬食未久，亲友不及普知，遇有宴会，有丰盛之馔，而客来不多，正喜其光临，乃偏要蔬食，主人不得已而再备蔬菜，事后即有怨恨之辞，牵及佛法，此其四也。	Again, when someone has not been vegetarian for long and relatives and friends have not yet been widely informed, they may attend a banquet where abundant delicacies have been prepared. As there are few guests, the host is especially pleased by their arrival; yet they insist on vegetarian food, forcing the host to prepare additional vegetables. Afterward, resentful remarks arise and become entangled with the Buddhadharma. This is the fourth consideration.
因蔬食问题，许多人从而谤密，不知密法是密法，与肉食无关，喇嘛自有其立场，自有其法用，密宗修降魔大法时，必需血食。	Because of the question of vegetarian food, many people proceed to slander Esoteric Buddhism. They do not understand that esoteric practice is esoteric practice and has nothing to do with eating meat. Lamas have their own standpoint and their own

	ritual applications. When Esoteric Buddhism performs the great Dharma of subduing demons, blood offerings are required.
密法本是不共法，当初诺那大师于抗战时在重庆修法，杀牛为祭，谓自此日寇不敢入境，当时世人疑而谤之，后果然。若以教理论之，以世人眼光评之，应无所逃罪矣，此其五也。	Esoteric Dharma is a distinctive teaching. During the War of Resistance, Master Nona practiced in Chongqing and slaughtered cattle as offerings, saying that from that day onward the Japanese invaders would not dare enter the territory. At the time, people doubted and slandered him, but it later proved so. If judged according to doctrinal principles or assessed through the eyes of ordinary people, he would seem unable to escape blame. This is the fifth consideration.
以我过去之经验，凡以压制功夫持戒蔬食者，必于临终前大翻种子。我乡有比丘尼广定师，二十出家为尼，戒律甚严，念佛五十年，参一部牧牛图，垂三十年，我见之年已七十矣。	In my past experience, anyone who observes precepts and eats vegetarian food by means of repressive effort will inevitably undergo a great eruption of karmic seeds before death. In my native district there was the bhikṣuṇī Master Guangding. She left home at twenty to become a nun, observed the precepts very strictly, recited the Buddha's name for fifty years, and contemplated a set of Oxherding Pictures for nearly thirty years. She was already seventy when I met her.
闻我说牧牛之旨，忽大喜，向佛前礼拜求皈依愚公而修密，至八百余座而病。时余欲北去，乃告其左右侍者，尔师如命终时必骂人，必闹开荤，不要紧的，当任其发火，而以极精美之蔬食飨之，曰是荤的。	When she heard me explain the meaning of the Oxherding Pictures, she was suddenly overjoyed. Before the Buddha, she bowed and sought refuge in Yugong in order to practice Esoteric Buddhism. After more than eight hundred meditation sessions, she fell ill. At that time I wished to go north, so I told the attendants around her: "When your teacher is near death, she will certainly scold people and demand meat. Do not be concerned. Let her vent her anger, but serve her extremely fine vegetarian food and tell her that it is meat."
彼不久必大悔恨，尔等当再告以我之预嘱，彼必释然。此关一过，此上病更不再犯。后果然，仍合掌念佛坐化。又类此翻种子者，不知凡几，此其六也。	"Before long, she will certainly feel deep regret. Then tell her again of my prior instructions, and she will surely be relieved. Once this barrier has been passed, this illness will not recur." Later, things indeed happened this way, and she still passed away seated, with palms joined and reciting the Buddha's name. There have been countless other cases of such eruptions of karmic seeds. This is the sixth consideration.

四、饥饿有真假之别，饥之不可忍时斯是真饥。若见肴馔而即思食，此是假饥。见美馔异味而不舍者，此是欲食。欲食即易中病，而肉食者每难制止。	IV. Hunger may be genuine or false. When hunger becomes unbearable, it is genuine hunger. If, upon seeing dishes of food, one immediately thinks of eating, that is false hunger. If one cannot let go upon seeing fine dishes and unusual flavors, that is the desire to eat. The desire to eat readily becomes an illness, and those who eat meat often find it difficult to restrain.
吾人对此问题先得打破成见，律己须严，衡人宜恕。而对自己亦当时时调伏，不可执取蔬食为自己功德，亦不可执取肉食为他人罪恶。鄙人昔亦吃素六年，但是假的，在家庭常常气恼。	Regarding this question, we must first discard our preconceived views. We should be strict with ourselves and forgiving toward others. Yet we must also constantly discipline ourselves: we must not cling to vegetarian food as our own merit, nor cling to meat-eating as the wrongdoing of others. I once followed a vegetarian diet for six years. Yet by the standard I am describing, I fell short. At home I was constantly irritable and angry.
六年中，无日不舌素心荤，眼荤口素，烦恼无已时，遂又开荤，重新练起，或丰食，或恶食，或淡食，或白饭两碗，而以美馔陈于前，以强制之，用以打破此二见。余明知开荤必招骂，更特意求个骂，以破此功德心。	Throughout those six years, not a day passed without my tongue being vegetarian while my mind craved meat: my eyes craved meat and my mouth ate vegetarian food, and afflictions never ceased. I therefore resumed eating meat and began training anew. Sometimes I ate richly, sometimes poorly, sometimes blandly, or merely two bowls of plain rice; and I placed fine dishes before myself, forcibly using them to break through these two views. I knew full well that resuming meat-eating would bring condemnation, yet I deliberately sought condemnation in order to break this mind that clung to merit.
名为五欲之最难破者，色次之，财又次之，食与睡更次之。名心不死，无以入道，此亦练心素之一法也。然而行之多年，仍难自信，始悟对治法之非计，以仍有此心，二见终未泯也。	Among the five desires, the most difficult to overcome is the desire for reputation; sexual desire comes next, then wealth, and then food and sleep. So long as the mind of reputation does not die, there is no way to enter the Way. This too is a method of training the vegetarianism of the mind. Yet after practicing it for many years, I still found it difficult to trust myself. Only then did I realize that such counteractive methods were not the ultimate solution: as long as this mind remained, the two views had not finally fallen away.
特念学佛根本当不在此，多生习气，非真参实究、从见性下手，不到根尘脱落时，此病断难拔除。又经十年，	I reflected especially that the foundation of Buddhist practice does not lie here. Habitual

