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说明、缘起

Explanatory Notes and Background

说明	Explanatory Notes
一、此讲演录都为三分，系主讲师王骧陆居士开示语录，初为启机分，以启发大心承当为因，次有正修分，以当机授法实修为缘，三为印证分，以修后开悟印心为果，谨择要记录付梓，以供同参。	I. This record of lectures is divided into three sections and consists of the teachings given by Lay Practitioner Wang Xianglu. The first is the Section on Inspiring Potential, taking the inspiration of great resolve and responsibility as its cause; the second is the Section on Right Cultivation, taking the transmission and actual cultivation of a practice suited to the recipient as its condition; and the third is the Section on Verification of Realization, taking awakening through practice and its confirmation through Mind-Seal as its fruition. We have respectfully selected and recorded its essential points for publication, for the benefit of fellow practitioners.
二、本会原名学佛研究会，嗣改组为印心精舍，骧师在会传法，前后二年，讲座四百余次，教诲学人，倦焉勿替。皈依同人得明心要识自本性者，不可胜数。惜甲戌岁（一九三四年）所讲，未存记录。此系专就乙亥岁（一九三五年）所讲者，故名乙亥讲演录。	II. This association was originally called the Buddhist Studies Association and was later reorganized as Mind-Seal Vihara. Master Xiang taught the Dharma here for two years, giving more than four hundred lectures. He instructed students tirelessly and without interruption. Countless fellow refuge-takers realized the mind and recognized their own intrinsic nature. Regrettably, no records were preserved of the lectures given in the jiǎxū year (1934). This volume contains only the lectures given in the yǐhài year (1935), and is therefore entitled Records of the Yihai Lectures (1935).
三、本会传法，不拘定何法，非净非密非禅，当机而授，亦戒亦定亦慧，自然而持，要以总持法识自本性为体，般若法启发方便为用，净土法证入圆觉为归，说戒则重戒体而防戒病，说定则言正定而除邪见，说慧则证慧力而戒狂妄，其精义尽备于讲演录中。	III. In transmitting the Dharma, this association does not restrict itself to any one method. It is neither Pure Land, Esoteric Buddhism, nor Chan; teachings are transmitted according to the recipient's capacity. Yet precepts, samādhi, and wisdom are all naturally upheld. It takes recognizing one's own intrinsic nature through the dhāraṇī method as its essence, uses the prajñā method to inspire expedient means as its function, and takes realization of perfect enlightenment through the Pure Land method as its ultimate destination. When speaking of precepts, it

	emphasizes the essence of the precepts and guards against pitfalls in observing them; when speaking of samādhi, it teaches right samādhi and eliminates erroneous views; when speaking of wisdom, it realizes the power of wisdom and guards against arrogance. Its essential meaning is fully contained in these lectures.
四、此讲演录不可草草阅过，精义尽在隐微处，能前后反复细阅至四五次，同时修法参究，必有囫地开悟之一日，否则亦文字解耳。	IV. This record of lectures must not be read cursorily. Its essential meaning lies wholly in its subtle and hidden places. If one carefully rereads it from beginning to end four or five times, while simultaneously practicing the method and investigating it, one will surely one day awaken suddenly. Otherwise, one will have only a textual understanding.
五、正修分后心中心修法一段，于初学人关系尤巨，远道修法者，得假方便，打坐时切宜细参。	V. The passage on the Heart-of-Heart Dharma following the Section on Right Cultivation is especially important for beginners. Those practicing the method from afar may make use of this expedient means and should study it carefully while sitting in meditation.
缘起	Background
[同人敬录]	[Respectfully Recorded by Fellow Practitioners]
本会办理经年，传法数百人，幸都实行虔修，深达法要，因缘不可思议。今年又继续办理，仍邀鄙人主讲，传授大法，至感惭愧。	This association has been operating for some time and has transmitted the Dharma to several hundred people. Fortunately, all have practiced earnestly and devotedly, deeply understanding its essential points. Such causes and conditions are inconceivable. This year the association is continuing its work and has again invited me to lecture and transmit the great Dharma. I feel deeply unworthy.
当本诸位弘法同发大愿利生之心，努力宣扬，上报四恩，下济三苦，共同参究学佛法门，自利利他，使未发心者，自启发心之门；已发心者，同入精进之路；已精进者，直登修证之堂。三层志愿，上仗佛慈，下赖众力，共同荷担无上菩提，精进勿退。此数语可作我等佛前之发愿词，并祝本会前途福利无量。	May all of you who propagate the Dharma arouse the great vow to benefit living beings, strive to spread it widely, repay the four benefactions above, and relieve the three sufferings below. Let us jointly investigate the Dharma gates of Buddhist practice, benefiting ourselves and others, so that those who have not yet aroused the resolve may themselves enter the gate of arousing it; those who have already aroused the resolve may enter together upon the path of diligence; and those

	already diligent may proceed directly into the hall of cultivation and realization. These are the aspirations at three levels. Above, we rely on the Buddha's compassion; below, on the strength of the assembly. Together, let us shoulder unsurpassed bodhi and advance diligently without retreating. These few words may serve as our words of aspiration before the Buddha. I also wish this association immeasurable blessings and benefits in the future.
本会一三五等日所讲，乃为引导初机者而设，讲法多半是去年重复，今更以新意补充之。去年所讲，未有次第，或深或浅，殊无定法。从来学佛者，最苦于根本未清，中途学起，夹生半熟，日后渐感困难。	The association's lectures on days designated "one, three, five," and so on are intended to guide beginners. Much of the teaching repeats last year's lectures, now supplemented with fresh explanations. Last year's lectures followed no fixed sequence: some were profound, others elementary. Buddhist students often struggle because they begin midway without clarifying the fundamentals. Their understanding remains half-formed, and difficulties gradually emerge.
今不厌粗浅，再从头说起，姑定一次第，使已闻过者，温故可以知新，未闻过者，因地从此纠正，关系至巨。杜友樵居士等，复发心愿将每次所讲，记录付梓，用以流通。庶使后来听法者，可与前文接气。讲义随时发给，日后汇订成册，而辗转利他，彼此可以一致矣。至远道愿阅讲义者，可由会友代转。	Now, without wearying of what may seem elementary, we shall begin again from the start and provisionally establish a sequence. Those who have heard these teachings before may review the old and thereby know the new; those who have not heard them may correct themselves from the causal ground onward. This is of the greatest importance. Lay Practitioner Du Youqiao and others have again made the resolve to record and publish each lecture for circulation. Thus, those who hear the Dharma later may connect with the preceding text. Handouts will be distributed as the lectures proceed, then collected and bound into a volume, so that they may be passed on to benefit others and everyone may remain in accord. Those at a distance who wish to read the handouts may obtain them through fellow members.
学佛研究会，是个合作的性质，善根属于行者自己，因缘有赖师友，合之则成就无上福德。故不可以少善根福德因缘，成就如是功德庄严也。惟初学时，在师友之启机与自己之信仰。	The Buddhist Studies Association has the nature of a cooperative endeavor. Good roots belong to the practitioners themselves, while causes and conditions depend upon teachers and spiritual friends; when these are brought together, unsurpassed merit and virtue are accomplished. Thus, one cannot accomplish such adornment with

	merit and virtue through only slight good roots, blessings, and causes and conditions. At the outset, however, it depends upon the teacher's and spiritual friends' inspiring one's potential, and upon one's own faith.
先启发其机，观其与何种法门相当，授之以法，斯名正法。再进则在自己之虔修，埋头苦干，只用一个恒字，师则处于防守之列，时时察其行动，考其意境，防其知见，预杜其弊，勿使狂纵，以臻明悟，是名开正法眼。	First, one inspires the person's potential, observes which dharma gate accords with that person, and transmits the appropriate method; this is called the right Dharma. Further progress then depends on one's own devout cultivation: one must work diligently and steadfastly, relying only on perseverance. The teacher then serves as a guardian, constantly observing the practitioner's conduct, assessing mental states, guarding against mistaken views, and forestalling errors, so that the practitioner does not become wild or unrestrained and may arrive at clear awakening. This is called opening the eye of the true Dharma.
再进则又在开悟后自己勤修勿惰。惟定慧未均，体用未合，师则处处纠正指示，为之调伏，于意境上之细分微细分，详加考察。凡在此时，行者稍得胜境，言论纵荡，意气放逸，乃必经之阶级。	Further progress again depends upon one's diligent cultivation after awakening, without laziness. Yet when samādhi and wisdom are not balanced and essence and function are not integrated, the teacher must correct and instruct at every point, disciplining the practitioner and carefully examining the subtle and extremely subtle distinctions in mental states. At this time, whenever practitioners gain a somewhat superior experience, their speech becomes unrestrained and their spirit grows heedless. This is a stage that must be passed through.
如舞剑时，其力渐充，但舞法未全，稍一不慎，即成两误。故必合作到底。上根人至少二年后乃可放松，然而法无定法也。以此法异于禅净，修法各异。又各人根器亦有不同耳。	It is like practicing sword dancing: one's strength gradually becomes ample, but one's technique is not yet complete. The slightest carelessness can cause harm on both sides. Therefore, cooperation must continue to the end. Those of superior capacity may not relax until at least two years have passed. Yet the Dharma has no fixed method, for this teaching differs from Chan and Pure Land, and methods of practice vary accordingly. Moreover, each person's capacities also differ.
我人所修，在于求得根本，目的是在印心，得真实受用。本会不是研究教理文字，但亦不废教义。惟择其简	What we cultivate is the attainment of the fundamental; our aim is Mind-Seal and genuine benefit. This association is not engaged in the study

要者明之，为进修之资助。其方法约之如下，也即印心宗旨：	of doctrinal theories and words, yet neither does it discard doctrinal teachings. We simply clarify those points that are concise and essential, using them to support further cultivation. Its method may be summarized as follows; this is also the Mind-Seal school's guiding principle:
一、通释浅近教义以启其机，以坚其信，以正其因。	I. Explain elementary teachings in a comprehensive way to inspire potential, strengthen faith, and set the causal ground aright.
二、以印心为宗，以般若为用，以总持为法，以净土为归。	II. Taking Mind-Seal as the core principle, prajñā as the function, dhāraṇī as the method, and the Pure Land as its ultimate destination.
三、第一明体，第二起用，印证心地，开发佛慧。使亲见般若相貌，即生成就。	III. First clarify the essence, then activate its function; verify the mind-ground and develop Buddha-wisdom. Enable practitioners to see directly the form of prajñā and attain accomplishment in this very life.
四、空破无明，徐除习气，使其顿悟渐修，以佛法通于世谛，断除情见，得真实受用，至如实知自心为止。	IV. Use emptiness to break through ignorance and gradually eliminate habitual tendencies, enabling sudden awakening followed by gradual cultivation. Apply the Buddha Dharma to conventional truth, eliminate emotional views, gain genuine benefit, and continue until one knows one's own mind as it truly is.
五、修根本大戒于因地，励行《佛心经》①十大行愿②。	V. Cultivate the fundamental great precepts at the causal stage, and diligently practice the ten great vows of The Buddha-Heart Sutra .
六、破一切疑惘，转惑业苦为定慧空。	VI. Break through all doubts and perplexities, transforming delusion, karma, and suffering into samādhi, wisdom, and emptiness.
分三期三分：此数端决可于即生先植根基，故分三期。	Three Periods and Three Sections: These several points can certainly establish a foundation in this very life; therefore, they are divided into three periods.
一为说理期，二为实修期，三为考证期。讲法又分为三：一为启机分、二为正修分、三为印证分。密法为不共之法。心中心法，又与他密不同。勿与未修未证人谈。起其疑谤，即我之罪过，非彼之咎。学问在自己知得，勿妄测他人意境，与之比胜较量。未得谓得，即属未知谓知，其谬正等。为重法故，因地不可不慎也。	The first is the period of explaining principle, the second the period of actual cultivation, and the third the period of verification. The lectures are likewise divided into three sections: first, the Section on Inspiring Potential; second, the Section on Right Cultivation; and third, the Section on Verification of Realization. Esoteric Dharma is a

	distinctive teaching. The Heart-of-Heart Dharma also differs from other esoteric practices. Do not discuss it with those who have neither practiced nor realized it. If this gives rise to their doubts or slander, that is our own fault, not theirs. Learning consists in knowing for oneself; do not rashly speculate about others' mental states or compare yourself with them in a contest of superiority. To claim attainment without having attained is to claim knowledge without knowing; the error is equally grave. Because the Dharma is to be held in reverence, one must be cautious at the causal stage.

启机分

Section on Inspiring Potential

为印心故，正因地故，先说启机分。启是启发的意思，启大众的机，发大众的信心、痛切心、勇猛实行心，使与佛菩萨所说经论相契合。由是而转迷为觉，度苦厄，了生死。	For the sake of Mind-Seal, and because the causal ground must be correct, we shall first explain the Section on Inspiring Potential. Qi means to inspire: to inspire the potential of the assembly, arouse in them faith, earnest resolve, and the courageous resolve to put the teaching into practice, so that they may accord with the sūtras and treatises taught by the Buddhas and bodhisattvas. Thus they turn delusion into awakening, cross beyond suffering and adversity, and transcend birth and death.
更由是而启发各人之夙根，随其机之利钝而予之以正法。根有利钝，法无定法，合机者为正。兹先说法以启之引之，试察之，乃本会授法以前之前方便，使初学者先明发心菩提，为入佛之初步。	Further, this inspires each person's inherent roots and gives them the true Dharma according to whether their capacities are sharp or dull. Capacities may be sharp or dull, but there is no fixed Dharma; that which accords with one's capacity is correct. We therefore first expound the Dharma to inspire and guide them, and to test and observe them. This is the preliminary expedient before the transmission of Dharma in this assembly, enabling beginners first to understand how to arouse bodhicitta, the initial step in entering the Buddha's path.
一切法门，以发心为第一难事、第一要事。经云一发心即成佛。只此一念，关系重大，不可思议，行者不可视为初步而忽之。世间一切事，必有一个主因“为什么”。	Of all dharma gates, arousing the resolve is the foremost difficulty and the foremost essential matter. A sūtra says, “The moment one arouses the resolve, one becomes a Buddha.” This single thought is of immense and inconceivable consequence; practitioners must not dismiss it as merely an initial step. In every worldly undertaking, there must be a primary reason: “Why?”
诸位为什么要来听法？在未听法以前，各人自己问一问，我为什么来此听法？且静默一分钟。只此一分钟，诸位的意境进步，已是超登彼岸了，这是自性反问。因为一个反问，即是反观自性，回头是岸，即是一念之转。	Why have you all come to hear the Dharma? Before hearing it, each of you should ask yourself: Why have I come here to hear the Dharma? Now remain silent for one minute. In this single minute, your state of mind will already have advanced to the other shore. This is turning the question back upon your own intrinsic nature. For to ask oneself a question is to turn inward and contemplate one's

	own nature; to turn back is to reach the shore—this is the turning of a single thought.
由凡入圣，只此一转。佛说无量妙法四十九年，亦只是教众生一转。惟佛苦于不能替人代转，要人自己反问自己，反观自性，自己去转苦为乐，转迷为觉，人非不能也，是不为也。所以佛不度人，是人自度。	To enter sagehood from the ordinary state requires only this one turn. For forty-nine years, the Buddha taught immeasurable wondrous Dharma only to teach sentient beings this one turn. Yet the Buddha's difficulty is that he cannot turn on another's behalf. People must question themselves, turn inward and contemplate their own nature, and themselves turn suffering into happiness and delusion into awakening. It is not that people cannot do so; it is that they do not do so. Thus the Buddha cannot make the crossing on anyone’s behalf. Each person must liberate themselves.
智者求心不求佛，愚人求佛不求心。千百年来，行人苦修数十年，走错路头，不得究竟者，关系在此一点。这一点是修行人最初因地。因地不正，越修越糊涂。我自己吃过苦来，所以奉劝诸位，各自考问，把根本弄明白。因地正，日后果地亦正，万勿轻忽过去。	The wise seek the mind, not the Buddha; the foolish seek the Buddha, not the mind. For thousands of years, practitioners have undergone arduous cultivation for decades, taken the wrong path, and failed to reach the ultimate. The crucial point lies here. This point is the practitioner's initial causal ground. If the causal ground is not correct, the more one cultivates, the more confused one becomes. I have personally suffered in this way, and so I urge you all to examine yourselves and make the root clear. If the causal ground is correct, the ground of fruition will also be correct in the future. Never pass over this point lightly.
但有人说，既然不求佛只求己，佛又何必说法，我又何必学佛呢？此理问得极是。然佛下世，是作医生而来，众生不病，佛本无用。正因众生病，所以不能不用医药。病家注意：第一病人，第二医生，第三吃药。	But some may say: if one does not seek the Buddha but seeks only oneself, why must the Buddha expound the Dharma, and why must I study Buddhism? This is an entirely valid question. Yet when the Buddha descends into the world, he comes as a physician; if sentient beings were not ill, the Buddha would have no use. It is precisely because sentient beings are ill that medicine is indispensable. Those who are ill should note three things: first, the patient; second, the physician; third, taking the medicine.
如果不顾病人，不问吃药，专求医生保佑，试问有用无用？所谓不求佛者，不是废医废药；但求己者，亦不是离医离药。及至病好之后，医药原是无用。亦不妨将一切法门，转授其他病人，此即是自利利他。	If one disregards the patient and does not ask about taking medicine, but seeks only the physician's blessing, what use is that? To say that one does not seek the Buddha does not mean discarding the physician and the medicine; to seek

	oneself does not mean leaving behind the physician and the medicine. Once the illness is cured, however, the physician and medicine are no longer needed. One may then transmit all dharma gates to other patients; this is benefiting oneself and benefiting others.
求己之法又何如呢？世人迷惘，不懂请医之法。试问求医是不是要治病呢？但断无放弃老病不治，单请医生保险以后不病之理。今之学佛者，专诚拜佛，求未来福报，不除眼前痛苦习气，其痴愚又何异于是。	What, then, is the method of seeking oneself? Worldly people are deluded and do not understand how to consult a physician. Is not consulting a physician meant to cure illness? Yet surely one does not abandon the treatment of one's present illness and merely ask the physician to guarantee that one will not become ill in the future. Today's students of Buddhism devoutly worship the Buddha and seek future blessings, but do not remove their present suffering and habitual tendencies. How is their folly any different?
世人要求未来福报，正因眼前痛苦。不知解除眼前痛苦，即是福报，不可待未来福报也。以未来事，另有一因果，不可颠倒混杂。从来天道中人与人间富贵者，此两种人，往往不肯修行。正因眼前福报太大，享受逸乐，不知自反，由此自误。所以对治诸病，要辨明因果，认清路头。	Worldly people seek future blessings precisely because of their present suffering. They do not know that relieving present suffering is itself a blessing; there is no need to wait for future blessings. Future matters have their own cause and effect and must not be reversed or confused. Those in the heavenly realms and those who enjoy wealth and rank among humans often refuse to cultivate. Precisely because their present blessings are so great, they indulge in ease and pleasure and do not know to reflect upon themselves; thus they mislead themselves. Therefore, to remedy all illnesses, one must distinguish cause and effect clearly and recognize the path clearly.
第一知病，先要认识自己之病在何处，此病关系生死，何等重大，然后勇猛发心，专诚觅医，老实吃药；第二明医，要认识医之责任何如，关系何如，是否可以全赖医而不靠自己；第三用药，要认识药性如何，用法如何，于去病时，其反应力如何。	First, know the illness: one must first recognize where one's own illness lies. This illness concerns birth and death and is of the utmost gravity. Then one must courageously arouse the resolve, sincerely seek a physician, and honestly take the medicine. Second, understand the physician: one must recognize the physician's responsibility and its significance, and whether one can rely entirely on the physician without relying on oneself. Third, use the medicine: one must understand the medicine's nature, how it should be used, and what reactions it may produce as it removes the illness.

所谓汗吐泻，正是去病，不是添病。若因而致疑，则大误矣。这三层，乃病家普通常识，学佛者何反不能如是?	Sweating, vomiting, and purging are precisely the removal of illness; they are not the addition of illness. If one becomes doubtful because of them, that is a great mistake. These three levels are ordinary knowledge for patients; why can those who study Buddhism not be the same?
知自己病者，知人生痛苦而已。世人不明苦义，以为无衣食住之满足，即是苦。不知此是假苦，比量苦，尚不是真苦。	To know one's own illness is simply to know the suffering of human life. Worldly people do not understand the meaning of suffering. They think that lacking adequate clothing, food, and shelter is suffering. They do not know that this is merely apparent suffering, suffering judged by comparison, and not yet true suffering.
世上衣食住满足的人尽有，但仍旧惶惶不安，甚至一顿安饭、一夕安眠亦不可得，却是何故？及至乱世，富有的人，苦痛恐怖，尤其更多，从而知苦痛实不在此。人生第一痛苦事，根本乃在误认一世，以为此世了，一切都了。	There are certainly people in the world whose clothing, food, and shelter are all sufficient, yet they remain anxious and unsettled; they may not even obtain a peaceful meal or a peaceful night's sleep. Why is this? In times of disorder, the wealthy suffer even more pain and fear. From this we know that suffering does not truly lie in such things. The fundamental suffering of human life lies in mistakenly taking this one lifetime to be all there is, believing that when this life ends, everything ends.
所以放纵的人，落得造业作恶，落得淫奢放荡，并以为死后等等，我都不见，断为非有。以此断灭见，又何事不可妄为。目下世界大战，国际纷争，人类残贼，乃至自杀，都从这一念之误上来。误己误人，愈演愈烈。	Thus those who indulge themselves end up creating karma and committing evil, indulging in licentious luxury and dissipation. As for what may follow death, they think, “I will see none of it,” and conclude that it does not exist. With this annihilationist view, what reckless deed would they not commit? The present world war, international conflicts, human cruelty, and even suicide all arise from this error of a single thought. It misleads oneself and others and grows ever more intense.
所以要先明三世因果之义，苟无因果，则恶人不必有报，善人了无结果，尚复成何世界。所以因果叫做律，是根本不能动摇。因果所通，及于三世。今世种种，必由前因，必转后果。同一父母，所生二子，一则为盗，一则为圣。	Therefore one must first understand the principle of cause and effect across the three periods of time. If there were no cause and effect, evil people need not receive retribution and good people would have no result; what kind of world could there then be? Therefore cause and effect is called a law; it is fundamentally unshakable. Cause and effect extend through the three periods of time. Everything in this life necessarily arises from prior causes and necessarily turns into later results. Of

	two children born to the same parents, one may become a thief and the other a sage.
果地不同，源在因地。因有前因近因，果亦有现果后果。因因果果，递转如轮。或上或下，或好或坏，在人自造。所以不了三世，即是不明因果，因果不明，佛法即无由信入，此人终坠沉沦，为不可救矣。	Different fruits arise from different causal grounds. Causes include remote causes and immediate causes; results likewise include present results and later results. Cause and result succeed one another like a wheel, turning upward or downward, toward good or bad, according to what people themselves create. Therefore, not understanding the three periods of time is not understanding cause and effect. If cause and effect are not understood, there is no way to enter into faith in the Buddhadharma. Such a person will ultimately sink into the round of suffering and cannot be saved.
世人今生苦难，都由前因造业。夙世恶业，远因也；懒惰欺诈，近因也。如穷苦之人，虽由夙世恶因，若能勤慎诚实，另造一好因，正可转凶为吉，或化重为轻。此亦因果变化之律，其权仍操之于人。	The hardships people undergo in this life all arise from karma created through prior causes. Evil karma from past lives is a remote cause; laziness and deceit are immediate causes. Although a poor person may suffer because of evil causes from past lives, if they can be diligent, prudent, and honest, they create another good cause and may thereby turn misfortune into good fortune, or transform what is heavy into what is light. This too is the law of the transformations of cause and effect; its power still rests in human hands.
世人最近恐怖，在衣食住未曾满足时，探求其中的原因，不外乎有以下各种：由于日常生活艰难；由于求过于供；由于生产不太多；由于人人贪得便利，但谋不劳而得；由于强权者易得，淫奢者易求；由于人无道德；由于杀盗淫	People today fear that their clothing, food, and shelter will not be adequately provided for. The causes include difficult living conditions, demand exceeding supply, insufficient production, the pursuit of easy gains without work, advantages enjoyed by the powerful and the extravagant, lack of morality, and killing, theft, and sexual misconduct.
成为习惯；由于迷信贪嗔痴；由于眼光短，只图目前颠倒而求近利；由于不了三世，不明因果；由于不觉；由于不闻正法；由于终日忙碌无暇及此；由于衣食住不曾满足。	Such acts become habitual. Further causes include deluded attachment to greed, anger, and ignorance; shortsighted pursuit of immediate gain; failure to understand the three periods of time and cause and effect; lack of awareness; not hearing the true Dharma; being too busy to attend to these matters; and unmet needs for clothing, food, and shelter.
世人未来之苦，在衣食住已经满足后之恐怖，推求其故，不外乎有以下各种：由于世界不安宁；由于盗贼充	When people's clothing, food, and shelter have already been adequately provided for, the fears

足；由于人类恶多善少；由于贫富不均；由于人心贪得而悭吝；由于不肯施舍；由于不了三世不明因果及报施之理；由于不觉；由于不闻正法；由于忙碌无暇及此；由于衣食住已满足而无厌足。	that bring future suffering likewise arise from no more than the following: the world's lack of peace; the abundance of thieves; the preponderance of evil over good among humankind; inequality between rich and poor; the greed and stinginess of human hearts; unwillingness to give; not understanding the three periods of time, cause and effect, and the principle of recompense for giving; lack of awakening; not hearing the true Dharma; being busy with no time for this; and being unsatisfied despite having adequate clothing, food, and shelter.
简单说一句，众生的苦，完全是自作业，归根是由于不觉。以不觉故，遂贪。贪财货，贪名利，皆执一个我字，是以我为众苦之根。今当修持之始，目的在以佛法除自己病根。故当释佛、释法、释僧。	In brief, the suffering of sentient beings is entirely karma they create themselves; at root, it is due to lack of awakening. Because they are not awakened, they become greedy. Whether they crave wealth, fame, or profit, they all cling to the word “I.” Thus the self is the root of all suffering. Now, at the beginning of cultivation, the aim is to use the Buddhadharma to remove the root of one's own illness. Therefore we must explain the Buddha, explain the Dharma, and explain the Saṅgha.
了解此三者，究为何物，然后释我。明白我之所以，即所以请医开方除病也。近世学者每喜高深而求速效，及至学佛时，又由中途而进，因此根不实在，底子不清，乃至修持多年，拘执文字，羼入我见，解义遂不能圆融。由是而分宗派，争论优劣，疑谤退转，皆属此病，故于因地尤不可不慎。	Having understood what these three are, we must then explain the self. To understand the basis of the self is to consult the physician, obtain a prescription, and remove the illness. Scholars in recent times often delight in what is lofty and profound and seek quick results. When they study Buddhism, they also enter by way of the middle rather than the beginning. Thus their roots are not firm and their foundation is unclear. Even after cultivating for many years, they cling rigidly to words, mix in views of self, and consequently cannot understand the meanings in an all-encompassing way. From this arise sectarian divisions, disputes over superiority and inferiority, doubt, slander, and regression. All of these belong to this illness. Therefore, one must be especially careful with the causal ground.

释佛

Explaining the Buddha

佛是大觉义，就其德以立尊号，此无具体人，本名佛陀，简称曰佛，乃如来十号之一，又名曰智觉，自觉觉他。觉之圆妙者也，又名一切智，觉知一切法之事理，了了分明，无有迷惑，故称曰佛。	Buddha means great awakening. It is an honorific title established on the basis of his virtues, not the name of a particular individual. The Sanskrit word buddha was transliterated into Chinese in full as (Fótuó) and abbreviated as (Fó); it is one of the Tathāgata's ten epithets. It is also called wisdom-awakening: awakened oneself and awakening others. It refers to one whose awakening is complete and wondrous. It is also called all-knowing wisdom, for it knows clearly and distinctly the principle and phenomena of all dharmas, without any delusion; hence the name Buddha.
盖凡夫不觉，二乘自觉而不能觉他，菩萨自觉觉他而行未圆，佛则圆觉也。佛之称号，与圣贤等字同一意义，夫子其圣矣乎，言孔子之意境已入圣境界也。人皆可以为尧舜，众生皆可成佛，即是此意。	Ordinary beings are unawakened; those of the two vehicles awaken themselves but cannot awaken others; bodhisattvas awaken themselves and others, but their practice is not yet complete; the Buddha, however, has perfect enlightenment. The title Buddha has the same meaning as such words as sage and worthy. When it is said, "The Master is surely a sage," it means that Confucius's state of mind had entered the realm of sagehood. All people can become Yao or Shun, and all sentient beings can become Buddhas; this is the meaning.
意境属之于心，心名地，又名性田，田有生生不已之妙，所以名自性为佛土，曰佛种，不仅指释迦佛应化之土为佛土。佛有因佛果佛二种，果佛者释迦如来已成之果佛等是也。	A state of mind belongs to mind. Mind is called the ground, and also the field of intrinsic nature. A field possesses the wondrous capacity for unceasing growth; therefore intrinsic nature is called Buddha-land and Buddha-seed. Buddha-land does not refer only to the land of Śākyamuni Buddha's manifestation. There are two kinds of Buddha: causal Buddhas and fruition Buddhas. Fruition Buddhas include Śākyamuni Tathāgata and others who have already accomplished Buddhahood.
因佛者，即我心与众生因地皆可成佛是也，故曰心佛众生，三无差别。觉性本皆平等，皆可成佛也。修至觉地，又名佛地，又名开佛慧，开佛知见，又名佛眼，乃合法眼、慧眼、天眼、肉眼四眼而成也。	A causal Buddha means that my mind and all sentient beings, at the causal ground, can all become Buddhas. Thus it is said, "Mind, Buddha, and sentient beings—these three are without distinction." The nature of awakening is originally equal in all, and all can become Buddhas. Upon

	cultivating to the ground of awakening, it is also called the Buddha-ground, opening Buddha-wisdom, opening the Buddha's knowledge and vision, and the Buddha-eye. The Buddha-eye is formed by combining the dharma eye, wisdom eye, heavenly eye, and physical eye.
眼者心也，众生共分十界，十界惟心。佛为十界中之最高者，惟佛不称众生，余自菩萨、缘觉、声闻、天、人、阿修罗、畜、鬼、地狱九界，皆称众生，以烦恼未断也。由凡入佛，应依于法，曰佛法。	The eye is mind. Sentient beings are collectively divided into ten realms, and the ten realms are mind alone. The Buddha is the highest among the ten realms. Only the Buddha is not called a sentient being; the other nine realms—bodhisattvas, pratyekabuddhas, śrāvakas, devas, humans, asuras, animals, ghosts, and hell beings—are all called sentient beings, because their afflictions have not been eliminated. To enter Buddhahood from the ordinary state, one should rely on the Dharma; this is called the Buddhadharma.
法如车乘而得度者，曰佛乘。分小乘二乘大乘，由是而明道，曰佛道，曰佛印。道为世出世之至宝，无可比拟，故曰佛宝。佛法僧三者，相合相印而宝斯现，三而一也。所以人人有佛性，人人皆可成佛，与释迦佛一样。	The Dharma is like a vehicle by which one crosses over; this is called the Buddha vehicle. It is divided into the lesser vehicle, the two vehicles, and the great vehicle. By this one understands the Way; it is called the Buddha Way and the Buddha Seal. The Way is the supreme treasure of the worldly and supramundane realms, beyond comparison; therefore it is called the Buddha Treasure. When Buddha, Dharma, and Saṅgha accord and seal one another, the Treasure appears. The three are one. Therefore everyone possesses Buddha-nature, and everyone can become a Buddha, just like Śākyamuni Buddha.
非放光坐莲华变形谓为成佛也，我人日日拜佛敬佛，乃追慕释迦文佛之德，愿学而效之，与之同一光明圆觉也。譬如尊孔，自愿学而为圣，非变为孔子也，亦非孔子能使我成圣也。	Becoming a Buddha does not mean emitting light, sitting upon a lotus, or changing one’s form. We bow to and revere the Buddha every day because we admire the virtues of Śākyamuni Buddha and wish to learn from and emulate him, attaining the same luminous perfect enlightenment. It is like revering Confucius: one willingly studies to become a sage, not to become Confucius; nor can Confucius make one into a sage.
第不能不借一像以作观摩，遂立佛像，借以作镜，有镜而不能反照，终无益也。照镜而不去垢，亦无益也。行人倘能诚实修持勿自欺者，乃可称为佛子，称为法子。如来名号约有多种，兹略言之。	Yet one cannot avoid relying on an image for contemplation and emulation; thus Buddhist images are established and used as mirrors. But if one has a mirror and cannot reflect upon oneself, it

	is ultimately of no benefit. Looking into a mirror without removing one's defilements is likewise of no benefit. Only practitioners who cultivate sincerely and do not deceive themselves may be called children of the Buddha or children of the Dharma. The Tathāgata has many titles; they will now be briefly explained.
一、如来，言心之无所从来，亦无所去，故名如来。二、应供，言应受一切众生供养。三、正遍知，言能遍知一切法故。知一切法无差别曰正知，智无不周曰遍知。	1. Tathāgata: this means that the mind comes from nowhere and goes nowhere; hence it is called the Tathāgata. 2. Worthy of Offerings: this means being worthy to receive offerings from all sentient beings. 3. Perfectly and Universally Knowing: this means being able to know all dharmas universally. Knowing all dharmas to be without distinction is called perfect knowing; wisdom that encompasses all without exception is called universal knowing.
四、明行足，言宿命、天眼、漏尽，名为三明，以皆行之满足故。五、善逝，言第一上升，永不复还也。六、世间解，言能解世间一切烦恼、清净。七、无上士，言法中涅　无上，众生中佛无上，亦可称为大士。	4. Perfect in Knowledge and Conduct: this refers to knowledge of past lives, the heavenly eye, and the exhaustion of outflows, known as the three insights; it is so called because all are fully perfected. 5. Well Gone: this means ascending to the highest state and never returning again. 6. Knower of the World: this means being able to understand all the afflictions and purity of the world. 7. Unsurpassed One: this means that among dharmas, nirvāṇa is unsurpassed, and among sentient beings, the Buddha is unsurpassed; he may also be called a great being.
八、调御丈夫，言能调理控御一切众生。九、天人师，言为天道人道中之师尊。十、佛，言觉也，自觉觉他，觉行圆满。十一、世尊，言具上各种尊号，为世间一切人天尊敬故。十二、婆伽梵，言具六种尊义者：一自在；二炽盛；三端严；四名称；五吉祥；六尊贵；以上皆世尊之别名也，亦表世尊之至德而已。	8. Tamer of Men: this means being able to regulate and guide all sentient beings. 9. Teacher of Humans and Devas: this means being the honored teacher among humans and devas. 10. Buddha: this means awakening—awakening oneself, awakening others, and perfecting awakening and conduct. 11. World-Honored One: this means possessing all the foregoing honored titles and being revered by all humans and devas in the world. 12. Bhagavān: this means possessing six honorable qualities: (1) sovereignty, (2) blazing splendor, (3) dignity, (4) renown, (5) auspiciousness, and (6) nobility. All the foregoing are alternate names for the World-Honored One and merely express his supreme virtues.

释法

Explaining the Dharma

法者，梵云昙摩，言通于一切也。惟佛方称法王，通于万法也。法乃方法，如舟之可以度人出险，名曰法舟、法船。人之本性，能生万法，名曰法身，又曰法性。又人修至明心见性者，即成法身佛。	The Sanskrit term dharma is transcribed in Chinese as tanmo ( ); here it is said to extend to all things. Only the Buddha is called the Dharma King, for he penetrates all phenomena. Dharma also means a method, like a boat that ferries people out of danger; hence “Dharma raft” and “Dharma boat.” Our intrinsic nature gives rise to all phenomena, so it is called the Dharma body, or Dharma-nature. Through realizing the mind and seeing one’s true nature, one becomes a Dharma-body Buddha.
了解难行之佛理而不惑者，曰法忍。明无生之理而证得者，曰无生法忍。能明正法用以度人者，曰法眼，又曰法眼净。往昔佛菩萨所说经教，记于文学者曰法典，曰法曼荼罗。分之门类者曰法门。	Understanding difficult Buddhist principles without being deluded by them is called dharma-patience. Understanding and realizing the principle of the unborn is called patience with the unborn dharmas. Being able to understand the true Dharma and use it to liberate others is called the dharma eye, also called the purified dharma eye. The sūtras and teachings spoken by Buddhas and bodhisattvas of the past and recorded in writing are called Dharma canons or Dharma maṇḍalas. Their divisions into categories are called dharma gates.
法无定法，皆可活人，故名法乳。由文而表于语言声音者，曰法音，法音通乎十界。一切众生之所同心，故有十法界。众生死执于法，不明变化，其苦万倍，名曰法执，又曰法见法缚。当求善知识以为师，付我以正法，曰法师。	The Dharma has no fixed dharma; all may bring people to life, and thus it is called Dharma milk. When expressed from writing in speech and sound, it is called the Dharma sound; the Dharma sound reaches throughout the ten realms. Since all sentient beings share this same mind, there are ten dharma realms. Sentient beings cling rigidly to dharmas and do not understand transformation; their suffering is thereby multiplied ten thousandfold. This is called attachment to dharmas, also called dharma views and dharma bondage. One should seek a good spiritual friend as one’s teacher, who entrusts one with the true Dharma; such a person is called a Dharma teacher.
师以种种方便法门，开我之妙法莲华，莲华者，我之心也、体也。妙法者，我心之妙用也。使我得无上妙谛，意味无量，故又曰法味、法食。以喜乐无量，故曰法	The teacher employs various expedient dharma gates to open up my wondrous Dharma lotus. The lotus is my mind, my essence; the wondrous

喜、法乐。今之集会研究，共同讨论互度之法，曰法会。	Dharma is the wondrous functioning of my mind. This enables me to attain the unsurpassed wondrous truth, whose meaning is boundless; hence it is also called the flavor of the Dharma and Dharma food. Because its joy and delight are immeasurable, it is called Dharma joy and Dharma bliss. Today's gathering for study, common discussion, and mutual liberation is called a Dharma assembly.
将一乘法宝辗转以度人，使之勿停止曰法轮常转。诸位各有无上根器，足以荷担如来阿耨多罗三藐三菩提，此即是法器，如器之可承受物也。总之，法以救人慧命，故曰法药。医王用之以救世，能入此曼荼罗者，名曰法缘。	To transmit the treasure of the One Vehicle Dharma from one person to another in order to liberate others, without allowing it to cease, is called the Dharma wheel's constant turning. Each of you possesses unsurpassed capacity, sufficient to shoulder the Tathāgata's anuttarā-samyak-saṃbodhi. This is to be a vessel of the Dharma, just as a vessel can hold things. In sum, the Dharma saves people's wisdom-life and is therefore called Dharma medicine. When the King of Physicians uses it to save the world, those able to enter this maṇḍala are said to have a Dharma affinity.
然而一切皆空，法亦暂时借用，如病愈即不可再用药，否则便成法病。今日正用药之时，必修至证到诸法空相，方可舍法。人寿无常，机缘难再，时哉不可失。	Yet all things are empty, and the Dharma too is borrowed for temporary use. Once an illness is cured, medicine must no longer be used; otherwise it becomes a disease of the Dharma. While medicine is now being used, one must cultivate until realizing the empty characteristics of all dharmas; only then may one relinquish the Dharma. Human life is impermanent, and opportunities are hard to encounter again. The time must not be lost.

释僧

Explaining the Saṅgha

僧者，众也，有德之众也。如和尚一人不能称僧，必四人以上，乃可称僧，有十人僧，二十人僧，且必是有德行者。即居士有德者，合众亦名为僧。凡和尚不知佛法，不明心地者，不得谓宝，以其离佛法也。我人恭敬三宝。	Saṅgha means an assembly, an assembly of those with virtue. Just as one monk alone does not constitute a saṅgha, there must be at least four people for it to be called a saṅgha; there are saṅghas of ten and saṅghas of twenty, and they must be people of moral conduct. Even virtuous lay practitioners, when gathered together, may be called a saṅgha. Any monk who does not

	understand the Buddhadharma and does not understand the mind-ground cannot be called a treasure, for he has departed from the Buddhadharma. We revere the Three Treasures.
三宝者，佛法僧也。觉此名佛，轨此名法，和此名僧。此指何事耶，指何物耶，曰心宝而已。佛昔所云之破戒僧，是指尚有戒体威仪者言，非今日之丝毫无戒者也。戒体且无，戒相亦失。	The Three Treasures are the Buddha, Dharma, and Saṅgha. Awakening to it is called Buddha; taking it as the norm is called Dharma; harmonizing with it is called Saṅgha. What does this refer to? What is this thing? It refers only to the treasure of the mind. The monastics who have broken the precepts, of whom the Buddha spoke in the past, were those who still possessed the substance of the precepts and dignified deportment; this does not refer to those today who observe not the slightest precept. They lack even the substance of the precepts, and the outward marks of the precepts are also lost.
若劣慧者闻之，以为如此方便，亦只要发愿做个破戒僧足矣。佛法前途，岂不危哉？且和尚而流入于营业，宜其就世之所好而趋之矣。	If persons of inferior wisdom hear this, they may think that, since there is such expediency, they need only aspire to become monastics who have broken the precepts. Would not the future of the Buddhadharma then be in danger? Moreover, once monks drift into business, it is only natural that they pursue what worldly people favor.
世人所好者，程度如是之低，彼又安得不以经忏骗人哉？若改变风气，作功德不重形式，惟请大德开示经义以重法施，方报以供养。彼自然亦改就读经，庶使和尚亦稍稍明白佛法之所以然，则功德不可思议。然僧界堕落，不应归咎佛法，当辨明之。	What worldly people favor is of such a low level; how could they then fail to deceive people with sūtra recitations and repentance rites? If the prevailing custom were changed, so that in performing meritorious deeds people did not emphasize outward form but instead invited virtuous elders to explain the meaning of the sūtras, valuing the gift of Dharma and then making offerings in return, they would naturally turn to studying the sūtras as well. This might enable monks to understand, at least somewhat, the principles of the Buddhadharma, and the merit and virtue would be inconceivable. Yet the degeneration of the saṅgha should not be blamed on the Buddhadharma; this must be clearly distinguished.

释我

Explaining the Self

我者，人之自谓也，执我既坚固，我爱愈深切，最难破者曰我见、我是、我相。久久成为习惯，成为定法，故曰我法。不知佛教有真我假我二义，要明白我为何物，应先明三身：一曰色身，乃皮毛骨肉有相有色之躯体也。	The self is what a person calls oneself. Once attachment to self is firm, self-love grows ever deeper. The hardest things to break are the view of self, the sense that “I am,” and the mark of self. Over time these become habits and fixed dharmas; hence they are called the self-dharma. Not knowing that Buddhism distinguishes between the true self and the provisional self, people should first understand the three bodies if they wish to understand what the self is. The first is the form body: the physical body of skin, hair, bones, and flesh, possessing form and color.
硬性如骨肉者为地，血液流汁湿性者为水，暖气者为火，呼吸者为风，地水火风之所合成，借诸父母者耳，此又名果报身。自作之因，自结之果，以夙世因地不同，遂有贤愚美丑夭寿不齐之果。	The hard elements, such as bones and flesh, are earth; blood, bodily fluids, and moisture are water; warmth is fire; and breathing is wind. This body is compounded of earth, water, fire, and wind, and is merely borrowed from one’s parents; it is also called the karmic-result body. One creates one’s own causes and forms one’s own results. Because the causal conditions of past lives differ, the resulting conditions of wisdom or foolishness, beauty or ugliness, early death or long life are unequal.
由幼而壮，幼时之相貌已变灭矣，由壮而老，壮时之形体已变灭矣，由老而死，老时之状态并完全化灭矣。不必死时为死，乃未死时，亦时时幻化不实。如阳焰、如芭蕉、如泡影。	From childhood to maturity, one’s childhood appearance has already changed and vanished; from maturity to old age, one’s mature form has already changed and vanished; from old age to death, one’s aged condition is completely transformed and gone. Death need not wait until the moment of dying: even before death, one is constantly changing and unreal, like a shimmering mirage, like a banana tree, like a bubble or a shadow.
又喻如电灯泡，虽非实在，电却借以放光，故是假我。二曰法身，乃人之性灵也，不动者曰性，见境而动念者曰心。三岁时如此，至三十六十或一百六十岁时亦如此，其性终无变灭。	It may also be compared to an electric light bulb: though the bulb has no true reality, electricity relies on it to emit light; thus it is the provisional self. The second is the Dharma body, the person’s spiritual nature. That which does not move is called nature; when thoughts arise in response to circumstances,

	it is called mind. It is thus at the age of three, and remains thus at thirty, sixty, or even one hundred and sixty; its nature never changes or perishes.
如见红色，或尝美味等等，则老幼一如，不因之而有二。若或有二，则是眼昏诸病，非里体性之病，此物灵妙不可思议。世间一切法，皆由是而生，故曰法身。	Whether seeing red or tasting something delicious, the basic capacity is the same in young and old; it does not become two different natures because of age. Any difference caused by failing eyesight or other illness is a disorder of the faculties, not of the intrinsic nature within. This numinous capacity is inconceivable. All phenomena arise from it, hence the name Dharma body.
法身非有非无，谓之有，不可取以示人；谓之无，则人非木石，离此假名曰死。得此遂若生生不已，不知本无生灭，恒常不变，此乃真我。只由爱根贪执，入于母胎，分母之色体而生，遂成为人，动物类亦复如是。	The Dharma body is neither existent nor nonexistent. If it is said to exist, it cannot be grasped and shown to others; if it is said not to exist, human beings are not wood or stone, and apart from it the provisional designation is death. Having it, one seems to live on without end, though in truth there is originally neither arising nor ceasing, and it is eternally unchanging. This is the true self. Only because the root of attachment gives rise to craving and clinging does one enter a mother's womb, receive a portion of the mother's physical substance, and come into being as a human; animals are the same.
此又喻如电，电离灯泡，无以发光，灯可坏灭而电终不灭也，是曰真我。三曰化身，以色身与法身相合，起种种妙用，变化不测。此喻如灯光，因灯与电相合而成也。故色身为相，灯也；法身为体，电也；化身为用，光也。	This may again be compared to electricity. Without a light bulb, electricity has no means to emit light; the bulb may break and perish, but electricity never perishes. This is called the true self. The third is the manifestation body: when the form body and Dharma body unite, they give rise to all kinds of wondrous functions and unpredictable transformations. This is like lamp light, formed through the union of a lamp and electricity. Thus, the form body is the appearance, like the lamp; the Dharma body is the essence, like electricity; and the manifestation body is the function, like the light.
亦即世间事事物物也。三者分而不分，故曰三身不二。假名曰生曰死。亦人由我见而立名也。我之色体，既因缘而假合，散之即微尘，又从何处执之为我。而所谓真我者，亦属性空，心本无生，依境假有，故名幻心。	It is also all the affairs and things of the world. The three are distinct yet not separate; therefore the three bodies are nondual. Birth and death are merely provisional names, established by people through the view of self. Since my physical body is only a temporary combination of causes and conditions, when dispersed it becomes minute

	particles; how then can it be clung to as a self? And the so-called true self is also empty in nature. Mind is originally unborn, provisionally existing in dependence on circumstances; thus it is called the illusory mind.
我人所作诸恶，所受诸苦，所染诸习，无不由此幻心作祟，故擒贼擒王，不入虎穴，焉得虎子。修行人当以无限量之勇猛精进心，从明心下手，方有出路，否则永堕沉沦。又我有人我法我二种，人我是我执，法我是法执。	All the evil we do, suffering we undergo, and habits we acquire arise from the mischief of this illusory mind. Therefore, to capture bandits, capture their king; without entering the tiger's den, how can one obtain its cub? Practitioners must begin with realizing the mind, with boundless courageous diligence; only then is there a way out. Otherwise, they will forever sink in cyclic existence. There are also two kinds of self: the personal self and the dharma-self. The personal self is attachment to self; the dharma-self is attachment to dharmas.
我执是粗分之我，法执是细分之我。破我执尚易，破法执非金刚般若之大智慧不可。金刚般若，人人具足，本来自有，只是宝箱未启，有财而不能用。故赖佛法僧三宝以启之，启发其机，机有大小利钝之别。	Attachment to self is the coarse aspect of self; attachment to dharmas is its subtle aspect. Breaking attachment to self is still relatively easy, but breaking attachment to dharmas requires the great wisdom of Vajra prajñā. Vajra prajñā is complete in everyone and has been there from the beginning, but the treasure chest has not been opened: one has wealth yet cannot use it. Therefore one relies on the Three Treasures—the Buddha, Dharma, and Saṅgha—to open it and awaken one's potential. People differ in capacity—greater or lesser, sharp or dull.
凡小根人，先使信佛，然后引之信己。大根人直接使之信己，彼亦决然承当不疑，然后督之实修，自然心佛合一。以小根人肯修而难化，大根人易悟而懒修。小根人谨守太过，是其习气；大根人放逸骄纵，是其习气。	For those of lesser capacity, first enable them to have faith in the Buddha, then guide them to have faith in themselves. For those of greater capacity, directly enable them to have faith in themselves; they will then resolutely undertake this without doubt. Afterward, urge them to cultivate in actual practice, and mind and Buddha will naturally become one. Those of lesser capacity are willing to practice but difficult to transform; those of greater capacity awaken easily but are indolent in practice. Those of lesser capacity are excessively rigid in observance—this is their habitual tendency; those of greater capacity are lax and arrogant—this is theirs.

然治小根病，其难在病；治大根病，其难在师。为大根人至中途生疑时，若不为决定，彼信心即不清净，从此退而不修，或据以为是，转误他人，外道流毒。初意亦是发心作功德，奈自力不充，一盲引众盲，其弊不可胜道矣。故法以当机为上，时时精察而转变之，断无一法而可普遍也。佛说八万四千法，正对治各各病根，以机有不同耳。	Yet in treating the illness of those of lesser capacity, the difficulty lies in the illness; in treating the illness of those of greater capacity, the difficulty lies in the teacher. When persons of greater capacity develop doubt midway, if this is not decisively resolved for them, their faith becomes impure. Thereafter they retreat and cease practicing, or take their mistaken view to be correct and in turn mislead others, spreading the poison of non-Buddhist paths. Their original intention may also have been to arouse the resolve and do good, but their own capacity is insufficient; one blind person leading many blind people—the harm of this cannot be fully described. Therefore, a Dharma suited to the recipient is paramount; one must examine carefully at every moment and adapt it. There is absolutely no single dharma that can be universally applied. The Buddha taught eighty-four thousand methods precisely to counteract each different root of illness, because capacities differ.
学佛是去苦求乐，极快活的事，绝非枯寂幽秘之事。如入手即强人所难，亦非人情。不合人情，便非佛法。佛法重恒顺众生。处处方便，逐渐引入。使伊自己感觉生死之可怖，自然努力精进矣。	Studying the Buddha’s teaching is a matter of abandoning suffering and seeking happiness, an exceedingly joyful thing; it is certainly not something dry, desolate, or obscure. If, at the outset, one forces people to do what is difficult for them, this is contrary to human feeling. What does not accord with human feeling is not Buddhadharma. Buddhadharma places great importance on constantly accommodating sentient beings, using expedient means everywhere and gradually guiding them in. Once they themselves feel the terror of birth and death, they will naturally strive diligently.
世人从无始以来，专执一个我字，如马上教伊无我，开首即讲授《心经》、《金刚经》，似幼儿直接上大学。要伊无我相，无相布施，岂非强人所难。我今偏要人先讲有我，先有我知，认识了我，我才肯上进。	Since beginningless time, worldly people have clung exclusively to the word “self.” If they are immediately taught no-self, and at the outset are lectured on the Heart Sūtra and Diamond Sūtra, it is like sending a child directly to university. To demand that they be without the mark of self and give without marks—is this not forcing people to do what is difficult for them? I, on the contrary, want people first to speak of having a self, first to develop knowledge of the self. Once they recognize the self, only then will they be willing to advance.

世人正苦在莫明其妙，处处是无我，处处和自己过不去，处处同自己拼命，自杀等等。即是一切施舍，无我之极，可怜死了还是糊涂。所以世上一切苦因苦果，完全自作自受。譬如疯狂人，全然不知道自己是何心，自身是何物。故教人先有我，只要大我，王请大之，即是此意。	The trouble is that people do not understand this wonder. Everywhere they act as though there were no self, oppose themselves, and fight against themselves—even to the point of suicide. This is a total giving away, an extreme of “no self”; sadly, they remain confused even in death. All the causes and results of worldly suffering are thus of one’s own making, like a person in a frenzy who does not know their own mind or body. That is why I first teach people to acknowledge the self, but only the great self: enlarge it. This is the intention.
人本动物类之一。然人数之少，统地球不过二十万万人，若夏日水沟内一勺水，微生虫已恒沙无量，人生之不易得已如此。惟一切众生，皆属含灵，皆有佛性，其体平等。	Human beings are one class of animals. Yet their number is small: the entire population of the earth is only two billion. In a spoonful of water from a summer ditch, however, the microorganisms are as countless as the sands of the Ganges. Thus, human birth is indeed difficult to obtain. Nevertheless, all sentient beings are endowed with spiritual awareness and all possess Buddha-nature; in essence, they are equal.
但所以不能起用者，以造因不同，得果亦异，各有妙用，各有本能，如禽飞兽走，鱼游龙腾，各有所长，人不可及。人之贵在乎智慧，又非禽兽可及。及得人身，譬如已升大学，转眼毕业，一步即可出校。人身难得，其贵如是，岂可以无我。	The reason they cannot function in the same way is that they create different causes and therefore obtain different fruits. Each has its wondrous functions and innate abilities: birds fly, beasts run, fish swim, and dragons soar. Each has its own strengths beyond human reach. What is precious in human beings is wisdom, which birds and beasts likewise cannot attain. Having obtained a human body is like having entered a university: in the blink of an eye one graduates, and with one step may leave the school. A human body is difficult to obtain and precious in this way; how then can there be no self?
人与众生皆有佛性，而人独可修成佛者，因中之果不同也。譬如一切众生皆有佛性，人亦在内，同于矿中之铜，虽同一是铜，惟夹之有砂。独人则已由铜矿而提炼为铜块，由铜块而融成铜片矣，只要一磨，即成铜镜。其余则或矿或铜块，尚不能直接打磨成镜，故曰体同用异。人生之贵如是，又岂可以无我?	Human beings and all sentient beings possess Buddha-nature, yet human beings alone can cultivate themselves to Buddhahood because the potential fruition contained within their causes differs. All sentient beings possess Buddha-nature, including human beings. This is like copper in a mine: although it is all copper, it is mixed with sand. Human beings alone have already been refined from copper ore into copper ingots, and from copper ingots melted into sheets of copper. With only a little polishing, they become copper mirrors.

	The others remain either ore or copper ingots and cannot yet be directly polished into mirrors. Therefore, their essence is the same but their functions differ. Human life is precious in this way; how then can there be no self?
人既为万物之灵，心又为万物之圣，此即是圣灵。己欲达而达人，己欲立而立人，对于无量三千界一切度生事业，惟人可负，关系之大如是，岂可以无我?	Human beings are the most spiritually responsive of living things, and the mind is their sagely capacity; this is what is meant here by shengling ( ), “sagely spiritual capacity.” Wishing to succeed oneself, one helps others succeed; wishing to establish oneself, one helps others become established. The work of liberating beings throughout immeasurable three-thousandfold worlds can be shouldered only by human beings. With so great a responsibility, how could one dismiss the self?
佛法是大积极起大用之工具，要荷担如来无上菩提，不是我又是谁？人人肯如此积极，由一身化之一家，由一家推之一国，由一国进之世界，责任如是重大，岂可只图自了，一去不管，把父母兄弟妻子，放弃在此世界受苦，我则逍遥极乐，如此劣念，岂是佛之本意！故往生西方，是进学堂读书，毕业回国，仍要回来救世。	The Buddhadharma is a tool for great initiative and great function. To shoulder the Tathāgata’s unsurpassed bodhi—if not I, then who? If everyone were willing to be so active, transforming a family through oneself, extending this from a family to a nation, and advancing from a nation to the world, the responsibility would be so grave. How could one seek only one’s own liberation, depart, and leave matters behind, abandoning one’s parents, siblings, and spouse in this world to suffer while oneself leisurely enjoys ultimate bliss? How could such an inferior thought be the Buddha’s original intention? Therefore, rebirth in the Western Pure Land is like entering a school to study: after graduating, one returns to save the world.
因地不正，适成自了，然则佛法之积极，非任何事业所可比拟，又岂可以无我！	If the causal ground is not upright, one will instead achieve only one’s own liberation. Yet the initiative of the Buddhadharma surpasses that of any other undertaking; how then can there be no self?
我之为物，其大无量无边，人如真能知我，即见真我，或贪或嗔或痴，或戒或定或慧，或圣或贤或人，或鬼或畜或地狱，皆我自由之所择。择之者心也，明此心方是真我大我。	The self is boundless and immeasurable. If people can truly know the self, they will see the true self. Whether greed, anger, or ignorance; whether precepts, samādhi, or wisdom; whether sage, worthy, or human being; whether ghost, animal, or hell-being—all are freely chosen by oneself. The chooser is the mind. To understand this mind is the true self, the great self.

使我心由迷转觉，由乱转定，由愚转慧，亦是我之权衡。为度万众故，吃尽千辛万苦，自来大丈夫事业，固应如是，此亦是我之权衡。若稍稍失意、小小挫折、失恋等，即可忧愤自杀，没出息如此，又安能担负国难任大事乎。若辈认为佛法是消极，彼竟积极做此没出息事，真是迷之又迷，其故由于不明大我。	Whether one turns one's mind from delusion to awakening, from disorder to samādhi, and from foolishness to wisdom also lies within one's own power of judgment. For the sake of liberating the multitude of beings, one endures every hardship and suffering. This has always been the work of a great person, and it should indeed be so; this too lies within one's own power of judgment. If, at the slightest disappointment, minor setback, or failed romance, one becomes resentful and commits suicide, showing such lack of promise, how can one shoulder national calamities or undertake great affairs? Such people consider the Buddhadharma passive, yet they actively engage in this hopeless business. They are truly deluded upon deluded; the reason is that they do not understand the great self.
明我之义又何如呢，在明人生之所以，我和人，是一抑是二，通达人我不二者曰能仁。仁是二人，言彼此相通也。尽己曰忠，推人曰恕，尽忠恕曰能仁。通达我与物不二，万物皆备于我，我与万物相通曰格物。	What, then, does it mean to understand the self? It means understanding the reason for human life: are other people and I one or two? One who penetrates the nonduality of self and others is called nengren. Ren consists of two persons, indicating that the two mutually communicate. To fulfill oneself is loyalty; to extend oneself to others is empathy. To fulfill loyalty and empathy is nengren. To penetrate the nonduality of oneself and things—to know that all things are complete within oneself and that oneself communicates with all things—is called investigating things.
是以能仁格物，即是圣贤，明心即是菩萨佛，皆以人为本位，如得宝玉为原料，始雕刻以成佛也。雕刻者，修持也，佛当初亦是凡夫，亦曾迷惑颠倒过来，只是感觉得早，憬悟而回头修持，遂成大觉。	Thus, to be nengren and investigate things is to be a sage or worthy; to realize the mind is to be a bodhisattva or Buddha. All take the human being as their original ground. It is like obtaining precious jade as raw material and then carving it to make a Buddha. Carving is cultivation. The Buddha too was originally an ordinary being and had also been confused and inverted. He merely became aware early, awakened, turned back, and cultivated himself; thus he became greatly awakened.
人已取得可以直接成佛之资格矣，又岂可因循坐误。人既知所以为人，即当立起直追，寿命无常，一失即成千古，惟修法亦当循序而进，固缓不得，亦急不得。盲修瞎练，劳而无功，必生疑退。	Having obtained the qualifications to become a Buddha directly, how can one drift along and sit idly by, thereby missing the opportunity? Since one knows what it means to be human, one should immediately rise and pursue it directly. Life is

	impermanent; once lost, the opportunity is gone for ages. Yet practice must also advance in proper sequence: it cannot be too slow, nor can it be rushed. Blind cultivation and reckless training bring toil without accomplishment and will inevitably give rise to doubt and retreat.
今先明佛法僧三宝为我之榜样，次即明我与佛体本不二，凡夫本来是觉，名曰本觉。因觉明故，转为妄觉而迷失本来。闻佛法而开智慧，名曰始觉。及至开悟，名曰理觉。知行合一，理事双融，名曰证觉。习气已除，觉行已圆，体用如如，名曰正觉，即是大觉妙觉圆觉也。兹以圣凡见性不二之异同，列表对照以明之。	First understand that the Three Jewels—Buddha, Dharma, and Saṅgha—are models for us. Next understand that I and the Buddha are originally nondual in essence. Ordinary beings are originally awakened; this is called original awakening. Because awakening seeks illumination, it turns into false awakening and loses what is original. Hearing the Buddhadharma and opening wisdom is called initial awakening. When one attains awakening, it is called awakening at the level of principle. When knowledge and practice are united, and principle and phenomena interpenetrate, it is called realized awakening. When habitual tendencies have been removed, awakened conduct perfected, and essence and function are suchness, it is called right awakening—that is, great awakening, wondrous awakening, and perfect enlightenment. The following table compares the similarities and differences in the nature-seeing of sages and ordinary beings.
圣凡见性体用同异表（＝表同；－表异）	Table of Similarities and Differences in the Essence and Function of Nature-Seeing in Sages and Ordinary Beings (= indicates similarity; − indicates difference)
圣 － 凡	Sages − Ordinary Beings
（元） ＝ （元）	(Source) = (Source)
体 ＝ 体	Essence = Essence
电 ＝ 电	Electricity = Electricity
光 ＝ 光	Light = Light
用 － 用	Function − Function
照十方无碍 － 覆隔不能照	Illuminates the ten directions without obstruction − Obscured and blocked, unable to illuminate
明 － 无明	Awareness − Ignorance

觉永久 — 迷暂时	Awakening is enduring − Delusion is temporary
识 = 识	Consciousness = Consciousness
分别 = 分别	Discrimination = Discrimination
转智 — 识转	Transforms consciousness into wisdom − Is driven by consciousness
转物 — 物转	Transforms objects − Is transformed by objects
自如 — 被缚	At ease − Bound
主 — 奴	Master − Slave
有智慧力 — 无智慧力	Has the power of wisdom − Lacks the power of wisdom
金刚般若显 — 金刚般若隐	Vajra prajñā is manifest − Vajra prajñā is hidden
永远明白 — 忽明忽昧	Ever clearly aware − Now clear, now obscure
了生死　生死涅　皆空 — 不了生死　不知生死为何事	Transcends birth and death; birth and death and nirvāṇa are all empty − Does not transcend birth and death; does not know what birth and death are
清醒 — 酒醉	Sober − Drunk
吃酒　日日酒日日不醉 — 酒吃　日日醉日日为酒所缚	Drinks alcohol; drinks every day yet is never intoxicated − Is consumed by alcohol; drunk every day and bound by alcohol every day
无习染 — 皆习染	Without habitual defilements − Entirely habituated to defilements
功德 — 业障	Merit and virtue − Karmic obstacles
根尘脱落 — 根尘相缠	Sense faculties and their objects fall away − Sense faculties and their objects become entangled
心境双空 — 以境缚心	Mind and objects are both empty − Uses objects to bind the mind
明了因果 — 不明因果	Clearly understands cause and effect − Does not understand cause and effect
觉在前 — 觉在后	Awakening comes first − Awakening comes afterward
先照 — 后悔	Illuminates beforehand − Regrets afterward
见一切皆妄 — 见诸妄皆真	Sees all things as delusive − Sees all delusions as real

无我 — 执我	No self − Clings to self
现量圆照 — 比量深入	Direct perception fully illuminates − Inferential understanding probes deeply
漏尽 — 有漏	Outflows exhausted − With outflows
空 — 不空	Empty − Not empty
心不可得 — 处处是心	Mind is unobtainable − Mind is everywhere
有定慧 — 无定慧	Has samādhi and wisdom − Lacks samādhi and wisdom
通世法以了出世 — 不通世法而求出世	Understands worldly dharmas in order to comprehend the supramundane − Does not understand worldly dharmas yet seeks the supramundane
定 — 动	Samādhi − Agitation
动定皆定 — 动静皆动	Activity and stillness are both samādhi − Activity and stillness are both agitation
通达三世 — 只顾目前	Penetrates the three divisions of time − Cares only for the present
自在 — 不自在	At ease − Not at ease
知苦乐法 — 不知苦乐	Knows the dharma of suffering and happiness − Does not know suffering and happiness
究竟乐 — 毕竟苦	Ultimate happiness − Utter suffering
定慧空 — 惑业苦	Samādhi, wisdom, and emptiness − Delusion, karma, and suffering
自求 — 求佛	Seeks for oneself − Seeks the Buddha
神 = 神	Spirit = Spirit
一切能通 — 一切不通	Able to penetrate all things − Unable to penetrate anything
证三昧 — 惟情见	Realizes samādhi − Merely holds emotional views
本觉 = 本觉	Original awakening = Original awakening
中途忽迷 = 中途忽迷	May suddenly become deluded midway = May suddenly become deluded midway
憬悟 — 不憬悟	Awakens − Does not awaken

不肯再迷 — 任其流转	Refuses to become deluded again − Lets oneself drift in cyclic wandering
求觉 — 不求觉	Seeks awakening − Does not seek awakening
修 — 不修	Cultivates − Does not cultivate
求究竟法 — 不求究竟	Seeks the ultimate Dharma − Does not seek the ultimate
成大觉 — 终迷惑	Attains great awakening − Remains forever deluded
佛性 = 佛性	Buddha-nature = Buddha-nature
果位佛 — 因位佛	Buddha at the stage of fruition − Buddha at the causal stage
如水 = 如水	Like water = Like water
湿性 = 湿性	Wet nature = Wet nature
清 — 浊	Clear − Turbid
能作一切妙用 — 不能作妙用	Able to perform all wondrous functions − Unable to perform wondrous functions
已澄清者 — 未澄清者	Already clarified − Not yet clarified
归〇 = 归〇	Returns to = Returns to
见前表，当知圣凡体本不二，只因凡夫迷惑，故造诸业，遂受诸苦，惑业即是苦，不苦不惑业，从来作恶，多半苦人，是以明苦即是知病，知病方肯请医下药耳。	From the preceding table, one should know that sages and ordinary beings are originally nondual in essence. Only because ordinary beings are deluded do they create all kinds of karma and consequently undergo all kinds of suffering. Delusion and karma are suffering; without suffering, there is no delusion and karma. Those who do evil are, for the most part, people who suffer. Thus, to understand suffering is to know the illness; only upon knowing the illness will one be willing to seek a physician and take medicine.

释苦

Explaining Suffering

人生痛苦有八种：一生苦，二老苦，三病苦，四死苦，五求不得苦，六爱别离苦，七怨憎会苦，八五蕴炽盛苦，更有一苦，乃不闻佛法不知苦之苦，曰苦苦。	Human life has eight kinds of suffering: first, the suffering of birth; second, the suffering of aging; third, the suffering of illness; fourth, the suffering of death; fifth, the suffering of not obtaining what

	one seeks; sixth, the suffering of separation from those one loves; seventh, the suffering of meeting those one hates; and eighth, the suffering of the blazing of the five aggregates. There is also another suffering: the suffering of not hearing the Buddhadharma and not knowing suffering, called the suffering of suffering.
人更有三灾八难之苦，难者，难进于道也，以不能闻佛法，为人至苦难之事，云何八难？一者地狱，二者饿鬼，三者畜生。入此三道者，或受苦无间，或痴愚无知，不能闻佛法。	People also suffer the three calamities and eight difficulties. “Difficulties” are difficulties in advancing on the Way. Not being able to hear the Buddhadharma is the greatest hardship in human life. What are the eight difficulties? First, hell; second, hungry ghosts; third, animals. Those who enter these three lower realms either undergo uninterrupted suffering or are ignorant and without understanding, and so cannot hear the Buddhadharma.
四者生北俱罗洲，人寿千岁，衣食自足，无诸病苦，亦不愿闻法。五者生长寿天，即色界天，无色界天，亦贪喜乐而不欲闻法。六者盲聋喑哑，无法可使之见闻佛法胜谛。七者世智辩聪，即世人自信力强，好强辩作聪明者，亦能障道。八者佛前佛后，谓生于此世，无佛法可得为见闻，是为八难。至于三灾则刀兵、瘟疫、饥馑是也。	Fourth, being born in the northern continent of Uttarakuru, where people live for a thousand years, have sufficient clothing and food, suffer no illness or hardship, and have no wish to hear the Dharma. Fifth, being born in the long-life heavens—that is, the form realm and formless realm heavens—where one is likewise attached to joy and pleasure and does not wish to hear the Dharma. Sixth, being blind, deaf, mute, or otherwise unable to see or hear the supreme truth of the Buddhadharma. Seventh, possessing worldly wisdom and clever eloquence—that is, being self-confident, fond of contentious argument, and priding oneself on cleverness—which can also obstruct the Way. Eighth, being born before or after a Buddha, in an age when no Buddhadharma is available to be seen or heard. These are the eight difficulties. As for the three calamities, they are warfare, epidemics, and famine.
一切苦之总因，皆从生起，从无而有谓之生，中间已经过许多颠倒苦因苦缘苦果，果又转为因，因复生果，苦苦不已，从无始来，不知苦了千千万万，那老病死诸苦，早已在生时定局，逃避不了。	The general cause of all suffering begins with birth. The emergence of something from nonexistence is called birth. Between birth and death, one has already passed through many inverted causes, conditions, and results of suffering. The result in turn becomes a cause, and the cause again produces a result; suffering upon suffering never ceases. Since beginningless time, who knows how

	many thousands upon thousands of sufferings we have endured? The sufferings of old age, sickness, and death have already been determined at the time of birth and cannot be escaped.
由生到死，中间必经过老病，那老病的因，即是下面四种苦：一、求不得苦，有两种现状可以表现，一是声，二是行。	From birth to death, one must pass through old age and sickness. The causes of old age and sickness are the following four kinds of suffering: first, the suffering of not obtaining what one seeks, which manifests in two ways: sound and activity.
声是买卖交易争论声，小贩叫卖声，小儿哭声，以及人们吵闹诉苦声，一切都因所求未遂，想达到目的，越得不到，声浪越高。行则忙忙奔走，驰逐往来。所求未得，恐其不得；既得矣，又恐复失。	Sound consists of the disputes of buying and selling, the cries of street vendors, the cries of children, and people's noisy quarrels and complaints. All arise because what is sought has not been attained. The more one wishes to achieve one's aim but cannot obtain it, the louder the clamor becomes. Activity consists of rushing about busily, pursuing and coming and going. Before what one seeks is obtained, one fears not obtaining it; once it has been obtained, one fears losing it again.
下面爱别离、怨憎会两种苦，又接连而来。所谓欲望冲动，如火一般焚烧，又安得不老病乎？别离是表一切无常，不可执实，本来假合，何必认妄为真。	The two sufferings of separation from what one loves and meeting with what one hates then follow in succession. When the impulses of desire burn like fire, how can one avoid old age and sickness? Separation demonstrates that all things are impermanent and must not be grasped as real. They are originally only provisional combinations, so why take the false for true?
不独人如是，物亦如是，不单是别离苦，乃不曾别离时粘着就是苦，以苦因苦缘苦果，终不能免也。智者不等到别离时，已先把苦因看破，无他妙法，只是认定一切空，虚妄不实，爱就无从生根，苦就无所依据矣。	This applies not only to people but also to things. It is not only separation that is suffering: attachment even before separation occurs is suffering. Because of the causes, conditions, and results of suffering, one can never avoid it. The wise do not wait until separation occurs; they have already seen through its causes. There is no other wondrous method: simply recognize that all is empty, false, and unreal. Then attachment has no ground in which to take root, and suffering has nothing on which to depend.

那怨憎会，正是个反面，其苦正等，一个如我意，一个不如我意，偏偏都是无常，合那七苦交煎，忧心如焚，即是五蕴炽盛。五蕴是色、受、想、行、识。五种蕴结不散，勾连不解，是名五蕴。	Meeting with what one hates is precisely the opposite side, yet its suffering is equal. One thing accords with my wishes, another does not; yet both are impermanent. When the seven sufferings torment one together, the anxious mind burns like fire. This is the blazing of the five aggregates. The five aggregates are form, feeling, perception, formations, and consciousness. When these five aggregates remain knotted together and cannot disperse, interlinked and unable to be released, they are called the five aggregates.
色指六根合于六尘，同一为色，同一虚妄。受为感触到来，我去接受。想是动念。行是分别心的流转。识是感觉分别后之认识。五蕴同时起，苦乐亦同时到，不问其为善为恶，为得为失，其一阵阵欲焰熏灼，并不因此稍减，都因色心缠缚而起。八苦亦无从分析，总名之曰不安而已。	Form refers to the six sense faculties joining with the six sense objects; both alike are form, and both alike are illusory. Feeling is the arrival of contact, which I receive. Perception is the stirring of thought. Formations are the flow of the discriminating mind. Consciousness is the knowing that follows sensation and discrimination. The five aggregates arise simultaneously, and suffering and pleasure arrive simultaneously as well. Whether it is good or evil, gain or loss, the blazing fires of desire that sear us wave after wave are not thereby diminished in the least. All arise from the entanglement of form and mind. The eight sufferings cannot be separately analyzed; collectively, they are simply called unease.
世间一切皆属对待，为恶固苦，为善而思报酬，即有得失厚薄来去人我之分，有一分不相当，即有一分痛苦，倘所报有一分超过所施，我虽一时满意，对方即感不安，不安即有取偿于我之意，我又随之恐怖。	Everything in the world belongs to the realm of opposites. Doing evil is certainly suffering, but doing good while expecting recompense also creates distinctions of gain and loss, abundance and scarcity, coming and going, self and others. If even one part is not commensurate, there is one part of suffering. If the recompense exceeds by one part what I have given, I may be satisfied for a time, but the other person will feel uneasy. Unease gives rise to the intention of seeking compensation from me, and I in turn become fearful.
所以世法不究竟，苦终不得免也。世上一切苦之起因，皆由惑，惑即迷惑，由迷惑而造作者曰业，由业而感苦果。	Therefore worldly dharmas are not ultimate, and suffering can never finally be avoided. The origin of all worldly suffering is delusion. Delusion means confusion; actions performed out of confusion are called karma, and karma brings about the fruition of suffering.

