目 录 / Table of Contents

佛法的真精神	*The True Spirit of the Buddhadharma*
学佛务必从根本上著手	*In Studying Buddhism, One Must Begin at the Root*
初学佛要分清理路	*Beginners in Buddhism Must Clearly Understand the Principles*
学佛正因简明开示	*A Concise Teaching on the Right Causes for Learning Buddhism*
念佛要义	*Essentials of Buddha-Recitation*
修行要诀	*Essential Instructions for Practice*
六字大明咒修法	*Practice of the Six-Syllable Great Bright Mantra*
接引法门	*Dharma Gate of Guiding Beings to Rebirth*
授法说法应细察言行	*When Transmitting or Teaching the Dharma, Carefully Observe One's Words and Conduct*
授法	*Transmitting the Dharma*
心中心密法灌顶	*Empowerment for the Heart-of-Heart Esoteric Dharma*
打坐须知	*Instructions for Meditation*
心性释义（一）	*An Explanation of Mind and Intrinsic Nature (I)*
心性释义（二）	*An Explanation of Mind and Intrinsic Nature (II)*
病中三议	*Three Discussions During Illness*
如何了生死	*How to Transcend Birth and Death*

佛法的真精神

The True Spirit of the Buddhadharma

人生的悲欢苦乐只是心的作用，一切造作也是心的作用，佛度众生，只是要人觉悟，心上再来个心，了解人生的所以然。	The joys and sorrows, sufferings and pleasures of human life are merely functions of the mind; all intentional action likewise proceeds from the mind. When the Buddha liberates sentient beings, he merely seeks to awaken them, so that mind may illumine mind and they may understand how their lives come to be as they are.
觉是感觉环境的幻化，悟是悟到自心的缘妄，外不被环境所惑诱，内不被妄心所转辗，明白自己天然有个自主独立性体，虽然一时糊涂妄作，一觉便回到本来。所谓悲欢苦乐，和一切一切，都是梦幻泡影，不再上当，这是个自主独立的伟大精神。佛不自称是佛的功能，是一切人无贤无愚无大无小自有的功能。佛法的真精神就在此。	Awakening is to see the illusory character of circumstances. Realization is to see that deluded thoughts in one's own mind arise through conditions. Outwardly, one is not beguiled by circumstances; inwardly, one is not carried along by deluded thought. One understands that one naturally possesses an autonomous and independent essential nature: though one may temporarily act deludedly in confusion, a moment of awakening brings one back to one's original nature. So-called joy and sorrow, suffering and pleasure, and all things whatsoever, are dreams, illusions, bubbles, and shadows; one is no longer deceived by them. This is the great spirit of autonomy and independence. The Buddha does not claim that Buddhahood is a capacity belonging to himself alone; it is a capacity inherently possessed by all persons, whether worthy or foolish, great or small. Herein lies the true spirit of Buddhadharma.
人生欲解决这个大问题，借佛的导力是一二，靠自己的努力是八九，若全然想靠佛或定要靠自己不依佛法，这都是大迷信，不是佛子。	In resolving this great question, the Buddha's guidance accounts for one or two parts in ten, and one's own effort for the remaining eight or nine. If one wishes to rely wholly upon the Buddha, or insists upon relying only upon oneself without depending on Buddhadharma, both are forms of great superstition; such a person is not a Buddhist disciple.
佛说因果，不是有了佛才有因果，佛说平等，不是有了佛才有平等，佛说众生与佛，本来不二，不二即是平等，是众生自己本来平等，特地做来不平等。	When the Buddha speaks of cause and effect, it is not that cause and effect came into being only with the Buddha. When he speaks of equality, it is not that equality came into being only with the Buddha.

	When he says that sentient beings and Buddhas are originally nondual, nonduality is equality. Sentient beings themselves are originally equal; they deliberately make themselves unequal.
论到外相，自然有大小高下美丑种种的不同，不同就不平等了，但一切相是缘生缘灭，幻起幻落，同一不实，这是平等的，所以平等是实，不平等是幻，而世人总是执取有相，久久成为习惯，于平等的真理，忘之久矣。	As regards outward appearances, there are naturally all kinds of differences—great and small, high and low, beautiful and ugly. Where there are differences, there is inequality. Yet all appearances arise and perish through conditions, illusorily arising and illusorily falling away; all alike are unreal. This is equality. Therefore equality is real, while inequality is illusory. But people invariably cling to appearances, and over time this becomes a habit; thus they have long forgotten the truth of equality.
独有觉悟的人，不受这个束缚，自己能别具见解，由理想上推出这个真理来，觉知一切众生，性体与我不二，何以我一定是好是对，他人就一定是坏是不对呢？那不明这个平等真理的人，先立了个人我之见，我要好，你不必要好	Only those who are awakened are not bound by this. They can form their own insight and infer this truth from principle: they realize that the essential nature of all sentient beings is nondual with their own. Why must I necessarily be good and right, while others must necessarily be bad and wrong? Those who do not understand this truth of equality first establish the Personal-self view: I must prosper; you need not prosper.
，我有钱是阔，你没钱是贫，不知是钱的问题，于人有什么相关，我的钱给了你，我就贫，你就阔了，就是我不给你，我用完了，我也就贫了。本来钱是外相，根本靠不住的，但是患得患失的习性已久，要永久保持它，忘记了因果和平等的真理，所以多争，以至残杀抢夺，枉受诸苦，佛法的真精神，就是要打破你这个迷见。	If I have money, I am wealthy; if you have none, you are poor. They do not understand that this is merely a question of money—what essential relation does it have to the person? If I give my money to you, I become poor and you become wealthy; even if I do not give it to you, once I have spent it all, I too become poor. Money is originally an outward appearance, wholly unreliable. Yet the habit of anxious grasping and fearful loss has endured for so long that people seek to preserve it forever, forgetting the truths of cause and effect and equality. Hence contention proliferates, even to slaughter and plunder, and people suffer vainly all manner of pain. The true spirit of Buddhadharma is to shatter this deluded view.
人有了这个迷见，一迷再迷，势力越大，迷的力量也越大，迷人越多，迷的团体也越多，一步步的演进到了糊涂的极点，反说佛法是迷信了。	Once a person has this deluded view, delusion follows upon delusion. The greater one's power, the greater the force of one's delusion; the more deluded people there are, the more groups of

	deluded people arise. Step by step, this develops to the utmost extreme of confusion, until people instead declare Buddhadharma to be superstition.
世上的一切一切，无不是示我的教训，人事的种种幻变，即是告我以无常种种的不定，即是教我勿固执。世上一切恶业无不由我执所起，天下最苦闷的人就是刚愎自是，总是我的不错，一直迷到底，至死不悟。	Everything in the world is an instruction shown to me. The myriad illusory changes in human affairs tell me of the many uncertainties of impermanence; they teach me not to cling obstinately. All evil karma in the world arises from self-attachment. The most anguished people under heaven are those who are stubbornly self-righteous: always insisting that they cannot be wrong, they remain deluded to the end and die without awakening.
我人看了他是真苦，他自己也苦，苦于不知道自己的苦。但我人自己，又何尝真明白呢？处于旁观是明白的，一轮到自己被虚荣货利所引诱，也许一样会刚愎自是。所以佛要你彻底觉悟。朱子只说到不为外物所诱，不知外物是什么，就是我自心的缘妄。不从心上下手，是不会彻底得到佛法的真精神。	To us, such a person truly suffers; he himself also suffers, suffering because he does not know his own suffering. Yet how can we ourselves be said truly to understand? As onlookers, we understand clearly; but when it is our own turn to be enticed by vanity, wealth, and profit, perhaps we too will be equally stubbornly self-righteous. Therefore the Buddha asks you to awaken thoroughly. Master Zhu spoke only of not being enticed by external things, without knowing what external things are: they are the delusions conditioned by one's own mind. Unless one begins with the mind, one will never fully attain the true spirit of Buddhadharma.
佛教和佛法，本无所别，所教的就是法。但到现在，所可见的只是佛教的形式，所不明的却是佛法的真理。佛子四众，上焉者，闭门自修，不问社会上的疾苦，中焉者，好出风头，勤作有相功德；下焉者，犯奸作恶，无所不为。	Buddhism and Buddhadharma are originally without distinction; what is taught is precisely the Dharma. Yet at present, what can be seen is only the outward form of Buddhism, while the truth of Buddhadharma remains unknown. Among the four assemblies of Buddhist disciples, the highest close their doors and cultivate themselves, taking no concern for society's sufferings; those in the middle delight in attracting attention and diligently perform meritorious deeds with form; the lowest commit licentious and evil acts, stopping at nothing.
一班学佛的，不是死气沉沉，就是妖形怪气，社会上只见其害，不见其利，叫人如何信仰得起。	Among those who study Buddhism, some are lifeless and dispirited, while others affect bizarre and grotesque manners. Society sees only its harm and not its benefit; how then can people be expected to embrace it in faith?

现在更进一步，连一班自修的人们，门也关不住了，东奔西走，更无暇把真正的佛法精神，介绍予社会，所以愈离愈远，人的怀疑也愈深，此佛教之衰落也。	Now matters have gone a step further: even those who cultivate themselves can no longer keep their doors closed. They rush here and there, with still less leisure to introduce the true spirit of Buddhadharma to society. Thus the distance grows ever greater and people's doubts ever deeper. This is the decline of Buddhism.
佛教既经过许多年的残破，然而佛法的精神潜势力，非但不见削改，反而日见膨胀，想研究真理的人，日见其多，这就是人心苦闷的反动，无形中把佛教和佛法分了家。	Although Buddhism has undergone many years of devastation, the latent force of the spirit of Buddhadharma has not merely remained undiminished; it has expanded day by day. Those who wish to investigate truth are increasingly numerous. This is a reaction to the anguish within human hearts, which has imperceptibly separated Buddhism from Buddhadharma.
有智识的人，自然不取佛教的形式庄严，而尊重佛法的精神自在。佛法的有相功德，原为一班初入门的方便引导。	Those possessing knowledge naturally do not prize the formal adornments of Buddhism, but respect the spiritual freedom of Buddhadharma. Meritorious deeds with form in Buddhadharma were originally expedient guidance for those first entering the gate.
至于根本上，佛原来不取于相，要人自觉，最正宗的，是自他两利，化敌为友，让他自动的驯伏，使各人明了自身的本来面目，把大智辅助大悲，做救世的工作。第一不许贪，能够不取于相，那贪污之风，自然灭了。	At the root, the Buddha never clung to appearances, but sought to bring people to self-awakening. The most orthodox path benefits both oneself and others, transforming enemies into friends and allowing them to be naturally tamed. It enables each person to understand his own original face, to support great compassion with great wisdom, and to undertake the work of saving the world. First, greed must not be permitted. If one can refrain from grasping at appearances, the fashion of corruption will naturally cease.
第二勿嗔，能够平等慈视，了解互助之义，那诈伪残杀之习，自然止了。第三勿痴，能够阐明真理，开大觉慧，打破迷信，那刚愎自用，颠倒妄作之行，自然少了。总之要他自动的感化。可见无一人不有心，心即是佛。	Second, do not become angry. If one can regard others with equal compassion and understand the meaning of mutual aid, the habits of deceit, slaughter, and killing will naturally cease. Third, do not remain deluded. If one can elucidate truth, open great awakening and wisdom, and shatter superstition, then stubborn self-will and the conduct of inverted, deluded action will naturally diminish. In sum, people must be transformed of their own accord. Thus it is evident that there is no person without mind: mind itself is Buddha.

无一心不有理，理即是法。佛法的伟大作用，在不争自己佛教的门面，和其他宗教论短长，而在使人个个自己觉悟真理，学佛的平等救世精神。	There is no mind without principle: principle itself is Dharma. The great function of Buddhadharma lies not in contending for the outward prestige of one's own Buddhism or disputing the merits and defects of other religions, but in enabling every person to awaken personally to truth and to learn the Buddha's egalitarian spirit of saving the world.
救不在衣食住的满足，而在人人能得衣食住的平等享受，以为衣食住是维持这个身，身是维持这个大悲心。要去做大悲利众的事业，不是焦芽败种的罗汉，而是智悲双运的菩萨，正合乎现世所倡的平等主义。倘有刚愎自是的人，他自会众叛亲离，不打自倒，为天下人作个大榜样，大教训，这才是佛法的真精神。	Salvation does not lie in the satisfaction of food, clothing, and shelter, but in everyone being able to enjoy food, clothing, and shelter equally. Food, clothing, and shelter sustain this body; this body sustains the great compassionate mind. One must undertake the work of benefiting sentient beings through great compassion—not become an arhat with scorched sprouts and spoiled seeds, but a bodhisattva in whom wisdom and compassion operate together. This accords precisely with the egalitarianism advocated in the present age. If there are those who are stubbornly self-righteous, they will naturally become abandoned by all; without being struck, they will fall of themselves, serving as a great example and profound lesson for all under heaven. This is the true spirit of Buddhadharma.
佛法是重实干的，是重自然性的，先自克己，取得定力，由定力增长识力，体力自然加强，这是人生的三力。用三力以应付社会上一切事业，自得游刃有余，处于今日狂风暴雨之局势下，没有心力的把持，必定被外境所冲动。	Buddhadharma values practical action and values naturalness. First restrain oneself and acquire samadhi-power; from samadhi-power, the power of discernment grows, and physical strength naturally increases. These are the three powers of human life. Use these three powers to meet every undertaking in society, and one will naturally act with ample ease. Amid the tempestuous circumstances of today, without the sustaining power of mind, one will inevitably be swept about by external conditions.
即如一班贪污的人，本性并不愿贪污，只因环境的诱惑，前途没有希望，眼下即有恐怖，自己又无把持，逼迫往贪污的路上走。贪是人人本具的劣性，污是一时的妄作，一人作俑，众人效尤，遂成了公开的流行病。如果要改造这个劣性，应先使其自觉，生活一安定，此风自然而止，此是佛法的真精神。	Take those who engage in corruption: by their original nature, they do not wish to be corrupt. Yet because of environmental temptations, because they see no hope ahead and immediate fear is before their eyes, and because they themselves lack inner mastery, they are driven onto the path of corruption. Greed is an inferior propensity innate in everyone; corruption is a momentary deluded action. Once one person sets the example, others

	imitate it, and it becomes an openly prevalent disease. If this inferior propensity is to be transformed, people must first be brought to self-awareness. Once livelihood is secure, this tendency will naturally cease. This is the true spirit of Buddhadharma.
一个人贪，可以引得许多人贪。以贪为本位，欲壑自然难盈，必至多数人受逼迫没饭吃。反动过来，自己所贪得来的根本就靠不住。倘早知贪得的危险，自不至深入自杀一途。	One person's greed can draw many others into greed. Taking greed as one's foundation, the gulf of desire naturally cannot be filled, and many people will inevitably be driven to have no food to eat. In reaction, what one has greedily acquired is fundamentally unreliable. Had one known early on the dangers of greedy gain, one would not have gone so deeply down the path of self-destruction.
平安二字，是要人人平了，我才得安，有一个人不平，即有一个反动，即是自己的危险。我尝说世界要真正平安时，锁和保险柜，是用不著了。用到这两件东西时，即是心怀疑忌，四面都有了反动的恐怖。	The two words peace and security mean that only when everyone is treated equally can I myself be secure. If even one person is treated unequally, there is a reaction, and this is one's own danger. I have often said that when the world has attained true peace and security, locks and safes will no longer be needed. Whenever these two things are needed, it means that the mind harbors suspicion and fear, and the terror of reaction exists on every side.
那反动即是不均平，心和物质都不均平，而不均平的主因，还是个贪。贪的主因，仍是由于恐怖。恐怖的主因，由于不觉。不觉所以见理不明，不肯施舍。	That reaction is precisely inequality: both mind and material circumstances are unequal. Yet the chief cause of inequality is greed. The chief cause of greed is still fear. The chief cause of fear is lack of awakening. Because of this lack of awakening, one does not clearly perceive principle and is unwilling to give.
佛说一切法，首重布施，布施是放弃的意思，不但金钱物品要布施去，连我的迷见也布施去，放大眼光，勿固执劣见。使人人有饭吃，即是我的无上保险，最大安乐，所以布施是佛法最伟大的精神。	In expounding all dharmas, the Buddha gives foremost importance to generosity. Generosity means relinquishment: not only should money and possessions be given away, but even my deluded views should be given away. Broaden your vision and do not cling stubbornly to inferior views. If everyone has food to eat, that is my supreme insurance and greatest peace and happiness. Therefore generosity is the greatest spirit of Buddhadharma.
佛法只是要把世事翻个身，我所执持的且放一下，看是如何。我所看重的且看贱他看是如何，我所爱的不爱，	Buddhadharma merely seeks to turn worldly affairs around. Set aside for a while what I cling to, and

取的舍去，惊奇的不惊奇，其苦自断，并且处事灵活面面玲珑矣。	see what it is like. Regard as lowly what I regard as important, and see what it is like. Do not love what I love; relinquish what I grasp; do not marvel at what I marvel at. Then suffering ceases of itself, and in dealing with affairs one becomes flexible and consummately adept in every direction.

学佛务必从根本上著手

In Studying Buddhism, One Must Begin at the Root

学佛务从根本上著手，否则尽是外道魔业，反加生死，入手即须谨防，此责任全在于师，不可因其初学而误之也。根本者，心地法门也，宗下直证法之可贵，在使学人勿远绕圈子，直下荐取，说悟就悟。	In studying Buddhism, one must begin with the root; otherwise, it is all the karmic activity of non-Buddhist paths and demons, which only adds to birth and death. From the very outset, one must guard against this carefully. The responsibility rests entirely with the teacher, who must not mislead students merely because they are beginners. The root is the Mind-Ground Dharma Gate. The value of the direct realization of Dharma in the Chan school lies in enabling students not to take a long and circuitous route, but to grasp it directly and awaken as soon as it is spoken of.
本来众生是佛，因迷而成众生，一醒遂又是佛，所以本极容易。奈无始无明所覆，如荡子狂迷外走，不生厌心，即不肯回家。	Sentient beings are originally Buddhas; through delusion they become sentient beings, and upon awakening they are again Buddhas. Thus, it is fundamentally very easy. Yet they are covered over by beginningless ignorance, like prodigal sons who wander abroad in madness and confusion. Without developing a weary distaste for this, they are unwilling to return home.
佛祖种种言说引导，只是引其自觉，遂成为教；一闻即悟而归宗者为顿；久教始觉而求归宗者为渐，是人的因缘利钝问题，于法无顿渐也。迷在自心，悟亦在自心，成佛成众，亦在自心，入生死，出生死，亦在自心。离自心更有何事可说，离自心而谈宗说教，正如画饼充饥，万年不饱。故知心地法为根本也。	The varied teachings and guidance of the Buddhas and patriarchs are solely intended to lead people to awaken for themselves; thus they become teachings. Those who awaken upon hearing and return to the source are sudden; those who awaken only after long instruction and seek to return to the source are gradual. This is a matter of people's conditions and the sharpness or dullness of their faculties; in the Dharma itself, there is neither sudden nor gradual. Delusion lies in one's own mind, and awakening likewise lies in one's own mind. Becoming a Buddha or becoming an ordinary being also lies in one's own mind; entering birth

	and death and emerging from birth and death likewise lie in one's own mind. Apart from one's own mind, what is there to speak of? To discuss the school and expound teachings apart from one's own mind is like painting cakes to satisfy hunger: even after ten thousand years, one will not be full. Thus we know that the Mind-Ground Dharma is fundamental.
学佛只是学成个佛的意境，意境一著实即成六道，一空灵即成佛。凡一切经论言句只是要你心境空灵不离一切。不著一切，所谓“若人欲知佛境界，当净其意如虚空。远离妄想及诸取，令心所向皆无碍”。	To study Buddhism is simply to cultivate the mental state of a Buddha. Once that state becomes concretely fixed, one enters the six realms; when it is open and numinous, one becomes a Buddha. All the words and sentences in sūtras and treatises merely seek to make your state of mind open and numinous without departing from anything, unattached to anything. As it is said: “If one wishes to know the Buddha's realm, one should purify one's mind like empty space. Leave behind deluded thoughts and all grasping, and let the mind be unobstructed in whatever it turns toward.”
世人处处自碍，所以入生死而不觉，“当净其意”四个字何等简捷了当，哪有许多言句理论。且道“其意”是谁的意，“当净”是谁的事业，为师的且勿先净学人的意，你自己的意尚不净，安足以为人师。	Worldly people obstruct themselves everywhere; thus they enter birth and death without realizing it. How direct and concise are the four words, “purify one's mind”! Why all these words, phrases, and theories? And tell me: whose mind is “one's mind”? Whose task is it to “purify” it? As a teacher, do not first try to purify the student's mind. If your own mind is not yet pure, how can you be fit to teach others?
所以师资者必先有其资，资者能自净其意者也。意中不宁不净，即无为人之法，而法不净者，心未净也。有得失心，名闻利养心，分别门户心，皆非师资。	Therefore, a teacher must first possess the qualifications of a teacher. Such qualifications mean being able to purify one's own mind. If the mind is restless and impure, one has no Dharma for guiding others; and if one's Dharma is impure, one's mind has not been purified. Whoever has a mind of gain and loss, a mind seeking fame, reputation, profit, and support, or a mind that discriminates among sectarian divisions, is not qualified to be a teacher.
故不论师与友在说法闻法时，都莫在文字法门上会，要处处会归心地法去，即于平时人事世法上尤要在道上会，切莫在道理上会。道者，自觉圣智之境界也。道理者，是非得失人我胜负二见之境界也。	Therefore, whether teacher or friend, when expounding or hearing the Dharma, do not seek understanding in words or Dharma gates; always bring your understanding back to the Mind-Ground

	Dharma. In everyday human affairs and worldly dharmas, all the more must you understand them in terms of the Way; never understand them merely as principles and theories. The Way is the realm of self-awakened noble wisdom. Principles and theories are the realm of the dualistic views of right and wrong, gain and loss, self and others, victory and defeat.
一涉道理意即不净，纷乱遂起，所以说教是佛祖万不得已的法门，宗下最上乘法只是开门一斧，打净来见，不讲道理，不等你开口，便一棒打出，正是不教之教。	The moment one becomes involved in principles and theories, the mind becomes impure and confusion arises. Thus doctrinal teaching is a Dharma gate to which the Buddhas and patriarchs resort only when they have no alternative. The supreme vehicle of the Chan school is simply an axe-blow that opens the gate: strike everything clean and see directly. It does not discuss theories or wait for you to open your mouth; it gives you a blow with the staff at once. This is teaching through non-teaching.
用心至苦，用法至简，逼到你无意可净，无心可心，让你再去体会，逼出你自己本来空寂无染之心来，然后心所向处，处处是心，处处无著，即处处无碍，在先却要你昏头昏脑，活中求死，死中求活，疑神疑鬼的参求，进不得退	The care devoted to the mind is exceedingly painstaking, yet the method is exceedingly simple. You are driven to the point where there is no thought left to purify and no mind left to make into mind, so that you may investigate again and bring forth your own originally empty, quiescent, and undefiled mind. Then, wherever the mind turns, everything is mind; everywhere there is no attachment, and thus everywhere there is no obstruction. But first you are made muddleheaded: seeking death amid life and life amid death, investigating in doubt and uncertainty, unable to advance or retreat.
不得，取又取不得，舍又舍不得，如狗子看热油锅，舐又舐不得，舍又舍不得，经过如是一番苦功，得来才结实，永不退失矣。如艰苦出身得来的钱财，个个宝贵不肯浪费，然后敌得住万万年来生死习气，用千万斤气力去挽转来，方是真熟，处处勿忘失矣。此正是大慈悲处也，要无非逼你心上去体会，道上去参究，正是没道理的大道理也。	Nor can you grasp it or let it go, like a dog looking at a pot of hot oil: it can neither lick it nor leave it alone. Only after undergoing such arduous effort does what is attained become solid and enduring, never to be lost again. It is like wealth acquired through hardship: one treasures every bit of it and refuses to squander it. Only then can one withstand the habits of birth and death accumulated over countless ages. One must exert the strength of ten million pounds to turn them around; only then is one truly mature and never forgets or loses it anywhere. This is precisely the

	place of great compassion: it does nothing but compel you to understand from your own mind and investigate on the Way. This is the great principle beyond all principles.
从来讲密宗的总要偏重在仪规上，疏了心地法，参禅的人死在一句话头上，疏了个活参法，念佛的人偏重在西方往生，疏了个如何是西方，如何得往生的参究法，不知三法都是方便，目的全在学人自己向心地上努力。	Those who have traditionally taught Esoteric Buddhism have generally placed too much emphasis on ritual procedure and neglected the Mind-Ground Dharma. Those who investigate Chan die on a single huatou and neglect living investigation. Those who practice Buddha-recitation place too much emphasis on rebirth in the Western Pure Land and neglect to investigate what the West is and how rebirth may be attained. They do not know that all three methods are expedient means; their purpose lies entirely in practitioners' own efforts directed toward the mind-ground.
三法都是打净法门，如不从自己心意识上去打，正如以心意识添心意识，而心意识是家贼不是外贼，是造成生死的根本。所以永嘉禅师云：损法财，减功德，莫不由兹心意识。	All three methods are Dharma gates for clearing away. If one does not clear away one's own mind, consciousness, and awareness, it is like using mind, consciousness, and awareness to add to mind, consciousness, and awareness. Mind, consciousness, and awareness are household thieves, not external thieves; they are the root of birth and death. Therefore Chan Master Yongjia said: “They diminish Dharma wealth and reduce merit and virtue; none of this fails to arise from mind, consciousness, and awareness.”
佛住世说法四十九年，正为众生受此病苦，不得解脱，不得已而说了三百会，专为此事，今学人日日礼佛拜佛，佛前悲泣忏悔，念佛几十年，求了生死，且明知心意识是毒蛇猛兽，却反不听佛说，岂不谬哉。故因地不正，果招迂曲，正似海中沉沦遇船得救，才上得船又跳入海也。	The Buddha taught the Dharma for forty-nine years precisely because sentient beings suffer from this illness and pain and cannot attain liberation. Having no alternative, he gave three hundred assemblies of teachings entirely for this matter. Yet today practitioners bow and prostrate before the Buddha each day, weep in repentance before the Buddha, recite the Buddha's name for decades, and seek liberation from birth and death. Though they clearly know that mind, consciousness, and awareness are poisonous snakes and savage beasts, they instead refuse to heed the Buddha's teaching. Is this not absurd? Therefore, when the causal ground is not right, the fruition becomes tortuous. It is just like someone drowning at sea

	who is rescued by a boat, only to jump back into the sea as soon as he has boarded it.
学人总要拿定这一个最究竟法门，不到究竟切勿放手。先把心意识打净，看一念未起时怎样，不思善，不思恶，正这个时不是断灭，不是无心净荡荡地，有个圆妙明心在前，普照大千世界，却不著一物一见，如镜子照物，胡来胡现，汉来汉现，不因有影无影，有象无象，而镜体动摇也。	Practitioners must firmly hold to this most ultimate Dharma gate and never let go before reaching the ultimate. First clear away mind, consciousness, and awareness, and see what it is like before a single thought arises. Without thinking of good or evil, at precisely this moment there is neither annihilation nor mindlessness. In the pure, open stillness there is a perfectly wondrous, luminous mind before you, universally illuminating the great thousandfold world, yet attached to no thing and no view. It is like a mirror reflecting objects: when a Hu comes, a Hu appears; when a Han comes, a Han appears. Whether there are reflections or none, images or none, the mirror's substance does not waver.
心地法只是一路，没第二条路，要想认定一个不是两个，先拿镜子来譬喻，所名为镜者，以其能鉴照。惟有光，故能照（是一个，即光体）。	The Mind-Ground Dharma has but one path; there is no second path. To recognize that it is one and not two, first take a mirror as an analogy. What is called a mirror is so called because it can reflect and illuminate. It can illuminate only because it has light; it is one—the substance of light.
照则有形，为影为象，或好或丑，或光明或糊涂，有时有影，有时无影，种种变化，光只是一个，并不因影象之变化而光体有异，故认定是一个，且种种变化者，乃暂时之幻影，仍由这一个中所自出。	When it illuminates, forms appear as reflections and images: some beautiful, some ugly; some bright, some obscure. At times there are reflections, at times none; there are all kinds of changes. Yet the light is only one, and the substance of the light does not change with the transformations of reflections and images. Therefore, recognize it as one. Moreover, these manifold changes are merely temporary illusory images, all arising from this one.
如是种种即是一，一即是种种，种种由一起，仍灭还于一，种种无形段，一亦无体相。故曰：不一不异，生不见其来处，灭不见其去处，却有一个常恒不变，遍满法界的东西在。	Thus the many are precisely the one, and the one is precisely the many. The many arise from the one and, when they cease, return to the one. The many have no fixed form, and the one likewise has no substantial characteristic. Therefore it is said: neither one nor different. At birth, its place of coming cannot be seen; at cessation, its place of going cannot be seen. Yet there is something constant and unchanging, pervading the dharma realm.

以不变，故名不动，以不动，故名无污染，以无污染，故名清净，以朗朗觉知，故名清净觉相，又名菩提。如是无明烦恼由这一个起，这一个就是菩提。	Because it is unchanging, it is called unmoving; because it is unmoving, it is called undefiled; because it is undefiled, it is called pure; because it is lucidly aware, it is called the mark of pure awakening, also called bodhi. Ignorance and afflictions arise from this same ground, which is bodhi itself.
所以云烦恼即是菩提，你就是要分为两个，请问从何下手，如何分法，作此念者即是无始无明烦恼，总因不觉故。	Therefore it is said that afflictions are precisely bodhi. If you insist on dividing them into two, I ask: where would you begin, and how could you divide them? The very thought of doing so is beginningless ignorance and affliction, all because of non-awakening.
是以不觉由于无明，无明由二见比量，二见比量由于取相，取相还因不觉，故先勿谈无明烦恼妄想业障等，只先从能觉的，能烦恼的，能生死的，能见性的，这一个是什么东西？这个东西上面又有什么可以著得牢呢？你且看无明烦恼妄想业障附在何处，著在哪里，寻来寻去，只是不可得。	Thus non-awakening arises from ignorance; ignorance arises from the discriminative calculation of dualistic views; the discriminative calculation of dualistic views arises from grasping at marks; and grasping at marks again arises from non-awakening. Therefore, do not first speak of ignorance, afflictions, deluded thoughts, karmic obstacles, and the like. First ask: what is this thing that can awaken, can be afflicted, can undergo birth and death, and can see its true nature? What is there in this thing to which one can firmly attach? Just look where ignorance, afflictions, deluded thoughts, and karmic obstacles adhere, and where they are attached. Search and search, and they are simply unobtainable.
本来不有，一当他即似有而实不有，你把梦作真，死不承认是假，无端幻立生死，枉受诸苦，当知开悟成佛，是何等大事。此处要讲福德，无福德者难与言也，难信也，难以承当也。以上是正面了义说。	Originally, they do not exist. Once you take them as real, they seem to exist, though they do not truly exist. You take dreams for reality and stubbornly refuse to acknowledge that they are false. Without cause, you illusorily establish birth and death and vainly undergo every suffering. You should know what a momentous matter awakening and becoming a Buddha truly are. Here one must speak of merit and virtue: those without merit and virtue are difficult to address, difficult to lead to faith, and difficult to enable to undertake this teaching. The foregoing is a direct and definitive explanation.
虽然中人以下不可与语上也，彼不信，反远矣。但又不可轻慢，又以为终不可入也，当方便引之证入，初说实	Although those of middling or lesser capacities cannot be spoken to of what is higher, for they will not believe it and will instead become even more

有无明、妄想、业障、烦恼，说此皆生死之根实，可怖可畏，实是大苦，不亟了脱，苦无穷期。	remote, they must not be slighted or regarded as forever incapable of entering. One should guide them skillfully toward realization. At first, one says that ignorance, deluded thoughts, karmic obstacles, and afflictions truly exist; that these are the roots and substance of birth and death, fearful and terrible, and a great suffering indeed. If one does not urgently become liberated from them, suffering will have no end.
如是，引之痛切发心，且让他昏天黑地东撞西碰，弄到头破血淋，苦闷已极，然后开一条方便线路，一因其人习性如是，不走远圈，其心不死，亦不肯就范。二因其人夙世法障深厚，曾以法误人，此生应受此报，亦难遇善知识。	In this way, lead them to arouse the resolve with deep urgency, and let them wander in darkness, crashing about in every direction until they are battered and bloodied, their suffering and anguish reaching an extreme. Then open for them a skillful path. First, because their habitual disposition is such that, unless they take a long circuitous route, their minds will not give up and they will not submit. Second, because their Dharma obstacles from former lives are profound: having once misled others through Dharma, they must undergo this retribution in this life, and it is difficult for them to encounter a good spiritual friend.
即遇亦不识，即识矣亦无缘与之相接，终不信受。三因自己劣见，闻法疑怖，复有恶因缘引之使远，故必自动走绕远圈，非其时不得跳出此法坑也，岂不哀哉。但真痛切发心者，早晚一样成就。	Even if they encounter one, they do not recognize one; even if they recognize one, they have no conditions to associate with one; and in the end they do not believe or accept. Third, because of their own inferior views, they become doubtful and fearful upon hearing the Dharma, and adverse conditions further lead them away. Therefore they must themselves take the circuitous route; until the time is ripe, they cannot leap out of this pit of Dharma. Is this not lamentable? Yet those who genuinely arouse an urgent resolve will, sooner or later, attain accomplishment all the same.
因一旦开悟，与三十年后开悟，所悟正等。悟后力量，是在修养经年，却另一问题矣。是以为人第一在知机，非有定法。前为上上根人了义的决定，此为反面说，予中下根人以方便，是不了义教，非分人之高下也，机不同也。遂无定法，至其极，同归一路。盖如是方便，斯名究竟，而究竟亦不可得也。	Whether one awakens in a single day or after thirty years, what one awakens to is exactly equal. The strength after awakening depends on cultivation and refinement over the years; that is another matter. Therefore, in guiding others, the first essential is to know their capacities; there is no fixed Dharma. What was said earlier is the definitive teaching for those of the highest capacities. This is the reverse approach, offering expedient means to those of middling and lesser

	capacities. It is an incomplete teaching, not a division of persons into high and low; their capacities differ. Thus there is no fixed Dharma. At the ultimate point, all return to one path. Such expedient means are therefore called ultimate, yet even the ultimate is unobtainable.

