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序

Preface

吾师王骧陆居士主讲于天津印心精舍凡七稔，于学人莫不随机启发，同门中得明心要者莘莘然，迩年皈依日众，请法之余，问答甚多，同人等扼要记录，裒为一帙，乃前所辑之《乙亥讲演录》中有未及者。天津张居士聘三，发心流布，以供同参，并嘱为之序。	My teacher, the lay practitioner Wang Xianglu, gave lectures at the Mind-Seal Vihara in Tianjin for a total of seven years. He unfailingly inspired students according to their capacities, and many of us who studied under him grasped the essentials of realizing the mind. In recent years, the number of those taking refuge has increased daily, and, in addition to requesting instruction, they have raised many questions. Fellow practitioners have recorded the essential points and gathered them into one volume, containing material not included in the previously compiled Records of the Yihai Lectures (1935). The lay practitioner Zhang Pingsan of Tianjin has resolved to circulate it for the benefit of fellow practitioners and has asked me to write a preface.
窃谓印心宗旨，惟一大事，良以众生苦恼，哀莫大于生死，事莫重于成佛，而成佛关键，又在明宗。遂请于师，以入佛明宗答问为名，先印初编，使初发心者，得入佛之门，已入门者，得明宗之路，必先知乎所以谓之佛与宗者，究竟是一是二，然后豁然于所谓入者明者，如是而已。	In my humble view, the essential tenet of Mind-Seal concerns but one great matter. Sentient beings suffer distress, and no sorrow is greater than birth and death; no matter is more important than attaining Buddhahood. The key to attaining Buddhahood, moreover, lies in clarifying the essential tenet. I therefore requested that the Master first print this initial collection under the title Questions and Answers on Entering Buddhism and Clarifying Its Essential Tenet, so that those who have newly aroused the resolve may enter the gate of Buddhism, and those who have already entered may find the way to clarify its essential tenet. One must first know whether what is called “Buddha” and what is called the “essential tenet” are ultimately one or two; then one will suddenly understand what is meant by entering and clarifying. That is all.
呜呼，佛法陵替，馀风之未坠者，惟禅净密三宗。学人以不能明宗故，于禅则畏其难而避之，于净又忽其易而轻之，至于密法，则更疑为神秘而或观望焉。于是交诤互诋，各树门庭。宗既不明，佛固不可得而入矣。	Alas! As the Buddhadharma declines, its remaining influence endures only in the three traditions of Chan, Pure Land, and Esoteric Buddhism. Because students are unable to clarify the essential tenet, they fear Chan as difficult and avoid it; they regard Pure Land as easy and thus take it lightly; and, as for Esoteric Buddhism, they regard it as mysterious

	and remain hesitant. Thus they dispute and disparage one another, each establishing its own sectarian boundary. Since the essential tenet is not clear, Buddhism indeed cannot be entered.
彼不知禅净密者，皆属明宗前之方便法，及至归元，一切都舍，复何有难易优劣之可分，然而时节因缘，岂可久无不变，法贵当机而转，事亦应运而兴。	They do not know that Chan, Pure Land, and Esoteric Buddhism are all expedient methods prior to clarifying the essential tenet. When one returns to the source, all are relinquished; how then can there be distinctions of difficulty and ease, superiority and inferiority? Yet how could the circumstances of the times remain unchanged for long? The Dharma is precious because it adapts and transforms in accordance with those it encounters, and undertakings too arise in response to the times.
十年以来，世变沧桑，于斯文将丧之际，忽有异军突起，一振宗风，足以会三宗而开般若，尽法利而速其成者，厥为心中心密法，岂非因缘时会也哉。	Over the past ten years, the world has undergone momentous changes. At a time when this teaching was nearly lost, an unexpected new force suddenly arose and, with one great stirring, revitalized the tradition. Able to unite the three traditions and open up prajñā, to bestow the Dharma's benefits fully and hasten attainment, it is none other than the Heart-of-Heart Dharma. Is this not a convergence of causes and conditions?
溯自我大愚阿阇黎开山以来，骧师缵其绪而日臻光大，广摄无量之禅机，引归究竟之净土，凡我同门，胥已共喻，所冀群起而发扬之，俾世人于佛法分宗之执见，如金在炉，渐以熔化，同归性海，同证菩提，既以此编为慈航，庶不负骧师入尘普度之婆心也夫，是为序。	Since our Acharya Dayu founded this tradition, Master Xianglu has carried on his work and helped the tradition flourish. He welcomes practitioners with a wide range of capacities for Chan and guides them toward the ultimate Pure Land. All of us fellow disciples have come to understand this together. We hope that everyone will rise up to promote it, so that the world's attached views that divide the Buddhadharma into sects may gradually melt away, like gold in a furnace. May all return together to the ocean of true nature and realize bodhi together. With this volume as a compassionate ferry, may we not disappoint Master Xianglu's compassionate heart in entering the world of dust to liberate all beings. This is my preface.
一九四〇年庚辰新春京江蔡钟驹谨序	Preface respectfully written by Cai Zhongju of Jingjiang in the early spring of 1940, the gengchen year.

入佛明宗答问

Questions and Answers on Entering Buddhism and Understanding Its Essential Tenet

问：人何故而应当学佛?	Question: Why should people study Buddhism?
答：为了生死故，应明此一大事因缘故，此是正宗，亦名正法。	Answer: Because they seek to transcend birth and death, and because they should understand this great matter of causes and conditions. This is the central tenet, also called the true Dharma.
问：人因何而入生死?	Question: How do people enter into birth and death?
答：人各各有佛性，本来清净寂灭，无有生死，只缘见境而起妄见，执取不舍，随幻心以转辗流浪，遂入生死，且习久不觉，此入彼出，六道往来，无有止息，遂名生死轮，而一念之起灭，即一生死也。	Answer: Each person possesses Buddha-nature, originally pure and quiescent, without birth and death. But upon encountering objects, they give rise to deluded views, grasp at them without letting go, and drift and wander as they turn with the illusory mind. Thus they enter birth and death. Having long grown accustomed to this without awareness, they go out from one realm and enter another, coming and going within the six realms without cease; this is called the wheel of birth and death. The arising and ceasing of a single thought is itself a cycle of birth and death.
问：如何能了生死?	Question: How can one transcend birth and death?
答：了有二义，一为了解，明白了生死之义，本不得者，此属于理。二为终了，在明心见性后，永不入六道者，此属于事。但此二了，仅断分段生死，终未离义，亦未离法，遂未离心，毕竟还在生死中。必待功深力足，法净心空，了了了时，无可再了，则不取生死，不厌生死，此变易生死了，而生死真了矣。	Answer: “Transcend” has two meanings. First, it means understanding: clearly comprehending that birth and death are originally unobtainable. This pertains to principle. Second, it means bringing them to an end: after realizing the mind and seeing one’s true nature, one never again enters the six realms. This pertains to phenomena. Yet these two forms of transcendence merely cut off segmented birth and death. One has not ultimately gone beyond meaning, nor beyond dharmas, and thus has not gone beyond mind; ultimately, one still remains within birth and death. Only when one’s cultivation is profound and one’s power sufficient, when dharmas are purified and mind is empty, and when one has fully completed all that can be completed, does one neither grasp at nor reject birth and death. Then transformational birth and

	death is transcended, and birth and death is truly ended.
问：学佛何以能了生死?	Question: Why can studying Buddhism enable one to transcend birth and death?
答：生死之义，非佛出世，人世终不得明，终不得了，所以恩深难报，虽粉身碎骨，无以酬也，而佛尚有种种了生死法门，为人方便不可尽述。	Answer: Were the Buddha not to appear in the world, people would never be able to understand, much less transcend, the meaning of birth and death. Therefore, his kindness is so profound that it is difficult to repay; even if one were crushed to powder and one's bones broken, there would be no way to requite it. Moreover, the Buddha has provided various dharma gates for transcending birth and death, offering people expedient means too numerous to describe.
问：何以佛有种种法门?	Question: Why does the Buddha have so many different dharma gates?
答：因众生有种种习性故，如病有多种，方药亦多种也。	Answer: Because sentient beings have all manner of habitual dispositions. Just as there are many kinds of illness, there are also many kinds of medicines.
问：方药虽多，究有所宗一否?	Question: Although the medicines are many, is there ultimately one essential principle?
答：曰有，佛以众生之所以入生死者，由一惑字，以不识自己未入生死前之本来面目，故惑。不明一切因地与果地，故惑。能使其不惑，则生死自了，此惟令其明自己之心，见自己之性。所谓方便多门，归宗不二，是第一义，名曰宗一。	Answer: Yes. The reason sentient beings enter birth and death lies in a single word: delusion. Because they do not recognize their Original Face before entering birth and death, they are deluded. Because they do not understand all causal stages and stages of fruition, they are deluded. If they can be freed from delusion, birth and death will naturally be transcended. This depends solely on enabling them to understand their own mind and see their own nature. As it is said, "Expedient means are many, but their ultimate principle is not two." This is the highest truth, called the one essential principle.
问：舍明心见性外，另有法门否?	Question: Apart from realizing the mind and seeing one's true nature, are there any other dharma gates?
答：只此一门，除明心见性外，诸法皆不是佛之正法。	Answer: There is only this one gate. Apart from realizing the mind and seeing one's true nature, all dharmas are not the Buddha's true Dharma.

问：何故不是佛之正法?	Question: Why are they not the Buddha's true Dharma?
答：佛是觉义，以不明心地，不见心性相貌者，不名正觉，故不是正法。	Answer: Buddha means awakening. If one does not understand the mind-ground and does not see the appearance of mind's intrinsic nature, this is not called right awakening; therefore, it is not the true Dharma.
问：在未明心前，修一切法门，如念佛讲经持咒等，岂亦名非正法耶?	Question: Before realizing the mind, if one cultivates all manner of dharma gates—such as Buddha-recitation, expounding the sūtras, and upholding mantras—are these also called not the true Dharma?
答：曰然，因了生死成佛，是究竟义，到彼岸为宗，此念佛等法，是坐船乘筏法，为归宗之前方便，及到近彼岸，自身两脚跳上岸时，才是真佛法，及已上岸，连佛法亦不有，一切清净无余，斯则名为佛矣。	Answer: Yes. To transcend birth and death and attain Buddhahood is the ultimate meaning; reaching the other shore is the essential principle. Practices such as Buddha-recitation are like sitting in a boat or riding a raft: they are expedient means before reaching the ultimate principle. When one approaches the other shore and leaps ashore on one's own two feet, only then is it the true Buddhadharma. Once one has reached the shore, even the Buddhadharma no longer exists; all is utterly pure, with nothing remaining. This is what is called Buddha.
问：佛法何以要分宗?	Question: Why is Buddhadharma divided into schools?
答：佛本不分宗，是为后来人方便，然反分门户之累。如守戒为律宗，本来戒体戒相具足，利根人原可一悟成佛，但愚人一法不能开悟，势必加行他宗，故律宗者，以律法归于宗也，非仅以律为宗也。	Answer: Buddhism was originally not divided into schools. The divisions were made later for people's convenience, but they instead became the burden of sectarian boundaries. Take observance of precepts as the Vinaya school: originally, both the essence and forms of the precepts are complete. People of sharp faculties may awaken once and attain Buddhahood, but dull people cannot awaken through a single dharma, and must necessarily add the practices of other schools. Therefore, the Vinaya school returns to the essential principle through Vinaya; it does not take Vinaya alone as its essential principle.
禅者，以禅定法归宗也，非仅以禅为宗也。又修禅者，非不修戒律，且戒律亦有初学久修深浅之不同，方法亦宜随变，非废之也。	Chan returns to the essential principle through the practice of dhyāna; it does not take Chan alone as its essential principle. Moreover, those who

	practice Chan do not fail to cultivate the precepts. The precepts also differ according to whether one is a beginner or a long-term practitioner, and according to depth and shallowness; the methods should likewise vary accordingly, not be discarded.
净土宗者，亦以净土法归宗也，归宗后，方可往生，然往生咒，密宗也，斋戒，律宗也，发愿，心宗也，尚必以各宗为辅，始可行坚证实。若专以净土为宗，则鄙小之见，必不肯兼修他宗，而立秽净之劣见。今之不求自己功行，发愿往生，一味谤他宗分门户之辈，已背净义，非佛弟子，断不能往生，故分宗非佛之本旨也。	The Pure Land school likewise returns to the essential principle through Pure Land practice. Only after returning to the essential principle can one attain rebirth. Yet the Rebirth Mantra belongs to Esoteric Buddhism; fasting and precept observance belong to the Vinaya school; making vows belongs to the Mind school. One must still use the various schools as supports before practice can become firm and realization genuine. If one takes the Pure Land alone as one's essential principle, this is a narrow and inferior view: one will surely refuse to cultivate other schools as well, and will establish the inferior view of impurity and purity. Those nowadays who do not seek accomplishment through their own practice, but merely vow for rebirth while single-mindedly slandering other schools and setting up sectarian boundaries, have already departed from the meaning of Pure Land. They are not disciples of the Buddha and can never attain rebirth. Thus, dividing Buddhism into schools was not the Buddha's original intent.
问：然则分宗究有碍否？	Question: Then does dividing Buddhism into schools ultimately present any obstacle?
答：曰无碍，只要明白宗旨，分宗为便于专一起见，乃一门深入之意，不故立门户则可，而分宗之义，因各人根器不同，有性所近者，故立先后，及将到彼岸时，则同一归宗矣，亦不至执取一法矣，譬如大学中学之课本，自异于小学也，非小学为劣而大学为胜也。	Answer: No obstacle arises, so long as one understands the essential principle. Dividing into schools facilitates focused understanding and means entering deeply through one gate. It is acceptable if one does not deliberately establish sectarian boundaries. The purpose of division is that people's capacities differ and each has dispositions to which they are drawn; thus, an order of priority is established. But when one is about to reach the other shore, all return to the same essential principle, and one will no longer cling to a single dharma. It is like textbooks at university and secondary school: they naturally differ from those of elementary school. This does not mean that elementary school is inferior and university superior.

问：各宗归宗之义可略示否?	Question: Could you briefly indicate how the various schools return to the essential principle?
答：可以。佛法各宗，有直证过渡二种，兹约述如下：	Answer: Yes. The various schools of Buddhism have two kinds: direct realization and gradual transition. They may be outlined as follows:
（一）过渡者，先使修至万法归一后，更由一归宗者也。	(I) In gradual transition, one first cultivates until the myriad dharmas return to the One, and then returns from the One to the essential principle.
甲、相宗，破相无余，然后归性者。	A. The Dharma Characteristics School: it thoroughly sees through appearances and then returns to intrinsic nature.
乙、律宗，以戒律摄心于一，然后证入法空见性者。	B. The Vinaya school: it gathers the mind into oneness through precepts, then realizes the emptiness of dharmas and sees one's true nature.
丙、天台，先修一心三观成就，然后空观见性者。	C. Tiantai: one first cultivates until the threefold contemplation in one mind is accomplished, then sees one's true nature through contemplation of emptiness.
丁、净土，先修至一心不乱，证入阿裨跋致往生后，再修至华开见佛者。	D. Pure Land: one first cultivates to one-pointedness of mind without distraction, realizes the stage of avaivartika after rebirth, and then cultivates further until the lotus opens, one sees the Buddha, and awakens to the unborn.
戊、密宗，此指东藏现行所传诸密法，先由事相仪规，摄心归一，然后再修无相密，直证悉地者。	E. Esoteric Buddhism: this refers to the various esoteric practices currently transmitted in eastern Tibet. One first uses ritual forms and procedures to gather the mind into oneness, then further cultivates formless esoteric practice and directly realizes siddhi.
（二）直证者，下手即寻一归何处，直指心田者，此必随根而授，非可普传，且有仗佛力与自力二种。	(II) In direct realization, one begins by seeking where the One returns, directly pointing to the mind-ground. This must be taught according to one's capacities and cannot be transmitted universally. Moreover, there are two kinds: relying on the Buddha's power and relying on one's own power.
己、禅宗，此不假文字语言诸法，仗自力一意寻参证入者，以仗自力故，非二三十年不能澈了，且痛师资之日少，加以时代不同，根器日薄，无人敢于问津，不得已求过渡法以自了，转入他门，此最可痛心者也。	F. The Chan school: without relying on written words, language, or other dharmas, one relies on one's own power and single-mindedly investigates, participates, and realizes. Because it relies on one's

	own power, one cannot thoroughly resolve the matter without twenty or thirty years. Moreover, it is painful that worthy teachers are so few. With changing times and increasingly feeble capacities, no one dares to undertake it. Unable to avoid this, people seek transitional methods to resolve the matter for themselves and turn to other gates. This is most lamentable.
惟佛法无灭时，以佛性无灭时也，今之入佛者，皆具夙世因缘，利根亦自有人，徒以师资太少，接引乏人，遂都湮没。今于禅宗衰落之际，忽有异军突起，为宗下开一无上方便法门，则无相密心中心法出世因缘也。	Yet the Buddhadharma will never perish, because Buddha-nature will never perish. Those who enter Buddhism today all possess causes and conditions from former lives, and there are naturally still people of sharp faculties. It is only because there are too few worthy teachers and too few to guide them that they have all been obscured. Now, at a time when the Chan school is in decline, an unexpected force has suddenly arisen, opening for those within the school a supreme expedient dharma gate. This is the causal condition for the appearance in the world of the Heart-of-Heart Dharma of formless esoteric practice.
此法至今不过十年，于民国十七年（一九二八年）行于世，此十年中，亲证心地见实相者，不可胜数，以无不与禅宗相接，世遂以禅密名之，虽于名法未合，而事实如是耳。	This Dharma has been in the world for no more than ten years, having been put into practice in the seventeenth year of the Republic of China (1928). During these ten years, those who have directly realized the mind-ground and seen true reality are beyond number. Since all of them connect with the Chan school, people have consequently called it Chan-Esoteric Buddhism. Though this name does not accord with the Dharma in name, the facts are as they are.
庚、印心宗，即心中心密，此仗佛力，三密加持，不重有相，唯证心田。以一切修法，为大愚阿阇黎庐山亲证后特定之法，故后人依之而修，必可于二三年内证入，无三十年问津之苦矣。	G. The Mind-Seal school, namely the Heart-of-Heart Esoteric practice: this relies on the Buddha's power and the empowerment of the three mysteries. It does not emphasize forms, but solely realizes the mind-ground. Because all its practices are methods specifically established by Acharya Dayu after his direct realization at Mount Lu, later practitioners who cultivate according to them can certainly realize entry within two or three years, without the hardship of seeking the Way for thirty years.
在初，世人只知为密法，而未了直证心田与禅宗会合之理。至十九年后，大师临隐去时开九次般若法会，始以	At first, people knew only that it was an esoteric practice; they did not understand how direct

密意示人，当初受法者，七万余人，中途不疑退者，不过百也，而与于九次会者，只四十人耳，故未尝味而谈味者，终难明其奥妙，何可以口舌争耶。	realization of the mind-ground accords with the Chan school. Nineteen years later, when the Master was about to retire from public life, he held nine prajñā Dharma assemblies and only then revealed his hidden intent to people. More than seventy thousand people had initially received the Dharma, yet no more than a hundred withdrew midway because of doubt; only forty attended the nine assemblies. Therefore, those who discuss its flavor without ever having tasted it will ultimately find its profundity difficult to understand. How could it be contested through words and tongues?
问：在中国佛教中，以何宗为大?	Question: Among the schools of Chinese Buddhism, which is the greatest?
答：法无大小也，论人数，一若净土为多，然真往生者极少。只禅宗一门，其潜力最大，中国之所独有，推行于日本台湾等地，印度反无矣。	Answer: Dharmas have no greater or lesser. In terms of numbers, the Pure Land school has the most adherents, yet those who truly attain rebirth are extremely few. The Chan school alone has the greatest latent strength. It is unique to China and has spread to such places as Japan and Taiwan, while India has none of it.
国内修禅定者，向不与世通，而国人根器特异，如老幼男女内道外道，莫不喜欢金刚般若经、心经、坛经与弥陀经也，可见其潜势力之大矣。	Those in China who cultivate dhyāna have traditionally not associated with the world. Yet the capacities of Chinese people are especially distinctive: old and young, men and women, Buddhists and non-Buddhists alike all delight in the Diamond Sūtra, Heart Sūtra, Platform Sūtra, and Amitābha Sūtra. This shows the greatness of its latent influence.
世人每以弥陀经为净土经，不知其为禅宗之要经也，修净土者，只得其上半部，慕其极乐而已，未能通达实相之妙，如不通宗者，决难得其妙谛，会内同人，自修心中心法，印入心地后，无不喜诵此经，此经亦最难解，非可以文字语言表者，本舍于第四年始讲此经，亦意在融通各宗，勿分门户耳，此各宗之大略也。	People commonly regard the Amitābha Sūtra as a Pure Land sūtra, not realizing that it is an essential sūtra of the Chan school. Pure Land practitioners obtain only its first half and merely admire its supreme bliss; they are unable to penetrate the marvel of true reality. If one does not understand the essential principle, one will certainly be unable to attain its wondrous meaning. Those in our association, after cultivating the Heart-of-Heart Dharma and receiving its seal in the mind-ground, all delight in reciting this sūtra. It is also extremely difficult to explain, for it cannot be expressed through words and language. Our center began expounding this sūtra only in its fourth year,

	intending also to harmonize the various schools and avoid sectarian divisions. This is a general outline of the various schools.
问：入佛明宗，下手之法如何?	Question: Having entered Buddhism and understood the essential principle, how should one begin the practice?
答：此无定法，当随机而决，授法前，先审其人，然后付法，本舍印有《乙亥讲演录》一书，虽觉简陋，然尚不致误人，内分启机、正修、印证三门，亦为入门者方便，而以明宗为第一义也。	Answer: There is no fixed method. It must be determined according to the recipient's capacities. Before transmitting a practice, one must first examine the person and then confer the Dharma. Our center has printed a book, Records of the Yihai Lectures (1935). Though admittedly simple, it should not mislead people. It is divided into three sections—Inspiring Potential, Right Cultivation, and Verification of Realization—and serves as an expedient for beginners, while taking understanding the essential principle as the highest truth.
问：心中心法人人可修否?	Question: Can everyone cultivate the Heart-of-Heart Dharma?
答：未可定也，在未修心中心法之前，另有他法可授，用以接引也。	Answer: This cannot be determined in advance. Before cultivating the Heart-of-Heart Dharma, other methods may be transmitted to guide people.
问：印心精舍何以亦参用禅宗语录诸书?	Question: Why does Mind-Seal Vihara also draw upon such books as Chan recorded sayings?
答：非用也，借以考证其内证之深浅而已，在未明心地前，亦在不许看之列，不独此也，读经亦在其后，以早读仍无用耳。	Answer: It does not use them for practice, but only borrows them to assess the depth or shallowness of one's inner realization. Before one understands the mind-ground, one is not permitted to read them. This is not limited to these books: reading sūtras also comes later, for reading them too early remains useless.
问：修心中心法后，即可了生死耶?	Question: After cultivating the Heart-of-Heart Dharma, can one then transcend birth and death?
答：生死之了不了，在自己而不在法，如自己不痛切，任何妙法皆无所用之，以此等人，佛亦无可奈何也。心中心法，未必人人当机，在各人因缘耳。	Answer: Whether one transcends birth and death depends on oneself, not on the Dharma. If one is not deeply earnest, no marvelous Dharma will be of any use. Even the Buddha can do nothing for such people. The Heart-of-Heart Dharma may not be

	suited to everyone; it depends on each person's causes and conditions.
问：禅宗何以称为宗下?	Question: Why is the Chan school called the school of the essential principle?
答：禅宗比较他宗，至为简捷了当，以无教相可名，故曰宗下。不知禅定法亦尚未归宗，宗者，究竟寂灭之圆觉实相也，空净无染，更无法之可言。今言禅定，即未离法，即不是本相，故未名宗。是以禅宗者，以禅定法归宗也，非禅即为宗也，及至归宗，并禅亦不有耳。	Answer: Compared with other schools, the Chan school is exceedingly direct and simple. Since it has no doctrinal forms by which it may be named, it is therefore called the school of the lineage. Yet one should understand that even the practice of Chan meditation has not itself returned to the source. The source is the ultimate, quiescent, perfectly enlightened reality-mark; it is empty, pure, and unstained, with no dharma remaining to be spoken of. Thus, to speak of Chan meditation is still not to have left dharmas behind, and therefore it is not the original reality. Hence, the Chan school uses the dharma of Chan meditation to return to the source; it is not that Chan itself is the source. Once one has returned to the source, even Chan no longer exists.
问：一切法门，是否先以销除种种习气，抑先以明心为主?	Question: Whatever method one practices, should one begin by clearing away habitual tendencies or by realizing the mind?
答：此问至为紧要，世人纷纭莫决，即是此点，当知先明心地，后除习气，是千古不磨之定论，心地不明，如入暗室而不开灯，虽欲整理一切颠倒，实无办法。习气是现行幻心之流转，如摇动之灯，光虽迷闪，究无碍于火也。	Answer: This question is of the utmost importance. People have argued over it endlessly without reaching a decision; this is precisely the crucial point. One should know that first clarifying the mind-ground and then eliminating habitual tendencies is an immutable conclusion through the ages. If the mind-ground is not clear, it is like entering a dark room without lighting a lamp: though one may wish to set all confusion in order, there is in fact no way to do so. Habitual tendencies are the ongoing movement of the illusory mind as it manifests; they are like a shaking lamp. Though its light flickers and dazzles, this ultimately does not hinder the flame.
故人虽颠倒，乃一时之迷醉，其佛性本体无二也。通达不二者，自能釜底抽薪，不从习气上下手，先从觉上着力，一觉即回复本来，否则硬制习气，见功于一时，而非彻底清了，久久外境力强，又被境夺。入暗室而言整理，岂非盲修瞎练也哉。	Therefore, although people may be confused, this is only a momentary intoxication of delusion; the essential substance of their Buddha-nature is no different. Those who thoroughly realize nonduality can draw the firewood from beneath the cauldron. Rather than begin by working on habitual tendencies, they first apply themselves to

	awakening; with a single awakening, they return to the original nature. Otherwise, if one forcibly restrains habitual tendencies, one may see results for a time, but they will not be thoroughly cleared away. Before long, when the force of external circumstances grows strong, one will again be carried away by them. To speak of putting a dark room in order—is this not blind cultivation and blind training?
问：各宗归宗之法，其义云何?	Question: What is meant by the methods through which the various schools return to the source?
答：各宗各法，意在借用，必修至法空，归到心地本来面目，方得名了。如戒律者，人徒知以守戒律为宗，此是方便初学人说法，论其究竟，必以空戒为义。以戒者，戒其心也，心既空矣，则能所两忘，善恶都净，无可戒者，斯名得戒，又名戒具足，他宗亦同此义也。	Answer: The teachings and methods of each school are intended as expedient means. One must cultivate until dharmas are empty and return to the Original Face of the mind-ground; only then may this be called attainment. Take the precepts, for example. People merely know to take observance of the precepts as fundamental. This is a teaching expediently given to beginners. Ultimately, however, its meaning must be the emptiness of the precepts. For precepts restrain the mind. Once the mind is empty, subject and object are both forgotten, good and evil are wholly purified, and there is nothing left to restrain. This is called attaining the precepts, and is also called possessing the precepts in full. The other schools share the same principle.
问：净宗念佛之义云何?	Question: What is the meaning of Buddha-recitation in the Pure Land school?
答：念佛直接生西，非念佛之义也，以念佛法摄心归一，自净其土，方可入弥陀愿海，而与诸上善人相合，以众生生者，皆必阿褥拔致也，此名不动地，非明心者，不能如是。	Answer: Buddha-recitation does not directly mean rebirth in the Western Pure Land. By means of Buddha-recitation, one gathers the mind into oneness and purifies one's own land; only then can one enter the ocean of Amitābha Buddha's vows and join with the assembly of superior good persons. For all sentient beings born there must attain avaivartika, the stage of non-retrogression. This is called the immovable ground; one who has not realized the mind cannot be thus.
故念佛者，改念贪念嗔念痴之习，而习于念佛念法念僧也，常念于佛者，时时不忘觉性，不离本来也，此名真念佛。	Therefore, Buddha-recitation means changing the habitual thoughts of greed, anger, and ignorance, and becoming accustomed to recollecting the Buddha, Dharma, and Saṅgha. To be constantly

	mindful of the Buddha is to never forget one's awakening-nature at any moment and never depart from one's original nature. This is called true Buddha-recitation.
古人念佛，不似今人之口唱，古人时刻不放松，时刻念佛，二六时中，不杂用心者，即处处不忘本来，非故作如是，亦熟极功深，打成一片，流露于不觉耳。又古人念佛，只在当下一句，若已生若今生若当生，非若今人之求于死时，以顶暖即为上生，是重于临时，而不求于平日，欺人自欺，可胜叹哉。	The ancients' Buddha-recitation was unlike the chanting of modern people. The ancients never relaxed for a moment; they recollected the Buddha at every moment. Those whose minds remain undistracted throughout the entire day and night never forget their original nature wherever they are. This is not deliberately contrived; rather, through long familiarity and deep practice, it becomes continuous and undivided, manifesting spontaneously without their awareness. Moreover, the ancients' Buddha-recitation lay only in the present utterance: whether one has been born, is now born, or will be born [in the Pure Land]. It was not like modern people, who seek it only at the time of death and regard warmth at the crown of the head as proof of the highest grade of rebirth. They place emphasis on the final moment but do not seek it in their ordinary daily lives—deceiving others and deceiving themselves. How lamentable!
问：带业往生之义云何?	Question: What is meant by rebirth while carrying karma?
答：带业者，其习气未净也，彼以愿力足，行持坚，心已摄一，故可往生，至于三业尚未清净无余，不能成佛，况菩萨亦尚有习气耶。	Answer: To carry karma means that one's habitual tendencies have not yet been purified. Yet because one's power of vows is sufficient, one's practice steadfast, and one's mind gathered into oneness, one may attain rebirth. As for the three karmas, they have not yet been purified completely, and one therefore cannot become a Buddha. Even bodhisattvas still have habitual tendencies.
问：密宗即生成佛之义云何?	Question: What is meant by attaining Buddhahood in this very life in Esoteric Buddhism?
答：此言明心后，显法身见实相，为成佛也，非习气亦净也，惟证法身后，除习气方有办法，方入正修，非于此生，并习气亦净尽也。	Answer: This means that, after realizing the mind, one manifests the dharmakāya and sees the reality-mark; this is called becoming a Buddha. It does not mean that habitual tendencies have also been completely purified. Only after realizing the dharmakāya is there a means to remove habitual tendencies; only then does one enter right cultivation. It does not mean that, in this very life,

	one's habitual tendencies are all entirely exhausted as well.
问：尝见许多用功人，多年苦行卓绝，然终不易得究竟，到终了仍无把鼻者，是何原因?	Question: I have often seen many diligent practitioners who have endured extraordinary ascetic practices for years, yet still find it difficult to attain the ultimate. In the end, they remain without any sure grasp. What is the reason for this?
答：此有数因，其咎半亦在师，师无方便力，识其根器，一也。不予以合机之法，二也。自己未先彻悟，不得不袭老法以示人，不知变通，三也。未能预杜学者病根，四也。为学人解义未清，入于盲修，五也。故立门户，六也。强分胜劣而求名闻，七也。	Answer: There are several causes, and half the fault also lies with the teacher. First, the teacher lacks skillful means to recognize the student's capacity. Second, the teacher does not give a method suited to that capacity. Third, the teacher has not first attained thorough awakening and so can only follow old methods in teaching others, without knowing how to adapt. Fourth, the teacher cannot forestall the roots of students' faults. Fifth, the teacher's explanations of meaning are unclear, leading students into blind cultivation. Sixth, the teacher establishes sectarian boundaries. Seventh, the teacher forcibly distinguishes superior from inferior in pursuit of fame and gain.
至学人之自误者，一曰求佛不求己，二曰考师不考己，三曰多依赖性而贪省事，四曰心不痛切而少恒，五曰性急多疑，六曰不肯于人事上练心，七曰器量太小而福薄，八曰贡高我慢，不虚心而疾入，九曰善恶之见太深，十曰不明本来。此皆误人而自误者也。	As for the ways students mislead themselves: first, they seek the Buddha but not themselves; second, they examine the teacher but not themselves; third, they are too dependent on others and always looking for shortcuts; fourth, they lack earnestness of heart and perseverance; fifth, they are impatient and full of doubt; sixth, they refuse to train the mind in human affairs; seventh, their capacity is too narrow and their blessings slight; eighth, they are arrogant and conceited, not humble, yet eager for rapid progress; ninth, their views of good and evil are too deeply entrenched; tenth, they do not understand their original nature. These are all ways of misleading others and oneself.
问：何谓解义未清?	Question: What is meant by unclear explanation of meaning?
答：如初为人说法，必为彻解法义，方不致中途疑误，如定字空字佛字无字等，皆不可依表面字义而简释者也。定者，非如木石不动之定，虽于动中，心不被境夺而惑乱，此为定也。	Answer: When first teaching the Dharma to people, one must thoroughly explain the meaning of the teachings, so that they will not fall into doubt and error midway. Terms such as samādhi, emptiness, Buddha, and nonexistence must not be given simplified explanations based merely on their

	surface meanings. Samādhi does not mean the unmoving stillness of wood or stone. Even amid activity, when the mind is not carried away or confused by circumstances, this is samādhi.
空者，非有无之谓，乃一切正有时，其体无自性，本来空寂，不住不执取之为空也。佛者，非单指佛言，凡觉，凡寂，以及本来实相，皆名为佛也。无者，非有无之无，乃毋执取之谓也。诸如此类，非反复阐明，学人必至误解，引人盲修，可不惧哉。	Emptiness does not mean existence or nonexistence. Rather, when all things are manifestly present, their substance has no inherent nature; originally they are empty and quiescent. Not abiding and not grasping is what is meant by emptiness. Buddha does not refer only to a Buddha; all awakening, all quiescence, and the original reality-mark are called Buddha. Nonexistence does not mean the nonexistence opposed to existence; it means not grasping. Unless such matters are repeatedly elucidated, students will certainly misunderstand them, leading people into blind cultivation. How could one not be fearful of this?
问：修持之法，究有次第否?	Question: Does the method of cultivation have definite stages?
答：本无次第，但亦可假定如后：一曰先明根本，以明心见性为主，二曰除习气，三曰除余习。初步功夫，非仗法不可，然自力为主要。	Answer: Fundamentally, there are no stages, but they may provisionally be set forth as follows: first, clarify the root, taking realizing the mind and seeing one's true nature as primary; second, remove habitual tendencies; third, remove residual habits. In the initial stage of practice, one cannot do without relying on a method, though one's own effort is primary.
二步功夫，全在人事上练心，第三步，在意境松活念念不忘，而勿执取于法，恐反不活泼也。又初见道，次为修道，次为明道，次为证道，次为运道，运用之也，次为空道，即空法也，再次为忘道，此空空也，如是刻刻不离于道而无道见，斯得大自在矣。	In the second stage, one trains the mind wholly amid human affairs. In the third stage, one becomes relaxed and free in the realm of mental activity, never forgetting from thought to thought, yet not grasping at the Dharma, lest one instead lose spontaneity. Again, first comes seeing the Way; next, cultivating the Way; next, understanding the Way; next, realizing the Way; next, applying the Way —that is, putting it to use; next comes the empty Way, namely the emptiness of dharmas; and then comes forgetting the Way, which is the emptiness even of emptiness. Thus, at every moment one never departs from the Way, yet has no view of a Way. Then one attains great freedom.

问：究如何而合学佛之本旨？	Question: How can one truly accord with the fundamental intent of studying Buddhism?
答：在不惑二字，众生无不由惑造业，因业受苦，苦复为惑，今以慧破惑而解空，因空而得定，定则慧生，以此三轮，破彼三轮也。	Answer: It lies in the two words “free from delusion.” All sentient beings create karma through delusion; through karma they undergo suffering; and suffering in turn gives rise to delusion. Now, use wisdom to break through delusion and realize emptiness. Through emptiness one attains samādhi, and from samādhi wisdom arises. Thus these three wheels destroy those other three wheels.
问：学佛之大机大用究安在？	Question: Where precisely lie the great potential and great function of studying Buddhism?
答：在定慧体三力。定力强，心自不能惑，不淫不屈不移是也，慧力足，则识见远大，因果明了，自然不入恶也，由此二者，自然身体力强，方足以任大事。	Answer: They lie in the three powers of essence, samādhi, and wisdom. When the power of samādhi is strong, the mind naturally cannot be deluded; this is what is meant by being neither licentious, yielding, nor swayed. When the power of wisdom is sufficient, one's insight is broad and far-reaching, and one clearly understands cause and effect, so one naturally does not enter evil. From these two, the body's strength naturally becomes great, and one is then capable of undertaking great affairs.
凡一国家之兴替，赖乎民族精神，此真正民力，用之于世，方为国利民福，得佛法之大机大用矣。故佛法非消极自了，正是积极用世，杀身成仁者，非具大布施之精神不能。故佛法必以明心为第一义，惜世人了解者少，仅以死后往生西方，自了消极目之，其咎在人，非法之误，岂不冤哉。	The rise and decline of any nation depend on its national spirit. This is the true strength of its people. When applied in the world, it brings benefit to the nation and blessings to its people; herein lies the great potential and great function of the Buddhadharma. Therefore, the Buddhadharma is not negative self-liberation. It calls for active engagement in the world. Those who sacrifice themselves for righteousness cannot do so without the spirit of great giving. Thus the Buddhadharma must take realizing the mind as its foremost principle. Alas, few people understand this. They regard it merely as seeking rebirth in the Western Pure Land after death, as a negative means of self-liberation. The fault lies with people, not with any error in the Dharma. How unjust this is!
问：理解无补于事修，则事修有成，理终无所用之，是可废弃之矣？	Question: If understanding principles is of no help to practical cultivation, while practical cultivation

	can succeed on its own and principles ultimately have no use, then may principles be discarded?
答：理解者，所以正事修者也，如地图是理解，行路是事修，两无碍也。若一味读地图而不走路，固属不可，但不看地图，一味瞎走，亦不可也。且理者，事之蕴于心者也，心中事也，事者，理之表于境者也，境上理也，理事不二，两无伤也。惟世人有偏执之病，强分胜劣，失之远矣。	Answer: Understanding principles is what guides practical cultivation. A map is understanding principles, while walking the road is practical cultivation; the two do not obstruct one another. To read maps exclusively without walking is certainly unacceptable, but to ignore the map and walk blindly is also unacceptable. Moreover, principle is activity contained in the mind—the activity within the mind—while activity is principle expressed in circumstances—the principle manifest in circumstances. Principle and phenomena are nondual; neither impairs the other. People merely suffer from the disease of partial attachment, forcibly distinguishing superior from inferior, and thereby go far astray.
问：佛与菩萨，菩萨与金刚何别?	Question: What is the difference between Buddhas and bodhisattvas, and between bodhisattvas and vajras?
答：世人偏执好分别，每以佛为最，菩萨次之，金刚又次之，不知一切众生都是佛，何况菩萨乎。惟菩萨者，功行未圆者也，其实明心菩萨，即是佛位。佛是寂灭之性体，菩萨金刚乃慈悲之妙用。	Answer: People are partial and attached, fond of making distinctions. They take Buddhas as highest, bodhisattvas as next, and vajras as lower still. They do not know that all sentient beings are Buddhas, much less bodhisattvas. A bodhisattva is simply one whose practice and conduct are not yet complete. In fact, a bodhisattva who has realized the mind is already at the Buddha stage. A Buddha is the essential nature of quiescence and cessation, while bodhisattvas and vajras are the wondrous functioning of compassion.
在三昧定中是佛，由三昧起，广度群品，是菩萨。于诸行中，了无法见，动静一如者为佛，能所未忘，法见尚在者为菩萨。又温和顺度者为菩萨，忿怒逆度者为金刚，同一菩萨慈悲也。又弘法者为菩萨，护法者为金刚，然而护亦弘也，皆方便也，知方便则魔亦化为佛矣。	In the samādhi of the threefold absorption, one is a Buddha; arising from samādhi to liberate widely the various beings, one is a bodhisattva. Amid all activities, one who realizes that there is no view of dharmas and is equally at ease in stillness and activity is a Buddha. One for whom subject and object have not yet been forgotten and the view of dharmas still remains is a bodhisattva. Again, one who liberates beings gently and harmoniously is a bodhisattva; one who liberates them fiercely and through adverse means is a vajra. Both are the compassion of the same bodhisattva. Again, one

	who propagates the Dharma is a bodhisattva, while one who protects the Dharma is a vajra; yet protection is also propagation. All are expedient means. If one understands expedient means, even māras can be transformed into Buddhas.
问：何以魔力如是之大?	Question: Why is the power of māras so great?
答：初学人不辨魔佛之义，遂若惊弓之鸟矣，当知魔亦佛也。只此一念，颠倒惑乱者为魔，故从麻从鬼，鬼多如麻，其乱可知。妄心分别颠倒，亦由是耳，若此一念清净无染，了无执住，内魔既息，外魔亦亡。	Answer: Beginning practitioners do not distinguish the meaning of māra and Buddha, and so become like birds startled by the mere twang of a bowstring. One should know that māra too is Buddha. In this very thought, when there is inverted confusion and delusion, it is māra. Thus the character is formed from hemp and ghost: ghosts are as numerous as hemp, and one can know how great their confusion is. The discriminating and inverted deluded mind likewise arises from this. If this very thought is pure and unstained, with no grasping or abiding at all, then when inner māras cease, outer māras too vanish.
息者归入自心也，以魔佛同一为我之本体，故其力相同而相对。识得根本，魔军自破，顿开佛慧，文殊亦难与辩义，此言心转般若，其妙如是。学人当从佛上用功，勿从魔上生怖畏，自己不肯用功，见他人过处，才是魔耳。	To cease means to return to one's own mind. Māra and Buddha share the same underlying nature within oneself, so their powers are equal and opposed. Once one recognizes the root, the armies of māra are naturally defeated, and the wisdom of the Buddha suddenly dawns. Even Mañjuśrī would find it difficult to debate its meaning. This is what is meant by the mind's transformation into prajñā; such is its wonder. Students should apply themselves on the side of Buddha and should not give rise to fear on the side of māra. Refusing to work on oneself and looking for faults in others is precisely the work of Māra.
问：开悟之人将如何考测之耶?	Question: How should a person who has awakened be tested?
答：开悟者，悟于心也，此学人自己事，他人何可测度。惟过来人知过来事，不开悟者，不能测他人功行之浅深与所证入之如何程度也。	Answer: Awakening is awakening in the mind; it is the student's own affair. How can others measure it? Only those who have gone through it know the affairs of those who have gone through it. Those who have not awakened cannot assess the shallowness or depth of another's practice and conduct, or the degree of that person's realization.

