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观人

Observing People

（一）观人	I. Observing People
观相不如观气，气清而厚者为上，清主贵，厚主寿。观气何如观心，心浑厚者虽愚必有后福，心伶俐者虽慧未必有寿。然有愚而诈，外薄而心地厚者，当察其行。	Observing a person’s appearance is not as good as observing their vital energy. Those whose energy is clear and substantial are superior: clarity indicates nobility, and substance indicates longevity. A person’s character tells you more than their vital energy does. A person of steady and generous character will surely enjoy blessings in later life, even if they are slow-witted. A quick mind by itself offers no assurance of a long life. Yet some are dull and deceitful. As for those who seem shallow at first but have depth of character, one should examine their conduct.
平时观其所好，贪虚荣者必是贱相，以贵者不必求贵，惟其贱是以求贵。贪富财者必是贫相，义亦如是。如功利者必喜侵轧而忌才，贪者必量小，量小者必福薄。凡自奉厚者必薄待于人，不足交也。	In ordinary circumstances, observe what a person likes. A craving for empty prestige betrays a lack of inner dignity, for the noble need not seek nobility; it is precisely because they are base that they seek it. The same applies to wealth. Craving it reveals a sense of want. Those who pursue profit and gain will surely delight in oppressing others and be jealous of talent. The greedy are necessarily narrow-minded, and those who are narrow-minded are necessarily short on blessings. Anyone who lavishes comforts on themselves while treating others poorly is not worth associating with.
豪富之家，且先观其穷苦戚族，能厚相结者，其家必昌，交友其次之。中产之家，且先观其子弟有礼貌能读书者，其家必昌。贫苦之家，且先察其勤惰，能勤者其家必昌。	In a very wealthy household, first look at how it treats relatives in need. If the family can treat them generously and stay close to them, that household will surely prosper; then consider how it treats its friends. In a middle-income household, first observe whether its children are courteous and able to apply themselves to their studies; if so, that household will surely prosper. In a poor household, first examine whether its members are diligent or lazy. If they are diligent, that household will surely prosper.
富贵之家人无骄气，中等之家人无暮气，贫寒之家人无陋气，不得分贫富，皆是昌大之象，为国家之宝。	If people in a wealthy and eminent household have no arrogant air, people in a middle-class household have no dispirited air, and people in a poor

	household have no vulgar air, then, regardless of wealth or poverty, these are all signs of flourishing greatness and treasures of the nation.
入其室，先看其地下，往往打扫不净者，其人必懒，不久即堕落矣。	Upon entering a person’s room, first look at the floor. Those who often fail to sweep it clean are surely lazy, and before long they will decline.
贫寒之家，其子女衣服破旧无碍，若不洁净者，其家必懒。	In a poor household, it does not matter if the children’s clothes are worn and old; but if they are not clean, the household is surely lazy.
家庭不论贫富，最忌者有七事：一不早起，二无礼貌，三眠食无定时，四蓄赌具，五闲，六收支无预算，七借债而不还。但诸病皆从闲字起。	Regardless of wealth or poverty, there are seven things most to be avoided in a household: first, not rising early; second, lacking manners; third, having no regular hours for sleeping and eating; fourth, keeping gambling implements; fifth, idleness; sixth, having no budget for income and expenses; seventh, borrowing money without repaying it. Yet all these faults arise from idleness.
一、不早起者，一切奸恶隐蔽等事自然而发生。	1. When one does not rise early, all manner of illicit, evil, and secretive acts naturally arise.
二、无礼貌者，永不得向上与有道人相交接，自然堕落。	2. Those who lack manners can never advance or associate with people of integrity, and will naturally decline.
三、眠食无定时者，有无形浪费，抑且多病。	3. Those who have no regular hours for sleeping and eating incur unnoticed waste and are also prone to illness.
四、蓄赌具者，必招恶友，且伤感情，男女混杂，伤财、伤德、伤时、伤精神，为无形之盗贼。	4. Those who keep gambling implements will surely attract bad companions. Gambling also harms human feelings; men and women mingle indiscriminately; it harms wealth, virtue, time, and spirit, and is an invisible thief.
五、闲则精神颓惰，养成懒习性，做无聊事，是最丧志者。	5. Idleness causes the spirit to become listless and sluggish, fosters habits of laziness, and leads one to do pointless things. Nothing is more destructive of one’s aspirations.
六、收支无预算，则于收入每存希望心，于支出漫无限止，自然贫苦，而前恶皆从贫而丧志起。	6. Without a budget for income and expenses, one constantly entertains hopes regarding income while allowing expenditures to run without limit. Poverty naturally follows, and all the preceding evils arise from poverty and the loss of aspiration.

七、借钱并非坏事，人有通财之义，本无所谓，惟不还成习是最危险，顶好不借，借则必时时警惕。	7. Borrowing money is not in itself a bad thing. People have a duty to assist one another financially, so there is nothing inherently wrong with it. But making a habit of not repaying debts is most dangerous. It is best not to borrow; if one does borrow, one must remain vigilant at all times.

百喻

One Hundred Parables

卧病	Illness
古者入道，每由譬喻而得解，然无一事无一处不可悟道。余行年六十有八，不独心习未除，身习又复缠绵。余自十七八岁起即患脱肛，每次必下堕，至今五十年，以年月日计之，当在一万八千次以上，其累可知。	In ancient times, people often entered the Way and gained understanding through analogies. Yet there is no thing and no place through which one cannot awaken to the Way. I am now sixty-eight years old. Not only have my mental habits not been eliminated; my bodily habits have also remained stubbornly entrenched. From the age of seventeen or eighteen, I have suffered from rectal prolapse. Each occurrence would cause it to descend, and over the fifty years since then, by a count of years, months, and days, it must have occurred more than eighteen thousand times. One can imagine the burden of it.
今年癸巳初六日辰，忽又大发，肛门痔肿如梨，经中医痔科专家潘淘非君医治，不用刀割，用药逐渐拔根，仅三七日完全治愈。闻诸割治者每因不净而重发，此则无后忧矣。因知积习非痛下决心不得除，而得医又在时节因缘也。	At the chen hour on the sixth day of the first month of this guisi year, it suddenly flared up severely again. The hemorrhoidal swelling at the anus was as large as a pear. Mr. Pan Taofei, a specialist in Chinese medicine for hemorrhoids, treated it without surgery, using medicine to eradicate it gradually at the root. It was completely cured in only twenty-one days. I have heard that those treated by excision often suffer a recurrence because of uncleanness; in this case, there will be no further worry. Thus I realized that deeply ingrained habits cannot be removed without a firm resolve, and that finding a physician also depends on the right time and conditions.
卧病一月，起无病容，以心中常作乐观，不以为病也。夙业中或应得牢狱灾，则此病可喻如一月有期徒刑，为期至短，了脱许多债，宁非快事。又床席间种种秽臭，	I was confined by illness for a month, yet when I rose, I showed no appearance of sickness. Because I constantly maintained an optimistic attitude, I did not regard it as illness. Perhaps, according to past

以及酸痛失眠不得自由等等，概要不去理它，并不望其速愈。	karma, I was meant to suffer the calamity of imprisonment; then this illness may be compared to a one-month prison sentence. The term was exceedingly short, yet it settled many debts. Is this not a happy matter? As for the various filth and odors of the sickbed, as well as aches, sleeplessness, lack of freedom, and so forth, the essential thing was simply not to heed them, nor to hope for a speedy recovery.
盖一生难得的是闲字，今在病中、少却多少人事往还，与免去说法造口业，此又一快事也。愿普世间一切病人，以此法克服一切病苦，莫辜负了此一病，因此悟道，所谓转烦恼为菩提者，即此意耳。	What is hardest to obtain in a lifetime is leisure. Now, while ill, I was spared much social intercourse and was also freed from teaching the Dharma and creating karma of speech. This too was a happy matter. May all sick people in the world use this method to overcome every form of suffering caused by illness. Do not let this illness be in vain; through it, awaken to the Way. This is the meaning of what is called transforming afflictions into bodhi.
牛皮胶	Oxhide Glue
硬牛皮胶，以水化之，浸一日夜，不见软化，不免躁急，甚至以为不灵，不知时节因缘，到时自化。只要不断水。我人悟道，亦犹是也。牛皮胶，乃我之习气，使终日在风干处，日增其坚，虽亿万年不动也。	When hard oxhide glue is dissolved in water, it may be soaked for a full day and night without seeming to soften. One cannot help becoming impatient, perhaps even thinking it ineffective, not knowing that when the time and conditions are ripe, it will dissolve of itself. One need only keep adding water. Our awakening to the Way is likewise. Oxhide glue is like our habitual tendencies: if it is kept all day in a dry, wind-swept place, it grows harder by the day, and even after millions upon millions of years it will not change.
水者，见性也，见性后，习气始有化除之望。但不可旦夕见功也，更不可以一时未见功而疑及根本。见异思迁，别谋道路也。故平时切不可斤斤于习气上自生疑怖，我只釜底抽薪，先从心地法门下手，见性后，时时照顾到本来，不可松动，不可性急，自有融化之日。牛皮胶者，无情物也，此无情说法也，其谁闻乎？	Water is seeing one’s true nature. Only after seeing one’s true nature is there hope of dissolving and eliminating habitual tendencies. But one must not expect results overnight, nor should one doubt the foundation merely because results are not seen for a time, change one’s mind upon seeing something different, and seek another path. Therefore, in ordinary times, one must never become anxiously doubtful or fearful over one’s habitual tendencies. I simply remove the fuel from beneath the cauldron, first taking up the Mind-Ground Dharma Gate. After seeing one’s true nature, one must constantly attend to the original nature, neither relaxing nor

	becoming impatient. The day of dissolution will come naturally. Oxhide glue is an insentient thing; this is the insentient expounding the Dharma. But who hears it?
理发员朱某	The Barber Mr. Zhu
余十数岁时，家乡有老理发员朱某，为我家理发，历至四代，其人无老态，久而不变，以荣辱得失不系于怀。我见之，经三十余年，几如一日也。因思人世升沉，原无定义，心愈高，贪愈炽，名愈重，苦愈深。	When I was about ten years old, there was an elderly barber surnamed Zhu in my hometown. He cut the hair of four generations of my family. He showed no signs of aging and remained unchanged over a long time, because honor and disgrace, gain and loss, did not weigh upon his mind. I observed him for more than thirty years, and he was almost the same from day to day. This made me reflect that rise and decline in human life have no fixed definition: the higher one's aspirations, the more fiercely one's greed burns; the greater one's fame, the deeper one's suffering.
若居于高处，倾跌必重。彼终岁在下，心不贪炽，从不虞有倾跌，即有，亦不过由地毯上跌至地板上耳，无伤也。我当学其恬退，然渠日日工作不辍也。	If one dwells in a high place, a fall will surely be severe. He remained lowly throughout the year, and his mind did not burn with greed. He never anticipated a fall; even if one came, it would be no more than falling from a carpet to the floor, causing no injury. I should learn from his quiet humility and withdrawal, though he continued to work every day without interruption.
花	Flowers
明日二月二，为百花生日，万紫千红，各有其性，而人好之者，亦可见其性也。雅俗各有不同，好芝兰者必不喜茉莉玫瑰，以薰莸之各异也。曲高者，和自寡耳。我人学佛，亦必从高处著眼，先入为主，取法乎上，方不易受惑。	Tomorrow is the second day of the second lunar month, the birthday of the hundred flowers. Amid their myriad purples and reds, each has its own nature; and what people enjoy in them also reveals their own nature. Refined and vulgar tastes differ. Those who love orchids and thoroughwort will surely not delight in jasmine and roses, for fragrant herbs and foul weeds differ in kind. The loftier the tune, the fewer those who join in. We who study Buddhism must likewise set our sights high from the outset. First impressions govern; only by taking the highest standards as our model can we avoid being easily led astray.
横出三界	Horizontal Transcendence of the Three Realms
修净土者，有横出直出之喻，如虫在竹竿内求出。出者，透彻以见性也。横出有直了之意，只此一关，穿透	Those who cultivate the Pure Land speak of horizontal and direct exits, as in the analogy of an