世上一切恶，皆由迷起，由迷而造作恶业，以为无因果，以为无人得知，甚至强词好辩，文过饰非，假托自由，都是大迷信者，佛法因为你迷，所以要你信，信真实的，不是信虚假的，层层分析，种种证明，把所以迷惑的原因明白了，始证到苦之根本所在。	All worldly evil arises from delusion. Out of delusion, people create evil karma, believing there is no cause and effect and that no one will know. They may even force their arguments, defend and conceal their faults, and invoke freedom as a pretext. Such people are deeply superstitious. Because you are deluded, the Buddhadharma asks you to have faith—faith in what is real, not faith in what is false. Through layer upon layer of analysis and every kind of demonstration, the causes of delusion are made clear, and only then can one realize where the root of suffering lies.
苦是无定义的，譬如一间屋，不过是中等设备，富人见了，感觉极不安适，贫人却以为极乐。辣酱美味，合于川滇之人，小儿或以为苦，但小儿习之，又可转以为乐。	Suffering has no fixed definition. For example, a house may be furnished only moderately. A wealthy person who sees it may feel extremely uncomfortable, whereas a poor person may consider it blissful. Spicy sauce is delicious to people from Sichuan and Yunnan, while a child may find it bitter; yet after becoming accustomed to it, the child may in turn find it pleasurable.
可见苦之根，在心的习惯，心被外境所诱，自己冤枉造成这个苦。	Thus the root of suffering lies in the mind's habits. The mind is enticed by external circumstances and needlessly creates this suffering for itself.
但心如何而成此习惯耶？由分别比较而起，而分别好坏、善恶、顺逆、是非，都由自己无始以来见惑所假定，不问对与不对，且执以为是，以执着之坚固，愈不肯放松，久久习为定例而不肯动摇，此为惑之总因。	But how does the mind form these habits? They arise from discrimination and comparison. Discriminating good and bad, wholesome and unwholesome, favorable and adverse, right and wrong—all are assumptions established by one's own deluded views since beginningless time. Without asking whether they are right or wrong, one clings to them as right. The firmer this attachment, the less willing one is to relax it. Over time, it becomes a fixed pattern that one refuses to alter. This is the general cause of delusion.
再以不合法之习惯与他事比较，视一切皆不如我意，遂成为痛苦。又分别心有大小，痛苦亦有深浅，以执着力之紧松，成痛苦之久暂，譬如小儿人事少，分别少，执着遂少，痛苦亦少，但小儿忽受打骂，得重大刺激，即不忘记，因其执着力分别力强也。	Then, using habits that are not in accord with the Dharma to compare with other things, one sees everything as failing to accord with one's wishes and thus becomes miserable. The discriminating mind may be stronger or weaker, and suffering correspondingly deeper or shallower. According to whether the force of attachment is tight or loose, suffering lasts longer or shorter. For example, children have little experience of human affairs, so

	they discriminate less, cling less, and suffer less. But if a child is suddenly beaten or scolded and receives a severe shock, the child will not forget it, because the powers of attachment and discrimination are strong.
苦既无定义，苦即可转而为乐，苦之不能转者，实是真苦。如何转法？第一要知苦，世人往往不信自己是个苦人，所以肯修者，皆已经艰苦备尝的人，未来之苦，世人往往不信，譬如天晴时，决不信有屋漏也，非大智慧人，不肯早下手准备，是苦于不知苦耳。	Since suffering has no fixed definition, it can be transformed into pleasure. What cannot be transformed is true suffering. How can it be transformed? First, one must know suffering. People in the world often do not believe that they themselves are suffering beings; thus, those willing to cultivate are all people who have already tasted hardship to the full. People also often do not believe in future suffering. For example, on a clear day they certainly do not believe that the roof will leak. Unless one possesses great wisdom, one will not prepare early. This is the suffering of not knowing suffering.
佛告人以苦乐法，第一告人一切无常，惟无常故，一切不可恃。第二告人以究竟法门，以世法不究竟故，终必归到苦上去，若使能了解一切无常，则平日恃财者，不因此而生贪恋，教以布施，欲其练习能舍，无常之观念纯熟。	In teaching people the Dharma of suffering and pleasure, the Buddha first tells them that all things are impermanent. Precisely because they are impermanent, nothing can be relied upon. Second, he teaches the ultimate Dharma gate: because worldly dharmas are not ultimate, they must in the end return to suffering. If one can understand that all is impermanent, then one who ordinarily relies on wealth will not become attached to it. Such a person is taught to give, so as to practice letting go until the conception of impermanence is thoroughly familiar.
平时先已空诸所有，则临时骤来之苦，庶有法抵抗。果应如何而可使其知苦断苦者，惟有劝其发心，发心者，发明心之心也，实地去信愿行，不明白苦之根，实在于心之不明，所谓惑业苦，根在惑上。而心之相貌，实不可不知，经云如实知自心，佛说法四十九年，只说此一句耳。	If one has already let go of everything to which one clings, then when sudden suffering comes, one may have a method with which to withstand it. How, then, can one come to know and end suffering? One can only be urged to arouse the resolve. To arouse the resolve means to give rise to the resolve to realize the mind. One must truly put faith, vows, and practice into effect. If one does not understand that the root of suffering truly lies in the mind's lack of clarity—what is called delusion, karma, and suffering, whose root lies in delusion—then one cannot proceed. The appearance of the mind must indeed be understood. A sūtra says, “Know your

	own mind as it truly is.” In forty-nine years of teaching, the Buddha said only this one sentence.
我人既要明心知苦，自不得不参究心之相貌，要自己去问自己的心，要他经过苦，且要他知道苦，证到由苦到乐的趣味，方才可以解除人家的苦。破苦之法，第一知苦，第二忍苦，第三解苦，第四习苦，第五空苦。具体修行，应于下文正修分内明之。偈曰：	Since we must realize the mind and know suffering, we cannot avoid investigating the appearance of the mind. One must question one's own mind, undergo suffering, and know suffering. Only after realizing the experience of going from suffering to happiness can one relieve the suffering of others. The method for overcoming suffering is: first, recognize suffering; second, endure it; third, understand it; fourth, train through it; fifth, realize its emptiness. The concrete practice will be explained in the following Section on Right Cultivation. The verse says:
拔苦应拔根，拔根应知根。	To uproot suffering, one must uproot its root; to uproot its root, one must know the root.
知根在彻悟，彻悟求明心。	To know the root requires thorough awakening; to awaken thoroughly, one must realize the mind.
明心在无得，无得苦根尽。	Realizing the mind lies in attaining nothing; when nothing is attained, the root of suffering is exhausted.
凡人不入苦，苦义安能得。	If ordinary people do not enter into suffering, how can they understand the meaning of suffering?
知苦即是转，转苦苦若失。	To know suffering is already to transform it; once transformed, suffering falls away.
苦乐本相对，世乐即是苦。	Suffering and pleasure are originally relative; worldly pleasure is itself suffering.
苦乐两无染，是名了生死。	When unstained by either suffering or pleasure, this is called transcending birth and death.

如何了生死

How to Transcend Birth and Death

苦义既明其根，当可以言了生死矣。学佛人往往不明生死为何事，总以未死前尚是生，已死了始是死，并且死了再不来，便是真了生死，如此说法，真是盲人说瞎话，连因果轮回的道理亦不明白。	Once the root of suffering has been clarified, we may speak of transcending birth and death. Buddhist practitioners often do not understand what birth and death are. They generally take one as alive before death and dead only after one has died, and suppose that if one does not return after

	death, one has truly transcended birth and death. Such talk is truly like a blind person speaking of darkness; it does not even understand the principle of cause and effect and rebirth.
要明白生死的理，先要明白是用什么东西来生死，这个东西，究竟是什么道理，明白了生与死，方才可以讲到了生死之法。报身是肉身，本是生灭无常，虽有亦属暂有，毕竟幻化不实，故名曰空。	To understand the principle of birth and death, one must first understand what undergoes birth and death, and what the principle of that thing truly is. Only by understanding birth and death can one speak of the method for transcending birth and death. The reward body is the physical body. It is inherently subject to arising and ceasing and is impermanent. Though it exists, its existence is only temporary; ultimately it is illusory and unreal, and therefore it is called empty.
如到变灭时，在凡夫视之，自然是死，在慧眼视之，未死之前，早已是死，未变灭时，亦早已变变灭灭，更谈不到奇怪。	When it reaches the time of transformation and destruction, ordinary beings naturally regard it as death. But in the eye of wisdom, it was already dead before it died; before its transformation and destruction, it had already been transforming and perishing again and again. There is nothing remarkable about it.
至于不生不灭之性，永远存在，凡夫不能见，遂执为非有，慧眼人了了见性，见其恒常不变，更谈不到生死，故云涅　生死等空华。盖已明白生死流转，即是幻心流转。	As for the nature that is neither arising nor ceasing, it exists forever. Ordinary beings cannot see it and therefore cling to its nonexistence. Those with the eye of wisdom clearly see its nature and see that it is constant and unchanging, so there can be no question of birth and death. Hence it is said that nirvāṇa and birth and death are equally like flowers in empty space. For one has understood that the turning of birth and death is precisely the turning of the illusory mind.
幻心流转如轮，在六道尘海中，忽上忽下，曰生死海，轮转不已，曰生死轮。此幻心作茧自缚，越缠越缚，曰生死缚，如梦之不醒，曰生死长夜。佛出世度众，只度这幻心，使其由迷转觉，曰了生死。	The turning of the illusory mind is like a wheel, suddenly rising and falling in the dusty ocean of the six realms. This is called the ocean of birth and death. Its ceaseless revolutions are called the wheel of birth and death. This illusory mind spins a cocoon and binds itself, becoming ever more entangled and bound; this is called the bondage of birth and death. Like a dream from which one does not awaken, it is called the long night of birth and death. When the Buddha appears in the world to liberate sentient beings, he liberates only this illusory mind, turning it from delusion to

	awakening; this is called transcending birth and death.
了者，了解也，证于理也，又了脱也，使其不造因受果，证于事也。此为人生唯一大事，故曰生死事大。然则肉报身，谈不到生死；法性常存，亦谈不到生死。	“Transcending” means understanding: realization at the level of principle. It also means liberation, enabling one not to create causes and undergo results: realization in actual circumstances. This is life's one great matter; hence it is said that the matter of birth and death is great. Yet the physical reward body cannot truly be said to undergo birth and death, and the Dharma nature, being ever present, likewise cannot truly be said to undergo birth and death.
只有幻心作怪，因迷而认妄为真，遂有轮转生死，如知是空华，不去当真，即无轮转，亦无身心受彼生死。	Only the illusory mind creates mischief. Through delusion, it takes the false for true, and thus there is the revolving cycle of birth and death. If one knows it to be flowers in empty space and does not take it as real, there is no revolving cycle, nor is there any body or mind to undergo that birth and death.
不是造作出来的无生死，因本性原来是无生死，但凡夫不解生死之理，圣人只好依幻说幻，假定一个生死，下根人不明生死，只是怕死。小根人但求了生死，以为确有个生死可了。	It is not that a state without birth and death is artificially produced, for original nature is inherently without birth and death. But ordinary beings do not understand the principle of birth and death, so sages can only explain illusion in terms of illusion and provisionally posit birth and death. Those of poor capacity do not understand birth and death; they merely fear death. Those of limited capacity seek only to transcend birth and death, believing that there really is a birth and death to be transcended.
大根人知生死不在肉报身，只是幻心轮转，幻心才是生死。上上根人，却认识心不可得，本来无生死，亦无有涅　，第为众生故，不偏于空，不废于有，要对之说了生死，使其自悟，知生死是我的迷惑幻心，要了生死，先了幻心，心知为幻。幻灭即了，是真了生死者。	Those of great faculties know that birth and death do not lie in the physical body produced by karma, but only in the revolutions of the illusory mind; the illusory mind is birth and death. Those of the highest faculties recognize that the mind is unobtainable, that originally there is no birth and death and no nirvāṇa. Yet for the sake of sentient beings, they do not incline exclusively toward emptiness or abandon existence. They speak to them of transcending birth and death so that they may awaken for themselves and know that birth and death are their own deluded, illusory mind. To transcend birth and death, first transcend the

	illusory mind. When the mind knows itself to be illusory, its illusion is extinguished, and one has truly transcended birth and death.
生死假名有二，一曰分段生死，乃舍弃其分段而另转一生死者。例如人死，则抛弃此身之分段，转为牛羊矣，牛羊死，则牛羊之分段身亦舍弃矣，如是轮转，名曰分段生死。二曰变易生死，乃意境上之变易，例如由凡夫至罗汉，复转为菩萨，乃属意转，非是形迁，及常寂不动地，变易生死了，乃名圆照湛寂，方登佛地矣。	Birth and death are provisionally named in two ways. The first is segmented birth and death: one relinquishes a particular segmented body and is reborn in another form. For example, when a person dies, they cast off the segmentation of this body and become an ox or sheep; when oxen or sheep die, they too relinquish their segmented bodies. Such ceaseless turning is called segmented birth and death. The second is transformational birth and death, which is transformation in one's state of mind. For example, one advances from an ordinary being to an arhat, and then becomes a bodhisattva. This is a transformation of mind, not a change of physical form. When one reaches the ground of eternal quiescence and immovability, transformational birth and death comes to an end; this is called complete illumination and profound quiescence, and one then ascends to the ground of Buddhahood.
总之分段身，系随爱根而受生，爱属何道，即受何身，爱起于幻心，幻心由迷而觉，不着幻境，即无身心受彼生死。是先了分段生死，再进而去其法执，即了变易生死。我人所修必先明心见性，证得根本智后，再勤除习气，方可真了生死。	In sum, the segmented body takes rebirth in accordance with the root of attachment: whatever realm one is attached to, one receives the body of that realm. Attachment arises from the illusory mind; when the illusory mind turns from delusion to awakening and does not cling to illusory circumstances, body and mind no longer undergo that birth and death. One must first transcend segmented birth and death, and then proceed to eliminate attachment to dharmas; this is to transcend transformational birth and death. In our cultivation, we must first realize the mind and see our true nature. After directly realizing fundamental wisdom, we must diligently eliminate habitual tendencies; only then can we truly transcend birth and death.
凡人生死，先由生起，先取境以为根据，譬如人见一猪，心中先生一个猪之影象，印入脑海，朝于斯，夕于斯，习之既久，因缘果熟，自然交会而变猪矣。	The birth and death of ordinary beings first arises from birth itself. One first takes an object as one's basis. For example, when a person sees a pig, an image of a pig first arises in the mind and is impressed upon the brain. Morning and evening, it remains there. Once this has become habitual over

	time and causes, conditions, and fruition mature, they naturally converge, and the person becomes a pig.
若一切不立，心中影象皆灭，纵有诸景，已知为幻，过而不留，不落痕迹，外境既无所附丽，性田即不起变化。十二因缘，不外爱取而入生死，根本乃在无明，转无明即是觉，觉知生之所以然，即可了知死之所以然。	If nothing at all is established and all images in the mind are extinguished, then even if various scenes appear, one already knows them to be illusory. They pass without remaining and leave no trace. Since external objects have nothing to which they can attach, the field of one's nature does not undergo transformation. The twelve links of dependent origination are nothing more than attachment and grasping leading into birth and death; their root lies in ignorance. To transform ignorance is awakening. If one understands how birth comes about, one can understand how death comes about.
未知生，焉知死，生既不有，死又何依。人若了知生死是无明幻心所造，是理上了生死，若实行修持，求明心解缚，痛除自己习气，才是事上了生死。	If one does not understand birth, how can one understand death? Since birth itself does not truly exist, on what could death depend? If one understands that birth and death are produced by the illusory mind of ignorance, this is transcending birth and death at the level of principle. If one actually cultivates, seeking to realize the mind and free oneself from bondage, and painfully uproots one's own habitual tendencies, this is transcending birth and death in actual practice.
生死之事大矣哉，生死这个东西，就是无明幻心一念之动，起了作用，由微细而入粗分，坚固成性，习于不觉，易入而难出。然天下无难事，千里之行，始于足下，行者果能痛切生死为可怖者，则当拔除其根，先破无明，然未知无明为何物，又奈何？以下当细释之。	The matter of birth and death is indeed grave. This thing called birth and death is the movement and functioning of a single thought in the illusory mind of ignorance. It proceeds from subtle to coarse distinctions, becomes a firmly entrenched habit, and is habitually taken for granted without awareness; thus it is easy to enter but difficult to leave. Yet nothing in the world is difficult: a journey of a thousand li begins with a single step. If practitioners truly regard birth and death as fearful, they should uproot its root and first break through ignorance. But if one does not know what ignorance is, what can one do? It will be explained in detail below.

释无明

Explaining Ignorance

无明者，暗也，迷也，觉则明矣。无明指暗钝之心，梵文名阿尾拉，即贪嗔痴疑慢邪见六大根本烦恼所合成，薰习缠缚，如烟之迷目失明。	Ignorance means darkness and delusion; when one awakens, there is clarity. Ignorance refers to a dark and dull mind. In Sanskrit it is called avijñā, and it is formed from the six great root afflictions of greed, anger, ignorance, doubt, pride, and wrong views. Their habitual conditioning binds and entangles one, like smoke clouding the eyes and causing blindness.
考名相，无明有四种五种乃至十五种之多，分之过细，反使行者疑为实有一无明，思有以破之。不知无明即是幻心妄执，非有实体，非同物之可破。若可破者，则破后尚有相在，如碗破，则有破碗碎片在。	In examining doctrinal categories, ignorance is said to have four kinds, five kinds, or even as many as fifteen kinds. Such excessively fine distinctions instead lead practitioners to suppose that ignorance is a truly existent entity and to think of ways to destroy it. They do not know that ignorance is simply the illusory mind's deluded attachment: it has no substantial entity and is not like an object that can be broken. If it could be broken, some form would remain after its breaking, just as fragments of a broken bowl remain.
此则不然，以明与暗对，不能并立，明则不暗，暗则不明。又如暗室，见光则明，光去则暗，是以无明非可言破，当云灭。迷人转觉，迷灭觉现，即非迷人。如人入梦，不可谓醒，及至已醒，不可谓梦，以醒则梦灭也。	But this is not so. Clarity and darkness are opposites and cannot coexist: where there is clarity, there is no darkness; where there is darkness, there is no clarity. It is also like a dark room: when light appears, it is bright; when the light departs, it is dark. Thus ignorance cannot properly be said to be broken; it should be said to be extinguished. When a deluded person turns toward awakening, delusion is extinguished and awakening appears; that person is no longer deluded. When someone enters a dream, one cannot call it waking; once they have awakened, one cannot call it a dream, for waking extinguishes the dream.
梦又岂可一分一分破耶，是故开觉则无明灭，未觉前仍是无明，仍是生死，惟圣凡同一有念，幻心亦同起。所异者，凡夫不知幻心，不知觉照，缘境自缚，遂成为惑，造业受苦，落生死海。	How could a dream be broken apart bit by bit? Therefore, when awakening opens, ignorance is extinguished. Before awakening, there is still ignorance and still birth and death. Yet sages and ordinary beings alike have thoughts, and their illusory minds arise in the same way. The difference is that ordinary beings do not recognize the illusory

	mind or know awakened illumination. Conditioned by objects, they bind themselves and thereby become deluded, create karma, undergo suffering, and fall into the sea of birth and death.
圣人知是幻心妙用，随起随空，渺无痕迹，幻境幻心，两不可得，故超登彼岸。吾人对境能无心，过而不留，于藏识中，种子空净，即不能成果，所谓生死种子断也。	Sages know this to be the wondrous functioning of the illusory mind. As it arises, it is empty; it leaves not the slightest trace. Illusory objects and the illusory mind are both unobtainable; therefore, sages transcend to the other shore. If, when we encounter circumstances, we can remain without a clinging mind, letting them pass without retaining them, then the seeds in the store consciousness become empty and pure and cannot bear fruit. This is what is meant by the severing of the seeds of birth and death.
是以杀盗淫等身口七恶业肇始于贪嗔痴三意业，名曰三毒，此三毒，又始于藏识种子，此种子即系幻心执着，妄将外境攀缘入藏，积久养成。虽种子无量，不外立我、对人、相对三种。	Thus the seven evil karmic actions of body and speech, such as killing, stealing, and sexual misconduct, begin with the three mental karmas of greed, anger, and ignorance, called the three poisons. These three poisons in turn begin with the seeds in the store consciousness. Such seeds are the illusory mind's attachments, mistakenly drawing external objects into the store consciousness through clinging. They accumulate and are nurtured over time. Though the seeds are innumerable, they do not go beyond three kinds: establishing a self, opposing others, and setting up dualities.
于是善恶顺逆，是非彼此，种种比量纷起以为因，贪嗔痴乃一切种子汇集所成以为缘，层层推进，至于杀盗淫，为集恶之大成，生死缠缚如轮以为果矣。	Thus good and evil, favorable and adverse, right and wrong, self and other, and all kinds of comparative judgments arise in succession as causes. Greed, anger, and ignorance form the conditions as the convergence of all seeds. Layer upon layer, they advance until they culminate in killing, stealing, and sexual misconduct—the full collection of evils—and the bondage of birth and death turns like a wheel as its result.
若知一切是幻，于因地心境双空，即不攀缘入藏，内无种子，外无诸缘，安能起发。如造爆竹，中无火药，纵有引线，亦难炸发。至幻心之所以缘境引入者，实由迷惑不觉，认妄为真，冤枉上当，故曰无明。《楞伽经》云，无明为父爱为母，此言生死之根，一切种子所自发，故不可以不除灭之。	If one knows that all is illusory, then at the causal stage both mind and objects are empty, and one will not cling to circumstances and draw them into the store consciousness. With no seeds within and no conditions without, how could anything arise? It is like making firecrackers: if there is no gunpowder

	inside, then even with a fuse, they can scarcely explode. The reason the illusory mind clings to objects and draws them in is truly delusion and unawareness: it mistakes the false for the real and is wrongfully deceived. This is called ignorance. The Laṅkāvatāra Sūtra says, “Ignorance is the father and attachment is the mother.” This means that they are the root of birth and death and the source from which all seeds arise; therefore, they must be eradicated.

释业障

Explaining Karmic Obstacles

或曰无明固当除灭，但业障深厚又奈何，当反问曰，业障是什么东西？如实有这个东西，应拿将出来，彼必茫然。但如此之机，在利根人，原可一点即悟。愚钝人机尚不合，必细细释之。	Someone may say, “Ignorance certainly should be eradicated, but what if one’s karmic obstacles are deep and heavy?” One should ask in return, “What exactly are karmic obstacles?” If such a thing truly existed, it should be brought forth; the person would surely be at a loss. For those of sharp faculties, this alone may bring awakening. But those of dull faculties are not yet ready for this, so it must be explained in detail.
曰业障即是汝之习气，如懒惰人好安逸，是其习气，因此不能进于道。苦修人太偏执，不能活泼，是其习气，亦不能进于道。或其人多疑思索，我见横生，是其习气，更不能进于道。皆为恶业，可以障道，故曰业障。	Karmic obstacles are precisely your habitual tendencies. A lazy person who enjoys ease and comfort has such a habitual tendency, and therefore cannot advance on the Way. A person who practices austerities may be too rigid and unable to function freely; this too is a habitual tendency and likewise prevents progress on the Way. Or someone may be excessively doubtful and given to speculation, with views of self continually arising; this is also a habitual tendency and still more prevents progress on the Way. All these are unwholesome karma that can obstruct the Way; hence they are called karmic obstacles.
但业者未必一定是恶，如修净业十善业等等，皆为善业。业是造作意，梵云羯摩，言所作之事业也。有身业、口业、意业三种。	But karma is not necessarily evil. Pure karma, the ten wholesome deeds, and the like are all wholesome karma. Karma means intentional action; in Sanskrit it is called karma, meaning the work that one does. There are three kinds: bodily karma, verbal karma, and mental karma.

此三种业，向于善者曰白业，趋于恶者曰黑业，修世间法为有漏业，出世法为无漏业，入于非善非恶者为不定业。但修六趣者，又为天业、人业、鬼业等等。由因至果，缘满果熟，习气深厚，力强不复可制，是为业缘业力。	Of these three kinds of karma, those directed toward good are called white karma, and those tending toward evil are called black karma. Cultivating worldly dharmas produces defiled karma, while supramundane dharmas produce undefiled karma. Karma that is neither wholesome nor unwholesome is called indeterminate karma. For those cultivating the six realms, there is also deva karma, human karma, ghost karma, and so forth. From cause to fruition, when conditions are complete, fruition ripens. When habitual tendencies are deep and their force is strong beyond control, this is karmic conditions and karmic power.
至不可逃免者为业果、业苦、业报。沉沦难出者为业海，习气系缚不脱者为业系，由此轮转不已者为业轮，临死时忽现月轮，照见一生善善恶恶，万念纷起者为业镜。然此皆自心造作之定业也，惟发明心地之人明白业由心建，知心为幻，业亦不有。一转即空，是为不思议力。至业之障道者，业障，障又有五，固在正修从略。	What cannot be escaped is called karmic fruition, karmic suffering, and karmic retribution. That in which one sinks and from which it is difficult to emerge is called the sea of karma. Being bound by habitual tendencies without release is called karmic bondage. The ceaseless turning that follows from this is called the wheel of karma. When, at death, a moonlike disk suddenly appears, illuminating the good and evil of one’s lifetime and giving rise to a multitude of thoughts, this is called the karmic mirror. Yet all these are fixed karma created by one’s own mind. Only those who have realized the mind-ground understand that karma is established by the mind. Knowing the mind to be illusory, they know karma too is not existent. With a single turn, it is empty; this is inconceivable power. Karma that obstructs the Way is called karmic obstruction. There are five kinds of obstruction; these are treated in the Section on Right Cultivation, so the details are omitted here.

除业障之法

Methods for Eliminating Karmic Obstacles

根本在灭无明，无明灭，业障不销自销。但业障粗分者可见，细分则不易察。佛法无巨细之分，动念欲杀，虽未杀，如已杀等，但此杀念，一转即空，空即清净，只苦于不能转。故念起时若有我见情执，不问巨细，皆属业障。	The root lies in extinguishing ignorance. When ignorance is extinguished, karmic obstacles dissolve of themselves without needing to be eliminated. The coarse aspects of karmic obstacles can be seen, but their subtle aspects are not easily

	perceived. In Buddhadharma there is no distinction between great and small: if a thought of killing arises, even though one has not killed, it is as if one had killed. Yet when this thought of killing turns, it is empty; emptiness is purity. The only difficulty is being unable to turn it. Therefore, whenever a thought arises that contains views of self or emotional attachment, whether great or small, it is a karmic obstacle.
但除念不是断念、灭念，只是转念。不转即住着，住着即缠缚，由杀意以至杀行，皆因无力能转，所以顺流而下，不能挽救，此为生死之根故曰情执，皆可障道。	But eliminating thoughts does not mean cutting off or extinguishing thoughts; it simply means turning thoughts. Without turning, there is attachment; attachment is bondage. From the intention to kill to the act of killing, all comes from lacking the strength to turn, and thus one follows the current downstream, unable to recover. This is the root of birth and death and is called emotional attachment; all of it can obstruct the Way.
业障深浅，即是自己积习的深浅，如易除的是业障浅，难除的是业障深。又念头放得下的，转得快的，一照即空的是浅。如放不下，转不动，提不起照的便是深。	The depth or shallowness of karmic obstacles is simply the depth or shallowness of one's accumulated habits. What is easily removed is a shallow karmic obstacle; what is difficult to remove is a deep karmic obstacle. Moreover, when thoughts can be let go, turned quickly, and become empty with a single illumination, they are shallow. If they cannot be let go, cannot be turned, and cannot be brought under illumination, they are deep.
虽然，以要言之，销业障一事，非明因果不可，能明白业障因地本是性空，即是佛境。下根笨人不可与语也，恐其不明因果，不解真谛，反误于空，流入恶途，故必以仪轨范之。	Nevertheless, to state the essential point, one cannot eliminate karmic obstacles without understanding cause and effect. To understand that the causal ground of karmic obstacles is originally empty in nature is the Buddha's realm. People of inferior and dull faculties cannot be told this, for they may fail to understand cause and effect or the ultimate truth, mistake emptiness, and fall into an evil path. Therefore, they must first be guided by ritual forms.
戒勿纵逸，徐开其般若之路，劝其改脾气习惯，待其机熟，然后当机点破，使其廓然开悟。至云带业往生西方，此业乃指见思惑未断而言，以见西方胜境而思慕，即属之惑。	Instruct them to keep the precepts and not indulge themselves; gradually open for them the path of prajñā; encourage them to change their temperaments and habits. When their capacity matures, directly point it out to them in accordance

	with their potential, enabling them to awaken with open clarity. As for rebirth while carrying karma in the Western Pure Land, this karma refers to the afflictions of views and thoughts that have not yet been severed. Upon seeing the sublime realm of the West and yearning for it, one is still subject to such afflictions.
但死时自力不足，伊在毫无把握之时，得此正念一助，自能得力不少，当然超出三途，不恋此世，一心不乱，即得往生。	But at death, when one's own strength is insufficient and one has no assurance at all, the aid of this right mindfulness can provide considerable support. One will naturally rise beyond the three lower realms. Without attachment to this world and with one-pointedness of mind without distraction, one attains rebirth.
往生已，其旧习惯业力尚未除也，从此在西方薰习，久之成熟，再悟到罪福性空，本无生灭，智慧华开，本性佛见。业且不有，云何说销。	After attaining rebirth, one's old habitual karmic powers have not yet been eliminated. Thereafter, one receives conditioning in the West. In time, when maturity is reached, one again awakens to the fact that the nature of sin and merit is empty, originally without arising or ceasing. The flower of wisdom opens, and one sees the Buddha of one's own nature. If karma itself does not exist, how can one speak of eliminating it?
若不明心地，不明因果之人，偏从销上说，不就业上解，当作真有个业障在，是以不依般若，业障就无法可销。努力努力，早作预备，勿临时慌乱。人身难得，岂可再入恶道耶？行者既明生死之苦，以无明为因，业障为缘，受苦为果，当谋有以解脱之，然解脱之义有未知也。	Those who do not understand the mind-ground or cause and effect speak one-sidedly of eliminating karma rather than explaining it in terms of karma itself. They take karmic obstacles to be something truly existent. Therefore, without relying on prajñā, there is no way to eliminate karmic obstacles. Strive, strive; prepare early, and do not panic at the last moment. Human birth is difficult to obtain—how could one enter an evil realm again? Since practitioners understand the suffering of birth and death, with ignorance as its cause, karmic obstacles as its condition, and suffering as its result, they should seek a means of liberation. Yet the meaning of liberation remains to be explained.

释解脱

Explaining Liberation

解脱，解有二义，一解释，释以去疑也。二解义，谓明理义以解放其心也。梵云木叉，乃离缚而得自在之义。解惑业之缚，脱三界之苦，曰解脱。此缚乃自缚，异于被人所缚，盖彼为人缚，此为自缚。彼为有相缚，此为无相缚。	Liberation has two meanings. First, it means explanation: explaining in order to remove doubt. Second, it means understanding: understanding the principle in order to free the mind. In Sanskrit it is called mokṣa, meaning freedom from bondage and the attainment of ease. To free oneself from the bondage of delusion and karma and escape the suffering of the three realms is called liberation. This bondage is self-created, unlike bondage imposed by others. The latter is bondage by another; this is self-bondage. The former is bondage with form; this is formless bondage.
彼缚我于身，此自缚于心。彼缚只一二种，此则有八万四千种之多。彼缚解之以手，此缚解之以慧。彼解在求人，此解在求己。彼缚必解而后脱，此则不解自脱。然并非不解，以慧眼人照见根本已空，原来无缚，云何有解。	The other binds me to the body; this self-bondage binds the mind. The other has only one or two kinds of bondage; this has as many as eighty-four thousand kinds. The other is released by the hand; this is released by wisdom. For release from the other, one seeks another person; for this release, one seeks oneself. The other bondage must be untied before one is freed; this bondage is freed without being untied. Yet this is not truly without untying: those with the eye of wisdom see that its root is already empty. Since there was originally no bondage, how could there be any release?
只对钝根人，不能不说许多名相耳。求解脱者，名似囚人不得自由而求脱，此则不然，以本来无缚故。但众生不明所以，今之忙忙名利者，不被名缚，即被利缚，或名利双缚。彼正竭力营谋求其深入之不暇，岂肯放松求解。	It is only for those of dull faculties that one cannot avoid speaking of so many technical terms. Those who seek liberation resemble prisoners seeking release because they lack freedom, yet this is not so, for originally there is no bondage. But sentient beings do not understand this. Those today who bustle after fame and profit are either bound by fame, bound by profit, or bound by both. They are exerting themselves to scheme and pursue them ever more deeply, with no time to spare; how could they be willing to relax and seek liberation?
及至感受痛苦，始悟到苦空无常诸义。但在未感觉前，早已痛苦万状，因被希望心所惑，遂不觉苦，尚自以为达到希望，一切痛苦即此解除。不知人事不常，万难如愿。	Only when they experience suffering do they begin to realize such truths as suffering, emptiness, and impermanence. Yet before they become aware of it, they are already suffering in countless ways.

	Deluded by hopes and expectations, they fail to recognize their suffering, still imagining that, once their hopes are fulfilled, all suffering will be dispelled. They do not know that human affairs are impermanent and that it is exceedingly difficult for things to turn out as one wishes.
如彩券头奖五十万，同时欲望者且百万人，结果得望者仅一人，而失望者不知若干万也。在未开彩前，其欲望熏灼不安，与开彩后失望恼怨之苦，同一不可名状。然则本来无缚是真，目前不安又非假，徒因不觉，冤枉自缚，解铃还仗系铃人，既从心上缚，还从心上解，欲从心上解，应先明因果与缘会之理。	For example, a lottery has a top prize of five hundred thousand, while perhaps a million people desire it. In the end, only one person obtains what they hoped for, while the number of disappointed people runs into countless tens of thousands. Before the drawing, the burning unease of desire is as indescribable as the distress, resentment, and vexation of disappointment afterward. Thus, it is true that there is originally no bondage, yet the present unease is not unreal. Simply because they fail to recognize this, people needlessly bind themselves. The one who tied the bell must untie it: since one is bound in the mind, one must also be liberated in the mind. To be liberated in the mind, one must first understand the principles of cause and effect and of the coming together of conditions.

说因果

On Cause and Effect

因是起因，果是圆满成果，由因到果，中必有缘，缘不足，果不满也。所谓四缘，一因缘，二缘缘，三次第缘，四增上缘。缘中又有无数小因小果，譬如因渴思茶，因缘也。因思茶而烹茶，缘缘也。	Cause is the originating cause, and fruition is the fully developed result. Between cause and fruition there must be conditions; if the conditions are insufficient, the fruition will not be complete. The so-called four conditions are: first, causal conditions; second, object conditions; third, immediately preceding conditions; and fourth, dominant conditions. Within conditions there are also countless minor causes and minor results. For example, thirst gives rise to thoughts of tea: this is a causal condition. Thinking of tea leads one to brew tea: this is an object condition.

由口渴而思茶而烹茶而泡茶而饮茶而解渴，先后次第不可紊乱，此次第缘也。由口渴至解渴，中间许多过程，逐渐增上进步，此增上缘也。层层有因果，处处可转缘，或好或坏，皆不出此四义。	From being thirsty, to thinking of tea, brewing tea, steeping tea, drinking tea, and quenching thirst, the sequence cannot be disordered; this is the immediately preceding condition. From thirst to thirst being quenched, there are many intervening processes, each progressively advancing; this is the dominant condition. Layer upon layer, there are causes and effects; everywhere, conditions can be transformed. Whether good or bad, none falls outside these four principles.
若因烹茶而烙手指而嗔恨而怨人而斗争，是又转一因缘而另成一果矣。因果远可通乎三世，近只在目前，刹那即是一因果，事无巨细，皆逃不出因果定律。一切科学，处处不离因果，以各种缘为助成之也。	If, in brewing tea, one scalds one's finger, becomes angry, resents another person, and then quarrels, this transforms yet another causal condition into a different result. Cause and effect may extend across the three divisions of time, or, more immediately, exist right before us. Each instant is itself a cause and effect. No matter how great or small an affair, it cannot escape the law of cause and effect. All science is inseparable from cause and effect in every respect, with various conditions assisting in bringing results to completion.
因起果熟，皆名曰生，如植树下种为因，灌溉肥料阳光为缘，抽枝开花结实成果为果，是为生。于是树生为因，木叶黄落乾枯斧伐为缘，枝干作柴焚烧成灰为果，是为灭。	The arising of causes and the ripening of results are both called birth. For example, in planting a tree, sowing the seed is the cause; watering, fertilizer, and sunlight are the conditions; and sprouting branches, flowering, bearing fruit, and producing seeds are the result. This is birth. Then the living tree is the cause; the yellowing, falling, and withering of its leaves, and its being cut down by an axe, are the conditions; and its branches and trunk becoming firewood, being burned, and turning into ashes are the result. This is cessation.
为一生一灭，生是缘生，灭是缘灭，故不是“自生灭”，以一粒种子不能自己成树成果成柴也。又不是“他生灭”，以虽有他种缘会，若无种子，亦终不能成树成柴成灰等等也。	This is one birth and one cessation. Birth is conditionally arisen, and cessation is conditionally arisen; therefore, they do not arise and cease of themselves, for a single seed cannot by itself become a tree, bear fruit, and become firewood. Nor do they arise and cease from another, for even if other conditions come together, without a seed there can ultimately be no tree, firewood, ashes, and so forth.
又不是“共生灭”，以共则无主体，无自性矣，究属为谁，不可得也。 故曰缘生性空，虽有而不可得也。又	Nor do they arise and cease jointly, for in a joint arising there is no primary subject and no inherent

不是无因生灭，以此一生一灭，皆为果，若初无因，决不成生灭之果也。	nature; ultimately, for whom would it be? It cannot be found. Therefore it is said that what arises through conditions is empty of inherent nature: though present, it cannot be grasped. Nor do they arise and cease without cause, for this birth and cessation are both results; if there were originally no cause, there could certainly be no result of birth and cessation.
心亦如是，不自生，不他生，不共生，不无因生，乃至一切一切，皆如是缘生缘灭。所以心是因缘起，因缘灭，幻生幻灭，毕竟不可得。今日种种苦恼，亦因缘缚，因缘解，因心迷，缘外境以自缚。	The mind is also thus: it does not arise of itself, from another, jointly, or without cause. Indeed, all things arise and cease through conditions in this way. Thus, the mind arises through causes and conditions and ceases through causes and conditions; it illusorily arises and illusorily ceases, and ultimately cannot be grasped. The various sufferings and vexations of today are likewise bondage through causes and conditions and liberation through causes and conditions. Because the mind is deluded, it takes external circumstances as conditions and binds itself.
因心明，缘觉照而解脱，然皆缘空不可得。凡夫愚鲁，不明因果，只怕果，不怕因，以因不可见，果则在眼前也。因果易入而难逃，人每轻忽之。二乘怕因，不肯造因，是亦怕果也。	Because the mind is clear, it takes awakened contemplation as its condition and is liberated. Yet all conditions are empty and cannot be grasped. Ordinary beings are foolish and do not understand cause and effect. They fear only results, not causes, because causes cannot be seen while results are right before their eyes. Cause and effect are easy to enter but difficult to escape, yet people continually take them lightly. The two vehicles fear causes and refuse to create them; this too is fearing results.
菩萨不昧因果，佛则了了因果，既有前因，今必有果，不受而受之可耳，无所谓顺逆也。至未来事，则前因后果，如是因，如是缘，如是果，如是报，如是受。	Bodhisattvas are not ignorant of cause and effect, while Buddhas understand cause and effect with clear, ever-present knowing. Since there were prior causes, there must now be results; one undergoes the results without being bound by them. There is no question of favorable or adverse circumstances. As for future matters, prior causes bring later results: such cause, such conditions, such result, such retribution, such experience.
在未动前，早已觉照分明，自不会轻易造因受后果矣，是以明心为一切事业之总关键。以心明心者，般若也，然必明心之体，方可启般若之用，此启机分最要紧处。	Before acting, one is already clearly aware and discerning, and thus naturally does not lightly create causes and undergo their later results. Therefore, realizing the mind is the master key to

由是而般若顿开者有之，由是而破疑决定者有之，由是而种植善根者亦有之，此度自性众生于因地之微旨也。	every undertaking. Using mind to illuminate mind is prajñā; yet only by understanding the essence of mind can one activate the function of prajñā. This is the most essential point in the Section on Inspiring Potential. From this, some suddenly open prajñā; from this, some decisively resolve their doubts; and from this, some plant wholesome roots. This is the subtle meaning of liberating the sentient beings of one's own nature at the causal stage.

辨心性

Discerning Mind and Intrinsic Nature

心何物乎？心是集起的东西，如眼与色相集，耳与声相集等。内六根，眼耳鼻舌身意也；外六尘，色声香味触法也。根尘相集而起知识，于是有六识，遂名识心。	What is mind? Mind is that which arises through the coming together of things, as when the eye and visual forms come together, or the ear and sounds come together. The inner six sense faculties are the eye, ear, nose, tongue, body, and mind; the outer six sense objects are visual forms, sounds, smells, tastes, tactile objects, and dharmas. When faculties and objects come together, cognition arises; thus there are the six consciousnesses, and this is called the conscious mind.
故依外境而集起者为念，随念而起量度者为意，依量度而分别者为识，追索者为想，由识而决定之者为我见，坚固此见而不肯变通者为情执，以慧照力，运想此意念识见而转变者为观照。	Therefore, that which arises in dependence on external circumstances is thought; that which measures and assesses in accordance with thought is mind; that which discriminates on the basis of such assessment is consciousness; that which pursues and investigates is ideation; that which decides on the basis of consciousness is the view of self; and that which firmly holds this view and refuses to change is emotional attachment. Using the power of wisdom-light to direct this ideation, mind, thought, consciousness, and view, and thereby transform them, is awakened contemplation.

证知智慧亦空，能大舍无住者为般若妙用，其实皆心之幻起幻灭，而此一起一灭，即一生一死，一因一果，一个轮转。住此者为缠缚，无住者为解脱。	To realize that wisdom too is empty, and to be able to relinquish greatly and abide nowhere, is the wondrous function of prajñā. In truth, all these are the mind's illusory arising and illusory ceasing. Each arising and ceasing is a birth and a death, a cause and a result, a single cycle of turning. To abide in this is bondage; not to abide is liberation.
然心无出入无来去，更无生死，本来不迷，本不可得，又从何处说解脱耶？答曰心本来是觉，而今宛然有一个迷惑在，又奈何。譬如人本来不病，原说不到医药，但人确已受病，身热头痛，不可执幻，定指为无。	Yet mind neither enters nor leaves, neither comes nor goes, and still less has birth and death. Originally it is not deluded; it is originally unobtainable. From where, then, can liberation be spoken of? The answer is that mind is originally awakened, yet now there plainly appears to be delusion—what is to be done? It is like a person who was originally not ill, for whom medicine would not even be discussed. But if the person has in fact fallen ill, with fever and headache, one cannot cling to the illness as illusory and insist that it does not exist.
明知病除后一切不可得，但不能不以幻灭幻。又如醉人与醒人比，虽一切完全不二，其动作狂乱，却不可谓为无有也。我人与佛比，亦只一醉与不醉耳。	Though one clearly knows that after the illness is cured, nothing can be grasped, one must still use illusion to dispel illusion. Again, compare a drunk person with a sober person: although in every respect they are completely nondual, the drunk person's actions are wild and disordered, and cannot be said not to exist. The difference between ourselves and the Buddha is likewise only that between drunkenness and sobriety.
世人每分明心见性为二事，又心与性，亦无从辨别，此机之所以难启也。儒释道三家说性皆同，以〇为代表。在儒名之曰仁、大道、至善、天命、明德、浩然之气、帝则、天理、常存、心性、元。	People in the world often divide realizing the mind and seeing one's true nature into two separate matters; nor can they distinguish mind from nature. This is why it is difficult to inspire their potential. Confucianism, Buddhism, and Daoism all speak of nature in the same way, representing it by a circle. In Confucianism it is called humaneness, the great Way, the highest good, the Mandate of Heaven, luminous virtue, the vast and flowing qi, the imperial norm, heavenly principle, the ever-abiding, mind-nature, and the primal origin.
在释名之曰如来藏、真如、大圆镜智、法界体性智、圆觉、菩提、毗卢遮那、法性、法身、佛道、妙心、涅　、金刚般若识心、阿赖耶、五智、九识、无边身、归元。在道名之曰玄、金丹、谷神、上清、无极、不死、	In Buddhism it is called the tathāgata-garbha, suchness, great perfect mirror wisdom, wisdom of the essential nature of the dharma realm, perfect enlightenment, bodhi, Vairocana, dharma-nature,

大道等等。三家都立假名，不可胜数，为物则一，亦表此空性而已。	dharmakāya, the Buddha Way, wondrous mind, nirvāṇa, vajra prajñā conscious mind, ālaya, the five wisdoms, the ninth consciousness, the boundless body, and return to the origin. In Daoism it is called the mysterious, the golden elixir, the valley spirit, the supreme purity, the limitless, deathlessness, the great Way, and so forth. All three traditions establish provisional names, too numerous to count; but the thing itself is one, and these merely indicate this empty nature.
今以性之湛寂不动，喻之如水；因境而动念，此念为心，喻如波浪，因风而起也。水有起波浪之可能性，非水之实有波也，此波既因风而有，是名幻生，风止波灭，灭还于水，是名幻灭。幻生幻灭，故不可得，以无自性，故空。	Now, let the clear quiescence and immovability of nature be compared to water. When, in response to circumstances, a thought moves, that thought is mind, comparable to waves stirred up by wind. Water has the potential to form waves, but waves are not actually inherent in water. Since the waves exist because of wind, this is called illusory arising. When the wind stops and the waves cease, their cessation returns to water; this is called illusory cessation. Because they illusorily arise and illusorily cease, they cannot be grasped; because they lack inherent nature, they are empty.
水与波，二而一也，惟性本无生灭，虽经千万世，亦无变易，以不可见而非空，故曰真空不空。以不见其有而妙用却恒沙无尽，故曰妙有不有。此物不生不灭，非垢非净，故湛寂不动者性也。	Water and waves are two yet one. Nature alone originally has neither arising nor ceasing; though a thousand myriad ages pass, it undergoes no change. Because it cannot be seen yet is not empty, it is called true emptiness that is not mere nothingness. Because its presence cannot be seen, yet its wondrous functioning is as inexhaustible as the sands of the Ganges, it is called wondrous presence without substantial existence. This is neither born nor extinguished, neither defiled nor pure; therefore, that which is clear, quiescent, and unmoving is nature.
此不动非如木石之不动，仍活泼泼地，见境而起念，幻生幻灭，毕竟不可得者，心也。心生于性，性字从心从生，言心之所自生也。	This immovability is not like the immovability of wood or stone. It remains vibrant and alive: when it encounters circumstances, thoughts arise, illusorily arising and ceasing, yet ultimately unobtainable—this is mind. Mind arises from intrinsic nature. The character 心 consists of 心, “mind,” and 生, “arise,” indicating that intrinsic nature is that from which mind arises.

心之灭也，灭还于性，故生处不可见，何自而来，不可得而知也，谓之依境而生，则当生于境，非关自有，于性宜若无涉矣；谓之依性而生，则无境何由起念，性中不得凭空起念也。	When mind ceases, its cessation returns to nature. Therefore, its point of arising cannot be seen: whence it comes cannot be known. If it is said to arise in dependence on circumstances, then it should arise from those circumstances and not be connected with anything inherent; nature would seem to have no part in it. If it is said to arise in dependence on nature, then without circumstances how could a thought arise? In nature, a thought cannot arise from nothing.
故知因缘假合而有，如钟之因击而鸣，声之出也，亦各种因缘和合而假有，是生处之不可得也。	Therefore, know that it exists through the provisional conjunction of causes and conditions. Just as a bell sounds because it is struck, the emergence of sound is also provisionally present through the conjunction of various causes and conditions. This is why its point of arising cannot be grasped.
及其灭也，去至何方，不可得而知也，谓为灭于境，则境上不见有所增，谓为灭还于性，则心生时，性亦不见减，心灭时，性亦不见增，正如水之有波时，水未必减，波灭于水时，水未必增，动而不动，此灭处之不可得也。	When it ceases, where does it go? This cannot be known. If it is said to cease in circumstances, no increase is seen in those circumstances. If it is said to return and cease in nature, then when mind arises no diminution is seen in nature, and when mind ceases no increase is seen in nature. It is precisely like water: when there are waves, the water need not decrease; when waves cease in water, the water need not increase. Moving yet unmoving—this is why its point of cessation cannot be grasped.
以不可得，故不生，以不生，故无可灭，是云不生不灭。由是而知，生者幻生，灭者幻灭，均亦假名而已。幻生之义云何，曰依他起也，依法相。性本有三，一曰依他起性，二曰遍计执性，三曰圆成实性。	Because it cannot be grasped, it does not arise; because it does not arise, there is nothing that can cease. This is what is meant by neither arising nor ceasing. From this we know that arising is illusory arising and cessation is illusory cessation; both are merely provisional names. What does illusory arising mean? It means arising in dependence on others, according to the Dharma Characteristics School. Nature originally has three aspects: first, the nature of dependence on others; second, the nature of pervasive discrimination and attachment; third, the nature of absolute reality and perfection.
圆成实者，言本来圆满，本来成就之实相也，忽为外物所诱，依他而起念，以不能觉知为幻，遂周遍计度而执持之，其病不在依他起，而在住著，住著之病，又不在	The nature of absolute reality and perfection means the true aspect that is originally complete and originally accomplished. Suddenly enticed by

周遍计度，而在坚固执持，遂使本性淆乱。然只暂时之淆乱，本性决不有增减，故名曰恒常不变如来藏性。	external objects, one gives rise to thoughts in dependence on others. Failing to awaken to this, one takes it as illusory, then pervasively calculates and clings to it. The problem does not lie in arising in dependence on others, but in attachment. The fault in attachment does not lie in pervasive calculation, but in firmly clinging to it. Thus one's intrinsic nature becomes confused. Yet this confusion is only temporary; intrinsic nature can never increase or diminish. Therefore it is called the eternally unchanging nature of the tathāgata-garbha.

性心不二

Non-Duality of Nature and Mind

性若为体，心若为用，体用不二也。一念起，因风成浪，不问其为善为恶，一转即空，当体即消，圣凡之别，亦此一转。去恶向善，在此一转，超凡入圣，本极容易。	If nature is the essence and mind is the function, essence and function are nondual. When a thought arises, wind forms waves. Whether it is good or evil, with a single turn it is empty; in its very substance it vanishes. The distinction between sages and ordinary beings also lies in this single turn. Turning away from evil and toward good lies in this single turn. To transcend the ordinary and enter sagehood is fundamentally very easy.
然最活者心，最死者亦心，世人老不肯转此心以向善，乃至九牛二虎之力，尚不动丝毫，此是固执心业力坚强，难调难伏，佛亦无可如何，非自动不能转也。	Yet mind is both the most alive and the most dead. People always refuse to turn this mind toward goodness. Even with the strength of nine oxen and two tigers, it will not move in the slightest. This is because the karmic force of the obstinate mind is strong; it is difficult to tame and subdue. Even the Buddha can do nothing about it. Without one's own initiative, it cannot turn.

但如何能转，只要觉悟，觉便是转，凡人本性，原来是圆满不缺，故名本觉，本来是妙，故又名圆觉妙心。不幸而酒醉若狂，同一为醉，醉有深浅，醉人却与好人不异。	But how can it turn? One need only awaken; awakening itself is turning. The intrinsic nature of ordinary people is originally complete and lacks nothing, and is therefore called fundamental awakening. It is originally wondrous, and is therefore also called the wondrous mind of perfect enlightenment. Unfortunately, they are drunk as though mad. Though all are equally drunk, drunkenness has degrees; yet a drunk person is no different in nature from a good person.
先醒的人，去灌救未醒的人，是名行菩萨道，平等慈度，醉人虽狂，却轻慢他不得，因他的本性，不曾坏却分毫，只是一时糊涂，不能清白。一醒之后，和好人完全不二，所以烦恼菩提，实在不二。	Those who have awakened first go to rescue those who have not yet awakened. This is called practicing the bodhisattva path: impartially and compassionately liberating all. Though a drunk person may be wild, one must not despise him, for his original nature has not been damaged in the slightest. He is merely confused for the moment and unable to be clear-minded. Once he awakens, he is no different at all from a good person. Thus afflictions and bodhi are in truth nondual.
两者都属性空，都不可得，故名即是。	Both are empty in nature and unobtainable; therefore they are said to be identical.
昔有人问何谓烦恼即是菩提，余令其人举手，再令其放下，更问其人，汝手是否有一举一放，曰是，更问此一举一放，是两只手，还是同这一只手，曰同，又问举放是不是二，曰二，问手是不是一，曰一，其人顿悟斯理，欢喜而去。	Long ago, someone asked what it meant to say that afflictions are themselves bodhi. I asked him to raise his hand, then asked him to put it down. I then asked, “Did you raise your hand once and lower it once?” He said, “Yes.” I asked again, “Were that raising and lowering performed by two hands, or by this same hand?” He said, “The same hand.” I then asked, “Are raising and lowering two?” He said, “Two.” I asked, “Is the hand one?” He said, “One.” He suddenly awakened to this principle and departed joyfully.
可见醉醒亦不二，本来如是，人不肯放下，转这一转，又奈何。及至入门修行，一切贪懒性成，全去靠佛，要佛替他放下这只手，要佛去替他醒，又奈何又奈何。推本穷源，由于根本不曾明白心性的相貌。	Thus drunkenness and sobriety, too, are nondual; this is originally so. Yet people refuse to let go and make this turn—what can be done? When they enter the gate of practice, their greed and laziness all arise, and they rely entirely on the Buddha, wanting the Buddha to let go of this hand for them and to awaken for them. What can be done? What can be done? Tracing the matter to its source, the reason is that they have never understood the character of mind and intrinsic nature.

根尘相对

Interacting Faculties and Objects

不能不见，不能不闻，硬要他不见不闻，是外道断灭，硬压功夫，必成大病，非落在死海，即翻为狂魔。	One cannot help seeing and hearing. To force oneself not to see or hear is the annihilationism of non-Buddhist paths. Forcefully suppressing one's practice will inevitably produce serious illness: one either falls into a dead sea or turns into a mad demon.
若随顺他见闻流转，是凡夫攀缘，攀缘即是惑业被动流转，失去主权，故一切仍要了了觉知，加上一个照见工夫，知是空华，即无轮转。是圆觉经主要经文，此难在一知字，其中包括觉照、证空、不惑、不动等种种境界在内，非修证则不知耳。	If one follows seeing and hearing as they flow and turn, this is the grasping after conditions of ordinary beings. Such grasping means being passively carried along by delusion and karma, losing one's mastery. Therefore one must still maintain clear, ever-present knowing in all things, adding the practice of seeing clearly. Know them to be flowers in empty space, and there will be no further turning in the cycle. This is a principal passage of the Sūtra of Perfect Enlightenment. Its difficulty lies in the single word "knowing," which encompasses such states as awareness and illumination, realization of emptiness, freedom from delusion, and immovability. Without cultivation and realization, one simply does not know.

心谓宝藏

Mind as the Treasury

云何谓藏，即指藏识。识又分为五六七八九，兹分说之。	What is meant by "treasury"? It refers to the storehouse consciousness. Consciousness is further divided into the fifth, sixth, seventh, eighth, and ninth consciousnesses, which will now be explained separately.
五识者 前五识也，即眼耳鼻舌身，与色声香味触相对而起之识也，此如门口招待使者，招待客货入栈，藏而未入者也。	The fifth consciousnesses are the first five consciousnesses: eye, ear, nose, tongue, and body consciousness. They arise in relation to forms, sounds, odors, tastes, and tactile objects. They are like attendants at a doorway who receive messengers and goods into a warehouse; they store what has not yet entered the warehouse.

六识者 意识也，由前五识而引起之意念也，此如接收运货入栈房内之专使也。	The sixth consciousness is mental consciousness: the thoughts aroused by the preceding five consciousnesses. It is like a special agent who receives and carries goods into the warehouse.
七识者 比量分别识也，以能分别其孰善孰恶，以及无记，固执勿放松，即我爱执藏也，此如检别货物而定美恶之人，为苦之总因，烦恼之祖，梵名末那识。	The seventh consciousness is consciousness that discriminates through inference. It distinguishes what is good, evil, or indeterminate, and clings obstinately without relaxing its hold. It is the storehouse of attachment to self. It is like a person who inspects goods and determines their quality. It is the general cause of suffering and the ancestor of afflictions; in Sanskrit, it is called manas consciousness.
八识者 藏识也，藏有能藏、包藏、我爱执藏三种。能藏者，谓有藏之能力也，藏入即不复再出，不问若干年，总之不能除去分毫。包藏者，言其量可包罗一切也，大如山河日月地球，小如芥子米谷细虫，一齐包入也，此如一大栈房，一切大小好坏秽净等物，无不藏入，梵名阿赖耶识。	The eighth consciousness is the storehouse consciousness. “Store” has three senses: the capacity to store, encompassing storage, and storage grasped through attachment to self. The capacity to store means having the ability to store: once something is stored, it does not emerge again; no matter how many years pass, not the slightest bit can be removed. Encompassing storage means that its scope can contain everything: things as great as mountains, rivers, the sun, moon, and earth, and as small as mustard seeds, grains of rice, and tiny insects, are all contained within it. It is like a great warehouse, in which all things—large and small, good and bad, impure and pure—are stored. In Sanskrit, it is called ālaya consciousness.
九识者 即八识之空净者，八识虽属栈房，其始本来空净，货物虽有运入运出，往来纷扰，但栈房实不因此而移动，非垢非净，无来无去，原本白净无瑕，故别名为九识也，九识名曰白净识，梵名庵摩罗识。	The ninth consciousness is the empty and pure aspect of the eighth consciousness. Although the eighth consciousness is likened to a warehouse, it is originally empty and pure. Though goods are carried in and out, coming and going in confusion, the warehouse itself does not move because of this. It is neither defiled nor pure, neither comes nor goes, and is originally spotless and immaculate. It is therefore separately called the ninth consciousness. The ninth consciousness is called the pure consciousness; in Sanskrit, it is called amalavijñāna.
以上诸识，本属一体，非有实性，为醒耳目故，立此假名，但言心之如何起因而造业耳。	All these consciousnesses are fundamentally of one essence; none has inherent reality. These provisional names are established merely to

	awaken people's understanding, to explain how the mind gives rise to causes and thereby creates karma.
世人起因造业，落入因果，不易救拔，此身口意三业之不易清净也。云何身业，曰杀盗淫；云何口业，两舌、恶口、妄言、绮语；云何意业，曰贪、嗔、痴。此为三毒，总名曰十恶，如加一不字，不杀不盗不淫等等，即是十善。	When worldly people create karma through their causal actions, they fall into cause and effect and are not easily rescued. This is why the three karmas of body, speech, and mind are not easily purified. What is bodily karma? Killing, stealing, and sexual misconduct. What is verbal karma? Divisive speech, harsh speech, false speech, and frivolous speech. What is mental karma? Greed, anger, and ignorance. These three are the three poisons. Together with the bodily and verbal acts listed above, they are collectively called the ten unwholesome acts. Add the word "not"—not killing, not stealing, not engaging in sexual misconduct, and so forth—and they become the ten wholesome acts.
但意业为主，因也；口业为引，缘也；身业为成就，果也。如不从因上救根，但于果上补过，终无益也。本会修戒，由定慧入手，以定慧是戒，乃心戒，所谓根本大戒，但亦不废戒相威仪。	Mental karma is primary, the cause; verbal karma provides the impetus, the condition; bodily karma is the completion, the fruition. If one does not address the root at the causal stage, but merely makes amends at the level of result, there will ultimately be no benefit. In this assembly, we cultivate the precepts by beginning with samādhi and wisdom. Samādhi and wisdom are themselves precepts—the precepts of mind, the so-called fundamental great precepts—though this does not dispense with the forms and deportment of the precepts.
修行先从心修行，就根上下手，此心中心由体起用之法也，故说意业缘起，不厌其烦，人苦不自知其病，佛乃告以各种习气，有百六十种心，《大日经》简之为六十种，使行者各自反照而内省也。	Practice begins with cultivating the mind and working at the root. This is the Heart-of-Heart Dharma, in which function arises from essence. Therefore, in speaking of the dependent arising of mental karma, I do not tire of repetition. People suffer because they do not recognize their own illness. The Buddha therefore described the various habitual tendencies. There are one hundred and sixty types of mind; the Mahāvairocana Sūtra condenses them into sixty types, so that practitioners may each turn the light inward and examine themselves.

曾子三省吾身，此三省不可指为三次，若每日三次，亦几一曝十寒矣。此三乃一日三时，初时、中时、后时也。即言无日无时不如是，日如是，月如是，久之自熟，去三月不违仁不远矣。心上诸病，皆属习气，其根不外根尘对缚，色心双缠。譬如镜子，对物而有形影，外无物，镜自空。虽然，有不同处也。	Zengzi spoke of examining himself each day. The “three” in his words must not, in this interpretation, mean merely three separate occasions: examining oneself only three times a day would be like warming something for one day and leaving it cold for ten. Rather, it refers to the beginning, middle, and end of the day—in other words, constant self-examination. Continue day after day and month after month, and it becomes familiar; then one is not far from going three months without departing from benevolence. Mental ailments are habitual tendencies rooted in the mutual bondage of faculties and objects, form and mind. A mirror displays an image when an object is before it; without an object, it is empty. Yet the analogy has its limits.
一、镜对物而有形，物去形亡。心对境而起念，境去形留，以攀缘故。	1. When a mirror faces an object, an image appears; when the object goes, the image vanishes. When the mind encounters an object, a thought arises; when the object goes, the image remains, because of grasping after conditions.
二、镜外物去即无形，心外境亡，念却仍有，以凭空攀缘故，立种种影像故。	2. When an object outside a mirror is gone, there is no image. But when an external object of the mind has vanished, the thought still remains, because the mind grasps after conditions out of thin air and establishes all kinds of images.
三、镜对物必留形，心对境，可以不留，如视而不见，心不系属等等。又如有智慧者，现量已圆，亦能断一切故。	3. A mirror necessarily retains an image when facing an object, but when the mind encounters an object, it need not retain one—for example, seeing without seeing, or not binding the mind to anything. Moreover, one endowed with wisdom, whose direct perception is complete, can also cut off everything.
四、镜对物只留一形，不能变化，心对境，留形外，更可使其转变，幻化无量。若有智慧，又可另转一意境故。	4. A mirror retains only one image when facing an object and cannot transform it. When the mind encounters an object, however, it may not only retain an image but also transform it, producing limitless illusions. With wisdom, it can further turn toward another mental state.
由此可知主权实在我手，愚者不识主人翁，任彼流转，不能转物，乃为物转，甚至读经为经所转，成一死解，不能起用。	From this we can see that mastery truly lies in our own hands. Fools do not recognize the master within; they allow themselves to be carried along in

	the flow. Unable to transform things, they are transformed by things. They may even be turned by the sūtras they read, forming a dead understanding that cannot function.
圣人立教，以明心见性为主，欲人证到菩提，菩提无相无名，乃不可得之圆妙精明觉心也。世人误解菩提心为善心、慈悲心，以为不作恶即是菩提发现，实欠明显，因地未明，果地又安得而圆成乎。又菩提心假名有五：	Sages establish teachings with realizing the mind and seeing one's true nature as the primary aim, wishing people to realize bodhi. Bodhi is without form or name; it is the unobtainable, perfectly wondrous, clear, and aware mind. Worldly people mistakenly take bodhicitta to mean a good or compassionate mind, believing that refraining from evil is the manifestation of bodhi. This is truly insufficiently clear: if the causal ground is not understood, how can fruition be perfected? Moreover, bodhicitta is provisionally given five names:
一、发心菩提，知迷求觉，发心起行，言发此证到菩提心之心也。	1. Bodhi of arousing the resolve: knowing delusion and seeking awakening, one arouses the resolve and begins practice. This means arousing the resolve to realize bodhicitta.
二、伏心菩提，知以心制心，降伏其粗重积习也，然压制非究竟，心尚未空，不名菩提。	2. Bodhi of subduing the mind: knowing how to use mind to restrain mind and subdue its coarse and weighty accumulated habits. Yet suppression is not ultimate; since the mind has not yet become empty, this cannot be called bodhi.
三、明心菩提，了知如实自心之真相貌，证得其空净之根本也。	3. Bodhi of realizing the mind: clearly knowing the true character of one's mind as it really is and realizing its empty and pure ground.
四、出到菩提，出生死此岸，到涅　彼岸，至此尚未离功用也。	4. Bodhi of arriving beyond: leaving this shore of birth and death and reaching the other shore of nirvāṇa. At this point, one has still not left behind deliberate effort.
五、无上菩提，已入遍满圆实之境，为大成就，斯真菩提矣。	5. Unsurpassed bodhi: having entered the state of all-pervading perfection and reality, one attains great accomplishment. This is true bodhi.
故能理上明白自性本来菩提圆满，佛性平等，是法身成佛也。事上修证三昧，见到实相，明心见性，是报身成佛也。若夫由理事无碍，习气除尽，神通开发，化身成佛，非一生可能办到，当经不可说之时。	Therefore, at the level of principle, one can understand that intrinsic nature is originally perfect bodhi and that Buddha-nature is equal in all; this is becoming a Buddha in the dharmakāya. At the level of phenomena, one cultivates and realizes samādhi, sees the true marks of reality, and realizes the mind and sees one's true nature; this is

	becoming a Buddha in the sambhogakāya. As for becoming a Buddha in the nirmāṇakāya through the nonobstruction of principle and phenomena, the complete removal of habitual tendencies, and the development of spiritual powers, this cannot be accomplished in a single lifetime; it requires an inexpressible length of time.
时即劫也，是名阿僧祇劫也，阿言无，僧祇言多量，言无量数劫也，即云非有定时也，一世亦可，千万世亦可。智者求心，刹那超过，愚者外求，虽千万世亦不能证得。果如何而可言超脱者，则舍一心地法门，无他法也。	Time here is measured in kalpas; the expression is asaṃkhyeya kalpas. Here, a is glossed as “without” and saṃkhyeya as “a large quantity,” yielding the sense of immeasurably many kalpas: there is no fixed period of time. It may be accomplished in one lifetime, or in tens of millions of lifetimes. The wise seek the mind and transcend in an instant; fools seek externally and cannot realize it even in tens of millions of lifetimes. What practice, then, can be called transcendent? Apart from the Mind-Ground Dharma Gate, there is no other method.
三界之中，以心为主，心名为地，以此心法，通入法界，故名法门。能观心者，究竟解脱，不能观者，当下沉沦。	Within the three realms, mind is primary. Mind is called the ground; through this Dharma of mind one enters the dharma realm, and therefore it is called a dharma gate. Those able to contemplate the mind attain ultimate liberation; those unable to contemplate it sink at once.
《大乘本生心地观经·观心品》，文殊师利法王子言：此法门为十方如来最胜秘密心地法门，此法门为一切凡夫入如来顿悟法门，此法门为一切菩萨趣大菩提真实正路，此法门为三世诸佛自受法乐微妙宝宫，此法门为一切饶益有情无尽宝藏，此法门为能引诸菩萨众到色究竟自在智处，此法门为能度一切众生生死险难。	In the Contemplation of the Mind chapter of the Mahāyāna Birth Stories Sūtra on Contemplation of the Mind-Ground, Mañjuśrī, the Dharma Prince, said: “This dharma gate is the supreme secret Mind-Ground Dharma Gate of the Tathāgatas of the ten directions. This dharma gate is the gate through which all ordinary beings enter the Tathāgata’s sudden awakening. This dharma gate is the true and correct path by which all bodhisattvas proceed toward great bodhi. This dharma gate is the subtle jewel palace of Dharma bliss personally enjoyed by the Buddhas of the three times. This dharma gate is the inexhaustible treasury that benefits all sentient beings. This dharma gate can lead all bodhisattvas to the realm of sovereign wisdom at the summit of the form realm. This dharma gate can liberate all sentient beings from the perils of birth and death.”

今略举此数，皆从般若波罗蜜门，直证心田，如实知自心，是名心地法门。《大日经》之秘密主，即言心密之主，身口意三平等秘密加持，为所入门，一身密印，二语真言，三心妙观。	These few passages all point to the gate of prajñāpāramitā: directly realize the mind-ground and know one's own mind as it truly is. This is called the Mind-Ground Dharma Gate. In the Mahāvairocana Sūtra, "Lord of Secrets" is explained here as the master of the mind's mystery. One enters through the equal, secret empowerment of body, speech, and mind: the body's secret mudrās, speech's mantras, and the mind's wondrous contemplation.
三者方便加此受用身，即是毗卢遮那遍一切之法身也。此表菩萨之功行圆满，故以为名，实即一切众生平等法性不思议心也。经云依此法门等等，门即此门，故离般若，则学佛之资粮断矣。	Through these three expedient means, this enjoyment body is empowered; it is the all-pervading dharmakāya of Vairocana. This signifies the perfection of the bodhisattva's practices and is therefore given this name. In truth, it is the inconceivable mind of the equal dharmatā of all sentient beings. The sūtra says, "Relying on this dharma gate," and so forth; the gate is precisely this gate. Therefore, apart from prajñā, the provisions for learning the Buddha's teaching are cut off.
法从心生，名因法立，能生之心无处，所生之法亦然，心境两空，具无处所，故无心则无一切名字，以心随缘应物，皆属缘空。	Dharmas arise from mind; names are established on the basis of dharmas. The mind that gives rise to them has no location, and the dharmas that arise likewise have none. Mind and objects are both empty and without location. Thus, without mind, there are no names at all. Since the mind responds to things in accordance with conditions, all belong to the emptiness of conditions.
佛说法四十九年，无非度众生之心，使之安乐，以无一众生，不求安乐，彼之争夺残杀，巧求诈取，又无不因求自己之安乐而起。彼不知此安乐非究竟也，世间安乐，与苦恼相对相因，皆从习惯比较而来。	For forty-nine years the Buddha taught the Dharma for no purpose other than liberating the minds of sentient beings and bringing them peace and happiness. No sentient being fails to seek peace and happiness; their struggles, killings, cunning pursuits, and deceitful acquisitions all arise from seeking their own happiness. Yet they do not know that this happiness is not ultimate. Worldly happiness stands in opposition to and dependence upon suffering; it all arises from habitual comparison.
今日之乐，即明日之苦，有之乐，即无之苦，故非究竟，此安乐亦暂时而难永保。且以心向外驰，人遂忘却	Today's happiness is tomorrow's suffering; the happiness of having is the suffering of lacking. Therefore it is not ultimate, and such happiness is

根本，以为苦乐在肉体之劳逸。佛欲使其觉悟何者为究竟安心法。	temporary and difficult to preserve for long. Moreover, as the mind races outward, people forget the root, believing that suffering and happiness lie in the body's toil and rest. The Buddha wishes them to awaken to what Dharma can truly bring ultimate peace to the mind.
世人心尚不知，遑论其安，故聚讼纷纭，至千百年，终未得一究竟。世人奔走一世，无非求安的法子。要如何安，才算满愿，终不曾点到心上去。世人求财禄，自己问自己，总是如何而可使我心满意足，可知希望者还是我心，亦惟求我心之满愿而安而已。岂知人事不常，八苦交煎，无有诸乐，但受众苦，不能慧照，遂名曰惑。	People of the world do not even know their own minds, much less how to bring them peace. Thus disputes proliferate, and even after hundreds and thousands of years no final conclusion has been reached. People spend their entire lives rushing about for no reason other than to find a way to attain peace. Yet how peace is to be attained so that one's wishes are fulfilled has never truly touched upon the mind itself. When people seek wealth and emolument, they ask themselves how they may make their minds content. This shows that what they hope for is still the mind's own fulfillment and peace. But human affairs are impermanent, and the eight sufferings press in from every side. There is no true happiness, only the suffering of many kinds. Unable to illuminate this with wisdom, people are therefore called deluded.
人生少壮老死，终不离前说八苦，然人不自觉者，为五阴炽盛苦。最恐怖者，为死苦，人误以一死即永永断灭，一也。伤自己一生经营所得，财产妻子，即将舍离，二也。死后究作如何归宿，三也。	From youth and vigor through old age and death, human life never departs from the eight sufferings mentioned above. Yet what people fail to recognize is the suffering of the blazing five aggregates. Most terrifying is the suffering of death. First, people mistakenly suppose that with a single death they will be annihilated forever. Second, they grieve that the property, wife, and children acquired through a lifetime of labor must soon be left behind. Third, they wonder what destination awaits them after death.
以此诸疑不决，恐怖心起，越不肯舍离，不舍则心越不肯放下，是以死时颠倒痛苦，不可名状。人见之，反谓此是死时一定光景，其畏死之心，早已种下，是根本不明心地故。以心地不明，安心之法，更无从着手。	Because these doubts remain unresolved, fear arises. The more afraid they are, the less willing they are to let go; and the less they let go, the less willing the mind is to release its hold. Thus, at death, they undergo indescribable confusion and suffering. Seeing this, people instead suppose that such is inevitably the condition at death; the seed of their fear of death has already been planted. The root of this is failure to understand the mind-

	ground. Without clarity regarding the mind-ground, there is no way even to begin the method of settling the mind.
具智慧者，无不求其脱离，但不得其法。菩萨智悲双运，度之脱离，为说安心法。第不先说安，却先说心，使其明白究竟，知本无生死，心不可得，苦乐即无所依。	All who possess wisdom seek liberation from this, yet do not obtain the method. Bodhisattvas employ compassion and wisdom together to liberate them, teaching them the method of settling the mind. But they do not begin by speaking of peace; they first speak of mind, so that people may understand ultimately that there is originally no birth and death, that mind cannot be grasped, and that suffering and happiness therefore have nothing on which to depend.
依者住也，住著即心境双对，不能双空，计较分别，随缘而起，苦乐之生，生于心有住著。但云不住者，并非顽空如木石之无知，正是了了觉知而不执著，故云无住。无言不执，非空无也。	To depend means to abide. Abiding in attachment means that mind and objects stand opposed to each other and cannot both be empty; calculation and discrimination arise in dependence on conditions, and suffering and happiness are born because the mind has attachments in which it abides. Yet non-abiding does not mean a stubborn emptiness, like the insentience of wood or stone. It is precisely clear, ever-present knowing without attachment; this is called non-abiding. It does not mean that there is no attachment because there is sheer nothingness.
经云应生无所住心，非但不住苦，并且不住乐，连不住亦不住，却住在这不在处，斯真常住真心，故名净土，故名极乐。极乐云者，安之至也。汝勿以安与不安为对论，此安字，乃真实究竟之安，无可名说之安。	The sūtra says, “One should give rise to a mind that abides nowhere.” One must not only refrain from abiding in suffering, but also refrain from abiding in happiness; even non-abiding itself must not be abided in. Yet one abides in this place of no abiding. This is the true mind that ever abides, and thus it is called the Pure Land and called Ultimate Bliss. What is called ultimate bliss is the utmost peace. Do not discuss peace and unrest as opposites. This word peace means true and ultimate peace, a peace beyond all naming and description.
明此圆觉妙心，以根本不生不灭，故不净不染，不隐不显。二祖觅心不得，初祖即许其安心竟。一切生死八苦，根本打破，此在自心参究，非有法可传。惟平时力量不足，路太生疏，教汝自己切实修持。修持不是求神通，正是求定生慧，以般若力，破除一切缚，无非安心而已。然天下至大之神通，有过于安心者乎！	When one understands this wondrous mind of perfect enlightenment, one sees that, being fundamentally neither arising nor ceasing, it is neither pure nor defiled, neither hidden nor manifest. The Second Patriarch could not find his mind; the First Patriarch then acknowledged that

	his mind had been settled. Thus the root of all birth and death and the eight sufferings was shattered. This depends on investigating one's own mind; there is no Dharma to be transmitted. It is only that one's strength in ordinary times is insufficient and the path is still unfamiliar, so you are taught to practice earnestly for yourself. Practice is not the pursuit of spiritual powers; it is the pursuit of samādhi giving rise to wisdom, so that by the power of prajñā all bonds are broken. This is nothing other than settling the mind. Yet among all the greatest spiritual powers under heaven, is there any greater than settling the mind?
世人不了安心法，以求财求名，满足欲望为安心，终至愈弄愈颠倒，苦上加苦，一切无论矣。至修道之士，已得安心法要，尚不敢自信，每说自己业障深重，无由自拔，此由于不明业障所致。	Because people of the world do not understand the method of settling the mind, they take the pursuit of wealth and fame and the satisfaction of desire to be peace of mind. In the end, they become ever more confused, adding suffering upon suffering; nothing need be said of the rest. Even practitioners of the Way who have obtained the essential method of settling the mind still do not dare trust themselves. They often say that their karmic obstacles are profound and that they have no means of freeing themselves. This is due to not understanding karmic obstacles.
前云要销业障，第一先明白业障是什么，明白了，不销而自销。故心地未明，举心动念，即是业障，脾气习惯，就是业障。业障不同犯罪有案，可以销案解罪，此总在心上系缚。	As stated earlier, if one wishes to eliminate karmic obstacles, the first thing is to understand clearly what karmic obstacles are. Once this is understood, they dissolve of themselves without needing to be eliminated. Thus, before the mind-ground is clear, every stirring of mind and movement of thought is a karmic obstacle; one's temper and habitual tendencies are karmic obstacles. Karmic obstacles are unlike a criminal case on file, where the case may be dismissed and the offense pardoned. They are bonds tied within the mind.
譬如杀人而逃，杀行是业力冲动，逃走也是业力冲动，即使官厅不问，苦主不追，或逢赦免，他那良心恐怖，和临终颠倒，正是夙业未解。	For example, when someone kills another person and flees, the act of killing is an impulse of karmic force, and fleeing is likewise an impulse of karmic force. Even if the authorities do not investigate, the victim's family does not pursue the matter, or a pardon is granted, the terror in that person's conscience and the confusion at the time of death

	are precisely past karma that has not been resolved.
又如杀盗杀敌，不得已而用兵，若不为自身谋禄位争地盘，文王一怒而天下安，其身心亦安然处之，何业障之有。况心中又无贪嗔痴诸念浑杂其间，所谓理得心安是也。	Again, in killing bandits or enemies, one may have no choice but to use armed force. If one does not seek personal emolument, rank, or territory, but, like King Wen, becomes angry once and brings peace to the realm, then one may remain at ease in body and mind. What karmic obstacle could there be? Still more so when greed, anger, and ignorance do not mingle in the mind. This is what is meant by: when principle is understood, the mind is at peace.
不安即是惑业苦，破惑业苦，不外定慧空，定则生慧，慧以解空，空则不定而定。慧者，智慧也，智者不惑，世人迷惑，由于无慧，以无慧故，不能分别真伪，妄者反识为真，如能空诸所有，自然了解世间法，一切不实。	Unease is precisely delusion, karma, and suffering. To break through delusion, karma, and suffering is nothing beyond samādhi, wisdom, and emptiness. Samādhi gives rise to wisdom; wisdom realizes emptiness; and in emptiness, without being fixed, there is samādhi. Wisdom means intelligence; the wise are not deluded. People of the world are deluded because they lack wisdom. Lacking wisdom, they cannot distinguish true from false, and instead recognize what is false as true. If one can empty all that one possesses, one naturally understands that worldly dharmas are all insubstantial.
所谓有漏，如杯之漏者，初亦满水，不久漏去，故名有漏。佛法是出世法，真实义谛，谛言不可动摇，若无漏之杯，水终不漏去，故名无漏。佛法者，借以了解世法者也，世法了，即是佛法。离世法，即无佛法。	What is called defiled is like a leaking cup: it may at first be full of water, but before long the water leaks away, and therefore it is called defiled. Buddhadharma is a supramundane dharma, a truth of ultimate reality. Truth means that it cannot be shaken. It is like a cup without leaks, whose water never drains away, and is therefore called undefiled. Buddhadharma is that by which worldly dharmas are understood. Once worldly dharmas are understood, that itself is Buddhadharma. Apart from worldly dharmas, there is no Buddhadharma.
故佛法于世间，不离世间觉，将有漏之世法，与无漏之出世法，通达无碍，二漏法净尽无余，是名漏尽通，此乃第六通，为最高法门，外道所无，佛道独有。各教所无，佛教独有。	Therefore, Buddhadharma is enlightenment inseparable from the world. When one thoroughly understands without obstruction the defiled worldly dharmas and the undefiled supramundane dharmas, and the two kinds of defilement are utterly purified without remainder, this is called the supernormal power of the exhaustion of defilements. This is the sixth supernormal power,

	the highest dharma gate, absent from non-Buddhist paths and unique to the Buddha Way. It is absent from all other religions and unique to Buddhism.
学佛尤以此为先著，故开般若慧，乃成佛根本资粮，明心见性之第一关键，无第二条门路可通，《仁王经》云：一切皆依此门而成正觉，越此而成佛者，无有是处。	For those studying Buddhism, this must be given foremost priority. Thus opening prajñā-wisdom is the fundamental provision for attaining Buddhahood and the first crucial key to realizing the mind and seeing one's true nature; there is no second path by which one may pass through. The Benevolent Kings Sūtra says: "All rely on this gate to attain perfect enlightenment. For one to become a Buddha by going beyond it, there is no such possibility."
良由众生病根，只是迷惑不觉，对治法门，亦只有此一条路，虽无量百千万亿劫，劫劫有佛出世，佛佛道同，同此一法，只是运用不同，随机应化，若归到无上菩提，证入毗卢性海，却不曾有二。至于名称，各经略有不同，今略举如下：	This is because the root illness of sentient beings is simply delusion and unawareness, and there is likewise only this one path among all Dharma gates for treating it. Though throughout immeasurable hundreds of millions of kalpas Buddhas appear in the world in every kalpa, the way of every Buddha is the same: this one Dharma. Only its application differs, adapting in response to the capacities of beings. Yet when one returns to unsurpassed bodhi and realizes entry into the ocean of Vairocana's nature, there has never been a second way. As for its names, the various sūtras differ slightly. A brief list follows:
一、常恒不变如来藏性，二、藏识，三、如来藏，四、圆觉妙心，五、妙静明心，六、归元，七、毗卢性海，八、大圆镜智，九、法身，十、心地，十一、性田，十二、心宝，十三、菩提心，十四、净菩提心门，十五、金刚般若	1. the ever-constant and unchanging nature of the Tathāgata-garbha; 2. storehouse consciousness; 3. Tathāgata-garbha; 4. the wondrous mind of perfect enlightenment; 5. the wondrous, still, luminous mind; 6. return to the origin; 7. the ocean of Vairocana's nature; 8. great perfect mirror wisdom; 9. dharmakāya; 10. mind-ground; 11. field of nature; 12. mind-treasure; 13. bodhicitta; 14. the gate of pure bodhicitta; 15. vajra prajñā;
，十六、实相，十七、真如，十八、宝藏，十九、佛性，二十、真子，二十一、密藏，二十二、萨婆若海，二十三、心王，二十四、金刚密迹，二十五、主人翁，二十六、只眼，二十七、牟尼宝珠，二十八、元常，二十九、大我，三十、〇。	16. true reality; 17. suchness; 18. treasure storehouse; 19. Buddha-nature; 20. true child; 21. secret treasury; 22. the ocean of sarvajñā; 23. mind-king; 24. vajra secret traces; 25. the master of the house; 26. the single eye; 27. the mani jewel; 28. the primordial constant; 29. the great self; 30. .