今之妄评某焉开悟，某焉成魔者，必其人先已成佛而可，或其人做过魔子，何也，如考场中之主考，其学识必过人而可，否则妄评颠倒，即成大妄。为一时之快论，其罪小，若由是而阻他人进步，则罪大矣，此口业中之绮语是也。	Nowadays, those who falsely judge that one person has awakened and another has become a māra must first have become Buddhas themselves before they can do so. Or perhaps they have themselves been offspring of māras—why? An examiner in an examination hall must possess learning superior to that of the examinees; otherwise, false and confused judgments become great falsehoods. To speak merely for momentary pleasure is a minor fault, but if it thereby obstructs another's progress, the fault is great. This is frivolous speech among the karmas of speech.
问：初发明道人，往往流露骄慢之习，何也？	Question: Why do those who have initially realized the Way often reveal habits of arrogance and conceit?
答：骄者，自恃其所有也，此亦非他人可测，世人徒见其不逊，以为骄，然而师之与弟子，加以棒喝，此亦名为骄耶？同门中直道而行，直言规过，亦岂可名为骄耶？总因世人责人严，已成为习，不受直言，但见其骄，而不知其用意也。	Answer: Arrogance is relying on what one possesses. This, too, cannot be measured by others. People merely see someone’s lack of deference and take it for arrogance. Yet when a master administers blows and shouts to a disciple, can this also be called arrogance? Among fellow disciples, if one acts straightforwardly and frankly points out another’s faults, can this likewise be called arrogance? It is simply because people are strict in criticizing others, and this has become habitual. They cannot accept frank words; they see only arrogance and do not understand the intention behind it.
又初发明道人，以欢喜之流露，不觉手舞足蹈，而对方嫉忌之根未除，宜有此误会。又骄之为害，入于自是，学业不进矣，此属害己，未有误于人者也。	Moreover, when one has first realized the Way, joy may naturally overflow, and one may unconsciously dance with delight. If the other person has not yet eliminated the root of jealousy, such a misunderstanding is to be expected. Furthermore, the harm of arrogance lies in self-approval: one’s learning then makes no progress. This harms oneself; it does not necessarily mislead others.
至于明道人，已有师资之位，若其人能受其呵斥，福缘已属不浅，当感激之不暇，岂可以骄慢目之。又患人骄慢者，其人亦必骄于人者也，倘为彼之骄慢所动，即我生死之可怖，又安知彼之故作此态以试我耶，故君子必自反也。	As for one who has realized the Way and has assumed the position of a teacher, if another can accept that person’s reprimands, that is already no small blessing and affinity. One should be grateful beyond measure; how could one regard it as arrogance and conceit? Moreover, one who worries that others are arrogant and conceited must also

	be arrogant toward others. If we are stirred by another's arrogance and conceit, then our own birth and death are indeed frightening. How do we know that the other is not deliberately assuming such a manner to test us? Therefore, a noble person must reflect upon himself.
问：往生之义可开示否?	Question: Could you explain the meaning of rebirth?
答：学人当先知往者惟心，动愿即已成就，如静坐而观九宇，万千世界，无不包藏于怀，则西方世界，亦在我包藏之中矣，万物皆备于我，更有何来去耶。	Answer: A student should first know that what goes forth is only mind. The moment the vow is stirred, it is already accomplished. For example, when sitting quietly and contemplating the nine heavens and the myriad worlds, there is nothing that is not contained within one's own breast. Thus the Western Pure Land is also within what I contain. All things are fully present within me; so what coming or going could there be?
问：学人入佛，多自阻碍，其最甚者，果属何事?	Question: Those learning Buddhism often obstruct themselves. What is the most serious obstruction?
答：惟量小二字，为阻道之最，佛故首重布施，以众生但知执我，我执愈强，其量越小，不能发大心承当，一也。见小事即惊怖，大事更不堪矣，二也。好与人争胜，坚执勿舍，三也。其机呆钝不灵，四也。	Answer: The two words "small capacity" are the greatest obstruction to the Way. Therefore, the Buddha placed giving first. Sentient beings know only how to cling to self; the stronger their attachment to self, the smaller their capacity. They cannot arouse a great resolve and shoulder responsibility: this is the first. They are alarmed at the sight of small matters and cannot bear great matters: this is the second. They like to contend with others for victory and stubbornly cling without letting go: this is the third. Their faculties are dull and unresponsive: this is the fourth.
善恶之见难除，五也。为说平等不二法，必不堪承受，六也。虽布施亦只限于有相而小者，更不能舍去我见为真正之大布施，七也。此关不破，则一切学问，皆难深入。凡中途疑阻者，皆此因缘耳。	Their views of good and evil are difficult to remove: this is the fifth. When taught the Dharma of equality and nonduality, they are incapable of accepting it: this is the sixth. Even when they give, they limit themselves to small, form-based giving; they are even less able to relinquish views of self in the truly great giving: this is the seventh. Unless this barrier is broken through, it is difficult to penetrate deeply into any learning. All those who become doubtful or obstructed midway do so because of these causes and conditions.

问：有人云一切革新，佛法亦应革新，然否?	Question: Some say that everything should be reformed, and that Buddhism too should be reformed. Is this so?
答：非是，心无新旧，佛法亦然，不可革新，当云复旧，因已失其本来也。惟方法允宜变通，切不可胶执一法，因时代不同，因缘亦异，人性又习于浮动，断不肯拘守一法，入无相门，比较尤难，当以多法引之，先使感有兴趣，然后可言上乘。	Answer: No. The mind has neither new nor old; Buddhism is likewise so. It cannot be reformed; rather, one should speak of restoring what is original, because its original nature has already been lost. Only the methods should appropriately be adapted. One must never rigidly adhere to a single method. Since the times differ, causes and conditions also differ, and people's natures have become accustomed to restlessness. They will certainly not be willing to abide by a single method. Entering the gate of the formless is especially difficult. One should guide them through many methods, first giving rise to their interest; only afterward can one speak of the supreme vehicle.
问：今有两种人，一为拘谨，一为浮活，此二等人，谁先成佛?	Question: There are now two kinds of people: one restrained and rigid, the other lively and adaptable. Which of these two will attain Buddhahood first?
答：先后本难预定，比较则以浮动者为易，因由活而定，尚有办法，由拘谨而转活泼则极难也。	Answer: It is difficult to predict who will be first or last. Comparatively speaking, the restless person is more readily helped, for movement can be brought to stillness, and there are still methods for doing so. But to transform rigidity into liveliness is extremely difficult.
问：善人与恶人比较又如何?	Question: How do good people compare with evil people?
答：善人有不等之善，由恶而转善者较易，因其机性，本已活泼也。恶亦有不等之恶，五逆十恶人，比较容易，因其胆识先具，只不觉耳。若疲软取巧虚伪不实之人，尤甚于恶，是为甚难，因其病在骨，如得痿症者必死，五逆十恶，如火症伤寒，虽险而可救，然不就医不服药皆无用耳。	Answer: There are differing degrees of goodness. Those who turn from evil to goodness are relatively easy to guide, because their faculties and dispositions are already lively. Evil, too, has differing degrees. Those who commit the five heinous offenses and ten evil acts are comparatively easier, because they already possess courage and discernment; they simply do not realize it. But those who are weak, opportunistic, hypocritical, and insincere are worse still than evil people; they are exceedingly difficult to help, for their illness is in the bones. It is like a person with a wasting disease, who is bound to die. The five heinous offenses and ten evil acts are like a fiery

	febrile illness: though dangerous, they can be cured. Yet if one does not seek treatment or take medicine, all is useless.
问：近代众生，于何类中根器比较为利?	Question: Which people today tend to have the sharpest capacities for practice?
答：此有五种，一外道中人，二青年学子，三政客，四摩登女子，五优伶界中人，此中根器好者居多。因外道中人肯吃苦勤修；青年学子好奇，而有勇气；政客多思想；摩登女子，男女之见不坚；优伶时时逢场作戏，易悟入于幻，皆可造者也。惜调伏之不易，彼不信则已，一信则精进甚速耳。	Answer: There are five kinds: first, those on non-Buddhist paths; second, young students; third, politicians; fourth, modern women; and fifth, people in the theatrical world. Among these, many have good faculties. Those on non-Buddhist paths are willing to endure hardship and cultivate diligently; young students are curious and courageous; politicians tend to be thoughtful; modern women do not hold rigid views concerning men and women; and performers are constantly acting onstage, so they can readily awaken to illusion. All can be shaped. Unfortunately, they are not easy to tame and guide. If they do not believe, that is all; but once they believe, they advance with great speed.
问：同一学佛多年人，何故成就各不同耶?	Question: Why do people who have studied Buddhism for the same number of years attain such different results?
答：学佛不当以年计，当以世计，因不于一佛二佛种善根也，在今世，甲为年多功深，论多世，则乙又居上，故后学之不可轻也，知此则亦勿骄于人矣。	Answer: One should not measure Buddhist study by years, but by lifetimes, for one has not planted wholesome roots merely with one Buddha or two Buddhas. In this lifetime, person A may have practiced for many years and cultivated deeply; but over many lifetimes, person B may surpass him. Therefore, later students must not be slighted. Knowing this, one should not be arrogant toward others.
问：欧美人可学佛否?	Question: Can Europeans and Americans study Buddhism?
答：有何不可，但入无相大乘，则甚少，因彼视生活太重，而我见过深也，惟法国人比较不同，因富于感情，思想多喜自在爽逸，故多诗人，而古意盎然，其国地位，又居欧洲之中心，如中国之长江流域，民性灵活深默，故可学佛。	Answer: Why not? But very few can enter the formless Mahāyāna, because they place too much weight on worldly life and have excessively deep attachment to self. The French are comparatively different: they are rich in feeling, and their thought often delights in freedom and ease. Thus they have many poets and retain an abundance of ancient spirit. Their country also occupies the center of

	Europe, like the Yangtze River region in China. Their people are lively and deeply reflective in nature; therefore, they can study Buddhism.
问：佛法不外体用，用之义可得闻否?	Question: Buddhism is no more than essence and function. May I hear the meaning of function?
答：佛法论体则一，论用则无量，般若妙用无尽。佛故说般若垂三十年，重重无尽，几无一经不说般若，皆由用以显体也。心经中菩萨与三世佛，无不依此，况众生而可外此耶，虽然，心地不明，般若不启。简言之，学佛只此一事，无他事也。	Answer: In speaking of essence, Buddhism is one; in speaking of function, it is immeasurable. The wondrous functioning of prajñā is inexhaustible. Therefore, the Buddha taught prajñā for more than thirty years; layer upon layer, it is inexhaustible. There is scarcely a sūtra that does not teach prajñā, for function reveals essence. In the Heart Sūtra, bodhisattvas and Buddhas of the three times all rely on this. How then could sentient beings be apart from it? Yet if the mind-ground is not understood, prajñā does not open. In brief, for those learning Buddhism, this is the one matter; there is no other.
问：佛说许多经，演许多法，乃佛与祖师，又云无一法示人，何也?	Question: The Buddha taught many sūtras and expounded many dharmas, yet both the Buddha and the patriarchs also said that not a single dharma was shown to anyone. Why?
答：以本来诸法空相故，恐学人之执取也，且法属借用，法不净，则生死不了耳。	Answer: Because all dharmas are originally empty in appearance, and they feared that students would grasp at them. Moreover, dharmas are provisional means. If one does not purify one’s dharmas, birth and death cannot be brought to an end.
问：禅宗妙处虽不可说，究可表否?	Question: Although the wonder of the Chan school cannot be spoken of, can it nevertheless be expressed?
答：妙无形相，非可指授，故不可说。以已知者，则不必说，不知者，则虽说而亦无用，惟同证意境者，亦非不可说也。	Answer: The wondrous has no form or appearance and cannot be directly pointed out and transmitted; therefore, it cannot be spoken of. To those who already know, there is no need to speak of it; to those who do not know, speaking is of no use. Yet among those who have realized the same state, it can still be discussed.
禅宗妙处，在一逼字，逼其觅自己之本来平等不动之相貌，根利者一觅即得，一得即承当，一承当即通达无余，凡所有相，所有法，当体解空净尽，即是成佛，毫不犹豫客气。所难者，不逼不觅则不见，正逼正觅时，	The wonder of the Chan school lies in the single word “press.” One presses people to seek their own original, equal, and unmoving countenance. Those of sharp faculties find it as soon as they seek it;

又已非本来平等不动相貌矣，重不得，轻不得，是为甚难。且死参不活，钝根人，虽三十年，亦未必能罢参耳。	once they find it, they immediately take it up; once they take it up, they penetrate it completely without remainder. All appearances and all dharmas are, in their very substance, understood as empty and utterly purified. This is Buddhahood, with no hesitation or false modesty. The difficulty is that if one is not pressed, one does not seek, and if one does not seek, one does not see. Yet just when one is being pressed and seeking, one is already not in the original, equal, and unmoving countenance. It cannot be pressed too hard, nor too lightly; this is exceedingly difficult. Moreover, if one investigates in a dead way rather than a living way, then even a person of dull faculties may investigate for thirty years and still not be able to set investigation aside.
问：何谓信具足？	Question: What is meant by complete faith?
答：信佛，信自己是佛，信一切众生皆是佛。信师，信法，信一切法空，皆不名信具足。必信自己之本来面目，如是如是，方名信具足，而行愿等等，方肯真切实。	Answer: To believe in the Buddha, to believe that one is oneself a Buddha, to believe that all sentient beings are Buddhas; to believe in the teacher, to believe in the Dharma, and to believe that all dharmas are empty—none of these is called complete faith. One must believe that one’s own Original Face is truly so and so; only then is it called complete faith. Then one will be willing to make one’s conduct and vows genuinely earnest and real.
问：修心之义云何？	Question: What is meant by cultivating the mind?
答：凡物有成坏者，方可言修，心非物也，无杂无坏，云何而可言修耶，惟有迷觉，故心只可言明，明心则性自见，般若自开，学佛者，只此一事，无他事也。	Answer: Only things that undergo formation and decay can be said to be cultivated. Mind is not a thing; it has no impurity and no decay. How, then, can one speak of cultivating it? There are only delusion and awakening. Thus one can only speak of illuminating the mind. When the mind is illuminated, one’s true nature reveals itself and prajñā opens of itself. For those learning Buddhism, this is the one matter; there is no other.
问：习气为害，固知之矣，但明知而不能除，此为人生大患，如何可消除之耶？	Question: I certainly know that habitual tendencies are harmful, but although I clearly know this, I cannot eliminate them. This is a great human affliction. How can they be removed?
答：习气者，心垢也，心上起垢，还从心除，此不足患也，只要明心开觉，用般若以扫荡之，习气自然而除，	Answer: Habitual tendencies are defilements of the mind. When defilements arise in the mind, they

今人不从根上着手，故虽行持多年，终无办法，所有习气，只是暂止，或压住不起，遇缘复生，学者应当知明心是第一关键，若不于今生彻了，来世倘有因缘，仍必从此门入也，余前注释《圆觉经抉隐》，于此义最详，可一参阅。	must be removed from the mind. This need not be a cause for concern. One need only illuminate the mind and awaken awareness, using prajñā to sweep them away; then habitual tendencies naturally disappear. People today do not begin at the root. Therefore, although they may practice for many years, they ultimately have no way to deal with them. Their habitual tendencies merely cease temporarily or are suppressed from arising; when conditions are encountered, they arise again. Students should know that illuminating the mind is the first crucial point. If one does not thoroughly resolve it in this life, then, should causes and conditions arise in a future life, one must still enter through this gate. In my earlier Annotated Elucidation of the Hidden Meaning of the Sūtra of Perfect Enlightenment, this principle is explained most fully and may be consulted.
问：佛与众生，固知有别，然最要点究在何处?	Question: We know that Buddhas and sentient beings differ, but where precisely is the most essential point of difference?
答：佛与众生，体实不二，用却不同；性实不二，心却不同；识实不二，智却不同；众生如能心起妙用，转识成智，即完全与佛不二，但因缘不同而已。	Answer: Buddhas and sentient beings are not two in essence, but differ in function; they are not two in nature, but differ in mind; they are not two in consciousness, but differ in wisdom. If sentient beings can give rise to wondrous functioning in mind and transform consciousness into wisdom, they will be wholly nondual with Buddhas. It is only that their causes and conditions differ.
问：心净则佛土净，心又如何净法?	Question: When the mind is pure, the Buddha land is pure. How can the mind be purified?
答：只要认识本来，心之不净者，由于见不净，见由我执而起，执又因见而坚，见成为习，则逆我见者，憎恶之念自生，种种烦恼起，心亦不平等矣。	Answer: One need only recognize what is original. The mind’s impurity arises from impure views; views arise from attachment to self, and attachment becomes firm because of views. When views become habitual, thoughts of hatred and aversion naturally arise whenever something runs counter to one’s own views. All kinds of afflictions arise, and the mind likewise lacks equanimity.
净者，无染之谓，如善恶二字，不能不分别，但切不可坚固执取分别，如恶人作恶，为环境所驱，初非本坏，既成为习，视为当然，但其本体性，毕竟无杂无坏也，	Purity means freedom from defilement. With such words as good and evil, one cannot avoid making distinctions, but one must never firmly grasp those distinctions. When an evil person commits evil, he

我如起妙观之用，知世间一切，法尔如是，自然平等智开，譬如	is driven by circumstances; he was not originally bad. Once it becomes habitual, he regards it as natural. Yet his fundamental nature is, after all, free from impurity and decay. If I give rise to the function of wondrous contemplation and know that everything in the world is naturally thus, wisdom of equality will naturally open. For example,
我父兄子弟，素性本极和顺，偶然饮酒过量狂醉颠倒，正醉时，虽一切不可理喻，究不可视为非父兄也，以明日酒醒，全复本来矣，世人严于责人，断不肯以酒醉之父兄为比量观。为我见所障，此妙观智之所以难启，而平等智之不开也，推求其根，仍由八识大圆镜智之未得，体不立而言用，心不明而求净，此即因果颠倒，可叹可叹。	my father, elder brothers, and younger brothers may by nature be exceedingly gentle and compliant, yet on occasion drink too much and become wildly intoxicated and confused. While drunk, they may be utterly beyond reason; nevertheless, one cannot regard them as no longer being one's father or brothers, for when they sober up the next day, they fully return to their original state. People are severe in judging others and certainly will not contemplate them by analogy with fathers or brothers who are drunk. Obscured by attachment to self, they therefore find it difficult to open this wisdom of wondrous contemplation, and wisdom of equality does not arise. Seeking the root of this, it is still because the great perfect mirror wisdom of the eighth consciousness has not been attained. To speak of function without establishing essence, and to seek purity without illuminating the mind—this is to invert cause and effect. How lamentable, how lamentable!
问：因果之理如何?	Question: What is the principle of cause and effect?
答：因果者，天经地义，不可动摇之律也，世间一切一切，步步不能离因果。今言因果者，只说报应因果，使广博无量之义，缩成微末浅小之理，岂不可痛。	Answer: Cause and effect are an immutable law, as constant as heaven and earth. In every single matter of the world, one cannot depart from cause and effect at any step. Yet when people now speak of cause and effect, they speak only of karmic retribution, reducing its vast and immeasurable meaning to a petty and superficial principle. Is this not deeply lamentable?
世事纷纭，人心颠倒，战争之果，动死千万，其因果可谓大矣广矣，密矣远矣。得如此痛苦之果，而人尚不悟，则因果之不明，可深痛也。言因果者，但说报应二字，欲求其回头，等于杯水车薪耶。	Worldly affairs are tangled and people's minds are inverted. The result of war may be the deaths of tens of millions; its cause and effect may be called great, vast, hidden, and far-reaching. Yet having received such painful results, people still do not awaken. How deeply regrettable it is that cause and effect are not understood. Those who speak of

	cause and effect mention only the two words “karmic retribution.” To seek to make people turn back by this is like trying to put out a cartload of burning firewood with a cup of water.
况谈因果者，其人多半不明因果，闻我言者，纵不恼怨，亦必心不为然。	Moreover, those who speak of cause and effect mostly do not understand cause and effect. Those who hear what I say, even if they do not resent it, will certainly not agree with it in their hearts.
不知学佛不从明心下手，即是不明因果；不求先开般若，而欲求除习气，即是不明因果；不达自己是因佛，即是不明因果；眼前一切是因果；明明如是，我却被境夺，即是不明因果；执我为因，颠倒为果，不痛切除我见者，皆不	They do not know that to study Buddhism without beginning with realizing the mind is not to understand cause and effect; to seek to eliminate habitual tendencies without first seeking to open prajñā is not to understand cause and effect; to fail to realize that one is oneself a causal Buddha is not to understand cause and effect. Everything before one’s eyes is cause and effect; it is plainly so, yet if I am carried away by circumstances, that is not understanding cause and effect. To take the self as the cause and inversion as the result, and not resolutely eradicate the view of self, is likewise not to understand
明因果者也；不以眼前明白痛苦事告诫人，而以未来不可见之报应，希望愚人信入，即是不明因果；人未有不自明而可明人者也。是以众生不知因果，凡夫怕果，二乘怕因，菩萨不昧因果，佛则了了因果，人如不明因果，与盲人何异，学者慎勿轻于因果哉。	cause and effect. Those who neglect the suffering plainly before people’s eyes and expect the unwary to believe in unseen future retribution have misunderstood cause and effect. No one who has not understood for themselves can enlighten another. Therefore, sentient beings do not understand cause and effect: ordinary beings fear results, the two vehicles fear causes, bodhisattvas are not confused about cause and effect, and Buddhas clearly understand cause and effect. If people do not understand cause and effect, how are they different from blind people? Students, take care not to treat cause and effect lightly.
问：前闻开示云，世间恶事，多半是善人所作，其义未明，乞再开示?	Question: Earlier, you instructed us that many evil deeds in the world are committed by good people. I do not understand its meaning; please explain it again.
答：善恶等事，都因见而立，见之坚固执持者，其脑中影象勿舍，日久自然引出，照样去做矣。善人对于恶事以疾恶之深，影象亦深印勿忘。	Answer: Matters such as good and evil are all established through views. When people firmly cling to a view, they do not relinquish the images in their minds. Over time, these naturally emerge, and they act accordingly. Because good people deeply

	detest evil deeds, the images of them are also deeply impressed and unforgettable.
如种种残虐酷刑方法，本来不著意，乃因善念过切之反动而留于心，一遇机会即无形引出，再加心未平等，一时嗔心之难制，过情之举，势所必然。	For example, the various methods of cruel torture may not originally have been matters to which one gave attention, but they remain in the mind as a reaction to excessively intense good intentions. Once an opportunity arises, they emerge unconsciously. Add to this a mind that lacks equanimity and the difficulty of restraining anger in the moment, and excessive actions are bound to follow.
前清某抚军嫉恶而好名，一年中杀人逾万，其冤枉者无数，民不堪其虐，当时彼无刻不想做好官也，岂知其为恶之过甚，而终以自杀哉。故心地不明，则见不净，虽善亦必辗转归入于恶，以未究竟耳。	In the late Qing, a certain provincial governor hated evil and sought a good reputation. Within a single year, he killed more than ten thousand people, and countless were wrongfully accused. The people could not endure his cruelty. At the time, he never ceased wishing to be a good official. How could he have known that his evil had become excessive, and that he would eventually commit suicide? Therefore, when the mind-ground is unclear, one's views are impure. Even goodness will inevitably, through repeated turns, enter into evil, because it has not been brought to ultimate completion.
问：修法功行，有紧有松，有收有放，其义云何?	Question: In the practice of Dharma, effort may be tight or relaxed, gathered in or let go. What does this mean?
答：修行只是练心，调伏其心，不离一切人事，用心处，要时紧时松，紧者，防严之意，恐其放逸也，松者，圆通之意，恐其胶执也，故律己宜紧，对人宜放，用法时当收，则易精进，不用时当放，则机可灵活，是谓调伏，冀得自在而已。	Answer: Cultivation is simply training the mind and taming it, without departing from all human affairs. In applying the mind, one must sometimes be tight and sometimes relaxed. Tightness means strict vigilance, lest one become lax; relaxation means adaptability, lest one cling rigidly. Therefore, be strict with yourself and accommodating toward others. When applying a method, gather in the mind, and it is easier to advance diligently; when not applying it, let it go, and one can respond flexibly. This is what is meant by taming the mind: one seeks only to attain freedom.
问：世人何故性多活动，学佛求定，是此意否?	Question: Why are worldly people so active by nature? Is this why those who study Buddhism seek samādhi?

答：世人在表面，似乎活动居多，其实定亦不少，惟非慧定而属顽定，如人人有一我见，始终不放松，不肯半点通融也，倘肯活动，亦自让步少争，世界和平，基于此矣，其人之痛苦烦恼，亦自此减矣。	Answer: On the surface, worldly people seem mostly active, but in fact they are often quite fixed in their ways. It is simply not concentration joined with wisdom, but rigid concentration. For example, everyone has a view of self to which they cling without relaxing from beginning to end, refusing even the slightest accommodation. If they were willing to be flexible, they would naturally yield, and there would be fewer disputes. World peace rests on this, and their suffering and afflictions would likewise diminish from this.
问：音属于耳，何以名观，观世音菩萨之圣号，又所何义？	Question: Sound belongs to the ear, so why is it called contemplation? And what is the meaning of the sacred name of Avalokiteśvara Bodhisattva?
答：见虽心见，非关于目，闻亦如是，当初大士由耳根悟入闻性，因而得道，故名。此慧心内发者也。	Answer: Although seeing is the mind's seeing, it is not dependent on the eyes; hearing is the same. In the beginning, the Great Being awakened to the nature of hearing through the ear faculty and thereby realized the Way, hence the name. This is wisdom arising inwardly from the mind.
盖一切音声得闻者，无不由外来，入于耳而能听，遂以为听之功能，全属于耳矣，然心中起念，一切声浪，宛然在耳，外实无声，亦未过耳，则此可听之功能，在心乎，在耳乎，由此悟入心性，起妙观之用，故曰观音。	All sounds that are heard come from outside, enter the ear, and can then be heard; thus people suppose that the faculty of hearing belongs entirely to the ear. Yet when a thought arises in the mind, all waves of sound seem plainly present in the ear, though there is actually no external sound and nothing has entered the ear. Does this faculty of hearing lie in the mind or in the ear? Through this one awakens to the nature of mind and brings forth the wondrous function of contemplation; hence the name Guanyin.
由此而起普世同体大悲，知世间一切众生，亦复如是，同具佛性，故名观世音。南瞻部洲众生，耳根最利，故与大士缘最深也。又普陀落伽山，在印度洋之正南，无神通不能往，非今之浙东海外普陀也。	From this arises the great compassion of universal identity with all beings: one knows that all sentient beings in the world are likewise so and all equally possess Buddha-nature. Hence the name Avalokiteśvara. The sentient beings of Jambudvīpa have the keenest ear faculty, and therefore have the deepest affinity with the Great Being. Moreover, Mount Potalaka lies directly south in the Indian Ocean; one cannot reach it without spiritual powers. It is not the present-day Putuo Island off the coast of eastern Zhejiang.

问：地藏、文殊、普贤、观音四大士，何以有地水火风之别?	Question: Why are the four great bodhisattvas—Kṣitigarbha, Mañjuśrī, Samantabhadra, and Avalokiteśvara—distinguished as earth, water, fire, and wind?
答：地藏王者，悟自己之心地宝藏而成道者也，故属地，此系自悟成道，然不忘度生大愿，地狱不空誓不成佛，实则早已成佛，作此语者，恐人之徒知自修而不发大心，甘作罗汉也。	Answer: Kṣitigarbha means one who realized the treasure of one's own mind-ground and thereby realized the Way; thus he corresponds to earth. This is realization of the Way through one's own awakening. Yet he did not forget his great vow to liberate sentient beings: "Until the hells are empty, I vow not to become a Buddha." In truth, he had long since become a Buddha. He spoke thus because he feared that people would know only self-cultivation, fail to arouse the great resolve, and be content to become arhats.
其慈悲大愿即是观音，观音慈和若水，万物赖水而生，得大悲水以为饶益，故观音属水，地藏经第十二品，佛说观音与世人特具因缘，意在利己利他，虽非二事，而大士合为一也。	His great compassionate vow is Avalokiteśvara. Avalokiteśvara's compassion and gentleness are like water; all things depend upon water for life, and through the water of great compassion they receive benefit. Thus Avalokiteśvara corresponds to water. In chapter twelve of the Kṣitigarbha Sūtra, the Buddha says that Avalokiteśvara has a special affinity with people in the world. The meaning is to benefit oneself and others; though these are not two separate matters, the great bodhisattvas are one.
但此非修行不可，精进勇猛，若大柴大火，如普贤之行愿，故普贤属火。及其所行成就，般若之圆转妙用，清凉活泼如风，故文殊属风。合此四大士者，即成为佛，成佛因缘，终不离此四法，固以寂灭之体为佛，而般若灵妙之用为菩萨矣。	Yet this cannot be accomplished without cultivation. One must be diligent and courageous, like great firewood and a great fire, as in the conduct and vows of Samantabhadra; thus Samantabhadra corresponds to fire. When this practice is accomplished, the rounded and wondrous functioning of prajñā is cool and lively like wind; thus Mañjuśrī corresponds to wind. When these four great bodhisattvas are united, one becomes a Buddha. The causes and conditions for becoming a Buddha never depart from these four dharmas. The quiescent essence is Buddha, while the numinous and wondrous function of prajñā is bodhisattva.
问：智与识何别?	Question: What is the difference between wisdom and consciousness?

答：无别也，智亦识也，以无识即不能启智，惟识之圆通方便而究竟者，乃为智耳，皆同属于幻心，毕竟非有，故曰无智亦无得，以无所得故。	Answer: There is no difference. Wisdom is also consciousness, for without consciousness one cannot give rise to wisdom. Yet consciousness that is perfectly adaptive, skillful, and ultimate is called wisdom. Both belong to the illusory mind and ultimately do not exist. Therefore it is said, “no wisdom and no attainment,” because there is nothing to attain.
问：何谓神通？	Question: What are spiritual powers?
答：神者智也，通者达也，智足以通达一切，不受境夺者，曰大神通。	Answer: Shen means wisdom, and tong means comprehension. When wisdom is sufficient to comprehend all things and one is not carried away by circumstances, this is called great spiritual power.
问：佛何以有六通？	Question: Why does the Buddha possess the six supernormal powers?
答：五通外道皆有，独无道通，以无智也。佛则定慧成就，以六通为体而五通为用，故道家之五通是修得，终必退转；佛家五通是证得，由体起用，无尽藏也。	Answer: Non-Buddhist paths may all possess the five supernormal powers, but they alone lack the power of the Way, because they lack wisdom. The Buddha, however, has accomplished samādhi and wisdom. He takes the six supernormal powers as the essence and the five supernormal powers as the function. Therefore, the five supernormal powers of Daoists are attained through cultivation and must eventually regress; the five supernormal powers in Buddhism are attained through realization, arising as function from the essence, and are an inexhaustible treasury.
问：道家宗旨，是否专求肉体长生？	Question: Does the Daoist aim consist exclusively in seeking bodily immortality?
答：不尽然也，道宗久已失传，今之道者，已失道之宗旨，但取于术，去道益远，即养身之术，亦未得其全，真正道宗，亦在练心，惟仅做到万法归一，惜未见性，故不能空法，再进一步，与佛不二矣。	Answer: Not entirely. The Daoist tradition has long been lost. Present-day Daoists have already lost the central aim of the Dao and retain only techniques, thereby moving ever farther from the Dao. Even the techniques for nourishing the body have not been fully obtained. The genuine Daoist tradition also lies in training the mind, but it reaches only the point where the myriad dharmas return to the One. Regrettably, it does not see its true nature and therefore cannot empty dharmas. If it advances one step further, it is nondual with Buddhism.

余前著有《道法宗源》一文，为日后接引道众之用，其度鬼治病诸术，密亦有之，此属用而非体，修行当以得体为先，孔子所谓先立乎其大者是也，是以通佛即通道，其间不可以寸分。初学者，门户之见过深，一言道教，即存鄙弃之见，此即非佛法广大之愿，不能成佛也。	I previously wrote an article, “Origins of the Daoist Teachings,” for the future guidance of Daoist practitioners. Esoteric Buddhism also contains such techniques as liberating ghosts and treating illness. These pertain to function, not essence; in cultivation, one should first attain the essence. This is what Confucius meant by first establishing oneself in what is fundamental. Therefore, to understand Buddhism is to understand the Dao; between them there cannot be the slightest division. Beginners are overly attached to sectarian views. At the mere mention of Daoism, they give rise to contempt. This is not the vast aspiration of Buddhadharma and cannot lead to Buddhahood.
问：内道外道不应分耶?	Question: Should inner and outer paths not be distinguished?
答：为初学人定宗旨，勿入歧途，以乱正修，原不可无分别也，不知明体达用，即不应有此见矣。且学佛而不内究心地，外取诸相，即皈依外道也。纯阳祖师皈依黄龙后，自恨从前用心之错，是外道而内道矣，知此又何伤乎。	Answer: In establishing a guiding principle for beginners, so that they do not enter mistaken paths and disrupt right cultivation, distinctions cannot originally be dispensed with. But once one understands the essence and comprehends its function, one should not retain such a view. Moreover, if one studies Buddhism without inwardly investigating the mind-ground and instead outwardly grasps at appearances, one has taken refuge in an outer path. After Patriarch Chunyang took refuge with Huanglong, he regretted the error of his former application of mind; though an adherent of an outer path, he became one of an inner path. Understanding this, what harm is there?
问：纯阳之义作何解?	Question: How should the meaning of “pure yang” be understood?
答：此即直心道场之意，凡心地光大者，纯乎阳明，一有我见，即入阴魔，安能成道。	Answer: It means precisely that the straight mind is the place of practice. Whenever the mind-ground is radiant and expansive, it is wholly bright yang. Once there is a view of self, one enters the yin demons. How then could one realize the Way?
问：大小乘之义云何?	Question: What is the meaning of the Greater and Lesser Vehicles?
答：分大小乘者，法之前方便也，为初学人不能直受，故以小乘引之，若已明根本，当启般若妙用，更无定	Answer: The distinction between Greater and Lesser Vehicles is an expedient before the Dharma. Since beginners cannot receive it directly, they are

法。《法华经》言：只有一乘者，并此一乘亦不可得也。	guided by the Lesser Vehicle. Once the root has been understood, one should bring forth the wondrous functioning of prajñā; there is no longer any fixed dharma. The Lotus Sūtra says that there is only one vehicle, yet even this one vehicle cannot be obtained.
问：如何而可名善知识?	Question: How can someone be called a spiritual friend?
答：善者善巧，知者知人之病根所在，而以药为之对治，以方便力度生者，曰善知识。但其人不必尽有学问，一言微中，足以启发人者，亦善知识也。然有人本有学问，而无善巧方便之力，亦非善知识也。孔子曰，三人行，必有吾师也。是恶人亦可为我善知识也，在我之自择耳，惟盲于目者，有色不见，终无用也，能见则自己亦善知识矣。	Answer: “Good” means skillful, and “knowing” means knowing where a person’s root affliction lies and applying medicine to counteract it. One who liberates sentient beings through skillful means is called a spiritual friend. Such a person need not necessarily be learned; one whose apt word can inspire another is also a spiritual friend. Yet someone may be learned but lack the power of skillful and expedient means; such a person is not a spiritual friend. Confucius said, “When three people walk together, there must be one who can be my teacher.” Thus even an evil person can be my spiritual friend; it depends upon my own choice. But for one blind in the eyes, colors may be present but cannot be seen, and this is ultimately useless. If one can see, one is oneself also a spiritual friend.
问：佛何以不能度无缘之人?	Question: Why can the Buddha not liberate those without affinity?
答：缘之一字，难言之矣，无缘之人，丝毫不可相强，勉强而行，必多烦恼。人妄想名利而不可得，因贪而嗔，亦无缘而强求者也。如其人之不可度，菩萨以慈心过切，往往强而行之，亦未达因缘者也。	Answer: The word affinity is difficult indeed to explain. With those who lack affinity, one cannot impose even the slightest thing upon them. If one acts by force, there will certainly be many afflictions. When people vainly desire fame and profit but cannot obtain them, greed gives rise to anger; this too is seeking by force where there is no affinity. If a person cannot be liberated, yet a bodhisattva, out of an overzealous wish to help, presses ahead anyway, this too is not understanding causes and conditions.
终不免微细烦恼，是法见未净，故菩萨亦称众生。又缘者，前因也，假使无前因，今亦无缘。如人有奴仆，夙世亦为人服务者，不必定有此事，要有此平等心量，其福德亦已不可思议。	One will inevitably retain subtle afflictions, for the attachment to views about dharmas has not been purified; therefore bodhisattvas are also called sentient beings. Moreover, affinity is a prior cause. If there were no prior cause, there would be no present affinity. If a person has servants, they may

	have served others in past lives. This need not necessarily be so, but one should possess a mind that regards people as equals; its merit and virtue are already inconceivable.
佛为菩萨时，无一事无一时不与人结缘，遂成此佛土庄严。故知为人者，即以为己，愚人不肯为人结缘，以为利己，而不知其自害也，是可怜悯者。又人事往来，无非相对，借人一金，只还一金耳，若为人结缘，救济于患难之中，则还报者，必十百倍也，设有不还则亦了结前缘，或放账于未来，因因果果，无有不报者矣。	When the Buddha was a bodhisattva, there was never an affair or a moment in which he did not form affinities with people, and thus this splendid Buddha-land came to be. Therefore, to act for others is precisely to act for oneself. Foolish people refuse to form affinities with others, thinking it benefits themselves, without realizing that they are harming themselves. They are truly pitiable. Furthermore, human dealings are nothing but reciprocal. If one borrows a coin from another, one need only return a coin. But if one forms affinities with others and gives aid amid hardship, the repayment will certainly be tenfold or a hundredfold. Even if it is not repaid, a past affinity is thereby concluded, or the account is deferred to the future. Cause after cause, result after result—there is no retribution that does not come.
问：世法出世法应分别否?	Question: Should worldly and supramundane dharmas be distinguished?
答：论事固有可分，论性体则不能分也，亦不可分也，当知动心即已入世，若与世事和同，而心不系染，即名出世。	Answer: In terms of phenomena, they can certainly be distinguished; in terms of intrinsic nature, they cannot and should not be distinguished. Know that once the mind is stirred, one has already entered the world. If one accords with worldly affairs while the mind remains unattached and undefiled, this is called transcending the world.
问：出家之理如何?	Question: What is the principle of leaving home?
答：为烦恼故遂欲出家，大乘人不以儿女家庭为家也，必以回家为出家。回家者，回复本来清净无染之德性，明心后，一切无碍，名回家，亦名真出家。	Answer: Because of afflictions, one may wish to leave home. A Mahāyāna practitioner does not regard children and family as home, but must take returning home as leaving home. To return home means to return to one’s originally pure and undefiled moral nature. After realizing the mind, there are no obstructions; this is called returning home, and it is also called truly leaving home.
若执取清净，厌恶尘劳，即永无出家之日，其表威仪者，是尊重佛制，方便利众之法。然必自己先明根本，堪以度众，再显此威仪不迟。倘父母在堂，人子之义未	If one clings to purity and loathes worldly toil, one will never have a day of leaving home. The outward deportment is a means of honoring the Buddha’s