即是，故与禅宗同，以皆从八识修也，直证大圆镜智。	insect seeking to escape from within a bamboo stalk. To escape is to penetrate thoroughly and see one's true nature. Horizontal exit carries the sense of direct realization: there is only this one barrier, and once it is pierced through, that is all. Thus it is the same as the Chan school, for both begin cultivation from the eight consciousnesses and directly realize great perfect mirror wisdom.
大圆镜中，有何物乎，上上智，便可顿超直入，不历阶段，亦无渐次，故以为喻。	What is there within the great perfect mirror? Those of the very highest wisdom can suddenly transcend and directly enter, passing through no stages and following no gradual sequence. That is why this analogy is used.
净土一心念佛，佛者，大圆镜也，暂假有形，归入无相，以一句弥陀，扫净万念，何等简捷精当，岂但横出，并无有关，亦无出入，心不在内在外，亦不在中间，即此便是，所谓圆妙明心，本来如是，亦不立圆妙之量，不出自出矣。	In Pure Land practice, one-pointed Buddha-recitation: the Buddha is the great perfect mirror. Temporarily assuming form, one returns to the formless. With the single phrase Amitābha, one sweeps away the myriad thoughts. How simple, direct, and precise this is! It is not merely horizontal transcendence: there is no barrier, nor is there coming or going. The mind is neither within nor without, nor in between. This itself is it—the perfectly wondrous, luminous mind, originally just so. Nor does one establish any measure of "perfect wondrousness." Without going out, one goes out of itself.
故念佛最后一句，便是念佛是谁，但不经数十年之昏天黑地念佛过来，却不易得一旦开朗之喜。纵此生不得一点开朗，然而善根种矣，善缘结矣，入于品位中矣。	Thus the final phrase of Buddha-recitation is: "Who is reciting the Buddha?" Yet without passing through decades of Buddha-recitation amid murky confusion, it is not easy to attain the joy of sudden illumination. Even if one gains not the slightest illumination in this life, the roots of goodness have nevertheless been planted, wholesome affinities formed, and one has entered among the grades of rebirth.
惟习气未动，往生者，尚须到彼再修，再见性，再除习气，此所谓带业往生者也。	Only when habitual tendencies remain unmoved must those reborn there continue to cultivate, see their true nature anew, and eliminate their habitual tendencies. This is what is called rebirth while carrying karma.

故彼之所谓横出者，亦仅到西方缘熟，可以往生之时，与禅宗顿超见性，果地不同，而下手处禅宗全仗自力，比较困难，净土仗有佛力，比较有方法为易。	Therefore, what they call horizontal exit means only that, when conditions in the Western Pure Land have ripened, one may attain rebirth there. Its fruition differs from the Chan school's sudden transcendence through seeing one's true nature. At the point of beginning practice, the Chan school relies entirely on one's own power and is comparatively difficult; the Pure Land relies on the Buddha's power and, having methods to rely upon, is comparatively easier.
至于直出云者，层层有节，处处有关，是取以喻教下者，是言名相之学，究之无穷，理胜于事，遂遥遥无期云尔。年老人终不宜劝其入于名相也、非法有高下也，盖一切法，皆不可得，皆是空相，故曰是法平等，无有高下，又何争乎?	As for what is called direct exit, there are levels upon levels and barriers everywhere. This analogy applies to the doctrinal schools: the study of names and characteristics is inexhaustible when pursued to the end, principle outweighs phenomena, and thus the goal remains indefinitely remote. Elderly people should ultimately not be urged to enter into the study of names and characteristics. This is not to say that dharmas are higher or lower; for all dharmas are unobtainable and are all empty appearances. Therefore it is said, "These dharmas are equal; there is neither high nor low." What, then, is there to contend over?
住	Abiding
石住碍路，水住成腐，气住则滞，血住为毒，心有所住而成见，见住而为执，此立我之根，遂成百病，一切业，由此丛生。彼此相因，而人事颠倒无穷矣。故以无住为贵，天下无过不去之事，所过不去者，皆各住所住而不通耳。	When a stone remains fixed, it obstructs the road; when water remains still, it putrefies; when air remains stagnant, it clogs; when blood remains stagnant, it becomes toxic. When the mind settles on something, views take shape. When it settles on those views, they harden into attachments. This is how a fixed sense of self takes root and how all manner of troubles arise; all karma proliferates from this. Each condition gives rise to the other, and human affairs become endlessly inverted. Therefore non-abiding is precious. There is no situation we cannot work through. What stops us is our fixation on a particular view.
逝	Passing
孔子观水而叹，曰：逝者如斯夫！刹那间，皆去而不复返也。古人惜寸阴，惜其逝也。我人试观时计，刹那不停留，去而不返，即我之寿命，时刻见短促而不觉也。	Confucius gazed upon the water and sighed, saying, "What passes is like this!" In an instant, all passes away and never returns. The ancients cherished every inch of time because they

病中读《琵琶行》，至秋月春风等闲度，掩卷叹息，念我一逝六十八年矣。嗟乎，逝者如斯夫。	cherished its passing. Let us observe a clock: not for an instant does it pause; it goes and does not return. Such is our lifespan, visibly shortening moment by moment, though we do not realize it. While ill, I read the Song of the Pipa. When I came to the line, “Autumn moons and spring breezes are casually spent,” I closed the book and sighed. I reflected that sixty-eight years of my life have passed away. Alas! What passes is like this!
发白非性白	White Hair Is Not White Nature
西天第三祖商那和尊者，问其侍者优波　多曰：汝年几耶？答曰：十七。尊者曰：汝身十七耶，性十七耶？答曰：师发已白，为发白耶，为心白耶？尊者曰：我但发白，非心白耳。　多曰：我身十七，非性十七也。尊者知是法器。后三载，乃授法为第四祖。	The Third Indian Patriarch, Venerable Śāṇavāsa, asked his attendant Upagupta, “How old are you?” He replied, “Seventeen.” The venerable one said, “Is your body seventeen, or is your nature seventeen?” Upagupta replied, “Master, your hair has already turned white. Is it your hair that is white, or is your mind white?” The venerable one said, “Only my hair is white; my mind is not white.” Upagupta said, “My body is seventeen; my nature is not seventeen.” The venerable one knew that he was a vessel of Dharma. Three years later, he transmitted the Dharma to him, making him the Fourth Patriarch.
烦恼是宝	Afflictions Are a Treasure
人无烦恼，即不自知其为烦恼而求其脱离也，遂永处沉沦，不知所拔。如人因在地上跌倒，还因地而爬起，离了地而求起，终无办法，解铃还是系铃人，烦恼实是至宝。	If people had no afflictions, they would not recognize them as afflictions and seek freedom from them. They would then remain forever sunk in delusion, not knowing how to pull themselves out. It is like a person who falls to the ground and must rely on the ground to rise again; if one leaves the ground and seeks to rise, there is ultimately no way. The one who tied the bell must untie it. Afflictions are truly a supreme treasure.

杂谈苦恼

Informal Talks on Afflictions

苦恼二字当有别解，言苦从恼生，无恼即无苦，而恼自有心起，以未明心本来空，故认一切为实，有此即妄也，惑也，业苦随之矣。	The two characters suffering and affliction should be understood differently: suffering arises from affliction; without affliction, there is no suffering. Affliction itself arises from mind. Because one has not realized that the mind is originally empty, one

	takes everything to be real. This is delusion, this is confusion, and karmic suffering follows accordingly.
修道人最忌有争，争名争利，生死之最坚固者也。高于我者，莫与争名；下于我者，莫与争利，等于我者，莫与争能。争则意气生，是非起，世法尚不许，况出世法乎？	What practitioners of the Way must most avoid is contention—contending for fame and profit—which is among the strongest bonds of birth and death. Do not contend for fame with those superior to you; do not contend for profit with those below you; and do not contend in abilities with those equal to you. Where there is contention, passionate self-assertion arises and disputes over right and wrong begin. Even worldly dharmas do not permit this; how much less can supramundane dharmas?
参须实参，悟须真悟，不可徒托空言，以敌不得生死。故所言实者须亲见实相，真者须到真实不虚地。且事到其间自有个真实考验处，否则成为未得，谓得之大妄，自欺之愚，亦已甚矣。	Investigation must be genuine investigation, and awakening must be true awakening. One must not rely merely on empty words, for they cannot overcome birth and death. Thus, by “real” one must personally see the true marks of reality; by “true” one must reach the ground of what is genuine and not false. Moreover, when the matter comes to that point, there is naturally a real test. Otherwise, claiming to have attained what one has not attained is a great delusion and the folly of deceiving oneself—nothing could be more serious.
名心未死，莫为人师，如星火未熄，随时可燃也。然而除法见为最难，维摩经法供养品有句云：不复起见是为最上法之供养。此世尊四十九年说无量法之总持也。	So long as the mind that seeks reputation has not died, do not become a teacher of others. It is like a spark that has not been extinguished and may ignite at any time. Yet eliminating views of dharmas is the most difficult of all. The chapter on Dharma offering in the Vimalakīrti Sūtra says: “No longer giving rise to views is the supreme offering of the Dharma.” This is the comprehensive holding of the immeasurable teachings spoken by the World-Honored One over forty-nine years.

学到老

Learn Until Old Age

世界之大，宇宙之广，我所见闻者，尚不及恒沙一粒，岂可自大？越老越感觉学问之不够，力量之不足。今行年垂七十矣，虽有利众之心愿，苦无济世之善法。年老精力就衰，不能起而行者，或可坐言笔录，事不论巨	The world is vast and the universe immense; yet what I have seen and heard does not amount even to a single grain among the sands of the Ganges. How, then, could I be arrogant? The older I grow, the more I feel the inadequacy of my learning and

细，苟有所得，即愿公诸同好。兹将老来见闻，逐段记录，亦不敢善小勿为之意也。	the insufficiency of my strength. I am now nearing seventy. Although I have the wish to benefit others, I regret that I lack effective methods for helping the world. As one grows old, one's vigor declines. If unable to rise and act, perhaps one may sit and set things down in writing. Whether matters are great or small, if I have gained something from them, I wish to make it known to those of like mind. I shall therefore record, section by section, what I have seen and heard in my old age, not daring to neglect even a small good deed.
插瓶花一事可为细矣，但不久即谢。闻诸花匠云：花瓶内水只可寸许，切勿多放，花上勿著水、亦不可靠著他物，以免吸收水分，每两日换一水。我试之极妙，经多日不萎。牡丹芍药插瓶前持剪处于火上烧焦再入水则易开发。有云水中放炭一块尤妙。	Arranging flowers in a vase may seem a small matter, yet the flowers soon wither. I have heard florists say that the water in a vase should be only about an inch deep and should never be too abundant. Do not let water touch the flowers themselves, nor should they lean against other objects, lest they absorb moisture. Change the water every two days. I tried this, and it worked exceedingly well: the flowers did not wilt for many days. Before placing peonies and Chinese peonies in a vase, scorch the cut ends over a flame, then put them in water; they will then open more readily. Some say that adding a piece of charcoal to the water is especially effective.
院内四周墙角，欲其经久不倒，须每年墙脚草清除一次，以除根为妙。植树离墙宜远宜深。	To keep the walls around a courtyard from collapsing over time, clear away the grass at their bases once a year; it is best to remove the roots. Trees should be planted well away from the walls and deeply rooted.
手足或被水火烫伤，急用碱水化敷之，水不可太多，立可止痛。	If the hands or feet are scalded by water or fire, immediately dissolve alkali in water and apply it as a dressing. Do not use too much water; the pain will stop at once.
人身百病，内喘外癣为最难治。喘病尤苦，近得一方，用北瓜六斤去子，饴糖四斤，老姜半斤取汁，三药同煮成膏，于立冬日起，每日服一汤匙，开水冲服，轻者一冬便愈，重者三冬见效。	Of the hundred ailments of the human body, internal wheezing and external ringworm are the most difficult to treat. Asthma is especially distressing. I recently obtained a prescription: remove the seeds from six jin of winter squash, add four jin of malt sugar and the juice of half a jin of old ginger, and boil the three ingredients together into a paste. Beginning on the Start of Winter, take one tablespoon daily, mixed with boiling water.