初学佛要分清理路

Beginners in Buddhism Must Clearly Understand the Principles

名医看古方自会活用，庸医抄古方只知死用。所以经论言句，要悟后参，方不上当。然非上经论的当，是上自己知见的当。须知此事全靠自己，毫无奇特，毫无法门，不假他求，不藉外力，只把自己的尘尘境境一齐放下，净荡荡，赤裸裸，这时看是什么。	A skilled physician, when consulting ancient prescriptions, naturally knows how to apply them flexibly; an inferior physician merely copies ancient prescriptions and knows only how to apply them rigidly. Thus, when studying the words and phrases of the sūtras and treatises, one must investigate them after awakening, lest one be misled. Yet it is not the sūtras and treatises that mislead one; one is misled by one's own views and opinions. You must know that this matter depends entirely on yourself. There is nothing extraordinary about it, no Dharma gate, no need to seek elsewhere, and no reliance on external help. Simply let go all at once of every object and circumstance of your own, until all is utterly clear and bare. At that moment, see what it is.
会游水的人全是自力作用，游戏自在，无往不利。如不会水的人，落下水去，只是四处乱抓，反而丧失生命，不得出头。学佛人可以悟此。今日求佛求法求师求古人言句，乃至求旁门外道，岂不是乱抓，想求出路。	Those who can swim rely entirely on their own strength; they move freely and playfully in the water, and nothing hinders them. But those who cannot swim, once they fall into the water, merely clutch wildly in every direction and instead lose their lives, unable to raise their heads above the surface. Buddhist practitioners can awaken to this. Today, seeking Buddha, seeking Dharma, seeking teachers, seeking the words and phrases of the ancients, even seeking side-paths and non-Buddhist teachings—is this not wild grasping in the hope of finding a way out?

此事最现成不过，眼前一切处都可悟见。若一举心动念，即又非是，及真见性后，于举心动念时，即颠倒忙乱时，亦时时见，更不必丝毫著意去求见，而自朗朗见。好如自己的姓名。以熟极了，即不去记他，也不会忘失也。	This matter is utterly immediate and ready at hand; it can be realized and seen everywhere before one's eyes. But as soon as one raises the mind or stirs a thought, it is no longer so. Once one has truly seen one's nature, however, one sees it at all times, even when thoughts arise and one is caught up in confused agitation. There is no longer any need to make the slightest deliberate effort to seek this seeing, for it shines forth clearly of itself. It is like one's own name: having become utterly familiar with it, one does not need to keep it in mind, yet one never forgets it.
既如此现成容易，则开悟成佛何又如此之难？则各人因缘之不同也。此有二因，一者夙世于此路不熟，一切要重起炉灶，比较困难。二因今世因缘不好，不遇见善知识，使走近路，岂不冤枉。	Since it is so immediate and easy, why then is awakening and becoming a Buddha so difficult? It is because each person's causes and conditions differ. There are two reasons. First, one may not have been familiar with this path in previous lives, so one must begin afresh, which is comparatively difficult. Second, one's causes and conditions in this life may be unfavorable: one does not encounter a good spiritual friend to lead one by a direct path. Is that not a great pity?
如冶金人不识是钢是铁，以为同是黑块，不把真正钢精稍加熔化即可打器，却与顽铁同入冶炉，空耗时间，实在可惜。此亦其本人夙世法障自误，今生得此报耳。故发大悲心为最要，不论为师为徒一有人我心，便非大悲，今生同难成就。	It is like a metalworker who cannot distinguish steel from iron and thinks they are both merely black lumps. Rather than slightly melting the true refined steel and forging it into implements, he puts it into the furnace together with crude iron, wasting time. What a pity. This, too, is due to the person's own Dharma obstructions from previous lives, by which he has misled himself, and for which he receives this retribution in the present life. Therefore, arousing great compassion is most essential. Whether one is teacher or student, distinguishing between oneself and others in this way falls short of great compassion, and in this life both will find it difficult to attain accomplishment.
初学人第一要分清理路，（一）成佛见性，不是二事，除自求自悟外无第二条门路。（二）师资、经论、法要，全是外缘相助，引之使近而已，不可依靠以自误。	For beginners, the first necessity is to distinguish the proper course of understanding: (1) Becoming a Buddha and seeing one's nature are not two separate matters. Apart from seeking and awakening on one's own, there is no second path. (2) Teachers, scriptures and treatises, and essential Dharma instructions are all merely external conditions that offer assistance, guiding one closer,

	and nothing more. One must not rely upon them and thereby mislead oneself.
（三）见性是一事，除习气又是一事，往往见性后，习气尚未除，力量不足，复又淆惑，反又疑及根本，此切切不可。（四）见性后，除习气才有办法，但切莫从习气上下手，只要照顾本来。	(3) Seeing one's nature is one matter; removing habitual tendencies is another. Often, after seeing one's nature, one's habitual tendencies have not yet been eliminated and one's strength remains insufficient. One again becomes confused and may even come to doubt the root itself. This must absolutely not happen. (4) After seeing one's nature, there is then a way to eliminate habitual tendencies. But do not begin by working on habitual tendencies; simply attend to the original nature.
本来无心可言，习气又依附在何处，莫急急于求。力量充足，水到自然渠成，不是一日的事，积久自然成功，此性急不得。独于见性一道，在未见到之前放松不得，不可以为空了便是，无心便是。	Originally, there is no mind of which one can speak; upon what, then, could habitual tendencies depend? Do not anxiously seek results. When one's strength is sufficient, the channels naturally form as the water arrives. This is not a matter of a single day; with long accumulation, success will come naturally. One must not be impatient about this. Only on the path of seeing one's nature must one not relax before it has been seen. One must not suppose that emptiness itself is it, or that being without mind is it.
古人道，莫谓无心便是道无心犹隔一重关，当努力参究是什么缘故。（五）初步见性，莫管他是理是事，只当法身边事。此时正要紧，不可放松，只看准路头，擒住这本位。久久纯熟，一旦贯通，自然理也圆了，事也足了，百尺竿头升一节，再一节到了顶上，再升一节无节可升，直上去便是，你看是怎样。	The ancients said, "Do not say that no-mind is the Way; no-mind is still separated by one barrier." One should earnestly investigate why this is so. (5) At the initial stage of seeing one's nature, do not concern yourself with whether it is principle or phenomena; simply regard it as a matter on the side of the dharmakāya. At this time, it is especially crucial not to relax. Just recognize the direction clearly and hold fast to this original ground. After a long time, when familiarity becomes complete, there will suddenly be thorough penetration: principle will naturally be complete, and phenomena will naturally be fulfilled. At the top of a hundred-foot pole, rise one more step; then another step reaches the top, and rising one more step, there is no step left to rise. Simply go straight up—see how that is.
凡人生机绝不要紧，生趣绝则危矣。学佛只是得个生趣活泼，如泉之源源而来，此无法向人说明。	For ordinary people, the loss of vitality is not a serious matter; the loss of their zest for life is

	perilous. Studying Buddhism is simply to attain a lively zest for life, like a spring whose source flows on without end. This cannot be explained to others.

学佛正因简明开示

A Concise Teaching on the Right Causes for Learning Buddhism

学佛只是一念之转，转有著烦恼心，归无住空净心，要寂然无所住著便是佛境，故心净则佛土净。此是正法。	Learning Buddhism is simply a turning of a single thought: turn away from the mind attached to afflictions and return to the pure, empty mind of non-abiding. To be utterly still and abide nowhere is the realm of Buddhahood. Therefore, when the mind is pure, the Buddha-land is pure. This is the true Dharma.
心量宜大，以慧力观照一切本空，便不执取坚固，自然退让，在表面似乎吃亏，但修德成就，功夫精进，根本上大得便宜，是真布施，此以除贪。	One's mind-capacity should be great. Contemplate with the power of wisdom that all is originally empty, and one will not cling tenaciously. One will naturally yield to others. Outwardly, this may seem like suffering a loss, but one thereby perfects virtue and advances diligently in practice; fundamentally, one gains greatly. This is true giving, and it eliminates greed.
心能平等，法法都幻，有什么得失成败，自然宽宏不计较，且心平则气和，气和则血顺，少病少恼，且可长寿，是真忍辱，此以除嗔。	When the mind is impartial and all dharmas are seen as illusory, what gain or loss, success or failure is there? One naturally becomes broad-minded and does not calculate over such matters. Moreover, when the mind is even, the vital energy is harmonious; when the vital energy is harmonious, the blood circulates smoothly. There is less illness and vexation, and one may live longer. This is true forbearance, and it eliminates anger.
心不执著，则事理通达，因果分明，无谓忧怖，自然不起，安得苦果，即是持戒，此以除痴。	When the mind is free of attachment, one comprehends principle and phenomena, clearly discerns cause and effect, and needless worry and fear naturally do not arise. How, then, could one reap bitter fruit? This is moral discipline, and it eliminates ignorance.
心意超然，彻见本性空寂相貌，归于大空，是为得体，于人事人情上，实地研究，处处热心，事事方便，归于圆通，是为得用，以虚灵之佛量，起大悲之妙用，不是沉空守寂，为焦芽败种。	When the mind is detached and one thoroughly sees the empty and quiescent aspect of one's original nature, returning to great emptiness, this is realizing the essence. When, in human affairs and

	relationships, one studies matters concretely, is wholehearted everywhere, and adapts skillfully in every circumstance, returning to perfect unobstructedness, this is realizing the function. With the empty and numinous measure of Buddhahood, one gives rise to the wondrous function of great compassion. One must not sink into emptiness and guard quiescence, becoming scorched sprouts and rotten seeds.
一心于法，一门深入，但明法本一时之借用，不应取法，不应取非法，归到见性，当下成佛，莫怕无明，只要心能空寂，无明顿化，莫住无明，若一失照，即流浪生死，万劫沉沦。	Be single-minded in the Dharma and go deeply into one gate. But understand that dharmas are merely provisional expedients for a time: one should not grasp the Dharma, nor should one grasp what is not Dharma. Return to seeing one's true nature, and one becomes a Buddha immediately. Do not fear ignorance. So long as the mind can become empty and quiescent, ignorance is instantly transformed. Do not abide in ignorance; if awareness is lost even once, one drifts through birth and death and sinks for countless kalpas.
非到明心见性后，不知自己之无明也，既不知无明所在，则永无拔除之时，是明心见性为成佛第一关键，明心后，一念间无明顿化，否则压制而已，虽修千年，无明仍在，与未修正等。	Until one realizes the mind and sees one's true nature, one does not know one's own ignorance. If one does not know where ignorance lies, there will never be a time to uproot it. Thus, realizing the mind and seeing one's true nature is the first crucial key to becoming a Buddha. After realizing the mind, ignorance is instantly transformed in a single thought. Otherwise, one merely suppresses it; though one may practice for a thousand years, ignorance remains, no different from not having practiced at all.
莫自弃，勤恒而进，终必有成，莫自满，累劫之债，非一时可了，莫因循，老之将至，莫性急，学徒亦得三年。	Do not abandon yourself. Advance diligently and steadily, and you will surely succeed in the end. Do not be self-satisfied: debts accumulated over kalpas cannot be settled in a moment. Do not procrastinate, for old age is approaching. Do not be impatient: even an apprentice requires three years.
根本求极乐，何必自苦乃尔，精进在勤奋不放逸，岂在恶衣恶食。	The fundamental aim is the Land of Ultimate Bliss; why need one torment oneself so? Diligence lies in earnest effort and freedom from negligence, not in harsh clothing and poor food.
贪求他力，依赖成性者，心中即有取巧之贪，心已颠倒，如何往生，故念念清净，即与诸佛相印，方蒙接	Those who crave the power of others and have become habituated to dependence harbor within

引。此即是往生。	their minds the greedy wish to take shortcuts. Their minds are already inverted; how can they attain rebirth? Therefore, when every thought is pure, one is in accord with all Buddhas and may then receive their guidance. This itself is rebirth.
读经勿死执文字，佛对当时人说，因缘不同，譬如古药方，只可参考，不可照服，故曰无定法。	When reading sūtras, do not rigidly cling to the words. The Buddha spoke to people of his own time, and their causes and conditions differed. It is like an ancient prescription: it may be consulted, but one cannot take the medicine exactly as prescribed. Therefore it is said that there is no fixed Dharma.
净土密宗禅宗，法法平等，无有高下，只以当机为上，莫起小见，多所分别，于他人无关碍，于自己有罪过。且问罪过是什么，就是你不能解脱的幻心，平日越坚固，临命终时越放不下，种种苦恼，是你自受，无人代得。	Pure Land, Esoteric Buddhism, and the Chan school: all dharmas are equal, without superiority or inferiority. What is foremost is the practice suited to the recipient. Do not give rise to narrow views or make excessive distinctions. Such distinctions do not hinder others, but they create wrongdoing for oneself. And what is this wrongdoing? It is the illusory mind that prevents your liberation. The more firmly it has become established in ordinary life, the harder it will be to let go of at the time of death. You must undergo all kinds of suffering and anguish yourself; no one can undergo them in your place.
初学人忌有三心，贪多心，好奇心，彼此心，已学佛人忌有三心，疑法心，因循心，性急心，久修人忌有三心，自满心，守法心，功德心，此最毒之心病也，病愈微细，愈难拔除。	Beginners must avoid three kinds of mind: the mind that greedily seeks too much, the mind that craves novelty, and the mind that compares self and others. Those who have already learned Buddhism must avoid three kinds of mind: the mind that doubts the Dharma, the procrastinating mind, and the impatient mind. Those who have practiced for a long time must avoid three kinds of mind: the self-satisfied mind, the mind that rigidly clings to methods, and the mind attached to merit and virtue. These are the most poisonous illnesses of the mind; the subtler the illness, the harder it is to eradicate.
道场和法门，立场各各不同，切不可强与之同，如中医西医，各有好处，何苦分别，转以自误。	Practice centers and dharma gates each have their own different standpoint. One must never force them to conform to one another. Like Chinese medicine and Western medicine, each has its

	merits. Why make distinctions and thereby bring error upon oneself?
如有人谤法者，切勿与诤，诤则谤愈多，此我之罪过也，当勿与逆，令其欢喜可耳，不能者，听之可耳，若起嗔心者，非我弟子，即与谤佛谤经不异，且与自谤亦不异。	If someone slanders the Dharma, do not argue with them. If you argue, their slander will only increase; this would be your own wrongdoing. Do not oppose them, but simply let them be pleased if possible. If that is not possible, merely let them be. Whoever gives rise to anger is not my disciple and is no different from one who slanders the Buddha and the sūtras; nor is such a person different from one who slanders himself.
肯从人事上练心，是真学佛，功夫才进得快。	To be willing to train the mind amid human affairs is to truly learn Buddhism; only then can one progress quickly in practice.
利己利他，要同样热心，但不可太热心，成为贪病，且背因缘自然之理，经云凡夫之人贪著其事。	In benefiting oneself and benefiting others, one should be equally wholehearted. Yet one must not be overly zealous, lest it become an illness of greed and violate the principle that causes and conditions unfold naturally. The sūtras say that ordinary beings greedily cling to their affairs.
修禅宗全靠自力，非上上根人，难以即生成就，净土宗旨不同，以往生西方为极则，然不到一心不乱时，仍难往生，密宗乃佛最后度人之一法，其咒与印，仗佛之力，能一心修持，成就必快，且魔强道弱之时，非仗密法，不能消	Chan practice relies entirely on one’s own power. Unless one has the very highest capacities, it is difficult to attain accomplishment in this very life. The Pure Land school has a different guiding principle: it takes rebirth in the Western Pure Land as its ultimate standard. Yet unless one attains one-pointedness of mind without distraction, rebirth remains difficult. Esoteric Buddhism is one of the Buddha’s final methods for liberating people. Through its mantras and mudrās, one relies on the Buddha’s power; if one cultivates single-mindedly, accomplishment will certainly come quickly. Moreover, in this time when Māra is strong and the Way is weak, without relying on Esoteric Buddhism one cannot
夙业而化除之，故密法比较当机，今由密入手，显法身后，开般若慧，与禅宗会合，方可除习气，得大成就，且与净土宗不背，倘发愿往生，更有把握矣。	eliminate past karma and transform it away. Therefore, Esoteric Buddhism is comparatively suited to present circumstances. Now begin with Esoteric Buddhism; after the Dharma body becomes manifest, open prajñā wisdom and unite with the Chan school. Only then can habitual tendencies be eliminated and great accomplishment attained. This does not conflict

	with the Pure Land school; if one makes vows for rebirth, one will have still greater assurance.
本会接引学佛，先由密宗入手，但坐法与其他密法不同，有一定程式，经过相当时间，即可证体，然后启发般若妙用，故必参禅宗诸书，但不袭取其方式，以防流入禅病，最后会通十方净土。名闻利养，乃生死深坑，法见情爱，乃地狱种性，此处不除，便是外道，不必管他人闲事。	Our association guides people in learning Buddhism by first beginning with Esoteric Buddhism. However, its meditation method differs from other esoteric practices and has a fixed procedure. After a suitable period of time, one can realize the essence, and then the wondrous function of prajñā is awakened. Therefore, one must study Chan writings, but not adopt their methods, lest one fall into the illnesses of Chan. Finally, one unifies with the Pure Lands of the ten directions. Fame, reputation, profit, and support are deep pits of birth and death; attachment to doctrinal views and emotional love are seeds of hell. If these are not eliminated, one is on a non-Buddhist path. There is no need to concern oneself with other people's affairs.
总之佛是空寂义，如不离法，即不成佛，经云离一切诸相，即名诸佛，又云诸法空相，故此一页文，皆不可取，能通而无住者，方是般若妙用，否则毒药耳。此次盂兰道场，佛天欢喜，人人求消灾延寿，当知见性斯是长寿，明心顿得消灾，无他法也，幸各珍重。	In sum, Buddha means emptiness and quiescence. If one does not depart from dharmas, one cannot become a Buddha. The sūtras say, "To depart from all appearances is called all Buddhas," and also, "All dharmas have the mark of emptiness." Therefore, none of the words on this page should be grasped. Only one who can understand them without abiding has the wondrous function of prajñā; otherwise, they are merely poison. At this Ullambana practice assembly, Buddhas and devas rejoice. Everyone seeks to eliminate calamities and prolong life; one should know that seeing one's true nature is longevity, and realizing the mind instantly eliminates calamities. There is no other method. May each of you cherish this well.

念佛要义

Essentials of Buddha-Recitation

念佛之前，先当信佛。必具四信，乃名信佛。一信果佛，如本师释迦牟尼佛、东方药师、西方弥陀，及十方诸佛等。二信自己的佛，即是佛性。今在因地，能开慧见性者，即名成佛。三信人无善恶冤亲、贤愚贵贱，个个是佛。	Before practicing Buddha-recitation, one must first have faith in the Buddha. One must possess four kinds of faith before this can be called faith in the Buddha. First, faith in Buddhas of fruition, such as our fundamental teacher Śākyamuni Buddha, Bhaiṣajyaguru Buddha of the East, Amitābha

	Buddha of the West, and the Buddhas of the ten directions. Second, faith in one's own Buddha, namely Buddha-nature. Though one is now at the causal stage, one who can open wisdom and see one's nature is called a Buddha. Third, faith that all people—whether good or evil, friend or foe, worthy or foolish, noble or lowly—are each Buddhas.
在未明觉前，如金矿之未启，不可作金用，亦不可谓为无金，惟迷觉之别耳。四信一切四生六道，皆同具毗卢佛性。此四者无先后高下，一体平等。此佛法广大，特异于他教者在此。次明佛义。佛者，觉也。觉者，心也。	Before awakening is made clear, it is like a gold mine that has not yet been opened: it cannot be used as gold, yet neither can it be said to contain no gold. The difference lies only between delusion and awakening. Fourth, faith that all beings of the four modes of birth and six realms alike possess Vairocana Buddha-nature. These four are neither prior nor subsequent, higher nor lower; they are one substance and equal. The vastness of this Buddhadharma, and what especially distinguishes it from other teachings, lies here. Next, let us explain the meaning of Buddha. Buddha means awakening. Awakening is mind.
心为性之用，性为心之体，必明心见性，方名成佛。不是肉体可以变成个佛。再次为念佛。念为心念，心中忆念，勿失名念佛。	Mind is the function of nature, and nature is the essence of mind. Only by realizing the mind and seeing one's true nature can one be called a Buddha. It does not mean that the physical body can turn into a Buddha. Next is Buddha-recitation. Nian means mental recollection: to recollect in one's mind without losing it is called Buddha-recitation.
此有四，一（初念）心中专忆对方果佛，如阿弥陀，观想其光明慈悲，清净庄严而皈依之，坚我往生之愿，如子之依母。口念心行，即今之普通念佛法也。	There are four kinds. First, initial recollection: concentrate in the mind on a Buddha of fruition, such as Amitābha Buddha; visualize his luminosity, compassion, purity, and magnificence; and take refuge in him, thereby strengthening one's vow for rebirth, like a child relying on its mother. Reciting with the mouth while practicing with the mind is the ordinary method of Buddha-recitation practiced today.
二（密念）念佛佛光明不二，方方有佛皆同，不可有分别心，而我之礼敬、自修、坐禅、修密、行住坐卧，无一不是念佛。三（密中密）念净业，当先净自己之土。土者，心也。去十恶，即是十善。	Second, esoteric recollection: contemplate that the Buddha and the Buddha's luminosity are nondual. Buddhas are alike in every direction, so one must not entertain discriminating thoughts. One's reverence, self-cultivation, seated meditation, esoteric practice, and every activity of walking,

	standing, sitting, and lying down are all Buddha-recitation. Third, the esoteric within the esoteric: contemplate pure karma. One must first purify one's own land. The land is mind. To abandon the ten evil acts is precisely to practice the ten wholesome acts.
念念戒行，再进而善亦勿执，恶根自断，心空意净，是名功德庄严。以自己觉知，不求人见，故曰密。四（密中深密）此并念亦不有，只是一心不乱。一心者，见闻觉知，了了分明，无染无住之现量心也，乃无心之心也。	In every thought, observe the precepts and cultivate wholesome conduct. Then advance further and do not cling even to goodness; the roots of evil will naturally be cut off. When the mind is empty and the intent pure, this is called the adornment of merit and virtue. Because one knows this for oneself and does not seek others' recognition, it is called esoteric. Fourth, the profound esoteric within the esoteric: even the thought of recollection is absent; there is only one-pointedness of mind without distraction. One-pointedness of mind is the mind of direct present awareness that sees, hears, senses, and knows with utter clarity, free from defilement and abiding; it is the mind of no-mind.
此在定慧合力，明体达用之后，念念不离佛，亦不著佛，如鱼之在水，何曾念念于水，何曾须臾离水。又如自己之姓名，原本如是，不必记忆而自勿失，亦无是不是也。	This comes after samādhi and wisdom have combined their power, and after one has clarified the essence and comprehended its function. Then, in every thought, one does not depart from the Buddha, yet does not cling to the Buddha. It is like a fish in water: when has it ever thought of water at every moment, or ever been apart from water even briefly? It is also like one's own name: it has always been so; one need not deliberately remember it, yet one does not lose it, nor is there any question of whether it is or is not so.
于上四门，更不必分深浅行相，与道理何如，随各人因缘根器而自觉知，亦无有禅净密诸法相之分。此才是真念佛。若只一门，即具依赖性，而求一心不乱，如何能乎。至于习气之消净，尤非一世之功。	With regard to these four gates, there is no need further to distinguish their relative depth, their modes of practice, or their principles. According to each person's causes, conditions, and faculties, one comes to know for oneself; nor is there any distinction among the forms of Chan, Pure Land, Esoteric Buddhism, or other dharmas. Only this is true Buddha-recitation. If one relies on only a single gate, one becomes dependent; how then can one seek one-pointedness of mind without distraction? As for completely eliminating habitual tendencies, this is all the more not the work of a single lifetime.

惟此生见性成佛，尚须多世以般若打扫，方起大用。故学佛而先求神通，或求有所见，不从心上著力，皆不名念佛，且易入魔。况习气是心上幻影，一转即空，勿迎勿拒，只要念佛，顿觉净空。再做到绵绵勿断，即大势至菩萨净念相继，得三摩地之第一法门也。	Even if, in this life, one sees one's nature and becomes a Buddha, one must still use prajñā over many lives to clear away habitual tendencies before great function can arise. Therefore, those who study Buddhism yet first seek spiritual powers, or seek to see something, without applying effort to the mind, are not practicing Buddha-recitation at all and may easily enter demonic states. Moreover, habitual tendencies are illusory images in the mind: with a single turn, they are empty. Do not welcome them or reject them; simply practice Buddha-recitation, and at once one realizes pure emptiness. Then continue without interruption, and this is Mahāsthāmaprāpta Bodhisattva's uninterrupted pure mindfulness—the foremost Dharma gate for attaining samādhi.

修行要诀

Essential Instructions for Practice

（一）定宗旨	(I) Establishing the Guiding Purpose
一、学佛宗旨，首在开智慧，自觉觉他，广度众生，出苦海、了生死。生死又分为二，一了分段生死轮回，不再混入，二了变易生死，开般若明达生死，本不可得，不受世出世一切苦厄。	1. The foremost purpose of studying Buddhism is to develop wisdom: to awaken oneself and others, liberate sentient beings far and wide, leave the sea of suffering, and transcend birth and death. Birth and death are further divided into two kinds: first, to end the cycle of segmented birth and death, no longer being swept into it; second, to end transformational birth and death, opening prajñā and clearly realizing that birth and death are fundamentally unobtainable, so that one is not subject to any suffering or adversity, worldly or supramundane.
二、所谓成佛，即是成大智慧，梵语为般若波罗蜜。以般若方可度登彼岸也。是以开智慧，乃成佛唯一法门，舍此别无二法。	2. What is called becoming a Buddha is achieving great wisdom, which in Sanskrit is prajñāpāramitā. Only through prajñā can one cross over to the other shore. Thus, developing wisdom is the sole gateway to Buddhahood; apart from this, there is no second method.
三、学佛贵在自求自修、自除苦恼、自开智慧、自成佛。求佛只如问路求医，走路吃药，还在自己。所以佛	3. In studying Buddhism, what is precious is to seek and cultivate for oneself, dispel one's own suffering and afflictions, open one's own wisdom, and

学考据，只如地图和药方，与本病不相干也。学佛者，是学与佛无二，同一无烦恼，清净自在，不是变个佛。	become a Buddha oneself. Seeking the Buddha is only like asking directions or consulting a physician; walking the road and taking the medicine still depend on oneself. Thus, textual research into Buddhism is merely like maps and prescriptions; it has nothing to do with curing one's actual illness. Those who study Buddhism learn to be no different from the Buddha: equally free from afflictions, pure, and at ease. It is not a matter of changing oneself into some sort of Buddha.
四、学佛目的在断一切苦，得究竟乐。而得究竟乐者，只在开智慧；开智慧在定，得定在坐，坐在法。宗旨目的既定，中途方不疑退，此生必可成就，不问你修净土禅宗密法，都要同此宗旨，同此目的。	4. The purpose of studying Buddhism is to cut off all suffering and attain ultimate happiness. To attain ultimate happiness depends solely on developing wisdom; developing wisdom depends on samādhi; attaining samādhi depends on sitting; and sitting depends on a method. Once the guiding purpose and aim are established, one will not doubt or retreat midway. In this very life, accomplishment is certainly possible. Whether one practices Pure Land, the Chan school, or Esoteric Buddhism, one must share this same guiding purpose and aim.
（二）明修义	(II) Clarifying the Meaning of Cultivation
一、明本来，本来不用修，因冤枉而入病，要恢复本来，方叫做修，否则叫做建造，不叫修理。	1. To clarify the original nature: originally, there is no need for cultivation. Yet because of an unjustified affliction, one falls ill. Restoring the original nature is what is called cultivation; otherwise, it is called construction, not repair.
二、修心与修理物品不同，当云复，言复其本来也。物品之修理赖他，心之修复还赖乎自心，以妄心复妄心，至心不可得，光明自在为止。	2. Cultivating the mind differs from repairing an object. It should be called restoration, for it restores one to one's original nature. The repair of objects depends on others, whereas the restoration of mind depends upon one's own mind. Use the deluded mind to restore the deluded mind, until the mind can no longer be found and all is luminous and at ease.
三、修心虽赖乎法，但教法中用于一时，取舍予夺在我，以明心见性为体，起一切妙法为用。	3. Although cultivating the mind depends on methods, the teachings and methods are used only provisionally. Choosing, relinquishing, giving, and taking rest with oneself. Take realizing the mind and seeing one's true nature as the essence, and bring forth all wondrous dharmas as the function.

四、修宜重行，于一切行住坐卧时，无一不用凛觉，在佛堂修持者曰修坐，修坐只一时，而修行在时时。	4. Cultivation should emphasize practice. In all activities—walking, standing, sitting, and lying down—there must never be a moment without vigilant awareness. Practice in the Buddha hall is called seated cultivation; seated cultivation occupies only a time, whereas cultivation is present at all times.
五、修者修至明心见性为第一关，见性后，开般若妙用，方可以除习气，此是第二关。是先破无明，后除习气，此禅密二宗，由果寻因，乃根本解决唯一办法，与他宗不同。	5. In cultivation, realizing the mind and seeing one's true nature is the first gate. After seeing one's true nature, one opens the wondrous function of prajñā; only then can habitual tendencies be removed. This is the second gate. First one destroys ignorance, then one removes habitual tendencies. In the Chan and Esoteric schools, this means seeking the cause from the fruition; it is the only fundamental solution and differs from other schools.
六、以般若凛觉自己，观世间一切皆平等，此即是大心，观自己本体与佛不二，此即是正修。	6. Use prajñā to maintain vigilant awareness of oneself, and contemplate all things in the world as equal: this is great resolve. Contemplate one's own fundamental essence as nondual with the Buddha: this is right cultivation.
七、无论何宗皆以归净土为止。或念阿弥陀佛以净其土，或参禅修密以净其土，明心见性后，方入正修。否则劳而无功，毕竟退转。至不退转时，在净土宗曰阿褥跋致；在禅宗曰破初参；在密宗曰证三昧悉地。	7. Whatever school one follows, the Pure Land is its ultimate destination. One may recite Amitābha Buddha's name to purify one's land, or investigate Chan or cultivate Esoteric Buddhism to purify one's land. Only after realizing the mind and seeing one's true nature does one enter right cultivation. Otherwise, one labors without result and will ultimately regress. In the Pure Land school, the stage of nonretrogression is called avaivartika; in the Chan school, it is called breaking through the initial barrier in Chan inquiry; in Esoteric Buddhism, it is called realizing samādhi-siddhi.
（三）求正法	(III) Seeking the True Dharma
一、一切佛法本无邪正之别，但断无一法可以普及，人人皆可当机之理，故不论禅、净、密，以当机为第一。如其人应修净土而令之参禅，此即毒药，如其人应修密宗而限以净土，此亦是毒药。故其责在师，师必负阿鼻之责。	1. Fundamentally, no Buddhist teaching is inherently false or true. Yet there can be no single method that is universally suitable and appropriate for everyone. Therefore, whether one practices Chan, Pure Land, or Esoteric Buddhism, suitability to the practitioner is foremost. If someone should practice Pure Land but is made to investigate Chan, that is poison. If someone should practice Esoteric

	Buddhism but is restricted to Pure Land practice, that too is poison. Therefore, the responsibility lies with the teacher, who must bear the karmic responsibility of Avīci hell.
佛度众生，本在去执，若再教伊执著，不使之活泼自在，实难辞咎。譬如治病，死守一法，以为谨慎稳妥，而因循即可坐误，不可不知。	The Buddha liberates sentient beings by removing attachment. If one further teaches them to become attached, preventing them from being lively and at ease, one can scarcely escape blame. It is like treating an illness: rigidly adhering to one method, believing it to be cautious and reliable, can through delay lead to a fatal mistake. This must be understood.
二、求师不可以人情用事，如药不对症，即当变计。如修净土多年，不见功效，可以修密。至证三昧后，回头再修净土，则定有把握。鄙人近始自信修净土有几分把握，故敢忠告。	2. In seeking a teacher, one must not be swayed by personal feelings. If medicine does not suit the illness, one should change one's plan. If one has practiced Pure Land for many years without seeing results, one may practice Esoteric Buddhism. After realizing samādhi, if one turns back to practice Pure Land, one will certainly have assurance. Only recently have I myself come to have some confidence in practicing Pure Land, and therefore I dare offer this sincere advice.
（四）防诸病	(IV) Guarding Against Various Ills
一、勿苦修　凡毁残身体，均非佛法，佛以得大自在为主，上升极乐。如愿苦行，何不入地狱修乎？当知苦行者，乃在坚定其志，百折不回，防其情逸也。世人每以恶衣恶食为苦，不知无智慧而心放荡失主宰者，为世间第一等苦人，学佛应从得定慧下手，无第二法也。	1. Do not cultivate through self-mortification. Any practice that damages the body is not Buddhadharma. The Buddha takes great freedom as primary, ascending to ultimate bliss. If one wishes to undertake ascetic practices, why not enter hell to practice? One should understand that ascetic practice is meant to strengthen one's resolve, so that one does not turn back despite a hundred setbacks, and to guard against indulgence. Worldly people often regard poor clothing and food as suffering, not realizing that those without wisdom, whose minds are unrestrained and lack self-mastery, are the most suffering people in the world. Those who study Buddhism should begin by attaining samādhi and wisdom; there is no second method.
二，勿怨修　修之本意在解脱得自在，如因怨而修，则嗔根难拔，故当解释，使其自得，此惟得定开慧解空，则入欢喜地也。	2. Do not take up practice out of resentment. The original intent of cultivation is liberation and freedom. If one cultivates out of resentment, the root of anger is difficult to uproot. Therefore, one

	should explain matters so that people may understand for themselves. Only by attaining samādhi, developing wisdom, and realizing emptiness can one enter the ground of joy.
三、勿盲修　盲修之病，世人最多，凡未明心见性者，皆是盲修，故学佛第一要诀，在开智慧，明白后，方是正修。	3. Do not cultivate blindly. The fault of blind cultivation is exceedingly common in the world. Anyone who has not realized the mind and seen one's true nature is cultivating blindly. Therefore, the foremost essential of studying Buddhism is to develop wisdom. Only after understanding clearly does one engage in right cultivation.
四、勿压修　凡修行多求死定，压住妄念勿起之辈，既有沦为死灰、土、木、金、石之弊，日后反动更加危险，此皆压修之病也。	4. Do not cultivate by suppression. Many practitioners seek a deadened samādhi, forcibly suppressing deluded thoughts so that they do not arise. This has the drawbacks of causing one to become like dead ashes, earth, wood, metal, or stone; and the later reaction is even more dangerous. These are all illnesses of suppressive cultivation.
如一念不思，正坐定心，某会曾传此法，此名无记空，一也，终日禅定，硬制其念，自以为得定，二也。硬行忍辱，不能观空，久久成病，三也。食斋持戒，非从本愿，为人情所冲动，不能持久，对人嗔恨，心不能素，四也。	For example: not thinking a single thought and merely sitting to settle the mind—one association once transmitted this method; this is the first, an indeterminate emptiness. Spending all day in meditation, forcibly restraining thoughts, and believing oneself to have attained samādhi—this is the second. Forcing oneself to endure humiliation without being able to contemplate emptiness, until illness develops over time—this is the third. Eating vegetarian food and observing precepts, not from one's fundamental vow but from being stirred by social pressure; being unable to persist, resenting others, and unable to keep the mind pure—this is the fourth.
外道死守精气神，临死不能散功，或至癫狂，五也。此皆见功于一时，流弊在日后，近有腹胀欲死，乃至自杀，即此类也。种如是因，而欲得极乐之果，不亦大悲悯哉！	Non-Buddhist practitioners rigidly cling to essence, energy, and spirit; when dying, they cannot disperse their cultivated power and may even become deranged—this is the fifth. All these may show effects for a time, but their harmful consequences emerge later. Recently, some have suffered abdominal distension to the point of death, or even committed suicide; these belong to this category. Having planted such causes, how

	could they seek the fruition of ultimate bliss? Is this not deeply pitiable?
五、勿小修　修行目的在成佛，如自甘劣小，即非大器，决不能成。故当发大愿，修大行：只求此生开智慧成佛，大愿也，我当以智慧救度一切众生，大行也。	5. Do not cultivate on a small scale. The purpose of cultivation is to become a Buddha. If one is content with something inferior and small, one is not fit for great things and can never succeed. Therefore, one should make great vows and undertake great conduct: to seek only to develop wisdom and become a Buddha in this very life is a great vow; to resolve to liberate all sentient beings through wisdom is great conduct.
六、勿贪修　言不可见法即求，见师即拜。得一正法，当一门深入，不可心活，见异思迁、朝修夕改，而致徒劳无功。	6. Do not cultivate greedily. This means that one should not seek a teaching whenever one sees one, nor bow to every teacher one meets. Having obtained a true Dharma, one should enter deeply through a single gate. One must not be fickle, abandoning one path for another and changing one's practice morning and evening, thereby laboring in vain.
七、宜自制　一勿骄慢，二勿自喜而自是，三勿恼恨，四勿性急，五勿怠惰，六勿衡量他人意境，七勿先求神通，此皆用功期内必有之毛病。功夫益深，习气翻出益多，不可不防，可阅余之《乙亥讲演录》而细参之。	7. Exercise self-restraint. First, do not be arrogant or conceited. Second, do not become self-satisfied and self-righteous. Third, do not become vexed or resentful. Fourth, do not be impatient. Fifth, do not be indolent. Sixth, do not measure the inner states of others. Seventh, do not seek spiritual powers first. These are all faults that necessarily arise during the period of practice. The deeper one's practice becomes, the more habitual tendencies emerge; one must guard against them. You may read my Records of the Yihai Lectures (1935) and examine it carefully.
（五）务八要	(V) Diligently Upholding Eight Essentials
一、要圆修　言心量宜大，则见义思圆，自无门户胜劣之见。	1. Cultivate comprehensively. This means that one's mind-capacity should be broad. Then, when one sees principles, one considers them comprehensively, and naturally has no view that one school is superior or inferior to another.
二、要痛修　言自己警觉痛切，则进步自速，此生必得究竟。	2. Cultivate earnestly. This means that if one is keenly and urgently alert, one's progress will naturally be swift, and one will certainly attain the ultimate in this very life.