才做到见美食可以不馋，凡荤素见，功德见，名心喜心，或可不住，意中特觉自在，此我之所谓心素也。	tendencies accumulated over many lives cannot truly be uprooted without genuine investigation and inquiry, beginning from seeing one's true nature, until the sense faculties and their objects fall away. Only after another ten years was I able to see fine food without craving it. Views of meat and vegetarian food, views of merit, the mind that craves reputation, and the mind that delights—perhaps I could no longer abide in them. Within, I felt particularly free and at ease. This is what I call vegetarianism of the mind.
我今此论明知必受种种责备，但我行我素，不敢虚伪。	I know full well that this discussion will now receive every kind of criticism, but I follow my own course and dare not be hypocritical.
记得八年前同学某兄，特因此事专来问罪，余笑谢之，谓各人有各人的道理，兄今特来关切，实为感谢，惟另有一人关爱我者，更切于兄，兄知之否，渠问何人？余自指曰：即王某是也。	I recall that eight years ago, a fellow student came specially to rebuke me over this matter. I smiled and thanked him, saying, "Each person has his own reasoning. That you have come especially out of concern for me is truly worthy of thanks. Yet there is another person who cares for me even more deeply than you do. Do you know who that is?" He asked who it was. I pointed to myself and said, "It is Wang so-and-so."
某学佛虽不久，实不知自爱，今特意求人谤詈，兄当思此中究有何种代价。岂借修密以为私便者，因果又岂不知？渠默然无语。后二年，又来告我曰：我今不得已而又开荤矣。	"Although you have not studied Buddhism for long, you truly do not know how to cherish yourself. I deliberately seek people's slander and abuse; you should consider what price is involved in this. How could one who uses esoteric practice for private convenience fail to know cause and effect?" He remained silent. Two years later, he came again and told me, "I have now had no choice but to resume eating meat."
余笑曰：你本来不曾素，庸何伤？愿我同门有致疑于此问题者，亦勿定执我言为是，亦勿与人多争，使人恼乱。当发大悲心，先从自己见性功夫下手，勤除习气，蔬食一法可自然而致。孔子所谓先立乎其大者是也。	I smiled and said, "You were never truly vegetarian in the first place, so why should it matter? I hope that fellow practitioners who have doubts about this question will neither insist that my words are correct nor argue excessively with others and disturb their minds. You should arouse great compassion, begin with the work of seeing your own true nature, and diligently eliminate habitual tendencies. The practice of vegetarian food can then be attained naturally. This is what Confucius

	meant by first establishing oneself in what is fundamental.”
但我始终不愿同人杀生，并且提倡戒生，以多生即多杀也。又投入畜类者，早已种下杀报，无所逃于业力，不被人杀，即为同类或异类所残，惟不必由我杀之，以结恶缘。昔上海大场有放生处，无类不有，乃于抗战时尽被军人杀却，无一留存，此业力之可畏也。人生大事有过于了生死者乎？望同人速注意于此大事，慎毋多诤可也。	Yet from beginning to end, I do not wish others to kill living beings, and I also advocate refraining from taking life, for more births mean more killing. Those who have fallen into the animal realm have long since planted the causes for the retribution of being killed and cannot escape karmic force. If they are not killed by humans, they will be maimed by creatures of their own kind or of other kinds. One need only not kill them oneself, thereby forming evil affinities. There was once a place for releasing living beings at Dachang in Shanghai, where animals of every kind were kept; during the War of Resistance, soldiers killed them all, and not one remained. Such is the fearful power of karma. Is there any great matter in human life more important than transcending birth and death? I hope fellow practitioners will quickly attend to this great matter and take care not to engage in excessive disputation.