	Mild cases may be cured in a single winter; severe cases show results after three winters.
黑木耳功力较白木耳数倍，凡病后每日食二钱，要炖烂，服一斤得奇效。有郑老居士服十多年，今八十六矣仍健在。但青年有滑精病者不可多吃。	Black wood ear fungus is several times more potent than white wood ear fungus. After an illness, eat two qian daily, stewed until soft; consuming one jin produces remarkable results. An elderly lay practitioner named Zheng took it for more than ten years and is still healthy at the age of eighty-six. Young people suffering from seminal emission, however, should not eat too much of it.
凡恼怒不可制止时，急想自己脚心下，使火下降，即无中风之虞，以血不冲入脑也。	Whenever anger becomes uncontrollable, immediately direct your attention to the soles of your feet, causing the fire to descend. Then there will be no danger of a stroke, because the blood will not rush into the brain.

见性法

The Dharma of Seeing One's True Nature

看一切物，是用眼，但何以眼不见眼。要见自己的眼，只有闭目沉思。而这个见是什么？假名为想为思，此即是心。	We see all things with the eyes, but why do the eyes not see themselves? To see one's own eyes, one can only close one's eyes and reflect. But what is this seeing? It is provisionally called imagining or thinking; this is the mind.
但何以有心，心如影像。但又何以能鉴照呢？这影像是所照得的果，因在何处呢？这能照的因，又是什么呢？	But why is there a mind? The mind is like an image. Yet how can it reflect and illuminate? This image is the result of what is illuminated; where is its cause? And what is this cause that is able to illuminate?
能力是两事，能是本能的体，力是所发的用，那影像是心力，那本能又是什么呢？	Capacity and power are two different things: capacity is the essence of innate ability, while power is its function as expressed. That image is the power of mind; then what is this innate ability?
外相固然可见，那心中的影像内相亦可以意见，独有无影像的本能实相，不可以眼见，不可以耳闻。以心见亦且不似，但离了心又不得见，又要离了见，见才可以见，这是灵妙的见，然又本来如是，并不希奇。	External appearances can certainly be seen, and the inner appearances—the images within the mind—can also be perceived by the mind. Only the true form of this imageless innate ability can neither be seen with the eyes nor heard with the ears. Seeing it with the mind is not like ordinary seeing; yet apart from the mind it cannot be seen. One must also relinquish seeing itself; only then

	can one see. This is wondrous spiritual seeing, yet it has always been so and is nothing extraordinary.

老年人的卫生法

Hygiene Practices for Older Adults

卫生和卫身，实是两件事，可以对照比量，有天渊之别。卫身是讲起居上的安适，卫生则是精神上的安慰。卫身的果是健康，但敌不住刺激而易致病；卫生的果是心安，能克制一切的环境而能自在。	Caring for the body and nourishing life are in fact two different matters; compared side by side, they differ as widely as heaven and earth. Caring for the body concerns comfort in one's daily routines, whereas nourishing life concerns spiritual ease. The result of caring for the body is health, yet one may still be unable to withstand stimulation and thus easily fall ill. The result of nourishing life is peace of mind; one can overcome every circumstance and remain at ease.
卫身是靠外缘的保卫力，保卫有时而穷；卫生是靠自己的抵抗力，抵抗应付无尽。卫身是依靠金钱和外力，卫生是专靠自心的内养。求长寿者，单卫身而不卫生，终属无用。若能卫生而加卫身，更多保障。	Caring for the body relies on the protective power of external conditions, but such protection is sometimes exhausted. Nourishing life relies on one's own power of resistance, which can cope with endlessly arising circumstances. Caring for the body depends on money and external assistance; nourishing life relies solely on the inner cultivation of one's own mind. For those seeking longevity, caring only for the body without nourishing life is ultimately useless. If one can nourish life while also caring for the body, there is far greater security.
凡人应付病魔，必得有双副本钱，一是金钱，一是精力。卫身必具双副本钱，卫生只具一副已足。卫身的人，常常恐怖病魔，卫生的人，每不知道病魔。青年人宜偏重卫身，中年人宜注意卫生，老年人宜二者并重。	To contend with the demon of illness, everyone must have two kinds of resources: money and energy. Caring for the body requires both; nourishing life requires only one. Those who care for the body are often fearful of illness, whereas those who nourish life scarcely know illness. Young people should place greater emphasis on caring for the body; middle-aged people should attend to nourishing life; and older people should give equal weight to both.
卫身只对自己，卫生不单是自己，兼以利及一切有生之类，能卫身者未必真卫生，能卫生者都是真卫身。卫身是利于一时，卫生是保于永久。	Caring for the body concerns oneself alone, while nourishing life extends that care to all living beings. Those able to care for the body may not truly nourish life, but those able to nourish life truly care for the body. Caring for the body serves one's

	immediate needs. Nourishing life offers lasting protection.
卫生的方法，少年人宜多劳动，勤而勿懒，戒绝恶友及淫书小说。中年人宜制止贪欲虚荣及饮酒，每日要有条理的工作及短时的休养。老年人宜淡于名利得失，要有定时的习定和五里路的步行。	Methods of nourishing life: young people should engage in much physical labor, be diligent rather than lazy, and refrain from bad companions, erotic books, and novels. Middle-aged people should curb greed, desire, vanity, and drinking; each day they should have orderly work and brief periods of rest. Older people should be detached from fame, profit, gain, and loss; they should meditate at fixed times and walk five li each day.
一、少食。忌大腥油腻与生冷硬三物。食不宜急，食后自用双手磨擦两肋及腹之两旁，即肝胃二部，每次三百擦，由五十擦递加至三百。再以双拳用手背擦双腰眼二百下，每日三次。此可以强筋骨，助消化，去肝火，清肠胃，固腰肾，通肺气。此时专一于摩擦，心无二用，自然心归本位，引火归元，一小时即可强心脏。	1. Eat less. Avoid three things: heavily fishy and greasy foods, raw and cold foods, and hard foods. Do not eat hurriedly. After eating, use both hands to rub the two sides of the ribs and abdomen—the regions of the liver and stomach—three hundred times each session, gradually increasing from fifty rubs to three hundred. Then use the backs of both fists to rub the two lumbar hollows two hundred times, three times daily. This can strengthen the sinews and bones, aid digestion, dispel liver fire, cleanse the intestines and stomach, strengthen the waist and kidneys, and free the lung qi. At this time, concentrate solely on the rubbing, without letting the mind attend to anything else. Naturally, the mind returns to its original ground and fire returns to its source; within an hour, this can strengthen the heart.
二、多走。缓步一刻钟，加至半小时。风雨时，在室内步行或习太极拳以代之。	2. Walk more. Walk slowly for fifteen minutes, gradually increasing to half an hour. In windy or rainy weather, walk indoors or practice taijiquan instead.
三、时睡。凡老年人睡时不长，切勿转侧思虑，以劳其神。不能寐，即坐起看书写字，待天明或午后再睡一时。而睡时男右侧著席，左在上；女左侧著席，右在上，庶不压住心脏。	3. Sleep at regular times. Older people do not sleep for long; they should on no account turn over in bed and brood, thereby exhausting the spirit. If unable to sleep, get up to read or write, then sleep again for a while at dawn or in the afternoon. When sleeping, men should lie on the right side, with the left side uppermost; women should lie on the left side, with the right side uppermost, so as not to press upon the heart.

四、少虑。得失心淡，自然心血不耗。	4. Worry less. When one is detached from gain and loss, one’s vital blood is naturally not depleted.
五、多乐。随情适性，安命自然乐天。	5. Take more joy. Follow one’s dispositions, accept one’s lot, and naturally delight in life.
六、多坐。每日宜静坐一小时，切不可守窍练气，以防气阻血滞，最好不出声念佛或持咒，使心有所寄，必得其寿。	6. Sit more. One should sit quietly for an hour each day. Never focus on bodily points and cultivate qi, lest qi become obstructed and the blood stagnate. It is best to recite the Buddha’s name silently or hold a mantra, so that the mind has something on which to rest; one will surely attain longevity.
七、忘老。切不可以老字时时在念。自己还当作中年人。凡心乱则气弱，心气弱即是衰老之本。	7. Forget old age. Never keep the word “old” constantly in mind. Continue to regard yourself as middle-aged. Whenever the mind is disturbed, qi is weakened; weakness of mind and qi is the root of aging.
凡能明卫生者，必得长寿。此有五个阶段，第一在胎教，居母腹时，母体强健，得天独厚，勿受硬伤。生时不经难产，此是先天根本。第二乳哺时，饮食调匀，少有病苦。第三童年正发育时不犯手淫，勿交恶友，勿看邪书。	Anyone who understands how to nourish life will surely attain longevity. There are five stages. The first is prenatal cultivation: while dwelling in the mother’s womb, one should have a strong maternal body, be naturally well endowed, and not suffer physical injury. One should not undergo a difficult birth. This is the root of one’s innate endowment. The second is the nursing period: food and drink should be properly regulated, with little illness or suffering. The third is childhood, during the proper period of development: do not masturbate, do not associate with bad companions, and do not read improper books.
营养富足，勤劳勿懒。第四壮年时，勿酒色、赌博，少贪虚荣，勿与人争意气短长，常研究哲理，此是后天的培植。至于老年，则可使一生经验，参考现时环境，自定休养章程，非有定法。兹以鄙人所得之经验，供诸大众，咸得长寿。而各人地位不同，可以酌取，不必全与同调也。	One should be adequately nourished and diligent rather than lazy. The fourth stage is adulthood: avoid alcohol, sexual indulgence, and gambling; be less greedy for vanity; do not contend with others over pride or petty disputes; and regularly study philosophical principles. This is the cultivation of one’s acquired endowment. As for old age, one may draw upon a lifetime of experience and take present circumstances into account in establishing one’s own regimen of rest and recuperation; there is no fixed method. I offer my own experience here for the benefit of all, so that everyone may attain longevity. Since each person’s circumstances differ,

	one may select what is suitable; there is no need to follow it all exactly.