三、要愿修　言必有愿力为主，愿力宜正大，宜切实，此即是修。	3. Cultivate through vows. This means that the power of vows must be primary. One's vows should be upright, great, and practical. This itself is cultivation.
四、要专修　言得有正法，当专一深入，自可由一门会入普门而圆矣。	4. Cultivate with single-minded focus. This means that, having obtained a true Dharma, one should concentrate on it and enter deeply. Then one can naturally enter the universal gate through a single gate and attain completeness.
五、要活修　言专一与固执呆板不同，心宜活泼，则得自在。且佛开种种法门，非可执一，随时当有变化，第宗旨则无变易也。	5. Cultivate flexibly. This means that single-minded focus differs from rigid and inflexible attachment. The mind should be lively; then one attains freedom. Moreover, the Buddha established various dharma gates, so one must not cling to a single one. There should be adaptations according to circumstances, although the guiding purpose itself does not change.
六、要双修　要我与佛相对成双，求佛还当求己，一也；家庭修持，能得伴侣赞助，二也；修慧兼宜修福，发愿必须行愿，三也；持斋者，口素并宜心素，勿见他过，四也。此均双修，由此可得齐全，功德亦易圆满。	6. Cultivate in pairs. First, let oneself and the Buddha stand as a pair: in seeking the Buddha, one should also seek oneself. Second, in household practice, one should receive the support of one's companion. Third, in cultivating wisdom, one should also cultivate blessings; in making vows, one must also put them into practice. Fourth, those who keep a vegetarian diet should keep both the mouth and the mind pure, and should not see the faults of others. These are all forms of paired cultivation. Through them, one can become complete, and merit and virtue are more easily brought to fulfillment.
七、要实修　言功夫实在，冷暖自知，不可自欺，故以实行为主。实行者，心行耳，非表面唱拜也。	7. Cultivate genuinely. This means that one's practice must be real; only one knows for oneself whether one is cold or warm. One must not deceive oneself, and should therefore take actual practice as primary. Actual practice is the practice of the mind, not outward chanting and bowing.
八、要养修　言已发明心地，修有所得，必以涵养为主。例如下：	8. Cultivate through nurturing. Once one has awakened to the mind-ground and gained something through cultivation, nurturing must be primary. The following example illustrates this:
甲、取质　谓玉之良而大者。佛性平等，虽一时根器有别，但心量宜大。玉小不能再放大，而心则不然，玉质	A. Selecting the material. This means choosing jade that is fine and large. Buddha-nature is equal in all.

不可改也，而心可改也。	Though people's capacities may differ temporarily, one's mind-capacity should be broad. Small jade cannot be enlarged, but the mind is not so: jade's substance cannot be changed, whereas the mind can be changed.
乙、雕琢　谓质好而不修，良可惜也。然必得良工，大料改小，则师之咎。	B. Carving and polishing. This means that fine material left unworked is truly regrettable. Yet one must find a skilled artisan; if a large piece of material is made into a small one, the fault lies with the teacher.
丙、打磨　谓不经打磨，则不光润，故必经种种磨练，以一切冤怨逆事，皆我入道之助，然火气仍在也。	C. Grinding and burnishing. This means that without grinding and burnishing, jade will not become lustrous and smooth. Therefore, one must undergo all kinds of trials and tempering, taking every grievance, resentment, and adverse event as an aid to entering the Way. Yet the fire of one's temperament still remains.
丁、入土　谓不经涵养，则力不充，故必靖气内敛，此非学而可致，乃自然功深耳。总之，时时心不放逸，至空净后，了无系染，欲求烦恼，亦不可起矣。	D. Burying in earth. This means that without nurturing, one's strength will not be sufficient. Therefore, one must calm one's energies and gather them inwardly. This cannot be attained through study; it arises naturally only when one's practice has become deep. In short, at every moment do not let the mind become lax. Once emptiness and purity are reached, there is no attachment or defilement at all; even if one wished to raise afflictions, they could no longer arise.
（六）明过程	(VI) Clarifying the Process
修行过程，本无定法，但亦有最要数点如下：	There is fundamentally no fixed method in the process of cultivation, yet its most essential points are as follows:
一、求得正法，言得正合我机之法也，或密或禅、或持名或观相，皆所以净我自性之土而已。	1. Seek and obtain a true Dharma—that is, a method rightly suited to one's own capacity. Whether Esoteric Buddhism, Chan, name-recitation, or visualization of forms, all serve only to purify the land of one's own intrinsic nature.
二、如法修持，中途切不可杂以我见，自然得定。	2. Practice in accordance with the Dharma. Along the way, one must never mix in one's own views; then samādhi will naturally be attained.
三、开发般若，此言大智慧，由定而生，定慧相合即是戒，此名具足十戒。	3. Develop prajñā. This means great wisdom, which arises from samādhi. The union of samādhi and

	wisdom is precept; this is called possessing the complete ten precepts.
四、明心见性，心地既明，则本心自见，色空不二，方不受惑。	4. Realize the mind and see one’s true nature. Once the mind-ground is clear, one’s original mind naturally becomes apparent. Form and emptiness are nondual; only then is one no longer subject to delusion.
五、心不惑故，然后可除习气。	5. Because the mind is no longer deluded, one can then remove habitual tendencies.
甲、空境。	A. Emptying circumstances.
乙、空心。（粗分）	B. Emptying the mind. (A coarse division)
丙、空法。（细分）	C. Emptying dharmas. (A subtle division)
丁、空空。（微细分）（以上为先开第六漏尽通，即是名道通，是谓得体）	D. Emptying emptiness. (An extremely subtle division) (The foregoing is the initial opening of the sixth supernormal power, the exhaustion of outflows; this is called the power of the Way and is said to be attaining the essence.)
六、发五神通，此谓起用，切不可先求，惟明心后自得开展，小有证效，喜则成魔。如无道通而先求此，名曰妖通，以外道亦有五通也。	VI. The arising of the five supernormal powers is what is meant by their functioning. One must never seek them first; only after realizing the mind will they naturally unfold. If, upon obtaining a slight sign of realization, one becomes delighted, one turns into a demon. If one seeks these powers before attaining realization of the Way, they are called demonic powers, for non-Buddhist paths also possess the five powers.
（七）示要诀	(VII) Essential Instructions
一、凡夫与佛，本体不二，只是不明因果，故觉在后，觉在果地，并有始终不觉者。只要一觉，即是彼岸，故宜用一字诀曰阿。言心有所起时，此在因地动念，常常先自凛觉，想我今日如是因，将来必得如是果，则恐惧而勿入矣。久久纯熟，不致误入。此阿字即是凛觉，即是照见，即是转，即是空，即是无染，即是净土。	I. Ordinary beings and Buddhas are not two in their fundamental essence. It is only because ordinary beings do not understand cause and effect that awakening comes later—awakening at the stage of fruition—and some remain unawakened from beginning to end. Once one awakens, one has reached the other shore. Thus one should use the one-character formula: A. Whenever something arises in the mind, a thought has stirred at the causal stage. One should first rouse oneself with solemn vigilance: “If I create such a cause today, I will certainly receive such a result in the future.” Then, in fear, one will not enter into it. With long

	familiarity, one will not mistakenly enter into it. This syllable A is solemn vigilance; it is seeing clearly; it is transformation; it is emptiness; it is freedom from defilement; it is the Pure Land.
二、把此心如在通衢大道，一切形形色色，了了见闻，过而不留，与我无染，此便是佛境。	II. Regard this mind as though it were on a great thoroughfare: all manner of forms are clearly seen and heard, yet they pass without lingering and leave no defilement upon me. This is the realm of a Buddha.
三、若有所接，只随缘应付，善恶分明而不起我见，常与自己脾气奋斗。情为我爱，转而疏之；见为我执，解而空之，久久自然自在。	III. When encountering anything, simply respond in accordance with conditions. Distinguish clearly between good and evil, yet do not give rise to a view of self. Constantly contend with your own temperament. Emotional attachment is self-love: transform it and loosen it. Views are attachment to self: release them and empty them. In time, one naturally becomes free and at ease.
四、辨轻重，言观世间无论千万最大事，都抵不过一个死；千万个死，还抵不过我一修；而千万个修，又抵不过我一觉。觉则心空，此是最上福德，轻重利害，不可比拟。当知众苦只缘不觉，极乐无过明心。	IV. Distinguish what is weighty from what is light. Consider that, among all the greatest affairs in the world, however numerous, none outweighs a single death; yet ten thousand deaths do not outweigh a single act of practice; and ten thousand acts of practice do not outweigh a single awakening. With awakening, the mind is empty. This is the highest merit and virtue; no comparison can be made of what is weighty or light, beneficial or harmful. Know that all sufferings arise solely from non-awakening, and that no bliss surpasses realizing the mind.
五、勿忘记，但有时忘记，或虽不忘记而力不能转，又奈何？曰有二诀：一把未来之恐怖事先一想，二曰持咒，顿然可以觉转。	V. Do not forget. But what if at times one does forget, or, though one does not forget, lacks the strength to transform it? There are two methods: first, think in advance of the fearful consequences that may come in the future; second, recite a mantra. One can then immediately awaken and transform.
诸仁真肯用功者，每日勿忘修法，念念在觉，方是念念在佛。时时修，时时照。每日将此七条看一次，再与人讲一次，一修一照，行之年半，不间断，如不证三昧见实相者，余即为妄为魔，并望回向一切众生，皆得成佛，此便是消灾延寿法。	All worthy people who genuinely wish to apply themselves should not forget to practice each day. With every thought abiding in awakening, one abides with every thought in the Buddha. Practice at all times; illuminate at all times. Each day, read through these seven points once, and explain them once to others. Practice and illuminate; continue in this way for a year and a half without interruption.

	If you do not realize samādhi and see the true reality, then I am deluded and demonic. I also hope that you will dedicate the merit to all sentient beings, so that all may attain Buddhahood. This is the method for dispelling calamities and extending life.

六字大明咒修法

Practice of the Six-Syllable Great Bright Mantra

我们人的一生中，常有病苦缠身，或有忧郁愁闷，难以自拔自慰，有人甚至会出现各种恐怖、错乱，这全是由于心不安宁的缘故，只要心安宁，心定就能生慧，慧开之后，再来察视世上一切成败、利钝、是非、得失、富贵贫贱、	Throughout our lives, we are often beset by illness and suffering, or by depression, sorrow, and distress, from which it is hard to free or console ourselves. Some people may even experience various terrors and confusions. All this is due to the mind's lack of peace. When the mind is at peace, meditative stability can give rise to wisdom. Once wisdom opens, one can then examine all worldly success and failure, advantage and dullness, right and wrong, gain and loss, wealth and poverty,
生死来去，都属空幻，若能进一步作空观，则一切恼怒不生，前因后果了了分明，思想不偏，人的一切愁苦就自然消除，病痛也会自然缓解以致痊愈。	birth and death, coming and going, and see that all are empty illusions. If one further contemplates emptiness, no vexation or anger will arise; causes and results, past and future, will become perfectly clear; one's thoughts will not be biased; and all human sorrow will naturally vanish. Illness and pain will likewise naturally lessen and may even be healed.

以上关键全在一个“心”字，本法即是一个修心的方法，是观世音大士救苦救难的妙法，修此法的人，心有寄托，可以去病，可以得定力增智慧，有用于社会，有益于人类，对于学佛者，可以通佛法、明心性，了脱未来生死轮回，种无量福田，可以帮助人满足往生西方极乐世界的心愿。	The key to all this lies in the single word “mind.” This Dharma is a method for cultivating the mind, a wondrous practice of Avalokiteśvara, the Great Being, for relieving suffering and rescuing those in distress. Those who practice it have something upon which their minds may rely: it can dispel illness, bring meditative stability, and increase wisdom; it is useful to society and beneficial to humanity. For Buddhist practitioners, it can lead to an understanding of the Buddhadharma and clarify the mind’s intrinsic nature, enable liberation from the cycle of birth and death in future lives, plant immeasurable fields of merit, and help people fulfill their aspiration for rebirth in the Western Land of Ultimate Bliss.
此法已传无数人，今特再明白开示，以利有志之士，使未发心者，得以发心，已发心者，得以精进，已精进者，得以修证；至于有病之人，仗观音大慈大悲之力，可以勿药而愈，其病已深邃寿缘有限者，亦可早种福田，使其离恶	This Dharma has already been transmitted to countless people. It is now explained clearly once again for the benefit of those with aspiration, so that those who have not yet aroused the resolve may do so; those who have aroused it may become diligent; and those who are diligent may cultivate and realize it. As for those who are ill, relying on Avalokiteśvara’s power of great compassion, they may recover without medicine. Even those whose illness is already severe and whose life conditions are limited may plant fields of merit early, enabling them to escape the suffering of the evil
道之苦，或可挽回万一；对于一些鬼迷邪祟等夙业者亦可以因此解除；还有一些因为修持静坐不得法而病者（如念佛伤气、外道死坐、木定“腹胀”、癫迷等），唯有此法可治。	realms, perhaps even averting the worst. Those burdened by past karma involving ghosts, delusions, or malevolent influences may also be freed through this practice. There are also those who become ill because they practice seated meditation improperly—for example, damaging their vital energy through Buddha-recitation, rigidly sitting in the manner of non-Buddhist paths, wooden meditative absorption resulting in “abdominal distension,” or madness and confusion. Only this Dharma can cure them.
总之，人生百年弹指而过，及早觉悟回头，尚恐不及，借此一航用渡苦海，不独自利兼可度他。	In short, a human life of a hundred years passes in the flick of a finger. One must awaken and turn back early, lest it already be too late. Relying on this single vessel to cross the sea of suffering, one may not only benefit oneself but also liberate others.

（一）咒印功德	(I) The Merits of the Mantra and Mudrā
咒文：嗡（ong）嘛（ma）呢（ni）叭（bei）咪（mei） 吽（hong）	Mantra: Om (ong), ma (ma), ni (ni), bei (bei), mei (mei), hum (hong).
此咒又名最胜观音大士心咒，其利益如下：（1）降魔、（2）治病、（3）免劫、（4）各种成就、（5）去障、（6）登佛位。（即明心见性）	This mantra is also called the Supreme Heart Mantra of Avalokiteśvara, the Great Being. Its benefits are as follows: (1) subduing demons, (2) curing illness, (3) avoiding calamities, (4) attaining all kinds of accomplishment, (5) removing obstacles, and (6) ascending to Buddhahood—that is, realizing the mind and seeing one's true nature.
此咒即是观世音菩萨微妙本心，观音菩萨自己就是持此咒而成佛的，名叫正法明如来。近几千年正法明如来化身来到娑婆世界，帮助释迦牟尼世尊救度众生，他慈爱如母，接引众生，离苦得乐。	This mantra is the subtle original mind of Avalokiteśvara Bodhisattva. Avalokiteśvara Bodhisattva himself attained Buddhahood through upholding this mantra and is called the Tathāgata of True Dharma Illumination. In recent millennia, the Tathāgata of True Dharma Illumination has manifested in the Sahā world to assist Śākyamuni, the World-Honored One, in liberating sentient beings. With a mother's loving kindness, he guides sentient beings, enabling them to leave suffering and attain happiness.
表像为四臂观音，有无量化身，如绿度母、白伞盖、准提母、不空绢索等，咒也有无数无量，统可称之为大悲咒，无一不是由大悲如意轮中而出。此咒又为一切咒之心，所以又叫大悲心咒，为大乘之精纯，而且只有六个字，便于持诵。持诵此咒之人，没有贫富男女老幼之分，皆可使七代祖先超升解脱，《大乘庄严宝王经》，专明此咒功德。	Its outward form is Four-Armed Avalokiteśvara, who has immeasurable manifestations, such as Green Tārā, White Parasol, Cundī, and Amoghapāśa. Its mantras are likewise innumerable and immeasurable, and collectively may be called the Great Compassion Mantra; none fails to issue from the Great Compassion Wish-Fulfilling Wheel. This mantra is also the heart of all mantras, and is therefore called the Great Compassion Heart Mantra. It is the pure essence of the Mahāyāna and has only six syllables, making it convenient to uphold and recite. Those who uphold and recite this mantra are not distinguished by wealth or poverty, male or female, young or old; all can enable seven generations of ancestors to rise beyond and attain liberation. The Mahāyāna Ornamented Treasure King Sūtra specifically explains the merits of this mantra.
此咒在西藏只传六字咒音，不轻传手印，藏音读为“嗡马呢叭美 吽”；蒙古读为“嗡吗呢呗特麦 吽”，诺那大师又于“ 吽”下加一个“舍”字，无手印，取其速成就	In Tibet, only the sound of the six-syllable mantra is transmitted; the mudrā is not lightly transmitted. In Tibetan pronunciation it is read as “Om ma ni ba

之意；大愚阿阇黎正音为“嗡吗尼呗美　”，兼取蒙古读音短可速成之长处，同时传大莲华手印，此印即召请菩萨的手印，凡既持咒又结印契者，功力百倍。	mei hum”; in Mongolian, as “Om ma ni bei te mei hum.” Master Nona further added the syllable “she” after “hum,” without a mudrā, taking this to signify swift accomplishment. Acharya Dayu gave the correct pronunciation as “Om ma ni bei mei hum,” incorporating the advantage of the shorter Mongolian pronunciation for swift accomplishment, while also transmitting the Great Lotus Mudrā. This mudrā is the mudrā for invoking bodhisattvas. For anyone who both upholds the mantra and forms the mudrā, its efficacy is increased a hundredfold.
欲得定愈病，尤非手印不可。	For attaining meditative stability and curing illness, the mudrā is especially indispensable.
六字大明咒的表法，用六字表法即以六道轮回言之，“嗡”表天道，“嘛”表阿修罗道，“呢”表人道，“叭”表畜生道，“咪”表鬼道，“　”表地狱道，持诵此六字咒即能断轮回，出三界，证圣果。	The symbolic meaning of the Six-Syllable Great Bright Mantra may be explained in terms of the six realms of rebirth: “Om” represents the deva realm; “ma,” the asura realm; “ni,” the human realm; “ba,” the animal realm; “mei,” the ghost realm; and “hum,” the hell realm. By upholding and reciting this six-syllable mantra, one can cut off rebirth, leave the three realms, and realize the fruition of sainthood.
以四圣表法，即：“嗡”字由菩萨心发生，初入十信位，由此增进，“嘛”字入十住位，由此增进，“呢”字入十行位，再进，“叭”字入十回向位，“咪”字入十地位，“　”字入金刚乘到大觉位。所以念此六字咒即能立超十地成无上正等正觉。	Its symbolism may also be explained in terms of the four noble stages: the syllable “Om” arises from the bodhisattva mind and enters the first stage of the ten faiths; through this one advances. The syllable “ma” enters the stage of the ten abodes; through this one advances. The syllable “ni” enters the stage of the ten practices and advances further. The syllable “ba” enters the stage of the ten dedications; “mei” enters the stage of the ten bhūmis; and “hum” enters the Vajrayāna and reaches the stage of great awakening. Thus, by reciting this six-syllable mantra, one can immediately transcend the ten bhūmis and attain unsurpassed, complete, perfect enlightenment.
（二）修法仪规	(II) Rules and Procedures for Practice
先要请师灌顶传法后才可以修。得法后先将咒念熟，然后上座修持。	One must first request empowerment and transmission of the Dharma from a teacher before practicing. After receiving the Dharma, first become thoroughly familiar with the mantra through recitation, and then undertake seated practice.

上座前：（1）净手，（2）设备一切，（3）礼佛，不必焚香，尤忌好香多烟，坐在床上修为宜，如出门或不便，即行心拜点心香也可。	Before taking one's seat: (1) wash the hands; (2) prepare everything; (3) pay homage to the Buddha. There is no need to burn incense; in particular, avoid fragrant incense that produces much smoke. It is suitable to practice while seated on a bed. If one is away from home or circumstances are inconvenient, one may simply make mental prostrations and light a little incense.
上座有八忌：（1）忌风处坐，（2）忌饱后坐，饭后一个半小时为宜，（3）忌下座即解大小便，必须过十分钟后才可以解，（4）忌贪坐，一时高兴多坐，以后易退转，以每天一座，最多二座，每座一至二小时为宜，（5）	There are eight prohibitions when taking one's seat: (1) do not sit in a drafty place; (2) do not sit after eating a full meal—wait about an hour and a half after a meal; (3) do not relieve oneself immediately after leaving one's seat—wait at least ten minutes; (4) do not greedily sit for too long out of temporary enthusiasm, for this may later lead to regression. One session daily, or at most two sessions, of one to two hours each is appropriate; (5)
忌大声持诵，免伤气，要金刚持（唇动无声，自己听见），（6）忌身体多动，必致腰疼，伸腰要慢，身体不必过于正直，（7）忌求见光见佛，（8）忌有幻象时执取生疑，如闻妙香妙音，生欢喜心等皆可致病。	do not recite loudly, lest it damage the vital energy. Use vajra recitation: the lips move without sound, while one hears it oneself; (6) do not move the body excessively, for this will certainly cause back pain. Stretch slowly, and there is no need to hold the body overly erect; (7) do not seek visions of light or Buddhas; (8) when illusory appearances arise, do not grasp at them or give rise to doubt. Hearing subtle fragrances or wondrous sounds, for example, and becoming delighted by them can all cause illness.
此法有手印直证无相门，以心灵为主，不必观光观字，与藏密修法不同。	Through its mudrā, this Dharma directly realizes the gate of the formless. It takes the spiritual mind as primary; there is no need to visualize light or letters. It differs from Tibetan esoteric practices.
修法三要：	There are three essentials of this practice:
一要在上座时手印不能散开，此是身密，以此戒杀、盗、淫身三恶业；	First, while seated, the mudrā must not be released. This is the secret of body, and through it one refrains from the three evil bodily deeds of killing, stealing, and sexual misconduct.
二要口持咒勿停，不可说话，为口密，以此戒口四恶业；	Second, one must continually uphold the mantra orally and must not speak. This is the secret of speech, and through it one refrains from the four evil deeds of speech.

三要心空如佛，自己即是四臂观音，观一切众生如醉、病之佛，一醒即愈，同体不二，此是意密，以此戒贪嗔痴的意三恶业。	Third, let the mind be empty like that of a Buddha. One is oneself Four-Armed Avalokiteśvara, and contemplates all sentient beings as Buddhas intoxicated or ill: once they awaken, they are healed. They are of one substance and nondual. This is the secret of mind, and through it one refrains from the three evil mental deeds of greed, anger, and ignorance.
此法中戒定慧三法具足，使三业清净。	This Dharma fully contains the three teachings of precepts, meditative stability, and wisdom, and renders the three karmic activities pure.
修此法，于平时用功最为切要，时时注意：	For those who practice this Dharma, diligent effort in daily life is most essential. At all times, take heed of the following:
（1）不许犯杀、盗、淫妄诸罪业，改除习气，否则纵学法也无益。	(1) One must not commit such evil deeds as killing, stealing, sexual misconduct, or false speech. One must reform and remove habitual tendencies; otherwise, even studying the Dharma brings no benefit.
（2）不许起贪嗔痴诸邪见，时时求开智慧，处处观空、学习布施。	(2) One must not give rise to such wrong views as greed, anger, and ignorance. At all times seek to open wisdom; everywhere contemplate emptiness and learn generosity.
（3）不许轻慢他法及未修之人，应当平等慈视，不可求神通及名闻利养。	(3) One must not disparage other dharmas or those who have not practiced them. Regard all with equal compassion, and do not seek spiritual powers, fame, reputation, or material gain.
（4）常念孝敬观世音菩萨及历代传法大师的慈悲，并尊重自己的佛性，知人人本可成佛，当发救度众生之愿，此便是最大供养。	(4) Always recollect and revere the compassion of Avalokiteśvara Bodhisattva and the Dharma-transmitting masters of successive generations. Respect your own Buddha-nature, knowing that everyone is originally capable of becoming a Buddha. Give rise to the vow to rescue and liberate sentient beings; this is the greatest offering.
（5）当尽孝悌忠义诸人伦道德，圆满世法，克尽人事，方可成佛。	(5) One should fulfill the human virtues of filial piety, fraternal respect, loyalty, and righteousness. Only by perfecting worldly dharmas and fully carrying out one’s human responsibilities can one become a Buddha.
（6）修法者应供四臂观音像一尊，若无有观音，其他妙相也可以，如实无力，不供也可，因为有众生处即有	(6) Practitioners should enshrine an image of Four-Armed Avalokiteśvara. If there is no image of

佛。	Avalokiteśvara, another sublime image may be used. If one truly lacks the means, it is also permissible not to make an offering, for wherever there are sentient beings, there is Buddha.
（7）修时手印要用黄布或其他净布盖上，勿与未修人、儿童结印嬉戏，念咒以音准为要。	(7) During practice, cover the mudrā with yellow cloth or another clean cloth. Do not playfully form the mudrā with non-practitioners or children. In reciting the mantra, accurate pronunciation is essential.
修时杂念纷起，可能会觉得比平时还多些，此是好的，是进步的表现，不是坏，切勿疑而中止。只要不理，一心顾到咒，自然会心思安谧而心定。不可硬求无念，尤其是初学时，无念便是压迫，久之如同木石，也是一病。应当有念，只是不著不缘，如畅通大道，一切车马行人不是不来往，不是不见不闻，而是不留不住，这才叫作无念。	When practicing, scattered thoughts may arise in profusion, and one may feel that there are even more of them than usual. This is good; it is a sign of progress, not something bad. Do not doubt and stop. Simply ignore them and attend wholeheartedly to the mantra; the mind will naturally become tranquil and settled. Do not forcibly seek thoughtlessness, especially at the beginning. Thoughtlessness then becomes suppression, and after a long time one becomes like wood or stone; this too is an illness. Thoughts should be allowed to arise, but one should neither cling to them nor follow them. It is like a broad open road: all kinds of carts, horses, and pedestrians do not cease coming and going; it is not that they are neither seen nor heard, but that they are neither retained nor allowed to abide. This is what is called thoughtlessness.
（三）本法去病种种	(III) The Various Ways This Dharma Dispels Illness
此法本不为治病开设，但心定则气和血旺，百病自可消解。此六字“嗡”字去除一切病，“嘛”字除热病，“呢”字除气病，“叭”字除痰病，“咪”除寒病，“ ”除胆病，从这个角度讲，病者修此也相宜，凡失眠、高血压、脑病、肝胃、心血管、怔忡、麻木以及妇科等诸症都有较显著效果，宜注意以下各方面：	This Dharma was not originally established for treating illness, but when the mind is settled, the vital energy is harmonious and the blood abundant, so all illnesses may naturally be resolved. Of these six syllables, “Om” removes all illnesses; “ma” removes heat disorders; “ni” removes disorders of vital energy; “ba” removes phlegm disorders; “mei” removes cold disorders; and “hum” removes gallbladder disorders. From this perspective, it is also suitable for the ill to practice it. It has relatively marked effects for insomnia, high blood pressure, brain disorders, liver and stomach disorders, cardiovascular disorders, palpitations, numbness, gynecological disorders, and other conditions. The following points should be noted:

（1）不问何病，总以保养心脏为主，其法可分开源节流二种，不动肝火，安心宁神，气和血旺，是谓开源；思虑少，恼怒不生，则气血不耗，是谓节流。	(1) Whatever the illness, one should chiefly preserve the heart. The method may be divided into opening the source and restricting the outflow. Do not let the liver-fire stir; settle the mind and calm the spirit, so that the vital energy is harmonious and the blood abundant—this is called opening the source. Have fewer worries, and do not let vexation or anger arise, so that vital energy and blood are not depleted—this is called restricting the outflow.
能开源节流，自然长寿，每日修此法，必可息心平气增长血球，但在坐时如身体感觉不适或老病复发，这是在拔除夙病伏根，有好处，这与发病不同。时间稍长自然会愈。	If one can open the source and restrict the outflow, one will naturally live long. Practicing this Dharma daily will certainly calm the mind, pacify the vital energy, and increase the blood cells. Yet if, while sitting, the body feels unwell or old illnesses recur, this is the removal of deeply concealed roots of past illness and is beneficial; it differs from falling ill. After some time, one will naturally recover.
切勿生疑而中止，应当发大愿，念曰：“我修此法为解一切夙业，旧病虽来我生欢喜，从此拔根，愿天下一切同病，我皆代受其苦，我如修法有成必普度一切众生，使皆明心成佛，永断诸病苦。”每日上座前发此大愿，切勿忘记。此法以一百天为期，必得奇效，修满千日，必证得三昧定。	Never doubt and stop. Instead, make a great vow and recite: “I practice this Dharma to resolve all past karma. Though old illnesses may come, I rejoice in them, for their roots are thereby removed. May I bear the suffering of all under heaven who have the same illness. If I succeed in this practice, I vow to liberate all sentient beings universally, so that all may realize the mind and become Buddhas, forever cutting off every illness and suffering.” Make this great vow daily before taking your seat, and never forget it. Practice this Dharma for one hundred days, and extraordinary effects will surely be obtained; after one thousand days of practice, one will surely realize samādhi.
（2）上座后要忘记自己是病人，不要想著自己的患病处，否则会气血凝聚，病难除去。	(2) After taking one’s seat, forget that one is ill. Do not think about the afflicted part of the body; otherwise, the vital energy and blood will congeal there, and the illness will be difficult to remove.
（3）下座后以少气恼为主，忌食葱蒜，忌闻好香，因为此物易于动肝；鱼、肉也宜少食，此物易于动欲，心多思欲与法不相应；平时遇事以忍为贵，想到皆为自己夙业冤报，应当承受，通过修法予以解除，逢凶化吉。	(3) After the session, the main point is to have less anger and irritation. Avoid eating onions and garlic, and avoid smelling strong fragrances, since these things easily stir the liver. Fish and meat should likewise be eaten sparingly, as they easily arouse desire; when the mind is filled with thoughts of desire, it is not in accord with the Dharma. In daily

	encounters, value forbearance above all. Reflect that these are all the retribution of one's own karmic debts from the past, which should be borne and dispelled through practice, thereby turning misfortune into good fortune.
（4）修此法不必择时择地择向，只要一心恭敬即可。妇女可日日修，不要间断。老人修此法更妙，患老年腰腿疼如法修持必可复原，并且无中风怔忡等病，首靠自己虔修之力，再靠菩萨加持之恩，血气自然易于打通。	(4) In practicing this Dharma, there is no need to select a time, place, or direction; it is sufficient to be single-minded and reverent. Women may practice it every day without interruption. It is even more beneficial for the elderly. Those suffering from age-related pain in the lower back and legs will certainly recover if they practice according to the instructions; they will also be free of such illnesses as stroke and palpitations. First rely on the power of one's own devout practice, and then on the grace of the bodhisattvas' blessings; the blood and vital energy will naturally circulate more easily.
如法修满一百日后，如家中有病人，可结印念咒一百零八遍或千遍，加入净开水中使病人服下，皆能见效，若病人能自念予以配合，效果更好。	After practicing according to the instructions for a full hundred days, if there is an ill person at home, form the mudrā and recite the mantra 108 or 1,000 times, then add it to clean boiled water and have the patient drink it. It will prove effective in every case. If the patient can recite it as well, the result will be even better.