各经名称虽异，其义不二，亦即名诸佛大秘密，又名胜上大乘。胜上大乘，非外道所能知。所云大者，即是摩诃，约有七义：	Although the names differ in the various sūtras, their meaning is not two. This is also called the great secret of all Buddhas, and is also called the supreme Mahāyāna. The supreme Mahāyāna is not what non-Buddhist paths can know. What is meant by great is mahā, which has seven meanings:
一、法大，谓诸佛广大甚深秘密之藏，毗卢遮那遍一切处，惟大人所乘故。	1. Great Dharma: this means the vast, profound, and secret treasury of all Buddhas. Vairocana pervades all places, and this vehicle is only for great persons.
二、发心大，谓一向志求平等大慧，起无尽悲愿，誓当普授法界众生。	2. Great arousing of the resolve: this means single-mindedly aspiring to equal great wisdom, giving rise to inexhaustible vows of compassion, and vowing to bestow the Dharma universally upon sentient beings throughout the dharma realm.
三、信解大，谓初见性明道时，是具足无量功德，能遍至恒沙佛刹，以大事因缘，成就众生。	3. Great faith and understanding: this means that when one first sees one’s nature and clearly realizes the Way, one possesses immeasurable merit and virtue, can reach Buddha-lands as numerous as the sands of the Ganges, and brings sentient beings to accomplishment through great causes and conditions.
四、性大，谓自性清净心，金刚宝藏，无有欠缺，一切众生共有之。	4. Great nature: this means the intrinsically pure mind, the vajra treasure storehouse, which lacks nothing and is shared by all sentient beings.
五、依止大，谓法界众生大依止处，如百川趣海，卉木依大地而生。	5. Great reliance: this means the great support of sentient beings in the dharma realm, like a hundred rivers flowing toward the sea, and grasses and trees growing in reliance upon the great earth.
六、时大，谓寿量长远，出过三时，师子奋迅秘密神通之用，未曾休息。	6. Great time: this means a lifespan vast and long, extending beyond the three divisions of time. The secret function of the lion’s vigorous leap of spiritual powers has never ceased.
七、智大，谓诸法无边，等于虚空，心之自然妙慧，亦复无边。以如是七因缘，故于诸大乘法门，犹如醍醐，故云最胜大乘。经云其性常坚固，无量如虚空，正表此妙心之至德耳。	7. Great wisdom: this means that all dharmas are boundless, equal to empty space, and the mind’s natural wondrous wisdom is likewise boundless. Because of these seven causes and conditions, among all Mahāyāna Dharma gates it is like clarified butter; therefore it is called the supreme Mahāyāna. The sūtra says, “Its nature is ever firm and solid, immeasurable as empty space.” This

	precisely expresses the supreme virtue of this wondrous mind.
佛于法华会上，令诸众生，开示悟入，成佛知见。达摩初祖，直指人心，见性成佛。以众生心被物转，贪声恋色，缚于嗜欲，为八风所摇。	At the Lotus Dharma assembly, the Buddha caused all sentient beings to open, reveal, awaken to, and enter the Buddha's knowledge and vision. Bodhidharma, the First Patriarch, directly pointed to the human mind: see one's nature and attain Buddhahood. Yet sentient beings' minds are turned by things; they crave sounds and cling to forms, are bound by sensual desires, and are shaken by the eight worldly winds.
人若了知世间万法，皆是无常，如幻如梦，如电如露，了解此理，不复贪痴，则此心体，如如不动。诸法无性，以无性故，悉皆成佛。	If people understand that all worldly phenomena are impermanent, like illusions and dreams, like lightning and dew, and understand this principle so that they no longer crave or remain deluded, then the substance of this mind remains thusness, unmoving. All dharmas are without intrinsic nature; because they are without intrinsic nature, all can become Buddhas.
故《金刚经》云：“一切有为法，如梦幻泡影，如露亦如电，应作如是观”，此即观诸法无自性之理也。	Therefore, the Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows; like dew and also like lightning. One should contemplate them thus.” This is to contemplate the principle that all dharmas are without intrinsic nature.
所谓无自性者，无何等性乎？所谓无相性，无尽性，无生性，无灭性，无我性，无非我性，乃至无菩提性，无法界性，无虚空性。知一切法，皆无自性，则能知一切智，得一切智，能见性成佛。	What is meant by being without intrinsic nature? Without what sort of nature? It means without the nature of characteristics, without the nature of exhaustion, without the nature of arising, without the nature of ceasing, without the nature of self, without the nature of non-self; indeed, without the nature of bodhi, without the nature of the dharma realm, and without the nature of empty space. Knowing that all dharmas are without intrinsic nature, one can know all wisdom, attain all wisdom, see one's nature, and become a Buddha.
佛法非消极，故二乘自了不度生，为佛所呵，称其人为焦芽败种。此种人不能成佛，故宁落地狱，不入二乘。所谓修大乘法者，须发大愿，存大悲，证大智，立大行。	Buddhadharma is not passive. Therefore, the two vehicles, which seek liberation for themselves without liberating sentient beings, are reproved by the Buddha, who calls such persons scorched sprouts and rotten seeds. Such people cannot attain Buddhahood; thus it is better to fall into hell than enter the two vehicles. Those who cultivate

	Mahāyāna Dharma must arouse Great Vows, sustain great compassion, realize great wisdom, and establish great conduct.
发大愿者，愿我生生世世，发菩提心，舍诸身命财产，救度众生，不但令众生得安乐，且令众生了明心性，使之成佛。存大悲者，以大悲心为根本，悲悯众生不明真理，枉受苦恼，誓救拔之，令得安乐。	To arouse Great Vows is to vow that throughout life after life one will generate bodhicitta, relinquish one's body, life, and possessions, and rescue sentient beings—not only enabling them to attain peace and happiness, but also enabling them to understand clearly the nature of mind, so that they may become Buddhas. To sustain great compassion is to take the mind of great compassion as one's foundation, pitying sentient beings who do not understand true principle and suffer anguish in vain, and vowing to rescue them and bring them peace and happiness.
立大行者，行六波罗蜜，利己利他。证大智者，证法界本性智，成就根本智，于十方法界之理无不了知，名为一切智智也。所云大者，即众生心性，此物至小无内，无一尘而能入；至大无外，无一法而不包。	To establish great conduct is to practice the six pāramitās, benefiting oneself and others. To realize great wisdom is to realize the wisdom of the fundamental nature of the dharma realm and accomplish fundamental wisdom, so that one knows without exception the principles of the dharma realms in the ten directions; this is called the wisdom of all wisdom. What is called great is the nature of sentient beings' minds: in its utmost smallness, it has no inside, so that not a mote of dust can enter it; in its utmost greatness, it has no outside, so that there is not a single dharma it does not encompass.
所云乘者，以运载为义，能运行人，直至萨婆若海。萨婆若海者，即一切智智之地也。萨婆若海，即在众生心性之中，是知此海不遥，心宝常现。以心宝而比世宝，则赵璧非为宝，隋珠未足珍。但能明心见性，则外物不足以动其心，刹那之间，其宝自现。当亲悟时，实非他得，是为见性成佛。	What is called a vehicle has the meaning of carrying. It can carry people onward directly to the ocean of sarvajñā. The ocean of sarvajñā is the ground of all-knowing wisdom. This ocean is within the nature of sentient beings' minds; thus one knows that this ocean is not far away and that the mind-treasure is ever present. Compared with the mind-treasure, worldly treasures are no treasures: the jade disc of Zhao is not a treasure, and the pearl of Sui is not precious enough. If one can realize the mind and see one's true nature, external things cannot move one's mind. In a single instant, this treasure manifests of itself. When one personally awakens to it, it is truly not attained from another; this is seeing one's nature and attaining Buddhahood.

众生贤愚，皆因其心力所注之不同而有异，因分别而遂有贤愚，其实则皆同此本体智慧，为妄情颠倒所覆，不能显见。如目有翳，如手成残，不能起作用，其能性则勿失也。	Sentient beings differ in wisdom or foolishness solely because of differences in where the power of their minds is directed. Discrimination thus gives rise to wisdom and foolishness; yet all equally possess this wisdom of fundamental reality. Covered over by deluded emotional attachments and inverted views, they cannot manifest or perceive it. It is like an eye obscured by a film, or a hand rendered disabled and unable to function, though its inherent capacity has not been lost.
人有智慧而不显，如人有财宝而受困穷，岂不悲哉！兹引《华严经·出现品》文，以释其义，经文大意云，譬如有大经卷，量如三千世界之大，经中书三千大千世界中事，一切皆尽，此大经卷，虽如此之大，乃全住在一微尘中，不但一微尘如是，乃一切无量微尘，一一皆如是。	People possess wisdom without manifesting it, just as someone may possess treasure yet suffer poverty. Is this not tragic? Let us cite a passage from the “Chapter on the Manifestation of the Tathāgata” in the Avataṃsaka Sūtra to explain its meaning. The general sense of the sūtra passage is this: Suppose there were a great scripture as vast as three thousand worlds, recording in full all the affairs within a great trichiliocosm. Although this great scripture is so vast, it is entirely contained within a single mote of dust. Nor is this true of only one mote of dust: each and every one of innumerable motes of dust is likewise so.
于是有一人智慧明达，具足天眼，见此经卷，在微尘中，于诸众生，无少利益，即作是念，我当破彼微尘，出此经卷，令众生得益。	Then there is a person of lucid and penetrating wisdom, endowed with the heavenly eye, who sees this scripture within the motes of dust and realizes that it brings no benefit at all to sentient beings. He then thinks: “I shall break open these motes of dust, bring forth this scripture, and enable sentient beings to benefit from it.”
此譬如如来有清净智眼，普观一切众生而作是言，奇哉奇哉，此诸众生，云何具足如来智慧，而却愚痴迷惑，我当教以圣道，令其永离妄想执著，于自身中，得见广大智慧，与佛无异，利益安乐云云。	This is like the Tathāgata, who, with the pure eye of wisdom, universally observes all sentient beings and says: “Wondrous indeed, wondrous indeed! How is it that these sentient beings fully possess the wisdom of the Tathāgata, yet remain foolish and deluded? I shall teach them the noble path, enabling them forever to leave behind deluded thoughts and attachments, so that within themselves they may see vast wisdom no different from that of the Buddha,” bringing benefit, peace, and happiness, and so forth.
释之曰：大千经卷者，如来智慧也，在一切微尘中者，即在一切众生心中也，一切微尘皆如是者，即一切众生	The explanation is as follows: the great trichiliocosm-sized scripture represents the wisdom

皆具广大智慧。然众生虽有如是智慧，因妄情所覆，不能内照，譬如大金藏，空埋地中，不因天眼人指示，何能发现。	of the Tathāgata; its presence within every mote of dust means that it is within the minds of all sentient beings. That every mote of dust is thus endowed means that all sentient beings possess vast wisdom. Yet although sentient beings possess such wisdom, it is covered by deluded emotional attachments, and they cannot turn inward and illuminate it. It is like a great treasury of gold lying buried in the ground: without the guidance of one endowed with the heavenly eye, how could it be discovered?
故人必须闻经教之理，了知人人心中，有广大智慧，思所以启发之，得无上至宝，利济无穷，徒以不知为可惜耳。如知此义，则对一切众生，无尊卑贵贱高下诸分别，平等智光，自然显露矣。	Therefore, one must hear the principles taught in the sūtras and teachings, understand that everyone possesses vast wisdom within the mind, and consider how to awaken it. Then one may obtain the unsurpassed treasure and bring benefit to beings without end. It is regrettable only that people do not know this. If one understands this principle, one will make no distinctions of honor or lowliness, nobility or poverty, superiority or inferiority among all sentient beings; the light of impartial wisdom will naturally reveal itself.
心之灵妙，不可思议，质微则势重，质重则势微，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。心力无形，力最胜上，神通变化，入不思议，心之力也。兹略引数则用以说心：	The mind’s numinous wonder is inconceivable. The subtler the substance, the greater its force; the heavier the substance, the weaker its force. Thus the force of earth is inferior to that of water, the force of water to that of fire, the force of fire to that of wind, and the force of wind to that of mind. The force of mind is formless and is supreme among forces. Spiritual powers and transformations that enter the inconceivable are the power of mind. I shall briefly cite several passages to explain the mind:
一、《起信钞》云：信过去释迦当来弥勒为易，有令信众生心中真如，是凡圣通依，迷之六趣无穷，悟之三宝不断者，此为稀有。	1. The Commentary on the Awakening of Faith says: “It is easy to believe that Śākyamuni was in the past and Maitreya will come in the future. But to lead people to believe that suchness within the minds of sentient beings is the common basis of ordinary beings and sages alike—that when deluded, it gives rise to the endless six realms, and when awakened, to the unceasing Three Jewels—this is rare indeed.”
二、《正法念处经》云：天人阿修罗，地狱饿鬼畜生，心常为导主。	2. The Sūtra of Mindfulness of the True Dharma says: “Devas, asuras, hell beings, hungry ghosts,

	and animals are ever guided by the mind as their chief.”
三、《大乘本生心地观经·观心品》云：云何为心，云何为地，文殊言：三界之中，以心为主，心名为地，能观心者，究竟解脱，不能观者，究竟沉沦。	3. The “Chapter on Contemplating the Mind” in the Mahāyāna Sūtra of the Mind-Ground of Original Birth says: “What is mind? What is ground?” Mañjuśrī replied: “Within the three realms, mind is the chief; mind is called the ground. Those who can contemplate the mind ultimately attain liberation; those who cannot ultimately sink into saṃsāra.”
四、《不退转法轮经》云，尔时三菩萨，在世尊前，以蔓荼莲华供佛已，作如是言：我于此法，深生信解，无有疑惑。	4. The Sūtra of the Irreversible Dharma Wheel says: “At that time, three bodhisattvas, having offered māṇḍārava flowers to the Buddha before the World-Honored One, spoke thus: ‘We have developed profound faith and understanding in this Dharma and are free of all doubt.’”
五、《如来藏经》云：世尊告金刚慧言，善男子，我以佛眼观一切众生，贪欲恚痴诸恼中，有如来智，如来眼，如来身，结跏趺坐，俨然不动。善男子，一切众生，虽在诸趣，烦恼身中，有如来藏，常无染污，德相备足，如我无异。	5. The Tathāgatagarbha Sūtra says: “The World-Honored One said to Vajramati: ‘Good man, with the Buddha eye I observe all sentient beings. Amid the afflictions of craving, anger, and ignorance, they possess the wisdom of the Tathāgata, the eye of the Tathāgata, and the body of the Tathāgata, seated cross-legged in full lotus posture, dignified and unmoving. Good man, although all sentient beings are within the various realms and embodied in afflictions, they possess the tathāgatagarbha, ever undefiled and fully endowed with virtuous marks, no different from myself.’”
六、《雁腋经》云：诸比丘告舍利弗言，佛非我尊，何以故，我不离佛，佛不离我。	6. The Yanye Sūtra says: “The bhikṣus told Śāriputra, ‘The Buddha is not our superior. Why? I am not apart from the Buddha, and the Buddha is not apart from me.’”
七、佛于燃灯佛前，献五茎莲华，表五蕴性空，心无所著，顿入无碍之门，乃得授记释迦之号。	7. Before Dīpaṅkara Buddha, the Buddha offered five lotus blossoms, signifying that the five aggregates are empty in nature. His mind had no attachment, and he suddenly entered the gate of nonobstruction; thus he received the prophecy and the name Śākyamuni.
八、《金刚辨宗》云：金刚经者，一切如来悟心之门也，了无明之妄心，即妙慧之真心，故曰悟心。又云十方国土中，最上第一希有之法，惟有一乘法，只是一心，心即是法，法即是心，更住何法，故言不住。若离心别有法可得，即生执心，住于法相，即是无目之人。	8. The Diamond Sūtra’s Elucidation of Its Tenet says: “The Diamond Sūtra is the gate through which all Tathāgatas awaken to the mind. To recognize the deluded mind of ignorance is the true mind of wondrous wisdom; therefore it is called awakening

	to the mind." It also says: "Among the lands of the ten directions, the supreme, foremost, and rarest Dharma is the One Vehicle Dharma alone. It is simply the one mind: mind is Dharma, and Dharma is mind. What further dharma could one abide in? Therefore it speaks of non-abiding. If, apart from mind, one believes there is another dharma to be obtained, attachment arises in the mind; to abide in dharma-marks is to be like a person without eyes."
九、《宝藏论》云：知有有坏，知无无败，真知之知。有无不计，即不计有无，即自性无分别之知。	9. The Treatise on the Treasury says: "To know that existence is subject to decay, and to know that nonexistence does not perish—this is true knowing. Not reckoning existence and nonexistence is precisely not reckoning either existence or nonexistence; it is the non-discriminating knowing of intrinsic nature."
十、水面和尚云：知之一字，众妙之门，灵知之心，即是真性，与佛无异。	10. Chan Master Shuimian said: "The single word 'knowing' is the gateway to all wonders. The mind of numinous knowing is true nature itself and is no different from the Buddha."
十一、《华严经》云：善哉善哉，云何如来在于身中而不觉知。	11. The Avataṃsaka Sūtra says: "Excellent, excellent! How is it that the Tathāgata is within the body, yet one does not realize it?"
十二、论云：佛说一切法，为度一切心，我无一切心，何用一切法。	12. A treatise says: "The Buddha teaches all dharmas in order to liberate all minds. If I have no mind at all, what use are all dharmas to me?"
观上列各条，可知佛说法四十九年，只说一句：心不可得。佛虽说亦同不曾说，以法本空故，心若不起，万法无生，心遍一切处，一切处遍心。如是了达，顿入自宗，故不悟心遍一切处者，则妄计心外有法，一切颠倒矣。	From the passages listed above, we can see that throughout the Buddha's forty-nine years of teaching, he spoke only one sentence: the mind is unobtainable. Although the Buddha taught, it was as though he had never taught, because dharmas are originally empty. If the mind does not arise, the myriad dharmas do not arise. Mind pervades every place, and every place pervades mind. Once this is understood, one immediately enters one's own tradition. Those who do not realize that mind pervades every place mistakenly imagine that dharmas exist outside the mind; all is then inverted.
不达无相即相，则是取相凡夫，若了相即无相，则成唯心大觉。故不可取相求悟，亦不可离相证真，不即不离，觉性自现。	If one does not understand that the formless is precisely form, one is an ordinary being attached to marks. If one understands that form is precisely

	formlessness, one becomes greatly awakened to mind-only. Therefore, one must not seek awakening by grasping at marks, nor realize truth by abandoning marks. Neither clinging to nor departing from them, the nature of awakening reveals itself.
结论曰：启机法门，不可穷尽，兹概言之，使大众了一大概。先发大愿，立宗旨，明学佛之缘起。学佛又分三期：一启机期，二正修期，三印证期。此是第一期，但人何以要学佛，应反问自己：求己呢，还是求佛呢？何者为重。	Conclusion: The Dharma gates for inspiring potential cannot be exhausted. Here they have been discussed only in outline, so that everyone may gain a general understanding. First arouse great vows, establish the core principle, and clarify the origins of learning Buddhism. Learning Buddhism further divides into three phases: first, the phase of inspiring potential; second, the phase of right cultivation; and third, the phase of verification. This is the first phase. But why does one wish to learn Buddhism? One should ask oneself: Do I seek myself, or do I seek the Buddha? Which is more important?
能知自己根本迷误之处，然后真心痛切，去求医药，医药者，三宝也。然何为佛，何为法，何为僧，又何为宝。三宝既明，再行释我，先从有我做起，不落空无断灭，再做到无我，不落情见生死，乃知情见生死，无非是苦。	Only after recognizing the fundamental place of one's own delusion and error can one sincerely and urgently seek medicine. The medicine is the Three Jewels. But what are Buddha, Dharma, and Saṅgha, and what makes them treasures? Once the Three Jewels are understood, we may proceed to explain the self. First begin from the existence of self, without falling into empty annihilation; then attain selflessness, without falling into emotional views and birth and death. One then knows that emotional views and birth and death are nothing but suffering.
于是释苦，苦义既明，然后怖生死而求出离，但必明如何招入生死，根本还在无明。故释无明，此无明枉造诸业，故释业障。而业障之如何消，曰惟解脱，故说解脱。但不明起因，不得真相，故说因果。	We then explain suffering. Once the meaning of suffering is understood, one fears birth and death and seeks liberation from them. Yet one must understand how one is drawn into birth and death; at the root lies ignorance. Therefore we explain ignorance. This ignorance vainly creates all kinds of karma, and so we explain karmic obstacles. How are karmic obstacles eliminated? Only through liberation; therefore we discuss liberation. But without understanding the causes, one cannot attain the true reality; therefore we discuss cause and effect.

因果之一起一灭，即幻心之流转，于是乎辨明心性，使知心为何相，性为何物，直证到菩提，故说菩提。乃呼应第四页印心宗旨，以般若为用一语，极言离般若则学佛之资粮断，如工人之失其利器，虽有大力，亦难施用。	The arising and ceasing of cause and effect is the circulation of the illusory mind. Thus we discern mind and intrinsic nature, so as to know the marks of mind and what intrinsic nature is, and directly realize bodhi; therefore we discuss bodhi. This echoes the Mind-Seal school's core principle on page four: "prajñā as the function." It emphatically states that without prajñā, the provisions for learning Buddhism are cut off, just as a worker who loses the proper tools, though possessing great strength, can scarcely put it to use.
启机者启般若之机也，此般若非佛独有，人人具足，般若华言大智慧，然不足以尽其义，当云“通达世出世法理事圆融无碍之大智慧”十六字，方可以拟其万一。果如何而可启发此般若者，当入正修行路。	Inspiring potential means inspiring the capacity for prajñā. This prajñā is not possessed by the Buddha alone; everyone possesses it fully. Prajñā, rendered in Chinese as "great wisdom," still does not fully convey its meaning. It should be called "the great wisdom that thoroughly comprehends the principles and phenomena of worldly and supramundane dharmas, perfectly integrating them without obstruction." Only these sixteen Chinese characters can suggest even a fraction of its meaning. If one asks how this prajñā may be awakened, one must enter the path of right cultivation.

正修分

Section on Right Cultivation

修行本意

The True Intent of Practice

世上修行人，多不明因何而修，修为何事，行为何义，虽高挂修行招牌，所行与所修，完全二致，至修法之正与不正，更无论矣。行者于修之下手处，切切含糊不得，勿作伪自欺，方不误人，重增罪戾，所谓先正因地是也。	Many practitioners do not understand why they practice, what they seek through it, or what their conduct means. Though they advertise themselves as practitioners, their conduct contradicts their cultivation; the correctness of their methods is then scarcely worth discussing. At the outset, be absolutely clear about why and how you practice. Do not deceive yourselves through pretense, thereby misleading others and adding to your faults. This is what it means first to set the causal ground right.
孝悌忠信等，为人立身之本，正因不孝不悌，所以要修孝悌。孝悌二字，原用以教化人中败类，人果不是禽兽，孝悌本无所用之；人果不是贪嗔痴诸烦恼，本用不着佛法来修。所以未修前，先问自己，果安心否，果已断除贪嗔痴否。如尚不能，则不能概说为迷信，废弃而勿修。	Filial piety, fraternal respect, loyalty, trustworthiness, and the like are the foundations on which a person stands in the world. It is precisely because people are not filial and respectful to their elders that they must cultivate filial piety and fraternal respect. These two terms were originally used to instruct and reform the degenerate among humankind. If people truly were not animals, filial piety and fraternal respect would have no use; if people truly were free of afflictions such as greed, anger, and ignorance, there would be no need to cultivate through the Buddhadharma. Therefore, before practicing, first ask yourself: Is your mind truly at peace? Have you truly eliminated greed, anger, and ignorance? If not, then you cannot simply dismiss practice as superstition and abandon it.
世人作伪，习为自然，不知对人或假，对己如何可假，口头可假，临事又安可假，平时可假，死时又何可假，是以一切可假，功夫不可假，本来因去假而修真，如果修再求假，正如病人求假药，自己求死，何其愚也，修行人勿于此处迷去。	People in the world become so accustomed to falsehood that it seems natural to them. They do not realize that they may deceive others, but how can they deceive themselves? They may speak falsely, but how can they do so when an event actually arises? They may be false in ordinary times,

	but how can they be false at death? Thus, although everything else may be feigned, practice cannot be feigned. One originally practices in order to cast off falsity and cultivate truth; if one seeks falsehood again through practice, it is like a sick person seeking counterfeit medicine and thereby seeking death. How foolish! Practitioners must not go astray at this point.
人本来不必修行，正因所行不合，于是乎要修。法亦本无邪正，以合于所行者为正。修法亦本无是非，以当机合缘者为正。法如药，法之当机，乃名正修。	People originally need not practice; it is precisely because their conduct is not in accord that they need to practice. Dharma in itself is neither wrong nor right; that which accords with one's conduct is right. Methods of practice likewise are neither right nor wrong in themselves; that which suits the recipient and accords with the conditions is right. Dharma is like medicine: when a dharma is suited to the recipient, it is called right practice.
凡人自然赋有之本性，故曰天命之谓性，随性之施行者为道，故曰率性之谓道。然失其本来，欲恢复其本来而依于法，故曰修道之谓教，教者，法布施也。性为体，道为用，言性与天道，即是本来面目。	Human beings naturally possess an inherent nature; therefore it is said, "What Heaven decrees is called nature." To act in accordance with one's nature is called the Way; therefore it is said, "Following one's nature is called the Way." Yet, having lost one's original state, one relies on Dharma in order to restore it; therefore it is said, "Cultivating the Way is called teaching." Teaching is the gift of Dharma. Nature is the essence, and the Way is its function. To speak of nature and the Way of Heaven is to speak of the Original Face.
要见到本来面目，先得打除无明业障，明其明德，言修复其本德也。然本德之相貌何如乎？曰本来清净，本无生灭，本来万能，体用如如，本来有光，与佛不二，徒因遮障，迷而不见。正如醉人，完全不缺，只是颠倒，酒醒即愈，实无分别。然说得容易，人却很难信，所以信为修行之母。	To see the Original Face, one must first remove the karmic obstacles of ignorance and illuminate one's luminous virtue; that is, one restores one's original virtue through practice. But what is the appearance of this original virtue? It is originally pure, originally neither arising nor ceasing, originally capable of all things, with essence and function such as they are. It is originally luminous and nondual with the Buddha; only because of obscurations is it unseen in delusion. It is just like a drunkard: nothing whatsoever is lacking, but he is confused and inverted; once the wine wears off, he recovers. There is truly no difference. Though easy to say, this is very difficult for people to believe. Therefore, faith is the mother of practice.

佛云，于末法余四十年间，为人说如来藏性，是为难之尤难，如以鸡毛滴大海水使干，尚是容易，此为尤难云云。非法施之难也，乃众生自信是佛之难也。	The Buddha said that during the final forty years of the Dharma-ending age, explaining the nature of the Tathāgata-garbha to people would be the most difficult of all difficulties. Making the water of the great ocean dry by dripping feathers into it would still be easier; this, he said, would be more difficult still. It is not that giving the Dharma is difficult; rather, it is difficult for sentient beings to believe that they themselves are Buddhas.
今且不说此高深佛法，但说人生是苦，伊尚不信，伊明明受苦颠倒，明明一切无常，彼正乐此不疲，如何肯信。等到大受打击时，方悟无常空苦，此已是上根人。更有到死不悟，所谓有八种人，佛亦无可奈何也。	For the moment, let us not speak of this profound Buddhadharma. Even when one merely says that human life is suffering, people still do not believe it. They plainly suffer and remain confused and inverted; all things are plainly impermanent, yet they delight in them without weariness. How could they be willing to believe? Only after receiving a severe blow do they awaken to the emptiness and suffering of impermanence; such people are already of superior capacity. Still others do not awaken even at death. As it is said, there are eight kinds of people with whom even the Buddha can do nothing.
一哑人，又谓口能言而不言正道，是为哑人。二聋人，又言耳能闻而不能闻真理，是为聋人。三地狱中人，如人为无明所覆而行恶，即是地狱中人。四恶鬼中人，指贪求无厌，悭吝不舍者。五畜生中人，指不知理义者。	First are mute people: this also refers to those whose mouths can speak but who do not speak of the true path. Second are deaf people: this also refers to those whose ears can hear but who cannot hear the truth. Third are people in hell: when people are covered by ignorance and commit evil, they are people in hell. Fourth are people among hungry ghosts: this refers to those who seek greedily without satiation and cling miserly to what they possess. Fifth are people among animals: this refers to those who do not understand principle and righteousness.
六边地中人，言生邪见，以人死后断灭者。七长寿天中人，又指饱食终日无所用心之人。八受法不精进奉行之人。此八种人，佛虽慈心，亦无可奈何也。世人迷惘，以眼不见为非实，此所以难劝化也。	Sixth are people in borderlands: this refers to those who give rise to wrong views and believe that people are annihilated after death. Seventh are people in the long-life heavens: this also refers to those who eat their fill all day and apply their minds to nothing. Eighth are those who receive the Dharma but do not diligently put it into practice. Though the Buddha has a compassionate heart, even he can do nothing for these eight kinds of people. People in the world are deluded, taking

	whatever cannot be seen with their eyes as unreal; this is why they are difficult to persuade and transform.
譬如一大木，木中钉有一钉，初钉时，有半截在外，尚易了知，及渐渐钉没入木，久久尘封泥塞，或加胶漆，光滑不见，虽告之曰，内有一钉，彼必不信，难信之法一也。	For example, consider a large piece of wood with a nail driven into it. When the nail is first driven in, half of it remains outside, so it is still easy to know of it. But as it is gradually driven fully into the wood, then over a long time becomes sealed beneath dust and mud, perhaps with glue and lacquer added, the surface becomes smooth and no trace can be seen. Even if one tells them, “There is a nail inside,” they will surely not believe it. This is the first difficulty in believing the Dharma.
及告以此钉非拔不可，否则久久木朽受损，彼必不信，难信之法二也。既信矣，又告以此钉在某处某方，只要一门深入探讨，不必多处，彼必不信，难信之法三也。	If one then tells them that this nail must be pulled out, or else the wood will gradually rot and be damaged, they will surely not believe it. This is the second difficulty in believing the Dharma. Once they do believe, if one tells them that the nail is in a certain place and direction, and that they need only investigate deeply through one gate rather than searching in many places, they will surely not believe it. This is the third difficulty in believing the Dharma.
及深信勿疑，去其胶漆遮障，发现钉头，告以必可取出，彼又畏难而勿信，难信之法四也。及告以有种种法器，如钻如钳及种种之方便，彼自信自持其力，不加信任，不听所教，难信之法五也。	Once they have deep faith without doubt, remove the obscurations of glue and lacquer, and discover the nail head, one tells them that it certainly can be extracted. Yet they again fear the difficulty and do not believe. This is the fourth difficulty in believing the Dharma. If one tells them that there are various implements and skillful means—drills, pliers, and the like—they rely on themselves and their own strength, place no trust in others, and do not heed the instruction given. This is the fifth difficulty in believing the Dharma.
既行矣，又告以拔除之法，先紧而松，摇之使动，除粗分，再除细分，彼又惑而不信，难信之法六也。	Once they have begun, one further instructs them in the method of extraction: first tighten it, then loosen it; shake it to make it move; remove the coarse part first, then the subtle part. Yet they again become confused and do not believe. This is the sixth difficulty in believing the Dharma.
及正式告伊此钉与木，本来无关，冤枉钉入，此心究非钉可比，非同有相之物，只要认清本来无钉，当体是	When one formally tells them that this nail and the wood were originally unrelated, that it was wrongly driven in, and that this mind is ultimately unlike a

空，即不拔而自除，伊则尤难深信，此真难之尤难，难信之法七也。	nail—not an object possessing form—then, if they simply recognize that originally there is no nail and that the very substance is empty, it will disappear of itself without being pulled out, they find it even more difficult to believe deeply. This truly is the most difficult of all difficulties: the seventh difficulty in believing the Dharma.
今日直告以钉在某处，及不拔自除之理，非深信人安得信心不逆。此心中心法所以曲高和寡，彼修至一二千座尚不知起用，实未闻此法精义之所在与立场之如何，反疑法谤师，呜呼！夫复何言。	Today I tell you directly where the nail is and the principle by which it disappears of itself without being pulled out. Unless one has deep faith, how can one's faith remain free of resistance? This is why the Heart-of-Heart Dharma is so lofty that few can respond to it. Some practice for one or two thousand meditation sessions and still do not know how to apply it. In truth, they have not heard the essential meaning or understood the standpoint of this Dharma; instead, they doubt the Dharma and slander the teacher. Alas! What more can be said?
修行之始，先当将修行的经纬划定，有了纲目，然后有条不紊，凡中途疑退者，都因根本未明，仍属情见用事，正修分内，以信愿行作三大纲，证则为印证分，信什么，决定了，然后发愿，既发真愿，没有不真去实行的，于是如何信法，如何愿法，如何行法，各各分为类目，一一开示，今先说信。	At the beginning of practice, one must first establish the main threads and nuances of practice. Once there is an outline, everything can proceed in an orderly way. Those who become doubtful and retreat midway all do so because the foundation has not been understood; they still act from emotional views. Within the section on right cultivation, faith, vows, and practice are set forth as the three great outlines, while realization belongs to the section on verification. First decide what to believe, then make vows. Once true vows have been made, one cannot fail to put them sincerely into practice. Thus, how to have faith in Dharma, how to make vows regarding Dharma, and how to practice Dharma are each divided into categories and explained one by one. Let us first discuss faith.

正信

Right Faith

佛说法四十九年，三藏十二部，千言万语，只是要人认识本来面目，相信自己本来是觉不是迷。但因何而迷，要使自己研究个所以然出来，方才肯去怖苦发心。	The Buddha taught the Dharma for forty-nine years; the Tripiṭaka and the twelve divisions of scripture, with their thousands of words and myriad sayings, seek only to lead people to recognize the Original Face and believe that they

	are originally awakened rather than deluded. But why are they deluded? One must investigate this until one understands the reason; only then will one be willing to fear suffering and arouse the resolve.
发心的力量有大小，因为研究有明白不明白，有些人完全不知道苦，自然完全不肯发心。有些人已经发心，但因循放逸，是半明半昧，所以不痛切了。	The strength of one's resolve varies according to whether one's investigation is clear or unclear. Some people know absolutely nothing of suffering, and naturally they are wholly unwilling to arouse the resolve. Others have already aroused the resolve but are complacent and lax, half clear and half obscured; therefore, their resolve lacks urgency.
更有些人，用功虽切，但进步极迟，不得亲切受用，是由于明白不透彻，信虽有而不坚，愿虽发而不大，行虽持而不恒。	Still others, though earnest in their efforts, progress very slowly and do not gain intimate benefit from practice. This is because their understanding is not thorough: their faith is present but not firm, their vows have been made but are not great, and their practice is maintained but not constant.
经云发心第一难事，发心者，发信愿行之心也，信自己本来是佛，只因迷而不觉，今日既知所以，只要肯修，回转头来，此生决定可以见性成佛。自己决不肯自暴自弃，是谓信。	The sūtras say that arousing the resolve is the first great difficulty. To arouse the resolve is to arouse the resolve of faith, vows, and practice. Believe that you are originally a Buddha, becoming unaware only because of delusion. Now that you understand why, so long as you are willing to practice and turn back, in this very life you can certainly see your true nature and attain Buddhahood. Resolving never to give up on yourself is called faith.
既明白此理，见到沉沦的苦，彼岸的乐，自然要于此生成佛，勿再因循坐误，是谓愿。既愿矣，就要在事上去实行，是谓行。前为理，此为事，理事相合，是为信愿行合一。	Having understood this principle and seen the suffering of sinking in saṃsāra and the happiness of the other shore, one naturally wishes to attain Buddhahood in this very life, without again wasting time through complacency. This is called vow. Having made the vow, one must put it into practice in one's affairs. This is called practice. The foregoing is principle; this is phenomena. When principle and phenomena accord, faith, vows, and practice are united as one.
合一的境界有深浅，所以证到的境界也有深浅，不是他人可得而测，只有自己知道。知道本来面目，我人既抱利己利他之愿，当为人决定一条正路。	The state of such unity has degrees of depth, and therefore the realization attained also has degrees of depth. Others cannot measure it; only one oneself knows. Those who know the Original Face

	and cherish vows to benefit themselves and others should determine a right path for people.
先把因地弄正，使伊明白因果，明白自己因地本来完全不缺，与佛丝毫不二，只是不肯启发，所以不得果。我人既负这个劝导的责任，总要教伊信得全，信得大，信得切，否则误人慧命。关键只在此点，可不慎哉。	First set the causal ground right, so that they understand cause and effect and understand that, on the causal ground, they originally lack nothing and are not in the slightest different from the Buddha. They fail to attain the result only because they are unwilling to bring this forth. Since we bear this responsibility of exhortation, we must teach them to believe fully, greatly, and earnestly; otherwise, we will mislead others and harm their wisdom-life. The crucial point lies here. How can we not be cautious?
信是决定不疑之谓，苟有一二犹豫，即不是信。如何信全，谓信理信事，信心圆满，不偏执不惑乱，发信心者当如下：	Faith means decisiveness without doubt. If even one or two hesitations remain, it is not faith. What does it mean to have complete faith? It means faith in principle and faith in phenomena, faith that is complete and whole, neither one-sidedly attached nor confused. Those who arouse faith should do as follows:
一、信因果不二，有因即有果。已成之果佛，如释迦，如弥陀，如药师。一切果佛，当初未成佛前，其因地佛性本来完全，亦曾经颠倒过来，由迷而觉，由觉而修，由修而证。从前经过程序，与我今日不二。	1. Believe that cause and effect are nondual: where there is a cause, there is a result. The Buddhas who have already attained fruition include Śākyamuni, Amitābha, and Bhaiṣajyaguru. Before all fruition Buddhas became Buddhas, their Buddha-nature on the causal ground was originally complete. They too had once been confused and inverted; they turned from delusion to awakening, from awakening to practice, and from practice to realization. The process they passed through in the past is no different from ours today.
二、信我今日之本体，原是本觉，土即是心，本来是净土，只因迷而颠倒，然佛性始终不坏，半点不缺，因上完全可以成佛。	2. Believe that my present fundamental essence is originally innate awakening; the land is precisely mind, and originally it is a Pure Land. Only because of delusion have I become confused and inverted. Yet Buddha-nature is never destroyed and lacks not the slightest thing; on the causal ground, one can completely attain Buddhahood.

譬如两块玉，同样可以雕刻成佛，一块是已雕，一块是未雕，未雕的，一定照已雕的一样庄严，维妙维肖，才合正路。如存一种客气劣小之心，不敢承当同佛一样，目前且留一点不像，待到来世再刻，将当仁不让之义，当作贡高我慢，此是信得不全。	For example, two pieces of jade can equally be carved into Buddhas. One has already been carved, while the other has not. The uncarved one must certainly be carved with the same majesty and lifelike perfection as the one already carved; only then does it accord with the right path. If one harbors an inferior and self-deprecating attitude, does not dare to accept that one is the same as the Buddha, and for the present leaves a little unlike the Buddha, intending to carve it only in a future life; if one mistakes the meaning of accepting one's rightful responsibility for arrogant self-conceit, then one's faith is incomplete.
三、信不但我如是，一切众生各类皆同等有佛性，我亦敬之如佛。彼今世不幸而为猫，我则为人，再世我或变为猫，猫竟转为人，伊却先修而成就，先来度我，我又何可轻之慢之。	3. Believe that not only am I thus, but that all classes of sentient beings equally possess Buddha-nature, and that I respect them as I respect the Buddha. Someone may unfortunately be a cat in this life while I am a human being; in another life I may become a cat, while that cat becomes a human. It may practice first, attain accomplishment, and come first to liberate me. How then could I slight or look down upon it?
故学佛当三世论，不得以今世所修之久暂而断其功行之浅深也。要如是信，方不堕我慢贡高，轻彼后学，后学亦不至因此自弃，故云心佛众生，三无差别，知理而不达事，非全信也。	Therefore, students of Buddhism should consider the three periods of time and must not judge the depth or shallowness of another's practice by the length of time they have practiced in this life. Only with such faith will one avoid falling into arrogance and self-conceit or looking down on later learners; nor will later learners abandon themselves because of this. Therefore it is said, "Mind, Buddha, and sentient beings are without distinction." To understand principle but not penetrate phenomena is not complete faith.

四、信佛所说法，不可拘执不化，有了义，有不了义，当依义不依文，不可执章句只字。盖佛说法，往往少文而释多义，切不可以情见测圣意，执古不化，死信而不活信。如信极乐世界。	4. Believe that the Dharma taught by the Buddha must not be rigidly grasped without flexibility. There are definitive teachings and nondefinitive teachings. Rely on the meaning, not on the words; do not cling to individual sentences or characters. When the Buddha teaches Dharma, a few words often explain many meanings. Never use emotional views to measure the intent of sages, clinging rigidly to the ancient and making faith dead rather than living. Take, for example, faith in the Land of Ultimate Bliss.
死执西方是极乐，一若东方便是苦地，要知弥陀经，说西方一切庄严之后，点明十方一切佛世界。明明说十方净土，只因众生性情太活，三心两意，行持不专，不得已而介绍西方一处，又说明从是，言从娑婆算起，假定为西，不致偏执。如是活信，方是大信。	Do not rigidly cling to the West as the Land of Ultimate Bliss and suppose that the East must therefore be a land of suffering. You should know that, after describing all the adornments of the Western Land, the Amitābha Sūtra makes clear that there are Buddha lands throughout the ten directions. It plainly speaks of Pure Lands in the ten directions. Only because sentient beings are too changeable in temperament, vacillating and unable to practice single-mindedly, was the Western Land provisionally introduced. It is further explained that “west” is spoken of only when reckoning from the Sahā world; it is designated as west merely by convention, so that one will not become attached to it. Such flexible faith alone is great faith.
五、要信自己佛性虽全，但无始习气所覆，自力断断不够，当借佛力，三密加持，见功方速，信心愈切，则行持愈坚。	V. Believe that, although one’s Buddha-nature is complete, it is covered over by beginningless habitual tendencies. One’s own efforts are by no means sufficient to cut them off; one must rely on the Buddha’s power and the blessings of the Three Mysteries, so that results may be seen more swiftly. The more earnest one’s faith, the firmer one’s practice.
六、信凡一切修行，必受种种魔难，惟恒久不变，斯克成就，恒久为老，不变为实，老实修持，信方真切。	VI. Believe that every form of cultivation will inevitably encounter all kinds of māras and hardships. Only by remaining constant over a long time can one achieve accomplishment. Constancy over time means steadfastness; remaining unchanged means sincerity. Only through steadfast and sincere practice does faith become genuine and earnest.

七、信师师相传，即是佛传，善知识，与佛不二，十分恭敬，即十分亲切，即得十分利益。	VII. Believe that the transmission from master to master is itself the transmission of the Buddha. A spiritual friend is nondual with the Buddha. With complete reverence comes complete intimacy, and with complete intimacy comes complete benefit.
八、信一切法皆是无上，以一切皆佛说故，只因时代不同，众生根器不同，法无定法，因机而变，佛不涅　，法轮常转，谤法即同谤佛故。	VIII. Believe that all dharmas are unsurpassed, for all were taught by the Buddha. It is only because times differ and sentient beings differ in capacity that there is no fixed dharma: teachings change in accordance with capacity. The Buddha has not entered nirvāṇa; the Dharma wheel constantly turns. To slander the Dharma is thus no different from slandering the Buddha.
九、信各种法门，皆有次第，各各不同，且各人证得不同，不得妄测他人境界，忘却自己功行。	IX. Believe that every kind of dharma gate has its own stages, and that these differ from one another. Each person’s realization also differs. Do not rashly speculate about another’s state, thereby forgetting your own practice and attainment.
十、信末法时代，一样有利根人，佛菩萨非可形见，不可以色声相求。	X. Believe that even in the age of the decline of the Dharma there are people of sharp faculties. Buddhas and bodhisattvas cannot be apprehended through physical form; they cannot be sought through appearances or sounds.
十一、信未得谓得，未证谓证是妄。但意测亦是妄，以未知谓知，同一不实，同为大妄。	XI. Believe that claiming attainment when one has not attained, or claiming realization when one has not realized, is false. Yet conjecturing by one’s own thoughts is also false: to call what one does not know knowledge is equally unreal and equally a great delusion.
十二、信见性成佛，要当下直承，佛不欺我，此生决能明心见性，此是顿悟成佛。惟无始积习未除，非此生所可扫荡净尽，不能发通成佛实为二事。	XII. Believe that to see one’s nature is to become a Buddha. One should directly undertake this here and now: the Buddha does not deceive us, and in this life we can certainly realize the mind and see our true nature. This is sudden awakening and Buddhahood. Yet beginningless accumulated habits have not been eliminated and cannot be wholly swept away in this single life. The manifestation of supernormal powers and Buddhahood are in fact two different matters.
十三、外道亦有五通，与佛法之证得不同，佛法先求开大智慧，证得漏尽通后，再发五通，方不为境转而堕落。	XIII. Non-Buddhist paths may also possess the five supernormal powers, but these differ from Buddhist realization. In Buddhism, one first seeks

	to open great wisdom; only after realizing the power of exhausting the outflows do the five supernormal powers arise. Then one will not be carried away by circumstances and fall into decline.
十四、信人生苦因，只是个心境习气缠缚，知断习气，即入正修行路，即断一切苦。	XIV. Believe that the cause of human suffering is simply the bondage of mental states and habitual tendencies. Once one knows to cut off habitual tendencies, one enters the proper path of cultivation and cuts off all suffering.
十五、信一切业障及六道轮转，只是一习气心用事，习重者业重，习轻者业轻，要除一切业障，当参心地法门。	XV. Believe that all karmic obstacles and the cycling through the six realms are merely the activity of a mind of habitual tendencies. Heavy habits produce heavy karma; light habits produce light karma. To remove all karmic obstacles, one should investigate the Mind-Ground Dharma Gate.
十六、信减劫时代，佛法衰落，一世不如一世，我如此生不了，更待何时，倘遇善知识，宝山勿空过，时不再来，切不可稍存待心，要如是信，方是真切。	XVI. Believe that in this age of decline, the Buddhadharma is waning, each generation worse than the last. If I do not resolve the matter in this very life, when shall I wait? If you encounter a spiritual friend, do not pass empty-handed through a mountain of treasure. Time will not return. You must not retain even the slightest thought of waiting. Only such faith is genuine and earnest.

大愿

Great Vows

信为万行之母，愿为百业之先，事不问善恶，在未做之先，必有一个志愿，愿即是行，行愿即是真信，行而不愿，不得谓信，愿而不行，不谓信愿，信坚则行力，愿大则业宏。因地如何，果地亦如何，此愿之不可不宏也。	Faith is the mother of the myriad practices, and vows are foremost among all undertakings. Whether an undertaking is good or evil, before it is done there must first be an aspiration. A vow is itself practice; practice and vows constitute true faith. To practice without a vow cannot be called faith; to make a vow without practicing cannot be called faith and vows. When faith is firm, practice has strength; when vows are great, one's undertakings are vast. As the causal ground is, so too is the ground of fruition. Therefore, one's vows must be vast.
宏何事，曰尚志，此即大愿。佛法是积极，要发救度无量大千众生之愿，要断除贪嗔痴疑慢邪见等病，简言	Vast in what regard? It means setting one's aspiration high; this is the great vow. Buddhism is

之，积极的转邪归正，转凡为圣，转自了为利他，转烦恼为菩提。	active: one should make the vow to rescue and liberate innumerable sentient beings throughout the great thousandfold worlds, and to eradicate such afflictions as greed, anger, ignorance, doubt, pride, and wrong views. In brief, one must actively turn from wrong to right, from the ordinary to the noble, from seeking one's own liberation to benefiting others, and from afflictions to bodhi.
华严经云：此经不付予众生手，乃至权乘菩萨，此经付予大心凡夫云云。大心凡夫者，在未行前，先发正愿大愿之人也。	The Avataṃsaka Sūtra says: "This sūtra is not entrusted to the hands of ordinary sentient beings, nor even to bodhisattvas of the provisional vehicles; it is entrusted to great-resolve ordinary beings," and so forth. Great-resolve ordinary beings are those who, before practicing, first arouse correct and great vows.
经又云，初发心即成佛，愿力之大如是，又当仁不让，不让非同贪争，乃愿之不居人后，见义勇为之意，然亦信心坚切，故愿亦油然而生。经云，依于众生而起大悲，依大悲发菩提心，依菩提心成等正觉，此由大愿引起大行，入于大乘位。故发愿要宏大痛切，真实不虚，兹再说愿。	The sūtra also says, "Upon first arousing the mind, one immediately becomes a Buddha." Such is the power of vows. One should therefore not yield when righteousness calls. Not yielding does not mean contending greedily with others; it means not placing one's vows behind those of others, and courageously acting when one sees what is right. It also comes from firm and earnest faith, from which vows naturally arise. The sūtra says, "Relying on sentient beings, great compassion arises; relying on great compassion, bodhicitta is aroused; relying on bodhicitta, one attains perfect and complete awakening." Thus great vows give rise to great practice and lead one into the Mahāyāna stage. Therefore, vows must be vast, urgent, true, and not empty. Let us now speak further of vows.
一、愿此生决定要见性成佛，勿犹豫。	I. Vow to see one's nature and become a Buddha in this very life. Do not hesitate.
二、愿由正知见入正修行路，断众生知见，开佛知见。	II. Vow to enter the proper path of cultivation through right view, to cut off the views of sentient beings, and to open the Buddha's view.
三、愿不起劣慧小愿，有负佛菩萨慈悲加被期望之恩。	III. Vow not to give rise to inferior wisdom or petty vows, thereby failing the compassionate blessings and expectations of the Buddhas and bodhisattvas.
四、为报四恩故，愿度一切众生皆成佛，我以所证得者，方便引导之。	IV. In order to repay the four debts of gratitude, vow to liberate all sentient beings so that they all

	become Buddhas. I will skillfully guide them through what I have realized.
五、愿依仁王般若经十四忍位，精进勤修，不退本誓。	V. Vow to rely on the fourteen stages of forbearance in the Benevolent Kings Prajñā Sūtra, cultivate diligently and vigorously, and never retreat from my original vows.
六、愿此报生尽后，随缘往生何土，如西方极乐，东方琉璃佛土，或成就后再来娑婆度生。	VI. Vow that, when this life of karmic retribution comes to its end, I may be reborn according to conditions in whatever land is appropriate—for example, in the Western Land of Ultimate Bliss, the Eastern Lapis Lazuli Buddha Land, or, after attaining accomplishment, return to the Sahā world to liberate sentient beings.
七、愿发四无量心，勿轻后学，勿贡高我慢，平等慈度。	VII. Vow to arouse the four immeasurable minds, not to slight later learners, not to be arrogant or conceited, and to liberate all equally with compassion.
八、愿依普贤十大愿，自利利他，并回向法界无量国土，无量众生。	VIII. Vow to follow Samantabhadra's Ten Great Vows, benefiting oneself and others, and dedicate the merit to the innumerable lands and innumerable sentient beings of the dharma realm.
取法乎上，仅得其中，况取法乎下乎？故发愿第一要大，佛菩萨决不因汝大愿而认为高慢，人人皆可为尧舜，当仁不让，古有明训。虽然，空愿不行，即等于妄，下当为说行。	If one takes the highest standard as one's model, one attains only the middle; how much less if one takes a lower standard as one's model. Therefore, the first requirement in making vows is that they be great. Buddhas and bodhisattvas will certainly not regard you as arrogant because your vows are great. Everyone can become a Yao or a Shun; do not yield when righteousness calls—this is an ancient and clear teaching. Yet empty vows without practice are no different from falsehood. We shall next discuss practice.

实行

Putting into Practice

行是实行，由理证事谓行，乃正修分最主要者。众生苦恼，只是处处有碍，不明所以，理碍也。动则得咎，事碍也。今于佛理，如真信勿疑，理无碍也。行有证得，事无碍也。理事双融，入不二门，理事无碍也。至体用	Practice means actual implementation: proceeding from principle to realization in concrete affairs. This is the most important part of the Section on Right Cultivation. Sentient beings suffer because they meet obstacles everywhere. Not understanding

如如，得大自在，事事无碍也。然非实行，决不能证得，兹再说行。	why is obstruction in principle; incurring fault whenever they act is obstruction in phenomena. Genuine faith in Buddhist principle, without doubt, is nonobstruction in principle. Realization through practice is nonobstruction in phenomena. When principle and phenomena interfuse, one enters nonduality: the nonobstruction of principle and phenomena. When essence and function are one in suchness and one attains great freedom, this is the nonobstruction among phenomena. None of this can be realized without actual practice. Let us therefore discuss practice further.
一、行以不自欺为主，要痛切实在，盖不实行，不能证得，不得受用也。	I. The foremost principle of practice is not deceiving oneself. One must be earnest, urgent, and real. Without actual practice, one cannot attain realization or receive its benefit.
二、行以坚定为旨，要精进勿退，精者专一，进者勿退，使其日有利益也。	II. The aim of practice is steadfastness. Advance diligently and do not retreat. “Diligent” means single-minded; “advance” means not retreating, so that one benefits day by day.
三、行以不自是为主，恐其中途生我见疑退也。	III. The foremost principle of practice is not being self-righteous, lest views of self arise midway and lead to doubt and retreat.
四、行当择法，以当机为上，如垂暮之年，只求简单修持，毋庸精深考据，法相之学，徒劳无益，当自决择。	IV. In practice, one should choose a dharma appropriate to one’s capacity. For someone in the twilight of life, one should seek only simple cultivation and need not pursue profound textual research. Study of the Dharma Characteristics School would merely be labor without benefit. One must make one’s own decision.
五、行当时时顾及信愿，如有人督促在后，勿退转也。	V. In practice, one should constantly keep faith and vows in mind, as though someone were behind one urging one onward, so that one does not retreat.
六、行当活计，不可拘执死法，如一时无善知识为我决定，我当审量自己之地位与机缘，所修由博而约，层层推进，必得一究竟者。如入一学堂，以毕业为止，应年年上进升班，岂得以留级为不违本愿。法门无量誓愿学者，乃防固执不化之弊，非可贪多不切实用也，故善知识宜访求而亲近之。	VI. Practice must be flexible; one must not rigidly cling to dead methods. If for a time there is no spiritual friend to determine the matter for me, I should assess my own position and circumstances. What I cultivate should proceed from broad to focused, advancing stage by stage, until I certainly reach an ultimate teaching. It is like entering a school with graduation as one’s goal: one should progress and advance a grade each year. How

	could remaining in the same grade be considered fidelity to one's original vow? The vow to study immeasurable dharma gates is intended to prevent the fault of obstinate inflexibility; it does not mean greedily pursuing too much without practical application. Therefore, one should seek out and draw near to a spiritual friend.
七、行当依法不依人，倘由人情转移，即是以性命为人情矣，法如当机，切不可因人而疑法，转以自误。	VII. In practice, rely on the Dharma, not on persons. If one is swayed by personal feelings, one is placing one's very life in the hands of personal feelings. If a dharma is appropriate to one's capacity, one must never doubt the Dharma because of a person and thereby mislead oneself.
八、行以精进为苦修，非入深山恶衣食为苦修也。凡一切法，皆属对治，放逸贪舒服者，必使其习苦，所以除积习也，若偏执于苦，必致中途退转，或趋于伪，此亦在活用之耳。	VIII. In practice, diligent effort is ascetic cultivation; it does not mean entering deep mountains and wearing poor clothing or eating poor food. All dharmas are remedies. Those who are indulgent and crave comfort must be made to accustom themselves to hardship in order to remove accumulated habits. But if one becomes rigidly attached to hardship, one will inevitably retreat midway or become false. This too depends upon flexible application.
九、行不可求急，欲速则不达，当持之以恒，如积资财，久则富厚，若除贪速之病，定力亦由此得焉。	IX. In practice, do not seek quick results. Haste prevents arrival. One should persevere constantly, as in accumulating wealth: over time it becomes abundant. If one removes the fault of craving quick results, meditative stability will also arise from this.
十、行必预防魔难，不入魔，不得成佛。中间如生疑退即是心魔，惟有恒持勿怠，不疾不徐，不取不舍，稍得胜境，切勿自足，防喜魔乘入，故不许见光见佛，或先求神通。	X. In practice, one must guard in advance against māras and hardships. Without encountering māras, one cannot become a Buddha. If doubt and retreat arise along the way, that is a māra of the mind. One need only persist without slackening—neither hasty nor slow, neither grasping nor rejecting. If a slightly superior state appears, never become self-satisfied; guard against the māra of delight taking advantage of an opening. Therefore, do not seek visions of light or Buddhas, nor seek supernormal powers beforehand.
十一、行必择径，因修行法门，各各不同，非可同年而语，有由净土入手，有由禅密入手，或从八识修起，或从六七识修起，或仗自力，或仗佛力，不宜拘执一法，	XI. In practice, one must choose a path. Since methods of cultivation differ from one another, they cannot all be discussed on the same level. Some begin with the Pure Land, some with Chan or

当应机而施，择一相当之径，庶不入歧途耳。（故授法之责在师）。	Esoteric Buddhism; some cultivate beginning with ālaya consciousness (ālaya-vijñāna), some beginning with the sixth and seventh consciousnesses; some rely on their own power, while others rely on the Buddha's power. One should not rigidly adhere to a single method, but apply the teaching according to capacity and choose a suitable path, so as not to enter a wrong road. (Therefore, the responsibility for transmitting a teaching lies with the master.)
十二、行必信仰善知识而皈依之，善知识者，非指定其本人有学问之谓，乃能善巧知我之机，识我之病，施以正法，引入捷径为贵。例如彼为禅宗上人，深达法要，而我之根机，只可修净土念佛，若亦以参话头法门引我，使我久修不得相应，非善知识矣。故病人虽不可不赖医，亦不可无自决力也。	XII. In practice, one must trust and take refuge in a spiritual friend. A spiritual friend does not simply mean someone who is learned; what is valuable is one who skillfully knows my capacity, recognizes my illness, gives the correct Dharma, and leads me onto a swift path. For example, another may be an eminent Chan master who thoroughly understands the essentials of the Dharma, while my capacity permits only Pure Land Buddha-remembrance. If he nevertheless guides me by the huatou method, causing me to practice for a long time without response, he is not a spiritual friend. Thus, although a sick person cannot do without relying on a physician, one must also have the capacity to make one's own decision.
十三、行重自修，勿引他人之意境，强与我附会比量，势必狐疑狂乱，或因此而生嫉忌，转以自误。	XIII. Practice places importance on one's own cultivation. Do not draw in the mental states of others and forcibly compare or reconcile them with your own. This will inevitably produce doubt and confusion, or give rise to jealousy, thereby misleading oneself.
证者，自性与佛相应之谓也，以在印证分，兹略说之。行者切勿分信愿行证为四件事，信大则愿大，信愿合，即是行之初步，行即是达到信愿的目的地，逐渐使其证得，所以行一步，信愿即证得一步，行全则信愿全，证得亦全。	Realization means that one's intrinsic nature accords with the Buddha. Since it belongs to the section on verification of realization, it will be discussed only briefly here. Practitioners must not divide faith, vows, practice, and realization into four separate matters. When faith is great, vows are great; when faith and vows are united, this is the first step of practice. Practice is the journey toward fulfilling the purpose of faith and vows, gradually bringing realization. Thus, with each step of practice, faith and vows are realized to that extent. When practice is complete, faith and vows are complete, and realization is complete as well.

行随信愿而转，证随三者而圆，一即一切，一以贯之。愚者强分为四，智者定知为一，若到实证时，一亦不可得，虽不可得，却是念念相续，无有疲厌。故知功夫实半点不能借假，总以勿自欺为主。	Practice turns in accordance with faith and vows; realization is perfected in accordance with all three. One is all, and one pervades all. The foolish forcibly divide them into four; the wise certainly know them to be one. Yet when actual realization is reached, even the one cannot be found. Though it cannot be found, one continues thought after thought without weariness or disgust. Thus know that one's effort cannot borrow even the slightest thing falsely from another; above all, do not deceive yourself.
阳明先生说知行合一，惜乎不曾说出办法来，其实同是这个道理。初步是解知，在理上无碍。第二步是行知，行一步知一步，在事上无碍。第三步是证知，知行合一，所谓理事无碍等是也。	Master Yangming spoke of the unity of knowing and acting, but regrettably did not explain the method. In fact, it is the same principle. The first step is intellectual understanding, in which there is no obstacle at the level of principle. The second step is knowing through practice: with each step one practices, one knows one step, and there is no obstacle in phenomena. The third step is realized knowing, the unity of knowing and acting—what is called the nonobstruction of principle and phenomena, and so forth.
以上系说其概，先引信愿为行之初步以助其恒，盖行而无恒，即不能证得，其中功行大小，成就圆满，虽由自己信坚愿大，亦赖导师责任。	The foregoing is only a general outline. We first draw forth faith and vows as the initial step of practice, to help sustain it. For if one practices without constancy, one cannot attain realization. Although the extent of one's practice and the completeness of one's accomplishment depend on the firmness of one's own faith and the greatness of one's vows, they also rely on the responsibility of the guiding teacher.
使众生有大心而不敢发，即是误人慧命，明知末法时代大根器者少，然非绝无，岂可因无病而废药。修行人以先入为主，开首即要他发大心，实在发不大，也是无可奈何，但种子却已种下，究竟种有善根。	To leave sentient beings with great aspirations afraid to arouse them is to mislead them and impair their wisdom-life. We know that in the Dharma-ending age, people of great capacity are few; yet they are not altogether absent. How could one abandon medicine merely because there is no illness? Practitioners are guided by what they first receive; from the outset, they should be urged to arouse a great resolve. If they truly cannot arouse one, nothing can be done about it; nevertheless, the seed has already been planted, and in the end it will become a wholesome root.

学佛关键，第一在因地正，要因地正，必得把信愿行认得真切，脚踏实地去做，无不证到。证是自己证得，非他人可得而知，故自己修，则自知之耳，不求他人知，亦不必求知他人境界与之较量，较量即落劣见，是三界众生情见，切切不可。	The key to studying Buddhism is, first, that one's causal ground be right. To make the causal ground right, one must clearly recognize faith, vows, and practice, and carry them out with both feet firmly on the ground; then one will surely attain realization. Realization is realized by oneself; others cannot know it. Thus, when one practices for oneself, one alone knows it. Do not seek recognition from others, nor need one seek to know and compare oneself with others' states. Comparison falls into inferior views; it is the discriminating view of sentient beings in the three realms and must never be entertained.

分经纬

Discerning Main Threads and Nuances

修行之始，当先划定经纬，以信愿行为纲为经，然后分诸条为目为纬。行之条目分为：甲、修个什么。乙、用什么来修。丙、用何法来修。丁、修的法子。戊、修至如何方为究竟。己、修之层次。而此六门中，各又分为次第。	At the beginning of practice, one should first lay out the main threads and nuances. Take faith, vows, and practice as the guiding outline and main thread, and then divide the particulars into subsidiary headings and nuances. The headings of practice are: A. What is to be cultivated? B. What is used to cultivate it? C. What Dharma is used to cultivate it? D. What is the method of cultivation? E. What constitutes ultimate completion in cultivation? F. What are the stages of cultivation? Each of these six divisions, moreover, has its own sequence.
然而徒说无用，贵在自修。仅听讲而不修，亦是理解，不是事证，画饼不能充饥，毕竟无用。世间人怕穷，贪得财产，不知无道才是真穷，才是世世贫穷，况今生财产福禄，亦是夙世修来，惜乎不彻底，遂得小报，不得大受。是以得闻正法而修行者，是真大富大贵之人，世人不辨真伪，可叹也。	Yet empty talk is useless; what is precious is personal practice. Merely listening to lectures without practicing is only intellectual understanding, not realization in actual experience. A painted cake cannot satisfy hunger and is ultimately of no use. Worldly people fear poverty and greedily seek wealth and possessions, not knowing that to lack the Way is true poverty—the poverty of life after life. Moreover, the wealth, fortune, and blessings of this life are also cultivated over former lives. It is regrettable that this cultivation was not thorough, and so one receives only a small recompense rather than a great reward. Therefore, those who hear the true

	Dharma and practice it are people of truly great wealth and nobility. It is lamentable that worldly people cannot distinguish the genuine from the false.
甲、修个什么	A. What Is to Be Cultivated?
行者已读启机分，当然毫无疑义，自知是修个佛，但问佛又是什么，答云佛是大觉者，众生颠倒，都因不觉，落于苦果，所以今世要修，修个因地佛，即生成就。譬如有的放矢，不是盲修瞎练，所以时时要发大愿，愿速开觉慧，即生成佛，救度众生。因此皈依佛皈依法皈依僧之外，更要皈依自己之大菩提心，此是修行第一个目标。	Having read the Section on Inspiring Potential, practitioners should naturally have no doubt and know for themselves that what they cultivate is Buddhahood. But what is a Buddha? The answer is that a Buddha is one who is greatly awakened. Sentient beings are inverted and confused because they are not awakened, and thus fall into the fruition of suffering. Therefore, in this life one must cultivate the Buddha at the causal stage and attain accomplishment in this very life. It is like shooting an arrow at a target: this is not blind or misguided cultivation. Thus one should constantly arouse great vows, vowing swiftly to open awakened wisdom, attain Buddhahood in this very life, and liberate sentient beings. Therefore, beyond taking refuge in the Buddha, the Dharma, and the Saṅgha, one must take refuge in one's own great bodhicitta. This is the first goal of practice.
乙、用什么来修	B. What Is Used to Cultivate It?
行者已经闻法多次，当然了知修行是修个心，但心不可得，又将什么来修耶？答曰：正要以心修心，修证到心不可得，真证到无智亦无得时，才是正得，经云得阿耨多罗三藐三菩提，是证得无生，知一切不可得耳。	Having heard the Dharma many times, practitioners naturally understand that cultivation means cultivating the mind. Yet if the mind cannot be obtained, what is there to cultivate with? The answer is: precisely use the mind to cultivate the mind, and cultivate until one realizes that the mind cannot be obtained. Only when one truly realizes that there is no wisdom and no attainment is there genuine attainment. As the sūtra says, to attain anuttarā-samyak-saṃbodhi is to realize the unborn; it is simply to know that nothing can be obtained.
丙、用何法来修	C. What Dharma Is Used to Cultivate It?
修依何法，是一个极大问题，然不在法而在人。简言之，人有何病，再用何药，无定法也。所谓依法不依人者，是对师言。若以对人，当云依人不依法。以人有不等，非执一法而可普施也。	The Dharma upon which one relies for practice is a most important question, yet it depends not on the Dharma but on the person. Simply put, one applies whatever medicine is appropriate to a person's illness; there is no fixed Dharma. The saying, "Rely

	on the Dharma, not on the person," is addressed to teachers. In relation to practitioners, it should be said, "Rely on the person, not on the Dharma." People are not all alike; no single Dharma can be rigidly applied to everyone.
所谓依义不依文者，此对拘执文字者言。不知文与义，究有何别，文以表义，是亦法也，惟无定法，故取义为活，实则诸法皆空，谁为依者。所谓依智不依识者，言重于智也，非废识也，离识即无智，转识成智，亦法也。	The saying, "Rely on the meaning, not on the words," is addressed to those who rigidly cling to language. They do not understand what distinction there truly is between words and meaning: words express meaning, and this too is a Dharma. But since there is no fixed Dharma, one takes meaning as living and flexible. In truth, all dharmas are empty; who is there to rely upon? The saying, "Rely on wisdom, not on consciousness," emphasizes wisdom; it does not discard consciousness. Apart from consciousness there is no wisdom. Transforming consciousness into wisdom is also a Dharma.
所谓依了义不依不了义者，言求其究竟也。然何者为究竟，何者为不究竟乎？当以方便圆融出之，要非法非非法，正是了义，亦即无定法也。总之要人活计，不是死执，虽然，有定法也。我为此言，岂非矛盾，但有辞可以通。	The saying, "Rely on definitive meaning, not on nondefinitive meaning," means that one should seek what is ultimate. But what is ultimate, and what is not? One should employ expedient means with perfect adaptability: neither Dharma nor non-Dharma is precisely definitive meaning; this too means that there is no fixed Dharma. In short, one must be alive and flexible, not rigidly attached. Yet there are also fixed dharmas. Is this not contradictory? There are, however, words that can reconcile it.
众生苦恼，流浪生死，譬如盲人入山，动则颠仆，无目是其根本苦恼，开眼是去苦惟一法门。学佛正意，是在去迷转觉，开佛知见，依般若法门，方可上登彼岸。	Sentient beings suffer and wander through birth and death. They are like blind people entering the mountains: at every movement they stumble and fall. Having no eyes is their fundamental suffering; opening their eyes is the sole gateway to ending suffering. The true intent of studying Buddhism is to dispel delusion and turn toward awakening, to open the Buddha's knowledge and vision. Only by relying on the Dharma gate of prajñā can one ascend to the other shore.
《心经》云：菩萨乃至三世佛，无不依般若波罗蜜多，此义万勿动摇，虽圣人复起，不易我言也，此即是定法。惟盲人目病有深浅，业障有厚薄，如何而可开般若，则所用之法不同。然则开慧成佛是目的地，达到此	The Heart Sūtra says that bodhisattvas and even the Buddhas of the three periods of time all rely on prajñāpāramitā. This meaning must never be shaken; even if sages were to arise again, they

目的地，或舟或车，乘载无定法矣，今死执一法不化，自以为精进者也只好随他。	could not alter what I say. This is a fixed Dharma. Yet the blindness of blind people varies in depth, and karmic obstacles vary in heaviness. Accordingly, the methods used to open prajñā differ. Awakening wisdom and becoming a Buddha is the destination; whether one travels by boat or cart to reach it, there is no fixed method of conveyance. As for those who rigidly cling to a single Dharma and cannot adapt, while considering themselves diligent, one can only leave them to it.
大乘二乘，本是假名，以众生因缘不同，根有利钝，遂分大小，实则佛性平等，只有一乘，无有余乘。经云：是法平等，无有高下。世人妄执此法为高，或此法不如他法，又何异于评佛。	The Mahāyāna and the two vehicles are merely provisional names. Because sentient beings have different causes and conditions, and their faculties are sharp or dull, the teachings are divided into greater and lesser vehicles. In truth, Buddha-nature is equal: there is only the One Vehicle, with no other vehicle. As the sūtra says, “This Dharma is equal, without high or low.” When worldly people mistakenly cling to one Dharma as superior or another as inferior, how are they different from passing judgment on the Buddha?
又分某师功行深，某师功行浅，又何异于考师，适成大妄。行者当知法法无上，门门第一，付法之责在师，以因人当机为第一，否则误人慧命，修法之责在己，以一门深入为第一，否则贪多无益，虚掷时光，至为可惜也。	To distinguish one teacher’s practice as profound and another’s as shallow is likewise no different from examining and grading teachers; it becomes a great delusion. Practitioners should know that every Dharma is unsurpassed and every gate is foremost. The teacher’s responsibility is to offer the Dharma most suited to the recipient’s capacity; otherwise, the teacher misleads others and impairs their wisdom-life. The practitioner’s responsibility is to penetrate deeply into one gate; otherwise, craving many teachings brings no benefit, wastes one’s time, and is most regrettable.
兹略说诸宗如下：	I shall now briefly discuss the various schools as follows:
一、禅宗	I. Chan School
佛教来中国，以震旦人根器不凡，小乘法日渐衰灭，潜势力之最大者为禅宗。不问男女老幼贵贱，识字不识字，内道或外道，无不喜读《金刚经》与《心经》，即使十恶之人，一回头即可顿悟入门。	When Buddhism came to China, the capacities of the people of Zhendan were extraordinary. The Hīnayāna teachings gradually declined, while the Chan school became the most powerful underlying influence. Regardless of gender, age, social status, literacy, Buddhist or non-Buddhist affiliation, all delighted in reading the Diamond Sūtra and the

	Heart Sūtra. Even a person guilty of the ten evil deeds could turn around and suddenly awaken, entering the gate.
中华民族性，非他族可比，如布衣藐视王侯、尚义好侠、金钱不分人我，以及吃亏能让等等。虽失于世法欠圆，少有条理，然其意气豪逸阔大，乐于自在，非具夙世禅机，决不能致此。	The character of the Chinese people is unlike that of any other people: commoners disdain princes and nobles; they esteem righteousness and admire chivalry; they do not sharply distinguish between self and others in matters of money; and they can yield when at a disadvantage. Although they fall short of complete refinement and are somewhat lacking in orderly method in worldly affairs, their spirit is bold, free, and expansive, delighting in freedom and ease. Without Chan potential cultivated in former lives, this could never be so.
又凡人有力作恶者，其人皆属利根，只要一反转，放下屠刀，立地成佛，此人之夙根近于禅者也。至于其他法门，无一不以归元为究竟。诸法皆称某宗某宗，首冠以名，独禅宗径称宗下，以此为各宗之宗。	Moreover, anyone capable of committing great evil possesses sharp faculties. Once such a person turns around, lays down the butcher's knife, and becomes a Buddha on the spot, it shows that this person’s roots from former lives are close to Chan. As for the other Dharma gates, all take return to the source as ultimate. The various teachings are all called such-and-such a school, with a name placed before “school”; Chan alone is directly called the school, for it is the school of all schools.
禅一空名，此又法法皆禅宗也，徒因根器不同，有直接入禅者，此上上根器人而今实太少，且缺师资，加以禅仗自力，非一二十年，不得参透三关，亲见实相，于今世似不当机，求其普及甚难，只有借径以通，或由净土入禅，或以密法反证，借仗佛力，合以自力，成就方速，此即我印心宗以密归宗之旨也。	Chan is only an empty name; in this sense, every Dharma is Chan. It is only because capacities differ that some enter Chan directly. Such people are of the highest capacity, but they are now exceedingly rare. Moreover, there is a lack of qualified teachers. Chan relies upon one’s own power, and without ten or twenty years one cannot penetrate the three barriers and directly see true reality. In the present age it seems unsuited to most people, and widespread application is difficult. One can only use an indirect route to reach it: enter Chan through the Pure Land, or confirm Chan realization through esoteric practice. By borrowing the Buddha’s power and combining it with one’s own power, accomplishment can be attained more swiftly. This is the intent of our Mind-Seal school: to return to the source through Esoteric Buddhism.
二、律宗	II. Vinaya School

言戒律也，律由佛定，戒在行人。儒家有三畏三省慎独等等，都是戒。道家立功过格，亦是戒。佛家说戒，普通者以五戒为根本，戒杀盗淫妄酒。	This is the school of precepts and discipline. The Vinaya was established by the Buddha; precepts are observed by practitioners. Confucianism has the three things to revere, the three reflections, and vigilance in solitude; all these are precepts. Daoism establishes registers of merits and demerits; these too are precepts. In Buddhism, the ordinary foundation is the five precepts: abstaining from killing, stealing, sexual misconduct, false speech, and intoxicants.
又有八戒，菩萨戒即十大戒，四十八轻戒，比丘有二百五十戒，比丘尼有五百戒，实则有八万四千戒，极言其一切处一切心，在在禁止起恶。故戒者，有禁止意，即修也，戒之可见者曰戒相戒仪，如三千威仪，八万细行。	There are also the eight precepts; the bodhisattva precepts comprise ten major precepts and forty-eight minor precepts; bhikṣus have two hundred and fifty precepts, and bhikṣuṇīs five hundred. In truth, there are eighty-four thousand precepts, expressing the prohibition of evil thoughts in every situation and every state of mind. Thus, precepts have the meaning of prohibition, and this itself is cultivation. The visible aspects of precepts are called their marks and observances, such as the three thousand dignified deportments and eighty thousand subtle practices.
不可见者曰戒德戒品戒心戒香。以心香为戒也，总不离乎戒体，此以空心为得戒。前者戒十恶，此则戒十恶之根，受戒只是一仪规，重在平时持戒，徒有戒相而无戒体，是破根本大戒，名为大妄。	The invisible aspects are called the virtue of precepts, the qualities of precepts, the mind of precepts, and the fragrance of precepts. Taking the fragrance of mind as precepts does not depart from the essence of precepts; here, attaining the precepts means realizing the empty mind. The former precepts restrain the ten evil deeds; these restrain the roots of the ten evil deeds. Receiving precepts is merely a ritual formality; what matters is observing them in everyday life. To possess only the marks of precepts without their essence is to violate the fundamental great precepts and is called a great falsehood.
故有说戒学戒得戒，然后再授戒，本有先后，惟为初机人说戒，先戒杀盗淫等，此救于果也。再进则戒贪嗔痴，此救于因也，心也。再进则戒贪嗔痴之出发处，证得空心，拔除其根，是真得戒，此救于因中因心中心也。	Therefore, one first speaks of precepts, learns precepts, and attains precepts, and only then confers precepts; originally, there is such a sequence. But for beginners, when explaining precepts, one first teaches abstention from killing, stealing, sexual misconduct, and so forth. This remedies the result. Advancing further, one restrains greed, anger, and ignorance. This remedies the cause—that is, the mind. Advancing

	further still, one restrains the point from which greed, anger, and ignorance arise, realizes the empty mind, and uproots their source. This is truly attaining the precepts: it remedies the cause within the cause, the mind within the mind.
各宗皆是修戒，禅宗以不戒戒，守最高之戒律，非俗子所可梦见。密宗以三密加持，三业如锁，如手结印，身业无由起矣。口持咒，口业无由起矣。心无住著，意业无由起矣。此戒于自然，非同空言，此即我印心宗以密修戒之旨也。	All schools cultivate precepts. The Chan school upholds precepts without deliberate observance, maintaining the highest discipline—something ordinary people cannot even dream of. Esoteric Buddhism employs the empowerment of the three mysteries: the three forms of karmic activity are restrained as though locked. When the hands form mudrās, bodily karma has no way to arise. When the mouth recites mantras, verbal karma has no way to arise. When the mind abides nowhere, mental karma has no way to arise. These precepts arise naturally; they are not empty words. This is the intent of our Mind-Seal school: to cultivate precepts through Esoteric Buddhism.
三、天台宗	III. Tiantai School
以止观法归宗，即是以心观心，观至究竟地，空假中一切不立矣，但仗自力不易究竟，时下天台宗，只讲止观而不实修，印心宗之上座修法，修证三昧，即是修止，下座时时觉照、观空，即是起用，惟仗佛力加持，故证得不同，此即我印心宗以密修止观之旨也。	This school takes the practice of calming and contemplation as its core. It is to contemplate mind with mind; when contemplation reaches the ultimate ground, emptiness, provisional existence, and the middle are all not established. Yet relying on one’s own power, it is not easy to reach ultimate completion. Nowadays, the Tiantai school only lectures on calming and contemplation without actual practice. In the Mind-Seal school’s practice on the meditation cushion, cultivating and realizing samādhi is the cultivation of calming; off the cushion, constantly maintaining awareness and contemplating emptiness is the activation of contemplation. Yet because it relies on the Buddha’s empowering blessings, its realization differs. This is the intent of our Mind-Seal school: to cultivate calming and contemplation through Esoteric Buddhism.
四、法相宗	IV. Dharma Characteristics School

即唯识宗，此宗用意，在世人执相坚固，不得已就相说相，用以破之，最后引到一个空字，如果世人根利，直接破相，本无庸多此辛劳，金刚经四句偈，顿可扫荡净尽。但世人于唯识亦是讲而不修，失去本来。	This is the Consciousness-Only school. Its purpose is that worldly people cling firmly to appearances; therefore, it has no choice but to discuss appearances in order to dismantle them, ultimately leading to the word emptiness. If people had sharp faculties and directly broke through appearances, there would be no need for such labor. The four-line verse of the Diamond Sūtra could at once sweep everything clean away. Yet people now merely discuss Consciousness-Only without practicing it, thereby losing its original intent.
性相分宗，由来久矣，佛意在使人人破相，去烦恼，明心地以为根本。乃适得其反，转以佛学当作科学研究，果能研究证空，亦可解脱。	The division into the schools of nature and characteristics has existed for a long time. The Buddha's intention was to enable everyone to break through appearances, remove afflictions, and take realization of the mind-ground as fundamental. Yet the opposite has occurred: Buddhist learning has instead been treated as an object of scientific research. If one could truly investigate it and realize emptiness, one could also attain liberation.
然而入海算沙，自为得计，缚上加缚，强分闻思修为三截，误以为此生只可闻，尚不可思，何况说修，不知所说者理，事证在修，能由闻而思维，即是正修，若不思维，等于不闻。心中心法，不取于相，上座时不许见光见佛，一切打破。此即我印心宗以密破相之旨也。	Yet some enter the sea to count its sands, thinking they have found a sound approach. They add fetter upon fetter, forcibly dividing hearing, contemplation, and cultivation into three separate stages. Mistakenly believing that in this life one may only hear, that one may not yet contemplate, much less cultivate, they do not realize that what is taught is principle, while verification in actual practice lies in cultivation. To proceed from hearing to contemplation is itself right cultivation; if one does not contemplate, it is equivalent to not having heard. The Heart-of-Heart Dharma does not grasp at appearances. During meditation, one is not permitted to seek visions of light or Buddhas; everything is to be shattered. This is the principle by which our Mind-Seal school uses esoteric practice to break attachment to appearances.
五、净土宗	V. The Pure Land School
净土者，心无染著也，归入本元，十方周遍，言语道断，心行处灭，秽固不立，净亦不有，是真无上净土。惟众生性太活动，不能专一，佛遂专说一西方以坚其信愿，后人遂立为宗。	Pure Land means that the mind is free of defiled attachment. Returning to the original source, it pervades the ten directions; the path of language is cut off, and the activity of mind comes to an end.