尽，佛本不许，以佛门中无不孝之佛子也，纵身出家，亦负养亲之义而背佛矣。又真明心者，必不以喧静动其心，心既平等，会入不二，便无此分别矣。	regulations and benefiting others expediently. Yet one must first understand the fundamental matter oneself and be capable of liberating others; it will not be too late then to manifest this deportment. If one's parents are still alive and one has not fulfilled one's filial duties as a child, the Buddha did not permit one to leave home, for among the Buddha's disciples there are no unfilial children. Even if one leaves home in body, one still fails in the duty of supporting one's parents and thereby goes against the Buddha. Moreover, one who truly realizes the mind will not have the mind stirred by noise or quiet. Once the mind is impartial and enters nonduality, such distinctions cease.
问：佛有分别否?	Question: Does the Buddha make distinctions?
答：分别有善不善，善分别者为佛，于第一义则不动，以动定一如也。	Answer: He distinguishes what is wholesome from what is unwholesome. One who makes wholesome distinctions is a Buddha. Yet, in the ultimate truth, he remains unmoved, for movement and stillness are one.
问：佛出门乞食时，闻亦有人戏以鱼肉布施者是否?	Question: When the Buddha went out to beg for food, is it true that some people would jokingly offer him fish or meat?
答：小乘经上或有说者，然佛亦必受也，佛已无心于腥素之别，但见为食料而已，菩萨则稍异，先为鱼肉加持咒力而后食，对施者亦无憎恶之念，外此者，必憎怨而起口舌矣，是口素而心未必素耳。	Answer: Some Hīnayāna sūtras may say so, but the Buddha would certainly accept it. The Buddha no longer has any thought of distinction between meat and vegetarian food; he sees it only as sustenance. Bodhisattvas differ slightly: they first bless the fish or meat with mantric power and then eat it. They likewise harbor no hatred or aversion toward the donor. Apart from this, one will surely give rise to resentment and arguments; that is merely keeping a vegetarian diet without necessarily cultivating a pure mind.
问：修道人何以必要根器?	Question: Why must practitioners possess spiritual capacity?
答：凡人根器，论本体原无利钝，惟因缘不同，习性亦异，故有高下之别，如农夫之于农事，文人之于翰墨，军人之于战略，工师之于机械，各有所长，易地而处，皆为钝根矣，修道人惟以心量广大，意境活泼，于世事不易动心惊怖，聪明而又肯老实者，为上上根。	Answer: In their fundamental nature, people's capacities are originally neither sharp nor dull. But because their causes and conditions differ, so do their habitual dispositions; thus there are distinctions of higher and lower. Farmers excel at farming, literary people at writing, soldiers at

	strategy, and craftsmen at machinery. Each has his own specialty; if placed in another's position, all would be of dull capacity. Among practitioners, those of the highest capacity are those whose mind-capacity is broad, whose perspective is lively, who are not easily disturbed or frightened by worldly affairs, and who are intelligent yet willing to be earnest and unpretentious.
故择修道人如择璧玉以为印玺，第一择大料而质地精良，第二良工之雕琢，第三打磨光润，第四入土以去火气，然后可成全材而供诸庙堂之上。是善根者，质料之精良也，因缘者，得良工以至入土出土也，供庙堂者，福德也，三者不可缺一，且必多具也。	Thus, selecting a practitioner is like selecting fine jade for an imperial seal. First, choose a large piece of excellent material; second, have it carved by a skilled artisan; third, polish it until smooth and lustrous; fourth, bury it in the earth to remove its fiery quality. Only then can it become a complete piece of material fit to be presented in the imperial court. Good roots are the excellence of the material; causes and conditions are encountering a skilled artisan and undergoing burial and excavation; being presented in the imperial court is merit and virtue. None of these three can be lacking, and one must possess them abundantly.
问：师与弟子间之关系，何者为最重要？	Question: What is most important in the relationship between teacher and disciple?
答：曰缘，为师者尤当知缘，缘有满时，切不可强，不见机而逆者，必至吃力不讨好也，且求道者，尤不可止于一师，善才五十三参，苟能归自性般若，则五十三者，乃一师耳，然未可责望于今日之新学也。	Answer: Conditions. A teacher in particular must understand conditions. When conditions have run their course, one must never force matters. If one does not recognize the occasion and acts against it, one will inevitably labor without gaining appreciation. Moreover, seekers of the Way must not stop with a single teacher. Sudhana visited fifty-three teachers; if one can return to the prajñā of one's own nature, those fifty-three are but one teacher. Yet this cannot be expected of beginners today.
君子之交淡如水，恐缘之尽也，惟已超出世间者，不在此列，缘之久暂，在义不在事，论事有长短，论义则无尽，非世情可得而限之也。	The association of exemplary people is as light as water, for fear that conditions may come to an end. Only those who have transcended the world are not bound by this. The duration of conditions lies in principle, not in outward affairs. Affairs may be long or short, but principle is inexhaustible; worldly sentiment cannot limit it.

问：上报四恩之义云何?	Question: What is meant by repaying the four benefactions above?
答：四恩者：一父母，二国王，三佛天，四师长。	Answer: The four benefactions are: first, parents; second, the ruler; third, the Buddhas and devas; fourth, teachers and elders.
余意更有四，一父母，如建大屋，予我以大地，先得为人之基本；二师长，为古圣先师，及天之师长，为我先打脚跟，立孝弟忠信礼义廉耻之八础；三佛菩萨，由此大厦庄严，可以建筑；四众生，一切顺逆诸境，皆属雕刻打磨因缘，赖以完成。	I believe there are four more. First, parents: like building a great house, they provide me with the ground, giving me the basic condition for first becoming human. Second, teachers and elders: the ancient sages and teachers, together with the teachers of heaven, first lay for me the eight foundations of filial piety, fraternal respect, loyalty, trustworthiness, propriety, righteousness, integrity, and shame. Third, Buddhas and bodhisattvas: because of this, the great edifice may be solemnly constructed. Fourth, sentient beings: all favorable and adverse circumstances are conditions for carving and polishing, upon which its completion depends.
此四恩者，同一难报，难者，言不可以世情为报也，世情为相对，故分厚薄而有尽时，此则不能分也。余一生最怕负债，若此债者，则又无法偿还之矣，虽我粉身碎骨，亦难酬佛恩师恩之高谊，其惟弘法利生乎。又凡人如发心成佛，佛天欢喜无量，冥中自得护念，亲恩与众生恩之报酬亦由此成就矣。	These four benefactions are all equally difficult to repay. “Difficult” means that they cannot be repaid through worldly sentiment. Worldly sentiment is relative, and therefore varies in depth and comes to an end; these benefactions cannot be divided in this way. All my life I have most feared being in debt, yet this debt cannot be repaid. Though my body were shattered and my bones crushed, it would still be difficult to requite the lofty kindness of the Buddhas and teachers. Only propagating the Dharma and benefiting sentient beings can do so. Furthermore, when ordinary people arouse the resolve to become Buddhas, the Buddhas and devas rejoice immeasurably, and they naturally receive unseen protection. Repaying the kindness of parents and sentient beings is also thereby accomplished.
问：何者为人生最第一最重要最便宜之事?	Question: What is the most important and worthwhile undertaking in human life?
答：人生以成佛为最上第一希有之事，以明心为最重要之事，以通达世出世法为最便宜之事。	Answer: To attain Buddhahood is the highest, foremost, and rarest matter in human life; realizing the mind is the most important matter; and thoroughly understanding both worldly and

	supramundane dharmas is the most advantageous matter.
问：人生以何事为最痛苦?	Question: What is the greatest suffering in human life?
答：以心不安为最痛苦，不安都由不空，不空则不知足。凡有所求者，必因缺乏而起，如是，求富必是贫相，求贵必是贱相，佛以一切不求，而福德尊贵，不可比拟矣。	Answer: The greatest suffering is an unsettled mind. All unrest arises from not being empty; when one is not empty, one does not know contentment. Whenever one seeks something, it necessarily arises from lack. Thus, seeking wealth is itself the appearance of poverty, and seeking rank is itself the appearance of lowliness. The Buddha seeks nothing at all, and so his merit, virtue, and nobility are beyond comparison.
人每疑佛必不取富贵，不知佛原不取，而亦不厌弃也，随因缘而转，来亦不拒。古之帝王亦多矣，独尧舜为圣，何也，以心德巍巍，不可臆测，其能弃天下者，正其取天下时，不以天下动其心也，不似后人之患得患失也。	People often suppose that the Buddha must reject wealth and rank, not realizing that although the Buddha does not seek them, neither does he reject them. He responds according to causes and conditions, and when they come, he does not refuse them. There were many emperors in ancient times, but only Yao and Shun were sages. Why? Because their virtue of mind was lofty beyond measure. Their ability to relinquish the empire lay precisely in the fact that, when they possessed it, they did not allow the empire to move their minds. They were unlike later people, anxious over gain and loss.
问：密宗以定慧交资为主，则戒岂可以不修耶?	Question: Esoteric Buddhism takes the mutual support of samādhi and wisdom as fundamental. Does this mean that precepts need not be cultivated?
答：戒定慧三德，缺一不可，密宗最重戒，惟修法与他宗不同，以定慧中已得戒也。学人当知戒者有因地戒，使心之不惑不流，自离于恶也。有果地戒，警过去之恶行而忏悔之也。	Answer: Of the three virtues of precepts, samādhi, and wisdom, none can be lacking. Esoteric Buddhism places the greatest importance on precepts, but its manner of practice differs from that of other schools, for within samādhi and wisdom, precepts are already attained. Students should know that there are precepts at the causal stage, which keep the mind from being deluded and carried away, thereby naturally separating it from evil. There are also precepts at the stage of fruition, by which one reflects on past evil deeds and repents of them.

若以定为体，慧为用，体用一如，则心自空寂，空则自定，定则慧生，定慧交资，念不妄发，无恶可戒，此真戒者也。	If samādhi is taken as the essence and wisdom as the function, and essence and function are one, the mind naturally becomes empty and quiescent. Being empty, it naturally abides in samādhi; from samādhi wisdom arises. When samādhi and wisdom support one another, thoughts do not arise falsely, and there is no evil to guard against. This is the true precept.
如手结印，不能再作杀盗淫矣，此身戒也，口持咒，不能行口四恶矣，此口戒也，心无妄缘，贪嗔痴念自止矣，此意戒也。三业齐修，既已清净，更有何恶之可现，恶既不有，戒亦何用，不戒之戒，不修之修，证得于自然，而非他人可见，小乘偏于有相而重威仪，此所以真实者少，虚构者多耳。	While forming a mudrā, one refrains from killing, stealing, and sexual misconduct. This is observance of the bodily precepts. While reciting a mantra, one refrains from the four kinds of harmful speech. This is observance of the verbal precepts. When the mind does not give chase to deluded thoughts, thoughts of greed, anger, and ignorance naturally cease; this is observance of the mental precepts. When the three karmic activities are cultivated together and have become pure, what evil can still appear? When evil does not exist, what use are precepts? This is the precept of non-precept and cultivation without cultivation, realized naturally and not visible to others. The Hīnayāna is partial to form and places weight on deportment; hence there are few who are genuine and many who are contrived.
问：念佛之法自不专重口念，但如何方为究竟?	Question: The method of Buddha-remembrance does not exclusively emphasize oral recitation, but how can it be brought to ultimate fulfillment?
答：念佛有数义，口持名号，心知有佛，一也；由愿心出发，敬仰赞叹，不觉流露于口念，心口同一称扬，二也；明弥陀者，乃三身圆满之义，此表性与相之两合，三也；如证入无生之体，光明之用，则动静语默无一非佛，四也。四者全备，方名究竟，若徒知口念，且以多为胜而不从心行，此是唱佛，非念佛矣。	Answer: Buddha-remembrance has several meanings. First, one orally recites the Buddha's name and knows in one's heart that there is a Buddha. Second, beginning from aspiration, reverence and praise naturally flow into oral recitation, and mind and mouth together extol the Buddha. Third, to understand Amitābha is to understand the perfection of the three kāyas; this represents the union of nature and appearances. Fourth, when one realizes the unborn essence and the function of luminosity, then in movement and stillness, speech and silence, there is nothing that is not Buddha. Only when all four are complete may it be called ultimate. If one knows only oral recitation, considers greater quantity superior, and does not

	practice accordingly in one's mind, that is chanting the Buddha's name, not Buddha-remembrance.
问：何谓不念而念，又何谓不持而念?	Question: What is meant by remembering without deliberately remembering, and what is meant by remembering without sustaining the recitation?
答：不念而念者，不必定欲口念而自然心念者也，不持而念者，以未证三昧之人，于正念时，一有外境，即被牵摄而移去，自然念断，再欲念时，又必重行提起，此必再持而方可念者也，若已证三昧之人，于正念时，虽有外境前	Answer: Remembering without deliberately remembering means that one does not intentionally seek to recite with the mouth, yet the mind naturally remembers. Remembering without sustaining the recitation means that, for one who has not realized samādhi, when maintaining right mindfulness, as soon as external circumstances arise, one is drawn away by them and the remembrance naturally breaks off. When one wishes to remember again, one must deliberately raise it up anew; only by sustaining it again can one remember.
来，非不见闻觉知，然不被其引，仍可接念，即口中断而心未尝移也，不劳再持而起，此即绵绵不断，距打成一片时不远矣，故曰不持而念。	For one who has already realized samādhi, however, even when external circumstances present themselves while right mindfulness is maintained, one is not without seeing, hearing, feeling, and knowing, but one is not led away by them and can continue the remembrance. Though oral recitation ceases, the mind has never shifted. There is no need to sustain it anew before it arises again. This is continuous and unbroken; the time when it becomes continuous and undivided is not far off. Hence it is called remembering without sustaining the recitation.
问：修禅净密，三者孰难孰易?	Question: Of Chan, Pure Land, and Esoteric Buddhism, which is difficult and which is easy to practice?
答：无难易之分也，当随根器而转，因缘而定，今不得已而分之。则密比较为易，禅次之，净土则最难，凡方法越简，得力越小，成就亦不易。	Answer: There is no distinction between difficult and easy. One should adapt to one's capacity and determine one's practice according to causes and conditions. Yet, if we must distinguish them, Esoteric Buddhism is comparatively easier, Chan comes next, and Pure Land is the most difficult. The simpler a method is, the less effective it is, and the more difficult attainment becomes.
净土法，于表面说，但种善根，自然容易，若求往生，非证到阿裨跋致不可，必平日一心不乱者，临终方不颠	On the surface, the Pure Land method merely plants good roots and is naturally easy. But if one

倒，一为因，一为果，未有因未就而果可成者也。	seeks rebirth, one must attain the stage of nonretrogression. Only those who ordinarily maintain one-pointedness of mind without distraction will not be confused at the time of death. The one is cause, the other fruition; there has never been a case in which fruition could be achieved before its cause was complete.
若净土以广义论，即成就门，无论何宗不到净土，不名成就，岂非难而又难，弥陀经佛说五个难字，尤以信为最难，从可知矣，今言易者，欲作方便接引耳，我今说了义者，为最上乘说，非立异也。	If Pure Land is understood in its broad sense, it is the gate of attainment. Whatever school one follows, if one does not reach the Pure Land, it cannot be called attainment. Is this not difficult indeed? In the Amitābha Sūtra, the Buddha speaks of five kinds of difficulty, with faith the most difficult of all; from this one may know. Those who now call it easy do so in order to offer an expedient means of guidance. What I now expound is the definitive meaning, spoken for those of the highest vehicle; it is not an attempt to be different.
问：修禅宗者，每若狂放不持戒律，岂亦以定慧为义耶?	Question: Practitioners of the Chan school often seem wild and unrestrained, observing no precepts. Is this also based on samādhi and wisdom?
答：禅宗摄念观心时，正是持戒，戒者，对治于恶也。	Answer: When Chan practitioners gather in their thoughts and contemplate the mind, they are precisely observing precepts. Precepts are the means for counteracting evil.
世人作恶不外不知与惑二种，不知者，如婴儿之不知火，以手执热也；惑者，明知其不可为而心被境夺，主见不定，不能自恃也，若既觉矣，决无再做之理，惟小过往往轻忽，不觉流露，为对治故，遂持于戒，以戒其心也。	People commit evil for no more than two reasons: not knowing and delusion. Not knowing is like an infant who does not know that fire burns and grasps something hot. Delusion is knowing clearly that something should not be done, yet having one’s mind seized by circumstances, so that one’s own judgment is unstable and one cannot rely on oneself. Once one is awakened, there is certainly no reason to do it again. But minor faults are often taken lightly and emerge unknowingly. To counteract this, one observes precepts in order to restrain the mind.

禅宗为最上乘法，自难与初学者并论，彼以根本初明，如子觅母，数十年辛苦，一旦忽见，喜极而泣，手舞足蹈，亦属恒情，非病也，况禅宗时时在练心，有时举动，非人可测，遂以狂放目之，不知彼自有不惑主见也。学人往往不自用功而妄测他人意境，故有此见。	The Chan school is a teaching of the highest vehicle, and naturally cannot be discussed on the same level as beginners. Once they have initially understood the fundamental matter, they are like a child who has searched painfully for his mother for decades and suddenly finds her: overwhelmed with joy, he weeps, dances, and waves his arms. This is only natural, not a sickness. Moreover, Chan practitioners are constantly training the mind; at times their conduct cannot be fathomed by others, who therefore call them wild and unrestrained. They do not know that such practitioners have their own undeluded judgment. Students often fail to apply themselves and instead recklessly speculate about others' inner realization; hence this view arises.
问：或谓居士未可弘法，不知何意?	Question: Some say that lay practitioners should not propagate the Dharma. What do they mean?
答：保持佛制威仪，原当推尊比丘，时至今日，比丘居士，当同生惭愧心，更不应有此分别诤论也。	Answer: In preserving the Buddha's prescribed deportment, bhikṣus should indeed be given precedence and respect. But at the present time, bhikṣus and lay practitioners alike should feel shame, and there should be no more discriminatory disputes of this kind.
佛门以法为重，而不以人为重，佛云，人入黑暗险道，有人以灯引路，不可以引者为非人而弃拒之也，古之维摩居士，近世之杨仁山、王宏愿居士，亦皆弘法者，又何疑乎，小乘中不得不保持名相，遂失其真，正法之堕，即基于此。	In the Buddha's teaching, Dharma is primary, not persons. The Buddha said: "When someone enters a dark and perilous path, another person guides the way with a lamp. One should not reject the guide merely because he is not a monastic." The layman Vimalakīrti of ancient times, and the modern lay practitioners Yang Renshan and Wang Hongyuan, all propagated the Dharma. What doubt can there be? In the Hīnayāna, one cannot avoid preserving names and forms, and thus loses the truth. The decline of the true Dharma is founded precisely on this.
即如心中心法，非不传于比丘，奈无人肯出而担负，岂可坐视不顾，又此法最微密处，比丘中极少参究，现尚未有此经验人继起，诸山长老，德望自可钦敬，但以所修不同，于此法之密要，方便力尚不足以启发学人，当推当仁不让之义，勿立此小见可也。	Take the Heart-of-Heart Dharma, for example. It is not that it is not transmitted to bhikshus; rather, no one is willing to step forward and assume the responsibility. How can one simply stand by and ignore the matter? Moreover, very few bhikshus investigate its most subtle and secret essentials. At present, no one with such experience has yet

	arisen to continue it. The elders of the various mountains are certainly worthy of respect for their virtue and reputation, but because their practices differ, their skillful means are still insufficient to awaken students to the secret essentials of this Dharma. One should uphold the principle that a worthy person does not yield responsibility to another, and not cling to such narrow views.
问：时至今日，佛法衰落，一切破败，不可讳言，不知何宗为最危险？	Question: To this day, the Buddhadharma has declined and everything has fallen into decay; this cannot be denied. Which school is in the greatest danger?
答：惟禅宗为最危险，风雨飘摇，正似残年风烛，因时代不同也。其危险处有五，一者佛门自相疑谤，几以禅宗一门为可废，尤以不幸而出于佛子之口。二者师资乏人，日见缺少，再一二十年，宗下但存皮相。	Answer: Only the Chan school is in the greatest danger. It is battered by wind and rain, like a candle guttering in the wind, because the times have changed. There are five dangers. First, within Buddhism itself there is mutual suspicion and slander; some nearly regard the Chan school alone as dispensable. Most regrettably, such words come from the mouths of Buddhists themselves. Second, there is a shortage of teachers and students, growing more acute by the day. In another ten or twenty years, only the outward shell of the school will remain.
三者人之生活艰难，不能一切放下，用功二三十年，而时不我待。四者环境不容其死修死参，而政府又不明此法关系之重要，不予提倡，非有特殊因缘，终难维持矣。五者宗门中接引方法，不知稍事变通，狮子身中虫，自食狮子肉，可不哀哉。	Third, people find life difficult and cannot let go of everything. They may devote themselves to practice for twenty or thirty years, yet time waits for no one. Fourth, circumstances do not permit them to engage in uncompromising practice and investigation, while the government does not understand the importance of this Dharma and does not promote it. Without exceptional causes and conditions, it will ultimately be difficult to sustain. Fifth, those within the school do not know how to adapt their methods of guiding others even slightly. The worms within the lion's body devour the lion's own flesh—how lamentable!
问：佛教如何而可使普及？	Question: How can Buddhism become widespread?
答：普及一事，是为甚难，因教育事，社会委诸学校，自身完全放弃，不如田野之间，口头传语，父以传子，子以传孙，简单扼要，牢不可破，民族精神，潜伏于此。	Answer: Making it widespread is extremely difficult. In matters of education, society entrusts everything to schools and entirely abandons its own responsibility. It would be better, as in the countryside, to transmit teachings orally: fathers

	passing them to sons, and sons to grandsons. Simple and concise, they become unshakable; the national spirit lies latent therein.
自风气一变，民德日薄，人心根本动摇，富者淫奢而懒，中等人鄙啬而小，平民作伪而横，轻重不分，是非颠倒，贵贱随利而定，廉耻道丧，此最反背佛教而大可忧者也。	Once social customs changed, the people's morality grew weaker by the day and the very foundations of the human mind were shaken. The rich became licentious, extravagant, and indolent; the middle class became mean and petty; ordinary people became deceitful and domineering. They could not distinguish what was weighty from what was trivial, right from wrong was inverted, status was determined by profit, and integrity and shame were lost. This is what most directly runs counter to Buddhism and is most deeply troubling.
当知世间一切人事教育，即是佛法，是在政府之提倡，至少限度，取人在才德并重，教育应重于政事，本来政是辅教行之不及，不是施教以助政也。	You should know that all worldly education concerning human affairs is itself Buddhadharma. It depends upon government advocacy. At the very least, talent and virtue should be given equal weight in selecting people, and education should take precedence over political affairs. Politics was originally intended to supplement what education could not accomplish; education was not intended to assist politics.
佛教如欲普及，宜多编佛教教科书，而于一切小说电影，于因果之理，宜多所阐扬，严禁诲盗诲淫，即此可以深植佛教根基，久久自然同化。此次世界大乱后，种种反应发现，如武力不足恃，强权终不敌公理，渐渐回头，改弦更张，佛法自然光大而普及也，然亦在有心人之提倡耳。	If Buddhism is to become widespread, more Buddhist textbooks should be compiled. In all novels and films, the principle of cause and effect should be extensively elucidated, and materials that teach theft and licentiousness should be strictly prohibited. In this way, the foundations of Buddhism may be deeply planted, and over time people will naturally be assimilated. After this great world disorder, various reactions have appeared: military force cannot be relied upon, and might will ultimately not prevail over justice. Gradually, people will turn back and change course; then the Buddhadharma will naturally flourish and become widespread. Yet this also depends upon the advocacy of those who are committed to it.
问：凡人死后，焚烧锡箔等，或谓迷信，或言有用，二者究应何择？	Question: After people die, foil paper and similar items are burned. Some call this superstition, while others say it is useful. Which view should be chosen?

答：凡人死后，以意念为主，其识神中如有此物，彼自信人，如其人生前本来不信，则焚烧丝毫无用，彼如信为有用，则自然爱取矣。又其人死后入于鬼神道，往往需此，否则亦无所用矣。	Answer: After death, a person's thoughts are primary. If such things exist in that person's consciousness and the person believes in them, then they are effective for that person. If the person did not believe in them during life, burning them is of no use whatsoever. But if the person believes them useful, that person will naturally desire and take them. Moreover, if after death the person enters the realm of ghosts and spirits, such things are often needed; otherwise, they are of no use.
总之此等作为，全由生前彼此贪财观念所起，根本即是迷信，然乃生前之迷，非死后而迷也。见理明达者，既不入于鬼道，亦不乐有此幻物也。至于生人所用之钞票，又与锡箔何异，忽而可用，忽而作废，皆随幻心而转，观于废票，则亦勿讥笑于锡箔矣。	In short, such practices arise entirely from the mutual greed for wealth held during life; fundamentally, they are superstition. Yet it is superstition during life, not superstition arising after death. Those whose understanding of principle is clear do not enter the ghost realm, nor do they delight in such illusory objects. As for the paper money used by the living, how does it differ from foil paper? At one moment it is usable; at another it is invalid. All turns according to the illusory mind. When one sees worthless banknotes, one should no longer ridicule foil paper.
问：大士寻声救苦，是救于果者也，何以世间仍有许多苦恼，不蒙垂救耶?	Question: The Great Being hears sounds and relieves suffering, rescuing beings from their painful results. Why, then, are there still so many sufferings and afflictions in the world that do not receive such aid?
答：佛菩萨之垂训，在使众生自己明白苦因，都从心起，心明则不惑，恶业自除，苦果自灭。倘自作业，佛亦无可奈何也。	Answer: The teachings bestowed by Buddhas and bodhisattvas are meant to enable sentient beings to understand for themselves that the causes of suffering all arise from the mind. When the mind is clear, one is no longer deluded; evil karma is naturally eliminated, and painful results naturally cease. If people create their own karma, even the Buddha can do nothing about it.
至于寻声救苦，乃大士慈悲愿力，亦必人一心称名，至心皈依，方得相应，正其一心称名时，全乎是善，未有善心与恶事可相应也，故能免予苦难矣。	As for hearing sounds and relieving suffering, this is the Great Being's compassionate power of vows. Yet a person must single-mindedly invoke the name and sincerely take refuge in order to resonate with it. At the very moment of single-mindedly invoking the name, one is wholly wholesome; a wholesome

	mind cannot resonate with evil deeds. Thus one can be spared suffering and hardship.
又凡人有苦难，是前因今果，倘不能安分忍受，乃复怨天尤人，是难上加难，重添恶业，变为今因后果，苦无尽期，况寻声救苦者，乃一时方便之力，并可使他人之见闻者，同发信心，由是而皈佛，依佛所教，慎因断恶，归入正道而得善果。	Moreover, when people suffer hardship, it is the result of past causes. If they cannot accept and endure it peacefully, but instead blame Heaven and resent others, they make difficulties still more difficult, add further evil karma, and turn present causes into future results. Then suffering has no end. Furthermore, hearing sounds and relieving suffering is a temporary power of skillful means. It can also cause those who see or hear of it to give rise to faith, take refuge in the Buddha, follow the Buddha's teaching, heed causes and cut off evil, return to the right path, and attain good results.
今世间所以苦恼多者，由于平日太无信心，临时亦不起忏悔之念，安得与佛相应乎，非不蒙大士之垂救也。	The reason there is so much suffering in the world today is that people ordinarily have too little faith and, when the moment comes, do not even give rise to thoughts of repentance. How could they resonate with the Buddha? It is not that they fail to receive the Great Being's compassionate aid.
问：经有四依四不依，曰依法不依人，依义不依文，依智不依识，依了义不依不了义，是否可作定论?	Question: The sūtras speak of the four reliances and four non-reliances: rely on the Dharma, not on persons; rely on meaning, not on words; rely on wisdom, not on consciousness; rely on definitive meaning, not on nondefinitive meaning. Can this be regarded as a final conclusion?
答：义即不定，论即非义，依与不依，同属幻法。	Answer: Meaning is itself not fixed; a conclusion is therefore not meaning. Reliance and non-reliance alike belong to illusory dharmas.
依法不依人者，此对师言，佛门以法为重，苟其人所传者，为如来正法，则依止于法，不必问其人之如何，虽其人行有不足取法者，系属其个人问题，于正法无关，不得因人废法而自误也。	To rely on the Dharma rather than persons is said with respect to teachers. In Buddhism, the Dharma is paramount. If what a person transmits is the Tathāgata's true Dharma, one should rely upon the Dharma and need not inquire into the person's character. Even if that person's conduct has shortcomings, this concerns the individual and has nothing to do with the true Dharma. One must not reject the Dharma because of the person and thereby mislead oneself.
依义不依文者，此言读经时，不可拘执文字，以译笔有不同，抄写有笔误，古今字解，亦有变更，当注重全经要义而融会之，勿拘于一文一字，及其音句也。	To rely on meaning rather than words means that, when reading sūtras, one must not rigidly cling to the wording. Translations differ in style, copying

	may contain scribal errors, and the meanings of characters have changed from ancient times to the present. One should focus on the central meaning of the entire sūtra and comprehend it as a whole. Do not cling to a single phrase, character, sound, or sentence.
如金刚经：先世罪业则为消灭，当得阿耨菩提句，此当字，论文可读平声，作应当之当；但通达般若妙义，无时间前后来去诸相，当下即是，宜读作去声，此依于义者也。	For example, in the Diamond Sūtra, the phrase reads: “Past-life karmic offenses will thereby be eliminated, and one shall attain anuttarā-samyak-saṃbodhi.” In written discussion, the character dang in “shall attain” may be read in the level tone, meaning “ought to.” But when one penetrates the wondrous meaning of prajñā—where there are no appearances of time, before or after, coming or going—it is so at this very moment, and it should be read with the departing tone. This is relying on meaning.
依智不依识者，以世人随识神流浪，枉作许多苦恼，若依于智，则智者不惑，圣凡之别，在此一点。依了义不依不了义者，佛法贵得究竟，不了义者为方便，了义者为彻底，以何者为究竟，则不辨自明矣。	To rely on wisdom rather than consciousness means that worldly people drift with consciousness and vainly create much suffering and affliction. If they rely on wisdom, however, the wise are not deluded. The distinction between sages and ordinary beings lies precisely here. To rely on definitive meaning rather than nondefinitive meaning means that in Buddhadharma one values ultimate attainment. Nondefinitive teachings are skillful means, whereas definitive teachings are thoroughgoing. Once one knows which is ultimate, the distinction becomes self-evident.
此四义也，虽然亦非了义者，仍属方便之谈，余以为于法亦当依人，盖非其人而传之，非其师而从之，非其根器而妄授之，最是两误，此不可不圆者一也。	These are the four meanings. Yet they are not definitive meanings either, but still belong to skillful discourse. I believe that, with regard to Dharma, one should also rely on persons: if a teaching is transmitted by someone unsuitable, followed under someone who is not one’s teacher, or rashly bestowed on one whose faculties are unsuited, this is a mistake on both sides. This is the first point that must be understood comprehensively.
经固以义为重，但文即义，义即文耳，是在人之活看，不在文义之强分，通则一切通，不通则虽文义兼全之至理，彼终不能融会，此不可不圆者二也。	Sūtras certainly give priority to meaning, but words are meaning and meaning is words. It depends on one’s living understanding, not on forcibly dividing words from meaning. If one penetrates, one penetrates everything; if one does not penetrate,

	then even the most complete and profound principle expressed in both wording and meaning will never be integrated. This is the second point that must be understood comprehensively.
智与识非一非二，无识则智不启，愚人不解，分之为二，离识求智，从何下手，以佛观之，智识不二，非可强分，此不可不圆者三也。	Wisdom and consciousness are neither one nor two. Without consciousness, wisdom cannot arise. Foolish people do not understand this and divide them into two, seeking wisdom apart from consciousness. Where could they begin? From the Buddha's perspective, wisdom and consciousness are nondual and cannot be forcibly separated. This is the third point that must be understood comprehensively.
了义固是究竟，但究竟亦属假名，毕竟亦不可得，方便以为究竟者，言一切法皆如幻化，知方便则无可不可，其义斯圆，此即了义也。	Definitive meaning is certainly ultimate, but even "ultimate" is only a provisional name and in the end cannot be obtained. To take skillful means as ultimate is to say that all dharmas are like illusions. Once one understands skillful means, one sees that no method is inherently suitable or unsuitable. In this way its meaning is complete. This itself is definitive meaning.
不了义者，义之未尽者也，了义者，义虽有尽，终亦不可得也，至不可得时，无所谓了义不了义矣，此不可不圆者四也。世人胶执我见，必以为佛说法切切不可变更动摇，不知佛正要众生之变化善用，不独善用，并也不可执取。	Nondefinitive meaning is meaning that has not been exhausted. Definitive meaning, though its meaning may be exhausted, is ultimately still unobtainable. When one reaches the unobtainable, there is no longer any so-called definitive or nondefinitive meaning. This is the fourth point that must be understood comprehensively. Worldly people rigidly cling to their own views and insist that the Buddha's teachings must never be altered or changed. They do not realize that the Buddha precisely wants sentient beings to transform and use things skillfully. Not only should they use things skillfully; they must not cling to them.
以如来之法，尚不可执取，况我之法耶，如是其病自除，如医生下药，原为除病，病去药留，又转他病，遂并药亦去之。其防弊之周密圆到，用意之慈悲广大，真不可思议，不善解之，诚有负于佛之苦心矣，其慎之哉。	Even the Tathāgata's Dharma must not be clung to, much less my own teaching. In this way, the illness will naturally be cured. It is like a physician prescribing medicine to cure an illness: once the illness is gone, if the medicine remains, it becomes another illness; thus even the medicine must be discarded. The thoroughness and completeness with which this prevents abuses, and the vast compassion of its intent, are truly inconceivable. If

	one does not understand it well, one truly fails the Buddha's painstaking concern. Be careful!
问：佛门善书，发心人普遍印送，如是广行化度，而信者仍属寥寥，何也?	Question: Good Buddhist books are widely printed and distributed free of charge by people who have aroused the resolve. Although such efforts at broadly transforming beings are undertaken, believers remain very few. Why?
答：世人之看轻佛法，正中此病，盖世人专重外相，以书坊发行诲盗诲淫之书，尚代价数元数角不等，而如此重要之书，可以不费分文，轻视之心，油然而生矣。	Answer: The worldly contempt for Buddhadharma lies precisely in this problem. Worldly people focus exclusively on outward appearances. Booksellers charge several yuan or jiao for books that teach theft and licentiousness, yet books of such importance can be obtained without spending a cent; thus contempt naturally arises.
今必反其道而行之，凡真发心者，必不吝此小费，且因出费关系，必不漠视而轻弃，反可用心一阅，引之入胜矣。又书切不可太厚，使人先见而生畏，故度化法门，亦当随时代而变通，无定法也。	Now one must proceed in the opposite way. Anyone who has truly aroused the resolve will not begrudge this small expense. Because they have paid for it, they will not ignore it or casually discard it, but will instead read it attentively and be drawn ever more deeply into it. Moreover, books must not be too thick, lest people see them and become intimidated at once. Therefore, methods for liberating beings must also adapt to the times; there is no fixed Dharma.
问：佛门比丘何以堕落至此，不知如何补救?	Question: Why have Buddhist bhikshus declined to this extent, and how can the situation be remedied?
答：比丘者，无上士也，人天师表，岂可轻视，论者归咎比丘之自取，自无可讳言。不知为法者，亦不当坐而饿毙也，比丘自身救死之不暇，奚暇于弘法哉，其办经忏者，所以谋生也。	Answer: Bhikshus are unsurpassed persons and exemplars for humans and devas; how can they be lightly regarded? Critics attribute the fault to the bhikshus themselves, and this cannot be denied. But those who uphold the Dharma should not simply sit and starve to death. Bhikshus have scarcely enough time to save themselves from death; how could they have time to propagate the Dharma? Their conducting of sūtra and repentance services is a means of livelihood.
政府先轻视佛教，原有之产，尚不予保护，而比丘之守产，上也者用之以整理塔殿，中也者维持十方堂舍，敷衍挂单，下也者资其酬应，年节送礼于施主，更下者则盗用以谋酒肉，如是堕落至可伤感。	The government first treated Buddhism lightly and did not even protect its existing property. As for bhikshus who guard such property, the best use it to restore stūpas and halls; those of middling conduct use it to maintain the halls and quarters

	open to the monastic community; those below this use it to meet social obligations and send gifts to patrons during festivals; and those still worse embezzle it to procure wine and meat. Thus they have declined to a truly distressing state.
安得有力者，一改其风气而正其弊，庶可补救于万一，是在社会法之改良，如供养比丘，为亡人作功德，不求经忏钟鼓之热闹，而重于讲论经义，请之上座，丰厚供养，于亡者既有利益，于比丘亦自尊重，其不识经文，不明佛理之比丘，自然淘汰，而真人才出矣。	If only those with influence could change these customs and correct these abuses, there might be some hope of remedy. This depends upon reforming social institutions. For example, when making offerings to bhikshus and performing merit for the deceased, people should not seek the bustle of sūtra services, repentance rites, bells, and drums. Rather, they should value lectures and explanations of the sūtras, invite senior monastics, and make generous offerings. This benefits the deceased and enables bhikshus to respect themselves. Bhikshus who cannot read the sūtras or understand Buddhist principles will then naturally be eliminated, and true talent will emerge.
政府先为提倡，一面严禁送殡等事，以尊其人格，而比丘戒律，尤当注意，先使世人知比丘究为何物，弘扬佛法究为何事，比丘不是废人，佛法不是迷信，不独利于亡者，且亦利于生人。	The government should first take the lead in promoting this, while strictly prohibiting such practices as funeral processions, so as to respect the dignity of monastics. The bhikshu precepts especially require attention. The public must first understand what bhikshus truly are and what it means to propagate the Buddhadharma: bhikshus are not useless people, and Buddhism is not superstition. It benefits not only the deceased but also the living.
各学校中，亦可延请比丘主讲，互相尊重，世道人心，自可大化。所苦者，近数十年来，社会重大事业，政府尚无暇及此，舆论比丘之改进，将掩口而笑其迂远矣，呜呼！	Schools, too, may invite bhikshus to give lectures. If there is mutual respect, the ways of the world and the human heart may naturally be greatly transformed. The difficulty is that, in recent decades, the government has had no leisure even for major social undertakings; should public opinion call for reforms among bhikshus, people would cover their mouths and laugh at it as impractical and remote. Alas!
问：云何是出限量之勇猛？	Question: What is courage that exceeds all limits?
答：此取法乎上之意也，以始勤终惰，人之恒情，不超出限量，如用兵之进攻，义无反顾，中途必退缩也。	Answer: It means taking the highest standard as one's model. People commonly begin diligently and end in indolence. Unless one exceeds one's limits, one will inevitably retreat midway, just as in a