初学佛

Beginning Buddhist Practice

凡初学佛，如木匠伐木，愈取大材愈好，小一寸，即失数尺之用，是以取法乎上，先立乎其大者。从教入者，每被无形封住，日后极难发展。从宗入者，非得明师量材，亦易入歧途。但料是不会小了，终必成大器。	For all who are beginning to study Buddhism, it is like a carpenter felling timber: the larger the timber taken, the better; if it is even an inch too small, it loses several feet of usefulness. Therefore, one should aim for the highest and first establish what is great. Those who enter through the doctrinal teachings are often imperceptibly confined by them and find it extremely difficult to develop further later on. Those who enter through the school must have an enlightened teacher assess their capacities, or they too may easily go astray. Yet their potential will not be small; in the end, they will surely become vessels of great capacity.
如造屋不论几间，地却先占十亩，大厦千间，即基于此，不以时间相论也。因缘时节，自然而致，促成之者，亦在左右，此所谓缘助是也。从此双车并进，各先著鞭，努力者，后来居上，亦未可知。人生第一福运在一闲字，非闲，即无分矣。兹当以数语供养于后：	It is like building a house: no matter how many rooms it has, one first sets aside ten mu of land. A mansion of a thousand rooms can then be built upon it; this is not a matter to be measured by time. When causes, conditions, and the proper time converge, it comes about naturally; those who help bring it about are also close at hand—this is what is meant by the assistance of conditions. From then on, the two carts advance together, each taking the whip first; those who strive may yet surpass those who came before. The foremost blessing in human life lies in the word leisure; without leisure, one has no share in it. I therefore offer the following few words:
一、先衡自己年龄，享过，吃过，用过，世上一切，亦不过尔尔。所贵乎此大事者，先淡世缘，非断之也，心勿系也。	I. First consider your own age. You have enjoyed, eaten, and used things; everything in the world is really no more than this. What is valuable in this great matter is first to grow detached from worldly ties—not to sever them, but not to let the mind become bound to them.
此心超然物外，即是佛，于一切处，不离亦不著，人事往还，一切照旧，又是行所无事，即无心于事也，能如是，斯时时处处学佛矣。但理知而非证知，到其间，即	When external things no longer govern the mind, it is Buddha. In every circumstance, neither leave them behind nor become attached to them.

无把鼻矣。故必赖乎法，以为缘助。（此段注重在平日用功，尤必活用。）	Continue all human affairs and interactions as before; this is also going about one's affairs with a mind free of attachment. Living this way is itself Buddhist practice, wherever one may be. But this is understanding in principle, not realization through direct experience; when the understanding is put to the test, it offers no firm footing. One must therefore rely on a method as an assisting condition. (This passage emphasizes daily practice; above all, it must be applied flexibly.)
二、法应一时之机，用过应舍，如病人之于药也，愈即舍去。但药苦者利于病，此正吃时，勿以年龄衡也。有老于我十几岁者，亦在吃药，不经一番寒彻骨，不得透鼻香也。	II. A method responds to the needs of the moment; once it has served its purpose, it should be set aside, just as medicine is discarded once a sick person has recovered. But bitter medicine benefits illness. While taking it, do not judge it by age. There are those more than ten years older than I who are still taking medicine. Without enduring a spell of bone-piercing cold, how can one attain the fragrance that fills the nostrils?
而打坐本意，实在练个毅力耐心，无论何念，或善或恶，觉到便不理，经千万次，把无住功行，自然练熟，脱卸过来，平日遇事，即如是无住，朝于斯，夕于斯，造次颠沛皆如斯，不一曝十寒，不朝三暮四，决做到心无挂碍，即是究竟涅　。	The true purpose of sitting meditation is to cultivate perseverance and patience. Whatever thoughts arise, whether good or evil, once you become aware of them, do not attend to them. After doing this tens of thousands of times, the practice of non-abiding will naturally become well trained. Once you have cast off attachment in this way, then when matters arise in daily life, remain non-abiding in the same manner—morning in this, evening in this, in all situations and adversities likewise in this. Do not practice intensely for a day and then neglect it for ten; do not chop and change. Resolve to attain a mind without hindrance: this is ultimate nirvāṇa.
所以坐的功行，在平日心地意境上考证。而心地意境，又在平日人事言行中考证。坐时用功，正为平日，平日用功，正为未来际永永无休之福。佛称世尊，所尊者何，即能使世人各得自尊其尊，同为世尊也。	Thus, the practice of sitting meditation is tested and verified in the mind-ground and mental states of daily life. The mind-ground and mental states, in turn, are tested and verified in one's everyday dealings, words, and actions. Practice while sitting is precisely for daily life; practice in daily life is precisely for the unceasing blessing of the endless future. The Buddha is called the World-Honored One. What is honored in this title? It is the ability to enable all people in the world each to honor what

	they themselves revere, so that all alike become world-honored ones.
今世人反不尊其所尊，独尊于不实的生灭的无谓的衣食住，终日劳劳，尽此一生。呜呼，今年欢笑复明年，秋月春风等闲度，岂不伤哉？白居易作《琵琶行》有感于衷，此伊之入佛因缘也。	Yet people today instead fail to honor what they should honor, and honor only the insubstantial, arising-and-ceasing, meaningless concerns of clothing, food, and shelter, toiling away their entire lives. Alas! This year's laughter and joy return again next year; autumn moons and spring breezes are idly passed. Is this not sorrowful? Bai Juyi wrote "The Song of the Pipa" from feelings stirred within him; this was his karmic affinity for entering Buddhism.

凡事定有因缘

All Things Necessarily Have Causes and Conditions

凡事定有因缘，法之盛衰，不在形表，应机应时若或使之矣。	In all matters there are causes and conditions. The flourishing and decline of the Dharma do not lie in outward appearances; they depend on responding to people's capacities and to the times, as circumstances may bring about.
总之世事尽属缘会，以缘会故无常，以无常故幻，以幻故不必取以为实，佛法又何尝不是幻妄，惟幻尽而真空斯显，若有未尽，毫厘之间，千山万水，但终是眼下毛头许。	In short, all worldly affairs consist entirely of the coming together of conditions. Because conditions come together, they are impermanent; because they are impermanent, they are illusory; and because they are illusory, there is no need to take them as real. How could the Buddhadharma itself not also be illusory and delusive? Only when illusion is exhausted does true emptiness become manifest. So long as anything remains unexhausted, even by a hair's breadth, it is separated by a thousand mountains and ten thousand waters; yet in the end it is no more than a hair's breadth before one's eyes.
一切具足，可贵可怪，不可方物，众生昧之，二乘守之，菩萨证之，佛则了之，了知本来如是也。此事不用功固不见，用功亦不见。未明前，大皆都求得个有所见的，不知就此立了能见，能所既立，转辗不见矣。	Everything is fully present—worthy of being treasured or withheld, beyond comparison. Sentient beings are unaware of it; practitioners of the two vehicles guard it; bodhisattvas realize it; and Buddhas thoroughly understand it. They know that it has always been thus. Without practice, this matter is not seen; yet even through practice, it is not seen. Before awakening, people generally seek

	to obtain something to be seen, not realizing that in so doing they establish a seer. Once subject and object are established, one turns and turns, yet does not see.
但又非著力不可，更不是守空即是。先打除妄念，亦不是打除，只是顿息诸缘，直下无住，识得其本来如是。	Yet one cannot do without exertion; nor does merely abiding in emptiness suffice. First dispel deluded thoughts—but this too is not really dispelling them. It is simply to abruptly cease all conditions, abide nowhere directly, and recognize that it has always been thus.
此本来者，不因妄念多寡，而有所增损变坏，似有关碍，实无关碍，既无关碍，则妄念者（即无明）又何？莫非真性中之所显，知而用之，即为妙用，不知而随之，遂为业识茫茫未有了期。	This original nature neither increases nor diminishes, changes nor decays, according to whether deluded thoughts are many or few. It seems to be obstructed, yet is in fact unobstructed. Since it is unobstructed, what, then, are deluded thoughts—that is, ignorance? Are they not manifestations within the true nature? If one knows them and uses them, they become wondrous functioning; if one does not know them and follows them, they become karmic consciousness, vast and boundless, with no end in sight.
尔等试自问何如？一、还怕无明否？二、还随无明否？三、无明与真如为一抑为二？四、于一切时，一切处，不因动静而常见其在左右否？果能如是，大可放下。	You should ask yourselves: First, do you still fear ignorance? Second, do you still follow ignorance? Third, are ignorance and suchness one or two? Fourth, at all times and in all places, whether in activity or stillness, do you constantly see it close at hand? If you can truly do this, you may simply let go.
“不放心”三个字最误事，对人对己对法对境，全是毛病，以有对也，百病俱起矣。试于不放心处，将其心其事且任之，看是如何，结果也不过如此，毕竟求所关碍者，了不可得，如此暑热，至百度以上，与六十度清凉之境，又有何别，以此度夏，岂不舒适。	The Chinese expression bu fangxin, meaning ‘being unable to set one’s mind at ease,’ names a habit that causes more trouble than anything else. The same habit causes trouble in how we relate to others, ourselves, the Dharma, and our circumstances. Wherever there is opposition, the hundred ailments all arise. At the place where you cannot put your mind at ease, simply let the mind and the matter be; see what happens. In the end, it is no more than this. Ultimately, the very obstruction one seeks cannot be found. In such summer heat, what difference is there between temperatures above one hundred degrees and a cool setting of sixty degrees? If you pass the summer in this way, would it not be comfortable?

学佛要有聪明

Buddhist Practice Requires Wisdom

学佛要有聪明，始能得巧劲，往往死用功，越用功越远，倒不如不用功的人忽而得机，见到便见到，且问见到个什么？在不曾见到以前，往往死要去求他，不知越求越不见。	In studying Buddhism, one must have intelligence in order to apply skillful effort. Often, the more rigidly one exerts oneself, the farther away one gets. It is better to be like someone who makes no such effort and suddenly encounters the right opportunity: upon seeing, one sees. But what is it that one sees? Before seeing it, people often insist on seeking it, not knowing that the more they seek, the less they see.
譬如世上本没有这个人，你却要想像这个人的相貌年岁，如何可得。此本无面目的面目，要信的过，非有极大智慧，极大魄力，决不敢承当。	For example, suppose there were originally no such person in the world, yet you tried to imagine that person's appearance and age. How could you possibly succeed? This is a face that originally has no face. To trust this completely requires the greatest wisdom and the greatest courage; otherwise, one would never dare to take it up.
诸位打了许多坐，这个没面目的自己，见到没有？你以为你现今的身体是你的身么？你的思想知识就算是你的心么？除了这两种，却拿什么来当你自己呢？古人说要见到了这个真面目，才是你世世生生安身立命之处，否则捕风捉	You have all sat in meditation many times. Have you seen this self that has no face? Do you suppose that your present body is your self? Do you take your thoughts and knowledge to be your mind? Apart from these two, what else could you take to be yourself? The ancients said that only upon seeing this true face does one find the place where, life after life, one may settle oneself and establish one's life.
影，总不能拿风影来当你自己的呀！这个东西，就在你眼前，要去求他，却是骑牛觅牛，这个东西，既在眼前，你自己看就是了，问佛问我，问诸经本文字，和一切理论，究有何用？师兄弟每次见面集会，切不可空过了，辜负了自己的好光阴。	Otherwise, one merely chases wind and shadows; one can never take wind and shadows to be oneself. This thing is right before your eyes, yet to seek it is like riding an ox while looking for an ox. Since this thing is already before your eyes, simply see it for yourself. What use is there in asking the Buddha or me, consulting the words of the sūtras, or relying on every sort of theory? Whenever fellow practitioners meet and gather, do not let the occasion pass in vain and squander your precious time.
大家且商量商量看，人家是非长短，莫去管他。譬如高楼上看马路上形形色色，不是不见不闻，见了也管不来，管了也一无用处，此心正如此空空地，不是有心，	All of you, discuss this among yourselves. Do not concern yourselves with other people's rights and wrongs, strengths and weaknesses. It is like looking