	Defilement cannot be established, nor does purity exist. This is the truly unsurpassable Pure Land. Yet sentient beings are by nature too restless to concentrate on one thing. Therefore, the Buddha specifically taught of a single Western Land in order to strengthen their faith and vows; later generations accordingly established it as a school.
净禅本不分家，此法上中下三根普被，中下根人，得有西方归纳之处，上根人直证惟心净土，既可种因，更可成果，华果同时，有如莲花，故又名曰莲宗，心中心法修第四印者，可以往生西方，可知净密亦不分家。	Pure Land and Chan were originally not separate schools. This Dharma universally embraces practitioners of all three capacities. Practitioners of middling and lesser faculties have the Western Pure Land as a destination toward which to gather their minds, while those of superior faculties directly realize the Pure Land as mind-only. They may both plant causes and attain fruition; flower and fruit occur simultaneously, as with the lotus. Therefore, it is also called the Lotus school. Those who practice the fourth mudrā of the Heart-of-Heart Dharma may be reborn in the Western Pure Land. From this, one may know that Pure Land and Esoteric Buddhism are likewise not separate.
密宗修弥陀大法，佐以长寿法，亦是此理，惟净土太微妙，不明心地者不知其妙，非认为迂远，即感无味。余尝譬如白水清泉，能品得其清妙者为真功夫，我今学密，方知净妙，此又我印心宗以密归净之旨也。	In Esoteric Buddhism, the great Amitābha practice is cultivated together with longevity practices; the principle is the same. Yet the Pure Land is exceedingly subtle and wondrous. Those who do not understand the mind-ground do not know its wonder; they either regard it as roundabout and remote or find it insipid. I have often compared it to clear water from a pure spring: only one who can savor its clarity and subtlety has genuine skill. Now that I study esoteric practice, I understand the wondrousness of the Pure Land. This, too, is the principle by which our Mind-Seal school returns to the Pure Land through esoteric practice.
六、密宗	VI. Esoteric Buddhism
又名真言宗，真言者，法身如来之语言也，以能显诸法实相，如义真实，或名陀罗尼，乃总持之义，总一切法，持无量义。弘法大师所谓一字含千理也。或名明，言如来智慧光明轮，现自体清净圆明。	It is also called the Mantra school. Mantras are the language of the dharmakāya Tathāgata. Because they reveal the true characteristics of all dharmas and accord with reality as it is, they are also called dhāraṇīs, meaning comprehensive retention: they encompass all dharmas and retain immeasurable meanings. As Master Kōbō said, a single character contains a thousand principles. They are also called

	“brightness,” referring to the radiant wheel of the Tathāgata’s wisdom, which manifests the pure and perfect luminosity of its own essence.
若念诵之，可灭无明业障也，或又名秘密，乃秘妙周密之义，以真言乃法身如来内证之言说，故龙猛菩萨譬以军中之密号，或又名瑜珈，言身口意三密相应也，三密加持，必得即身成佛之胜利，非等觉十地之所知。	When they are recited, they can eliminate the karmic obstacles of ignorance. They are also called “secret,” meaning subtle, hidden, and comprehensive, because mantras are expressions inwardly realized by the dharmakāya Tathāgata. Thus Nāgārjuna Bodhisattva compared them to secret passwords in an army. They are also called yoga, meaning the correspondence of the three mysteries of body, speech, and mind. Through the empowerment of the three mysteries, one will certainly attain Buddhahood in this very body—a supreme benefit unknown even to those at equal enlightenment and the tenth bhūmi.
曼荼罗，梵语乃轮转圆满具足之义，共有四，各不相离，表圆满法身如来之万德庄严也，云何谓四：	Maṇḍala is a Sanskrit term meaning cyclical, complete, and fully endowed. There are four kinds, each inseparable from the others, representing the perfect adornment of the myriad virtues of the dharmakāya Tathāgata. What are these four?
一、大曼荼罗　如彩画佛菩萨相好形象也。（法界一切有情）	1. The Great Maṇḍala: the forms and excellent marks of Buddhas and bodhisattvas as depicted in colored paintings. (All sentient beings in the dharma realm.)
二、三昧耶曼荼罗　诸尊所持之金刚莲华刀剑轮宝，及种种印契也。（器世界）	2. The Samaya Maṇḍala: the vajras, lotuses, swords, wheels, jewels, and various mudrās held by the deities. (The world of material objects.)
三、法曼荼罗　一一佛菩萨诸尊之种子真言。（文字真言也）	3. The Dharma Maṇḍala: the seed syllables and mantras of each Buddha, bodhisattva, and deity. (Written mantras.)
四、羯摩曼荼罗　诸尊之坐立喜怒威仪事相也。（一切作法事业为羯摩）	4. The Karma Maṇḍala: the postures, standing and sitting, joyful and wrathful expressions, dignified bearing, and activities of the deities. (All ritual actions and undertakings are karma.)

密宗分事相教相二门，教相者，言教理之分齐，约之为二，一显密对辨门，别二教之优劣，判十住之浅深，明密教无上真实义谛。二自宗不共门，言种种妙理名义，惟限自宗，非余宗能及，两部大经，即《大日经》、《金刚顶经》，故依阿字诃字等字之真实义，说明教理，故总曰教相。至于事相，则言修行之轨则，凡四种，名四秘法：	Esoteric Buddhism has two divisions: doctrinal forms and practical forms. Doctrinal forms concern the scope and distinctions of the teachings and principles. In summary, there are two: first, the gate of distinguishing Exoteric and Esoteric teachings, which differentiates the superiority and inferiority of the two teachings, assesses the relative depth of the ten stages of abiding, and clarifies the unsurpassable true meaning of Esoteric Buddhism; second, the gate of what is distinctive to one's own school, which concerns the names and meanings of its various subtle principles, limited to this school and beyond the reach of other schools. Its two great scriptures are the Mahāvairocana Sūtra and the Vajraśekhara Sūtra. Therefore, its teachings and principles are explained through the true meanings of such letters as a and ha; collectively, this is called doctrinal forms. Practical forms, by contrast, concern the rules of cultivation. There are four kinds, called the four secret methods:
一、息灾，灭自他罪障及不祥等事。	1. Pacification: eliminating the offenses, karmic obstacles, and inauspicious matters of oneself and others.
二、增益，除苦延寿，集出世福德。	2. Increase: removing suffering, extending life, and gathering supramundane merit and virtue.
三、降伏，降伏自己无明恼乱，对治国家怨敌。	3. Subjugation: subduing one's own ignorance and disturbances, and counteracting a nation's enemies.
四、敬爱，受人敬爱，生无碍平等大悲心。	4. Attraction: receiving others' respect and affection, and giving rise to a great, unobstructed, impartial mind of compassion.
显教与密教不同之点究在何处乎？显为方便，密为真实。二教虽有迟速优劣之不同，但成就无上菩提之归趣则一。马鸣菩萨《起信论》，总示显教成佛之时分，必经三大阿僧祇劫，惟真言密教，专谈即身成佛之旨。	Wherein lies the ultimate difference between Exoteric and Esoteric Buddhism? The exoteric is expedient; the esoteric is true and real. Although the two teachings differ in speed, slowness, superiority, and inferiority, their ultimate destination in attaining unsurpassable bodhi is one. In Awakening of Faith in the Mahāyāna, Aśvaghoṣa Bodhisattva generally indicates that attaining Buddhahood through Exoteric Buddhism necessarily requires three great asaṃkhyeya kalpas. Mantra Esoteric Buddhism alone specifically

	expounds the principle of attaining Buddhahood in this very body.
依一念一生一时之修行，具足无量福智，转凡夫有漏之肉身，成大日法身无上之果德，故《大妙金刚经》云：不转法身，得无漏果，此自宗不共之深旨也。	Through the cultivation of a single thought, a single lifetime, and a single moment, one fully possesses immeasurable merit and wisdom, transforming the defiled physical body of an ordinary being into the unsurpassable fruition and virtue of Mahāvairocana's dharmakāya. Therefore, the Great Wonderful Vajra Sūtra says: "Without transforming the dharmakāya, one attains the undefiled fruit." This is the profound principle distinctive to this school.
又密宗由八识修起，依果寻因，净土法相天台等宗，皆由六识修起，依因寻果，故迟速不同。密宗仗毗卢遮那威德力加持，于须臾间，证得无量三昧耶，以不思议法，能变易行者俱生我执种子，生金刚种子。	Moreover, Esoteric Buddhism begins cultivation from ālaya consciousness (ālaya-vijñāna), seeking the cause on the basis of the fruition. Such schools as Pure Land, Dharma Characteristics, and Tiantai all begin cultivation from the sixth consciousness, seeking the fruition on the basis of the cause; therefore, they differ in speed. Esoteric Buddhism relies upon the empowering strength of Vairocana's majestic virtue to realize immeasurable samayas in an instant. Through inconceivable methods, it can transform the innate seeds of attachment to self in practitioners and give rise to vajra seeds.
此根本与他宗不共处，未修密者，安得以凡夫情见，测佛之旨哉。密有东密藏密。	This is the fundamental point in which it differs from other schools. How could those who have not cultivated Esoteric Buddhism measure the Buddha's intent by the views and perceptions of ordinary beings? Esoteric Buddhism includes East Asian Esoteric Buddhism and Tibetan Esoteric Buddhism.
日本在唐时来学，尊弘法大师为祖，藏密即西藏所传之密，先是红教，后有宗喀巴者出，别立黄教，法则大同小异，黄教按步就班，有一定程序，偏于有相者多，红教则同修无相密乘。	During the Tang dynasty, Japanese students came to study in China and honored Master Kōbō as their patriarch. Tibetan Esoteric Buddhism is the esoteric tradition transmitted in Tibet. First there was the Red school; later Tsongkhapa appeared and separately established the Yellow school. Their methods are largely similar, with minor differences. The Yellow school proceeds step by step according to a fixed sequence and tends more toward form-based practice, whereas the Red school also cultivates formless Esoteric Buddhism.

昔达摩初祖，在东土传禅宗，在西藏传无相密乘，诺那活佛，言之甚详，近所传之大乘要道大手印要门诸法，其中有顿入真智一诀要门，极言法身禅定之理，惟当初红教，传非其人，遂多偏空流弊，或竟作恶，不合西藏人之机，此宗喀巴之所由出也。	In former times, Bodhidharma, the First Patriarch, transmitted the Chan school in the Eastern Land and the formless esoteric vehicle in Tibet. Living Buddha Nona explained this in great detail. Among the recently transmitted teachings of the Great Seal, the essential gateway of the Mahāyāna path, is an essential gateway for sudden entry into true wisdom; it speaks extensively of the principle of dharmakāya meditation. But in the beginning, the Red school transmitted its teachings to unsuitable persons, and thus the harmful tendency toward biased emptiness became widespread; some even committed evil deeds. This did not suit the capacities of the Tibetan people, and this was why Tsongkhapa emerged.
东藏密宗，皆是修万法归一，以一相除一切相，尚未臻一归何处之旨，只有禅宗，直指心田，不历阶级，近世惟诺那活佛所传之法，稍稍引入禅宗，相与契合，其推重心中心法，叹为无上密乘，亦屡言之矣。	East Asian and Tibetan Esoteric Buddhism both cultivate the return of the myriad dharmas to the One, using the one characteristic to eliminate all characteristics. Yet they have not reached the principle of asking where the One returns. Only the Chan school directly points to the mind-ground and does not proceed through stages. Among recent transmissions, only the Dharma transmitted by Living Buddha Nona has somewhat incorporated Chan, with which it accords. He repeatedly praised the Heart-of-Heart Dharma as the unsurpassable esoteric vehicle.
至印心宗之开山，大愚师尊，实为之祖，先入庐山出家修净土，后又拜经，大病几死，遇盗又几死，后于定中见普贤尊者为之灌顶，传心中心大法，及诸密印密咒，七年苦修，成就下山，开印心法门，为印心宗之祖。	As for the founding patriarch of the Mind-Seal school, Master Dayu was truly its patriarch. He first left home on Mount Lu and cultivated Pure Land practice. Later, while paying homage to the sūtras, he became gravely ill and nearly died; he later encountered bandits and again nearly died. Thereafter, in samādhi, he saw the Venerable Samantabhadra, who conferred empowerment upon him and transmitted the great Heart-of-Heart Dharma, together with various secret mudrās and mantras. After seven years of arduous cultivation, he attained realization, descended the mountain, and opened the Mind-Seal Dharma gate, becoming the patriarch of the Mind-Seal school.
此法通于各宗，印证心田，密宗之外，别开生面。此法非可妄传，合机则授，非可理测，事证乃知，非取诸相，非废诸相。以印心为宗，以般若为用，以总持为	This Dharma penetrates all schools, verifies the mind-ground, and opens a new field beyond Esoteric Buddhism. It must not be transmitted

法，以净土为归，修法与他宗特异，证得之速，亦与他法不同。或教以参禅，或授其他密法，徐徐引入，为前方便，以上所说各宗，亦仅大概耳。	recklessly: it is bestowed when the recipient's capacities accord. It cannot be measured by reason; only actual verification reveals it. It neither grasps at appearances nor rejects all appearances. Taking Mind-Seal as the core principle, prajñā as the function, dhāraṇī as the method, and the Pure Land as its ultimate destination, its practice differs greatly from those of other schools, and the speed of its realization also differs from other methods. Some are taught Chan meditation; others receive different esoteric practices, through which they are gradually introduced as preliminary expedient means. What has been said above concerning the various schools is only a general outline.
行者欲问以何法来修，可以先事商榷，本会传法，先考察其人之根器、地位、时间、体力等等，然后付法，以免中途疑退之弊，至于问修的法子，当说明如下。	If practitioners wish to ask which Dharma they should cultivate, this may first be discussed. Before this association transmits a Dharma, it first examines the person's capacities, circumstances, available time, physical strength, and so forth, and only then imparts the Dharma, so as to avoid the fault of doubt and retreat midway. As for the methods of practice, they should be explained as follows.
丁、修的方法	D. Methods of Practice
此段已入正修分，关系至巨！	We have now entered the Section on Right Cultivation; this is of the utmost importance!
一、福慧双修	I. Cultivating Merit and Wisdom Together
佛法本以救世，教人自度一切苦厄，免除奸诈残贼损人不利己诸恶，使人安心自在，勿起无谓恐怖，勿种无谓恶因，勿受无谓苦果，天下自然太平。太者普遍广大之意，如人人有平等观念，亦何至造杀盗淫妄诸业。	The Buddhadharma fundamentally aims to save the world, teaching people to liberate themselves from all suffering and adversity; to eliminate such evils as deceit, cruelty, harming others, and benefiting neither oneself nor others; to enable people to be peaceful and at ease; not to give rise to needless fears; not to plant needless evil causes; and not to undergo needless painful results. Then the world will naturally be at peace. "Great" means universal and extensive. If everyone held an attitude of equality, how could they create such karma as killing, stealing, sexual misconduct, and false speech?
但眼前种种苦恼，不问有钱无钱，都是福薄，有钱的不用以造福，使之消耗净尽，不种未来福田，及身而穷，	Yet all the various sufferings and afflictions before our eyes, whether one has money or not, arise

或子孙荡废。无钱的不明致贫之由，皆因夙世悭吝所致，造业愈多，则苦愈甚。智者忧因不忧果，君子忧道不忧贫。	from scant blessings. Those who have money do not use it to create blessings, but allow it to be exhausted. They do not plant fields of blessings for the future, and become impoverished in their own lifetimes, or their children and grandchildren squander everything. Those without money do not understand the causes of their poverty: it is all due to miserliness in past lives. The more karma one creates, the more severe one's suffering becomes. The wise worry about causes, not results; the noble worry about the Way, not poverty.
了知今生苦恼，譬如今岁缺粮，原因在去年少种，今日修行下种，明年必可收成，决不可预借明年之粮，亦不得说没有明年也，此种人都是福薄之辈。	Understand that the sufferings of this life are like a shortage of grain this year: the cause is that too little was planted last year. If one cultivates and sows seeds today, one will surely harvest next year. One must never borrow next year's grain in advance, nor may one say that there will be no next year. Those who do so are people of scant blessings.
以福薄因缘故，难遇善知识矣，如有福德，则种种因缘，自然引之入佛，故有福无福，不在穷富，穷人而肯修，是真大富大贵之相。	Because of the conditions of scant blessings, it is difficult to encounter a good spiritual teacher. If one has merit and virtue, various causes and conditions will naturally lead one into Buddhism. Thus, whether one has blessings does not depend on being poor or wealthy. A poor person willing to cultivate has the mark of truly great wealth and nobility.
余尝谓人若求富，是穷相，不穷何求之有，人若求贵，是贱相，不贱何求之有，根本在己自认为穷贱，相由心造，因必有果，非苛论也。大凡多愁之人，恶缘渐足，不久必有不顺或颠倒之事，愁则必穷，恼则必病，本相连也。	I have often said that if a person seeks wealth, this is the mark of poverty; if one were not poor, why would one seek it? If a person seeks rank, this is the mark of lowliness; if one were not lowly, why would one seek it? The root lies in one's own perception of oneself as poor and lowly. Appearances are created by the mind; causes necessarily bear results. This is not harsh criticism. In general, for people given to excessive worry, adverse conditions gradually become complete, and before long they will certainly encounter setbacks or reversals. Worry necessarily brings poverty, and vexation necessarily brings illness; these are inherently connected.
且福薄之人，必碌碌于衣食住，断无暇于修行，为最可怜之人。故遇福薄人，先当使之修福，除其入道之障，	Moreover, people of scant blessings must inevitably be busy with clothing, food, and shelter, and have no leisure for cultivation. They are the most pitiable

有福人使之修慧，并养其福，此谓福慧双修，此非有福人不能承受也。	of people. Therefore, when encountering a person of scant blessings, one should first enable that person to cultivate blessings and remove the obstacles to entering the Way. Those who have blessings should be enabled to cultivate wisdom while also nurturing their blessings. This is called cultivating merit and wisdom together; it is not something that a person without blessings can undertake.
修福之法，重在布施，六波罗蜜，第一布施，名为种福田，凡有钱而慷慨者，不必定欲其布施也，独悭吝或穷苦者，则劝其多施，一以教其施舍，除其贪习，一以种诸善根，助其因缘，非同世法之讲人情，分穷富而衡多寡者可比也。	The method of cultivating blessings emphasizes giving. Of the six pāramitās, giving is first and is called planting a field of blessings. Those who have money and are generous need not necessarily be urged to give. But those who are miserly or impoverished should be encouraged to give more: first, to teach them generosity and eliminate their habitual greed; second, to plant various wholesome roots and support their causes and conditions. This is not comparable to worldly ways of emphasizing personal favors and weighing amounts according to wealth or poverty.
凡夫劣见，求佛专为求福，以为福是佛可付予，求而可得，不得则疑谤起矣，复有求佛得慧，以为慧亦佛可付予，求而可得，不得亦生疑谤矣。近世求道者多，行道者少，修道者多，证道者少，皆因此病。	With the inferior views of ordinary beings, people seek the Buddha solely to seek blessings, believing that blessings are something the Buddha can bestow and that they can obtain simply by asking. If they do not obtain them, doubt and slander arise. Others seek the Buddha for wisdom, believing that wisdom too is something the Buddha can bestow and that they can obtain simply by asking. If they do not obtain it, they likewise give rise to doubt and slander. In recent times, there are many who seek the Way but few who practice it; many who cultivate the Way but few who realize it. All of this is due to this fault.
行者当知福慧应同修，佛不过指示法门，教汝自种善因于前，自得福报于后，欲求富贵，当除悭吝，先习布施。欲求开慧，当亲善知识，亦得先习布施，欲修福者，是真慧，人若真慧者，必肯除贪嗔以造福，然则修福正以修慧，愚人强分为二，亦殊偏执矣。	Practitioners should know that merit and wisdom must be cultivated together. The Buddha merely points out the Dharma gate, teaching you to plant wholesome causes first, so that you may later obtain the rewards of merit. If you seek wealth and honor, you should eliminate miserliness and first cultivate generosity. If you seek to open wisdom, you should draw near to good spiritual friends, and you must likewise first cultivate generosity. To cultivate merit is itself true wisdom. Whoever truly

	possesses wisdom will surely be willing to eliminate greed and anger in order to create merit. Thus, cultivating merit is precisely cultivating wisdom. Foolish people forcibly divide the two; this too is a most biased attachment.
二、定慧交资	II. Samādhi and Wisdom Mutually Support One Another
世人入道，亦知求定，知止而后能定，此儒家所说之定而道家袭取者也，但此是静，不得谓定。定者动定一如之谓也，见境不惑之谓也，一切接，一切不染，无著无住之谓也。	When worldly people enter the Way, they too know to seek samādhi. “Knowing where to stop, one can then become settled” is the samādhi spoken of by the Confucians and adopted by the Daoists. Yet this is merely stillness and cannot be called samādhi. Samādhi means being equally settled in activity and stillness; it means remaining undeluded when encountering circumstances; it means engaging with everything while remaining unstained by everything, without attachment or abiding.
定慧非二，假名为二，即定之时慧在定，即慧之时定在慧，互相交资，如火如光，名若有二，不可分也。世人求定，以硬压不起念，断见闻为定，与木石何异，此是死于空无，落于断灭，反动时必至颠狂成魔。	Samādhi and wisdom are not two. They are provisionally named as two: when there is samādhi, wisdom is present within samādhi; when there is wisdom, samādhi is present within wisdom. They mutually support one another, like fire and its light. Though their names may be two, they cannot be separated. Worldly people seek samādhi by forcibly suppressing thoughts so that none arise, and by cutting off seeing and hearing; they take this to be samādhi. How are they any different from wood or stone? This is to die in empty nothingness and fall into annihilationism. When activity returns, they will inevitably become deranged and turn demonic.
又世人妄执定慧为两截事，遂有定多慧少之别，不知此非了义，定慧本属均等，无分多寡，惟世人习气，有好动者，有好静者，遂以好动者谓为多慧，好静者谓为多定，实则去定慧尚遥，定慧当由体起用，交资双融者也，正见不惑，名三昧定，三昧者，正定也，兹将禅定众名开示如后。	Moreover, worldly people mistakenly cling to samādhi and wisdom as two separate matters, and thus distinguish between having much samādhi and little wisdom. They do not know that this is not the ultimate teaching. Samādhi and wisdom are inherently equal, with no distinction of greater or lesser. It is only because worldly people have habitual tendencies—some favor activity and some favor stillness—that those who favor activity are said to have more wisdom, while those who favor stillness are said to have more samādhi. In truth, both are still far from samādhi and wisdom. Samādhi and wisdom should function from their

	common essence, mutually supporting and interpenetrating each other. Right view free from delusion is called samādhi. Samādhi means right concentration. The various names for meditative concentration are now explained below.
（一）三摩地，此是诸定总名，总一切法，持无量义，一切禅定摄心也。	(1) Samādhi: this is the general name for all forms of concentration. It encompasses all dharmas, holds immeasurable meanings, and gathers in the mind in all meditative concentrations.
（二）奢摩他，止也，调也，灭也，能调诸根不善法，使无染著也，又寂静义，名为定相。	(2) Śamatha: this means cessation, regulation, and extinguishing. It can regulate the unwholesome dharmas of the faculties, so that there is no defiled attachment. It also means tranquility and is called the characteristic of samādhi.
（三）三摩钵提，又名三摩，勾销也，方便随缘止也，此云等至，言于等持之中，能至胜位，即平等任持，双离沉掉，至胜定至圣位也。	(3) Samāpatti, also called samā: it means cancellation, or expedient cessation in accordance with conditions. It is rendered here as “equal attainment,” meaning that within equanimous maintenance one can attain a superior stage: maintaining evenly, free from both torpor and restlessness, one reaches supreme samādhi and the stage of the sages.
（四）禅那，此云静虑，以寂灭为义，定慧双融，即静而虑，故非无记，与天台三观不同，因彼属推穷诸法性相，约义生解，此多约心成行，不立所观之境，息二边，止分别也。	(4) Dhyāna: this is rendered as “quiet contemplation,” with quiescent cessation as its meaning. Samādhi and wisdom interpenetrate; thus, there is contemplation within stillness. It is therefore not an indeterminate state. It differs from the Tiantai threefold contemplation, for that system investigates the natures and characteristics of all dharmas and develops understanding through their meanings. Here, practice is more often based on mind: no object of contemplation is established; the two extremes are stilled, and discrimination ceases.
（五）毗钵舍那，此云观，谓以智照理，故云正见，亦云了见，观行成时，境智相应，了了见性不昧故。	(5) Vipaśyanā: this is rendered as contemplation. It means illuminating principle with wisdom and is therefore called right view; it is also called clear seeing. When contemplative practice is accomplished, object and wisdom accord with one another, and one clearly sees one’s nature without obscuration.

（六）优毕义，止观平等也，止即定，观即慧也，又不诤不行义，或名为舍，不诤断常，不行空有，舍二边故。	(6) Upekṣā: cessation and contemplation are equal. Cessation is samādhi, and contemplation is wisdom. It also means neither contending nor proceeding, and may be called relinquishment: one does not contend over annihilationism or eternalism, nor proceed within emptiness or existence, because one relinquishes the two extremes.
（七）末陀摩，此云莫著中道，谓中道亦假名，不应立也。	(7) Madhyama: this means not clinging to the Middle Way. The Middle Way too is only a provisional designation and should not be established.
（八）毗恒迦毗遮罗，此云寻伺，亦云觉观，盖粗心感动名觉，细心分别名观。	(8) Vitarka and vicāra: these are rendered as initial examination and sustained investigation, and are also called awareness and contemplation. The stirring of the coarse mind is called awareness; the discrimination of the subtle mind is called contemplation.
（九）三昧，此云调直定，又名正思正定正受，谓入此定时，不受一切法故。	(9) Samādhi: this is rendered as harmonizing, upright concentration; it is also called right thought, right concentration, and right reception. It means that when one enters this samādhi, one does not receive any dharmas.
总之定慧相资，总归入阿字门，阿言一切诸法本不生义，生是缘生，本不可得，证入毗卢遮那性海，惟以此一字为真言，自在成立大曼荼罗。凡夫无智慧，不能了观诸法本源，妄谓有生。故甚深密藏者，众生自秘，惟证乃知。	In sum, samādhi and wisdom mutually support one another and all return to the gate of the syllable A. A signifies that all dharmas are originally unborn. Arising is dependent arising and is originally unobtainable. Upon realizing and entering the ocean of Vairocana’s nature, this single syllable alone is taken as the true mantra, through which one freely establishes the great maṇḍala. Ordinary beings lack wisdom and cannot clearly contemplate the source of all dharmas; they falsely suppose that there is arising. Thus, the profound secret treasury is concealed by sentient beings themselves; only through realization can it be known.
一切真言，不离五十字母，皆佛法之总相，阿字居首，总括一切，此五十字，一一皆是得解脱门。解脱者，以定慧证得无生法忍耳，世人如了达此义，证入无生，不起诸相，更有何恶可作，何罪可犯，然则又有何戒可持，此戒之隐于定慧中，非愚夫所可测知，妄断修密修	All true mantras do not depart from the fifty letters; they are all the general characteristics of the Buddhadharma. The syllable A stands first and encompasses them all. Each of these fifty letters is a gate to liberation. Liberation means attaining the forbearance of the unborn dharmas through

禅为无戒律矣，然持戒法门亦不可不说，所以便初学者。	samādhi and wisdom. If worldly people understood this meaning, realized the unborn, and gave rise to no appearances, what evil could they commit? What offense could they commit? And what precepts would there then be to uphold? Such precepts are implicit within samādhi and wisdom and cannot be fathomed by foolish people, who rashly conclude that practitioners of Esoteric Buddhism and Chan observe no precepts. Yet the Dharma gate of observing precepts must also be explained, for the benefit of beginners.
三、戒合体相	III. Integrating the Essence and Characteristics of the Precepts
戒有戒体戒相二种，相属威仪，何可废也。然无体则近于伪矣，戒体属心，然心虽无相，尚有一无相在，仍属有相，必至净空无我，无能作，无所作，无能戒，无所戒，斯真具足大戒。	Precepts have two aspects: their essence and their characteristics. The characteristics concern deportment; how could they be discarded? Yet without their essence, they verge on falseness. The essence of the precepts belongs to mind. Although mind is without characteristics, if one still retains an idea of “without characteristics,” this remains a characteristic and therefore still belongs to the realm of characteristics. One must reach pure emptiness and selflessness, with no agent of action, no action performed, no one who observes precepts, and no precepts observed. Only then does one truly and completely possess the great precepts.
然劣慧者不知也，愚人或误为打破戒律，奔走呼号者有之。又或误为禅宗主自在放任，原不必持戒，因而纵荡者亦有之。一个要打倒，一个要维持，其实都不曾明白戒义，以至如此。	Those of inferior wisdom do not understand this. Some foolish people mistakenly take it to mean breaking the precepts and run about shouting their objections. Others mistakenly believe that the Chan school advocates freedom and indulgence, and that there is originally no need to uphold precepts; thus they become unrestrained and dissipated. One side wants to overthrow them, and the other wants to preserve them, but in truth neither understands the meaning of precepts. This is why matters come to such a state.
夫戒也者，有戒心也，以法范之，故名曰律，众生颠倒，三业不净，对下根人，先使达其戒相，如杀盗淫，有事相可见者，彼易于领悟，故先说五戒，且明因果律以证之，以戒其行，戒于果者也。	Precepts have the mind of restraint, and the Dharma provides standards for it; hence they are called discipline. Sentient beings are inverted, and their three karmas are impure. For those of lesser capacity, one first enables them to understand the

	characteristics of the precepts. Killing, stealing, and sexual misconduct have manifest forms that can be seen, and they can readily understand them. Therefore, one first teaches the five precepts and also clarifies the law of cause and effect to confirm them, thereby restraining their conduct. This is restraint with respect to results.
对上根人，则说戒体，以杀盗淫为果，因在何处，则知贪嗔痴为根，如意业清净，恶业自除，此戒其心，心净则佛土净，戒于因者也。对上乘人，则说体相不二，同一缘空，心不可得，恶依何起，能所双忘，名曰定慧交资。	For those of higher capacity, one teaches the essence of the precepts. Killing, stealing, and sexual misconduct are results; where is their cause? One then knows that greed, anger, and ignorance are their roots. If the karma of intention is pure, evil karma naturally ceases. This is to restrain the mind: when the mind is pure, the Buddha-land is pure. This is restraint with respect to causes. For those of the highest vehicle, one teaches that essence and characteristics are nondual, and that both are empty through conditions. Mind cannot be obtained; on what could evil depend in order to arise? When subject and object are both forgotten, this is called the mutual support of samādhi and wisdom.
若有染执，即名破戒，戒律之严，无过于此，故不戒之戒，斯名大戒。佛灭度后，嘱众生以戒为师，此言以自心为依止，借此法以范其心也，若仅守形相威仪，不内求诸心，适导之作伪，宁有是理，世人作恶作伪者多，正坐此病，行人说戒，岂不是怕破戒，我且告以破戒罪过之可怕。	If there is defiled attachment, it is called breaking the precepts. Nothing is stricter than this in the precepts and discipline. Therefore, the precepts of non-precept are called the great precepts. After the Buddha entered parinirvāṇa, he instructed sentient beings to take the precepts as their teacher. This means relying on one’s own mind and using this Dharma to regulate it. If one merely keeps the external forms and deportment without seeking within one’s mind, one is instead led into falseness. How could that be right? There are many worldly people who do evil and act falsely; this is precisely their ailment. When practitioners speak of precepts, are they not afraid of breaking them? I shall therefore tell them how frightening the karmic consequences of breaking precepts are.
（一）犯杀盗淫者，自作自受，愿受报者，则放胆去做，凡不明三世因果之理者，先与说三世因果，与破戒之害，信得真切，自然不作恶业，但此系指未明佛理者说。	(1) Those who commit killing, stealing, or sexual misconduct create their own karma and receive its results themselves. If they are willing to undergo retribution, let them boldly do as they please. For anyone who does not understand the principle of cause and effect through the three periods of time,

	first explain to them the cause and effect of the three periods of time and the harm of breaking precepts. Once they truly and deeply believe, they will naturally cease creating evil karma. But this applies to those who have not yet understood Buddhist principles.
（二）已明佛理之居士，彼岂不知戒律，然尚未明何者谓为破戒，以心地未明故，若仅以犯杀盗淫为破戒，则佛戒只一部分，余皆可废矣，故知心戒为戒。今且勿谈高深，如心空无染等义。	(2) As for lay practitioners who already understand Buddhist principles, how could they fail to know the precepts and discipline? Yet they still do not understand what is called breaking precepts, because their mind-ground is not yet clear. If breaking precepts meant only committing killing, stealing, or sexual misconduct, then the Buddha's precepts would be only one part, and all the rest could be abandoned. Therefore, know that the precepts of mind are the precepts. For now, let us not discuss such profound meanings as mind being empty and free of defilement.
只要说浅显者，如不动恶念，即是持戒，但何谓恶念乎，当告之曰贪嗔痴与杀盗淫其罪正等，倘自心未净，常生恼乱，怨天尤人，即是大破戒，以有因必有后果也，故恨人破戒，即是自己破戒，若不明此理，即同拨无因果，更属可怕。	It is enough to speak simply: not giving rise to evil thoughts is observing the precepts. But what are evil thoughts? One should tell them that greed, anger, and ignorance are as culpable as killing, stealing, and sexual misconduct. If one's own mind is impure and constantly gives rise to vexation and disturbance, blaming Heaven and resenting others, this is a grave breach of precepts, for where there is a cause there must be a subsequent result. Therefore, hating someone for breaking precepts is itself breaking precepts. If one does not understand this principle, one is no different from someone who denies cause and effect, which is even more frightening.
菩萨不见他过，此有二义，一不见谓不责，不起我见以定其是非也；二不见谓不住著，不以其过为意也。前为悲悯其过犯，此谓有智不取相，所谓智悲双运是也。菩萨处处不离大乘愿，布施所以戒贪，大悲所以戒嗔，般若所以戒痴。然则修一切法，不离乎佛法，不离乎戒，但必内外一如，体相合一，斯名得戒，否则不能逃于妄耳。	Bodhisattvas do not see the faults of others. This has two meanings. First, "not seeing" means not blaming them and not giving rise to a view of self in determining their right and wrong. Second, "not seeing" means not abiding in attachment and not taking their faults to heart. The former is compassion for their transgressions; the latter is wisdom that does not grasp at appearances. This is what is called the dual operation of wisdom and compassion. Bodhisattvas never depart from the Mahāyāna vow: generosity restrains greed, great compassion restrains anger, and prajñā restrains

	ignorance. Thus, cultivating every dharma does not depart from the Buddhadharma or from the precepts. Yet inwardly and outwardly one must be alike, and essence and characteristics must be integrated. Only then can one be said to have attained the precepts; otherwise, one cannot escape delusion.
四、合定慧空	IV. Integrating Samādhi, Wisdom, and Emptiness
一切波罗蜜法门，或六或十，乃至八万四千，皆以般若为主，三藏十二部，终不离此法门。以慧破空则自定，定能生慧，慧复转空，合之如轮转而妙用无尽。修此三者，非有先后，乃同时启发，此是第一紧要处，务必特加注意。	All Dharma gates of the pāramitās—whether six, ten, or even eighty-four thousand—take prajñā as their chief. The three baskets and twelve divisions of the teachings never ultimately depart from this Dharma gate. Through wisdom, one realizes emptiness and naturally becomes settled; samādhi gives rise to wisdom, and wisdom in turn leads to realization of emptiness. Together, they are like a turning wheel, whose wondrous functioning is inexhaustible. Cultivating these three has no before or after; they are activated simultaneously. This is the most essential point and must receive special attention.
诸仁相处一年，平心而论，自己修证者，岂望人知，且冷暖自知，亦岂他人可知。惟为将来不致误人起见，不能不明白个所以然，诸仁所得益处，实在信心清净，用功切实，不负我大愚师尊苦行多年，受诸疑谤，一番宏法苦心。	You have associated with one another for a year. Speaking impartially, would those who have realized through practice hope that others knew it? Moreover, each knows for themselves whether something is cold or warm; how could others know? Yet, in order to avoid misleading people in the future, it is necessary to understand the reason clearly. The benefits you have received truly come from the purity of your faith and your earnest effort in practice. You have not failed the many years of ascetic practice, the doubts and slanders endured, and the painstaking efforts to spread the Dharma undertaken by my revered teacher, Master Dayu.
且彼此皆曾疑谤过来，后来探险性强，不肯以耳为目，亲自每日修六座九座，练习观照，依法而修，转入正信，非真得实惠，安肯如此深信不惑。	Moreover, all of you have passed through doubt and slander. Later, your spirit of inquiry became strong: unwilling to take what you heard as though it were what you had seen, you yourselves practiced six or nine sessions every day, trained in contemplation, and practiced according to the Dharma. You then turned toward Right Faith. Unless you had truly received real benefit, how

	could you have come to such deep and unwavering faith?
诸仁当知，修法同学，有修至三四千座，尚不明所以，不能起用，原因究在何处，知之否乎？彼此共同参究不过一年，所得自觉不同，原因又安在乎？诸仁所得，乃在不修之修，云何不修之修，言不修时亦修也。	You should know that among fellow practitioners, some have practiced three or four thousand sessions and still do not understand the reason, nor can they apply the practice. Where exactly does the cause lie? Do you know? You have investigated together for only a year, yet your own sense of what you have gained differs. Wherein lies the cause? What you have gained lies in practice within non-practice. What is practice within non-practice? It means that even when not formally practicing, one is still practicing.
诸仁深得修法之妙，不仅在佛堂打坐时修，竟肯处处习照观空，运用般若，乃至之游戏之地，练得摄心归一，即此便是起用，不独此法为然，无论修净修禅，法法皆应如是，皆可如是。非法之分有顿渐，乃行人不达起用之咎。	You have deeply grasped the subtlety of the practice. You do not cultivate only when seated in the Buddha hall; rather, you are willing everywhere to train in contemplation and realize emptiness, applying prajñā even in places of recreation. You train until you gather the mind into oneness; this is precisely putting it into function. This is not true of this practice alone. Whether one cultivates Pure Land or Chan, every Dharma should be practiced in this way and can be practiced in this way. It is not that Dharma methods themselves are divided into sudden and gradual; the fault lies in practitioners' failure to understand how to apply them.
盖修之一事，岂在两小时，昼夜六时恒居愿海，时时警惕，随境观心，斯名正修。所谓上座修者，修体而已，入奢摩他，名之曰止，由止得定，无明顿灭，但得本，莫愁末，此擒贼先擒王之妙诀也。	How could cultivation be limited to two hours? Throughout the six periods of day and night, constantly abide in the ocean of vows; remain vigilant at every moment, contemplate the mind in accordance with circumstances—this is called right cultivation. What is called practice on the meditation cushion is only cultivation of the essence. Entering śamatha is called cessation; through cessation one attains samādhi, and ignorance suddenly vanishes. Once the root is attained, do not worry about the branches. This is the marvelous secret of capturing the king before capturing the bandits.
所谓下座修者，随地起用而已。禅那静虑，名之曰观，观照起慧，慧观证空，用除习气，功有深浅，法无定法，时无定时，多练则纯熟也，此二大纲，如双轮并进，万勿偏废。又如试刀，前为磨，此为用，不用不知	What is called practice off the meditation cushion is simply applying it everywhere. Dhyāna is quiet contemplation and is called contemplation. Contemplation gives rise to wisdom; wisdom's

利钝，不磨不能锋利。简言之，要无时无刻不观心，即行住坐卧，处处是修，在在起妙用耳。	contemplation realizes emptiness; and application removes habitual tendencies. The depth of the work varies, but there is no fixed Dharma and no fixed time. With much practice, one becomes proficient. These are the two great outlines, advancing together like two wheels; never neglect either one. It is also like testing a blade: the former is sharpening, and this is using it. Without using it, one does not know whether it is sharp or dull; without sharpening it, it cannot become keen. In brief, one must contemplate the mind without interruption. In walking, standing, sitting, and lying down, everywhere is practice, and everywhere wondrous functioning arises.
凡人修持经过，必有过程，一曰修以求悟，二曰悟后正修。修以求悟者，根本打开无明，转入正路也。此赖善知识之开示悟入，自己下苦功参究，必有囫地一声之日。囫字是宗门下语，言开悟时廓然之意境也。	Ordinary people's cultivation necessarily proceeds through stages: first, practicing in order to seek awakening; second, practicing correctly after awakening. Practice undertaken to seek awakening is fundamentally the opening through ignorance and turning onto the right path. This depends on a good spiritual teacher's guidance into awakening, together with one's own strenuous inquiry and investigation. There will surely come a day of sudden breakthrough. The word hu is a term used in Chan circles, referring to the vast and open state of mind at the time of awakening.
悟后正修者，开般若后，扫荡习气，入正功作之时，而此功作，不外时时提照观空，宗下公案语录诸书，系在已悟后，借以练习起用，非可于未悟前读以求悟者也，不到开悟时，看亦无用，反生我见，转增诸病，至云无修无得无证，并非离修离得离证，正是不着不住，能所双忘，再加一切缘生，非有实体。	Proper cultivation after awakening means, after prajñā has opened, clearing away habitual tendencies and entering the time of true practice. This practice consists simply in constantly maintaining awareness and contemplating emptiness. The books of Chan koans and recorded sayings are to be used after one has awakened, as aids for practicing their application; they are not to be read before awakening in the hope of attaining awakening. Before awakening, reading them is useless and instead gives rise to views of self and increases various ailments. As for the saying that there is no cultivation, attainment, or realization, it does not mean abandoning cultivation, attainment, and realization. It means neither grasping nor abiding, forgetting both subject and object, and further recognizing that all things arise from conditions and have no substantial entity.

所谓修得证者，亦缘会而立假名，弥勒菩萨解金刚般若经云：非有为非离，诸如来涅　，言不取有为法，亦不离有为法，不取不舍，斯是如来涅　之境，可见有无不二，虽即于事，未染于心，此名曰空。	What are called cultivation, attainment, and realization are also provisional names established when conditions converge. Maitreya Bodhisattva's explanation of the Diamond Prajñā Sūtra says: “Neither conditioned nor apart from it is the nirvāṇa of all Tathāgatas.” This means neither grasping conditioned dharmas nor departing from conditioned dharmas. Neither grasping nor rejecting is the realm of the Tathāgata's nirvāṇa. Thus, existence and nonexistence are nondual: though one engages with phenomena, the mind remains unstained. This is called emptiness.
然有人偏执于空，以为一切众生皆有佛性，我又何必再修，人又何必我度呢，不知众生本体是佛者，言如醉汉本来不醉，但因酒而迷，现正颠倒，不能不救，若偏于空，此空即等于著有，毕竟不曾空得也。	Yet some people are attached one-sidedly to emptiness. They think, “All sentient beings possess Buddha-nature, so why need I cultivate further? And why must I liberate others?” They do not understand that saying sentient beings are Buddha in their fundamental essence is like saying that a drunkard is originally not drunk. Yet because of wine, he is deluded and is now acting perversely; he cannot be left unaided. If one is biased toward emptiness, that emptiness is equivalent to attachment to existence. In the end, one has never truly realized emptiness.
世人不解空义，以断灭无有为空，圣人解空，以一切无自性，无实体，一切不可得，有而不有，无从执实之为空，众生苦因，在认妄为真，执于有我，色缚心缚，永不解脱，毕竟痛苦。	Worldly people do not understand the meaning of emptiness and take annihilation and nonexistence to be emptiness. Sages understand emptiness as the fact that all things lack self-nature and substantial entity; nothing can be obtained. Though things exist, they do not truly exist, so there is nothing to grasp as real. The cause of sentient beings' suffering lies in taking the false for the true and clinging to a self. Bound by form and bound by mind, they are never liberated and ultimately suffer.
圣人悯之，遂教以空境空心诸法，空心即是空境，不执即是证空，证空始明无我，无我即是断苦。所以因地先要开佛知见，佛知见者，般若是也，以般若破空，空即不执，并不执亦不执，斯是净空无我，苦乐皆无依据。	The sages pity them and therefore teach the emptiness of circumstances, mind, and all dharmas. To empty the mind is to empty circumstances; not clinging is realization of emptiness. Only upon realizing emptiness does one understand no-self, and no-self is the cessation of suffering. Therefore, at the causal stage one must first open the Buddha's knowledge and vision; the Buddha's knowledge and vision is prajñā. With

	prajñā, one breaks through emptiness: emptiness means non-clinging, and even non-clinging is not clung to. This is pure emptiness and no-self; neither suffering nor pleasure has any basis.
世人怕落空，这个怕落，便不曾空，一班小心谨慎之士，都说怕落空，是不明空义，更有世人误解空义，遂说无因果，造种种恶，由于根本未明，所谓茫茫荡荡遭殃祸，即此意也。	Worldly people fear falling into emptiness. This fear of falling means that they have not realized emptiness. A group of overly cautious people all say that they fear falling into emptiness; this is because they do not understand its meaning. Still others misunderstand emptiness and then claim that there is no cause and effect, committing all kinds of evil. Because they are fundamentally unenlightened, “wandering aimlessly and without restraint, they encounter calamity and misfortune” —this is precisely what the saying means.
行者切忌与糊涂人说般若，生许多疑谤罪过，但又不能不下试探法门，用启其机，观其机是否可讲，然后授之。且妄谈般若，其罪甚大，然非谈之罪，乃妄之过。	Practitioners must avoid speaking of prajñā to confused people, lest they create many offenses of doubt and slander. Yet one must first use tentative means to awaken their potential, assess whether they are ready to hear this teaching, and only then impart it. Moreover, to speak rashly of prajñā is a grave offense. The fault, however, is not in speaking, but in speaking rashly.
今人并般若而废之，因噎废食，诚妄而又妄矣，故不可言而与之言，妄也，可与言而不言，亦妄也，自己不能言而与人言，妄也，自己可以言而不与人言，亦妄也。故解义当圆，决不可因此而废药，又不可因药而疑病，活用在人，于药何咎，今为尔等说十八空义。	People today discard prajñā altogether; this is abandoning food for fear of choking—truly delusion upon delusion. Therefore, to speak to those who should not be spoken to is delusion; not to speak to those who can be spoken to is also delusion. To speak to others when one cannot speak properly oneself is delusion; not to speak to others when one can speak properly oneself is likewise delusion. Thus, one must understand the meaning comprehensively. One must never abandon the medicine on this account, nor suspect the illness because of the medicine. Its living application lies in the person; what fault is there in the medicine? I shall now explain for you the meanings of the eighteen emptinesses.
空者，并非空气之空，空间之空，空虚之空，以此空尚属有相也，如空碗，具有空相，以饭满之，空相即无，故非无所见闻觉知之为空也。	Emptiness does not mean the emptiness of air, space, or a void, for such emptiness still has an appearance. An empty bowl, for example, possesses the appearance of emptiness; when it is filled with food, that appearance disappears.

	Therefore, emptiness does not mean the absence of seeing, hearing, feeling, and knowing.
此空云者，乃以般若力，证知事事物物，都无自性，无实体，徒以因缘会合而假有，名遂为空。大智度论云：舍利弗，菩萨欲住内空，外空，内外空，空空，大空，第一义空，有为空，无为空，毕竟空，无始空，散空，性空，自相空，诸法空，不可得空，无法空，有法空，无法有法空。当学般若波罗蜜，兹将此十八空，略释其义如下：	This emptiness means that, through the power of prajñā, one realizes that every affair and every object lacks self-nature and substantial entity, and exists only provisionally through the convergence of causes and conditions. This is what is called emptiness. The Treatise on the Great Perfection of Wisdom says: “Śāriputra, if a bodhisattva wishes to abide in inner emptiness, outer emptiness, inner-and-outer emptiness, emptiness of emptiness, great emptiness, emptiness of ultimate meaning, conditioned emptiness, unconditioned emptiness, ultimate emptiness, beginningless emptiness, dispersal emptiness, emptiness of nature, emptiness of inherent characteristics, emptiness of all dharmas, unobtainable emptiness, emptiness of no dharma, emptiness of existing dharmas, and emptiness of both no dharmas and existing dharmas, that bodhisattva should study prajñāpāramitā.” The meanings of these eighteen emptinesses are briefly explained below:
（一）内空　内即六根，眼耳鼻舌身意，眼空无我无我所等故。	(1) Inner emptiness: “Inner” refers to the six sense faculties—eye, ear, nose, tongue, body, and mind. The eye is empty because it lacks self and what belongs to self, and so forth.
（二）外空　外即六入，色声香味触法，色空无我无我所等故。	(2) Outer emptiness: “Outer” refers to the six sense objects—forms, sounds, smells, tastes, tactile objects, and dharmas. Form is empty because it lacks self and what belongs to self, and so forth.
（三）内外空　合内外十二入中无我无我所等。	(3) Inner-and-outer emptiness: within the combined twelve sense bases, there is no self and nothing belonging to self, and so forth.
（四）空空　以破前三空，谓三空亦空也。	(4) Emptiness of emptiness: this breaks through the preceding three emptinesses; that is, the three emptinesses are themselves empty.
（五）大空　即十方空，十方无边际，故名为大，以西方论，西方无边，一切处皆有西方，故名为空。	(5) Great emptiness: this is the emptiness of the ten directions. Since the ten directions are boundless, it is called great. From the standpoint of the western direction, the west is boundless; every place has a west, and thus it is called empty.

（六）第一义空　第一义名诸法实相，以不破不坏者，名为实相，然此实相亦空，何以故，此实相空，无受无著故，若诸法实相而有者，应受应著，而实相者，即是非相，不应受著。	(6) Emptiness of ultimate meaning: ultimate meaning refers to the true characteristic of all dharmas. What cannot be destroyed or ruined is called the true characteristic. Yet this true characteristic is also empty. Why? Because it is empty, there is nothing to take hold of or cling to. If the true characteristic of all dharmas existed as an entity, it would be something one could take hold of and cling to. But the true characteristic is precisely non-characteristic, and is not to be grasped or clung to.
（七）有为空　有为法，名因缘和合生，所谓五蕴十二入十八界等，故空。	(7) Conditioned emptiness: conditioned dharmas arise from the coming together of causes and conditions, such as the five aggregates, twelve sense bases, and eighteen realms; therefore, they are empty.
（八）无为空　无为法名无因缘，不生不灭，如虚空故。难者曰：有为法，以无自性故空则可耳，云何无为法亦空耶，答曰：若除有为，则无无为，有为实相，即是无为，以有为空，故无为亦空，以二事不异故。	(8) Unconditioned emptiness: unconditioned dharmas are said to be without causes and conditions, neither arising nor ceasing, like empty space. An objection may be raised: conditioned dharmas may be empty because they lack self-nature, but how can unconditioned dharmas also be empty? The answer is that without conditioned dharmas, there would be no unconditioned dharmas. The true characteristic of conditioned dharmas is itself the unconditioned. Because the conditioned is empty, the unconditioned is also empty; the two are not different.
（九）毕竟空　毕竟空者，破一切法，令无遗余，故名毕竟空。此毕竟空亦空，无虚实相待，若有遗余，不名毕竟空。	(9) Ultimate emptiness: ultimate emptiness demolishes all dharmas, leaving nothing remaining; hence it is called ultimate emptiness. This ultimate emptiness is itself empty, without the opposition of void and real. If anything remained, it could not be called ultimate emptiness.
（十）无始空　以一切法无初际，故众生无有始，又以无明覆爱所系，往来生死，始不可得，破是无始法，故名无始空。	(10) Beginningless emptiness: because all dharmas have no initial point, sentient beings have no beginning. Moreover, covered by ignorance and bound by attachment, they come and go in birth and death, and their beginning cannot be found. Breaking through this beginningless dharma is called beginningless emptiness.

（十一）散空　散名别离相，以诸法和合故有，如车以辐辋辕毂，众和为车，若散离各处，则失车名，人以五蕴四大和合，故名为人，离之人不可得。	(11) Dispersal emptiness: dispersal means the characteristic of separation. Dharmas exist through combination. For example, a cart is formed from spokes, rims, shafts, and hubs; when these are assembled, there is a cart, but when they are scattered apart, the name “cart” is lost. A person is called a person because of the combination of the five aggregates and four great elements; when they are separated, no person can be found.
（十二）性空　诸法性常空，假来相续，故似若不空，譬如水性自冷，假火则热，止火停久，水则还冷。如经云：眼空无我无我所，何以故，性自尔故。	(12) Emptiness of nature: the nature of all dharmas is always empty. They continue provisionally and therefore seem not to be empty. For example, water is naturally cold, but when fire is applied it becomes hot; when the fire ceases for a long time, the water returns to coldness. As a sūtra says: “The eye is empty of self and what belongs to self.” Why? Because its nature is inherently so.
（十三）自相空　一切法有二种相，一者总相，二者别相，是二相皆空，故名自相空。总相者，如一切总皆无常等，别相者，言诸法虽皆无常，而各有一别相，如地为坚相，火为热相等，各各别也。	(13) Emptiness of inherent characteristics: all dharmas have two kinds of characteristics: general characteristics and particular characteristics. Both are empty; hence this is called emptiness of inherent characteristics. General characteristics include, for example, the fact that all things are impermanent. Particular characteristics mean that, although all dharmas are impermanent, each has its own distinct characteristic: earth has the characteristic of solidity, fire the characteristic of heat, and so forth.
（十四）诸法空　一切法有内有外，有好有丑，以心生而有，无自体故空。	(14) Emptiness of all dharmas: all dharmas include inner and outer, beautiful and ugly. They arise with the mind and are empty because they have no intrinsic substance.
（十五）不可得空　一切法乃至无余涅　，皆不可得，故空。	(15) Unobtainable emptiness: all dharmas, including nirvāṇa without remainder, are unobtainable and therefore empty.
（十六）无法空　无法者，名法已灭，法已灭无，名无法空。	(16) Emptiness of no dharma: “No dharma” means that a dharma has already ceased. What has already ceased is absent; this is called emptiness of no dharma.
（十七）有法空　有法者，诸法以因缘和合而有，实性无故，名有法空。	(17) Emptiness of existing dharmas: “Existing dharmas” are dharmas that exist through the coming together of causes and conditions. Since

	they lack intrinsic nature, this is called emptiness of existing dharmas.
（十八）无法有法空　取此无法有法诸相，皆不可得，是为无法有法空。`	(18) Emptiness of both no dharmas and existing dharmas: the characteristics of both no dharmas and existing dharmas are unobtainable. This is called emptiness of both no dharmas and existing dharmas.
以上是为十八空，以诸法无我故空，我者主宰义，诸法离缘，即不能自生，故自无主宰，无主宰，故无我。	These are the eighteen emptinesses. All dharmas are empty because they lack self. “Self” means sovereign mastery. When dharmas are apart from conditions, they cannot arise by themselves; therefore, they naturally have no sovereign mastery. Without sovereign mastery, there is no self.
因缘和合生，故空，始终不可得，故空，以惟心所显现，故空，知一切万法皆从心现，悉无自体，故称为空。若欲住此十八空门，当学般若，行者切勿因我说空，便落空，亦勿因我说空，便怕落空去，落空怕落空，都著于有，仍是颠倒生死。要知未尝有一法能出我之灵台智性耳，智者自会理解得，但不依般若，如人入暗，则无所见矣。	Since things arise from the coming together of causes and conditions, they are empty. Since neither beginning nor end can be obtained, they are empty. Since they are merely manifestations of mind, they are empty. Know that the myriad dharmas all manifest from mind and entirely lack intrinsic substance; therefore, they are called empty. If one wishes to abide in this gate of the eighteen emptinesses, one should study prajñā. Practitioners must not, because I speak of emptiness, fall into emptiness; nor must they fear falling into emptiness because I speak of it. Falling into emptiness and fearing emptiness are both attachments to existence and remain the inverted birth and death of delusion. Know that not a single dharma has ever gone beyond the numinous terrace of one's wisdom-nature. The wise will understand this for themselves; but without relying on prajñā, one is like a person entering darkness and sees nothing.
空一切境，是名断色缚，空一切心，是名断心缚，色心二缚如断，即不复退转，但余习未除，仍必加修，至断色心二缚余习为究竟，至此则定慧合一，交相为用，其妙若无尽藏也。	To empty all circumstances is called severing the bondage of form; to empty all mind is called severing the bondage of mind. When these two bondages of form and mind are severed, one will no longer regress. Yet residual habits remain and must still be cultivated away. When even the residual habits connected with the bondages of form and mind are completely removed, this is ultimate attainment. Then samādhi and wisdom

	are unified and function together; their wonder is like an inexhaustible treasury.
五、大心承当	V. Undertaking the Great Resolve
取法乎上，仅得其中，故发大心为入道第一要门。志愿大，则成就必大，因果同时成就也，能承当此义，方是如来种子，生如来家，此又名本愿力。	If one aims for the highest, one attains only the middle; therefore, arousing a great resolve is the first essential gateway to entering the Way. If one's aspiration is great, one's accomplishment will necessarily be great, for cause and effect are accomplished simultaneously. Only one who can undertake this meaning is a seed of the Tathāgata, born into the family of the Tathāgata. This is also called the power of one's fundamental vow.
我辈何幸而生于今世，非但得闻正法，并受持正法，上仗佛慈，指示无尽宝藏，譬如穷子遇天眼人指示地埋宝藏，顿成富人。若自己客气，以为发财无份，则亦终身贫穷焉矣。承当即是荷担，荷担如来无上菩提，是佛所咐嘱，又何必小心谦退，自以为让德可风哉，故发大心是修行中第一个关口。	How fortunate we are to be born in this present age: not only do we hear the true Dharma, but we also receive and uphold it. Relying above on the Buddha's compassion, we are shown an inexhaustible treasury. It is like a poor son encountering one with heavenly sight, who points out treasure buried in the ground, and who thereby suddenly becomes rich. If one is overly modest and thinks oneself not destined for wealth, one will remain poor for life. To undertake is to shoulder a burden: to shoulder the Tathāgata's unsurpassed bodhi is the Buddha's entrustment. Why, then, must one be timid and self-effacing, imagining that yielding one's virtue is admirable? Thus, arousing a great resolve is the first critical pass in practice.
六、要真出家	VI. One Must Truly Leave Home
出家之义微矣，佛制削发缁衣为出家者，欲人离去家庭尘俗之烦恼也，人与家庭间，关系比较最深，时间最久，情爱相系又最深，不断爱缚，无由入道，于是慕山林之幽静，喜尘劳之远离，舍而去之，佛为下根人说法，不能不如是，然又有居士，示有妻子财产，日居烦恼之中，无所染污，心离尘劳，是真出家者。	The meaning of leaving home is subtle. The Buddha established shaving the head and wearing dyed robes as leaving home in order that people might depart from the afflictions of household and worldly life. A person's ties with family are the deepest and longest-lasting, and emotional attachment binds them most strongly. Without severing these bonds of attachment, there is no way to enter the Way. Thus, one longs for the quiet of mountains and forests, delights in being far from worldly toil, and leaves it behind. The Buddha had to teach in this way for those of lesser capacities. Yet there are also lay practitioners who outwardly have spouses and property, dwell daily amid afflictions, and yet remain unstained, their minds

	apart from worldly toil. These are those who have truly left home.
故居士宜在家出家，言身虽在家，心已出离，若比丘则应出家出家，言身心两出家，永断烦恼。此佛为上根人说，若明心菩萨，则大事已了，入无学位，心无出入，亦无烦恼。	Therefore, lay practitioners should leave home while remaining at home: though the body remains in the household, the mind has already departed. Bhikṣus, however, should leave home in both senses: body and mind should both leave home, forever severing afflictions. This is what the Buddha taught for those of superior capacities. As for bodhisattvas who have realized the mind, the great matter is already concluded: they have entered the stage beyond learning, and the mind neither departs nor enters; nor are there any afflictions.
徒为教化众生，现比丘相而为说法，亦可表示威仪，故出亦得，不出亦得，总勿自欺欺人，名真出家。又回俗一事，佛制所许，若比丘身不回俗，心常恼乱，不忘名闻利养者，即是回俗，并是破戒，非福田僧，与恶人不异。至清静有德之众，不论比丘居士，皆名僧宝，不可不知。	They manifest the appearance of a bhikṣu solely in order to teach and transform sentient beings and to expound the Dharma; it may also express dignified deportment. Thus, leaving home is acceptable, and not leaving home is also acceptable. In all cases, do not deceive yourself or others; this is called truly leaving home. As for returning to lay life, the Buddha's regulations permit it. If one retains the body of a bhikṣu but one's mind is constantly disturbed and one remains attached to fame, reputation, gain, and support, one has in fact returned to lay life and has also broken the precepts. Such a person is not a saṅgha member worthy of offerings and is no different from an evil person. As for those who are pure and virtuous, whether bhikṣus or lay practitioners, all are called treasures of the Saṅgha. This must be understood.
七、谨防八忌	VII. Guard Carefully Against the Eight Taboos
云何八忌？一者忌求神通。二者忌多疑而活。三者忌求速与待心。四者忌人情与依他。五者忌呆板执病。六者忌不依规矩。七者忌失觉照。八者忌未得谓得，未证谓证，及衡量他人意境。此名八忌，以犯此即能障道，故忌之。	What are the eight taboos? First, seeking spiritual powers. Second, excessive doubt and fickleness. Third, seeking quick results and waiting expectantly. Fourth, being bound by personal feelings and relying on others. Fifth, rigidly clinging to one's faults. Sixth, not following the rules. Seventh, losing awareness and illumination. Eighth, claiming attainment when one has not attained, claiming realization when one has not realized, and judging the inner states of others. These are called

	the eight taboos because violating them can obstruct the Way; therefore, they must be avoided.
一忌神通	First Taboo: Spiritual Powers
求神通者，其根在贪得，因地不正，为害滋大，世人无不求神通，但不识神为何物，通为何事，盲修瞎练，误己误人，更有一班因噎废食之徒，未曾了解斯义，因疑生怖，裹足不前，并佛传之无上心印密乘，亦不敢修，且阻碍他修以为慈悲，譬如庸医误药杀人，不责医而禁其药，过在庸医，于药何咎，何惑之甚也。	The root of seeking spiritual powers is greed for attainment. When the causal ground is improper, the harm it causes becomes all the greater. There is no one in the world who does not seek spiritual powers, yet people do not know what shen is or what tong means. They practice blindly, misleading themselves and others. There is also a group of people who, like those who stop eating for fear of choking, have never understood this matter. Fear arises from their doubts, and they dare not proceed. They even dare not cultivate the supreme Mind-Seal Esoteric Vehicle transmitted by the Buddha, and they obstruct others from practicing it, thinking this to be compassion. It is like an incompetent doctor who kills someone through the wrong medicine: rather than blame the doctor, they ban the medicine. The fault lies with the incompetent doctor; what blame belongs to the medicine? How profoundly deluded this is!
神有人身血气相因之神，藏于内者曰精，发于外者曰神，心为主，精气神为奴，此神通，即是心意通达，乃心神通也，由我达彼，由体起用，神力有大小之不同，通力亦有灵拙之各异，人之神通，系属本有，譬如灯之有火，火本有光，火不发光者，非无光也，其咎在阻碍不通，为七情六欲所蔽，有体不起用耳。	There is a shen associated with the blood and vital energies of the human body. What is stored within is called essence; what manifests outwardly is called spirit. The mind is the master, while essence, energy, and spirit are its servants. These spiritual powers are the unobstructed functioning of mind and intention—the spiritual powers of mind. They extend from oneself to others and arise from essence as function. Spiritual force may be greater or lesser, and the power of penetration may be keen or dull. Human spiritual powers are inherently possessed. It is like fire in a lamp: fire inherently has light. If fire does not emit light, it is not because it lacks light; the fault lies in obstruction and lack of free passage. One is obscured by the seven emotions and six desires, so that the essence is present but its function does not arise.
世人不解神通，遂以变幻为神通，实大自误，变幻是幻术，有类于术，非有所凭藉不能施也，神通则不然。	People do not understand spiritual powers and therefore mistake transformations and illusions for spiritual powers, greatly misleading themselves. Such transformations and illusions are merely

	magical arts, akin to techniques; they cannot be performed without something on which to rely. Spiritual powers are not like this.
《宝藏论》云：神通有五种，一曰妖通，如狐狸老变，木石精灵依附之类。二曰报通，如鬼神逆知，神龙隐变，或夙世所修天眼未成，今世童年视听特异者之类。	The Treatise on the Treasury states: There are five kinds of spiritual powers. The first is demonic powers, such as old foxes transforming themselves, or spirits of wood and stone attaching themselves to people. The second is karmic-result powers, such as ghosts and spirits foreknowing events, divine dragons concealing and transforming themselves, or those who cultivated the heavenly eye in former lives without completing it and who, as children in this life, have unusually keen sight and hearing.
三曰依通，如乘符往来，药饵咒水，以及放光引神，必有所依藉等类。此三者假名曰通，实非通也，以不究竟，且必退转故。	The third is dependent powers, such as traveling by means of talismans, medicinal concoctions, mantra-water, or emitting light to summon spirits—cases that necessarily rely on something. These first three are only provisionally called powers; in truth, they are not powers, for they are not ultimate and will inevitably regress.
四神通，计有五，一天眼，二天耳，三他心，四夙命，五神足，此虽名通，然有究竟不究竟二种，无道者，不究竟，终必退转，并有危险，颠狂成魔，堕大地狱，究竟者下再详言之。五曰道通，以道为体而前五神通为用也。	The fourth kind, spiritual powers, comprises five: the heavenly eye, heavenly ear, knowledge of others' minds, knowledge of former lives, and spiritual travel. Though called powers, they may be ultimate or nonultimate. For those without the Way, they are nonultimate and will eventually regress; moreover, they are dangerous, for one may become deranged, turn demonic, and fall into the great hells. The ultimate kind will be explained in detail below. The fifth is powers of the Way: the Way is their essence, and the preceding five spiritual powers are their function.
佛家以求得道通为主，于六通先下手，六通者，居五通之上，漏尽通也，世法为有漏，出世法为无漏，通于二者，概不染著，名曰漏尽，修六通之法，必先明心地，开发觉慧，证得净空以为体，然后缘化万有，无心应物以为用。	Buddhists chiefly seek to attain powers of the Way, beginning with the six supernormal powers. The sixth power, which stands above the five powers, is the power of the exhaustion of outflows. Worldly dharmas involve outflows, while supramundane dharmas are without outflows. To penetrate both without being tainted or attached by either is called the exhaustion of outflows. In cultivating the six supernormal powers, one must first realize the mind-ground, unfold awakened wisdom, and realize pure emptiness as one's essence. Only then

	may one respond to and transform the myriad things, meeting circumstances without a calculating mind as one's function.
故《宝藏论》又云：智有三种，三智者，一真智，二内智，三外智。博览古今，通达俗事，外智也；割断烦恼，心意寂静，乃小乘所修，此内智也；都非究竟，故不名真。真智者，圣凡不二，情见皆空，了解无物，体用如如，是名真智，此即道通。我人所修，道通为体，五神通为用，未得体而起用，必致堕落，必招后果，甚可畏也。	Therefore, the Treatise on the Treasury also states: There are three kinds of wisdom: true wisdom, inner wisdom, and outer wisdom. Extensive knowledge of past and present and understanding worldly affairs are outer wisdom. Cutting off afflictions and making the mind quiet is what the Lesser Vehicle cultivates; this is inner wisdom. Neither is ultimate and therefore neither is called true wisdom. In true wisdom, sages and ordinary beings are nondual, emotional views are all empty, one realizes that there is nothing at all, and essence and function are such as they are. This is called true wisdom, and it is precisely powers of the Way. What we cultivate is powers of the Way as essence and the five spiritual powers as function. To activate function before attaining the essence will inevitably lead to downfall and bring later consequences. This is deeply frightening.
道家修者，以发五神通为极则，乃硬压六识，硬摒习气，用制伏法，开五神通，根本未空，遇有力之外境前来，或喜或悲，魔即乘入，如开天眼无隔，能见诸切己恼怨之事，不觉嗔怒，遂致堕落。	Taoist practitioners regard developing the five spiritual powers as the highest standard. They forcibly suppress the six consciousnesses and habitual tendencies, using methods of subjugation to develop the five spiritual powers. Yet their fundamental nature has not been emptied. When powerful external circumstances arise, they become either joyful or sorrowful, and demons take the opportunity to enter. For example, when the heavenly eye opens without obstruction and they see matters involving their own grievances and resentments, they may unconsciously become angry and thereby fall.
或见男女爱悦之事，不觉情移入胎，因贪嗔痴之根未除，暂时压伏不起，一旦反动，不复可制。	Or they may see scenes of attraction between men and women and, without realizing it, let their feelings shift and enter a womb. Because the roots of greed, anger, and ignorance have not been removed but only temporarily suppressed, once they react they can no longer be controlled.
若能先证法空，后开五通，则诸境前来，无美恶亲疏情爱喜怒之别，平等自在，无可动摇，顺逆一如矣，此神通乃属有体有用，名为究竟。否则根本未得，反为神通	If one first realizes the emptiness of dharmas and later develops the five powers, then, when all circumstances arise, there is no distinction of

所误，故非究竟也。贪求神通，即是贪根，亦属好奇劣性。藉此以图名利恭敬，未离得失之贪，安得名道。	beauty or ugliness, intimacy or estrangement, affection or aversion, joy or anger. One remains impartial and free, beyond anything that can be shaken; favorable and adverse circumstances are alike. Such spiritual powers possess both essence and function and are called ultimate. Otherwise, before one has attained the root, one is instead misled by spiritual powers; thus they are not ultimate. Craving spiritual powers is itself rooted in greed and also belongs to an inferior penchant for novelty. If one uses them to seek fame, profit, and reverence, one has not left behind the greed for gain and loss. How can this be called the Way?
本会修法，第一不许求神通，坐时见光见佛等等，皆幻心所起，悬为大戒，故常反复告诫，防其稍得胜境，喜魔来入心肺也，故道与术不能不明辨。本会一年来，修法数百人，幸无诸病者，以因地正而所企者大耳。	In the practices of our association, the first rule is that one must not seek spiritual powers. Seeing light, seeing Buddhas, and the like while sitting in meditation are all produced by the deluded mind. Such experiences are therefore made the subject of a solemn warning. Therefore, we repeatedly warn practitioners lest, after attaining even a slightly exceptional state, the demon of delight enter their hearts. Thus, the Way and techniques must be clearly distinguished. During the past year, several hundred people have practiced these methods in our association, and fortunately none has developed such disorders, because their causal ground is correct and their aspiration is lofty.
道家五神通，是用硬功夫修得，佛家五神通，是明心后自然证得，道家得五神通，有用无体，虽初意在道，后则不觉流入为术，故术而非道，佛家证五神通，先体后用，运术以为道。	The Taoist five spiritual powers are attained through strenuous effort. The Buddhist five spiritual powers are naturally realized after one has realized the mind. Taoists may attain the five spiritual powers with function but without essence. Although their initial intention is directed toward the Way, they later unknowingly drift into mere technique; thus it is technique rather than the Way. When Buddhists realize the five spiritual powers, they establish essence before function and employ techniques as the Way.
道家五神通有退堕，为暂时之得，佛家则无此弊，名究竟得；道家专用五神通，佛家唯不得已时用之。	The Taoist five spiritual powers may regress and lead to downfall; they are temporary attainments. Buddhism has no such defect, and its attainment is called ultimate. Taoism specializes in employing the five spiritual powers, whereas Buddhism uses them only when there is no alternative.