	military offensive one must advance without looking back.
初学以痛切为主，只有猛进而无退，及至明白根本，越狠越好，认识要深切，半点含糊不得，如开门非开足不可，不可姑息，及入正修行路，反不宜性急求速，用毅力以守其恒，等至水到渠成，自然成就矣，所谓猛狠恒等四字诀也，精为专一，进为不退，波罗蜜门，如斯而已。	For beginners, earnestness and urgency are primary: one must only press forward and never retreat. Once the fundamental point has become clear, the more resolute the better. One's understanding must be thorough; not the slightest vagueness is permissible. It is like opening a door: it must be opened fully, with no indulgence. Yet once one has entered the proper path of practice, one should not be impatiently eager for quick results. Use perseverance to maintain constancy; when conditions are ripe, accomplishment will naturally come. These are the four key words: resoluteness, determination, constancy, and so forth. “Refinement” means single-mindedness; “advance” means not retreating. The gate of pāramitā is nothing more than this.
问：初学以至成就，自有次第，究不知以何者为最难？	Question: From beginning practice to attainment, there are naturally stages. What, then, is the most difficult?
答：此有二，一首一尾而已，首者，初入手明本来也，如破竹然，第一节最难开，不独要劈开，又必正而勿斜，尾者，至最后微细微细处，易于浑合，白鹭与白雪，骤视之，不可分也，然绝对不同。	Answer: There are only two difficult points: the beginning and the end. At the beginning, one must first grasp one's original nature. It is like splitting bamboo: the first joint is the hardest to open. Not only must it be split open, but it must be split straight and not crooked. At the end, when one reaches the most subtle and minute level, things are easily confused together. A white egret and white snow cannot be distinguished at a glance, yet they are absolutely different.
二者相较，还以首为难，因为末后关之不破，仍由根本不认透而起，是以从初学乃至成就，无刻不应拿住本来二字，本来面目不清，万般困难，由是生发。譬如读西文，字母拼音不熟，越多越困难也，学人每忽于微，岂知这一点，为万分重要。	Comparing these two, the beginning is still more difficult. For failure to break through the final barrier still arises from not having thoroughly recognized the root. Therefore, from first study until attainment, one must at every moment hold fast to the two words “original nature.” If one's Original Face is unclear, every kind of difficulty arises from this. It is like learning a Western language: if one is not familiar with the alphabet and pronunciation, the more one learns, the greater the difficulties become. Students often

	neglect what seems minute, not realizing that this single point is of the utmost importance.
问：修心中心法至如何可为师资?	Question: At what point in practicing the Heart-of-Heart Dharma may one serve as a teacher?
答：求师难，识师更难，而为师则尤难，各宗皆然，若无其资，切勿轻误人也，地狱坐位，大半为邪师而设。师不必定指邪师，凡所学未全，不能方便接引，受法之弟子，因半途误入邪道者，其师即邪师矣。	Answer: Finding a teacher is difficult; recognizing a teacher is even more difficult; and being a teacher is more difficult still. This is so in every school. If one lacks the necessary qualifications, one must on no account mislead others lightly. Most seats in hell are prepared for false teachers. A teacher need not deliberately be a false teacher to be one: if what one has learned is incomplete, if one cannot skillfully guide others, and if disciples who receive the teaching consequently go astray halfway into a wrong path, then that teacher is a false teacher.
若所授甚正，而学人不听，因而自误者，与师无咎也。师资者，如资粮之自受用而以施于人也，所言资者如下：一心地根本明白，因因果果，能彻了无余。二于大端法要，能一一洞明，于其利弊，亦洞察无馀。	If what is taught is entirely correct but the student does not listen and thereby misleads himself, the teacher is not at fault. The qualifications of a teacher are like provisions that one has first received and used oneself, and then gives to others. These qualifications are as follows: first, the fundamental ground of mind must be clearly understood, and one must thoroughly comprehend causes and effects without remainder. Second, one must clearly understand each major essential point of the Dharma and thoroughly discern its benefits and drawbacks.
三法法平等，绝不可有门户之见。四能不为名闻利养所动，于名尤为重要。五知一切皆属因缘，勿丝毫勉强，而与人事相逆。六心常平等，勿轻初学而重有势力者。	Third, all dharmas are equal; one must absolutely not hold sectarian views. Fourth, one must not be moved by fame, reputation, gain, or support; freedom from concern for fame is especially important. Fifth, one must know that all things belong to causes and conditions, and not force anything in the slightest or act contrary to circumstances. Sixth, the mind must always be even; do not slight beginners while valuing those with influence and power.
七识学人根器，是为最要，如应授其何种法门，是为当机，考察其人之环境如何，及其相貌福泽等等，考察其昔时所修何法，何以不相契应，及受病之缘，去其夙病，警告其人，修至何时，必起何病，或生何疑而退转等病，察其	Seventh, one must recognize a student's capacities; this is most essential. One must know which dharma gate should be taught to the person, for this is teaching suited to the recipient. One must examine the person's circumstances, appearance, blessings, and so forth; investigate what practices

	the person cultivated in the past, why they were not suitable, and the causes of any ailments; remove longstanding ailments; warn the person what difficulties or doubts may arise at particular stages of practice and cause regression; and observe the student's
人之习性而方便解释之，察其人对我之信仰心如何，来人求法之因缘，是否正当痛切等等，皆应一一注意，能如是者，方堪为师。	disposition in order to explain things skillfully. One must observe the extent of the person's faith in oneself, whether the causes and conditions that brought the person to seek the Dharma are proper and earnest, and so forth. All these matters must be attended to one by one. Only one who can do this is fit to be a teacher.
问：说法原无定法，但于无定法中，能示其法要否?	Question: There is originally no fixed method for teaching the Dharma, but within this absence of fixed methods, can its essential points be shown?
答：说法果有定法乎，曰否，医家之于病人，无定法也，惟医重于果，法重于因，虽无定法，略有数种，兹言其概：	Answer: Is there truly a fixed method for teaching the Dharma? No. Physicians have no fixed method for treating patients. The physician places emphasis on results, whereas the Dharma places emphasis on causes. Though there is no fixed method, there are roughly several kinds. Here is an outline:
一、说法有遮说表说二种，表说者，直表者也，如味之咸者直名曰咸，遮说者，则曰不淡，不淡则咸矣，表说使其直了，遮说使其寻思，务求其明白晓畅，此说法之旨也。	First, there are two ways of teaching the Dharma: direct expression and indirect expression. Direct expression states something directly. For example, when a flavor is salty, one simply calls it salty. Indirect expression says that it is not bland; if it is not bland, then it is salty. Direct expression enables direct understanding; indirect expression causes reflection. The aim is always clear and lucid understanding. This is the purpose of teaching the Dharma.
二、说法目的在慈悲，以慈悲故，当注重于对方之能否明白，不当计我说之精粗繁简矣。然欲使对方明悟者，必先体察其不明悟处，及其不明悟之因由何在，先离题远说，放宽其范围，开发其心胸，启发其灵机，种种譬喻，再合到本题，则听者自然会入，即感觉兴趣，则不忘失矣。	Second, the purpose of teaching the Dharma is compassion. Because of compassion, one should focus on whether the other person can understand, rather than calculating whether one's own exposition is refined or crude, elaborate or concise. Yet if one wishes the other person to awaken, one must first discern where the person fails to awaken and why. Begin by speaking at some distance from the topic, broadening the scope, opening the person's mind, and stimulating their spiritual responsiveness. Use various analogies,

	then return to the main subject. The listener will naturally enter into it; once interest is aroused, it will not be forgotten.
三、说法如医家开方，洞见对方病根所在，一把拿住不放，不容其逃避，层层逼进而追问之，使其无回手处，虽不能完全彻了，已过半矣。	Third, teaching the Dharma is like a physician prescribing medicine: one must see clearly where the other's root illness lies, seize hold of it firmly, and not allow escape. Press forward layer by layer, questioning until there is no room for evasion. Even if complete understanding has not yet been attained, more than half the work is done.
四、凡细腻深思之人，其我见必胶执难破，且多强辩，若随之迎合，必越打越紧，离题更远，转难下手，彼之执见愈深，是旧见未除，新慢又起，两无益也，不如勿理，且伺其病机，待有机可乘，一把拿住，勿轻放过，亦勿许其滑去，如甲问未答，不许其另生枝节而就乙，自易就范。	Fourth, people of subtle and deep thought inevitably cling stubbornly to views of self and are often argumentative. If one accommodates and follows them, they will only become more tightly entangled, stray farther from the subject, and become harder to address. The deeper their attachment to views, the less their old views are removed and the more new arrogance arises; neither is beneficial. It is better not to engage them, but to wait for the right moment in their condition. When an opportunity appears, seize it firmly; do not let it go lightly, nor allow them to slip away. If question A has not been answered, do not permit them to introduce a new branch of discussion and turn to question B; then they will more readily comply.
五、问大者，我先答以小，问净者，我反问以秽，非故表奇特也，欲清醒其耳目耳。	Fifth, when someone asks about what is great, I first answer with what is small; when someone asks about purity, I instead ask about impurity. This is not deliberately to appear unusual, but only to awaken their ears and eyes.
六、问而不答者，亦答也，然必其人懂得一半，方有用处。	Sixth, not answering a question is also an answer. Yet it is useful only when the person already understands half of it.
七、有数种人，勿轻与说法：一糊涂人，二神情不属者，三地位高于我者，四信我未坚者，五于彼法正浓厚不舍者，六勿在稠人广众中，专与一人言谈，七其程度太差，难相接者，八与青年妇女，九与比丘比丘尼。	Seventh, there are several kinds of people to whom one should not lightly teach the Dharma: first, confused people; second, those who are mentally distracted; third, those of higher social position than oneself; fourth, those whose faith in oneself is not yet firm; fifth, those still intensely attached to another teaching; sixth, one should not speak exclusively with one person amid a large crowd; seventh, those whose level is too low for

	meaningful communication; eighth, young women; and ninth, bhikshus and bhikshunis.
八、善说法者，无一处不是说法，最难者，是不说之说，我虽不说说，彼竟不懂，而徒生疑，又奈何，所谓不说说者，乃行住坐卧谈笑接物时之说法也，此是最上乘法，然不懂者，惟有疑惧谤骂耳。	Eighth, for one skilled in teaching the Dharma, there is nowhere that is not Dharma teaching. The most difficult is teaching without speaking. If I teach without speaking and the other person does not understand, merely giving rise to doubt, what then? So-called teaching without speaking is the teaching of the Dharma in walking, standing, sitting, lying down, speaking, laughing, and dealing with others. This is the highest vehicle of Dharma teaching. Yet those who do not understand can only doubt, fear, slander, and curse.
九、说法中以不说说为最难，且易招谤，当行忍辱波罗蜜，且说平等不二法者，不可以口说也，彼如肯虚心参究，自亦能会入不二也。	Ninth, among forms of Dharma teaching, teaching without speaking is the most difficult and easily invites slander. One must practice the pāramitā of patience. Moreover, one who teaches the Dharma of equality and nonduality cannot teach it merely with words. If others are willing to inquire with an open mind, they too can naturally enter into nonduality.
十、从来缘觉，因缘而感，即境开悟，是能听不说说之法者。	Tenth, pratyekabuddhas have always been moved by causes and conditions and awakened through circumstances; they are capable of hearing the Dharma of teaching without speaking.
十一、说法而欲求全求誉，则本意为自己，则亦不必说法度人矣，以顾此必失彼也。最上乘法，立场不同，宁可度一人成无上士，勿愿度万人成阿罗汉。闻我言者，必惊怖吐舌。此劣慧人，不足与言最上乘不二法也。	Eleventh, if one teaches the Dharma while trying to please everyone and win praise, one's original intention is for oneself; then there is no need to teach the Dharma and liberate others. For if one attends to this, one will necessarily lose that. In the highest vehicle, the standpoints differ: I would rather guide one person to unsurpassed attainment than guide ten thousand to arhatship. Those who hear me say this will surely be shocked and aghast. Such people of inferior wisdom are not fit to be told of the nondual Dharma of the highest vehicle.
是以修法以信为主，不独信师之言，并信其行。此亦在师之自信，自问其行足以把持者，不必求人之谅不谅耳。	Therefore, in practicing the Dharma, faith is primary. One must not only trust the teacher's words, but also trust the teacher's conduct. This also depends on the teacher's confidence in himself. If, on examining himself, he finds that his

	conduct is sufficient to uphold this, he need not seek others' approval or disapproval.
公案中文殊仗剑对佛，南泉斩猫，于大众中，抚比丘尼手，某婆子使婢子勘破比丘等法，皆自己确有把持力，完全会入平等不二而忘能所者。然对方不堪承受，为一小事，尚奔走惊奇，呼曰魔子者，安足与言法耶，安足以信我之不说说法耶，可叹可叹。	In Chan koans, Mañjuśrī raises a sword against the Buddha; Nanquan cuts a cat in two; a bhikshuni's hand is touched before the assembly; and an old woman has her maid expose a bhikshu. In all such cases, the persons involved truly possessed the power of self-mastery, had completely entered equality and nonduality, and had forgotten subject and object. But if the other party cannot bear it, and for some small matter runs about in alarm and amazement, crying, “Demon!”—how can such a person be fit to discuss the Dharma, or to trust my teaching without speaking? Alas, alas!
十二、听法人能听不说说之法，其人去彻悟不远矣，能微细体察师之所言所行，合计而参之，刻刻不放松，则彼此心心相印，亦不远矣。同学中，大都以师为护身符，或当作临时顾问咨询看，或当作学堂教习看，升班即弃，或作为帮忙出主意人，呜呼，此知己之难也，得我好处者，只口头议论耳，一曝十寒，无怪其大机大用之难启也。	Twelfth, if one who hears the Dharma can hear the Dharma of teaching without speaking, that person is not far from thorough awakening. If one can subtly observe the teacher's words and actions, consider them together, investigate them, and never relax vigilance for a moment, then the sealing of mind to mind between teacher and student is also not far away. Among fellow students, most treat the teacher as a protective talisman, a temporary consultant, a school instructor to be discarded after advancing to the next grade, or someone who helps devise solutions. Alas, how difficult it is to find one who truly knows oneself. Those who gain benefit from me often engage only in verbal discussion, practicing in fits and starts. No wonder their great capacity and great function are difficult to awaken.
十三、凡事世人视为不平等者，正出世平等法也，试问于理论外，事上平等法又如何说，如何表示。	Thirteenth, whatever worldly people regard as unequal is precisely the supramundane Dharma of equality. Apart from theory, how can the Dharma of equality be spoken of or manifested within actual circumstances?
十四、此何物乎，千圣所不识者也，千圣尚不识，则由此而起之微妙大用，彼凡夫俗子，又安得而识其机哉，不识其机，则亦只有惊奇疑怖，奔骇谤骂之一法耳。故真彻悟人，至少亦必经世人几度咒骂为魔，或几度恭维赞叹而自俨然不动摇者，庶许其入不动地也。	Fourteenth, what is this? It is that which even a thousand sages do not recognize. If even a thousand sages do not recognize it, how could ordinary people recognize the subtle and wondrous great function that arises from it? Not recognizing its workings, they can only be startled, doubtful, fearful, flee in alarm, slander, and curse. Therefore,

	one who has truly awakened must at least have endured several occasions on which worldly people cursed him as a demon, or several occasions of flattery and praise, while remaining solemn and unmoved. Only then may one perhaps allow that he has entered the immovable ground.
十五、棒喝是古人一时权宜方便，非其人，非其时，与非其资格，概不可乱用，此在合其机耳。	Fifteenth, blows and shouts were expedient means used by the ancients for a particular time. If it is not the right person, not the right time, or one lacks the proper qualifications, they must never be used indiscriminately. Everything depends on suitability to the person's capacity.
十六、受谤资格，极不容易，第一论事，第二论人，小人骂，不足重轻，君子鄙，为可忧耳，然君子自必反省焉，自反省其被责之因，果属何在，从而细参之，此又自己说法法也。	Sixteenth, the capacity to endure slander is exceedingly difficult. First consider the matter, then consider the person. Abuse from petty people need not be taken seriously; contempt from persons of integrity is cause for concern. Yet persons of integrity will certainly reflect upon themselves, examining the cause for which they were criticized, determining where the fault truly lies, and investigating it carefully. This, too, is one's own Dharma teaching.
十七、对人说法，千万勿顾我，否则说我耳，非说法也。当空诸所有，勿著半点人我之见，称性而谈，随机而说，当作白话家常，老老实实，勿有胜负心，诚诚恳恳，勿有得失心，讲得通，不必喜，劝不转，不必恼。	Seventeenth, when teaching the Dharma to others, never be concerned with oneself; otherwise, one is speaking of oneself, not teaching the Dharma. Empty all that one possesses, and do not cling in the least to views of self and others. Speak in accordance with one's nature and teach according to the person's capacity. Treat it as ordinary everyday conversation, honestly and sincerely. Have no mind of victory or defeat, and no mind of gain or loss. If it is understood, there is no need for joy; if one cannot persuade the person to turn around, there is no need for irritation.
若以此法训子，子无不贤，以此法待友，友无不见谅者也。此惟合机合时合人为最难，急不得，待到来年再说，缓不得，马上擒住不松。虽若游戏，处处是庄严，虽若无心，处处是实相。心如行云流水，词若特起孤峰，捉之如海上明月，空中鸟迹。何以故，诸法本空相故，不取于相故，故曰如是说。	If you instruct your children by this Dharma, none will fail to become worthy; if you treat friends by this Dharma, none will fail to be understanding. The most difficult thing is that it must suit the person, the occasion, and the circumstances. It cannot be rushed: wait until next year to speak of it. Yet it cannot be delayed: seize it at once and do not let go. Though it may seem like play, everywhere is solemn adornment; though it may seem

	unintentional, everywhere is true reality. Let the mind be like drifting clouds and flowing water, and let words rise like solitary peaks. To grasp it is like grasping the bright moon over the sea or the trace of a bird in the sky. Why is this so? Because all dharmas are originally marked by emptiness, and because one does not grasp at appearances. Therefore it is called speaking thus.
十八、说法时，第一要胆大，以无得失心为主，第二要目空一切，自视即等于佛，下视若一班就课学生。意要宁寂，气要从容，徐视一周，然后开口，所谓先以气摄，次以机动，再以词应，终以寂止。	18. When teaching the Dharma, the first necessity is boldness, with freedom from thoughts of gain and loss as the basis. Second, one must regard all else as empty and view oneself as equal to the Buddha, while looking upon those below as students in a class. The mind should be peaceful and still, and one's bearing composed. Slowly survey the assembly, then begin to speak. First gather them through one's presence; next stir their potential; then respond with words; and finally conclude in stillness.
气摄者，使上下数十百人，心摄于一也，彼心定于一，则耳聪目明，其机自启，我随其机而引逗之，然后开口，应之以词，其词即毕，则一切都属空论，毕竟空寂，不可再取而生法执，故曰寂止，止于本来空寂地也。	To gather them through one's presence means bringing the minds of the scores or hundreds above and below into one. When their minds are settled in one, their ears become keen and their eyes clear, and their potential opens of itself. I then guide and encourage them according to their potential, and only afterward speak, responding with words. When the words are finished, all is empty discourse; ultimately, there is empty stillness. It must not be grasped again so as to give rise to attachment to dharmas. Therefore this is called concluding in stillness: stopping at the ground of original empty stillness.
十九、说法有得失心，则大机不起，大用又安得现前。只要平平常常，根本认清，处处留心，求一个熟字，熟极则用广，广则自大，触处是机，进退迟疾，无可不可，未有能大用而不启大机者也。以能得大用，即是大机，机与用，二而一也，只是自限与不得自限者，自为习气所限，此我见能所之未忘也。	19. If one teaches the Dharma with thoughts of gain and loss, great potential will not arise; how, then, can great functioning appear before one? One need only be ordinary and natural, clearly recognize the root, remain attentive in every situation, and seek familiarity. When familiarity becomes complete, one's functioning becomes broad; when it is broad, one naturally becomes great. Wherever one encounters circumstances, there is potential. Whether advancing or withdrawing, slow or swift, nothing is impossible. There has never been anyone capable of great

	functioning whose great potential did not open. To be capable of great functioning is itself great potential; potential and functioning are two yet one. The difference lies only between limiting oneself and not limiting oneself. One limits oneself through habitual tendencies; this is because the views of self, subject, and object have not yet been forgotten.
二十、说法时不可不有顾忌，如不涉政治而伤时，或有显者在座，不受直说，多所顾忌等等。于事无益，于意反伤，当先有准备，预先撇开，自然无涉。总之说法分对众与对个人两种，机宜各自不同耳。	20. When teaching the Dharma, one cannot avoid having certain reservations. For example, one may avoid political matters for fear of harming the times, or prominent persons may be present who will not accept direct speech, giving rise to many such concerns. These are of no benefit in practical matters and instead harm one's intention. One should prepare in advance and set them aside beforehand; then they will naturally have no bearing. In short, teaching the Dharma is of two kinds: teaching an assembly and teaching an individual. The appropriate potential differs in each case.
问：云何是摄力？	Question: What is the power of gathering?
答：此难言也，在尔日后自知。所言摄者，感化之意也，惟以至诚之德，光明磊落，坦白空净，不在言表，而在气养，不在临时，而在平日，威由德生，摄由定致，此自然之力也。	Answer: This is difficult to put into words; you will know for yourself in the future. What is meant by gathering is the power to inspire and transform. It depends solely on the virtue of utmost sincerity—radiant, upright, candid, and empty-pure. It is not expressed in words, but lies in the cultivation of one's presence; it is not something of the moment, but of everyday life. Dignity arises from virtue, and the power to gather comes through samādhi. This is a natural power.
问：五力与业力何别？	Question: What is the difference between the five powers and karmic force?
答：同一为力，以体同也，以用不同，故名有别。况为力不同科，虽同一门，而又自分高下也，至经云是法平等，无有高下者。言归到本来，自然平等，即属平等，安有高下。论用非无，论体不有，非空非有，是真平等。	Answer: Both are called force because their essence is the same, but their functions differ, and therefore their names differ. Moreover, forces belong to different categories. Though they are of one family, they are distinguished as higher and lower. Yet the sūtras say, "These dharmas are equal, without higher or lower." When one returns to the original ground, there is naturally equality; being equal, how could there be higher or lower? In

	terms of function, distinctions are not absent; in terms of essence, they do not exist. Neither empty nor existent—this is true equality.
又平等平等者，言平等尚在相对中，毕竟平等亦不可得，故曰平等平等。于此即是微细微细处，即是力之最大处，勿草草忽过。又力者，不可以量计，越微细，其力越大，故地力不如水力，水力不如火力，火力不如风力，风力不如心力，心力不如空力，此摄力之难以计量也。	Furthermore, “equality upon equality” means that equality itself still remains within contrast; ultimately, even equality cannot be obtained. Hence, “equality upon equality.” Here lies the exceedingly subtle point, and the point at which power is greatest. Do not pass over it carelessly. Moreover, power cannot be measured by quantity: the subtler it is, the greater its power. Thus the power of earth is inferior to the power of water; the power of water is inferior to the power of fire; the power of fire is inferior to the power of wind; the power of wind is inferior to the power of mind; and the power of mind is inferior to the power of emptiness. This is why the power of gathering is difficult to measure.
问：修道人于小说等书，可以看否?	Question: May practitioners read novels and similar books?
答：修禅宗与修心中心法，不可不看西游记小说，其中隐寓修道经过，至精且密。余于民国二十二年（一九三三年），在南方消夏时，以此小说书作课本讲，点明心地法，闻者颇生兴趣。惜注解者不明作者之用意，负其苦心矣。	Answer: Those who cultivate the Chan school or the Heart-of-Heart Dharma should read the novel Journey to the West. It contains an allegorical account of the course of cultivation, exceedingly subtle and profound. In the summer of 1933, while staying in the south, I used this novel as a textbook for lectures and clarified the Mind-Ground Dharma. Those who heard it became quite interested. Unfortunately, the commentators did not understand the author’s intention and thus failed his painstaking efforts.
问：修道人可饮酒否?	Question: May practitioners drink alcohol?
答：酒为五戒之一，但戒卖酒，或饮过量，或劝人饮。若自己饮不过量者，无大碍也。比丘则与居士不同，以酒非本恶，五戒中，杀盗淫妄为正恶，而酒为缘助。恶根未除者，如内藏炸药，酒为火引，一触即发，故在戒列。	Answer: Alcohol is included among the five precepts, but what is prohibited is selling alcohol, drinking to excess, or urging others to drink. If one drinks oneself without excess, there is no great obstacle. Bhikshus differ from lay practitioners in this regard. Alcohol is not intrinsically evil: among the five precepts, killing, stealing, sexual misconduct, and false speech are the primary evils, while alcohol is a contributing condition. For those whose roots of evil have not been removed, they are like explosives stored within, and alcohol is the

	fuse: at a touch, they ignite. Therefore it is included among the precepts.
卖酒劝酒与过量，皆助恶缘，故在戒列。比丘为师表，于初学人本应自身作范，故在戒列。	Selling alcohol, urging others to drink, and drinking to excess all foster conditions for evil, and therefore are included among the precepts. Bhikshus serve as models for others and should naturally set an example for beginners; therefore alcohol is included among their precepts.
若依心地法论，饮酒不为过恶，酒饮乃过恶耳，云何饮酒，以酒为我饮，饮亦可，不饮亦可，不以有而喜，不以无而恼，不被酒缚，是饮在我者也。	According to the Mind-Ground Dharma, drinking alcohol is not itself a transgression; rather, being drunk by alcohol is a transgression. What does it mean to drink alcohol? If I am the one drinking the alcohol, then drinking is permissible and not drinking is also permissible. I do not rejoice because it is present or become annoyed because it is absent. I am not bound by alcohol. This is drinking being under my control.
云何酒饮，世人嗜酒如命，每饮必醉，喜怒随酒而转，多寡不能自制，或见人饮酒而生憎恶，是饮在酒者也，圣凡之别，由斯而判。故酒者可饮而不必饮，亦不必不饮者也，法无定法，拘泥不得，倘涉于沽名一流，自以为高者，又破妄戒矣，是以五戒中妄戒最难持亦最微细也。	What does it mean for alcohol to drink one? Worldly people crave alcohol as though it were life itself; whenever they drink, they must become drunk. Their joy and anger turn with alcohol, and they cannot control either the amount they drink or the frequency. Or they see others drinking and give rise to aversion. This is being controlled by alcohol. Here lies the distinction between sages and ordinary beings. Therefore, alcohol may be drunk, but need not be drunk; nor need one insist on not drinking it. Dharma has no fixed dharma, and one must not be rigidly attached. If one falls into the category of seeking a reputation and considers oneself superior, one has again broken the precept against false speech. Thus, among the five precepts, the precept against false speech is the most difficult and subtle to uphold.
问：布施为修行之门，若拥资百万者，赈灾时一毛不拔，于佛法中应作何观想？	Question: Giving is the gateway to practice. If someone possesses millions in assets but, when disaster relief is needed, will not part with a single cent, how should this be contemplated in the Buddhadharma?
答：无足奇也，以各有因缘也，凡富有资产者，此名世福，非因缘不成。因者，夙世慷慨成性，多予人方便布施，结缘自多，如农夫种田之先下种也。	Answer: There is nothing remarkable about it, for each has his own causes and conditions. Those who possess wealth and assets have what is called worldly blessings; without causes and conditions,

	these cannot come about. Cause means that in past lives they were generously disposed, often gave others assistance and made offerings, and thus formed many affinities—just as a farmer first sows seed before cultivating a field.
缘者，再世每生于富有之家，多缘来会，事业易于成就，加以能保持而善经营，是今世之拥资百万者，另有其致富之因缘，与他事无关也。	Condition means that, life after life, they are born into wealthy families, where many conditions converge and enterprises are easily brought to success. In addition, they are able to preserve their wealth and manage it well. Thus those who possess millions in assets in this life have separate causes and conditions for becoming wealthy; this has nothing to do with other matters.
赈灾乃另一问题，其肯否结缘，属其自由，虽一毛不拔，不当惊异而非之，尤不应以为非赈不可，类似因富而惩罚之，性质何异强盗勒索，此大不平等之事也。	Disaster relief is another matter. Whether they are willing to form such an affinity is up to them. Even if they will not part with a single cent, one should not be surprised or condemn them. Still less should one believe that they must make donations. To punish them merely because they are wealthy—how does this differ in nature from a robber's extortion? This is profoundly unequal.
故募劝者，当发平等心，贫富同一尊敬，在富者当明今世致富，即由于夙世下种，则欲长保富贵者，今之赈灾，即我下种之机缘，难得有此福田，不待募者之苦口劝请，即自动布施矣。	Therefore, those who solicit donations should give rise to an impartial mind and show the same respect to rich and poor alike. Those who are wealthy should understand that their prosperity in this life results from having sown seeds in past lives. If they wish to preserve wealth and honor for a long time, disaster relief in the present is an opportunity for them to sow seeds. Such a field of blessings is rare. Without waiting for solicitations and earnest appeals, they will make offerings of their own accord.
虽然，习性各有不同，贫者有时慷慨，富者反极啬吝，其甘愿一世之富，及身而尽，眼光之短，亦殊可怜。	Nevertheless, dispositions differ. The poor are sometimes generous, while the wealthy may instead be extremely miserly. They are content with the wealth of a single lifetime, which ends with their own death. Such short-sightedness is truly pitiable.

更有一班人，自诩通达佛理，谓财布施与法布施比较，百分千万分不及一，我当劝人念佛，一文亦不必布施，藉以满其一毛不拔之愿，此招来世下贱，颠倒之报。西方为大善根福德因缘，三德具足之地，此等人必不配往生也。	There are also people who pride themselves on understanding Buddhist principles and say that, compared with Dharma giving, material giving is not worth even one part in hundreds of millions. “I should encourage people to recite the Buddha’s name,” they say, “and need not give even a cent.” In this way they fulfill their wish not to part with a single cent. This invites the inverted retribution of lowly rebirth in future lives. The Western Pure Land is a place requiring great roots of goodness, blessed virtues, and causes and conditions, a place complete with the three virtues. Such people are certainly unfit for rebirth there.
况法布施者，亦不离财，以财即法也，布施之义，在一舍字，能舍去我见，为世上第一等福人。若遇此等人，切不可生憎，并也不必怜悯，徒自生恼。	Moreover, Dharma giving does not depart from material giving, for material wealth itself is Dharma. The meaning of giving lies in the single word “relinquish.” Those able to relinquish the view of self are the most blessed people in the world. When encountering such people, do not give rise to aversion, nor need you pity them; it only gives rise to affliction in yourself.
问：师自己一生用功，如何致力？	Question: Throughout your own life, how did you apply yourself to practice?
答：此各有因缘，我初亦不自知也，我自幼得庭训，致力于平等二字，先大夫上欣下甫公，因守正而去官，先母蒋太夫人慈和接物，故自幼稍明贫富贵贱不二之义，不知其与佛法暗合也。后虽身历各界，终觉概不究竟。	Answer: This differs according to each person’s causes and conditions. At first, I did not know it myself. From childhood I received family instruction and devoted myself to the two words “equality.” My late father, Mr. Xinfu, left office because he upheld what was right, while my late mother, Madam Jiang, treated others with kindness and harmony. Thus, from childhood, I had some understanding of the principle that poverty and wealth, nobility and lowliness, are nondual, though I did not know that this secretly accorded with the Buddhadharma. Later, although I passed through every walk of life, I always felt that none was ultimate.
及遇皈依师上霞下光和尚，始痛切学佛，皇皇若恐不及，虽未能发明心地，然已知不可限于一宗矣。及随侍上大下愚阿阇黎，受心中心密，始明本来心地法要。	When I encountered my refuge master, Venerable Xiaguang, I began to study Buddhism with deep earnestness, anxious that I might fall behind. Although I had not yet realized the mind-ground, I already knew that I could not limit myself to a single school. Later, when I attended Acharya Dayu and received the Heart-of-Heart Esoteric Dharma, I

	first understood the essential principles of the original mind-ground Dharma.
于十九年（一九三〇年）冬，弃打坐法而致力于人事上之磨练，近数年来，随缘应付，不求功利，空力日有所进而已。常劝学人，明根本，在参究心要；除习气，在人事磨练。	In the winter of 1930, I abandoned the method of seated meditation and devoted myself to training amid human affairs. In recent years, I have responded to circumstances as they arise, without seeking achievement or profit, and have only made daily progress in the power of emptiness. I often advise practitioners: to understand the root, investigate the essential point of mind; to remove habitual tendencies, train amid human affairs.
余一生得力处，在愚师一语，曰：空则自定，嗣悟空之功夫，要在论语四毋字上着力，勿怕习气，只怕不明本来；勿怕有魔，只怕自己不觉；勿怕功行不圆，只怕不肯等候；勿怕难入不二，只怕心不平等。	The point from which I have drawn strength throughout my life lies in a single saying of my teacher: “When empty, one is naturally settled.” Later I realized that the practice of emptiness requires applying oneself to the four characters wu —“do not”—in the Analects. Do not fear habitual tendencies; fear only not understanding the original ground. Do not fear māras; fear only not being aware yourself. Do not fear that practice and realization are incomplete; fear only being unwilling to wait. Do not fear difficulty in entering nonduality; fear only that the mind lacks equanimity.
心常空空地，气常平平地，意常淡淡地。五根五力，全在不著力处承当，不疑处成就，肯虚空寂照者，去佛不远，若虚空寂照之法而亦空之，即是佛矣。此等功夫，全在自己埋头苦干，非人可见，故勿求人谅，亦勿妄测他人，曰某也开悟，某也入魔，不啻自表已开悟而不入魔者，每为识者所笑尔。	Let the mind constantly be empty; let one’s bearing constantly be even; let one’s intention constantly be detached. The five faculties and five powers are all undertaken where one does not force effort, and accomplished where one has no doubt. Whoever is willing to be empty, still, and luminously aware is not far from Buddhahood. If even the Dharma of empty, still, luminous awareness is emptied, that is Buddhahood itself. Such practice lies wholly in burying one’s head and working hard for oneself; it cannot be seen by others. Therefore do not seek others’ understanding, nor rashly judge others, saying, “This person has awakened; that person has entered the realm of māras.” Such talk is no different from proclaiming that oneself has awakened and has not entered the realm of māras, and it is often laughed at by those with understanding.
问：学人之所以中途退转，或久修无益者，其故安在？	Question: Why do practitioners sometimes turn back midway, or practice for a long time without

	benefit?
答：此下手时错误之过也，然非错误也，着力处先后颠倒也。盖诵经念佛打座等事，是借用之法，如种田之播种灌溉去莠等事，先未明地在何处，徒托空言，自无兴趣，根本不曾开步前进，更谈不到退转矣。故指示学人，当发明心地为主，先令定宗旨，后对付法以为缘助。	Answer: It is due to an error at the outset. Yet it is not exactly an error; rather, the order of where effort is applied has been reversed. Reciting sūtras, Buddha-recitation, seated meditation, and such practices are borrowed methods, like sowing seeds, irrigating, and weeding in farming. Before one understands where the ground lies, one merely relies on empty words and naturally has no interest. One has never truly begun to move forward, so there can be no question of turning back midway. Therefore, in guiding practitioners, one should take realizing the mind-ground as primary: first establish the guiding principle, then use the methods as supporting conditions.
问：禅宗与心中心密同此归元，所谓一路涅　门是也，但所谓本来面目，如何证得，可得闻否?	Question: The Chan school and the Heart-of-Heart Esoteric Dharma both return to this same source; this is what is called the single gate of nirvāṇa. But may we hear how the Original Face is realized?
答：不由观心入手者，难以悟见本来面目也，先观一念未起前，是何景象；次观我即今能观时，是何景象；再观我并此观亦不起时，是何景象，有丝毫之念存否。	Answer: Those who do not begin with contemplating the mind will find it difficult to awaken to and see the Original Face. First contemplate: before a single thought arises, what is the scene? Next contemplate: at this very moment when I am able to contemplate, what is the scene? Then contemplate: when neither I nor this contemplation arises, what is the scene? Does even the slightest thought remain?
今即丝毫无念时，心即空空地，气亦平平地，此时了无善恶分别诸念。稍稍著意，即落无记，无记即为有，与有念等，因无记即入偏空，偏空之反动，不落昏沉，即转掉举，又将乱也。	Now, when there is not the slightest thought, the mind is utterly empty and the breath is even and calm. At this time there are no thoughts discriminating good from evil. The slightest deliberate attention falls into indeterminate blankness. Such blankness is a form of presence, equivalent to having thoughts; for it leads into biased emptiness. The reaction from biased emptiness, if it does not fall into dullness, turns into restlessness, and confusion will arise again.
于一念不起时，眼前形形种种，均是现量，见闻了了，寂寂然非善非恶，亦非无记，不昏沉，不睡着，廓然无念，此光景究是什么，最要最要。	When not a single thought arises, all the varied forms before one's eyes are direct perception; seeing and hearing are perfectly clear. Quiet and still, it is neither good nor evil, nor is it indeterminate blankness. It is neither dull nor

	asleep; open and vast, without thoughts. What exactly is this state? This is of the utmost importance.
有时境来心动，照常应对，随事分别而不流，有如挂线风筝，进退左右，另有根本把持。又如上市游玩，虽东西不定，终不忘回家旧路，亦不著意思家，远行近道，来去无碍，此比量而现量之境也。	At times, when circumstances arise and the mind is stirred, one responds to them as usual, distinguishing according to the matter at hand without being carried away. It is like a kite on a string: though it moves forward and back, left and right, there is another, fundamental hold upon it. It is also like going to market for pleasure: although one wanders about without fixed direction, one never forgets the familiar road home, yet does not deliberately think of home. Whether the journey is long or short, one comes and goes without obstruction. This is a state in which inferential understanding becomes direct perception.
识透本来，不因环境顺逆动静而惑我见，亦不以我能不惑而故事放纵，无一刻不用心，无一刻有用心，憨然无知，而了了觉知，非起非不起，荡荡无着，寂而不断，觉而不见，一若主意老强坚定，问其是何主意，则又不知所云，	Having seen through the original nature, one is not deluded into views of self by favorable or adverse, still or active circumstances; nor does one deliberately indulge oneself on account of being able to remain undeluded. Not a moment passes without applying the mind, yet not a moment is there any deliberate application of mind. Innocently unaware, yet clearly aware and knowing; neither arising nor not arising; vast and unattached; still yet unbroken, aware yet without any object seen. It seems as though one's intention were firm and resolute, but if asked what that intention is, one does not know what to say.
如武功人忘其有千斤焉者，此由观照而入常照，由常照而入寂照者也，此力在脚根下圆转自如，力不知从何来者也。	It is like a martial artist who forgets that he possesses the strength of a thousand catties. This is to enter constant illumination through contemplation, and still illumination through constant illumination. This power turns freely beneath one's feet, yet one does not know where the power comes from.
每日起用观照，初学人至少数十次，越痛切，次数越多，乃至睡梦中亦然，久久自然不忘。	Each day, activate contemplation. Beginners should do so at least dozens of times. The more earnest and urgent one is, the more often one does it, until it continues even in dreams. Over time, one naturally does not forget.
此不忘力量有二，一由次数多练中来，由慧发者也；二由从前或事前修坐多，不觉此时得力，乃由定发者也；	The power not to forget has two sources. First, it comes from repeated practice; it arises from