不是无心，正这个时，是什么？在在处处用心，用这个无心。	down from a tall building at the varied scenes on the street: it is not that one neither sees nor hears them, but one cannot manage them, and managing them would be of no use. This mind should simply remain thus empty—not intentional mind, not mindlessness. At just this moment, what is it? Use your mind everywhere and in every circumstance; use this mind of no-mind.
心是正文，物来随应，事到随了，刹那归到仁者自己的本位，你们即今在归仁里楼上，且道如何是归仁，又如何是天下归仁？学佛不是前进路，是回头路，这一点切切要认清。但有智人，连回头尚且嫌费事。他说：回头已远了，本来就在眼前，不是来回可寻的事。	Mind is the main point: when things come, respond accordingly; when affairs arise, bring them to completion. In every instant, return to your own original ground. You are now upstairs in Gui Ren; tell me, what is Gui Ren, and what does it mean that all under heaven returns to benevolence? Studying Buddhism is not a road of advancing forward, but a road of turning back. This point must be clearly recognized. Yet people of wisdom consider even turning back too troublesome. They say: “Turning back is already too far away. It has always been right before our eyes; it is not something to be found by coming and going.”
以上诸条，诸仁且自己各个一参，看到几层，功夫已进到几成，不必客气。锺鼎居士先逐条对大众一讲，互相讨论，莫分高下，反增情见，这是斩不断的葛藤，脱不开的生死。	As for the foregoing points, each of you should investigate them for yourself: how many levels have you seen, and how far has your practice advanced? There is no need for false modesty. Layman Zhongding should first explain each point to the assembly, after which all may discuss them together. Do not distinguish superior from inferior, for that only increases emotional attachments and views—entanglements that cannot be cut off and birth and death from which one cannot escape.

法语

Dharma Language

无端一念，妄立幻躯。	From an unwarranted thought, one falsely establishes an illusory body.
此一往来，宁非多事。	Is not this coming and going simply making trouble?
世缘既尽，有何是恋。	When worldly conditions have come to an end, what is there to cling to?

仗般若火，还入净空。	Relying on the fire of prajñā, return to pure emptiness.
一切息灭，惟大愿王，	All things cease and perish; only the Great King of Vows remains,
自在十方，动而不动。	freely present throughout the ten directions, moving yet unmoved.
正是：	It is precisely this:
花开花落春常在，	Flowers bloom and fall, yet spring ever remains;
云去云来目自明。	clouds depart and return, while the eye is naturally clear.

学佛人的思想

The Thoughts of Buddhist Practitioners

学佛人称为佛子，有两种工作，一是关门自修，一是开门应世。自修是内证，开门是外练，统名之修。佛法是要起大用的，不许关门自了。凡自了汉，必是焦芽败种，没出息的人，必不能大悲利众，佛所不许。	Those who study Buddhism are called Buddha's children. They have two tasks: one is to close the door and cultivate themselves; the other is to open the door and engage with the world. Self-cultivation is inner realization; engaging with the world is outer training. Together, these are called cultivation. The Buddhadharma must be put to great use; one must not shut oneself away and seek only one's own liberation. Anyone who seeks liberation only for themselves is like scorched sprouts and rotten seeds—a person of no promise, incapable of benefiting sentient beings through great compassion, and therefore not sanctioned by the Buddha.
所以学佛人起码条件，是要慈悲，必须发大悲心，方有成就。心大了，事业也就广大了。譬如器，器大了，承受的东西也多了。用一杯去盛海水，成就也可想而知的了。	Therefore, the minimum requirement for a Buddhist practitioner is compassion. One must arouse a mind of great compassion before one can attain accomplishment. When the mind is vast, one's undertakings likewise become vast. It is like a vessel: the larger the vessel, the more it can contain. If one tries to hold seawater in a cup, the extent of one's accomplishment is readily imaginable.
离了世上一切人事法门，就没有佛法了。佛法是在人事上作用。能尽人道，才是佛法，人的思想，威力无上，	Apart from all the human affairs and dharma gates of this world, there is no Buddhadharma. The

可以成佛成圣，或善或恶，天堂地狱，唯物唯心，创造破坏，和平斗争，种种作为，全由心造。	Buddhadharma functions amid human affairs. Only by fully carrying out the human way is one practicing the Buddhadharma. The power of human thought is unsurpassed: it can make one a Buddha or a sage, good or evil; it can create heaven or hell, materialism or idealism, creation or destruction, peace or conflict. Every kind of action is created by the mind.
学佛是学成个大觉心，与佛不二，不是身体变化为佛，是心量意境同佛，以此心卑鄙残酷，即同鬼畜，光明自在，即是人天，完全自由自力，不假外力外求。我们既做了个人，要尽人道。	To study Buddhism is to cultivate a greatly awakened mind, nondual with the Buddha. It does not mean that one's physical body changes into a Buddha; it means that one's mind-capacity and inner state become the same as the Buddha's. If this mind is base and cruel, one is no different from ghosts and beasts. If it is luminous and free, one belongs among humans and devas. It is complete freedom and self-reliance, without relying on external powers or seeking outside oneself. Since we have become human beings, we must fulfill the human way.
人学了佛，要成佛道，处处要改造思想，去旧更新，即是对内的根本的自性革命。这个革命工作，到成佛为止，在自己未成大觉，能普利群众以前，不得名为革命终了。	Having studied Buddhism, a person should accomplish the Buddha Way. Everywhere, one must transform one's thinking, discard the old, and renew oneself. This is the fundamental inner revolution of one's intrinsic nature. This revolutionary work continues until Buddhahood is attained. Before one has attained great awakening and can universally benefit the masses, it cannot be called the completion of this revolution.
所以发愿要大，志趣要高，因地要正，信心要坚，行持要恒，见地要圆，意境要空。因此，学佛人的思想，难与一般人同调，不打破世俗卑鄙的见解，不具大无畏的正义精神的，不称佛子。	Therefore, one's vows must be great, one's aspirations lofty, one's causal ground correct, one's faith firm, one's practice constant, one's view complete, and one's inner state empty. For this reason, the thinking of Buddhist practitioners is difficult to bring into tune with that of ordinary people. Whoever does not break through worldly and base views, and does not possess the righteous spirit of great fearlessness, cannot be called a Buddha's child.
佛子的事业在自他普利，无人我，无国界，无族类，无教别，一体平等，所以他的思想也如是广大平等。但做法是由近而远，由小而大，由生而熟，由不究竟到究	Disciples of the Buddha work for the benefit of themselves and all others, without self or other, without national boundaries, without racial distinctions, and without divisions among religions

竟，由根本做起，非有定法而宗，皆总不离大悲心。至于佛子思想的如何考证，还从人事上看。兹先述之。	—all are one body and equal. Therefore, their thinking is likewise vast and impartial. Yet their way of acting proceeds from near to far, from small to great, from unfamiliarity to proficiency, from the incomplete to the complete, beginning with the root. There is no fixed method to be taken as the sole principle; all are inseparable from the mind of great compassion. A disciple's outlook can be tested in the way they handle everyday relationships and affairs. Let us first set this forth.
佛经上有两句云“是法住法位，世间相常住。”因为世间一切形形色色，各有各的天然法位，是常住不动的，此即是常住的世间相法。	There are two lines in the Buddhist sūtras: “Dharmas abide in their dharma positions; the worldly appearances remain ever-present.” Because all the varied forms of the world each have their own natural dharma position, abiding constantly and unmoved, this is the ever-abiding dharma of worldly appearances.
如是，我不必为彼所转而动摇，譬如沉香檀木，天然是香的，这是他的法位；腥秽天然是臭的，这是他的法位，而我欲其香者转臭，臭者变香，便是我的思想不通，自生烦恼颠倒。又如偷盗是贼，他有他的法位，否则不名为贼。	Thus, I need not be turned or shaken by them. For example, aloeswood and sandalwood are naturally fragrant; that is their dharma position. Fishy filth is naturally foul-smelling; that is its dharma position. If I want what is fragrant to become foul, and what is foul to become fragrant, my thinking is confused, and I give rise to afflictions and inverted views on my own. Again, one who steals is a thief; that person has that dharma position, or else could not be called a thief.
政府法办或予改造是政府的法位，敌人来侵略是敌人的法位，我以正义来抗拒，甚至用兵杀之，不得慈悲姑息，这是我的法位，应如何便如何，那思想就正了。倘一定要顺，我欲反其道而行之，这是思想不通，离去了法位立场。	For the government to punish according to the law or reform such a person is the government's dharma position. For an enemy to invade is the enemy's dharma position. To resist with justice, even to use arms and kill them, without indulgently sparing them in the name of compassion, is my dharma position. One should do whatever is appropriate; then one's thinking is correct. If one insists on complying with them, wishing to act contrary to this course, one's thinking is confused and one has departed from the standpoint of one's dharma position.
佛法是要世人个个思想圆通，先悟本来，再通世法，使社会一体平等相亲相爱，这是佛法的法位，我人各尽其道，是人天的法位，作恶害众是魔鬼的法位，痴迷昏愦是畜类的法位。	The Buddhadharma seeks to make every person's thinking complete and unobstructed: first awaken to one's original nature, then understand worldly dharmas, so that society may become one body,

	equal, intimate, and loving. This is the dharma position of the Buddhadharma. For each of us to fulfill our own way is the dharma position of humans and devas. To do evil and harm others is the dharma position of demons and ghosts. To be foolish, deluded, and muddled is the dharma position of beasts.
可见善或恶各有各的法位，我何必强与之逆，横生我见以增烦恼。	It can thus be seen that good and evil each have their own dharma position. Why must I forcibly oppose them and arbitrarily give rise to views of self, thereby increasing afflictions?
故对于一切，是是非非，我不得不知，临事还得照常合理应付，心中了了，意上空空，知其善，不必惊奇，知其恶，不必嗔恨，如杀盗，只问合理不合理，情当不情当，而我审断应杀则竟杀，但怜悯之而不居功，悯是悯其愚，悯其因缘不好，不幸而为盗。	Therefore, regarding everything—right and wrong alike—I cannot fail to understand. When matters arise, I must still deal with them reasonably and appropriately as usual. My mind is clearly aware, while my inner state is empty. Knowing what is good, I need not be surprised; knowing what is evil, I need not become angry. In matters such as killing or theft, one need only ask whether they are reasonable and appropriate. If, after examination and judgment, killing is warranted, then one kills; yet one pities the person and does not take credit. One pities their ignorance, their unfavorable causes and conditions, and their misfortune in becoming a thief.
杀是我的法位，我应尽其职，而意中似若无事，这是佛的思想。反之，我自己如一时糊涂，亦不幸而为盗，落于法网，是我应受者，或杀或徒刑，我即受之忏悔之，毋庸怨天尤人，明知此即是常住的法位，又何必恼乱乎？一体平等，这是佛子的思想。	Killing is my dharma position; I must fulfill my duty, while inwardly seeming as though nothing has happened. This is the Buddha's way of thinking. Conversely, if I myself were temporarily confused and unfortunately became a thief, falling into the net of the law, then this is what I ought to undergo. Whether execution or imprisonment, I should accept it and repent, without blaming Heaven or other people. Knowing clearly that this is the ever-abiding dharma position, why should I be troubled or disturbed? All are one body and equal: this is the thinking of a Buddha's child.
佛子的思想，根本在除自己的贪嗔痴三毒。贪是贪得无厌，以贪求不得，难如我愿，所以要嗔。嗔是恨心，万恶都由贪嗔起，作业受报，冤枉受苦，这是痴。痴是痴迷，因痴迷而再起贪嗔，转辗相因，光明的思想被他蒙蔽了，广大的智慧被他毒害了。所以改造思想，是成佛	The thinking of Buddha's children is fundamentally directed toward eliminating their own three poisons of greed, anger, and ignorance. Greed is insatiable acquisitiveness. When what one greedily seeks cannot be obtained and things do not go as one wishes, anger arises. Anger is hatred. All evils