道家视五神通为神奇，佛家视五神通为极平庸。	Taoists regard the five spiritual powers as miraculous; Buddhists regard them as utterly ordinary.
神灵外道，亦具五通，但无漏尽通。学佛本意，是在求解脱，无系缚。惟重漏尽通，以诸漏既尽，彻了世、出世法，乃真佛道也。	Non-Buddhist practitioners of spiritual powers may also possess the five powers, but they lack the power of the exhaustion of outflows. The original intent of studying Buddhism is to seek liberation, free from bondage. One should value only the power of the exhaustion of outflows. Once all outflows are exhausted, one thoroughly understands both worldly and supramundane dharmas; this is the true Buddha Way.
若专重神通，则心为神通所持，即属贪得，非但不能了生死，且深入魔障，乃至颠狂，甚可痛也，古德分道通神通以别此义。修心中心密法，以见性明心为主，成就无相悉地。悉地是言大成就，不是乐小法者所可思议。	If one focuses exclusively on spiritual powers, the mind is held captive by them. This is greed for attainment. Not only will one be unable to transcend birth and death, but one will also enter deeply into demonic obstacles and may even become deranged. This is most lamentable. Ancient worthies distinguished powers of the Way from spiritual powers in order to clarify this point. In cultivating the Heart-of-Heart Dharma, realizing one's true nature and realizing the mind are primary, thereby accomplishing formless siddhi. Siddhi means great accomplishment; it is not something that those who delight in lesser teachings can conceive.
从来修东密藏密，往往喜谈神通，此行者自误，非法之咎。神通本非外来，静者心多妙，自然物物皆通，处处应合，以智慧力，运用妙法，苟利于众生，一切皆可方便，苟为自己贪得，即毫厘亦属生死。	Those who have traditionally cultivated Japanese Esoteric Buddhism or Tibetan Esoteric Buddhism often delight in speaking of spiritual powers. Such practitioners mislead themselves; the fault does not lie in the Dharma. Spiritual powers do not come from outside. When the mind is still, it is rich in wondrous capacities: naturally, everything is understood and every situation is met appropriately. By the power of wisdom, one employs wondrous methods. If it benefits sentient beings, everything may serve as skillful means; but if it is for one's own greedy acquisition, even the slightest degree belongs to birth and death.
又有人闻说神通，即谈虎色变，因噎废食，以为密法即是魔法，谤佛谤法，至可怜悯。	Others hear mention of spiritual powers and turn pale at the sound of them, stopping eating for fear of choking. They take Esoteric Dharma to be

	demonic Dharma and slander the Buddha and the Dharma. They are truly pitiable.
不知念佛至一心不乱时，证得三昧，当下神游净土，若已生，若今生，若当生，此非神通而何？世人根性，执于有相，必以可见者为神通，不可见之妙谛，反认为虚妄。佛法不取于相，不离于相，依摩诃般若为宗，故不必见光见佛，颠倒其心，惟内观自性，了达无生，心无障碍，神通自在其中。	They do not know that when Buddha-recitation reaches one-pointedness of mind without distraction and samādhi is realized, one may then travel spiritually in the Pure Land—whether one has already been reborn there, is reborn there in this life, or will be reborn there in the future. If this is not spiritual power, what is? People's capacities are attached to forms: they insist that only what can be seen is spiritual power, while regarding the wondrous truth that cannot be seen as empty and false. Buddhadharma neither grasps appearances nor departs from them. It takes Mahāprajñā as its principle; therefore, there is no need to see light or Buddhas and thereby invert the mind. One need only contemplate one's own nature inwardly, thoroughly realize the unborn, and have a mind free of hindrances; spiritual powers are then naturally present.
众生心中，本具足体相用三大之因，既然体大相大用大，则何种神通而不备耶。此三大之因，可为法报化三身之果，众生非是不具，只是不知，其不知原因，由于执著事相，迷隔真理。	Within the minds of sentient beings are inherently complete the causes of the three greatnesses of essence, characteristics, and function. Since essence is great, characteristics are great, and function is great, what kind of spiritual power would not be present? These causes of the three greatnesses can become the fruition of the three bodies—the dharmakāya, sambhogakāya, and nirmāṇakāya. Sentient beings do not lack them; they simply do not know. The reason they do not know is that they cling to phenomenal appearances and, through delusion, are separated from true principle.
《金刚经》云：但凡夫之人，贪著其事，所以一切经论，皆破众生身心事相等执。如辅行记云：修三昧者，忽发神通，须急弃之，有漏之法，虚妄故也。	The Diamond Sūtra states: “Ordinary people greedily cling to affairs.” Therefore, all sūtras and treatises demolish sentient beings' attachments to the appearances of body, mind, and phenomena. The Record of Auxiliary Practices says: “If one cultivating samādhi suddenly develops spiritual powers, one must quickly abandon them, for dharmas with outflows are false.”
佛法重无漏无取，以般若为尊，般若能泯诸相，但安于理，即是事通，若专求通，必障于理，理通者，无非演	Buddhadharma values being without outflows and without grasping, and it honors prajñā. Prajñā can

一乘之门，了无生之理，一言契道，当生死而证涅　，目击明宗，即尘劳而成正觉，刹那间革凡成圣，须臾即变有为空，如此作用，岂非最大神通乎，天下归仁，即此意耳。	dissolve all appearances. Simply resting in principle is itself penetration in phenomena; but if one exclusively seeks powers, one will necessarily obstruct one’s understanding of principle. Penetration in principle is nothing other than expounding the gate of the One Vehicle and realizing the principle of the unborn. When a single word accords with the Way, one realizes nirvāṇa amid birth and death. When one directly sees and understands the principle, one attains perfect enlightenment amid the dusts of toil. In an instant, one is transformed from ordinary to sage; in a moment, conditioned existence becomes emptiness. Is this not the greatest spiritual power? “All under heaven return to benevolence” expresses precisely this meaning.
故修法人，应先证得漏尽通，余通皆是邪伪而不真实，邪则不正，惑乱心生，迷于本性，切不可妄冀。	Therefore, practitioners should first realize the power of the exhaustion of outflows. All other powers are deviant and false, not genuine. What is deviant is not right; it gives rise to confused thoughts and deludes one from one's intrinsic nature. One must never vainly hope for them.
由上观之，妖通报通依通无论矣，其五神通中，所谓天眼天耳他心等等，佛法亦具有，今概称为邪伪者，以其但有神通之用而无道通之体，道通属之漏尽，神通为外道二乘之所共，道通唯大乘法之所明。	In light of the foregoing, there is no need to discuss demonic powers, karmic-result powers, or dependent powers. Among the five spiritual powers—the heavenly eye, heavenly ear, knowledge of others' minds, and so forth—Buddhadharma also possesses them. They are here collectively called deviant and false because they have only the function of spiritual powers, without the essence of powers of the Way. Powers of the Way belong to the exhaustion of outflows. Spiritual powers are shared by non-Buddhist paths and the two vehicles, whereas powers of the Way are elucidated only by the Mahāyāna Dharma.
佛法惟贵道通，不贵神通，但亦不废神通，惟未到力量，不许运用，防两误耳。故宝藏论又云：智有邪正，通有真伪，若非法眼精明，难可辨了，是以俗间多信伪邪，少信真正，此妙理之难显也。	Buddhadharma values only powers of the Way, not spiritual powers; yet it does not discard spiritual powers altogether. One is simply not permitted to employ them before one's strength has matured, lest two kinds of error arise. Thus the Treatise on the Treasury also states: “Wisdom has deviant and right forms; powers have genuine and false forms. Unless one's dharma eye is keen and clear, it is difficult to discern them. Therefore, people in the

	world often believe in the false and deviant, and seldom believe in the genuine and true. This is why this wondrous principle is difficult to reveal.”
心意寂静，乃小乘入断灭之见，若真智所明，则在体解无物，净秽不二，是谓破法执之要道也。不破法执，不足以言大乘法要，故大乘讲万法皆如，惟心所现等等，皆明入不二法门，则事理圆融，因果交彻，神通妙用，尽在目前矣。	A quiet mind is the Lesser Vehicle's entry into the annihilationist view. What true wisdom reveals, however, is the realization in essence that there is nothing at all and that purity and impurity are nondual. This is the essential way of breaking attachment to dharmas. Without breaking attachment to dharmas, one cannot speak of the essential teachings of the Mahāyāna. Therefore, the Mahāyāna teaches that all phenomena are such as they are and are manifested only by mind. Such teachings all clarify entry into the Dharma gate of nonduality. Then principle and phenomena interpenetrate completely, cause and effect penetrate one another, and the wondrous functioning of spiritual powers is fully present before one.
总之神通之妙用，在开慧眼法眼之妙通，慧眼知人之根器利钝等，法眼在能知于何人应用何法以度彼等，合之即是佛眼，非另有一佛眼也。此神通由内而外，先通自己，先度自己之习气烦恼，将自己各种业障除净，自然开通。	In sum, the wondrous function of spiritual powers lies in the wondrous penetration of opening the wisdom eye and dharma eye. The wisdom eye knows people's capacities, whether sharp or dull; the dharma eye knows what Dharma should be applied to which persons in order to liberate them. Together, these constitute the Buddha eye; there is not some separate Buddha eye. These spiritual powers proceed from within to without. First penetrate yourself; first liberate yourself from habitual tendencies and afflictions. When you have cleared away your various karmic obstacles, penetration will naturally open.
但除业障，必依般若为之扫荡，此菩萨所求之大神通也。今更以《大日经》、《仁王护国般若经》③、《心经》等证之。	Yet to eliminate karmic obstacles, one must rely on prajñā to sweep them away. This is the great spiritual power sought by bodhisattvas. This may further be demonstrated through the Mahāvairocana Sūtra, the Prajñā Sūtra for Humane Kings Who Protect the Nation , the Heart Sūtra, and other texts.
《大日经》云：此菩萨证净菩提心门，名初法明道，菩萨住此，不久勤修，便得除一切盖障三昧。此菩提心者，世人往往误解为大悲心，一似由恶心转入善心，谓	The Mahāvairocana Sūtra says: “When a bodhisattva realizes the gateway of pure bodhicitta, this is called the Way of the First Dharma-Light. Abiding here and practicing diligently, the

为发菩提心。是知菩提本不可得，明一切不可得，是为菩提心。	bodhisattva soon attains the samādhi that removes all obscurations.” People often mistake bodhicitta for great compassion, as though turning from an evil mind to a good mind were all that arousing bodhicitta meant. Know that bodhi itself cannot be grasped: understanding that nothing can be grasped is bodhicitta.
初法明道，是言登初地至十地也。道者地也，言必修证三昧，明心不可得，亲见实相后，始可住此。住此者，言住于般若也，非般若无以扫荡一切盖障，不久勤修，自得除盖障三昧，当发五神通。	The Way of the First Dharma-Light is explained here as progressing from the first bhūmi to the tenth. “Way” here means “ground.” Only after cultivating and realizing samādhi, understanding that mind cannot be grasped, and directly seeing reality can one abide here. To abide here is to abide in prajñā; without prajñā, there is no way to clear away all obscurations. With diligent practice, one soon naturally attains the samādhi that removes obscurations, and the five spiritual powers will manifest.
神通本来人人具足，非佛菩萨独有而众生独无，以众生为无始无明所障，不能发通。	Spiritual powers are originally fully possessed by everyone; they are not possessed only by Buddhas and bodhisattvas while sentient beings alone lack them. Sentient beings are obstructed by beginningless ignorance and therefore cannot manifest these powers.
惟以本来具足故，非可予夺，惟有自己修证，经过一定程序，第一步修以求悟，证得三昧，亲见实相，第二步悟后正修，以般若力扫荡盖障，第三步盖障渐净，神通自然开显，此神通方是永不退转。	Precisely because they are originally complete, they cannot be given or taken away. One can only cultivate and realize them oneself, through a definite course: first, cultivate in order to seek awakening, realize samādhi, and directly see true reality; second, after awakening, undertake proper cultivation and use the power of prajñā to sweep away obscurations; third, as the obscurations gradually clear, spiritual powers naturally manifest. Only such spiritual powers never regress.
非如外道用强制定功所发之神通，毕竟见境起惑而退转也。故不得净空三昧，先发五神通，是最危险的事。因憎爱之心未除，一切不能平等，种种怪象，都到眼前，随之流转，即是生死颠倒耳。	They are not like the spiritual powers developed by non-Buddhist paths through forcibly imposed meditative concentration, which ultimately regress when one encounters circumstances and gives rise to delusion. Therefore, to develop the five spiritual powers before attaining the samādhi of pure emptiness is most dangerous. Because the mind of aversion and attachment has not yet been removed and one cannot regard all things with equanimity,

	all kinds of strange appearances come before one's eyes. To be carried along by them is precisely the inverted round of birth and death.
障者，计有五种：	There are said to be five kinds of obstruction:
一、烦恼障，谓粗分根本六大烦恼：贪、嗔、痴、疑、慢、不正见也，细分即八万四千种习气，此皆夙世积习，障入道之机也。	1. The obstruction of afflictions: in its coarse aspect, this means the six fundamental afflictions—greed, anger, ignorance, doubt, pride, and wrong views. In its subtle aspect, it means the eighty-four thousand habitual tendencies. All these are accumulated habits from former lives that obstruct one's capacity to enter the Way.
二、孽障，因过去现在造无数罪孽，其人现虽有得道因缘，而前孽未消，自生种种留难。	2. Karmic obstruction: because one has created countless sinful karmas in the past and present, even though one may now have the causes and conditions for attaining the Way, one's former karmic offenses have not yet been cleared away and thus naturally give rise to various hindrances and difficulties.
三、法障，谓虽已修持，因前世谤法故，不能遇善知识。善谓善巧，知识乃知其人之根器而以正法利导之，正法者，正合其机之谓也，如药合于病，不拘于何种药也。	3. Obstruction to receiving the Dharma: although one has already practiced, because one slandered the Dharma in former lives, one cannot encounter a good spiritual friend. “Good” means skillful; “spiritual friend” means one who knows a person's capacity and guides that person beneficially by means of the proper Dharma. The proper Dharma is that which precisely accords with the person's capacity, just as medicine accords with an illness; it is not confined to any particular kind of medicine.
譬如其人之机，合于净土，若以不合其机之禅密教之，非善知识矣。若其人般若之机已熟，当方便引之，使成就无相悉地，乃仍教以有相法门，亦非善知识矣。此虽师之咎，也是其人夙世疑法谤法，或吝不教人，所得之果报也。	For example, if a person's capacity accords with the Pure Land, but one teaches that person Chan or Esoteric Buddhism, which do not accord with that capacity, one is not a good spiritual friend. If a person's capacity for prajñā is already mature, one should skillfully guide that person so as to accomplish the siddhi of formlessness; if one nevertheless continues to teach form-based dharma gates, one is likewise not a good spiritual friend. Although this is the teacher's fault, it is also the karmic result of that person's having doubted and slandered the Dharma in former lives, or having begrudged teaching it to others.

四、生障，谓虽得闻正法，但忙于谋生，无暇修持，多所障碍故。	4. Obstruction by livelihood: although one has heard the proper Dharma, one is busy making a living and has no time to practice, and therefore encounters many hindrances.
五、所知障，谓虽已遇善知识，已闻正法，照以种种因缘，不能和合，如我慢贡高等，足以妨碍般若波罗蜜，此谓五障。可知种种因缘，障入道之门，要打开业障，归入此门，仍是般若，非般若无以除一切盖障。	5. The obstruction of what is known: although one has encountered a good spiritual friend and heard the proper Dharma, various circumstances, such as arrogance and conceit, prevent the necessary conditions from coming together and hinder the perfection of prajñā. These are called the five obstructions. Thus, various causes and conditions obstruct entry into the Way. Clearing karmic obstacles and entering this gate still depend on prajñā; without prajñā, there is no means to remove all obscurations.
又非除粗分盖障，不能修般若波罗蜜也。《心经》谓菩萨乃至三世诸佛，皆以般若波罗蜜多，故得无上菩提，夫见性成佛，不依般若，何由见性。	Moreover, unless the coarse obscurations are removed, one cannot cultivate the perfection of prajñā. The Heart Sūtra says that bodhisattvas, and even the Buddhas of the three periods of time, attain unsurpassed bodhi through prajñāpāramitā. If one realizes one's true nature and becomes a Buddha, how could one see one's true nature without relying on prajñā?
《仁王经》云：在金刚定前，所有知见，皆不得名见，惟佛顿解，具一切智，所有知见，才名为见，此见即是般若，佛名大觉，具一切智智，为无上大明大神也。	The Renwang Sūtra says: “Before vajra samādhi, all knowledge and views cannot be called seeing. Only the Buddha suddenly comprehends and possesses all-knowing wisdom; only then can knowledge and views be called seeing.” This seeing is prajñā. The Buddha is called the Greatly Awakened One, possessing the wisdom of all wisdom, the unsurpassed great radiance and great spiritual power.
《仁王经》又云：证到金刚三昧，即如登大高台，普观一切，无不了了，同真际，等法性，圆满德藏，住如来位，可往十方诸佛刹土，利乐有情，通达实相，与佛无异。所言刹土，非有定所，所称有情，亦不拘亲疏远近也。	The Renwang Sūtra also says: “Upon realizing vajra samādhi, it is as though one has ascended a lofty platform and surveys everything universally, with nothing not fully understood. One is identical with the realm of reality, equal to dharmatā, perfect in the treasury of virtues, and abides in the position of the Tathāgata. One may go to the Buddha-lands of the ten directions, benefiting and bringing happiness to sentient beings, comprehending true reality, and being no different from the Buddha.” The Buddha-lands spoken of are not fixed places,

	and the sentient beings referred to are not limited by closeness or distance, intimacy or estrangement.
《仁王经》又云：十方法界一切如来，皆依此门而得成佛，若言越此得成佛者，是魔所说，非佛所说，是故汝等应如是知，如是见，如是信解云云。	The Renwang Sūtra also says: “All Tathāgatas throughout the dharma realm of the ten directions rely on this gate to attain Buddhahood. If anyone says that Buddhahood can be attained apart from this, that is the teaching of Māra, not the teaching of the Buddha. Therefore, you should know thus, see thus, and faithfully understand thus,” and so forth.
佛说得斩金截铁，正恐后人迷于所知障，不能信入，要知此门即是般若波罗蜜门，九九归元，不离乎此，若云学般若不是究竟，请问更学何法是究竟耶？佛所说了义经，不将反为不了义耶？彼为此说，其用意实偏于佛力而疏于自	The Buddha speaks decisively, lest later generations be deluded by cognitive hindrances and fail to enter through faith. This is the gate of prajñāpāramitā: however far one goes, one returns to this source. If practicing prajñā is not ultimate, what practice is? Would that not make the Buddha’s definitive scriptures nondefinitive? Such a claim favors the Buddha’s power at the expense of one’s own.
力，以为佛之神变加持，转眼即可使我成佛，而成佛之凭据，要人能见者，惟有神通，遂误为神通即是成佛，故置般若于脑后也。不知成佛云者，谓以如实智觉了一切诸法，故名为觉，而佛即是觉者，觉即般若之简称也。	They suppose that the Buddha’s miraculous transformations and blessings can make them Buddhas in an instant. Since spiritual powers are the only evidence of Buddhahood they think others can see, they mistake such powers for Buddhahood and cast prajñā aside. They do not understand that Buddhahood means awakening to all phenomena through wisdom that knows reality. Hence it is called awakening, and a Buddha is an awakened one. “Awakening” is used here as a shortened expression for prajñā.
神变旧译神力，如来威神之力，超出限量，即是自证三菩提，虽十地菩萨，尚非其境，如自己证入三密门，方可与佛相应，佛之加持力，然后可加。应机而兴，遇缘而会，自然而致，非可强也。	“Miraculous transformations” was formerly rendered “spiritual power.” The Tathāgata’s majestic spiritual power exceeds all measure; it is his own realization of complete awakening, saṃbodhi. Even tenth-bhūmi bodhisattvas have not reached this realm. Only by personally realizing and entering the gate of the three mysteries can one accord with the Buddha and receive the Buddha’s empowering blessings. This arises in response to capacities and conditions, naturally rather than by force.

故佛力虽宏，非人人可得而加持，否则一切众生，皆为过去诸佛度尽矣。	Therefore, although the Buddha's power is vast, not everyone can receive his blessing. Otherwise, all sentient beings would already have been liberated by the Buddhas of the past.
佛为往昔大悲愿力故，欲使诸有情蒙益，普示种种法门，然人能弘道，非道弘人，如来密要之藏，即是自家宝藏，必依法修持，至程度相等时，方得佛力加持。佛与众生，岂有厚薄亲疏之分，加以成就因缘，各各不同。自己机缘未熟，般若力量未充，情见所覆，障其入道。	Because of the power of their great compassionate vows in the past, the Buddhas wish to bring benefit to all sentient beings and universally reveal various dharma gates. Yet people can spread the Way; the Way cannot spread people. The secret essential treasury of the Tathāgata is one's own treasure. One must cultivate in accordance with the Dharma, and only when one reaches an equivalent degree can one receive the Buddha's blessing. How could there be distinctions of greater or lesser favor, intimacy or estrangement, between Buddhas and sentient beings? Moreover, the causes and conditions for accomplishment differ for each person. When one's own capacities and conditions have not matured, the power of prajñā is not yet sufficient, and emotional views obscure one, they obstruct one's entry into the Way.
彼不自咎而疑法，疑法即是般若力不够。彼复不知神通显露，实在般若扫荡五障之后。又神通而使众人普见者，此即非神通，以其知见与众生无别也。若幻术幻师亦云神通，则幻师咒力，加持药草，现种种未曾有事，可即称之为佛乎?	Such people do not blame themselves but doubt the Dharma; to doubt the Dharma is itself evidence that the power of prajñā is insufficient. Nor do they know that spiritual powers manifest only after prajñā has swept away the five obstructions. Furthermore, if spiritual powers are such that everyone can see them, they are not spiritual powers, because such seeing is no different from that of sentient beings. If a magician or illusionist also claims spiritual powers, and by the power of spells blesses herbs so that all kinds of unprecedented things appear, can that person thereby be called a Buddha?
彼因地只误此一点，遂致满盘皆错。故修行人求大神通者，即是因地不正，即是魔眷属，今特列于八忌之首，慎勿自误可也。	They make only this one mistake at the causal stage, and it causes the whole undertaking to go wrong. Therefore, practitioners who seek great spiritual powers have an improper causal ground and belong to Māra's retinue. This is specifically listed first among the eight prohibitions. Take care not to mislead yourselves.
二忌多疑与浮活	The Second Prohibition: Excessive Doubt and Fickleness

疑因不明事之所以，得失之观念太重；浮活因信心不坚，贪速而行持无恒，皆由根性贪便利所致。凡学一事，无论为工艺为农商，亦必三年毕业，万无数月成就之理，况学佛乎，况自己多生之习气乎！	Doubt arises from not understanding why things are as they are and from placing too much weight on gain and loss. Fickleness arises from unsteady faith, craving quick results, and practicing without constancy. Both result from a disposition to covet convenience. Whenever one studies something—whether a craft, farming, or commerce—three years are required for completion; there is absolutely no principle by which one can succeed in only a few months. How much more is this so in studying Buddhism, and how much more with one's habitual tendencies from many lives!
凡事在未定以前，以我见预测之，分别之，或认理未真，即定我见，断为是非，自心终无把握，后又犹豫不定，此名曰疑，盖粗分为惑，细分为疑，如事之不可为者，不辨邪正，糊涂迳从者惑也，又明知其不可，乃不敌己之情见而摇乱动心者，亦惑也。至于细微流转，比量而迷惑不定者，入于疑矣。	Before a matter has been settled, one predicts and discriminates according to one's own views; or, before one's understanding is genuinely sound, one fixes one's own opinions and judges matters to be right or wrong. Yet inwardly one never has certainty, and afterward one hesitates and remains undecided. This is called doubt. In its coarse aspect, it is delusion; in its subtle aspect, it is doubt. When something should not be done, if one does not distinguish right from wrong and blindly follows along in confusion, that is delusion. When one clearly knows that something should not be done yet cannot overcome one's emotional views, and one's mind wavers in turmoil, that too is delusion. When the subtle continuous flow of mental activity calculates and remains confused and uncertain, it has entered into doubt.
世人造业受苦，已不可胜道，复又苦在不知其苦，而苦之最苦者，曰不明心地。如心地明白，则无事不可为，以心为一切主，名曰心王，王如失位，国必紊乱，故破疑乃如国之立主以定乱，为明心入手第一步功夫。	The karmic actions created and sufferings endured by worldly people are beyond recounting. Yet they also suffer because they do not know their suffering, and the bitterest of sufferings is not understanding the mind-ground. If the mind-ground is clear, there is nothing that cannot be accomplished. The mind is master of all and is called the mind-king. If a king loses his position, the country will inevitably fall into disorder. Therefore, dispelling doubt is like establishing a ruler in a country to quell disorder; it is the first step in the work of realizing the mind.

疑与信为正对，不信即疑，今欲起信，必先破疑，破疑则决定勿退，方可入精进之途，今之半途疑退，即属此病，故关系至巨。	Doubt and faith are direct opposites: lack of faith is doubt. If one wishes to arouse faith, one must first dispel doubt. Once doubt is dispelled, one must be resolute and never retreat; only then can one enter the path of diligent progress. The doubts and retreats that occur midway today belong to this illness, and its importance is therefore immense.
破疑之法，应从问与行入手。第一问难，先自认为极老实人，虚心下气，遇事请问，古人居上位者，尚应不耻下问，况初学求善知识者，岂可不虚心容纳，一一请问以释其疑，此谓问。	The method for dispelling doubt should begin with inquiry and practice. First is inquiry: regard yourself as a most honest person, be humble and open-minded, and ask about matters when you encounter them. In ancient times, even those in high positions should not have been ashamed to ask those below them. How then can beginners seeking good spiritual friends fail to be humble and receptive? Ask about each matter in order to resolve your doubts. This is called inquiry.
第二实行，凡经善知识开示后，仅明于理，未证于事，终必转疑而惑，故必实行修持，使事理双融，心内了无挂碍，方名破疑，此谓行。然问难与修行有别否乎？曰问即是行，不必定分为二，盖问难所以启修行之机，修行又可开问难之缘，随行随问，互相精进，若仅问而不行，终无益耳。	Second is actual practice. After receiving instruction from a good spiritual friend, one may understand the principle but not yet realize it in actual experience; one will inevitably return to doubt and delusion. Therefore, one must actually cultivate and practice, bringing principle and phenomena into mutual harmony, until there is no hindrance at all within the mind. Only then is doubt said to have been dispelled. This is called practice. But are inquiry and practice separate? No: inquiry itself is practice; they need not be rigidly divided into two. Inquiry opens the opportunity for practice, and practice in turn creates the conditions for inquiry. Ask as you practice, and practice as you ask; each advances the other. If one merely asks but does not practice, it is ultimately of no benefit.
疑有疑在事前与事后两种，疑在中途事后者，尚属有理，若在事前，则系情见用事，凭空臆造，自然越疑越深，因而致病或颠倒者有之，此属世间最苦之人。然此疑已属于果，由患得患失而来，患为疑之起因，亦因事而生，并非完全凭空，第事之不必疑，或可以不疑而转辗疑虑者，此则多事攀援，庸人自扰耳。	There are two kinds of doubt: doubt before an undertaking and doubt during or after it. Doubt during or after an undertaking still has some reason, but doubt beforehand is the operation of emotional views: one fabricates things out of nothing, and naturally doubts ever more deeply. Some thereby become ill or deranged; these are among the most miserable people in the world. Yet such doubt is already a result, arising from anxiety over gain and loss. Anxiety is the cause of doubt and also arises from circumstances; it is not

	entirely fabricated from nothing. But when one need not doubt a matter, or could refrain from doubt but instead repeatedly worries about it, this is merely unnecessary entanglement and self-inflicted disturbance by an ordinary person.
修行人往往疑法疑人，性遂浮活，此属大迷大妄。人之劣性，不外贪得省事二种。求不费气力，速得成就，一也。贪多以求胜，二也。多生以来执有之病，系缚难解，若无所得，疑为偏空，劳而无功，遂欲改道更张，三也。	Practitioners often doubt the Dharma and doubt people, and their disposition consequently becomes fickle. This is great delusion and great falsity. The inferior tendencies of people are no more than two: greed and the desire to save trouble. First, they seek to expend no effort and attain accomplishment quickly. Second, they crave abundance in order to surpass others. Third, the illness of clinging to existence over many lives binds them tightly and is difficult to undo. If they gain nothing, they suspect that it is biased emptiness and that their labor has been fruitless, so they wish to change course and begin anew.
行者每依人情以为转移，人云亦云，以耳为目，好发无责任之议论，四也。修行过程，顺逆不时，进退不定，若因逆而疑，旋生退心，五也。人之习气，每喜标能立异，好造空论以显其高，遂忘谤法之罪过，六也。	Fourth, practitioners are constantly swayed by human sentiment, echo whatever others say, take their ears for eyes, and delight in making irresponsible remarks. Fifth, in the course of practice, favorable and adverse circumstances arise unpredictably, and progress and regression are uncertain; if they doubt because of adversity, thoughts of retreat soon arise. Sixth, people's habitual tendencies often delight in displaying their abilities and being different, and in producing empty theories to advertise their own superiority; they thus forget the transgression of slandering the Dharma.
不知依法不依人之义，每因人而谤及法，忘其所以然，七也。他人意境，本非我可妄测，乃亦比量分别，妄断其是非，八也。皆是自己根本未明之所致。	Not understanding the meaning of relying on the Dharma rather than on persons, one slanders the Dharma because of particular people, forgetting the reason for this principle: this is the seventh error. Others' inner states are not for me to presume to fathom; yet I make discriminating inferences and rashly judge their right and wrong: this is the eighth error. All of these arise because one has not clarified one's own fundamental ground.
三忌求速与待心	III. Avoid Seeking Speed and Entertaining a Waiting Mentality

修行人勇猛精进，原是好事，但精是纯一，进属不退，能朝于斯，夕于斯，不疾不徐，亦不间断，是名精进。要非贪多猛进之为精进也，要好太过亦是贪。凡入手太高者，必不持久，急欲见功者，气必粗浮，所修势必难成。	It is a good thing for practitioners to be courageous and diligent. But diligence means being single-minded, and progress means not retreating. To remain thus from morning to evening, neither hasty nor slow, and without interruption—this is called diligence. It does not mean greedily seeking much and pressing ahead fiercely; excessive eagerness, too, is greed. Whoever begins at too high a level will certainly be unable to sustain it. Whoever anxiously seeks results will inevitably become coarse and restless, and the practice undertaken will certainly be difficult to accomplish.
今之到处求法，修一二十年不得实用者，皆由法门太多。求功太速，修时太短，法见太深，终至百法皆晓，一事无成，此贪速急进者也。	Nowadays, those who seek teachings everywhere yet fail to gain practical benefit after practicing for ten or twenty years do so because they have too many dharma gates. They seek results too quickly, practice for too short a time, and hold their views of the teachings too deeply. In the end, they understand a hundred methods but accomplish nothing at all. This is the error of greedily seeking speed and rushing forward.
反之则又因循坐误，稍得胜境，即自满足而待心起矣，放逸二字，最是障道，以不进则退也。	Conversely, one may drift along and waste the opportunity. Having gained even a slight superior experience, one becomes self-satisfied and gives rise to a waiting mentality. The two words “carelessness and indulgence” are the greatest obstacles to the Way, for if one does not advance, one retreats.
修行人本是半途出身，从未就根本下手，至浅近之佛理，往往忽弃，久之耻于再问，含糊过去，任其糊涂，此一误也。	Practitioners begin halfway along the path, having never worked from the fundamental ground. They often neglect even basic Buddhist principles; after a long time, they are ashamed to ask again, muddle through, and allow themselves to remain confused. This is the first error.
根本未明，则修至究竟如何为止，彼亦盲然，且自以为时机成熟则功行自圆，放任以待时，此二误也。	If the fundamental ground has not been clarified, they remain in the dark as to where practice must ultimately end. Moreover, they imagine that, once the time is ripe, their practice and conduct will naturally become complete; so they let things take their course and wait for the time. This is the second error.

修行先以求悟，悟后方是正修，若稍明悟，正是工作开始之时，乃欲任运自在，不求彻底，终至沉沦，此三误也。	In practice, one must first seek awakening; only after awakening does proper cultivation begin. If one gains even a slight awakening, that is precisely when the work begins. Yet one may wish to let things proceed naturally and freely, without seeking thoroughness, and in the end sink into decline. This is the third error.
修行功夫，臻微细处，最不易分析，白鸟之白，与白雪之白，二而非一，于此处最含糊不得，若因循放任，姑待其时至，以为久久必可彻底明白，此四误也。	When the work of practice reaches subtle and minute levels, it is most difficult to distinguish clearly. The whiteness of a white bird and the whiteness of white snow are two, not one. At this point one must not be in the least vague. If one drifts along and lets things go, merely waiting for the time to arrive and imagining that with enough time one will certainly understand thoroughly, this is the fourth error.
又任运与待心，绝然不同，凡修至明心后，入任运境界，仍不能丝毫放逸，必参至极究竟处，再由极究竟而至极熟，熟极则能所自忘，至此方可放手。	Letting things proceed naturally and a waiting mentality are entirely different. Once one has realized the mind and entered the state in which things proceed naturally, one still must not be careless in the slightest. One must investigate to the utmost ultimate point, and then move from ultimate thoroughness to ultimate familiarity. When familiarity becomes complete, subject and object are naturally forgotten. Only then may one let go.
所谓既悟之后，如丧考妣，岂得以放任为自由，强作自在而放弃哉？总之功夫是自己知得，今以植树为喻，初修如先辨土性，宜种何物，而下种子后，一时虽不见萌芽，万不可疑为不生而挖视之也，只要每日灌溉，勤行本分，及	As the saying goes, after awakening one should feel as though one has lost one’s parents. How can one take letting things go as freedom, force oneself to act at ease, and abandon the work? In short, one knows one’s own work of practice. Let us now use planting a tree as an analogy. At the outset of practice, one must first distinguish the nature of the soil and determine what should be planted. After planting the seed, although no sprout may be seen for a time, one must never doubt that it will not grow and dig it up to inspect it. One need only water it daily and diligently carry out one’s proper task.
见萌芽，亦勿欢喜，只要小心风雨水旱虫蚁，于开花结果后，尤不宜性急采食，只要看护待时，至此方入任运时期。今于初见萌芽时，即放任不管，待其自植，此又	When sprouts appear, do not rejoice. One need only guard carefully against wind, rain, flood, drought, insects, and ants. Even after flowering and bearing fruit, one should not impatiently pick and

待心之误也，前为太过，此为不及，同为行道之障，故忌之。	eat it; one need only tend it and wait for the time. Only then does one enter the stage in which things proceed naturally. If, upon first seeing sprouts, one simply lets them go untended and waits for them to grow by themselves, this is another error of the waiting mentality. The former is excess; this is deficiency. Both are obstacles to practicing the Way and should therefore be avoided.
四忌人情与依他	IV. Avoid Personal Feelings and Reliance on Others
凡初修人往往随人而转，以耳为目，若依善知识，本属正办，但不可一味人情，譬如先修之法，如先请之医，人情也，如医药不对，久不见效，只有改请他医，当重于性命，不得再人情以自误也。	Those beginning practice often follow others blindly, using their ears as their eyes. To rely on a good spiritual teacher is, of course, proper; but one must not be governed solely by personal feelings. For example, the method first practiced is like the physician first consulted: this is a matter of personal feelings. But if the physician and medicine are unsuitable and no effect is seen after a long time, one should consult another physician. One must put one’s life first and must not let personal feelings lead one into error.
彼之轻于换医药者，虽多半人情用事，亦由自己不真痛切。如果以自己为本位，审明利害关系，服药无效，先自警觉，即速改方，万无犹豫进退，偏重人情之理，如服药有效，则于生命有关，又岂可因人情而改道，故操纵在自己，切勿依赖他人，以耳为目。	Those who readily change physicians and medicines mostly act from personal feelings, but this is also because their suffering is not truly urgent to them. If one takes oneself as the point of reference and clearly examines the relation of benefit and harm, then, when medicine proves ineffective, one should first awaken to this oneself and promptly change the prescription, without the slightest hesitation or vacillation. There is no reason to give undue weight to personal feelings. If the medicine is effective and one’s life is at stake, how could one change course because of personal feelings? Thus the control lies with oneself. Never rely on others or use one’s ears as one’s eyes.
修行人每苦在不知，一不知自己根本毛病，二不知何者是名医，三不知何者是妙药，四不知如何情况方为有效，五不知服药后，必有种种反应，因疑怖而中止。故未修前，是盲从，正修时，是瞎练，稍得境界，又属自是，一误再误，可胜痛哉！	Practitioners often suffer from not knowing: first, they do not know their own fundamental faults; second, they do not know who is a good physician; third, they do not know which medicine is excellent; fourth, they do not know under what circumstances medicine may be called effective; fifth, they do not know that after taking medicine there will inevitably be various reactions, and so they stop out of doubt and fear. Thus, before

	practicing, they blindly follow others; during practice, they train blindly; and after gaining a slight experience, they become self-righteous. Error upon error—how painful this is!
五忌呆板执病	V. Avoid Rigidity and Attachment as an Affliction
修行人如作工，不可无巧思，以巧则事半功倍也，佛法无定法，假定为禅密净土等法，用以归宗，然以各人根器不同，法亦随之而变，如死守不化，不以活泼，灵机无由启发，安得至自在之境，登极乐地哉。	Practitioners are like workers: they cannot do without skillful thought, for skill brings twice the result with half the effort. The Buddhadharma has no fixed method. Chan, Esoteric Buddhism, and Pure Land practice, for example, are provisional methods for returning to the source. Yet because people's capacities differ, the methods also vary accordingly. If one rigidly clings to them without flexibility, there is no way for spiritual responsiveness to be awakened. How then can one reach the state of freedom and ease and ascend to the land of utmost bliss?
故专一与死守不同，如志愿往西，忽又慕生东方，此不得名专。当知东西方同一极乐道场，东西只是假名，四维上下，各有佛土庄严。我当先净其意，取得往生之资格，则东亦可西亦可，无不应愿往生，此不得名活。	Therefore, single-mindedness differs from rigid adherence. If one aspires to go west but suddenly longs to be born in the east, this cannot be called single-mindedness. One should know that east and west are the same blissful place of practice; east and west are merely provisional names. In the four directions and above and below, there are Buddha lands adorned in their various ways. I should first purify my own mind and acquire the qualifications for rebirth. Then east is possible and west is possible; in every case one may attain rebirth according to one's vow. This is called flexibility.
若死守一法，以为西方是唯一乐土，无有余方，执见如此坚固，往生实是难事。众生病苦，只是我执，学佛正要去我执，若因修持，再加一层执病，岂非苦上加苦。	If one rigidly clings to a single method, believing that the Western Pure Land is the only land of bliss and that there are no others, such attachment to views is so firm that rebirth is truly difficult. Sentient beings' sickness and suffering are nothing but attachment to self. Learning the Buddha's teaching is precisely for removing attachment to self. If, through cultivation, one adds another layer of the affliction of attachment, is this not suffering added to suffering?
凡习气深厚，皆因执病而起，马祖死守坐禅，是名执病，为南岳所呵，他宗亦无不同此病。然更有一班贪便利取巧之人，以为十念即可往生，真便宜之至，只待临	All deeply ingrained habitual tendencies arise from the affliction of attachment. Mazu's rigid adherence to seated meditation was such an affliction, for which Nanyue rebuked him. Other traditions are

终用功，佛自然来接引，真是梦中见财而喜，故不得不督促之，使勿放逸。	not free from the same illness. Yet there is also a group of people greedy for convenience and clever shortcuts, who think that ten recitations are enough to attain rebirth. They regard this as extraordinarily easy, merely waiting until death to make an effort, assuming that the Buddha will naturally come to guide them. This is truly like rejoicing at the sight of wealth in a dream. Therefore, they must be urged not to become careless and indulgent.
惟众生难度，扶得西来东又倒，要当善为调处，如调琴弦，松缓则不成声，太急则弦断，第一先启其活泼灵机，第二晓以利害，使自己痛切，用功时，如率兵攻敌，义无反顾，不用时，则一切放下，视若无事，而心则常活泼泼地，如是用功，方名精进。	Yet sentient beings are difficult to guide: when helped up in the west, they fall over again in the east. One must be skillful in adjusting matters, like tuning the strings of a lute: if they are too loose, they produce no sound; if too tight, they break. First, one must awaken living and responsive spiritual intelligence. Second, one must make people understand the benefits and harms, so that they themselves feel the urgency. When applying oneself, one should be like leading troops against the enemy, advancing without looking back. When not applying oneself, one should let everything go and regard it as though nothing were happening, while the mind remains ever lively and responsive. Only such work is called diligence.
六忌不依规矩	VI. Avoid Failing to Follow the Rules
凡修一法，必有师承，初学其责任在师，信受后，必依法奉行，如以我见为是，变更其法，则成就实难。昔有修心中心法者，规矩必得两小时，彼自以为念咒比他人快，只要一点半钟，即可够一千八十遍，遂不依规矩而修，后终无效，反疑他人所修为不实，遂疑法谤师，此实大忌。	Every method of practice must have a lineage of transmission. For beginners, the responsibility lies with the teacher; after one has received it with faith, one must practice in accordance with the method. If one takes one’s own views as correct and alters the method, accomplishment is truly difficult. Formerly, practitioners of the Heart-of-Heart Dharma were required to maintain the practice for two hours. One person thought that he recited mantras faster than others and that an hour and a half was sufficient for 1,080 repetitions. He therefore practiced without following the rules. In the end, it proved ineffective, and he instead suspected that the practice of others was inauthentic. He then doubted the Dharma and slandered the teacher. This is truly a great taboo.

故付法之先，应极慎重，考察身体时间，各种因缘配合，方无流弊，而受法者，以老实肯切为主，多问可以释疑，亦贵在自觉耳。	Therefore, before transmitting a teaching, one should be extremely careful, examining the person's health, available time, and the coordination of all conditions, so that abuses will not arise. Those who receive the teaching should make honesty, sincerity, and earnestness their chief principles. Asking many questions can dispel doubts, but self-awareness is also essential.
七忌失觉照	VII. Avoid Losing Awareness and Illumination
此是修行者最大毛病，凡修行至数十年，不得丝毫受用者，正坐此病。盖修在一时，而用在平日。觉照功夫，是修行人唯一目标，亦断苦证真唯一方法。	This is practitioners' greatest fault. Those who practice for decades without gaining the slightest benefit suffer precisely from this fault. Practice is undertaken at particular times, but its application lies in daily life. The work of awareness and illumination is the practitioner's sole aim and the only method for cutting off suffering and realizing truth.
众生颠倒苦恼，只因不觉，外物来诱，不问顺逆，枉被流转，若以慧力觉照，知其虚妄，内外双空，不受摇惑，自然无喜无嗔，不造恶因，不起恶缘，不受苦果矣。觉照是因地先觉，觉在事前，故名大智觉，照是练习抵抗，诸境前来，得失利害之辨，于人天交战时，能一决进退，不动不摇，力自充足。	Sentient beings are confused and afflicted solely because they are unaware. When external objects come to entice them, whether favorable or adverse, they are vainly carried along in cyclic wandering. If, through the power of wisdom, one maintains awareness and illumination, recognizes their falsity, and finds inner and outer both empty, one will not be swayed or deluded. Naturally, there will be neither joy nor anger; one will not create evil causes, give rise to evil conditions, or undergo painful results. Awareness is initial awakening at the causal stage; it awakens before events arise and is therefore called the awakening of great wisdom. Illumination is the practice of resistance: when all circumstances arise, amid the inner struggle between personal desire and higher principle, one can distinguish gain and loss, benefit and harm, decisively advance or withdraw, and remain unmoved and unshaken. Then one's strength naturally becomes sufficient.
故无论何时何地何事，皆当警觉观照，不宜忘却。行者每分修时与平时为两件事，以为平时行住坐卧，待人接物，都不是修，一误也。	Therefore, at all times, in all places, and in every matter, one should remain alert and contemplative, never forgetting this. Practitioners often divide practice time and ordinary time into two separate things, thinking that walking, standing, sitting, lying

	down, and dealing with others in daily life are not practice. This is the first error.
行人不知觉照即是对境练心，以不明心地法门，故不知用心方法，二误也。	Practitioners do not know that awareness and illumination are precisely the training of the mind amid circumstances. Because they do not understand the Mind-Ground Dharma Gate, they do not know how to use the mind. This is the second error.
行人口说空，所作事业仍不能空，因不能觉照，无由证空，三误也。	Practitioners speak of emptiness, but the activities they undertake remain not empty. Because they cannot maintain awareness and illumination, they have no way to realize emptiness. This is the third error.
行人不知觉照是最要紧之用功法门，越多练越好，越逢刺激事，越可反证自己之定慧力。而彼但求福报，不能大受，不起大用，四误也。忘失即是忘其所以，便是因循、不痛切，此所以明道多而修道少，修道多而证道少耳。	Practitioners do not know that awareness and illumination are the most important dharma gate of practice: the more one trains, the better; and the more one encounters provoking circumstances, the more one can verify one's own strength in samādhi and wisdom. Yet they seek only blessings and rewards, cannot receive great benefit, and cannot put it to great use. This is the fourth error. To forget is to forget the reason for practice; it is to drift along without urgency. This is why there are many who understand the Way but few who practice it, and many who practice the Way but few who realize it.
八忌未得谓得	VIII. Avoid Claiming Attainment Before It Is Attained
未证谓证，及衡量他人意境好高骛远，夸大虚骄，是众生习气，亦好胜心所引而误入者居多，譬如观空，理已明白，亦自以为可以空矣，但遇事则又不空，烦恼依旧，其力未充，诚不免识者所讥。	To claim realization before realization has been attained, to assess others' inner states, to aim excessively high, and to boast and become vain—these are habitual tendencies of sentient beings. Many are also led astray by competitiveness. For example, one may understand the principle of contemplating emptiness and imagine that one can thereby realize emptiness. But when circumstances arise, one is still not empty and afflictions remain as before; one's strength is not yet sufficient. One cannot truly avoid the ridicule of those who know.
然究有一二分证得，虽一时理事未融，终有精进到达之一日。若夫根本未明，而自谓证得者，理且未明，遑论事证，真是妄而又妄。如外道不知明心见性为何事，乃	Yet if one has genuinely attained realization to one or two degrees, then even though principle and phenomena have not yet merged for the time being, there will ultimately come a day when one

死守窍门，或观月轮成就，即自称为明心见性，此最颠倒，难以救药。	reaches the goal through diligence. But if one has not clarified the fundamental ground and nevertheless claims realization, then one has not even understood the principle, much less realized it in practice. This is truly delusion upon delusion. For example, non-Buddhist paths do not know what realizing the mind and seeing one's true nature means, yet they rigidly adhere to particular bodily apertures or claim attainment through contemplating a lunar disc, then call this realizing the mind and seeing one's true nature. This is the height of confusion and difficult to remedy.
又修持功夫，只有自知，属于心地，岂可皮相？臆测即是虚妄，衡量亦是烦恼。故他人之胜劣，不劳我之着急担心也，一涉胜负，即不觉入于嫉忌而嗔心起矣，于自己功行，反而退惰，不可不慎。	Moreover, one alone knows one's own work of cultivation, for it belongs to the mind-ground. How can it be judged by outward appearances? Conjecture is delusion, and assessment is also affliction. Therefore, others' superiority or inferiority need not cause me anxious concern. Once one becomes involved in winning and losing, one unknowingly falls into jealousy and anger arises. One's own practice and conduct then instead become lax and regress. One must be careful.
以上八种，为修各宗法门之根本条件，不论修净修禅修密，皆当如是，以下再讲修各宗之法。	These eight kinds of errors concern the fundamental conditions for practicing the methods of every tradition. Whether one practices Pure Land, Chan, or Esoteric Buddhism, all should be as described above. Next, let us discuss the methods of each tradition.
修法目标，在登彼岸，波罗蜜是也，波罗蜜者，归宗也，宗者元也。	The aim of Dharma practice is to reach the other shore; this is pāramitā. Pāramitā means returning to the source, and the source is the origin.
归元法门甚多，有以禅定归宗，曰禅宗；有以净土法归宗，曰净土宗；有以密法归宗，曰密宗；以禅净密乃法而非元，乃舟而非彼岸，用舍之权，操用在我，不受法缚，方名彼岸。恒心不可无，偏执不可有。	There are many dharma gates for returning to the origin. Some take Chan meditation as their means of returning to the source, and this is called the Chan school; some take Pure Land methods as their means of returning to the source, and this is called the Pure Land school; some take Esoteric methods as their means of returning to the source, and this is called the Esoteric school. Chan, Pure Land, and Esoteric Buddhism are methods, not the origin; they are boats, not the other shore. Only when the choice to employ or set them aside rests

	with oneself, without being bound by methods, can this be called the other shore. Steadfast resolve is indispensable, but partial attachment must not arise.
学佛志在去缚求解脱，活泼自在，除一切苦厄，而诸苦厄之中，以法缚为最苦，习气深者，缚之厚也，禅有禅习，净有净习，密有密习，而自以为是之习，皆启门户纷争之渐。修行人求无诤三昧，争论至属可耻。	Those who study Buddhism should aspire to cast off their bonds and seek liberation, living freely and at ease and removing every suffering and adversity. Among all sufferings and adversities, bondage to dharmas is the most painful. The deeper one's habitual tendencies, the heavier one's bonds. Chan has Chan habits, Pure Land has Pure Land habits, and Esoteric Buddhism has Esoteric habits; and the habit of considering oneself right in each case is the beginning of sectarian disputes. Practitioners seek the samādhi of non-contention; to engage in argument is most shameful.
然有时不可不辩，不可不争，此辩争云者，名曰正因，不可涉于意气，亦不可引对方恼怒，当平心静气处之，机不相契，且勿与逆，逆则反远矣，不独对人如是，对自己亦要虚心调伏，知过必改，不改不是真知，莫谓杀盗淫便是过，举凡心地未明，因果未了，处处缠缚，动则得咎，一切都是罪过。	Yet at times one cannot avoid distinguishing or contending. Such distinction and contention are called proper causes; they must not involve personal feelings, nor should they provoke the other party's anger. They should be handled with an even mind and calm spirit. If capacities are not mutually attuned, do not oppose the other person; opposition will only drive them farther away. This applies not only to others but also to oneself: one must humbly discipline oneself, correcting one's faults whenever they are recognized. If one does not correct them, one does not truly know them. Do not suppose that only killing, stealing, and sexual misconduct are faults. Whenever the mind-ground remains unclear and cause and effect unresolved, one is entangled everywhere; with every movement one incurs fault. All of it is wrongdoing.
《地藏经》云：举心动念，无非是恶，业力所系。无可逃罪。此是无力的被卷入，非是知而故犯，可哀也。	The Earth Store Sūtra says: "Every stirring of the mind and every movement of thought is evil, bound by karmic force; there is no escaping its guilt." This is to be helplessly swept along, not knowingly to offend; how lamentable.
八、略说各宗修法	VIII. A Brief Account of the Practices of the Various Schools
本会虽系印心道场，专修心中心法，但禅净各宗，亦同时兼弘，兹略说各宗修法，一、修净土法门，二、修禅	Although this association is a Mind-Seal practice center devoted specifically to the Heart-of-Heart

定法门，三、修心中心法门。	Dharma, it also propagates Chan, Pure Land, and the other schools. Here is a brief account of their methods of practice: first, the Pure Land Dharma gate; second, the dhyāna Dharma gate; and third, the Heart-of-Heart Dharma gate.
修净土法门	The Pure Land Dharma Gate
佛说法四十九年，种种方便，无非是摄心归一，做到一不可得，方便度苦，随机应化，非有定法。念佛法门，亦是方便法门之一种，不可专执持名为念佛，凡内观自性，外参经论，行住坐卧，待人接物，一切皆念佛也。	Throughout forty-nine years of teaching, the Buddha’s many skillful means serve to gather the mind into oneness, until even oneness cannot be grasped. These means free beings from suffering and respond to their capacities; there is no fixed method. Buddha-remembrance is one such skillful means and must not be confined to oral recitation of the name. Inwardly contemplating one’s own nature, studying sūtras and treatises, walking, standing, sitting, lying down, and dealing with others—all can be Buddha-remembrance.
千百年来，念佛者多，成就者少，其原因有五：一、不明念属何念，佛是何物。二、贪得便宜，不耐吃苦。三、不明心要，力量不足。四、分宗立派，秽净之见横生。五、不得持名法门之诀窍。	For hundreds and thousands of years, many have practiced Buddha-recitation, yet few have attained realization. There are five reasons: first, they do not understand what kind of mindfulness this mindfulness is, or what the Buddha is; second, they seek an easy advantage and cannot endure hardship; third, they do not understand the essential point of mind, and their strength is insufficient; fourth, they divide into schools and factions, giving rise to views of purity and impurity; fifth, they have not obtained the key to the Dharma gate of holding the name.
如今先要明白此念佛之物为何物，终日受苦颠倒流浪生死之物又为何物，然后再去念佛，心地明白，方可我不离佛，佛不离我，佛我同光，体用如如，在在净土，处处西方。如是努力精进，则生西并非难事，阿褥跋致，此生定可证到也。	First understand who it is that recites the Buddha’s name, and who it is that suffers, becomes confused, and wanders through birth and death all day. Then undertake Buddha-recitation. When the mind-ground is clear, I am not apart from the Buddha, nor is the Buddha apart from me. Buddha and self share one light; essence and function are one in suchness. Everywhere is Pure Land; every place is the West. Through diligent effort in this way, rebirth in the West is not difficult; nonretrogression can certainly be realized in this very life.
修净土是要双修，不要单修。云何单修，单信西方之弥陀，自己发愿往生，赖佛来接引，自己却不用功，改除	Pure Land practice requires dual cultivation, not single cultivation. What is single cultivation? It is to

习气，是谓单修。	believe only in Amitābha Buddha of the West, make vows oneself for rebirth there, rely on the Buddha to come and guide one, yet make no effort oneself to reform and remove habitual tendencies. This is called single cultivation.
云何双修，明白自己本心地，其光明无量，寿命无量，与弥陀不二，感应道交，十方尽是西方，在在处处，若有此心，佛即不来而来，我亦不往而往，分不出对面彼此，朝于斯，夕于斯，娑婆不异西方，开口都是念佛，无能念，无所念，水不离鱼，鱼却忘水，不立弥陀见，不立秽净见，当下即是往生，是为双修。	What is dual cultivation? It is to understand one's own original mind-ground: its light is immeasurable, its life is immeasurable, and it is nondual with Amitābha. In the communion of response and resonance, the ten directions are entirely the West. Everywhere, if this mind is present, the Buddha comes without coming, and I go without going. There is no distinction between self and other face to face. Morning and evening, here it is; the Sahā world does not differ from the West. Every utterance is Buddha-recitation; there is no one able to recite and nothing recited. Water does not leave the fish, yet the fish forgets the water. Without establishing a view of Amitābha or a view of purity and impurity, one is at once reborn. This is dual cultivation.
但口说而心不行，执持名号，心不作观想，是谓单修，心口相应，是谓双修。其实双修容易，单修难，双修得自在，单修反吃力，双修决定往生，单修断断无功，要如是修，方为正修正行。	But if one speaks of it while the mind does not put it into practice, clings to the name, and does not contemplate with the mind, this is called single cultivation. When mind and speech correspond, this is called dual cultivation. In fact, dual cultivation is easy and single cultivation difficult. Dual cultivation brings freedom and ease, whereas single cultivation is laborious. Dual cultivation decisively brings rebirth; single cultivation will certainly bear no fruit. Only such practice is right cultivation and right conduct.
但念佛之前，必应具几个先决条件：一、须先认识何为净土，二、须先明白阿弥陀三字作何解，而往生净土者，是我何物，三、修持法门之次第。若此三项未曾明了，则虽持名万遍，只如鹦鹉学语，全不中用，所谓为经转，并非转经。	Before practicing Buddha-recitation, however, one must possess several prerequisites: first, one must recognize what the Pure Land is; second, one must understand the meaning of the three characters in A-mi-tuo, the Chinese transcription of Amitābha, and what it is in oneself that is reborn in the Pure Land; third, one must understand the stages of the Dharma gate of cultivation. If these three matters are not understood, then even if one holds the name ten thousand times, one is merely like a parrot learning human speech, entirely useless.

	This is what is called being turned by the sūtra, rather than turning the sūtra.
净土本有理净土事净土，事净土者，西方极乐世界，确有依正庄严佛土是也。理净土者，我之自性清净土也，心遍一切处，皆是西方，十方与西方不异，故曰圆觉。	The Pure Land has both the Pure Land of principle and the Pure Land of phenomena. The Pure Land of phenomena is the Western Land of Ultimate Bliss, a Buddha-land that truly possesses the magnificence of its dependent and principal recompenses. The Pure Land of principle is the pure land of my own intrinsic nature. The mind pervades all places, and all are the West; the ten directions do not differ from the West. Therefore it is called perfect enlightenment.
再将净土二字分别解之，净乃扫除一切习气义，无污染义，土乃指本心地而言，我之本觉妙体，原来亦是光明无量，照十方国，无所障碍，寿命亦无量无边与佛同体不二。我与弥陀，本无往来隔绝，迷则万里，西方变阿鼻，悟则咫尺，阿鼻即西方，故经云欲净其土，先净其心，随其心净，即佛土净。	Let us further explain the two characters Pure Land separately. Purity means sweeping away all habitual tendencies and being free from contamination. Land refers to the original mind-ground. The wondrous substance of my original awakening is also originally of immeasurable light, illuminating the lands of the ten directions without obstruction; its life too is immeasurable and boundless, identical and nondual with the Buddha. Amitābha and I have never truly been separated by coming and going. In delusion, they are ten thousand miles apart: the West becomes Avīci. In awakening, they are but an inch apart: Avīci itself is the West. Thus the sūtra says, “If one wishes to purify one’s land, one must first purify one’s mind; as one’s mind is purified, so is the Buddha-land purified.”
阿弥陀者，其义即如如不动，不生不灭，大自在之毗卢藏性是也，盖阿为无生义，弥为我大自在义，陀为如如不动义，我之本体圆觉妙心，既同弥陀，则往生云者，乃不得已方便说耳，既无来去，何复言往，既无生灭，何复云生，故往生之物，非我有相之躯体，乃我本无生灭来去恒常不变之如来藏性耳，兹再述信愿行证四项如下。	In this explanation, A-mi-tuo, the Chinese transcription of Amitābha, signifies suchness that is unmoving, neither arising nor ceasing—the treasury-nature of Vairocana, of great freedom and ease. Here a signifies non-arising; mi signifies my great freedom and ease; and tuo signifies suchness that is unmoving. Since the wondrous mind of perfect enlightenment, my fundamental essence, is identical with Amitābha, “rebirth” is only an expedient expression used of necessity. Since there is neither coming nor going, why speak of going? Since there is neither arising nor ceasing, why speak of birth? Thus, that which is reborn is not my physical body of appearances, but my Tathāgata-garbha nature, which has always been without

	arising, ceasing, coming, or going—constant and unchanging. The four matters of faith, vows, practice, and realization are set forth below.
第一信者，非单信西方之庄严佛土，即算发信心也。必同时深信自性即是弥陀，本可一样成佛，人皆可以为尧舜，一切众生皆可成佛，只是迷悟之别。	First, faith does not mean merely believing that the West is a magnificent Buddha-land and thereby counting as having faith. One must also deeply believe that one's own intrinsic nature is Amitābha, that one can originally become a Buddha in the same way, that all people can become Yao and Shun, and that all sentient beings can become Buddhas. The only difference is between delusion and awakening.
此信是为甚难，若能信心不逆，一念净信，即已于无量千万佛所种诸善根，即非凡夫境界。故非信得真实，信得坚切，则愿力不强。古德云：信果佛易，如信释迦弥陀等佛是也。信因佛难，信一切众生及我自己，因地皆可成佛是也。故曰难信之法。经云初发心即成大觉，是以信为诸行之母。	This faith is exceedingly difficult. If one's faith does not turn back, then with a single thought of pure faith one has already planted every good root in the presence of immeasurable millions of Buddhas and has gone beyond the state of ordinary beings. Therefore, unless one's faith is true, firm, and earnest, the power of one's vows will not be strong. The ancient worthies said: It is easy to believe in Buddhas as fruition, such as believing that Śākyamuni, Amitābha, and the other Buddhas are Buddhas. It is difficult to believe in Buddhas as causes—that all sentient beings and oneself can become Buddhas at the causal stage. Therefore this is called the Dharma difficult to believe. The sūtra says, "Upon first arousing the mind, one immediately attains great awakening." Thus faith is the mother of all practices.
第二愿者，发愿也，愿即志也，士何事，曰尚志。发愿即是立志，发愿成佛，是立无上之志。但若专心发愿生西，慕彼有相功德庄严，尚不离贪著，非真发愿也。	Second, vows means making vows; a vow is an aspiration. What is the work of a person of learning? It is said: to uphold one's aspiration. To make vows is to establish an aspiration; to vow to become a Buddha is to establish the unsurpassed aspiration. But if one concentrates solely on vowing for rebirth in the West, admiring its meritorious adornments of form, one has not yet departed from greedy attachment and has not truly made vows.
经云若乐小法者，即著我见人见众生见寿者见，即于此经，不能听受读诵。故愿非大不可，愿大成就大，愿小成就小，如承大物，必大其器，欲成就如是功德庄严者，必发大愿，谓我今愿生彼国，为自己成佛故，为度	The sūtra says: "Those who delight in lesser dharmas are attached to the views of self, person, sentient being, and life span; therefore they cannot hear, receive, read, or recite this sūtra." Thus one's

一切有情故，非为贪得故。斯是真正发愿，故经内有应当发愿者有三。	vows must be great. Great vows bring great attainment; small vows bring small attainment. To hold a great thing, one must have a great vessel. To attain such meritorious adornments, one must make great vows, saying: “I now vow to be reborn in that land in order to become a Buddha myself and to liberate all sentient beings, not out of greed for gain.” This is genuine vow-making. Therefore the sūtra contains three instances of “one should make vows.”
第三行者，修行也，非仅持名号之谓修，当时时厌离生死，念念不忘弥陀，口持心念，绵绵密密，即得三密瑜伽境界，所谓净法有力，则染法无力，其能不念贪念嗔念痴者，以念佛念法念僧有力也，不念此，必念彼，不念西方，	Third, practice means cultivation. Cultivation does not mean merely holding the name. One should at all times grow weary of and renounce birth and death, and in every thought remain mindful of Amitābha. Hold the name with the mouth and keep it in mind continuously and seamlessly; then one attains the state of the yoga of the three mysteries. As pure dharmas gain strength, defiled dharmas lose strength. One can refrain from thoughts of greed, anger, and ignorance because mindfulness of Buddha, Dharma, and Saṅgha has gained strength. If one does not think of this, one must think of that; if one does not think of the Western Pure Land, one thinks of hell.
即念地狱，犹反手也，手不有二，心岂有别，当下即是，毋庸犹豫，似此专一诚修，一日至七日，心不颠倒，并不颠倒心亦不可得，自然一心不乱，一心即是无心，心不可得，为正修行。	It is as easy as turning one’s hand over. The hand is not two; how could the mind be different? It is present at this very moment—there is no need for hesitation. With such single-minded and sincere cultivation, for one day up to seven days, the mind will not become inverted; and even a mind that is not inverted cannot be obtained. Naturally, one attains one-pointedness of mind without distraction. One mind is no mind; when mind cannot be obtained, this is right cultivation.
又修行者，破见浊也，若有净见，对面即立秽见，不得为行。经云：是法平等，无有高下，佛为众生方便说此净土法门，然又不许有情见，文殊以有佛见，尚贬向铁围。故见不净，心不净，即土不净，是以信坚愿大，合之方为正行，非仅口持即谓行也。	Moreover, cultivation is the breaking of the turbidity of views. If one holds a view of purity, then a view of impurity immediately arises in opposition; this cannot be called practice. The sūtra says: “This Dharma is equal, without high or low.” The Buddha taught this Pure Land Dharma gate as a skillful means for sentient beings, yet he did not permit the view of sentient beings. Because Mañjuśrī held a view of Buddha, he was even reproached with being sent to the Iron Enclosure. Therefore, if one’s

	views are impure, one's mind is impure; and if the mind is impure, the land is impure. Thus faith must be firm and vows great; only when they are joined together is there right practice. It is not merely holding the name that is called practice.
一句弥陀顿超八十亿劫生死重罪，前际后际皆断，心行处密，本是无生法，亦是无上密乘。	A single utterance of Amitābha suddenly transcends the grave sins of birth and death accumulated through eighty billion kalpas. The prior and later limits are both cut off; the workings of mind are hidden. It is originally the Dharma of non-arising and also the unsurpassed esoteric vehicle.
玄奘法师所译经本，重正念思维，罗什法师所译经，重执持名号，其实不二，以思维时，不离口念，口念时不离心行，古人观念并重，非若今之偏执不化也。密宗释弥陀有四，曰浅略，深秘，秘中秘，秘中深秘。亦无非念西方弥陀，与自性弥陀，同体不二之意，故一句弥陀，本是密宗，非可割裂分家者也。	The sūtra version translated by Master Xuanzang emphasizes right mindfulness and contemplation, whereas the version translated by Master Kumārajīva emphasizes holding the name. In fact, they are nondual: when one contemplates, one does not depart from oral recitation; when one recites orally, one does not depart from the activity of mind. The ancients gave equal weight to contemplation and recitation; they were not like people today, who obstinately cling to one side and cannot adapt. Esoteric Buddhism explains Amitābha in four ways: superficial and abbreviated, profound and secret, secret within the secret, and profound secret within the secret. Yet these amount to no more than the meaning that Amitābha of the West and Amitābha of one's own intrinsic nature are identical and nondual. Thus a single utterance of Amitābha is originally Esoteric Buddhism; the traditions cannot be split into mutually exclusive camps.
第四证者，实证也，以心与境界体会通达之谓证。经云：惟佛与佛，乃能证知，是言以心印心，只自己知，非他人可测。又证者，随信愿行三者而转，信愿行之修得如何，则所证得亦如何，若彻了诸法空相，约理言，自是无修无得无证，但理事圆融，又何尝废修，修则证在其中矣。	Fourth, realization means actual realization: realization is the thorough comprehension gained when mind and states are experienced as one. The sūtra says, "Only a Buddha together with a Buddha can fully realize and know." This means mind seals mind: only one oneself knows, and others cannot fathom it. Moreover, realization follows the three of faith, vows, and practice. As one cultivates faith, vows, and practice, so is one's realization. If one thoroughly understands the empty characteristics of all dharmas, then in terms of principle there is naturally no cultivation, attainment, or realization.

	But when principle and phenomena are perfectly integrated, how could cultivation ever be abandoned? When one cultivates, realization is contained within it.
念佛法门，系借佛力，但感力弱，应力亦弱，余念佛十年，始终不敢自信有把鼻，民国十八年秋，修心中心后，回头再行念佛，方知念佛法门之微妙，并悟得阿褥跋致之意境，盖一心不乱，定要平时做到，断无临时措办。	The Dharma gate of Buddha-recitation relies on the Buddha's power. But if one's power to call upon the Buddha is weak, the Buddha's responding power is likewise weak. For ten years I practiced Buddha-recitation, yet from beginning to end I did not dare believe that I had a firm grasp. In the autumn of the eighteenth year of the Republic, after practicing the Heart-of-Heart Dharma, I returned to Buddha-recitation and only then understood its subtle wonder and awakened to the meaning and state of avaivartika. One-pointedness of mind without distraction must certainly be achieved in ordinary times; it can never be arranged at the last moment.
故于念佛法门之外，当参究密法以为正助，其境界实不可思议。余自承前此种种罪过，硬把净密分家，罪同谤佛，佛在世时，本无禅密之分，后人为方便计，暂分以求专一，非故立门庭也。	Therefore, in addition to the Dharma gate of Buddha-recitation, one should investigate Esoteric Buddhism as a principal support; its states are truly inconceivable. I acknowledge my former many faults: I stubbornly divided Pure Land and Esoteric Buddhism into separate schools, a fault equal to slandering the Buddha. When the Buddha was alive, there was originally no division between Chan and Esoteric Buddhism. Later generations temporarily made distinctions as an expedient, in order to seek single-mindedness; they did not deliberately establish sectarian boundaries.
所谓归元不二，方便多门，若固执己见，严别门户，仍为执着，从何解脱。	The ultimate source is not two, though skillful means have many gates. If one stubbornly clings to one's own views and strictly differentiates sectarian boundaries, one remains attached. How then can one attain liberation?
试问证至无生法忍时，心且不有，谁为别者？谁为证者？莲池大师发愿文云：愿于禅观之中，梦寐之际，得见阿弥陀佛云云，岂是摒绝禅宗者，近人执定非净不修，反对密宗，自己却又持往生咒。	Consider this: when one realizes the tolerance of the non-arising of dharmas, even mind does not exist. Who is there to make distinctions? Who is there to realize? In his prayer of aspiration, Master Lianchi wrote, "May I behold Amitābha Buddha amid Chan contemplation and in the state of dreams," and so forth. How could he have been one who rejected the Chan school? People today rigidly insist that they will practice nothing but Pure

	Land and oppose Esoteric Buddhism, yet they themselves recite the Rebirth Mantra.
故知执持名号，为修净方便法门之一，一切法皆是佛法，修一切善法，即得无上菩提，岂有修他法而弥陀不许往生之理？今借一句弥陀，念至万法归一，再念至一不可得，方为成就。	Therefore, holding to the Buddha's name is one of the expedient methods for cultivating the Pure Land. All dharmas are Buddhadharma; by cultivating every wholesome dharma, one attains unsurpassed bodhi. How could it be that, if one cultivates another method, Amitābha would not permit one to be reborn? Now, using the single phrase "Amitābha," recite until the myriad dharmas return to the One; then recite until even the One is unobtainable. Only then is accomplishment attained.
即持他法，亦可同样成就，惟向西愿力，不得有二，念到一念无念，斯名实念，一相无相，斯名实相。至见实相时，自然心无系念，无系念即是解脱。经云解脱即是如来，即是涅　，行者断不可自甘劣小，以为此生决难办到，尤不可视他人亦是劣小，作此见者，是增上慢，即是不明净土，决定不得往生。	Even if one practices another method, one may attain accomplishment in the same way; yet one's aspiration and vow toward the West must not be divided. When recitation reaches the point at which one thought is no thought, this is called true recitation; when a single mark is markless, this is called true suchness. Upon seeing true suchness, the mind naturally has no thoughts to which it is bound. Freedom from binding thoughts is liberation. The sūtras say that liberation is the Tathāgata and is nirvāṇa. Practitioners must never resign themselves to being inferior and limited, thinking that this cannot possibly be accomplished in this life. Still less may they regard others as likewise inferior and limited. To hold such a view is arrogant conceit; it shows that one does not understand the Pure Land and will certainly be unable to attain rebirth there.
念佛之法，初念宜随众合念，音调应与众合，不必字字出声，应用息气法以调伏之，时时换气休息时，心念仍属不断。	In the method of Buddha-recitation, beginners should recite in unison with the assembly, with their pitch harmonizing with that of the group. There is no need to voice every character aloud. Use the breath method to regulate and tame the mind; whenever you pause to change or rest the breath, mental recitation should nevertheless remain unbroken.
第一要与大众和合同声，次与众念，不如与少数人念，少数人念，不如独念，念六字不如念四字，念四字不如念一字，本来南无阿弥陀佛之本音，乃南无阿迷达菩大耶，论理亦应正授后再念，与持密不二。	First, one should harmonize one's voice with that of the assembly. Next, reciting with a smaller group is better than reciting with a large group, and reciting alone is better than reciting with a small group.