实则定慧不分，非二者也，修至中途，屡进屡退，不知有若干次，此时切切疑不得，因我性急心、好胜心、多疑心、贪得心，种种习气，随来冲动，入于不觉，此内心魔也。	wisdom. Second, it comes from having practiced much seated meditation before, perhaps without realizing that one is gaining strength at this time; it arises from samādhi. In fact, samādhi and wisdom are inseparable, not two things. Midway through practice, one repeatedly advances and retreats, one knows not how many times. At such times, one must not give rise to doubt, for impatience, competitiveness, suspiciousness, acquisitiveness, and all manner of habitual tendencies surge up and propel one into unawareness. These are the inner demons of the mind.
惟用一毅字，觉得此法见，仍是我见，不理为上，仍照常做下去，则自入于一觉即空，不劳觉觉，并觉亦忘之矣，是力量又进一层矣。	Use only the single word perseverance. If you feel that this view of the Dharma is still a view of self, it is best not to heed it; simply continue as before. Then you will naturally enter the state in which a single awareness is emptiness. There is no need for awareness upon awareness, and even awareness itself will be forgotten. Thus your strength advances another level.
学人由二见而有爱取，生死都由不觉，不觉者，不觉其爱取之何处也。心缘于境，心生法生，一切操纵，全凭乎一念之觉不觉。惟世人之心，外被境夺，内被见迷，终日忧忧，不知自己本来面目，及未动念前之无著无染景象，入生死，出生死，自在解脱，亦全凭此一念之觉，此观心法之因缘也。	Because of the two views, practitioners give rise to craving and grasping. Birth and death all arise from unawareness; those who are unaware do not recognize where their craving and grasping lie. When the mind conditions itself upon circumstances, mind arises and dharmas arise. All control depends entirely upon whether a single thought is aware or unaware. Yet the minds of worldly people are outwardly seized by circumstances and inwardly deluded by views. They worry all day long, not knowing their own Original Face or the unattached and undefiled state before a thought has stirred. Entering birth and death, leaving birth and death, attaining freedom and liberation—all depend entirely upon the awareness of this single thought. This is the cause and condition for the method of contemplating the mind.
学人只要狂心息下，刹那即已澄空如佛，而彼不知，此不名为觉者也，故众生迷，菩萨觉，菩萨觉而不常，佛则常觉。要如何做到常觉，是在先明心性本来相貌，次用观照法，养成不忘，打成一片，如是而已。	A practitioner need only let the mad mind come to rest, and in an instant it is already clear and empty like a Buddha. Yet if one does not know this, it cannot be called awareness. Thus sentient beings are deluded, bodhisattvas are aware, bodhisattvas' awareness is not constant, whereas a Buddha is

	constantly aware. How can one attain constant awareness? First understand the original appearance of the mind's intrinsic nature; then use the method of contemplation, cultivate the habit of not forgetting, and become continuous and undivided. That is all.
至于最上利根人，一闻于耳，顿然证入，一念澄清，便决定承当不疑。且知在在处处是这个东西，不因外境之清净而有所增，扰乱而有所减。六祖云：见性人，抡刀上阵时，亦见也。	As for those of the very highest and sharpest capacity, upon hearing it they suddenly enter realization. With a single thought clarified, they immediately take it up with unwavering certainty. They also know that this very thing is present everywhere and in every place: it is not increased by the purity of external circumstances or diminished by their disturbance. The Sixth Patriarch said, “A person who has seen their nature sees it even when brandishing a sword in battle.”
故境无动静，心无迷觉，昭昭者，如天之有阴晴，而日月无增损也。	Therefore, circumstances have neither movement nor stillness, and mind has neither delusion nor awakening. What shines clearly is like the sky with its cloudy and clear weather, while the sun and moon neither increase nor diminish.
是以慧眼人无一刻不在道中，道也者，未尝须臾离于我也，只隐显而已，即今一句南无阿弥陀佛，念至能所双空，无著无染时，不是这个是什么！即今持咒至一切寂然不有，而见闻了了时，不是这个是什么！即今早睡初醒，见闻	Thus, one with the eye of wisdom is never for a moment outside the Way. The Way never departs from us even for an instant; it merely appears or remains hidden. Right now, when one recites “Namo Amitābha Buddha” until subject and object are both empty, unattached and undefiled—if this is not it, what is? Right now, when one holds a mantra until all is still and absent, while seeing and hearing remain perfectly clear—if this is not it, what is? Right now, upon first waking in the morning, seeing and hearing are perfectly clear.
了了而一念未动，所谓平旦之气时，不是这个是什么！利根人一觉就识得，一把拿住，永永不忘，识得本来，即无一处不是这个，不见这个，此即是常觉不迷。	When not a single thought has yet stirred—what is called the qi of early morning—if this is not it, what is? A person of sharp faculties recognizes it as soon as they awaken, grasps it firmly, and never, ever forgets it. Once one recognizes the original nature, there is nowhere that is not this; nowhere that this is not seen. This is constant awareness without delusion.
初学入手，要用一猛字，如出兵攻敌，只有前进，义无反顾，于猛进中，可以左右，可以直前，不能后退，以门未得也。次用一狠字，到初明根本时，要认得透，认	For beginners, one must begin with the word fierce: like sending troops to attack the enemy, one can only advance, without turning back. In fierce

得清，如门之开得要足，且一门深入，只直进而无左右者也。	advance, one may move left or right or straight ahead, but one must not retreat, for the gate has not yet been entered. Next employ the word resolute. Upon initially clarifying the root, one must recognize it thoroughly and clearly, as a door must be opened wide enough. Then penetrate deeply through a single gate, proceeding straight ahead without veering left or right.
再次用一恒字，所谓绵绵不断，九紧一松，如武术家，得有金刚宝杵，练之使成熟，朝于斯夕于斯，颠沛造次于斯，是可进退而左右者也。再次用一等字，等到时间，自然而成熟，此间性急不得，过此五年，则得一稳字，诸佛护念，久久不失矣。	Next employ the word constancy: continuous and unbroken, nine parts tight and one part relaxed. Like a martial artist, one must possess a vajra pestle and train with it until mastery is complete—morning in this, evening in this, and in adversity or haste in this. At this point one may advance, retreat, and move left or right. Next employ the word waiting: wait for the time, and it will naturally mature. One must not be impatient here. After five years, one attains the word steadiness; protected in the mindfulness of all Buddhas, one will not lose it over time.
功行之深浅，在汝考察自己之习气如何，如习气不除，则由于平日之不用心，是以七识平等性智之不开，由于六识妙观察智之不启，而六识不妙，终由八识大圆镜智之未证入，体力未充，其用小也。	The depth or shallowness of your practice depends on examining your own habitual tendencies. If they have not been removed, it is because you ordinarily do not apply the mind. Thus the wisdom of equality of the seventh consciousness has not opened; this is because the wondrous observing wisdom of the sixth consciousness has not been activated. The sixth consciousness is not wondrous, ultimately, because the great perfect mirror wisdom of the eighth consciousness has not been realized. The foundational strength has not yet become full, and so its function is slight.
学人真用功痛切者，必无暇计及他人之过失而惊怖畏也，若小事而亦奇怪惊怖，则临大事时，又将如何耶，心不解脱，当下地狱，文殊才起佛见，即入铁围，只一间耳。	A practitioner who truly applies themselves with earnest urgency will certainly have no leisure to dwell on others' faults and become startled or afraid. If even small matters seem strange and frightening, what will happen when great matters arise? When the mind is not liberated, one is in hell at that very moment. Mañjuśrī, upon merely giving rise to a view of Buddha, entered the Iron Enclosure Hell; there is only the slightest interval between them.

问：学人最怕习气，不知如何用功，方可除习？	Question: Practitioners fear habitual tendencies most of all. How should one practice in order to remove them?
答：用功就为除习，除了除习，即无功可用，汝只抱定一句，现在怎么样，即现在心对境时，能脚根把持否，如外境力强，我之空力如何，世间一切一切法，本来又怎么样，当体两下俱空。我之习气，是应化除，不是压迫，是移换，不是保留，是化之无力，不是搁置一旁，如春日之冰，融化而尽，盖习气者力也，力用于彼，即不及此矣。	Answer: Practice is itself for the removal of habitual tendencies. Apart from removing them, there is no practice to be done. Hold firmly to this single question: How is it right now? When the mind now encounters circumstances, can you maintain your footing at the root? If external circumstances are powerful, how strong is your own power of emptiness? What are all worldly dharmas originally? In their very substance, both sides are empty. Habitual tendencies should be transformed, not suppressed; shifted, not retained; rendered powerless through transformation, not set aside. Like ice in springtime, they melt away completely. Habitual tendencies are a force: when that force is used there, it cannot be used here.
除习气，总在明心之后，心不明，则自己之习气不见，无下手处也，明心后，只要勤修毋怠，自然而除于不觉，此如轮之左右转，此下即彼上，我之力量，不知何时增加，我之习气，亦不知何时消除耳。	Removing habitual tendencies always comes after realizing the mind. If the mind is not clear, one cannot even see one's own habitual tendencies and has nowhere to begin. After realizing the mind, simply cultivate diligently and do not become lax; they will naturally be removed without one's awareness. It is like a wheel turning left and right: as this side goes down, that side goes up. One does not know when one's strength has increased, nor when one's habitual tendencies have disappeared.
世人颠倒，习于纷乱，纷乱又成为习，如债之累积而不觉也。修行人喜于清净，是喜即是习，习上加习，于是动静二见，坚固执持，不肯舍弃，又成为习，亦债之累积而不还也。总之佛以究竟觉为义，心才起念，不管善恶，都是妄，然人不能无念，念不管善恶，不觉即是妄，以觉则虽恶亦可转善而转空，不觉则虽善亦入比量而转为恶也。	Worldly people are inverted: accustomed to confusion, they make confusion into another habit, like debts accumulating without their knowing it. Practitioners delight in purity, but this delight itself is a habit. Habit is added to habit; thus the two views of activity and stillness are held fast and not relinquished, becoming yet another habit—again, debts accumulating without repayment. In sum, the Buddha takes ultimate awakening as the meaning. As soon as the mind gives rise to a thought, whether good or evil, it is deluded. Yet people cannot be without thoughts. Whether good or evil, thoughts are deluded when they are not recognized. With awareness, even evil can be transformed into good and then into emptiness;

	without awareness, even good enters inferential understanding and turns into evil.
问：已明心地后，除习气之法如何?	Question: After one has realized the mind-ground, what is the method for removing habitual tendencies?
答：习气者，平日之积习，来于自然而不觉者也，当初成习时，亦由勉强而自然，由生而熟，熟于不知不觉，乃成为习。且其成也，非止一习，由其他多分之习气与因缘汇集之，助成之，行且促成之。	Answer: Habitual tendencies are accumulated habits of ordinary life that arise naturally and without awareness. When they were first formed, they too passed from effort into spontaneity, from unfamiliarity into familiarity; becoming familiar beyond conscious notice, they became habits. Moreover, they are not formed by one habit alone: many other habitual tendencies and causes and conditions converge, support them, and bring them to maturity.
如为盗一事，不独有盗之一习，更有贪得心、胆大心、好胜心、报复心，一齐缘会，助成其熟练。	For example, in the act of theft, there is not only the habit of stealing; greed, boldness, competitiveness, and vengefulness all converge through conditions and help make it habitual.
今即改除之，则亦自有各种好缘及好习气以助之，如戒杀一事，另有功德心、因果可怕心、面子好胜心、趋善心，亦一齐缘会，助其成熟。	Now, in changing and removing it, various good conditions and good habits also provide support. In refraining from killing, for example, the wish for merit and virtue, fear of karmic consequences, concern for one's reputation, and the inclination toward goodness all converge through conditions and help bring it to maturity.
故明心后，根本已明，助力亦日见增长，若夫习气不易除者，则因其他习气种子，既杂且多，阻力增强之故。	Therefore, after realizing the mind, the root is already clear and supporting strength increases day by day. If habitual tendencies are not easily removed, it is because the seeds of other habitual tendencies are both mixed and numerous, and thus the resistance is strengthened.
我人于此，当细细考察，不是本习气难除，有他习气助力未除，遂感困难也，譬如我人于法忽生疑怖，明知之而不敢决定，此习气由于善恶二见之他习气潜伏于内，而不平等之老习气，又隐伏于后，足以助成我现在之胆小。	Here we should examine carefully: it is not that the fundamental habitual tendency is difficult to remove, but that supporting tendencies remain unremoved, making it seem difficult. For example, if one suddenly gives rise to fearful doubt concerning the Dharma, knows it but does not dare decide firmly, this tendency is due to the latent habit of the dual view of good and evil within; and the old habit of lacking equanimity lies hidden

	behind it, sufficiently supporting one's present timidity.
再细推之，则所谓旧习气者，如求速心、得失心、我恐上当心、误我精进心，又一齐来于不觉，总之发生于我见而已。人所最不肯布施者此也，不肯放下者亦此也，今正欲取以研究者，亦此也。	Investigating still more closely, the so-called old habitual tendencies—such as haste for quick results, concern over gain and loss, fear of being deceived, and fear of impairing one's diligence—all arise together without awareness. In sum, they arise only from views of self. This is what people are least willing to give away; this is also what they are unwilling to let go of; and this is precisely what we now wish to take up for investigation.
若与此时，能如香象渡河，截断众流，不被一切法缚者谁哉。故悟后用心，只有二法，一曰推求因中之因，习中之习，不留半点人情，忍以处之，空以破之，无我则疑破，不二则平等，此不得已而对治者也。	If at this time one can be like a great elephant crossing a river, cutting off all currents and not being bound by any dharma, who else could that be? Therefore, after awakening there are only two methods for applying the mind. First, investigate the cause within the cause and the habit within the habit, leaving no room for personal indulgence. Endure it in order to deal with it; break it through with emptiness. Without self, doubt is broken; without duality, there is equality. This is the necessary method of counteraction.
二曰如是放下，不再立幻，知幻即离，无喜无恼，亦无追悔，亦不再去追索，当下寂然，此当毅然决定，勿稍犹豫者也。弃此则进进退退，或疑或决，犹豫不定，谓之根本未明也可，谓之退转也可。	Second, let go in this way and do not establish illusions again. Knowing illusion, depart from it. Have neither delight nor vexation, neither remorse nor any further searching after it. At that very moment, all is still. One must decide resolutely, without the slightest hesitation. Otherwise, one advances and retreats, doubts and decides, and remains irresolute. This may be called not having clarified the root, or it may be called regression.
但既明即不退转，只是中止不进，求速反迟，求明白更糊涂矣，此时只有一法，曰赖信任者，或师或友，再为之决定，则可救转，并可于一转中，增加体力无量。	Yet once there has been realization, there is no regression; there is only a pause in progress. Seeking rapid results makes one slower; seeking greater clarity makes one more confused. At such a time there is only one method: rely upon someone you trust—whether teacher or friend—to help you decide again. This can restore you and, in a single turning, increase your foundational strength without measure.
若并师友而亦疑之，则不必再向前用功，因舍此二法，越用功越多疑，越执而不化，终其身，止于此而已，虽然此中未尝无一线生机也，只要虚心放下执著，暂把疑	If one even doubts one’s teacher and Dharma friends, there is no need to continue applying oneself, for once these two are set aside, the more

人之见，疑法一点，一齐放下，另由本来上加意一参，自问我即	one practices, the more doubts arise; the more one clings, the less one can transform. One will remain there for life. Yet even here there is not no glimmer of vitality. One need only humbly set aside one's attachments, temporarily lay aside altogether one's views that doubt people and one's slightest doubts about the Dharma, and investigate anew from one's original nature, asking oneself:
使如此，于本体上究有碍否，能一破时间相否，我究已会入不二而已能平等否，如是息心一参，必更有豁然开朗之一日，若仍立我见，则误己者大，于人无关，汝试一思，岂非汝之胆小心、好胜心、人事之情见心，作汝之障耶，佛云回头是岸，斯正此岸耳。	Even if this were so, would it truly hinder the fundamental essence? Can I see through the notion of time in one stroke? Have I truly entered nonduality, and am I able to be impartial? If one calms the mind and investigates in this way, there will surely come another day of sudden clarity. But if one still clings to one's own views, the harm one does oneself is great and has nothing to do with others. Consider it: are not your timidity, competitiveness, and emotionally conditioned views concerning human affairs what obstruct you? The Buddha said, "Turn back, and there is the shore." This is precisely that shore.
三岁孩儿，见十岁之小哥哥走路，非常之快，而自叹不如，此力不足也，岂可疑我之走路，另有他道而可改之哉。此贪速好胜心之自误也，夫复何言。	A three-year-old child sees a ten-year-old child walking very fast and laments that he cannot equal him. This is simply because his strength is insufficient. How could he doubt that there is some other way of walking by which he might change himself? This is the self-deception of craving speed and loving victory. What more need be said?
人不论古今中外男女，心性非二，法不论禅宗密教净土，开悟则一，禅密净者，乃未悟前之法用，皆用以制心者，心制于一，悟入本来，则一切法用皆无所取矣，非禅之悟入，有异于密，而密又异于净也，只所说法，立场不同耳，师之引机方便，亦不同耳，何多疑焉。	Regardless of antiquity or modernity, East or West, male or female, people's mind and intrinsic nature are not two. Regardless of whether the Dharma is Chan, Esoteric Buddhism, or Pure Land, awakening is one. Chan, Esoteric Buddhism, and Pure Land are methods employed before awakening, all used to regulate the mind. When the mind is brought under control in one-pointedness and one awakens to the original nature, none of the functions of any method is to be grasped. It is not that awakening through Chan differs from Esoteric Buddhism, or that Esoteric Buddhism differs from Pure Land; only the teachings expounded and their standpoints differ. The skillful means by which teachers guide those of differing capacities also differ. Why entertain so many doubts?

人之习气，有现习夙习二种。	People's habitual tendencies are of two kinds: present habits and habits carried over from previous lives.
现习者，现世所染受之习也，如官有官气，商有市气，贵家子有豪气，穷人有寒酸气，修行人有功德气，部分妇女有脂粉气，军人有威武气，乡下人有土气，年高人有老气，医生有药气，皆现生所染者也。	Present habits are those acquired and imbibed in one's present life. Thus officials have an official's manner, merchants a merchant's manner, children of wealthy families an air of privilege, poor people an air of impoverishment, practitioners an air of merit and virtue, some women an air of cosmetics and perfume, military personnel a martial bearing, country people a rustic air, the elderly an air of old age, and physicians an air of medicines. All these are acquired in one's present life.
然有官气而贪者，有市气而狂放者，有豪气而多疑忌者，有寒酸气而孤寂者，则夙世带来之习染也，除习之法，只在自觉。觉知恶习固是习，善习亦是习，能去善习，是名真去习者，此中不可有半点客气，半点人情，稍有即是因循不痛切。由习气而成一最坚之根性，此约有六，为诸习气中之最难去者：	But an official manner coupled with greed, a merchant's manner coupled with wildness, an air of privilege coupled with much suspicion and jealousy, or an impoverished air coupled with isolation and desolation—these are habitual defilements brought from past lives. The method for removing such habits lies solely in self-awareness. Recognize that bad habits are habits, but good habits too are habits. To be able to relinquish good habits is called truly relinquishing habits. Here there must not be the least politeness or personal sentiment; the slightest trace of either means indulgence and a lack of resoluteness. From habitual tendencies there develops a most deeply rooted disposition. There are approximately six such dispositions, the most difficult of all habitual tendencies to remove:
一曰量小，为贪中之最微细坚固习气，量小于财，尚易救，量小于学问为尤难，由此嫉忌心、争胜心、嗔心、疑人心，皆随比量而起，其所不肯承当者，亦量小习气之根也。	First is small-mindedness, the most subtle and deeply entrenched habitual tendency within greed. Being small-minded about wealth is still relatively easy to remedy, but being small-minded about learning is especially difficult. From this arise jealousy, competitiveness, anger, and suspicion of others, all prompted by comparing oneself with others. What one refuses to undertake is likewise rooted in the habitual tendency of small-mindedness.
二曰胆小，以心量小，则胆亦小，凡拘守心、井心、河心、疑心、退缩心，亦皆随比量而起矣。	Second is timidity. When one's mind-capacity is small, one's courage is also small. A constricted mind, a well-bound mind, a river-bound mind, a

	suspicious mind, and a shrinking mind all arise through comparing oneself with others.
三曰知足，不求进取，以所望本心，得此已足，仍由量小而来，于是习于善者，所作有相功德，亦不肯再弃，明知成佛乃最大之业，我竟无意寻求，不知财可知足，此则无满足也，岂可止而不进，若以为足，则骄慢心、保守心、轻他心，又随比量而起，所谓焦芽败种者也。	Third is complacency: one does not seek to advance. One considers the desired realization of one's own mind sufficient once attained; this too arises from small-mindedness. Thus, even those accustomed to goodness are unwilling to relinquish the conditioned merit and virtue they have created. Though they clearly know that attaining Buddhahood is the greatest undertaking, they have no intention of seeking it. They do not understand that one may be content with wealth, but here there can be no satisfaction. How can one stop and fail to advance? If one regards oneself as satisfied, then arrogance, conservatism, and contempt for others arise through comparing oneself with others. Such people are what are called scorched sprouts and rotten seeds.
四曰老颓，老者未必颓，然自以为此生无望，不觉意气颓唐，或有一世所创事业，由艰难中来，安肯忘却，于是知足心、胆小心、以及面子心、功德心，念念不忘，其根终由于量小，而福亦随薄，不可救药者也。	Fourth is senile decline. Old age does not necessarily mean decline, but one may consider oneself hopeless in this life and unconsciously become dispirited. Or one may have created an undertaking in a past life through hardship and be unwilling to forget it. Thus one's complacency, timidity, concern for face, and attachment to merit and virtue remain unforgotten thought after thought. Their root ultimately lies in small-mindedness, and one's blessings also grow scant. Such a condition is beyond remedy.
五曰先入，由先入之见为主，牢不可破，且一切不入，自以为定力坚固，而知足心、胆小心，又根于量小而起矣。	Fifth is preconception. One takes preconceived views as primary; they are so firmly fixed that they cannot be broken, and nothing else can enter. One considers this firmness of meditative stability, while complacency and timidity again arise from the root of small-mindedness.
六曰俗见，其人平日思想，惟随世俗衣食住满足为念，一闻此道，或不屑研究，或恐他人讥为腐化而误其生活，宁远而避之，或随人诽谤以为时髦，此亦量小为根，而怕上当心、骄慢心、自是心、疑心、嗔心，皆随比量而起矣。	Sixth are conventional views. In daily life, such people think only of satisfying worldly needs for clothing, food, and shelter. Upon hearing this Way, they may either disdain to investigate it, fear that others will ridicule them as backward and thereby disrupt their lives, and so keep their distance from it; or they may join others in slandering it in order to appear fashionable. Here too small-mindedness

	is the root, while fear of being deceived, arrogance, self-righteousness, suspicion, and anger all arise through comparing oneself with others.
此六种人，或已修，或未修，皆无法使之上路，去明心更远而远矣，虽已明心，而量小之根病，不痛切割除，则习气万无下手处，盖求其一个肯字，已千难万难，终入二乘道，是以布施二字，为难之又难，不舍爱欲，不能成菩萨	Whether they have practiced or not, these six kinds of people cannot be set upon the path; realizing the mind is ever more remote from them. Even if they have already realized the mind, unless they resolutely cut away the root illness of small-mindedness, there is absolutely no way to begin removing their habitual tendencies. For merely obtaining a single willing assent is already exceedingly difficult. In the end they enter the path of the two vehicles. Therefore the two words “giving” are difficult beyond difficulty. Without relinquishing attachment and desire, one cannot become a bodhisattva
，不舍佛见，不能成佛，此又最高之佛习气，虽身为大德，尚不免此，我若劝之，不识者必骂我为狂悖放肆之魔，又奈之何哉。	; without relinquishing one’s view of Buddha, one cannot become a Buddha. This is the highest habitual tendency of a Buddha. Even great virtuous ones are not exempt from it. If I were to urge them thus, those who do not understand would surely revile me as a mad, insolent demon. What can be done?
大凡量小之人，其先必有所执持，而患得之心乃其总因也。患得即自然而患失，于未得前则患得，于即得后则患失，但患者果是何物，必有一目的，是其境也。	In general, a small-minded person must first have something to which he clings, and the anxiety of gaining is its overall cause. Anxiety over gaining naturally becomes anxiety over losing: before gaining, one fears not gaining; after gaining, one fears losing. But what precisely is the thing about which one worries? There must be an objective, and this is one’s object.
境执于内，遂成为见，是其心也，法也，倘能转而空之，则执持之力松，不被所惑，即不动摇，自然而放大，由是小而成大，习之即久，生化为熟，难化为易，勉强化为自然，此对治之总诀也。	When one clings to an object inwardly, it becomes a view; this is one’s mind and one’s dharma. If one can turn around and empty it, the force of one’s clinging relaxes. One is not deluded by it and therefore does not waver; naturally, one expands. Thus what is small becomes great. With prolonged practice, rawness becomes maturity, difficulty becomes ease, and forced effort becomes natural. This is the essential instruction for counteracting it.
学佛人在未明根本以前，最忌以世俗情见与佛理相混，盖明本体，在超然出世，若我以情见测之，越研究越糊涂矣，至稍明本来，欲痛除习气，又最忌分开世法，盖	Before Buddhist practitioners have realized the root, they must most avoid mixing worldly emotional views with Buddhist principles. To realize

离开世法，即无习练之资，世之学佛者，在佛堂与出佛堂，判然二人，诚以切于世情，重于衣食，一曝十寒，永无消除习气之机会矣，此倒向东者也。	the fundamental essence is to transcend the world. If we assess it through emotional views, the more we study it, the more confused we become. Once one has gained some understanding of the original nature and wishes resolutely to remove habitual tendencies, one must most avoid separating oneself from worldly dharmas. For apart from worldly dharmas, there are no resources for training one's habits. Among Buddhists in the world, many are one person in the Buddha hall and a distinctly different person outside it. Because they are attached to worldly emotions and place great weight on clothing and food, they practice only sporadically; they will never have an opportunity to eliminate habitual tendencies. These are those who have tipped eastward.
及贪乐禅味，又恶尘嚣，不是怕世染，即不肯离佛法，消极之意念渐生，法见之我执加重，将世习强自压制，或逃避之，不知根潜于内，除习之机会亦少矣，虽比前者为胜，然倒向西者也。	Others crave the flavor of Chan and dislike worldly bustle. Either they fear worldly defilement, or they refuse to leave Buddhist Dharma. Gradually, negative thoughts arise, attachment to self through views of Dharma increases, and they forcibly suppress or evade worldly habits. They do not know that the roots lie within, and thus opportunities to remove habitual tendencies are also few. Though they are better than the former, they are those who have tipped westward.
此两种人，同一病也，皆可名曰保留习气，皆未起妙观，会入不二。深痛其体力之未充，八识之根本智未圆也，前为可怜，救之易，后为可惜，挽之难，虽苦口劝之而不听，岂缘之满耶，是因缘之未至也。	These two kinds of people have the same illness: both may be called preservers of habitual tendencies. Neither has yet aroused wondrous contemplation or entered nonduality. One deeply regrets that their strength is not yet sufficient and that the fundamental wisdom of the eighth consciousness is not yet complete. The former are pitiable and easy to save; the latter are regrettable and difficult to draw back. Though one earnestly exhorts them, they do not listen. Is this because their conditions are complete? No, it is because the causes and conditions have not yet arrived.
除习气最简捷了当之法，如前所云，曰如是放下，此中又分几点：	The simplest and most direct method for removing habitual tendencies is, as stated above, to let go in this way. This includes several points:
一、放下即放下，勿再有丝毫依恋勿舍。	1. Let go means simply to let go; do not retain the slightest attachment or reluctance to relinquish.

二、勿执取于即今放下者为是，在先未放下者为非，由此而生悔心，则又坚持时间相、得失相，及是非相对相矣，此切不可。	2. Do not cling to the present letting go as right and the earlier failure to let go as wrong. If remorse arises from this, then one again clings to the marks of time, gain and loss, and the opposition of right and wrong. This must never be done.
前几年，余曾屡诫学人，当如一两岁小孩学走路，无所容心，只要朝于斯，夕于斯，自然及时而能走能跳能奔，初不因不会跳而忘其如何步也，何也，以明心后，永不再忘失也，以本不生灭，只怕时间不到，空着急，或更生疑，反而耽误耳。	A few years ago, I repeatedly warned practitioners that they should be like one- or two-year-old children learning to walk, with no contrived thoughts in mind. They need only attend to it morning and evening; when the time naturally comes, they will be able to walk, jump, and run. At the outset, they do not forget how to take a step merely because they cannot yet jump. Why? Because after realizing the mind, one never again loses it; because it is originally neither arising nor ceasing. One need only fear that the time has not yet come. To worry in vain, or to generate further doubt, only causes delay.
三、即今正放下时，忽又有人事来扰，切勿生厌恶心，我仍随缘应付，照样提起，切勿再放下与提起二见相对，而增是非之见，以放下者心，提起者事，放下不放下，非关于事，我虽应付一切，不以成败得失萦诸怀，心不流浪而去，是即放下也，故动亦如是，静亦如是，斯真放下矣。此中过程，约举三则如下：	3. Just when one is letting go, human affairs may suddenly come to disturb one. Do not give rise to aversion. I still respond in accordance with conditions and take things up as before. Do not again oppose the two views of letting go and taking up, thereby increasing views of right and wrong. Letting go concerns the mind; taking up concerns affairs. Whether one lets go or not has nothing to do with the affairs themselves. Though I respond to everything, I do not let success, failure, gain, or loss weigh upon my mind. If the mind does not wander off, that itself is letting go. Thus it is so in activity, and it is so in stillness. This is true letting go. The process may be illustrated by the following three cases:
（一）在未明心前，痛除习气，可云毫无办法，门之未开，物在屋内，终无法搬运，只移动而已，不名除也。	(1) Before realizing the mind, one may wish desperately to remove habitual tendencies, but it can be said that there is no way to do so. If the door has not been opened and the things are inside the room, one can never carry them out; one merely moves them about, which cannot be called removal.
（二）在初明心时，门已打开，习气正可动手搬运，若未知搬动之法，且大物件，尚无力以搬运之也，此时最易生疑，每误以为门尚未开，又生退缩也。	(2) At the time of initial realization of the mind, the door has opened, and one can begin moving out habitual tendencies. But if one does not yet know

	how to move them, and the objects are large, one still lacks the strength to carry them out. At this time doubts arise most easily: one often mistakenly thinks the door has not yet opened and again becomes hesitant and withdrawn.
（三）在彻悟后，凛觉之次数已多，力量亦增加，只怕不恒不动，当知门则永无再关之理，习气自能消于无形，从前自以为万不能搬运之物，此生已若无望者，然不期然而竟能之矣，但此不到时间，则不可能，此层苦无法告人，	(3) After thorough awakening, one has had many experiences of keen awakening, and one's strength has also increased. One need only fear a lack of constancy and action. Know that the door can never close again, and habitual tendencies will naturally disappear without trace. Things that one formerly believed absolutely impossible to move, matters one thought this life offered no hope of accomplishing, unexpectedly become possible. But until the time has come, this is impossible. The anguish of this stage cannot be conveyed to others,
亦无法先以取信于人也，只有一法曰：向前比较，即今与上半年比，今年与去年比，已明后与未明前比，庶可证得而放心矣，然必赖其胆力与承当力之大不大，与用功之勤不勤、松不松、活不活、妙不妙，是在自己，非师之责矣，亦非师之咎矣，盖一隅已举，则不复也。	nor can one first make others trust it. There is only one method: compare yourself with how you were before—compare the present with half a year ago, this year with last year, and after realization of the mind with before realization. Then you may gain confirmation and rest assured. Yet this necessarily depends on whether one's courage and capacity to undertake are great, and whether one applies oneself diligently or not, loosely or not, flexibly or not, skillfully or not. This lies with oneself, not with the teacher; nor is it the teacher's fault. Once one aspect has been indicated, it need not be repeated.
用功除习气，是自己事，非他人事，切勿衡量他人，反以误己，明根本是一事，除习气又是一事，亦不可并为一谈，以为习气未除，并认其为根本之未明也，如一恶人，已发心改过向善，而习气尚在，不能再指为恶人也；又如一	Applying oneself to remove habitual tendencies is one's own affair, not another's. Never measure others and thereby mislead yourself. Realizing the root is one matter, and removing habitual tendencies is another; they must not be treated as one matter, as though the persistence of habitual tendencies proved that one has not realized the root. If an evil person has already resolved to reform, repent, and turn toward goodness, though habitual tendencies remain, he can no longer be called an evil person. Again, if a
人，好赌，已知痛改，但赌之法门，终未忘记，不可再责以为犯赌也；又如到一生地，路径已明，不至走失，偶而迷路，不得认为不明路径也。	person fond of gambling has recognized the need to reform decisively, though he has not forgotten the ways of gambling, one cannot again accuse him of gambling. Again, when one reaches an

	unfamiliar place and the route is already clear, one will not lose the way; if one occasionally loses one's bearings, it must not be taken to mean that one does not know the route.
前云痛除习气，在世法上下手，故于儒学不可不研究，佛法无人情一语，是对自己，不是对他人，是除自己毛病，不是废却道义，倘人事不尽，离世觅菩提者，定不入六祖之门也。	As stated above, one must resolutely remove habitual tendencies by beginning with worldly dharmas; therefore Confucian learning must be studied. The saying that Buddhist Dharma has no personal sentiment is directed toward oneself, not toward others. It means removing one's own faults, not discarding moral obligations. If one fails to fulfill one's human responsibilities and leaves the world to seek bodhi, one will certainly not enter the gate of the Sixth Patriarch.
问：学人每每胆小不敢放手，同是不放下，是以中途忽而生疑，果何法而可求解脱耶？	Question: Students often lack the courage to let go, and doubts suddenly arise midway through their practice. What teaching can help them attain liberation?
答：其所以中途忽疑者，由于把持太紧，未明放之理，故不肯放，不敢放，亦不会放，且以为放之可惜，不知所谓放者，不同未学者，放心不管，故意放纵，任其自然，不加督饬者也。此乃于忽而失照时，流浪于不觉，而能凛觉，一凛觉，即放心无事，不必再起后悔可惜恼恨等见，此名放手。以一有此，即又落二见之对立，未臻平等者也。	Answer: The reason doubts suddenly arise midway is that they hold on too tightly and do not understand the principle of letting go. Thus, they are unwilling to let go, do not dare to let go, and do not know how to let go. They even think it a pity to let go. But what is meant by letting go is not the same as the untrained person's neglecting the mind, deliberately indulging it, letting it run naturally, and applying no discipline. Rather, when one suddenly loses awareness and wanders in unawareness, one should be sharply awakened. Once sharply awakened, simply let the mind be, and nothing is amiss. There is no need to give rise again to views of regret, pity, resentment, and the like. This is called letting go. For as soon as any of these arise, one has again fallen into the opposition of dualistic views and has not yet attained equanimity.
更观今即凛觉，则暂时之流浪与凛觉，二者同时顿空，究属有碍否，一顾本来，便知无碍，则又何必加悔以重增法病耶。	Further observe: when one is sharply awakened in the present moment, both the temporary wandering and the sharp awakening simultaneously vanish at once. Is there, after all, any obstruction? Turn back and look to the original nature, and one knows that there is no obstruction.

	Why, then, add regret and thereby further increase the disease of Dharma?
如是一转，意境通体灵活，无挂碍、无恐怖，得失之见忘，自然归到本来矣，如有线风筝，本有把根，只因一时疑为断线，不知终不断也，终无碍也。所碍者，根本未明，执亦死执，放亦狂放，始终不离二见之对峙，故左右不知所可，步步不放心矣。	With such a turn, the entire mental sphere becomes lively and flexible, free of obstruction and fear. Views of gain and loss are forgotten, and one naturally returns to the original nature. It is like a kite on a string: it has a line to hold it, but one temporarily suspects that the string has broken, not knowing that it has never broken and that there has ultimately been no obstruction. What obstructs one is fundamentally failing to understand: one's grasping is rigid grasping, and one's letting go is wild abandon. From beginning to end, one never leaves the confrontation of dualistic views; thus, one knows neither what to do nor where to turn, and at every step one feels insecure.
又力量增长，是要在已经有力量后，此法必在用功深入时注意，能有力量放，即有力量进，非同糊涂狂荡放任者也，此全在自己用功体会，察自己之习性而调伏之，不可有希冀性急争胜等心，行之至少三年，臻而至于无紧无放，力足气圆，入于无照，而未尝须臾离于照也，又不必加意凛觉，而寂寂然常照常觉也。	Moreover, the growth of strength depends on already having some strength. This method must be attended to when one's practice has become profound. If one has the strength to let go, one has the strength to advance; it is not the same as the confused and reckless indulgence of those who let themselves go. This depends entirely on one's own experience in practice: examine one's habitual tendencies and subdue them. One must not harbor hopes, impatience, competitiveness, or the like. Practice in this way for at least three years, until there is neither tightening nor letting go, one's strength is sufficient and one's energy complete. Then one enters into non-observation, yet never for an instant departs from observation; one need not deliberately be sharply awakened, but in stillness one is constantly aware and constantly awake.
至此放而不放，即永不放矣，呜呼，难言之矣，如此用心，全在自己，又岂他人可得而测哉。	At this point, letting go yet not letting go means never letting go at all. Alas, it is difficult to put into words. Such use of the mind depends entirely on oneself; how could another possibly fathom it?
不修人但知放，不知紧，初修人但知紧，而不知如何紧法，仍在放中。初发明道，入于正修分，但知紧而不知放，是以不活泼，难圆通。且放之一说，对未悟人道，或悟未彻者，彼必生疑，且至不可道，恐其误用也。	Those who do not practice know only letting go and not tightening. Beginning practitioners know only tightening, yet do not know how to tighten; they still remain in letting go. When one first realizes the Way and enters the Section on Right Cultivation, one knows only tightening and not letting go.

	Therefore, one lacks liveliness and finds it difficult to attain perfect adaptability. Moreover, speaking of letting go to those who have not awakened, or whose awakening is not thorough, will certainly give rise to doubts; indeed, it may become something that cannot be spoken of, for fear that they will misuse it.
是以学人以信为至，深信过来人或不误我，而我自己确已悟彻本来，确已用功深切，渐入于沉闷时，则用此法点之，一启其机，不可早，不可含糊，试一用之。当明此一放者，非世之狂放也，乃放其妙观眼界而圆其义也，用之当，则灵机廓然开朗，增长力量，不知多少。此理其实难信，此宗下之所以多疑谤也。	Therefore, for students, faith is paramount. When one deeply trusts that those who have come through this will not mislead one, and one has indeed thoroughly awakened to the original nature and practiced deeply and earnestly, then, as one gradually enters a state of dullness, use this method to awaken oneself. Once the potential is activated, it must not be done too early, nor vaguely; try applying it. One must understand that this letting go is not worldly recklessness. It is letting go of the perspective of wondrous contemplation so that its meaning may become complete. When properly applied, one's spiritual capacity opens broadly and clearly, and one's strength increases beyond measure. This principle is in fact difficult to believe; this is why there is so much doubt and slander in this school.
以余最近十年来之经验，毕竟由狂放入收紧易，由收紧入圆放难，彼之误解放义者，又谁之咎耶。	In my experience of the past ten years, it is ultimately easier to move from reckless abandon into restraint than from restraint into complete release. But those who misunderstand the meaning of letting go—whose fault is that?
问：禅宗之法意如何?	Question: What is the intent of the Chan school's Dharma?
答：禅者，以妄念打除妄念，归入无念时本来面目之妙法也，人人具足佛性，具足本宗，而自不知，有时刹那间狂心顿息，或平旦之气时，本来面目，常常显露，而人不知，不知即不能归宗，乃用以心制心法，万念归一，一归于空，使自知其无念时之本来面目而已，故曰归宗。	Answer: Chan is the wondrous method of using deluded thoughts to eliminate deluded thoughts and returning to the Original Face when no thoughts arise. Everyone fully possesses Buddha-nature and fully possesses this school's essential principle, yet does not know it. At times, when the frenzied mind suddenly ceases for an instant, or in the fresh vital energy of early morning, the Original Face often reveals itself, but people do not recognize it. Failing to recognize it, they cannot return to the source. Thus, one employs the method of using mind to regulate mind: the myriad

	thoughts return to one, and the one returns to emptiness, enabling one to recognize one's Original Face when no thoughts arise. Therefore, it is called returning to the source.
其以一句弥陀归宗者，净宗也。以三密加持归宗者，密宗也。三法不同，而归宗则一。一者何，无念时之本来面目而已。	To return to the source through a single phrase of Amitābha is the Pure Land school. To return to the source through the empowerment of the three mysteries is Esoteric Buddhism. The three methods differ, but returning to the source is one. What is this one? Nothing but the Original Face when no thoughts arise.
所言三法者，禅为至难，以全仗自力，法取于祖，上上利根人，至少七年，多则二三十年不等，于今日之环境，修之实难，于居士尤不相宜，以居士之生障重也。	Of the three methods just mentioned, Chan is the most difficult, for it relies entirely on one's own power. Its Dharma is received from a patriarch and is suited to those of the highest and sharpest faculties. At a minimum it takes seven years, and often twenty or thirty years. In today's circumstances, it is truly difficult to practice, and it is especially unsuitable for lay practitioners, whose obstacles of livelihood are heavy.
二曰净宗，约三分之一靠佛力，三分之二为自力，更加以西方之目标宛在，至其极，不过万法归一，不能直证心源，归于寂灭，且必此生证入不动地，然后可以往生，再经五百年花开佛见，此比较稳妥，然绝非劣慧人所可成就也	The second is the Pure Land school. About one-third depends on the Buddha's power and two-thirds on one's own power; moreover, the goal of the Western Pure Land stands clearly before one. At its utmost, however, it is no more than the myriad dharmas returning to one; it cannot directly realize the source of mind and return to quiescent extinction. One must attain the immovable ground in this very life before rebirth is possible, and then, after another five hundred years, see the Buddha when the lotus opens. This is comparatively secure, yet by no means can it be accomplished by persons of inferior wisdom.
，何也，以西方为成就门，此生得果地成就者，究有几人，且照现在之修法论，亦断难往生，惟多种善根于来世耳。	Why is this so? Since the Western Pure Land is regarded as the gate of attainment, how many achieve fruition in this very life? Moreover, judging by present methods of practice, rebirth is also exceedingly difficult; one can only plant many wholesome roots for future lives.