接引法门

Dharma Gate of Guiding Beings to Rebirth

所贵乎善知识者以其能方便也，引其人入正道也，热肠也，不惮烦也。倘自己根本未明，虽热心为人，然般若不开，总是执取我见，一切不圆，无形中贻误后学，造无量业。善因而得恶果，甚无谓也。愿告同人，彼此各自勉旃。善者善巧也，切不可执取一法，定以我法为胜，行除成见，则观察圆矣。	What is valued in a good spiritual friend is the ability to employ skillful means: to guide people onto the right path, to have a warm heart, and not to shrink from trouble. If one has not clarified the root oneself, then, though one may zealously help others, prajñā has not yet opened. One will still cling to views of self; nothing will be complete, and one will unknowingly mislead later students and create immeasurable karma. To obtain an evil result from a good cause is most senseless. I hope to tell my fellow practitioners that each should encourage and exert themselves. “Good” means skillful; one must never cling to a single dharma, insist that one’s own method is superior, or act to

	eliminate preconceived views. Then one's observation will be complete.
知者知其人之根器与地位也，先应知自己之立场与力量，方可施之，切忌自以为知也。	To know means to know a person's capacity and standing. One must first know one's own position and strength before applying a teaching; one must especially avoid assuming that one knows.
识者识其机也，非其人、非其实、非其法、非其缘、非其地，皆不可轻举妄动，彼此无益而大害在后，尤当慎之。	To discern means to discern the occasion. If it is not the right person, not the actual circumstances, not the right dharma, not the right conditions, or not the right place, one must not act rashly. It benefits neither party, while great harm lies ahead; one must be especially careful.
（一）自觉	(I) Self-Awakening
己欲立而立人，己欲达而达人，为人师者须先自觉。	If one wishes to establish oneself, one should establish others; if one wishes to succeed, one should help others succeed. Those who would be teachers must first awaken themselves.
一、觉察自己的习性。凡热心人往往口直性急，此当自觉。口太直，人每不堪承受，欲近反远，欲速反迟，于自己家人尤不可硬劝。	1. Be aware of your own habitual tendencies. Warmhearted people are often blunt of speech and impatient by nature; this must be recognized. If one speaks too bluntly, others often cannot bear it. What is intended to draw them near instead drives them away; what is intended to hasten matters instead delays them. One must especially not press one's own family members harshly.
二、问自己所学者是否可以为人，如可则不妨一试，胆大不得，亦胆小不得，自己年龄未过三十者切勿为人说法。道在自求，资在自养，要诚实勿欺，诚则明矣。倘所学不足，勿自以为知。不知为不知，无损也。	2. Ask whether what you have learned can be taught to others. If it can, there is no harm in trying. One must neither be overly bold nor overly timid. Anyone under thirty must never teach the Dharma to others. The Way must be sought for oneself, and one's resources must be cultivated by oneself. Be sincere and do not deceive; sincerity brings clarity. If what you have learned is insufficient, do not suppose that you know. Not knowing what one does not know causes no harm.
不知而误人，愚之至也。又对于他法勿强作内行，尤忌不知其所以然而批评其是非，在我徒增法见，而彼必生嫌怨，此切切不可。总之，说法有四种妄，自己不可说而说，妄也；可说而不说，亦妄也；如其人不可说而与之说，妄也；可与说而不说，亦妄也。说时不可顾自己说得好不好，只发大悲心，注意对方为要。	To mislead others through ignorance is the height of folly. Nor should one pretend to be an expert in other teachings. Above all, do not criticize their rightness or wrongness without knowing why they are as they are. This merely increases one's own dharma views, while the other party will inevitably develop resentment. This must absolutely not be

	done. In sum, there are four kinds of falsehood in teaching the Dharma: to speak when one should not speak is falsehood; to fail to speak when one may speak is also falsehood; to speak to a person to whom one should not speak is falsehood; and to fail to speak to a person to whom one may speak is also falsehood. When teaching, do not concern yourself with whether you speak well. Give rise only to great compassion, and make attending to the other person your priority.
三、问自己的贪利心、好名心是否可以克制，名心甚于利心，凡法见深者，其名心未死者也，每自以为是。如见有人谤我法者，其嗔心必炽，炽如敌人，无异古来南北二宗之斗争，可以戒矣。	3. Ask whether your desire for gain and your desire for fame can be restrained. The desire for fame is worse than the desire for gain. Those whose dharma views are deep have not extinguished their desire for fame, and they always consider themselves right. If they see someone disparage their teaching, their anger will surely blaze up, as fiercely as toward an enemy. This is no different from the ancient conflict between the Northern and Southern schools, and should serve as a warning.
其初意亦在护法，而不知流为罪人也。此等人最可怜悯，故自己不太防。须知谤彼彼无损，而我丧德，且造口业。此等恶习，由于求痛快中来，如梗在喉，不发出不痛快耳。	Their original intention may have been to protect the Dharma, yet they do not realize that they have become offenders. Such people are most pitiable; thus one should not be overly on guard oneself. Know that disparaging them does them no harm, whereas we ourselves lose virtue and create karma of speech. Such bad habits arise from seeking momentary relief: it is like something lodged in the throat, and one feels uncomfortable unless it is let out.
四、自问我对于来人其信缘如何，如交浅者，不可与之深言也，此难在恰到好处。但亦不可特意模棱两可，转以误人。	4. Ask yourself what degree of faith and affinity you have with those who come to you. With those whose acquaintance is shallow, one must not speak deeply. The difficulty lies in finding exactly the right measure. Yet one must not deliberately speak ambiguously and thereby mislead others.
五、说法不可特意求好，亦勿长放野马，收不回，往往使人厌闻入寐，或毫无头绪，不能入胜。	5. When teaching the Dharma, do not deliberately seek to impress, nor let your words run like an unbridled wild horse that cannot be drawn back. This often makes people weary of listening and fall asleep, or leaves them with no thread to follow and unable to enter into the subject.

六、说法最忌自己不打扫干净，要明告勿执我言为实法而死执之，以免增加对方法见，或所说一无条理，不能醒目，又或说义不尽，只说一半，令后来中途止步，尤忌说得太死。须知法无定法，往往使人几十年死在一法中，永不翻身。又自己地位稍高，出言尤当慎重。以彼信我之深，执法遂亦坚固，谨防其后病。	6. The greatest taboo in teaching the Dharma is failing to clear oneself up first. Clearly tell others not to take your words as a real dharma and cling to them rigidly, lest you increase their dharma views. Or what is taught may be wholly disorganized and fail to make matters clear; or the meaning may not be fully explained, with only half being said, causing later students to stop midway. Above all, do not speak too definitively. Know that the Dharma has no fixed dharma. One may thus cause people to die in a single dharma for decades and never turn around. If one's own standing is somewhat elevated, one must be especially cautious in speech. Because others have deep faith in one, their clinging to the teaching will likewise become firm. Guard carefully against the illness that may follow.
七、说法不可说尽，如其人未到真用功有所得时，切忌早说，反误其不能深入。	7. Do not explain the Dharma exhaustively. If a person has not yet truly applied themselves and gained something, one must not explain too early, lest this instead prevent them from going deeply into it.
八、说法贵当机普说，与对人单说大不同也。普说难在四面顾到，单说难在与彼之机凑合。第一要伊听得懂，入得进。第二要伊肯警惕，肯实行。	8. In teaching the Dharma, it is important to give general instruction suited to the occasion; this differs greatly from speaking individually to a particular person. General instruction is difficult because one must take all sides into account; individual instruction is difficult because it must fit that person's capacity. First, they must be able to understand and take it in. Second, they must be willing to remain alert and put it into practice.
九、说法难在肯说至浅至平庸的，如大学教授肯教初小小学生，非耐心平气不可。求其速成，非慈悲也。	9. It is difficult to be willing to explain the Dharma in the most elementary and ordinary terms. Just as a university professor who is willing to teach young primary-school children must have patience and an even temper, so too must one not seek rapid attainment; that is not compassion.
十、自己因地不正，难以正学人之因地，是以为所难，人之患在好为人师也。	10. If one's own causal ground is not right, it is difficult to set right the causal ground of students. This is why it is so difficult. People's failing lies in being fond of acting as teachers of others.
（二）考察	(II) Examination

十一、引法无量，此在方便。有激法，其人非激发之不肯上路也。有讽法，劝之不可太直。有借法，当借端以说甲，故使乙闻，使之自觉。总无定法，随机而施。	11. There are immeasurable ways of guiding through the Dharma; this depends on skillful means. There is a stimulating method: some people will not set out on the path unless stirred to action. There is an indirect method: exhortation must not be too blunt. There is an allusive method: one may use one matter to speak of A, so that B hears it and awakens to it themselves. In all, there is no fixed dharma; apply it according to the person's capacity.
十二、授法时有相庄严不可废，非独对本人，抑且对旁观者，使之勿轻慢。	12. When transmitting a practice, its formal dignities must not be omitted. This is not only for the recipient, but also for onlookers, so that they will not treat it lightly or disrespectfully.
十三、咒音宜准，务使读熟。手印当亲授，并得时时考查。	13. The pronunciation of mantras should be accurate, and students must be made to recite them fluently. Mudrās should be transmitted personally, and students must be examined from time to time.
十四、告诫其切勿转传，以昭郑重。	14. Instruct them firmly never to transmit it onward, thereby making its seriousness clear.
十五、先授一印，不坐满不授第二印也。	15. First transmit one mudrā. Do not transmit the second until they have completed the required sittings.
十六、学人懒坐，须督促之。若太勇猛，至相当时，须稍止之，不可太急。	16. If students are lazy in sitting, they must be urged on. If they are too strenuous, then when the appropriate time comes they must be restrained somewhat; they must not be rushed.
十七、在众中勿单独赞许某人如何。	17. In a group, do not single out any person for praise.
十八、严禁其贪求神通见光见佛，都属妄心生幻，切切勿许。惟梦中有何景象，可以问之，由此考察其日间之精进。	18. Strictly forbid them to greedily seek spiritual powers, visions of light, or visions of Buddhas. All such things are illusory manifestations produced by deluded mind, and must absolutely not be permitted. One may, however, ask about their dreams as a way to gauge how diligently they practice during the day.

十九、学人身上有病，往往因坐而翻出，是好不是坏，当劝之勿疑怖，正病时勿强之多坐。	19. When students have bodily illnesses, these often surface because of sitting meditation. This is good rather than bad. Encourage them not to doubt or fear it, but when the illness is acute, do not force them to sit excessively.
二十、坐法及设备务告之详尽，切勿惮烦，慎于因者，为之大悲。	20. Explain the method of sitting and the necessary arrangements in full detail. Never shrink from trouble. To be careful at the causal stage is great compassion toward them.
二十一、学人修至精进时，忽因过去之私德有亏而极度感觉不安者，心中葛藤难解，正无可如何时，当令其书面来告，不必具名，须为之解释干净，勿令怀疑。或可借有相法于佛前同时忏悔，以空义反复解释之。又此必在九座或打七时有之。此关一破，立见进步矣。	21. When a student is practicing diligently and suddenly feels extreme unease because of past shortcomings in private conduct, the knots in the mind may be difficult to untangle. When they do not know what to do, have them write and report it; they need not give their name. Explain the matter thoroughly, and do not leave them in doubt. One may also employ form-based practices to repent before the Buddha, while repeatedly explaining the meaning of emptiness. This situation will occur during nine meditation sessions or a seven-day retreat. Once this barrier is broken through, progress will immediately be seen.
二十二、九座可令在家坐，惟打七必多人（至多十五人）。而护关者，非亲自督看不可。座数当随其身体之康健而增减之，每日由四座而五座，至多六座，或减至五座，非有定法。	22. The nine meditation sessions may be done at home, but a seven-day retreat must involve several people, with no more than fifteen. The retreat guardian must personally supervise them. The number of sittings should be increased or decreased according to their physical health: from four sittings daily to five, with six as the maximum, or reduced to five. There is no fixed rule.
二十三、打七时护关者必隆重供佛，自己专持一咒，供养韦驮尊者，有时陪之同坐。	23. During a seven-day retreat, the retreat guardian must make solemn offerings to the Buddha, personally maintain a single mantra, make offerings to Venerable Skanda, and at times sit together with the participants.
二十四、第一七不必开示，二七起每晚说半小时，打七至多四七，其实三七亦足矣。	24. During the first seven-day retreat, it is unnecessary to give instruction. Beginning with the second, speak for half an hour each evening. At most, conduct four such retreats; in fact, three are sufficient.
二十五、打七后令之出游，半月内勿坐。若无其事者，可以除其法执。	25. After the seven-day retreat, have them go out and travel. Do not sit for half a month. If they are

	unaffected by this, their attachment to the Dharma may be removed.
二十六、平时用功法门实为第一重要。开发其心地，可借禅宗语句公案以引之，目的在使其悟入。	26. The Dharma gate for regular daily practice is truly of primary importance. To open their mind-ground, one may guide them through sayings and koans of the Chan school, with the aim of enabling them to awaken and enter.
二十七、可令参加禅堂及念佛七，先以参考，后入融通。	27. They may be encouraged to attend Chan halls and seven-day Buddha-recitation retreats, first as a reference and later in order to achieve integration.
二十八、考察其人之习性与佛缘，可问其生年月日时，于一掌金中求之。此书当一研究之也，生之时尤要准确。	28. To assess a person’s habitual tendencies and Buddhist affinity, one may ask for the year, month, day, and hour of birth and seek this in Yizhangjin. This book should be studied, and the time of birth in particular must be accurate.
（三）告诫	(III) Admonitions
任此巨艰不可怕骂，不可求誉，总以大悲心为本。凡法之受谤受打击者，皆我之过也。弘法护法须处处小心，勿开罪于人，尤不可开罪于法见太深之人。世人量大者少，同学中不论因何事故与人争论，此断断不可，皆足以引人误会。谤及于法，累及于师，追忆过去历史，实为痛心。故对学人切宜告诫。	Do not fear criticism in undertaking this great and difficult task, and do not seek praise. Always take great compassion as the basis. Whenever a teaching is slandered or attacked, it is our own fault. In propagating and protecting the Dharma, one must be careful everywhere and not give offense to others, especially not to those whose dharma views are too deep. Few people in the world are broad-minded. Whatever the cause, fellow students must absolutely not argue with others; all such disputes are enough to lead others into misunderstanding. Slander then reaches the Dharma and implicates the teacher. Recalling past history, this is truly painful. Therefore, students should be carefully admonished.
一、如有人谤我心中心法者，概不许争辩，待其气平遇机，略为一谈，不入则任之。	1. If anyone disparages our Heart-of-Heart Dharma, do not argue at all. Wait until their anger has subsided and an appropriate opportunity arises, then speak briefly. If they cannot accept it, let them be.
二、绝对不许与人论法之高下与功夫之短长，或打讥讽，卖弄自己的长处。	2. Never discuss with others the relative superiority or inferiority of teachings, or the strengths and weaknesses of practice; nor should one make sarcastic remarks or flaunt one’s own strengths.

三、在广众中宜静坐室隅，照顾自己的本来，勿与人多谈论。	3. Among a large gathering, sit quietly in a corner of the room, attend to your own original nature, and do not engage in much discussion with others.
四、吃荤素问题亦勿与辩，本门中并非反对吃素亦不许特意吃荤。杀生须切实戒除。从来葱蒜是荤，鱼肉是腥，菜豆是蔬，随缘是素。凡拣择菜之精粗者是荤其心，见他人之过恶者是荤其见。我人为自己破执起见，功夫在自觉知正，不必求他人知也。况人之攻击我者，用意岂专在此一问题哉。	4. Do not argue over whether to eat meat or vegetarian food. This Dharma gate neither opposes vegetarianism nor permits deliberately eating meat. Killing must certainly be abstained from. Since ancient times, onions and garlic have been called pungent foods; fish and meat, flesh foods; vegetables and beans, vegetables; and adapting to conditions, vegetarian food. Those who discriminate between fine and coarse foods are indulgent in their minds; those who see the faults and evils of others are indulgent in their views. We seek to break our own attachments and views; the practice lies in knowing for ourselves what is correct, and there is no need to seek others' recognition. Besides, when others attack us, how could their intention be confined to this one issue?
五、勿与外道人往来，亦勿厌恶之，当随机劝化之。	5. Do not associate with followers of non-Buddhist paths, but do not detest them either. Teach and transform them according to the occasion.

授法说法应细察言行

When Transmitting or Teaching the Dharma, Carefully Observe One's Words and Conduct

为人授法灌顶与为人说法不同，故当细察，如医家之先识症也。	Giving Dharma transmission and empowerment to others differs from expounding the Dharma to them; therefore, one must examine them carefully, just as a physician first recognizes the symptoms of an illness.
一、察其人之品德。性厚者为上，视其家庭是否孝友，待人是否宽厚，自奉是否俭约，有否骄矜之气，出言有否条理，气魄要雄浑，任事要有胆量。	1. Examine the person's character. Those of a sincere and steadfast nature are best. See whether they are filial and harmonious within their family, whether they treat others generously, whether they are frugal in their own way of life, whether they display arrogance, whether their speech is well ordered, whether their bearing is grand and substantial, and whether they have the courage to undertake responsibilities.

二、察其生活。是否不太苦，亦不富有，中产者易于入道。	2. Examine their circumstances of life. They should not be excessively impoverished, nor should they be wealthy; those of the middle class more readily enter the Way.
三、察其情性。爽直者为上；放荡不羁者，易入道。多疑而欲望者、细密深思者、自奉厚而好修饰者、有洁癖者、胆小怕事者、不热心者，难入道。昏庸者、懒惰者、量极小者、好扬人短者、习性鄙陋者、佞而骄者，慎勿轻授。	3. Examine their disposition. Those who are open and forthright are best; those who are uninhibited and unrestrained readily enter the Way. Those who are overly suspicious and desirous, excessively meticulous and given to deep deliberation, lavish in their personal habits and fond of adornment, fastidious about cleanliness, timid and fearful of affairs, or lacking in enthusiasm find it difficult to enter the Way. As for those who are muddleheaded, lazy, extremely narrow-minded, fond of publicizing others' faults, coarse in their habits, or flattering yet arrogant, be especially careful not to transmit lightly to them.
四、察其相。昂然阔大者、目光无芒者、气和顺不粗浮者、五官大小相称者、肢体勿萎削者、手指细软而长者、能耐坐勿浮躁者、耳大者、耳后骨巨大者、发际高者、眉不低者、齿不太露者、身肥而颈不短者、举趾不高者、出声清亮而底音厚者、鼻准直者、清气含于皮内者、目无红筋者、腰背厚者，皆可入道。	4. Examine their appearance. Those whose bearing is lofty and expansive; whose gaze lacks a sharp glare; whose vital energy is gentle and compliant rather than coarse and frivolous; whose five features are proportionate in size; whose limbs are not withered or emaciated; whose fingers are slender, soft, and long; who can sit patiently without restlessness; whose ears are large; whose bones behind the ears are prominent; whose hairline is high; whose eyebrows do not hang low; whose teeth are not overly exposed; whose body is stout but whose neck is not short; who do not lift their toes high when walking; whose voice is clear and bright, yet has a deep underlying tone; whose nose is straight; whose clear vitality is contained beneath the skin; whose eyes have no red veins; and whose waist and back are substantial—all may enter the Way.
五、察其所好。如游戏习尚能不深染者、性疏荡而不拘小节者，必可入道。又平日所交之人如何。	5. Examine their preferences. Those who, though inclined toward amusements, are not deeply tainted by them, and those whose nature is free and unrestrained without being fussy about minor details, will certainly be able to enter the Way. Also examine the kind of people with whom they ordinarily associate.

六、察其身体。是否多病，有何暗疾或残废。	6. Examine their physical condition. Determine whether they are often ill and whether they have any hidden ailments or disabilities.
七、察其是否有闲功夫。	7. Examine whether they have leisure for practice.

授法

Transmitting the Dharma

授法于人必先察其人是否诚意恳切，与我是否有信缘，切勿人情用事，亦勿轻于早授。	Before transmitting a teaching to someone, one must first observe whether that person is sincere and earnest, and whether there is an affinity of faith between us. Never act merely out of personal feeling, nor transmit it lightly or prematurely.
一、问昔日所修何法，有否心得，因何而入佛。	I. Ask what teachings they practiced in the past, whether they gained any understanding from them, and why they entered Buddhism.
二、问其来意目的所在，是否因好奇而来求，或因人介绍，非出本怀，或来问法而非求法，尚在犹豫时，切勿轻授。	II. Ask the purpose of their visit: whether they have come merely out of curiosity; whether they were introduced by someone else and are not acting from their own sincere aspiration; or whether they have come to inquire about the Dharma rather than to seek the Dharma. If they are still wavering, do not transmit it lightly.
三、凡多求法，多拜师者，往往信心不坚，必前法久修而无所得，惶惶无所从者，当为开释其疑而接引之。	III. Those who seek many teachings and take many teachers often lack firm faith. If they have practiced a previous teaching for a long time without gaining anything and are left anxious and at a loss, one should explain their doubts and guide them onward.
四、正其因，定其旨，平其气，清其目，先斩其见，次破其疑，勿以神奇眩其耳目，授法以当其机为第一，不可死执一法。	IV. Correct their cause, establish their aim, calm their spirit, and clear their vision. First cut off their views; then dispel their doubts. Do not dazzle their eyes and ears with the miraculous. In transmitting a teaching, the foremost consideration is that it suit their capacity; one must not rigidly cling to a single teaching.
五、授法不可急，务先开通明白。说义不可太高，要切实，忌太扬名相。要先授一部分，看其肯修不肯修，再授第二步，徐徐引入。切不可求速，更不可轻许。	V. Do not rush to transmit a teaching; first ensure that they have understood clearly. Do not expound meanings that are too lofty; they should be practical and substantial. Avoid too much display of

	technical terminology. First impart one part and see whether they are willing to practice it; then impart the second step, gradually leading them in. Never seek quick results, and still less make promises lightly.
六、不可强制，亦不可迁就，来者不拒，往者莫追，有时未至者，急则反远矣。	VI. Do not coerce, nor accommodate them excessively. Do not refuse those who come, and do not pursue those who leave. When the time has not yet arrived, haste only drives it farther away.
七、肯上路者，促之勿过急，察之宜勤，不可怕烦，不可强其所难。	VII. For those willing to set out on the path, encourage them, but do not press them too urgently. Observe them diligently, without fearing inconvenience, and do not force upon them what they find difficult.
八、妇女有老小姐或孀居或尼僧，慎勿轻授其法，以嗔怨心未除，难受大法，恐修不得法而成病。	VIII. In the case of older unmarried women, widows, or nuns, be especially cautious and do not lightly transmit this Dharma to them. Since anger and resentment may not yet have been eliminated, it is difficult for them to receive the great Dharma; they may fail to practice it properly and become ill.
九、舞女或戏剧家或犯法囚徒，其中有好根器者，不可轻忽歧视。	IX. Among dancers, theatrical performers, and prisoners who have broken the law, there may be those of good capacity. Do not lightly neglect or discriminate against them.
十、非其机者，莫与辩论，免其谤法。	X. Do not debate with those who lack the capacity for it, lest they slander the Dharma.

心中心密法灌顶

Empowerment for the Heart-of-Heart Esoteric Dharma

无论儒释道各家教意，根本总在摄心，儒家但求功名，释子但求福报，道派徒练精气，都不知归宗。宗者，忠也，中心也，尽其己也，尽己而后可以为人。下手第一求降伏其心。所谓制心一处无事不办。	Whatever the teachings of the Confucian, Buddhist, and Daoist traditions, their fundamental concern is always to gather in the mind. Confucians merely seek fame and office; Buddhists merely seek blessings and rewards; Daoists merely cultivate vital essence and qi. None knows how to return to the source principle. Zong means loyalty, centeredness, and fully exhausting oneself; only after fully exhausting oneself can one serve others. The first task is to subdue one's own mind. As the

	saying goes, “When the mind is brought to one point, nothing cannot be accomplished.”
但有三问，曰何者为心，曰以何降伏，曰如何降伏。爰有三答，曰集起者为心，曰以心降心，曰如是降伏。总是用个复字功夫，使之回复到本来地，明见本来清净性，自然降伏。然此理论，非事功也。人人说得，人人不肯做。	There are only three questions: What is mind? By what is it subdued? And how is it subdued? There are accordingly three answers: That which gathers and arises is mind; use mind to subdue mind; and subdue it in this way. In sum, one must apply the practice of “returning,” causing it to return to its original ground. Clearly see the originally pure nature, and the mind will naturally be subdued. Yet this is a matter of principle, not of actual practice. Everyone can speak of it, but no one is willing to do it.
人每以为明了此理即得，又曰明师一点即成，不用别的法子，谈何容易。佛言理属顿悟，事属渐除，为有多生习气在，所以理悟的人或有，实证的人太少，悟前悟后，同有个如丧考妣，理事二障，均得打净。如双轮并进，缺一不可。理以辅事，事以证理，到一切无碍时，才至无学位。	People often suppose that understanding this principle is sufficient. They also say that one becomes accomplished at a touch from an enlightened teacher and needs no other method. How could it be so easy? The Buddha said that principle belongs to sudden awakening, while matters belong to gradual removal. Because habitual tendencies from many lives remain, those who awaken at the level of principle may exist, but those who directly realize are very few. Before and after awakening alike, one must undergo a grief as though bereaved of one's parents; the two obstacles of principle and phenomena must both be thoroughly cleared away. They must advance like two wheels; neither can be lacking. Principle supports practice, and practice verifies principle. Only when there is no obstruction in anything does one reach the stage beyond learning.
性固是不动不变，不生灭，不污染，但能生万法，起诸妙用，是名心用，乃一时之幻影，所谓不变而能随缘者也。	Intrinsic nature is indeed unmoving and unchanging, neither arising nor ceasing, and undefiled. Yet it can give rise to the myriad dharmas and bring forth all wondrous functions. This is called the functioning of mind: a momentary illusory image, what is meant by being unchanging yet able to accord with conditions.
心本如水之流通无著，无可不可，惟住着不得，水住不流，便成腐水，血止不流，便成腐毒，心住于物，便成执妄，要无所住而活泼泼地，起诸妙用，这是一心的相貌，名曰真心。以由真如性体中流出，故曰真。	Mind is originally like flowing water: free and unobstructed, with nothing it cannot do. Yet it must not become fixed. When water stops flowing, it becomes stagnant; when blood stops flowing, it becomes poisonous corruption. When mind

	becomes fixed on things, it becomes attached to delusion. It must abide nowhere and remain vividly alive, bringing forth all wondrous functions. This is the appearance of the One Mind, called the true mind. Because it flows from the essence of suchness, it is called true.
一心者，无著无住之心也。虽起万千变化，本体原不动摇，所谓随缘而不变者也。今传心中心法，应先知其义。此法旨在以心印心，求心中之心，究是如何相貌，直下见性，是谓归宗，是谓尽己，是谓降伏，于是再起大悲妙用以利他，为实实有体有用之学，决能此生见性成佛，故曰佛宝。	The One Mind is the mind that neither attaches nor abides. Though it gives rise to myriad transformations, its fundamental essence is never shaken. This is what is meant by according with conditions without changing. Now that the Heart-of-Heart Dharma is being transmitted, one must first understand its meaning. This Dharma aims to seal mind with mind, to seek the mind within mind, to investigate what its appearance truly is, and directly to see one's nature. This is called returning to the source principle; this is called fully exhausting oneself; this is called subduing the mind. One then brings forth the wondrous function of great compassion to benefit others. It is a teaching that truly possesses both essence and function, and one can certainly see one's nature and attain Buddhahood in this very life. Therefore it is called the Jewel of the Buddha.
今欲证入无著无住之真心，自见本性相貌，原重在自力以自求，但自力太弱，必赖乎法。此法乃佛所传示，故曰佛法。以此法能见性成佛，故曰佛法。以由自性佛道中所流出，故曰佛法。	To realize and enter the true mind that neither attaches nor abides, and to see for oneself the appearance of one's intrinsic nature, fundamentally depends on one's own effort and personal seeking. But one's own strength is too weak, so one must rely on a Dharma. This Dharma was transmitted and taught by the Buddha, and therefore it is called Buddhadharma. Because this Dharma enables one to see one's nature and attain Buddhahood, it is called Buddhadharma. Because it flows forth from the Buddha Way of one's own nature, it is called Buddhadharma.
此心中心法，乃大愚阿阇黎在定中得普贤菩萨所亲授，在庐山苦行七年而行于世。论法，在日本西藏均有，原无东西今古之别，独修法不同，起用亦不同，不取有相，不离有相，人人可修，为直证心田，克期见性之法。	This Heart-of-Heart Dharma was personally transmitted to Acharya Dayu by Samantabhadra Bodhisattva while he was in samādhi. After undergoing ascetic practice on Mount Lu for seven years, he brought it into the world. As a Dharma, it exists in both Japan and Tibet; originally it is without distinction of East or West, present or past. Only the methods of practice and their functioning

	differ. It neither takes hold of form nor departs from form. Anyone may practice it. It is a Dharma for directly realizing the mind-ground and seeing one's nature within a set period.
与显教固是不共，与他密亦有所别。今欲直证无住，不住有，不住空，二边不住，中道亦不立，非此法为功。盖自力佛力合，而功斯显。其咒印，佛力也。勤修活参，自力也。得法之用而不被法缚，自力也。	It is indeed distinctive from Exoteric Buddhism, and it also differs in some respects from other esoteric teachings. To directly realize non-abiding—to abide neither in existence nor in emptiness, neither in the two extremes nor even in a middle way—requires the work of this Dharma. When one's own strength and the Buddha's strength combine, its efficacy becomes manifest. Its mantra and mudrā are the Buddha's strength. Diligent cultivation and living inquiry are one's own strength. To obtain the Dharma's function without being bound by the Dharma is also one's own strength.
以言乎咒印，是无义可说，无理可讲，则心不外驰，身亦无妄动，自不著有矣。若言著空，则手结印，口持咒，略有所事，自不落于空矣。	As for mantras and mudrās, there is no meaning to explain and no principle to expound. Thus the mind does not race outward, and the body does not move vainly; one naturally does not cling to existence. If one speaks of clinging to emptiness, however, the hands form mudrās and the mouth recites mantras; there is at least something to be done, so one naturally does not fall into emptiness.
如是左右挟持此心，往来调伏，由有转空，由空翻有，心刹那刹那起，刹那刹那灭，起至无可再起，扫至无可再扫，经一千次之坐，心有十万度之翻腾打扫，根根尘尘，全然脱落，逼到其间，寂光真境，常得现前，可谓常住真心矣。	In this way, the mind is held on both sides and repeatedly regulated and subdued: from existence it turns to emptiness, and from emptiness it turns back to existence. Mind arises moment by moment and ceases moment by moment; it arises until nothing further can arise, and is swept away until nothing further can be swept away. After a thousand meditation sessions, the mind will have undergone a hundred thousand rounds of turning and cleansing. Faculties and objects alike entirely fall away. Pressed to that point, the true realm of quiescent light constantly appears before one. This may be called the ever-abiding true mind.
又印与咒力，法法与身体相配合，持咒有火轮旋转。凡人有一习气，即有一种恶虫，被此火轮所烧，由肠胃中出，心净而腹内夙垢亦净，由是心安神足，体力坚强，得定自易。	Moreover, through the power of mudrās and mantras, each dharma is coordinated with the body. When mantras are recited, a wheel of fire revolves. For every habitual tendency a person has, there is a kind of harmful insect; burned by this wheel of fire, it emerges from the intestines and

	stomach. As the mind is purified, old impurities within the abdomen are also purified. Thus the mind becomes peaceful, the spirit is replenished, the body becomes strong, and attaining samādhi naturally becomes easy.
上座时用以养定，下座自能启慧，定慧交资，戒在其中矣。又凡修一法，只得一法之用，独心中心法则不然。由一法而兼八法，化于八万四千，恒沙无尽，如一，直证如来地心地法，用以扫荡习气，此般若宗也。	During meditation sessions, it is used to nurture samādhi; off the meditation cushion, it naturally opens wisdom. Samādhi and wisdom support one another, and the precepts are contained within them. Moreover, in practicing any one Dharma, one ordinarily obtains only the function of that Dharma. The Heart-of-Heart Dharma alone is otherwise. Through one Dharma it encompasses eight teachings, which unfold into eighty-four thousand and are as countless as the sands of the Ganges. First, it directly realizes the Mind-Ground Dharma of the Tathāgata, using prajñā to sweep away habitual tendencies; this is the prajñā school.
二，三密加持，此密宗也。三，以三密加持故，身口意三恶自戒，此律宗也。四，常摄在定，坐见本性，此禅宗也。五，有念皆相，随扫随空，此相宗也。六，归至至净，心莲华开，此净土宗也。	Second, it is the empowerment of the three mysteries; this is Esoteric Buddhism. Third, because of the empowerment of the three mysteries, the three evils of body, speech, and mind are naturally restrained; this is the Vinaya school. Fourth, one is constantly gathered in samādhi and sees one's intrinsic nature while seated; this is the Chan school. Fifth, every thought is an appearance, swept away as it arises and thereby emptied; this is the Dharma Characteristics School. Sixth, one returns to utter purity, and the lotus flower of the mind opens; this is the Pure Land school.
七，证到无边法身，周遍法界，大身无量，此华严宗也。八，大通后，妙用恒沙，善转俗谛，此妙法莲华宗也。依一法而法法兼备，空一心而心心皆通，故曰法宝。	Seventh, one realizes the boundless dharmakāya, pervading the dharma realm, with a body vast and immeasurable; this is the Huayan school. Eighth, after great penetration, wondrous functions are as countless as the sands of the Ganges, and one skillfully transforms conventional truth; this is the Lotus school of wondrous Dharma. Relying on one Dharma, all dharmas are included; emptying one mind, every mind is penetrated. Therefore it is called the Jewel of the Dharma.
虽然，徒法不能以自行，又曰人能弘道。一，要自我，我发大愿，愿我成佛，愿我能使一切众生成佛，是名大	Even so, Dharma alone cannot put itself into practice. It is also said that people can propagate the Way. First, one must have selfhood: I make

悲，是谓大心凡夫，佛说华严经，特重大心凡夫，谓胜于菩萨，以能荷担如来无上菩提。	great vows—may I attain Buddhahood, and may I enable all sentient beings to attain Buddhahood. This is called great compassion; this is called an ordinary person of great resolve. When the Buddha expounded the Avataṃsaka Sūtra, he gave special emphasis to ordinary people of great resolve, saying that they surpass bodhisattvas because they can shoulder the Tathāgata's unsurpassed bodhi.
有此大心，即是大器，具此大器，即可大成。故非真痛切不可，经种种困难而不易其心，不变其志。二，要师，得师指示周详，使勿疑退。三，要相当合机之法，则见功自快。四，要伴侣，可以切磋琢磨。	With such a great resolve, one is a great vessel; possessing such a vessel, one can achieve great accomplishment. Therefore, unless one has true and urgent resolve, it cannot be done. One must pass through every sort of hardship without changing one's mind or altering one's aspiration. Second, one needs a teacher, whose detailed guidance prevents doubt and retreat. Third, one needs a suitable Dharma that accords with one's capacity; then results will appear quickly. Fourth, one needs companions, with whom one may study and refine one another.
五，要环境，或顺或逆，皆我助道因缘，故上自诸佛菩萨，下至一切恶道众生，皆我伴侣也，彼皆外善知识也，而我自己，乃内善知识也，神而明之，在乎其人，故曰僧宝。	Fifth, one needs an environment. Whether favorable or adverse, all circumstances are causes and conditions that assist my progress on the Way. Therefore, from all Buddhas and bodhisattvas above to sentient beings in all evil realms below, all are my companions. They are all external spiritual friends, while I myself am an internal spiritual friend. To make this spiritually clear depends on the person. Therefore it is called the Jewel of the Saṅgha.
明乎以上三义，则因地正而行正果正，是谓正法。佛法未灭，亦无灭时，是谓佛常住。我今不依正法，是为正法末世，不名报佛恩也。希各努力，至于坐时仪规及诸禁忌，另行开示，勿坏规矩可也。	When these three meanings are understood, the causal ground is right, practice is right, and fruition is right. This is called the true Dharma. Buddhadharma has not perished, nor will there ever be a time when it perishes; this is called the Buddha's eternal abiding. If I now do not rely on the true Dharma, this becomes the latter age of the true Dharma, and cannot be called repaying the Buddha's kindness. I hope that each of you will strive diligently. Instructions concerning the procedures and prohibitions during meditation will be given separately. Do not violate the rules.