	Reciting the six-character name is not as good as reciting the four-character name, and reciting the four characters is not as good as reciting one character. The original sound of Namo Amitābha Buddha is Namo Amitābha Buddhāya. In principle, it should be recited only after formal transmission, no different from practicing Esoteric Buddhism.
所谓念一字者，即四字中重一字，如重一陀字，而得抽空以作观想，最为得力。又念佛时间，切不可太长，以念念不断为上，最好念一刻钟，禅定一刻钟，轮流观念。	What is meant by emphasizing one syllable is to stress one syllable among the four, for example the tuo syllable; this creates space for visualization and is most effective. Moreover, the time spent in Buddha-recitation must not be too long. What is best is for each thought-moment of recitation to remain unbroken. Ideally, recite for fifteen minutes and then meditate for fifteen minutes, alternating visualization and recitation.
今人以多数为胜，以声宏为高，更不辨功德为何物，妄将念佛功德，当作锡箔寄库存放，其诚愚不可及。	People today prize large numbers and regard a loud voice as superior. They do not even distinguish what merit and virtue are, foolishly treating the merit of Buddha-recitation as though it were paper money deposited in a treasury. Their stupidity is beyond comparison.
今姑妄立一功德格曰，念佛至一分纯熟，即一分功德，十分受用，即十分功德，改去一分习气，即一分功德，十分习气，即十分功德。熟在自心，自心即是宝库，若云念至明心见性以为功德者，修心中心法，满千座后，告以起用方法，彼必自知，净土法之微妙。余前著有《弥陀心要》一书，可以参阅。	For the moment, let us provisionally establish a scale of merit and virtue: when Buddha-recitation becomes one degree proficient, that is one degree of merit and virtue; when one receives ten degrees of benefit, that is ten degrees of merit and virtue; when one removes one degree of habitual tendency, that is one degree of merit and virtue; when one removes ten degrees of habitual tendency, that is ten degrees of merit and virtue. Proficiency lies in one's own mind, and one's own mind is the treasure house. If one says that realizing the mind and seeing one's true nature is merit and virtue, then practitioners of the Heart-of-Heart Dharma, after completing one thousand meditation sessions and being instructed in how to bring it into function, will surely know for themselves the subtle wonder of the Pure Land Dharma. I previously wrote a book entitled Amitābha Mind Essentials, which may be consulted.
修禅定法门	Cultivating the Dharma Gate of Chan Meditation

禅宗一门，教外别传，非可言表，但以心印，而心无可印，使无表证，何由印可，佛故拈花以示机，迦叶微笑以为答，不落言诠，不落断灭，直证心要，摩诃般若波罗蜜，非上上根人，不能领会悟入。	The Chan school is a special transmission outside the teachings, beyond the reach of words and expression. It employs only mind-seal, yet there is no mind that can be sealed. Without outward evidence, how could there be authentication? Therefore, the Buddha held up a flower to reveal the potential, and Mahākāśyapa responded with a smile. It does not fall into verbal formulations or into annihilationism, but directly realizes the essential point of mind: Mahāprajñāpāramitā. Those who are not of the very highest capacities cannot comprehend and awaken to it.
东土人可以称豪于全世界者，惟有禅宗一门，以学人心境极活泼自在，而意气又豪逸风流，心虽荡空扫有，不落虚无，业虽专一精纯，不喜迂执，有此法器，故能承受。	The one teaching in which the people of the East may take pride before the whole world is Chan. Students of this school possess minds that are lively, free, and at ease, while their spirit is lofty, unrestrained, and graceful. Though the mind sweeps away existence and ranges freely in emptiness, it does not fall into nihilism; though their practice is single-minded and pure, they do not delight in pedantic attachment. Because they possess such Dharma vessels, they can receive it.
达摩初祖东来，正因缘已成熟，所传并无别法，只指见本性，离念即得，教人直下自会。自宋而后，始有话头之说，如参父母未生我以前是谁等。	When Bodhidharma, the First Patriarch, came to the East, the proper causes and conditions had already matured. What he transmitted was no separate dharma: he merely pointed directly to seeing one’s original nature. Free from thoughts, one attains it; he taught people to realize it directly for themselves. Only after the Song dynasty did the method of huatou arise, such as investigating, “Who was I before my parents gave birth to me?”
至明时，禅宗渐衰，如毒峰禅师等，始创念佛，此念者，乃正念思维，教人看念佛是谁，渐而禅净双修，后来人更以话头变作唱读，不明宗意，遂由偏空，转入狂放，为世厌弃，近更因噎废食，索性废弃，或公然大肆攻击，断定天下人，尽是末法钝根，倘入禅宗，如遇蛇蝎，其狂逆高慢，宁非可痛。	By the Ming dynasty, the Chan school was gradually declining. Chan masters such as Dufeng first introduced Buddha-recitation. This recitation meant right mindfulness and contemplation: practitioners were taught to investigate, “Who is it that recites the Buddha’s name?” Gradually, Chan and Pure Land were cultivated together. Later generations further turned huatou into chanting and reading, without understanding the school’s essential intent. Thus, they shifted from biased emptiness into wild abandon and came to be rejected by the world. More recently, people have even abandoned Chan altogether, like giving up

	eating for fear of choking; or they openly attack it vehemently, declaring that everyone in the world is of dull faculties in the Dharma-ending age and that entering the Chan school is like encountering snakes and scorpions. Is not such rebellious arrogance deplorable?
不知修行人，由凡入圣，法门虽属无量，归元毕竟不二，不到禅宗，不名究竟，所谓密密地、无上净土，统是禅定，以一念不生曰禅，坐见本性曰定，臻此境界，方名真净，方是至密。	They do not understand that, as practitioners proceed from the ordinary to the noble, Dharma gates may indeed be immeasurable, but their ultimate return to the source is not two. Without arriving at Chan, one cannot be called ultimate. What are called the most secret and unsurpassed Pure Land are all meditation. When not a single thought arises, this is called Chan; when one sits and sees one's original nature, this is called meditative stability. Only on reaching this state can one be called truly pure; only then is it supremely esoteric.
上上利根人，如入室进门，一推即入，若钝根人，离室稍远，必徐徐引入。而引入之法，岂有定义，不到可推之时，虽百推千推，终在室外。一棒一喝，豁然开朗，囫地一声，亦在当机而已。	For people of the very highest and sharpest capacities, entering is like stepping through the door into a room: one push, and they are inside. But people of dull faculties stand somewhat farther from the room and must be led in gradually. How could there be a fixed method for leading them in? Before the time has come when they can be pushed, even a hundred or a thousand pushes will leave them outside the room. A blow or a shout may bring sudden awakening; a single abrupt cry may do the same—but only when it meets the right person at the right moment.
故禅宗重在师资，方便引入，近代人根器太薄，以生活艰苦，生障太厚，无暇专修，既缺师资，复少因缘，而自力因缘，究属不够，宜仗佛力，如净如密，用为先导，其机已开，然后步步逼入，逼至山穷水尽，路绝谷断之处，自然豁然开朗，亲见本地风光。	Therefore, the Chan school places great importance on teachers and students, and on expediently guiding people in. People of modern times have capacities that are too slight: the hardships of livelihood are heavy, their obstacles are too thick, and they have no leisure for single-minded cultivation. They lack both teachers and conditions, and their own strength and circumstances are ultimately insufficient. They should rely on the Buddha's power, using Pure Land or Esoteric Buddhism as a preliminary guide. Once their potential has opened, they are then pressed onward step by step, until they reach the end of the mountains and waters, where the road

	is cut off and the valley ends. Then they will naturally awaken with complete clarity and personally see the original landscape.
不经大死，不得大生，待其廓然明悟后，方许其参阅语录，打磨光净，三关未透，不容轻许。至于宗下一切开法引法，唐宋至今，以风俗关系之不同，岂可呆板抄袭，如庭前柏树子，麻三斤等等，因当时正有此物，故可随机点引，故修禅而曰有定法，即不名禅。	Without undergoing a great death, one cannot attain a great birth. Only after one has awakened with vast clarity may one be permitted to consult the recorded sayings, polishing and refining one's realization until it is bright and pure. Before penetrating the three barriers, one must not be lightly approved. As for all the teaching and guiding methods within the school, customs have differed from the Tang and Song dynasties until now; how could they be copied rigidly? Such cases as "the cypress tree in the courtyard" and "three jin of flax" could point and guide according to the occasion because those objects were then present. Thus, if one says that Chan practice has a fixed method, it can no longer be called Chan.
佛今日说定法，明日说不定法，外道惊怖，以为险道，安足与语最上法哉！自心中心法行世后，引入禅宗，至为简捷，依法而修，可操左券，此惟冷暖自知，先以总持为法，般若为证，庄严自性净土，斯真修禅宗者。	Today the Buddha teaches a fixed dharma, and tomorrow he teaches a non-fixed dharma. Non-Buddhists are alarmed and frightened, considering it a perilous path; how could they be addressed concerning the supreme Dharma? Since the Heart-of-Heart Dharma has become available in the world, entering the Chan school has become most direct and expedient. If one practices according to the Dharma, success may be assured. Yet this is something one knows for oneself, as one knows cold and warmth. First take dhāraṇī as the method and prajñā as the verification, thereby adorning one's own Pure Land. This is true Chan practice.
修心中心法门	Cultivating the Heart-of-Heart Dharma Gate
心中心大法，为最高无相密乘，非具大无畏精神者，不敢信而修也，在西藏必修有相密，满二十年或二十年后，方可修此，东土人根器不同，故可直诣深造。	The great Heart-of-Heart Dharma is the highest formless Esoteric Vehicle. Those who lack a spirit of great fearlessness would not dare to believe in it and practice it. In Tibet, one must first cultivate form-based esoteric practice for twenty years or more before one may practice this Dharma. But people of the East have different capacities and may proceed directly to profound cultivation.
此法初修，其责任在师，未经审查，不妄传也，民国十七八年间，大愚阿阇黎，开山于京沪各地，当时求法者五六万人，每日传众数百人，不及细谈法要，世遂以普	When this Dharma is first practiced, the responsibility rests with the teacher: without examination, it must not be transmitted casually.

通密宗视之，大半中途废修，或生疑谤，其深信不疑，亲承左右，略得心要者，至今不满二百人焉。	Around 1928 and 1929, Acharya Dayu established centers in Beijing, Shanghai, and other places. At that time, fifty or sixty thousand people sought the Dharma, and several hundred received transmission each day. There was no time to discuss the essential points of the Dharma in detail, so the world came to regard it as ordinary Esoteric Buddhism. More than half discontinued their practice midway or gave rise to doubt and slander. Of those who maintained unwavering faith, received close personal instruction, and gained some understanding of the essential point, fewer than two hundred remain today.
现愚师隐居汉皋，暂谢世缘，分嘱诸同门，宏化各方，不敏以一知半解，抗颜上座，与诸仁结此无上胜缘，深感惭愧。	At present, Master Dayu has retired into seclusion at Hángāo and has temporarily withdrawn from worldly ties. He has instructed fellow disciples in various places to spread and teach the Dharma. Though I possess only a superficial understanding, I presumptuously take the seat and form with you all this unsurpassed and excellent affinity. I feel deeply ashamed.
所幸二年以来，修众均得受用，法缘日盛，禅密融会，此土清净，至此心中心法，过去种种疑谤，亦赖诸仁亲证，不辩而自冰释矣。关系未来修众，功德宁可思议。心中心修法，本毋庸再述，惟方便来者，留惠后学，说明似不可以不详。	Fortunately, during the past two years all the practitioners have received benefit, Dharma affinities have flourished day by day, Chan and Esoteric Buddhism have come together, and this land has become pure. Thus, all past doubts and slanders concerning the Heart-of-Heart Dharma will also, through your personal realization, melt away of themselves without argument. How could the merit and virtue involved for future practitioners be conceived or measured? There is in fact no need to restate the practice of the Heart-of-Heart Dharma, but to facilitate those who come later and benefit later students, it seems necessary to explain it in detail.
心中心法，以法而论，属于密部，惟可使行者直证心田，是又通乎禅净，盖融禅净密于一炉也，破一切法见，至极究竟地，一切仪轨，又极简单，不必设备种种供养，无分男女老幼贵贱，只要能坐两小时者，即可修持，并可克期得定。	In terms of its classification, the Heart-of-Heart Dharma belongs to the Esoteric division. Yet it enables practitioners to realize directly the mind-field, and thus also connects with Chan and Pure Land; it fuses Chan, Pure Land, and Esoteric Buddhism in a single crucible. It breaks all attachment to dharmas and reaches the utmost ultimate ground. Its ritual procedures are also extremely simple: there is no need to prepare the

	various offerings. Regardless of sex, age, or social status, anyone able to sit for two hours may practice it and may attain meditative stability within a set period.
定则自然生慧，故非坐过百座者，不能与谈心要，使明体启用也。此法妙在于昏天黑地一无趣味中，忽然开朗，亲见实相，证得三昧。又以各人习气之不同，其感应快慢，与反应影象，亦随之而各异，故修时宜常亲师友，以便参问，否则坐甫得定，感得境界，又忽疑而不坐，此病又极多也。	Meditative stability naturally gives rise to wisdom. Therefore, one cannot discuss the essential point of mind with those who have not sat for more than one hundred sessions, enabling them to understand the essence and bring it into function. The wonder of this Dharma lies in suddenly opening into clarity amid darkness and complete lack of interest, personally seeing true suchness and realizing samādhi. Because each person's habitual tendencies differ, the speed of their responses and the appearances that arise also differ accordingly. Therefore, during practice, one should remain close to teachers and Dharma friends in order to ask questions and consult them. Otherwise, having barely attained meditative stability and encountered an experience, one may suddenly become doubtful and cease sitting. This is an extremely common problem.
修心中心法，重在下座后，见境练心，以慧照力，照见一切皆幻，心自无著，无著即是无住，无住乃名无念，非不见不闻之为无念也。此法乃摄心无上妙法，由明心而空境，由空境而空心，由空心而空空，由空空而显性，由显性而圆照，由圆照而湛寂，斯入于心中心微妙之至境矣。	In cultivating the Heart-of-Heart Dharma, the emphasis lies on tempering the mind through circumstances after leaving the meditation seat. By the power of wisdom's illumination, see that everything is illusory, and the mind will naturally be without attachment. Without attachment is non-abiding; non-abiding is what is called no-thought. It does not mean that one neither sees nor hears. This Dharma is the unsurpassed wondrous method for gathering in the mind: from realizing the mind, one empties circumstances; from emptying circumstances, one empties the mind; from emptying the mind, one empties emptiness itself; from emptying emptiness, one reveals one's nature; from revealing one's nature, one attains complete illumination; and from complete illumination, one reaches lucid quiescence. Thus one enters the supremely subtle realm of the Heart-of-Heart.
修心中心法，约分为五期，一、六印修满之期，二、继续再修之期，三、打七之期，四、满一千座之期，五、放弃不再修之期。此法至多为一千座，如不肯放弃时，	The cultivation of the Heart-of-Heart Dharma may be roughly divided into five periods: first, the period of completing the six mudrās; second, the

便成法执之病，又六印满后，即不肯再坐，此二种人最多，甚可惜也。	period of continuing to practice; third, the period of seven-day retreats; fourth, the period of completing one thousand meditation sessions; and fifth, the period of letting go and practicing no further. This Dharma requires at most one thousand sessions. If one refuses to let it go after that, one develops the illness of attachment to dharmas. Yet after completing the six mudrās, some people refuse to sit further. These two kinds of people are the most numerous, and this is greatly regrettable.
众生病根，只在习气，不拔除其根，则非彻底，此根潜伏在性内，心中心者，表其性也，此法初修在求定，得定为体，由定而生慧，起慧为用。	The root illness of sentient beings lies only in habitual tendencies. Unless their root is removed, the work is not thorough. This root lies latent within one's nature; the Heart-of-Heart indicates that nature. In the initial cultivation of this Dharma, one seeks meditative stability. Attaining stability is its essence; from stability, wisdom arises, and the arising of wisdom is its function.
坐时修止，体也，下坐时修观，用也，止观并进，定慧交资，体用合一，体大用大，体小用小，然行者往往不起用，则每日只两小时用功打坐，平时不肯参究起用，练习观照，故得效甚少，遂疑法不究竟，譬如磨刀而不试用，终不知刀之利钝，乃咎于磨之非法，妄生我见，岂不惜哉。	Cultivating stillness while seated is essence; cultivating contemplation after rising is function. As stillness and contemplation advance together, samādhi and wisdom support each other, and essence and function are unified. Great essence gives rise to great function; limited essence, to limited function. Yet practitioners often fail to put realization to work. They meditate for two hours daily but neglect investigation and reflective awareness in ordinary life. With little result, they begin to question whether the method is ultimate. It is like sharpening a knife but never using it: without knowing whether it is sharp or dull, they blame the sharpening and give rise to mistaken personal views. How regrettable!
修心中心法，迥异乎其他法门，凡初修时，容易得定，及至中途，反觉纷乱，此正大进步之时，行者切勿疑退，譬如两碗淤泥水，一则止静勿动，使污泥下沉，水自清洁，见功虽快，非究竟也，稍一动荡，复浑浊矣。	The cultivation of the Heart-of-Heart Dharma differs greatly from other Dharma gates. At the beginning, it is easy to attain meditative stability, but midway through practice one may instead feel increasingly disordered. This is precisely the time of great progress, and practitioners must never become doubtful and retreat. It is like two bowls of muddy water: in one, leave it still and unmoving, so that the mud settles and the water naturally becomes clear. Though the result appears quickly,

	it is not ultimate; with the slightest disturbance, it becomes turbid again.
此则将污泥逐渐提出，翻动自多，越翻则去泥越多，翻至彻底清净时，更不怕动荡颠倒矣，又如病人服药后，必经过汗吐泻之反应，其病乃除。	In the other, gradually remove the mud. Naturally, there is much stirring; but the more it is stirred, the more mud is removed. Once it has been stirred until thoroughly clean, one need no longer fear disturbance or overturning. It is also like a sick person who, after taking medicine, must undergo reactions such as sweating, vomiting, and diarrhea before the illness is eliminated.
世人求定，每以死守不动为定。此是静而非定，定者，动静一如，定乱不二之谓也。无论诸境现前，为利衰毁誉，为称讥苦乐，八风前来，接而不染，不变不摇，斯为正定。	When worldly people seek meditative stability, they often regard rigidly remaining motionless as stability. This is stillness, not meditative stability. Meditative stability means being equally at ease in stillness and activity, with stability and disturbance not two. Whatever circumstances may appear—gain and loss, defamation and praise, commendation and ridicule, suffering and pleasure—when the eight worldly winds arrive, receive them without being stained; remain unchanged and unmoved. This is right meditative stability.
心中心法，实可修至此等境界，然一班劣慧者，必瞠目吐舌曰：此是佛境界，我辈凡夫，如何做得到？此必狂魔颠倒，不知分量云云，若有闻者，必疑退而不学，坐以自误，此是人情作用，切切不可，行者当有勇猛心，探险心，天下无不劳而获之便宜事，况学佛耶。	The Heart-of-Heart Dharma can truly be cultivated to such states. Yet those of inferior wisdom will surely stare in astonishment and exclaim, “This is the realm of the Buddha. How could ordinary beings like us possibly achieve it? This must be the deluded inversion of a mad demon; he does not know his own limits,” and so forth. Those who hear such words will certainly become doubtful, withdraw, and cease to study, thereby harming themselves through inaction. This is merely a human failing and must absolutely be avoided. Practitioners should have a valiant spirit and a spirit of adventure. There is no easy gain without labor in this world—how much less in studying Buddhism!
东密藏密重于有相，仪轨极严，佛像庄严，所费不赀，独心中心法，不拘一切，不择地点，只要如法修持，满足时间，即可成就，耐心息气，别无他法。	Japanese Esoteric Buddhism and Tibetan Esoteric Buddhism emphasize form-based practice, with extremely strict ritual procedures, majestic Buddha images, and considerable expense. The Heart-of-Heart Dharma alone is not constrained by any of these things and does not require a particular place. As long as one practices in accordance with the Dharma and completes the required time, one

	can attain accomplishment. Patiently quiet the breath; there is no other method.
第一不许求神通，第二不许见光见佛，设有诸境现前，勿许欢喜，勿许疑怖，认为幻化所作，一概勿理。坐时勿性急，有人来扰乱，或小儿啼哭，亦不许恼怨，凡逆我意者，即借以练心，转其积习，每逢恼怨，当生欢喜，久久习于自然，则平等智光现矣。	First, do not seek spiritual powers. Second, do not seek visions of light or Buddhas. Should any states appear before you, do not rejoice in them, nor doubt or fear them. Regard them as products of illusion and ignore them altogether. Do not be impatient while sitting. If someone comes to disturb you, or a child cries, do not become annoyed or resentful. Whenever something runs contrary to your wishes, use it to train the mind and transform its accumulated habits. Whenever annoyance or resentment arises, give rise instead to joy. After long habituation, this will become natural, and the light of equal wisdom will manifest.
修法以恭敬痛切为上，恭敬则不苟，痛切则能忍，定不难得矣。下座以活泼观照为上，活泼可以化固执习气，观照可以考察平日功行之深浅，用不难起矣。	In practicing the Dharma, reverence and earnestness are paramount. Reverence keeps one from being careless, and earnestness enables one to endure; thus samādhi will not be difficult to attain. After leaving the meditation cushion, lively contemplation is paramount. Liveliness can dissolve rigid habitual tendencies, and contemplation can examine the depth or shallowness of one’s daily practice; thus functioning will not be difficult to bring forth.
日后对他人观机，亦由此纯熟进步，慧眼开于不自觉也，得定证体，可赖乎法，以有咒印也。唯开慧起用，全赖自己，非时时观照练习不可，慎勿放逸。近世行者，虽多年修持，而烦恼依旧，此则不肯练习起用之咎，彼误认世法与佛法为截然两事，六祖云：佛法于世间，不离世间觉。若不依外境以练心，则失之远矣。	Thereafter, in assessing the capacities of others, one will likewise become increasingly skilled through this practice, and the wisdom eye will open without one’s being aware of it. To attain samādhi and realize the essence, one may rely on the Dharma, for it has mantra and mudrā. But the opening of wisdom and the arising of function depend entirely on oneself; one must constantly contemplate and practice. Take great care not to become lax. Modern practitioners may practice for many years while their afflictions remain unchanged. This is the fault of refusing to practice bringing forth function. They mistakenly regard worldly dharmas and Buddhadharma as two wholly separate things. The Sixth Patriarch said, “Buddhadharma is in the world; awakening is not apart from the world.” If one does not rely on external circumstances to train the mind, one will go far astray.

修此法者，以心不放逸为主，不在毁身受苦也，故戒以心戒为上，手持印，身密也，无以起身业而杀盗淫止矣。口持咒，口密也，无以起口业而两舌等恶止矣。心澄空，意密也，无以起意业而贪嗔痴止矣。	For those who practice this Dharma, the essential point is that the mind not become lax; it does not lie in damaging the body or undergoing suffering. Therefore, among precepts, the precept of mind is foremost. Holding a mudrā with the hands is the secret of body; thus bodily karma such as killing, stealing, and sexual misconduct does not arise. Holding a mantra in the mouth is the secret of speech; thus verbal karma such as divisive speech and other evils does not arise. When the mind is clear and empty, this is the secret of mind; thus mental karma such as greed, anger, and ignorance does not arise.
此不戒之戒，戒于不觉者也，下座时之观照证空，即属防嫌杜恶于因地，戒之于未然者也，盖杀盗淫为果，因地属于贪嗔痴，而贪嗔痴又属于果，因地属于不明心。故心中心法，可直证金刚般若，为悟心之无上妙门，拔除根本业障者也。	This is the precept of non-precept: it restrains those who are unaware. Contemplation after leaving the meditation cushion, realizing emptiness, is precisely the prevention of potential faults and the stopping of evil at the causal stage; it is restraint before evil arises. Killing, stealing, and sexual misconduct are results; at the causal stage, they belong to greed, anger, and ignorance. Yet greed, anger, and ignorance are themselves results, whose causal ground is not realizing the mind. Therefore, the Heart-of-Heart Dharma directly realizes vajra prajñā. It is the supreme wondrous gate for awakening to the mind and uprooting fundamental karmic obstacles.
修行法门，以实做为主，专讲教理，全然无用，密宗不独自己实做，且仗佛力，故有一定把握，修戒定慧三德，入于不自知。	Among Dharma gates of practice, actual practice is primary; merely discoursing on doctrine is entirely useless. In Esoteric Buddhism, one not only practices personally but also relies on the Buddha's power, and thus has a sure basis. One cultivates the three virtues of precepts, samādhi, and wisdom, entering into them without consciously knowing it.
从来禅密二宗，与他宗不同，先由八识修起，依果寻因，先证得大圆镜智，所谓根本智，即无分别智，又名无相悉地。	Chan and Esoteric Buddhism have always differed from other schools. They begin practice with ālaya consciousness (ālaya-vijñāna), tracing from fruition back to cause, and first realize the great perfect mirror wisdom—the so-called fundamental wisdom, that is, non-discriminating wisdom—also called formless siddhi.

六祖坛经上，亦曾略论之，心中心法，不依过去所修之年限深浅，必经灌顶行者审查，虽不识一字，或从未修过，皆可付法。又修时不问地点，无论何处，皆可坐修，不必定要入坛，或备种种供养，若依藏密，法器仪规，平民无力可办，此则方便耳。	The Platform Sūtra of the Sixth Patriarch also discusses this briefly. For the Heart-of-Heart Dharma, eligibility does not depend on how long or deeply one has practiced before. The practitioner must be examined by the empowerment teacher; even someone unable to read or entirely new to practice may receive transmission. Nor is a particular location required: one may sit and practice anywhere, without necessarily entering a ritual maṇḍala or preparing many offerings. The ritual implements and procedures of Tibetan Esoteric Buddhism are beyond the means of ordinary people; this method is convenient in that respect.
修心中心法时，暂不许参阅经论，恐分其心也，即从前已阅已读之经，亦得暂时搁置，俟其百座后，证得三昧，点开心要，自然意境不同，再起而读经，必别有一境界，此时当时时亲近善知识，为之启发校正，至彻悟后，方可阅经，庶不为经所转耳。	When practicing the Heart-of-Heart Dharma, one is temporarily not permitted to consult sūtras or treatises, lest they divide the mind. Even sūtras one has previously studied or read must be set aside for the time being. After completing one hundred meditation sessions and realizing samādhi, the essential point of the mind will be opened, and one’s understanding and state of mind will naturally differ. When one takes up the sūtras again, one will certainly encounter an entirely different realm. At this time, one should constantly draw near to good teachers, who can provide guidance and correction. Only after thorough awakening may one read the sūtras, so that one is not turned by them.
藏密初本无红黄二派。红教密法，最称完备，以效力太大，近于神秘，以非其人而传之，流弊滋多。黄教祖师宗喀巴，不得已出而改整教法，然旧弊虽除，新病又起。	Originally, Tibetan Esoteric Buddhism had no Red and Yellow schools. The esoteric teachings of the Red school were considered the most complete, but their efficacy was so great as to verge on the mysterious. When they were transmitted to unsuitable persons, harmful abuses proliferated. Tsongkhapa, patriarch of the Yellow school, had no choice but to come forward and reform its teachings. Yet although the old abuses were eliminated, new problems arose.

因所学皆当按一定程序，不得越过年限，似太呆板，反使利根人不得速即成就，甚可惜也。即如修无相密乘心中心等法，在西藏必得十二年至二十年之后，虽法定如是，而人之根器利钝不同，有或空废时间，不能直诣深造。	Because everything studied had to follow a fixed sequence and could not exceed prescribed periods, the system became too rigid. It prevented those of sharp faculties from attaining accomplishment quickly, which is greatly regrettable. For example, in Tibet one must practice such teachings as the formless esoteric vehicle and the Heart-of-Heart Dharma for twelve to twenty years. Although this is the prescribed rule, people differ in the sharpness or dullness of their capacities; some may waste their time and be unable to proceed directly to profound cultivation.
盖喇嘛自己功行虽深，于东土人根性，未能尽了。师资太缺，故东土所得密乘，只有仪范，未臻玄要。最近惟诺那大师，开示无相密，渐渐启引，诸喇嘛中，识心中心法者，仅此一人。	Although lamas may themselves have deep practice, they cannot fully understand the capacities of people in the Eastern lands. Qualified teachers are too scarce; therefore, the esoteric vehicle received in the Eastern lands consists only of outward forms and has not reached its profound essentials. Recently, only Master Nona has taught the formless esoteric practice and gradually provided guidance. Among all the lamas, he alone understood the Heart-of-Heart Dharma.
不知心中心法在东密藏密中，本所固有，佛之正传，非个人私造也。	They do not know that the Heart-of-Heart Dharma is inherently present in both Japanese and Tibetan Esoteric Buddhism. It is the Buddha's authentic transmission, not the private invention of any individual.
故修法当先明法意，处处不忘根本，不为法所误，密宗得诸佛加持，助力伟大，如飞机是行人助力，但终必要人自己开动，若谓佛可以使人成佛，则无异人坐飞机，使飞机自动升天，有是理乎？修密人第一习气在求神秘，一切靠	Before practicing, understand the method's meaning, keep its fundamental purpose in mind, and do not be led astray by the method itself. Esoteric practice receives the Buddhas' empowering blessings, a tremendous aid, like an airplane that helps a traveler. Yet the traveler must still start it. To suppose the Buddha can make someone a Buddha is like expecting an airplane to take off by itself merely because one is sitting in it. Does that make sense? The foremost habitual fault of esoteric practitioners is to seek mystery and depend entirely on the Buddha.
之于佛，而自己不开不动，偏于仪轨，不明心要，自己心地既不明白，习气终难消除，飞机始终不飞，学密十年，烦恼依旧，求法无量，痛苦如昨，平心而论，岂法之咎哉？夫三密者何，身口意也，密归何处，归清净	They do not put themselves into motion. Favoring ritual procedures without understanding the mind's essential point, they leave their own mind-ground unclear and their habitual tendencies unresolved.

也，心地清净，是受用明证，病人服药，以灵应为贵，岂论药之高下？又修密法门，复有数点，应注意之：	The airplane never takes off. After ten years of esoteric study, their afflictions remain; despite seeking countless teachings, their suffering is unchanged. Can the method fairly be blamed? What are the three mysteries? Body, speech, and mind. Where do they lead? To purity. A pure mind-ground is clear evidence of benefit. For a patient taking medicine, efficacy matters; why argue over the medicine's rank? Several further points deserve attention in esoteric practice.
一、持咒以音准为第一义，凡求一咒，念至半熟时，再请灌顶师校正音韵，字句中有重轻、段落、连断等法，必一一参究，不独音似，并得神似，熟则成自然矣。	1. In holding a mantra, accurate pronunciation is the foremost principle. Whenever one receives a mantra, after reciting it until moderately familiar with it, one should again ask the empowerment master to correct its pronunciation and intonation. The characters and phrases have rules concerning stress, lightness, divisions, and whether sounds are joined or separated; each must be carefully studied. One must not merely resemble the sound but also embody its spirit. With familiarity, it will become natural.
二、香花水灯诸供，都是表法，目的在使自己之毗卢佛性，与佛相应，如香表无秽，花表妙用，水表湛净，灯表光明，皆是表自己和众生之如来藏性，妙德庄严，与佛不二，观自己亦是佛，主义重在心地，故曰心佛众生，三无差别。修行时，借此有相法，用于一时，不过摄心而已。	2. Offerings such as incense, flowers, water, and lamps are all symbolic teachings. Their purpose is to bring one's own Vairocana Buddha-nature into accord with the Buddha. Incense symbolizes freedom from impurity; flowers symbolize wondrous functioning; water symbolizes limpid purity; and lamps symbolize light. All symbolize the tathāgata-garbha nature of oneself and sentient beings, adorned with wondrous virtues and nondual with the Buddha. Contemplate that you yourself are also a Buddha. The main emphasis lies in the mind-ground; hence it is said, "Mind, Buddha, and sentient beings: the three are without distinction." During practice, these form-based methods are borrowed temporarily for no more than gathering in the mind.
三、仪规有一定法门，切不可自己以意为之，此重师承，依其所定年限修法次数，专心一门深入，必有所得，如好高骛远，见异思迁，必至一无成就。	3. Ritual procedures have their established Dharma gates; one must never devise them according to one's own ideas. This emphasizes transmission from a teacher. Practice according to the periods and number of sessions prescribed by the teacher, concentrating single-mindedly on one gate and penetrating deeply into it; one will certainly gain

	something. If one aims too high, hankers after the distant, and changes course whenever one sees something different, one will inevitably attain nothing.
四、修密切忌与修显教者谈法，因立场不同，每多误会，故反多摇惑，致误精进。因密宗与禅宗，多从八识修起，先破无明，后除盖障，根本不同耳，显教视破无明为极难之事，必经过三大阿僧祇劫，不知阿僧祇者，不可说之时也。学佛不可以今世论，而迟速非有定时也，执文字相者，不可与语此。	4. In practicing Esoteric Buddhism, one must avoid discussing the Dharma with practitioners of Exoteric Buddhism. Because their standpoints differ, misunderstandings are frequent, and these in turn often give rise to doubt and confusion, hindering diligent practice. Esoteric Buddhism and the Chan school generally begin with ālaya consciousness (ālaya-vijñāna): they first break through ignorance and then remove obscurations. Their foundations are simply different. Exoteric Buddhism regards breaking through ignorance as extremely difficult, requiring passage through three great asaṃkhyeya kalpas. Yet an asaṃkhyeya means an inexpressible span of time. One cannot assess Buddhist practice solely in terms of this lifetime, and there is no fixed time for either slowness or speed. Those attached to the marks of words cannot be spoken to about this.
居今之世，以环境不良故，人心愈趋不安，应付世事，益感困难。人每有三种不足之苦，一曰身弱多病，二曰缺乏定力，三曰识力薄弱。以身弱故多病，一切进步，寿命退步，中年早丧，或竟病废，至为可惜。	In the present age, because the environment is unfavorable, people’s minds increasingly tend toward unrest, and dealing with worldly affairs becomes ever more difficult. People commonly suffer from three deficiencies: first, weak and illness-prone bodies; second, a lack of meditative stability; third, weak powers of discernment. Because the body is weak, illnesses are frequent; all progress is impeded, while one’s lifespan declines. One may die early in middle age or become disabled by illness, which is most regrettable.
救济之法，惟在修养，修以摄心见性，养以调气宁神，心有主，则气自足，精固神旺，自可去病延年，定力不足，多半由体弱而来，体强方可耐劳虔修，定力强，则慧力足，识力自然远大。	The only remedy lies in cultivation and nourishment. Cultivation gathers in the mind and sees one’s true nature; nourishment regulates the breath and calms the spirit. When the mind has a master, the vital energy is naturally sufficient; essence is firm and spirit flourishes, so illness may be dispelled and life prolonged. Insufficient meditative stability largely arises from physical weakness. Only a strong body can endure exertion and engage in devout practice. When meditative stability is strong, wisdom is sufficient, and one’s

	power of discernment naturally becomes broad and far-reaching.
佛法是积极度生，并非消极自了，老年人归路已近，亟宜速修，早离苦趣，心中心法第四印，可以往生西方，助其念佛往生因缘。	Buddhadharma actively liberates sentient beings; it is not passively concerned only with one's own liberation. For elderly people, the road home is already near; they should practice swiftly and leave the paths of suffering early. The fourth mudrā of the Heart-of-Heart Dharma can bring rebirth in the Western Pure Land and assist the causal conditions for their Buddha-recitation and rebirth.
中年人正在有为，如感精力不足，或定力不够，遇事心悸胆小，每致误事，心中心法，可以克期得定，定慧交资，关系一生行业，非常宏大。	Middle-aged people are actively engaged in worldly affairs. If they feel their energy is insufficient or their meditative stability inadequate, and if they become anxious and timid when matters arise, thereby often mishandling affairs, the Heart-of-Heart Dharma can enable them to attain samādhi within a set period. Samādhi and wisdom support one another, with immense significance for the work of an entire lifetime.
少年人识力不足，神志易于摇荡，外物所诱，即遭堕落，若修心中心法，根基可以坚固，且先入为主，发扬事业，不可限量。故此法人人可修。妇女居家无事，欲少病苦气恼，修法尤为无上妙诀。惜乎世人福薄，受法已极万难，况受而不修，不更可惜乎。	Young people have insufficient powers of discernment, and their minds are easily unsettled. Once enticed by external objects, they fall into degradation. If they practice the Heart-of-Heart Dharma, their foundation can become firm; moreover, what enters first takes precedence, and the scope for developing their undertakings will be immeasurable. Therefore, everyone can practice this Dharma. Women at home who wish for less illness, suffering, and vexation will find practicing this Dharma an especially supreme and wondrous instruction. Alas, people today have scant blessings: receiving this Dharma is already extremely difficult, and how much more regrettable it is to receive it yet not practice it.
修心中心法者，满一百座后，气色体力渐渐充足，种种利益，不可尽述。以下再讲修持法要，余亦只述其万一，至极精微处，非自证者不知。诸仁不久可亲近愚师，再为印证，所得较全，因缘在后，有志竟成，稍安可也。	For those who practice the Heart-of-Heart Dharma, after completing one hundred meditation sessions, complexion and physical strength gradually improve. Its various benefits cannot be fully described. I shall now further explain the essential points of practice, though I can describe only one ten-thousandth of them. At the most subtle and profound level, none but one who has realized it personally can know it. You will soon be able to

	draw near to this unworthy teacher for further verification of realization, and your understanding will be more complete. The conditions lie ahead; where there is aspiration, there is accomplishment. Be at ease for a while.
第一、发广大心	First: Arouse a Vast Resolve
凡初学人修最广大殊胜圆满具足的心中心大法，不发广大心，实不能与之相应，兹简单标明十款如下：	When beginners practice the most vast, supreme, perfect, and complete great Dharma of the Heart-of-Heart, they truly cannot accord with it unless they arouse a vast resolve. The following ten points are briefly set forth:
一、于法当生净信心，所谓正信，信愈坚，则中途自无退转。	1. With respect to the Dharma, one should give rise to pure faith. This is what is called right faith. The firmer one's faith, the less likely one is to retreat midway.
二、发平等心，上至佛，下至众生，一律平等，对于不修法者或慢法者，勿生骄慢嗔恨，莫自赞，莫见他过。	2. Arouse an impartial mind. From Buddhas above to sentient beings below, regard all as equally impartial. Toward those who do not practice the Dharma or who disparage it, do not give rise to arrogance, pride, or anger. Do not praise yourself, and do not look for the faults of others.
三、所持契印，莫非时结，莫不净用，莫为名闻利养而用法。	3. Do not form the mudrās you hold at improper times; do not use them when impure; and do not employ the Dharma for fame, reputation, profit, or gain.
四、莫自轻法而妄传，莫轻他法而起谤，先断己谤，莫使他谤，使他谤即同我谤，有分门户之见，非佛弟子。	4. Do not disparage the Dharma yourself by transmitting it carelessly, and do not disparage the Dharma of others. First put an end to your own disparagement, and do not cause others to disparage it. If others disparage it, that is the same as your own disparagement. Those who hold sectarian views are not disciples of the Buddha.
五、持戒不缺，常摄在定，修不杀戒及诸善行。	V. Keep the precepts without transgression; constantly gather the mind in samādhi; cultivate the precept against killing and all wholesome practices.
六、敬佛敬师，并敬善知识，对同参者，勿生嫉忌邪见。	VI. Revere the Buddha, revere the teacher, and also revere spiritual friends. Do not give rise to jealousy or erroneous views toward fellow practitioners.

七、时时发广大心，以救度群生为旨。	VII. At all times arouse a vast and expansive mind, taking the liberation of all sentient beings as your aim.
八、志信坚固，不辞劳疲。	VIII. Let your resolve and faith be firm; do not shrink from toil or fatigue.
九、修六度以对治一切病执，所谓以布施对治悭吝，以持戒对治贪染，以忍辱对治嗔恶，以精进对治懈怠，以禅定对治散乱，以般若对治不觉。	IX. Cultivate the six perfections to counteract all afflictive attachments: generosity counteracts stinginess, upholding the precepts counteracts greedy defilement, forbearance counteracts anger and evil, diligence counteracts laziness, dhyāna counteracts distraction, and prajñā counteracts unawareness.
十、专求通慧，先破无明，勿妄求神通。	X. Seek wisdom and insight wholeheartedly; first break through ignorance, and do not rashly seek spiritual powers.
以上十条，每日看一遍，提醒一次，使心不放逸。	Read these ten points once each day as a reminder, so that the mind does not become heedless.
第二、修法次第	Second: The Stages of Practice
一、勿急于上座，先熟读咒文，可以背诵时，再上座。	I. Do not be hasty in taking your seat. First read the mantra text until you know it well; take your seat only after you can recite it from memory.
二、持咒法有五种：一记数；二不记数；三高声持，于昏沉思睡时，持数十遍；四低声持；五金刚持，口微动而不出声，自听甚分明者。修法上座时，适用金刚持。	II. There are five methods of mantra recitation: (1) recitation while counting; (2) recitation without counting; (3) loud recitation—when dullness or sleepiness arises, recite aloud several dozen times; (4) soft recitation; and (5) vajra recitation, in which the mouth moves slightly without making a sound, while one hears oneself very clearly. When seated for practice, use vajra recitation.
三、六个印契：	III. The Six Mudrās:
（一）菩提心契，为诸契之王，修时切忌生嗔。	(1) The Bodhicitta Mudrā is the king of all mudrās. When practicing it, one must especially avoid giving rise to anger.
（二）菩提心成就契，此契专消孽障，除诸恶疾。	(2) The Mudrā for Accomplishing Bodhicitta is specifically for eliminating karmic obstacles and removing all grave illnesses.
（三）正授菩提契，结契前，先念三皈：“皈依佛、皈依法、皈依僧”三遍，当焚香三种，一檀香，二乳香，	(3) The Mudrā of Direct Transmission of Bodhi: before forming this mudrā, first recite the Three Refuges—“I take refuge in the Buddha, I take refuge

三沉香，各别烧。无力办者，焚他香一炉亦可，且不必连烧两小时，因修法时，不宜闻好香，恐破气也。	in the Dharma, I take refuge in the Saṅgha”—three times. Burn three kinds of incense: sandalwood, frankincense, and aloeswood, each separately. Those unable to obtain these may burn a single burner of other incense instead. Nor is it necessary to keep incense burning continuously for two hours, for during practice one should not smell fine incense, lest it disturb the vital energy.
（四）如来母契，结契前，先念南无十方佛七遍，持咒不可大声，当金刚持。	(4) The Tathāgata-Mother Mudrā: before forming this mudrā, first recite “Homage to the Buddhas of the Ten Directions” seven times. Do not recite the mantra loudly; use vajra recitation.
（五）如来善集陀罗尼契，修此契时，每晨念南无三世诸佛三遍，心向十方三皈依，烧香与第三契同。	(5) The Tathāgata Well-Gathered Dhāraṇī Mudrā: when practicing this mudrā, recite “Homage to All Buddhas of the Three Times” three times every morning, direct the mind toward the Ten Directions and take the Three Refuges, and burn incense as for the third mudrā.
（六）如来语契，修前先念三皈，完时于顶上散放手印。	(6) The Tathāgata-Speech Mudrā: before practicing, first recite the Three Refuges. When finished, release the mudrā above the crown of the head.
每契修八座，即八次，修完第一契，再修第二契，依次递修，每座为两小时，只许过时，不许不足，每日修二座三座均可，惟必量自己精力，切勿贪多，每契满足八座为度，六契次第修满后，第一契再补一座，其余有不如法者，亦补一座，是为六契圆满，即永不入三恶道。	Practice each mudrā for eight sessions, that is, eight times. Complete the first mudrā before proceeding to the second, and continue in sequence. Each session lasts two hours: it may exceed the time, but must not fall short. You may practice two or three sessions a day, but be sure to gauge your own strength and never greedily undertake too much. Complete eight sessions for each mudrā. After completing all six mudrās in sequence, add one further session of the first mudrā; if any of the others was not practiced in accordance with the method, add one session for it as well. This completes the six mudrās, and one will never again enter the three lower realms.
六契修满后，切不可放逸，继续每日修一座，专修第四契，约六七次后，加修第二契一次，如每日修三座，或打七时每日修五六座者，均修第四契，最后一座修第二契，其余第一、三、五、六契，即不再修。	After completing the six mudrās, you must not become heedless. Continue to practice one session daily, exclusively practicing the fourth mudrā. After approximately six or seven sessions, add one session of the second mudrā. If practicing three sessions daily, or five or six sessions daily during a seven-day retreat, practice the fourth mudrā in all sessions and the second mudrā in the final session.

	The remaining first, third, fifth, and sixth mudrās need no longer be practiced.
凡打七后，每日修过五六座者，自问精力充足，堪以猛进，则逢大月十五日，可修九座，求一气满万遍之数，每月一次，是日专修四契，不修第二契，惟当量力修法。每日修一座不断者，一年后，决可明心，如求速则打三七，计三星期，修三四个月，并常亲近善知识，亦可通慧。	After any seven-day retreat in which you have practiced five or six sessions a day, if you judge your strength to be ample and are capable of vigorous progress, then on the fifteenth day of a long lunar month you may practice nine sessions, seeking to complete ten thousand recitations in one uninterrupted stretch. Do this once each month. On that day practice only the fourth mudrā, not the second; nevertheless, practice according to your strength. Those who practice one uninterrupted session daily will certainly realize the mind after one year. Those seeking speed may undertake three seven-day retreats, totaling three weeks, practice for three or four months, and regularly draw near to spiritual friends; they too may attain wisdom and insight.
四、六印不可越级而修，必次第修满，然后可以打七，非经过打七，不得坐九座及修定印，非满一千座，勿放逸，满千座，即不必再修，修也无用，只要平时起用可矣。	IV. The six mudrās must not be practiced out of sequence. You must complete them in order before undertaking a seven-day retreat. Unless one has completed such a retreat, one may not sit for nine sessions or practice the samādhi mudrā. Before completing one thousand sessions, do not become heedless. Once one thousand sessions have been completed, further formal practice is unnecessary and serves no purpose; one need only apply it in daily life.
五、修时最要之点，在不满两小时，不得下座，不得开放手印，不得停止念咒，不得说话，念咒不要太快或太慢，约每分钟十二遍为度。	V. The most important points during practice are these: before two hours have elapsed, do not leave your seat, release the mudrā, stop reciting the mantra, or speak. Do not recite the mantra too quickly or too slowly; approximately twelve recitations per minute is the standard.
上座时，切勿干涉他事，手印用黄布罩好，一切不管，只是口念咒，手结印，心不想什么，叫做三密相应，修到无相悉地，就是成就。修法时间，则不拘，最好在早五六时至七八时，天寒时勿过早，每座二小时完毕后，当至心发大愿，为一切有情回向，此第一要紧。	When taking your seat, do not attend to any other matter. Cover the mudrā with yellow cloth, disregard everything else, recite the mantra with the mouth, form the mudrā with the hands, and let the mind think of nothing. This is called the correspondence of the three mysteries. To practice until attaining the formless siddhi is accomplishment. The time of practice is unrestricted, though the best time is from five or

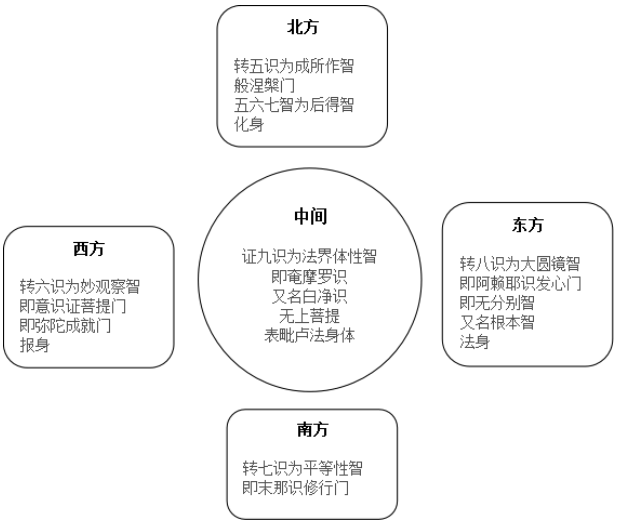
	six in the morning until seven or eight. In cold weather, do not practice too early. After each two-hour session, wholeheartedly make great vows and dedicate the merit to all sentient beings; this is of first importance.
六印满后，每日必出声念慈氏咒四十九遍，终身守之，此是因地上下种，与他咒不同。修时第一要少吃，食后至少一点半钟后上座。	After completing the six mudrās, you must recite the Maitreya mantra aloud forty-nine times each day and observe this for life. This is planting seeds at the causal stage and differs from other mantras. During practice, it is most important to eat little. After eating, wait at least an hour and a half before taking your seat.
第三、修时设备	Third: Preparations for Practice
一、供养。中供释迦佛一尊，三杯水，三面镜，三把戟（或以刀代），三炉香，三份食品（如水果等类），左右二瓶，供花，中燃一灯。无力者，有无多寡听便。	I. Offerings: in the center, offer one image of Śākyamuni Buddha, three cups of water, three mirrors, three halberds (or knives in their place), three incense burners, and three portions of food, such as fruit. Place two vases with flower offerings to the right and left, and light one lamp in the center. Those without the means may offer as much or as little as they wish.
如修成后，为群众谋利益，欲作大法时，当设三坛，分三院，居中第一院为白色，用修佛道，上首第二院为红色，用修菩萨道，下首第三院为青色，用修金刚道，坛内用地毡一床，中圆心，分白红青三色，从圆心纵广各八尺，此系坛内供养，平时修法不必设坛也。此法不同他密，不取于相，故穷人亦可方便自修。	If, after accomplishing the practice, you wish to perform a great ritual for the benefit of the public, set up three altars in three sections. The central and first section should be white, for practicing the Buddha Way; the upper and second section should be red, for practicing the bodhisattva way; and the lower and third section should be blue-green, for practicing the Vajra Path. Within the altar area, lay one carpet and mark a central circle, divided into white, red, and blue-green. From the center, each dimension should extend eight chi (traditional Chinese feet). These are offerings for the altar area; for ordinary daily practice, there is no need to set up an altar. This Dharma differs from other esoteric practices in that it does not depend on forms; thus even poor people may conveniently practice it themselves.

二、随身设备。（一）黄布一方，盖住手印。（二）开好钟表一具，或以香代，约每枝可烧两小时者。（三）痰盂。（四）盖腿部所用毯子，及座垫，座垫坐处宜高六七寸，两脚交叉在下，不必交趺；如双趺者宜平座，后垫不可高；单趺者，后垫可以高出二、三寸也。	II. Personal equipment: (1) a square of yellow cloth to cover the mudrā; (2) a wound clock or watch, or incense in its place—each stick should burn for approximately two hours; (3) a spittoon; and (4) a blanket for covering the legs and a meditation cushion. The sitting portion of the cushion should preferably be six or seven cun (traditional Chinese inches) high. Cross the legs beneath you; full lotus is not required. For full lotus, the seat should be level and the rear cushion should not be high. For half lotus, the rear cushion may be raised two or three cun.
三、预防。（一）窗户不可有风，风寒处，切不可上座，不可带帽，室内温度宜稍暖，但不可受热。（二）门不宜锁，可任人出入，门外宜托人看守，及随时照料，如遇小儿大声哭扰时，亦无碍，切勿生嗔，用以练此心不动。	III. Precautions: (1) There must be no drafts from the windows. Do not take your seat in a windy or cold place, and do not wear a hat. The room should be slightly warm, but do not become overheated. (2) The door should not be locked, so people may come and go. It is advisable to ask someone to watch outside the door and attend to matters as needed. Even if a child cries loudly and causes disturbance, it does no harm; never become angry, but use it to train the mind not to be moved.
（三）室内不宜放开水壶，使其鼎沸，或畜猫狗以免扰乱。（四）非有极急迫事，勿许人通知，亦勿下座，即有通知，亦必小声。（五）先小便净手，再行上座，下座时，切忌五分钟内小便，恐伤气也。	(3) Do not keep a kettle of water boiling in the room, nor cats or dogs, lest they cause disturbance. (4) Unless there is an extremely urgent matter, do not allow anyone to notify you, and do not leave your seat. Even if notification is necessary, it must be given quietly. (5) Relieve yourself and wash your hands before taking your seat. After leaving your seat, strictly avoid urinating within five minutes, lest it harm the vital energy.
又上座时，宜少饮水及食粥，食之过饱，最宜昏沉，天暖时，可赤足。（六）修满时，勿急急下座，先伸舒腿臂，擦手心摩面，调和血气，徐徐而下，下座后，宜多走路。	Moreover, when taking your seat, drink little water and eat little porridge. Overeating readily causes dullness. In warm weather, you may practice barefoot. (6) When the practice period is complete, do not leave your seat hastily. First stretch your legs and arms, rub your palms, and massage your face to harmonize the blood and vital energy; then descend slowly. After leaving your seat, it is advisable to walk more.
（七）坐时头不宜仰高，防心乱也，不可太低，易咳嗽也，背不宜靠后，防久靠伤肺，手印当心胸，勿卧倒，两臂稍靠胁，两眼下垂似闭，切忌昏沉散印睡着，不必	(7) When sitting, do not raise the head too high, lest the mind become scattered; nor lower it too much, as this easily causes coughing. Do not lean the back

备茶，口自勿渴也，腰宜伸直不动，不可时伸时缩，防腰酸也，初坐时，或有小毛病，但稍久即安，此系旧病翻出，不是新病，不可着急。	against anything, for prolonged leaning may injure the lungs. Hold the mudrā at the chest; do not lie down. Keep both arms slightly close to the sides. Lower the eyes as though closed. Strictly avoid becoming dull, releasing the mudrā, and falling asleep. There is no need to prepare tea, for the mouth will not become thirsty. Keep the waist straight and still; do not repeatedly stretch and contract it, lest the waist become sore. When first sitting, minor discomforts may arise, but after a while one will settle. These are old illnesses surfacing, not new illnesses, so do not become anxious.
（八）坐时忽如睡去但手印不散，念咒亦不停，此非昏沉睡着，正是定相现前，切勿疑而中断。	(8) If, while sitting, you suddenly seem to fall asleep but the mudrā does not come apart and mantra recitation does not stop, this is not dullness or sleep. It is precisely the sign of samādhi appearing. Do not doubt it and interrupt the practice.
戊、修至如何方为究竟	E. What Constitutes Ultimate Accomplishment in Practice?
修至如何而方为究竟乎？是当先明修个什么，曰修成佛，即是修到觉。由凡入圣，只是由迷转觉，转识成智，开佛知见而已，但显教必三大阿僧祇劫成佛，而密教即生成佛，禅宗直指心源，当下成佛，净土得往生彼土后成佛，究何所适从乎？曰各有立场与因缘，非法有高下迟速与冲突也，兹略论之。	What does one practice to attain before it can be called ultimate accomplishment? First one must understand what one is practicing. The answer is: Buddhahood, that is, awakening. To pass from the ordinary to the noble is simply to turn from delusion to awakening, transform consciousness into wisdom, and open the Buddha's knowledge and vision. Yet Exoteric Buddhism holds that Buddhahood requires three great asaṃkhyeya kalpas; Esoteric Buddhism teaches attaining Buddhahood in this very life; the Chan school points directly to the source of mind and teaches immediate Buddhahood; and the Pure Land tradition teaches becoming a Buddha after rebirth in that land. Which should one follow? The answer is that each has its own standpoint and causes and conditions; this does not mean that the teachings differ in superiority, speed, or conflict. Let us discuss this briefly.
一、显教系指从未学佛者言，如初入小学，必若干年，转初中高中而大学，又必若干年，非可越级顿超者，是就理而假定者也，阿僧祇者，本言不可说之多，亦无从指定何时止也，学佛必通三世，今世后学虽浅，以夙世	I. This discussion of Exoteric Buddhism concerns those who have not previously studied Buddhism. It is like first entering elementary school: one must spend a certain number of years before

因缘故，可以后来居上，或直接大学，不得以世俗情见分别而限之，又显教仗自力，故成就较难，非可与密宗同年而语也。	progressing through middle school and high school to university, and must spend further years there. One cannot skip grades and leap ahead at once. This is a provisional formulation based on principle. Asaṃkhyeya originally means an inexpressibly great number, and no fixed endpoint can be specified. Learning Buddhism necessarily extends across the three divisions of time. Though one's study in this life may be shallow, because of causes and conditions from former lives, one may later surpass others or even enter university directly. It must not be limited by worldly, discriminating views. Moreover, Exoteric Buddhism relies on one's own power, so accomplishment is comparatively difficult; it cannot be discussed on the same temporal basis as Esoteric Buddhism.
二、密宗仗佛力，得三密加持，乃自宗不共法，如孩童不能登山，仗母力为之抱持，因缘不同，故可即生成就。	II. Esoteric Buddhism relies on the Buddha's power and receives the empowerment of the three mysteries; this is the distinctive teaching of its own tradition. Just as a child cannot climb a mountain but relies on the mother's strength to carry them, so, because the causes and conditions differ, accomplishment can be attained in this very life.
三、禅宗直指心源，言下顿悟，最上根人，以夙世勤修故，今生缘已具足，一步登堂，故可当下成佛。	III. The Chan school points directly to the source of mind, and one may suddenly awaken upon hearing the words. Such people are of the highest capacity; because they cultivated diligently in former lives, their causes and conditions are complete in this life. They enter the hall in a single step and therefore can become Buddhas immediately.
四、净土方法，本是密宗，发愿乃专西方，以往生为唯一目的，只求生西，自可华开见佛，以志不在即生见性，乃在他世界学成毕业，其所仗佛力，以往生为止。尚未了自性净土，得清净庄严，即是成佛之义。	IV. The Pure Land method is originally Esoteric Buddhism. Its vows are directed exclusively toward the Western Pure Land, with rebirth there as its sole aim. One seeks only rebirth in the West, and naturally, when the lotus opens, one sees the Buddha. Its aspiration is not to see one's nature in this very life, but to complete one's training and graduate in another world. The Buddha's power upon which it relies is directed toward rebirth as its goal. To realize one's intrinsic Pure Land and attain purity and adornment is what becoming a Buddha means.

而佛说净土法门，为上根人即生证得，使得果地圆成，又为下根人开一简便法门，使于因地下种，今之修净土者，将至极微妙之净土大法，转为小心劣慧人方便，非其法器，自难承受，或视为迂缓自了，甚可惜也。总之净土法不异禅密，要往生成就固可，即生成就亦可，因缘各不同耳。	The Buddha taught the Pure Land Dharma gate so that those of superior capacity might realize it in this very life and bring the fruition stage to perfect completion; he also opened an easy and expedient Dharma gate for those of lesser capacity, enabling them to plant seeds at the causal stage. Yet present-day Pure Land practitioners have turned this supremely subtle and wondrous great Dharma of the Pure Land into a convenience for those of timid resolve and inferior wisdom. Those who are not vessels for this Dharma naturally find it difficult to receive it; some regard it as slow and circuitous, concerned only with their own liberation. This is deeply regrettable. In short, the Pure Land Dharma is no different from Chan or Esoteric Buddhism. Accomplishment through rebirth is certainly possible, and accomplishment in this very life is also possible; the causes and conditions simply differ.
五、禅密二宗修法，由果寻因，从八识修起，先显法身，证得根本智，即大圆镜智，又名无分别智。他宗修法，由因寻果，从六七识修起，因地法行，实有不同，故证果之迟速亦异，兹将密宗转九识成五智图，列表明之。	V. The Chan and Esoteric schools begin their practices from fruition and seek out the cause, cultivating from ālaya consciousness (ālaya-vijñāna). They first reveal the dharmakāya and realize fundamental wisdom—that is, great perfect mirror wisdom, also called non-discriminating wisdom. Other schools begin from the cause and seek the fruition, cultivating from the sixth and seventh consciousnesses. Their practices at the causal stage truly differ; therefore, the speed with which they realize fruition also differs. The Esoteric Buddhist chart of transforming the nine consciousnesses into the five wisdoms is set out below.
转九识成五智图	Chart of Transforming the Nine Consciousnesses into the Five Wisdoms



六、禅密二宗，先破无明，后除习气，往往大事已明而习气仍在，然习气已根本拔松，有慧照力，不似前此之昏迷不觉矣。他宗则反是，先除习气，欲待习气净后，方破无明，不知无明未破前，只是硬压习气，用力降伏，非是根本拔除，虽暂时可以见功，久久反动力大，等于未修，非属彻底，临终往往颠倒，即是此病。	VI. The Chan and Esoteric schools first break through ignorance and afterward eliminate habitual tendencies. Often, the great matter has already been clarified while habitual tendencies remain. Yet their roots have already been loosened, and one has the power of wisdom's illumination; it is no longer like the former state of being deluded and unaware. Other schools are the reverse: they first eliminate habitual tendencies and wish to break through ignorance only after these tendencies have been purified. They do not know that before ignorance has been broken through, they are merely forcefully suppressing habitual tendencies and exerting effort to subdue them; this is not their eradication at the root. Though such practice may show results temporarily, in the long run the counterforce becomes strong, and it is as if one had not practiced at all. It is not thoroughgoing. At death, one often becomes confused and inverted; this is precisely the fault.
七、禅密二宗，以此生破无明见性为成佛，若仗佛力，此生自可证到，至习气除净，原非此生可办。而显教每以破无明发五神通，习气除净，一切圆满，如释迦佛后，方谓成佛。譬如植果，一以初结果时为已成就。	VII. The Chan and Esoteric schools regard breaking through ignorance and seeing one’s true nature in this very life as Buddhahood. If one relies on the Buddha’s power, this can indeed be realized in this life. To eliminate habitual tendencies completely, however, is not originally something that can be accomplished in one lifetime. Exoteric Buddhism, on the other hand, generally regards Buddhahood as attained only after ignorance has been broken through, the five spiritual powers have arisen, habitual tendencies have been completely

	eliminated, and everything has been perfected, as in the case of Śākyamuni Buddha. This is like planting a fruit tree: one party considers it accomplished when it first bears fruit.
一以果熟可食时，采下盛器后，方许为成就。一则无时间相，先后不二。一则执定形相，假立次第。一则有力承当，视为当然。一则过于郑重，遂分难易。若不一一分明，为之解释，则片面之执，门户之争，学者苦矣。	The other considers it accomplished only when the fruit is ripe and edible, picked, and placed in a vessel. One has no temporal marks: before and after are nondual. The other clings to fixed forms and provisionally establishes stages. One has the strength to undertake it and regards it as only natural. The other is overly solemn about it and consequently distinguishes difficulty from ease. Unless each point is clearly distinguished and explained, partial attachments and sectarian disputes will cause students much suffering.
总之各宗修法，不同者是仪规和立场，相同者是目标与终点，如求开智慧，超登彼岸，解脱生死，各宗无不相同。兹有几个要诀，行者得此要诀，入门便不难矣。	In sum, what differs among the methods of practice of the various schools is their ritual forms and points of departure; what they share are their aim and final destination. In seeking to develop wisdom, cross over to the other shore, and be liberated from birth and death, all schools are alike. There are several essential instructions: once practitioners have them, entering the gate will not be difficult.
四要诀	Four Essential Instructions
（一）先解修行正义，凡念佛打坐修法，不得名为修持，只可名为培养，如培养精神，以备行路之用，行路无力可以反证培养力之未足，故出佛堂下座后，行住坐卧，一切人事，种种行为，方是正修行，如感觉此时力量不足，则	(I) First understand the true meaning of practice. Buddha-recitation, seated meditation, and practicing methods are preparation, like building strength for a journey. Lacking strength on the road shows that this preparation was insufficient. Actual practice takes place after leaving the Buddha hall and rising from one’s seat—in walking, standing, sitting, and lying down, amid all people, affairs, and actions. If one finds one’s strength insufficient then, further training is needed.
再加工培养，再作许多法以资助之，此为正，彼为副，世人乃颠倒，忘却正义，遂有重彼轻此之嫌，所得效果，自然微薄，此是第一诀。	Further cultivate that strength and use other methods to support it. Actual practice is primary; preparatory training is secondary. People reverse this relationship and lose sight of the essential point, giving priority to the secondary at the expense of the primary. The results are naturally meager. This is the first instruction.

（二）如何谓之正修行，凡出佛堂后之正修行，应先明起用之妙，其妙诀在不忘二字，无论何事何地，不离警惕，处处照顾，只是要用惯这个心，用，便是觉照，不怕念起，只怕觉迟，不觉便被境夺，就此移引而去，移引既远，	(II) What is actual practice? After leaving the Buddha hall, first understand how to put realization to work. The key is “do not forget”: remain alert and attentive in every place and circumstance. Become accustomed to using this mind. Its use is awareness and illumination. Do not fear thoughts arising; fear only noticing them too late. Without awareness, circumstances carry you away. Once you have wandered far, it is hard to find the way back.
不知所返，便是流浪，凡人对于贪嗔痴，已是熟极，亦非一朝一夕之修，今日由生返熟，亦得养成一习惯，到刻刻不忘时，便是功夫纯熟，入于欲罢不能之化境，学而时习之矣，乐可知也，此是第二诀。	Not knowing how to return is wandering. People are thoroughly familiar with greed, anger, and ignorance, habits not acquired in a day. Now one must likewise make the unfamiliar practice familiar by developing a new habit. When it is never forgotten, practice is mature: it becomes so natural that one cannot stop even if one wishes. This is “learning and regularly putting it into practice”; its joy is evident. This is the second instruction.
（三）简明修法，修是复义，克己复礼，天下归仁，回复到本来，即是无往而不通，万物皆备于我，始尽致知格物之能事，故曰归仁，但克己是因，复礼是果，克己复礼又是因，天下归仁是果矣，克己是修的初步，克己者制其心也，一切造作皆心，心攀缘故，念成为妄，制心一处，即无染着，无妄无真，即是修复到本来。	(III) A concise explanation of practice: practice means returning. “Restrain oneself and return to propriety; then all under Heaven returns to benevolence.” Returning to the original is to have nowhere that one cannot penetrate; all things are complete within oneself. Only then is the work of fully extending knowledge and investigating things accomplished. Therefore it is called returning to benevolence. Yet restraining oneself is the cause, and returning to propriety is the result; restraining oneself and returning to propriety are again the cause, while all under Heaven returning to benevolence is the result. Restraining oneself is the first step of practice. To restrain oneself is to control one’s mind. All activity is created by mind; because the mind grasps at conditions, thoughts become deluded. When the mind is held to one place, there is no defilement or attachment. With neither delusion nor truth, one has returned through practice to the original.
一处者，不可死执谓有个一处也，一是无义，遍一切处而丝毫无着，乃名一处，此一处，是圆遍广大无着之处，非万法归一尖锐纯一之处也，非到修证，不知意会，但用一个照字，照之纯熟，即可不忘，由不忘而不惑不动，所谓行深般若波罗蜜，此是第三诀。	“One place” must not be rigidly grasped as though there were a particular place called one. Here “one” signifies the absence of a fixed place; pervading every place without the slightest attachment is what is called one place. This one place is an all-pervading, vast place free of attachment; it is not

	the sharp and exclusive “one” to which the myriad dharmas return. Without actual cultivation and realization, one cannot understand this intuitively. Just employ the single word “illuminate.” When illumination becomes mature, one can avoid forgetting; by not forgetting, one is neither deluded nor moved. This is what is called practicing prajñāpāramitā deeply. This is the third instruction.
（四）修入之过程，功夫之进，必有过程，如登山然，由下而上，必有程次，顿根人，本来直上顶峰，原谈不到此。但为初学人，不可不方便也，照之功程有五：一知照，二照空，三照寂，四空空，五寂照。	(IV) The process of entering practice: progress in practice must have a process. It is like climbing a mountain: from the bottom upward, there must be stages. For those of sudden capacity, who originally go straight to the summit, there is no need to speak of this. But for beginners, expedient means are indispensable. There are five stages in the work of illumination: first, knowing illumination; second, illuminating emptiness; third, illuminating quiescence; fourth, emptying emptiness; fifth, quiescent illumination.
知照者，知起用也，且知非照不能转，开此觉慧，乃悟后正修，然系理解而始事修。照空者，非照不能空也，此已入于行矣。照寂者，已入湛寂之境，然有时忘照，及稍凛觉，即又湛然矣。空空者，亦照也，以照力空其空也。	Knowing illumination means knowing how to put it into function, and knowing that without illumination one cannot transform. Opening this wisdom of awareness is actual practice after awakening, but it begins with understanding and then proceeds to practical cultivation. Illuminating emptiness means that without illumination one cannot realize emptiness; here one has already entered practice. Illuminating quiescence means one has entered the state of profound quiescence. Yet at times one forgets illumination; as soon as one becomes slightly and keenly aware, one is again profoundly tranquil. Emptying emptiness is also illumination: through the power of illumination, one empties that emptiness.
寂照者，乃常寂常照之境，固无时不寂，无时不照，照不照皆寂，并不自知其为照为寂也，简言之，功夫熟，则入于化境矣。	Quiescent illumination is the state of constant quiescence and constant illumination. There is never a time when one is not quiescent and never a time when one is not illuminating. Whether illuminating or not illuminating, all is quiescent; one does not even know oneself to be illuminating or quiescent. In brief, when practice is mature, one enters a transformed state.

凡一切生死之系缚只是心境相对，心与境不分，外境为心，内心之境亦心，以心破心，即心境双破，总名之曰破无明，破乃空义，非打破意也，以破尚有一破相在，不得名空，无明与明为对立，明则无明不立，此破字，乃灭义，	All bondage to birth and death arises through the relationship of mind and objects. They are inseparable: external objects are mind, and the objects within mind are also mind. Using mind to break through mind frees one from both mind and objects; this is called breaking through ignorance. “Breaking through” means realizing emptiness, not smashing something. If an image of breaking remains, this is not emptiness. Ignorance stands opposed to illumination; where illumination is present, ignorance cannot stand. Here, “breaking through” means cessation.
灭则不可得也，破灭无明之法，妙诀在一照字，其不能照，或不知所照者，根本乃是定慧力不足，不知起用，而起用之总诀，仍在一照字，照则转，转则舍而之他，本体即空，如无明一转即不可得，一空即定，故照即转，转即空，空即定，定即不惑，不惑即不流浪，不流浪即无生死。	Once ignorance ceases, it cannot be found. The key lies in “illumination.” Failure to illuminate, or to know what to illuminate, stems from insufficient strength of samādhi and wisdom and failure to put them to work. Yet their application also rests on illumination: illumination brings transformation; transformation releases attachment and turns away from it, revealing the emptiness of its basis. Once ignorance is transformed, it cannot be found. Emptiness is samādhi. Thus illumination is transformation; transformation is emptiness; emptiness is samādhi; samādhi is freedom from delusion; freedom from delusion is freedom from wandering; and freedom from wandering is freedom from birth and death.
翻过来，照无能照所照，于是无所谓空定不惑不流浪等等，毕竟生死亦不可得，是真能了生死者。更在翻过来，一切本体既不可得，然则照不照，转不转，空不空，乃至生死之了不了，真际平等不二，都无所不可，如是固妙，不如是亦妙，是真超然自在入不二法门，并了亦无可了矣，是究竟了生死者。	Turning this around, there is no illuminator and nothing illuminated; thus there is no so-called emptiness, samādhi, freedom from delusion, freedom from wandering, and so forth. In the end, birth and death themselves cannot be found. This is one who can truly transcend birth and death. Turning it around once more, since nothing can be found to have an intrinsic substance, then whether one illuminates or does not illuminate, transforms or does not transform, is empty or is not empty—even whether one transcends birth and death or not—all are equal and nondual in ultimate reality, and none of these alternatives is excluded. Thus it is wonderful, and not being thus is also wonderful. This is truly to enter the Dharma gate of nonduality in transcendent freedom; even the notion of having

	transcended is relinquished. This is ultimate transcendence of birth and death.
此理既明，毫无所惑，是无明已破，只是习气深厚，似非此生可了，有九种程次，别之如下：（一）粗中粗，（二）粗中细，（三）粗中微细，（四）细中粗，（五）细中细，（六）细中微细，（七）微细粗，（八）微细细，（九）微细微细。	Once this principle is clear and there is no confusion whatsoever, ignorance has been broken through. Only habitual tendencies remain deep and heavy, and they seem not to be eliminable in this very life. There are nine stages, distinguished as follows: (1) coarse within coarse; (2) subtle within coarse; (3) very subtle within coarse; (4) coarse within subtle; (5) subtle within subtle; (6) very subtle within subtle; (7) coarse within the very subtle; (8) subtle within the very subtle; (9) very subtle within the very subtle.
此九种乃表心上系缚之深浅，至粗中微细，乃初地境界，已破无明，断色缚者。细中微细，乃三地至六地，已断心缚者。	These nine types indicate the relative depth of the mind’s bondage. Up to very subtle within the coarse is the state of the first bhūmi: ignorance has already been broken through, and bondage to form has been severed. Very subtle within the subtle pertains to the third through sixth bhūmis, where bondage to mind has already been severed.
微细微细，则八地以上，已断色心二缚之余习，渐入等觉位矣，必微细微细尽而圆满大觉耳，非此生所可成者。譬如胎中婴儿，或初生之子，虽不能如大人，究不得谓为非人也，虽不能如佛之圆满大觉，究不得谓为非佛也。	Very subtle within the very subtle pertains to the eighth bhūmi and above. The residual habitual tendencies of the two bondages of form and mind have already been severed, and one gradually enters the stage of equal enlightenment. Only when the very subtle within the very subtle has been exhausted is great awakening fully perfected; this cannot be accomplished in one lifetime. It is like a child in the womb or a newborn infant: though not yet like an adult, it cannot after all be called nonhuman. Likewise, though one cannot equal the Buddha’s complete great awakening, one cannot after all be called other than a Buddha.
即生成就，成此佛也，长养圣胎者，养已成佛之圣胎也，愚人执相，不可与语大乘法要，惟信心不逆，不惊不怖者斯可耳。	Attainment in this very life is attainment of this Buddhahood. To nurture the sacred embryo is to nurture the sacred embryo of one who has already become a Buddha. Foolish people cling to appearances and cannot be spoken to about the essential teachings of the Mahāyāna. Only those whose faith does not recoil, who are neither startled nor afraid, are fit for it.

照转空定的过程	The Process of Illumination, Transformation, Emptiness, and Samādhi
坚固 → 松动	Rigid Relaxed
长 → 短	Long Short
大 → 小	Large Small
奇怪 → 不惊怖	Strange Unafraid
二 → 不二	Two Nondual
勉强 → 自然	Forced Natural
有 → 空	Existence Emptiness
空 → 空空	Emptiness Emptiness of Emptiness
挂碍 → 无著	Hindrance Nonattachment
缚 → 解脱	Bondage Liberation
生 → 熟	Raw Mature
识 → 智	Consciousness Wisdom
惑乱 → 不动	Confusion Unmoved
流浪 → 止	Wandering Cessation
牵摄 → 自在	Drawn Along Freedom
空空 → 不空	Emptiness of Emptiness Not Empty
无力 → 力充	Powerless Replete with Strength
偏 → 圆	Partial Complete
由此至彼，不用慧照，无有是处，照之次数日多，力自充足，根尘自然脱落，如是方是正修，此是第四诀。	There is no way from here to there without the illumination of wisdom. As the occasions of illumination increase day by day, its power naturally becomes sufficient, and the sense faculties and their objects naturally fall away. Only this is actual practice. This is the fourth instruction.
上面略说修法竟，然既落言诠，岂是究竟？故知究竟处，在行者自心领会得，非可言表。我今亦多事耳，哈哈。	The foregoing has briefly explained the methods of practice. Yet once they have fallen into verbal formulations, how could they be ultimate? Thus one knows that the ultimate point lies in the practitioner's own realization within the mind; it cannot be expressed in words. I, too, am merely making unnecessary fuss—ha, ha!

己、修之层次	F. Stages of Practice
修法岂有一定，若有层次，即有定法，惟对初学人，当为决定，务使其简捷迅速，是在来会后，逐一面授，或先净后密，或先密后禅，再行商榷可也。	How could methods of practice have fixed forms? If there were fixed stages, there would be fixed dharmas. Yet for beginners, they should be made definite, so that practice may be simple, direct, and swift. After the gathering, these matters may be taught individually in person: perhaps Pure Land practice before esoteric practice, or esoteric practice before Chan. They may then be discussed further.
又修法之赖师友者，无非求得一商量，得一决定而已，得其诀，则事半功倍，得其受用，自不肯退转。鄙人以一知半解，与诸仁商榷学佛法门，虽未臻其奥，或亦不致误人，如有怀疑，或认为不妥处，当直心见教，互相考证，则去印心不远矣。	As for relying on teachers and spiritual friends in practice, it is nothing more than seeking discussion and arriving at a decision. Once one obtains the essential instruction, one achieves twice the result with half the effort; once one gains its benefit, one will naturally be unwilling to turn back. With my limited and partial understanding, I discuss with you all the Dharma gates for studying Buddhism. Though I have not reached their depths, perhaps I will not mislead others. If there are doubts, or if you consider anything inappropriate, please offer direct instruction with an honest mind. If we examine and verify matters together, we shall not be far from Mind-Seal.