三曰密宗，此密宗非指有相密言也，乃密部最高之第四真如门，心中心法也。此密不取于相，而亦不离于相，三分之二为佛力，三分之一为自力，于短期内，必可使行者证入无念时之本来面目。	The third is Esoteric Buddhism. This does not refer to form-based esoteric practice, but to the highest fourth gate of suchness in the esoteric division: the Heart-of-Heart Dharma. This esoteric practice does not rely on forms, yet neither is it separate from forms. Two-thirds depends on the Buddha's power and one-third on one's own power. Within a short period, it can certainly enable practitioners to realize their Original Face when no thoughts arise.
然亦非劣慧人所堪承受，必具有禅宗根器，再经指示，随机启发，一点即开，自与禅宗净土会合，故于居士最为相宜。其修法非面授不可，因各人机缘不同，法亦随异也。	Yet this too cannot be undertaken by persons of inferior wisdom. One must possess the capacities of the Chan school, receive instruction, and be inspired according to one's capacity; with a single prompting, one opens. It naturally accords with Chan and Pure Land. Thus, it is most suitable for lay practitioners. Its practice must be transmitted face to face, for each person's conditions differ, and the Dharma accordingly differs as well.
今先言禅宗之修法。于今日修禅宗者，其人必具有数种资格如下：一、夙世有禅宗夙根者。二、可放下一切，预备十年功夫，不与世染，先行身出家者。	Now let us first discuss the practice of the Chan school. Anyone practicing Chan today must possess several qualifications: first, one must have past-life roots in Chan; second, one must be able to let go of everything, prepare to devote ten years to practice, avoid worldly defilements, and first leave home to become a monastic.
三、其人性情，必肯吃苦，量大能舍，活泼而不浮燥，坚定而不固执，意气爽逸，善恶之见不深，于世事曾经沧海，不可以世荣动者，又其人之相貌，必厚重多福，或清瘦而秀在骨者，年龄未过老者，少年时有不羁之才，中年时有出尘之想，垂老时身无疾病，不自以为老，又于教下或文字未深入固执者，此为上上资格。	Third, one's disposition must be willing to endure hardship, broad-minded and able to relinquish, lively without being frivolous or impetuous, steadfast without being obstinate, and open and untrammeled in spirit. One must not hold deeply to views of good and evil; having passed through the vicissitudes of worldly affairs, one must not be moved by worldly honors. One's appearance must be either substantial and blessed or lean, with refinement evident in one's bearing. One must not yet be old; in youth, one should have had unconstrained talent; in middle age, aspirations to transcend the world; and in old age, be free of illness and not regard oneself as old. Nor should one be deeply immersed in, and rigidly attached to, doctrinal learning or letters. These are the highest qualifications.

所从之师，则难言之矣，但亦必具数种资格如下：一能观机者，二能不拘于法者，三能得学人信任者，四资望具足者。	As for the teacher one follows, this is difficult to speak of. Yet the teacher, too, must possess several qualifications: first, the ability to discern a student's capacity; second, the ability not to be constrained by methods; third, the ability to gain the student's trust; and fourth, sufficient standing and experience.
师徒相互者：第一在缘，缘有满时，不可强也。第二在互信，师之于徒，信其根器至何种程度而授之，此为最难，若遇不堪承受者，过授彼反生疑而不信，而双方之同受阻力者，皆属世法上之情见，此中奥理，难与不知者道也。	As for the mutual relationship of teacher and student: first comes affinity. When the affinity is complete, it cannot be forced. Second comes mutual trust. A teacher must trustingly discern the degree of a student's capacity before transmitting the teaching; this is most difficult. If one encounters someone unable to bear it and transmits too much, that person may instead give rise to doubt and disbelief. When both sides meet with resistance, this all belongs to emotional views within worldly dharmas. The profound principle involved cannot readily be explained to those who do not understand it.
故不具论。至于徒之于师，必十分敬信，越敬信越得益。禅宗下手法，切勿先看语录等书，画虎不成反类犬也，盖此等书，乃悟后参证，比较力量之书，非可藉以开悟也。	Therefore, I shall not discuss it in detail. As for the student's relation to the teacher, there must be the utmost reverence and trust; the greater the reverence and trust, the greater the benefit. In beginning Chan practice, do not first read Recorded Sayings and similar books. If one tries to paint a tiger and fails, one ends up resembling a dog. Such books are for post-awakening investigation and verification, and for comparing one's strength; they cannot be relied upon to bring about awakening.
禅定坐香，初为摄心，心难于一，遂藉一句话头，此宋而后始有此法也。此一句话头者，乃初机之开启法，藉以作引，意在句外，非此一句中，有何特妙法门也，愚人不明所以，加意于此中求参，转加迷远矣。	In seated Chan practice, one initially collects the mind. Since the mind is difficult to unify, one borrows a single huatou (critical phrase). This method came into use from the Song period onward. Such a huatou is a method for opening beginners' potential; it is borrowed as a guide, but its meaning lies beyond the phrase itself. It is not that this single phrase contains some especially wondrous dharma gate. Foolish people do not understand this and deliberately seek investigation within the phrase itself, thereby becoming ever more deeply lost.

坐香时，以专用自力，故用力全在自己，重不得，轻不得，过重则著，著意则远驰而散乱，过轻则放，放弃则疲颓而入昏沉。用香板督饬者，止其昏沉也，然心正驰放时，苦无法以督之矣，故以提话头为主。	In seated Chan practice, because one relies exclusively on one's own power, all effort lies with oneself. It must be neither too heavy nor too light. If it is too heavy, one becomes attached; with deliberate attachment, the mind races afar and becomes scattered and confused. If it is too light, one lets go; by abandoning the effort, one becomes weary and sinks into torpor. The incense board is used to discipline practitioners only when they are drowsy, yet when the mind is racing and scattered, there is no way to discipline it. Therefore, raising the huatou is primary.
坐香时，死守死参，反误灵机，故必行香，以调伏之，此名走香。	In seated Chan practice, rigidly guarding and rigidly investigating instead obstructs one's spiritual capacity. Therefore, one must practice walking meditation to regulate oneself; this is called walking with incense.
走至极急极速，使无空再起妄念，无可再快时，一板止步，刹那间，一念不著，净空湛寂之境，如昙花一现，上上根人，自能于此时一把拿住，呀，原来就是你！认识后，即不复忘失再参再参，始悟一动一静，一隐一显，本无生	Walk with the utmost urgency and speed, leaving no interval for deluded thoughts to arise. When one can go no faster, a strike of the board stops one in one's tracks. In that instant, not a single thought attaches; the state of pure emptiness and profound stillness appears like the brief blooming of an udumbara flower. Those of the highest faculties can seize it at once: "Ah! So it is you!" Having recognized it, they no longer forget or lose it, and continue investigating and investigating. Only then do they awaken that movement and stillness, concealment and manifestation, have fundamentally no arising or ceasing,
灭，本无去来，未悟前，本未失，今已悟，原未得，只在认得不认得而已，虽然，岂易言哉，若时节因缘之未至，虽直捷痛快告之，彼亦不信，何也，福薄而不敢承当也，故必经过多时之白吃苦，方有少分承当。	no coming or going. Before awakening, it was never lost; now that one has awakened, nothing has newly been gained. It lies only in whether one recognizes it or not. Even so, how could this be easily spoken of? If the time and conditions have not yet arrived, then even if one is told directly and clearly, one will not believe it. Why? Because one's blessings are slight and one does not dare to accept responsibility for it. Thus, one must first undergo much apparently fruitless hardship before one can assume even a small measure of responsibility.

宗下之不轻许可者，其慈悲也，恐其一许，则或喜魔来乘，或骄慢于人，或自以为满足，止不前进，故不敢也，不知其意尚有未尽。盖许者，许其已认归家之路，方向不误，照此走去可也，非许其已到家也。若许其已得家，则不啻劝其勿走，此师之罪过，当下地狱者也。至于学人误听所许，自生法障，不再用功，此属自误，于人何尤。	That teachers in this school do not lightly grant confirmation is an act of compassion. They fear that, once confirmation is granted, demons of delight may take advantage, or that the student may become arrogant toward others, or consider themselves satisfied and cease progressing. Thus, they dare not grant it. Yet its meaning is not exhausted by this. To grant confirmation is to confirm that one has recognized the road home, that the direction is not mistaken, and that one may proceed accordingly; it is not to confirm that one has already arrived home. If a teacher were to confirm that one had already reached home, it would be no different from urging one not to continue walking. That would be the teacher's fault, deserving immediate descent into hell. If a student misunderstands the confirmation, gives rise to Dharma obstacles, and ceases to practice, that is self-deception; whom else can one blame?
破参之后，正入手用功时矣，此时于禅于密于净，皆无关矣，当加意于心地妙用，以反证本体之力。故习气越去得勤，本体力量越足，学人往往以根本初明，认为大事已了，呜呼，此何异穷子负债累累，以苦行而得矿，自成巨富，乃守而不用，亦不还债，终成穷子，其可得乎。	After breaking through in investigation, the time has come to begin genuine practice. At this point, Chan, Esoteric Buddhism, and Pure Land are all irrelevant. One should devote attention to the wondrous functioning of the mind-ground, using its power to verify the essence in return. Thus, the more diligently one removes habitual tendencies, the greater the power of the essence becomes. Students often take their initial illumination of the fundamental ground to mean that the great matter is finished. Alas! How is this different from a poor son burdened with debts who, through arduous labor, obtains a mine and becomes immensely wealthy, yet merely guards it without using it and does not repay his debts, thereby remaining a poor son? How could that be acceptable?
破参后，正要加功于习气上之照顾，习气即是妄念，妄念不觉，即成为习，初为制而压之，次为转而除之，次为照而空之，次为觉而化之，再次为不照不空而自泯。如是日日用功，日渐反证所悟者，所认识者，丝毫无可疑处，则力量自然而增加，若与无事时，亦不妨稍坐，助其常摄在定，正不必著意于坐，磨砖求成镜也。	After breaking through in investigation, one must apply greater effort to attending to habitual tendencies. Habitual tendencies are precisely deluded thoughts. When deluded thoughts are not recognized, they become habits. At first, one restrains and suppresses them; next, transforms and removes them; next, observes and empties them; next, awakens to them and transforms them; and finally, neither observes nor empties them, and

	they vanish of themselves. Practice thus day after day, gradually verifying in return what one has awakened to and recognized, until there is not the slightest room for doubt. Then one's strength naturally increases. When free, one may also sit for a while, helping the mind remain constantly gathered in samādhi. There is no need to become attached to sitting, like grinding a brick in hopes of making a mirror.
学人于根本如认识不透（此但云不透，不云不透而根本亦失也），则必有下列之疑误：	If students do not thoroughly recognize the fundamental ground—here I say only that it is not thoroughly recognized, not that the fundamental ground itself has also been lost—then they will necessarily have the following doubts and errors:
一者习气来时，不能抵抗，反自疑所悟者非是，或以为另有法门，而见异思迁，弃甲而就乙，然照此用心，转多而自误，必不久又弃乙而就丙矣。	First, when habitual tendencies arise, one cannot resist them and instead doubts that one's awakening was genuine. One may suppose there is some other dharma gate and, seeing something different, change one's mind, abandoning A for B. Yet if one applies the mind in this way, one only multiplies confusion and misleads oneself; before long, one will surely abandon B for C.
二者其性急之夙习来时，或竟生恼，而索性不修。	Second, when the habitual tendency of impatience arises, one may even become vexed and simply cease practicing altogether.
三者其多疑之劣性即起，遂误以为小乘法脚踏实地，我还是弃此就彼，于是再拜佛吃斋，走回头路，不知胆子越小，越放不开，恶习未除，善习又来，夹杂一起，转不能净，是名倒修。	Third, one's inferior tendency toward excessive doubt arises, and one mistakenly thinks that the Lesser Vehicle is more down-to-earth. One then abandons this for that, resumes worshiping the Buddha and observing a vegetarian diet, and goes back the way one came. Not knowing that the more timid one becomes, the less one can let go, one fails to eliminate bad habits while good habits arise anew; they become mixed together and cannot be purified. This is called reversed cultivation.
此又量小福薄人，必经之烦恼也，经此一误而不回头，必再世矣，可哀也哉。又根本认识不透而如此者，其本来终不失也，惟止于中途不能前进，为可惜耳，行者切不可认为其人有此三种疑误，遂指为未明也。	These are the afflictions that people of limited capacity and scant blessings must undergo. If, after making this mistake, they do not turn back, it will surely take another lifetime—how lamentable! Yet for those who are thus because their fundamental understanding is not thorough, their original nature is ultimately not lost; they merely stop midway and cannot advance, which is regrettable. Practitioners

	must not conclude that a person who has these three kinds of doubtful errors has not realized the mind.
明心见性，乃成圣事业，必贤位方有此福德，若于作人道理，人情世故上，全不讲究，则连普通人也不如，安望其居于贤位而成圣耶。	Realizing the mind and seeing one's true nature is the work of becoming a sage. Only those at the stage of worthy ones possess such blessings and virtue. If one pays no heed at all to the principles of proper conduct or to human relationships and worldly affairs, one is not even the equal of an ordinary person. How, then, could one hope to dwell at the stage of worthy ones and become a sage?
力量之大小，在认识本来之透不透，功行之浅深，在凛觉本来之熟不熟。	The degree of one's strength depends on whether one's recognition of the original nature is thorough; the depth of one's practice depends on how readily one maintains awareness of that nature.
在未悟前，专致力于根本智，证入八识，以臻大圆，在既悟后，当尽力于后得智，妙观六识，以达平等。	Before awakening, devote oneself exclusively to fundamental wisdom, directly realize the eight consciousnesses, and attain great perfection. After awakening, one should devote one's utmost efforts to differentiated wisdom, subtly contemplate the six consciousnesses, and attain equality.
六七识有力者，以根本智强也，七识平等者，由于六识起观之妙也，力不足者，妙观未平等也，终以我执坚固也。一切皆时未至、行未熟、观未圆也，若舍此而另有一心地法者，魔见也，非佛法也。	The strength of the sixth and seventh consciousnesses derives from the power of fundamental wisdom. The equality of the seventh consciousness results from the subtle contemplation initiated by the sixth consciousness. Where strength is insufficient, subtle contemplation has not become equal; ultimately, this is because attachment to self remains firm. It is all because the time has not yet arrived, practice has not matured, and contemplation has not become complete. If one abandons this and claims that there is some other Mind-Ground Dharma, that is a demonic view, not the Buddha-Dharma.
问：心中心密之法意如何?	Question: What is the essential meaning of the Heart-of-Heart Esoteric Dharma?
答：如实知自心一语，乃密部《大日经》主要经文也，简释之，则曰明心见性耳，心中心密，又为密部第四真如门，直证心田之妙法，非其他三部密可比。	Answer: "Know your own mind as it truly is" is a principal passage in the Mahāvairocana Sūtra of the Esoteric division. Briefly explained, it means realizing the mind and seeing one's true nature. Heart-of-Heart Esotericism is also the fourth gate of

	suchness in the Esoteric division, a wondrous Dharma for directly realizing the field of mind, unequaled by the other three divisions of Esoteric Buddhism.
红教黄教中，另有白教一宗，即直证白净识，即九识法界体性智者，以由真如之体，启般若之用，故与禅宗相合，非其人则不传，盖密证于心，误用则害，密宗守之甚严，几亦如中土显教者，不敢谈禅，视为危险，同一因噎废食者也。	Alongside the Red and Yellow schools, there is also the White school, which directly realizes the pure consciousness, identified here as the ninth consciousness and the wisdom of the essential nature of the Dharma realm. From the essence of suchness it activates the function of prajñā; therefore, it accords with the Chan school. It is not transmitted to unsuitable persons, for esoteric realization lies in the mind, and misapplication causes harm. Esoteric Buddhism guards this very strictly. It is almost like Exoteric Buddhists in China, who dare not discuss Chan and regard it as dangerous: both are cases of abandoning food for fear of choking.
心性相貌，在禅宗以制伏妄心而参得之，以幻心制幻心，极难捉摸，是以参究多年，了无消息，因拿紧则呆板而死，流弊为读话头矣，放松则流浪逸去，更无从下手，参久而疲，又昏沉入睡，或落无记，或落偏空，其灵机反不活泼，此仗自力之所以千难万难，非上上利根人，能离话头而借径直入者不能也。	In the Chan school, the features of mind and intrinsic nature are attained by subduing the deluded mind and investigating it: using the illusory mind to control the illusory mind. This is extremely difficult to grasp. Thus, after years of investigation, one may receive no news at all. If one grips too tightly, one becomes rigid and dead; the resulting abuse is merely reading the huatou. If one relaxes, the mind wanders off, leaving no point at which to begin. After prolonged investigation one becomes fatigued, falls into drowsiness and sleep, or falls into indeterminate blankness or biased emptiness; one's spiritual responsiveness then becomes less lively. This is why relying on one's own strength is so exceedingly difficult. Unless one has the very highest faculties and can leave aside the huatou to enter directly by a borrowed path, it cannot be done.
心中心密则不然，余之不愿早说者，正恐学人修密时，因我言而转生知见，反不得定，故不说也，此惟已修心中心法过百座者，能因我言而肯再修者，可以示之。此贵在自悟，若早告之，于彼无益耳，此印心密之又密者也。兹将心中心特异之点，择出如下：	The Heart-of-Heart Esoteric Dharma is otherwise. The reason I have been unwilling to speak of it early is precisely that I fear students practicing Esoteric Buddhism may, because of my words, give rise to conceptual views and consequently fail to attain samādhi. Therefore, I did not speak of it. Only those who have practiced the Heart-of-Heart Dharma for more than one hundred sessions, and who,

	because of my words, are willing to practice it again, may be shown this. Its value lies in self-awakening; to reveal it early would bring them no benefit. This is the esoteric secret within Mind-Seal Esotericism. I shall now select and set forth the distinctive features of the Heart-of-Heart Dharma:
（一）禅宗以起疑起参为入手，认识本心既透，即无所疑。心中心法，则一切不管，只如法而修，即钝根人，修过三百座，无不得定者，过一千座，即不必再修矣。以体力以具，引之得法，自己肯用心，无不得个入处。故上座时，不许起疑起参，也不许夹杂他课，以分其力，得定自速，此根本不同处也。	(1) The Chan school begins by arousing doubt and investigating. Once one's recognition of the original mind is thorough, there is nothing left to doubt. The Heart-of-Heart Dharma, however, disregards everything else and simply practices in accordance with the Dharma. Even persons of dull faculties, after three hundred sessions of practice, will all attain samādhi; after one thousand sessions, they need not practice it further. Since the essential capacity is already present, if they are guided to the Dharma and willingly apply their minds, none will fail to gain an entry. Therefore, while sitting, one is not permitted to arouse doubt or investigate, nor to mix in other practices that would divide one's strength. Samādhi is thereby attained more quickly. This is the fundamental difference.
（二）禅宗只意密一门，净土只口密一门，此则三密加持，钟点又长，克期以求证者也。	(2) The Chan school has only the gate of mind secrecy; Pure Land has only the gate of speech secrecy. This Dharma, however, employs the empowerment of the three mysteries, requires longer periods of practice, and seeks realization within a fixed time.
（三）律宗为初学人入手法门，由戒而定而慧，此则戒定慧三法同修，以手持印为身密，戒杀盗淫也，口持咒为口密，戒口业四恶也，意无所染，湛然明净为意密，戒贪嗔痴三毒也，此寓戒于密者也，以戒体具足，故得定亦易，未有能戒定而慧不起者也。	(3) The Vinaya school is an entry-level dharma gate for beginners: from precepts to samādhi and then wisdom. This Dharma cultivates the three teachings of precepts, samādhi, and wisdom together. Forming a mudrā is the mystery of body and guards against killing, stealing, and sexual misconduct. Reciting a mantra is the mystery of speech and guards against the four evils of verbal karma. Letting the mind remain unstained, clear, and pure is the mystery of mind and guards against the three poisons of greed, anger, and ignorance. Thus precepts are contained within Esoteric practice. Because the substance of the precepts is complete, samādhi is readily attained; there has never been anyone able to observe precepts and attain samādhi without wisdom arising.

（四）心中心法，不外由定生慧，然心难制一，今得三密，由戒以制之于自然，故不许其有所思议，及既得定，则于下座后，师以般若引其机，再教之起参，反证在座上所得之定相，移用于起参时，故启发极易。	(4) The Heart-of-Heart Dharma is nothing other than giving rise to wisdom through samādhi. Yet it is difficult to bring the mind under unified control. Here, through the three mysteries, and through precepts, it is naturally restrained. Therefore, one is not permitted to engage in thought or deliberation. Once samādhi has been attained, the teacher uses prajñā to draw out the student's capacity after leaving the cushion, and then teaches the student to begin investigating, using the signs of samādhi attained while seated as confirmation and applying them to investigation. Thus, awakening is very easily elicited.
（五）禅宗怕心有外驰；此则三密合力，不许不定，亦不会不定。	(5) The Chan school fears that the mind may run outward. Here, the three mysteries work together: one cannot fail to settle, and will not fail to settle.
（六）禅宗怕昏沉，此则不会昏沉，以有咒印也。	(6) The Chan school fears drowsiness. Here, drowsiness does not occur, because there are mantra and mudrā.
（七）禅宗怕落无记空，此则有咒印在，常翻种子，虽有时意念纷起，然可刹那止于无形。	(7) The Chan school fears falling into indeterminate emptiness. Here, because mantra and mudrā are present, the seeds are constantly turned over. Though thoughts may at times arise in profusion, they can cease in an instant and leave no trace.
（八）心中心法修至深入时，忽然入于寂灭，但不入于断灭，以咒未停，手印不散，见闻了了，而意则寂寂也，故无倚轻倚重之弊。	(8) When the Heart-of-Heart Dharma is cultivated deeply, one suddenly enters quiescent cessation, yet does not fall into annihilatory cessation. The mantra has not stopped, the mudrā has not dispersed, seeing and hearing remain clear, while the mind is tranquil and still. Thus there is no drawback of leaning toward either lightness or heaviness.
（九）禅宗以强制力过强，气体不易调伏，必走香以济之，此则虽日坐十二小时，亦无不调之病，惟至多许坐四七日。上上根人，经三七日苦行，无有不得三昧者。其所不许多坐者，恐其贪著寂灭之乐，反使慧机不灵活耳。	(9) Because the Chan school employs excessively forceful control, its vital energy is not easily regulated, and one must practice walking meditation to remedy this. Here, even if one sits for twelve hours a day, there is no disorder of imbalance; yet one may sit for no more than four periods of seven days. Persons of the highest faculties who undertake three periods of seven days of ascetic practice will all attain samādhi. The reason excessive sitting is not permitted is that one

	may become greedily attached to the pleasure of quiescent cessation and thereby make the faculty of wisdom unresponsive.
（十）禅宗坐久，劣慧人往往死执成颠，此则多坐无病，至多不起用而已，至于初开般若者，不免有骄慢之病，但两家同有此病，于法无关，乃人之咎也。	(10) After sitting for a long time in the Chan school, persons of inferior wisdom often cling rigidly until they become deranged. Here, excessive sitting causes no illness; at most, one may fail to put one's realization into function. As for those whose prajñā has first opened, they may unavoidably become arrogant. But both traditions have this fault; it has nothing to do with the Dharma and is the person's own failing.
（十一）修心中心密，于已得三昧定后，师必用法以启其般若，必借用宗下语录诸书，此时于心中心法，已脱离关系，以坐亦可，不坐亦可也，惟坐多则力量亦增，只不许过多，以一千座为限耳。	(11) After one practicing Heart-of-Heart Esotericism has attained the samādhi of the three mysteries, the teacher must use Dharma methods to awaken that person's prajñā and must draw upon such books as the recorded sayings of the Chan school. At this point, the Heart-of-Heart Dharma is no longer directly relevant: one may sit or not sit. Sitting more will increase one's strength, but excessive sitting is not permitted; one thousand sessions is the limit.
（十二）心中心法，包括净土一门，因修证初步，即阿裨跋致，译言不动地，惟修此法，方有往生西方之望，再加上愿力，则行得其全，此法中第四印，即有入成就门，往生极乐之望，佛说如是，何可疑也。	(12) The Heart-of-Heart Dharma includes the Pure Land gate. For the first step of its realization is avinivartanīya, translated as the immovable ground. Only by practicing this Dharma can one hope for rebirth in the Western Pure Land. With the addition of the power of vows, one's practice becomes complete. The fourth mudrā of this Dharma is itself a gate of attainment, offering the hope of rebirth in the Land of Ultimate Bliss. The Buddha taught it thus; how could one doubt it?
余初亦有轻视净土法门之罪，今始自信堪以修净土矣，知我者，其惟自己乎。故心中心法者，集律宗禅宗密宗净宗诸法而合修者也，以各宗无不以印心为主也。	I too was initially guilty of slighting the Pure Land dharma gate. Only now do I believe that I am fit to practice Pure Land. Who knows me? Only I myself. Thus, the Heart-of-Heart Dharma combines and cultivates the methods of the Vinaya, Chan, Esoteric, and Pure Land schools, for every school takes Mind-Seal as its core principle.

先证入华藏法界以为体，起妙法莲华以为用，运般若以会通世法，通佛心而无法我，其理至微，其用至广，立场又与各宗不同。此佛最后之法，如香之法界普薰，虽领会各各不同，而受熏则一，岂劣慧人所可浅测哉。	First directly realize the Avataṃsaka Dharma Realm as the essence; then activate the wondrous lotus Dharma as the function; employ prajñā to comprehend and integrate worldly dharmas; penetrate the Buddha-mind, with neither self nor dharmas. Its principle is supremely subtle, its function exceedingly vast, and its standpoint differs from that of all the other schools. This is the Buddha's final Dharma, pervading and universally perfuming the Dharma realm like fragrance. Though each person understands it differently, all receive the same perfuming. How could those of inferior wisdom fathom it superficially?
问：净土宗之法意如何?	Question: What is the essential meaning of the Pure Land school?
答：净土修法，已于《净土印心法要》一书详言之矣，兹不再述，所欲补言者如下：	Answer: The methods of Pure Land practice have already been explained in detail in the book Essentials of the Pure Land Mind-Seal Dharma, so I shall not repeat them here. What I wish to add is as follows:
不明心地，决不知净土法之微妙，惜今之修净土者，皆不合法，故难明奥妙。	Without understanding the mind-ground, one can never know the subtle wonder of the Pure Land Dharma. Regrettably, those who practice Pure Land today all practice improperly; therefore, it is difficult for them to understand its profundity.
今之弘扬净土法者，只可云提倡念佛法，不得云弘扬净土法也，以何谓净土，何谓极乐，如何往生，皆未向行人开示，则因地先已草率，果地可知矣。	Those who propagate Pure Land Dharma today can only be said to advocate Buddha-recitation; they cannot be said to propagate the Pure Land Dharma. For they have not explained to practitioners what the Pure Land is, what Ultimate Bliss is, or how one attains rebirth there. Since they are careless at the causal stage, what can be expected at the stage of fruition is evident.
净土为西方成就门，成就云者，已证入大圆智之体，而起六识妙观之用者也，以妙观故，不必定欲离相，当即相以离相，是以弥陀经有许多妙相庄严，而以成就如是功德庄严为结论，该土行修，由五根五力修起，前数品即不用，则其意境可知，且特意由有相以引入无相，此唯明心眼者，乃可会通之耳。	The Pure Land is the Western gate of attainment. By "attainment" is meant directly realizing the essence of great perfect wisdom and activating the function of the subtle contemplation of the six consciousnesses. Because of this subtle contemplation, one need not insist on abandoning appearances; one departs from appearances precisely amid appearances. Thus the Amitābha Sūtra contains many wondrous adornments of

	form and concludes with the attainment of such merit and virtue and adornment. Practice in that land begins with the five faculties and five powers; the preceding stages are not used. Its realm of meaning may thereby be known. Moreover, it deliberately leads from forms into formlessness. Only those whose mind-eye has been opened can comprehend and integrate this.
光明无量，是其体；照十方国，无所障碍，是其用。	Immeasurable light is its essence; illuminating the lands of the ten directions without obstruction is its function.
照即妙观智之大用于法音宣流处，自能随意境而各自变化，如阿弥陀佛之广长妙舌，遍覆大千，而以十方佛之广长舌以反显之，欲众生于自己心行中求之信入之赞叹之也，且阿弥陀三字者，三身圆满义也，此表性与相之两合，亦即八识与六七识之互通，由根本智起后得智之用者也，故曰一门而入普门。	Illumination is the great function of subtle contemplative wisdom. Wherever Dharma sounds flow forth, they naturally transform in accord with each person's mental realm. Thus Amitābha Buddha's broad, long, wondrous tongue covers the great thousandfold world, while the broad, long tongues of the Buddhas of the ten directions serve to reveal this in return, wishing sentient beings to seek it in their own conduct of mind, believe and enter it, and praise it. Moreover, the three syllables Amitābha signify the perfection of the three bodies. This expresses the union of intrinsic nature and appearances, namely the mutual penetration of the eighth consciousness and the sixth and seventh consciousnesses, and the activation of differentiated wisdom from fundamental wisdom. Therefore it is said: entering through one gate, one enters all gates.
阿弥陀为佛，此表体也；观音为入微之妙，以大势之力，乃可至于普门，此表用也，仍二而一也。	Amitābha is the Buddha: this represents the essence. Avalokiteśvara is the subtlety that enters into the minute; only through the power of Mahāsthāmaprāpta can one reach all Dharma gates: this represents the function. Yet they remain two and one.
证入净土者，必在禅定之后，是以古来大德，如憨山莲池等，皆由禅宗而转净土，非特意分家者也，因非由禅宗证入法界体性智者，不能了悟净土之微妙耳，且以在家居士修禅宗不易，特开此法门以为方便耳。	Those who directly realize the Pure Land do so only after Chan meditation. Therefore, great masters of old, such as Hanshan and Master Lianchi, all turned from Chan to Pure Land; they did not deliberately divide the schools. For without directly realizing the wisdom of the essential nature of the Dharma realm through the Chan school, one cannot awaken to the subtle wonder of the Pure Land. Moreover,

	because it is not easy for lay practitioners to practice the Chan school, this dharma gate was especially opened as an expedient means.
晋远公之提倡净土，亦为居士方便也。何也？因彼时正值世乱，各处有兵事，双方主将，无不推崇远公，各相禁戒，不许军士入其境，地方周数十里，赖以保全，于是皈依远公而避难者，不可胜数，如今之租界地者。	Master Huiyuan of Jin also advocated Pure Land as an expedient for lay practitioners. Why? At that time the world was in turmoil, and warfare was everywhere. The commanders of both sides all revered Master Huiyuan and respectively prohibited their soldiers from entering his territory. Thus an area extending several dozen li was preserved. Countless people took refuge with Master Huiyuan to escape calamity, much as people today flee to foreign concessions.
远公遂以至简之念佛法门教之，莲宗之盛，实由于此，原为居士方便种善根也。故居士而修此方便法尚可也，比丘则地位不同，岂可不由禅定观心入手，若亦贪此便利，则不可也。至少当禅净合修，加诸苦行。然衣食无着，办道之资粮不具，不得已而经忏焰口，以维生活，此又谁之过欤。	Master Huiyuan therefore taught them the most simple method of Buddha-recitation. The flourishing of the Pure Land school truly arose from this, for it was originally an expedient means by which lay practitioners could plant wholesome roots. Thus, it is acceptable for lay practitioners to cultivate this expedient method. Bhikshus, however, occupy a different position: how could they fail to begin with Chan meditation and contemplation of mind? If they too covet this convenience, it is unacceptable. At the very least, they should cultivate Chan and Pure Land together, along with ascetic practices. Yet, lacking clothing and food and without the provisions needed for practice, they are compelled to perform scripture-recitation, repentance rites, and the Flaming Mouth ritual to sustain themselves. Whose fault is this?
各经本已难讲，弥陀经则难之又难，以此经全在意境，于诸妙相庄严，说实不得，说轻不得，又如法音宣流等句，非可言表。	The sūtras are already difficult to explain, but the Amitābha Sūtra is more difficult still. This sūtra lies wholly in its realm of meaning and experience. Its descriptions of wondrous appearances and adornments can neither be stated too literally nor treated too lightly; and phrases such as “the Dharma sounds flow forth” likewise cannot be expressed in words.
是以本会于第三年，始兼弘净土法，盖以心中心法为入密之始基，启发般若，藉禅宗以练其机，再明扫荡习气诸法以达其用，然后归证净土，以通普门之旨，其余持咒等法，用以为辅，以下再言观心法与除习气法，乃已明心后，超于禅密净而言者也。	Therefore, only in its third year did our association begin also to propagate the Pure Land Dharma. The Heart-of-Heart Dharma serves as the initial foundation for entering Esoteric Buddhism: it awakens prajñā, employs the Chan school to train

	one's capacity, and further clarifies the methods for sweeping away habitual tendencies so that they may be put into use. One then returns to realize the Pure Land, thereby comprehending the intent of the universal gate. Such practices as mantra-recitation serve as auxiliaries. What follows concerning contemplation of mind and the removal of habitual tendencies refers to matters after one has realized the mind, transcending Chan, Esoteric Buddhism, and Pure Land.
此时，于法已无关，全在自心矣。然有一班人，不肯承当登岸，死执在船上，尚纷议船之快慢，法之高下，自生情见，我又奈之何哉！	At this point, the Dharma is no longer the issue; everything depends on one's own mind. Yet there are some who refuse to take responsibility for reaching the shore. They obstinately cling to the boat and still argue over whether it is fast or slow, whether one teaching is higher or lower. They generate their own emotional views—what can I do about them?
问：心中心密法，与佛教如来关系如何?	Question: What is the relationship between the Heart-of-Heart Esoteric Dharma and the teachings of the Buddha?
答：佛法者，心法也，以世人不知心地，长此沉沦，佛遂由三昧起，住世八十载，说法四十九年，为此一大事因缘故，世间任何重大事业皆不足与之比拟，故曰大事。	Answer: The Buddhadharma is the Dharma of mind. Because worldly people do not know the mind-ground and thus remain submerged in saṃsāra for so long, the Buddha arose from samādhi, remained in the world for eighty years, and taught the Dharma for forty-nine years. He did so for this one great cause and condition. No great undertaking in the world can compare with it; therefore it is called a great matter.
盖宇宙间一切，以人为主，称为万物之灵，其灵者，佛性而已，灵之未发者曰性，其已动者曰心，是心性为一切之祖，佛于四十九年中，专说心地法门者，垂三十年，不独此也，即过去无量诸佛，开无量道场，亦莫不说此心地法也。	All that exists in the universe takes human beings as central, and human beings are called the most spiritually endowed of all things. This spiritual endowment is simply Buddha-nature. Before it manifests, it is called nature; once it stirs, it is called mind. Mind and nature are thus the ancestors of all things. During those forty-nine years, the Buddha devoted nearly thirty years specifically to teaching the Mind-Ground Dharma Gate. Nor was this so only for him: all the immeasurable Buddhas of the past, opening immeasurable bodhimaṇḍas, likewise taught this Mind-Ground Dharma.