兹再开示心是何物。心者，性中缘境之幻影也。心性非一非二，如形与影，性虽空寂，不言断灭，心虽幻起，终不离体。心之未动前，历历孤明，名曰真心。已动而随境流转者曰妄心。但一觉即又回复未动前之本位。	Let me now further explain what mind is. Mind is an illusory image in intrinsic nature that arises in dependence on circumstances. Mind and intrinsic nature are neither one nor two, like form and shadow. Although intrinsic nature is empty and quiescent, this does not mean annihilation. Although mind arises illusorily, it never departs from the essence. Before mind stirs, it is vividly clear and solitary; this is called the true mind. Once it stirs and follows circumstances in its wandering, it is called the deluded mind. But with a single awakening, it returns again to its original ground before stirring.
故觉者，乃回复时中间之过程，以觉亦影，住于觉，未究竟也。真心妄心同为一体一物，皆假名也，为是一物，故不能以心灭心，如恶念去，善念来，似乎以善灭恶，不知恶念又起，可见念终不可灭也。	Thus awakening is the intervening process of return. Since awakening too is an image, to abide in awakening is not ultimate. The true mind and the deluded mind are the same essence and the same thing; both are merely provisional names. Since they are one thing, mind cannot be extinguished by mind. When an evil thought departs and a good thought comes, it may seem that good extinguishes evil; yet the evil thought rises again. This shows that thoughts can never finally be extinguished.
只是换，以恶换善，以迷换觉，前者念念在迷，久久成习而有力。今者念念在觉，久久成习而亦有力也。以非相对，故不关力，此力足，彼力自弱。但言换者，亦非也。必二物相对，乃可言换。	It is only a matter of replacement: replacing evil with good and delusion with awakening. Previously, thought after thought was in delusion; over time this became a powerful habit. Now, thought after thought is in awakening; over time this too becomes powerful. Because they are not opposites, it is not a matter of force. When this force becomes sufficient, that force naturally weakens. Yet even to speak of replacement is not correct, for replacement can be spoken of only when two things stand opposed to each other.
今是一物，将谁换乎，只可云转，如掌之一正一反，徒有来回动相，非有实体。然则恶固未尝恶，善亦未尝善，仍一如如不动之真心耳。	Here there is only one thing; what could replace what? One can only speak of turning, like a palm turning from front to back. There is merely the appearance of back-and-forth movement, not any substantial entity. Thus evil has never truly been evil, and good has never truly been good; they are still simply the suchness of the unmoving true mind.

然心何以流浪不觉乎，曰著相而忘本，本是一物，枉分主奴，佛言“彼非众生”，言众生佛性勿失，应平等视之。佛又言“非不众生”，言本来与佛同体，但一时迷倒，又不得不分别为众生也。	But why does the mind wander and remain unaware? Because it clings to appearances and forgets its source. Originally there is one thing, yet one vainly divides it into master and servant. The Buddha said, “They are not sentient beings,” meaning that sentient beings have never lost their Buddha-nature and should be regarded as equals. The Buddha also said, “It is not that they are not sentient beings,” meaning that they share the Buddha’s essential nature and are called sentient beings because they are temporarily caught in delusion.
如于盗，平等观之，怜悯之而必杀之，此为大悲之用，是以众生成佛，只此一转，转则无所住，无住则心空，虽证得空相而不断灭，虽应付万有而不失本位，可谓允执厥中者矣。	For example, toward a thief, view him with equality and compassion, yet one must kill him. This is the functioning of great compassion. Thus, for sentient beings to become Buddhas, there is only this single turning. Once one turns, there is no abiding; when there is no abiding, mind is empty. Though one realizes the appearance of emptiness, it is not annihilation; though one responds to the myriad existences, one does not lose one's original ground. This may be called truly holding fast to the Mean.
然与儒家不同，彼为有所守也，守于中道，此并中道而亦空之，方名执中，行者切莫怕妄心，要怕不觉，不觉即是生死流转。如念起一觉，觉即非迷。	Yet this differs from Confucianism. There, something is maintained: one maintains the middle way. Here, even the middle way is emptied; only then is it called holding to the Mean. Practitioners must not fear the deluded mind; they should fear lack of awareness. Lack of awareness is the wandering flow of birth and death. When a thought arises, a single awakening means that awakening is no longer delusion.
经云“知幻即离，不假方便，离幻即觉，亦无渐次”，此四语斩金截铁，何等干净痛快。你莫怕，亦莫懊丧追悔，只顾凛觉，觉成熟时，般若力量自强，不但妄留不住，并觉亦著不牢。	The sūtra says, “Knowing illusion is itself liberation; no expedient means are required. Leaving illusion is itself awakening; there are no gradual stages.” These four sentences cut through gold and sever iron—how clean and forceful they are. Do not be afraid, nor grieve and repent in despair. Simply remain keenly aware. When awakening matures, the power of prajñā naturally grows strong. Not only can delusion not remain; even awakening cannot be clung to.
至于善恶种子，既已入藏，永永难除，惟大觉后，彼自无力，不是不知，不是忘记，只遇缘亦发不出，恶业自	As for wholesome and unwholesome seeds, once they have entered the storehouse, they are

不能成，此是根本大戒，且可转为妙用，以度恶众生也。总之擒贼擒王。	exceedingly difficult to remove forever. Yet after great awakening, they naturally lose their power. It is not that one does not know them, nor that one forgets them; rather, even when conditions are met, they cannot manifest, and unwholesome karma naturally cannot be formed. This is the fundamental great precept. It may even be transformed into wondrous functioning to liberate evil sentient beings. In sum, to capture bandits, capture their chief.
今依此法，一门深入，证见本性，为安身立命之本位，永不退转，自然起诸慧用，开般若以扫荡习气，如《大日经》说，至此地位，不久勤修，能除一切障，得大神通，知一切众生心行中事，可以广度有情矣。	Now, relying on this Dharma and entering deeply through one gate, one realizes and sees one's intrinsic nature as the original ground on which to settle one's life. One will never regress, and wisdom-functions will naturally arise. Opening prajñā, one sweeps away habitual tendencies. As the Mahāvairocana Sūtra says, upon reaching this stage, if one diligently cultivates for a short time, one can remove all obscurations, attain great spiritual powers, know what occurs in the minds and conduct of all sentient beings, and broadly liberate sentient beings.
至心中心法果位成就，种种利益，可参阅《佛心经》，目前先坐几百座再说。兹所言者，暂使仁者放心耳，且一心埋头实干，但论耕耘，莫问收成，功不唐捐，非空谈也，珍重。	For the fruition and attainments of the Heart-of-Heart Dharma and its various benefits, consult The Buddha-Heart Sutra. For the present, first sit several hundred meditation sessions, and then speak of it. What has been said here is only to set your minds at ease for the time being. Wholeheartedly apply yourselves to actual practice: attend only to cultivation, not to harvest. Effort is never wasted; this is not empty talk. Take care.

打坐须知

Instructions for Meditation

“打坐”，打除妄念，坐见本性，故名。	“Seated meditation” means dispelling deluded thoughts and, while sitting, seeing one’s true nature; hence the name.
一、心中心法共有六印，当依次修。每印坐两小时为一次，计八次，为第一印圆满，然后再请第二印，每次必默求诸佛菩萨金刚护持我，使我六印圆满，不致中途停顿。因第六印为最要，非福德全者，不易承当也。	I. The Heart-of-Heart Dharma comprises six mudrās, which should be practiced in sequence. Each mudrā is practiced in two-hour sessions; after eight such sessions, the first mudrā is complete.

	One may then request the second mudrā. Each time, silently pray to all Buddhas, bodhisattvas, and vajra protectors to uphold you, so that you may complete the six mudrās without stopping midway. The sixth mudrā is the most important; unless one's merit and virtue are complete, it is not easy to undertake.
二、修时，第一结印，在两小时内，无论如何，手印不得散放。第二持咒，口勿停，不可说话，不必出声，唇要微动。第三心勿外驰，如觉知妄念起，立刻勿理，不可压制（此亦妄心也）。不可随之流浪，妄上加妄也。	II. During practice: first, form the mudrā. For the entire two hours, under no circumstances may the mudrā be released. Second, maintain the mantra: do not let the mouth stop, and do not speak. There is no need to vocalize it, but the lips should move slightly. Third, do not allow the mind to race outward. If you become aware of deluded thoughts arising, immediately disregard them; do not suppress them, for that too is deluded mind. Do not follow them in their wandering, for that only adds delusion upon delusion.
我只一切勿著、勿理，亦勿恨妄念之来，亦勿喜意念之空，一概勿理。坐得好，坐得勿好，均是进步。以不在坐上见功，而在下座后，自然有不可思议之效力。	Simply do not cling to or attend to anything. Do not resent the arising of deluded thoughts, nor rejoice when thoughts are absent; disregard everything alike. Whether you sit well or not, it is all progress. The benefit is not seen while sitting, but after leaving the cushion, when its inconceivable efficacy naturally manifests.
第一印第一座（即第一次）为开山第一斧，功力最大，无论如何，必坐足两小时，或多过几分钟。所以咒不熟极（三四日后），不得遽坐，恐因坐而妄忆也。	The first session of the first mudrā—that is, the very first time—is the first axe-blow in opening a mountain and has the greatest power. No matter what, you must sit for the full two hours, or a few minutes longer. Therefore, until you are extremely familiar with the mantra, which takes three or four days, do not abruptly begin sitting, lest sitting cause you to anxiously try to recall it.
第一印为诸印之首（两手共有一万六千余印），诸印之王，诸法之母，十分重要。手或酸痛，是业障出来，要生欢喜心，从此三恶道永断。必证菩提，故名菩提心印。前三印为证体，为得定，为拔根之无上法门。后三印为起用，为开慧，为永离三恶道之无上捷径，故必郑重。	The first mudrā is the foremost of all mudrās—there are more than sixteen thousand mudrās formed with the two hands—the king of all mudrās and the mother of all dharmas. It is exceedingly important. If the hands become sore or painful, karmic obstacles are emerging; give rise to joy, for from then on the three lower realms will be forever cut off. One will certainly realize bodhi; hence it is called the Bodhicitta Mudrā. The first three mudrās are for realizing the essence, attaining samādhi,

	and uprooting the roots; they are the supreme dharma gate. The last three mudrās are for activating function, opening wisdom, and forever leaving the three lower realms; they are the supreme shortcut. Therefore, they must be treated with the utmost seriousness.
三、可坐在床上，坐时忌背后有风，前面受寒气。腿在秋冬凉时要盖好。饱后勿坐，要隔两小时。亦勿太饿（君自酌定），又气恼时切勿坐，待气平再坐。下座勿急，两腿稍舒再下座。隔六七分钟再大小便（此可先便）。打七或九座后，忌有房劳，平日一座勿忌，但必隔离四小时。又病时与过劳后勿坐。	III. You may sit on a bed. When sitting, avoid having wind behind your back or cold air in front of you. In the cool weather of autumn and winter, cover your legs well. Do not sit after eating; wait two hours. Nor should you be too hungry; determine this for yourself. Never sit when angry or upset; wait until your emotions have calmed before sitting. Do not rise hurriedly after a session; first stretch your legs a little. Wait six or seven minutes before urinating or defecating; this may be done beforehand. After a seven-day retreat or nine-session retreat, avoid sexual activity. After an ordinary daily session, this is not prohibited, but there must be an interval of four hours. Do not sit when ill or after excessive fatigue.
四、坐时手臂或两腿酸痛，即是有风，正是出病之时。只要忍到勿痛时，其病即除。座上肚胀，舒气，出下气，均是好象，切不可摒止。所以座要高六七寸（不定，以各人舒适而定）。	IV. If your arms or legs ache while sitting, this indicates wind and is precisely the time when illness is leaving the body. So long as you endure until the pain is gone, the illness will be eliminated. Abdominal distension during a session, releasing breath, and passing gas are all good signs; never forcibly suppress them. Therefore, the seat should be six or seven inches high, though this is not fixed and should be determined by each person’s comfort.
两腿右压左，交叉在垫子之下，如能单趺两小时者听任，但必后高，勿许平坐，双趺者平坐，后面忌高。如不能连续双趺两小时者，切勿双趺。因中途不能散印也。又不许挂脚坐。至于有老病之人，旧病往往因坐翻出，是好不是坏，切勿疑而中止，亦勿贪坐而过劳，功夫进于不疾不徐之间也。	Place the right leg over the left, crossing them beneath the cushion. Those able to sit in the half-lotus position for two hours may do so, but the back must be raised; do not sit level. Those in the full-lotus position should sit level, and should not raise the back. If you cannot remain in the full-lotus position continuously for two hours, do not use it, since the mudrā cannot be released midway. Nor may you sit with your legs hanging down. For elderly or ill persons, old illnesses may often reappear because of sitting; this is good, not bad. Do not become doubtful and stop, nor greedily sit

	until you become overfatigued. Practice advances between haste and delay.
五、座上设备，（一）黄布一方，盖好手印。（二）钟一具（开好）。（三）痰盂一具。（四）勿用好香，可点在门外。（五）勿带帽。（六）腰带宜松。（七）门勿闭，任人出入。小儿声闹可勿理，正资以练心。（八）勿用靠背。	V. Equipment for sitting: (1) a piece of yellow cloth to cover the mudrā; (2) a timer or clock, set in advance; (3) a spittoon; (4) do not use fine incense, though it may be lit outside the door; (5) do not wear a hat; (6) keep the belt loose; (7) do not close the door; let people enter and leave freely. Ignore the noisy sounds of children, for they are just what you need to train the mind; (8) do not use a backrest.
六、手印勿高举，正当胸，稍靠两胁，有时不觉放下在腿上，觉即提起。腰勿乱动，伸降宜慢，亦勿伸直。	VI. Do not raise the mudrā too high. Hold it level with the chest and slightly against the sides of the torso. At times, without noticing, you may lower it onto your legs; as soon as you notice, raise it again. Do not move the waist about. Stretching and lowering should be slow, and do not stretch it completely straight.
七、上座练定，慧在定中，下座练慧，定在慧中，于一切时，不肯放松，方不是一曝十寒。当体会在座上时，心中寂然湛然，无一毫念头时，是什么光景，这个光景是靠座上印咒（佛力）、修持（自力）合逼出来的，不可小看。	VII. On the cushion, train samādhi, for wisdom is within samādhi. Off the cushion, train wisdom, for samādhi is within wisdom. Only by refusing to relax at all times can one avoid practicing intensely for a while and then letting it grow cold. You should understand what it is like, while sitting, when the mind is silent and clear and not the slightest thought arises. This state is jointly brought forth through the mudrā and mantra on the cushion—the Buddha's power—and through cultivation—one's own power. Do not take it lightly.
不到根尘脱落时，是不会证到如此地步的。你往往将此景象，忽略过去，所以拿不住，还是自己不用心、不痛切的缘故。但此景象，在座上切不可去求他，一求即是有心。如水上生波，水的光相就不见矣。	Until the sense faculties and their objects fall away, one cannot realize this degree. You often let this state pass by unnoticed, and thus cannot hold it; this is because you yourself have not applied your mind with sufficient earnestness and urgency. Yet while sitting, you must not seek this state, for seeking it is already intentional mind. When waves arise on water, the water's luminous appearance can no longer be seen.
所以要断，逼到六根与六尘脱开，前后际断，于断处，在其间得个消息，自然觉见实相，此是真功夫，不是理解，是真入道的悟见，不是在道理上的解义。到此地步，切勿松劲，时时体会。到熟极时，如子母相依，又	Therefore, one must bring about a break, pressing on until the six sense faculties separate from the six sense objects and the divisions of past and future are cut off. At the point of that break, gain an intimation within it, and you will naturally perceive

如自己的姓名，永不忘失。功夫由浅而深，由深而忘形，法见一空，便可打成一片。	the true reality. This is genuine practice, not intellectual understanding; it is an awakening-view that truly enters the Way, not a conceptual interpretation of principles. Having reached this point, do not slacken. Continually examine and experience it. When it becomes thoroughly familiar, it is like a child relying on its mother, or like one's own name, never forgotten. Practice proceeds from shallow to deep, and from deep to forgetting one's form. When dharma-views are entirely empty, it can become continuous and undivided.
八、每次持咒，必熟极而快，当慢持几遍，字字分明，以免油滑漏句。	VIII. Each time you maintain the mantra, it must become thoroughly familiar and rapid. Recite it slowly several times, with every syllable clear, to avoid glib recitation or omitting phrases.
九、所出各书，当次第参究。但未修满六印时先勿看。对于同门，当尽情告授，不可隐瞒。但亦有先后。此是大悲心中方便法也。且可练习说法，为日后度生预备，增长慧力。	IX. The various books that have been issued should be studied in sequence. However, do not read them before completing all six mudrās. Toward fellow practitioners, impart the teachings fully and do not conceal anything, though there is also an appropriate order. This is an expedient method within great compassion. It also provides practice in teaching the Dharma, preparing one for liberating sentient beings in the future and increasing the power of wisdom.

心性释义（一）

An Explanation of Mind and Intrinsic Nature (I)

性之与心，非一非二，体用而已。性为心之体，心为性之用，体用非异，其义正与心经色空四句相同。儒家终未分析性与心义，只说得个心字，而一切功行，无不由心上著手。释氏以见性为宗，禅宗即心性不分，以体用不离，能明心即可见性，如火不离光，恐后人转分为两截而多所分歧也。	Nature and mind are neither one nor two; they are simply essence and function. Nature is the essence of mind, and mind is the function of nature. Essence and function are not different. Their meaning is precisely the same as that of the four statements on form and emptiness in the Heart Sūtra. Confucianism ultimately did not analyze the meanings of nature and mind, speaking only of mind; yet all its practices begin by working on the mind. Buddhism takes seeing one's true nature as its principle. The Chan school does not divide mind from nature, for essence and function are inseparable: when one realizes the mind, one can see one's true nature. Just as fire cannot be

	separated from its light, this prevents later generations from splitting them into two and producing many divergences.
释家只说个心同幻，以心生灭，故不可得故，由此逼出非幻不灭之真如，以显不生不灭之常性来。但性体有何可表，所谓言语道断，心行灭处即是。是以禅宗总净心念，打扫净尽，即是摩诃般若波罗蜜。	Buddhists speak only of mind as illusory. Because mind arises and ceases, it cannot be grasped. This compels one to bring forth suchness, which is neither illusory nor ceasing, thereby revealing the ever-abiding nature that neither arises nor ceases. But how can the essence of nature be expressed? As it is said, “the path of words is cut off; the activity of mind comes to an end.” Therefore, the Chan school thoroughly purifies mental thoughts, sweeping them entirely clean; this is Mahāprajñāpāramitā.
儒家主静，释氏言净，静者，由乱转静，排外境以摄心于一，为有相对而入对治，对治则如水中泥渣沉底，含有压制性质，浮面虽清而泥渣终未去也，可以遇缘再发，未究竟也。	Confucianism emphasizes stillness, while Buddhism speaks of purity. Stillness means turning from disorder to stillness, excluding external objects in order to gather the mind into one. Because it involves a counterpart, it entails an antidotal treatment. Such treatment is like silt settling at the bottom of water: it contains an element of suppression. Although the surface appears clear, the silt has not ultimately gone away; when conditions arise, it may again be stirred up. Thus it is not ultimate.
净者清净，泯内心以归空，此有本来义，言心本来不可得也。此中空无一切，何有相对压制等病，只是怕偏空著净，未臻大空，尚在法上，既不离法，即为有心，仍非本来也。	Purity means cleansing: obliterating the inner mind and returning to emptiness. This has the sense of original nature, meaning that mind is originally unobtainable. Here, nothing whatsoever exists; how could there be such defects as opposition and suppression? One need only fear becoming attached to biased emptiness and to purity, without reaching great emptiness. Then one still remains within dharmas; and if one does not depart from dharmas, there is still mind, which is likewise not the original nature.
儒家言心，是偏重于已动心后之心，如何合天理，去人欲，是制病之未发，兼治病之已发者，与释氏律宗大旨相同。	When Confucianism speaks of mind, it places particular emphasis on the mind after it has already stirred: how to accord with Heavenly principle and eliminate human desires. It restrains the illness before it manifests and also treats it after it has manifested. Its general purport is the same as that of the Buddhist Vinaya school.

而大乘佛法，则欲先见未动心前之心，所谓真心，所以才起一念一见，即遭棒喝，要他自去打净，不求纤毫，而又不许断灭，方显真如实相，为人生第一大事。而象山所谓既不知有德性，焉有所谓学问，此正是从根本上为最上乘者说，以未得体则用无所据，亦不过空谈学理而已。	Mahāyāna Buddhism, however, seeks first to see the mind before it stirs—the true mind. Thus, as soon as a thought or view arises, one encounters the staff or shout, so that one may cleanse it oneself, seeking not the slightest trace, while also not being permitted to fall into annihilation. Only then is the true form of suchness revealed. This is the foremost great matter of human life. Xiangshan's statement, "If one does not know that there is moral nature, how can there be what is called learning?" is precisely addressed, at the root, to those of the highest vehicle. Unless one has attained the essence, function has nothing on which to rest; one merely engages in empty talk about principles of learning.
执取文字，自古通病，儒家之所以偏于心用而疏于性体者，亦有其故。	Attachment to words has been a common failing since antiquity. There are also reasons why Confucianism inclines toward the function of mind while neglecting the essence of nature.
一欲由浅入深，以心用合道为可见而能渐入者，二须切人事日用，三恐落入虚无，且不易著手，四执取文字，如《中庸》"天命之谓性，率性之谓道，修道之为教"三句，彼既著重于教，则不觉偏重于道矣。	First, it wishes to proceed from the shallow to the deep, taking the alignment of the mind's function with the Way as something visible through which one may gradually enter. Second, it must attend closely to human affairs and daily life. Third, it fears falling into nihilism, and this approach is not easy to undertake. Fourth, it becomes attached to words. For example, the Doctrine of the Mean says: "What Heaven ordains is called nature; following nature is called the Way; cultivating the Way is called teaching." Since it emphasizes teaching, it unconsciously places undue emphasis on the Way.
既重于道之修持，则离心又何所据，遂乃深入于法而不能出矣，不知道乃心用而非大学之道。大学之道者，非可言说之至德也。要离心用，乃见乎真道，方归入天命之本性。故必明道以见性，庶使性有着落，方合体用一如之义。	Once emphasis is placed on cultivating the Way, what basis is there apart from mind? One then delves deeply into dharmas and cannot get out, not knowing that the Way is the function of mind and not the Way of the Great Learning. The Way of the Great Learning is the supreme virtue that cannot be spoken. One must depart from the function of mind in order to see the true Way, and only then return to the original nature ordained by Heaven. Therefore, one must understand the Way in order to see one's true nature, so that nature has a grounding; only then does one accord with the

	meaning that essence and function are one suchness.
若于第二句下加“明道以见性”一句，使世人深明由用显体之法，且知道已亡矣。修者复也，克己复礼之谓也。圣人立教，即本此旨。然复至如何而止，曰：明乎心用之道，以见本来之性耳。此实是至难之法，中人以下，不可以语上也。	If, after the second sentence, one added the phrase “understand the Way in order to see one’s true nature,” people would deeply understand the method by which function reveals essence, and would also know that the Way itself has vanished. To cultivate is to return; it is what is meant by overcoming oneself and returning to ritual propriety. The sages established their teaching on precisely this intention. But where does this return end? It ends in understanding the Way as the function of mind, in order to see the original nature. This is truly a most difficult method; one cannot speak of what is above to those below the middle level.
宋儒朱陆二家之争，各有见地，惜后人不识耳。学问一涉意气，便是门外汉。朱子与项平父书，谓子静尊德性之意多，某自觉问学之意多，要当去短集长，交致其功云。	The dispute between Zhu Xi and Lu Xiangshan among the Song Confucians arose because each had his own insight; regrettably, later generations did not understand this. Once learning becomes entangled with temperament and contentiousness, one is an outsider to the gate. In a letter to Xiang Pingfu, Master Zhu said: “Zijing places much emphasis on honoring moral nature, while I myself find that I place much emphasis on inquiry and learning. We should discard our shortcomings, gather our strengths, and together bring both to fruition.”
谓性理之学，在参悟其本来，参之不得，乃求引路，于是有所问学。而此问学者，才是切实不虚浮。譬如入山问路，半山遇一樵子，终是到了半山，非未上山或未见山者可比。	The learning of nature and principle lies in investigating and awakening to one’s original nature. If one cannot investigate and attain it, one seeks guidance, and thus inquiry and learning arise. Such inquiry and learning alone are solid and not superficial. It is like asking the way when entering the mountains: if one encounters a woodcutter halfway up, one has at least reached the halfway point, unlike someone who has neither climbed the mountain nor even seen it.
是以象山问之，则曰既不知有德性，焉有所谓问学，斯言是矣。但一切问学，何莫非性分中事。求问学，正是求知有德性，二公正不必分为两截，惟初入门者，不依问学，竟无入路，当知此是引学，非究竟学也。	Therefore, when Xiangshan was asked about it, he said, “If one does not know that there is moral nature, how can there be what is called inquiry and learning?” These words are correct. Yet what inquiry and learning is not an affair within one’s

	natural endowment? To seek inquiry and learning is precisely to seek knowledge that there is moral nature. The two masters truly need not be divided into two parts. Nevertheless, a beginner who does not rely on inquiry and learning will have no way in. One should understand that this is learning that leads one onward, not ultimate learning.
及其人已可引入最上乘路径，似又不宜多所问学，以迷乱其眼目。此象山之主张也。若穷见德性，体固得矣，安可以不言乎用，而入消极，或流于断灭。是以真致知格物者，乃在明德性之后。此时问学，才是有本有体有据有根。	Once a person can be led onto the path of the highest vehicle, however, it seems inappropriate to pursue excessive inquiry and learning, lest it confuse his vision. This is Xiangshan's position. Yet if one has fully seen moral nature, one has certainly obtained the essence; how can one fail to speak of function, thereby becoming passive or drifting into annihilation? Therefore, genuine investigation of things and extension of knowledge occur after moral nature has been understood. Only then does inquiry and learning have a basis, an essence, support, and roots.
且此功夫，能自然而致，不劳多所纷争讨论。此是究竟正学。虽然，学无定义，教无定法，当视学人而施，先方便，次直入，或径直入，惟见性后之养道功夫，非有二致，在人之勤惰利钝与因缘耳。总之真学问以空心为主，平心又其次也。邵子所谓一阳初动处，万物未生时，要在此处著眼，则德性也，学问也，一切尽在其中矣。	Moreover, this practice can come about naturally, without the labor of much contentious debate and discussion. This is ultimate, proper learning. Even so, learning has no fixed definition and teaching has no fixed method; one must apply them according to the learner. First employ expedient means, then enter directly; or enter directly from the outset. Yet in the work of nurturing the Way after seeing one's true nature, there are no two approaches; it depends only on a person's diligence or indolence, sharpness or dullness, and causes and conditions. In sum, true learning takes an empty mind as primary, and an even mind as secondary. When Master Shao speaks of "the place where the one yang first stirs, the time before the myriad things arise," he means that one must focus one's attention there. Therein are moral nature, learning, and everything else.
儒家功用，妙在一“复”字，“复”之中即含有本来义，本来是先天，复是回复到先天。众生为后天习气所蔽而不自觉，但人欲与天理为二事而非二物，亦正反间耳。且复与物之修复不同，物之修复有次第阶段，此则无有也。	The marvelous point of Confucian practice lies in the single word "return." Within return is the sense of original nature: the original is pre-heavenly, while return is a return to the pre-heavenly. Sentient beings are obscured by acquired habitual tendencies and do not awaken to this. Yet human desires and Heavenly principle are two matters, not

	two things; they are merely opposite sides. Further, this return differs from repairing an object. An object's repair has stages and steps; this has none.
一觉便归本来，只是才觉便又忘了，所以是生熟问题，气力问题。朱子云：“凡日用间知此一病而欲去之，即此欲去之心，便是能去之药云。不知即此欲去之心，病已不有了也。”直截了当，更不必再立药之过程，以启后人多争之惭耳。	With a single awakening, one returns to the original nature. Yet as soon as one awakens, one forgets again; thus it is a matter of familiarity and strength. Master Zhu said: “Whenever, amid daily life, one recognizes an illness and wishes to remove it, that very mind which wishes to remove it is the medicine capable of removing it.” He did not know that, in that very mind wishing to remove it, the illness is already absent. This is direct and straightforward; there is no need to establish a further process of medicine, thereby giving later generations occasion for shameful disputation.
或问宋人摄心之法，如猴子颈上带住一箍，此是否。余曰：此守也，非摄也。以未真见性，遂以为心有逃走，是直认有心，且分逃走心与回来心，念念分别，何得清净，为是相对而立能所故。	Someone asked whether the Song scholars' method of gathering in the mind was like fastening a hoop around a monkey's neck. I said: “That is guarding, not gathering in. Because they have not truly seen their nature, they suppose that the mind can run away. This directly takes mind as existent, and further divides it into the fleeing mind and the returning mind. Thought after thought discriminates; how can there be purity? This is because subject and object are established in opposition.”
所谓摄者，非离非即，乃毫不著意之觉知。道也者，未尝须臾离也。既须臾不离，还怕逃走么，只要朗朗地如明镜照物，胡来胡现，汉来汉现，光体毕竟不动，亦莫追思妄想，计较对与不对，错了便错了，一刀截断，更莫追悔。如瓶破则弃之，以后小心，更无可比拟，今不得已而比拟之曰如是。	What is meant by gathering in is neither separation nor attachment; it is awareness without the slightest deliberate effort. The Way is never absent even for a moment. Since it is not absent even for a moment, why fear that it will run away? One need only be clear and bright, like a mirror reflecting things: when a Hu comes, a Hu appears; when a Han comes, a Han appears. The luminous essence ultimately does not move. Nor should one pursue deluded thoughts, calculating whether they are right or wrong. If one has erred, one has erred: cut it off with a single stroke, and do not pursue it with regret. If a vase breaks, discard it; afterward, be more careful. There is truly nothing comparable to it, but compelled to make a comparison, one may say that it is like this.