印证分

Section on Verification of Realization

修行法门，不外修以开悟，悟后正修二门。修以开悟者，悟此心地，认识本来，先破无明也。悟后正修者，明心见性后，起般若妙用，扫荡习气也。前为明体，后为启用，定慧交资，体用合一。	The Dharma gates of cultivation comprise no more than two: cultivating in order to awaken, and proper cultivation after awakening. To cultivate in order to awaken is to awaken to this mind-ground, recognize one's original nature, and first break through ignorance. Proper cultivation after awakening is, after realizing the mind and seeing one's true nature, to activate the wondrous function of prajñā and sweep away habitual tendencies. The former clarifies the essence; the latter activates its function. Samādhi and wisdom support one another, and essence and function are unified.
诸仁同堂参修，已届二年，早识本来，且已起用，此正由修入证之时，既有所悟得证得，即当加以考证而印之，庶不落于虚伪妄作，故说印证分，借镜以自照焉。	All you fellow practitioners have studied and cultivated together here for two years. You recognized your original nature early on and have already begun to put it into function. This is precisely the time to proceed from cultivation to realization. Since there is something awakened to and realized, it should be examined and confirmed, lest one fall into empty and delusive fabrication. Therefore, this section on verification is presented, that you may use it as a mirror for self-examination.
证者，与佛相印之谓也，归证觉地之谓也，印者何，心而已，觉者何，心而已，了此不可得之心时，即是见佛，即名印心，修者此，印者亦此。凡夫由本觉而误入于迷途，遂仗佛法，修归本觉。	Realization means being mutually sealed with the Buddha; it means returning to and realizing the ground of awakening. What is the seal? It is simply mind. What is awakening? It is simply mind. When one fully understands this unobtainable mind, that is seeing the Buddha; this is called Mind-Seal. What is cultivated is this, and what seals is also this. Ordinary beings, departing from original awakening, mistakenly enter the path of delusion; thus they rely on the Buddhadharma to cultivate a return to original awakening.
然而本觉相貌，忘之久矣，如悭吝人不知慷慨为何事，残暴人不知仁慈为何物，习于自然，深入难拔，反以悭吝残暴为正当，而指慷慨仁慈为愚痴，或生惊怖，人类	Yet the features of original awakening have long been forgotten. It is like a miser who does not know what generosity is, or a cruel person who does not know what benevolence is. Having become

相互间，惟有尔虞我诈，造成此欺伪残贼恐怖之世界，岂非颠倒之甚。	habituated to what seems natural, these tendencies penetrate deeply and are hard to uproot. They instead regard miserliness and cruelty as proper, and call generosity and benevolence foolishness; they may even be frightened by them. In human relations, there is only mutual deception and manipulation, creating this world of fraud, cruelty, and fear. Is this not an extreme inversion?
我今学佛，只是恢复本来，与佛不二，不二即是相印，如仿古画写像，维妙维肖，正不必客气。只要自问良心，其光明能如圣贤，自在如佛，则亦圣亦佛，居之不疑可也。	Now that I study the Buddha's teachings, I merely seek to restore what is original. This is nonduality with the Buddha, and nonduality is mutual sealing. It is like copying an ancient painting so faithfully that it is a perfect likeness; there is no need for false modesty. One need only examine one's conscience: if its luminosity equals that of the sages and worthies, and if one is as free and at ease as a Buddha, then one too is a sage and a Buddha, and may dwell in this without doubt.
如自问其心仍阴毒如地狱，痴愚如豕鹿，则亦地狱豕鹿而已，非可逃免者也。故印证分是行者自照的镜，自量的尺，无半点可容假借，徒托空言，绝对无用，只是自欺。所以印证是自己印证，非同见同行者，或高于我者，不能为我印可，道不同不相为谋，况一切不同耶。	But if, upon examining oneself, one finds one's mind still as darkly venomous as hell, and as foolish as a pig or deer, then one is no more than a hell-being, pig, or deer; this cannot be escaped. Therefore, the section on verification is a mirror by which practitioners examine themselves and a ruler by which they measure themselves. It allows not the slightest falsification or accommodation; empty words are absolutely useless and merely deceive oneself. Thus verification is one's own verification. Only those who share one's view and practice, or whose realization is higher than one's own, can confirm one's realization. Those whose paths differ cannot make plans together—how much less those who differ in every respect.
佛法不独救人，实以救世，虚伪文化，真实野蛮，佛法认为大迷信者，非打倒不可，但不是攻击打倒，要伊自动发生惭愧，自然打倒，降伏于不自知，所谓攻城为下，攻心为上。	The Buddhadharma does not merely save individuals; it truly saves the world. A veneer of civilization concealing actual barbarism is what Buddhism regards as gross superstition, and it must be overturned. This must be done without direct attack. Rather, people must come to feel shame on their own, so that this delusion naturally collapses and they are subdued without realizing it. As the saying goes, "Attacking a city is inferior; attacking the mind is superior."

我曾论中国民族，地位是最低，意境是极高，进取心最弱，超越心是最强，是直出，不是横出，其潜势力，在有软化对方的能力，因深得攻心安心之妙诀，不能以一时之得失论也。	I have previously discussed the Chinese people: their position is the lowest, yet their spiritual vision is the highest; their drive for advancement is weakest, yet their aspiration to transcend is strongest. Their movement is direct, not lateral. Their latent power lies in their capacity to soften the other side, for they have deeply grasped the subtle art of winning hearts and settling minds. This cannot be judged by temporary gains and losses.
简言之，中国民族之精神，系于唯心，安心是其唯一主义，但求安心，一切可舍。处今之世，退让似乎是劣点，然使世界人类皆如是退让，亦何至有一九一四年世界大战之恐怖。	In brief, the spirit of the Chinese people is rooted in mind-only; settling the mind is its sole guiding principle. So long as the mind is at peace, all else may be relinquished. In the present age, yielding may seem a weakness; yet if all humanity yielded in this way, how could there have been the terror of the World War of 1914?
凡文化国家，民喜让德，不让者为道义，不争者为私利，义利之辨明甚，世界今日之不景气象，仍拜贪欲心战之赐，元气终未恢复，觉悟未见有人。	In all cultured nations, people delight in yielding virtue to others. What they do not yield concerns moral principle; what they do not contend for concerns private gain. The distinction between righteousness and profit is very clear. The world's present bleak condition is still the gift of greed and conflict of mind; its vital energy has not yet recovered, and no one is seen to have awakened.
倘能以佛法化导，使人人积极于真文化，不自残贼虚假，其寿命自然久长，故欲改造他人，先改造自己，欲改造世界，先改造人心，欲改造人心，惟有广施佛法，开人觉慧。	If people could be guided and transformed by the Buddhadharma, so that everyone actively pursued true culture and did not harm themselves or others through falsity, their lives would naturally be long. Therefore, if one wishes to transform others, one must first transform oneself; if one wishes to transform the world, one must first transform human minds; and if one wishes to transform human minds, one must broadly spread the Buddhadharma and awaken people's wisdom.
佛法是世界文野的试验尺，世界有坏时，一切有尽时，而佛法无坏无尽，因心力乃无坏无尽，今由一人修起证起，推化无量，一切众生，终有同印同位之一日，十方世界，毕竟清净，故曰佛法广大无边。	The Buddhadharma is the touchstone by which the world's civilization and barbarism are tested. The world may decay, and all things may come to an end, but the Buddhadharma neither decays nor ends, because the power of mind neither decays nor ends. Now, beginning with one person's cultivation and realization, its transformative influence extends to immeasurable multitudes. All sentient beings will ultimately one day share the

	same seal and the same ground. The worlds of the ten directions will, in the end, be pure. Therefore it is said that the Buddhadharma is vast and boundless.
无修无得无证云者，极言诸法本空，不应有所执取，乃由修而得而证后之真实语，能所双空，方具此境界，今正有修，岂云无证，第印证亦无定法，在在皆可考证，处处都是印心，能如是，则一切处皆名念佛，而妙用起矣。	The saying that there is no cultivation, no attainment, and no realization speaks in the strongest terms of the original emptiness of all dharmas and of the need not to grasp at anything. It is a true statement made only after one has cultivated, attained, and realized. Only when both subject and object are empty does one possess such a state. Since one is now indeed cultivating, how can one say that there is no realization? Yet verification has no fixed method: everywhere may serve for examination, and every place is Mind-Seal. If one can be thus, then every place is called Buddha-remembrance, and wondrous functioning arises.
信愿行之功行深浅如何，其印证所得亦如何。于信愿中，随行随证，不必定分为四，但未证三昧以前，一切境界，不名印证，以非究竟故，常退转故，自生疑惑故。	The depth of one’s practice of faith, vows, and conduct determines the realization obtained through verification. Within faith and vows, one realizes as one practices; it need not necessarily be divided into four stages. But before samādhi has been realized, no experience may be called verification, because it is not ultimate, one may repeatedly regress, and doubts arise of themselves.
盖功行过程，每随行者习性而变化，有时似退而实进，有时似是而实非，不予引证，必生误会，故不得已而强说有所证得也。	The course of practice changes according to each practitioner’s habitual dispositions. At times one may seem to regress while actually advancing; at times something may seem right while actually being wrong. Without examples and verification, misunderstandings will inevitably arise. Thus, unwillingly, one must speak of there being realizations and attainments.
印证即属性上不可表示之法，一落言诠，便成语病，况合于甲者，未必能印于乙，证于丙者，未必即通于丁，是在各人自己领会得，勿执文字自误，是真能起大用者。	Verification concerns a dharma that, by its nature, cannot be expressed. Once it falls into verbal formulation, it becomes flawed speech. Moreover, what accords with person A may not necessarily seal person B; what is realized by person C may not necessarily be accessible to person D. Each person must understand it for themselves. Do not cling to words and mislead yourself; only then can one truly bring forth great function.

学人最苦处，在苦用功后，不无证得，于正在上进之时，乃无人为之印证，遂疑而中止，或转他法，或入歧途。此何异大病甫有转机，忽中途失医而坐误，顿使病人不能痊愈，或前功尽弃，或变他病。	The greatest difficulty for practitioners is that, after strenuous effort, they have gained some realization; yet while they are making progress, no one verifies it for them. They then become doubtful and stop, turn to another method, or enter a wrong path. How is this different from a seriously ill person who has just shown signs of recovery, only to lose the physician midway and thereby suffer a harmful delay? The patient may then fail to recover, previous efforts may be lost, or another illness may develop.
如禅宗门下之枯寂如木偶者，密宗门下之贪着神怪者，净土门下之一味自了者。更有已证三昧，不知三昧为何状，未见实相，死执实相为可见，此虽自误，亦师之咎也。	Such are those in the Chan school who become dry and still like wooden puppets; those in Esoteric Buddhism who become attached to supernatural marvels; and those in the Pure Land school who single-mindedly seek only their own liberation. There are also those who have realized samādhi but do not know what samādhi is like, or who have not seen true reality yet stubbornly insist that true reality is something visible. Although this is self-delusion, the teacher also bears blame.
印证者，自己印证也，非同有物之可权量，但亦不妨立一假尺，用资参证，学人于苦用功后，自亦有所证得，乃以习气贡高故，不肯求人印证，前则印证无人，此则自以为是，或不知进益，或转而狂放，此虽无师之误，亦自己贡高之报，正五障中之法障，不可不知。	Verification is one’s own verification; it is not like a tangible object that can be weighed or measured. Yet there is no harm in setting up a provisional ruler as an aid to comparison and verification. After strenuous practice, students will naturally have some realization. But because of their habitual arrogance, they are unwilling to seek verification from others. In the former case, there is no one to verify them; in this case, they consider themselves right. They may fail to make further progress, or turn reckless and unrestrained. Though this error results from the absence of a teacher, it is also the retribution of one’s own arrogance. It is precisely the obstacle of dharmas among the five obscurations, and must not be ignored.
六祖云：佛法于世间，不离世间觉。了达人情，即去明心不远，眼前种种境，都不出八风，借彼以考证，自心如实知，是名印心，今虽说印证分以告同学，未尽万一，若各勤修勿退，日有进益，当更有证于此者矣。	The Sixth Patriarch said: “The Buddhadharma is in the world and is not apart from awakening in the world.” If one understands human feelings and circumstances, one is not far from realizing the mind. All the various situations before one fall within the eight worldly winds. Use them for examination and verification; when one’s own mind knows things as they truly are, this is called Mind-

	Seal. Although I now present this section on verification for my fellow students, it does not cover even one ten-thousandth of the matter. If each of you cultivates diligently without retreating, and makes daily progress, there will surely be further verification of this.
曾子曰：吾日三省吾身。三省者，非三次省也，乃每日三时，初日分中日分后日分，极言无时无刻不内自省也，省即是反照内观，内因外立，故非内外，心境一如，身即是心，是深得起用之妙。	Master Zeng said, “Each day I examine myself.” Here, “three examinations” does not mean three separate occasions, but the beginning, middle, and end of each day: in other words, inward self-examination at every moment. Examination is reflective awareness and inward contemplation. Inward is established in relation to outward, so ultimately there is neither inward nor outward; mind and objects are one in suchness, and body is mind. This deeply expresses the subtlety of putting realization to work.
我人当学曾子之三省曰：修持能不精进乎，摄心能勿放逸乎，照不失乎。如是参照，无有不大成就者。凡于理之未安，勤加正思维者曰参，于事之前来，即境觉转者曰照。实则理事不二，刹那间前后洞明，大用齐起，由参照所得之果曰证，合与心地方法者曰印，千言万语，只在此一念之转而已。	We should learn from Master Zeng’s three examinations and ask: Can my cultivation fail to be diligent? Can I gather in my mind without becoming careless? Has my contemplation been lost? If one examines oneself in this way, there is none who will not achieve great accomplishment. To apply diligent right contemplation to what is not yet settled in principle is called investigation; when an event arises and one meets the circumstances with awareness and turns the mind around, this is called contemplation. In truth, principle and phenomena are nondual: in an instant, before and after are clearly penetrated, and great function arises all at once. The result gained through investigation and contemplation is called realization; what accords with the mind-ground method is called the seal. A thousand words and ten thousand phrases lie only in this single turning of thought.
转得快，即是觉得快，不怕念起，只怕觉迟，如入险道，险在不觉，觉即回头是岸，又如死后中阴飘流无主，业力牵引，即是入险，此业力，乃我坚固执持不化之情见，如平时善力强则入善，恶力强则入恶，如柳絮随风，丝毫无	To turn quickly is to awaken quickly. Do not fear the arising of thoughts; fear only delayed awakening. It is like entering a dangerous path: the danger lies in not being aware; awareness itself is turning back to the shore. Again, after death, the intermediate state drifts without a master, drawn along by karmic force; this is entering danger. This karmic force is the emotional views to which we stubbornly cling and which we do not dissolve. If one’s

	wholesome force is strong in ordinary times, one enters the wholesome; if one's unwholesome force is strong, one enters the unwholesome—like willow down carried by the wind.
主，一经警觉，又同遇物而止，不再飘流，不独不流，并可一转而出，种种功用，由此引起，助缘之力，亦顿坚强，趋善趋恶，同此缘会，惟以造恶为易，转善为难，则又习尚偏重之故，生死关头，全在平日一照的功夫，于柳絮飞扬时，有力把持，只在平日起用，常习慧照。	It has not the slightest control of its own. Once awareness arises, it is like encountering an object and coming to a stop: one no longer drifts. Not only does one cease drifting; one can turn around and emerge. All kinds of functions arise from this, and the power of supportive conditions immediately becomes strong. Whether one moves toward good or evil depends on the coming together of the same conditions. Yet doing evil is easy and turning toward good is difficult, because habitual inclinations are weighted to one side. At the critical juncture of birth and death, everything depends on one's ordinary practice of a single contemplative illumination. When willow down is flying about, one must have the strength to hold fast; this depends solely on activating function in ordinary life and continually practicing wisdom-contemplation.
古人云：染法无力，则净法有力，总是心的转，总是眼下的起用，有生熟快慢之别。莫待临时张惶，依赖他人的助力。故知修行是修于行，在平日起用习照，正是第一重要事业，内省无非是体察自己的心，处处勿失照，即是正思维，但必悟后修，方名为正，方得实用，功不唐捐。兹分论之如下。	The ancients said: "When the force of defiled dharmas is weak, the force of pure dharmas is strong." It is always a matter of the mind's turning, always a matter of activating function here and now; there are differences of familiarity or unfamiliarity, swiftness or slowness. Do not wait until the critical moment in panic and rely on others' assistance. Thus we know that cultivation is cultivated in action: activating function and practicing contemplation in ordinary life are the foremost important task. Inner examination is nothing other than observing one's own mind. Never lose contemplation in any circumstance; this is right contemplation. But one must cultivate after awakening; only then is it called proper cultivation, only then does it become truly useful, and one's effort is not wasted. The discussion is divided as follows.

甲、上座时功夫上之印证

A. Verification of Practice on the Meditation Cushion

上座时本无可印照，以一印照，即又分心，诸境前来，或顺或逆，或见光见佛，都属幻象，切切不可执着，当念凡所有相，皆是虚妄（此念亦是虚妄，但正合用时，不必定执为妄）亦勿欣慕而迎入，亦勿厌恶而远离，妙在不理二字，只此不理，便得实用，便是不流浪，便是印证。	While seated in meditation, there is originally nothing to verify through contemplation. The moment one seeks to verify through contemplation, the mind is again divided. Whatever circumstances arise—favorable or adverse, whether one sees light or sees Buddhas—are all illusory appearances and must never be grasped. One should reflect that all appearances are false and unreal. (This reflection too is false and unreal, but when it is appropriate and useful, one need not insist that it is false.) Neither welcome such appearances with admiration nor drive them away with aversion. The wonder lies in the two words “do not attend to.” Simply do not attend to them: then it becomes truly useful, one ceases wandering, and this is verification.
凡修东密藏密之观相者，本借一观以除万念，观相成就，是摄心归一之初步，切不可妄执为是，如满身疮疾，四周溃烂，今以药力缩成一疖，聚毒一处，其秽毒正是不二，未可执而勿舍，更当根本拔除，方是真净。	Those who cultivate visualizations in Japanese or Tibetan Esoteric Buddhism use one visualization to eliminate myriad thoughts. Accomplishing the visualization is only the first step in gathering in the mind and returning it to oneness; one must never deludedly cling to it as true. It is like having sores and ulcers all over the body, festering on every side, and using medicine to contract them into a single boil, concentrating the poison in one place. The filth and poison remain no different. One must not cling to it and refuse to let it go; it must instead be uprooted completely; only then is there true purity.
近世行者，每喜观相成就，即妄自尊大，甚至以见月轮为明心见性者，不知此是初步方便，离题正远，若知为幻，亟当去之，自入净空之境。	Practitioners in recent times often delight in accomplishing visualizations and then become vainly arrogant. Some even take seeing a moon disk to be realizing the mind and seeing one’s true nature. They do not know that this is only an initial expedient, still far from the main point. If one knows it to be illusory, one should promptly let it go and enter the state of pure emptiness.
心中心法之异于他法者，根本在不取相。然人不能无念，无念即落断灭，有念不能无相，坐至杂念纷飞时，	What distinguishes the Heart-of-Heart Dharma from other methods lies fundamentally in not

种种幻想，都到眼前，若起厌断之念，又即是相矣，只有不理，不理则听之，来去皆不管。	grasping appearances. Yet people cannot be without thoughts; to be without thoughts is to fall into annihilationist emptiness. When there are thoughts, there cannot be no appearances. When one sits until scattered thoughts fly about and all kinds of fantasies come before one's eyes, if one gives rise to the thought of detesting and cutting them off, that itself is an appearance. One need only not attend to them. Not attending to them means letting them be, without concern for their coming or going.
勿忻慕而迎入，即是不取，勿厌恶而远离，即是不舍，不取不舍，是真不取相者。故知心中心法，为无上法门，法中最胜，如来为最上乘者说。坐时身上忽感觉冷热等等，是血气上之变化，以各人体气不同，由动而静，必经之境，无足怪者，但比较是好非坏，此境不常，久之即无，不可喜慕而求之。	Do not welcome them with delight or longing: this is non-grasping. Do not reject them with aversion or keep them at a distance: this is non-abandonment. Neither grasping nor abandoning is true non-grasping of appearances. Thus we know that the Heart-of-Heart Dharma is the unsurpassed dharma gate, supreme among dharmas, taught by the Tathāgata for those of the highest vehicle. When, during meditation, the body suddenly feels hot, cold, and so forth, these are changes in the circulation of blood and vital energy. Since each person's physical constitution differs, such experiences must occur when one moves from activity into stillness; there is nothing strange about them. They are relatively beneficial rather than harmful, but they are not lasting and will disappear after a long time. Do not delight in them or seek them.
上座气闷性急，是根本无明，在内翻动，只有沉毅坚忍，与习气奋斗，经过几千百次翻腾上落，如舟行于海，忽而狂风巨浪，忽而波平稳顺，舟无心也，舟主无怖也，沉着应付，丝毫不乱，毅力坚强，埋头忍受，不觉到达彼岸矣。如此方得正定，无始来之浮活习气，由此改造，故久坐便不气闷，不气闷者，即是得定进步之印证。	When, during meditation, you feel oppressed and impatient, this is fundamental ignorance stirring within. You need only be calm, resolute, and forbearing, struggling against habitual tendencies. After hundreds or thousands of surges and descents, it is like a boat traveling on the sea: now encountering fierce winds and towering waves, now smooth and steady waters. The boat itself has no mind, and its master has no fear. Deal with everything calmly, without the slightest confusion; endure with firm resolve, and before you know it, you will have reached the other shore. Only in this way can you attain right samādhi. The restless, active habitual tendencies accumulated since beginningless time are thereby transformed. Thus,

	after sitting for a long time, you will no longer feel oppressed; freedom from such oppression is verification of progress in attaining samādhi.
坐时心思格外纷乱，此亦是进步之印证，因无明种子一齐翻出也。当同此一个不理，沉着应付，顺其自然，又如外境纷扰，或小儿哭闹，处之不可动摇，即是定力进步之印证，故修大定大慧者，不慕山林，不喜清净，以练动静不二之境界，此当反观觉照者。	When thoughts are especially confused during meditation, this too verifies progress, for the seeds of ignorance are all surfacing at once. Treat them with the same disregard; deal with them calmly and let them take their natural course. Likewise, when external circumstances are distracting, or children are crying and making a disturbance, remaining unshaken amid them is verification that the power of samādhi has advanced. Therefore, those cultivating great samādhi and great wisdom do not seek mountains and forests or delight in quietude; they train in the state in which activity and stillness are nondual. This is what those who turn inward and maintain aware contemplation should understand.
久坐至数百座时，反觉定力远不如前时，此是大进步之印证。此如初尝辣味者，骤尝不胜其辣，久之转不觉其辣矣，至不觉时，正是无畏成就，故是印证。	After sitting for several hundred sessions, you may instead feel that your power of samādhi is far inferior to what it was before. This is verification of great progress. It is like someone first tasting spicy food: at first, they cannot bear its heat, but after a long time they no longer notice it. When they no longer notice it, that is precisely the attainment of fearlessness; therefore, it is verification.
坐时杂念纷起，随去随来，随起随落，此是执着心已短，力量已松动，亦转念快之印证，即是觉照力坚强之印证，众生积习，只是浮动，能二小时勿觉气闷，能自制者，初定之印证也。	When miscellaneous thoughts arise in profusion during meditation, coming and going, arising and falling, this shows that the grasping mind has shortened and its force has loosened. It also verifies that thoughts are being turned more quickly and that the power of aware contemplation is strong. Sentient beings' accumulated habits are merely restlessness. If you can sit for two hours without feeling oppressed, and can exercise self-control, this is verification of initial samādhi.
定则手指自勿酸痛矣，口持咒勿停，而见闻仍了了，虽了了而勿移引，随境流转，此定也。有时若昏迷睡去，口仍持咒不停，手仍结印不散，此正定也，非昏睡也。	Once samādhi is attained, the fingers naturally cease to ache. The mouth continues to uphold the mantra without stopping, while seeing and hearing remain clear and distinct. Though clear and distinct, one is not drawn away or carried along by circumstances; this is samādhi. Sometimes one may seem to lapse into sleep or unconsciousness,

	yet the mouth continues to uphold the mantra and the hands remain in mudrā without relaxing. This is right samādhi, not dull sleep.
有时坐一小时方定，有时数分钟即定，有时心极烦燥，此皆同一进步，不必强分优劣，能听其自然者，正定力也。必久久由若昏若昧之空转入明净空后（即虽不见任何景象，不闻任何音声而了了分明），忽然打失身心，根尘脱落，虚空粉碎，大地平沉，无相之实相即现前矣。	Sometimes one sits for an hour before entering samādhi; sometimes one enters it within a few minutes; sometimes the mind is extremely agitated. All of these equally indicate progress, and there is no need to force distinctions of superiority or inferiority. Being able to let things take their natural course is itself the power of right samādhi. After a long time, one passes from an empty state that seems dim and obscure into lucid, pure emptiness—that is, though seeing no images and hearing no sounds, one remains clearly aware. Then body and mind suddenly fall away, sense faculties and their objects fall away, empty space shatters, and the great earth sinks into stillness. The true reality of the markless then appears before one.
有时坐时未必定，不坐时却甚定，或坐不坐皆如是，此去打成一片时不远矣，此等境界，于座上切勿比量思索，反使不定，只有不理，勿自误也。	At times you may not necessarily be settled while sitting, yet be very settled when not sitting; or you may be the same whether sitting or not sitting. Then the time when everything forms an unbroken whole is not far off. While sitting, never weigh or speculate about such states, for that will instead make the mind unsettled. Simply disregard them, and do not mislead yourself.

乙、下座时功夫上之印证

B. Verification of Practice Off the Meditation Cushion

下座时考证，无非即境练心，而境有顺逆之不同，能随缘以应之者，惟仗般若，般若华言大智慧，乃通达世出世法圆融不二之大智慧也。以不可得之假心，应不可得之幻境，明知其幻化而应之，不取乎真，不舍乎幻，非游戏，非不游戏，入游戏三昧，是名大用现前，兹先略释各名义如下。	Verification after leaving the meditation cushion is nothing other than training the mind amid circumstances, and circumstances differ in being favorable or adverse. To respond to them in accordance with conditions depends solely on prajñā. Prajñā, rendered in Chinese as “great wisdom,” is the great wisdom that thoroughly comprehends worldly and supramundane dharmas as perfectly interfused and nondual. Respond to an illusory circumstance that cannot be obtained with an illusory mind that cannot be obtained. Knowing that it is illusory, respond to it; do not take it as

	real, nor abandon it as illusory. Neither play nor not-play, one enters the playful samādhi. This is called the manifestation of great function. The meanings of these terms are briefly explained below.
云何定慧交资　定力之可见者，在下座起用时，起用即是开慧，能了知其进步者，亦是开慧，慧以显定，定以资慧，是名定慧交资。	How do samādhi and wisdom support each other? The visible sign of the power of samādhi is its functioning after one leaves the meditation cushion. Functioning is the opening of wisdom, and being able to recognize one's own progress is also the opening of wisdom. Wisdom reveals samādhi, and samādhi supports wisdom. This is called the mutual support of samādhi and wisdom.
云何证三昧　三昧华言正定，定者，非不见不闻如木石不动之谓定也，乃见闻觉知而不流转，不惑不移之谓定也。凡初修时如上述各境，或修长时之法，经四五小时，忽若刹那而过，亦非昏睡忘时，此正定也。又如眼观定一处，同时耳闻口答，一一应付不误，眼所观处，亦不移动，是名六根同时互用，即得三昧之证。	How does one realize samādhi? Samādhi, rendered in Chinese as “right concentration,” does not mean being like wood or stone, motionless because one neither sees nor hears. Rather, it means seeing, hearing, feeling, and knowing without being carried along, deluded, or moved. When beginners practice, they may experience the states described above; or, when practicing for a long time, four or five hours may seem to pass in an instant. This is not drowsiness or losing track of time, but right samādhi. Again, one may fix one's eyes on one place while simultaneously hearing with the ears and responding with the mouth, dealing correctly with each matter without error, while the place on which the eyes rest does not shift. This is called the simultaneous, interchangeable functioning of the six sense faculties, and it is verification of samādhi.
云何无念　念不可断，亦不可灭，心境对时，不无比量，凡夫比量流浪，此乃识神用事，名识上分别，圣人比量而无住着，用智以转识，名智上分别，若比量而非比量，仍属现量，以力量之充足，又名现量圆。故念而无系，如镜照物，随物而形，镜不留影，亦非无照，此云无念。（妄念可断而不须灭，以智上分别，亦无念也。）	How can there be no-thought? Thoughts cannot be cut off, nor can they be annihilated. When mind and circumstances meet, there is necessarily some discrimination. Ordinary beings drift about in discriminative assessment; this is the activity of consciousness, called discrimination on the level of consciousness. Sages discriminate without abiding or clinging; they use wisdom to transform consciousness, and this is called discrimination on the level of wisdom. If one discriminates yet does not discriminate, it still belongs to direct perception; because one's power is sufficient, this is also called complete direct perception. Thus thoughts do not bind one. It is like a mirror

	reflecting objects: it takes on forms according to the objects, yet the mirror retains no image; neither, however, does it fail to reflect. This is called no-thought. Deluded thoughts may be cut off, but need not be annihilated; discrimination on the level of wisdom is also no-thought.
云何见实相　知一切相皆幻而不废于幻，以知幻即离，离幻即觉，而觉亦是幻，故山河大地，根身器界，莫不如是，见此同一幻化之相即是实相。经云：实相者，即是非相，非另有一相也。	How does one see true reality? Know that all appearances are illusory, yet do not discard the illusory. To know illusion is to be free of it; to be free of illusion is awakening. Yet awakening too is illusory. Therefore, mountains, rivers, the great earth, the sense faculties, the body, and the material world are all likewise. Seeing this single appearance of illusion is true reality. A sūtra says: “True reality is precisely non-appearance; it is not some other appearance.”
大乘经皆以实相为正体，吾人现前一念，未尝离一切相，缘虑分别，语言文字，依虚妄而建立，要当即相离相，即则非无，离则非有，不得已而强名实相，了知此义者，名见实相。	All Mahāyāna sūtras take true reality as their primary essence. The present thought of each of us has never departed from any appearance. Discursive consideration, discrimination, language, and writing are established in dependence on falsehood. One must be free of appearances within appearances: engaging with them means they are not nonexistent, while being free of them means they are not existent. With no alternative, this is provisionally called true reality. Those who understand this meaning are said to see true reality.
云何破无明　知是无明，即是破；知无明缘起之所以，即是破；知一切是幻，不被流转即是破；不起憎爱之见即是破；了达一切不可得，即是破；知无明本来不有，非同实体之可以见闻捉摸，即是破；知无明本由圆觉性所自出，惟假立比量以显真妄，即是破；但未证三昧见实相者，非属真知，不名真破。	How does one break through ignorance? To know that it is ignorance is to break through it; to know how ignorance arises dependently is to break through it; to know that everything is illusory and not be carried along by it is to break through it; not giving rise to views of aversion or attachment is to break through it; thoroughly realizing that all things are unobtainable is to break through it; knowing that ignorance was originally nonexistent, and is not like a substantial entity that can be seen, heard, or grasped, is to break through it; knowing that ignorance itself arises from the nature of perfect enlightenment, and that discriminative assessment is only provisionally established to reveal the true and the false, is to break through it. Yet unless one has realized samādhi and seen true reality, this is

	not true knowing and cannot be called true breakthrough.
云何习气　习气是积习，正属平时之熟惯，凡在明白心地后，无明虽破，其力未充，抵抗力弱，仍被境夺，此名习气。然有或无明未破，习气亦有时而减少，但系压迫使然，如水澄清，泥渣沉底，不是拔根，一经翻动，浑浊更甚于前。至已破无明者，习气虽在，比较往昔则大不同，日见其进化矣。约有数点：	What are habitual tendencies? Habitual tendencies are accumulated habits—the familiar patterns of everyday life. Once one has understood the mind-ground, ignorance may be broken, but one's strength is still insufficient and one's power of resistance weak; one may still be overcome by circumstances. This is called habitual tendencies. Sometimes, even when ignorance has not been broken, habitual tendencies may temporarily diminish, but this is merely the result of suppression. It is like water becoming clear as the sediment sinks to the bottom: the roots have not been pulled out, and once it is stirred, the water becomes even more turbid than before. For one who has broken through ignorance, although habitual tendencies remain, they are greatly different from those of the past and are transformed day by day. There are several indications:
一、烦恼易起而易转，长时可改为短时。	1. Afflictions arise easily but are easily transformed; what once lasted a long time can be shortened.
二、一切习尚嗜好，忽而变更。	2. Long-standing habits and preferences suddenly change.
三、恐怖心自然减轻，得失之观念渐淡。	3. Fear naturally lessens, and ideas of gain and loss gradually fade.
四、遭可惊可怖事，或非礼非分事，不若前此之比量坚持。	4. When encountering something startling or frightening, or something improper or unwarranted, one no longer persists in discriminative assessment as before.
五、空力渐大，故因果观察益明，遇事判断力强。	5. The power of emptiness gradually increases; thus one discerns cause and effect ever more clearly and has stronger judgment when events arise.
六、日有宁喜，常觉轻安，亦自不觉其何故而如是。	6. One experiences tranquility and joy each day, often feeling light and at ease without knowing why.
七、兴趣时时变化，或由淡而转浓，或由热而转冷，要皆别有超然意境，不同于消极积极者。	7. Interests change from time to time: what was faint may become intense, and what was fervent may become cool. Yet there is always a

	transcendent inner state, unlike either passivity or activity.
八、意气日平，于平日至爱之人与物，或至厌之事与人，皆觉松动，渐近于冤亲平等矣。	8. One's temperament becomes increasingly even. One feels less attachment to people and things formerly most loved, and less aversion toward matters and people formerly most disliked, gradually approaching equanimity toward enemies and loved ones.
九、肉体益健旺，肝不易动，神色亦光润。	9. The body becomes increasingly healthy and vigorous, one is less easily angered, and one's spirit and complexion become radiant.
十、记忆力与前不同，于无谓事，每若善忘，但于专一事，独觉精锐。	10. Memory differs from before. One may seem forgetful about trivial matters, but is especially keen and precise in matters requiring concentrated attention.
云何不二　了达一切本空，无论人我善恶是非长短好坏得失，皆属缘会为幻，虽知分别，不住二相，此名入不二，又名无分别智。	What is nonduality? Thoroughly realize that all things are originally empty. Whether self and others, good and evil, right and wrong, long and short, favorable and unfavorable, gain and loss—all are illusory, arising through the conjunction of conditions. Though one knows distinctions, one does not abide in dualistic appearances. This is called entering nonduality, and is also called non-discriminating wisdom.
云何大圆镜智　谓证三昧，见实相破无明，明心见性而后，已能由体起用，入不二门，定慧交资，现量已圆，根本已得，大事已明，智如圆镜，周遍法界，故名，又名根本智，又名无分别智，极言证得其体也。	What is great perfect mirror wisdom? After realizing samādhi, seeing true reality, breaking through ignorance, and realizing the mind and seeing one’s true nature, one can already give rise to function from essence, enter the gate of nonduality, and have samādhi and wisdom mutually support each other. Direct perception is then complete, the fundamental has been attained, and the great matter has been clarified. Wisdom is like a round mirror, pervading the dharma realm; hence it is so called. It is also called fundamental wisdom and non-discriminating wisdom, terms that strongly emphasize realization of its essence.
云何般若妙用　学佛法门，不外两关键，一曰如人无目，则无所见，一曰日光明照，见种种色，凡人积习所染，久处无明，不到明心之时，如处暗室，室内物乱颠倒，欲求整理，而自无目，了无所见，纵费尽许多气力，仍是颠倒，白费功夫。	What is the wondrous function of prajñā? In learning the Buddha Dharma, there are no more than two crucial points. First, without eyes, one sees nothing. Second, when sunlight shines brightly, one sees the various colors. Ordinary

	people are stained by accumulated habits and have long dwelt in ignorance. Before realizing the mind, they are like people in a dark room, where objects lie confused and disordered. They wish to put the room in order, but have no eyes and see nothing at all. Even if they exhaust much effort, the disorder remains, and their labor is wasted.
只有先开慧眼，先破无明，如先开电灯，见种种色，然后逐款整理，方不白费气力。	One must first open the wisdom-eye and break through ignorance, as if first turning on an electric lamp. Only after seeing the various colors can one arrange each item in order without wasting effort.
此二关键，虽则刹那，实一僧祇，故无明虽破，习气仍在也，电灯虽开，室内物乱依旧也，当用般若扫除习气，正似清理各物，物物不同，因应各异，故曰善巧方便，妙用恒沙，岂有定法。此妙用，从般若根本智出，由根本智之体，起后得智之用也，是名大用现前。	Although these two crucial points occur in an instant, in truth they require one asaṃkhyeya kalpa. Thus, even after ignorance is broken, habitual tendencies remain; even after the electric lamp is lit, the room's disorder remains unchanged. One must use prajñā to sweep away habitual tendencies, just as one sorts and puts each object in order. Since every object differs, the response to each differs; therefore it is called skillful means, and its wondrous functions are as innumerable as the sands of the Ganges. How could there be a fixed method? This wondrous function proceeds from the fundamental wisdom of prajñā: from the essence of fundamental wisdom arises the function of differentiated wisdom. This is called the manifestation of great function.
云何任运　任运者，随缘不变也，任其自然，永无退转，如山巅之冰雪未融，遇日而化，为泉为瀑，入于山沟小河，尚有左右回曲积滞之时，惟有流入大江，则从此滚滚东流，早晚毕竟入海，此言不惑不退者，方可任运自在。然有时放任纵逸，自以为无碍，不知此自以为三字，即是大碍，未得谓得，成为大妄。	What is spontaneous functioning? Spontaneous functioning means remaining unchanged while according with conditions. Letting things take their natural course, one never regresses. It is like ice and snow on a mountaintop that melt in the sun, becoming springs and waterfalls and entering mountain gullies and small streams, where they may still turn, curve, and stagnate. Only when they flow into a great river do they roll ceaselessly eastward and eventually enter the sea. This means that only those who are undeluded and do not regress may function freely and spontaneously. Yet sometimes people indulge themselves without restraint and consider themselves unimpeded. They do not realize that the very words “consider themselves” are a great obstruction: claiming

	attainment when one has not attained is a great falsehood.
行者具有以上各款之印证，则于人事种种，随处皆可考量矣，自己力量之大小，亦由是而证得，有则勿喜，无则勿忧，以本无生灭，佛性不失故，惟证有迟速，人生难得，宜即生早了，免再堕落，无他诀窍，曰刻刻用心，起般若妙用而已。兹再将对境时印心法略示如下。	If practitioners possess the foregoing forms of verification, they can assess themselves amid all kinds of human affairs and circumstances. Through them, they can also verify the extent of their own strength. If such verification is present, do not rejoice; if absent, do not worry. Since there is originally neither arising nor ceasing, Buddha-nature is not lost. Realization merely comes sooner or later. Human birth is difficult to obtain, so one should resolve the matter early in this very life and avoid falling again. There is no other secret: simply apply the mind at every moment and give rise to the wondrous function of prajñā. The Mind-Seal method for meeting circumstances is briefly set forth below.
一、对人时之印证	I. Verification in Dealing with Others
对人不外有好恶二途，圣人云，好而知其恶，恶而知其美者，天下鲜矣，盖人必有一最亲爱之人，与极厌恶之人，一者我爱，一者我嗔，爱与嗔，皆属于我，以自爱故，遂执此二见，今既修行，当破此二见分别，应反观而自问之如下：	In dealing with people, there are no more than two paths: liking and disliking. A sage said, “Those who, while liking someone, recognize that person’s faults, and while disliking someone, recognize that person’s good qualities, are rare indeed under heaven.” Everyone must have one person whom they love most dearly and one whom they detest most intensely. One is “what I love,” and the other is “what I hate.” Both love and hatred belong to the self. Because of self-love, one clings to these two views. Now that one is practicing, one should break through these discriminations of the two views, reflect inwardly, and ask oneself the following:
（一）我于最亲爱之人，能减少其爱念否？初为不知爱即烦恼，名爱欲苦，且以为可喜而坚固执持，如母于子，惟恐其不寿，终日提心吊胆，不觉其苦也。次知爱为大烦恼，然无法破爱。	(I) With regard to the person I love most dearly, can I lessen my thoughts of attachment? At first, not knowing that love itself is affliction, one calls it the suffering of loving desire, yet takes it to be delightful and clings to it firmly. A mother, for example, fears only that her child may not live long and worries all day long, without realizing that this is suffering. Later, one recognizes love as a great affliction, yet has no way to break through attachment.
再次以无常观空，决定其终必分离，本无喜与悲之可言，理想与事实难符，毕竟无力打破。再次法见可以打	Next, contemplate impermanence and emptiness, and determine that separation must ultimately

破，理事合一，能于事上实现，亦无所动心，则真断此爱欲苦矣，当许为印证者。	occur. There is originally neither joy nor sorrow to speak of. Yet ideals and facts are hard to reconcile, and one is ultimately unable to break through it. Next, the Dharma view can break it through: when principle and phenomena are united, and this can be realized amid phenomena without stirring the mind, then the suffering of loving desire has truly been severed. This may be accepted as verification of realization.
（二）我于最厌恶之人，能减少其憎厌心否？亦同上之节节类推，如：一、能不念旧恶否？二、能恕之否？又恕之而不勉强否？三、能取其所长否？四、能发心度之否？五、彼再以恶加我，能不动否？如是则情见已松，当许为印证者。	(II) With regard to the person I detest most, can I lessen my resentment and aversion? Proceed step by step in the same way as above. For example: 1. Can I refrain from recalling past wrongs? 2. Can I forgive them? And can I forgive them without forcing myself? 3. Can I recognize their strengths? 4. Can I arouse the resolve to liberate them? 5. If they again harm me, can I remain unmoved? If so, emotional views have loosened and may be accepted as verification of realization.
（三）设有爱恶两人，同在目前，遇有事委托，能平等待遇否？能不故作平等以市名否？	(III) Suppose there are two people before me, one loved and one disliked. If there is a matter to entrust, can I treat them equally? Can I avoid feigning equality in order to gain a reputation?
（四）于美色，于显贵，于世仇，于横暴人，于无赖小人，于外道人，应付之时，意境能自在也否？此是真功夫，当细参以印证者。	(IV) When dealing with physical beauty, high rank, worldly enemies, violent people, shameless scoundrels, or followers of non-Buddhist paths, can my state of mind remain at ease? This is true practice. Examine it carefully as verification of realization.
二、对物时之印证	II. Verification in Relation to Things
人必有最爱之物，或嗜好，或习俗，无不以顺意为喜，逆意为苦，所喜与苦，系缚于心。	Everyone has things they love most—whether preferences, hobbies, or customary habits. Without exception, they take what accords with their wishes as joy and what opposes their wishes as suffering. What they enjoy and what they suffer bind the mind.
破此二者，惟以慧照，照之功用，应在正爱之时，反观世界一切，皆是无常，我之喜爱，终不能恃，不久即有二分离，一曰彼离我，如坏灭时，或散失时，终必有一苦恼在也，一曰我离彼，如我死时，或远离时，亦终必有一苦恼在也。	To break through these two, one relies solely on the illumination of wisdom. Its function should operate precisely when one is in the midst of attachment: reflect that everything in the world is impermanent, and that what I delight in cannot ultimately be relied upon. Before long, there must

	be one of two separations. First, it may leave me: when it is destroyed or lost, suffering and distress must arise. Second, I may leave it: when I die or am separated from it by distance, suffering and distress must likewise arise.
知其终属无常，则爱念应先自爱时解释之，坚牢之心，自然拔松，贪得之焰，自然限止。	Knowing that it ultimately belongs to impermanence, one should explain this to oneself at the very moment attachment arises. The mind's firmness will naturally loosen, and the flames of acquisitive craving will naturally be checked.
然又知其不可久恃，忽误发偏见者，如人喜爱一瓶，以爱之坚，种种思索，推求所以保留之法，遂有二执，一曰死执，如人死后，以所爱物为殉是也，一曰顽空，偏执于空，正于爱极时，忽破坏之，勿使留存，此非真断爱者，以知为难持，恐为他得，遂自我先破灭之，此皆偏见，一则坚固执持，一则趋于断灭，同属愚妄。	Yet, knowing that it cannot be relied on for long, one may suddenly give rise to a mistaken one-sided view. For example, if someone loves a bottle, the firmness of that attachment may lead them to devise every possible means of preserving it. Thus arise two attachments. The first is dead attachment: after someone dies, the object they loved is buried with them as a funerary possession. The second is obstinate emptiness: clinging one-sidedly to emptiness, one destroys the object at the height of one's attachment to it so that it will not remain. This is not truly severing attachment. Knowing that the object is difficult to retain and fearing that someone else may obtain it, one first destroys it oneself. These are all one-sided views: one clings firmly, while the other tends toward annihilation. Both are ignorant delusions.
智者不咎于物，乃观于心，明知无常，今日正有，我亦不妨爱之，为慧照故，爱而不执，不执即无系缚，斯名无住，故得亦不住于喜，失亦不住于苦，有无俱遣，名解脱随顺。今我对之，顺逆二途，能出于自然否，纵不自然，其抵抗力又如何，是当反省以印证者也。	The wise do not find fault with things; they observe the mind. Clearly knowing impermanence, they may still love what they presently possess. Yet because of the illumination of wisdom, they love without clinging. Without clinging, there is no bondage; this is called non-abiding. Therefore, when something is gained, they do not abide in joy; when it is lost, they do not abide in suffering. When both having and not having are relinquished, this is called accordance with liberation. In my present encounters with favorable and adverse circumstances, can I respond naturally? Even if not naturally, how strong is my capacity to resist? This is what should be examined inwardly as verification of realization.
三、对逆境时之印证	III. Verification in Adverse Circumstances

人处逆境，种种不安，纯属比量痛苦，如贫穷人，本来是苦，习久而不觉苦矣，此苦乃有顺而转逆之苦境也，都属自生妄见，约有三碍，一限于面子上比量，二限于起居上之不惯，三碍于未来之恐怖，越比量，则顾虑越多，破此苦者，惟以定慧，以定慧力照见此逆境，乃由顺境反应所得，以顺为因，反应为逆而成果。	When people find themselves in adverse circumstances, their various anxieties are entirely sufferings produced by comparison. For a poor person, poverty is originally suffering, but after becoming accustomed to it over time, they no longer feel it as suffering. This suffering arises when circumstances that were favorable turn adverse. All of it belongs to self-generated deluded views. There are roughly three hindrances: first, comparison concerning one's social standing; second, discomfort with one's daily living conditions; and third, fear of the future. The more one compares, the more worries arise. To break through this suffering, one relies solely on samādhi and wisdom. Through the power of samādhi and wisdom, one sees that adverse circumstances arise as a reaction to favorable circumstances: favorable conditions are the cause, and the adverse reaction is their result.
今先明因，照见我所执为顺者，亦本不有，系属缘空，更何苦乐之可说。兹所碍者，即上列之三碍，以事非可以碍我，乃我心之自碍也耳。	First understand the cause: see that what I cling to as favorable was never inherently existent, but is empty through conditions. What joy or suffering is there to speak of? What obstructs us here are precisely the three hindrances listed above. Things themselves cannot obstruct me; it is only my own mind that obstructs itself.
今破面子二字，面子者，虚荣而已，世人不识真伪，不辨邪正，不以作恶为失面子，乃以贫穷为失面子，此正世上大妄大颠倒大愚痴之笨汉。	Now break through the notion of "face." Face is nothing but vanity. Worldly people do not recognize truth and falsity or distinguish right from wrong. They do not regard evil conduct as a loss of face; instead, they regard poverty as a loss of face. This is precisely the great delusion, great inversion, and great stupidity of worldly fools.
然要面子，正是爱好，人之常情，惟不辨邪正，虚荣所诱，倒行逆施，不识利害，不辨轻重，但谋一时衣食住满足，以为荣耀，不惜牺牲一切，由细而巨，杀盗淫妄，逼迫而成，此世界之所以永不安宁也。	Yet concern for face is itself an attachment, and is only human nature. Because people fail to distinguish right from wrong and are lured by vanity, they act perversely and contrary to reason. They do not recognize benefit and harm or distinguish what is weighty from what is trivial. They seek only the immediate satisfaction of clothing, food, and shelter, taking this as glory, and do not hesitate to sacrifice everything. From minor matters to great ones, killing, stealing, sexual misconduct, and false speech are brought about

	under compulsion. This is why the world can never be at peace.
治乱之机，因微果大，果不与同流合污者，慎勿戚戚于虚荣面子也，古人云：宁为小人之所骂，毋为君子之所鄙。其轻重得失，有如此者。	The pivotal point between order and disorder lies in small causes with great results. If one does not go along with corruption, one should take care not to be distressed over vain reputation and face. The ancients said: “Better to be cursed by petty people than despised by people of virtue.” Such are the relative weight of gain and loss.
以此慧照，则面子二字，自可释然无碍，其妄冀贪得，与轨外行动之恶念恶行，亦由此而止。况心安云者，不必定有求于身安也，起居自在不自在，亦由心而转，至生活安宁，亦应尽力营谋，非是强求必得。	With this illumination of wisdom, the matter of face can naturally be let go without obstruction. Deluded hopes and acquisitive greed, together with evil thoughts and actions that depart from the proper path, will also cease thereby. Moreover, peace of mind does not necessarily depend on seeking bodily comfort. Whether one is at ease or ill at ease in daily life also changes with the mind. As for a peaceful life, one should make every effort to arrange it, but should not forcefully demand that it must be obtained.
但勿贪得，以心定则神宁气旺，机缘亦自然会合，未来恐怖，自然解释。未来者，正属未来，我且待未来再说不迟，正不必先此着急耳。总之慧力越强，应付越宽绰，即可反证我功行之深浅，内以印诸心者。	But do not be greedy for gain. When the mind is settled, the spirit is calm and vital energy flourishes; favorable conditions will naturally converge, and fear of the future will naturally dissolve. The future belongs to the future; I may wait until it arrives and then address it. There is no need to be anxious beforehand. In short, the stronger the power of wisdom, the more spaciously one can respond. This can in turn verify the depth or shallowness of one’s practice, inwardly confirming it in one’s own mind.
四、对顺境时之印证	IV. Verification in Favorable Circumstances
众生之所以谓众生者，不明因果也。以不明故，自落于因而不能先觉，被缚于果而不知救拔，转辗造因，重重得果，苦遂不可胜道。	The reason sentient beings are called sentient beings is that they do not understand cause and effect. Because they do not understand, they fall into causes without recognizing them beforehand, become bound by results without knowing how to free themselves, and repeatedly create causes and receive results upon results. Thus suffering becomes beyond description.
修行人志在去苦求解脱，解脱者舍也，世人之最不肯舍者，乃目前之快乐与适意，如求财而得财，彼且执以为乐，何可舍也。此顺境云者，不仅指处境之顺适为然，	Practitioners aspire to leave suffering behind and seek liberation. Liberation means relinquishment. What worldly people are least willing to relinquish

即我自以为是之法执，正属至坚牢之顺境，倘能决然舍之，证之为空，则去道不远矣。顺境中之至不易破者：	is their present happiness and comfort. If they seek wealth and obtain it, they cling to it as happiness; how could they relinquish it? Favorable circumstances do not refer only to pleasant external situations. Even attachment to dharmas that one personally regards as correct is itself an exceptionally firm favorable circumstance. If one can resolutely relinquish it and realize it as empty, one is not far from the Way. The most difficult things to break through in favorable circumstances are:
（一）于垂老时，辛苦艰难所得之养老金。	(I) The pension one has obtained through hardship and difficulty in old age.
（二）喜食之肥甘。	(II) Rich and delicious foods one enjoys eating.
（三）众誉与面誉。	(III) The praise of others and praise offered to one's face.
（四）所作功德。	(IV) The merit and virtue one has created.
（五）男女间之爱悦，此为生死之根。	(V) Romantic affection between men and women; this is the root of birth and death.
（六）坚固不移之我见，或偏空之见。	(VI) A firmly unshakable view of self, or a view of one-sided emptiness.
（七）修行者自觉所得之胜境。	(VII) The superior states that practitioners feel they have attained.
以上各条，非证空不能破第一至第五，非空空不能破第六，非不空　索之力，不能破第七条也。所言证空者，证一切皆空，用以破有也。空空者，空其所空，盖觉亦是幻，尚非究竟也。	Of the items above, the first through fifth cannot be broken through without realizing emptiness; the sixth cannot be broken through without emptying emptiness; and the seventh cannot be broken through without the power of the nonempty lasso. To realize emptiness means to realize that all things are empty, thereby breaking through existence. Emptying emptiness means emptying that which has been taken as empty, for even awareness is illusory and is not yet ultimate.
不空　索者，言证知一切本空，无分空有，不着二边，不立中道，入于无碍不二之境，非大力者不能臻此。又用此顺境反观之，即是逆境，从知顺逆不二，惟人空易，法空难，理解易，事证难。	The nonempty lasso means realizing and knowing that all things are originally empty, without distinguishing emptiness from existence; not clinging to either extreme, not establishing a middle way, and entering the state of unobstructed nonduality. Only those of great power can reach this. Further, when favorable circumstances are

	examined in this way, they are themselves adverse circumstances. From this one knows that favorable and adverse are nondual. The emptiness of persons is easy; the emptiness of dharmas is difficult. Understanding in principle is easy; realization in actual circumstances is difficult.
难者，积习之难反也，行者勿因畏难而生退缩。修行功程，不出二法，一曰发心，发心则入道不远矣，二曰觉悟，觉悟则根本明了，不复退转。	What is difficult is reversing accumulated habits. Practitioners should not draw back out of fear of difficulty. The course of practice does not go beyond two methods: first, arousing the resolve. Once the resolve is aroused, one is not far from entering the Way. Second, awakening. Once awakened, one understands the root and no longer turns back.
故发心后，求觉方有切实办法，觉悟后，除习气方有切实办法，有办法即是成就，只是时间问题。	Therefore, after arousing the resolve, only in seeking awakening does one have a practical method. After awakening, only in removing habitual tendencies does one have a practical method. Having a method is itself accomplishment; it is only a matter of time.
如居暗室，永不见室内何物，虽经摸索，亦属无用，及至电灯一开，见了种种，虽复关闭，仍复黑暗，其所见者，永不忘失，即无退转。	It is like dwelling in a dark room and never seeing what is inside. Though one may feel about by touch, it is still of no use. Once the electric light is switched on, one sees all kinds of things. Even if it is switched off again and darkness returns, what one has seen is never forgotten or lost; thus there is no regression.
故云初发心即成佛，然非所言于劣慧钝根人也，学佛之难在此，其不易信亦在此，其不肯承当亦在此。至所不肯承当者，固由于定慧未足，亦其人之福德太浅，难遇善知识之开示，信心终无由启发耳。	Therefore it is said that when one first arouses the resolve, one immediately becomes a Buddha. Yet this is not what is meant for people of inferior wisdom and dull faculties. Here lies the difficulty of learning the Buddha’s teaching; here also lies why it is not easily believed; and here lies why people are unwilling to undertake it. As for their unwillingness to undertake it, this is certainly because samādhi and wisdom are insufficient, but also because their merit and virtue are too slight. It is difficult for them to encounter the instruction of a good spiritual friend, and so faith has no means to be aroused.
对境练心，分顺逆二途，即《圆觉经》憎爱二境，由我相缘起，遂分八风。八风者，利衰毁誉称讥苦乐也。世之修行者，只练其半，于衰毁讥苦四逆，甚注意其习	Tempering the mind through circumstances has two paths, favorable and adverse. These are the circumstances of hatred and love in the Sūtra of Perfect Enlightenment, arising from the conditions

气，每忽于利誉称乐之四顺，何也？盖贪得利我之根本未除，复又执于苦修之见，未能圆其义耳。	of the view of self and thus dividing into the eight worldly winds. The eight worldly winds are gain and loss, blame and praise, acclaim and ridicule, suffering and pleasure. Worldly practitioners cultivate only half of them. They pay close attention to their habitual tendencies amid the four adversities of loss, blame, ridicule, and suffering, yet often neglect the four favorable circumstances of gain, praise, acclaim, and pleasure. Why? Because the fundamental root of greedy self-benefit has not been removed, and they remain attached to the view of ascetic practice, unable to perfect its meaning.
五、对起慈悲心时之印证	V. Verification When Arousing Compassion
慈悲心与大慈悲心及菩提心三义，世人往往混合不分。慈悲心尚不离我爱，偏重果地，忘失因地，以所见者小也，妇人之仁，姑息溺爱者是矣。	The three meanings of compassion, great compassion, and bodhicitta are often confused and not distinguished by worldly people. Compassion has not yet left behind self-love; it places undue emphasis on results and loses sight of causes because its perspective is narrow. It is like the benevolence of a woman: indulgent and doting affection.
至大慈悲者，则极重因地，洞明前后，因果交彻，不以目前之偏苦而起悲心，如甲杀乙，慈悲者怜乙而恨甲，大慈悲者则怜甲而并及乙，更顾及丙，一知其杀报循环无已，一恐其效尤也，是名大慈大悲。	Great compassion, by contrast, places the utmost emphasis on causes, clearly penetrates what comes before and after, and thoroughly comprehends cause and effect. It does not give rise to compassion merely because of immediate and partial suffering. If A kills B, one with ordinary compassion pities B and hates A. One with great compassion pities A as well as B, and is further concerned for C: knowing that the karmic retribution for killing continues in an endless cycle, one also fears that others may imitate it. This is called great loving-kindness and great compassion.
若夫亲证实相，圆通不二，则知苦乐皆不可得，无作者，无受者，证得净空之境，斯名大菩提心，非世之执菩提心为慈悲心，若真有物可启发者比也。	As for directly realizing true reality and perfectly penetrating nonduality, one knows that suffering and pleasure are both unobtainable, that there is no doer and no recipient. Realizing the state of pure emptiness is called great bodhicitta. It is not like worldly people who take bodhicitta to be compassion, as though it were truly some object that could be aroused.

故发菩提心者，发证到实相净空心之心也，此菩提心，本体不动，虽有善恶诸相，幻起幻灭，觉体丝毫无动。	Thus, to arouse bodhicitta is to arouse the resolve to realize the mind of pure emptiness that is ultimate reality. The essence of this bodhicitta is unmoving. Though all appearances of good and evil arise and perish illusorily, the awakened essence is not stirred in the slightest.
愚人不知，为情见无明所覆，不能证到，行者当反观自己，见诸苦境，发何心量，其动相又何若，盖心量越大，其住著心必小，住则入于比量，现量不能圆故，无住即无染，能无住无染于一切境，乃至求了生死，证取涅　诸心，亦无住染，是真菩提之相，故曰依大悲而发菩提心。	Foolish people do not understand this. Covered over by emotional views and ignorance, they cannot realize it. Practitioners should instead examine themselves: when encountering all kinds of suffering, what scope of mind do they bring forth, and how does its movement appear? The greater one's mind-capacity, the less clinging there must be. Once there is abiding, one falls into inferential knowledge and cannot perfect direct knowledge. Non-abiding is freedom from defilement. To abide nowhere and remain undefiled amid all circumstances—even in thoughts of transcending birth and death and attaining nirvāṇa—is the mark of true bodhi. Hence it is said: arouse bodhicitta in reliance on great compassion.
六、对游戏时之印证	VI. Verification During Playful Engagements
小乘法中，不能离法，法立则是非善恶之二见难除，为法所缚。	In the teachings of the Lesser Vehicle, one cannot be free of dharmas. Once dharmas are established, the dual views of right and wrong, good and evil, are difficult to remove, and one is bound by dharmas.
大乘不执法，亦不废法，以一切法皆是佛法，非法，非非法，入于不二随顺，一切不立，故可转法以为妙用，佛传正法眼藏偈曰：“法本法无法，无法法亦法，今付无法时，法法何曾法。	The Mahāyāna does not cling to dharmas, yet neither does it discard them. Since all dharmas are Buddhadharma—neither dharma nor non-dharma—it enters nondual accord and establishes nothing. Thus dharmas may be transformed into wondrous functioning. The Buddha transmitted this verse of the Treasury of the True Dharma Eye: “The Dharma that is fundamentally Dharma has no Dharma; the Dharma of no Dharma is also Dharma. Now, when the no-Dharma is entrusted, how could any dharma ever be Dharma?”
”然又何曾不法耶？近世行人，少解方便，每分正修与游戏为二事，一则绝对是善，一则绝对是恶，人遂视为天堂、地狱。	Yet how could it ever not be Dharma? Practitioners nowadays rarely understand skillful means. They commonly divide proper cultivation and playful engagement into two separate matters, considering

	one absolutely good and the other absolutely evil; thus people regard them as heaven and hell.
不知境无善恶，系缚则一切恶，解脱则一切善，并解脱亦不立，善恶亦无系，是名至善，即真解脱，当考于心，不应责诸境也。法无定法，随病施药，我此用药，原为对症者而施，非人人可得而普吃也。	They do not understand that circumstances are neither good nor evil: bondage makes everything evil, while liberation makes everything good. Yet even liberation is not to be established; when one is no longer bound by good or evil, this is called the highest good, namely true liberation. One should examine this in one's own mind, not lay blame upon circumstances. There is no fixed dharma; medicine is prescribed according to the illness. The medicine I prescribe is intended for those whose condition it suits; it is not something everyone may take indiscriminately.
人每自诩为空，能于平日之嗜好积习，不敢试犯，此但名守，摒绝不染，未敢许为真空也，于功夫进时，必再试之，用以反证自己力量如何，自问能如何便如何，如是即如是否。	People often boast of emptiness, yet do not dare test themselves against their habitual tastes and accumulated inclinations in daily life. This can only be called restraint. To reject them and remain undefiled is not yet to be acknowledged as true emptiness. As one's practice advances, one must test oneself again, thereby verifying the strength of one's own capacity. Ask yourself what you are capable of, and act accordingly. Only then can one know whether it is truly so.
譬如有人，因疾不可以风，于是求医为治，若永不见风，更从何处考其愈否，必也，再经风霜，了无畏怖，斯真体强健复者矣。	For example, someone may be unable to endure wind because of illness and therefore seek treatment from a doctor. If that person never again encounters wind, how could the recovery be tested? Only after again facing wind and frost without the least fear can one truly be said to have recovered robust health.
今人因噎而废食，因药而不许其病，固是不通，然功夫未到，执以为必如是而可、纵之放任者，亦是不通，但此意境，一赖于师资，二体于自觉，局外人正不劳慈悲不放心也，如亦一概抹煞，情见用事，妄论是非，则如医家为人割治重症，他人只见其流血而不忍，妇人之仁，岂大悲度生之本意哉。	People today, choking once, give up eating; because of medicine, they refuse to acknowledge their illness. This is certainly misguided. Yet when one's practice has not reached maturity, to insist that things must be so and to indulge oneself without restraint is also misguided. Such a state depends first on a qualified teacher and second on one's own awakening; outsiders need not anxiously trouble themselves with misplaced compassion. If, instead, they indiscriminately condemn everything, acting from emotional views and making reckless judgments of right and wrong, it is like others

	seeing a physician cut open and treat a grave illness, and, unable to bear the sight of blood, objecting out of sentimental weakness. How could that be the original intent of great compassion to liberate living beings?
（此分原为修证人阅，非新学人的用功法也）	(This section was originally intended for those engaged in cultivation and realization; it is not a method of practice for beginners.)
于游戏事之印证者，第一在修心中心法，六印满后，修足百座，于酬应中，借以一试自己之定力则可。又喜于枯寂之境，不久流入断灭，或生厌世之念者，当反以救之，此无定法，当为知者道，难与俗人言也。	Regarding verification in playful engagements: first, one should practice the Heart-of-Heart Dharma. After completing the six mudrās and undertaking a full hundred sessions, one may, in the course of ordinary social interactions, use this to test one's meditative stability. It may also serve as a remedy for those who delight in dry quiescence and soon fall into annihilationism, or who develop thoughts of world-weariness. There is no fixed dharma here. This should be discussed with those who understand; it is difficult to speak of with ordinary people.
经云不惊不怖不畏，当于此中练出，比丘守威仪，自无此等机会矣，昔二祖入游戏三昧，后人效之则病，愚谓有伊尹之志则可。	The scriptures say, "Do not be startled, frightened, or afraid." This capacity must be developed amid such circumstances. Bhikṣus who observe monastic deportment naturally have no such opportunities. The Second Patriarch once entered playful samādhi, but later people who imitate him may go astray. In my view, this is permissible only with an aspiration like Yi Yin's.
人之真性情，每以游戏赌博时流露而出，其最爱者，能放得下，是真解脱，能转浓为淡，是真进步，能不惊怖，是真平等，能若无睹，是真解空，总求其活泼泼而矣。	A person's true disposition often reveals itself in play and gambling. To be able to let go of what one loves most is true liberation. To transform intensity into moderation is true progress. To remain unstartled and unafraid is true equanimity. To see as though one had not seen is true realization of emptiness. In all things, one should seek a lively and vital freedom.
七、对于心无所著时之印证	VII. Verification When the Mind Clings to Nothing
心无所系，此有二种，一者无所寄托，二者无所住著。无寄托者，如飘忽无主，心无所寄，以无所事事故，左右不知所可，感乏味之苦，此指无主沙弥，未经修持者而言。	When the mind is not bound to anything, there are two kinds: having nothing on which to rely, and abiding nowhere. Having nothing on which to rely is like drifting without a master: the mind has nowhere to rest, and, having nothing to do, one

	does not know what to do in any direction and suffers from a sense of meaninglessness. This refers to an unmastered novice who has not undertaken cultivation.
无所住著者，乃心无系染，无所不可，体用如如而不动，若鸟飞空，不云无迹，不可定指为有，不可死执为无，超然自在之外。若此者，乃指已成就者而言。	Abiding nowhere means that the mind is free of bonds and defilement, with nothing it cannot do; essence and function are such as they are, yet unmoving. It is like a bird flying through the sky: one cannot say that it leaves no trace, nor can one definitely point to a trace as existing, nor rigidly insist that there is none. It is transcendent and at ease beyond such distinctions. This refers to one who has already attained accomplishment.
但此则又不同，凡修行人至半途时，在此二者之间，有时亦感觉无主，不知所可，其反动时，必至怨天尤人，厌法恨己，此时最易摇惑，若有人言某法如何快当，某师如何功深，堪为我师，即不觉随人情而移去，不知无师不拜，	There is another possibility. Midway through practice, between these two states, practitioners may feel at a loss and not know what to do. In reaction, they may blame heaven and others, resent the Dharma, and turn against themselves. They are then easily unsettled. Hearing that another method is swifter or another teacher's practice more profound, they follow others' opinions and change course. They seek every teacher they hear of.
无法不求，虽属贪多，未必即是大害，只是心无主宰，求功太急，终至有法皆晓，一事无成，平时依旧烦恼，临终一样慌乱，此真大病耳。	They also seek every method. Seeking too much may not itself be the greatest harm. The real trouble is the lack of inner direction and haste for attainment. Eventually they know every teaching yet accomplish nothing, remain afflicted in daily life, and panic at death just as before. This is a grave affliction.
故于此时宜提心恒审，不可放逸，又懒之最初步，即是无著，可见其心不痛切，或自以为是，放任而去，此亦流浪。又任运与流浪，若相似而有别，一则大事已了，打成一片，处处不会放却，自然而致，不为境所移，随缘不变，故可任运，一则根本未明，随境所转，自己无主，故名流浪，于此等处，易生骄慢，行者不可不时时警惕也。	At such a time, keep the mind alert and examine it constantly; do not become lax. The first step toward laziness is a lack of commitment: it reveals insufficient urgency, or the complacency of thinking oneself right and drifting away. This too is wandering. Natural functioning and wandering may look alike, but they differ. In the former, the great matter is resolved and practice is continuous and undivided; awareness is never lost, one is not displaced by circumstances, and one remains unchanged while responding to conditions. Hence functioning can be natural. In the latter, the fundamental point is unclear, and circumstances

	carry one away without inner direction. This is wandering. Arrogance readily arises here, so practitioners must remain vigilant.
八、对所修法上之印证	VIII. Verification Regarding the Dharma One Practices
心有一毫系著，即是生死，譬如货栈内，所藏皆是棉木汽油引火之物，于中大放花炮，无有不焚，自是危险，但落一星之火于中，久则同一燃烧，二事不可妄分为大小也。又如双目中著沙即迷，著粉珠碎玉，其迷何别。	If the mind has even the slightest attachment, that is birth and death. It is like a warehouse storing cotton, wood, gasoline, and other inflammable materials: setting off fireworks inside it cannot fail to cause a fire, and is naturally dangerous. Yet if even one spark falls within, in time it will all burn alike; one must not arbitrarily distinguish the two as major and minor matters. Again, if sand enters the eyes, one is blinded; if powdered pearls or fragments of jade enter them, how is the blinding any different?
修行者如洗衣垢，用皂去垢，皂亦垢也，以水洗皂，皂亦秽也，必皂去水干，方名真净。	Practitioners are like those washing soiled clothes. Soap is used to remove the dirt, yet the soap itself is also a stain. Water is used to wash away the soap, yet the water too is impure. Only when the soap is gone and the water has dried can it be called truly clean.
今借佛法以摄心，未离功用之时，当然不能废法，但若死执为实，何异去垢而不去皂，去皂而不去水，岂不惑哉！故虽一切不必废，却一切不可著。	Now we borrow Buddhadharma to gather in the mind. So long as we have not gone beyond deliberate effort, we naturally cannot discard dharmas. But if we rigidly cling to them as real, how is this different from removing dirt but not soap, or removing soap but not water? Would that not be delusion? Thus, though nothing need be discarded, nothing may be clung to.
心中有三毒，如放花炮以自焚，但有一佛见，即落一星星之火矣，佛自说法放火，佛又自说法收火，正恐后人不会，只管放火不收，故真报佛恩，当念佛无有法可说，我亦无法可修，亦同洗衣去垢，垢则不无，净亦不立，洗则洗之，毕竟净空不可得。能于此微细微细处一放手，是大自在者。	The mind contains the three poisons; it is like setting off fireworks and burning oneself. If there is even a view of Buddha, a single spark has fallen within. The Buddha himself taught the Dharma to set the fire, and he also taught the Dharma to put out the fire. He feared that later people would not understand and would only keep setting fires without extinguishing them. Therefore, truly repaying the Buddha's kindness means remembering that the Buddha has no dharma to teach, and that I too have no dharma to practice. This is also like washing clothes to remove dirt: dirt is not absent, yet cleanliness too is not established.

	Wash as one may, in the end pure emptiness cannot be obtained. To let go at this most subtle and minute point is to be one of great freedom.
九、对于胜负见上之印证	IX. Verification Regarding Views of Winning and Losing
胜负心乃众生之情见，顾视所争之目标如何，假分为胜劣，不知同一习气也，且习气中之最难除者也。	The mentality of winning and losing is a sentient being's emotional view. It depends on the object of contention, arbitrarily dividing it into superiority and inferiority, without realizing that both are the same habitual tendency—and one of the most difficult habitual tendencies to eliminate.
然于精进时，少借以策励则可，于印证时则不可有，若立人我则非矣，从来好胜者，必骄于人，骄人者必执我而心不平等，此生死最牢固之根，亟当去之。	During diligent practice, one may make a slight use of it for encouragement; but at the stage of verification it must not be present. Once self and others are established, it is wrong. Those who have always loved victory are bound to be arrogant toward others; those arrogant toward others are bound to cling to self, and their minds lack equanimity. This is the most firmly rooted basis of birth and death and must be removed without delay.
凡真功夫人，非言语可表见，非行止可量度，逆行顺行，鬼神不测，超然于物外，不离乎人情。应对来者，或故示负处，一以试其胜心，一以免其恼苦，以更欲启其疑参，其人即无形受其包罗，苟能自觉者，从此即跳出此〇去，否则长此沉沦地狱矣，地藏经有多诤地狱，即此等人所建立。	Those with true accomplishment cannot be displayed in words or measured by their conduct. Whether acting contrary to convention or in accord with it, they are unfathomable even to ghosts and spirits: transcendent beyond things, yet not apart from human feeling. In responding to those who come, they may deliberately show a losing position, first to test the other's competitive mind and second to spare them distress, while further wishing to arouse their sense of doubt for inquiry. Such a person is thereby invisibly embraced and contained. If they can awaken to this themselves, they will henceforth leap out of this circle; otherwise, they will sink in hell for a long time. The Earth Treasury Sūtra speaks of the Hell of Much Contention; it is established by just such people.
十、对于修证时过程上之印证	X. Verification of the Stages in Cultivation and Realization
修满心中心二三百座后，意境自然开朗，至五六百座，则又日有宁喜，各人根器不同，印证稍异，姑略论其所证得，勿分彼此胜劣可也。	After completing two or three hundred sessions of the Heart-of-Heart practice, one's inner state naturally opens and brightens. By five or six

	hundred sessions, one experiences daily peace and joy. As each person's capacities differ, the verification also differs somewhat. Let us briefly discuss what may be realized, without distinguishing superior from inferior.
（一）忽得轻安快乐，其舒适实不可名状，每思求得之，但此似乎寂静轻安而已，得体而未起用也。	(1) One may suddenly attain ease and joy, a comfort truly beyond description, and continually wish to regain it. Yet this seems merely to be tranquil ease: one has attained the essence but has not yet brought forth its function.
（二）忽见此心广大不可思议，于事之因地果地，洞见益明，此渐入大悲轻安之境，是已起用矣。	(2) One may suddenly perceive this mind as vast and inconceivable, and see ever more clearly the causal ground and fruition of matters. This is gradually entering the state of ease born of great compassion; function has already arisen.
（三）其快乐转觉平淡，无胜得心，无成就心，反虚入浑，真体内充，此渐入寂灭轻安之境。	(3) One's joy gradually comes to feel plain. There is no sense of having gained something, nor any sense of accomplishment. Instead, one enters emptiness and undifferentiated vastness, while the true essence inwardly fills one. This is gradually entering the state of ease in quiescent cessation.
（四）经此三种轻安，其间必经过无数反动，甚至旧时积习，一齐发出，良由从前是压迫功夫，不知者谓为退转，实则搬运正忙，一切夙垢正打扫出屋时，是好处，非坏处，若再起爱惜而留之，则大误矣。	(4) In passing through these three kinds of ease, one must undergo countless reactions. Even old accumulated habits may all break forth at once. This is because one's previous practice was suppressive. Those who do not understand call it regression; in fact, the work of carrying things out is at its busiest, and all old defilements are being swept out of the house. This is beneficial, not harmful. If one again becomes attached to them and keeps them, that is a great mistake.
（五）其间忽好弄文字作偈语，好与人多辩，皆是夙垢中种子。比较稍好者，一经搬出，不必再惜。	(5) At times, one may suddenly enjoy playing with words and composing verses, or delight in arguing extensively with others. These too are seeds among one's old defilements. If they are somewhat better than the rest, once carried out they need not be cherished again.
（六）其间忽经过痛哭流涕，此有二境，一则怖畏生死，或恐此生不及，一则不期然而如是，亦喜极而涕，惟稍不同，此亦种子翻出即了。	(6) At times, one may suddenly weep bitterly. There are two conditions: one is fear of birth and death, perhaps fearing that one will not make it in this life; the other arises without expectation, perhaps tears of overwhelming joy. Though they differ somewhat,

	both are merely seeds surfacing and then coming to an end.
（七）其间忽见山不是山，水不是水，又见他人种种，无一是处，惟此法为是，此正深入而未翻身时，若再经反跌，则生平等智光，入不二境矣。	(7) At times, one suddenly sees that mountains are not mountains and waters are not waters; one also sees the many faults of others and considers only this dharma right. This is precisely when one has gone deeply in but has not yet turned oneself around. If one then undergoes a further reversal, the light of equanimous wisdom will arise and one will enter the nondual state.
（八）其间忽生待心，自以为久久自然会得，此等习惯，全由放逸中来，亦不痛切故。	(8) At times, one suddenly develops a waiting mind, thinking that after a long time one will naturally attain realization. Such a habit arises entirely from laxity and from a lack of earnestness.
（九）其间忽自己不信自己，此由因地上不敢承当，决定力小，故有此疑。	(9) At times, one suddenly loses confidence in oneself. This is because, at the causal stage, one did not dare to take responsibility and one’s power of resolve was weak; hence this doubt arises.
（十）其间忽辩才滔滔，昔所说者，不久即自觉其非，此由于慧力未足，量度未周，故欠圆明，但从此日有进益。	(10) At times, one suddenly becomes eloquent and speaks in an unending stream, but before long recognizes that what one formerly said was mistaken. This is because the power of wisdom is not yet sufficient and one’s assessment is not comprehensive, so one lacks complete clarity. Yet from this point onward, one makes daily progress.
（十一）其间自觉一月有一月之进步，一日有一日之不同，并亦不知何故如是。	(11) During this time, one naturally senses progress from month to month and differences from day to day, yet does not know why it is so.
（十二）恐怖心自不易起，因得失心淡也。	(12) Fear does not readily arise of itself, because concern with gain and loss has faded.
（十三）照力之迟速，盖心境相对，不照即不转，不转即不空，其力亦渐增加如次：	(13) As for the speed of the power of contemplation: because mind and circumstances stand in relation to one another, without contemplation they do not turn; without turning, they do not become empty. This power also gradually increases in the following stages:
(1) 先见境而觉照，但必竭力提起。	(1) One first encounters a circumstance and then brings forth contemplation, but must exert oneself fully to do so.