所谓律相净密诸宗诸法，亦莫不引接至心地，以启般若，可谓巨矣。由各宗而归其极，见净法空，无可名状，乃曰禅宗。以净密律相诸法，为初修人转辗方便，引入心地者也。惟禅宗则直指直证，令其自见自觅者也。	The precepts, doctrinal schools, Pure Land, Esoteric Buddhism, and all other schools and teachings likewise guide people to the mind-ground in order to awaken prajñā. Their scope may indeed be called vast. When one proceeds through the various schools to their ultimate point and sees that both Pure Land and dharmas are empty and beyond description, this is called the Chan school. The teachings of Pure Land, Esoteric Buddhism, precepts, and Dharma Characteristics are expedient means that gradually guide beginning practitioners into the mind-ground. Chan alone points directly and verifies directly, enabling people to see and seek for themselves.
其坐参走香，亦皆前方便耳，自非最上根人，不能顿悟。古来大德，往往苦行二三十年，始识本分，或可罢参，其难焉如此，近世众生，福薄障重，生活日艰，不能摆脱家庭，远离羁缚，放弃一切，一门深造，世人又不识此去之与民生及国家关系密切重大，乃以为迷信而鄙之，上不提倡，下复摧残，和尚而自谋生活，佛教衰落，亦可怜矣。	Sitting meditation and walking meditation are also merely preliminary expedients. Unless one has the very highest capacity, one cannot awaken suddenly. Great masters of old often underwent ascetic practice for twenty or thirty years before recognizing their original ground and perhaps being able to cease meditation inquiry. Such is its difficulty. Sentient beings of recent times have scant blessings and heavy obstacles; livelihood grows harder by the day. They cannot free themselves from family obligations, leave their fetters behind, abandon everything, and devote themselves deeply to a single gate. Moreover, worldly people do not understand how intimately and importantly this undertaking concerns society and the nation, but dismiss it as superstition. Those above do not promote it, while those below further suppress it. Monks must fend for their own livelihood, and Buddhism declines. How pitiful this is!
佛子而不明心地，佛法陵替，亦可惧矣。世人对佛教，以种种原因，信心一落万丈，其去灭亡，亦几希矣。	If Buddhists do not understand the mind-ground, the Buddhadharma will decline—this too is frightening. For various reasons, worldly people's faith in Buddhism has plummeted. Its extinction is nearly at hand.
且今日佛教之所能存者，以正法之未亡也，使世无禅宗，不明心要，徒事他宗，偏于有相仪规，则精神既失，形存实亡，至可惧也。	Moreover, what enables Buddhism to survive today is that the true Dharma has not yet perished. If there were no Chan school and no understanding of the essential point of mind, and people merely pursued other schools, favoring formal rituals and

	procedures, then its spirit would already be lost: though the form remained, it would in reality have perished. This is most alarming.
再经一二十年，诸山大德，皆已老去，继起无人，心地法者，亦将随之具灭，益发可痛而可怖耶。然则欲求一法，可保持此心地法，且便于学人寻参，不碍其生活，于短期三二年内，能直证心田者，何法乎？此大事因缘之奇特，冥冥之中，实有护持者，此民国十七年（一九二八年），最高密部心中心无相悉地法，所以应运而出世者也。	In another ten or twenty years, the great masters of the various monasteries will all have grown old and departed. No one will arise to succeed them, and the Dharma of the mind-ground will perish with them. How much more grievous and frightening that would be! If so, what Dharma could preserve this Mind-Ground Dharma, make it convenient for students to seek instruction and practice, not interfere with their livelihood, and enable them directly to realize the mind-ground within the short span of two or three years? In this extraordinary conjunction of great causes and conditions, there is truly protection at work in the unseen. This is why, in the seventeenth year of the Republic (1928), the Formless Siddhi Dharma of the Heart-of-Heart, the highest division of Esoteric Buddhism, emerged in response to the times.
夫物久则变，变则通，处今之世，一切革新，以应时会，佛法久晦，亦应有重光之日。心中心法，于佛教中为异军特起，随潮流而革新，此法以无相为宗，而与禅宗之法证直暗合，自与初步之有相密不同，以不重仪规，世遂以不完备密法目之，不知食蔗者，我取其汁，而弃其渣，彼必取有相以见蔗为备，执取名相者，难与言究竟也。	Things change after enduring for a long time, and through change they become open and workable. In the present age, everything is being reformed to meet the demands of the time. The Buddhadharma has long been obscured, and it too should have a day of renewed radiance. The Heart-of-Heart Dharma has arisen suddenly as a distinct force within Buddhism, reforming itself in accord with the times. This Dharma takes formlessness as its principle, and its direct verification secretly accords with the Chan school. It therefore differs from the form-based Esoteric Buddhism of the initial stages. Because it does not emphasize ritual forms, people consequently regard it as an incomplete Esoteric Dharma. They do not understand that, when eating sugarcane, I take its juice and discard its dregs. Others insist on forms in order to regard the sugarcane as complete. Those attached to names and appearances are difficult to discuss the ultimate with.
故心中心法，在形式为密，于三密正得其全，至究竟地，则无名无状，与宗同会，是继禅宗而勿使中断者，心中心也。功用之巨，关系之重，非亲修亲证者不知，	Thus, in form, the Heart-of-Heart Dharma is Esoteric Buddhism, and with respect to the three mysteries it fully possesses them. At the ultimate level, however, it is without name or form and

我不欲争短长于今日，惟二十年后，禅宗垂亡，心地法赖此以存而法终不灭也，岂非盛事哉。	converges with the Chan school. It is the Heart-of-Heart that succeeds Chan and prevents its interruption. The greatness of its efficacy and the weight of its significance cannot be known by those who have not personally cultivated and realized it. I do not wish to contend today over relative merits. Yet twenty years from now, when the Chan school is on the verge of extinction, the Mind-Ground Dharma will survive through this Dharma, and the Buddhadharma will ultimately not perish. Would that not be a magnificent event?
我大愚师千辛万苦，七载修行，于定中得普贤大士灌顶，开此法门，大事因缘，其在此乎。	My teacher, Master Dayu, endured untold hardships and cultivated for seven years. In samādhi, he received empowerment from Samantabhadra Bodhisattva and opened this Dharma gate. Perhaps this is where the great conjunction of causes and conditions lies.
又民国己卯（一九三九年）七月，大水而后，世事日非，世界大战又起，万事无不在风雨飘摇中，何况佛法，我为此惧，夜不成寐，然喜法统之可望不灭也，则又大慰。恐世人之未明因缘也，谨说诚实言，以告世人，幸勿因人事而误大法，务以大局为重，则护法功德，有胜于三千七宝之施矣。	Again, after the great flood of July in the jimao year of the Republic (1939), worldly affairs grew worse by the day, and world war broke out once more. Everything was tossed amid wind and rain; how much more so the Buddhadharma. I feared this and could not sleep at night. Yet I rejoiced that the Dharma lineage could still be hoped to endure, and this greatly consoled me. Fearing that worldly people might not understand these causes and conditions, I respectfully speak these truthful words to inform them. May they not, because of personal affairs, impair the great Dharma. They must make the greater whole their priority; then the merit and virtue of protecting the Dharma will surpass an offering of the seven treasures filling three thousand worlds.
问：佛法关系世道之治乱，而人每不信，不知有善巧方法以挽救之否?	Question: The Buddhadharma bears upon whether the world is well governed or chaotic, yet people often do not believe this. Is there any skillful means to remedy the situation?
答：在使其先明利害与因果，凡人处于社会，讲究处世之道，无一个不应学佛，学佛是要认识自己，了达人生观，明白人的所以然，简言之，就是明白做人的道理，此便是忠。	Answer: First, people must understand benefit and harm, as well as cause and effect. Everyone living in society is concerned with the way of conducting oneself in the world; no one should fail to study Buddhism. To study Buddhism is to know oneself, to understand one’s outlook on life, and to

	understand why human beings are as they are. Put simply, it is to understand the principles of being a human being. This is loyalty.
拿这个道理去对人，通达他人的一切心理，才能尽对人之道，此便是恕。一是为己，一是为人，社会上人与人的情感和事业，无一不臻于完美，可见佛法是人生最主要的学问，最重大的事业，不是消极自利。消极自利，是佛所最不许的条件，因为佛法是救世的，救心的。	Apply this principle in one's dealings with others, fully understand all their states of mind, and only then can one fulfill one's duty toward them. This is consideration for others. One concerns oneself; the other concerns others. Then all human relationships and undertakings in society can reach perfection. It is evident that the Buddhadharma is the most essential learning and the greatest undertaking of human life; it is not negative self-interest. Negative self-interest is precisely what the Buddha would never permit, for the Buddhadharma saves the world and saves minds.
社会上之所以恐怖不安，就因为恶人扰乱，恶人的产生，由于生计压迫，而生计压迫之原因，又有四：一曰不经济而浪费，二曰风气奢靡，百物昂贵，三曰懒惰奸诈及依赖成性，四曰社会上缺乏高尚思想的人，无真正是非，遂被虚荣心所冲动。	The reason society is fearful and unsettled is that evil people create disorder. Evil people arise because of the pressures of livelihood, and there are four causes for those pressures: first, wastefulness; second, extravagant social customs and the high price of all goods; third, laziness, deceit, and habitual dependence; fourth, the lack in society of people with noble ideals and a genuine sense of right and wrong, so that people are driven by vanity.
此四种，又因无智慧以自恃其心，人之初心，本不愿为恶，乃为环境所驱逼，因此高等的人，入于消极，中等的人，随波逐浪，下等的人，铤而入险。	These four arise further because people lack the wisdom by which to rely upon their own minds. At the outset, people do not wish to do evil, but they are driven by their circumstances. Thus, superior people become passive; middling people drift with the current; and inferior people recklessly venture into danger.
社会上一切均是互助，凡无相当代价的取得，分他人所有者，与强盗无异，从此社会无安宁公道之日。所以不论贫富，同一恐怖，同一猜忌，苦乐之不平，真无过于今日矣，上下男女，同一失心，但求有利，即寡廉鲜耻，无所不为，久久习成自然，胆子愈大，视为当然矣，岂不可怕之至，及今不救更待何时。	Everything in society depends upon mutual aid. Whoever acquires something without giving an equivalent value, thereby taking what belongs to others, is no different from a robber. From that point on, society can have no day of peace or justice. Thus, whether poor or rich, all share the same fear and the same mutual suspicion. Never has the inequality of suffering and happiness been greater than it is today. Men and women, high and low alike, have all lost their minds: seeking only profit, they become shameless and will stop at

	nothing. Over time this becomes habitual, their audacity grows ever greater, and they take it as natural. Is this not utterly terrifying? If it is not remedied now, when will we wait to remedy it?
人生的事业本有两种，一曰谋生，衣食住行，是谋生的主旨，缺一不可。二曰存生，人之所以自存者，必先有自存的德性，国不保存，何有于家，何有于身，此利国者所以存其生也。	Human life fundamentally has two kinds of undertaking. The first is earning a livelihood: clothing, food, housing, and transportation are its primary concerns, and none can be lacking. The second is sustaining one's life. To sustain oneself, one must first possess the virtues by which one can sustain oneself. If the nation is not preserved, what becomes of the family? What becomes of one's own person? This is why those who benefit the nation sustain their lives.
在社会与人交换者，只有忠实的劳苦工作，不信于人，人且拒我，我之生路，愈趋愈窄，此信义者所以存其生也。	In one's exchanges with others in society, one has only honest and diligent work to offer. If one is not trustworthy, others will reject one, and one's path of livelihood will become increasingly narrow. This is why faithfulness and righteousness sustain one's life.
家庭快乐，乃人生劳苦工作后之安慰，若彼此猜忌，夫妇不和，垂老而子女不孝，人生之乐趣安在？不因劳苦而病，必且忧愤以死，此心安者所以存其生也。	Family happiness is the consolation of human life after its hard work. If people are mutually suspicious, if husband and wife are not harmonious, and if, in old age, one's children are unfilial, where is life's joy? If one does not become ill from toil, one will die from grief and indignation. This is why peace of mind sustains one's life.
近世人之奔走事业，只在谋生而不在存生，虽至席丰履厚，尚多不能止其贪欲，不保晚节，得恶名而枉死。其余无一家不病苦不气恼，外逼于人事之恐怖，内逼于家庭之气恼，结果短命枉死。	People of recent times rush about in their pursuits concerned only with earning a livelihood, not with sustaining life. Even when they enjoy abundant food and fine clothing, many still cannot restrain their greed and desire, cannot preserve their integrity in old age, and die unjustly with a bad name. As for the rest, there is no family without illness, suffering, and resentment. Outwardly pressed by the terrors of human affairs and inwardly pressed by domestic vexations, they ultimately die young and in vain.
下此者，或因失恋，或因债累，种种惨苦，不可名状，此皆不明因果，不达利害，自己失心颠倒所造成，可怕可怕，其尤可怕者，乃终日在恐怖窟中而不自知，所谓无智慧以自恃其心者也。	Those below this condition may suffer from disappointed love, oppressive debts, or all kinds of indescribable misery. All this is created by not understanding cause and effect, not comprehending benefit and harm, and losing one's

	own mind in confusion. Frightening indeed, frightening indeed! Most frightening of all is to spend one's days in a den of terror without knowing it. This is what is meant by lacking the wisdom to rely upon one's own mind.
眼前一切一切，全是一因一果，不明因果，其苦终无了期，是以眼光越远，其防范心亦越密，未来之痛苦亦越少。佛法者，为人生预防未来痛苦至妙之法也，佛法以明心为主，心明则见识远大，防备周密，一切疑忌冤怨苦毒残害，皆不造作，福利自然而至，凡此种种当平心静气，随机为之开导，不可性急，此即善巧方便法也。	Everything before our eyes is entirely one cause and one effect. If one does not understand cause and effect, one's suffering will never come to an end. Therefore, the farther one's vision reaches, the more thorough one's vigilance becomes, and the less suffering there will be in the future. The Buddhadharma is the most wondrous method for human life to prevent future suffering. The Buddhadharma takes realization of mind as primary. When the mind is clear, one's understanding is broad and far-reaching and one's precautions are thorough. One then creates none of the suspicions, resentments, bitterness, poison, and harm that arise from mutual mistrust, and blessings naturally arrive. In all such matters, one should calmly and patiently offer guidance according to circumstances, without impatience. This is skillful expedient means.
问：学佛可以解除经济压迫否？	Question: Can studying Buddhism relieve economic pressure?
答：经济压迫者，有经济而受压迫也。世人以困穷为经济压迫，遂以无钱为义，不知有钱之压迫为尤苦耳。	Answer: Economic pressure means being oppressed despite having economic means. Worldly people take poverty to be economic pressure and thus regard having no money as its meaning. They do not know that the pressure of having money is even more painful.
凡有钱者，日处于恐怖经营保守劳苦之中，臻至眠食不安，一言一行，无不顾虑，老病苦三字，无形日增，在在可虞，处处提防，其被压迫至于极点，若无财可经，无资可济，或不至受压迫矣。	Those who have money live every day amid the fearful toil of managing and preserving it, until they can neither sleep nor eat peacefully. In every word and action, they have worries. The three words old age, illness, and suffering increase invisibly day by day; dangers may arise everywhere, and they must be on guard at every turn. Their oppression reaches an extreme. If one had no wealth to manage and no resources to dispense, perhaps one would not suffer such pressure.
至于无钱之压迫，名曰困，只一时之苦耳，世人个个受困，但个个得过，未必即压迫而死。至于饿死困死，另	As for the pressure of having no money, it is called hardship; it is only a temporary suffering. Everyone

有其原因，所谓懒也，无信义也，先自绝于社会，一无办法，此为真穷，然则自绝自弃，非经济之迫我也。但使有钱而不善经营，贪得无厌，此真穷矣。	in the world undergoes hardship, yet everyone gets through it; one does not necessarily die from such pressure. As for starving to death or dying of hardship, there are other causes: namely, laziness and a lack of trustworthiness. One first cuts oneself off from society and has no way out; this is real poverty. Thus, one cuts oneself off and abandons oneself; it is not economic pressure that forces one. But if one has money and does not manage it well, and is insatiably greedy, that is real poverty.
故困则不必定死，穷则非死不可，其义不可不辨，又穷字从穴从躬，身屈居于穴，其无办法可知，然则穷者，非有无之谓也，无办法之谓也。人无智慧，则一切无办法，贫固穷，富亦穷矣。	Therefore, hardship does not necessarily lead to death, whereas poverty makes death unavoidable; their meanings must be distinguished. Moreover, the character 穷 consists of 穴, “cave,” and 躬, “bent body”: the body is bent and dwells in a cave, showing that there is no way out. Thus, poverty does not mean merely having or lacking possessions; it means having no way out. If one lacks wisdom, there is no way out in anything. The poor are indeed impoverished, but the rich too may be impoverished.
学佛无非求开智慧，正所以解除经济压迫之苦，不受世间一切虚幻之惑，自无压迫之苦。况压迫乃自作自受，自生恐慌，非真由他，明因地者，又安得有此苦果耶！	To study Buddhism is nothing other than to seek the opening of wisdom. This is precisely how one relieves the suffering of economic pressure: by not being deluded by all the illusory things of the world, one naturally has no suffering from pressure. Moreover, pressure is something one creates and undergoes oneself; one generates one’s own panic. It does not truly come from others. If one understands the causal ground, how could one have such a painful result?
问：前云一切力不如心力，但钝根人之心力，与利根人比较，云何无别，其故又安在？	Question: Earlier you said that no force surpasses the force of mind. But when the mental force of those with dull faculties is compared with that of those with sharp faculties, how can there be no difference? What is the reason for this?
答：此因缘之不同耳，如同一臂焉，为蚊所刺，其感觉正同，但一则露臂，一则隔袖，其感觉之迟速，自有别矣，非感觉之有别也，乃有袖与无袖之因缘也。	Answer: It is simply a difference in causes and conditions. Take the same arm: when it is bitten by a mosquito, the sensation is exactly the same. Yet in one case the arm is bare, and in the other it is covered by a sleeve; naturally, the speed of sensation differs. It is not that the sensation itself

	differs, but that the causes and conditions differ according to whether there is a sleeve or no sleeve.
根之利钝，亦由是耳，且心力之速，无与伦比，天下至快之物莫如光电，心之快，有过于光电者，一刹那间，圣凡之别，天渊之隔，不可道里计矣。一念空即是佛，一念迷即是贼，总是此一念。成佛与落地狱，正同一快也。	The sharpness or dullness of one's faculties is likewise due to this. Moreover, the speed of mental force is beyond comparison. Nothing in the world is swifter than light or electricity, yet the mind is swifter still. In a single kṣaṇa, the difference between sage and ordinary person is as vast as heaven and abyss, beyond measure by distance. One thought of emptiness is Buddhahood; one deluded thought is thievery. It is always this one thought. Becoming a Buddha and falling into hell occur with precisely the same swiftness.
假定人每日有千念，此千念中，不知几念是佛，几念是六道，人只是一分钟菩萨，一秒钟佛，苦不能打成一片，念念在佛，以心力不能兼顾，顾此则失彼，将有用之念，施于无用之地，为可惜耳。	Suppose that a person has a thousand thoughts each day. Among these thousand thoughts, who knows how many are Buddha and how many belong to the six realms? People are bodhisattvas for only a minute and Buddhas for only a second. Their effort cannot become continuous and undivided; thought after thought is not with the Buddha. Since mental force cannot attend to everything at once, when it attends to this, it loses that. It is regrettable to direct useful thoughts toward useless things.
问：宗教二字之义，可得闻乎?	Question: May I hear the meaning of the two characters zong and jiao, "religion"?
答：宗者有所宗一也，教者教其宗一也。惟儒释二教，教其宗于自己，他则异是。必令其宗于我教，凡宗我者则发之，否则秘而不宣也，但各宗教之圣人，初意均不如此，系后来宗徒，因小见而自限，甚可惜也。夫宗教者，摄心之工具，而随民族种性之程度以为高下，更随政治国势以为盛衰者也。	Answer: Zong means to have one object of veneration; jiao means to teach that object of veneration. Only Confucianism and Buddhism teach people to take themselves as the object of veneration; other religions differ in this. They require people to take my teaching as their object of veneration: whoever follows me is taught, while what is withheld from those who do not is kept secret and not proclaimed. Yet this was not the original intention of the sages of the various religions. It was later adherents, limited by narrow views, who imposed such restrictions upon themselves. This is deeply regrettable. Religion is a tool for gathering in the mind; its elevation or decline varies according to the capacities and dispositions of different peoples, and its flourishing

	or decay also follows political conditions and national fortunes.
东方民族，性好礼让，意气高逸，重于理想，一切宗教，不难化入，而难使其满足，有不合其意境者，每鄙弃之，故黄老之学，虽极玄妙，以未达究竟，仍不足以满其意，是以大乘佛法，出于印度，而昌于震旦，禅宗一门，为东方之所独具。其后分派分宗，各树门庭，竞尚高下，已早失禅宗本旨，真正佛子，所不屑较，亦不忍道也。	Eastern peoples are by nature fond of courtesy and deference, lofty in spirit, and inclined toward ideals. They can readily absorb any religion, yet it is difficult for a religion to satisfy them. Whatever does not accord with their spiritual ideal, they readily disdain and reject. Thus, although the teachings of Huang and Lao are exceedingly profound and subtle, because they do not reach ultimate completion, they still could not satisfy them. Therefore, Mahāyāna Buddhism arose in India but flourished in China, and the Chan school is uniquely possessed by the East. Later, it divided into branches and schools, each establishing its own gate and competing over superiority and inferiority; it had long since lost the original intent of Chan. This is something genuine disciples of the Buddha disdain to dispute and cannot bear even to speak of.
西方民族，性好竞进，而意气坚强，重于事实，一切宗教，难以化入，而不可思议之玄理，遂误为迷信，然不信则已，信则不易动摇。	Western peoples are by nature fond of competition and advancement, firm and strong in spirit, and attentive to facts. Religion is difficult for them to absorb, and therefore inconceivably profound principles are mistakenly regarded as superstition. Yet if they do not believe, that is one matter; once they believe, they are not easily shaken.
且以衣食住生计之繁忙，虽信宗教，意在求福，或作学问研究，故不能深造，至其保护宗教，亦仅注意在布教人事上之进步，而于教理上，每不求精深探讨，故答覆圣经问难各点，有未能尽满问者之意，此近世西方宗教衰落之总原因也。	Moreover, because they are busy earning a living through clothing, food, and shelter, even when they believe in religion, their purpose is to seek blessings or to pursue scholarly research. They therefore cannot penetrate deeply. Even in protecting religion, they attend only to progress in missionary and organizational affairs; as for doctrine, they generally do not seek thorough and profound inquiry. Thus, responses to points of difficulty concerning the Bible often fail fully to satisfy the questioner’s intent. This is the general reason for the decline of Western religion in modern times.
东方宗教，以禅为极则，然潜势力，不必定在寺院，乃在未曾学佛之人，其不信时，则谤佛骂僧，一信则顿入上乘，惜乎师资之少，好根器而得恶因缘，甚至误入魔	Among Eastern religions, Chan is the highest standard. Yet its latent force need not reside in monasteries; it resides among people who have

怪者，然其上乘根性，则勿退也，一经悟入，其意气非可一世，卓然一大丈夫相，岂余宗余派余教，所可限量之哉。	never studied Buddhism. When they do not believe, they slander the Buddha and revile monastics; once they believe, they suddenly enter the supreme vehicle. It is regrettable that teachers and worthy students are few, and that those of fine capacity encounter adverse causes and conditions, even mistakenly entering demonic or bizarre paths. Yet those of supreme-vehicle capacity must not retreat. Once they awaken and enter, their spirit cannot be confined within one age; they stand forth as truly great persons. How could they be measured by other schools, branches, or religions?
是以东方佛教，形式日衰，而佛运特旺，环境压力日大，而趋佛之势益强，是必于艰苦患难中，得杰出之人才也。何也，事属艰苦，必资定力，而根性之强弱判焉，所谓疾风知劲草是也。	Thus, although the outward forms of Eastern Buddhism decline daily, the Buddhist movement is especially vigorous. Although environmental pressures increase daily, the tendency toward Buddhism grows ever stronger. It is certain that outstanding people will emerge amid hardship and adversity. Why? Matters of hardship necessarily require the strength of samādhi, and there the strength or weakness of one’s faculties is revealed. This is what is meant by: “A strong wind reveals the strength of the grass.”
故国家越苦，事业越难，人才越得磨练，定力越得坚强，于是佛法势力，即潜伏于此。	Therefore, the more a country suffers and the more difficult its undertakings, the more its people of ability are tempered and the stronger their samādhi becomes. Thus, the power of the Buddhadharma lies hidden here.
凡能善用佛法者，必移其定力以通于人事，国家人才辈出，无事不可有为，而天下无难事矣，夫事之成败，不外能忍与肯牺牲，此二点必于佛法定力中求之，无二法也，况人类之进化，亦必以仁敬弘毅为基，我东方人已具有此无上之资格，慎勿放任而自弃，更指佛法为迷信也。	Those who can make good use of the Buddhadharma will surely apply their power of samādhi to human affairs. A country will produce talented people in succession; nothing will be impossible to accomplish, and there will be no difficult task under heaven. The success or failure of any undertaking depends on nothing more than the ability to endure and the willingness to sacrifice. These two qualities must be sought in the power of samādhi found in the Buddhadharma; there is no second method. Moreover, the evolution of humankind must also be founded upon benevolence, reverence, broad-mindedness, and resolute perseverance. We Eastern people already possess these unsurpassed qualifications. Take care not to indulge yourselves and abandon

	yourselves, nor again call the Buddhadharma superstition.
问：师尝云有一字戒，如何是一字戒？	Question: You have often said that there is a one-character precept. What is this one-character precept?
答：戒者，戒于心也，一字戒者，曰阿字。阿为梵文五十字母之首，表一切本不生义。若作助语辞，则阿字读作长音平声阿，是有忽然开朗，顿悟本来如如之象。读作去声为阿，则有追悔自恨，毅然戒绝之意。	Answer: Precepts are restraints upon the mind. The one-character precept is the syllable a. A is the first of the fifty Sanskrit letters and signifies that all things are originally unborn. When used as a grammatical particle, it is pronounced with a long, level tone; it conveys the image of sudden clarity and direct awakening to the original suchness. Pronounced with a departing tone, it conveys remorse and self-reproach, together with the resolute intention to renounce and abstain.
如读作上声为阿，则遇事先自凛觉，刹那间因果至理，洞然明白，迷途恶道，即此远离。且一切放下，当体空寂证入如幻三昧，心既空寂，恶亦不有，更何戒之可说，故名一字戒。	If pronounced with a rising tone, then whenever one encounters something, one first becomes alert and watchful; in an instant, the supreme principle of cause and effect becomes completely clear, and one thereby departs from deluded paths and evil ways. Further, let go of everything, realize directly the empty quiescence of the illusory samādhi, and enter it. Once the mind is empty and quiescent, evil too does not exist; what precept is there left to speak of? Hence it is called the one-character precept.
若达无生妙谛，则戒定慧三德，又无不具足也，久久习于自然，随时随事随地，皆不失此觉照，此乃至简要切当之法门。圣凡之别，只在觉有先后，觉于因地者为圣，觉于果地者为贤，不觉为众生，此一字戒者，即因地觉之妙用也。	If one realizes the wondrous truth of the unborn, then the three virtues of precepts, samādhi, and wisdom are all fully present. With long practice, this becomes natural; at all times, in every matter and place, one does not lose this awareness. This is the most simple, essential, and fitting dharma gate. The difference between sages and ordinary beings lies only in whether awareness comes earlier or later: those aware at the causal ground are sages; those aware at the ground of fruition are worthy ones; those who are unaware are sentient beings. This one-character precept is precisely the wondrous function of awareness at the causal ground.
问：学人往往喜求神通，师云不可求而自然证得，此理尚未明悟，幸再开示？	Question: Students often delight in seeking spiritual powers. You say that they should not be sought, but will naturally be realized. I have not yet

	understood this principle; please give further instruction.
答：能神者，为何物乎，所通者，为何事乎，汝于能神尚未明为何物，故处处挂碍，既碍矣，又何通乎，故不可先求神通，当先使理通，对一切人事，处处要圆通，行自己之我见，亦不可固执。克己复礼者，复其本初也，自然而天下归仁，此儒家之言神通也，此名道通，更有神通妖通依通之别，观《乙亥讲演录》自知。	Answer: What is it that can be wondrous? What is it that is penetrated? You do not yet understand what this capacity for wonder is, and therefore you encounter hindrances everywhere. Once there are hindrances, how can there be penetration? Thus, one must not first seek spiritual powers. One must first make principle penetrate. In all human affairs, one must be adaptable everywhere; even in following one's own views, one must not be rigidly attached. "Overcome oneself and return to propriety" means returning to one's original beginning; then naturally all under heaven returns to benevolence. This is the Confucian teaching on spiritual powers. It is called penetration of the Way. There are further distinctions among spiritual powers, demonic powers, and dependent powers. Consult Records of the Yihai Lectures and you will understand.
问：修心简要之诀可得闻否?	Question: May I hear the essential instructions for cultivating the mind?
答：行者当知四义：一不怕颠倒，只怕不觉，以觉则一了百了也。二不怕念起，只怕觉迟。三不怕不觉，只怕不常，恐忘失也。四不怕不常，只怕取觉，因觉亦幻法，心仍未空，尚非究竟，不名正觉。	Answer: Practitioners should understand four points. First, do not fear inversion; fear only lack of awareness, for with awareness, one understanding resolves a hundred matters. Second, do not fear the arising of thoughts; fear only delayed awareness. Third, do not fear lack of awareness; fear only that awareness is not constant, lest it be forgotten and lost. Fourth, do not fear that it is not constant; fear grasping at awareness, because awareness too is an illusory dharma. The mind then remains unempty, has not yet reached the ultimate, and cannot be called right awakening.
故初修时，以明根本为主，正修时，以时时提心为要。总之内修以明心见性为目标，认得幻心相貌，宜极透彻此根本智，通八识者也。外修以圆观，一切境界，会入不二，心无惊怖而平等，此后得智，通六七识者也。根本智为证得，此赖修法，后得智为练得，此赖人事，简要之诀不过如此，然而万千变化，在自己心悟，非可传授。	Therefore, at the beginning of practice, take clarifying the root as primary; in proper cultivation, take repeatedly bringing the mind to awareness as essential. In brief, inner cultivation takes realizing the mind and seeing one's true nature as its aim. Recognize the appearance of the illusory mind, and thoroughly penetrate this fundamental wisdom, which penetrates the eight consciousnesses. Outer cultivation takes perfect contemplation as its aim:

	merge all circumstances into nonduality, so that the mind is without fear and remains equal. This is differentiated wisdom, which penetrates the sixth and seventh consciousnesses. Fundamental wisdom is attained through realization and depends on practice methods; differentiated wisdom is acquired through training and depends on human affairs. The essential instructions go no further than this, yet the myriad transformations depend upon one's own awakening of mind and cannot be transmitted.
问：地狱二字作何解？	Question: How should the two characters di yu, "hell," be explained?
答：地为固义，狱为牢义，人能毋固毋我，地狱自空。凡入地狱者，最初条件，是一固执，此为痴之根，以见理不明，不达因果，动则得咎，并不自知其为恶习，久而贪心益炽，贪之不得，嗔心遂起，三业恶因，愈演愈烈，不觉入于地狱，然亦平日所积功深，非一朝一夕之故也。	Answer: Di means firmness; yu means confinement. If people can avoid firmness and avoid self, hell naturally becomes empty. For all who enter hell, the first condition is a single attachment to fixation. This is the root of ignorance. Because they do not clearly perceive principle and do not understand cause and effect, whenever they act they incur blame, yet do not realize that their habits are evil. Over time, greed grows ever fiercer; when what they greed for cannot be obtained, anger arises. The evil causes of the three karmic activities become increasingly intense, and without realizing it they enter hell. Yet this too is the result of accumulated habits over ordinary days; it is not caused in a single morning or evening.
人只要不坚固执我，把此心练成活泼泼地，转念快者，转善亦快，出地狱亦快。	As long as one does not rigidly cling to self, but trains this mind to become lively and responsive, one who quickly shifts a thought can quickly turn toward goodness and quickly leave hell.
总之世人以地狱为地狱，佛菩萨则以一切不究竟为地狱，盖今日虽不入地狱，将来仍不能免，故不取也。	In sum, worldly people take hell to be hell, whereas Buddhas and bodhisattvas take everything that is not ultimate to be hell. For even if one does not enter hell today, one still cannot avoid it in the future; therefore, they do not accept it.
问：如何是色空不二义？	Question: What is meant by the nonduality of form and emptiness?
答：此义甚深，非证者不知，今于色不异空，空不异色，色即是空，空即是色，下更加四句，曰色不离空，	Answer: This meaning is very profound; those who have not realized it do not know it. To the

空不离色，色空不二，即空即色，兹立色空相对义以解之。	statements, “form is not different from emptiness, emptiness is not different from form, form itself is emptiness, and emptiness itself is form,” add the following four statements: “form does not depart from emptiness, emptiness does not depart from form, form and emptiness are nondual, and emptiness itself is form.” I shall now establish the contrasting meanings of form and emptiness in order to explain them.
（一）世间一切形形色色，不论为物为境为事为理，乃至心中一切见，都属于色，而世间一切形形色色，不论为物为境为事为理，乃至心中一切见，都属于空。	(1) All the myriad forms of the world—whether things, circumstances, affairs, principles, or even every view within the mind—belong to form; and all the myriad forms of the world—whether things, circumstances, affairs, principles, or even every view within the mind—belong to emptiness.
（二）色本不有，因缘会合而有，故知为空，空本不立，因色而见空，故空由色而显。	(2) Form does not inherently exist; it exists through the coming together of causes and conditions, and is therefore known to be empty. Emptiness is not inherently established; emptiness is seen because of form, and thus emptiness is revealed through form.
（三）色本体是空，空必依止于色。	(3) The essential nature of form is emptiness, and emptiness necessarily depends upon form.
（四）色不离空，空不离色。	(4) Form does not depart from emptiness, and emptiness does not depart from form.
（五）色即是幻，幻即是色。	(5) Form itself is illusion, and illusion itself is form.
（六）正有色时，即已是空，正说空时，何莫非色。	(6) At the very time there is form, it is already emptiness; at the very time one speaks of emptiness, what is not form?
（七）色是幻相，如言石，空是幻义，如言硬。	(7) Form is an illusory appearance, as when one says “stone”; emptiness is an illusory meaning, as when one says “hard.”
（八）色可见，为眼见，空不可见，为理见。	(8) Form can be seen and is seen by the eye; emptiness cannot be seen and is seen by principle.
（九）色是色，故幻，空亦是色，故亦幻。	(9) Form is form; therefore it is illusory. Emptiness, too, is form; therefore it too is illusory.
（十）色固空，空也是空。	(10) Form is inherently empty, and emptiness too is empty.

（十一）色是果上色空，空是因上色空。	(11) Form is form-and-emptiness on the side of fruition; emptiness is form-and-emptiness on the side of cause.
（十二）以平等故言不异，以不二故言即是。	(12) Because they are equal, it is said that they are not different; because they are nondual, it is said that they are precisely the same.
（十三）见色为空，是由果寻因，因空了色，是由因达果。	(13) To see form as empty is to trace from fruition back to cause; to understand form through emptiness is to reach fruition from cause.
（十四）由是而知一切物是幻，一切心与见亦幻。	(14) From this, we know that all things are illusory, and that all mind and seeing are also illusory.
（十五）由是而明一切事固幻，一切理与法亦幻。	(15) From this, we understand that all phenomena are inherently illusory, and that all principles and dharmas are likewise illusory.
（十六）由是而悟所悟者幻，能悟者亦幻。	(16) From this, we awaken to the fact that what is realized is illusory, and that the one who realizes is also illusory.
（十七）既空于色，当空于空。	(17) Having emptied form, one should also empty emptiness.
（十八）既空于空，乃有不空，达于空不空义，是入不二法门。	(18) Having emptied emptiness, there is then that which is not empty. To comprehend the meaning of emptiness and nonemptiness is to enter the dharma gate of nonduality.
游戏于色空不二之间，无染无杂，是名自在，心果自在，何苦可依，故心得自在，行般若深行者为菩萨，心本自在，常寂常照而无功用者为佛。	To roam freely between form and emptiness, without defilement or admixture, is called freedom. When the fruition of mind is free, what suffering can it depend upon? Thus the mind attains freedom. One who practices prajñā deeply is a bodhisattva; one whose mind is originally free, ever quiescent and ever illuminating, without deliberate effort, is a Buddha.
此义原为八地菩萨，由妙观证入空不空如来藏，显平等三昧者说，把此意识透，则世间一切事，一切理，一切物，一切境，一切我，一切法，都是不值半文钱，自肯放下，无一顾之价值，于一切善法恶法，自然不惊不怖不畏，甚为希有。	This meaning was originally taught for eighth-bhūmi bodhisattvas who, through wondrous contemplation, realized the Tathāgata-garbha of emptiness and nonemptiness and manifested the samādhi of equality. Once this insight is thoroughly understood, all worldly affairs, all principles, all things, all circumstances, all selves, and all dharmas are not worth half a penny. One willingly lets them go, seeing no value in attending to any of them.

	Then, in regard to all wholesome and unwholesome dharmas, one naturally feels neither alarm, fear, nor dread. This is exceedingly rare.
问：学人往往启未来之忧，恐此生不及成就，将何法以解此惑乎？	Question: Students often give rise to worries about the future, fearing that they may not attain realization in this life. What method can dispel this doubt?
答：此不必怕也，只要专心痛切，三年无不成就，空忧无益也。汝不必问将来如何，只自问我现在是如何，大凡未学前，每犯一懒字，以不肯吃苦也。至于修有所得，又犯一待字，曰姑徐徐云尔，此亦懒之根也。	Answer: There is no need to fear this. So long as you apply yourself single-mindedly and earnestly, there is none who will fail to attain realization within three years. Empty worry is of no benefit. You need not ask what the future will be like; simply ask yourself what you are like now. Before beginning study, people commonly commit the fault of laziness, being unwilling to endure hardship. Once they have gained something through practice, they commit the fault of waiting, saying, “Let us proceed slowly for now.” This too is a root of laziness.
及修至中途，又犯一疑字，此时最易中止，恐上当也。若修有所证，告其所以，或许其有相应处，则更犯一怕字，种种拖宕，随处与自己客气。呜呼，人生如白驹过隙，更待几时耶。	When practice reaches the midpoint, they commit the fault of doubt. At this time it is easiest to stop, fearing that one has been deceived. If practice brings some realization, and one is told its reason, or assured that there is some correspondence, one then commits the further fault of fear. In all kinds of ways one procrastinates and indulges oneself. Alas! Human life passes like a white colt glimpsed through a crack. How long will you wait?
问：何谓客气？	Question: What does it mean to indulge oneself?
答：凡人不免有二客，即二种客气是也，以心失主宰，惑乱滋甚。所谓客气者，一为境夺，随境喜怒悲欢，自忘主宰，入于客位，重则被缚为奴，苦厄生焉，故必赖主见。	Answer: Everyone inevitably has two guests—that is, two kinds of self-indulgence. Because the mind loses its mastery, delusion and confusion grow all the more intense. The first kind is being carried away by circumstances: following circumstances into joy, anger, sorrow, or delight, one forgets one’s own mastery and enters the position of a guest. In serious cases, one is bound as a slave, and suffering and adversity arise. Therefore, one must rely on one’s own discernment.
但主见则又执我，复被情见所覆，不能解脱，自又居于客位，惑苦生焉，是名二客。前者为我爱，后者为法爱，同为之奴，惟粗细之分耳。故以开慧为第一义，以	Yet if one relies on one’s own discernment, one again clings to self and is covered over by emotional and conceptual views, unable to attain

慧空境，更以慧空慧，定力强，识力远，则我执力微，客尘烦恼，自消灭于无形矣。	liberation. One thus again occupies the position of a guest, and delusion and suffering arise. This is called the two guests. The former is attachment to self; the latter is attachment to dharmas. One is enslaved by both; they differ only in coarseness and subtlety. Therefore, developing wisdom is the foremost matter: use wisdom to empty circumstances, and then use wisdom to empty wisdom itself. When the power of samādhi is strong and discernment far-reaching, the force of attachment to self becomes slight, and the afflictions of adventitious defilements naturally vanish without trace.
人于患难时，所遭者同，损害亦同，然所受则不同也，以一能观空，一惟执有。观空者，虽遭大损，亦淡然处之，不为所动，何也，以眼前损害，已于未损害前，先预计及之，得失之念早淡也。	When people encounter hardship, what they undergo may be the same, and the harm may also be the same, yet what they suffer is different, because one can contemplate emptiness while the other clings only to existence. One who contemplates emptiness, though suffering great loss, responds to it calmly and is not shaken. Why? Because before the loss occurs, such a person has already anticipated it; thoughts of gain and loss have long grown faint.
若夫执有之人，眼光既短，得失心重，稍受损害，已不堪其苦，虽平日苦口告之，彼仍冥然罔觉，不到真苦时，不省悟也，然亦只一时之感觉，其贪嗔之心，终未消灭，仍旧客气用事，此未有不忧伤以病死者也。	But one who clings to existence has a narrow outlook and a strong concern for gain and loss. At the slightest harm, such a person cannot bear the suffering. Even if repeatedly and earnestly instructed in ordinary times, they remain dark and unaware; until genuine suffering arrives, they do not awaken. Yet this is only a momentary feeling: their greed and anger are ultimately not extinguished. They still let self-indulgence rule, and there are none among them who do not die of illness brought on by worry and grief.
故过去事勿追想，未来事勿思量，现在事勿住著，以过去如梦，未来如云，何可执取，至眼下事，闪刹如电，虽欲住著，不可得也。是以见闻不可断，当寂寂然，荡荡然，无所系缚，用行舍藏而已，主宰在我，此便是佛境。	Therefore, do not pursue thoughts of past events, do not speculate about future events, and do not abide in present events. The past is like a dream, the future like clouds—how can they be grasped? As for what is before one's eyes, it flashes and vanishes like lightning; even if one wishes to abide in it, it cannot be obtained. Therefore, seeing and hearing need not be cut off. Simply remain quietly serene and open and expansive, bound by nothing, acting, moving, withdrawing, and concealing as

	circumstances require. Mastery rests with oneself; this is the realm of the Buddha.
问：修道人不宜贪著富贵，此义是究竟否?	Question: Practitioners of the Way should not crave wealth and rank. Is this teaching ultimate?
答：非定欲弃富贵也，不贪著耳，富贵是人之因缘法，真修道者，必善处富贵者也。世人贪著富贵，二乘厌恶富贵，菩萨不废富贵，亦求富贵，但方便取得为利他故，佛则无可不可，富贵贫贱，如一而已。故能享大富贵者，惟佛为能。四兄季亮云，处困苦惟有福人处得，今日不能处困苦者，即他年不能享福者耳。	Answer: It does not mean that one must abandon wealth and rank; one simply should not be attached to them. Wealth and rank are dharmas arising from a person's causes and conditions. One who truly practices the Way must be able to handle wealth and rank well. Worldly people crave wealth and rank; those of the two vehicles detest them; bodhisattvas do not reject them, and may also seek them, but acquire them through skillful means for the benefit of others. For a Buddha, nothing is unacceptable; wealth, rank, poverty, and lowliness are all the same. Therefore, only a Buddha can truly enjoy great wealth and rank. Our fourth elder brother, Jiliang, said: "Only a fortunate person can endure hardship; one who cannot endure hardship today will be unable to enjoy blessings in later years."
问：何以学佛必以发大心为主?	Question: Why must learning Buddhism take arousing the great resolve as its primary concern?
答：佛说一部华严经，只重大心凡夫一句，盖成佛必以法器为主也。曾子曰：士不可以不弘毅，任重而道远。	Answer: In expounding the entire Avataṃsaka Sūtra, the Buddha especially values the phrase "ordinary beings of great resolve," for becoming a Buddha depends above all on being a vessel for the Dharma. Zengzi said: "A scholar cannot but be broad-minded and resolute, for the burden is heavy and the way is far."
可见器局要弘通，意志要刚毅，因毅则每近于偏执而不大，弘则虽广大而少规范，互相调剂，方可任重而致远，曾子以死而后已为远，不知弘毅者，果是何物，虽死而不昧也。	This shows that one's capacity must be broad and open, and one's will firm and resolute. Yet resolve can easily approach narrow attachment, while breadth, though expansive, may lack standards. Only by balancing the two can one bear a heavy burden and reach far. Zengzi took "until death, and only then cease" as what is meant by "far." He did not know that one who is truly broad-minded and resolute, whatever this may be, remains undeluded even in death.
世间一切学问，除开慧明心一事外，余均生灭不实，费却有用时光心力于无用之地，甚可惜也。金刚经以十方	Of all worldly learning, apart from developing wisdom and realizing the mind, everything else is

虚空为喻，正说一个弘字，以割截身体时，尚未忘忍辱度生之愿，是说一个毅字，是知成佛亦以弘毅为根本。	arising and ceasing and lacks reality. To spend useful time and mental energy on useless things is deeply regrettable. The Diamond Sūtra uses the emptiness of the ten directions as an analogy to explain the word “broad”; when the body is cut to pieces, yet one does not forget the vow to endure humiliation and liberate sentient beings, this explains the word “resolute.” Thus, becoming a Buddha also takes breadth and resolve as its foundation.
问：学佛唯心，与科学唯物之理有碍否?	Question: Does Buddhism’s teaching that all is mind conflict with science’s materialism?
答：科学亦唯心所致，丝毫无碍也，人为物欲所蔽，非物之咎，乃人之自愚，自科学昌明后，佛学益见光大，有相得益彰之妙。	Answer: Science too is brought about by mind, so there is not the slightest conflict. People are obscured by material desires; this is not the fault of things, but their own delusion. Since science has flourished, Buddhist learning has become ever more radiant; the two have the marvelous effect of complementing one another.
近代西方科学进步，已可敬佩，惜误用于残贼一途，彼谓万物皆有电子，而电子相距间，都属空间，若缩小而去其空间，电子相并，可使一骆驼巨物缩变为至微至小，过一针孔云，此已渐臻法界无碍之理矣，故使须弥山纳于芥子，非不可能，惟此以喻心，彼乃言物理也，他日科学发达，必更使佛学智明，执我见者，可以止矣。	Modern Western science has advanced to an admirable degree, but regrettably it has been misused for destruction and harm. It says that all things contain electrons, and that the intervals between electrons are all space. If they were reduced and the space removed, the electrons could be brought together, causing something as enormous as a camel to shrink into the tiniest size and pass through the eye of a needle. This is already gradually approaching the principle of the unobstructed dharma realm. Thus, it is not impossible for Mount Sumeru to fit within a mustard seed. Yet this is used here as an analogy for mind, whereas science speaks of physical principles. When science develops further in the future, it will surely make Buddhist wisdom still clearer. Those who cling to views of self may then cease doing so.
问：释家但言心性，而儒言魂魄，其义云何?	Question: Buddhists speak only of mind and intrinsic nature, whereas Confucians speak of the ethereal and corporeal souls. What is the meaning of this?
答：魂魄者，心之幻化也，以肉身为生灭无常，而本性属恒常不变，人死则性离，飘流于外，其悠然荡然者魂	Answer: The ethereal and corporeal souls are transformations of mind. The physical body is

也，魂亦触境而觉。若有所著，则为魄也，其实皆心也。魂每上升，魄从下降，非二物也。	arising and ceasing, impermanent, whereas intrinsic nature is constant and unchanging. When a person dies, intrinsic nature departs and drifts outside. That which floats freely and unconfined is called the ethereal soul; it too becomes aware when encountering circumstances. If it becomes attached to something, it is called the corporeal soul. In truth, both are mind. The ethereal soul tends to rise, and the corporeal soul tends to descend, but they are not two things.
又魂属于主，名曰神魂，必有所归；魄每有著，著则夺魂。凡生前无修持主宰之人，其魂魄亦如死后之飘流不定，甚感怖苦。	Moreover, the ethereal soul belongs to the master and is called the spirit-soul; it must have somewhere to which it returns. The corporeal soul readily becomes attached, and attachment then seizes the ethereal soul. Those who, while alive, have not cultivated mastery have ethereal and corporeal souls that, after death, drift about unsettled, undergoing great fear and suffering.
及死于非命，或不甘早死者，其魄下降而为厉，或著于灵位，或依于尸体，或附于他人，或依诸卉木，竟有动作变化等事。初死者其力壮，久则萎弱，新鬼大，故鬼小，即此理也。外道有三魂七魄等语，乃附会三性七情而言，非究竟也。	If one dies an unnatural death, or is unwilling to die young, the corporeal soul descends and becomes a fierce ghost. It may attach itself to a spirit tablet, cling to a corpse, possess another person, or depend upon plants and trees, and may indeed produce movements and transformations. Immediately after death its power is strong, but over time it withers and weakens. New ghosts are large, and old ghosts small; this is the principle. Non-Buddhist paths speak of three ethereal souls and seven corporeal souls, but this is merely a forced correspondence with the three natures and seven emotions; it is not ultimate.
问：云何名三大阿僧　劫？	Question: What are called the three great asaṃkhyeya kalpas?
答：阿僧祇者，言不可说之多也，或一世，或百世千世，都无定义，学佛修行，每不知修者何物，修为何事，若能自知修者为心，是超第一阿僧祇劫矣。修证至心不可得，是超第二阿僧祇劫矣。	Answer: Asaṃkhyeya means an inexpressibly great number. It may be one lifetime, or a hundred or a thousand lifetimes; there is no fixed definition. Those studying and practicing Buddhism often do not know what it is that practices or what practice is for. If one knows for oneself that it is mind that practices, one has transcended the first asaṃkhyeya kalpa. If one practices and realizes that mind is unobtainable, one has transcended the second asaṃkhyeya kalpa.