《中庸》曰：博厚焉，高明焉，悠久焉。此何所指乎？《心经》曰：是大神咒，是大明咒，是无上咒，是无等等咒。此又何所指乎？	The Doctrine of the Mean says: “Vast and deep; lofty and bright; enduring and lasting.” To what does this refer? The Heart Sūtra says: “This is the great spiritual mantra, the great bright mantra, the unsurpassed mantra, the unequaled mantra.” And to what does this refer?
除物欲易，改气质难，明根本为尤难，佛所谓难信之法是也。故必见性斯明道用，而除物欲改气质，方有切实办法。前言明道以见性者，因地下手处也。今言见性斯明道者，果地成其用也。道与性非二物也。	It is easy to remove material desires, difficult to transform one’s temperament, and still more difficult to understand the root. This is what the Buddha called a Dharma difficult to believe. Therefore, one must see one’s true nature before clearly understanding the function of the Way; only then does one have a practical method for removing material desires and transforming temperament. Earlier, I spoke of understanding the Way in order to see one’s true nature, because that is the point at which one begins. Here, I speak of seeing one’s true nature in order to understand the Way, because that is the fruition-stage fulfillment of its function. The Way and nature are not two things.
佛之一字，不可作死解，当作见性解。西方有释迦佛，是西方第一见性者，东方各方若有之，亦皆佛也。惟见性之彻，无过于释迦佛矣，故曰世尊。	The word Buddha must not be interpreted rigidly; it should be understood as seeing one’s true nature. In the West there was Śākyamuni Buddha, the foremost one in the West to see his true nature. If such persons exist in the East or elsewhere, they too are Buddhas. Yet none saw true nature as thoroughly as Śākyamuni Buddha; therefore he is called the World-Honored One.
在释迦佛之前，悟见性空者亦有之，只不过不敢说明，而以象意名之，曰明德，曰无声无臭，曰至善，曰无极。而如何证到，尚未有办法也。但其所见，或与佛不异，只欠一证，所谓东方之辟支佛是也。	Before Śākyamuni Buddha, there were also those awakened to seeing the emptiness of true nature. They simply did not dare explain it, but named it by figurative meanings: “bright virtue,” “soundless and odorless,” “the highest good,” and “the Limitless.” Yet there was still no method for realizing it. What they saw may not have differed from the Buddha’s, but they lacked direct realization. They were what are called pratyekabuddhas of the East.
佛则全以办法指示之，无非欲人见到本性光明之体，与起发幻心自在之用耳。曰：其体寂默，其相清净，其状无边，其味轻安，其用恒沙，不可表，不可说，非断灭也，此假名曰佛。	The Buddha, however, indicated it wholly through methods, seeking nothing more than for people to see the luminous essence of their original nature and to bring forth the free function of illusory mind. He said: “Its essence is silent; its appearance is pure; its form is boundless; its flavor is ease; its

	function is as countless as the sands of the Ganges. It cannot be expressed or spoken of, and it is not annihilation." This is provisionally called Buddha.
一心与一念不同，一心者，初心也，未动心前之心也，现量心也，即了了觉知而无分别之心也。一念则心动矣，故人有二心曰念。若念念中虽比量而无著无住者，亦同现量初心矣。是以念念有著即生死，念念无染是涅，圣凡之别只此耳。	One mind and one thought are different. One mind is the initial mind, the mind before it stirs, the mind of direct perception—that is, the mind of clear awareness without discrimination. A single thought means that mind has stirred; thus a person has two minds, which is called thought. If, amid thought after thought, one makes inferential judgments yet neither clings nor abides, this too is the initial mind of direct perception. Therefore, clinging in every thought is birth and death; freedom from defilement in every thought is nirvāṇa. The distinction between sages and ordinary beings lies only in this.
王阳明先生知行并进之说，即理事不二之义。理者心中事也，事者心外理也。余又分知为三，曰解知、行知、证知，即交养互发，内外本末一贯之意。	Master Wang Yangming's teaching that knowledge and action advance together is the meaning that principle and phenomena are nondual. Principle is affairs within the mind; phenomena are principles outside the mind. I further divide knowing into three kinds: understanding through concepts, knowing through practice, and knowing through realization. This is the meaning of mutual cultivation and arising, and of the inner and outer, root and branch, forming one continuous whole.
又云：知识之多，适以行其恶也，闻见之博，适以肆其辩也，辞章之富，适以饰其伪也。呜呼，可悲也已。所幸天理之在人心，终有所不可泯，而良知之明，万古一日云云，何言之痛也。	He also said: "The more knowledge one has, the more it serves to carry out evil; the broader one's learning and observation, the more they serve to indulge one's disputation; the richer one's rhetoric, the more it serves to adorn one's falsity. Alas, how lamentable! Fortunately, Heavenly principle within the human mind can never wholly be effaced, and the brightness of innate knowing remains the same throughout all ages." How painfully he spoke!
今若推穷其致病之因，则在学者不先从根本上明体下手，徒事达用，以致两误。夫体既不明，用安得达。	If we now investigate the cause of this illness to its end, it lies in learners failing first to begin at the root by understanding essence, and merely striving to attain function, thereby making two mistakes. If essence is not understood, how can function be attained?
体不明则志趣偏小，但求功利，有患得患失之心，志在利禄，则何事不可为，又何事不敢为，人欲横流，而科	When essence is not understood, one's aspirations are narrow and small; one seeks only gain and

学之昌，适以猎取声利，至其极则为国际侵略杀人而已。然非知识等之误人也，人自误也，误在本末倒置而举世不以为怪，岂不哀哉。	profit, with a mind anxious over gain and loss. If one's aim is profit and rank, what is there that one will not do, and what is there that one will not dare to do? Human desires flow unchecked, while the flourishing of science serves precisely to pursue fame and gain; at its extreme, it becomes international aggression and killing. Yet it is not knowledge itself that misleads people; people mislead themselves. The error lies in reversing root and branch, while the whole world sees nothing strange in it. Is this not lamentable?
参禅无下手处，摄心无把持处，儒家想出个“诚”字来。诚则明，明则诚矣。诚而明者，由用归体也，归体则明而诚，是为真诚。诚斯有据，而其诚也无退转矣，的是妙法。	When there is no point from which to begin investigating Chan, and no way to hold the mind steady, Confucianism devised the word “sincerity.” Sincerity brings illumination, and illumination brings sincerity. To be sincere and thereby illumined is to return from function to essence; having returned to essence, one is illumined and sincere, and this is true sincerity. Sincerity then has a basis, and one's sincerity will not regress. This is indeed a marvelous method.
只是诚字又难下手，又想出个“敬”字来，兢兢业业以守之也。是以宋人不喜顿悟之说，恐蹈虚而落空也。又曰：功夫必从存养中来，非可悬空揣索。	Yet the word sincerity is difficult to put into practice, so they devised the word reverence, diligently guarding it. For this reason, Song Confucians did not favor the doctrine of sudden awakening, fearing that one might tread upon emptiness and fall into voidness. They also said: “Practice must arise from preservation and nourishment; it cannot be sought by groping in empty space.”
彼不知根本未明，先存养个什么，亦不过守而已，敬个什么，敬于事进而敬于天理，亦不过守而已。言守则与不守为对，终是善恶与人天交战。其求诚也，不其难矣。其求明也，更无把持矣。	They do not realize that, if the root has not yet been clarified, what is there to preserve and nourish? It is no more than guarding. What is there to revere? One reveres advancement in affairs and reveres heavenly principle; this too is no more than guarding. To speak of guarding is to posit its opposite, not guarding; in the end, it remains a battle between good and evil, and between the human and heavenly realms. How difficult it is to seek sincerity! And in seeking illumination, there is even less to hold on to.
并谓诚则明，明则诚，是理解而非方法，终令人无下手处。禅家由定中参悟，儒家主静坐，才是方法。初步先	They also say that sincerity leads to illumination and illumination to sincerity. This is an

息下狂心粗气，由此入手，先练得个诚字，至诚之极而明自显。然有行之数十年尚无影响者，其故在有所求。	understanding, not a method, and ultimately leaves people with nowhere to begin. Chan practitioners investigate and awaken from samādhi, while Confucians advocate quiet sitting; these are methods. At the outset, one must first calm the wild mind and coarse energies. Beginning there, one first cultivates sincerity; when sincerity reaches its utmost, illumination naturally appears. Yet some practice for decades without any effect. The reason is that they seek something.
有所求即有能求之我，于是人我又交战矣，何由而得定。夫心之灵性，非可方物，守不得，放不得，偏空又不得，愚人又学不得，聪明人又要不得，一失于死执，一失于浮滑，正是有办法而无法子办，实是令人闷苦。	Where there is seeking, there is an “I” that seeks, and so conflict between self and other begins again. How, then, can samādhi be attained? The mind’s numinous nature cannot be likened to any object: it cannot be guarded, cannot be let loose, cannot fall into biased emptiness; fools cannot learn it, and clever people cannot contrive to obtain it. One error is rigid clinging, the other superficial glibness. There is a method, yet no way to apply it; it is truly distressing.
但不经一番闷苦，断断不得光明，不真诚，不得真明也。于今之世，生活如是之难，环境如是之劣，恒心如是之难，有志如是之少，儒释二门自然而衰落，亦因缘时会之所致也。于是不得已而思其次，但求起码功夫，以为上乘。	Yet without undergoing such distress, one can never attain illumination. Without true sincerity, one cannot attain true illumination. In the present age, livelihood is so difficult, circumstances so adverse, perseverance so hard to sustain, and people of aspiration so few that both Confucianism and Buddhism naturally decline. This too is brought about by causes, conditions, and the times. Thus, having no alternative, people turn to what is secondary, taking merely elementary practice to be the supreme vehicle.
儒家但讲理多诤，以为功夫，禅家但说口头，而比丘能守戒规，即自命为高僧，士子能文章，即公称为高士。眼界日低，岂不迷人眼目。虽然，阳明先生云：天理之在人心，终不可泯也。又曰：我今学佛，方知为儒。	Confucians merely discuss principles and engage in disputes, considering this practice. Chan practitioners merely speak empty talk of Chan; bhikshus who can observe monastic rules proclaim themselves eminent monks, while scholars who can write well are publicly called lofty gentlemen. Their horizons grow lower each day—how can this not mislead people? Nevertheless, Master Wang Yangming said: “Heavenly principle in the human mind can never be wholly extinguished.” He also said: “Only now, in studying Buddhism, do I understand how to be a Confucian.”

佛门自有办法，只缺志士仁人。志士所以自度，仁人所以度人，必具度人之大愿，方得以称志士，盖自他不二。应先自度以度人，自度之法，莫妙于禅，而禅之难行，已如上述矣。最妙者先由密以入禅，由禅以启用而应世。	The Buddhist gate has its own methods; what it lacks are people of aspiration and benevolence. People of aspiration liberate themselves, while benevolent people liberate others. Only one who possesses the great vow to liberate others may be called a person of aspiration, for self and other are nondual. One should first liberate oneself in order to liberate others. Of methods for self-liberation, none is more wondrous than Chan; but Chan is difficult to practice, as stated above. The best course is first to enter Chan through Esoteric Buddhism, then to activate its function through Chan and respond to the world.
以密宗功夫，有闷苦与活泼兼具之妙，无偏空或著有之弊，于此中的可做到诚字。此法惟心中心密，然神而明之，又在其人，非无办法也。其如人之不肯吃苦何，我是以发有志人太少之叹也。	Esoteric Buddhist practice wonderfully combines distress with liveliness, without the defects of biased emptiness or attachment to existence. Within it, one can attain sincerity. This method is solely the Heart-of-Heart Dharma; yet to make it spiritually alive and luminous depends upon the individual. It is not that there is no method; but what can be done when people are unwilling to endure hardship? This is why I lament that there are too few people of aspiration.
管子曰：“勿烦勿乱，和乃自成，能正能静，然后能定，执一不失，能君万物，是故止怒莫若诗，去忧莫若乐，节乐莫若礼，守礼莫若敬，守敬莫若静，内静外敬，能反其性，性将大定。	Guanzi said: “Do not be vexed, do not be confused; harmony will then arise of itself. When one can be upright and still, one can then become settled. Hold to the One without losing it, and one can govern the myriad things. Therefore, nothing stops anger better than poetry; nothing dispels sorrow better than music; nothing disciplines music better than ritual; nothing preserves ritual better than reverence; nothing preserves reverence better than stillness. Inwardly still and outwardly reverent, one can return to one’s nature, and the nature will become greatly settled.”
”此一段为管子一生大学问，非特开宋儒各派学说，亦为后世道家之宗。惜今之道家不能读其书也，盖误解其义也。其误解处在一字，执一不失者，此一果何所指乎？曰正。言止于一之为正。此一者，心之主也。	This passage embodies the great learning of Guanzi’s lifetime. It not only initiated the various teachings of Song Confucianism, but also became the source of later Daoism. Regrettably, Daoists today cannot read his book, because they misunderstand its meaning. Their misunderstanding lies in one word: in “hold to the One without losing it,” what does this One refer to?

	It refers to uprightness. To stop at the One is to be upright. This One is the master of the mind.
管子曰：心之中，又有心也，心中之心，为心主，即性之本体，本体者，空净无杂，无烦无乱，和之至也。人之初心，原本如是，因动而烦扰不安，贪嗔诸病以起。若能执一勿失，是谓守其常位。	Guanzi said: “Within the mind there is another mind.” The mind within the mind is the master of the mind, that is, the fundamental essence of intrinsic nature. This essence is empty, pure, and free of admixture—without vexation or confusion, it is harmony at its utmost. A person’s original mind is fundamentally like this; but with movement, vexation and disturbance arise, and the various maladies of greed and anger begin. If one can hold to the One without losing it, this is called maintaining one’s constant position.
君者心也，能君万物者，心对境一切有把持也。下言内静外敬，则见本性相貌，故曰反性而大定。大定者，不惑不动摇也。此全是心上功夫，乃后人硬派在精气神功夫上，以守窍守丹田为执一之唯一法门、而误尽苍生矣。	The ruler is the mind; to govern the myriad things means that, in encountering all circumstances, the mind retains its mastery. The subsequent words, “inwardly still and outwardly reverent,” reveal the appearance of original nature; hence, one returns to one’s nature and attains great stability. Great stability means not being deluded or shaken. All this is practice concerning the mind. Yet later people forcibly applied it to practices involving vital essence, energy, and spirit, taking guarding an aperture or guarding the elixir field as the sole gateway for holding to the One, thereby misleading all sentient beings.
此又误解内静两字，而其弊有由来也。今略论之。古人内静之功，守之弥笃。但静坐者，每反觉心之纷乱。此本是静之初步，如水之能见底者，其上清也。	This is also a misunderstanding of the two words “inward stillness,” and its harmful effects have a long history. Let us discuss it briefly. The ancient practice of inward stillness was guarded ever more diligently. Yet when people sit quietly, they often instead become aware of the mind’s turmoil. This is originally the first step of stillness: when water can reveal its bottom, its surface has become clear.
彼以心之纷乱无安著处，遂无形流于压制，不知心念只有随觉随去不理之一法一理，或思有以制止之，皆心上加心，徒增纷乱。且此守一功夫，必灵机活泼者，庶无呆守死执之病。	Because they find no secure place for the mind’s turmoil to settle, they imperceptibly turn to suppression. They do not realize that there is only one principle and method for thoughts: whenever one becomes aware of them, let them go and do not attend to them. To think of controlling them is to add mind upon mind, merely increasing the turmoil. Moreover, this practice of holding to the One requires nimble and lively spiritual

	responsiveness, lest one fall into the ailment of rigid guarding and dead attachment.
再加心有静内之见，于是存于肉体之内，久久静极，自见血气流转上下升沉，此时甚觉舒适，且可除病长生，而练精化气，练气化神之法以起，功夫深入，自可聚精成形，阳神自顶门而出，然而摄心内定之功，外敬之法，忘之久	Moreover, they form the notion that the mind is quiet within, and thus confine it within the physical body. After a long time, when stillness reaches its extreme, they perceive the circulation of blood and vital energy, rising and sinking within. At that time they feel greatly at ease, and believe that this can cure illness and prolong life. Thus arise methods of refining essence into energy and refining energy into spirit. As practice deepens, they may gather essence into form, and the yang spirit may emerge from the crown of the head—while the practices of inwardly collecting the mind in stability and of outward reverence are long forgotten.
矣，转以精气神为道，为心，为无上妙法，彼心无把持，阳神远出，逢得小通，不知一遇幻境，心便惑荡或受惊吓，即不能回入躯壳而成颠狂，此流弊何可胜道。再加筑基不能自然，一涉贪得，又成阻阂，以至腹胀而死。	Instead, they take essence, energy, and spirit as the Way, as mind, and as the unsurpassed wondrous Dharma. When their minds lack mastery and the yang spirit travels far out, they may encounter minor supernormal powers. Yet, not knowing that upon meeting an illusory realm the mind may become confused or frightened, they may be unable to return to the body and become deranged. The harmful consequences of this are beyond description. Moreover, because the foundational work cannot be achieved naturally, once greed for attainment enters, further obstructions arise, even leading to death from abdominal distension.
盖心未动前之精，是为真精，一动即为浊精。心著于丹田，气即随之，浊精固于一处，不化则胀结，不善化则漏精而死。此全是肉体上危险功夫，究于道何关，此可痛也。	Before the mind stirs, essence is true essence; once it stirs, it becomes turbid essence. When the mind attaches to the elixir field, energy follows it, and turbid essence congeals in one place. If it does not transform, it swells and forms knots; if it is poorly transformed, essence leaks away and one dies. This is entirely a dangerous physical practice. What does it have to do with the Way? This is truly lamentable.
然原其初心，未始不想内静求定，徒以贪得长生不死，或得小神通，误入歧途。此所以为外道，余名为假道真修，以彼用功，实实真切，不似佛门之不究心地，专务名相，用功不自痛切，但利口辩，此为真佛假修，我当自愧之不暇，何可讥彼外道也。	Yet, examining their original intention, they did not begin without wishing to seek inward stillness and samādhi. They merely went astray through greed for longevity and immortality, or for minor spiritual powers. This is why they are called non-Buddhist paths. I call them “false Daoism, true practice,” for

	their efforts are genuinely earnest and sincere. They are unlike those in the Buddhist gate who do not investigate the mind-ground, but devote themselves exclusively to names and appearances; their practice lacks heartfelt urgency, while they profit only from eloquent debate. This is “true Buddhism, false practice.” I have not even time enough to reproach myself—how could I mock those of non-Buddhist paths?
精气神本是天然流转，自有常轨，惟婴孩能任其自然，以彼妙在无心也。世上惟有两种人不同，一是多疑虑而人事烦杂，斤斤计较得失恐怖之人，常将此心外驰紊乱，精气神出于轨外，而无法统摄，是以多病恼而短命。	Essence, energy, and spirit naturally circulate according to their own regular course. Only infants can allow this to occur naturally, for their excellence lies in being without contrivance of mind. In the world, only two kinds of people differ from this. The first consists of those burdened by many doubts and complicated human affairs, who anxiously calculate gains and losses and live in fear. Their minds habitually race outward in disorder, causing essence, energy, and spirit to depart from their proper course, beyond their ability to govern. Thus they suffer many illnesses and troubles and have short lives.
一是外道修持，督促其心，使精气神硬就轨道，反失去自然，遂易固凝不散，诸病有如上述。故当以婴儿为师，每日常若无心，无心则血气自循轨道而周天，养之厚，则用之笃锐，智慧自由定中出矣。长生之法，即在其中。	The second consists of practitioners of non-Buddhist paths, who drive their minds so that essence, energy, and spirit are forcibly made to follow their course. They thereby lose what is natural, and these may easily congeal and fail to disperse, producing the illnesses described above. Therefore, one should take an infant as one’s teacher and remain daily as though without contrivance of mind. When there is no contrivance of mind, blood and vital energy naturally follow their course and circulate throughout the body. Nourish them abundantly, and their functioning will be firm and keen; wisdom will naturally arise from samādhi. The method of longevity lies precisely herein.
今一贪取，便是因地不正，不修心而修肉体，即是不正。至于巧立多名，故示神奇，自以为谨慎从事，不知转以害人也。彼道家天隐子有言曰：言涉奇诡，适之使人执迷，无所归本云。旨哉此言。	Once there is greedy grasping, the causal ground is already improper. To cultivate the body without cultivating the mind is itself improper. As for cleverly inventing many names and deliberately displaying marvels, people consider themselves careful in their practice, not realizing that they are instead harming others. The Daoist Tianyinzi said:

	“When speech turns to the strange and fantastic, it only causes people to cling in delusion, with no way to return to the root.” How profound these words are!
道家惟龙门为正，其用气功，概不著意。心为丹田，若存若亡。本来此法，密宗中亦有之，只刹那间暂存，旋即舍去勿守，其心自摄，其神自安，心神安则精气固，自然无病延年。惟难在有恒而易于忘记。	Among Daoist schools, only the Longmen school is orthodox. In its use of qigong, it generally does not deliberately focus on it. The mind is the elixir field: it is present as though absent. This method also exists in Esoteric Buddhism, but one rests the mind there only briefly for an instant, then immediately relinquishes it and does not guard it. The mind gathers itself and the spirit settles itself. When mind and spirit are settled, essence and energy are secure, and one naturally remains free from illness and lives to an advanced age. The only difficulty is sustaining it consistently, for it is easy to forget.
密法专在练心，非以练身。不知密者，每疑为与外道不异，不知有天渊之隔。密宗专有气功一门，此为大手印法，不轻传授，以非有特殊根基者，防其误己误人也。	Esoteric practice is devoted solely to training the mind, not to training the body. Those who do not understand Esoteric Buddhism often suspect that it is no different from non-Buddhist paths, not realizing that they are as far apart as heaven and abyss. Esoteric Buddhism does have a qigong method, the Great Seal practice, but it is not lightly transmitted. Unless one has exceptional capacity, it may lead one to mislead oneself and others.
道家取其意而不全，误于有著，且种种附会，世人讥为迷信，非无故也。或问化一顽固人与矫正一邪僻人孰难，余曰：化顽固人难且十倍。人每不信，乃引申蒙子之说曰：古民难化，今人易化，以古民性朴，而今民性诈也。	Daoists took only part of its meaning rather than the whole, erred through attachment to existence, and added all manner of forced correspondences. It is not without reason that worldly people ridicule this as superstition. Someone may ask: which is harder, transforming a stubborn person or correcting a person with perverse views? I say that transforming a stubborn person is ten times harder. Since people often do not believe this, I elaborate on Mengzi’s saying: “The people of antiquity were difficult to transform, while people today are easy to transform, because the ancient people were simple by nature, whereas people today are deceitful.”
盖朴止也，诈流也。正犹土地，诈犹水也。水可决使东西，土可决使东西乎？斯言虽因唐懿宗之昏庸而发，实是的论。佛门中论上上根器者每取不羁之才，然亦必观	Simplicity is stillness; deceit is flow. Uprightness is like earth, while deceit is like water. Water can be channeled to flow east or west, but can earth be channeled east or west? Though these words were

其人是否有福德，而福德又必视其人之天性是否浑厚。是以器小而具世智者，难以入道。	spoken because of Emperor Yizong of Tang's foolishness, they are indeed sound. In Buddhism, discussions of those of the highest capacities often select unconventional talents; yet one must also observe whether a person possesses merit and virtue, which in turn depends on whether that person's innate disposition is substantial and generous. Therefore, those of limited capacity who possess worldly cleverness find it difficult to enter the Way.
老子云：知人者智，自知者明。且问知个什么？知即是慧照，照见人之善处，可以自惭，照见自己不善处，足以自愧。菩萨不见他过，即是心中无物。果能心中无物，更何人我善恶惭愧之可说。根本不可得，即是大明。此所谓为无为，事无事，味无味。然而终日未尝离于为废于事知于味也。	Laozi said: "Those who know others are wise; those who know themselves are clear." But what is it that one knows? Knowing is the light of wisdom. Seeing others' good qualities enables one to feel shame; seeing one's own faults is enough to bring remorse. Bodhisattvas do not see the faults of others; this means that there are no objects in their minds. If one can truly have no objects in one's mind, then what personal self, good and evil, shame, or remorse could be spoken of? When the root is unobtainable, this is great illumination. This is what is meant by acting without contrivance, treating affairs without contrivance, and savoring without contrivance. Yet all day long one has never departed from acting, abandoned affairs, or ceased to know flavors.
老子曰："道之为物，惟恍惟惚，惚兮恍兮，其中有象，恍兮惚兮，其中有物，窈兮冥兮，其中有精，其精甚真，其中有信，自古及今，其名不去。"此一段正表无形性体之万古恒存而永不变也。	Laozi said: "As a thing, the Dao is only elusive and indistinct. Indistinct and elusive—within it there are images. Elusive and indistinct—within it there are things. Deep and obscure—within it there is essence. Its essence is most true; within it there is trustworthiness. From ancient times to the present, its name has never departed." This passage precisely expresses that the formless essence of intrinsic nature has existed eternally and never changes.
此不可以眼见，惟恍惚以心见之。此象为无形无相之象。精者，金刚不坏之体也，实实信而有据，非断灭无物之谓也。此中具有恒沙妙用，故不可曰性体，而名曰道。以道之中，无美不备，故曰，以阅众甫甫者，美也，如铁之用变化万千，无不美备。然全赖乎坚硬之性，其坚硬不可得而见也，无形象也，真精而已。	This cannot be seen with the eyes; only in elusiveness and indistinctness can it be perceived with the mind. This image is an image without form or appearance. Essence is the indestructible vajra body; it is truly trustworthy and grounded, not the annihilationist claim that nothing exists. Within it are as many wondrous functions as grains of sand in the Ganges. Thus it cannot simply be called the

	essence of nature, but is named the Dao. Within the Dao, no excellence is lacking; therefore it is said to survey the multitude of beauties. “Beauties” means excellences: like iron, whose uses and transformations are immeasurably varied, with nothing lacking in excellence. Yet all depend on its hard nature. Its hardness cannot itself be seen; it has no form or appearance. It is simply true essence.

心性释义（二）

An Explanation of Mind and Intrinsic Nature (II)

欲见乎性，须先明心。性为心之体，心乃性之用，体用非二，皆名言耳。性无形段，常恒不变，不生不灭，非可眼见，故名实相。心为幻有，缘境而起，似有生灭，而实无生，故名幻心。	To see one’s true nature, one must first realize the mind. Nature is the essence of mind, and mind is the function of nature. Essence and function are not two; these are merely names. Nature has no form or shape; it is constant and unchanging, neither arising nor ceasing. It cannot be seen with the eyes and is therefore called true reality. Mind is illusory existence: it arises in dependence on objects, seeming to arise and cease, yet in truth it does not arise. It is therefore called the illusory mind.
心发于性，灭还于性，动不见其来，息不知其去，无所从来，亦无所去。言明心者，明此幻象似有去来，尚可以理解，明其为幻也。言见性者，意见其实相决有，但可自觉，无法以示人耳。	Mind issues from nature and, when it ceases, returns to nature. When it moves, one does not see whence it comes; when it rests, one does not know whither it goes. It comes from nowhere and goes nowhere. To speak of realizing the mind is to understand that this illusion only seems to come and go, and that it is illusory. To speak of seeing one’s nature means to recognize that true reality certainly exists, though it can only be personally realized and cannot be shown to others.
实相者，非有相之相也，心息则见，如波止而湛寂之水自显，能见性者，即同诸佛。以常见此性体，而不为外境所惑，内见所囿，超然离一切诸相矣。心无所著，则此法性周遍法界，无所不包，故名性海。	True reality is not an appearance among appearances. When the mind rests, it is seen, just as clear, still water reveals itself when waves subside. One who can see one’s nature is thereby equal to all Buddhas. Continually seeing this essential nature, one is not deluded by external objects or confined by internal views, but stands free from all appearances. When the mind clings to nothing, this dharma nature pervades the dharma

	realm and encompasses all things; therefore it is called the ocean of nature.
此人之同具，无别圣凡，以迷悟之分，遂若为二，悟则处处之见性，虽纷乱之际，亦自了然。心即于境，无惑乱颠倒诸苦，大机大用，发乎至性，遂能无一事而不可应，无一处而不是道，无一物而可迷，无一境而不空，为超然大自在者矣。	All people alike possess this; there is no distinction between sages and ordinary beings. Yet because of the difference between delusion and awakening, they seem to be two. Upon awakening, one sees one's nature everywhere; even amid confusion and disorder, one remains clearly aware. Mind is right amid circumstances: free from delusion, confusion, inversion, and suffering. Great capacity and great function issue from ultimate nature. Thus there is no affair to which one cannot respond, no place that is not the Way, no thing by which one can be deluded, and no circumstance that is not empty. Such a person is supremely free and at ease.
心者，主于中而包罗万有者也。心者土也，藏于身而可化生万法，故名法性身。众生心心不断，有如无尽之锁链，若心心心心心联系而下。是以妄念不断，幻成生死，而有六道。	Mind is that which presides within and encompasses the myriad things. Mind is like soil: hidden within the body, it can transform and bring forth the myriad dharmas; hence it is called the dharma-nature body. The successive minds of sentient beings continue without interruption, like an endless chain, each moment of mind linked to the next. Therefore deluded thoughts continue without cease, illusorily forming birth and death and giving rise to the six realms.
然此心字，明表上无可加，见闻了了，廓然无有，是心之正者，乃名真心。宗门心性不分者，即指此寂然之心为性，不可分也。若稍加一“丿”，则变为必矣。	Yet the character 心 (mind) clearly indicates that nothing can be added above it: seeing and hearing are perfectly clear, and it is vast and empty, with nothing at all. This is the mind in its proper form, and it is therefore called the true mind. When the Chan school makes no distinction between mind and nature, it refers precisely to this tranquil mind as nature; they cannot be separated. If one adds even a single left-falling stroke, it becomes 必 (must).
心取于相，即成为想，心上加刃，即成为忍，心为形奴而为怒，心与心如而为恕，心心相互成为恒，心恋往昔成为惜，尽于己之为忠，闭于门之为闷，上下不安之为忐忑，千变万化，皆心上所加，非心之正也，乃妄也，幻影也。	When mind is grasped through appearances, it becomes thought; when a blade is added above mind, it becomes endurance; when mind is enslaved by form, it becomes anger; when mind joins with "as," it becomes forgiveness; when minds are joined together, they become constancy; when mind clings to the past, it becomes regret; when one exhausts oneself for one's own sake, it becomes loyalty; when one is shut behind a door, it

	becomes melancholy; when one is uneasy above and below, it becomes apprehension. Though the transformations are countless, all are additions imposed upon mind. They are not mind in its proper state, but delusion and illusory shadows.
而世人独指此幻妄者，名之曰我心，《圆觉经》所谓六尘缘影为自心相，此生死颠倒之本也，亦即恒沙世界无尽众生若干人事起灭变化之所建立也。即佛菩萨之度生弘化，亦如空华之乱起灭耳，岂有实体，然不可言断灭也。	Yet worldly people alone point to this illusory and deluded thing and call it “my mind.” As the Sūtra of Perfect Enlightenment says, “The shadow-images of the six sense objects are taken as the characteristics of one’s own mind.” This is the root of birth-and-death and inversion; it is also the basis upon which the arising, ceasing, and transformations of the countless beings, persons, and affairs in worlds as numerous as the sands of the Ganges are established. Even the Buddhas’ and bodhisattvas’ liberation and transformation of sentient beings are like the chaotic arising and ceasing of flowers in empty space. How could they have a substantial reality? Yet one must not speak of annihilation.
心上虽起万千变态，而心之本位勿移也，善无所加，恶无所损，此不可移者，亦假名曰菩提而已。菩提无相，而真实不虚，乃名实相，此不生不灭之性也。今见无所加之心，为荡然无著之心，此无心心也，无心可心，而不动之性见矣。	Although countless transformations may arise within mind, do not let the original ground of mind shift. Good adds nothing to it, and evil takes nothing away from it. This immovable reality is provisionally called bodhi. Bodhi is without appearances, yet it is true and not false; therefore it is called true reality. This is the nature that neither arises nor ceases. Now, seeing the mind to which nothing has been added, one finds a mind utterly open and without attachment. This is the mind of no-mind: there is no mind that can be made into an object of mind, and the unmoving nature is seen.
化菩萨与众生皆不能无念，众生念念有著转辗系恋，不能有主，外被境夺，内受见惑，遇有著有，闻空执空，乃至修道之士，取道向佛，而自生障，此未见性而沉沦之象也。	Even transformational bodhisattvas and sentient beings cannot be entirely without thoughts. With every thought, sentient beings cling, turn from one thing to another, and become entangled; they cannot be their own masters. Externally they are seized by circumstances, and internally they are subject to the delusions of views. Encountering existence, they cling to existence; hearing of emptiness, they cling to emptiness. Even practitioners seeking the Way and turning toward the Buddha give rise to obstacles within

	themselves. This is the condition of those who have not seen their nature and remain sunk in the round of birth and death.
佛则有心而不住于见，无念而不住于空，不独迷不立而觉亦不立，寂然常照，虚妙圆灵，不以有念为患，亦不以无念为胜。所谓大解脱门者，不可以智知，不可以识识，又岂文字语言所可表哉。然非佛所独具而众生不能也。	The Buddha has mind, yet does not abide in views; is without thought, yet does not abide in emptiness. Not only is delusion not established, awakening too is not established. Still and ever-illuminating, empty, wondrous, complete, and spiritually responsive, the Buddha does not regard the presence of thought as a fault, nor the absence of thought as superior. The great gate of liberation cannot be known by intellect or recognized by consciousness; how then could it be expressed in words and language? Yet it is not something possessed by the Buddha alone and unattainable by sentient beings.
众生不了生死，不怖生死，不于此中求出路，甘自沉没，此大可哀也。夫众生者，惑而已矣。因惑而立生死，枉受诸苦，不知入生死者，此幻心也，出生死者，亦此幻心也。	Sentient beings do not understand birth and death, do not fear birth and death, and do not seek a way out from within it; willingly they sink themselves. This is deeply pitiable. Sentient beings are nothing but delusion. Because of delusion, birth and death are established, and they vainly undergo all kinds of suffering. They do not know that the one who enters birth and death is this illusory mind, and that the one who emerges from birth and death is also this illusory mind.
明心者，出生死之法也，智者顿觉，见一心字，即可悟入，愚者修证，必赖法以渐进，若论根本，实无顿渐次第之别，然必痛切生死，直下荐取，起心求道，则失之远矣。	Realizing the mind is the Dharma for transcending birth and death. The wise awaken suddenly: upon seeing the single character 心 (mind), they can enter realization. The dull must cultivate and realize, necessarily relying on the Dharma to progress gradually. Yet, fundamentally, there is truly no distinction of stages between sudden and gradual. One must, however, feel birth and death as an urgent matter and directly recognize this; if one gives rise to the mind to seek the Way, one has already gone far astray.
以上所谈，全乎文字理解，纵使缘此顿悟，非彻也，不足恃也，外境前来，又被夺矣，须死打活参，用实功夫，以求出路。	Everything discussed above is merely an understanding based on words. Even if one awakens suddenly through such conditions, it is not thorough and cannot be relied upon. When external circumstances arise, one will again be carried away by them. One must engage in rigorous

	investigation, with real practice, in order to seek a way out.
所谓死打者，打杀一切念而已，如念佛，念至无能念所念，不但妄念不起，佛念亦不立，此由念佛法证入也。	What is meant by rigorous investigation is simply to strike down every thought. For example, in Buddha-recitation, recite until there is no one able to recite and nothing recited. Not only do deluded thoughts fail to arise; even the thought of the Buddha is not established. This is entering realization through the method of Buddha-recitation.
如参禅，朝参暮参，参至绝无意味处，四面如铜墙铁壁时，忽然得个消息，不经十年廿年，根不著实，到实无所得时，应机突发，如梦顿觉，此由禅定法证入也。	In investigating Chan, investigate morning and evening. Investigate until one reaches a place of utter meaninglessness, as though surrounded on all sides by walls of bronze and iron. Then one may suddenly receive a message. Yet without ten or twenty years, one's roots will not become firm. When one truly has nothing to attain, a breakthrough occurs in response to conditions, and one suddenly awakens as from a dream. This is entering realization through the method of Chan meditation.
如我门之中，专修心中心密法，由六印开始而满千座，或打七，每日六座十二小时，接连三四七，或于大月一次修九座十八小时，一日夜猛进，每年一二次，自无不证得三昧，亲见实相，此由密法证入也。	In our school, one specializes in cultivating the Heart-of-Heart Dharma, beginning with the six mudrās and completing a thousand meditation sessions. Or one undertakes a seven-day retreat, practicing six sessions daily for twelve hours, for three, four, or seven consecutive days. Or, once in a long month, one practices nine sessions for eighteen hours, advancing intensely for a full day and night, once or twice each year. Then one will naturally realize samādhi and directly see true reality. This is entering realization through Esoteric Buddhism.
诸法平等，无有高下，在人不在法也，在己不在师也。所谓活参者，言于下座时念念勿忘本来，才起一见，即以金刚王宝剑斩却，纤尘不立，则一切处，一切时，本来面目，昭然自见。	All dharmas are equal; there is neither higher nor lower. It lies in the person, not in the dharma; in oneself, not in the teacher. What is meant by living investigation is that, after leaving the meditation cushion, one does not forget one's original nature in any thought. As soon as a view arises, cut it off with the precious vajra king sword. When not even the finest speck of dust is established, then in every place and at every time, one's Original Face will clearly reveal itself.