最重要的工作。至如何彻底改造法因，在关门自修，且从缓说。	arise from greed and anger; one creates karma and undergoes karmic retribution, suffering wrongfully—this is ignorance. Ignorance is delusion. From delusion, greed and anger arise again; they generate one another in an endless cycle. Luminous thinking is thereby obscured, and vast wisdom is poisoned. Therefore, transforming one's thinking is the most important work in attaining Buddhahood. As for the means of transforming it thoroughly, that belongs to self-cultivation behind closed doors and will be discussed later.
世俗的思想，只是执有而不知缘空，修行人又偏执于空而厌恶于有，都非中道。佛子的思想，定知一切是幻有，但不废有。又明知一切是本空，但不偏空，以空有二边都不住是真空，是大定，那思想是超然物外的，他那意境亦不与人同，往往世人视为奇怪，不知实是平常，而有不可磨灭的真理在内。	Worldly thinking merely clings to existence and does not know the emptiness of conditions. Practitioners, on the other hand, may cling one-sidedly to emptiness and despise existence. Neither is the Middle Way. The thinking of Buddha's children knows with certainty that all things are illusory existence, yet does not discard existence. It also knows that all things are originally empty, yet does not fall into biased emptiness. To abide in neither of the two extremes of emptiness and existence is true emptiness and great samādhi. Such thinking transcends worldly things, and its inner state is unlike that of others. Worldly people often find it strange, not knowing that it is in fact ordinary, containing an indestructible truth.
佛子的思想没法表演给人看的，只有在人事上想像而得，但世人总不免认为奇怪。	The thinking of Buddha's children cannot be displayed for others to see; it can only be inferred from human affairs. Yet worldly people inevitably regard it as strange.
因为他的思想不同，凡俗有变化不测之机，有方便随缘之用，有不可磨灭的真理，有或逆或顺的妙法，可使人谤骂在先，而感悟在后，他是重实践不尚空谈的，他的意境超人一等，凡不能放弃名利恭敬的，鄙见即不是佛子的思想，所以他的思想是正的，不是邪的。	Because their thinking differs from that of ordinary people, it possesses unpredictable adaptability, the function of skillful means in accordance with conditions, indestructible truth, and wondrous methods that may be contrary or compliant. These may first cause others to slander and revile them, and later lead those people to awakening. They value practice and do not esteem empty talk. Their inner state surpasses that of ordinary people. Whoever cannot relinquish fame, profit, and respect holds a base view that is not the thinking of a Buddha's child. Therefore, their thinking is right, not deviant.

最奇者佛子根本不承认思想是实有，只是一时起心的缘影。以既在人世，要尽世用，不许断灭，不许消极，所以明知是幻，而要用那个幻成就他那大悲的事业。	Most remarkable of all, Buddha's children fundamentally do not acknowledge thought as truly existent; it is merely the conditioned shadow cast when the mind temporarily stirs. Yet, since one is in the human world, one must fulfill worldly functions and must not fall into annihilationism or passivity. Thus, although one knows it is illusory, one must use that illusion to accomplish the work of great compassion.
所以对一切世事，明知是空而不偏空，只是不执有，执有就立了我见。世事的不平都由彼此我见的对立，各不肯牺牲，各执己见真理就隐没了，反使人糊涂误人慧命，而在我又失去了大悲心，不是佛子。	Therefore, in all worldly affairs, one knows that they are empty without falling into biased emptiness; one simply does not cling to existence. To cling to existence is to establish a view of self. All the inequities of worldly affairs arise from the opposition of one person's self-view to another's. Each refuses to make sacrifices and clings to their own opinion; thus truth is obscured, people become confused, and others are led astray in their wisdom-life. One also loses the mind of great compassion and is no longer a Buddha's child.
佛子的思想，说用却重惟物又重惟心，用过了境亡心空，又无所谓惟物，亦无所谓惟心，是佛子不偏不倚的思想。至于根本不承认思想为实有，其义至深。以属于内修门，非片言可以了解，暂不述义。兹举人事若干则，用表佛子的思想，以备社会群众的参考：	In speaking of function, the thinking of Buddha's children gives weight both to materialism and to idealism. Once the function has been exercised, circumstances vanish and mind is empty; then there is no longer any so-called materialism or idealism. This is the impartial thinking of Buddha's children. As for their fundamental refusal to acknowledge thought as truly existent, its meaning is exceedingly profound. Since it belongs to the gate of inner cultivation, it cannot be understood in a few words, and will not be explained for now. Let us offer several examples from human affairs to illustrate the thinking of Buddha's children, for the reference of the wider public:
一、募捐。在世俗之见必择富有的多捐，无钱的置之勿理。佛子则不然，必以平等为主因，公益功德，人人有分，不能因其贫而鄙弃，当同样劝募。如伊不愿即不相强，使伊亦有做功德之机会。	1. Soliciting donations. In worldly views, one must choose the wealthy and ask them to donate more, while ignoring those without money. Buddha's children do not act this way. They take equality as the primary principle: everyone has a share in the merit and virtue of public benefit, and no one should be despised or cast aside for being poor. All should be invited to donate equally. If someone is unwilling, they should not be forced, so that they

	too may have an opportunity to create merit and virtue.
而对于有力的人，亦听其自便，不得以势力强之，当尊重其自由，以非罚款性质也。其人所有财产不问其取得者是否正当，乃另一问题，于此事无关，即彼一毛不拔，亦勿怨恶，这是佛子的思想。	As for those with means, they too should be left to act as they wish; they must not be compelled by power or influence. Their freedom should be respected, for this is not in the nature of a fine. Whether their possessions were acquired properly is another question and irrelevant to this matter. Even if they will not part with a single hair, one should neither resent nor hate them. This is the thinking of a Buddha's child.
又反过来，人来向我劝募者，我如有钱，则为公益起见，当尽力认捐，但决不于大众中特夸示富有骄气，使人难堪。若我无力劝助，则亦不以为羞，当场婉辞之，所谓直道而行，这是佛子的思想。	Conversely, when someone solicits a donation from me, if I have money, then for the public good I should pledge as much as I can. But I must never ostentatiously display wealth and pride before the public, thereby making others uncomfortable. If I lack the means to contribute, I should not regard it as shameful, but politely decline on the spot. This is what is meant by proceeding in a straightforward way; it is the thinking of a Buddha's child.
二、对有权位与富有的人。不随俗趋炎附势，亦勿特意疏远避嫌，心怀质直，视之极平淡，无一毫嫉忌心。以为富贵是人生一时的际遇，如遇春风则和暖，遇冰霜则寒冷，各有因缘，有何足羡。	2. Toward those who possess power, status, or wealth. One should not follow worldly custom by currying favor with the powerful, nor should one deliberately keep one's distance to avoid suspicion. With a sincere and straightforward heart, one should regard them with complete equanimity, without the slightest jealousy. Wealth and rank are merely temporary circumstances in a person's life: when one encounters a spring breeze, there is warmth; when one encounters frost and ice, there is cold. Each has its own causes and conditions. What is there to envy?
再如粉墨登场，台前装扮或好或丑，及到后台，还我本来面目。所以对贫苦人决不轻慢，一样尊敬，而自己地位贫贱，对人亦勿自轻，亦勿疑人轻我。轻慢是世俗劣见，自尊是自己的自重，心量平等，是佛子的思想。	It is also like putting on makeup and appearing on stage: in front of the stage one may be adorned as beautiful or ugly, but on returning backstage, one returns to one's Original Face. Therefore, one must never slight the poor, but respect them equally. If one's own status is humble, one likewise should not belittle oneself or suspect others of looking down on one. Contempt is a base worldly view; self-respect is respect for oneself. A disciple of the Buddha learns to regard everyone impartially.

三、对于名利。世俗以虚名为荣，佛子以名实相符为贵，不符即是盗，名利又安在？至金钱之利，世俗以得于分外者为可喜，佛子以为可耻，盖问心不安也。彼视名利二字如衣锦绣。今遇重大典礼，应受则受之，勿愧亦勿矫情不取，适成其伪，此佛子的思想。	3. Toward fame and profit. Worldly people take empty reputation as an honor; Buddha's children value the correspondence of name and reality. If they do not correspond, it is theft—so where is fame or profit? As for monetary gain, worldly people rejoice in gains beyond their due; Buddha's children regard this as shameful, because their conscience is uneasy. Worldly people regard fame and profit as splendid embroidered garments. When a major ceremony is held, however, if one deserves to receive an honor, one should accept it, neither ashamed nor artificially refusing it; otherwise, one merely becomes false. This is the thinking of a Buddha's child.
四、对得意人。世俗每有两个观点，一是嫉忌，一是谄慕。佛子反起一种怜悯心，想到伊他日失意时的难过，总希望他觉悟，勿贪虚荣，这是佛子的大悲思想。	4. Toward those enjoying success. Worldly people commonly have two attitudes: jealousy and flattery. Buddha's children instead give rise to compassion, thinking of how painful it will be when such people later fall from favor. They always hope that they will awaken and not crave empty glory. This is the great compassionate thinking of a Buddha's child.
五、对他人子女。佛子的思想以为不能普爱，但当作平等观，与自己儿女不二。且视老年人可生我者皆我父母，我可生彼者皆我子儿，余如兄弟姊妹耳。如遇其困难，我可以为力者无不尽力资助，然亦有分寸，非可滥施也。	5. Toward the children of others. Buddha's children understand that they cannot love all equally in the same way, but should regard all with impartiality, seeing others' children as nondual with their own. They should also regard every elderly person who could have given birth to them as their parent, everyone to whom they could have given birth as their child, and all others as brothers and sisters. When such people encounter difficulties, if I am able to help, I should do all I can to assist them. Yet there must also be proper limits; assistance must not be indiscriminate.