更进至习气扫净，非空非有，中边不著时，是超第三阿僧祇劫矣。又修至空外境为第一阿僧祇劫，空内心为第二阿僧祇劫，再空色心之余习，功行已圆，此名超第三阿僧祇劫也。	Advancing further, when habitual tendencies have been swept clean, one is neither empty nor existent, and clings neither to the middle nor the extremes, one has transcended the third asaṃkhyeya kalpa. Again, to empty external circumstances is the first asaṃkhyeya kalpa; to empty the inner mind is the second asaṃkhyeya kalpa; and to empty the residual habits of form and mind, so that practice is complete, is called transcending the third asaṃkhyeya kalpa.
世人动言必经三大劫，若问其由何时算起，则不知也，佛明说不于一佛二佛种善根，可见早已算起，何得以今世初学论也，又劫之不可以长短定义云者，譬如行道，道不必有远近之分，而行有迟疾先后之别也。阿僧者，言多也，随因缘而长短，不可说定有何多时也。	Worldly people casually say that one must pass through three great kalpas, but if asked from what time these are counted, they do not know. The Buddha clearly said that one has not planted wholesome roots with only one or two Buddhas; clearly, the counting began long ago. How then can it be discussed merely in terms of beginning study in this present life? Nor can a kalpa be fixed as long or short. It is like traveling a road: the road need not be divided into far and near, but travelers differ in slowness, swiftness, and order of arrival. Asaṃkhyeya means many; its duration varies with causes and conditions and cannot be fixed as any particular length of time.
问：如何得安身立命去?	Question: How may one attain security of body and establish one’s life?
答：把安身立命的东西寻到了，即是安身立命。	Answer: Find that by which body is secured and life established, and that is security of body and establishment of life.
问：如何而得法眼净?	Question: How can one attain purity of the dharma eye?
答：此净其见也，净者非断绝之谓，不著而已。学者当知见属于心，心空则见净，佛性非有，莫作空见，佛性非无，莫作有见，若云非空非有，亦莫作法见，然必如何而可，曰如是知，如是见，不执能，不执所，则法眼净矣。	Answer: This means purifying one’s seeing. Purity does not mean cutting it off, but simply not becoming attached. Students should know that seeing belongs to mind; when mind is empty, seeing is pure. Buddha-nature is not existent, so do not form a view of emptiness. Buddha-nature is not nonexistent, so do not form a view of existence. If one says it is neither empty nor existent, do not form a dharma-view of that either. But what then is to be done? Know thus and see thus: do not cling to

	the subject or the object, and the dharma eye is pure.
问：诸同参每喜分高下，固属是病，但不如是，则无所观摩，恐亦近于退废矣，揆诸当仁不让之义，亦应有所比较，究竟如何而可？	Question: Fellow practitioners often enjoy ranking themselves as higher or lower. This is certainly a fault, but without doing so, there seems to be nothing by which to observe and learn from one another, and one may also lapse into neglect. Judging by the principle of not yielding when righteousness is at stake, there should also be some comparison. What, ultimately, is appropriate?
答：分高下以资观摩，原无不可，但人器局总小，易生嫌怨，切切不可。修行总在自己，不问他人，所贵者，法眼正，因地正，迟速与胜劣，乃一时之因缘，不必计较也，况为力不同科，只要同一向西，不走错路，到之早晚，又有何碍。彼时间相未破，先执有我，遂有此病。昔余修法时，发愿诸师兄先我成就，亦恐有此劣见耳。	Answer: There is originally nothing wrong with ranking higher and lower in order to observe and learn from one another. But people's capacities are generally narrow, and resentment and grievance easily arise, so it must never be done. Practice lies entirely with oneself; do not concern yourself with others. What matters is that one's dharma eye is correct and one's causal ground is correct. Speed or slowness, superiority or inferiority, are merely temporary causes and conditions and need not be calculated. Moreover, capacities differ and cannot be compared. So long as all proceed westward in the same direction and do not take the wrong road, what harm is there in arriving sooner or later? Those who have not broken through the mark of time first cling to a self, and thus this fault arises. When I formerly practiced the Dharma, I vowed that all my elder Dharma brothers would attain realization before I did; I too feared having such an inferior view.
问：在印心精舍之净、禅、密三法合修法门，与其仪规，可公开否？	Question: May the combined Pure Land, Chan, and Esoteric practice of Mind-Seal Vihara, together with its ritual procedures, be made public?
答：佛法无私，有何不可，但信入者少，而成见太多，未必肯依法修持耳，兹开示如下：	Answer: The Buddhadharma is impartial; why should it not be? Yet few have faith enough to enter it, and preconceived views are many. People may not necessarily be willing to practice in accordance with the Dharma. The instructions are therefore given below:
一、先礼佛三拜，香、花供奉如仪。	1. First pay homage to the Buddha with three prostrations, and make offerings of incense and flowers in the prescribed manner.

二、会坐一堂中设一首位，余围坐，如禅堂趺坐式，但不可饱后，或有风处坐。	2. In the hall, designate a seat of honor and have the others sit around it, seated cross-legged as in a Chan hall. Do not sit after a full meal or in a drafty place.
三、由首座诵念弥陀经一卷，余人息心静听。	3. The head seat recites one copy of the Amitābha Sūtra, while the others quiet their minds and listen silently.
四、诵经毕，首座焚香插炉内，击木鱼三下，入静。	4. When the sutra recitation is finished, the head seat burns incense and places it in the burner, strikes the wooden fish three times, and enters stillness.
五、大众同时手结弥陀印，持南无阿弥陀佛圣号。	5. The assembly simultaneously forms the Amitābha mudrā and recites the sacred name Namo Amitābha Buddha.
甲、金刚持，口不出声而唇动，口不停念，手不解印，心不著意。	A. Vajra recitation: make no sound with the mouth, though the lips move; recite continuously without releasing the mudrā, and do not deliberately focus the mind on it.
乙、不取观想，不取胜境，不缘外境，不守死定，万念纷起时，只一句弥陀，当下扫荡净尽，随来随扫随扫随空。	B. Do not engage in visualization, seek extraordinary states, pursue external objects, or rigidly guard a fixed state of samādhi. When a myriad thoughts arise in confusion, use only the single phrase “Amitābha Buddha” to sweep them away completely, sweeping away whatever comes, and letting what is swept away become empty.
丙、念时不疾不徐，不屏气，不计数，不执能念，不取所念。	C. When reciting, be neither hurried nor slow. Do not hold the breath, count repetitions, cling to the one who recites, or grasp at what is recited.
丁、有时似睡非睡，口未停念而忽而念其他经咒者，觉即改正，毋庸谓悔，此静中定相现前之境，亦不可妄执为是。	D. At times, when one seems neither asleep nor awake, the mouth may continue reciting while one suddenly recites other sutras or mantras. Upon becoming aware of this, simply correct it; there is no need for remorse. This is a state in which signs of samādhi appear in stillness, but it must not be mistakenly grasped as something valid.
戊、见光见佛，或闻大声，或见接引等象，皆属幻相，切勿执取，凡从前念佛贪著接引者，八识中已具此幻影，此时因静极而流露，非属圣境，万勿执取。当以解空而勿理为第一义，所谓见怪不怪，其怪自灭也。	E. Seeing light or Buddhas, hearing loud sounds, or seeing images of being guided onward are all illusory appearances. Never grasp at them. Anyone who formerly recited the Buddha’s name while greedily seeking such guidance already has these illusory images in the eighth consciousness; when

	stillness becomes profound, they emerge. They are not sacred states, so do not grasp at them under any circumstances. Regard them as empty and pay them no heed; this is the primary meaning. As it is said, “When one does not make a fuss over the strange, the strange vanishes of itself.”
己、腿酸时，可以换腿，身勿动摇，上座前，先小便净手。	F. When the legs become sore, you may change their position, but do not move or sway the body. Before taking your seat, first urinate and wash your hands.
庚、腹内气动而鸣，均可随便，切勿压制，使之不通。	G. If the qi in the abdomen moves and makes sounds, simply let it do so. Do not suppress it and obstruct its flow.
六、一枝香满，首座先徐徐出声念佛，十数声，声由小而大，然后击木鱼三下，大众不起于座，即自起参，自问即今我念佛者是谁，约十分钟。	6. When one stick of incense has burned out, the head seat first begins reciting the Buddha’s name aloud, slowly, for ten or more recitations, gradually increasing the volume from soft to loud. Then strike the wooden fish three times. Without rising from their seats, the assembly then begins self-inquiry, asking themselves, “Who is it that is now reciting the Buddha’s name?” Do this for about ten minutes.
七、首座开示净土要义一段，与禅密三法合修之理，讲毕同念回向下座。	7. The head seat gives a brief explanation of the essential meaning of the Pure Land and the principle of combining the three practices of Chan, Pure Land, and Esoteric Buddhism. When the talk is finished, all recite the dedication together and then leave their seats.
八、如坐七者，亦只开示一次，香则六枝（上午四下午二）至八枝（上午五下午三）十枝（上午七下午三）为度，夜无课，经亦只一卷，最后往生咒廿一遍而已。	8. For a seven-day retreat, give instruction only once. Use six sticks of incense (four in the morning and two in the afternoon), eight sticks (five in the morning and three in the afternoon), or ten sticks (seven in the morning and three in the afternoon), as appropriate. There is no evening service, only one sutra is recited, and at the end the Rebirth Mantra is recited twenty-one times, nothing more.
九、如是修法，有四人以上，即可称僧（比丘亦必四人以上称僧，居士亦然，成为一组），如是结社虔修，每日坐香三枝（每枝约一小时），依此规矩行之一年，无有不得三昧定者。	9. In this practice, a group of four or more may be called a saṅgha. (Even bhikshus require four or more to constitute a saṅgha; the same applies to lay practitioners, who thereby form a group.) If such a society is formed and practices devoutly, sitting for three sticks of incense daily, each of about one hour, then after following these rules for

	one year, there will be none who do not attain samādhi.
十、此修法比较旧法为胜，而不同者如次：	10. This practice is superior to the older method. Its differences are as follows:
甲、不出声念，则心归一，用三密加持法，容易得定，而慧由定出，且易启发。	A. Because the recitation is not voiced, the mind becomes unified. By using the method of empowerment through the three mysteries, it is easy to attain samādhi; wisdom arises from samādhi and is also readily awakened.
乙、不伤气，无彼此杂乱之扰。	B. It does not strain the qi, nor is there the disturbance of people interfering chaotically with one another.
丙、无禅宗枯坐昏沉之弊。	C. It avoids the drawback of dullness and drowsiness in the Chan school's dry sitting.
丁、不劳走香绕佛，而自入无念之境。	D. There is no need for the labor of circumambulating while reciting the Buddha's name; one naturally enters a state without thoughts.
戊、下手以先证入三昧，得阿褥拔致，成就十方净土为旨，西方自在其中矣。此时加以愿力，更见坚强，故名立地往生法。	E. From the outset, its aim is first to realize samādhi, attain avaivartika, and accomplish the Pure Lands of the ten directions; the Western Pure Land is naturally included within this. At this point, the addition of the power of vows makes one still more steadfast. Therefore it is called the method of rebirth on the spot.
己、不先取观想者，以三密合持，易得定也，此法合禅净密三法而修，由心中心密法中化出，法最胜妙，证得者已有多人，倘一试之，必有奇效。	F. Visualization is not adopted at the outset because combining the three mysteries in practice readily brings samādhi. This method combines the three practices of Chan, Pure Land, and Esoteric Buddhism, and is derived from the Heart-of-Heart Dharma of Esoteric Buddhism. It is the most excellent and wondrous Dharma. Many have already realized it; if you try it, there will certainly be remarkable results.
庚、开示语录，可参观本会出版各书，庶与此修法相印。	G. For recorded teachings and instructions, consult the books published by this association, so that they may accord with this practice.
问：经云众生本来是佛，实有所疑，请即开示?	Question: The sutras say that sentient beings are originally Buddhas, but I truly have doubts about this. Please explain.

答：此当注意本来二字，众生之所以为众生者，缘一念之妄动，根本由于无明，若论本来，于一念未起前，一念正放下时，两头亦都是寂然空净，湛然不动，与佛不二，惟虽寂然湛然，始终不明所以，故是众生。众生是一秒钟，但除此两头外，还向什么处见个佛境。	Answer: Here one must attend to the two words “originally so.” Sentient beings are sentient beings because of the deluded stirring of a single thought, whose root cause is ignorance. Speaking of what is original: before a single thought arises, and at the very moment a thought is let go, both ends are still, empty, and pure—limpid and unmoving, nondual with the Buddha. Yet although they are still and limpid, one never understands why this is so; therefore one remains a sentient being. One is a sentient being for but a second. Apart from these two ends, where else could one see a realm of Buddhahood?
问：经云不假方便，即可顿悟如来地，此理究竟如何理解？	Question: The sutras say that, without relying on expedient means, one can immediately awaken to the Tathāgata’s ground. How should this principle ultimately be understood?
答：此言当下即是，论本体，众生本具佛性，丝毫无缺，一觉即慧开，一放下即佛境现前，不劳再事故作，若稍故作，即又失本来矣，此乃明心后，除习气之最简要法门。不假方便者，即不必再用其他对治之法，只一放下可耳。	Answer: This means that it is so right here and now. In terms of the fundamental essence, sentient beings inherently possess Buddha-nature without the slightest deficiency. Once awakened, wisdom opens; once one lets go, the realm of Buddhahood appears before one. There is no need to labor further in contrived action. If one becomes even slightly contrived, one again loses what is original. This is the most essential and simple dharma gate for eliminating habitual tendencies after realizing the mind. “Without relying on expedient means” means there is no need to use other methods of counteraction; simply letting go is enough.
问：如何而能对境可不惊不怖，是否解空，抑或另有法门耶？	Question: How can one remain unalarmed and unafraid when encountering circumstances? Is it through realizing emptiness, or is there another dharma gate?
答：对境而生惊怖者，其先已有得失心，总以顺我者喜，逆我者恼，惊怖者，恼之始也，颠倒之初也。若平时解空力强，则一切都无可怖可惊者，临时更不必对治之矣，故用功宜在平时，以觉为主要，若不能觉，此时纵不惊怖，将来必仍归入惊怖而颠倒，倘能觉悟，或其力未充，虽有一时之惊怖，于大体究亦无疑耳。	Answer: Those who become alarmed and afraid when encountering circumstances already have thoughts of gain and loss. They rejoice in what accords with themselves and become vexed by what goes against them. Alarm and fear are the beginning of vexation and the first stirrings of inverted views. If one’s power to realize emptiness is strong in ordinary times, then nothing is alarming or frightening, and no countermeasure will be

	needed when the moment comes. Therefore, effort should be made in ordinary times, with awareness as the primary concern. If one cannot be aware, then even if one is not alarmed or afraid at that moment, one will inevitably later return to alarm, fear, and inverted views. If one can awaken, then even if one's strength is not yet sufficient and there is temporary alarm or fear, there is ultimately no doubt about the main point.
问：外道所修，自异正法，但如何引度之耶，以我既不迁就恒顺，而正法彼又不信，不知有方便法否?	Question: What non-Buddhist paths cultivate is naturally different from the true Dharma, but how may they be guided to liberation? Since I neither accommodate nor constantly comply with them, and they do not believe in the true Dharma, is there any expedient method?
答：度外道，当先就外道而近之，不入虎穴，焉得虎子，但不可怕骂也，我行我素，不求名闻，方可度彼。	Answer: To liberate followers of non-Buddhist paths, one must first draw near to them on their own ground. Without entering the tiger's den, how can one catch its cub? But one must not be afraid of their abuse and scolding. Only by following one's own course and not seeking fame or gain can one liberate them.
因佛教团体，真慈悲者少，不以谤人，即怕受谤，宁可守法，不与往来，或故示守正，拒人于千里之外，而外道经此拒绝，益不肯虚心受教，门户之见转深，互相水火，云何度哉。	Because genuinely compassionate people are few among Buddhist groups, they either slander others or fear being slandered. They would rather rigidly preserve the rules and have no dealings with others, or deliberately display their orthodoxy and keep people firmly at arm's length. After such rejection, followers of non-Buddhist paths become still less willing to receive instruction with an open mind. Their sectarian views grow deeper, and they grow increasingly hostile to one another. How, then, can they be liberated?
况为师者，于外道所学，自己毫无门径，先不能折之使服，如何引彼入胜，菩萨度生，最难同事，不真慈悲者，不肯身入火坑也，恒顺二字，法无定义。余俟因缘成熟时，当道冠道袍溯江而上，一游青城，或往青岛崂山上清宫中一托足也。	Moreover, if a teacher has no access at all to what non-Buddhist paths study, and cannot first refute them and win their confidence, how can that teacher guide them into what is superior? For bodhisattvas, working alongside others is the most difficult task. Those without genuine compassion are unwilling to enter the pit of fire themselves. The words "constantly comply" have no fixed definition in the Dharma. When causes and conditions mature, I shall wear a Daoist cap and robe and

	travel upstream, visiting Qingcheng Mountain, or perhaps staying for a time at Shangqing Palace on Laoshan Mountain near Qingdao.
问：恒顺众生之义，于子弟之不肖者，亦恒顺之耶？	Question: Does the meaning of constantly complying with sentient beings also mean constantly complying with the misconduct of one's children or disciples?
答：恒顺者，非就字义言，一味以顺为是也，子弟或而恒顺其恶，是为姑息，害之非爱之矣，菩萨于子女，当大爱，不当小爱，逆度与顺度，同一慈悲。若子弟非逆度不可，则逆度亦恒顺也，不应顺度而亦顺度者，是名颠倒，非恒顺矣。菩萨所行，非人可测，求在我者耳，何关外人事耶。	Answer: "Constantly complying" is not to be understood according to the literal words, as though compliance alone were always right. If one constantly complies with the wrongdoing of one's children or disciples, that is indulgence; it harms them rather than loves them. A bodhisattva should give children great love, not petty love. Guiding them through opposition and guiding them through compliance are equally compassion. If children or disciples cannot be guided except through opposition, then guiding them through opposition is also constant compliance. To use compliant guidance where it should not be used is called inversion, not constant compliance. What bodhisattvas do cannot be fathomed by ordinary people. One need only seek what lies within oneself; what concern is it of outsiders?
问：修密以何为主？	Question: What is primary in Esoteric Buddhism practice?
答：以信为主，故有五信：	Answer: Faith is primary. Therefore there are five forms of faith:
一者信大日心王遍一切处，一切处无非大日如来，但愚人必以为他而非我，不知大日王即指佛性，我与众生，无不具足，无不遍满，是以禅密二门，同一八识起修也。	First, faith that the Great Sun Mind-King pervades all places, and that everywhere is none other than Mahāvairocana Tathāgata. Yet foolish people invariably think that he is other than themselves. They do not know that the Great Sun King refers precisely to Buddha-nature, which neither I nor sentient beings lack, and which pervades all without exception. Thus the two gates of Chan and Esoteric Buddhism alike begin their cultivation from the eighth consciousness.
二者信一切法，不离体相用三义，然当知三义即属假名。	Second, faith that no dharma is separate from the three meanings of essence, characteristics, and function; yet one must know that these three meanings are merely provisional names.

三者信一切无非六大所造成，六大者，地水火风空识也，然当知一切不离六大，无自性也。	Third, faith that all things are formed from none other than the six great elements: earth, water, fire, wind, space, and consciousness. Yet one must know that all things are inseparable from the six great elements and have no self-nature.
四者信即生决定成佛，但当知成佛是刹那间之开悟，因地开朗，即生者，此生也，言此生定可忽然囫地也。	Fourth, faith that one will definitely attain Buddhahood in this very life. Yet one must know that attaining Buddhahood is awakening in an instant. When the causal ground becomes clear and open, “this very life” means this present life; it means that in this life one can certainly awaken suddenly and completely.
五者信心色是一，一切有情，齐成佛道。此名五信，但密宗以信师为尤切，与前五门，同一深信不疑，故能专一勿退，证入亦易。	Fifth, faith that mind and matter are one, and that all sentient beings alike accomplish the Buddha Way. These are called the five forms of faith. Yet in Esoteric Buddhism, faith in the teacher is especially vital. Together with the preceding five gates, it is the same deep and unwavering faith; therefore one can remain single-minded without retreat, and realization is also easy.
问：何谓密宗四蔓?	Question: What are the four maṇḍalas of Esoteric Buddhism?
答：即四种蔓荼罗之简称也，一者大蔓荼罗，指十法界一切有情众。二者三昧耶蔓荼罗，指一切器与非情之物，悉不离佛性而平等。三者法蔓荼罗，乃一切有情无情之音声色尘文字诸法，皆以铨表物义者。四者羯摩蔓荼罗，乃一切事业之动作。融此四者而会合之，故蔓荼罗者，圆轮具足义也。	Answer: This is an abbreviation for the four kinds of maṇḍala. First is the great maṇḍala, referring to all sentient beings in the ten dharma realms. Second is the samaya maṇḍala, referring to all vessels and insentient things, all of which are inseparable from Buddha-nature and equal. Third is the dharma maṇḍala, namely all dharmas of sound, form, sensory objects, and written words, whether sentient or insentient, by which the meanings of things are expressed. Fourth is the karma maṇḍala, namely the movements of all activities. When these four are integrated and brought together, “maṇḍala” means a complete and perfect circle.
问：云何三密加持?	Question: What is empowerment through the three mysteries?
答：转身口意三业使空净也，手结印契，身密也，口持咒，口密也，意合瑜珈，观证菩提，意密也，合此三法，证入秘密庄严心，是为佛地，此三密义也，瑜珈此言三密，秘密者，自知之谓，庄严者，清净果德也，在	Answer: It is to transform the three karmas of body, speech, and mind so that they become empty and pure. Forming mudrās with the hands is the mystery of body; reciting mantras is the mystery of speech; bringing the mind into yogic accord and

密曰秘密庄严，在禅曰归宗，贵在自己觉知，非他人可测。	realizing bodhi through contemplation is the mystery of mind. By combining these three dharmas, one realizes the mind of secret adornment; this is the Buddha ground. This is the meaning of the three mysteries. In this usage, yoga means the three mysteries. “Secret” means what one knows for oneself; “adornment” means the pure virtue of fruition. In Esoteric Buddhism it is called secret adornment; in Chan it is called returning to the source. What is precious is one’s own awareness; it cannot be fathomed by others.
问：阿耨多罗三藐三菩提义作何解?	Question: How should the meaning of anuttarā-samyak-saṃbodhi be explained?
答：阿字，一者短音，菩提心义，为一切字之首。二者长音，乃行义，以四智印瑜珈，修行速疾，方便证入菩提正因。三者去声，等觉义，四者入声，涅　义，由断烦恼所知二障，得四种涅　，一自性清净涅　，二有余依，三无余依，四无住涅　。总表生不可得，证无生忍而已。	Answer: The syllable a: first, in its short vowel, signifies bodhicitta and is the first of all syllables. Second, in its long vowel, it signifies practice: through the yoga of the four wisdom seals, one practices swiftly and expediently enters the correct cause of bodhi. Third, in the departing tone, it signifies equal enlightenment. Fourth, in the entering tone, it signifies nirvāṇa. By eliminating the two obstacles of afflictions and cognitive obstructions, one attains the four kinds of nirvāṇa: first, nirvāṇa of intrinsically pure nature; second, nirvāṇa with remainder; third, nirvāṇa without remainder; and fourth, non-abiding nirvāṇa. Altogether, it indicates only that birth is unobtainable and that one realizes the patience of the unborn.
耨字，言一切法譬喻不可得义，如来万德，难可比喻也。	The syllable nou signifies that all dharmas are like metaphors and are unobtainable; the Tathāgata’s myriad virtues are difficult to compare with anything.
多字，言一切法如如不可得义，证得本觉如如也。	The syllable duo signifies that all dharmas are suchness and are unobtainable; one realizes the suchness of original awakening.
罗字，言一切法清净无垢染义，以智慧火，烧妄执尘劳以尽故。	The syllable luo signifies that all dharmas are pure and free of defilement, for the fire of wisdom burns deluded attachments and the toils of dust completely away.
三字，言一切法，一切谛，不可得义，如实谛观，一切诸法，性相平等故。	The syllable san signifies that all dharmas and all truths are unobtainable, for in contemplating truth

	as it is, the nature and appearances of all dharmas are equal.
藐字，言一切法无我不可得义。	The syllable miao signifies that all dharmas are without self and are unobtainable.
三字同上，但又有入现前降沾大雨，般若波罗蜜门，悟一切法时，平等性不可得故。	The syllable san has the same meaning as above, but it also signifies entering into the present manifestation of descending, soaking rain—the gate of prajñāpāramitā—because, upon awakening to all dharmas, their equal nature is unobtainable.
菩提字，言一切法无缚义。	The word bodhi signifies that all dharmas are without bondage.
若知自身中菩提心成就，三世平等，犹若虚空，离诸前象，则知一切有情心、诸佛心，同一清净，生同体大悲，将种种方便，令一切有情，皆离苦趣，此字义也。佛对菩萨为无上，对二乘为正等，对凡夫为正觉，简言之，成佛而已。	If one knows that bodhicitta has been accomplished within one's own body, that the three times are equal and like empty space, and that one is free from all preceding appearances, then one knows that the minds of all sentient beings and the minds of all Buddhas are equally pure. One gives rise to great compassion based on shared identity and employs various skillful means to enable all sentient beings to leave the realms of suffering. This is the meaning of the word. In relation to bodhisattvas, Buddha means unsurpassed; in relation to the two vehicles, rightly equal; and in relation to ordinary beings, right awakening. In brief, it simply means becoming a Buddha.
问：密宗何以又名真言宗，义作何解？	Question: Why is Esoteric Buddhism also called the True Word school, and what does this mean?
答：密宗又名真言宗，乃教主法身大日如来之密语。密语者，心语也，此语能显诸法实相之妙谛，又名陀罗尼，或名明，或名神咒，或名密号。	Answer: Esoteric Buddhism is also called the True Word school because it is the secret speech of Mahāvairocana Tathāgata, the Dharma-body teacher. Secret speech is the speech of the mind. This speech reveals the wondrous truth of the true characteristics of all dharmas. It is also called dhāraṇī, brightness, spiritual mantra, or secret designation.
陀罗尼者，总持也；明者，如来智慧光明轮也，持之可灭无明；神咒者，能显不思议之六通及五神通，故如天之有自在悦意咒，一唱即得是也。密号者，与他不共，惟自家眷属能测，如军行密令是也。	Dhāraṇī means comprehensive retention. Brightness means the wheel of the Tathāgata's wisdom-light; upholding it can extinguish ignorance. A spiritual mantra can reveal the inconceivable six supernormal powers and five spiritual powers; thus, just as devas have mantras of sovereign delight, one recitation brings

	immediate attainment. A secret designation is not shared with others; only members of one's own circle can understand it, like secret military orders on campaign.
以三密加持，故又称瑜珈宗，表行法也。《大日经》云，此法随顺众生，如类开示真言教法。	Because of the empowerment of the three mysteries, it is also called the Yoga school, indicating its ritual practice. The Mahāvairocana Sūtra says: "This Dharma accords with sentient beings and teaches the doctrine of true words according to their capacities."
而金刚顶经谓是一切如来秘奥之教，自觉圣智修证法门，故与显教二乘宗意，证无为空理者不同，行者当取密宗实义之事修，以证显教圆义之空理，则两得之矣。又真言宗教主为毗卢遮那如来，一切如来，无不由此化身，此如来，常于秘密法界心殿，开演自证三密门，度诸眷属，大悲业用，三世常恒，无有暂息。	The Vajraśekhara Sūtra calls it the secret and profound teaching of all Tathāgatas, a Dharma gate for cultivating and realizing the sacred wisdom of self-awakening. Thus it differs from the intent of Exoteric Buddhism and the two vehicles, which realize the empty principle of the unconditioned. Practitioners should undertake the practical cultivation that is the true meaning of Esoteric Buddhism in order to realize the empty principle of the perfect teaching of Exoteric Buddhism; then both are attained. Furthermore, the teacher of the True Word school is Vairocana Tathāgata. All Tathāgatas manifest from this Tathāgata. Ever in the mind-palace of the secret Dharma realm, this Tathāgata expounds the gate of the three mysteries personally realized, liberates all members of the retinue, and exercises the functions of great compassion without interruption throughout the three times.
问：孟子曰吾善养我浩然之气，如何是浩然之气?	Question: Mencius said, "I am skilled at nourishing my vast, flowing qi." What is this vast, flowing qi?
答：此孟子一生得意自负语，在孔子则不肯直说，不识者遂目之谓狂，然当时实无第二人，孟子亦不作第二人想也。	Answer: This was Mencius's proudest and most self-assured statement of his life. Confucius, however, would not have stated it directly, so those who did not understand him consequently called him arrogant. Yet at that time there truly was no second person like him, nor did Mencius regard himself as a second person.
余初亦以为养气未足，故有此语，后见其语曰万物皆备于我，此一语，真见道已至极圆融，非真能善养浩然之气者不能也。浩然之气者，即遍满法界之体性也，体性既满法界，则万物皆在我包罗之中，无一而不备。可见	At first, I too thought that he had not sufficiently nourished his qi and therefore made this statement. Later, I saw his words: "All things are complete within me." This single statement truly shows that his realization of the Way had reached

其悟入之浩大，与真体内充之力量矣。养者，保持而勿失此浩然之气也，尊为亚圣，允无愧色。	the utmost integration; no one incapable of truly nourishing vast, flowing qi could say it. Vast, flowing qi is precisely the essential nature that pervades the Dharma realm. Since this essential nature fills the Dharma realm, all things are encompassed within me, and nothing is lacking. This shows both the greatness of his realization and the power that fills the true essence within. To nourish it is to preserve this vast, flowing qi and not lose it. He was honored as the Second Sage, and he was indeed worthy of the title.
问：儒释道三教是否可以合一?	Question: Can the three teachings of Confucianism, Buddhism, and Daoism be united?
答：法有三门，我心则一，能融其义，道斯光大，余意当以佛道为宗，孔道为教，道则与儒本合。今之道教，术而非道，但正不必废弃，取之为用可矣。佛教则体用皆全，得一可贯于万，一门达于普门。惟在初学宜分列之，防其混杂无宗也。至已开悟，则宜融会之，亦方便多门之意，佛言一切法皆是佛法，固执者，难与言道也。	Answer: The Dharma has three gates, but my mind is one. If their meanings can be integrated, the Way will be greatly expanded. In my view, the Buddhist Way should be taken as the core principle and the Confucian Way as the teaching; the Daoist Way is fundamentally in accord with Confucianism. Present-day Daoism is technique rather than the Way, yet what is correct need not be discarded; it may be adopted for practical use. Buddhism is complete in both essence and function: attaining one, one can penetrate the myriad; entering one gate, one reaches the universal gate. Beginners, however, should distinguish them clearly, lest they become confused and lack a guiding principle. Once awakening has occurred, they should be integrated; this too accords with the meaning of the many gates of skillful means. The Buddha said that all dharmas are Buddhadharma. Those who cling stubbornly cannot be spoken to about the Way.
问：如何而可降魔?	Question: How can one subdue demons?
答：降魔之法，在先明魔为何义，魔字从麻从鬼，言阴森之鬼，足使心乱如麻可见魔由心起，我心若空，魔不乘便。	Answer: The method of subduing demons lies first in understanding what “demon” means. The character mo is composed of “hemp” and “ghost,” referring to a gloomy ghost that can make the mind as tangled as hemp. This shows that demons arise from the mind. If one’s mind is empty, demons have no opportunity to take advantage.
佛入慈心三昧，魔自远引，三昧者，一切不受之正定也，心与相对，即有所受，既受于魔，乃言降伏，今能降之我既空，则所降之魔又安在哉？此最上降魔法也，	When the Buddha entered the samādhi of loving-kindness, demons withdrew of themselves. Samādhi is the right concentration of accepting

又如大悲咒，人人知为可以降魔，然则名曰降魔咒可耳，何又名大	nothing. When mind encounters an object, something is accepted; once one accepts a demon, one then speaks of subduing it. But when the one who can subdue is already empty, where can the demon to be subdued be? This is the highest method of subduing demons. Likewise, everyone knows that the Great Compassion Mantra can subdue demons. If so, it could simply be called a demon-subduing mantra; why is it instead called a mantra of great compassion?
悲咒也，须知心能大悲，则同体平等之念，油然而生，既平等矣，魔与我，两皆空寂，不复再有人我胜负得失之见，魔自远引。又心纵不能大悲平等，而悲悯之心既起，如父之于子，子受父慈，子自俯伏，此亦降也，倘与之逆，即为对峙，先自居于敌对地位，魔心安肯俯伏，故有降魔之见者，即动魔念，自且成魔，又将如何降伏之耶。	One must understand that when the mind is capable of great compassion, the thought of equality based on shared identity naturally arises. Once there is equality, both demon and self are empty and quiescent, and there is no longer any view of self and other, victory and defeat, gain and loss. Demons then withdraw of themselves. Even if the mind cannot yet be greatly compassionate and equal, once compassion and pity arise, it is as with a father and son: the son receives the father's kindness and naturally bows down. This too is subduing. If one opposes it, one creates a confrontation and first places oneself in the position of an enemy. How could a demon's mind be willing to submit? Therefore, anyone who entertains the notion of subduing demons has already stirred up demonic thoughts and has become a demon oneself. How, then, could one subdue it?
问：孔子与老子之意境，在佛教是何地位?	Question: What position do the spiritual realms of Confucius and Laozi occupy in Buddhism?
答：孔子老子，乃东方先来之佛也，在佛门为辟支佛。虽未闻佛法，而意境则与佛相合也，老子告孔子曰，尔斋戒，澡雪而精神，掊击而智。夫道难言矣，古文而与尔同，此真悟道语，尤妙在掊击而智一语。	Answer: Confucius and Laozi were Buddhas who came earlier in the East; within Buddhism, they would be pratyekabuddhas. Though they had not heard the Buddhadharma, their spiritual realms accorded with Buddhism. Laozi told Confucius: "Fast and purify yourself; cleanse your spirit; strike down your knowledge. The Way is difficult to express; in ancient writings it is the same as you." These are truly words of awakening to the Way, especially the phrase "strike down your knowledge."

虽然，此尚在功用地，以此智尚属世智，故必加以掊击，若言佛智，则不可得者是，而能掊击者亦是也，佛固不取世智，而亦不废世智，是在明悟，不在掊击耳。至于孔子毋意毋必毋固毋我之语，亦为妙不可及。	Nevertheless, this still belongs to the stage of deliberate application, for this knowledge still belongs to worldly knowledge and therefore must be struck down. If one speaks of Buddha-wisdom, what is unobtainable is precisely it, and the one capable of striking down is also it. The Buddha certainly does not adopt worldly knowledge, yet neither does he discard worldly knowledge. The matter lies in clear awakening, not in striking it down. As for Confucius's saying, "No speculation, no insistence, no rigidity, no self," it too is wondrous beyond compare.