如是由体起用，见佛不被佛转，见经不被法缚，见世事不被情惑，见道理不被识迷。二法如双轮并进，上座证体，下座起用，根本既得，习气虽来，一觉如红炉化雪，久久力自充足，不待觉照而已空寂，此入门之正路也。	Thus, function arises from essence. One can encounter a Buddha without being carried away, read a sūtra without becoming bound by the teaching, attend to worldly affairs without being misled by emotional attachment, and consider principles without being confused by discriminating consciousness. These two practices advance together like two wheels: on the meditation cushion, realize the essence; off the cushion, bring forth the function. Once the root has been attained, even though habitual tendencies arise, a moment of clear awareness melts them like snow in a blazing furnace. In time, practice grows strong enough that emptiness and stillness are already present before one deliberately brings awareness to bear. This is the proper path of entry.
若先求有得或妄冀神通，或自甘劣小，不敢承当，或徒通文字，以为证得，妄自尊大，是生死上又加生死矣，为其因地不正，未明成佛之义。有所求则心不死，心不死则性不见，性不见则体不大而用不宏，自谋适以自误。盖心有所加，其体已昧，永无出头之望。凡我同志，欲了生死者，于心地法其加之意哉。	If one first seeks to gain something, vainly hopes for spiritual powers, willingly accepts an inferior and limited position and dares not assume responsibility, or merely understands texts and takes this for realization, arrogantly exalting oneself, then one adds birth and death upon birth and death. This is because one’s causal ground is improper and one has not understood the meaning of becoming a Buddha. Whenever there is something sought, the mind has not died; when the mind has not died, one’s nature is not seen; when one’s nature is not seen, the essence cannot be great and the function cannot be vast. Seeking one’s own advantage only leads to self-deception. Whenever anything is added to mind, its essence is already obscured, and there is no hope of ever emerging. All fellow practitioners who wish to transcend birth and death should give this their full attention in the Mind-Ground Dharma Gate.
铭曰：	Inscription:
不是有心，不是无心。	It is not mind, nor is it no-mind.
不是不见，不是不闻。	It is not non-seeing, nor is it non-hearing.
了了觉知，不著见闻。	Clearly aware and knowing, it does not cling to seeing or hearing.
荡然无住，是名无心。	Utterly open and without abiding: this is called no-mind.

心若无住，妄依何处?	If mind does not abide, on what can delusion depend?
妄既不立，夙障自除。	Once delusion is not established, past obstructions naturally dissolve.
问心何来，因境而起。	Ask whence mind comes: it arises because of circumstances.
境亦不有，同属幻影。	Circumstances too do not truly exist; both are illusory shadows.
妙用恒沙，尽是缘心。	The wondrous functions, countless as the sands of the Ganges, are all conditioned mind.
缘心息处【注意】，顿证无生。	Where conditioned mind ceases [Note], one suddenly realizes the unborn.
无生实相，非可眼见。	The unborn true reality cannot be seen with the eyes.
窈窈冥冥，其中有精。	Vast and dim, profound and obscure—within it there is an essence.
证悟之者，名曰见性。	One who realizes it is said to see one's nature.
是故无求，心自宁一。	Therefore, seek nothing, and the mind naturally becomes peaceful and unified.
无心可惑，是即大定。	With no mind to be deluded, this is great samādhi.
得大定者，无动无静。	One who attains great samādhi is neither in motion nor stillness.
无得无失，无喜无嗔。	There is neither gain nor loss, neither joy nor anger.
本位不移，起应万机。	Without shifting from the original ground, one responds to the myriad situations.
不变随缘，即无生死。	Unchanging yet according with conditions: this is freedom from birth and death.
成佛要诀，如是而已。	The essential secret of becoming a Buddha is no more than this.
【注意】：“心”，他力自力合作，逼到根尘脱开，前后际断，于断处，就在其间得个消息。到此地步，切勿松动，时时体会，到熟极时，如子母相依，又如自己姓名，永不忘失。	[Note]: “Mind” means the cooperation of other-power and self-power, pressing one until the sense faculties and their objects fall away and the divisions of past and future are cut off. At the point of severance, one receives a message. Having reached this stage, do not relax. Continually verify it for yourself. When it becomes utterly mature, it is

	like the mutual dependence of mother and child, or like one's own name, which is never forgotten.
心密工夫，可以直下见性，望仁者将此四十句每日读几遍，要烂熟于胸中，久久自然触机即发，由真实体中得大机大用矣。	The practice of heart esotericism can directly reveal one's nature. I hope that benevolent readers will read these forty lines several times each day and know them thoroughly by heart. Over time, when conditions are encountered, realization will naturally break forth, and from the true essence one will gain great capacity and great function.
三昧，三者，正也。昧者，受也。正受即为正定。	Samādhi: sam means correct, and ādhi means receiving. Correct receiving is correct meditative stability.

病中三议

Three Discussions During Illness

（一）心	(I) The Mind
心，古往今来，无量众生，总不识心是何物，更不知自性，又把意识作用，自以为心。不知一颗明珠，光照一切，只见青黄赤白，自以为心，忘了珠子，致意识总在相对中。	From ancient times to the present, countless sentient beings have never recognized what the mind is, much less known their own true nature. Instead, they take the functions of consciousness to be the mind itself. They do not realize that there is a bright pearl whose light illuminates everything. Seeing only blue, yellow, red, and white, they take these to be the mind, forgetting the pearl itself. Consequently, consciousness always remains within opposition and relativity.
尽人事是非苦乐成败，都是悬空造作，由幻想幻成事实，而有六道受诸幻苦，互相竞争，以幻睹为胜，而结果不可收拾，斯是众生最初之苦因也。故佛要众生知苦乐法，人人有自心。	All human affairs—right and wrong, suffering and joy, success and failure—are contrivances created in empty space. Through fantasy, illusions are made into facts, and thus beings undergo all kinds of illusory suffering in the six realms. They compete with one another, taking illusory perceptions as victory, until the consequences become unmanageable. This is the original cause of sentient beings' suffering. Therefore, the Buddha teaches sentient beings to understand the dharmas of suffering and happiness: everyone has their own mind.
人人不见，但自心是实相，无相可见，世人之宝珠，被五光所迷，皆不说自珠，非无珠也。实相无相，何以说	Though no one sees it, one's own mind is true reality: it has no appearance that can be seen. The

实？不知生灭皆幻，不生灭者实，而实亦假名。佛与众生，相差只这一点。	precious pearl of worldly people is obscured by the five lights; all speak only of the lights and not of their own pearl. It is not that there is no pearl. True reality is without appearance; why, then, call it real? Because arising and ceasing are all illusory, whereas that which neither arises nor ceases is real—though “real” itself is only a provisional name. This is the sole difference between Buddhas and sentient beings.
菩萨能实知自心而不如，佛则圆融广大，故知自心，已可超凡，实知自心，是可见性。至如实知自心时，乃谓彻底见性，与佛不二。虽具凡夫身，不得名谓凡夫。而识见未除，非不凡夫。故下手功夫，必以明心见性为根本。	Bodhisattvas can truly know their own minds, though not as fully as Buddhas, whose realization is perfectly integrated, vast, and great. Thus, to know one’s own mind is already to transcend the ordinary; truly to know one’s own mind is to see one’s nature. When one truly knows one’s own mind, this is called thoroughly seeing one’s nature, and one is nondual with the Buddha. Though one still has the body of an ordinary being, one can no longer be called an ordinary being. Yet if one’s discriminatory views have not been removed, one is still not other than an ordinary being. Therefore, the fundamental task at the outset must be realizing the mind and seeing one’s true nature.
此生虽不能彻了，但因地正，佛中心已具，虽在三界中，必有出头之一日也。欲见明珠，莫著五色光中，要知自心，莫被心意识瞒，你且放心意识看，左看右看是什么，但著毫厘是非，转又不见。经云：若人要知佛境界，当净其意如虚空，现成宝贝，信手拈来，而不敢取，故世世为众生，沉沦苦海，岂不可悲可悯。	Even if one cannot attain complete realization in this life, if one’s causal ground is correct, the Buddha-mind is already complete within. Though one remains in the three realms, there will surely come a day of emergence. If you wish to see the bright pearl, do not become attached to the five-colored lights. If you wish to know your own mind, do not be deceived by mind and consciousness. Just let mind and consciousness look: look to the left, look to the right—what are they? But as soon as you attach to the slightest distinction of right and wrong, it disappears again. A sūtra says: “If one wishes to know the realm of the Buddha, one should purify one’s mind until it is like empty space.” The treasure is already at hand, ready to be picked up, yet one does not dare take it. Thus, life after life, one remains a sentient being, sinking in the sea of suffering. Is this not lamentable and pitiable?
（二）用功不要浮	(II) Do Not Be Superficial in Practice

用功千万不要浮，要脚踏实地，且要踏地皮三尺。现学佛人，都是浮光掠影，不知于最浅处下手。慈悲喜舍，舍字最难，但不空则不能舍，布施金银财宝，是下施，布施一切道理，是中施。见境不惑，一道清平，是上施。	In practice, never be superficial. You must keep your feet firmly on the ground—indeed, tread three feet into the earth. Those who study Buddhism today merely skim the surface, not knowing how to begin at the most basic level. Of loving-kindness, compassion, joy, and letting go, letting go is the most difficult. Yet unless one empties oneself, one cannot let go. Giving away gold, silver, wealth, and treasures is lower giving; giving all teachings and principles is middle giving. Encountering circumstances without delusion, with everything clear and at peace, is higher giving.
不落法界里，是最上施。施之无可再施，是真无我。圆明广大的性光，即在眼前，并无少缺。世上的一切建立，不外三量：一比量，二非量，三现量。其实，实相之中，无量可言，少量即著，故法界性亡矣。	Not falling within the dharma realm is the supreme giving. When there is nothing further to give, there is true selflessness. The perfectly luminous and vast light of one's nature is right before one's eyes and lacks nothing whatsoever. All worldly constructs are no more than three measures: first, inference; second, non-valid cognition; third, direct perception. Yet in true reality, there is no measure to speak of. To cling even to a small measure is attachment; thus the nature of the dharma realm is lost.
法界性，是原来的本位，如水无波，六根才动，即被云蔽，如水起波，心光不见，故必须用一番苦功。	The nature of the dharma realm is the original ground. It is like water without waves. As soon as the six sense faculties stir, it is obscured by clouds; it is like water giving rise to waves. The light of mind can no longer be seen. Therefore, one must apply oneself with real diligence.
念念打尽心意识，而心意识又如何能断，只把人生最主要生死大事放在眼前，如父母看护孩子的病，刻不放松，其余的事就松了，方有著力处。及至见性成熟，能所双忘，母子俱伤。	At every thought, exhaust mind and consciousness. But how can mind and consciousness be cut off? Simply keep the great matter of birth and death—the most important matter of human life—before your eyes, as parents care for their sick child without relaxing for a moment. Then all other matters will loosen their hold, and there will be a place to apply your effort. When seeing one's nature has matured, subject and object are both forgotten, and mother and child are both injured.
并此法见亦无所著，是名法云地菩萨，超然一切，圆明广大，无内外也。舍的功德，不可思议。凡肯舍人，下布施可以少病苦，全生命。中布施，有大丈夫作为。大布施，成佛作祖，当下布施，心空及第。	When even attachment to this Dharma-view is gone, this is called a bodhisattva of the Dharma-Cloud Ground: transcending everything, perfectly luminous and vast, with no inside or outside. The

	merit and virtue of letting go are inconceivable. For anyone willing to let go, lower giving can reduce the suffering of illness and preserve one's life. Middle giving gives rise to the conduct of a great person. Great giving enables one to become a Buddha or patriarch. Give immediately, and when the mind is empty, you attain the highest rank.
所谓弹指圆成百万门，大丈夫意气如王，能承当得。金刚经所谓荷担如来无上菩提，即斯人也。写至此，你就去参，如何叫成佛，即你答覆一百，亦不对的，还是舍吧。	As it is said, "In the snap of a finger, a million gates are perfectly accomplished." A great person has the spirit of a king and can shoulder this responsibility. This is the person spoken of in the Diamond Sūtra as bearing the Tathāgata's unsurpassed bodhi. Having written this much, you should go and investigate: What does it mean to become a Buddha? Even if you gave a hundred answers, none would be right. Let go instead.
（三）灌顶	(III) Empowerment
一、摄授灌顶　功夫最高，不见性人，不能传人，无形相、无形状，以平等大悲为主，自心不空、难以观对方的机。	1. Empowerment through Embracing and Receiving: This is the highest level of practice. One who has not seen one's nature cannot transmit it to others. It has neither form nor appearance and takes impartial great compassion as its basis. If one's own mind is not empty, it is difficult to discern another person's capacity.
二、结缘灌顶　以当机为第一，难在两相凑拍，是否我与人情缘相合。随机引导，或顺或逆，但必和颜悦色。	2. Empowerment for Establishing Affinity: The recipient's capacity is primary. The difficulty lies in the two sides being properly matched—whether the karmic affinity between oneself and the other person is compatible. Guide people according to their capacities, whether gently or sternly, but always with a pleasant countenance.
总而言之，一切法门以自心空为本位，大悲为方便，心空可以包罗摄受，大悲可以方便圆融，还当步步小心，勿好高骛远，不可希望其太大，亦不可轻其愚笨而不接受。聪明人往往修至半途中止，切不可轻许，误其终生。其余法门，难以引入，在自己的经验多，观机要熟，踏稳步而飞空，巧妙难言之矣。	In sum, all dharma gates take the emptiness of one's own mind as their original ground and great compassion as their expedient means. Emptiness of mind enables one to encompass and receive all; great compassion makes perfect adaptability possible. One must still proceed carefully at every step. Do not aim too high, nor expect too much of others; yet neither should one dismiss someone as foolish and refuse to accept them. Clever people often stop practicing halfway through. Never make promises lightly and thereby mislead someone for life. Other dharma gates are difficult to introduce.

	Much depends on one’s own experience; one must be adept at discerning capacities, take firm steps, and then fly through empty space. Its subtlety is beyond words.
三、说法灌顶　随缘而转。	3. Empowerment through Teaching the Dharma: Adapt and turn according to conditions.
四、授法灌顶　密宗重威仪，隆重一切仪规，供养护法，最要紧一切依本法，不可以他法参加。所以，重庄严威仪。	4. Empowerment through Bestowing a Practice: Esoteric Buddhism places importance on ritual deportment. All ritual procedures should be solemnly observed, and offerings made to the Dharma protectors. Most important, everything must accord with the root practice; practices from other traditions must not be introduced. Therefore, solemn and dignified ritual deportment is emphasized.
五、传法灌顶　先要撮去对方的病，德行如何，福泽如何，年龄如何（必须过三十六岁方可为师）。	5. Empowerment through Transmitting the Dharma: One must first remove the other person’s shortcomings and assess their moral conduct, blessings, and age. One may become a teacher only after the age of thirty-six.
方言如何，威仪如何，相貌如何，六根不可不全，一一要顾到，考验其心得，是否不至耽误他人，还要其虚心接受，打死名心，不受名闻利养，不要有骄慢心。因其地位超出人天师表，不可忽也。又密宗传法灌顶以人福泽为主，是否能承受，往往中途而病，要时时注意。	One must also consider how they speak, their deportment, and their appearance. Their six sense faculties must be complete. Every aspect must be taken into account. Test their understanding to ensure that they will not mislead others. They must also humbly accept instruction, utterly destroy the desire for fame, refrain from seeking fame and profit, and avoid arrogance. Since their position surpasses that of exemplary teachers of humans and devas, this must not be taken lightly. Moreover, in Esoteric Buddhist Dharma-transmission empowerment, a person’s blessings are primary: one must determine whether they can bear it. They may often fall ill midway, so continual attention is necessary.

如何了生死

How to Transcend Birth and Death

甲、生死义	A. The Meaning of Birth and Death

孔子曰：未知生，焉知死。死生之义大矣哉。世人莫不乐生而畏死，但不先明生，何以能知死。生死本属一事，有生方有死，了生即了死，了生死即无怖畏，人生最大之苦根始断。	Confucius said, “If one does not yet understand life, how can one understand death?” The meaning of death and birth is indeed profound. No one in the world fails to delight in life and fear death; yet if one does not first understand birth, how can one know death? Birth and death are fundamentally one matter: where there is birth, there is death. To understand birth is to understand death; to understand birth and death is to be free of fear, and the root of life’s greatest suffering then begins to be cut off.
要了生死，先得明什么是生，什么是死。生是个相续之相，何谓相续呢？是继续相生，不是凭空而有。譬如一树生子，子再生树，父以传子，子以传孙。	To transcend birth and death, one must first understand what birth is and what death is. Birth is an appearance of continuity. What is meant by continuity? It is the continued mutual arising of things; it does not arise out of nothing. For example, a tree produces seeds, and the seeds produce trees; fathers transmit to sons, and sons transmit to grandsons.
一不自生，二不他生，三也不能说是共生，说是共生，究竟谁是个主呢？四无因不生。生是个虚诳幻化的法，因此死也是幻化的法。就是我这个幻的生相，正在时时败坏，败坏到不可收拾，不可维持时，假名曰死。	First, it does not arise from itself. Second, it does not arise from another. Third, neither can it be said to arise jointly; if it arises jointly, who, in the end, is the master? Fourth, it does not arise without cause. Birth is a false and illusory dharma; therefore, death too is an illusory dharma. This illusory appearance of my birth is constantly deteriorating. When its deterioration can no longer be remedied or sustained, it is provisionally called death.
所以不自死，不他死，不共死，不无因死。死是个败坏相，一生一死，如梦的幻起幻灭，暂时像真，毕竟是假。是以学佛的人，不承认有生死，只等于空华观而已。	Therefore, it does not die by itself, does not die through another, does not die jointly, and does not die without cause. Death is an appearance of deterioration. One birth and one death are like the illusory arising and passing of a dream: temporarily they seem real, but ultimately they are false. Thus, those who study Buddhism do not acknowledge birth and death as real; they regard them only as flowers in empty space.
生死两个字，平常人总当作肉身的一生一灭是生死，不知一个念头的一起一灭也是生死。一件事情的一来一去也是生死。本来人的来生，原因一念而起，死时也因缘尽而灭，到精气神不能维持时，一念放下，即脱然而去。所以一生一死，全凭这一念的主宰，幻心的一起一灭而已。	Ordinary people generally take the words birth and death to mean the arising and perishing of the physical body. They do not know that the arising and ceasing of a single thought is also birth and death, and that the coming and going of a single matter is also birth and death. A person’s rebirth

	originally arises from a single thought, and at death it ceases when causes and conditions are exhausted. When essence, vitality, and spirit can no longer be sustained, one lets go of a thought and slips away. Thus, a birth and a death depend entirely on the sovereignty of this single thought: they are simply the arising and ceasing of the illusory mind.
生死是轮转无极。经云：生生死死，如旋火轮，均属众生惑业所感。凡人生之初，因爱根所起，与父母之爱根缘会而成。经云：因淫欲而正性命，是以爱偏于父者为女，偏于母者为男。凡父母识神慈祥明达者，每生明慧之子。	Birth and death revolve without end. A sūtra says: “Birth after birth, death after death, like a spinning wheel of fire”—all are induced by the delusion and karma of sentient beings. At the beginning of a person’s birth, one arises because of the root of attachment, joining with the roots of attachment of one’s parents. A sūtra says that life is established through sexual desire; thus, one whose attachment leans toward the father becomes female, while one whose attachment leans toward the mother becomes male. When the consciousnesses and spirits of the parents are compassionate, serene, and clear-minded, they generally give birth to intelligent children.
昏恶邪迷者，每生陋劣之儿。以会合者，气味有清浊，志趣有高下，无不与相应合，自然而致，未有种因恶而得果善者也。恶人常存恶念，是以子孙亦多恶劣，以种子劣也。然亦有时而种善因，得善果矣。	When they are confused, evil, deviant, and deluded, they generally give birth to inferior children. Among those who come together, their dispositions may be pure or impure, and their aspirations high or low; all correspond and accord with one another, bringing about the result naturally. There has never been a case in which an evil cause produced a good result. Evil people constantly harbor evil thoughts; therefore, their descendants are also often wicked and inferior, because their seeds are inferior. Yet at times they may plant wholesome causes and obtain wholesome results.
善人亦有时而得恶子，则有三种原因，一由于神志一时之迷醉，生儿亦无良善；二因夙世孽债未偿；三因平时教育之不良，故亦无良好子女，社会蒙其害，此即是造业，业又有善恶之分也。	Good people, too, may sometimes have bad children, for three reasons. First, their minds may temporarily be clouded or intoxicated, and the children they produce may likewise lack goodness. Second, karmic debts from past lives may not yet have been repaid. Third, their ordinary education may be poor; consequently, they may also have no good children, and society suffers harm from them. This is creating karma, and karma is divided into wholesome and unwholesome.

人死是报尽怛化，梵语名曰毋陀，以寿命尽，暖气散，识神离。此三法齐集，遂成为死。寿命者，初生时之愿力也。以生时无不乘愿而来，愿力坚者，种因厚而秉气长，故多寿。然中途丧促，亦可短命。使地水风火四大之不调，暖气由减而微，由聚而散，于是心失其主，识神不能会合，离肉体而去，遂成为死。	When a person dies, karmic retribution is exhausted and transformation occurs. In Sanskrit this is called mutuo: life ends, warmth disperses, and consciousness departs. When these three factors come together, death results. Lifespan is the power of vows present at one's first birth. No one comes into birth without relying on vows; when the power of vows is strong, the causal seeds are substantial and one's vital force endures, and thus one enjoys a long life. Yet an untimely death in mid-course can also shorten one's lifespan. When the four great elements of earth, water, wind, and fire fall out of balance, warmth diminishes and becomes faint, then gathers and disperses. The mind then loses its master, consciousness can no longer remain united, and it leaves the physical body. Thus death results.
生死本有二：一曰分段生死，言生死来去，有肉体分段、相续败坏诸相。二曰变易生死，即意念心境之变易，无形体之代谢，无寿期之短长，乃迷悟之迁移，无漏之业果，阿罗汉以上之生死也。	Birth and death are fundamentally of two kinds. The first is segmented birth and death: birth and death, coming and going, with the physical body passing through successive phases and appearances of deterioration. The second is transformational birth and death: changes in thoughts and mental states, without the metabolism of a physical form or variation in the length of a lifespan. It is the transition between delusion and awakening, the karmic fruition of undefiled karma, and the birth and death of arhats and those above them.
佛菩萨有二身，一曰法身，证于理体者也。二曰生身，为济度众生。故入生死，托父母胎生，以神通力一时化现之肉身，是曰生。身同于分段，而与凡夫异者，彼则业力情牵，此则神通游戏，彼则被动此则主动而已，故又名曰应化身。	Buddhas and bodhisattvas have two bodies. The first is the dharmakāya, realized in the principle-body. The second is the birth-body, assumed in order to liberate sentient beings. Thus, they enter birth and death, taking birth in the womb of parents. A physical body manifested at a particular time through the power of spiritual powers is called birth. Though this body resembles segmented birth and death, it differs from that of ordinary beings: ordinary beings are drawn along by karmic force and emotional attachment, whereas these beings engage in the play of spiritual powers; the former are passive, the latter active. Therefore, it is also called a responsive transformation body.

由生达死，不离乎生住异灭四相，生为缘成，住为暂住，异为坏变，灭为死亡，亦一切有为法之四相也。	From birth to death, one does not depart from the four characteristics of arising, abiding, change, and cessation. Arising is the formation of conditions; abiding is temporary dwelling; change is deterioration and transformation; cessation is death. These are also the four characteristics of all conditioned dharmas.
生死之六道轮回，出三界、往生西方，虽有分段变易之分，但却同属幻心之流转。以生于娑婆者固幻，即往于西方者亦幻也。惟来生娑婆者，为糊涂浑入，不知其幻而幻化。	The rebirth of birth and death in the six realms, leaving the three realms, and rebirth in the Western Pure Land all involve the distinction between segmented and transformational birth and death; yet all alike belong to the circulation of the illusory mind. To be born in the Sahā world is certainly illusory, but to go to the Western Pure Land is also illusory. Only those reborn in the Sahā world enter it confusedly and blindly, unaware of its illusory nature and thus undergoing illusion.
往生佛土者，为自在愿生，明知其幻而修真，一在未明心以前，一在初见性而后，一在乱时，一在定后，一为被动无主，一为有主愿强，一为未断欲爱，一为已断欲爱。然慕西方亦爱也，惟法爱而非欲爱耳。	Those reborn in a Buddha-land are freely born through their vows: they clearly know it is illusory, yet cultivate what is true. One is before realizing the mind, the other after first seeing one's true nature; one is in confusion, the other after samādhi; one is passive and without mastery, the other has mastery and strong vows; one has not severed desire and attachment, the other has severed desire and attachment. Yet longing for the Western Pure Land is also attachment—only attachment to the Dharma, not attachment to desire.
欲爱不净，不离六道。法爱不净，不证菩提以法爱不净故，遂有九品边地之分。变易生死尚在，不可名了。以了生死者，大觉成佛也。故世间欲爱未净，断不能生西入成就门也。何也？以根本智未得，八识未转为大圆镜智也。	If attachment to desire is impure, one cannot leave the six realms. If attachment to the Dharma is impure, one does not realize bodhi. Because attachment to the Dharma is impure, there are distinctions among the nine grades and the borderland. Transformational birth and death still remain, so this cannot be called complete liberation. For to transcend birth and death is to awaken fully and become a Buddha. Therefore, if worldly desire and attachment have not been purified, one absolutely cannot be reborn in the West and enter the gate of attainment. Why? Because fundamental wisdom has not yet been attained, and the eight consciousnesses have not

	yet been transformed into great perfect mirror wisdom.
生与死如影随形，不出十二因缘法。无明是父，爱是母，成就这个惑业，苦到老死为止，再由老死转十二因缘，因缘无尽，生死无尽，苦亦无尽。但如何而知入生死，又如何而能了生死，曰觉。又如何而成觉，曰开般若慧。又如何而开般若，曰修。又修至如何而为究竟，曰明心。以出入生死者，未明此幻心者耳。	Birth and death follow each other like a shadow and do not go beyond the dharma of the twelve links of dependent origination. Ignorance is the father and attachment the mother; together they bring about this delusive karma, and suffering continues until old age and death. From old age and death, the twelve links turn again. Conditions are endless, birth and death are endless, and suffering too is endless. But how does one know how to enter birth and death, and how can one transcend birth and death? It is through awakening. How does one become awakened? By opening prajñā-wisdom. How does one open prajñā? Through cultivation. And what is the ultimate point of cultivation? Realizing the mind. For those who enter and leave birth and death are simply those who have not realized this illusory mind.
乙、无生义	B. The Meaning of the Unborn
世间一切，本无自性。无自性者，无定义，无主体，无独立性也。譬如花木之生成，种子、土地、灌溉、人工、阳光，不与会合则不生，离一即不成。果谁为其独立自主，又何物而可单指为花木乎？物物同然，人生亦然。	Everything in the world is originally without self-nature. To be without self-nature means to have no fixed definition, no independent subject, and no independent existence. For example, for flowers and trees to grow, seeds, soil, irrigation, human labor, and sunlight must come together; without their conjunction, they do not arise, and if any one is lacking, they cannot be formed. Which of these is independently self-governing, and what single thing can be identified as a flower or tree? The same is true of all things, and of human life as well.
生不可名为有生，死亦不得名为有死，以皆缘会也。其生焉，有父无母，有母无父，有父母而无我，皆不可也。其死也，有身无病，有身病而不致死，皆不可也。以毕竟无生，故毕竟无死。以相续相固幻，败坏相亦幻也。是谓本不生灭，即名无生。	Birth cannot be called truly existent birth, nor can death be called truly existent death, for both are conjunctions of conditions. For birth, a father without a mother, a mother without a father, or parents without oneself—none of these will do. For death, a body without illness, or a body with illness that does not lead to death—none of these will do. Since there is ultimately no birth, there is ultimately no death. Since the appearance of continuity is itself illusory, the appearance of deterioration is also illusory. This is called originally neither arising nor ceasing; it is called the unborn.

幻心之起焉，依于境，境亡则心空。境亡而幻心仍在者，乃幻心虚构，凭空攀缘过去幻境耳。然则幻心之生，不由他生，不由自生，生不知其生处，是名无生。	When the illusory mind arises, it depends on objects; when objects disappear, the mind becomes empty. If the objects have disappeared but the illusory mind remains, then the illusory mind is fabricating things, clinging in emptiness to past illusory objects. Thus, the arising of the illusory mind does not arise from another or from itself. Its arising does not know where it arises; this is called the unborn.
幻心之灭焉，因前境消亡而灭，因意念流转而灭。如正思兄时，幻心中有一兄在也。忽又念友。幻心中转而为友矣。于念友时，兄之幻心已灭。则又灭向何处去耶？去必有方，往必有所，不可得也。然则幻心之灭，不由他灭，不由自灭，灭不见其灭处，是名不灭，以不生故不灭，此名无生，又名无生法忍。	The cessation of the illusory mind occurs because the preceding object disappears, and because thoughts flow onward. For example, when one is thinking of an elder brother, there is an elder brother in the illusory mind. Suddenly one thinks of a friend, and the illusory mind changes into that friend. While thinking of the friend, the illusory mind of the elder brother has already ceased. But where has that cessation gone? If it has gone, it must have a direction; if it has gone somewhere, it must have a place. Neither can be found. Thus, the cessation of the illusory mind does not cease through another or through itself. Its cessation does not reveal where it ceases; this is called non-cessation. Because it is unborn, it does not cease. This is called the unborn, and also called the forbearance of the unborn dharmas.
人之幻躯，随心而转，幻心为主，主人尚属是幻，附于幻者，则更幻矣。是以无形之幻心生死固不可得，即有形之幻躯生死亦不可得也。	A person’s illusory body turns according to the mind, and the illusory mind is its master. Since the master itself is illusory, that which is attached to the illusion is even more illusory. Therefore, the birth and death of the formless illusory mind certainly cannot be found, and the birth and death of the formed illusory body likewise cannot be found.
幻心幻身，两不可得，但不废有，以不废有，故假立生死。然凡夫执幻为真，执空为有，以为定有生死，遂认幻生灭之幻心幻躯为实有，反认常恒不变之真性为虚无矣。	Neither the illusory mind nor the illusory body can be grasped. Both still appear provisionally, and on that basis we speak of birth and death. Ordinary beings, however, cling to illusion as real and to emptiness as existent. They believe that birth and death definitely exist, take the illusory arising and passing of mind and body to be substantially real, and instead regard the true nature, which is constant and unchanging, as void and nonexistent.

此无他，执见闻为实，逐境流转，入生死而不觉，无智慧以转之也。世尊从三昧起，广度群品四十九年，正为此耳。故世人欲了无生义，非亲证不可，非文字片言所可解悟也。	There is no other reason for this: they take seeing and hearing as real, follow circumstances as they flow, enter birth and death without awakening to it, and lack the wisdom to turn it around. After the World-Honored One arose from samādhi, he extensively liberated beings for forty-nine years precisely for this reason. Therefore, if people wish to understand the meaning of the unborn, direct realization is indispensable; it cannot be understood and awakened to through a few words of writing.
丙、不死义	C. The Meaning of Deathlessness
上既言无生，则不应再言有死矣。以幻躯有生灭相，假言为死。究其本体如来藏性，则绝无生死也。所言变易者，亦方便说耳。今姑离如来藏而独言幻躯之生灭，发明幻躯之生灭相，无不由幻心而建立，则不死之义出焉。	Since the unborn has already been discussed, one should no longer speak of there being death. The illusory body has appearances of arising and ceasing, so it is provisionally said to die. Yet in its fundamental essence, the nature of the Tathāgata-garbha is utterly without birth and death. What is called transformation is also only an expedient expression. For the present, setting aside the Tathāgata-garbha and speaking only of the arising and ceasing of the illusory body: once it is made clear that the arising and ceasing of the illusory body are all established by the illusory mind, the meaning of deathlessness emerges.
人之取有幻躯者，如电灯之有灯泡。灭者，灯泡灭也，非电灭也。易新灯泡而又明，非灯泡明也，电本存在而复明也。是以灯泡可以常坏，常易，电则终无坏灭。此亦姑以为喻耳，以电亦生灭也。	A person’s possession of an illusory body is like an electric lamp having a bulb. What is extinguished is the bulb, not the electricity. Replace it with a new bulb and it shines again; it is not the bulb itself that shines, but the electricity, which has always existed, shining again. Thus, bulbs may constantly break and be replaced, but electricity never ultimately decays or ceases. This is only a provisional analogy, however, for electricity too arises and ceases.
而此如来藏性，则生生世世，永永存在。人死而认为断灭者，此最下劣之见，无因果，无是非，成为边见，断灭见，消极者可以自杀，并废人事。若可以不爱身者，即可以不爱人，将无所不为矣。下劣者，可以放胆为非，落得做小人，贻害社会，放纵颠倒，使善人无为善人之机，尚复成何世界。此即是最大迷信，人类所不齿也。	But the nature of the Tathāgata-garbha exists eternally, life after life. To think that death is annihilation is the most inferior view. It denies cause and effect, right and wrong, and becomes an extreme view, an annihilationist view. Those who are negative may then commit suicide and abandon human responsibilities. If one need not love one’s own body, one may also need not love others, and there will be nothing one will not do.