近廿年学佛人

Buddhist Practitioners of the Past Twenty Years

近廿年来学佛人与往昔已大不同，咸知有向上事，而真肯用功的人却亦不少，都想明心地，了生死，求个究竟。也知道不可全赖求乎佛，全凭乎法，全赖乎师，而想自己谋出路。	Over the past twenty years, Buddhist practitioners have become very different from those of earlier times. All recognize that there is a higher matter to pursue, and quite a few are genuinely willing to apply themselves. They all wish to realize the mind-

	ground, transcend birth and death, and attain an ultimate resolution. They also know that they cannot rely entirely on seeking help from the Buddha, depending wholly on the Dharma, or relying wholly on a teacher, but must seek a way out for themselves.
这是佛法的大进步，尤其是一班青年，以天赋的热肠和精进的毅力，想维持佛法，打破世人“佛法迷信”的劣见，更要把真正佛法用到社会上去，广大发扬。此正是大悲心的显露，实是幸事。	This is a great advance in Buddhism. Especially among the younger generation, there are those who, with their innate ardor and diligent perseverance, wish to uphold the Buddhadharma, dispel the inferior view that “Buddhism is superstition,” and apply the true Buddhadharma broadly in society. This is precisely the manifestation of great compassion and truly a fortunate development.
惟法病难除，初苦于下手时自己先无抉择的能力，随因缘而盲转，自己根器大小，亦无人为之考证。	Yet the maladies associated with the Dharma are difficult to eliminate. At the outset, practitioners suffer from lacking the ability to make their own discernment; they blindly turn with conditions, and no one examines whether their capacities are great or small.
投入何门、即修何法，以先入为主，往往大料削成小料，此可惜者一；或所投之门，正合其机，本可一门深入，而因地欠正，或修不得法，以致坐误，此可惜者二：或有根器极利，所见实有过人处，目前一切，皆不足满其所望，	Whichever gate they enter, they practice whatever Dharma belongs to it, allowing their first exposure to become decisive. Often, great material is cut down into small material: this is the first pity. Or the gate they enter may indeed suit their capacity, so that they could have gone deeply into a single gate; yet their causal ground is improper, or they practice incorrectly, and thus waste their time in vain: this is the second pity. Or their capacities may be exceptionally sharp, and what they perceive may truly surpass that of others, so that nothing before them can satisfy their expectations.
遂自尊大，得少为足，此可惜者三；或有所修略得境界，喜而自是，或疑而不敢再进，又无人与之决疑，更有初入圣境，根不坚固，为之师者，即予认可，无形自满，令其中止，此可惜者四；或有下手，因地不正，妄冀神通，入	They then become arrogant, content with a little attainment: this is the third pity. Or, having practiced and gained a slight experience, they delight in it and consider themselves right; or they become doubtful and dare not advance further, with no one to resolve their doubts. Still others, having first entered a sacred state but lacking firm roots, are immediately affirmed by their teachers and become inwardly complacent, thereby stopping short: this is the fourth pity. Or some

	begin practice with an improper causal ground, vainly hoping for spiritual powers;
于歧途，此可惜者五，有已初明根本，所修亦无错误，但以习气未除，转疑及前此功夫之不是，又转入他法，以求捷径，不知反以自误，此可惜者六。以上种种，虽行人必有的过程，然不早解决，必至一误再误臻至不可收拾。	thus they enter a wrong path: this is the fifth pity. Some have already gained an initial clarity of the fundamental ground, and there is no error in what they practice; yet, because their habitual tendencies have not been eliminated, they begin to doubt their previous practice and turn to another Dharma in search of a shortcut, not knowing that this only leads them astray: this is the sixth pity. Although the foregoing are stages that practitioners must undergo, if they are not resolved early, one error will inevitably lead to another until matters become irretrievable.
岂可坐视而不问证，谨以一知半解，先为说明如次，逮日后行者修有所得，过于我所知者，请为补充更正，勿分彼此高下可也。	How can we look on passively without seeking verification? With this little understanding of mine, I shall first offer the following explanation. When, in the future, practitioners gain attainments that exceed what I know, I ask them to supplement and correct it, without making distinctions of higher and lower.
所言法病者，责任先在于师，凡授法人与受法人既未离于法，即不免于病，双方皆宜十分慎重从事，同须正其因地，以防后果。诲因地当以授法责任为最重要。	As for the maladies associated with the Dharma, the primary responsibility lies with teachers. So long as those who transmit the Dharma and those who receive it have not gone beyond attachment to Dharma, they cannot avoid such maladies. Both sides should proceed with the utmost caution and should rectify their causal ground in order to prevent later consequences. In instructing others about the causal ground, the responsibility of transmitting the Dharma is of greatest importance.
因未来际许多慧命全由此一根所发，一误可以转辗相误，慈悲反为罪恶，至可怖也。授法人既为人师，即是人天师表，切不可无大悲心，切不可有名闻心，亦不可有偏执心。倘无大悲心，则门户之分，人法二见，油然而起矣。	For the wisdom-life of many in the future will issue from this single root. One error can spread into error after error; compassion may instead become wrongdoing. This is truly frightening. Those who transmit the Dharma, being teachers of others, are models for humans and devas. They must never lack great compassion, harbor thoughts of fame and gain, or cling to biased views. Without great compassion, distinctions between gates and the two views of self and dharmas will naturally arise.
倘有名闻心，则嫉忌骄慢贪得嗔恨诸心亦油然而起矣。倘有偏执心，则学人受累更深。以拘执一法不知变化，	If there are thoughts of fame and gain, then jealousy, arrogance, greed, anger, and other such

人未必个个是凡夫法执，故当先自警惕，人之患在好为人师，以责任太重耳。	states of mind will naturally arise as well. If there is a biased and obstinate mind, students will suffer even more. One may rigidly cling to a single Dharma without knowing how to adapt; yet not everyone is an ordinary being attached to dharmas. Therefore, one must first be vigilant with oneself. The trouble with people lies in their liking to be teachers of others, for the responsibility is too weighty.
且至于学人当首明因地法行，我人应先自问今日所修目的在何处，是否求得正果。但欲得正果，先得正因。而一因一果，又是何物。我往昔转辗轮回，今日入此生死，又是何物。	As for students, they must first understand the practice that lays the right foundation. We should first ask ourselves: What is the purpose of our present practice? Is it to attain the true fruition? But to attain true fruition, one must first have the right cause. What, then, are cause and fruition? What is this cycle through which I have wandered from life to life, and what is this birth and death I now experience?
岂非我妄心作祟，枉受尘劳，生乎死乎？苦今日仍在生死上转，岂不又向下转去，永无了期乎？我为此惧，所以今日要修行，图个根本解脱。但今日之因，却是来日之果。若今日再因地不正，则不如勿修行者。	Is it not our deluded mind that creates mischief, causing us to undergo worldly toil in vain, to be born and to die? If we still revolve within birth and death today, will we not turn downward again, without end? It is because I fear this that I practice today, seeking fundamental liberation. Yet today's cause is tomorrow's fruition. If today's causal ground is again improper, then it would be better not to practice at all.
既知病在心上，则要对病下药，急急要从自己心地法上下手，才是正路。	Since we know that the illness lies in the mind, we must prescribe medicine according to the illness. We must urgently begin with the Dharma of the mind-ground itself; this is the right path.
倘求佛求法于事相上流转，岂非向外驰求，如南辕北辙，又走入外道乎？故不论钝根利根，法不论为禅、为密、为净、为戒律、为法相、为止观，无一不当由心地法下手，此最最重要问题。	If one seeks the Buddha and the Dharma while revolving among outward appearances, is that not seeking outwardly, like driving south while intending to go north, and entering a non-Buddhist path once more? Therefore, whether one's faculties are dull or sharp, and whether the Dharma is Chan, Esoteric Buddhism, Pure Land, precepts, the Dharma Characteristics School, or calming and contemplation, all must begin with the Dharma of the mind-ground. This is the most important question of all.

倘不先自明白，正其因地怖苦发心，则断不肯痛切。若徒喜神妙法门，高深言论，又引起第二个贪求心，加增生死，岂不误上加误。故入手当如破竹，歪不得半分一厘，第一斧正则直下到底不歪斜，此当第一决定者也。必人人可当机，当依人不依法，随机而施，务使学人走近路，勿自鸣高，使其难接，此亦大悲心也。	Unless one first understands this oneself, rectifies one's causal ground, and arouses the resolve through fear of suffering, one will certainly not practice with deep urgency. If one merely delights in marvelous Dharma gates and lofty theories, this gives rise to a second mind of grasping, increasing birth and death. Is this not error added upon error? Therefore, when beginning, one must be like splitting bamboo: one cannot go crooked by even the slightest fraction. If the first stroke of the axe is straight, it will be straight to the end without deviation. This must be the first decisive principle. The teaching must suit every person; one must rely on the person rather than on the Dharma, apply it according to the recipient's capacity, and ensure that students take the direct path. Do not vaunt oneself so highly that others cannot approach. This too is great compassion.
学人自己最忌自己轻贱，先打个没出息的主意，又安能向上以求彻了。故不可自视为钝根，以为此生不能深造，有负佛的慈悲期望。但亦不可自视为利根，得一知半解，以为不过如此，转生骄慢，遂以自误。	The greatest taboo for students is to belittle themselves, first forming the notion that they are incapable; how then can they seek thorough realization? Therefore, one must not regard oneself as having dull faculties and suppose that one cannot advance deeply in this life, thereby disappointing the Buddha's compassionate expectations. Yet neither should one regard oneself as having sharp faculties, gain a little superficial understanding, think that there is nothing more to it, and thereby give rise to arrogance and mislead oneself.
你看阿难一生多闻，何等聪明伶俐，到佛涅　后，尚不得入门，后遇迦叶初祖，始得开悟。故利钝是人的一时因缘，不从自性根本上解决，虽修至末劫，亦无所成。	Consider Ānanda: throughout his life he heard much and was exceedingly intelligent and quick-witted, yet after the Buddha's nirvāṇa he still could not enter the gate. Only after encountering Mahākāśyapa, the First Patriarch, did he awaken. Thus sharpness and dullness are temporary conditions in a person's life. Unless one resolves the matter from the fundamental ground of one's intrinsic nature, even if one practices until the end of the kalpa, nothing will be accomplished.

须知一切法都是引到一个目的地，要你眼正不走错路，莫问快慢。倘错了方向，譬如无的放矢，尽是盲走，快走又有何用，并且越快越远，倒不如看准路线，虽走得慢，步步有效也。	You must know that all dharmas lead to a single destination. The essential thing is that your vision be correct and that you do not take the wrong road; do not ask whether it is fast or slow. If the direction is wrong, it is like shooting an arrow without a target: one merely wanders blindly. What use is it to walk quickly? Indeed, the faster one goes, the farther away one becomes. It is better to see the route clearly; even if one walks slowly, every step will be effective.
法无定法，方便为妙，愚人死执，智者通之。盖法无自性，因无常而变化，遂无定义。现因缘非一，如人有利钝，时有久暂，机有早晚，功有浅深，所好有同异，体力有强弱，而习性有勤惰，故于一切人一切法，当随缘而施，因对方地位而方便之，斯是大悲作用。	There is no fixed Dharma; skillful means are what matter. Foolish people cling rigidly, while wise people understand how to adapt. Dharmas have no self-nature; because they change through impermanence, they have no fixed definition. Present conditions are not uniform: people differ in sharpness and dullness, time may be long or short, capacities may ripen early or late, practice may be shallow or deep, preferences may agree or differ, physical strength may be strong or weak, and dispositions may be diligent or indolent. Therefore, in dealing with every person and every Dharma, one should apply them according to conditions and adapt them to the other person's situation. This is the functioning of great compassion.
静坐功夫约可分为四种：一为禅家，欲放下身心参究本来而坐；二为道家，练精气神而坐；三为作课而坐，如净宗念佛，密宗修法等，四为厌烦习静而坐，统名之曰打坐，目的虽不同，而求定则一也。	Meditation practice may roughly be divided into four kinds. First, there are Chan practitioners, who sit in order to let go of body and mind and investigate their original nature. Second, there are Daoist practitioners, who sit to cultivate essence, qi, and spirit. Third, there are those who sit to perform a daily practice, such as Pure Land practitioners reciting the Buddha's name or Esoteric practitioners performing their practices. Fourth, there are those who sit because they are weary of disturbance and enjoy quiet. All these are collectively called seated meditation. Though their purposes differ, they all seek meditative stability.
其趺坐虽同，而用法又各异也。要皆未明打坐之义。打者，打去妄念也，坐者，坐见本性也。彼趺坐者，在座上用此功者也。下座后于四威仪中，乃至穿衣吃饭运水搬柴时，无时不应参究，此下座用此功者也。	Although their cross-legged sitting is the same, their methods differ. Yet all fail to understand the meaning of seated meditation. “To strike” means to strike away deluded thoughts; “to sit” means to sit and see one's intrinsic nature. Those who sit cross-legged practice this work while seated. After rising