（2）见境而觉照，觉照虽在后，提起则不必用力。	(2) On encountering a circumstance, contemplation follows; although it comes afterward, one need not exert oneself to bring it forth.
（3）见境即知觉照，略有先后，但未离于知。	(3) On encountering a circumstance, one immediately knows to contemplate it. There is a slight sequence, but one has not yet gone beyond knowing.
（4）见境即照，同时提起。	(4) On encountering a circumstance, one immediately contemplates it; the two arise simultaneously.
（5）先以觉照，境若在后，然有时忘失。	(5) Contemplation comes first, and circumstances follow afterward, though at times it is forgotten.
（6）境随心照，时时觉照在前，然尚顾及觉照（以上在功用地）。	(6) Circumstances follow the mind's contemplation, and contemplation is always foremost, though one still attends to the act of contemplation. (The foregoing belong to the stage of deliberate application.)
（7）不知有照而未离照，明知有境，本来无碍。	(7) One does not know that there is contemplation, yet has not departed from it. One clearly knows that circumstances exist, and they are originally without obstruction.
（8）常寂常照。	(8) Ever quiescent, ever illuminating.
行者自问居第几位中。	Practitioners should ask themselves at which stage they stand.
（十四）其间忽生骄慢，轻彼后学，或疾视固执不化之人，以及弄文作偈，皆是夙世习气种子，无论何人，亦必经此过程，世人目为狂禅，能再痛切打扫，自臻圆净，虽然得此禅病，已属不易，比诸了无消息者何止天壤。	(14) During this time, arrogance may suddenly arise: one may look down on later learners, glare angrily at those who are stubborn and unreceptive to transformation, or indulge in literary displays and compose verses. All these are seeds of habitual tendencies from previous lives. Whoever one may be, one must pass through this process. People call it “wild Chan.” If one can again cleanse oneself with deep earnestness, one will naturally reach complete purity. Although one has acquired this Chan malady, it is already no small matter; compared with those who have received no news at all, the difference is greater than that between heaven and earth.
（十五）其间自得胜境，即生各种见地，此见地自较往昔为高，乃喜而存之，不肯舍去，在世法为成见，在佛	(15) During this time, when one attains an excellent state, various views immediately arise. These views

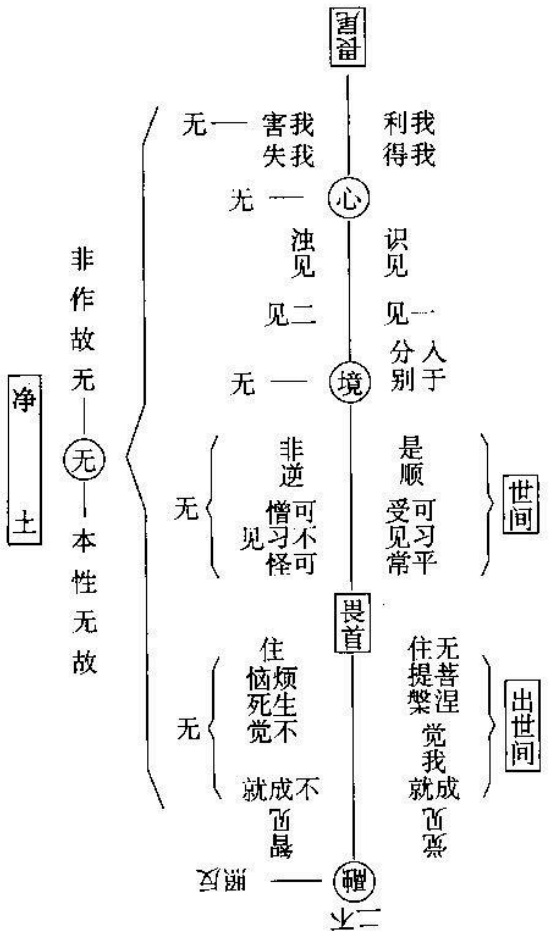
法为所知，执其所知，不求究竟，遂障于道，此必经之阶级，亦功夫半进时之印证，若不打破，转成大病。	are naturally loftier than one's former views, so one delights in them, preserves them, and refuses to let them go. In worldly terms, these are preconceived opinions; in Buddhadharma, they are what one knows. Clinging to what one knows and not seeking the ultimate obstructs the Way. This is a stage that must be passed through, and also a verification when one's practice is half-advanced. If it is not broken through, it turns into a serious illness.
十一、对于读经论时之印证	11. Verification When Reading Sūtras and Treatises
在未开眼以前读经，每被经误，佛灭后未百年，经文已有谬误。时阿难已老，见童子误读经文，为彼正误，童子不听，当时尚如是，况今日乎，况死执考据者乎。	Before one's eyes have opened, one is often misled when reading sūtras. Within less than a hundred years after the Buddha's passing, errors had already entered the sūtra texts. When Ānanda was old, he saw a boy misreading a sūtra passage and corrected him, but the boy would not listen. If it was so even then, how much more so is it today—and how much more so among those rigidly attached to textual criticism?
故重文而不重义，势必无一经可读，即如心经二百六十字，无得与得，不了其义者，执为冲突。末世佛法之灭，必始于考据而多诤，使后人无从著手，余可断言也。功德翻为罪人，可哀也矣。	Therefore, if one values the wording and not the meaning, inevitably no sūtra can be read. Even in the Heart Sūtra's two hundred and sixty characters, those who do not understand the meaning of nonattainment and attainment take them to be contradictory. The demise of Buddhadharma in the latter age will surely begin with textual criticism and excessive disputation, leaving later generations with no way to begin. I can state this with certainty. Those of merit turn instead into wrongdoers—how lamentable!
读经当在超然地位，先明经旨，再达理论，经旨不为理论所掩，理论不为文字所拘，即我心不为经论所缚耳。盖佛说法，有如医病开方，治他人病，非为我说，但可借以参考，不当直取自用，当将死文字，用作活解，故曰如来无所说。	One should read sūtras from a detached standpoint: first understand the sūtra's purport, then comprehend its principles. Do not let the purport be obscured by theoretical interpretations, nor let the principles be constrained by words; that is, do not let one's own mind be bound by sūtras and treatises. The Buddha's teaching is like a physician prescribing medicine for illness: it treats another person's illness and was not spoken specifically for me. It may be used for reference, but should not be taken directly for one's own use. One should use dead words in a living

	interpretation. Thus it is said that the Tathāgata has taught nothing.
看经有两种，一未修前，一已修后，意境各自不同，看经当参其不可解处，如《金刚经》云：一切佛与法，皆从此经出。此为何经乎，若从《金刚经》出，则《金刚经》又从何处出乎？又经云：当知是人即是如来。于此等处，能点断承当否，可证知其力量之大小。	There are two ways of reading sūtras: before practice and after practice; the mental landscape differs in each case. When reading sūtras, one should investigate what cannot be understood. The Diamond Sūtra says, “All Buddhas and the Dharma arise from this sūtra.” What sūtra is this? If they arise from the Diamond Sūtra, then from where does the Diamond Sūtra arise? Again, the sūtra says, “Know that this person is the Tathāgata.” At such points, can you cut off conceptual continuation and assume it directly? This can verify the extent of your strength.
佛所说法，后人改之，即入地狱，不可不知。但佛说者经义而非经文，文或未尽，则伤其义，是不可不明。地狱之入不入，在改其义与否耳，惟后世修证人太少，宁仍其旧，非真有力量者，勿开此端，恐盲从者之效尤，以考据无得，迳将文义一并割裂，不成片段，则大误矣。	If later people alter the Dharma taught by the Buddha, they enter hell; this must be understood. Yet what the Buddha taught is the meaning of the sūtras, not their wording. If the wording is incomplete, it harms the meaning; this too must be understood. Whether one enters hell depends only on whether one alters the meaning. Yet there are too few people in later ages who practice and realize, so it is better to retain the old wording. Those without genuine strength must not initiate such changes, lest blind followers imitate them. Having found nothing through textual criticism, they may simply sever wording and meaning together, leaving disconnected fragments; that would be a grave error.
十二、对于习染上之印证	12. Verification Regarding Habitual Defilements
学佛无他，只是改习气，易性情，以心境染成为习惯，名曰脾气，俗人呼谓本性，谚曰：江山可改，本性难移。极言习气之不易除，而不知其非也。	Learning Buddhism is nothing other than changing habitual tendencies and transforming one's disposition. When the mind becomes habituated to defiled circumstances, this is called temperament; ordinary people call it one's innate nature. A proverb says, “Mountains and rivers may change, but one's nature is hard to alter.” This strongly asserts how difficult habitual tendencies are to remove, yet it does not understand that this is mistaken.
本性本无污染，非染而可坏，亦非不染而可成，有如醉人，与未醉时丝毫不二，只一颠倒，然不因颠倒而失其	Original nature is inherently without defilement. It is not spoiled through defilement, nor accomplished through freedom from defilement. It

人性也，及至于醒，完全无缺，觅其醉与颠倒，了不可得，始终无成无坏。	is like a drunk person, who is not in the least different from when sober, except for a single inversion. Yet this inversion does not cause the person to lose their human nature. Once sober, they are wholly intact; if one seeks the drunkenness and inversion, they cannot be found at all. From beginning to end, there is neither accomplishment nor ruin.
从知世间毕竟无一迷人，个个是佛，个个是觉者。然今日之醉与颠倒则不无，但毕竟无坏无杂故，此暂有之习气，只名之曰幻有而已。于幻有中，假定一深浅，假立一善恶之名，假分为易改与难除而已。一切本幻而觉性不动，姑就幻相中以印证可也。	From this we know that ultimately there is not a single deluded person in the world: every person is a Buddha, every person is awakened. Yet drunkenness and inversion do exist for the moment. Because there is ultimately neither corruption nor admixture, these temporarily present habitual tendencies are called only illusory existence. Within this illusory existence, we provisionally posit degrees of depth and shallowness, provisionally name good and evil, and provisionally distinguish what is easy to change from what is difficult to remove. All is originally illusory, while awakened nature does not move; for the time being, one may verify oneself through these illusory appearances.
习气之易除者在一直字爽字，直则不曲，爽则不缠。	The ease with which habitual tendencies can be removed lies in being straightforward and open: straightforwardness is free of crookedness, and openness is free of entanglement.
凡直爽之人，其成佛必较易，以执着心松也，执我为生死之根，执我者必爱我，爱我者必我是，我是者必求全，求全者必比量，比量者必多虑，多虑者必多疑，多疑者必深心，深心者必细曲，细曲者必不明，不明者必胆小，胆小	Those who are straightforward and open will find it easier to become Buddhas, because their clinging mind is looser. Attachment to self is the root of birth and death. Those attached to self must love themselves; those who love themselves must assert themselves; those who assert themselves must seek perfection; those who seek perfection must compare and calculate; those who compare and calculate must worry excessively; excessive worry brings excessive doubt; excessive doubt brings deep scheming; deep scheming brings subtle crookedness; subtle crookedness brings lack of clarity; and lack of clarity leads to timidity.
者必缠缚，缠缚者必死执，死执者难转，难转者不解脱，步步深入，习染益厚，于生前无一物一事一见肯布施放松，其死也，入于恶道，亦自爱执而自难出矣。	Timidity leads to entanglement; entanglement leads to rigid attachment; rigid attachment is difficult to transform; what is difficult to transform

	cannot be liberated. One goes ever deeper, and one's habitual defilements grow ever thicker. During life, one is unwilling to give away or loosen one's hold on any object, affair, or view. At death, one enters the lower realms; through self-love and attachment, one likewise finds it difficult to emerge.
然人何故而有此种种毛病耶，则一见理不明之误也，不明由于不辨真伪，不辨由于不能空诸所有，不空由于无慧，无慧由于无定，无定由于无法，无法由于无福缘，无福缘由于执我为是，不虚心容纳，远离善知识，终至沉沦。	But why do people have all these faults? It is simply the error of not clearly understanding principle. Lack of clarity comes from failing to distinguish true from false; this failure comes from being unable to empty oneself of all possessions; this inability comes from lacking wisdom; lack of wisdom comes from lacking samādhi; lack of samādhi comes from lacking the Dharma; lack of the Dharma comes from lacking fortunate conditions; and lacking fortunate conditions comes from insisting that oneself is right, failing to receive others with humility, and distancing oneself from spiritual friends. In the end, one sinks into decline.
修行不照顾自己之习气，等于不曾修持，不除根本无明，则习气永无办法，即永不能成佛，若欲自己印证功行之迟速，只问自己性情直爽抑是曲缠，苟一思之，当不寒而栗，经云，女转男身方成佛，言人性情，必由阴而转阳，由曲而转直也，直心道场。直者，不污染之空心也，非关男女，故经云佛法非男非女，非不男女。	If practice does not attend to one's own habitual tendencies, it is equivalent to never having practiced. Unless fundamental ignorance is removed, there is no way to deal with habitual tendencies, and one can never become a Buddha. If you wish to verify the speed or slowness of your practice, ask only whether your disposition is straightforward and open or crooked and entangled. If one reflects on this, one cannot help but shudder. The sūtras say that a woman must transform into a man's body before becoming a Buddha. Here, this is interpreted as meaning that one's disposition must turn from yin to yang, from crookedness to straightforwardness. The straightforward mind is the place of practice. Straightforwardness is the empty mind free from defilement; it has nothing to do with male or female. Therefore the sūtras say that Buddhadharma is neither male nor female, not that it is without male and female.
十三、对于奇突事时之印证	13. Verification in the Face of Extraordinary Events
经云不惊不怖不畏，或云信心不逆，或一念生净信者等语，皆可考证行者情见之深浅。众生无始执我，外取粗分之境，由我相妄起分别，遂有我人众生寿者之相。内	The sūtras speak of “not being startled, frightened, or afraid,” of “faith that does not turn back,” and of “giving rise in a single thought to pure faith.” Such

证细分之意境，由我见妄起遍计，遂有我人众生寿者之见。	statements can all be used to examine the depth or shallowness of a practitioner's emotional views. Since beginningless time, sentient beings have clung to self. Outwardly, they seize upon coarse external objects; from the delusive arising of the marks of self, discrimination occurs, and thus arise the marks of self, person, sentient being, and life span. Inwardly, they realize subtle mental objects; from the delusive arising of the view of self, pervasive discrimination occurs, and thus arise the views of self, person, sentient being, and life span.
境不分顺逆，凡超过于我见之所期者，始生疑怖，至其极，乃有颠倒狂乱之果。推其始，则有狐疑不信之因，其实皆我相中之情见，幻化虚妄，辗转养成，《圆觉经》所谓养此无明，不自觉其养成长大也。	Circumstances are not inherently favorable or adverse. Only when something exceeds what one's view of self expects do doubt and fear arise; at their extreme, they result in inversion and madness. Tracing this to its origin, there are causes of suspicion and disbelief. In truth, all these are emotional views within the mark of self—illusory and unreal—which are gradually nurtured and developed. As the Sūtra of Perfect Enlightenment says, one nurtures this ignorance without realizing that one is nurturing it into growth.
夫情为我爱，见为我执，病固由此起，病亦由此除，凡对奇怪事而认为可怪者，必其人之少所见而不能转耳，若视为平常，或明为不二，其疑自破，然破此疑者，仍藉我见，前见为识，后见转智，先以智破识，更以智破智，以幻	Emotion is self-love, and views are attachment to self. The illness indeed arises from these, and it is likewise removed by them. Whoever regards strange events as strange has simply seen too little and cannot transform. If one regards them as ordinary, or clearly understands them to be nondual, one's doubts naturally dissolve. Yet one who dissolves such doubts still relies on views: the former view is consciousness, while the latter view is transformed into wisdom. First use wisdom to break through consciousness, and then use wisdom to break through wisdom itself.
灭幻，得无所灭，乃名无智无得之第一义，更进而义亦不立，第一亦假名，我不着我，怪不见怪，非大定不惑而能如是乎？兹将对事惊怖之缘起心，抉其隐以相告示。	Use illusion to extinguish illusion; when there is nothing to extinguish, this is called the supreme truth of no wisdom and no attainment. Going further, even truth is not established; “supreme” is also only a provisional name. I do not cling to self, and the strange is not seen as strange. Could this be possible without great samādhi and freedom from delusion? I shall now reveal the hidden sources of the mental states of alarm and fear in response to events.



总之破此比量法，亦不外乎见，一曰不理，以觉在前，知其本幻，出于自然不理而现量之有力者也。二曰以见破见，如以剑斩物，更以剑斩剑，此藉功用为方便而善巧处之也，姑举二事以为参究：

In sum, breaking through this habit of comparison is also nothing apart from views. First, do not attend to it: with awareness foremost, know it to be originally illusory; this is the power of direct perception that naturally does not attend to it. Second, use a view to break through a view: as one uses a sword to cut an object, then uses the sword to cut the sword. This employs deliberate application as a skillful means. Let me offer two matters for investigation:

一、风俗　此谓俗见，最不易破之事，以寡不敌众也。彼改革风俗者，必强欲破之，此不名破，但名易俗，以同一俗也。惟先以智慧破彼迷闷，勿与之逆，于无可究竟中，假立多数为安者方便以存之，即是究竟，在自己则未尝不了了觉知，不随俗以浮沉，见一切境认为法尔如是，原无奇特之可言，则入于清净觉地矣。

1. Customs. These are conventional views, among the most difficult things to break through, because the few cannot prevail against the many. Those who reform customs must forcefully seek to break them, but this is not called breaking through; it is only changing customs, replacing one custom with another. One should first use wisdom to dispel others' confusion, without opposing them. Where no ultimate conclusion can be reached, one provisionally establishes what brings peace to the

	majority and preserves it as an expedient; this itself is ultimate. Within oneself, however, one never ceases to know clearly. One does not rise and sink with convention, but sees all circumstances as naturally thus, with nothing extraordinary to speak of. Then one enters the ground of pure awakening.
二、意外事　凡遇意外之事，非关事之大小如何，乃我不识无常，执为实有，不辨虚伪，遂被动摇，又事非预料者，骤聆之，每生惊怖，有智慧者，不待其事之成果，先于因地彻了，决为毕竟无常，皆属生灭。	2. Unexpected events. Whenever an unexpected event occurs, its magnitude is irrelevant. Because we do not recognize impermanence, cling to things as truly existent, and fail to distinguish the false, we are shaken by them. Moreover, when something is unanticipated and suddenly heard of, fear often arises. Those with wisdom, before the event bears fruit, fully understand at the stage of its causes that it is certainly ultimately impermanent and entirely subject to arising and ceasing.
如生子女，明知为可爱，为父母者，自望其成人长寿，但各有因缘，各有寿数，于汤饼会亲友道贺时，此未来一幕之病死丧葬，早于此时定局，抑又何伤，人既如是，物亦如是，时时存此慧观，入不二门，则未来诸苦，悉皆布施	When children are born, their parents naturally cherish them and hope they will grow up and live long lives. Yet each has particular causes and conditions and a lifespan of their own. Even at the birth celebration, the future scene of illness, death, and burial is already determined. Why be distressed? People are like this, and so are things. By continually maintaining this wise contemplation and entering nonduality, one can relinquish all future suffering.
舍弃，佛法之妙，譬如打防疫针，先除未来恐怖，使早有准备，故骤聆之，即无怖畏，此救于因地，自较世法之救果者为圆。	The wonder of the Buddhadharma is like a vaccination: it removes future fear by preparing one in advance. Then even sudden news brings no terror. By addressing the cause, this approach is more complete than worldly remedies applied only to the result.

六十种心

The Sixty Types of Mind

众生习气无量，多则为八万四千相，《大日经》简之为六十，谓有六十心，具有六十相。兹更简明，释之如此。行者由此参问自己，我于何种心为最坚固，即我病相之最深者，以何对治，则习气自除而根本智日益坚强矣。兹简明释之如下：	Sentient beings have immeasurable habitual tendencies; when enumerated, they amount to eighty-four thousand categories. The Mahāvairocana Sūtra abbreviates them to sixty, saying that there are sixty kinds of mind, each with its corresponding characteristic. They are explained

	here still more concisely. Practitioners should use this to inquire into themselves: Which kind of mind is strongest in me—that is, which manifestation of my affliction is deepest? What antidote should I apply? Then habitual tendencies will naturally be eliminated, and fundamental wisdom will grow ever stronger. A concise explanation follows:
一、贪心　谓见境即取，染污净心，然必有相彰于外者，如观烟即知有火性，贪根在内，为一切入道之障，于财宝名利，乃至贪法味，皆病也。以空一切为对治。	1. The mind of greed: This means grasping at whatever object one encounters, thereby defiling the pure mind. It must manifest outwardly, just as seeing smoke reveals the presence of fire. Greed has its root within and obstructs every entry into the Way. Greed for wealth, fame, profit, or even the flavor of the Dharma is all an affliction. The antidote is to empty all things.
二、无贪心　谓与前心相违，此无慧不贪之行也，如正用功修持时，乃亦消极偏空而不贪，不发大心，但求少足，或不精进，或入断灭，前为过取，此为过舍，皆病也。以不取不舍，发大心承当为对治。	2. The mind free of greed: This is contrary to the preceding mind, yet it is a practice of non-greed without wisdom. For example, when one is earnestly cultivating, one may nevertheless lapse into passive, biased emptiness and non-greed, failing to arouse the great resolve; one seeks only meager satisfaction, fails to make diligent progress, or falls into annihilationism. The former is excessive grasping; this is excessive rejection. Both are afflictions. The antidote is neither grasping nor rejecting, but arousing the great resolve and taking responsibility.
三、嗔心　由贪求不得而嗔恨也。以慈心为对治。	3. The mind of anger: This is resentment arising because one cannot obtain what one greedily seeks. The antidote is a compassionate mind.
四、慈心　此与嗔相违，但属妇人之仁，妨入大道。当以明因果，求究竟，大处落墨为对治。	4. The mind of compassion: This is contrary to anger, but it is merely sentimental benevolence and obstructs entry into the great Way. The antidote is to understand cause and effect, seek the ultimate, and attend to what is fundamental.
五、痴心　凡遇所为事，不能以慧心甄别，诸多迷惑。此以开般若为对治。	5. The mind of ignorance: In whatever one undertakes, one is unable to discriminate with wisdom and is beset by many delusions. The antidote is to develop prajñā.
六、智心　此世间小智，曲意分别，此胜彼劣，自以为是，不知个人所知所见，极为有限，萤火之光，不能燃须弥山也。当以虚心勿自大为对治。	6. The mind of cleverness: This is the petty cleverness of the world, making contrived distinctions—this is superior, that is inferior—and

	taking oneself to be right. One does not realize that one's own knowledge and views are extremely limited; the light of a firefly cannot set Mount Sumeru ablaze. The antidote is humility and freedom from arrogance.
七、疑心　此由自身之利害得失太分明，丝毫不肯吃亏，处事犹豫不决，进退失据。当以牺牲、勇猛心为对治。	7. The mind of doubt: This arises when one is overly calculating about personal gain and loss, unwilling to suffer the slightest disadvantage. One then hesitates and cannot decide in dealing with affairs, losing one's bearings whether advancing or retreating. The antidote is a spirit of self-sacrifice and courage.
八、决定心　此言决定太速，不辨邪正，因而误事。当以慧观考察，勿重人情为对治。	8. The mind of rash decision: This means making decisions too quickly, without distinguishing right from wrong, and thereby mishandling matters. The antidote is to investigate through wise contemplation and not to place undue weight on personal feelings.
九、暗心　言此事可以不疑，乃亦疑虑不决，此与第七心略同，前为细，此为粗，前为过分，此为不及。亦以慧照为对治。	9. The dark mind: One says that a matter should admit of no doubt, yet one remains doubtful and indecisive. This is somewhat like the seventh mind: the former is subtle, while this is coarse; the former is excessive, while this falls short. Here too, the antidote is the illumination of wisdom.
十、明心　言一切明了，然察察则过矣。不知世事本属无常，难期圆满。当以不可求全为对治。	10. The mind of clarity: One says that everything is understood, yet excessive scrutiny becomes a fault. One does not realize that worldly affairs are inherently impermanent and can scarcely be expected to reach perfection. The antidote is not to demand perfection.
十一、积聚心　谓得一胜法，积聚于此，余法皆不取，如喜密法者，自谓离此更无余法，修净土者亦然，遂开门户纷诤之渐。当以平等广大心为对治。	11. The mind of accumulation: Having found one excellent method, one gathers everything around it and rejects all others. Those who favor esoteric practice may imagine that there is no other method; Pure Land practitioners may do the same. This is the beginning of sectarian disputes. The antidote is an impartial and expansive mind.
十二、斗心　谓好辩论是非，曲亦辩之使直，不知论即非义。当以无诤为对治。	12. The contentious mind: This is delighting in debating right and wrong, even arguing that what is crooked is straight. One does not realize that argument itself is contrary to meaning. The antidote is non-contention.

十三、诤心　此内自讼也，如自思维，已得一义，则亦可矣，辄复自设异议，辗转生心。当味季文子三思而后行之为对治。	13. The disputatious mind: This is inward argument with oneself. Having reflected and reached a sound understanding, one raises further objections and spins out thought after thought. The antidote is to reflect on Ji Wenzi's practice of thinking three times before acting.
十四、无诤心　谓是非俱舍，反至了无主张，善恶不分。此以明断速决为对治。	14. The mind of non-contention: This means abandoning both right and wrong, until one ends up having no position at all and cannot distinguish good from evil. The antidote is clear discernment and prompt decision.
十五、天心　谓有自然习气，一切随愿需求，如天道中之果报乐事，不加功力，自然而致，今则修行亦随之自然，不下苦功，能障菩提，若明一切非可自然，亦必种因而果。勿贪省力以为对治。	15. The heavenly mind: This means having a natural habit of expecting every wish and need to be fulfilled, as with the pleasant karmic results in the heavenly realms, which arise naturally without exertion. One then brings this attitude into practice as well, expecting it to proceed naturally without arduous effort. This can obstruct bodhi. One should understand that nothing can arise naturally without causes; one must plant causes in order to obtain results. The antidote is not to crave saving effort.
十六、阿修罗心　谓其人虽知解脱之利，乃习于生死果报，沉沦而不进趋。当以观世无常苦空为对治。	16. The asura mind: Though one knows the benefit of liberation, one remains habituated to the karmic results of birth and death, sinking into them and failing to advance. The antidote is to contemplate the impermanence, suffering, and emptiness of the world.
十七、龙心　贪财贪货贪色如龙也。以知足为对治。	17. The dragon mind: This is greed for wealth, possessions, and sensual pleasure, like that of dragons. The antidote is contentment.
十八、人心　恩怨极分明，报施极不苟，处处立人我。当趋大道为对治。	18. The human mind: One sharply distinguishes kindness from resentment and is exacting in repaying favors or retaliating for wrongs, constantly setting self against others. The antidote is to turn toward the great Way.
十九、女心　多欲心也。当以不净观为对治。	19. The female mind: This is a mind of many desires. The antidote is contemplation of impurity.
二十、自在心　自求一切如意满愿。当观法无自性，因缘而会，岂能尽如我意以对治。	20. The mind of self-mastery: One seeks for everything to accord with one's wishes and fulfill one's desires. One should contemplate that dharmas have no inherent nature and come

	together through causes and conditions; how could everything possibly conform to one's wishes? This is the antidote.
二十一、商人心　谓分析过细，筹虑太周，势必拖泥带水，即成大病。当修疾智以为对治。	21. The merchant's mind: This means analyzing too minutely and making overly comprehensive calculations. One inevitably becomes bogged down in details, and this becomes a serious affliction. The antidote is to cultivate swift wisdom.
二十二、农夫心　如农夫耕耘，一一求知，方下功力，学法者，亦先欲广闻而后求法，今之研究法相宗者，但闻理解，疏于事修，劳而无功。当思毒箭入体，急宜速治，不应广问而后拔箭，故修利智，为所对治。	22. The farmer's mind: Like a farmer tilling the fields, one wants to know every detail before exerting effort. A student of the Dharma likewise first wishes to hear extensively before seeking the Dharma. Those who now study the Dharma Characteristics School merely hear and understand its principles while neglecting practical cultivation; they labor without result. One should consider that when a poisoned arrow enters the body, it must be treated urgently; one should not ask extensive questions before removing the arrow. Therefore, the antidote is to cultivate keen wisdom.
二十三、河心　谓如河水依靠两边，或漂流不定，心不专一。当专心一境以为对治。	23. The river mind: This is like river water, relying on its two banks or drifting without stability; the mind is not one-pointed. The antidote is to concentrate the mind on a single object.
二十四、陂池心　谓人贪得名利无厌足，如水之聚集，无所不收，学法亦尔，贪多则不精一。以少欲为对治。	24. The pond mind: People greedily seek fame and profit without ever being satisfied, like water gathering together and receiving everything without exception. It is the same in studying the Dharma: craving too much prevents one from becoming proficient in any one thing. The antidote is few desires.
二十五、井心　谓如是思维，深复甚深，皆欲令人不测。当以平直显了易知为对治。	25. The well mind: One thinks in ever deeper and more profound ways, always seeking to be unfathomable to others. The antidote is to be straightforward, clear, and easy to understand.
二十六、守护心　世人护己财物身命，如龟藏头，此声闻习气，不堪大受。当以广大慈悲，普利人众为对治。	26. The guarding mind: Worldly people protect their possessions and lives, like a turtle drawing in its head. This is a habitual tendency of the śrāvakas and cannot receive the great vehicle. The antidote is great compassion and benefiting all people universally.

二十七、慳心　谓一切所作，无不为己，乃至善法亦好秘惜，不以惠人。当以念一切无常，利他即以利己为对治。	27. The miserly mind: Everything one does is for oneself; even wholesome dharmas are cherished and kept secret rather than bestowed upon others. The antidote is to remember that all things are impermanent and that benefiting others is precisely benefiting oneself.
二十八、猫狸心　谓伺捕禽兽，屏息待机，不务速进，乘便再取，于法亦持而不修，冀待良缘，又受惠而不念报德，亦猫心也。以闻法速修，常念恩德，为对治。	28. The cat's mind: This is lying in wait to catch birds and beasts, holding one's breath and waiting for an opportunity rather than advancing quickly, taking action only when circumstances are favorable. In relation to the Dharma, it is to uphold it without practicing, hoping to wait for favorable conditions. It is also a cat's mind to receive kindness without remembering to repay it. The antidote is to practice promptly upon hearing the Dharma and always remember others' kindness.
二十九、狗心　得少为喜足，以薄福因缘，所期下劣，如得少分善法，以为行不可尽，不求胜上，亦声闻习也。当以心大如海为对治。	29. The dog's mind: One is content with a little. With meager blessings and conditions, one's aspirations remain low. Having gained a little wholesome Dharma, one treats it as sufficient and seeks nothing higher. This too is a śrāvaka habit. The antidote is a mind as vast as the ocean.
三十、迦楼罗心　此鸟常恃两翅以成其势，其人好羽党，植势力，以为依赖，遂少独进心。当以独立性，如狮子王，不赖助伴，为所对治。	30. The garuḍa mind: This bird constantly relies on its two wings for its power. Such a person enjoys gathering followers and building influence, taking these as a support, and thus has little inclination to advance independently. The antidote is independence: like the lion king, do not rely on companions or assistance.
三十一、鼠心　其人好小破坏，行非理无益事，见有成事，好为间隙而沮败之。当以广大光明心为对治。	31. The rat's mind: Such a person enjoys petty destruction, engaging in irrational and useless acts. When others have accomplished something, they like to create gaps through which to undermine and ruin it. The antidote is a vast and luminous mind.
三十二、歌咏心　好以文词丽句以为法施，不能内证自然之慧，徒习皮毛，不得实益。当以求实务为对治。	32. The mind of singing and chanting: One delights in using ornate words and elegant phrases as Dharma giving, but cannot inwardly realize natural wisdom. One merely learns the superficial trappings and gains no real benefit. The antidote is to seek practical reality.

三十三、舞心　喜神通变幻，现种种未曾有事，能障净心，说名为病。当以勿贪世间小验以对治。	33. The dancing mind: One delights in spiritual powers and transformations, displaying all kinds of unprecedented marvels. This can obstruct the pure mind and is called an affliction. The antidote is not to crave minor worldly signs of efficacy.
三十四、击鼓心　发心警诫众生，热心太急，务小利而妨大事因缘，亦病也。当以求究竟法度众生为对治。	34. The drum-beating mind: One arouses the resolve to warn sentient beings, but one's zeal is too hasty; pursuing small benefits obstructs the conditions for great matters. This too is an affliction. The antidote is to seek the ultimate Dharma in order to liberate sentient beings.
三十五、室宅心　谓如室防身，远离诸恶也，此与守护心相同。当以利众为对治。	35. The house mind: This is like a house sheltering the body, keeping one far from all evils. It is the same as the guarding mind. The antidote is to benefit others.
三十六、狮子心　修行一切，无稍怯弱，如狮子王，观天下无难事。当以无有优劣，一切平等，愿一切众生遍胜为对治。	36. The lion mind: In all cultivation, one has not the slightest timidity. Like the lion king, one sees no difficult task under heaven. The antidote is to recognize that there is neither superiority nor inferiority, that all are equal, and to wish that all sentient beings may universally prevail.
三十七、鸮　心　即枭鸟也，利于夜暗。凡好处静、闭门暗修者近之。当念明暗不二，静闹非异，不起二见以为对治。	37. The owl mind: This is the mind of the owl, which thrives in the darkness of night. Those who like dwelling quietly and practicing in darkness behind closed doors resemble it. One should remember that light and darkness are nondual, stillness and bustle are not different, and not give rise to dualistic views. This is the antidote.
三十八、鸟心　谓常惊怖思念，虽对友善，亦怀疑惧猜阻。当修安定无畏心以对治。	38. The bird mind: One is constantly fearful and anxious; even toward friendly people, one harbors suspicious fear and mistrust. The antidote is to cultivate a settled and fearless mind.
三十九、罗刹心　于善中忽起不善，如造佛塔庙，是大功德，忽恐损害小虫，烦扰施主而止。当以权衡利益，分别轻重为对治。	39. The rākṣasa mind: In the midst of a wholesome act, an unwholesome thought suddenly arises. For example, building a Buddha stūpa or temple is a great merit, but one suddenly fears harming small insects or burdening the donors and therefore stops. The antidote is to weigh the benefits and distinguish what is weightier from what is lighter.
四十、刺心　谓一切处发起恶作为性，多所损妨，令近者不安，又如布施，作已又生追悔。当速忏除以为对	40. The thorn mind: This is the disposition to give rise everywhere to harmful actions, causing much

治。	injury and obstruction and making those nearby uneasy. It is also like giving alms and then regretting it afterward. The antidote is to repent and eliminate it without delay.
四十一、窟心　谓求长寿神仙不老之术，待见未来诸佛，如诸龙阿修罗，深藏海底深窟中。当以此生速得闻法明道，不应无益稽留，以为对治。	41. The cave mind: This means seeking the arts of immortals for longevity and freedom from aging, waiting to see the Buddhas of the future, like dragons and asuras hidden deep beneath the sea in profound caves. The antidote is to hear the Dharma and realize the Way swiftly in this life; one should not linger uselessly.
四十二、风心　谓无法不求，遍种善根，如风之无不周及，岂知石田不毛，虚费种子。当以善择，勿贪多为对治。	42. The wind mind: One seeks every Dharma and plants wholesome roots everywhere, like the wind that reaches everywhere. Yet one does not realize that stony fields yield no crops, so seeds are wasted in vain. The antidote is careful discernment and freedom from craving for too much.
四十三、水心　如水之洗物，务欲发露其秽而去之，修行偏执于净，反障净心。当观实相，从本无垢，二见由我起，见即是秽为对治。	43. The water mind: Like water washing things, one insists on exposing and removing impurity. In practice, one’s one-sided attachment to purity itself obstructs the pure mind. The antidote is to contemplate reality as originally undefiled: dualistic views arise from self-attachment, and these views themselves are the impurity.
四十四、火心　性躁急如火，猛暴过甚，求法欲须臾即成，多所败伤。当以柔和慈善之水为对治。	44. The fire mind: One’s nature is irritable and hasty like fire, excessively fierce and violent. One seeks the Dharma and wants immediate accomplishment, thereby causing much failure and injury. The antidote is the water of gentleness and kindness.
四十五、泥心　一向无明如泥也，其性又如泥泞。以求善知识，令方便开发为对治。	45. The mud mind: One is wholly ignorant, like mud, and one’s nature is likewise muddy and bogged down. The antidote is to seek a good spiritual friend who can skillfully open one up.
四十六、显色心　如素丝，见色即染，随染显色，或红或紫，自无主宰，见恶事亦随顺而入。当以自主，不由他转为对治。	46. The manifest-color mind: Like undyed silk thread, it takes on whatever color it encounters; according to the dye it manifests as red or purple, having no mastery of its own. On seeing evil deeds, it too follows along and enters into them. The antidote is self-mastery and not being turned by others.

四十七、板心　如板在水中，随其分量，受载诸物，过限即不胜，终亦倾弃之，行人专修一法，不知其他，更不慕余善，从此不进。当发广大心，学菩提行为对治。	47. The plank mind: A plank in water bears objects according to its capacity; when its limit is exceeded, it cannot bear them and eventually tips them off. A practitioner exclusively cultivates one Dharma, knows nothing of others, and no longer admires other wholesome teachings; from this point, one makes no further progress. The antidote is to arouse a vast mind and study bodhisattva conduct.
四十八、迷心　颠倒错乱也，如欲西反东，由心散乱故。当专一其心，审谛安祥为对治。	48. The deluded mind: This is inversion and confusion, as when one wishes to go west but instead turns east, owing to the scattering of the mind. The antidote is to make the mind one-pointed, carefully discerning, and peaceful.
四十九、服毒心　如中毒而死，既不生善心，亦不生恶心，麻木不仁，任境流转。当发大悲众善，离断灭见以为对治。	49. The poisoned mind: Like one who dies from poisoning, it gives rise to neither wholesome nor unwholesome thoughts; numb and unfeeling, it follows circumstances as they turn. Generate great compassion and all wholesome qualities, and counteract it by abandoning the annihilationist view.
五十、绢索心　堕于断见，心不活泼，如为绢索所缚，此最是重障。当起正慧，断此邪见，以为对治。	50. The silk-rope mind: Falling into an annihilationist view, the mind is not lively, as though bound by a silk rope. This is an especially grave obstruction. Give rise to right wisdom and cut off this wrong view as its remedy.
五十一、械心　二足被杻械，不能前进，凡好寂坐修死定，于法则又为法所拘。当于一切处，常活泼泼地，使静乱无间为对治。	51. The shackled mind: Like feet in shackles, unable to advance, one delights in silent sitting and lifeless samādhi, remaining bound by the method itself. The antidote is to be freely responsive in every circumstance, with no gap in practice between stillness and disturbance.
五十二、云心　常多忧思，杞人忧天之类。当行舍心，远离世间忧喜以为对治。	52. The cloud mind: It is constantly full of anxious thoughts, like the man of Qi who worried that the sky would fall. Practice equanimity, and counteract it by leaving behind worldly sorrow and joy.
五十三、田心　如良田耘除荒秽，务求净尽，其人好修饰其身，务令光洁严好。当思此无益事，以种心地福田为对治。	53. The field mind: Like a good field that is weeded of all wild growth and filth, seeking complete cleanliness, such a person delights in adorning the body and strives to make it bright, clean, and impressive. Reflect that this is useless, and counteract it by cultivating the field of blessings in the mind-ground.

五十四、盐心　如盐之性咸，深入更咸，其人所思，辗转深入。当知推求无穷期，非臆度可了，宜速决以为对治。	54. The salt mind: Just as salt is salty by nature and becomes saltier the deeper it penetrates, this person's thoughts proceed ever more deeply by turns. Know that inquiry has no end and cannot be settled by conjecture; make a swift decision as its remedy.
五十五、剃刀心　自谓剃除须发，即名出家，更何所求。此心最恶，以善根亦剃除不再生发矣。近世出家人，自命已具戒相威仪，即是僧宝，更不求心戒，作福田僧，在家人亦不辨真伪，敬僧而不敬宝，助其贡高而误之。当令剃去无明之毒，行真出家为对治。	55. The razor mind: One thinks that shaving the beard and hair is enough to leave home—what else is needed? This mind is especially harmful: it shaves away even wholesome roots so that they cannot grow. Some monastics think that observing outward precepts and deportment makes them the Saṅgha Jewel; they no longer seek the precepts of mind or to become true fields of merit. Laypeople likewise fail to distinguish the genuine from the false, respecting the monastic form rather than the Jewel and fostering arrogance. The antidote is to shave away the poison of ignorance and practice true renunciation.
五十六、弥卢心　此心高傲自大，并师僧父母亦不敬。当以孝顺谦卑为对治。	56. The Mount Meru mind: This mind is haughty and self-important, and does not even respect teachers, monastics, or parents. Counteract it with filial devotion, obedience, and humility.
五十七、海心　如海之无所不包，凡一切胜事，皆归于我，无人可与比者，弥卢务高，此心务广。当以谦下为对治。	57. The ocean mind: Like the ocean, which contains everything, it claims every excellent matter for itself: there is no one who can compare with it. Mount Meru seeks height; this mind seeks breadth. Counteract it with humility.
五十八、穴心　如器之有穴，成为漏器，不堪用也。其人初发心受戒，具足无缺，不久渐生漏法，同于败器，法水不留。当以有终始为对治。	58. The mind like a vessel with a hole: Such a vessel leaks and is unfit for use. A person may initially arouse the resolve and receive the precepts fully, then gradually lapse in observance, like a broken vessel that cannot retain the water of Dharma. The antidote is to carry the practice through from beginning to end.
五十九、受生心　此心未详其义，盖人所修，皆欲回向未来受生，求得其果，而不分善恶黑白。当纯修白法以为对治。	59. The rebirth mind: The meaning of this mind is not yet clear. Presumably, people cultivate in hopes of dedicating the merit toward future rebirth and obtaining its fruition, without distinguishing good from evil or black from white. Counteract it by cultivating only wholesome dharmas.

六十、猿猴心　此心为六十心之总相，极言种种攀缘，不定如猿猴心也，梵本缺此一心。当以明心见性，求定开慧以为对治。	60. The monkey mind: This is the general characteristic of the sixty minds, describing in the strongest terms their various forms of grasping at conditions: unsettled, like a monkey's mind. This one mind is missing from the Sanskrit text. Counteract it by realizing the mind and seeing one's true nature, seeking samādhi and opening wisdom.
以上六十心，皆为习气上事，足以障道，故又名盖障。欲除此障，先应明心，明心后则种种浊见，方有下手处，惟明心后，习气仍在，正当着手消除，行者切勿偏执，自谓明心后，即算了事，尚有一个如丧考妣在也。在他人，亦切勿偏执，谓其人习气未除，即断为未明心也，此惟自己证知，或同见同行者，方识其究竟耳。	The above sixty minds all concern habitual tendencies and are sufficient to obstruct the Way; hence they are also called obscurations. To remove these obscurations, one must first realize the mind. Only after realizing the mind does one have a place to begin working on the various turbid views. Yet after realizing the mind, habitual tendencies still remain, and one must begin working to eliminate them. Practitioners must not cling one-sidedly, thinking that once they have realized the mind, the matter is finished; there still remains the matter of grieving as though one's parents had died. Nor should others cling one-sidedly and conclude that someone has not realized the mind simply because that person's habitual tendencies have not yet been removed. Only the person themselves knows this by realization, or those who share the same view and practice can recognize its ultimate truth.
六十种心，即如上述矣，行者可用以自证。	The sixty types of mind are as described above, and practitioners may use them to verify themselves.
兹再说除病简捷法如下：	I shall now set forth several direct and expedient methods for eliminating spiritual ailments:

除病简捷法

Direct and Expedient Methods for Eliminating Spiritual Ailments

一、云何而能无我	I. How Can One Be Selfless?
心量本无大小，但一有我，即有限量，执我愈坚，范围愈小，当发广大心以救之。	Mind-capacity is originally neither large nor small. But once there is a self, there are limits; the more firmly one clings to self, the narrower one's scope becomes. One should give rise to a vast mind to remedy this.
譬如二人，一穷一富，富者见闻较广，手段局面，亦较开展；穷人见闻既陋，心量即小，稍吃小亏，或得骤	For example, of two people, one poor and one wealthy, the wealthy person sees and hears more

富，又若不胜，故无我之空力越大，其福德亦越大。观世间一切皆平等无冤亲，则人我之执松矣。	broadly, and has greater means and a broader sphere of activity. The poor person's knowledge and experience are limited, and thus the mind-capacity is small. A slight loss, or a sudden gain in wealth, may be more than that person can bear. Therefore, the greater the power of emptiness without self, the greater one's merit and virtue. Contemplate all things in the world as equal, without enemies or intimates, and attachment to self and others will loosen.
观世间一切皆无常不实，则得失之念淡矣。观一切法均如幻如影，不可执实，亦不偏废，则法见消矣。我之为我，有大我，有小我，取不生不灭如来藏性为大我，则我毕竟无有半点亏损，亦无半点可使增益。	Contemplate all things in the world as impermanent and unreal, and thoughts of gain and loss will fade. Contemplate all dharmas as like illusions and shadows, not to be grasped as real, yet not to be rejected one-sidedly, and attachment to dharmas will disappear. The self that I take as self includes a great self and a small self. Take the unborn and undying nature of the Tathāgata-garbha as the great self; then the self ultimately suffers not the slightest loss, nor is there the slightest thing that can increase it.
视世间一切皆无用处，所谓名利等等，只供我暂时之游戏，得何足喜，失何足忧，自然与之分开。世人认妄为真，苦于毕竟不曾认识，如真认识何者是妄，亦断不取执矣。	Regard all worldly things as useless. So-called fame, profit, and the like merely provide temporary play for me. Why rejoice at gaining them, or grieve at losing them? Naturally, one becomes detached from them. Worldly people take the false for true and suffer because they have never truly recognized it. If they truly recognized what is false, they would certainly not grasp or cling to it.
十二因缘分，无明为首，极言盲目之苦，是故人类程度之高下，以利众力之大小为断，肯利众，即舍我，不舍我，即害众，不必定以杀盗淫为害也。	Of the twelve links of dependent origination, ignorance comes first, emphasizing the suffering of blindness. Therefore, the level of human beings is judged by the extent of their capacity to benefit others. Whoever is willing to benefit others relinquishes self; whoever does not relinquish self harms others. Harm need not necessarily consist of killing, stealing, or sexual misconduct.
其一念之我，即立无穷之祸，试如得有天耳通，普闻世间一切声音语言，或和或野，或亲或怨，无一不是为我。呜呼，欲知世上刀兵劫，但听家庭恼怨声。集无量数之我见我执我贪我争为因，而其果欲求天下太平，正如抱薪救火，且焚自身，所得适反，何其愚也。	A single thought of self establishes endless calamities. Suppose one gained the supernormal power of the divine ear and heard all the sounds and speech in the world—harmonious or coarse, intimate or hostile—and not one of them were unrelated to self. Alas! If you wish to know the

	causes of warfare in the world, simply listen to the resentful quarrels within families. When immeasurable views of self, attachments to self, greed for self, and contention for self are gathered as causes, yet one seeks peace under heaven as their result, it is like carrying firewood to put out a fire: one only burns oneself, and the result is precisely the opposite. How foolish!
二、云何而能断贪	II. How Can One Cut Off Greed?
贪者，果分上之事，必先有所取以为因。因有二，一曰对接，二曰习染。对接者，心与境相对，外色之六尘与内色之六根相接，不觉受入矣，于是比量分别成之为想，此想之转为行，于是进而认识为何物何事。	Greed concerns fruition and must first have something taken up as its cause. There are two causes: contact and habitual conditioning. Contact means that mind and object confront one another: the six external sense objects come into contact with the six internal sense faculties, and one unconsciously receives them. Comparative measurement and discrimination then form conception; as this conception turns into formation, one proceeds to recognize what thing or matter it is.
此色受想行识，蕴合不离，名曰五蕴，即心境对接现行状态也。二曰习染，此习乃夙世习尚，由现境而引动其积习，更助成之也。	These form, feeling, conception, formation, and consciousness combine inseparably and are called the five aggregates; they are the active state in which mind and object make contact. The second cause is habitual conditioning. Such conditioning consists of preferences carried over from previous lives; the present circumstances stir up accumulated habits and further contribute to their formation.
故心对境时，乃至习染时，尚未成贪，只缘无明迷障，外不空境，内不空心，逐渐深入，至果地而不自觉，乃成为贪。除贪方法，不外照见五蕴皆空，但照见亦是五蕴，照见未空，仍贪于法，诸法空相，照见不过一空法耳。	Thus, when mind encounters objects, and even when habitual conditioning is present, greed has not yet formed. Only because ignorance and delusive obscurations leave external objects unemptied and the inner mind unemptied does this deepen gradually until, at the stage of fruition, one becomes greedy without realizing it. The method for eliminating greed is no more than seeing that the five aggregates are all empty. Yet this seeing is itself among the five aggregates; if the seeing has not been emptied, one still clings to dharmas. The empty characteristics of all dharmas mean that seeing is merely one empty dharma.

照见若空，能所自忘，此空云者，非无照见也，非无能所也，至功用成熟时，自然解脱。此总关键在一知字，其巧妙简捷，不可思议，于二次讲《圆觉经》时自领会得。	If seeing is empty, subject and object are naturally forgotten. This emptiness does not mean that there is no seeing, nor that there is no subject and object. When the practice matures, liberation comes naturally. The essential key lies in the single word knowing. Its skillful directness is inconceivable; I myself came to understand it while lecturing on the Sūtra of Perfect Enlightenment for the second time.
三、云何而能除嗔	III. How Can One Eliminate Anger?
曰无所贪著，此有二法，一曰于因地无所贪著，见憎爱不二。	It is by having no attachments. There are two methods. First, at the causal stage, have no attachments, seeing hatred and love as nondual.
二曰于果地应制化，云何谓制，制者，制止也，一思未来之祸患，二思嗔之害身，可使气促心荡，血耗神劳，因而短寿，初学人当用此法，但非压纳存气，结于心胸，反使致病，故宜化之，化者，消化于无形也。	Second, at the stage of fruition, one should restrain and transform it. What is meant by restraining? Restraining means stopping it. First, consider its future disasters; second, consider how anger harms the body: it can shorten the breath and agitate the mind, deplete the blood and weary the spirit, thereby shortening life. Beginners should use this method. But it does not mean suppressing the anger and retaining the energy, letting it knot in the chest and thereby cause illness. It should instead be transformed. Transformation means dissolving it invisibly.
一观眼前一切无非是果，因从何来，其过在我，则化矣。二观由此而练我心也，为助道因缘，且当感谢之，则化矣。三于万无可忍时，急速见机引去或移心他处，亦化矣。行者可自问如何。经云，于诸妄心亦不息灭，且问如何不息灭?	First, contemplate that everything before you is nothing but a result. Where did its cause come from? The fault lies with me; then it is transformed. Second, contemplate that this is training my mind and is a cause and condition that aids the Way; one should even be grateful for it, and then it is transformed. Third, when there is absolutely no way to endure it, promptly recognize the moment and leave, or turn the mind elsewhere; this too transforms it. Practitioners may ask themselves how this is done. The sūtra says, “Yet, with regard to deluded mind, do not seek to extinguish it.” Then ask: how does one not extinguish it?
四、云何而能无痴	IV. How Can One Be Free of Ignorance?
曰圆照清净觉相，顿破无明。	It is by completely illuminating the characteristics of pure awakening, thereby suddenly breaking through ignorance.

五、云何而能有把握	V. How Can One Have Certainty?
平时有把握不算，梦中有把握亦不算，即是理上知道睡着无梦时的主人翁在那里也不算，说有把握，便非把握，究是谁有把握？的确知道了谁，才是把握。	Having certainty in ordinary waking life does not count; having certainty in dreams does not count either. Even knowing intellectually where the master is when one sleeps dreamlessly does not count. To say that one has certainty is not certainty. Who, after all, has certainty? Only when one truly knows who it is does one have certainty.
六、云何而可死矣	VI. How Can One Be Ready to Die?
知无生即是道，朝闻道，夕死可矣。	Knowing the unborn is the Way: if one hears the Way in the morning, one may die content in the evening.
七、云何而能善分别	VII. How Can One Discriminate Well?
如于三宝庄严地，有人以秽器供佛，见之而不惊不怖，虽亦分别，分别而不动，是善分别。	For example, in a solemn place of the Three Jewels, someone offers a filthy vessel to the Buddha. Seeing it, one is neither startled nor afraid. Though one still discriminates, one does not move with the discrimination. This is good discrimination.
八、云何而能不受法缚	VIII. How Can One Avoid Being Bound by the Dharma?
知此讲义，正属多事，无非画蛇添足，但要劝人用功，非藉此不可，至能彻悟无功用之精进时，便不受法缚。	Know that these lecture notes are indeed superfluous, no more than adding legs to a snake. Yet, to encourage people to apply themselves to practice, they cannot be dispensed with. Once one thoroughly awakens to effortless diligence, one is no longer bound by the Dharma.
九、云何而能解脱	IX. How Can One Be Liberated?
本来无缚，不求解脱，便解脱。	Originally there is no bondage. Do not seek liberation, and one is liberated.
兹再将酬问法略示一二以启般若之用。	I shall now briefly present one or two methods of answering inquiries, in order to inspire the functioning of prajñā.
一、设有人问云，何种人是佛亦无法度化的？当答云，何种人是佛有法度化的，更反问之曰，到底是佛度众生，还是众生自度。（当字不可死解作非如此不可，以本无定法也。）	1. Suppose someone asks, “What kind of person can even the Buddha not liberate through the Dharma?” Answer, “What kind of person can the Buddha liberate through the Dharma?” Then ask in return, “In the end, does the Buddha liberate sentient beings, or do sentient beings liberate themselves?” (The word “should” must not be

	rigidly understood as meaning that there is no alternative, for originally there is no fixed dharma.)
二、设有人问云，修心中心法人，每自称证得，究有何种凭证？当答云，修证的人自知之，虽知之，亦无法与未修人道得。	2. Suppose someone asks, “Those who practice the Heart-of-Heart Dharma often claim to have attained realization. What evidence is there?” Answer, “Those who practice and realize know it for themselves. Though they know it, they have no way to explain it to those who have not practiced.”
三、设有人问云，修成佛，经三大阿僧祇，如何说？当反问云：阿僧祇从几时算起？至几时止？且问阿僧祇三字作何解？	3. Suppose someone asks, “It takes three great asaṃkhyeya kalpas to cultivate Buddhahood—how is this to be understood?” Ask in return, “From what time does an asaṃkhyeya begin to be counted, and at what time does it end? And what do the three characters a-seng-qi mean?”
四、设有人问云，烦恼何以即是菩提，当答云，因为菩提即是烦恼，或云水结了冰，冰又化为水，不是两个水。	4. Suppose someone asks, “Why is it said that afflictions are bodhi?” Answer, “Because bodhi is affliction.” Or say, “Water freezes into ice, and ice melts again into water; they are not two different waters.”
五、设有人问，何故云欲除烦恼重增病？当答云，因为欲除，再云，不说烦恼不应除，只因根本未明，反而增加尘劳，旧病不除自了，新病何必再招。	5. If someone asks, “Why is it said that wishing to eliminate afflictions only adds to the illness?” answer, “Because of the wish to eliminate them.” Then explain: “This does not mean afflictions should remain. Without understanding the fundamental point, trying to eliminate them only adds to worldly entanglement. The old illness can end without forced removal; why invite a new one?”
六、设有人问云，汝现今是何境界？当答云，我自吃饭，不知你饱否。	6. Suppose someone asks, “What state are you in now?” Answer, “I eat my own meal; I do not know whether you are full.”
七、设有人问云，佛灭后当以戒为根本是否？当答云，不是，彼必大惊，然后再云，不关戒不戒，只问持不持，佛法不会灭，灭于佛法者。	VII. Suppose someone asks, “After the Buddha’s passing, should the precepts be taken as fundamental?” Answer, “No.” They will surely be greatly startled. Then say further, “It is not a matter of precepts or no precepts, but only of whether they are upheld. The Buddhadharma will not perish; those of the Buddhadharma perish.”
八、设有人问云，如何是佛法者？当答云，即今问我者是。	VIII. Suppose someone asks, “Who are those of the Buddhadharma?” Answer, “The one now asking me is.”

九、设有人问云，论义何以太高？当答云，论即不义，义即不高，若可论义，即有思议，若有高下，云何平等，何事修佛，无诤无诤。	IX. Suppose someone asks, “Why is the meaning of the treatise so lofty?” Answer, “Discourse is itself not meaning, and meaning is itself not lofty. If meaning can be discoursed upon, there is conceptual thought; if there is high and low, how can there be equality? Why practice to become a Buddha? No contention, no contention.”
十、设有人问云，如何是骄慢人？当答云，说有骄慢者。	X. Suppose someone asks, “What is an arrogant person?” Answer, “One who speaks of there being arrogant people.”
十一、设有人问云，何以禅宗是第一？当答云，禅宗不会说话，不曾自称第一。	XI. Suppose someone asks, “Why is the Chan school the foremost?” Answer, “The Chan school cannot speak; it has never called itself the foremost.”
十二、设有人问云，佛何以有教外别传？当答云，佛不曾有别传，因佛不曾立教，也不曾立内外，是仁者分别。	XII. Suppose someone asks, “Why does the Buddha have a special transmission outside the teachings?” Answer, “The Buddha never had a separate transmission, for he never established teachings, nor did he establish inside and outside. It is you, sir, who make such distinctions.”
十三、设有人问云，如何而能成佛？当答云，能入魔者，方能成佛，若问如何入魔法，则答云，二见即是魔见，由二入不二，无佛无魔者是。	XIII. Suppose someone asks, “How can one become a Buddha?” Answer, “Only one who can enter the realm of Māra can become a Buddha.” If asked how to enter the realm of Māra, answer, “The dualistic view is the Māra-view. From duality, enter nonduality, where there is neither Buddha nor Māra.”
十四、设有人问云，修心中心法何故又谈禅宗？当答云，本来不是密，不是禅，但也不离密，不离禅，却不是禅密。	XIV. Suppose someone asks, “Why discuss the Chan school when practicing the Heart-of-Heart Dharma?” Answer, “Originally, it is neither Esoteric Buddhism nor Chan; yet it is not apart from Esoteric Buddhism and not apart from Chan. Still, it is not a combination of Chan and Esoteric Buddhism.”
十五、设有人问云，禅家混有许多讥讽习气？当答云，此是方式，与习气不同，死守方式，不懂变化，才是习气。	XV. Suppose someone asks, “Why do Chan practitioners have so many habits of mockery and sarcasm?” Answer, “This is a manner of approach and differs from habitual tendencies. Rigidly clinging to one manner and not understanding adaptation—this is habitual tendency.”
十六、设有人问云，修净土是最稳妥是否？当答云，不是，彼必不然，应再云，正因净土太稳妥，反使学生不	XVI. Suppose someone asks, “Is Pure Land practice the most reliable?” Answer, “No.” They will surely

老实，但修十分之一的净土，所以不是。	object. Then say further, “It is precisely because the Pure Land is so reliable that students become lax; they practice only one tenth of the Pure Land. Therefore, it is not.”
十七、设有人问云，君何故偏说即生成佛容易？当答云，不是我说的，是佛说的，以我愚见，即生尚是方便，我的贪心最狠，竟要当下成佛，经云当得阿耨多罗三藐三菩提，从不见人敢把当字作去声读，承认当下成佛，又经云，当知是人，即是如来，以佛智慧，悉知是人等，从不见人敢在如来下点断读，自己承认是如来。	XVII. Suppose someone asks, “Why do you especially say that attaining Buddhahood in this very life is easy?” Answer, “It is not I who say so, but the Buddha. In my foolish view, attaining Buddhahood in this very life is still only an expedient. My greed is strongest: I want to become a Buddha this very moment. The sūtras say, ‘One should attain anuttarā-samyak-saṃbodhi.’ Yet I have never seen anyone dare to read the character dang in the departing tone, thereby acknowledging Buddhahood in the present moment. Again, the sūtras say, ‘Know that this person is the Tathāgata; with the Buddha’s wisdom, he fully knows this person,’ and so forth. Yet I have never seen anyone dare to punctuate the sentence after ‘Tathāgata,’ thereby acknowledging oneself to be the Tathāgata.”
十八、设有人问云，如何谓之狂禅？当答云，狂即非禅，狂乃野义，世称野禅者是，但狂不狂，野不野，在自己证知，非人可测。	XVIII. Suppose someone asks, “What is meant by ‘wild Chan’?” Answer, “‘Wild’ is not Chan; wild has the sense of uncultivated. What the world calls wild Chan is this. But whether one is wild or not, whether one is uncultivated or not, is known through one’s own realization and cannot be measured by others.”
十九、设有人问云，如何是善知识？当答云，能自知者，又能知善知识，其人即善知识。	XIX. Suppose someone asks, “What is a good spiritual friend?” Answer, “One who can know oneself, and who can also recognize a good spiritual friend—such a person is a good spiritual friend.”
二十、设有人问云，何以宗下每示惊人之举？当答云，要求你起疑，疑是疑己，能自起疑，便肯寻参，其所故示惊奇者，目的在试你吓得动吓不动，上当不上当，由此开悟不开悟，无非要你跳出这圈子去，不是和你争高下。	XX. Suppose someone asks, “Why does the Chan school so often display startling actions?” Answer, “It is to make you give rise to doubt. Doubt means doubting yourself. When you can raise doubt yourself, you will be willing to seek instruction and investigate. The reason for such deliberately startling displays is to test whether you can be frightened or not, whether you will be taken in or not, and thereby whether you will awaken or not. It

	is all to make you leap out of this circle, not to compete with you over superiority or inferiority.”
二十一、设有人问云，如何是心中心修法？当答云，证知不可得之十方净土时，不是净的净，不是禅的禅，不是密的密，也不是心中心法的法，是心中心。	XXI. Suppose someone asks, “What is the practice of the Heart-of-Heart Dharma?” Answer, “When one realizes that the Pure Lands of the ten directions are unobtainable, it is not the purity of Pure Land, not the Chan of Chan, not the esoteric practice of Esoteric Buddhism, nor the dharma of the Heart-of-Heart Dharma. It is Heart-of-Heart.”
二十二、设有人问云，如何宏心中心法？当答云，但求疑谤，不求弘誉，但作实事，不事多诤。	XXII. Suppose someone asks, “How should one propagate the Heart-of-Heart Dharma?” Answer, “Seek only doubt and slander, not widespread praise; do only practical things, and do not engage in excessive disputation.”
二十三、设有人问云，如何而能印心？当答云，心不可得，印个什么。	XXIII. Suppose someone asks, “How can one seal the mind?” Answer, “The mind is unobtainable—what is there to seal?”
佛法无定法，岂有法可说？诸仁如自问能运用此般若法时，慎勿轻与不会人说，恐误彼而生退心也。至观机法门，传法法门，密宗双身密意法，诸仁已知之矣，不宜为未修人说，故不公开，应止勿录。	The Buddhadharma has no fixed dharma; how could there be any dharma to expound? When you gentlemen can ask yourselves whether you are able to apply this prajñā dharma, take care not to speak of it lightly to those who cannot understand, lest you mislead them and cause them to lose heart. As for teachings adapted to capacities, methods of transmitting the Dharma, and the esoteric meaning of the tantric dual-body practice, you gentlemen already know these. They should not be discussed with those who have not practiced; therefore, they are not made public and should be omitted from the record.
孟子曰，学问之道无他，收其放心而已矣。不知收的是不是放的，又从何处收回，收回后，又如何安放法，若知毕竟无心可收，我人正属多事。会么。	Mencius said, “The way of learning has no other: it is simply to recover one’s lost mind.” Yet does one know whether what is recovered is truly what was lost? From where is it recovered? After recovering it, how is it to be placed? If one knows that ultimately there is no mind to recover, then we people are indeed making much needless trouble. Do you understand?

总结

Summary

上面所说三分竟，未能尽其万一。	The three sections discussed above cannot exhaust even one ten-thousandth of the matter.
启机分，为发心者说，使其发最胜广大心，直入华严法界，以正其因。如物承受者，必以器，器大则容大，器小则容小。	The Section on Inspiring Potential is spoken for those who arouse the resolve, so that they may bring forth the supreme, vast mind and directly enter the Avataṃsaka Dharma realm, thereby setting their cause aright. A vessel is needed to receive something: a large vessel holds much, and a small vessel holds little.
华严经以佛性为宗，欲人成佛，必先启发广大心，所谓此经不付余众生手，只付大心凡夫也，华严之香光庄严，所以放大其心量者，为承受成佛之器。众生不信自性广大，与佛不二，不堪承受，不足与言华严之微妙。	The Avataṃsaka Sūtra takes buddha-nature as its principle. If people are to become Buddhas, they must first have their vast minds awakened. As it is said, this sūtra is not entrusted into the hands of other sentient beings, but only to great-minded ordinary beings. The Avataṃsaka's adornment of fragrance and light is meant to expand their mind-capacity, making it a vessel capable of receiving Buddhahood. Sentient beings do not believe that their own nature is vast and nondual with the Buddha; they are incapable of receiving this teaching and are not fit to be told of the subtle wonder of the Avataṃsaka.
人皆可以为尧舜，立此宏愿，圣人所许，名曰尚志，不称为骄。骄者，骄于人也，若自己向上事，亦指为骄慢狂逆，其荒谬鄙小可知。器云何哉，佛说华严，虽为菩萨说，而对众生之期望如是，此即华严因缘，而众生上报佛恩，决非供养了事，只有发大心承当而已。	Everyone can become a Yao or a Shun. To establish such a great vow is what the sages approve; it is called aspiring to lofty purpose, not arrogance. Arrogance is arrogance toward others. Yet if one strives to improve oneself, this too is called arrogant, conceited, and perverse—how absurd and petty that is may readily be seen. What is meant by a vessel? Although the Buddha taught the Avataṃsaka for bodhisattvas, his expectations for sentient beings were such as these. This is the Avataṃsaka's causes and conditions. When sentient beings repay the Buddha's kindness, it is certainly not enough merely to make offerings; they must arouse the great resolve and shoulder the responsibility.

次正修分，为精进者说，宗旨不拘何法，不立门庭，当机付法，不尚空谈，谨防诸病，勿入歧途。	Next comes the Section on Right Cultivation, spoken for those who are diligent. Its guiding principle is not confined to any particular method; it establishes no sectarian boundary, transmits the teaching according to the recipient's capacity, does not prize empty talk, carefully guards against every ailment, and prevents entry onto mistaken paths.
再次为印证分，为印证者说，免其中途疑退，略资考证。	Then comes the Section on Verification of Realization, spoken for those seeking verification, to prevent their doubts and retreat midway and to provide a little material for comparison and confirmation.
总之千言万语，不如行者自己一决，决心如是，顿成佛道。余前以暗室为喻，人居其中，与盲者不异，费尽心力，终属唐捐，故必决定两个大关键，一曰开灯见垢，关断后门，以杜来源，二曰肃清室内积物，永不再垢。	In sum, a thousand words and ten thousand phrases are not as good as the practitioner's own decisive resolution. With such resolve, one immediately accomplishes the Buddha Way. Earlier, I used a dark room as an analogy: a person dwelling in it is no different from a blind person; however much effort is expended, it ultimately comes to nothing. Therefore, two great keys must be decisively established. First, turn on the light to see the grime, and close the back door to stop its source. Second, clear out the accumulated objects in the room, so that it will never again become dirty.
盖一开灯，始见眼前积垢之果，复见后门进垢之因，入手第一关键，不容丝毫假借。今之启机正因者，使先知因地法行，惟在觉慧，明心见性后，眼自开朗，无明既破，后门自闭，因果洞澈，垢不再入。	Only when the light is turned on does one first see the result of accumulated grime before one's eyes, and then see the cause by which grime enters through the back door. This first crucial step allows not the slightest concession. The present section on inspiring potential and establishing the cause enables one first to know the practices at the causal stage: they lie solely in awakening and wisdom. After realizing the mind and seeing one's true nature, one's eyes naturally become clear and bright. Once ignorance is shattered, the back door naturally closes; cause and effect become thoroughly clear, and grime no longer enters.
此禅密二宗，由根本下手，与余宗不共之旨也。	This is the distinctive intent, shared by the Chan and Esoteric schools and unlike that of other schools: to begin at the root.

积垢者，无始来之盖障积习也，无明虽破，习尚未动，更有一个如丧考妣在，于是尽力打扫，逐渐除净，打扫之器，惟仗般若，此非一生可能了事，但在开灯关门而后，一切方是正办，庶不盲修瞎练，劳而无功。	The accumulated grime is the obscurations and habitual tendencies amassed since beginningless time. Although ignorance has been shattered, the habitual tendencies have not yet been affected, and there remains a state like mourning one's dead parents. One must therefore exert oneself fully in cleaning, gradually removing them completely. The sole instrument for cleaning is prajñā. This cannot be completed in a single lifetime; yet only after turning on the light and closing the door does everything become proper work, so that one may avoid blind cultivation and blind practice, laboring without result.
及至行者自明本来，自见积垢，自能杜绝，自能打扫，亦自不容其退缩因循也。何也，破竹苦在初节，初节既破，自然顺势而下，欲罢不能矣。经云：初发心即成佛，况已明根本者乎。	When practitioners themselves understand their original nature, see their own accumulated grime, and are able both to prevent its entry and to clean it away, they will naturally no longer permit themselves to shrink back or procrastinate. Why? The difficulty of splitting bamboo lies in the first joint. Once the first joint has been split, it naturally cleaves downward with the grain, and one cannot stop. A sūtra says, “At the very first arousal of the resolve, one immediately becomes a Buddha.” How much more so for one who has already understood the root!
心中心法之功用，在启发根本，得定生慧，明心见性以开灯也，由密入禅，引起般若，打扫积习以除垢也。体用合一，理事双融，启发在师，运用在己，讲义价值，无非筌帚，用之一时，不用则弃。	The function of the Heart-of-Heart Dharma is to awaken the root: attaining samādhi, giving rise to wisdom, and realizing the mind and seeing one's true nature—this is turning on the light. It enters Chan through esoteric practice, arouses prajñā, and cleans away accumulated habits to remove the grime. Essence and function are unified; principle and phenomena interpenetrate. The teacher provides the guidance that awakens one; putting it into practice is one’s own responsibility. The value of these lecture notes is no more than that of a broom: use it for a time, and discard it when it is no longer needed.
果能不起我见，直下承当，勿以耳为目，勿畏难而退，由发心而精进，由精进而修证，将此空谈，演为实事，更由起参而讨究，由讨究而心得，于所说未圆者，指示其谬，未尽者，加以补充，用以启发未来，同此宏化，斯真上报佛恩，并不负大愚师尊历年之苦心矣。	If one can refrain from views of self, take up the task directly, rely on firsthand understanding rather than hearsay, and persevere despite difficulty, one can progress from resolve to diligence, and from diligence to practice and realization, putting these words into action. Through investigation and

	personal insight, one can then point out errors where my explanations are incomplete and supplement what I have left unsaid, thereby guiding future practitioners and joining in this great work of spreading the Dharma. This would truly repay the Buddha's kindness and honor the painstaking efforts of my revered teacher, Master Dayu, over the years.
至甚深密藏玄要，及仁王般若经忍位修法，诸仁可求证于愚师，因缘且俟异日。至未修心中心者，幸勿先以印证分示之，如自阅者，请勿起疑，于他无损，徒自苦耳，珍重。	As for the profound essentials of the secret treasury, and the practices of the stages of forbearance in the Benevolent Kings Prajñāpāramitā Sūtra, you may seek confirmation from Master Dayu; the causes and conditions must await another day. As for those who have not practiced the Heart-of-Heart Dharma, please do not first show them the Section on Verification of Realization. If such practitioners read it on their own, they should not give rise to doubts. Such doubts harm no one else; they only distress the reader. Take care.
或问，前云试一放下万缘立可顿超十地，若有个放下，云何是十地，若有个十地，云何说放下，请代答之。	Someone may ask: Earlier it was said that, if one tries letting go of the myriad conditions, one can immediately and suddenly transcend the ten bhūmis. But if there is a "letting go," how can it be the ten bhūmis? And if there are the "ten bhūmis," how can one speak of letting go? Please answer on my behalf.
注：	Notes:
①《佛心经》即《佛心经品亦通大随求陀罗尼》的简称。	1. The Buddha-Heart Sūtra is the abbreviated title of The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī.

②十大行愿：一、佛佛具信，法法无碍，清净僧众等视如师；二、持戒不缺，摄心常定，诸法空相，平等无著；三、慈心众生，励行戒杀，视众生如己，不忍食其肉；四、人有所求，等心施舍，温和谦下，骄慢不生；五、不违本	2. The ten great vows: (1) Have full faith in every Buddha, find no obstruction in any method, and regard the pure Saṅgha as one's teacher. (2) Uphold the precepts without deficiency, keep the mind settled in samādhi, and recognize all phenomena as empty, impartially and without attachment. (3) Be compassionate to beings, diligently refrain from killing, regard beings as oneself, and be unable to bear eating their flesh. (4) Give impartially to those who ask; be gentle and humble, without arrogance. (5) Do not abandon one's original vows.
愿，常利自他，不自称赞，不见他过；六、贫富贵贱，性本不二，口常软语，令生欢喜，心意质直，远离谄媚，随顺人情，善转俗谛；七、佛说教诫，体会力行，护持佛法，如护己命，救护众生，而不望报，众生骄慢，亦不退心	Always benefit oneself and others; do not praise oneself or dwell on others' faults. (6) Rich or poor, noble or lowly, all share a nondual nature. Speak gently, bringing joy; be honest and straightforward, free of flattery. Accord with people's circumstances and skillfully work with conventional truth. (7) Understand and carry out the Buddha's instructions. Protect the Buddhadharma as one's own life; protect and liberate beings without seeking repayment. Even when beings are arrogant, do not retreat.
；八、不轻正法，不使他轻，不谤三宝，不令他谤，有轻谤者，善言开解，令其信入，不堕邪网；九、常护正念，不亏暗室，胜行坚固，不厌疲劳，发弘誓愿，摄心不退，常住大乘，破除邪见；十、所修本法，一一遍持，清净密印，莫污染结，须为自利利他而修，不因名闻利养而用。	(8) Do not disparage the true Dharma or cause others to do so; do not slander the Three Jewels or lead others to slander them. Help those who disparage them through kind explanations, so that they enter through faith and avoid the net of wrong views. (9) Always guard right mindfulness and maintain integrity even in private. Be steadfast in excellent conduct and tireless in effort. Make vast vows, gather the mind without retreating, abide in the Mahāyāna, and dispel wrong views. (10) Practice every part of the prescribed method. Form the secret mudrās purely, without defilement. Practice for the benefit of self and others, never for fame or material gain.
③《仁王护国般若波罗蜜多经·菩萨行品第三》云：诸菩萨摩诃萨，依五忍法，以为修行，所谓伏忍、信忍、顺忍、无生忍，皆上中下；于寂灭忍，而有上下，名为菩萨修行般若波罗蜜多。	3. The third chapter, "The Conduct of Bodhisattvas," of the Benevolent Kings Prajñāpāramitā Sūtra for the Protection of the Nation states: "All bodhisattva mahāsattvas rely on the five kinds of forbearance as their practice: the forbearance of subduing, the forbearance of faith, the forbearance of conformity, and the forbearance of the unborn, each of which

	has superior, middling, and lesser grades; and the forbearance of quiescent cessation, which has higher and lower grades. This is called the bodhisattvas' practice of prajñāpāramitā.”
初伏忍位：起习种性修十住行，次性种性修十种波罗蜜多，次道种性修十回向。复次信忍菩萨，谓欢喜地、离垢地、发光地，能断三障色烦恼缚。复次顺忍菩萨，谓焰慧地、难胜地、现前地，能断三障心烦恼缚。	The initial stage of the forbearance of subduing is this: at the stage of the nature of habitual seeds, one cultivates the practices of the ten abodes; at the stage of the nature of innate seeds, one cultivates the ten pāramitās; and at the stage of the nature of the Way-seeds, one cultivates the ten dedications. Next, bodhisattvas of the forbearance of faith—namely, those at the bhūmis of Joy, Freedom from Defilement, and Emission of Light—can sever the bonds of the three obscurations of afflictions associated with form. Next, bodhisattvas of the forbearance of conformity—namely, those at the bhūmis of Blazing Wisdom, Difficult to Conquer, and Manifest Presence—can sever the bonds of the three obscurations of afflictions associated with mind.
复次无生忍菩萨，谓远行地、不动地、善慧地，能断三障色心习气。复次寂灭忍者，佛与菩萨同依此忍，金刚喻定，住下忍位，名为菩萨；至于上忍，名一切智，观胜义谛，断无明相，是为等觉。	Next, bodhisattvas of the forbearance of the unborn—namely, those at the bhūmis of Far-Going, Immovability, and Good Wisdom—can sever the habitual tendencies of the three obscurations associated with form and mind. Next, as for the forbearance of quiescent cessation, Buddhas and bodhisattvas alike rely upon this forbearance. In vajra-like samādhi, one abides at the lower stage of this forbearance and is called a bodhisattva; upon reaching its higher stage, one is called All-Knowing. Contemplating the ultimate truth and severing the marks of ignorance is called equal enlightenment.