	Inferior people may boldly commit wrongs, settle for becoming petty persons, harm society, and indulge in perversion, leaving good people with no opportunity to be good. What kind of world would remain? This is the greatest superstition, despised by humankind.
凡人初死，灵性常有动作，或使人怖，或使人怪。其实无足怖怪，以此为中阴生，即魂之飘荡未定者也。此魂随缘而往，遇缘而会，遂入轮回。此入轮回之物，即属不灭不死者。	When people first die, their spiritual nature often remains active, sometimes frightening or startling others. In fact, there is nothing to fear or find strange. This is because they are in the intermediate state, with the soul still drifting and unsettled. This soul goes according to conditions and joins with conditions it encounters, thereby entering rebirth. That which enters rebirth is precisely what neither ceases nor dies.
不灭不死，即属灵台智性。则我死者为何物乎？我之幻躯正如衣之附体耳，衣可蔽旧也，以其变也。凡物由成而坏，由生而灭，必经过若干次之变坏。其始终不变者，即始终不灭者也。	That which neither ceases nor dies is the numinous platform of wisdom-nature. Then what is it that dies? My illusory body is like clothing attached to the body. Clothes may become worn out because they change. All things proceed from formation to decay, from birth to cessation, and must pass through a number of transformations and deteriorations. That which remains unchanged from beginning to end is that which remains unceased from beginning to end.
即如我之智性，三岁尝味，知为甘为酸，老至八九十岁，此味性仍无老变也。见色闻声亦然。又人如四肢有疾而割除，肢体可残，智性终不缺也。初生之儿，三四岁即能回忆往事，夙世所读之书不忘，此又不灭不死之明证也。	Take the knowing nature of my own awareness: when I was three, I tasted flavors and knew sweetness from sourness. Now that I am eighty or ninety years old, this capacity for taste has still not aged or changed. The same is true of seeing forms and hearing sounds. Again, if a person's limbs become diseased and are amputated, the body may be mutilated, but the knowing nature is never diminished. Some children, at the age of three or four, can recall past events and do not forget books read in former lives. This too is clear proof that it neither perishes nor dies.
人之幻躯，实不如一相片之寿，以我五十之年，求四十、三十时之我，不可得也。甚至求如昨日之我，亦不可得也。而我少年时之像，依然仍在。则我之幻躯，又不如幻像之寿矣。我幻躯之不足恃焉如是，则人死不必悲，只我目前虚度之光阴，不及时求学，以明白心之究竟，碌碌一世，为可悲耳。	A person's illusory body truly does not last as long as a photograph. From my present age of fifty, I cannot recover the self I was at forty or thirty; indeed, I cannot even recover the self I was yesterday. Yet my image from my youth remains intact. Thus, the lifespan of my illusory body is not

	even equal to that of an illusory image. Since this illusory body is so unreliable, there is no need to grieve at death. What is tragic is only that we squander the time before us, fail to study in time so as to understand the ultimate nature of mind, and drift through an entire life in mediocrity.
丁、了义分	D. Section on Definitive Meaning
了有二义，一曰了解之了，属于理者。二曰了脱之了，属于事者。理事不二，一了则百了也。	Liao has two meanings. First, it means understanding, which pertains to principle. Second, it means liberation, which pertains to phenomena. Principle and phenomena are nondual: when one is fully realized, all are fully realized.
了解云者，先了解生死是假名，根本不可得。明了上述诸义，则自然无贪恋执著心。而人生最难解决之问题，及最恐怖之死亡，从此彻了，岂不大快。然明理而不达事，仍属无益，故以了脱生死为上。	By understanding, I mean first understanding that birth and death are merely provisional names and fundamentally unobtainable. When the meanings explained above are clearly understood, craving, attachment, and clinging naturally cease. Then life's most difficult problem, and death, its greatest terror, are thoroughly resolved. Is this not a great delight? Yet to understand principle without penetrating phenomena remains of no benefit; therefore, liberation from birth and death is paramount.
了脱云者，由修行而实证，证知生死不可得，方是真了生死。兹分别说明如下：	By liberation, I mean actual realization through cultivation: realizing and knowing that birth and death are unobtainable. Only then has one truly transcended birth and death. This will now be explained separately as follows:
了生死者，非无生死也。二乘以不入六道轮转生死为究竟，而不知非究竟也。生死如人之幻来幻去，凡夫为情见所牵，流浪生死海中，不能自拔，故必脱离。二乘远离此海，死于有余涅　，自喜清净，不起作为，不度众生，焦芽败种，沦于断灭，是又一生死海，同一不了也。	To transcend birth and death does not mean that there is no birth and death. The two vehicles regard not entering the cycle of birth and death in the six realms as ultimate, but do not know that this is not ultimate. Birth and death are like a person's illusory coming and going. Ordinary beings, drawn along by emotional views, drift in the ocean of birth and death and cannot extricate themselves; therefore, they must be freed from it. The practitioners of the two vehicles withdraw from this ocean and die into nirvāṇa with remainder. Delighting in their own purity, they undertake no further activity and do not liberate sentient beings. Like scorched sprouts and rotten seeds, they sink into annihilation. This

	too is an ocean of birth and death; it is likewise not liberation.
菩萨不慕极乐，不厌娑婆，大悲心切，故入生死，心不为情见所拘，虽入而不染，状似不了而实了也，此真了生死者。	Bodhisattvas neither yearn for ultimate bliss nor weary of the Sahā world. Moved by urgent great compassion, they therefore enter birth and death. Their minds are not constrained by emotional views; though entering it, they remain unstained. They appear not to have transcended it, yet in fact have done so. These are the ones who truly transcend birth and death.
我人首当决定者，在了知生死乃属幻心之流转，以觉此幻心者为解脱，不觉者为生死。不觉求觉，是以要修，修到觉，即成菩萨，再进一步，觉亦是幻心流转，故觉亦是生死，必也觉亦不可得，是名大觉。修到大觉，即成佛。	What we must first determine is that birth and death are the circulation of illusory mind. To awaken to this illusory mind is liberation; not to awaken to it is birth and death. Since the unawakened seek awakening, cultivation is necessary. When cultivation reaches awakening, one becomes a bodhisattva. Going a step further, awakening too is the circulation of illusory mind, and thus awakening too is birth and death. One must realize that even awakening is unobtainable; this is called great awakening. When cultivation reaches great awakening, one becomes a Buddha.
故了生死者，非离娑婆，往西方，即名了也。乃不受情见所缚，娑婆西方，来去无碍，斯是真了。西方是大学部，往生彼土，仍当学习，学习至明心见性，华开见佛，彻了上述诸义，然后了生死耳。	Therefore, to transcend birth and death does not mean merely leaving the Sahā world and going to the West. Rather, it means not being bound by emotional views, and coming and going without obstruction between the Sahā world and the Western Pure Land. This is true liberation. The Western Pure Land is like a university division: after being reborn there, one must still study. Only upon studying until realizing the mind and seeing one's true nature, when the lotus opens and one sees the Buddha, and thoroughly realizing the meanings explained above, does one transcend birth and death.
要了生死，还从生死中了，解脱一切烦恼习气，还从习气上下手，躲避压制，终属无益，必焉初明心要，然后可与习气奋斗，越在苦难中求得，越靠得住。	To transcend birth and death, one must realize it within birth and death itself. To be freed from all afflictions and habitual tendencies, one must begin with those habitual tendencies themselves. Avoiding or suppressing them is ultimately of no benefit. One must first realize the mind; only then can one struggle with habitual tendencies. The

	more one gains realization amid suffering and hardship, the more dependable it is.
山林苦修百年，不如烦恼中一觉，如真实地修练，则在娑婆一世，胜在彼天上，或佛土过十世也。经云：此土菩萨，于诸众生，大悲坚固，一世饶益众生，多于彼国百千劫行。但此专指初发明道之士，可与习俗奋斗者言。	A hundred years of austere cultivation in the mountains and forests are not equal to a single awakening amid afflictions. If one cultivates and trains in a genuine manner, one lifetime in the Sahā world surpasses ten periods of time in those heavens or Buddha lands. A sūtra says: “The bodhisattvas of this land have firm great compassion for all sentient beings; in one lifetime, the benefit they bring to sentient beings exceeds the practice performed in that land over hundreds of thousands of kalpas.” But this refers specifically to those who have initially awakened to the Way and are able to contend with worldly habits.
若造业之众生根本未明，亦欲如是，则从井救人，还以自杀。口唱了生死，反使生死坚固。是以往西方，比较稳妥方便，乃众生复执于方便二字，引起贪得，以为生西容易，终无成就，至可痛已。	If sentient beings who create karma have not fundamentally awakened, yet wish to act in this way, it is like trying to rescue someone from a well and thereby killing oneself as well. Though they speak of transcending birth and death, they instead make birth and death more firmly established. Therefore, going to the Western Pure Land is comparatively secure and expedient. Yet sentient beings again become attached to the word “expedient,” giving rise to acquisitiveness. They think rebirth in the West is easy, and in the end achieve nothing. This is most lamentable.
往生西方，原是了生死之初步。但如何而可往，亦必经坚强愿力，除去粗分爱见。其细分爱见，则以大悲愿力及佛力接引当之，两面借力，勉强成就，万无不费气力，临终助念，即可往生者也。	Rebirth in the Western Pure Land is originally only the first step in transcending birth and death. Yet how can one be reborn there? One must also have strong vows and remove the coarse forms of emotional attachment and views. The subtle forms of emotional attachment and views are addressed through the power of great-compassion vows and the Buddha’s guidance. Drawing strength from both sides, one barely succeeds. It is by no means the case that one need make no effort and can simply be reborn through assistance in recitation at the time of death.
总之，智慧力量高一分，离生死远一分。但不先明此义，力量终无由出发。之所言者，乃助诸仁初步功夫耳。	In sum, the greater one’s wisdom and strength, the farther one is from birth and death. But unless one first understands this principle, one’s strength will have no point from which to begin. What I have

	said here is merely to assist you all in your initial practice.
一、先明心地，如实知自心相貌，彻了生死之所以然。	1. First clarify the mind-ground, accurately know the character of your own mind, and thoroughly understand why birth and death occur.
二、力与情见奋斗，解除一切往生前之障碍。凡我之一言一动，与觉背者，皆不能往生也。	2. Strive to contend with emotional views and remove every obstacle to rebirth. Whenever any word or action of ours departs from awakening, we cannot be reborn there.
三、时与善知识为友，而修持正法。正法者，即其人当机之法也。但依密部修，尤当注重第一条，以非此不能明心耳。	3. Associate regularly with spiritual friends and cultivate the right Dharma. The right Dharma is the practice suited to that particular person's capacity. Those practicing according to the Esoteric teachings should especially emphasize the first point, for without it they cannot realize the mind.
四、得以下列戊部所言各种缘助，则往生庶有一二分把握矣。又凡人所不自知者有七：（一）何时入梦。（二）何时醉。（三）何时迷忘。（四）何时误入歧途。（五）何时动心。（六）何时死。（七）何时入胎。其原因总由不觉。以不觉故，入生死而不自知。人果欲了生死者，其先求觉哉。	4. If one also receives the various supportive conditions discussed in Section E below, one may perhaps have a small measure of assurance of rebirth. Moreover, there are seven things that people do not themselves know: (1) when they enter dreams; (2) when they become intoxicated; (3) when they become confused and forgetful; (4) when they mistakenly enter a wrong path; (5) when thoughts stir; (6) when they will die; and (7) when they enter the womb. The cause of all this is simply lack of awakening. Because of this lack of awakening, people enter birth and death without knowing it. If one truly wishes to transcend birth and death, one should first seek awakening.
戊、死之状况	E. Conditions at Death
一、死有六类：（一）寿终死。千万人中，未必得一。以通身无病，如花之萎而无伤者，方名寿终。（二）福尽死。即报满也，类多平时享受过奢，贫苦而殁者。（三）枉死。非时死及不平等死之类。（四）善心死。	1. There are six kinds of death: (1) death at the end of one's lifespan. Among tens of millions, perhaps not one attains this. Only when the entire body is free of illness, and one withers like a flower without injury, can it be called death at the end of one's lifespan. (2) Death when one's blessings are exhausted—that is, when one's karmic recompense is complete. This generally includes those who indulged in excessive luxury during life and die in poverty and hardship. (3) Untimely death, including death before one's time and inequitable death. (4) Death with a wholesome mind.

死时有善念生者，挂碍少者，及临终得正念者。（五）不善心死。起嗔恨心，颠倒发狂，或痛苦属之。（六）无记心死。如突然虚脱，初不自知其病而死也。	This includes those in whom wholesome thoughts arise at death, those with few concerns and attachments, and those who attain right mindfulness at the end of life. (5) Death with an unwholesome mind: giving rise to anger, becoming deranged and frantic, or dying in pain. (6) Death with an indeterminate mind: for example, suddenly collapsing from exhaustion and dying without initially knowing that one is ill.
二、不定枉死有九种：谓系自造，非定业也。（一）过量食。（二）误食。（三）不习风俗水土。（四）病后复病。（五）强制大小便。（六）不持戒。（七）近恶友。（八）可避不避，如遇奔马疯犬醉人等。	2. There are nine kinds of indeterminate untimely death, brought about by oneself and not fixed karma: (1) overeating; (2) accidentally eating unsuitable food; (3) not adapting to local customs, climate, and water; (4) becoming ill again after recovering from illness; (5) forcibly holding back urination and defecation; (6) not observing the precepts; (7) associating with bad companions; (8) failing to avoid what can be avoided, such as a charging horse, a mad dog, or a drunken person.
（九）非时行，如夜行等遇险道。更有九种：（一）得病无医或无药。（二）国法诛灭。（三）精灵夺气。（四）火焚。（五）水溺。（六）恶兽害。（七）堕山崖。（八）毒蛊咒诅。（九）饥渴所困。	(9) Traveling at an improper time, such as traveling at night and encountering dangerous roads. There are also nine further kinds: (1) falling ill without a physician or medicine; (2) execution under state law; (3) having one’s vital energy taken by spirits; (4) being burned by fire; (5) drowning; (6) being harmed by wild beasts; (7) falling from a mountain cliff; (8) poison, sorcery, or curses; and (9) being afflicted by hunger and thirst.
三、死时过程：先由地坏，次入水败，再次火灭，再次风散，略述如后。此非臆造，乃廿载前修藏密时得师传者，谨公诸同参焉。	3. The process of dying: first earth deteriorates, then water enters decline, then fire is extinguished, and finally wind disperses. This will be briefly described below. It is not an invention of my own, but what I received from my teacher when practicing Tibetan Esoteric Buddhism twenty years ago. I respectfully make it public for my fellow practitioners.
（一）凡有修持人，必预有感觉，或梦失其首，或梦倒骑驴马，或诸恶梦，自有所感。或有病时，心忽散荡失寄，或忽见佛菩萨示像，或梦他世界招致，又或病时自觉不支，乃以两手掩两耳，一开一合，耳无翁隆声者，亦不久离世之兆也。但多疑之人，闻余所说，时存幻想，因而成梦，则非死兆。因此自误，非余之咎也。慎之慎之。	(1) Anyone who practices will necessarily have forebodings in advance: perhaps dreaming that one has lost one’s head, dreaming of riding a donkey or horse backward, or having various nightmares—each according to one’s own perceptions. When ill, one’s mind may suddenly become scattered and lose its support; one may

	suddenly see images of Buddhas or bodhisattvas; one may dream of being summoned by another world; or, while ill, one may feel unable to endure any longer. If one then covers both ears with one's hands and alternately opens and closes them, and hears no rumbling sound in the ears, this too is a sign that one will soon leave the world. But highly suspicious people may hear what I have said, continually entertain fantasies, and consequently dream such dreams; these are not signs of death. If they thereby mislead themselves, it is not my fault. Be most cautious, most cautious.
（二）垂死时四大分离，有内相外相之表现。子、地灭入水时。（外相）四肢笨重如山，舌卷口钝，千言万语不能说。（内相）如波随风动，飘忽无定，又如草受风之状。丑、水灭入火时。（外相）舌尖乾燥。	(2) As death approaches, the four elements separate, manifesting in inner and outer signs. Zi: when earth dissolves into water. (Outer sign) The limbs are heavy as mountains; the tongue curls and the mouth becomes dull, so that even a thousand or ten thousand words cannot be spoken. (Inner sign) It is like waves moving with the wind, drifting and unsettled, or like grass blown by the wind. Chou: when water dissolves into fire. (Outer sign) The tip of the tongue becomes dry.
喉口生烟，两颧发赤。（内相）如火中之烟。寅、火灭入风时。（外相）四肢渐冷，身感无力。（内相）如灯光一豆，飘来飘去。卯、风灭入心时。（外相）呼吸有出无入。（内相）如一灯稍有微光，定而不动。	Smoke seems to arise in the throat and mouth, and both cheeks turn red. (Inner sign) It is like smoke in a fire. Yin: when fire dissolves into wind. (Outer sign) The limbs gradually grow cold, and the body feels powerless. (Inner sign) It is like the tiny flame of a lamp, drifting to and fro. Mao: when wind dissolves into mind. (Outer sign) The breath goes out but does not come in. (Inner sign) It is like a lamp with a faint remaining light, steady and unmoving.
辰、修心人至此时，则见此灯，变成月轮，无始业种，皆悉现前，是名为见，见即是业力，如平时有修持已见性人，即能以慧照力，随照随空，自转月轮成日轮，红光洞明（又即回光反照之时）。	Chen: at this point, one who has cultivated the mind sees this lamp become a lunar disc. Karmic seeds from beginningless time all appear before one; this is called seeing, and seeing is karmic power. If one has practiced in ordinary life and realized one's true nature, one can use the power of wisdom's illumination: as one illumines them, they become empty. One then naturally transforms the lunar disc into a solar disc, with red light shining through all things—this is also the time of turning the light inward and reflecting back.

更再慧照其空，则刹那之间，此光明变成黑暗，是名曰灭。灭之既久（此时即离此接彼之时）。渐渐曙光发生，如天甫明，渐如日出，渐如中天正午，光明大开矣。此指刹那即生天或其他佛土者。	If one further illumines its emptiness with wisdom, then in an instant this luminosity becomes darkness; this is called cessation. After this cessation has lasted for some time—at this point one leaves this place and connects with another—dawn gradually arises, as when the sky has just brightened; it gradually becomes like the rising sun, then like noon at mid-heaven, and the light opens fully. This refers to those who, in an instant, are reborn in heaven or another Buddha land.
其有不修行者，每届命终时，由风入心之微光，无有变月轮之主宰，遂随业力以漂流，生死遂无了期也。巳、按明心见性者，临终于风灭入心时，即如神游世界，了无挂碍，不必再有此过程。	Those who do not cultivate, whenever they reach the end of life, have no mastery that can transform the faint light arising when wind enters mind into a lunar disc. They therefore drift with karmic power, and birth and death have no end. Si: for those who have realized the mind and seen their true nature, when wind is extinguished and enters mind at death, it is as though their spirit roams the worlds, entirely without attachment; they need not undergo this further process.
总之一切是幻，切勿再求前述各境，万一不能，反增疑惑，则受害矣。一切境现前，无论善恶，都知是幻，即佛来接引，亦极平淡，视为当然，一有贪得，即起魔见，以贪得即顿生热恼，非清凉地也。	In sum, all is illusory. Do not seek the various states described above. Should one fail to attain them, one will instead increase one's doubts and suffer harm. Whenever any state appears, whether good or bad, know that it is illusory. Even if a Buddha comes to guide one, remain utterly calm and regard it as natural. Once acquisitiveness arises, a demonic view arises, for acquisitiveness immediately produces feverish affliction; it is not the ground of coolness.
四、真灵出离时，约为六处：	4. When the true spirit departs, it does so through approximately six places:
（一）暖气顶出者，无中阴生，成圣者也。但必有他瑞相为辅，如异香，或坐化，或谈笑而逝，能说法而逝者，必定成圣也，否则不敢必定。	(1) If warmth departs through the crown of the head, there is no birth in the intermediate state, and one becomes a sage. But this must be accompanied by other auspicious signs, such as an unusual fragrance, dying while seated in meditation, or passing away while speaking and smiling. One who can teach the Dharma while dying certainly becomes a sage; otherwise, one cannot state this with certainty.

（二）由眼出者，其光倍增，或死后第二日瞳仁勿散，此无中阴生，升天者也。但必有异香，否则亦只生人道之高者耳。	(2) If it departs through the eyes, its radiance greatly increases; or, if the pupils have not dispersed by the second day after death, there is no birth in the intermediate state, and one is reborn in heaven. But there must be an unusual fragrance; otherwise, one is merely reborn among the higher levels of the human realm.
（三）由心出者入人道，爱欲未断也，有中阴但时甚短，至多七七日，或百日，得助力即可超生。	(3) Those who depart through the heart enter the human realm. Their love and desire have not yet been severed, and they have an intermediate state, though it is very brief—at most forty-nine days, or perhaps one hundred days. With assistance, they may then be reborn in a higher realm.
（四）由腹出者入鬼趣，有中阴，若神气凶暴而昂然者，入魔道。	(4) Those who depart through the abdomen enter the realm of hungry ghosts and have an intermediate state. If their vital spirit is fierce and violently arrogant, they enter the realm of demons.
（五）由膝盖出者入旁生，此必死时不安定而翻动，或先现花报如鸟兽鸣，此平时杀报重者如之。	(5) Those who depart through the knees enter the animal realm. At death they will certainly be restless and toss about, or they may first manifest immediate retribution, such as the cries of birds or beasts. This is so for those whose karmic retribution for killing has been grave in ordinary life.
（六）由脚心及下部出者入地狱，但必形状怖恶，或口鼻流血而有秽气，此无中阴顿然全身冷硬者是。	(6) Those who depart through the soles of the feet or the lower body enter hell. Their appearance will certainly be terrifying and repulsive, or blood and foul-smelling discharge may flow from their mouth and nose. They have no intermediate state; their entire body suddenly becomes cold and rigid.
五、死时颜色可别：（一）鲜花色者天相。（二）和善色者人相。（三）黄色带苦者鬼相。（四）青色而形歪者畜生相。（五）青色而凶恶相者魔相。（六）黑色而秽臭流血者地狱相。	5. The colors at death may be distinguished as follows: (1) a fresh flower-like color is the sign of the heavenly realms; (2) a gentle and kindly color is the sign of the human realm; (3) yellow tinged with suffering is the sign of hungry ghosts; (4) a bluish color with distorted features is the sign of animals; (5) a bluish color with a fierce and evil appearance is the sign of demons; (6) blackness, foul odor, and bleeding are the signs of hell.
总之死时主张，全在平时有力，一曰心空，二曰无怖，三曰欢喜，如官之升任，要欢喜，勿悲哀。今以老朽之	In sum, what matters at death depends entirely on the strength developed in ordinary life: first, an empty mind; second, freedom from fear; third, joy.

躯，易一新而壮者，岂不甚妙。况去来无碍，本无痛苦。所苦者，一时之情见耳。此对治法也。	It is like an official receiving a promotion: one should rejoice, not grieve. To exchange this old and decrepit body for a new and vigorous one—is that not wonderful? Moreover, coming and going are unobstructed, and there is originally no suffering. What is painful is merely the views and attachments of the moment. This is the method for counteracting them.
人到临死时，第一正念，但求解脱，勿生贪恋。惟四大散时，气不免要乱，当用全力，聚气于丹田，将我心气集成一点如光，白色，此即定力。	When a person is approaching death, the first right thought should be solely to seek liberation; do not give rise to attachment. Yet when the four elements disperse, the breath will inevitably become disordered. One should then use all one's strength to gather the breath at the dantian, concentrating one's mind and breath into a single point, like a white light. This is the power of samādhi.
然后用力吸引而上，上至于心，全力即在心，心再提上，过喉，直升于顶门，全力在顶只许直上，不许退下。	Then draw it upward with effort, raising it to the heart. Exert all one's strength at the heart, then lift it further upward, past the throat, directly to the crown of the head. Direct all one's strength at the crown; allow it only to rise straight upward, never to recede downward.
自下上到顶时，一路吸若有声，则顶门自开，我之元神，廓然遍满法界，无复有身，无复有心，一切罪障业障，当然消灭。	As it rises from below to the crown, if the drawing-in produces a sound along the way, the crown aperture will open of itself. My primordial spirit then expansively pervades the dharma realm. There is no longer a body, no longer a mind; all sins, hindrances, and karmic obstacles naturally vanish.
此时更无能死所死，能生所生，并无佛，并无接引，尽虚空即是我，我即是佛，如太虚点云，自在无碍，到一切身苦断，不觉离娑婆而极乐矣。此是最简最密之法，非修心中心法，不能有此摄引力也。	At this time, there is no longer one who can die or one who dies, one who can be born or one who is born. There is no Buddha, nor any one who comes to guide one onward. The whole of empty space is myself; I myself am Buddha. Like a speck of cloud in the vast sky, one is free and unobstructed. Then all bodily suffering ceases, and without noticing it, one leaves the Sahā world and reaches bliss. This is the simplest and most esoteric method. Without cultivating the Heart-of-Heart Dharma, one cannot have this power to gather and draw upward.
行者当知，此乃定力未足之人，临死时之方便法，其定力充足者，不必费此事也。以此尚是笨法，一时借用，	Practitioners should know that this is an expedient method at the time of death for those whose power of samādhi is insufficient. Those whose

不是究竟。至于平时，万万不可戏弄，小则大病，大则即死。	power of samādhi is ample need not trouble themselves with it. Since this is still a clumsy method, borrowed for temporary use, it is not ultimate. In ordinary times, under no circumstances should one experiment with it playfully: at best, it may cause serious illness; at worst, immediate death.
倘轻试之，反感痛苦而生疑谤，则成为罪人矣，非余之咎也。惟修行人可知其法。备于临时，已决定知自己之死时，方可用耳。又自己之死，功深者，早半年自知，否则半月，可提早打主意，准备新官到任去可也。再此节亦勿轻为人道，恐外道转以误人也，自己受地狱之报，至嘱至嘱。	If one rashly tries it, experiences pain instead, and gives rise to doubt or slander, one will become a sinner; this will not be my fault. Only practitioners may know this method. Keep it ready for the critical moment, and use it only when one has definitely known the time of one's own death. As for knowing one's own death, those of deep attainment know as early as six months beforehand; otherwise, they know half a month beforehand. One may then make plans in advance and prepare to take up a new post. Furthermore, do not casually teach this method to others, lest non-Buddhists misuse it to mislead people and you yourself incur retribution in hell. I urge this most earnestly, most earnestly.
己、临死救度	F. Assisting at the Time of Death
一、临死时，以助其正念为主，但切勿使之生厌，如大声念佛，自朝至夕，反使生厌，亦少益也。必借用各法为辅。	1. At the time of death, the chief aim is to support the person's right mindfulness. But one must never make the person feel aversion. For example, loudly reciting the Buddha's name from morning to night may instead cause aversion and be of little benefit. Various methods must be used as supports.
二、察其平日之功行与事业，及各种习性，随机说法开导之。	2. Observe the person's usual practice, conduct, occupations, and various habitual tendencies, and teach and guide them according to their capacities.
三、察其根器何者为利，凡病肾者，目先失明，耳先失聪，由鼻根助之，使闻特种香味，引其皈佛之念。	3. Observe which faculty is keenest. In anyone with kidney disease, the eyes lose sight first and the ears lose hearing first. Assist through the nose faculty: let the person smell a distinctive fragrance, thereby arousing thoughts of taking refuge in the Buddha.
四、察其平日最恋者何人何事，一一说法解除之，以断其爱念。	4. Observe which people and matters the person has most dearly cherished in ordinary life, and explain the Dharma point by point in order to release these attachments and sever thoughts of love and attachment.

五、令左右切勿悲泣。	5. Those at the person's side must not weep or wail.
六、说法时第一带笑容，若无事然，而说法宜简要切实。	6. When explaining the Dharma, first wear a smile and behave as though nothing were amiss. The teaching should be concise, essential, and practical.
七、提起其生前种种功德，许其必生善道，引起其欢喜心。	7. Recall the person's various merits and virtues during life, assure them that they will certainly be reborn in a good realm, and arouse a joyful mind.
八、于紧急时，特要注意各点如下，切勿先自着慌。（一）令本人注意眉目间，指示曰：由此处上升，必生极乐。必再三告之。此法同善社平日时时用之，故成病，不知只可用于一时，此时正要用也，如修行人可急告以前法。	8. In an emergency, pay special attention to the following points, and do not panic first yourself. (1) Have the person focus on the space between the eyebrows, instructing them: “If you rise upward from here, you will certainly be reborn in the Land of Ultimate Bliss.” This must be told to them repeatedly. This method is commonly used at all times by the Good Society, and has therefore become a malady; people do not know that it may be used only at a single moment. Yet this is precisely the moment when it should be used. For practitioners, one may urgently tell them of the preceding method.
（二）告曰：尔闻我佛声咒声时，佛光即至，当可见佛，可随光而去。咒用大悲心咒，或大悲咒、光明咒、吹耳往生咒，及本人平日信仰菩萨之咒，及弥陀圣号。	(2) Tell them: “When you hear my voice, the Buddha's name, or the sound of mantras, the Buddha's light will arrive. You will then be able to see the Buddha and may follow the light away.” Use the Great Compassion Heart Mantra, or the Great Compassion Mantra, the Light Mantra, the Mantra for Rebirth Blown into the Ear, as well as the mantra of the bodhisattva in whom the person has ordinarily had faith, and the sacred name of Amitābha.
又在念咒时，施法人心念决其必定速去，则彼解脱亦速，以仗咒力也。（三）告曰：尔夙世一切罪业，皆全消矣。非尔之力也，神咒之力也。此用以坚其信心。（四）有舍利者，供入其口，但必断饮食后，切勿早供。	Moreover, while reciting mantras, the ritual performer should resolve in mind that the person will certainly depart swiftly; relying on the power of the mantras, that person's liberation will likewise be swift. (3) Tell them: “All the sinful karma of your past lives has now been completely eliminated. This is not through your own power, but through the power of the sacred mantras.” This serves to strengthen their faith. (4) If there are relics, place them in the person's mouth, but only after food

	and drink have been discontinued; never do so too early.
（五）焚微妙之香，能勿使本人见更妙，又香不可太浓厚。（六）室内宜寂静，如本人恶见之人，此时切勿令见。（七）察其有坐起意，则徐徐扶起，切勿早著送终认，以伤其神。（八）同声徐持佛号，切勿大声，以和缓为贵，哭声念者尤忌，不如勿念也。如能轻轻击磬，煌然之音，可以使之皈佛，而善心起也。又声不可太宏大。	(5) Burn a subtle and exquisite incense; it is even better if the person does not see it. The incense must not be too strong. (6) The room should be quiet. If there are people whom the person dislikes, they must not be allowed to appear at this time. (7) If the person shows an intention to sit up, slowly assist them to rise; do not prematurely assume that they are dying, lest this harm their spirit. (8) Together, slowly recite the Buddha's name; do not recite loudly, for gentleness is paramount. Reciting amid weeping is especially to be avoided; it would be better not to recite at all. If one can gently strike a chime, its bright sound can lead the person to take refuge in the Buddha and arouse wholesome thoughts. The sound must not be too loud.
九、死后切勿翻动。如坐化者不能持久，则必二十分钟后，徐徐再放下（此指在家居士言）。惟颈后必垫高，使极舒适。	9. After death, do not move the body. If the person dies seated and cannot remain so for long, wait at least twenty minutes before slowly laying the body down again. (This refers to lay practitioners.) The back of the neck must be raised with a cushion so that the body is entirely comfortable.
十、令家人必七小时后，方出哭泣声。	10. The family must wait seven hours before beginning to weep aloud.
十一、宜早殓，宜俭素，先用陀罗经被覆其面，以光明咒为上。	11. The body should be encoffined early and the funeral should be simple. First cover the face with a dhāraṇī-sūtra cloth; the Light Mantra is the best choice.
十二、死后如有玉柱下垂时，不必擦去，可用热手巾盖之，使之缩上，其形如涕而白，两鼻齐出，此生前修道功者有之。然亦有夙世修者，吾九儿小龙，四岁而殁，玉柱双垂，香满于室，此生天之证，未足奇也。临死总以神志清、挂碍断为第一。盖如此解脱，纵不生西，亦决不入恶道，再遇因缘，定可上升天道也。略说生死义竟。	12. If, after death, a jade-like column hangs down, there is no need to wipe it away. Cover it with a warm towel to make it retract upward. It is white and shaped like mucus, emerging from both nostrils. This occurs in those who cultivated the Way during life. Yet it may also occur in those who cultivated in past lives. My ninth son, Xiaolong, died at the age of four; jade-like columns hung from both nostrils, and fragrance filled the room. This was evidence of rebirth in heaven, though it is not especially remarkable. At death, clarity of mind and the severing of all attachments are always foremost. With such liberation, even if one is not reborn in the Western Pure Land, one will certainly

	not enter the evil realms. Upon encountering causes and conditions again, one will surely ascend to the heavenly realms. This concludes a brief explanation of birth and death.