	from the seat, amid the four modes of deportment—even while dressing, eating, carrying water, or hauling firewood—there should be no time when they do not continue this investigation. This is practicing the same work off the cushion.
但心浮气粗之人，先应调身制心，取坐相以为缘助，是赖于坐而不专重于坐也。	But those whose minds are restless and whose manner is unrestrained should first regulate the body and restrain the mind, using seated posture as a support for practice. Sitting serves as an aid within the wider practice.
禅家尤不许贪著静趣执取于法，或恐误以死守定相为可以增长定力，如智隍之自谓已得正受，庵居长坐积二十年，牛头融之静坐观心等，皆非正道，故马祖坐图成佛，而南岳磨砖求镜以讥之，正恐落于此病。	Chan practitioners especially are not permitted to crave the enjoyment of quiet or cling to the Dharma. They may mistakenly suppose that rigidly maintaining the appearance of meditative stability can increase their meditative strength. Cases such as Zhihuang, who claimed to have attained proper absorption and lived in a hut, sitting for twenty years, or Niutou Farong, who sat quietly observing the mind, are not the right path. Thus when Mazu sat in hopes of becoming a Buddha, Nanyue ground a brick to make a mirror in order to mock him. He feared precisely that this malady would arise.
故六祖而下，如荷泽大师等皆注重悟见自性，谨防业识如贼，一失照便扭鼻子使痛，并不重于坐，而亦不废于坐，因坐亦不过安放其身，坐上仍在参，刻刻提撕，又恐其座上昏沉，乃时时督察轮流巡香，或使走动，越走越迷，不	Therefore, after the Sixth Patriarch, masters such as Heze placed great importance on awakening to and seeing one's intrinsic nature. They carefully guarded against karmic consciousness like a thief: whenever awareness was lost, they would twist the nose until it hurt. They did not place primary importance on sitting, yet neither did they discard it, for sitting merely settles the body; while seated, one must still investigate and maintain vigilant awareness at every moment. Fearing that practitioners might become drowsy while seated, they would repeatedly supervise them, taking turns to make the rounds with incense, or have them walk. The more they walked, the more they might become confused, so they did not permit thoughts to arise.
容其起念，走至相当时突然停步，正这个时空寂之境最易显现，每多随机而发，遂大呼曰：看是什么？可见死坐功夫，彼所不取也。	When they reached the proper point in walking, they would suddenly stop. Precisely at that time, the state of empty quiescence is most likely to appear. Masters often gave a response according

	to the occasion and would shout, “Look! What is it?” This shows that they did not endorse the practice of merely sitting rigidly.
至于心中心法，属于密部，另有规矩，欲三密接连加持，故异于其他密乘，坐上不许观光观相，修法期内手印勿散，持咒勿停，念起勿理，一任其翻腾起落，由忍力练成毅力，经无量数之勿理，来如风影，去如电火，习成个无住，逼出那本来空寂之境，为作课而坐，要亦重于作课，非专为坐也。	As for the Heart-of-Heart Dharma, it belongs to the esoteric division and has its own rules. It seeks the continuous empowerment of the three mysteries and therefore differs from other Vajrayāna practices. While seated, one is not permitted to visualize lights or forms; during the period of practice, the mudrā must not be released, the mantra must not cease, and thoughts that arise must not be attended to. Let them surge, rise, and fall as they will. Through the strength of forbearance, one develops perseverance. After countless instances of not attending to them, they come like shadows in the wind and vanish like lightning and sparks. One becomes accustomed to non-abiding, and the originally empty and quiescent state is brought forth. One sits in order to perform the practice; the practice itself is what matters, not sitting alone.
是以修至千座即不必再坐，在初二三百座内，一任其昏天暗地，不计成功，不闻境界。下座后，教其用功，移用座上功夫，施用于平时，念来勿理，影过勿留，所谓处处打坐也。	Therefore, after practicing a thousand sessions, one need not continue sitting. During the first two or three hundred sessions, let there be darkness and confusion as they may; do not count success or heed experiences. After rising from the seat, practitioners are taught to apply themselves, transferring the work done on the cushion into ordinary life: when thoughts come, do not attend to them; when images pass, do not retain them. This is what is meant by sitting in meditation everywhere.
若肯座下用功者，得力更大，复借教理以引之，禅定法以证之，直入心地法，打开般若门，不知者名心中心法曰禅密，实则由密以通禅耳。下座功夫全在人事上磨练，心地上参究：目的归于大寂灭海。	If one is willing to apply oneself off the cushion, the benefit is even greater. Then, drawing upon doctrinal teaching for guidance and methods of Chan meditation for verification, one directly enters the Dharma of the mind-ground and opens the gate of prajñā. Those who do not understand call the Heart-of-Heart Dharma “Chan-Esoteric Buddhism,” but in fact it proceeds through Esoteric Buddhism to penetrate Chan. The practice off the cushion lies entirely in being tempered through human affairs and investigating the mind-ground;

	its aim returns to the great ocean of quiescent extinction.
此时仅可说是上路，功夫尚早。正要由此加功，不必赖于坐矣。余恐世人误解古人不主张打坐，遂废而勿修，且下座不肯用功，而以得少为足，故目空一切也。	At this point, one can only be said to have set out on the path; the work is still at an early stage. One must now intensify one's effort and need no longer rely on sitting. I fear that people may misunderstand the ancients as not advocating seated meditation and thus abandon it entirely; moreover, after leaving the cushion, they may be unwilling to apply themselves, become content with a little attainment, and look down on everything else.
故他法更勿自诩以为通禅，今用宗门语录以参考者，不过借以打磨我之法见习气耳。非欲争短长于一日，苟名心未死者，尚不敢许其见性也。慎之慎之，莫负愚公庐山八年苦行与下山廿余年弘法之慈悲，庶报恩于万一也。	Therefore, practitioners of other methods should not boast that they have penetrated Chan. My present use of records from the Chan school as reference is merely to polish away my habitual tendency toward views about the Dharma. It is not to contend over relative strengths and weaknesses for a single day. So long as the mind that seeks a reputation has not died, I still dare not affirm that one has seen one's true nature. Be cautious, be cautious. Do not fail the compassionate labor of this foolish old man, who practiced austerities on Mount Lu for eight years and spent more than twenty years after descending the mountain propagating the Dharma. Thus you may repay even a fraction of that kindness.

念佛法门

The Dharma Gate of Buddha-Recitation

初步念佛法：图此生自了，但求生于西方以为安，平日企慕西方极乐，厌恶娑婆，我见坚固未明生死大事者，此念佛者不重自心，又重对境，结果仅种诸善根而已，此生是否生西未有把握，此不知极乐在自心，赖西方之乐以为乐，此为持名，而不是真念佛也。	An elementary method of Buddha-remembrance: seeking only one’s own liberation in this life and rebirth in the Western Pure Land as a place of safety; ordinarily yearning for the Western Land of Ultimate Bliss and detesting Sahā. Such practitioners of Buddha-remembrance have an entrenched view of self and have not understood the great matter of birth and death. They do not value their own minds but instead emphasize external objects. The result is merely the planting of various wholesome roots; whether they will be reborn in the West in this life is still uncertain. They

	do not know that the Land of Ultimate Bliss is within their own minds, but rely on the bliss of the West as bliss. This is name-recitation, not true Buddha-remembrance.
进一步念佛：先厌娑婆不贪世荣，但求生西，以为归宿，于一切经意与净土道理全然不知，只知多念佛，意在求佛接引，深信勿疑，以平日决定心切，临终并无二念，是可往生，此品位之有高下者也。	A more advanced form of Buddha-remembrance: first detesting Sahā and not coveting worldly glory, seeking only rebirth in the West and taking it as one's destination. Such practitioners understand nothing at all of the meaning of the sūtras or the principles of the Pure Land, but know only to recite the Buddha's name often, intending to seek the Buddha's guidance. With deep faith and no doubt, and with a resolute and earnest mind in ordinary times, they will have no second thought at the time of death and can be reborn there. Such rebirth has grades of higher and lower attainment.
佛：	Buddha:
一、念西方有相之佛　种善根　（浅略）	1. Remembering the Western Buddha with form: planting wholesome roots (elementary and preliminary)
二、念十方佛与西方佛不二之佛　（深进）	2. Remembering the Buddha who is nondual with the Buddhas of the ten directions and the Western Buddha (deeper and more advanced)
三、念我与一切众生与十方佛其性无二　（实相）	3. Remembering that the nature of oneself, all sentient beings, and the Buddhas of the ten directions is nondual (ultimate reality)
四、念性空为佛、念念归空之念佛　（究竟）	4. Remembering the emptiness of intrinsic nature as Buddha: Buddha-remembrance in which every thought returns to emptiness (ultimate)
最究竟圆满之念佛法：	The most ultimate and complete method of Buddha-remembrance:
明佛义：佛本无相无名，乃至无义可说，所言相者、名者、义者，为未明佛义之人不得已而说名说相，欲其明白此理归于性空，不被境惑而已。是以念念归空，是真念佛的本意。	Clarifying the meaning of Buddha: Buddha is originally without form and without name; indeed, there is no meaning that can be spoken of. The forms, names, and meanings that are spoken of are provisionally expressed, out of necessity, for those who have not understood the meaning of Buddha, so that they may understand this principle, return to the emptiness of intrinsic nature, and not be deluded by circumstances. Therefore, having every

	thought return to emptiness is the true intent of Buddha-remembrance.
归空者，不著有相而亦不废有相，知其性空而亦不著于空，我人才起一念，不是著有即又偏空，偏空即等于著有，即非佛之本相，不名念佛。严格而论，心中著一弥陀庄严之相，西方胜境之相，即反立娑婆秽恶之相，众生颠倒之相，即已离佛十万八千里矣。	To return to emptiness is not to cling to form, yet neither to discard form; it is to know its intrinsic emptiness, yet not to cling to emptiness. As soon as we give rise to a thought, we either cling to existence or fall into biased emptiness. Biased emptiness is equivalent to clinging to existence; this is not the Buddha's original form and cannot be called Buddha-remembrance. Strictly speaking, if one's mind clings to the majestic form of Amitābha or to the sublime realm of the West, one thereby sets up in opposition the image of Sahā as defiled and evil, and the image of sentient beings as deluded and inverted. One has already departed 108,000 li from the Buddha.
念念归空，即是念念归净。念念是相继不断之意，要净念相继必如是念。都摄六根者，乃六根互摄之意，合六根为一。	For every thought to return to emptiness is for every thought to return to purity. "Thought after thought" means one thought following another without interruption. To maintain uninterrupted pure mindfulness, one must remember in this way. To gather in the six sense faculties means that the six faculties are gathered together and function as one.